

**NOMINATION OF HISTORIC BUILDING, STRUCTURE, SITE, OR OBJECT  
PHILADELPHIA REGISTER OF HISTORIC PLACES  
PHILADELPHIA HISTORICAL COMMISSION**

**SUBMIT ALL ATTACHED MATERIALS ON PAPER AND IN ELECTRONIC FORM ON CD (MS WORD FORMAT)**

**1. ADDRESS OF HISTORIC RESOURCE** (must comply with an Office of Property Assessment address)

Street address: **1640 Fitzwater Street**

Postal code: **19146**

Councilmanic District: **2<sup>nd</sup> District**

**2. NAME OF HISTORIC RESOURCE**

Historic Name: **Tabor Chapel and Mission School**

Common Name: **St. Paul's Ger. Ref. Church / First African Presb. Church / First Col. Wesley Meth. Church**

**3. TYPE OF HISTORIC RESOURCE**

Building

Structure

Site

Object

**4. PROPERTY INFORMATION**

Condition:  excellent  good  fair  poor  ruins

Occupancy:  occupied  vacant  under construction  unknown

Current use: **Place of Worship**

**5. BOUNDARY DESCRIPTION**

Please attach a plot plan and written description of the boundary.

**6. DESCRIPTION**

Please attach a description of the historic resource and supplement with current photographs.

**7. SIGNIFICANCE**

Please attach the Statement of Significance.

Period of Significance (from year to year): from **1857** to **1949**

Date(s) of construction and/or alteration: **1856-57**

Architect, engineer, and/or designer: **Samuel Sloan**

Builder, contractor, and/or artisan: **Edwin Rafsnyder**

Original owner: **Philadelphia Sabbath-school Association**

Other significant persons:

**CRITERIA FOR DESIGNATION:**

The historic resource satisfies the following criteria for designation (check all that apply):

- (a) Has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past; or,
- (b) Is associated with an event of importance to the history of the City, Commonwealth or Nation; or,
- (c) Reflects the environment in an era characterized by a distinctive architectural style; or,
- (d) Embodies distinguishing characteristics of an architectural style or engineering specimen; or,
- (e) Is the work of a designer, architect, landscape architect or designer, or engineer whose work has significantly influenced the historical, architectural, economic, social, or cultural development of the City, Commonwealth or Nation; or,
- (f) Contains elements of design, detail, materials or craftsmanship which represent a significant innovation; or,
- (g) Is part of or related to a square, park or other distinctive area which should be preserved according to an historic, cultural or architectural motif; or,
- (h) Owing to its unique location or singular physical characteristic, represents an established and familiar visual feature of the neighborhood, community or City; or,
- (i) Has yielded, or may be likely to yield, information important in pre-history or history; or
- (j) Exemplifies the cultural, political, economic, social or historical heritage of the community.

**8. MAJOR BIBLIOGRAPHICAL REFERENCES**

Please attach a bibliography.

**9. NOMINATOR**

Name with Title **Oscar Beisert, consultant**

Email **oscar.beisert@gmail.com**

Organization **Preservation Alliance for Greater Philadelphia**

Date **July 28, 2016**

Street Address **1608 Walnut St, Suite 804**

Telephone **215-546-1146**

City, State, and Postal Code **Philadelphia, PA 19103**

Nominator  is  is not the property owner.

**PHC USE ONLY**

Date of Receipt: 28 July 2016

Correct-Complete  Incorrect-Incomplete

Date: 12 August 2016

Date of Notice Issuance: 12 August 2016

Property Owner at Time of Notice

Name: The First Colored Wesley Methodist Church

Address: 739 S 17th Street

City: Philadelphia

State: PA

Postal Code: 19146

Date(s) Reviewed by the Committee on Historic Designation: \_\_\_\_\_

Date(s) Reviewed by the Historical Commission: \_\_\_\_\_

Date of Final Action: \_\_\_\_\_

Designated  Rejected

**Proposed for Historic Designation**  
**to the**  
**Philadelphia Register of Historic Places**



Looking southeast. Courtesy Preservation Alliance for Greater Philadelphia.

**Tabor Chapel**  
**(Currently, the First Colored Wesley Methodist Church)**  
**1640 Fitzwater Street**  
**Philadelphia, Pennsylvania.**

## 5. BOUNDARY DESCRIPTION

The parcels and building subject to this nomination is known as 1640 Fitzwater Street (BRT # 772127000), containing two deeded parcels, the boundary of which is described below:

Parcel 1: The first being at the Southeast corner of Seventeenth and Fitzwater Streets, containing in front or breadth on said Fitzwater Street seventeen feet and extending in length or depth of that width southward parallel with along said Seventeenth Street eighty feet, bounded northward by said Fitzwater Street, westward by said Seventeenth Street, southward by other ground now or late of Thomas V. Webb and eastward by the next here on described lot.

Parcel 2: The second thereof situated on the south side of said Fitzwater Street at the distance of seventeen feet eastward from the east side of said Seventeenth Street, containing in front or breadth on said Fitzwater Street sixteen feet and extending in length or depth of that width southward between parallel lines eighty feet, bounded northward by said Fitzwater Street, westward by the above first described lot and southward and eastward by other ground now or late of Thomas V. Webb.

Two other lots are described in the current deed, but are not subject to the nomination.



Proposed boundary of the subject designation is delineated in red. Courtesy Philadelphia Water.



Looking southeast. Courtesy Preservation Alliance for Greater Philadelphia (hereafter PAGP).

## 6. Physical Description

The former Tabor Chapel is a handsome pressed-brick building at the southeast corner of Seventeenth and Fitzwater Streets in South Philadelphia. Three bays wide and seven bays deep, it rises slightly above adjacent row houses and is capped by a low gable roof running north-south above the main sanctuary. The principal gable faces Fitzwater Street and its pediment contains an unadorned tympanum. The building's eaves consist of a flat cornice, canted at roughly 45 degrees, that features deeply incised foliate forms (perhaps based on maple leaves) that resemble antefixes.

Though notionally Italianate, Tabor Chapel draws on several architectural vocabularies. The unifying conceit is the play of receding and projecting wall planes. With the exception of the pedimented main entrance portal, the outermost of these surfaces takes the form of simple pilasters with corbelled capitals – a device used to demarcate the building's bays. Recessed panels behind these pilasters encompass the building's windows, adorned with flat segmental arches on the first floor and raised, semi-circular arches above. Finally, small rectangular panels with cropped corners are inset between the first and second story windows. The insistent use of flat-faced architraves on the first floor is carried over to the arched rear door on Seventeenth Street, now accessed by a concrete wheelchair ramp. Other than this and some modifications to the windows (most notably the replacement and reduction in size of four first-floor windows on the west side), the building's exterior appearance has

*Tabor Chapel, 1640-1642 Fitzwater, Philadelphia  
Nomination to the Philadelphia Register of Historic Places, Summer 2016 – Page 3*



changed little. A mix of Italianate, Romanesque, and Neo-Grec ornament, the façade also clearly articulates the building’s internal program: Sunday school and offices on the first floor and main sanctuary above.



Looking south. Courtesy PAGP.

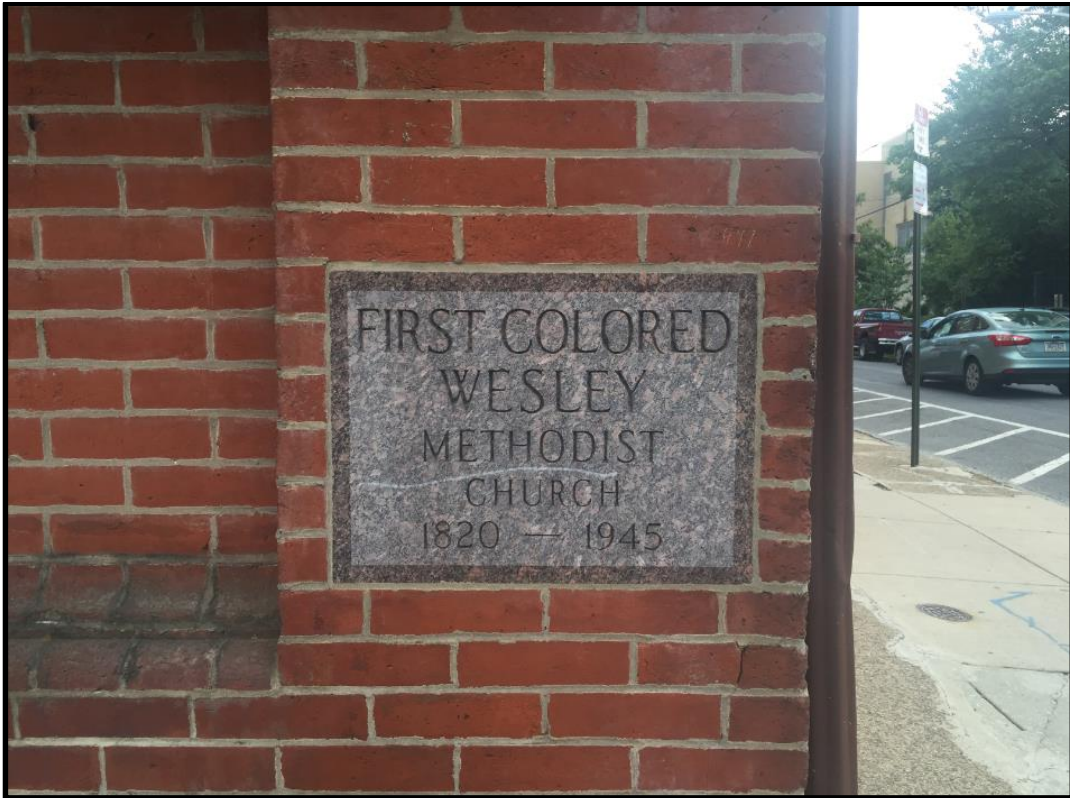


Looking east. Courtesy PAGP.



