NOMINATION OF THE DAVID WILMOT PUBLIC SCHOOL TO THE PHILADELPHIA REGISTER OF HISTORIC PLACES PHILADELPHIA HISTORICAL COMMISSION

1. ADDRESS OF HISTORIC RESOURCE: 1736 Meadow Street (Current Address)

Postal code: 19124 Maria D. Quinones-Sanchez, 7th Councilmatic District.

BRT/OPA # 778228000 PARCEL MAP 88-N-15 / LOT — 150

2. NAME OF HISTORIC RESOURCE

Historic Name: Wilmot Secondary School—Colored, Wilmot Consolidated School—Colored

Common Name: Wilmot Public School. Aka. J.C. King Educational Building

3. TYPE OF HISTORIC RESOURCE

X Building ☐ Structure **X** Site ☐ Object

4. PROPERTY INFORMATION

Condition: ☐ excellent X good ☐ fair ☐ poor ☐ ruins

Occupancy: ☐ occupied ☐ vacant ☐ under construction ☐ unknown

Current use: Plans for the J.C. King Educational Building are in flux (to the best of my knowledge)

5. BOUNDARY DESCRIPTION: Plot plans and written descriptions of the boundary. - Attached

6. DESCRIPTION - All materials are attached on paper and in electronic form on CD (MS Word format)

7. SIGNIFICANCE

Please attach the Statement of Significance: Attached.

Period of Significance: as a dedicated African American School -1874 to ____ School closed in 1929.

Date of construction: 1874. Alteration: 1908 See: Attached Documentation

Architect, engineer or designer: Lewis H. Esler, upon plans of James C. Sidney & Samuel Sloan

Builder, contractor: William Keas, contract is approved on the 25th March 1874 for (6,900) dollars.[1]

Original owner: Burgesses & Inhabitants of Frankford Borough followed by the City of Philadelphia.

[1] *Ordinances and Joint Resolutions of the City of Philadelphia. From January 1, to December 31, 1874*. Philadelphia, Pa., King & Baird, Printers. 1874. 129-130. Web. 28 Nov. 2015. <https://archive.org/stream/ordinancesofcity1874phil#page/129/mode/1up>.

CRITERIA FOR DESIGNATION:

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

X (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,

X (c) Reflects the environment in an era characterized by a distinctive architectural style; or,

X (d) Embodies distinguishing characteristics of an architectural style or engineering specimen; or,

X (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,

☐ (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,

X (i) Has yielded, or may be likely to yield, information important in pre-history or history; or

X (j) Exemplifies the cultural, political, economic, social or historical heritage of the community.

8. MAJOR BIBLIOGRAPHICAL REFERENCES - Bibliography Attached

9. NOMINATOR: Joseph J. Menkevich Email: Menkevich.Research@gmail.com

Member of HSP & The Free Library of Philadelphia Date 18th Jan., revised 5th Feb. 2016

4740 Castor Avenue, Philadelphia, Pa. 19124 Telephone: 215-289-0365

Co-Nominators: Leon Brantley

Rosemary Clayton, African Americans in Northeast Philadelphia, (posthumous).

Nominator ☐ is X is not the property owner.

PHC USE ONLY

Date of Receipt:_____

☐ Correct-Complete ☐ Incorrect-Incomplete Date:_____

Date of Notice Issuance:_____

Property Owner at Time of Notice

Name:_____

Address:_____

_____

City:_____ State:____ Postal Code:_____

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

Date(s) Reviewed by the Historical Commission:_____

Date of Final Action:_____

☐ Designated ☐ Rejected 3/16/07

5. BOUNDARY DESCRIPTION — Nomination Begins On This Page —

Parcel No. 88N15—150 1736 Meadow Street

Philadelphia PWD Water Department

BRT/OPA Account Number:	778228000
Stormwater Billing Class:	Non-Residential
Parcel Address:	1736 MEADOW ST
Parcel Owner:	THE 2ND BAPTIST CHURCH OF FRANKFORD INC

Legend

- Selected Parcel
- Other Parcels

Impervious Surfaces

- Roof
- Other Impervious

Parcel Area (square feet)

	Gross Area		Impervious Area
Total:	9,112	Total:	8,277

Aerial View of The Wilmot School. Web. <http://www.phila.gov/water/swmap/Parcel.aspx?parcel_id=16142>.

NOTE: The last deed of record, which recites a boundary, was executed on the 28th August 1957.
Comparing various deeds and calculating approximate measurements achieve current boundaries.
Deed Abstract & records from Philadelphia — Law Department are attached in section 8. Bibliography.

