

United States Department of the Interior
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: St. Augustine of Hippo Episcopal ChurchOther names/site number: N/AName of related multiple property listing: N/A**2. Location**Street & number: 1402 41st StreetCity or town: Galveston State: Texas County: GalvestonNot For Publication: ☐ Vicinity: ☐**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide x local

Applicable National Register Criteria:

x A B C D

	Deputy State Historic Preservation Officer	<u>5/22/2026</u>
Signature of certifying official/Title:		Date
<u>Texas Historical Commission</u>		
State or Federal agency/bureau or Tribal Government		

In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register
☐ determined eligible for the National Register
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private: ☒
- Public – Local ☐
- Public – State ☐
- Public – Federal ☐

Category of Property

(Check only **one** box.)

- Building(s) ☒
- District ☐
- Site ☐
- Structure ☐
- Object ☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>2</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register

6. Function or Use
Historic Functions

RELIGION: Religious Facility

Current Functions

RELIGION: Religious Facility

7. Description

Architectural Classification

Late 19th and Early 20th Century Revivals: Late Gothic Revival

Materials:

Principal exterior materials of the property: Wood

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Narrative Description

St. Augustine of Hippo Episcopal Church (also known as St. Augustine's) is located at 1402 41st Street (also known as Jack Johnson Blvd.) in Galveston, Texas. It was designed in 1901 by architect John R. Scott and completed in 1902. The building was originally constructed on Block 141 (2127 Broadway, aka Avenue J) in central Galveston, on the southeast corner of 22nd Street facing Broadway. In 1940, the church and a former rectory building were cut in half and moved on rollers twenty streets west and four avenues south to the southeast corner of Avenue M½ facing 41st Street in Southwest Block 9 of the Galveston city plat. The church building remains in its 1940 location, while the rectory was later sold and moved to a different site. The church is a largely rectangular wood-frame structure on a pier-and-beam foundation. It is designed in the Late Gothic Revival style, commonly seen in Episcopal church design at the beginning of the twentieth century. The exterior is clad in horizontal wood siding and a prominent bell tower projects slightly from the southwest corner of the building. An Old Fellowship Hall was built in 1944 along the church's east elevation and was later connected to the sacristy by a modest hyphen. The fellowship hall is a rectangular, single-story concrete-masonry-unit building. A larger L-shaped parish hall clad in horizontal fiber-cement siding was constructed as an addition on the south elevation of the 1944 fellowship hall between 1950-1955 and expanded in 1957. Despite some minor changes and alterations to the church including the restoration of the bell tower roof and damage to the parish hall during Hurricane Ike in 2008, the property retains historic integrity.

Location and Setting

St. Augustine of Hippo Episcopal Church is located at 1402 41st Street (also known as Jack Johnson Boulevard) in Galveston, in southeastern Galveston County (Maps 1-4). The church is sited on the southeast corner of 41st Street and Avenue M½, with its front façade facing west toward the street. The 1944 Old Fellowship Hall faces north across Avenue M½ and extends south behind the church's east elevation. The 1955 L-shaped parish hall connects to the south end of the Old Fellowship Hall; one leg of the ell extends to an alley parallel to Avenue M½. The second leg of the parish hall turns west toward 41st Street and runs along the alley, creating a grassy courtyard (Figure 9). The north and west sides of the property are lined with sidewalks and curbing; grass and a variety of trees fill the curb lawns. A small wooden shed occupies the southeast corner of the property which is too small to be included in the resource count. The parcel's southern boundary abuts an alley wide enough for a single vehicle, which connects 41st Street and 40th Street. A metal chain-link fence separates the eastern side of the property from an adjacent residence and lines the alley on the south side between the southeast corner and the parish hall. A white vinyl fence and gate line the property on the north side between the Old Fellowship Hall and the neighboring residence. The surrounding neighborhood is defined by historic single-family residences.

St. Augustine of Hippo Church

Exterior (Figures 1-3, 6; Photos 1-4)

The church is a wood-frame structure on a pier-and-beam foundation in the Late Gothic Revival style, commonly seen in Episcopal church design at the beginning of the twentieth century. The church is generally rectangular; the apse projects from the eastern elevation and the bell tower projects slightly from the southwest corner of the building. The exterior is clad in horizontal wood siding.

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The church has a front-gabled, composition-shingled roof. Gables over each window on the north and south sides of the church feature boxed eaves and decorative wooden returns, as does the northwest corner of the church beneath the main gable. A single-paned circular window is centered near the peak of the main gable.

Windows vary in size but generally consist of a rectangular double-hung sash below a pointed-arch tracery window, both surrounded by a single frame in the traditional Gothic arch shape. Sashes generally contain multiple lites; the number and size vary at different locations on the building, as do the number of panes (one, three, or seven) within the tracery windows. Paired windows in this configuration are located on the front elevation of the church and the three sides of the upper half of the bell tower. The rectangular portion of the upper bell tower windows are covered by louvered shutters.

Four windows punctuate the front façade (west elevation). The main entry door is flanked by one pair of narrow eight-lite windows to the left and a single identical window to the right, with one shorter and wider six-lite window on each lower portion of the west and south sides of the bell tower. Three nine-lite windows appear on each of the church's north and south elevations. Several rectangular windows are covered by painted white plywood.

A non-historic shallow gabled porch roof shelters a historic arched window above the front door. Concrete steps are present below both the front porch deck. The ADA-compliant ramp on the south elevation leads to a door at the southeast corner of the bell tower. The current entry doors date to 2002. At that time, the sanctuary windows, which previously pivoted open at the center, were sealed shut.¹

The bell tower extends above the ridge of the main roof. The crenelated roof is topped by a ringed cross and was restored to its 1902 appearance. On the tower's east elevation, a red wooden six-panel single-entry door gives exterior access to an ADA-compliant ramp with white wooden handrails and flat picket style balusters. Exterior lighting highlights the upper arches of the bell tower on its south and west elevations. Exterior lights with white warehouse-style downward-facing shades are used to light the church building on the north, south, and east elevations, as well as the sign on the northeast corner of the church.

The apse and the sacristy project from the rear/east elevation of the church and are collectively covered with a gabled roof. The view of the east elevation is partially obscured by the 1944 Old Fellowship Hall, although the upper half of the sanctuary's arched stained-glass windows are visible. A hyphen on the east elevation contains a short staircase and today connects the church to the Old Fellowship Hall.

Interior (Photos 9-17)

Typical of Late Gothic Revival churches constructed at the beginning of the twentieth century, St. Augustine's sanctuary ceiling features exposed scissor trusses, completed by detailed wall brackets.

Two side panels and a central arch of stained glass remain in the apse. Due to prior storm damage, all other windows have been replaced with textured yellow glazing, as seen in a July 1940 photo of the south elevation of the church.² Fragments of two early stained-glass windows are framed and displayed inside the bell tower.

¹ Michael Gaertner Architects, *Master Plan*. Also, Carol Vick architect LLC, *Conceptual Master Plan for the Rehabilitation and Rebuild for the St. Augustine of Hippo Episcopal Church*, developed with Partners for Sacred Places, May 15, 2009, on file with the Episcopal Diocese of Texas. Also, physical survey, McDoux Preservation, July 2023.

² Michael Gaertner Architects, *Master Plan*.

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The red wooden six-paneled double doors that constitute the main entrance of the church lead into the narthex. The interior walls of the narthex are covered in white beadboard paneling; the flooring is natural pine. A choir loft was located above the narthex at one time but is no longer extant. A double door on the east side of the narthex leads to the nave. A hallway provides access to the bell tower to the south and contains natural-wood decorative chests, a brass sconce light, and various framed decorative elements on the walls. The bell tower contains the Lady Altar, a wooden curio cabinet, and various decorative elements, including the historic exterior church sign. A single-entry doorway on the east elevation of the bell tower provides entry to the nave.

Within the nave, natural-toned wooden pews are decorated with carved crosses on the aisle-facing ends. A carpeted double-wide center aisle is paralleled by two single aisles along the outer walls of the church. The ceiling of the nave is a dark natural wood tone, with ceiling fans suspended above the center aisle and coach lights attached to the ceiling trusses above the pews. Wooden railings separate the nave from the chancel, which contains two raised platforms. A piano rests at floor level immediately behind the railings. Three steps lead to the first platform, which contains the pulpit. The apse and altar are elevated one step higher, on a platform that connects the north and south transepts. The apse and altar are further separated from the pulpit by their location beneath a triangular chamfered-arch ceiling stained a natural brown to match the sanctuary ceiling; the contrast between the dark ceiling and surrounding white walls further highlights the altar below. The entrance to the sacristy is located on the north side of the sanctuary within the apse. At the rear of the sacristy, a short nonoriginal staircase leads to the Old Fellowship Hall.

Old Fellowship Hall (Map 7; Photos 4-5, 20-21)

Completed in 1944, the Old Fellowship Hall is a rectangular, single-story concrete-masonry-unit building with a low-pitched front-gabled roof (Figure 9). It was constructed separately and later connected to the church after 1960. Later, the 1955 parish hall was built as an addition to the hall. As shown in the 2002 *Master Plan*, the Old Hall originally featured stained glass windows, which were damaged by a storm and repaired using donations from parishioners. On the north (front) elevation, two modern six-over-six windows flank a red wooden six-panel single-entry door, creating a symmetrical façade. Two concrete steps flare out from the doorway, and a metal handrail on the west side of the door extends to the sidewalk. At the western corner, an embedded stone plaque commemorates its construction. The east elevation contains two one-over-one screened windows, and the wall surface is decorated with a colorful mural depicting the shrine of St. Augustine. The Old Hall originally served as a rectory, and its interior was converted from living space to offices after the larger Parish Hall was constructed to include a second-floor rectory. The Old Fellowship Hall now contains a gathering/seating area, a kitchenette with storage space for garments and supplies, and two offices.

Parish Hall (1955, 1957, 2008) (Figures 4-5, 7-8; Photos 6-8, 22-23)

A larger, more modern parish hall was started by 1950 and completed by 1955.³ The original structure contained a second-floor rectory with living space, and it was built as an addition to the Old Fellowship Hall. The Parish Hall was expanded in 1957 to accommodate large functions.⁴ The Parish Hall, which rests on a slab-on-grade foundation, was inundated by several feet of floodwater during Hurricane Ike in 2008. The subsequent renovation included replacing all historic interior finishes. The project also removed the original second-floor living space and an interior one-car garage that was accessed from the alley on the south side of the property. Its integrity is, therefore, severely compromised.

³ 1950 Sanborn Fire Insurance Map, Vol. 1, Sheet 86.

⁴ "Isle's churches, Always Stronger, Showing Renewed Vigor," *Galveston Daily News*, August 11, 1957, 15, newspapers.com.

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Today, the Parish Hall is a single-story L-shaped addition with a side-gabled composition-shingle roof (Figures 9-10). It contains classrooms, a large meeting space, and a full catering kitchen. A small plaque inside the hall marks the height of flooding during Hurricane Ike. The exterior walls are primarily clad with horizontal fiber-cement siding. Stuccoed wall panels with narrow battens over the seams appear on part of the west elevation; on one side, the battens form a Christian cross. Similar smaller wall panels are also present below each window on the south and east elevations. The long north and west elevations of the Parish Hall, along with the south elevation of the adjacent sanctuary, create a courtyard.

Shed

A small rectangular shed stands in the southeastern corner of the property. The shed is covered with a corrugated metal roof and walls are made of what appears to be T1-11 plywood panel siding with 1" x 4" wood trim. It is supported on low prefabricated concrete piers placed at the corners and midpoints of walls. Its construction date is unknown, but the shed does not appear on a 2002 site survey.⁵ It is not substantial in size and scale and therefore is not included in the resource count.

Alterations

The 1902 church was originally constructed on Block 141 in central Galveston, on the southeast corner of 22nd Street facing Broadway (aka Avenue J). In 1940, the church and a separate former rectory building were cut in half and moved on rollers twenty streets west and four avenues south to the southeast corner of Avenue M½ facing 41st Street in Southwest Block 9 of the Galveston city plat (Maps 6-7, 10). The church building remains in its 1940 location, while the rectory was later sold and moved to a different site. New construction was added after the relocation to the current site. An Old Fellowship Hall was built in 1944 along the church's east elevation and later connected to the sacristy by a modest hyphen sometime after 1960. The larger single-story L-shaped parish hall was added to the fellowship hall between 1950-1955 and expanded in 1957. In the 1960s, the interior walls of the sanctuary, previously stained to match the dark wood ceiling, were painted white to brighten that space. In the early 1980s, the church underwent a renovation which included paint and carpeting.⁶ Although the church's bell tower roof had been altered to a pyramidal form at some point in the past, in 2009 it was restored to its original appearance, as documented in a ca. 1904 photo.⁷ Hurricane Ike severely damaged the parish hall in 2008, and the subsequent renovation eliminated the second-floor living space and replaced all historical finishes, severely compromising its integrity.

Integrity

St. Augustine of Hippo Episcopal Church retains all seven aspects of integrity. The church building remains in its 1940 **location** with **setting** intact, on a prominent corner within a historically African American residential neighborhood. Both the interior and exterior of the church continue to exhibit original **materials**, **design** features, and **workmanship**; although the sanctuary has been altered slightly during the period of significance, it retains the **feeling** of a turn-of-the-century Protestant church. The church continues to welcome families descended from the original Black West Indian founders, thereby maintaining the building's **association** as the first Black Episcopal congregation in Galveston. The 1944

⁵ Michael Gaertner Architects, *1902 St. Augustine Episcopal Church Master Plan*, November 10, 2002, prepared for the St. Augustine Church Building Committee, on file with the Episcopal Diocese of Texas.

⁶ Michael Gaertner Architects, *1902 St. Augustine Episcopal Church Master Plan*.

⁷ Michael Gaertner Architects, *Master Plan*. Also, Carol Vick architect LLC, *Conceptual Master Plan for the Rehabilitation and Rebuild for the St. Augustine of Hippo Episcopal Church*, developed with Partners for Sacred Places, May 15, 2009, on file with the Episcopal Diocese of Texas.

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Old Fellowship Hall and 1955 Parish Hall are physically and spatially subordinate to the original church building, which continues to be the focal point of the St. Augustine campus.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☒ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

Ethnic Heritage/Black; Social History (*both local level of significance*)

Period of Significance

1902-1976

Significant Dates

1902 (year built); 1940 (year moved); 1944 (Old Fellowship Hall); 1955 (Parish Hall Addition)

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Scott, John R. (architect, church); Rehm, Laurence (architect, Old Fellowship Hall); Salisbury, Hiram A. (architect, Parish Hall)

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Statement of Significance Summary Paragraph

St. Augustine of Hippo Episcopal Church is located at 1402 41st Street in Galveston, Texas. A group of Black seamen from the West Indies formed the original congregation in 1884, and a temporary chapel was built in 1885. A church built in 1889 was destroyed by the devastating hurricane known as the Great Storm of 1900. The congregation then temporarily worshipped in segregated services at Trinity Church's Eaton Chapel before the current church building was constructed in 1902 at 2127 Broadway (aka Avenue J). The church building and a former rectory were moved to the current site in 1940, which offered more room for its growing congregation. The property is nominated to the National Register of Historic Places under Criterion A in the areas of Social History and Ethnic Heritage: Black at the local level of significance as the first Protestant Episcopal Church in Galveston established by and for Black congregants. St. Augustine was and remains an important community institution and gathering place for multiple generations of the congregation. The property meets Criteria Consideration A (Religious Properties) because the church is primarily significant for its association with an important Black community institution. It meets Criteria Consideration B (Moved Properties) because it was relocated during the period of significance. The period of significance begins in 1902, when the church building was consecrated, and extends through 1976, the current 50-year cutoff.

Narrative Statement of Significance

Terminology

This nomination utilizes the term "Black" to collectively describe the West Indian and African American parishioners who established St. Augustine of Hippo Episcopal Church. The authors recognize that people of West Indian or other Afro-Caribbean descent may or may not consider themselves "African American," since that term is often applied to the descendants of people who were enslaved in the United States. The terms "negro" or "colored" are only used when quoting or citing historical sources. This nomination uses the term "white" to mean people of European descent who are/were not Hispanic and/or of Indigenous descent.