Looking east. Courtesy PAGP.





Looking south. Courtesy PAGP.





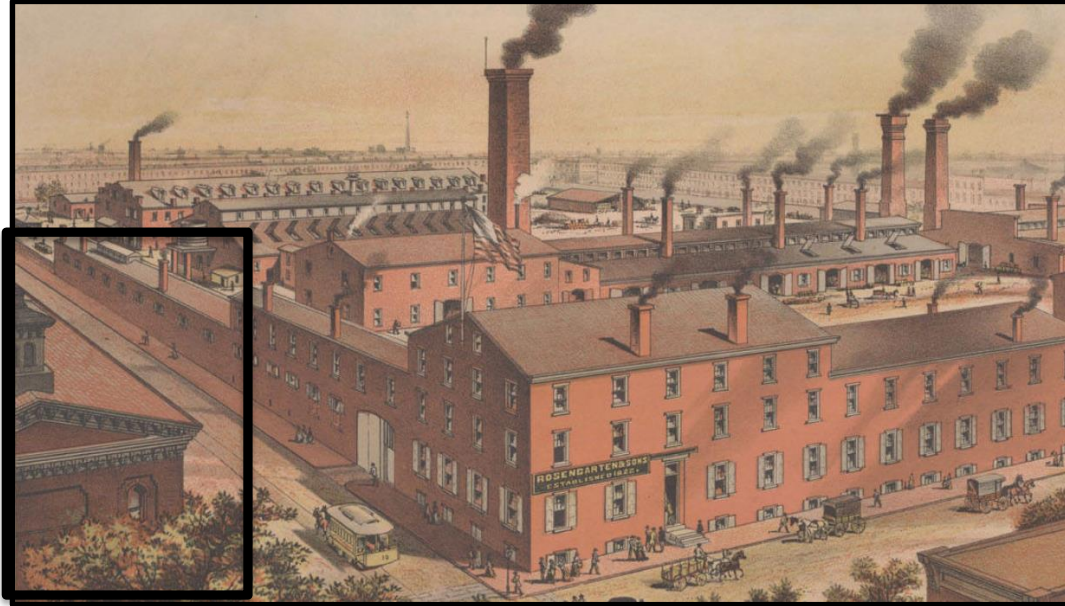
"First African Church, Corner of Seventeenth and Fitzwater Streets," from William P. White and William H. Scott's *The Presbyterian Church in Philadelphia: A Camera and Pen Sketch of Each Presbyterian Church and Institution in the City*.  
Courtesy Google Books.

## **7. Statement of Significance**

The former Tabor Chapel at 1640 Fitzwater Street is a significant historic resource that merits designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places. The building satisfies the following Criteria for Designation according to Section 14-1004 of the Philadelphia Code:

- (a) *Has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past;*
- (c) *Reflects the environment in an era characterized by a distinctive architectural style;*
- (d) *Embodies distinguishing characteristics of an architectural style or engineering specimen;*
- (e) *Is the work of a designer, architect, landscape architect or designer, or engineer whose work has significantly influenced the historical, architectural, economic, social, or cultural development of the City, Commonwealth or Nation; and*
- (j) *Exemplifies the cultural, political, economic, social, or historical heritage of the community.*

The Period of Significance for aforementioned Criteria is ca. 1857 to 1947.



Rosengarten & Sons, Manufacturing Chemists, Philadelphia. [graphic]: Medals awarded, Centennial, Franklin Institute, American ", Maryland ", World's Fair, N.Y. Manufacturers of sulphate of quinine, sulphate of morphine, nitrate of silver, and other chemicals. A. Blanc, del. Ca. 1876. Courtesy the Library Company of Philadelphia. *Note: The subject church edifice is on left.*

### **Change and Continuity (CRITERION A and J)**

Since its dedication in 1857, the Sloan & Stewart-designed property at the southeast corner of 17th and Fitzwater Streets (1640 Fitzwater Street) has housed four congregations: Tabor Chapel, St. Paul's German Reformed Church, First African Presbyterian Church, and First Colored Wesley Methodist Church. All of these congregations—with the exception of First Colored Wesley Methodist Church, which occupies the building at present—went on to build or purchase larger quarters upon departing from the property.

For one hundred twenty-six years of its nearly one hundred sixty-year existence (from 1890 until present), the property has been closely associated with the African American Church and community in Philadelphia. This is because it housed the oldest African American Presbyterian congregation in the country and then the oldest African Methodist Episcopal Zion congregation in the city.

As one of about a dozen African American owned religious properties in Philadelphia's urban core, it was at the heart of the city's African American community, representing their cultural and historical heritage. The African American Church was, according to W. E. B. Du Bois,

“Not simply an organization for the propagation of religion; it is the center of social, intellectual, and religious life of an organized group of individuals. It provides social intercourse, amusements of various

kinds, it serves as a newspaper and an intelligence bureau, it supplants the theater, it directs the picnic and the excursion, it furnishes the music, it introduces the strangers to the community, it serves as a lyceum, library, and lecture bureau. It is in fine the central organization of the organized life of the American Negro, for amusement, relaxation, instruction, and religion.”<sup>1</sup>

### **The Origins of Tabor Chapel (CRITERION A and J)**

Tabor Chapel represents the physical development of the larger Presbyterian Church through the establishment of mission chapels or congregations by the Philadelphia Sabbath-school Association, an affiliate of the larger church. Furthermore, the building represents the development, as well as the cultural characteristics of that movement in the Philadelphia Presbytery.

Tabor Chapel, the first occupant of the property, was founded in March 1857 as a twenty-three student Sunday school <sup>2</sup> by the Philadelphia Sabbath-school Association. <sup>3</sup> The Philadelphia Sabbath-school Association was a Presbyterian affiliated organization that founded Sunday schools throughout the region.

Dedicated in November 1857, 1640 Fitzwater Street was Tabor Chapel’s third home. Its first was on the 1700 block of Monroe Street and its second was at 17th and Catharine Streets.

When the school moved from Monroe Street to 17th and Catharine Streets, established Calvary Presbyterian Church took it on as a mission,<sup>4</sup> following the model of Olivet Presbyterian Church (which had established a mission of its own several years prior).<sup>5</sup> Calvary Presbyterian Church was located at 1508-1514 Locust Street.<sup>6</sup>

Designed by the short-lived firm of Sloan & Stewart (fl. 1853-1859),<sup>7</sup> the first floor of the two-story brick church contained the classrooms while the second floor was

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<sup>1</sup> Young, Clarence Andrew. *A Study of a Social Institution in Transition*. Lancaster: Intelligencer Printing Company, 1912, p. 65.

<sup>2</sup> Jenkins, John. *Seven Years Labour and its Fruits: An Anniversary Discourse*. Philadelphia: Henry B. Ashmead, Book and Job Printer, 1860, p. 26-27.

<sup>3</sup> William P. White and William H. Scott. *The Presbyterian Church in Philadelphia: A Camera and Pen Sketch of Each Presbyterian Church and Institution in the City*. Philadelphia: Allen, Lane & Scott Publishers, 1895, p. 127.

<sup>4</sup> Ibid.

<sup>5</sup> Jenkins, *Seven Years Labour and its Fruits*, p. 27.