5. Boundary Description

Parcel No. 88N15—150 1736 Meadow Street

PARCEL EXPLORER <http://www.phila.gov/applications/parcel.html>. (Accessed: 26th October 2015).

All THAT CERTAIN LOT or piece of ground with the two story Building thereon erected Situate in the Twenty-third Ward of the City and County of Philadelphia, State of Pennsylvania, bounded and described in accordance with a survey made by Amos B. Engle, Surveyor and Regulator 8th Survey District of Philadelphia and dated March 11, 1944, to wit:

BEGINNING at the intersection of the southwest side of Meadow Street (forty feet wide) and the north-west side of Mulberry Street (forty feet wide) and north-west side of Mulberry Street (forty feet wide)

Thence extending along the said Mulberry Street South fifty-three degrees one minute thirty seconds West one hundred and eighteen feet four and three-eights inches

Thence extending North forty-eight degrees nine minutes fifteen seconds West seventy-eight feet

Thence North forty-two degrees twenty-seven minutes fifty-eight seconds East seventeen feet three and one eighth inches

Thence extending North fifty-two degrees twenty-six minutes thirty seconds West seventy-nine feet eleven and one-eighth inches

Thence extending North thirty-six degrees nineteen minutes forty-eight seconds East ninety-three feet six inches to the Southwest side of Meadow Street

Thence extending along same South fifty-one degrees forty-four minutes twelve seconds East one hundred and eighty-nine feet ten and one-eighth inches to the place of beginning.

UNDER AND SUBJECT to certain building restrictions and agreements as now appear of record.[2]

[NOTE: The Second Baptist Church of Frankford sold land to the Philadelphia Housing Development Corporation. That area must be deducted and a new boundary measured].[3]

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[2]Philadelphia Deed Book: CAB.767.589 John M. Marquess Lodge No.1017, I.B.P.O.E. of W. of Frankford, Incorporated under the Laws of the State of Pennsylvania, GRANTOR, AND, The SECOND BAPTIST CHURCH OF FRANKFORD, Incorporated under the Laws of the State of Pennsylvania, Grantee. [Note: this is the last deed of record measuring the full school grounds].

[3] In 1975, the 2nd Baptist Church of Frankford sold off a substantial part of the land, which created several new adjacent parcels. Those parcels became new housing, rendering the above-recited boundaries inaccurate. See: measurements of non-contributing parcels below.

SUBTRACT ALL THAT CERTAIN lot or piece of ground:

SITUATE in the 23rd Ward of the city of Philadelphia described as follows to wit:

BEGINNING at a point formed by the Northwesterly side of Mulberry Street (40 feet wide) and the Southwesterly side of Meadow Street (40 feet wide)

Thence extending South 53 degrees 1 minute 30 seconds West along the said Northwesterly side of Mulberry Street the distance of 118 feet 4-3/8th inches to a point;

Thence North 48 degrees 9 minutes 15 seconds West 78 feet 0 inches more or less to a point;

Thence North 42 degrees 24 minutes 3 seconds East 17 feet 2 inches to an angle point;

Thence North 64 degrees 3 minutes 3 seconds East 35 feet 11-¼ inches more or less to an angle point;

Thence North 36 degrees 37 minutes 34 seconds East 60 feet 1-½ inches more or less to a point on the said Southwesterly side of Meadow Street;

Thence South 51 degrees 44 minutes 12 seconds East along the said Southwesterly side of Meadow Street 92 feet 10-¼ inches more or less to a point on the said Northwesterly side of Mulberry Street being the first mentioned point and place of beginning

BEING a part of the same premises which John M. Marquess Lodge No. 1017, I.B.P.O.E. of W. of Frankford, a Pa. Corp. by Deed dated 8/28/1957 and recorded in Philadelphia County in Deed Book C.A.B. 767 page 589 conveyed unto The Second Baptist Church of Frankford, Incorporated, its successors and assigns.[4]

BEING 1736 Meadow Street, a five-sided irregular parcel with a perimeter measuring 374.9 feet, comprising an area of 9,113 Sq. feet. [Measurements appear on the next page].

[4] From Philadelphia Deed Book DCC.858.373, The Second Baptist Church of Frankford to the Philadelphia Housing Development Corporation, on 09 May 1975. [Note – Parcel Explorer MARKED IN RED ABOVE, containing approximately 9,186.7 square feet].