Development of the Port of Galveston

Galveston was a critical shipping port for the Republic of and State of Texas before its founding. Approximately 50 miles southeast of Houston, the city of Galveston occupies a barrier island along the Gulf coast of Texas. Once the home of the Coahuiltecan, Karankawa, Ishak, Esto'k Gna, and Akokisa peoples,⁸ the Mexican government developed Galveston as a naval base in the early seventeenth century, naming the city after Mexican viceroy Bernardo de Galvez. Galveston was also the site of a camp established by the notorious pirate Jean Laffite before he was forced out in 1821. Mexico made the city a port of entry in 1825; during the Texas Revolution, it was a base for the Texas Navy. After Texas won its independence in 1836, a group of investors bought land at the harbor and began platting a town. Lots were offered for sale in April 1838, and in 1839, the Republic of Texas Legislature approved the incorporation of the City of Galveston.⁹ It was the seat of Galveston County, established the prior year.

⁸ Land Acknowledgement Atlas, Native Land Digital, <https://native-land.ca/>.

⁹ David G. McComb, "Galveston, TX," *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/galveston-tx>.

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Passengers and freight arriving in Galveston moved inland to Houston via rail starting in the mid-1800s. The Galveston, Houston, and Henderson (GH&H) railroad built a bridge to Galveston Island in 1860; these tracks remained active during the Civil War, although the rail company declared bankruptcy in 1867. Now part of Union Pacific Railroad, the GH&H was called the “Old Reliable Short Line,” connecting Galveston to the railroad hub in Houston, which served inland markets.¹⁰ The Union’s naval blockade of the Texas Gulf Coast and the city’s occupation by the Union Army were disastrous for Galveston’s economy, only ending after the Battle of Galveston drove out troops in 1863. After the war ended, Galveston’s position as Texas’ primary shipping port contributed to its quick economic recovery. Both outgoing cotton and incoming immigrants flowed through Galveston; the city was also on a major route for coastal steamers, which stopped at its port on the way to Houston. In 1870, Galveston was one of Texas’ most populous cities, with 13,818 residents, despite an epidemic of yellow fever that had ravaged the population several years earlier. In 1880, the population had grown to 22,248 but shrank after the Great Storm of 1900, which killed at least 6,000 people.¹¹ Galveston was still recovering from massive damage to its buildings and infrastructure in the early 1900s.

The deeper dredging of the Houston Ship Channel through Galveston Bay in 1914 enabled ocean-going ships to bypass Galveston, and its fortunes began to falter.¹² As the twentieth century wore on, Galveston developed a reputation for overlooking gambling and bootlegging operations; in 1957, many illicit businesses in the city were shut down by Texas Attorney General Will Wilson. The city’s population peaked in 1960 at 67,175 but by 1970 had declined to 61,809. While steady through the 1970s, Galveston’s population continued to decrease, reaching its lowest point since 1920 (47,743) in 2010, following Hurricane Ike, which devastated the island in 2008.¹³ In the 1970s, the Port of Galveston opened a container terminal, a cruise ship terminal, deepened the channel from the port to the Houston Ship Channel, enabling larger vessels to reach Galveston directly, and established a Foreign Trade Zone.¹⁴ While the port’s growth was slowed by alternatives to ocean freight shipping and the development of other ports along the Texas coast, as well as the prevalence of hurricanes, Galveston’s port remains crucial to its economy.¹⁵

Criterion A: Social History; Ethnic Heritage/Black

St. Augustine of Hippo Episcopal Church is nominated to the National Register of Historic Places at the local level of significance under Criterion A in the areas of Social History and Ethnic Heritage: Black as the first Protestant Episcopal Church in Galveston, established by and for Black West Indian immigrants who came to the Port of Galveston as seamen. St. Augustine was the first church in Galveston where Black Episcopalians could worship in their own space.¹⁶

¹⁰ George C. Werner, “Galveston, Houston and Henderson Railroad,” *Handbook of Texas Online*, accessed May 27, 2023, <https://www.tshaonline.org/handbook/entries/galveston-houston-and-henderson-railroad>

¹¹ McComb, “Galveston, TX,” *Handbook of Texas Online*. Also, City of Galveston, Texas, map, 1869–1889, University of North Texas Libraries, *The Portal to Texas History*, <https://texashistory.unt.edu>; crediting University of Texas at Arlington Library. Also John Edward Weems, “Galveston Hurricane of 1900,” *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/galveston-hurricane-of-1900>.

¹² Marilyn M. Sibley, “Houston Ship Channel,” *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/houston-ship-channel>.

¹³ “City Population History from 1850–2000,” *Texas Almanac*, <https://www.texasalmanac.com/drupal-backup/images/CityPopHist%20web.pdf>. “2010 Census: Population of Texas Cities, Arranged in Descending Order,” Texas State Library and Archives Commission, <https://www.tsl.texas.gov/ref/abouttx/popcity32010.html>.

¹⁴ “History of the Port of Galveston,” Port of Galveston, Texas, portofgalveston.com.

¹⁵ U. S. Census Bureau, “Census QuickFacts, Galveston City, TX,” www.census.com

¹⁶ St. Augustine of Hippo was likely the first, or at least one of the first Black Protestant Episcopal churches formed in the Episcopal Diocese of Texas, but the claim was not able to be verified with historical or scholarly evidence, and other contemporaneous Texas examples were not identified. Research confirmed it was the first in Galveston, solidifying local

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Black West Indians in the Shipping Trade

Census research for the period 1880–1920 shows the growing presence of a West Indian immigrant community in Galveston. Many West Indian immigrants at that time were employed as seamen or for the cotton industry, both crucial to the city’s economy. Census records also identify West Indians who were in Galveston as ship’s crew, with their mailing addresses shipside.¹⁷ In order to pack as much cotton as possible into the cargo holds of ships, bales were tightly “jammed” together using screw jacks. Longshoremen who specialized in this work were called “screwmen” or “cotton jammers.”

Black West Indians, whose ancestors survived the Middle Passage from Africa across the Atlantic to the various islands of the Caribbean, had become desirable laborers aboard both naval and merchant ships as early as the mid-1700s. Both enslaved and free men served as what Europeans called “Sailor Negroes” during the eighteenth and nineteenth centuries. Following the British Emancipation Proclamation in 1834, especially after the rise of steam-powered shipping after 1840, opportunities for employment at sea increased for less-skilled positions. Ships no longer required men who knew how to rig and trim sails, but rather strong bodies to shovel coal and handle cargo. Larger passenger ships needed more people to provide for their guests, creating positions for cooks, porters, stewards, waiters, and other service positions.¹⁸

Black West Indians traveling throughout the Caribbean were often considered a threat by white society in port cities along the Atlantic and Gulf coasts of the United States. According to historian Alan Cobley:

[Black West Indians] were in the vanguard of the formation of the international working class. The result was that the task of pioneering methods of cooperation, association and collective struggle against capitalist exploitation fell largely to them. In this regard, seafaring labour had significant advantages; bonds born of close cooperation and community aboard ship could provide patterns for collective resistance ashore. In all this[,] Black, especially Afro-Caribbean seafarers took a full part, bringing with them the full repertoire of slave resistance to add to the arsenal of modern wage labour. Throughout the eighteenth century, episodes of popular struggle in ports all around the Atlantic world were led by members of this multi-racial, multi-ethnic, international working class.

In many territories across the Caribbean the earliest Afro-Caribbean political associations were formed by seamen and wharf workers. These were the prototypes for the first popular political parties in the Caribbean, that would in turn lead the fight for political independence in the region in the mid-twentieth century. Afro-Caribbean seamen were also key transmitters of radical political ideas and movements to other parts of the (Black) Atlantic world in these years. The Garveyite newspaper, *Negro World* (founded by the Jamaican Marcus Garvey), and the Communist organ, *Negro Worker* (edited by the Trinidadian George Padmore), both relied on a network of Black seafarers for their distribution during the 1920s. Similarly, wherever in the Atlantic world Afro-Caribbean seafarers settled, they posed a challenge to their host societies in

significance.

¹⁷ Census research, Galveston Black populations of West Indian birth and descent, 1880–1920, McDoux Preservation LLC, 2023.

¹⁸ Alan Cobley, “That Turbulent Soil: Seafarers, the ‘Black Atlantic’ and the Shaping of Afro-Caribbean Identity,” *Seascapes: Maritime Histories, Littoral Cultures, and Transoceanic Exchanges*, J. Bentley, Renata Bridenthal, and Kären Wigen, eds. (University of Hawaii Press, January 2007), 153-168.

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social, cultural and political spheres, and were at times subjected to furious racial onslaughts by local authorities and governments in return.¹⁹

Black West Indian seamen and longshoremen formed a community that was somewhat set apart from the rest of the Black community in Galveston. They had not lived in Texas or the American South; their religious faith had developed in Great Britain, rather than the United States; and they were employed in a specialized industry that was relatively well-paid. Even so, these Black immigrants faced the same discrimination and oppression as other Black people in Galveston.

Black Americans in Galveston (1820–1976)

Since the arrival in Texas of nonindigenous people, Galveston has always been home to both white and Black people. African Americans were present in Galveston by at least 1820, when pirates Jean Lafitte and Louis Michel Aury seized ships transporting enslaved people in the vicinity. In 1850, 714 enslaved persons lived in Galveston County, with a reported 30 Black freedpeople living in the city of Galveston. John Seabrook Sydnor, the mayor of Galveston from 1846–1847, held slave auctions in the city through the 1850s. In 1860, the free Black population of Galveston numbered two persons, and the enslaved population had grown to 1,520.²⁰

Even free African Americans in Texas found their lives highly regulated before the Civil War. Free Black people were banned from Texas without legislative approval after 1836 and were forbidden from immigrating to Texas after 1840, although it is not clear whether or how these laws were actually enforced. Locally, in 1839, the City of Galveston required free Black people to register with the mayor and observe a curfew of 10:00 p.m.²¹

After the Civil War ended, Texans resisted freeing enslaved people. In response, on June 19, 1865, Union Army General Gordon Granger landed in Galveston, announcing the emancipation of Black people within the state of Texas.²² During Reconstruction, military troops stationed in Galveston included a Black infantry company. A Freedman's Bureau headquarters occupied the city's custom house by September 1865. In 1870, 631 Black children were enrolled in Galveston County public schools and 3,236 county residents were African American; in 1880, the county population included 5,586 Black people. The first public high school for African American students in the state of Texas, Central High School, opened in Galveston in 1885.²³

African American politicians in Galveston during Reconstruction included George T. Ruby, who represented Galveston County at the 1868–1869 Constitutional Convention, and Norris W. Cuney, a Texan born to a White plantation owner and an enslaved mother. Cuney, a politician and businessman active in Galveston in the 1870s and 1880s, became the national committeeman of the Republican Party

¹⁹ Cobley, "That Turbulent Soil."

²⁰ Muir, Andrew Forest. "The Free Negro Galveston County, Texas." *Negro History Bulletin* 22, no. 3 (1958): 68–69.

<http://www.jstor.org/stable/44215396>; Diana J. Kleiner, "Galveston County," *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/galveston-county>. Also Revised by Brett J. Derbes, "Sydnor, John Seabrook (1812–1869)," *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/sydnor-john-seabrook>.

²¹ "Mayor's Office," *Civilian and Galveston Gazette*, April 16, 1842, 1 (from Andrew J. Torget, Texas Slavery Project, University of Virginia), <http://www.texaslaveryproject.org/sources/CGG/display.php?f=TSP0009.xml>.

²² Teresa Palomo Acosta, "Juneteenth," *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/juneteenth>.

²³ "African American History," Galveston & Texas History Center, <https://www.galvestonhistorycenter.org/research/african-american-history>; Kleiner, "Galveston County," *Handbook of Texas Online*. June 19 was formally recognized by the U.S. government as a Federal holiday, "Juneteenth National Independence Day," in 2021.

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for the state of Texas in 1886.²⁴ The *Galveston Spectator*, an African American newspaper founded by Richard Nelson, published from 1873 through 1885 and encouraged Black people to prioritize education and engage with their community.²⁵

In response to Reconstruction-era gains by African Americans, many Southern state legislatures and local governments passed laws, known as Black codes, to repress the civil rights of Black people and maintain the economic and social dominance of white people. Democrats, most of whom were vehemently opposed to racial equality, regained power in state legislatures across the South. The 1896 U.S. Supreme Court decision in *Plessy v. Ferguson*, which allowed for “separate but equal” public accommodations for Americans of color, made segregation legally permissible.²⁶

Black Galvestonians created their own economic and civic institutions during segregation, including trade unions and churches. In 1879, Black longshoremen in Galveston organized the Cotton Jammer’s Union, led by Norris Wright Cuney, having been prohibited from joining the powerful white-only Screwman’s Benevolent Association. Before the invention of the cotton compress in 1910, Black longshoremen increasingly dominated that work.²⁷ About fifty of those Black West Indian longshoremen formed the initial congregation of St. Augustine of Hippo Episcopal Church. St. Augustine of Hippo Episcopal Church was one of four Galveston congregations that were the first Black churches in the city. These included Avenue L Baptist Church (1840); Reedy Chapel African Methodist Episcopal Church (1848); and Holy Rosary Catholic Church (1889).²⁸ St. Augustine was the first Black Episcopal congregation in Galveston (1884). In 1900, the Galveston city directory listed 14 Black churches.²⁹

Restrictive covenants limited housing options for Black people, and as a result, a thriving ethnic enclave developed on the northern end of the island; many Black Galvestonians held middle-class jobs and owned businesses.³⁰ Galveston was also a destination for Black tourists. Between 1939 and 1967, Victor Green published *The Green Book*, a guide to businesses across the United States where Black travelers would be served and treated with respect and dignity. Twelve businesses in Galveston—restaurants, hotels, nightclubs, a barber shop, a beauty salon, an auto garage, and a “beach service station”—catered to those who visited the small segregated area known as “Brown Beach,” on the east end of Galveston island. Brown Beach was open to Black residents and patrolled by Black lifeguards starting in 1935.³¹

²⁴ Kleiner, “Galveston County,” *Handbook of Texas Online*. Also, Merline Pitre, “Cuney, Norris Wright,” *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/cuney-norris-wright>. Also “African American History,” Galveston & Texas History Center, <https://www.galvestonhistorycenter.org/research/african-american-history>.

²⁵ Alwyn Barr, “Galveston Spectator,” *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/galveston-spectator>.

²⁶ Bruce A. Glasrud, “Jim Crow’s Emergence in Texas” *American Studies*, Vol. 15, no. 1, Spring 1974, 48–49. <http://www.jstor.org/stable/40641087>. Also, National Park Service, *Civil Rights in America: A Framework for Identifying Significant Sites* (Washington, D.C.: National Park Service, 2002, revised 2008), 7–8, 10.

²⁷ Anonymous, “Screwmen’s Benevolent Association,” *Handbook of Texas Online*, accessed July 10, 2023, <https://www.tshaonline.org/handbook/entries/screwmen-benevolent-association>.

²⁸ “Voices from the Past: An Exhibit Celebrating African American History in Galveston,” Galveston and Texas History Center, Rosenberg Library and Museum, <https://www.rosenberg-library-museum.org/>.

²⁹ 1899-1900 *Galveston General Directory* (Houston: Morrison & Fourmy), 282-283, Rosenberg Library/University of North Texas Portal to Texas History, <https://texashistory.unt.edu/ark:/67531/metaph894022>.

³⁰ Sam Gonzalez Kelly, “Galveston, the birthplace of Juneteenth, has been losing Black residents for decades,” *Houston Chronicle*, June 17, 2022.

³¹ “Galveston in the Green Book,” Galveston and Texas History Center, Rosenberg Library and Museum, <https://www.rosenberg-library-museum.org/>. Chris Gray, “Long-overdue memorial to Galveston’s Jim Crow Black lifeguards coming next month,” *Houston Chronicle*, January 5, 2025. <https://www.chron.com/gulf-coast/article/galveston-black-lifeguard-memorial-20013793.php>.