<sup>6</sup> Philadelphia Architects and Buildings, “Calvary Presbyterian Church,” accessed, 11 July 2016, [https://www.philadelphiabuildings.org/pab/app/pj\\_display.cfm/54256](https://www.philadelphiabuildings.org/pab/app/pj_display.cfm/54256)

<sup>7</sup> Cooledge, Harold N. *Samuel Sloan: Architect of Philadelphia 1815-1884*. Philadelphia: University of Pennsylvania Press, 1986, p. 205.

reserved for public worship,<sup>8</sup> which was led by members and friends of the congregation until July 1858.<sup>9</sup>

The completed building was described in the following way:

“A beautiful building, of fine pressed brick, has just been erected at the corner of Seventeenth and Fitzwater Streets, by the congregation of Calvary Presbyterian Church for the benefit, primarily, of the children and youth of that section of the city who do not enjoy the advantages of sabbath school instruction. The architecture is of the Italian order, and elaborately carved in keeping with the style, and presents a very chaste and beautiful appearance. It is one of the largest of that class of buildings in the city, being seventy feet in depth and two stories high, and reflects great credit upon the architect, Mr. Sloan, as well, also Mr. E. Rafsnyder, the builder, and the benevolent congregation who projected it.”<sup>10</sup>

In 1858, Calvary Presbyterian Church hired Rev. George Van Deurs to serve as Tabor Chapel’s first pastor. He began in July of that year. Under Van Deurs, the congregation and school “made great progress.”<sup>11</sup> By 1860, the Sunday school numbered three hundred twenty-five students and twenty-eight teachers.<sup>12</sup>

In 1863, Calvary Presbyterian Church member M. W. Baldwin purchased a lot at the southwest corner of 18th and Christian Streets on behalf of the congregation of Tabor Chapel (which was part of Calvary Presbyterian Church). There, he erected an edifice for the congregation—which would incorporate as Tabor Presbyterian Church on April 23, 1863.<sup>13</sup>

Tabor Presbyterian Church retained ownership of the property at 1640-1642 Fitzwater Street until selling it to St. Paul’s German Reformed Church in 1865.

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<sup>8</sup> White and Scott, *The Presbyterian Church in Philadelphia*, p. 127.

<sup>9</sup> Jenkins, *Seven Years Labour and its Fruits*, p. 26.

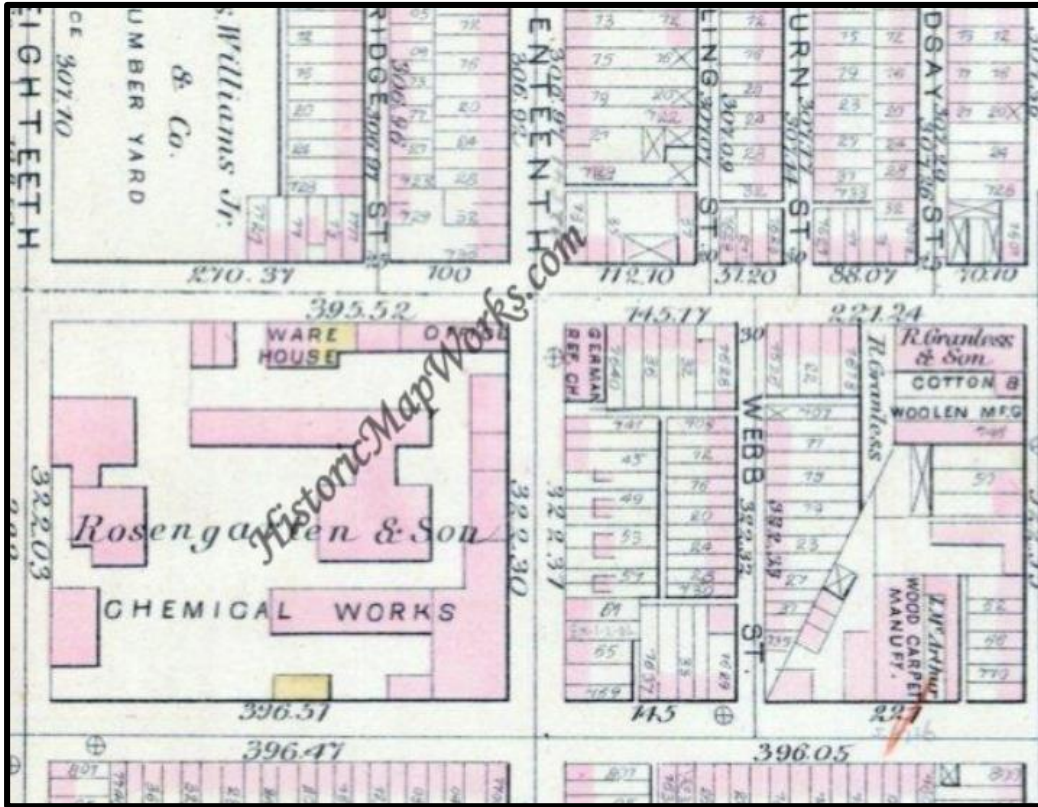
<sup>10</sup> “Mission Sabbath School and Chapel,” *Philadelphia Inquirer*. Philadelphia: 14 November 1857.

<sup>11</sup> White and Scott, *The Presbyterian Church in Philadelphia*, p. 127.

<sup>12</sup> Jenkins, *Seven Years Labour and its Fruits*, p. 27.

<sup>13</sup> White and Scott, *The Presbyterian Church in Philadelphia*, p. 127.





Philadelphia 1885 Wards 1 - 26 - 30, Pennsylvania. (Philadelphia: G.M. Hopkins Co., 1885), Plate 3. Courtesy HistoricMapWorks.com.

### St. Paul's German Reformed Church, 1865-1890

In 1865, the Synod of the German Reformed Church's Board of Domestic Missions founded three German missions in Philadelphia—in the neighborhoods of Bridesburg, Mantua, and South Philadelphia.<sup>14</sup>

By surveying its members, the Synod determined that there was significant unmet need in South Philadelphia as its adherents had to travel one and a half to three miles on the Sabbath to reach the nearest German Reformed Church, Salem German Reformed Church, in Northern Liberties.<sup>15</sup>

In response, the Synod purchased the property at 1640-1642 Fitzwater Street from Tabor Presbyterian Church and hired Licentiate J. C. Hauser to pastor the congregation. According to the thirty-ninth annual report of the Board of Domestic Missions:

<sup>14</sup> *Acts and Proceedings of the German Reformed Church in the United States*. Chambersburg: M. Kieffer & Co., 1859, p. 41-44.

<sup>15</sup> *Ibid.*, p. 41-42.

A church edifice, previously occupied by another denomination at 17th and Fitzwater Streets, was purchased at a moderate price, in which services and a Sunday school were at once commenced under the most favorable auspices. Through the efforts of Br. Hauser, and the liberality of a number of friends in the city, the building has been paid for, and there is good reason to believe, that with due support and care, the congregation thus auspiciously established will soon become one of the most flourishing German churches in the city.<sup>16</sup>

Indeed, by 1890, the congregation had outgrown the building. The following year, the congregation moved into a larger building, which it had erected at a cost of \$41,000, at southeast corner of Wharton and Cleveland Streets.<sup>17</sup>

### **The African American Church in Philadelphia (Criterion A & J)**

After the tenure of Tabor Chapel and then St. Paul's German Reformed Church, the property became closely associated with the African American Church in Philadelphia, representing the development of that community through two old congregations. From 1890 until 1944, it was owned by First African Presbyterian Church, the oldest African American Presbyterian congregation in the country and, as such, it represents the cultural and historical heritage of that specific congregation.<sup>18</sup> From 1944 until the present, it has been owned by First Colored Wesley Methodist Church, an offshoot of Mother Bethel African Methodist Episcopal Church founded in 1820, and, as such, it represents the cultural and historical heritage of that specific congregation.<sup>19</sup>

African American Christianity in the United States can trace its origin to the Great Awakening. Between 1740 and 1790, charismatic revivalists toured the colonies, preaching messages of salvation for all, a movement that became known as the Great Awakening. The Great Awakening made a particularly profound impact on Philadelphia because early eighteenth century Philadelphia was home to one of the largest free black communities in the country.<sup>20</sup> The movement, which embraced men and women of all races and regardless of background, resonated with African Americans in particular. Historians suspect that the fervor of the Great Awakening's revival meetings resonated because to a degree, the meetings resembled those of their West African ancestors who incorporated emotional experiences such as dancing and shouting.<sup>21</sup>

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<sup>16</sup> Ibid., p. 42.

<sup>17</sup> "Thirtieth Anniversary, All Day Services at St. Paul's German Reformed Church," *Philadelphia Inquirer*. Philadelphia: 18 February 1895.

<sup>18</sup> Recorded on 6 April 1944 in Philadelphia Deed Book C. J. P. No. 521, p. 329.

<sup>19</sup> Ibid.

<sup>20</sup> Smith, Edward D. *Climbing Jacob's Ladder: The Rise of Black Churches in Eastern American Cities, 1740-1877*. Washington, D.C. and London: Smithsonian Institution Press, 1988, p. 23-28.