BRT/OPA # 778228000 PARCEL MAP 88-N-15 / LOT — 150

Air Rights	[No Value]
BaseReg	088N15-0150
Parcel	0150
RecMap	088N15
Condo	No
Perimeter	375 ft
Area	9,113 ft²
Additional Info	
Property Type	Commercial
City Owned	Unknown
Council District	7
Ward	23
Census Tract	030000
Census Block	[No Value]
Census Block Group	5
Zipcode	19124
External Links	
City Maps	CityMaps Portal
Philly History	Nearby Historic Photos
Zoning	Zoning Information

The above Illustration & measurement provided by City Of Philadelphia: Perimeter of 375 ft., Area of 9,113 Sq. Ft.

Measurements below are in Segments using Philadelphia Parcel Explorer - done by the nominator.

Segment 1 = 60.9 ft., Segment 2 = 42.0 ft., Segment 3 = 77.5 ft., Segment 4 = 98.7 ft., Segment 5 = 95.8 ft.

Total length = 374.9 ft., and Area of 9,113.6 Square Feet.

Conclusion – Segments are accurate because the footage & area are nearly identical with those of City of Phila.

Architectural Style:

The David Wilmot Public School For Coloured Children was built in 1874 upon an Italianate design presumably of Lewis H. Esler (1819-1883), architect of the Philadelphia Board of Public Education. Esler is listed as the architect for many Philadelphia schools erected during the 1870s and 1880s, although it is unclear whether he actually designed the structures erected under his supervision. It is known that Esler had employed such architects as James C. Sidney. The Italianate style began in England as a reaction to the rigid formalism that had come to dominate nineteenth-century architecture.

Northern Facade:

Figure 1 Photo: 1st November 2015 – Courtesy of Joseph J. Menkevich

The style was a popular one used primarily for houses between 1840 and 1880. Much of the style's popularity can be credited to architect Andrew Jackson Downing, whose own Italianate building designs were featured in two books he published: Cottage Residences (1842) and The Architecture of Country Houses (1850). Widely read by designers and the public alike, his influential book set off a wave of Italianate building around the country.

The Northern facade contains the main entrance to the building. It is a structure that is four bays wide and rises two stories in height. The fabric throughout is of uncoursed and roughly cut ashlar. The bays originally had four-over-four sashes, but were altered during the late twentieth century by reducing their size to contain one-over-one sashes. All bays on this facade have brownstone sills with relieving arches above.

Northern Facade:

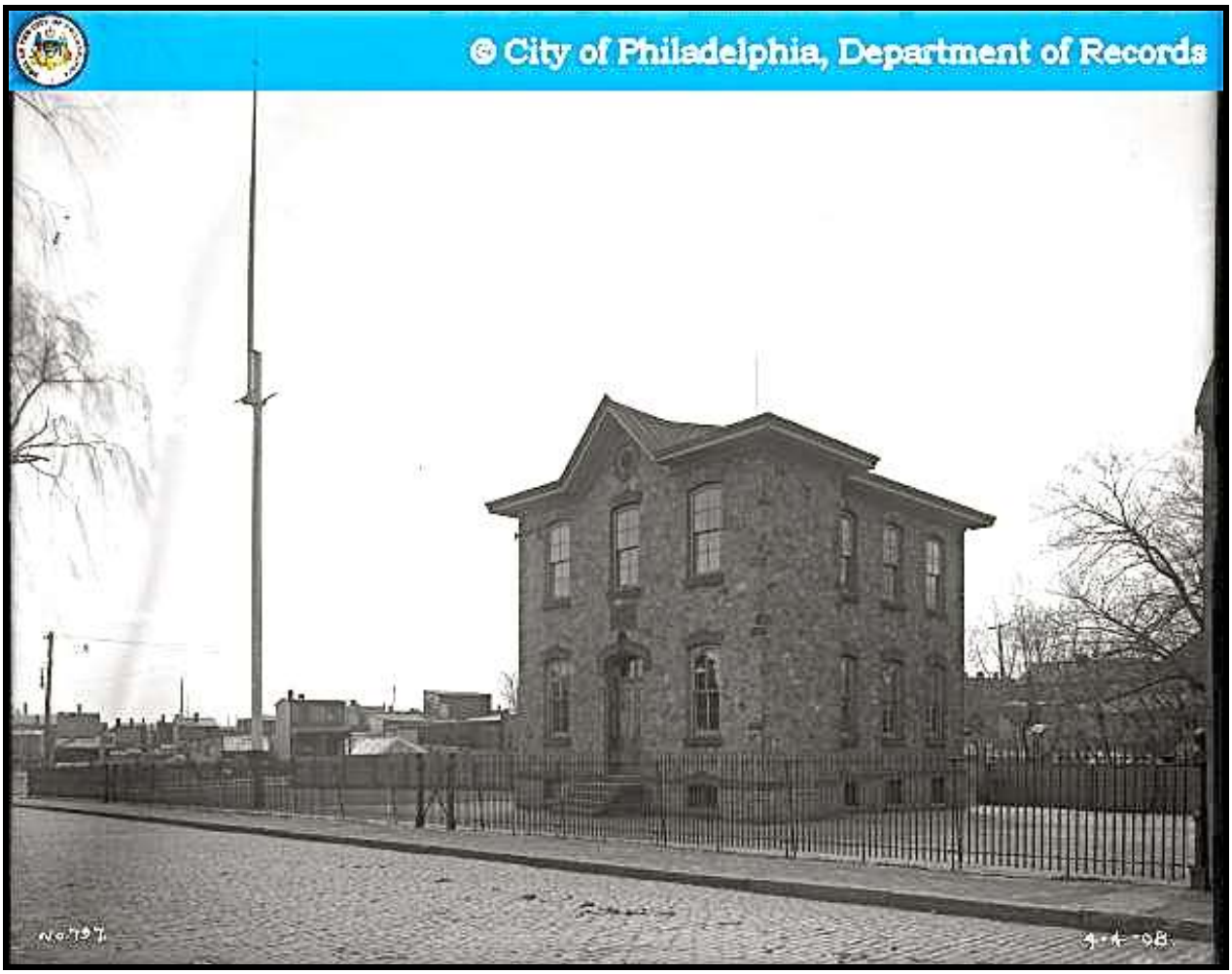


Figure 2, Wilmot School, Meadow & Mulberry 4th April 1908 – DOR Archives Asset ID 44005 <**www.phillyhistory.org/**>.

There is a brownstone belt course that connects the brownstone relieving arches of the cellar bays and which encircles the building on all facades. The roof extends by a wide eave throughout. A pediment gable that is more Classical Revival in style than Italianate, was originally centred. With the addition added in 1908, this pediment gable appears off-centre in its appearance. Included just beneath the aforementioned gable is an oxeye window trimmed with brownstone and having four keystones set in quarterly sections. According to period photographs taken in 1908 prior to the erection of the addition, it is revealed that the main entrance originally had a set of double paneled-doors with a transom.

Northern Facade:

Figure 3, Edmunds, Franklin Davenport. 1874-1948 – Photographer – 12th March 1913 – Courtesy: Free Library of Phila.

Again, the entrance, like the bays, has been partially infilled to accommodate a smaller single-hung door. The top of this entrance has a brownstone-relieving arch. Now concealed by a wooden sign is a moulded concrete plaque that had the name of the school in relief letters and the date of its construction.

There is also an original cast-iron fence before the main entrance, which also runs along the Eastern perimeter of the property. But their counterparts on the South and West boundaries no longer exist. At the base of the right-side gatepost is an inscription in relief letters, "*A. L. Smith & Co. 3443 Chestnut St. Phila.*"

Figure 4 Photo: 1st November 2015 – Courtesy of Joseph J. Menkevich

Very little information may be found on an A. L. Smith & Co. of Philadelphia:

> A strike was threatened by the workmen on the new Federal Building in Brooklyn, because the contractors for the iron work, A. L. Smith & Co. of Philadelphia, had two non-union men at work. The trouble was settled by the two men joining the union. When this was done the walking delegates went a step further in their demands and asked that a representative of the firm come from Philadelphia and enter into a formal agreement not to employ non-union men. After a conference between the delegates and Superintendent Booth a settlement was reached and the men went to work. [5]

[5] Williams, David. *The Iron Age, Volume 47. April 23, 1891*. 782. N/P. No Metadata. Web. 11 Jan. 2016. <https://books.google.com/>.

Eastern Facade:

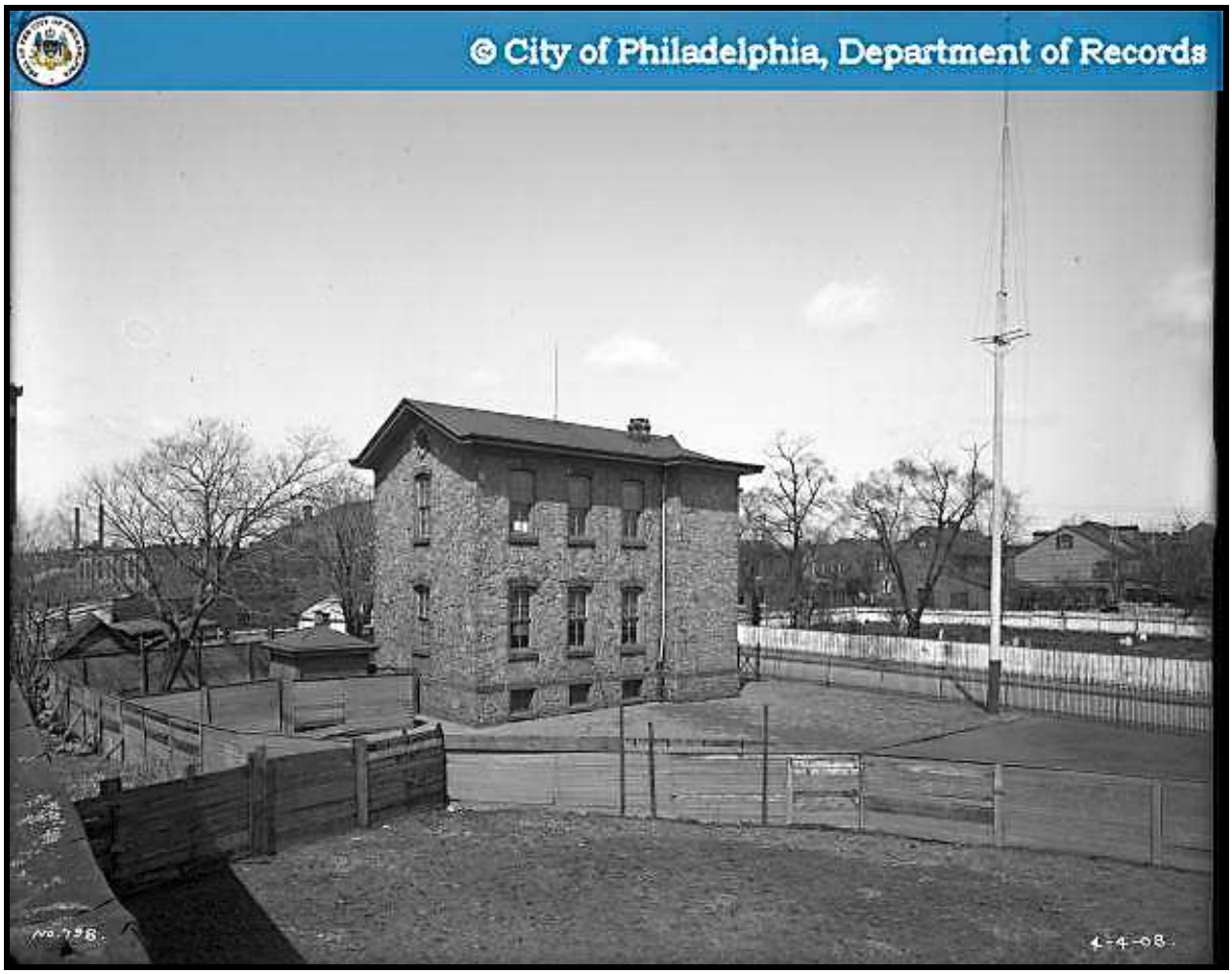


Figure 5, Wilmot School, Meadow & Mulberry 4th April 1908 – DOR Archives Asset ID 44007 <www.phillyhistory.org/>.

The above photo shows the original elevations of the Eastern facade of the building prior to the June 1908 addition. The structure behind the building is possible storage shed or outhouse.

The schoolyard contained a single-mast nautical flagpole. On the opposite side of the Meadow Street is a white picket fence,[6] which enclosed the remnants of the Public Burial Ground, which still contained visible gravestones. [7]

In the foreground is a vacant lot (part of the existing burial ground), was latter acquired by the City of Philadelphia for the use of the Wilmot Public School. See: Bibliography.

[6] An Ordinance appropriating $250 to build a fence around the Frankford burial ground. Published: The Evening Telegraph. 30 April 1869, pg.7., Col 2. Web. 2 Feb. 2016. <http://chroniclingamerica.loc.gov/lccn/sn83025925/1869-04-30/ed-1/seq-7/>.

[7] Appropriation paying the Caretaker of Frankford Burial Ground, three hundred (300) dollars. See: Ordinances of the City of Philadelphia 1908. 414. Web. 2 Feb. 2016. <https://archive.org/stream/ordinancesofcity1908phil#page/414/mode/1up>.