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Black people in Galveston made great strides toward equality and civil rights during the 1940s, 1950s, and 1960s. Jessie McGuire Dent successfully sued the Galveston school district in 1943 to secure equal pay for Black teachers, administrators, and custodians. In 1949, the University of Texas Medical Branch admitted its first Black medical student, Herman A. Barnett, and James B. Thomas was hired as Galveston's first Black mail carrier. In 1952, the Galveston Bar Association admitted its first Black attorney. Galveston had hired three Black firemen in 1957, and its first Black woman police officer, Annie Mae Curtis, in 1962. The first Black city councilmember, entrepreneur Thomas D. Armstrong, was elected in 1961. Students from Central High School organized sit-ins at lunch counters in March 1960, leading to the integration of the city the following month. In 1974, the Old Central Cultural Center was organized in historic Old Central High School in order to preserve the history of Galveston's Black community.³²

The Anglican Church in the British West Indies

The Church of England brought together three "streams of Christianity": the Celtic church of Scotland, the earlier (pre-Anglo-Saxon) Roman church, and the Roman Catholic tradition espoused by St. Augustine.³³ Followers of the Church of England are called Anglicans. Great Britain was an imperial nation and established colonies all over the world. By the seventeenth century, Britain (through either diplomacy or force) had taken control of many islands in the West Indies, including Jamaica, Antigua, Barbados, St. Kitts, Nevis, Anguilla, Montserrat, the Virgin Islands, and the Cayman Islands. It is estimated that, between 1680 and 1786, Britain imported more than 2,100,000 enslaved African and Native American people into its West Indian colonies. Although the British slave trade was legally abolished in 1807, illicit trade continued for many years.³⁴

Although Jamaica passed a law in 1688 instructing plantation owners to educate their slaves in the ways of Christianity, this legislation was mostly ignored, although English religious missions tried to make inroads with enslaved populations in the Caribbean and mainland North America.³⁵ By at least the 1730s, missionaries moved with ease between mainland North America and the Caribbean. French, Spanish, and British colonization in the West Indies cemented a plantation economy, reliant on enslaved labor for the cultivation and manufacture of sugar.³⁶ During the "Great Awakening," a 1720–1770 evangelical movement in the American colonies, Black Protestant evangelicals relied upon the missionary networks to migrate from the British and Danish West Indies to North America. Black Episcopal congregations subsequently developed in port cities of the Southern United States, as Black and white clerics and laymen from the West Indies were assigned to churches there.³⁷

³² Oral history interview with sit-in organizer Kelton Sams, July 8, 2016, Houston, "Civil Rights in Black and Brown Interview Database," Texas Christian University, <https://crbb.tcu.edu/>. "A Few Known Facts of Black History in Galveston, Texas," Old Central Cultural Center, <https://www.galvestonoldcentral.com/>. "People, Places, and Stories of Galveston's Black History," Galveston Historical Foundation, <https://www.galvestonhistory.org/news/black-history-month>.

³³ "History of the Church of England," The Church of England, <https://www.churchofengland.org/about/history-church-england>. This St. Augustine was a different person than St. Augustine of Hippo.

³⁴ Charles H. Wesley, "The Negro in the West Indies, Slavery and Freedom," *The Journal of Negro History* 17, no. 1 (1932): 51, 54, <https://doi.org/10.2307/2714675>.

³⁵ Michael Craton, "Christianity and Slavery in the British West Indies 1750-1865," *Historical Reflections / Réflexions Historiques* 5, no. 2 (1978), 142, <http://www.jstor.org/stable/41298714>.

³⁶ John W. Catron, "Evangelical Networks in the Greater Caribbean and the Origins of the Black Church," *Church History* 79, no. 1 (2010), 82–83.

³⁷ John W. Catron, "Evangelical Networks in the Greater Caribbean and the Origins of the Black Church," *Church History* 79, no. 1 (2010), 80–82, <http://www.jstor.org/stable/27806355>. Also "Great Awakening," *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/glossary/great-awakening/>

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In 1816, the British leaders who controlled Jamaican legislature appointed Anglican curates to teach among the enslaved population and financially compensated rectors for baptizing people into the Church; a majority of the enslaved people in Jamaica became members of the Church of England.³⁸ In 1823, the British government created two Anglican dioceses in the West Indies: one encompassing Jamaica, the Bahamas, and Honduras, and the other the Leeward Islands, with funding provided to both dioceses for the religious instruction of enslaved people.³⁹ In August 1833, the British House of Commons passed the Slavery Abolition Act, abolishing slavery in the islands of the West Indies. The Act compensated owners in the colonies for freeing their enslaved laborers and established a five-year mandatory apprentice system for those people. By August 1, 1838, the apprentice system was ended and all Black persons in the West Indies were officially free.⁴⁰ During that time, the religious conversion of West Indians had continued apace, and by 1838, an estimated one-third of formerly enslaved people were practicing Christians — and mostly Anglicans.⁴¹ Favorable economic and political ties in the Atlantic region contributed to the movement of Black Protestants between the West Indies and the United States, with West Indian evangelicals among the first Black Protestants in the U.S. to request separation from white congregations, helping to establish Black-centered churches.⁴²

Growth of the Episcopal Church in the United States

The first Anglican congregations in what would become the United States were established during the colonial period. After the American Revolution, Britain formally ceded control of the Church in its former American colonies through the Treaty of 1783, although, for all practical purposes, it had lost control by 1776. In 1780, a conference of clergy and delegates meeting in Chestertown, Maryland, decreed that the American religious body previously known as the Church of England would thenceforth be called the Protestant Episcopal Church. Over the next seven years, the Episcopal Church developed an organizing constitution and the Church of England consecrated bishops in New York and Philadelphia. New Episcopal dioceses, each led by a bishop, were founded throughout the developing nation during the nineteenth century. Many Episcopal dioceses in the South sided with the Confederacy during the Civil War, but Episcopal churches in the Union reunited with them after the end of that conflict.⁴³

Absalom Jones, who was born into slavery and freed in 1784 at the age of 38, was the first Black priest in the Episcopal Church in America. With Richard Allen, who would go on to found the African Methodist Episcopal Church in 1794, Jones formed the Free African Society (FAS), a mutual aid organization dedicated to Philadelphia's African American community. In 1792, its members decided to join the Protestant Episcopal Church. Jones was in charge of the first African American Episcopal congregation in Philadelphia in 1794, becoming ordained as a priest of the African Episcopal Church of St. Thomas in 1802, on the condition that the parish would not send representatives to the annual Episcopal convention. Episcopal leadership similarly discriminated against African Americans for much of the Church's early history in the United States.⁴⁴

³⁸ Smith, "Slavery and Christianity in the British West Indies," 176–177.

³⁹ Smith, "Slavery and Christianity in the British West Indies," 177–179.

⁴⁰ Wesley, "The Negro in the West Indies, Slavery and Freedom," 61–65.

⁴¹ Smith, "Slavery and Christianity in the British West Indies, 150. Smith states that Anglicans outnumbered all other religious denominations by two-to-one.

⁴² John W. Catron, "Evangelical Networks in the Greater Caribbean and the Origins of the Black Church," *Church History* 79, no. 1 (2010), 80–82, <http://www.jstor.org/stable/27806355>.

⁴³ "History: Timeline," *History of the Episcopal Church*, <https://www.episcopalchurch.org/who-we-are/history-episcopal-church/timeline/>. Also E. Clowes Chorley, "The General Conventions of 1785, 1786 and 1789," *Historical Magazine of the Protestant Episcopal Church*, Vol. 4, no. 4 (1935): 246–66. <http://www.jstor.org/stable/42968572>.

⁴⁴ "The Reverend Absalom Jones, 1746–1818," *The Archives of the Episcopal Church*, <https://episcopalarchives.org/church-awakens/exhibits/show/leadership/clergy/jones>; "The Free African Society," *The Archives of the Episcopal Church*,

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In 1860, a report by the Episcopal Diocese of Virginia to the Church's annual Convention recommended establishing segregated congregations, with white ministers to be assisted by Black congregants. The report noted that large numbers of enslaved people in Georgia and South Carolina attended Episcopal services, primarily where the owners of large plantations provided a church and minister.⁴⁵ Episcopal congregations in urban areas, including in the South, already included free Black people, who were required to sit in the church gallery, away from white parishioners.⁴⁶

In its 1865 General Convention, the Episcopal Board of Missions approved the establishment of the Protestant Episcopal Freedman's Commission, which opened schools and placed teachers throughout Southern states, focusing on Virginia, North Carolina, and South Carolina. In 1868, that organization was renamed the Commission to Home Missions to Colored People, and its emphasis switched to growing Black congregations until 1877, when the Commission decided to close its schools and, instead, devote its funds to religious missions. As a result, the number of Black congregations in cities grew significantly between 1865 and 1877.

Joseph Sandiford Atwell, a native of Barbados, exemplified the role of West Indian Anglicans in the growth of the Episcopal Church in the United States. He attended Codrington College in Barbados and, after emigrating to the United States, completed his education at Divinity Hall in Philadelphia (later the Philadelphia Divinity School), graduating in 1866. Atwell became the first Black deacon in the Diocese of Kentucky and, in 1867, took charge of St. Mark's Episcopal Church, the first African American congregation in that state. He then became the first Black priest in the Diocese of Virginia, appointed in 1868 to be the first rector of St. Stephen's Episcopal Church in Petersburg, Virginia. Atwell was appointed to lead St. Stephen's Episcopal Church in Savannah, Georgia, in 1873, before he settled in New York City and assumed the clerical duties at St. Philip's Episcopal Church, where he remained until his death in 1881.⁴⁷

After the Civil War, when African Americans could freely choose where to worship, established white churches experienced what the African American Episcopal priest and historian George Freeman Bragg called "a wholesale exodus" of Black people. The Episcopal Church, which lost over half its Black members after the war, later concluded that those losses could be at least partially attributed to a lack of Black leadership for congregations.⁴⁸ As Black members were leaving white churches, enrollment increased significantly in Baptist and AME churches with Black clergy.⁴⁹ Bragg himself challenged the Virginia Diocese's policy requiring Black men to remain deacons for five years before being ordained; he was made a priest in 1888, after becoming a deacon the prior year.⁵⁰

In 1882, the Episcopal Convocation of Colored Clergy was formed under the leadership of Alexander Crummel and John Peterson. Crummel was an African American priest and missionary who had studied

<https://episcopalarchives.org/church-awakens/exhibits/show/legacy/free-african-society>.

⁴⁵ Hayden, J. Carleton. "After The War: The Mission and Growth of The Episcopal Church Among Blacks in The South, 1865-1877." *Historical Magazine of the Protestant Episcopal Church* 42, no. 4 (1973): 403-407.

<http://www.jstor.org/stable/42973396>.

⁴⁶ Hayden, "After the War," 407-409.

⁴⁷ Hayden, "After the War," 420-423; Dennis C. Dickerson, "Joseph S. Atwell," in the *Encyclopedia of Virginia*, <https://encyclopediaofvirginia.org/entries/atwell-joseph-s-1831-1881/>.

⁴⁸ Hayden, "After the War," 426.

⁴⁹ Hayden, "After the War," 410, quoting Bragg, "The Episcopal Church and the Black Man," *The Church Advocate*, 1918, p.12; Hayden, "After the War," 411-413.

⁵⁰ "The Reverend George F. Bragg, D. D., 1863-1940," *Archives of the Episcopal Church*, <https://episcopalarchives.org/church-awakens/exhibits/show/leadership/clergy/bragg>.

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in England and served as a missionary in Liberia, returning to the United States after the Civil War and eventually founding St. Luke's Episcopal Church in Washington, D. C. in 1873; Peterson was a deacon at St. Philip's Episcopal Church in Harlem, New York. In 1886, the Convocation of Colored Clergy was renamed the Conference of Church Workers Among Colored People (CCWACP), an organization for clergy and congregants that worked toward more equal representation and integration of Black people within the Episcopal Church, while also supporting the rights of all African Americans. During the late nineteenth and early twentieth centuries, Black men served as missionaries, deacons, and rectors to Episcopal congregations of color.⁵¹

In 1904, the discussion of electing Black bishops eventually led to the creation of Black *suffragan bishops* (assistants to diocesan bishops) in the Southern United States, a plan developed at the 1907 and 1910 Episcopal General Conventions. Black leaders appointed as suffragan bishops oversaw only Black congregations and were not eligible to ascend into a diocesan bishop position. The first "Black Suffragan Bishops for Colored Work," elected in 1918, were Edward T. Demby in the Diocese of Arkansas, who served Black churches in Arkansas, Texas, Kansas, Oklahoma, Missouri, and New Mexico; and Henry B. Delany in North Carolina, serving the Black churches in North and South Carolina. Bishop Demby, a man of great influence who claimed West Indian ancestry, devoted his career to achieving greater equality for Black Episcopalians within the Church's segregated system. He traveled the Southwest while holding that position and visited St. Augustine of Hippo in Galveston at least once, baptizing the children of St. Augustine's Reverend William Bright-Davies during that visit. Demby retired in 1939; the Episcopal Church only admitted that the suffragan bishop office as a tool of segregation was unsuccessful after his death in 1957.⁵²

During the early twentieth century, the number of Black Episcopalians grew rapidly, from an estimated 15,000 members in 1900 to an estimated 40,000 members by 1930. This was due, in no small part, to the immigration of West Indian Anglicans to the United States during that period. Some immigrants were divinity students whose ambitions to become practicing priests could be fulfilled only in the United States, as churches in the West Indies during that period maintained white leadership over mainly Black congregations.⁵³ Episcopal historian Robert A. Bennett noted that the significant number of Black Anglicans immigrating from the West Indies and Central America to the United States during the first half of the twentieth century vitally increased Black membership in the Episcopal Church, especially in coastal cities where immigrants settled in large numbers.⁵⁴

In 1940, the General Convention of the Episcopal Church called for an end to all racial discrimination at their future meetings and, in 1943, formed the Bi-Racial Joint Committee on Minorities, a successor to the CCWAP. In the late 1940s, dioceses began granting Black churchmen the right to vote in councils, and churches in northern cities started interracial programs to serve the less fortunate living in urban areas, with a focus on poverty. In 1953, the Episcopal Diocese of South Carolina voted to allow Black

⁵¹ "Conference of Church Workers Among Colored People," *The Archives of the Episcopal Church*, <https://www.episcopalarchives.org/church-awakens/exhibits/show/divergence/ccwacp>; "Crummel, Alexander," *An Episcopal Dictionary of the Church*, Don S. Armentrout and Robert Boak Slocum, eds., <https://www.episcopalchurch.org/glossary/crummel-alexander/>.

⁵² Robert A. Bennet, "Black Episcopalians," 240–242; Michael J. Beary, *Black Bishop: Edward T. Demby and the Struggle for Racial Equality in the Episcopal Church* (Urbana and Chicago: University of Illinois Press, 2001), xii–xiii, 3, 16, 146, 276; "Demby, Edward Thomas," *An Episcopal Dictionary of the Church*, <https://www.episcopalchurch.org/glossary/demby-edward-thomas/>; "Timeline: African Americans and the Episcopal Church," *The Archives of the Episcopal Church*, <https://episcopalarchives.org/church-awakens/timeline-church/>; Culmer, *This Far By Faith*, 8.

⁵³ Beary, *Black Bishop*, 83.

⁵⁴ Bennett, Robert A. "Black Episcopalians: A History from the Colonial Period to the Present." *Historical Magazine of the Protestant Episcopal Church* 43, no. 3 (1974): 242–243. <http://www.jstor.org/stable/42973424>.

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priests and laypeople to participate at its convention—the last diocese to do so. In 1955, the Episcopal General Convention supported the Supreme Court decision in *Brown v. Board of Education*, and in 1958, the Convention issued a resolution supporting equal education, housing, employment, and public accommodations. In 1959, the Episcopal Society for Cultural and Racial Unity (ESCRU) was formed. In 1962, John M. Burgess was elected a suffragan bishop of the Episcopal Diocese of Massachusetts, the first African American to oversee both Black and White congregations.⁵⁵

While the Episcopal Church made progress toward racial equality during the twentieth century, the late 1960s were a tumultuous period within the Church, reflecting civil rights struggles across the United States. In 1966, ESCRU accused the Episcopal Church of systemic racism, a claim seemingly echoed by Black clergy in 1967, when approximately half of their number supported a missive addressed to white leadership. That document, *A Declaration by Priests Who are Negroes*, addressed “a well-nigh systematic exclusion of laity and clergy who are Negroes from the heart of the Church’s life.” Clergy expressed frustration on several issues, including the lack of Black leadership appointments by the Church at all levels. While previous Church leadership statements supported integration, this document makes clear that Black clergy regarded de facto segregation and unequal treatment of African Americans in the Church as a pressing issue.⁵⁶ In the same year, a General Convention Special Program was established to focus on the racial issues and crises of the late 1960s. In 1968, the Union of Black Clergy and Laity (now the Union of Black Episcopalians) was formed to provide a forum for Black interests in the Church; today, its stated mission is “to remove racism from the Church and society and to stimulate the growth of Black membership.”⁵⁷

St. Augustine of Hippo Episcopal Church, Galveston, Texas (1884–present)

The Episcopal Church was established as a foreign missionary district in the Republic of Texas from 1838 until Texas’ admission to the Union in 1845; during that time, the Texas mission was overseen by bishops from Louisiana and Arkansas. A diocese was organized in Texas in 1849 and elected its first bishop in 1859, the Right Reverend Alexander Gregg, who served until 1893.⁵⁸ Outreach by the Episcopal Diocese of Texas to the Black community began in August 1863, when Bishop Gregg began holding services for enslaved Black people on a plantation in Wilbarger, baptizing at least one Black child that year. The following year, Bishop Gregg baptized five Black children in Austin County.