<sup>21</sup> Ibid., p. 30-31.

Despite the egalitarian values underlying the spirit of the Great Awakening, established religious institutions remained reluctant to grant African American congregants the full rights and responsibilities granted their white counterparts. This fostered the sentiment from which separate African American denominations and congregations grew. Because the Methodist and Baptist denominations are less hierarchical and emphasized formal education of clergy less so than other denominations, most African American converts joined either Methodist or Baptist congregations that were predominantly white.<sup>22</sup>

America's independent African American church was born in Philadelphia when in 1787 a group of African American worshippers led by Richard Allen left predominately white St. George's Methodist Episcopal Church to found a separate, independent African American denomination. Allen was born into slavery in Delaware on the estate of Quaker attorney Benjamin Chew, who later served as Chief Justice of the Commonwealth of Pennsylvania. Six years after Allen bought his freedom in 1780, he and another member of St. George's, Absalom Jones, founded the Free African Society. Established in response to the racial tensions facing cities such as Philadelphia, the nondenominational group consisted of forty-two African American Christians working to create an independent church.<sup>23</sup>

In 1787, African American worshippers of St. George's were relegated to standing along the back wall while pews were reserved for white members. According to Allen's memoirs, on a Sunday in 1787, the church's sexton asked African American members to vacate the main floor to worship in the gallery above. This transpired at the moment in which the pastor was leading a prayer. While praying on the main floor, Absalom Jones and William White were forcibly removed despite their protests, as they had been kneeling in prayer. This incident motivated many of St. George's African American worshippers to leave the church permanently, and to establish a church of their own in which they would be safe to worship.<sup>24</sup>

Consisting of former members of St. George's, the newly formed group contemplated Methodism. With a high number of offended congregants, the members split into two independent churches in 1794: St. Thomas Episcopal Church and Bethel Church. Notably, St. Thomas, led by Absalom Jones, opted to join an existing denomination while Bethel, led by Richard Allen, retained its stronghold. In 1816, Allen founded the African Methodist Episcopal Church—a separate, independent African American denomination. The African Methodist Episcopal Church, known commonly as the

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<sup>22</sup> Ibid., p. 31-33.

<sup>23</sup> Griffith, Cyril E. "Richard Allen: The First Prominent Black Religious Leader in Pennsylvania" in John M. Coleman, Robert G. Christ, and John B. Frantz eds., *Pennsylvania Religious Leaders*, Pennsylvania Historic Studies Series 16. Camp Hill, Pennsylvania: Planks's Suburban Press for the Pennsylvania Historical Society, 1986, p. 11-12.

<sup>24</sup> Ibid., p. 12.

A.M.E. Church, is the oldest independent African American denomination in the world.<sup>25</sup>

In the two decades following the establishment of the African Episcopal Church of St. Thomas and Mother Bethel African Methodist Episcopal Church, three other African American churches were founded, including Zoar Methodist Episcopal Church (1796), First African Presbyterian Church (1807), and First African Baptist Church (1809).<sup>26</sup>

### **First African Presbyterian Church, 1890-1943**

First African Presbyterian Church was 1640-1642 Fitzwater Street's third inhabitant. Founded in 1807 by former slave John Gloucester, it is the oldest African American Presbyterian congregation in the country.<sup>27</sup>

First African Presbyterian Church, first located at 7th and Shippen (now Bainbridge) Streets, made its first move in 1879 to a hall at 16th and Lombard Streets.<sup>28</sup> It remained there until purchasing the property at 1640-1642 Fitzwater Street in 1890. The property was deeded to the congregation by St. Paul's German Reformed Church on July 9, 1890.<sup>29</sup>

First African Presbyterian Church made this move despite the fact that its numbers declined between 1880 and 1890—from 106 members in 1880 to 60 in 1890. By 1890, the congregation was among the smallest of the twelve African American congregations in Philadelphia's "down-town." This was because the Baptist and African Methodist Episcopal denominations were more attractive to working class African Americans while the Episcopal and Presbyterian denominations attracted wealthy African Americans.<sup>30</sup> According to Clarence Andrew Young, who studied Philadelphia's downtown congregations during the early twentieth century, "The ministers of the [African American] Episcopal and Presbyterian churches are educated and well trained. These churches draw membership from a rather higher social class."<sup>31</sup>

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<sup>25</sup> Smith, *Climbing Jacob's Ladder*, p. 35-37.

<sup>26</sup> Cooperman, Emily T. and Matthew S. Hopper, "African American Churches of Philadelphia, 1787-1949," National Register of Historic Places Multiple Property Documentation Form. Pennsylvania Historical and Museum Commission, 2010.

<sup>27</sup> Historical Society of Pennsylvania, "The Home of African American Presbyterianism," accessed 11 July 2016, <https://hsp.org/blogs/archival-adventures-in-small-repositories/the-home-of-african-american-presbyterianism>.

<sup>28</sup> Presbyterian Historical Society, "First African Presbyterian Church (Philadelphia, Pa.) Records, 1809-1989," accessed 11 July 2016.

<[http://www.history.pcusa.org/collections/findingaids/fa.cfm?record\\_id=314](http://www.history.pcusa.org/collections/findingaids/fa.cfm?record_id=314)>

<sup>29</sup> Recorded on 9 July 1890 in Philadelphia Deed Book G. G. P. No. 651, p. 383.

<sup>30</sup> Young, *A Study of a Social Institution in Transition*, p. 64-67.

<sup>31</sup> Young, *A Study of a Social Institution in Transition*, p. 66.



Of the three congregations that owned the building after Tabor Chapel, First African Presbyterian is the only congregation that significantly altered it. In 1917, the building was enlarged and remodeled at a cost of \$9,000.<sup>32</sup> Photographic evidence indicates that the congregation added an additional bay containing a secondary entrance/exit to the 17th Street façade, which significantly narrowed the alley at rear.

Following in the footsteps of Tabor Chapel, the congregation moved from 1640-1642 Fitzwater Street to the former Tabor Presbyterian Church at 18th and Christian Streets in 1943, where it remained until 1957.<sup>33</sup>

Today, the extant congregation of First African Presbyterian Church is housed in a former Presbyterian church, located at 42nd Street and Girard Avenue in West Philadelphia.<sup>34</sup>

### **First Colored Wesley Methodist Church, 1943-Present**

First Colored Wesley Methodist Church can trace its origins to 1820, when a group of parishioners departed the mother church of the African Methodist Episcopal denomination, Mother Bethel African Methodist Episcopal Church, to form Wesley African Methodist Episcopal Zion Church. As the name suggests, the group chose to affiliate with the nascent African Methodist Episcopal Zion denomination, which had been founded in New York in 1796. The congregation was the first of its denomination in Philadelphia.<sup>35</sup>

By the late 1930s, the congregation that had emerged out of contention was again experiencing internal conflict. A group within the congregation hoped to discontinue its relationship with the African Methodist Episcopal Zion denomination, which exerted a degree of control over the congregation, and become entirely independent.<sup>36</sup>

Finally, in 1936, the congregation split again—catalyzing the formation of First Colored Wesley Methodist Church.<sup>37</sup> After the split, Wesley African Methodist Episcopal Zion Church would remain housed in the Presbyterian-built church located at the southwest corner of 15th and Lombard Streets that it has purchased in 1885

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<sup>32</sup> "Methodists to Meet, One Thousand Ministers Expected to Attend Mobilization Camp," *Philadelphia Inquirer*. Philadelphia: 13 October 1917.

<sup>33</sup> Presbyterian Historical Society, "First African Presbyterian Church (Philadelphia, Pa.) Records, 1809-1989," accessed 11 July 2016, <[http://www.history.pcusa.org/collections/findingaids/fa.cfm?record\\_id=314](http://www.history.pcusa.org/collections/findingaids/fa.cfm?record_id=314)>

<sup>34</sup> George W. Bromley and Walker S. Bromley, *Atlas of the City of Philadelphia*. Philadelphia: G.W. Bromley & Co., 1895.

<sup>35</sup> Cooperman and Hopper, "African American Churches of Philadelphia."

<sup>36</sup> "First Colored Wesley Methodist Church celebrates 195th with concert," *Philadelphia Tribune*. Philadelphia: 12 June 2015.