Eastern Facade:

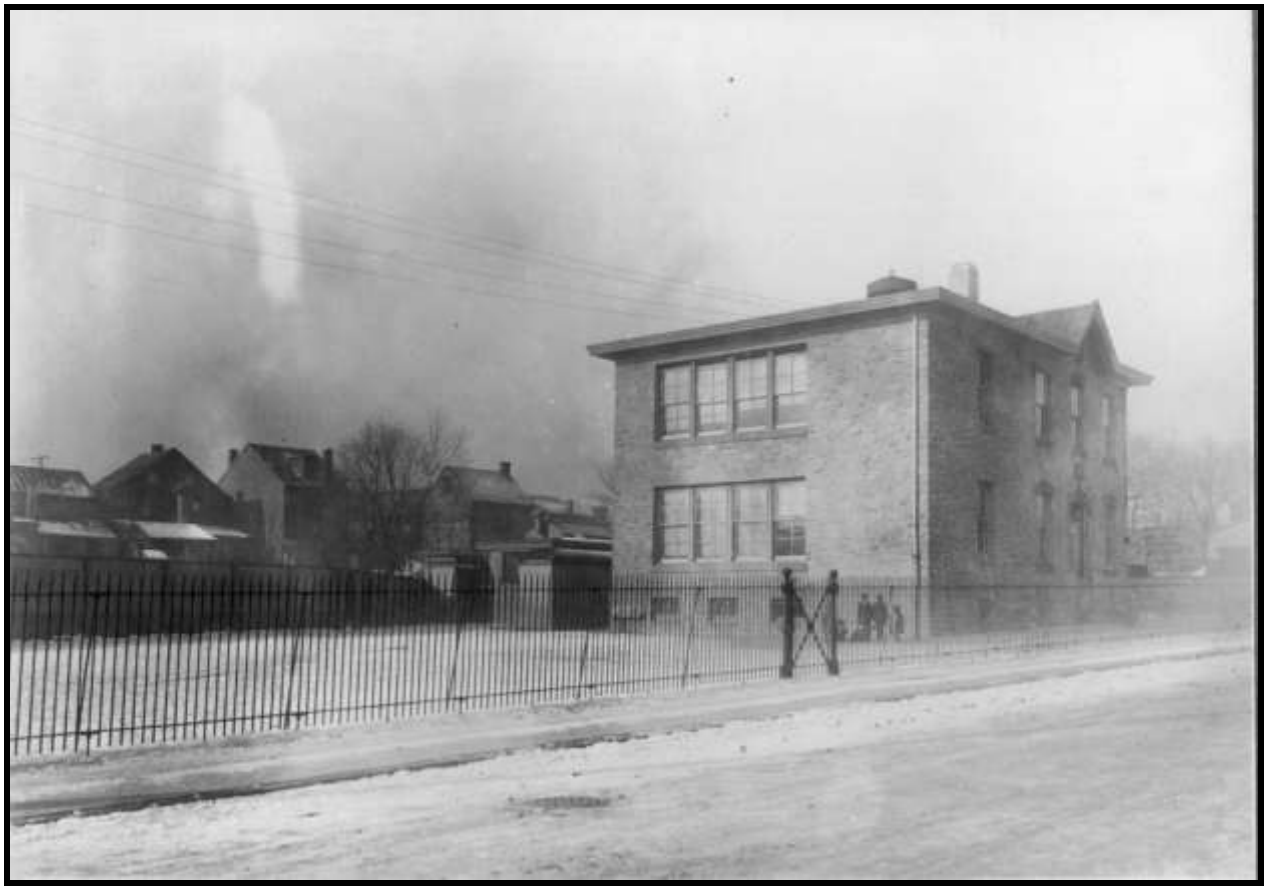


Figure 6, Image Courtesy of Historical Society of Frankford Photo Collection[8]

An addition to the Wilmot School building, at the Southwest corner Meadow and Mulberry Streets, in the Twenty-third Section (2 divisions), awarded June 30, 1908, to Lynch Bros., for the sum of $15,573.[9]

An addition to the Wilmot School building, at the Southwest corner Meadow and Mulberry Streets, in the Twenty-third Section (2 divisions), awarded June 30, 1908, to Lynch Bros., for the sum of $15,573.

[8] *The Wilmot Public School colored, built in1874* – Photo taken by E. L. Morgan, February 1912.
[9] *The Ninth Annual Report of the Board of Public Education, First School District of Pennsylvania, Volume 90. For the year ending December 31, 1908*. Philadelphia School District. Board of Public Education. Philadelphia 1909. Walter Printing House. 98. Web. 10 Oct. 2015. <Google Books>.

Eastern Facade:

Figure 7 Photo: 1st November 2015 – Courtesy of Joseph J. Menkevich

The Eastern facade rises two stories in height and is presently four bays wide with the bays being flush with each-other. All lintels and sills of these bays are of brownstone.