Trinity Episcopal Church (NRHP 1979), located at 2216 Avenue H in downtown Galveston, was founded in 1841 and completed a church building in 1842; Trinity’s Eaton Chapel was named after the church’s founder, the Rev. Benjamin Eaton. Grace Episcopal Church (NRHP 1975), located at 1115 36th Street, was established in 1876, having begun as a mission for White Episcopalians living outside the downtown Galveston area. Initially housed in a small wood-frame church building, the congregation in 1893

⁵⁵ Segregation and Integration,” *The Archives of the Episcopal Church*, <https://www.episcopalarchives.org/church-awakens/exhibits/show/transitions/segregation-integration>; “Timeline: African Americans and the Episcopal Church,” *The Archives of the Episcopal Church*, [episcopalarchives.org](https://www.episcopalarchives.org).

⁵⁶ “A Declaration by Priests Who are Negroes,” *Archives of the Episcopal Church*, <https://www.episcopalarchives.org/church-awakens/exhibits/show/specialgc/item/198>; Clergy led by the Rev. Quintin Primo, *A Declaration, by Priests who are Negroes, on the Personnel Policies and Practices of the Protestant Episcopal Church in the United States of America; Addressing the Presiding Bishop, The Rt. Rev. John E. Hines, and to the Members of the House of Bishops, and to the Executive Council*, 1967, *Archives of the Episcopal Church*.

⁵⁷ “Timeline: African Americans and the Episcopal Church,” *The Archives of the Episcopal Church*, [episcopalarchives.org](https://www.episcopalarchives.org); Bennett, Robert A. “Black Episcopalians: A History from The Colonial Period to The Present.” *Historical Magazine of the Protestant Episcopal Church* 43, no. 3 (1974): 243. <http://www.jstor.org/stable/42973424>; *The Union of Black Episcopalians*, <https://www.ube.org/>.

⁵⁸ “History of the Episcopal Diocese,” The Episcopal Diocese of Texas, <https://www.epicenter.org/diocese/about-the-diocese/history-of-the-episcopal-diocese/>.

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received a bequest from a wealthy parishioner which allowed them to construct the Neo-Gothic limestone church building where parishioners still worship today.⁵⁹

Before 1884, Black Episcopalians could only worship at Grace Episcopal Church on Wednesday and Friday nights, with Rev. Charles M. Parkman leading services. The congregation of St. Augustine of Hippo was organized in 1884 when approximately 50 Black seamen from the British West Indies petitioned Parkman for permission to establish a congregation of their own.⁶⁰ It was the first Episcopal Church in Galveston for Black congregations, and likely one of the first in the Episcopal Diocese of Texas, though the statewide claim was not able to be verified.⁶¹ Research for this nomination included identifying 114 Black Episcopal churches founded from 1792 until at least 1979; 57 of those are in coastal port cities, and at least 16 are associated with congregants of West Indian descent. St. Augustine of Hippo in Galveston was the 39th Black Episcopal congregation to be established in the United States.

The names of the original Black congregants were not located during research for this nomination; 25 West Indian men were enumerated in the 1880 Census in Galveston, but whether or which of them might have been part of the establishment of this church is unknown. By 1900, the number of men of West Indian descent in Galveston had climbed to 33. The male West Indian population appears to have peaked at 46 in 1910, then declining to 41 by 1920.⁶² Perhaps not coincidentally, according to church historian Rose Daniels, the congregation of St. Augustine of Hippo has also remained relatively small throughout its history. Other Black churches in Galveston—particularly the Baptist, Missionary Baptist, Methodist Episcopal, and African Methodist Episcopal denominations—may have been more closely associated with people of African American, rather than Caribbean, descent.

In 1885, the Rev. Dr. William F. Floyd founded St. Augustine's Mission, at the behest of the Diocese; services were held at a temporary space, located at 15th Street and Avenue L.⁶³ Floyd died of yellow fever in August 1887; the next priest in charge of St. Augustine's was Rev. Thomas White Cain, who oversaw the continued raising of funds for a permanent church building. In July 1888, the Sisterhood of St. Augustine Church, led by its president, Mrs. E. L. Jones, hosted a "Hit or Miss Sociable" at the Hall of the Rising Sons of Progress (Avenue L between 26th and 27th Streets) to benefit the Church Building Fund.⁶⁴

Within the Episcopal Diocese of Texas, other Black Episcopal churches were established; today, Black people represent the majority of church parishioners in at least seven Episcopal congregations in Texas. Only one other Black Episcopal congregation was believed to be formed in Texas before the end of the nineteenth century: St. John the Baptist Episcopal Church in Tyler, Texas, in 1892.⁶⁵ However, St.

⁵⁹ "Trinity Episcopal Church, History," Episcopal Diocese of Texas, <https://www.trinitygalv.org/history>. Also "Grace Episcopal Church, History," Episcopal Diocese of Texas, <https://gracechurchgalveston.org/about-us-2/history/>.

⁶⁰ Culmer, *This Far by Faith*, 7; Maury Darst, "St. Augustine of Hippo Sets Anniversary Concert," *Galveston Daily News*, August 18, 1984, 19, newspapers.com. No original record of the petition survives.

⁶¹ Press release, "St. Augustine of Hippo, Galveston Celebrates 135th Anniversary," Episcopal Diocese of Texas, July 31, 2019, <https://www.epicenter.org/st-augustine-of-hippo-galveston-celebrates-135th-anniversary/>; St. Augustine of Hippo was likely the first, or at least one of the first Black Protestant Episcopal churches formed in the Episcopal Diocese of Texas, but the claim was not able to be verified with historical or scholarly evidence, and other contemporaneous Texas examples were not identified. Research confirmed it was the first in Galveston, solidifying local significance.

⁶² U.S. Census data, 1880, 1900, 1910, 1920.

⁶³ Culmer, *This Far by Faith*, 7; "Church Services," *Galveston Daily News*, Vol. 44, No. 247, Ed. 1, December 27, 1885, 5, <https://texashistory.unt.edu>, crediting Abilene Library Consortium.

⁶⁴ Advertisement, *Galveston Daily News*, Vol. 47, No. 73, July 8, 1888, 3, *The Portal to Texas History*, <https://texashistory.unt.edu>; crediting Abilene Library Consortium.

⁶⁵ Kathy H. Culmer, *This Far by Faith: A History of the African-American Presence in the Episcopal Diocese of Texas* (The Commission on Black Ministry of Episcopal Diocese of Texas, 2015), Introduction, 7, 23.

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Augustine of Hippo was not the first Black congregation in Galveston. The earliest African American church in Galveston, originally called the Colored Baptist Church and later the African Baptist Church, was established in 1840 by the White congregation of the First Baptist Church for enslaved people. That Black congregation built its own church at Avenue L and 26th Street in 1850. After the Civil War, the church reorganized as the First Regular Missionary Baptist Church; the congregation adopted the name Avenue L Baptist Church when it rebuilt after the Great Storm of 1900. Several other Black churches also formed in Galveston before 1900, serving Baptist and Methodist congregations.⁶⁶

St. Augustine of Hippo Episcopal Church was named for St. Augustine of Hippo (354–430), professor of rhetoric born in Northern Africa who converted to Christianity in 386. Ordained the Bishop of Hippo in 395, Augustine was a theologian whose writings greatly influenced Christianity. He was recognized as a saint in the Anglican, Lutheran, Catholic, and Eastern Orthodox churches; his influence was far-reaching and not limited to African American congregations.⁶⁷

When sufficient funds had been raised, the St. Augustine's congregation purchased a site and built a church at 2127 Broadway (aka Avenue J), which was dedicated in 1889. Sanborn Fire Insurance maps from 1889 and 1899 show that St. Augustine's Church was located on the southeast corner of 22nd Street and was a one-story wood frame structure with a one-story frame dwelling (the church rectory) attached to the rear of the sanctuary.⁶⁸ In 1893, the church offered a Parish School for boys and girls, as well as an industrial school curriculum, the first industrial classes for African Americans in the Galveston area. In 1897, St. Augustine's congregation numbered more than 180 parishioners. Rev. Thomas Cain, born an enslaved person in Petersburg, Virginia, was killed in the hurricane known as the Great Storm of 1900. The storm also destroyed the church building and rectory; while the congregation was without a building, they worshipped at the Eaton Chapel of Trinity Episcopal Church, under the guidance of Rev. William Henry Marshall.⁶⁹

Reverend Marshall and the congregation raised the funds to build a new church, and in January 1901, architect John R. Scott had completed plans and was seeking contractors' bids. At the end of February 1901, bid selection was delayed as a site for the church had yet to be selected by the Diocese.⁷⁰ Even though the congregation had no official space and weekday services were held in a private home, congregation activity was reported to be improving in Spring 1901.⁷¹ Construction was completed in 1902

⁶⁶ "Avenue L Missionary Baptist Church," Rosenberg Library Museum, <https://www.rosenberg-library-museum.org/treasures/avenue-l-missionary-baptist-church>; "African American History," Galveston & Texas History Center. Also "Pioneers Guidebook – African American History in Galveston," *Houston Family Magazine*, February 13, 2019, <https://houstonfamilymagazine.com>. Besides St. Augustine, *Houston Magazine* reports six Baptist, two A. M. E, two Methodist and one Catholic church serving Black parishioners before the end of the nineteenth century.

⁶⁷ "Augustine of Hippo," Center for Early African Christianity, December 2, 2019, <https://www.earlyafricanchristianity.com/post/augustine-of-hippo>; "Augustine of Hippo," *An Episcopal Dictionary of the Church*, www.episcopalchurch.org/glossary; New World Encyclopedia contributors, "St. Augustine of Canterbury," *New World Encyclopedia*, https://www.newworldencyclopedia.org/entry/Saint_Augustine_of_Canterbury.

⁶⁸ Michael Gaertner Architects, *Master Plan*; Morrison and Fourmy, *Morrison and Fourmy's General Directory of the City of Galveston*, 1890–1891, 50, *Portal to Texas History*, <https://texashistory.unt.edu>; crediting Rosenberg Library.

⁶⁹ Morrison and Fourmy, *Morrison and Fourmy's General Directory of the City of Galveston*, 1893–1894, 55, *Portal to Texas History*, <https://texashistory.unt.edu>, crediting Rosenberg Library; Protestant Episcopal Church, Diocese of Texas, *Journal of the 52nd Annual Council of the Protestant Episcopal Church in the Diocese of Texas*, May 1901, 57, *Portal to Texas History*, <https://texashistory.unt.edu>; Michael Gaertner Architects, *Master Plan*. Newspapers at this time show that Sunday School for the congregation was held at 3205 Avenue M.

⁷⁰ "Miscellaneous Wants," *Galveston Tribune*, Vol. 21, No. 36, January 3, 1901, 2, *The Portal to Texas History*, <https://texashistory.unt.edu>; crediting Rosenberg Library. Also "Episcopal Church Rebuilding," *Galveston Tribune*, Vol. 21, No. 81, February 25, 1901, 1, *The Portal to Texas History*, <https://texashistory.unt.edu>; crediting Rosenberg Library.

⁷¹ Protestant Episcopal Church, *Journal of the 52nd Annual Council*, 82, *Portal to Texas History*. This May 1901 report lists the congregation as a total of 390 members, but bases this figure partially on the congregation before the 1900 storm.

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for a total cost of \$8,500.⁷² St. Augustine held its first service on Easter Sunday 1902; the building was consecrated on December 21 that year.⁷³ In 1903, the church was reported to be “as neat a building and as comfortably furnished as any church in the city,” with “a handsome though small port pipe organ occupying its southwest corner.” Organ recitals were planned featuring local musicians.⁷⁴ A 1912 Sanborn Fire Insurance Map shows the new church building with a separate one-story wood-frame dwelling (the rectory) located at its rear (Map 6).

In 1922, a fire, which began on the second floor of the rectory, did approximately \$1,400 in damage; the walls and interior of the building were badly scorched and damaged by water.⁷⁵ The current altar of St. Augustine’s, which once belonged to Trinity Episcopal Church, was donated in memory of Rev. Stephen M. Bird, a close friend of Rev. Thomas Cain who led Trinity Episcopal when the St. Augustine congregation held services there after the 1900 Storm and before rebuilding their own church.⁷⁶

Black Episcopalians in other cities appealed to the Diocese, which was responsible for assigning clergy and approving church status, to establish their own congregations. The size and geographic dispersion of the Black Episcopal church in Texas led pastors at St. Augustine to remain at that congregation, rather than “seeding” other churches across the state. As a result, St. Augustine did not function as a “mother” church (from which other churches have sprung), but rather as an example that the Diocese could establish other Black Episcopal congregations across Texas in the late nineteenth and early twentieth centuries. In 1918, the Rev. George Gilbert Walker was appointed the Archdeacon for Colored Work, serving St. Augustine of Hippo Episcopal Church and also the African American congregations of St. Clements Episcopal Church in Houston (founded in 1920, later known as St. Luke the Evangelist Episcopal Church) and St. John’s Episcopal Church in Tyler. In March 1921, Rev. John W. Freeman, the rector of St. Clements, was ordained to the priesthood at St. Augustine of Hippo. In January 1924, the Rev. L. C. Dade, who had been preaching at St. Clements, became the vicar at St. Augustine’s. In 1922, St. Augustine’s was the largest Black congregation in the Diocese with 67 congregants.⁷⁷

In 1940, under the leadership of Rev. William Bright-Davies, the congregation sold the property on which their church rested and bought a larger property at the southeast corner of Avenue M½ and 41st Street, at 1402 41st Street (also known as Jack Johnson Blvd.), to which the building was relocated. The move allowed the congregation to build larger facilities in which to better serve young people and the greater community (Maps 7, 10). Rev. Bright-Davies, the rector at St. Augustine from 1930 until 1948, also served the congregation of St. Luke’s the Evangelist Episcopal Church in Houston through 1940; he was a native of Ghana who had studied in London and Oxford.⁷⁸

In September 1943, the congregation stated their intention to raise \$12,000 for a “modern recreation center,” with Rev. Bright-Davies explaining that the church would work with the young people of Galveston, who needed guidance and a wholesome place to gather; the center would welcome not only

⁷² Michael Gaertner Architects, *Master Plan*, Chronological History.

⁷³ Culmer, *This Far by Faith*, 8. Also Michael Gaertner Architects, *Master Plan*, Chronological History.

⁷⁴ “In the Realm of Religion,” *Galveston Tribune*, Vol. 23, No. 196, Ed. 1, July 10, 1903, 2, <https://texashistory.unt.edu>; crediting Rosenberg Library.

⁷⁵ “Negro Church Parsonage Damaged \$1,400 By Fire,” *Galveston Daily News*, October 13, 1922, 2, newspapers.com. As seen in this document, this building was moved off church property and replaced by 1955.

⁷⁶ Michael Gaertner Architects, *Master Plan*, Chronological History.

⁷⁷ Culmer, *This Far By Faith*, Introduction, 12, 15; “P. E. Minister Ordained,” *The Houston Informer*, March 5, 1921, 8, *The Portal to Texas History*, <https://texashistory.unt.edu>; “City Happenings,” *The Houston Informer*, January 5, 1924, 4, and “City Happenings,” *The Houston Informer*, May 24, 1924, 8, *The Portal to Texas History*, <https://texashistory.unt.edu>; George F. Bragg, *History of the Afro-American Group of the Episcopal Church* (Baltimore, Maryland: Church Advocate Press, 1922), 241.