<sup>37</sup> Ibid.

while First Colored Wesley Methodist Church would move into the Scottish Rite Cathedral, located at Fitzwater and Mole Streets.<sup>38</sup>

In 1943, First Colored Wesley Methodist Church purchased the property at 1640-1642 Fitzwater Street for \$22,000. It was deeded to the congregation by “The African Presbyterian Congregation of the City of Philadelphia” on April 6, 1944.<sup>39</sup>

### **Samuel Sloan and the Late Antebellum City (Criterion C and D)**

Upon completion in late 1857, Tabor Chapel, known initially as the “Mission Sabbath School and Chapel”, at 17<sup>th</sup> and Fitzwater marked an important point in the career of its designer, the evolution of its client, and the development of South Philadelphia. The scheme for Calvary Presbyterian, Tabor’s mother church on Locust Street near 15<sup>th</sup>, had been furnished by nationally known Scottish émigré architect John Notman (1810-1865) six years earlier. That imposing Gothic Revival building was a showpiece for its sponsor and an unusual undertaking for Notman – his “only major church for a dissenting congregation” according to his biographer.<sup>40</sup> But the “New School” Presbyterians who had hired Notman also wished to claim territory and souls on the city’s expanding southwestern fringe. The project they envisioned at 17<sup>th</sup> and Fitzwater was “for the benefit, primarily, of the children and youth of that section of the city who do not enjoy the advantages of Sabbath-school instruction.”<sup>41</sup> Therein lay the building’s missionary function. The architect chosen for its design was Samuel Sloan—in some respects a riskier choice than Notman.

By the late 1850s, Sloan was still known primarily for the sorts of house designs he had published in *The Model Architect* (1852) earlier in the decade. Of the two churches shown there, one was a Romanesque “Village Church” with an ornate steeple, the other a modified Greek temple inspired, perhaps, by London’s St. Martin-in-the-Fields. Perhaps of greater concern was Sloan’s limited track record with Presbyterian clients. His Scotch Associate Presbyterian Church at Broad and Lombard (1854) was likely his only significant undertaking for the denomination prior to 1857. Two others got underway in April and June of that year, including the impressive First Presbyterian on Girard Avenue in Kensington, but neither these nor Sloan’s published designs resembled the simple mission complex Calvary’s leaders envisioned.

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<sup>38</sup> First Colored Wesley Methodist Church, “Church History,” accessed 11 July 2016, <https://firstcoloredwesley.wordpress.com/about/>.

<sup>39</sup> Recorded on 6 April 1944 in Philadelphia Deed Book C. J. P. No. 521, p. 329.

<sup>40</sup> Constance M. Greiff, *John Notman, Architect, 1810-1865* (Philadelphia, PA: Athenaeum of Philadelphia, 1979), 173.

<sup>41</sup> *Philadelphia Press*, 14 November 1857, p.3

To meet their needs, Sloan provided a stripped-down preaching hall built of pressed brick by Edwin Rafsnyder. It featured no steeple or sculptural ornament. Nonetheless, round arches and other features gave the building an Italian Romanesque stamp that Sloan deemed especially appropriate to churches. As he would write a few years later: "It seems natural that the professors of the Christian religion should look with veneration on the forms with which the fervid Christianity of early times decorated its temples."<sup>42</sup> The experiment, if it can be called that, was a success. Not only did Tabor Chapel and Sunday School meet with approval in the press, it seems to have functioned well as planned. In 1869, when Calvary's overseers were looking to expand their original building on Locust Street, Samuel Sloan was their architect of choice. By this time, however, multiple commissions and publications (including America's first major architectural periodical) had made his local and national reputation secure.

### **A "Model Architect" (Criterion E)**

Inarguably one of the most prolific and successful architects in mid-nineteenth century Philadelphia, Samuel Sloan is a significant figure whose oeuvre has significantly influenced the historical, architectural, and cultural development of the City of Philadelphia and beyond. Tabor Chapel is a fine and important example of his work as applied to the house of worship of a middle class congregation. As described in the Philadelphia Architects and Buildings database, "Sloan has been characterized... as 'brash, opportunistic, inventive, a quick learner and a driving worker who was hungry for success and who had, throughout his life, an abiding belief in America's destiny'."<sup>43</sup>

The youngest of four children, Samuel Sloan was born on March 7, 1815 to William Sloan and Mary Kirkwood in Beaver Dam, Chester County, Pennsylvania.<sup>44</sup> His education was one in the local schools of his township in Chester County. In 1830, Sloan went to Lancaster, Pennsylvania, where he apprenticed as a journeyman carpenter and furniture maker. Just three years later, in 1833, he removed to Philadelphia and it was there that he put his training as a carpenter to good use. During these early years Sloan is said to have worked at the Eastern State Penitentiary (John Haviland) the Pennsylvania Hospital for Mental and Nervous Diseases (Isaac Holden, 1836-41), but there is little information to validate this claim.<sup>45</sup> Between 1833 and 1850, Sloan listed himself as a "carpenter" in the city directory.

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<sup>42</sup> Samuel Sloan, *City and Suburban Architecture*, 1859 (repr. New York: Da Capo Press, 1976), 90-91.

<sup>43</sup> Roger Moss and Sandra Tatman. "Samuel Sloan (1815-1884)," Philadelphia Architects and Buildings, The Athenaeum of Philadelphia.

<[https://www.philadelphiabuildings.org/pab/app/ar\\_display.cfm/21518](https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/21518)> Accessed on 20 July 2016.

<sup>44</sup> Ancestry.com. *U.S., Find A Grave Index, 1600s-Current* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2012.

<sup>45</sup> Moss and Tatman, "Samuel Sloan (1815-1884)," Philadelphia Architects and Buildings.



Samuel Sloan (1815-1884). Courtesy Hathi Trust.

However, it appears that Samuel Sloan started making excellent connections during the 1840s:

In the 1840s, Sloan made the acquaintance of Dr. Thomas S. Kirkbride, one of America's foremost authorities on the treatment of the mentally ill and the functional operation of mental hospitals. The two men became friends and associates, and Sloan took a role in translating the doctor's theories of patient care into the "Kirkbride System," an architectural program that became the model for 19th century mental hospital design in the United States.<sup>46</sup>

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<sup>46</sup> William B. Bushong. "Samuel Sloan (1815-1884)," North Carolina Architects & Builders, A Biographical Dictionary. (North Carolina: 2009).

< <http://ncarchitects.lib.ncsu.edu/people/P000004> > Accessed 18 July 2016.



In the words of Sandra Tatman, “Throughout the 1850s Sloan enjoyed a rapidly expanding practice, particularly as an architect of hospitals for the insane and schools.”



Institute of the Pennsylvania Hospital, Philadelphia, Pennsylvania. Ca. 1860s. Courtesy the Historical Society of Pennsylvania.

After years working as a carpenter, one of Samuel Sloan’s earliest commissions demonstrating his transition from carpenter to architect was the residence of Major Eastwick—a Norman style mansion that was to be constructed at Bartram’s Garden in 1851. However, an early commission may have been his design for the Delaware County Courthouse and Jail. The Eastwick Commission was written about in the *Public Ledger*:

The style adopted is the Norman architecture of the twelfth century, richly embossed, from which the architect has furnished a design that will do him infinite credit, and the buildings when finished must, from their commanding position, be a most attractive object from the river...<sup>47</sup>

Another commission that same year was won by Sloan for the City of Philadelphia. Not only had he designed a model school, but he was also soliciting construction bids at this office—116 Walnut Street.<sup>48</sup>

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<sup>47</sup> “A Splendid Edifice,” *Public Ledger* (Philadelphia: 29 January 1851), p. 2.

<sup>48</sup> “Advertisement,” *Public Ledger* (Philadelphia: 22 April 1851), p. 2.

Mary Street School House.—The cellar of the new school house, to be built in Mary Street, below Second, has been commenced. The plan of this building, as well as all the others going forward within the city and county, are on the plan perfected by Mr. Samuel Sloan, and adopted by the Board of Control.<sup>49</sup>

In August 1851, it was announced that Sloan had furnished a design for a “Fine New Dwelling,” which was commissioned by Dr. W. Williamson. The house was built by John Wilson, a carpenter, at the northeast corner of Eleventh and Filbert Streets.<sup>50</sup>

According to Roger Moss and Sandra Tatman of the Athenaeum of Philadelphia, early in his career Sloan began to publish the series of books that would make him one of the most prolific American authors on architecture of the mid-nineteenth century. *The Model Architect* began to appear in 1851 in parts and was published as bound volumes by E. S. Jones & Co., Philadelphia, in 1852 (volume 1) and 1853 (volume 2).<sup>51</sup> Later editions appeared in 1860, 1868, and 1873. One early review published in 1851 stated the following:

We think Mr. Sloan has succeeded best, in his Italian and Elizabethan Villas; his Gothic designs are in the specimens of the earlier styles, too somber and heavy, while his later Tudor specimen is too much cut up by windows. The most beautiful plate in the number before us, is one in colors, giving specimens of the recently revived encaustic tile pavement.<sup>52</sup>

Sloan continued to administer the construction of schools based on his designs by commissioning bids from contractors. In February 1852, bids were opened for a public school on New Market Street between Broad and Poplar Streets in Northern Liberties.<sup>53</sup> In May 1852, Sloan administered bids for another public school on Bringhurst Street in Germantown.<sup>54</sup> That same year Sloan completed designs for Fulton Hall, later known as the Fulton Opera House, which is extant to-date in Lancaster, Pennsylvania.<sup>55</sup>

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<sup>49</sup> “Mary Street School House.,” *Public Ledger* (Philadelphia: 18 July 1851), p. 2.