The bays have been infilled and smaller windows with one-over-one sashes were installed. The roof's eave, belt course, and fabric of the facade are already described in this document.
SEE: **Northern Façade** and figure # 2 on page 8 of this document.

Southern Facade:

Figure 8 Photo: 1st November 2015 – Courtesy of Joseph J. Menkevich

Originally consisting of one bay in width on each floor this facade (as seen in Figure 5), was severely altered during the 1908 construction of the aforementioned addition.

It is now three bays in width two doors having brownstone lintels opening onto an iron fire escape. A door on the first floor level has been cut out and several concrete steps installed as a fire exit.

> IMPROVEMENTS IN SCHOOL BUILDINGS. In 1879 the first fire-proof stairways, a feature of school buildings required by ordinance of City Councils, passed in May, 1877, were placed in the new school buildings. Marked improvements in the general construction of school buildings followed. Addison Hutton, a leading architect, prepared plans for a number of school-houses arranged in accordance with modern ideas as to light, ventilation and safety.[10]

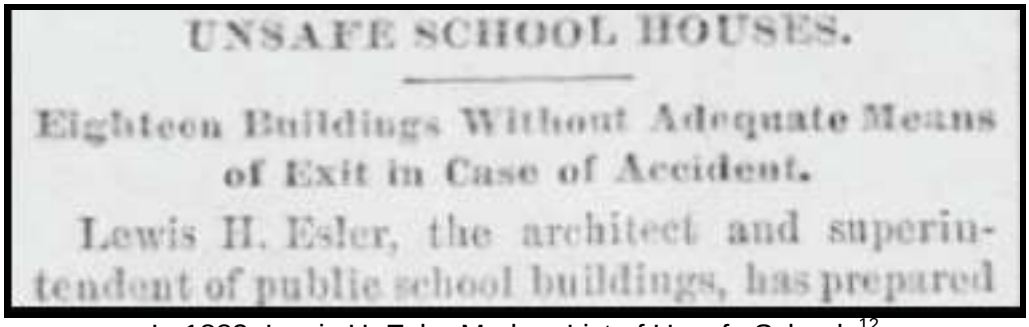
[10] Custis, John T. *The Public Schools of Philadelphia: Historical, Biographical, Statistical.* Philadelphia: Burk & McFetridge Co, 1897. 33. Web. 11 January 2016. <https://archive.org/stream/publicschoolsofp00custrich#page/32/mode/2up>.

Southern Facade:

Figure 9 Photo: 1st November 2015 – Courtesy of Joseph J. Menkevich

There is a oxeye window trimmed with brownstone and having four keystones set at quarters in its circumference, which is included just beneath the roof gable and used to permit air into a crawlspace under the roof. Again the fire escape is apparent.

In 1882, there were several City Ordinances introduced regarding fire escapes and fire safety equipment including telegraph connected fire alarms with the fire department.[11]



UNSAFE SCHOOL HOUSES.

Eighteen Buildings Without Adequate Means of Exit in Case of Accident.

Lewis H. Esler, the architect and superintendent of public school buildings, has prepared

In 1883, Lewis H. Esler Made a List of Unsafe Schools[12]

[11] *Ordinances of the City of Philadelphia. From January 1, to December 31, 1882*. Philadelphia, Pa., J. Spencer Smith, Printer. 1883. 17-22, 34, 334. Web. 11 January 2016. <https://archive.org/details/ordinancesofcity1882phil>.

[12] The_Times_Sun__Mar_4__1883. Web. 1 Feb. 2016. <https://www.newspapers.com/image/52223162/>.

Western Facade:

Figure 10 Photo: 1st November 2015 – Courtesy of Joseph J. Menkevich

The Western facade is four bays in width and rises to a height of two stories. At its extreme left is a pavilion devoid of windows.

Period 1908 photographs reveal a facade once being three bays in width with brownstone sills and relieving arches. In an attempt to be symmetrical with the design of the Eastern facade, two of the bays were joined by the inclusion of a fourth.