⁷⁸ Beary, *Black Bishop*, 146; Michael Gaertner Architects, *Master Plan*, Narrative; Culmer, *This Far by Faith*, 9; “Church Observes Negro Minister’s 17th Year Here,” *Galveston Daily News*, June 13, 1947, 25, newspapers.com.

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Episcopalians, but all young Black people in the city. The congregation had already donated \$1,000 towards its recreation center fund, raised through a combination of cash, bonds, and pledges. At that time, William Johnson donated a “very expensive cope (a vestment for the rector)” to the church in honor of his late wife, Carrie Granger Johnson.⁷⁹ The congregation sold the rectory building, which was moved to another site to make way for a new parish house and fellowship hall. In 1944, a small building, now called the Old Fellowship Hall, was constructed directly east of and adjacent to the sanctuary. A small stone tablet embedded in the front wall, similar to a cornerstone, identifies architect Laurence Rehm as well as church officials and notable parishioners and states that the hall was erected “To the glory of God and the welfare of Youth.” Mr. Rehm was a member of Grace Episcopal Church in Galveston.⁸⁰

The Old Hall reportedly originally served as a rectory, with lodging for the vicar. It was later connected to the church, but stakeholders report that the connector is not often used by the congregation, as it is directly behind the altar (Map 7). The priest or other officiant might use that passage, but congregants walk outside to the front of the Old Hall.⁸¹

In 1947, at the 17th anniversary of Rev. Davies’ tenure, church officials stated that “part of a proposed \$33,000 parish house and community center was already in use.” This undoubtedly refers to the Old Fellowship Hall, as no other construction was reported until 1955.⁸² After Rev. Davies left St. Augustine’s, various priests served the congregation until the Diocese appointed Rev. Fred W. Sutton Jr., who served from 1953 until at least early 1959.⁸³ During his tenure, Rev. Sutton oversaw the construction of a new parish hall, which was dedicated on December 11, 1955, with the Right Rev. John E. Hines, Bishop of Texas, conducting the ceremonies. Designed by architect Hiram A. Salisbury, the structure cost \$25,000 and included classrooms and a second-floor rectory. Salisbury was an architect from Houston who also designed a building for St. George’s Episcopal Church in nearby Texas City, Texas, in 1950.⁸⁴

In 1957, the parish hall was expanded in a design that provided “improved facilities for an intensive program to work with youth.” The enlarged building included three large classrooms, a combination garage and workshop, apartments for the vicar and associate vicar, as well as a hall large enough for “parish dinners, large meetings, dances and other forms of recreation.”⁸⁵

Rev. Sutton oversaw the opening of another outreach center, St. Vincent’s House, during his tenure. Around 1954, Sutton secured an old store on 27th Street for a center to help Galveston’s most indigent. Begun as a modest facility offering Sunday School classes and ping pong, in 1958 St. Vincent’s relocated to its present location at Postoffice and 28th Streets, building a larger facility with expanded services for the youth of Galveston.⁸⁶ St. Vincent’s was chartered by St. Augustine, Trinity, and Grace Episcopal

⁷⁹ “\$12,000 Building Fund Sought by Negro Church,” *Galveston Daily News*, September 10, 1943, 3, newspapers.com. Also “Saint Augustine’s Church Services Sunday,” *Galveston Daily News*, September 19, 1943, 6, newspapers.com.

⁸⁰ Dedication plaque on the front façade of the Old Hall. Also “Crusading La Marque Preacher to Speak in Galveston Church,” *Galveston Daily News*, September 3, 1949, 4, newspapers.com.

⁸¹ Interviews with Rose Daniels, conducted by McDoux Preservation, May 15, 2023, and June 27, 2023.

⁸² “Church Observes Negro Minister’s 17th Year Here,” *Galveston Daily News*, June 13, 1947, 25, newspapers.com.

⁸³ Including the Rev. Charles Taylor beginning in 1949. The last mention of Taylor in papers is in 1950; in 1952 a priest from Grace Church was performing services.

⁸⁴ “St Augustine’s Unit Being Dedicated,” *Galveston Daily News*, December 11, 1955, 39, newspapers.com; Culmer, *This Far by Faith*, 9; “TC Episcopalians to Dedicate St. George’s Church July 25th,” *Galveston Daily News*, July 9, 1950, 21, newspapers.com.

⁸⁵ “Isle’s churches, Always Stronger, Showing Renewed Vigor,” *Galveston Daily News*, August 11, 1957, 15, newspapers.com. It’s mentioned here that this work was part of the “overall \$24,000 expansion of the church property.” This is possibly the same \$25,000 mentioned in 1955, and it took time for the building’s completion.

⁸⁶ “Saint Vincent’s Vital Agency,” *Galveston Daily News*, October 5, 1975, 10, newspapers.com.

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Churches in 1956 and today is part of the Episcopal Diocese of Texas' social service ministry, offering a wide variety of programs and assistance to the Galveston community.⁸⁷

In 1981, St. Augustine's congregation raised funds for the Episcopal Diocese of Texas' Venture in Mission Campaign. Locally, funds were earmarked for St. Vincent's House, the establishment of a food bank, and a rehabilitation of the church building.⁸⁸ Further rehabilitation of the church, following the development of a Master Plan in 2002, included restoring the bell tower roof to its 1902 castellated appearance.⁸⁹ In 2008, Hurricane Ike wreaked havoc in the Galveston area. While the church building was mostly spared, the 1955 parish hall and rectory were flooded and so severely damaged that the second-floor living space had to be completely removed and extensive repairs had to be made to the first-floor hall and classrooms. A complete evaluation of the church campus and Master Plan were completed in 2009.⁹⁰

Limited information was available regarding the property's use by the congregation outside of regular religious services during the period of significance. However, the church offered various forms of organization and programming for adults and children throughout the years. This included the Save Our Youth program which held annual summer educational conferences with daily classes, as well as the Women of St. Augustine's Church group.

St. Augustine's various organizations helped sponsor fundraisers, fellowships, and programming for both adults and children. In March 1973, Mrs. Vera Gang Scott, a congregation member and former resident of Galveston, was honored with a luncheon by the Episcopal Church Women of the Diocese of Texas at the New Hill's Restaurant for her achievements, including her new role as principal of James A. Garfield School in Colorado Springs, Colorado. Mrs. Scott donated \$5,000 to establish the Vera Gang Scott Scholarship Fund. On August 20, 1974, *The Galveston Daily* announced plans for the annual bazaar at the St. Augustine parish hall featuring a variety of sales booths, food, games, and several raffles, with a hind quarter of beef being the main prize. The church youth group had its own booth. The Rev. Gammon Jarrell was pastor at the time and Mrs. Anita Stanton and Peter Harris acted as the bazaar's chairmen. The proceeds went to general church needs, signaling the congregation's continued commitment to church improvement throughout the years.⁹¹

Today, St. Augustine of Hippo serves its community through programs such as Seaside Seniors, where once a week, elders are welcomed for lunch at one of four island churches (Moody Methodist, Holy Family Catholic Parish, and Grace Episcopal churches, in addition to St. Augustine) on a rotating basis. At various times, St. Augustine has hosted free monthly art classes. The church also hosts meetings of Alcoholics Anonymous for women and a community gospel choir.⁹²

John R. Scott, Architect

John R. Scott apparently came to Galveston in 1901, following the Great Storm of 1900, and left within a

⁸⁷ "The Evolution of St. Vincent's House," St. Vincent's House website, <https://www.stvhope.org/>.

⁸⁸ "Churches-Religion," *Galveston Daily News*, May 30, 1981, 13, newspapers.com; Michael Gaertner Architects, *Master Plan*, Chronological History. It's not clear what work was completed related to the church at this time; the 2002 *Master Plan* calls the 1980s work on the church "remodeling and refurbishing."

⁸⁹ Michael Gaertner Architects, *Master Plan*; Carol Vick Architect, *Conceptual Master Plan*, photos.

⁹⁰ Carol Vick Architect, *Conceptual Master Plan*.

⁹¹ *The Galveston Daily News*, July 7, 1946, page 8; *The Galveston Daily News*, December 5, 1958, page 7; *The Galveston Daily News*, August 20, 1974, page 3; *The Galveston Daily News*, March 27, 1973; *The Galveston Daily News*, June 21, 1975, page 2.

⁹² "Asset Map," Episcopal Diocese of Texas, <https://www.episcopalassetmap.org/dioceses/diocese-texas/list/st-augustine-hippo-church>.

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year or two. Based on newspaper advertisements soliciting construction bids, Scott designed not only St. Augustine of Hippo Episcopal Church, but also Macedonia Baptist Church and a parish house for Grace Episcopal Church.⁹³ His offices were in Suite 404–405 of the Levy Building.⁹⁴ He resided at 3501 Avenue M, and was sued in 1902 by the Galveston Building and Loan Company for defaulting on a \$2,339.66 loan made in August 1901 and secured by a lien on Lot 7 in the northeast block of Outlot 11 (at Avenue M and 35th Street).⁹⁵ The property was seized by the City of Galveston for unpaid taxes in July 1902.⁹⁶

A “John R. Scott, architect” also designed the United States Starch Works in Waukegan, Illinois, prior to 1898 and is listed in the Covington, Kentucky, city directory that year, as well as in the El Paso city directory in 1915. An earlier version of the Los Angeles Historical Monuments Directory noted that a John R. Scott designed the Craftsman houses known as the Ollie Tract at 179–199 S. Avenue 57, constructed in 1906 and locally designated in 1988.

Conclusion

St. Augustine of Hippo Episcopal Church is nominated to the National Register of Historic Places under Criterion A at the local level of significance for Social History and Ethnic Heritage: Black, as the first Episcopal Church in Galveston established by and for Black congregants. St. Augustine was and remains an important community institution and gathering place for multiple generations of the congregation. The building meets Criteria Consideration A (Religious Properties) because the church is primarily significant for its association with an important Black community institution.. It meets Criteria Consideration B (Moved Properties) because it was relocated during the period of significance. The period of significance is 1902-1976.

⁹³ Advertisement, *Galveston Daily News*, March 24, 1901, 19.

⁹⁴ Morrison & Fourmy, *Morrison & Fourmy's General Directory of the City of Galveston 1901-1902*, 225, www.ancestry.com.

⁹⁵ Legal Notice, *Galveston Daily News*, January 13, 1902, 3, newspaperarchive.com.

⁹⁶ Galveston County Deed Records, Vol. 192, page 155–156, August 8, 1902, Galveston County Real Property Records, www.galvestoncountytexas.gov.

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St. Augustine of Hippo Episcopal Church

Galveston County, Texas

Name of Property

County and State

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St. Augustine of Hippo Episcopal Church

Galveston County, Texas

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St. Augustine of Hippo Episcopal Church
Name of Property

Galveston County, Texas
County and State

Previous documentation on file (NPS):

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

Primary location of additional data:

- ☒ State Historic Preservation Office (*Texas Historical Commission, Austin*)
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☐ Other
Name of repository: _____

Historic Resources Survey Number (if assigned): NA

St. Augustine of Hippo Episcopal Church
Name of Property

Galveston County, Texas
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10. Geographical Data

Acreeage of Property: Less than one acre (0.30 acres)

Coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: NA

1. Latitude: 29.291026°N Longitude: -94.811160°W

Verbal Boundary Description:

The nominated property is on a legal parcel at the southeast corner of 41st Street (also known as Jack Johnson Blvd) and Avenue M ½, identified as Abst 628 M B Menard Sur Lots 1, 2 and W 22-10 Ft of Lot 3 Southwest Blk 9 Galveston Outlots (Property ID: 104739), Galveston, Galveston County, Texas as recorded in the Galveston Central Appraisal District. Data accessed November 1, 2024 (Map 1).

Boundary Justification:

The nominated parcel includes all property historically associated with church since it was moved to the current site in 1940.

11. Form Prepared By

Name/title: Steph McDougal (principal) and Jenn Beggs (associate)
Organization: McDoux Preservation LLC
Street & number: 2219 Brae Lane
City or Town: League City State: TX Zip Code: 77573
Email: steph.mcdougal@mcdoux.com
Telephone: 281-755-2144
Date: April 6, 2026

St. Augustine of Hippo Episcopal Church
Name of Property

Galveston County, Texas
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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

St. Augustine of Hippo Episcopal Church

Name of Property

Galveston County, Texas

County and State

Photograph Log

All photographs share the same information unless otherwise noted.

Name of Property: St. Augustine of Hippo Episcopal Church

City or Vicinity: Galveston

County: Galveston County

State: Texas

Photographer: Steph McDougal, McDoux Preservation LLC

Date: June 27, 2023

All photographs accurately depict property conditions at the date of NPS submittal. No changes nor significant deterioration has occurred since the photos were taken in June 2023.

Photo 1. Church, front façade (west elevation) and north elevation, oblique view, camera facing southeast.

Photo 2. Church, south elevation, view from courtyard with Parish Hall on right, camera facing northwest.

Photo 3. Oblique view of north elevation and church sign on west elevation, camera facing southeast.

Photo 4. Old Fellowship Hall, front façade (north elevation), camera facing south.

Photo 5. Old Fellowship Hall connection to Parish Hall, east elevation, camera facing southwest.

Photo 6. Parish Hall, east elevation, camera facing northwest.

Photo 7. Parish Hall, south elevation, camera facing northeast.

Photo 8. Courtyard facing Parish Hall with accessibility ramp on left, camera facing southeast.

Photo 9. Interior, Narthex, camera facing south.

Photo 10. Bell Tower, camera facing west.

Photo 11. Stained glass window fragment #1, Bell Tower.

Photo 12. Stained glass window fragment #2, Bell Tower.

Photo 13. Nave, view from southeast corner, camera facing east.

Photo 14. Chancel, camera facing northeast.

Photo 15. View of Nave from Chancel, camera facing west

Photo 16. Sanctuary ceiling, camera facing west.

St. Augustine of Hippo Episcopal Church

Name of Property

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Photo 17. Pew detail.

Photo 18. Stairs from Chancel into Sacristy, camera facing southwest.

Photo 19. Sacristy, camera facing southwest.

Photo 20. Staircase leading into Old Fellowship Hall from Sacristy, camera facing west.

Photo 21. Old Fellowship Hall, view from doorway to Parish Hall.

Photo 22. Parish Hall kitchen, looking toward meeting room (left) and exit (right).

Photo 23. Parish Hall with door to Old Fellowship Hall and plaque on column marking high-water line during Hurricane Ike.