<sup>50</sup> “Fine New Dwelling,” *Public Ledger* (Philadelphia: 19 August 1851), p. 2.

<sup>51</sup> “The Model Architect,” *North American and United States Gazette* (Philadelphia: 29 July 1851), p. 2.

<sup>52</sup> Review: “The Model Architect; containing original Designs for Cottages, Villas, Suburban Residences, etc., accompanied by Explanations, Specifications, Estimates, and Elaborate Details.,” *Literary World*. (New York: Osgood, 20 September 1851), p. 228.

<sup>53</sup> “To Contractors and Builders—,” *Daily Pennsylvanian*, published *The Pennsylvanian* (Philadelphia: 21 February 1852), p. 1.

<sup>54</sup> “To Contractors and Builders—,” *Daily Pennsylvanian*, published *The Pennsylvanian* (Philadelphia: 20 May 1852), p. 1.

<sup>55</sup> [Article on the Dedication of Fulton Hall]. *Lancaster Examiner and Herald*. (Lancaster: 20 October 1852). Found within the Franklin & Marshall College website, as transcribed by Tyler V. Hill.

<<http://www.fandm.edu/david-schuyler/lancaster-in-1850/fulton-hall>> Accessed on 20 July 2016.

**E. S. JONES & CO.,**  
 CORNER OF FOURTH AND RACE STS.,  
 PUBLISHERS OF  
**THE MODEL ARCHITECT,**  
 BY SAMUEL SLOAN, ARCHITECT.  
*To be Completed in 24 Monthly Parts.*  
 The above work is designed to meet the wishes not only of those directly interested in buildings, but of all who desire the advancement of this noble art in our country, and wish to cultivate their tastes and acquaintance with architecture. The handsome manner in which it is prepared and embellished, renders it a tasteful ornament for the drawing-room, while its accurate delineations give it the highest practical value.  
 Nos. 1, 2, 3, 4, 5, 6, 7 now ready for delivery.  
 Price, Fifty Cents per number. Address as above, post paid. sep 25 dly

Advertisement for *The Model Architect* by Samuel Sloan, Architect.  
 Courtesy American's Historical Newspapers.

In June 1852, the adoption of plans for Insane Asylums in both Ohio and Alabama were designed by Samuel Sloan.<sup>56</sup> An article by a Correspondent of the *Baltimore Sun* stated the following:

The plans contain many improvements, suggested by Dr. Kirkbride, that cannot fail to make them, even more perfect than our own.<sup>57</sup>

Another school was commissioned based on Sloan's plans, which was to be built on Sergeant Street, between Ninth and Tenth Streets, in November 1852; and, in September 2, 1853, yet another, being located on the west side of Lancaster Street between Wharton and Reed Streets.<sup>58</sup> Sloan also reached thousands of potential customers through the pages of Louis Godey's *Lady's Book*, which began to publish his designs in 1852.<sup>59</sup>

Samuel Sloan completed additional designs for the City of Philadelphia:

Mr. Samuel Sloan, architect, has drawn a plan for improving Logan Square, which has not been presented yet to the Committee, but which

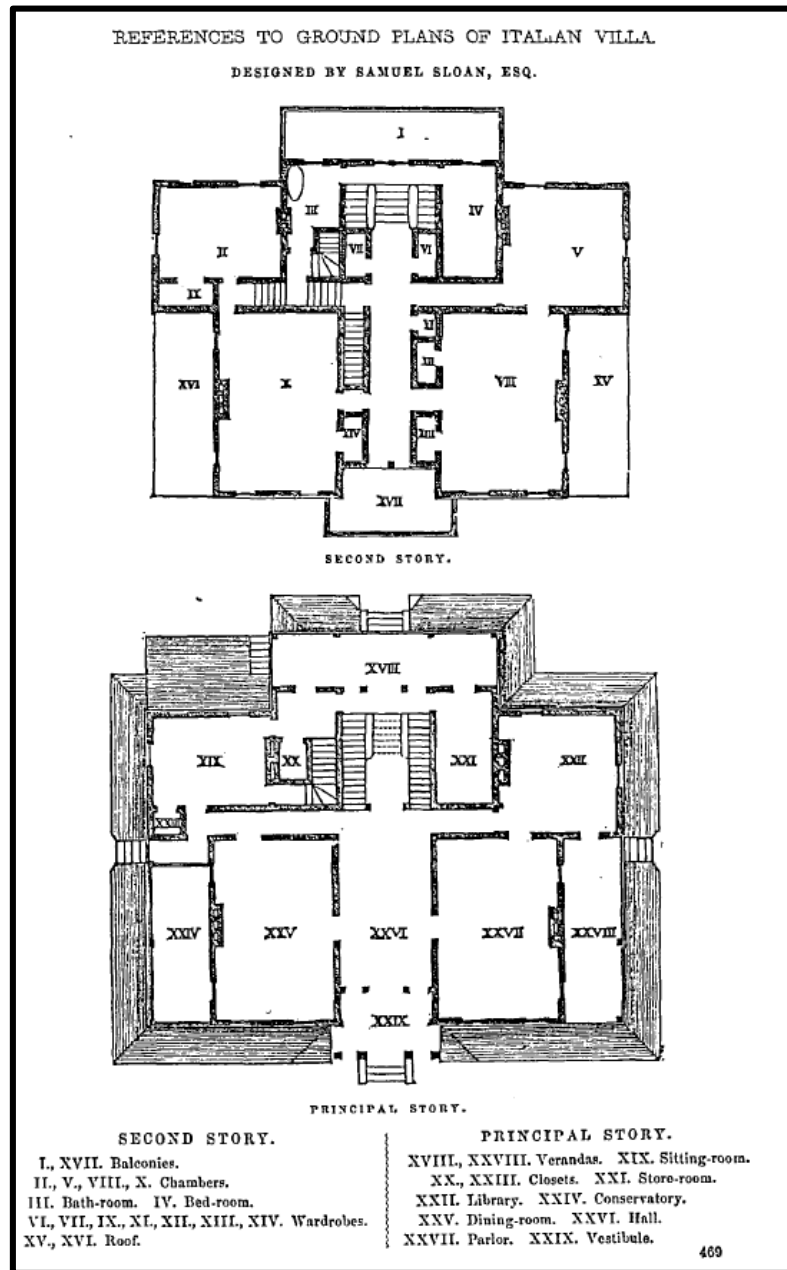
<sup>56</sup> "Insane Asylums for Ohio and Alabama," *The Sun* (Baltimore, Maryland: 11 June 1852), p. 1.

<sup>57</sup> "Insane Asylums for Ohio and Alabama," *The Sun* (Baltimore, Maryland: 11 June 1852), p. 1.

<sup>58</sup> "To Contractors and Builders—," *Daily Pennsylvanian*, published *The Pennsylvanian* (Philadelphia: 1 November 1852), p. 1.

<sup>59</sup> "Advertisement," *The Dollar Newspaper* (Philadelphia: 7 November 1855), p. 3.

is unique and beautiful.<sup>60</sup>



References To Ground Plans of Italian Villa, Designed by Samuel Sloan, Esq. Published in *Godey's Lady's Book* (1848-1854) in November 1852 Courtesy America's Periodicals Series.

<sup>60</sup> "Philadelphia Correspondence," *Charleston Courier* (Charleston, South Carolina: 17 October 1853), p. 1.

Another book was co-authored by Samuel Sloan with Peter Nicholson in 1853—*The carpenter's new guide; a complete book of lines for carpentry and joinery, treating fully on practical geometry, soffits, groins, niches, roofs, and domes, and containing a great variety of original designs. Also a full exemplification of the theory and practice of stair building, cornices, mouldings [sic.], and dressings of every description. Including also some observations and calculations on the strength of timber* (1765-1844). The final book was published in 1854.<sup>61</sup>

Some sources indicate that prior to the close of 1853 Sloan entered a partnership with John Stewart, a contractor, with offices at Sixth and Walnut Streets. This successful partnership lasted for six years.<sup>62</sup>

Another Sloan-designed public school was commissioned for “... Public School House at Manayunk, Sixth Section,” which he also administered.<sup>63</sup> Later that year, came the announcement of another Sloan-designed “State asylum”, built in Tuscaloosa by “masons and carpenters” who were slaves.<sup>64</sup>

In 1855, Sloan designed the Fayette School, later known as the William C. Jacobs School in Northeast Philadelphia. The building was slated for demolition in 2012.<sup>65</sup>

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<sup>61</sup> “Advertisement,” *Daily National Intelligencer*. (Washington, D.C.: 9 December 1853), p. 3.

<sup>62</sup> Moss and Tatman, “Samuel Sloan (1815-1884),” Philadelphia Architects and Buildings. <[https://www.philadelphiabuildings.org/pab/app/ar\\_display.cfm/21518](https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/21518)> Accessed on 20 July 2016.

<sup>63</sup> “To Contractors and Builders—,” *Daily Pennsylvanian*, published *The Pennsylvanian*. (Philadelphia: 20 June 1854), p. 2.

<sup>64</sup> “A Winter in the South-No. IX,” *Daily National Intelligencer*. (Washington, D.C.: 22 November 1854), p. 2.

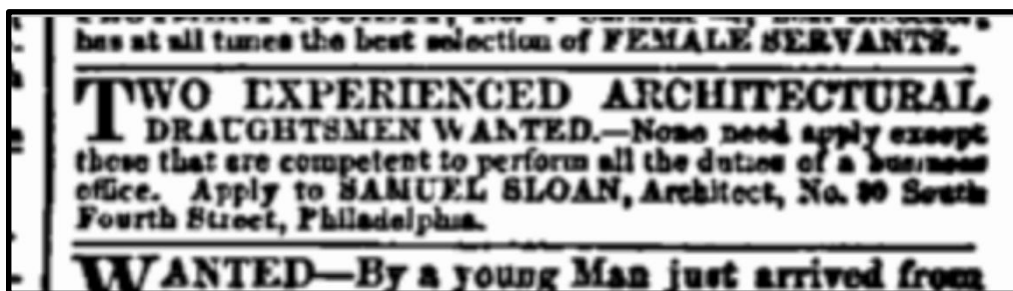
<sup>65</sup> Shelby Weaver Splain. “Making the Grade: The Architecture of Philadelphia’s Public Schools, Part 1,” Pennsylvania Historic Preservation, Blog of the Pennsylvania Historic Preservation Office. (Harrisburg: 18 February 2015). <<http://pahistoricpreservation.com/making-grade-architecture-philadelphias-public-schools-part-1/>> Accessed 20 July 2016.





Sloan used his 'Philadelphia Plan' for the Fayette School, built in 1855. This picture shows the school in the late 19th century before the large 1915 addition by the school district. Courtesy Hidden City Philadelphia. *Note: The Fayette School is very similar stylistically to Tabor Chapel.*

Many churches in mid-nineteenth century Philadelphia were also designed by Samuel Sloan. In October 1855, it was announced that the "Episcopal Congregation of West Philadelphia" had commissioned a new "Norman style" brownstone church with a forty-foot tall tower mounted by a spire of an additional sixty feet. The church was built on Mary Street between Oak and Chestnut Streets. The contractor was School & Faurest, while the architect was Sloan. This and many other commissions filled nearly all of Sloan's time. He advertised for assistants in the New-York Daily Tribune in March 1856.



Advertisement for Assistants by Samuel Sloan and published in the *New-York Daily Tribune* in March 1855. Courtesy America's Historical Newspapers.

MEMPHIS, March 12, 1857.

Mr. W. S. Bennett—When in Philadelphia, Pa., a few days ago, I called on Mr. Samuel Sloan, the celebrated Architect, and author of the Sloan Work on Architecture. I asked his opinion as to the durability, &c., of West's Patent Roof, such as you are using in the city of Memphis, and he told me that he had no hesitation in saying to me that it is a good and durable roof, and is all that its advocates claim it to be; further saying that he is using it on a fine building for himself

Respectfully, JOHN L. MORGAN, Architect.

Announcement of Samuel Sloan's opinion published in the *Memphis Eagle and Enquirer* on May 15, 1857. Courtesy America's Historical Newspapers.

In July 1857, it was announced that Sloan had furnished plans for a "large prison" to be constructed at New Castle, Delaware.

The new building is to be of brown stone, two stories high and constructed on the plan of the Moyamensing Prison.<sup>66</sup>

That same year, construction of a "new banking house" was completed based on plans for "Grigg's New Fire-Proof Building, Walnut Street, Philadelphia":

Mr. Samuel Sloan, the architect, from whose plans and under whose supervision this noble building has been erected, is a thoroughly scientific and practical man. It is fortunate when such a man, who is able to furnish the best models in architecture, combining the latest results of invention and mechanical skill, meets with a capitalistic with liberality, enterprise and foresight enough to give full scope to his designs.<sup>67</sup>

Called the Grigg Building, the second floor was used by owner John Grigg, while the first floor was rented to the Independent Mutual Insurance Company. Interestingly, Samuel Sloan, himself, occupied the third floor for the purpose of his offices.<sup>68</sup>

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<sup>66</sup> "Local Affairs the Butchers' Association-Hides-Tallow," *Public Ledger* (Philadelphia: 16 July 1857), p. 1.

<sup>67</sup> "A Model Banking House: Grigg's New Fire Proof Building, Walnut-Street, Philadelphia.," *The Bankers' Magazine and Statistical Register* (Cambridge, Massachusetts: May 1857), p. 856-857.

<sup>68</sup> "Commercial Architecture, The Grigg Building, Walnut-Street, Philadelphia, and the Use of Iron in Building," *The Merchant's Magazine and Commercial Review*. (New York: F. Hunt, 1 May 1857), p. 643.

A design for Tabor Chapel had been commissioned by the congregation, executed by Sloan, and was fully articulated by November 1857. The subject building exhibits elements of both the Greek Revival and Italianate styles.<sup>69</sup>

**Mission Sabbath School and Chapel.—A Fine Improvement.**—A beautiful building, of fine pressed brick, has just been erected at the corner of Seventeenth and Fitzwater streets, by the congregation of the Calvary Presbyterian church, for the benefit, primarily, of the children and youth of that section of the city who do not enjoy the advantages of sabbath school instruction. The architecture is of the Italian order, and elaborately carved in keeping with the style, and presents throughout a very chaste and beautiful appearance. It is one of the largest of that class of buildings in the city, being seventy feet in depth and two stories high, and reflects great credit upon the architect, Mr. Sloan, as well, also, Mr. E. Rafsnyder, the builder, and the benevolent congregation who projected it. The dedication will take place on Sunday afternoon, at a quarter past three o'clock, on which occasion a sermon will be preached by Rev. Mr. Jenkins, with other appropriate services.

Notice of the new church edifice of Tabor Chapel. *Philadelphia Press* (Philadelphia: 14 November 1857). Courtesy America's Historical Newspapers.

Many factors would affect Samuel Sloan's practice during the third quarter of the nineteenth century: the panic of 1857-1858, the hiatus in building caused by the Civil War, and a political scandal relating to the Philadelphia City Hall competition combined to raise a nearly insurmountable watershed in his career. Nevertheless, Sloan took out an advertisement for another apprentice in July 1859.<sup>70</sup> No doubt he was still designing homes. By October 1859, it was reported that Sloan had created plans for a new public building on Chestnut Street.<sup>71</sup> Naturally, these plans were never adopted.

That same year, Sloan was commissioned to design a large Italianate mansion for Asa Packer in Jim Thorpe, Pennsylvania.<sup>72</sup> Another great and genuinely unique house

<sup>69</sup> "Mission Sabbath School and Chapel. A Fine Improvement," *Philadelphia Press* (Philadelphia: 14 November 1857).

<sup>70</sup> "Advertisement," *Public Ledger* (Philadelphia: 27 July 1859), p. 3.

<sup>71</sup> "The New Public Buildings," *Public Ledger* (Philadelphia: 22 October 1859), p. 1.

<sup>72</sup> The Asa Packer Mansion Museum, Jim Thorpe, Pennsylvania.

designed by Sloan was Longwood in Natchez, Mississippi, designed in 1859.<sup>73</sup>

Sloan published other important articles and books in 1859 and throughout the 1860s: *City and Suburban Architecture* (Philadelphia, Lippincott, 1859; later editions in 1867 and 1873) was followed by *Sloan's Constructive Architecture* (Philadelphia, Lippincott, 1859; later editions in 1866 and 1873), *Sloan's Homestead Architecture* (Philadelphia, Lippincott, 1861; later editions in 1867 and 1870), and *American Houses, a Variety of Designs for Rural Buildings* (Philadelphia, Ashmead, 1861; later edition, 1868). In July of 1868 Sloan began to issue *The Architectural Review and American Builders' Journal*, the first architectural periodical to be published in the United States. It failed to gain support in the Philadelphia architectural community and ceased publication in 1870 after only three volumes.<sup>74</sup>

In April 1860, Samuel Sloan prepared plans for a new Farmers' Market House on Market Street between Eleventh and Twelfth Streets.