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours
Tier 2 – 120 hours
Tier 3 – 230 hours
Tier 4 – 280 hours

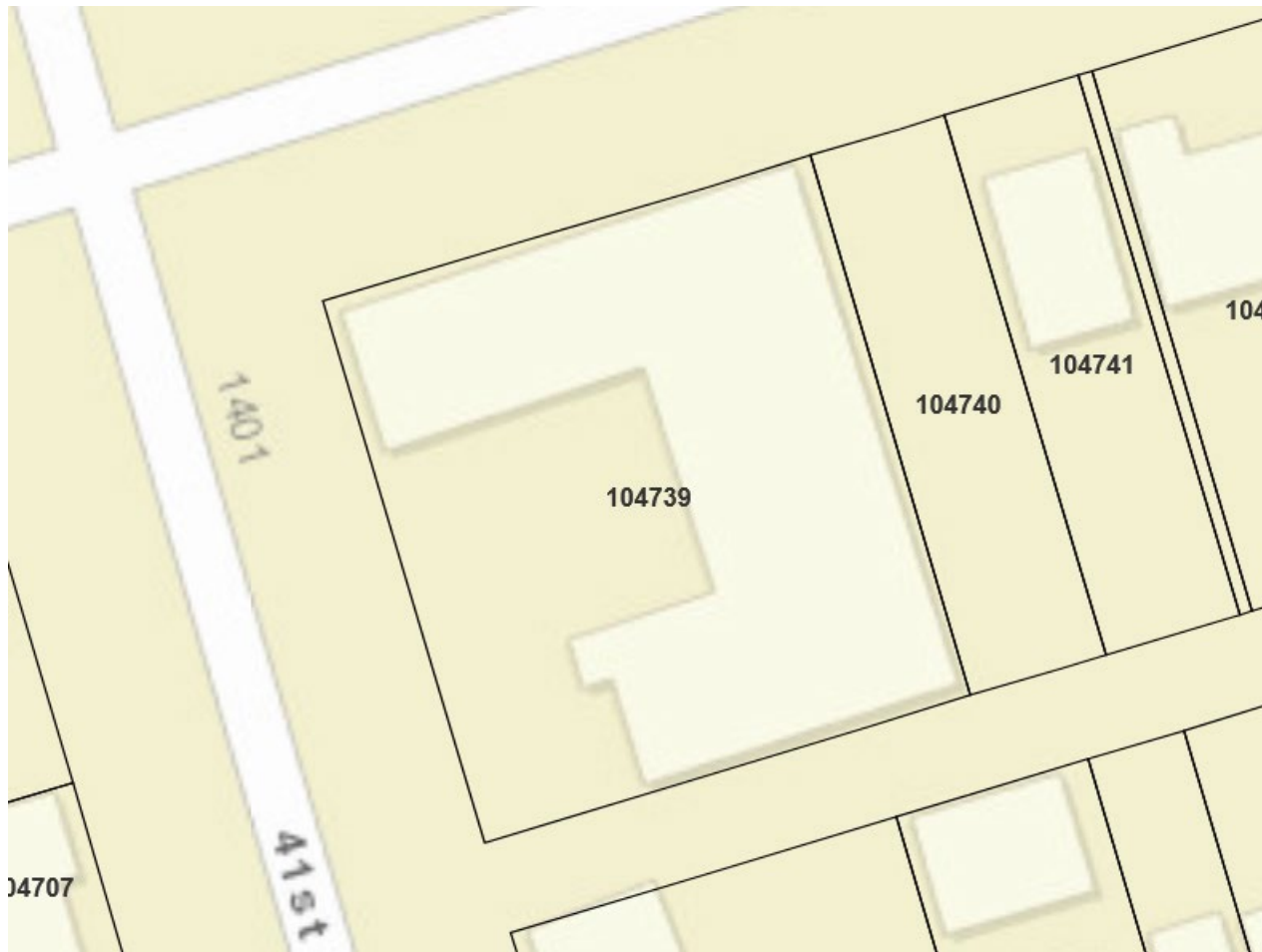
The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

United States Department of the Interior
National Park Service**National Register of Historic Places**
Continuation Sheet

St. Augustine of Hippo Episcopal Church
Name of Property
Galveston County, Texas
County and State
N/A
Name of multiple listing (if applicable)

Section number MAP Page 37**Maps**

Map 1. Galveston County Appraisal District parcel map. The nominated property is on a legal parcel at the southeast corner of 41st Street (also known as Jack Johnson Blvd) and Avenue M ½, identified as Abst 628 M B Menard Sur Lots 1, 2 and W 22-10 Ft of Lot 3 Southwest Blk 9 Galveston Outlots (Property ID: 104739), Galveston, Galveston County, Texas as recorded in the Galveston Central Appraisal District. Data accessed November 1, 2024. The nominated parcel includes all property historically associated with church since it was moved to the current site in 1940.



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St. Augustine of Hippo Episcopal Church

Name of Property

Galveston County, Texas

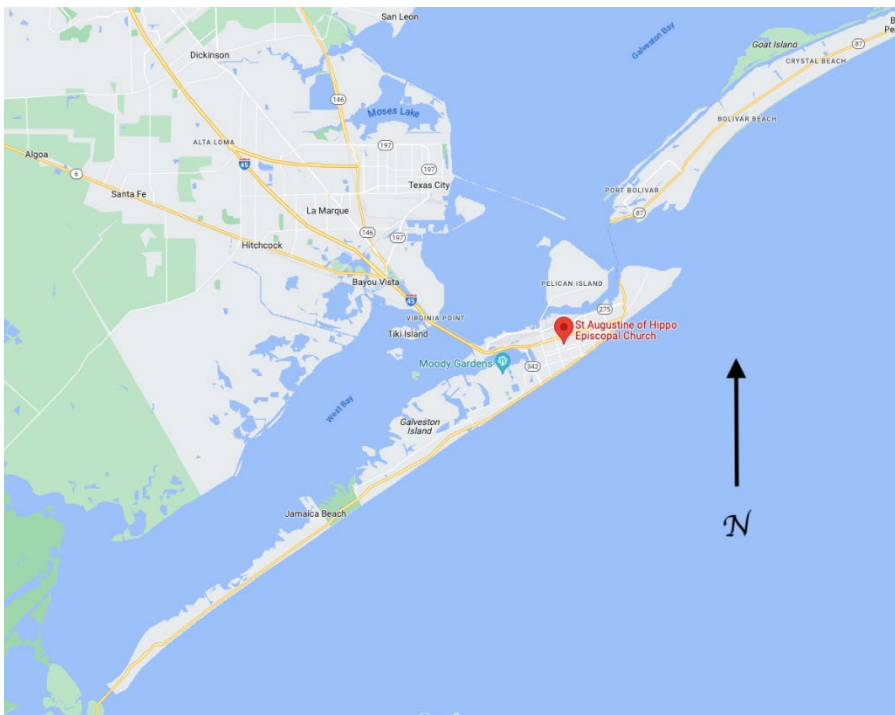
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 38

Map 2. Location of St. Augustine of Hippo Episcopal Church on Galveston Island (Google Maps)



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St. Augustine of Hippo Episcopal Church

Name of Property

Galveston County, Texas

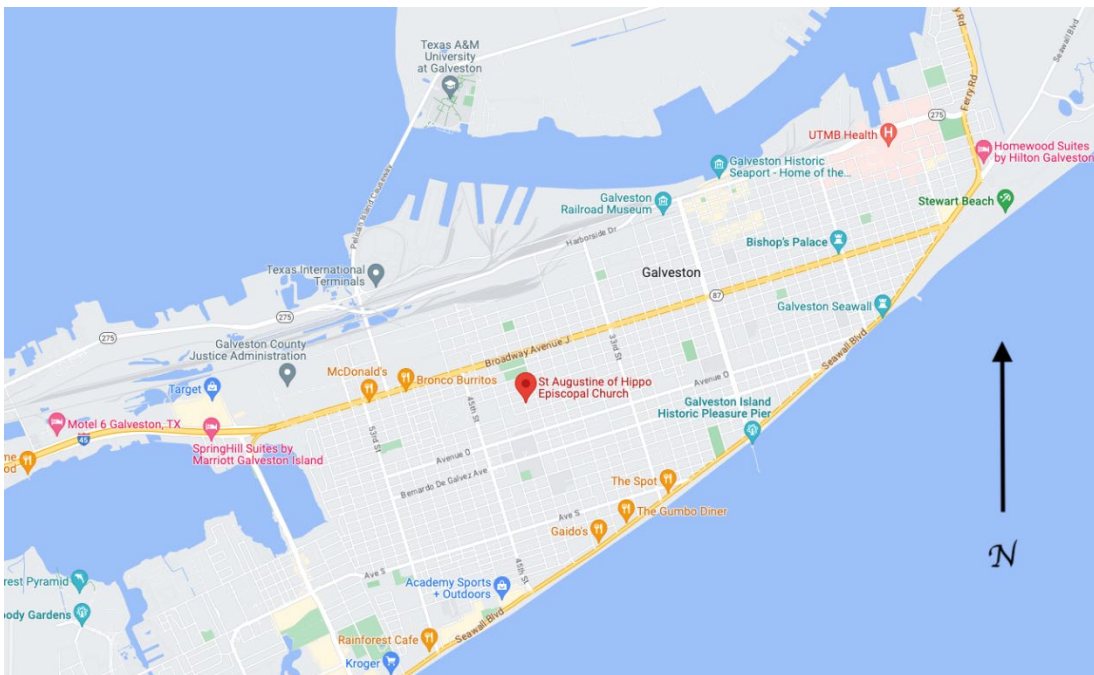
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 39

Map 3. Location of St. Augustine of Hippo Episcopal Church in Galveston, Texas (Google Maps)



**United States Department of the Interior
National Park Service****National Register of Historic Places
Continuation Sheet**

St. Augustine of Hippo Episcopal Church

Name of Property

Galveston County, Texas

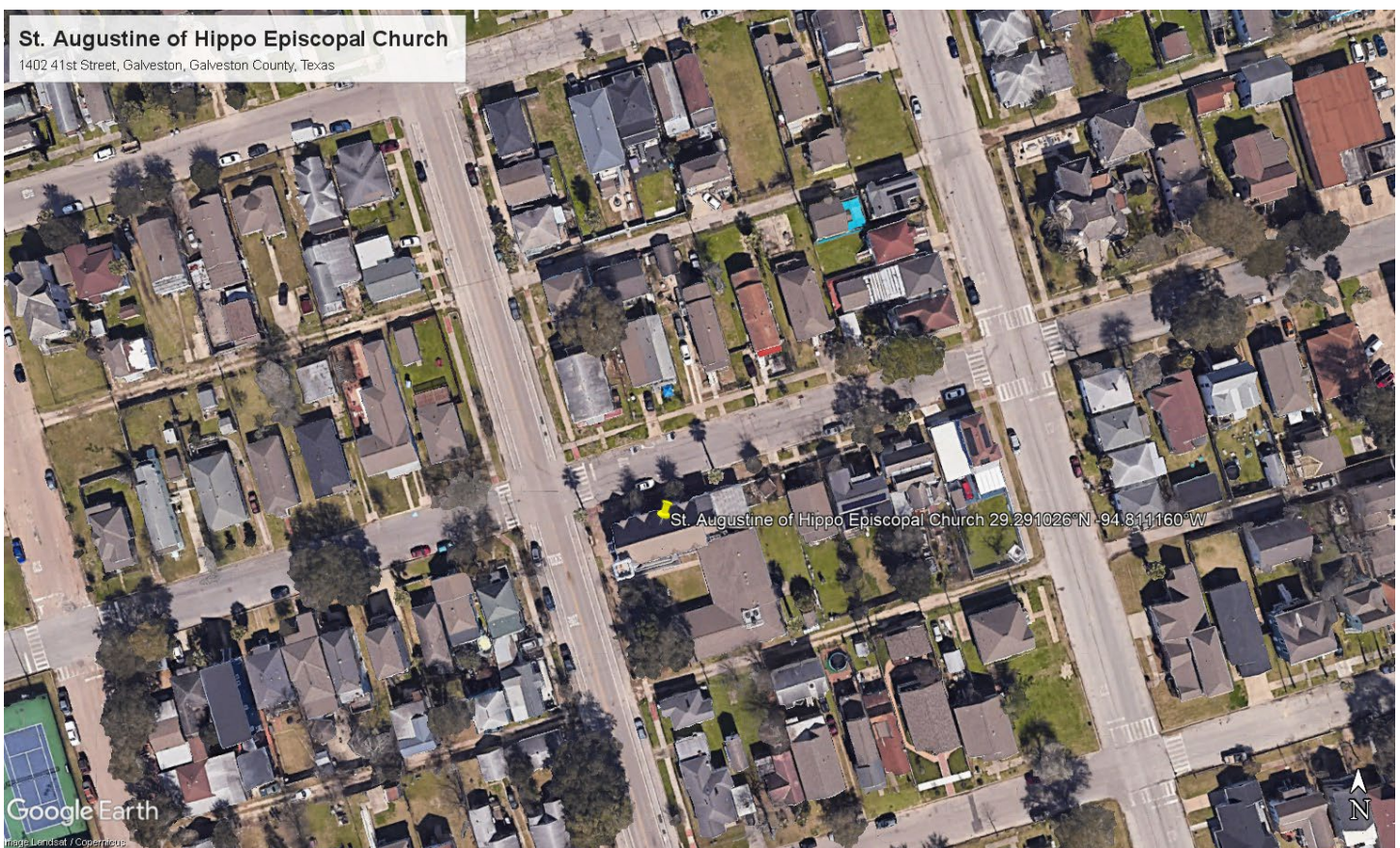
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 40

Map 4. Galveston, St. Augustine of Hippo Episcopal Church 29.291026°N -94.811160°W (Google Earth Pro, November 5, 2024)



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St. Augustine of Hippo Episcopal Church

Name of Property

Galveston County, Texas

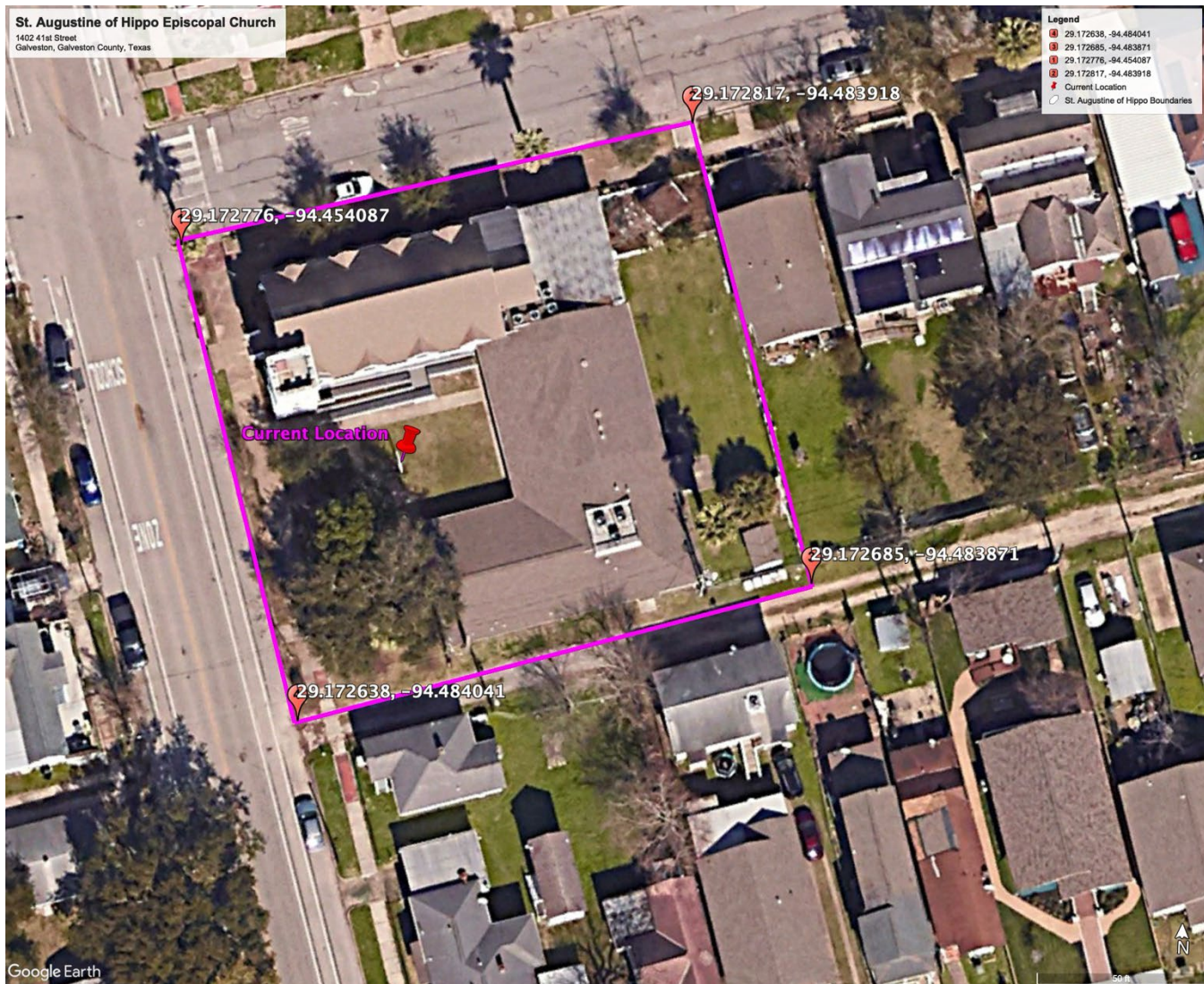
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 41

Map 5. Site Map



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St. Augustine of Hippo Episcopal Church

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Galveston County, Texas

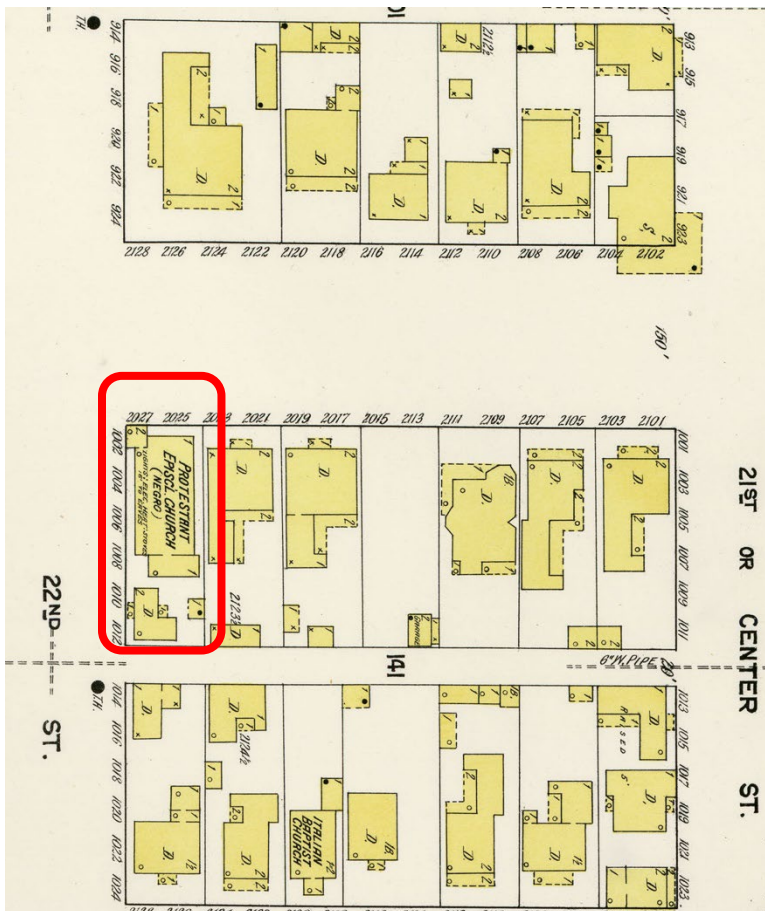
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 42

Map 6. Sanborn Fire Insurance Company Map, Galveston, 1912, Vol. 1, Sheet 44, showing location of original construction (excerpt annotated by author)



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St. Augustine of Hippo Episcopal Church

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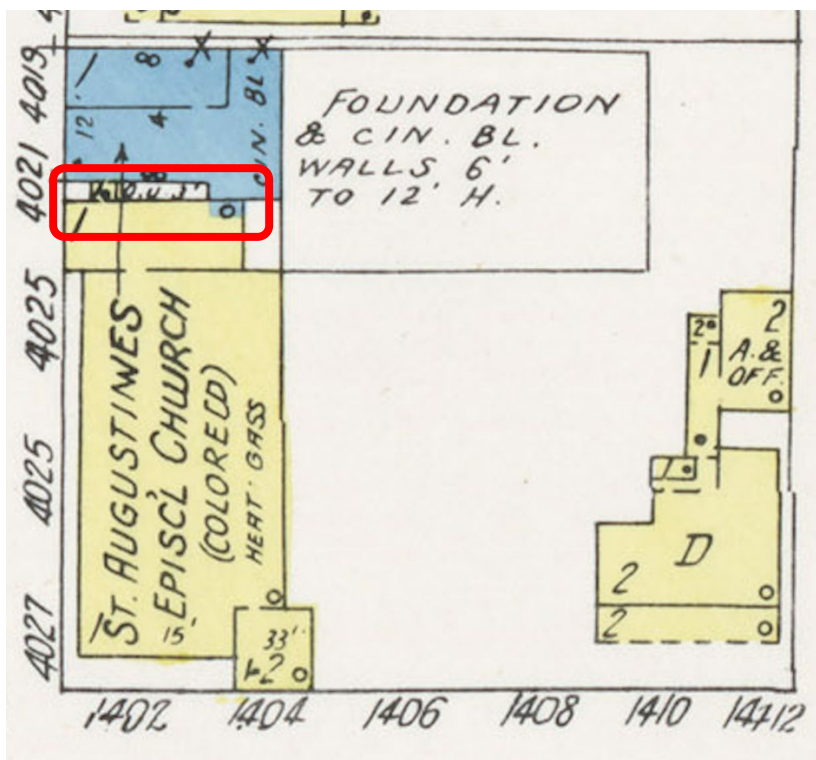
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 43

Map 7. Sanborn Fire Insurance Map, Galveston 1947, vol. 2, Sheet 86, showing current location and lack of internal connection between church sanctuary and original 1944 fellowship hall (annotated by author)



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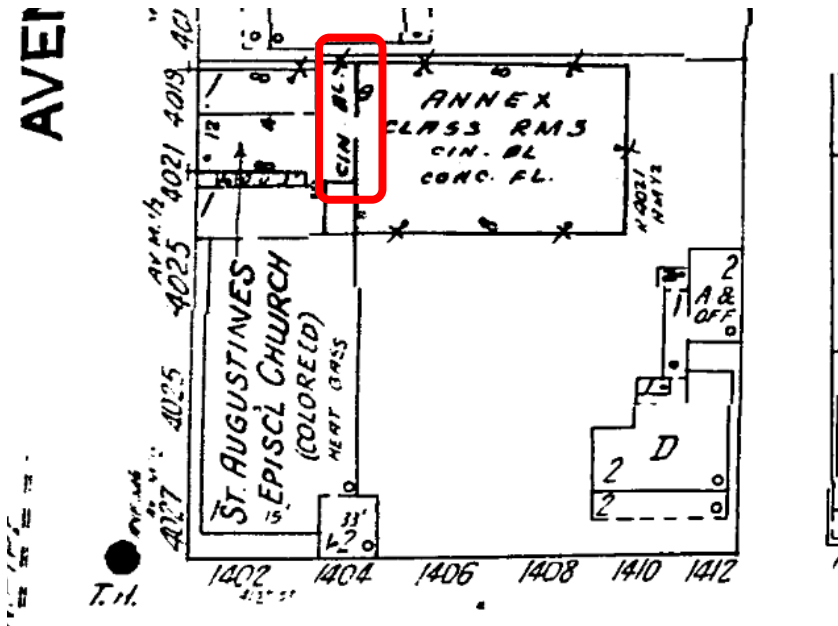
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 44

Map 8. Sanborn Fire Insurance Map, Galveston, Feb. 1950, Sheet 86, showing original parish hall addition internally connected to 1944 fellowship hall (annotated by author); fellowship hall is still not internally connected to sanctuary



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St. Augustine of Hippo Episcopal Church

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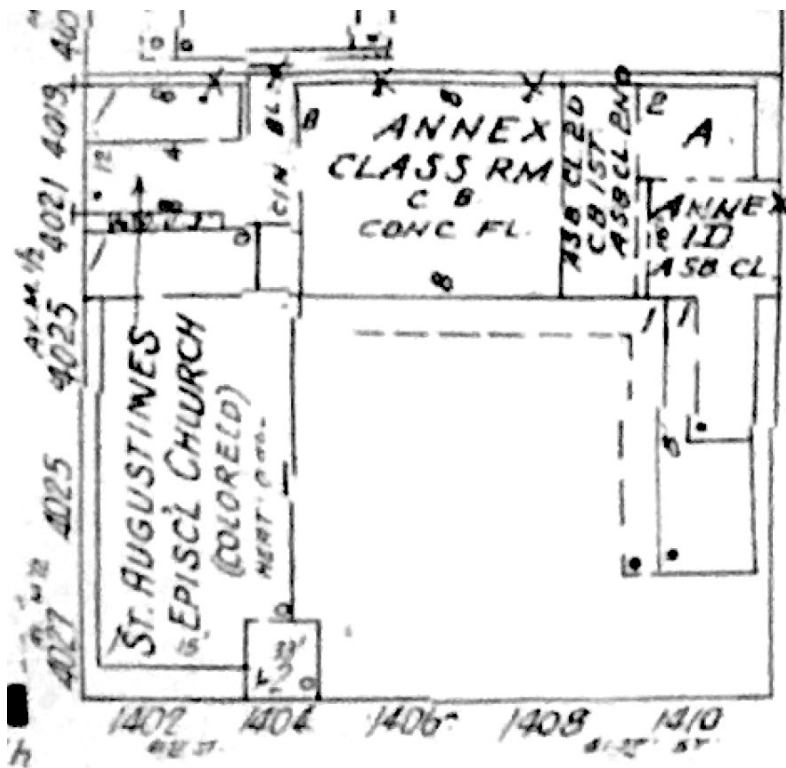
County and State

N/A

Name of multiple listing (if applicable)

Section number MAP Page 45

Map 9. Sanborn Fire Insurance Map, Galveston, 1960, Sheet 86, showing completed parish hall addition; fellowship hall was still not internally connected to the church at that time



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St. Augustine of Hippo Episcopal Church

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County and State

N/A

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Section number MAP Page 46Map 10. Original 1902 location (2127 Broadway), and its current location (1402 41st Street) (Google Earth Pro)

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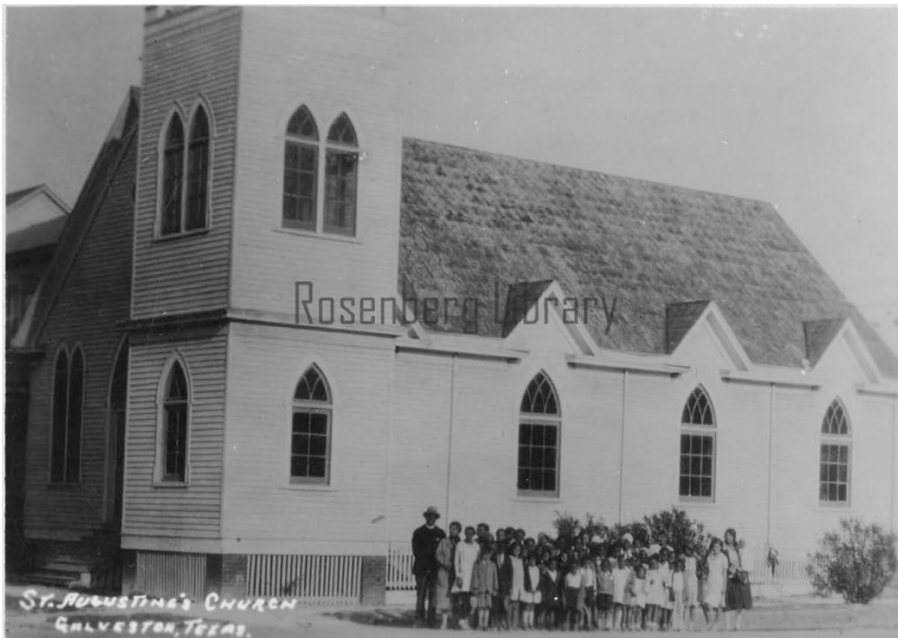
County and State

N/A

Name of multiple listing (if applicable)

Section number FIGURE Page 47**Figures**

Figure 1. St. Augustine of Hippo Episcopal Church in its original location, 1930 (Rosenberg Library Archives)



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St. Augustine of Hippo Episcopal Church

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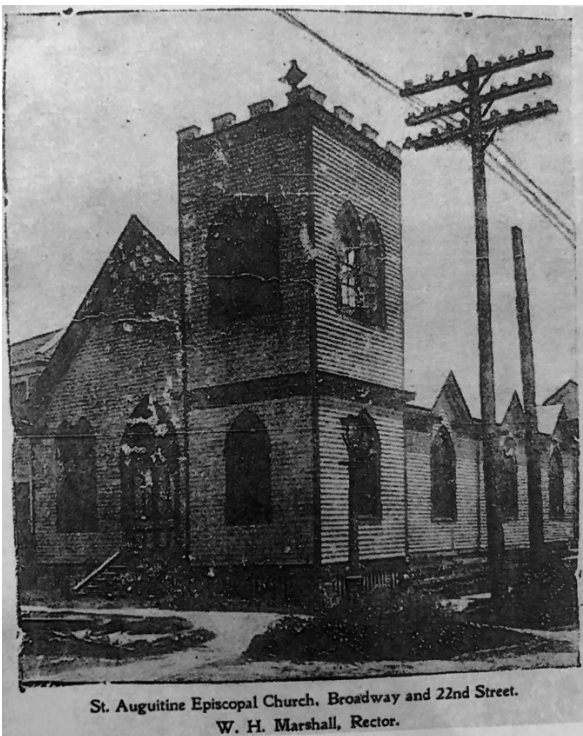
County and State

N/A

Name of multiple listing (if applicable)

Section number FIGURE Page 48

Figure 2. St. Augustine of Hippo Episcopal Church, as it appeared in its original location, before 1940



St. Augustine Episcopal Church. Broadway and 22nd Street.
W. H. Marshall, Rector.

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N/A

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Figure 3. Group photo in front of St. Augustine of Hippo Episcopal Church, 1940s (personal collection of Rose Daniels)



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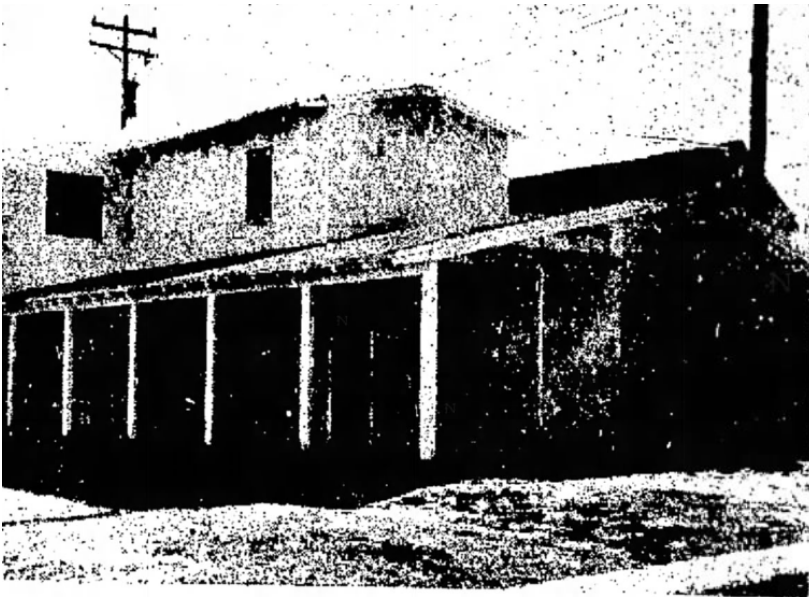
County and State

N/A

Name of multiple listing (if applicable)

Section number FIGURE Page 50

Figure 4. Newspaper photograph of 1955 parish house, showing second-floor residence (undated)



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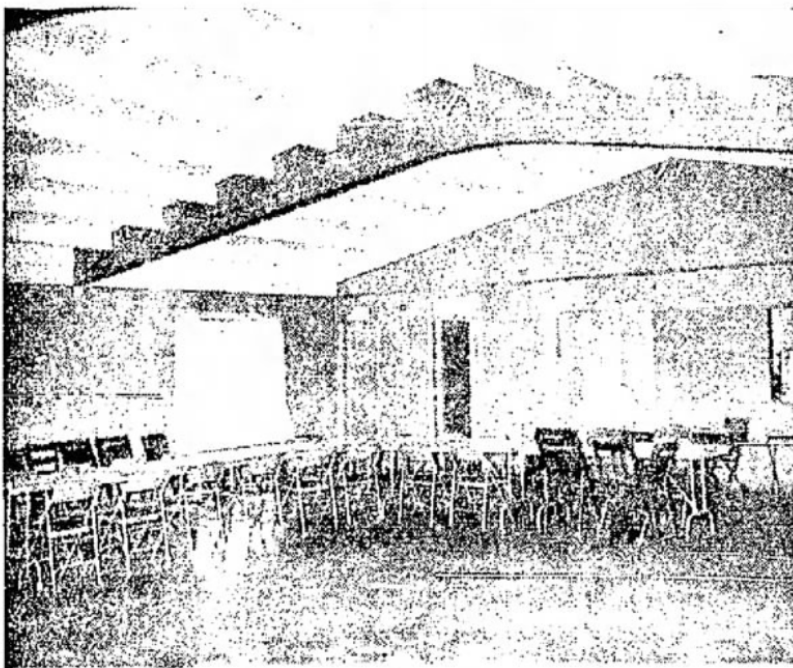
County and State

N/A

Name of multiple listing (if applicable)

Section number FIGURE Page 51

Figure 5. Photograph of interior recreation hall after 1957 expansion of parish hall, undated, *The Galveston Daily News*, August 11, 1957, page 15.