The fronts on Market and Filbert Streets are to be in the same style, composed of pressed bricks, with stone dressings. They will have six doorways, of 8 feet wide, and 18 feet high, with semicircular heads. Above these will be a treble window in the center, 24 by 30 feet, and two single windows, with semi-circular heads. Over the large window will be a coat of arms, cut in white marble, with the date of the erection of the structure. The fronts will be of a mixed style of architecture, the Italian, so much in vogue at the present day, predominating...<sup>75</sup>

The Allison Mansion was designed by Sloan at 4207 Walnut Street about 1860.<sup>76</sup> In 1861, Samuel Sloan designed the famous Woodland Terrace, 501-519, 500-520 Woodland Terrace in West Philadelphia.<sup>77</sup> Polite Temple Baptist Church was designed about the same time, a wonderful example of the Greek Revival, which stands to-date on Price Street in Germantown.

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<<http://www.asapackermansion.com>> Accessed 20 July 2016.

<sup>73</sup> Moss and Tatman, "Samuel Sloan (1815-1884)," Philadelphia Architects and Buildings.

<[https://www.philadelphiabuildings.org/pab/app/ar\\_display.cfm/21518](https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/21518)> Accessed on 20 July 2016.

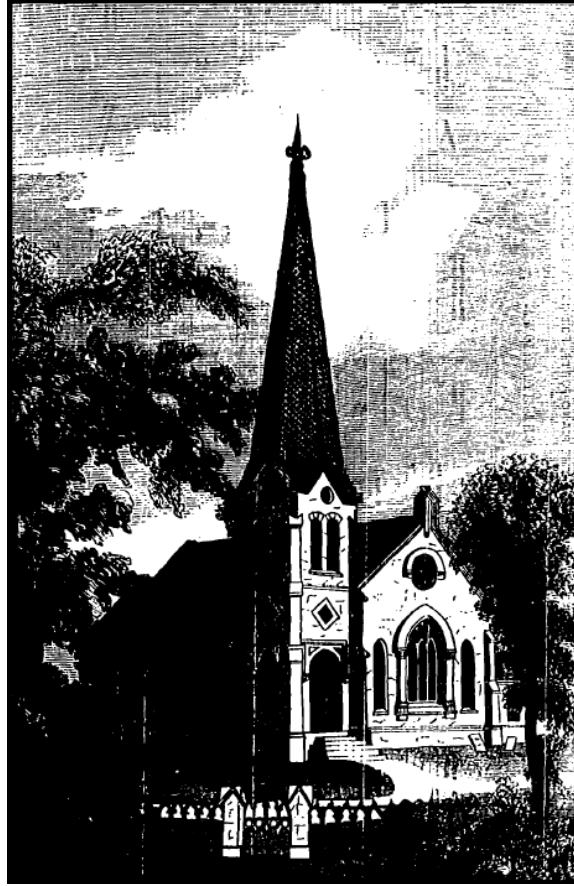
<sup>74</sup> Ibid.

<sup>75</sup> "The Farmers' Market House," *Public Ledger* (Philadelphia: 3 April 1860), p. 1.

<sup>76</sup> Jody Kolodzey. "Philadelphia's Left Bank," *The Philadelphia Inquirer*, (Philadelphia: 8 September 1995)<[http://articles.philly.com/1995-09-08/entertainment/25719230\\_1\\_archaeology-and-anthropology-spruce-street-museums](http://articles.philly.com/1995-09-08/entertainment/25719230_1_archaeology-and-anthropology-spruce-street-museums)> Accessed 18 July 2016.

<sup>77</sup> Woodland Terrace. National Register of Historic Places Nomination Form. Pennsylvania Historical and Museum Commission. (Harrisburg: 1971).

< [http://www.dot7.state.pa.us/CRGIS\\_Attachments/SiteResource/H001504\\_01H.pdf](http://www.dot7.state.pa.us/CRGIS_Attachments/SiteResource/H001504_01H.pdf)> Accessed 20 July 2016.



Church designed by Samuel Sloan, published in *Godey's Lady's Book*, September 1859.  
Courtesy American Periodical Series.

In 1864, Sloan went into new partnership with Addison Hutton, Architect, whose social position brought commissions to the firm. Nevertheless, these were not happy or truly lucrative years for Sloan. In 1867, Sloan left the partnership between himself and Hutton, removing to New York. This was a failed attempt at a new beginning. Not much time transpired and he returned to Philadelphia, at which time he began publishing *The Architectural Review*.<sup>78</sup>

In 1869, Hutton and Sloan designed a public building the Clinton County Court House, which was a hybrid of architectural styles with a foundation of Greek Revival stylistic motifs.<sup>79</sup>

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<sup>78</sup> William B. Bushong. "Samuel Sloan (1815-1884)," North Carolina Architects & Builders, A Biographical Dictionary (North Carolina: 2009).  
< <http://ncarchitects.lib.ncsu.edu/people/P000004> > Accessed 18 July 2016.

<sup>79</sup> Ibid.



& Barry's Block, Rochester, N. Y.

**THE**  
*Architectural Review,*  
**AND**  
*American Builder's Journal.*  
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**Claxton, Remsen & Haffelinger,**  
 819 and 821 Market St., Philadelphia, Pa.

Advertisement for Samuel Sloan's *Architectural Review and American Builder's Journal*. Published in the *Scientific American* in October 1869. Courtesy American Periodical Series.

According to Roger Moss and Sandra Tatman of the Athenaeum of Philadelphia, Samuel Sloan had considerable difficulty reestablishing his Philadelphia practice in the 1870s.<sup>80</sup> In the new decade, Sloan published the following books: *Sloan's homestead architecture, containing forty designs for villas, cottages, and farm houses, with essays on style, construction, landscape gardening, furniture, etc., etc.* in 1870; *City homes, country houses, and church architecture: or, The American builders' journal* in 1871; and *Constructive architecture; a guide to the practical builder and mechanic. In which is contained a series of designs for domes, roofs and spires, etc.* in 1873.<sup>81</sup>

<sup>80</sup> Moss and Tatman, "Samuel Sloan (1815-1884)," Philadelphia Architects and Buildings, <[https://www.philadelphiabuildings.org/pab/app/ar\\_display.cfm/21518](https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/21518)> Accessed on 20 July 2016.

<sup>81</sup> Found in Hathi Trust. <<https://catalog.hathitrust.org/Record/000643453>> Accessed on the 17 July 2016.



Chromolithograph of a Perspective Building View in Philadelphia by Samuel Sloan, who mainly designed hospitals and insane asylums, and is best known for his writings. (Sloan, Samuel. *City and Suburban Architecture*. Philadelphia . 1859). Courtesy americanantiquarian.org.

Sloan entered the first competition for the design of the Centennial Exhibition (1873), but only captured second prize—\$3,000.<sup>82</sup> In 1877, Sloan became partners with Charles Balderston and Isaiah B. Young as partners. Young only lasted in the partnership a few months.

By the mid- to late-1870s, Sloan's most important work was outside Pennsylvania. He worked in the south, particularly in North Carolina where he designed the Western State Asylum for the Insane at Morganton in 1875. Other commissions in North Carolina followed with designs completed for the following buildings: Mistletoe Villa, the Hughes-Young House (completed 1855, enlarged 1883-1885); the North Carolina Executive Mansion in 1883 (construction completed in 1891); etc. Sloan opened an office in Raleigh in 1883. Unfortunately, Sloan died there the next year on July 19, 1884 of heat stroke.<sup>83</sup>

A trade magazine of the day, *Carpentry and Building*, said the following of Sloan:

In the death of Samuel Sloan, of Philadelphia, which occurred in the latter part of July, at Raleigh, N.C., the architectural profession lost one

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<sup>82</sup> "The Centennial Exhibition," *Christian Advocate* (1886-1905) [New York: 20 November 1873], p. 375.

<sup>83</sup> "Mr. Samuel Sloan of Philadelphia," *The American Architect and Building News* (Boston: James R. Osgood & Co., 2 August 1884), p. 449.

of its most useful members, and a man who in his day contributed in practical work and as an author more, perhaps, than any other to the advancement of his chosen profession.<sup>84</sup>

One of the great publications of the field, *The American Architect and Building News*, published a short biography of Sloan on their front page in August 1884, with the following description:

...in the artistic world, Mr. Sloan was one of the most distinguished of that school, and his career, in activity and usefulness, was one which the ablest of the younger generation might be glad to emulate.<sup>85</sup>

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<sup>84</sup> "Notes and Comments.," *Carpentry and Building* (1879-1909) [New York: David Williams Co., 1 September 1884], p. 177.

<sup>85</sup> "Mr. Samuel Sloan of Philadelphia," p. 449.

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