ST. AUGUSTINE'S PARISH HALL

...Provides Recreation

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Name of Property

Galveston County, Texas

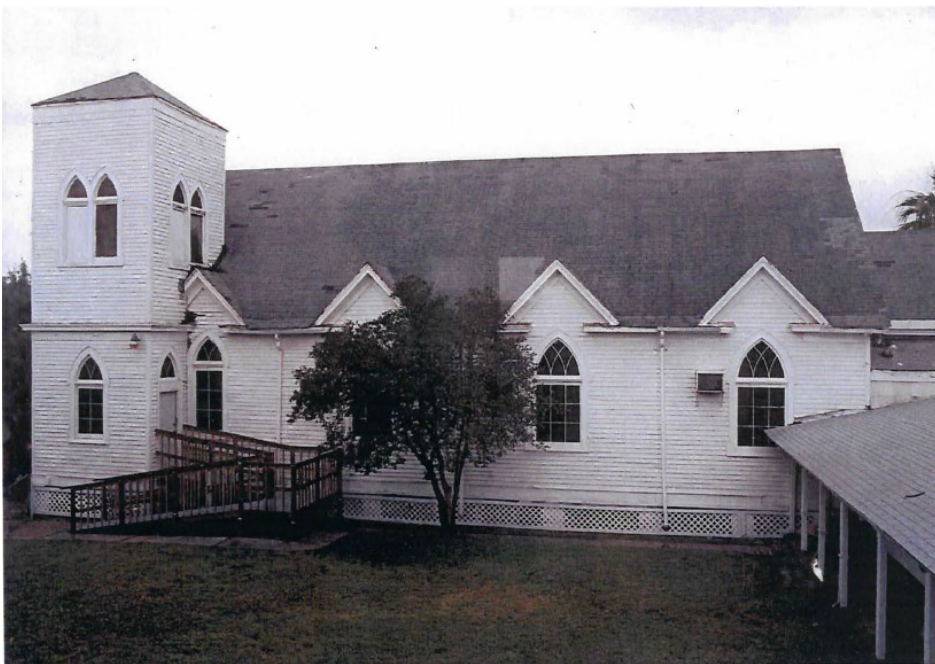
County and State

N/A

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Section number FIGURE Page 52

Figure 6. St. Augustine of Hippo Episcopal Church bell tower and south elevation, as it appeared in 2002



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St. Augustine of Hippo Episcopal Church

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N/A

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Section number FIGURE Page 53

Figure 7. St. Augustine of Hippo Episcopal Church parish hall and rectory, south elevation, as it appeared in 2002



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St. Augustine of Hippo Episcopal Church

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N/A

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Section number FIGURE Page 54

Figure 8. St. Augustine of Hippo Episcopal Church parish hall and rectory, north and west elevations, as it appeared in 2009 after Hurricane Ike and prior to demolition



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St. Augustine of Hippo Episcopal Church

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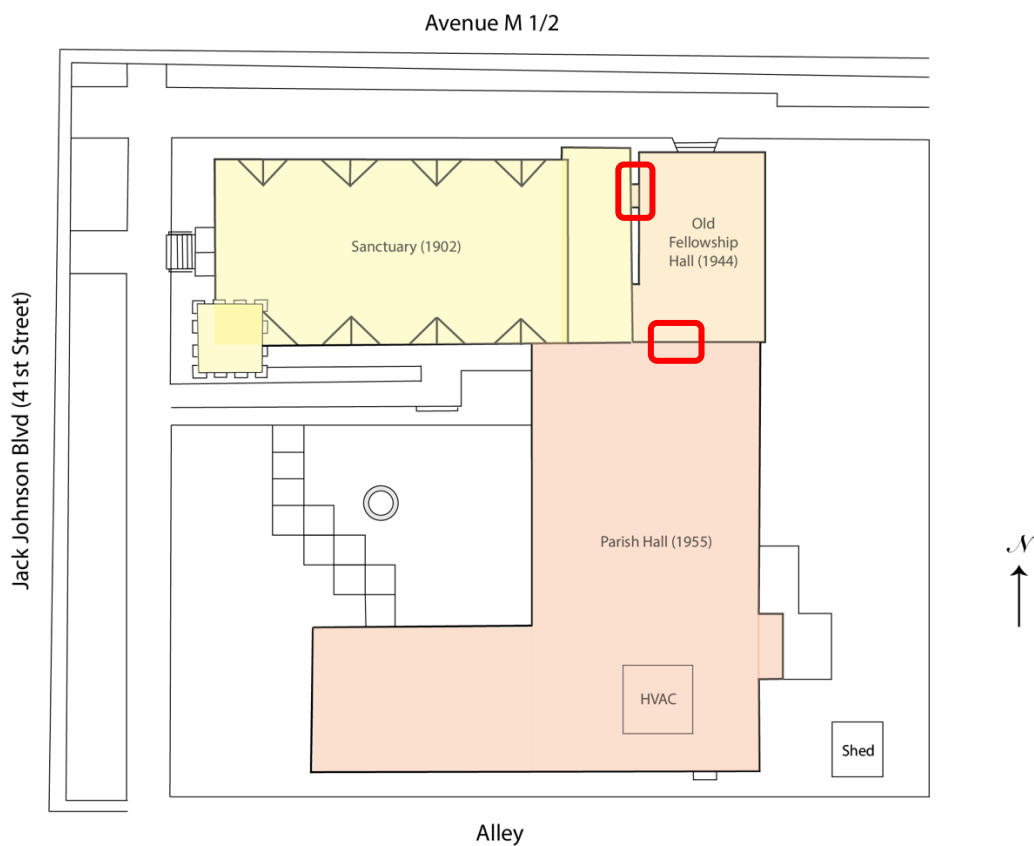
County and State

N/A

Name of multiple listing (if applicable)

Section number FIGURE Page 55

Figure 9. Site Plan 1. Current site plan of St. Augustine of Hippo campus (not to scale) with connections highlighted.



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St. Augustine of Hippo Episcopal Church

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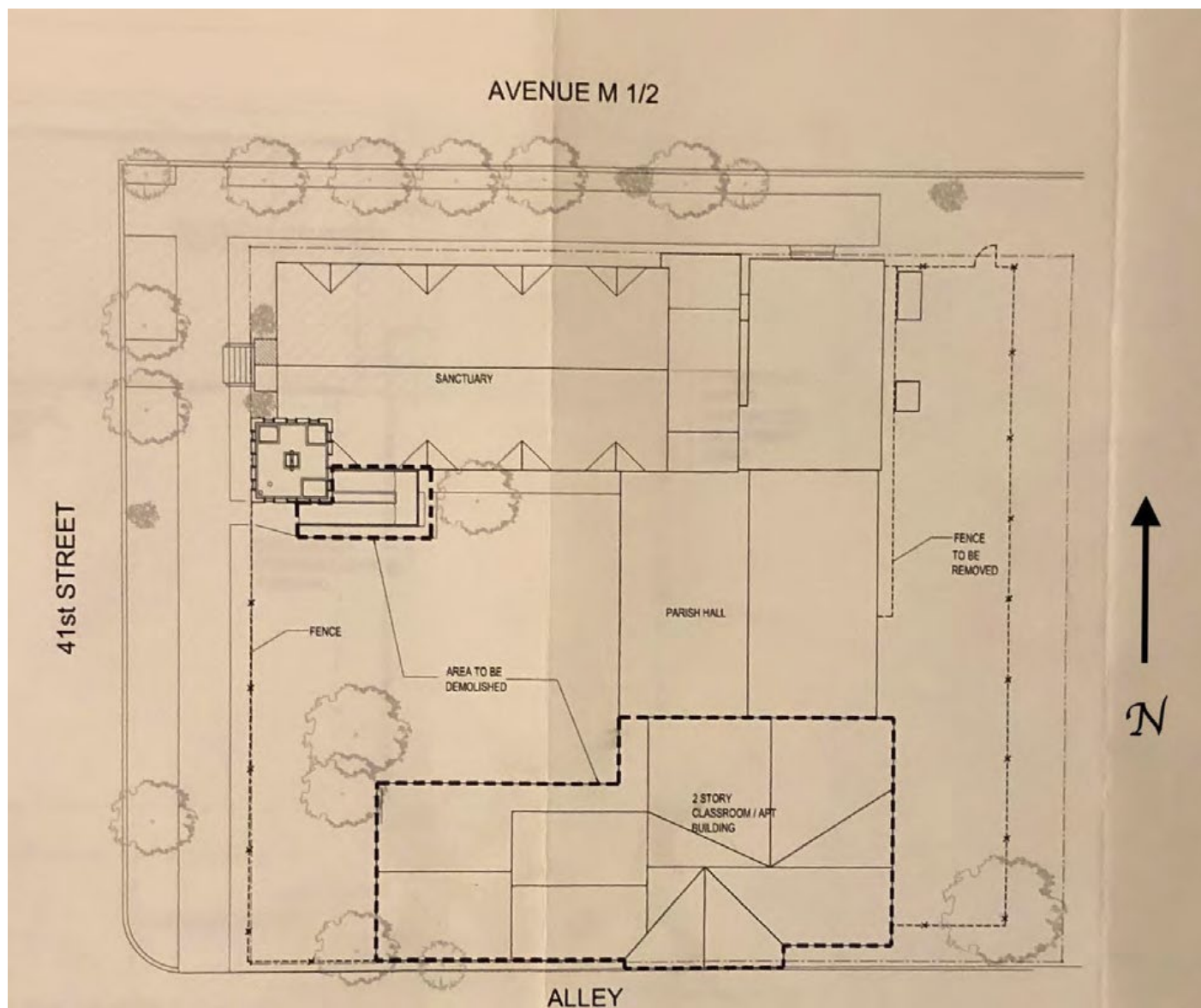
County and State

N/A

Name of multiple listing (if applicable)

Section number FIGURE Page 56

Figure 10. Site Plan 2. Site plan of the Saint Augustine of Hippo campus (not to scale); heavy dotted lines indicate planned demolition of Rectory and accessibility ramp, St. Augustine Master Plan 2009 (Carol Vick, Architect)



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N/A

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Section number PHOTO Page 57

Photographs

St. Augustine of Hippo Episcopal Church

1402 41st Street (Jack Johnson Blvd.)

Galveston, Galveston County, Texas

Photographed by Steph McDougal, McDoux Preservation LLC, June 27, 2023, unless otherwise noted.

Photo 1. Church, front façade (west elevation) and north elevation, oblique view, camera facing southeast.



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St. Augustine of Hippo Episcopal Church

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N/A

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Photo 2. Church, south elevation, view from courtyard with Parish Hall on right, camera facing northwest.



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N/A

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Photo 3. Oblique view of north elevation and church sign on west elevation, camera facing southeast.



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N/A

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Section number PHOTO Page 60

Photo 4. Old Fellowship Hall, front façade (north elevation), camera facing south.



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County and State

N/A

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Section number PHOTO Page 61

Photo 5. Old Fellowship Hall connection to Parish Hall, east elevation, camera facing southwest.



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N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 62

Photo 6. Parish Hall, east elevation, camera facing northwest.



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N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 63

Photo 7. Parish Hall, south elevation, camera facing northeast.



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County and State

N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 64

Photo 8. Courtyard facing Parish Hall with accessibility ramp on left, camera facing southeast.



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Galveston County, Texas

County and State

N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 65

Photo 9. Interior, Narthex, camera facing south.



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St. Augustine of Hippo Episcopal Church

Name of Property

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County and State

N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 66

Photo 10. Bell Tower, camera facing west.



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N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 67

Photo 11. Stained glass window fragment #1, Bell Tower



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St. Augustine of Hippo Episcopal Church

Name of Property

Galveston County, Texas

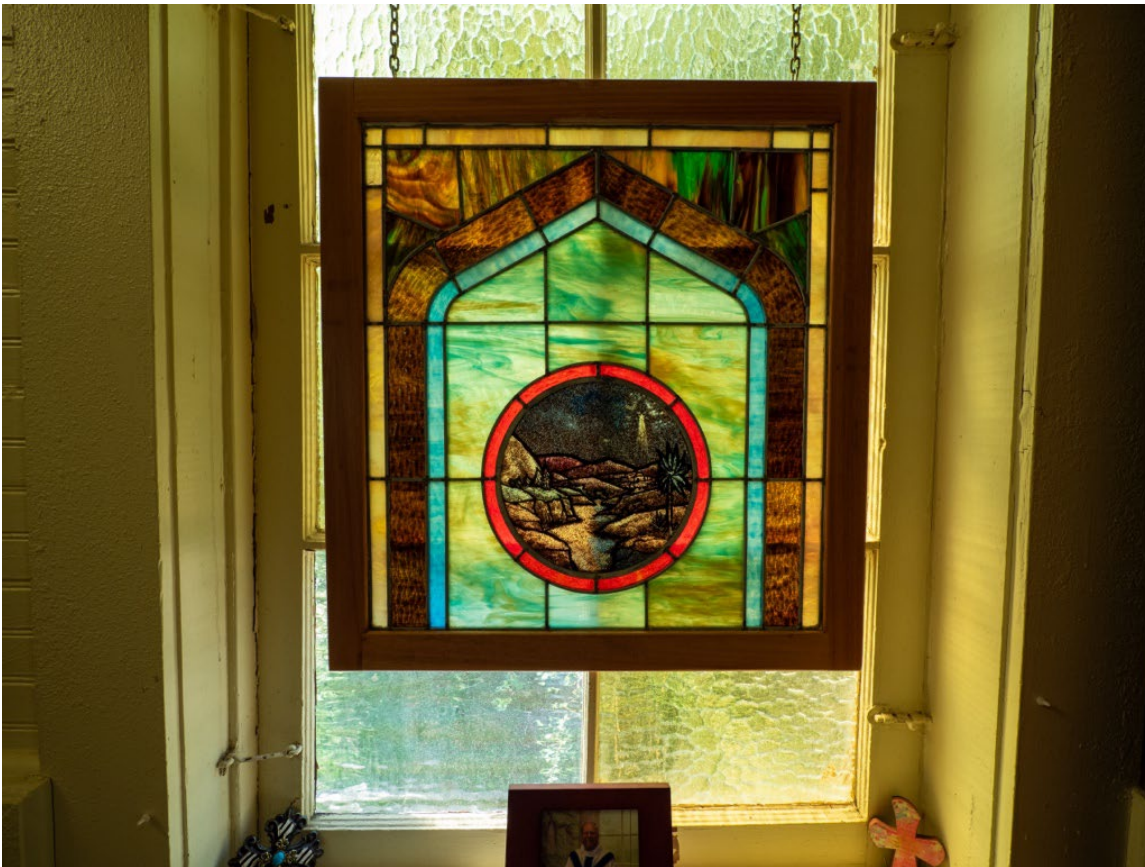
County and State

N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 68

Photo 12. Stained glass window fragment #2, Bell Tower



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Galveston County, Texas

County and State

N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 69

Photo 13. Nave, view from southeast corner, camera facing east.



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N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 70

Photo 14. Chancel, camera facing northeast.



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County and State

N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 71

Photo 15. View of Nave from Chancel, camera facing west



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St. Augustine of Hippo Episcopal Church

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Galveston County, Texas

County and State

N/A

Name of multiple listing (if applicable)

Section number PHOTO Page 72

Photo 16. Sanctuary ceiling, camera facing west.



United States Department of the Interior
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St. Augustine of Hippo Episcopal Church

Name of Property

Galveston County, Texas

County and State

N/A

Name of multiple listing (if applicable)

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Photo 17. Pew detail



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St. Augustine of Hippo Episcopal Church

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Photo 18. Stairs from Chancel into Sacristy, camera facing southwest.



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St. Augustine of Hippo Episcopal Church

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Photo 19. Sacristy, camera facing southwest.



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St. Augustine of Hippo Episcopal Church

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Photo 20. Staircase leading into Old Fellowship Hall from Sacristy, camera facing west.



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Photo 21. Old Fellowship Hall, view from doorway to Parish Hall



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Photo 22. Parish Hall kitchen, looking toward meeting room (left) and exit (right)



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Photo 23. Parish Hall with door to Old Fellowship Hall and plaque on column marking high-water line during Hurricane Ike