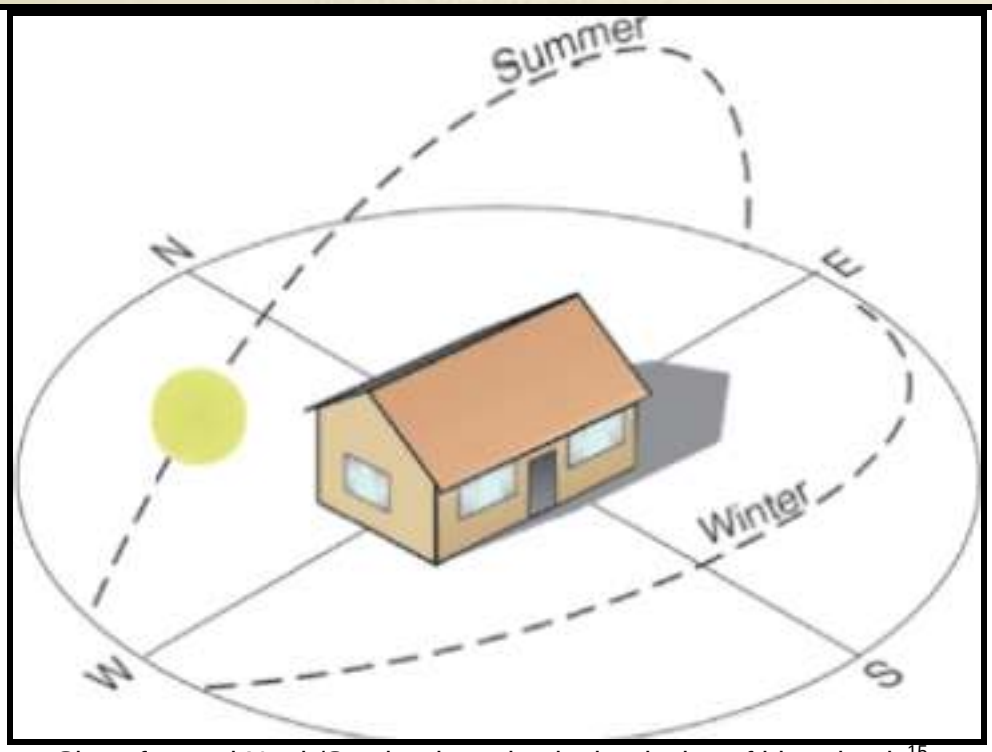
This trinity-bay includes a iron lintel to support the weight of the facade. Again, all bays have been reduced in size by the infilling of their uppermost sections to accommodate smaller one-over-one sash replacements. One of the cellar bays has been permanently infilled with concrete. The roof's eave and belt-course have been previously described above.

[Lewis H. Esler served as the first Superintendent of Buildings from 1867 to 1883 and directed the design of schools during these years. Esler adopted Sidney's exterior designs and incorporated Sloan's plan for interiors. Most of Esler 's interior plans closely followed Sloan's design by using a large room with moveable partitions on each floor and separate stairways and entrances on the sides. … Only toward the end of his career did Esler change the Sloan plan significantly.][13]

[13] Moak, Jefferson M. *National Register of Historic Places Inventory - Public Schools*. August 1988. Item 8 Page 3. Web. 03 Feb. 2016. <http://www.phmc.state.pa.us/Portal/Communities/BHP/MPDFs/philadelphia_public_schools_MPS.pdf>.

SLOAN'S PLAN

Sloan's Front Elevation of a School House[14]



Sloan favored North/South orientation in the design of his schools[15]

[14] Sloan, Samuel. *The Model Architect: A Series of Original Designs for Cottages, Villas, Suburban Residences, Etc., Accompanied by Explanations, Specifications, Estimates, and Elaborate Details ; Prepared Expressly for the Use of Projectors and Artisans Throughout the United States. In Two Volumes, Vol. I.* Philadelphia: E.S. Jones & Co., 1852. 72. Web. 02 Feb. 2016. <https://archive.org/details/modelarchitectse01sloa>.

SLOAN'S PLAN

Sloan's Plan of a School House

PHILADELPHIA SCHOOLS BUILT ON SLOAN'S PLAN

James Forten Elementary Manual Training School[16]

[15] Image Courtesy of: <https://www.nachi.org/building-orientation-optimum-energy.htm?loadbetadesign=0>.

[16] Custis, John T. *The Public Schools of Philadelphia: Historical, Biographical, Statistical.* Philadelphia: Burk & McFetridge Co, 1897. 190. Web. 11 January 2016. <https://archive.org/details/publicschoolsofp00custrich>.

Octavius V. Catto Secondary School —Colored [17]

[17] Ibid. Custis, John T. *The Public Schools of Philadelphia:* <https://archive.org/stream/publicschoolsofp00custrich#page/266/mode/2up>.

Henry Herbert Secondary and Primary School[18]

. C.W. Schaeffer Combined Secondary and Primary Schools[19]

[18] Ibid. Custis, John T. *The Public Schools of Philadelphia:* <https://archive.org/stream/publicschoolsofp00custrich#page/402/mode/2up>.
[19] Ibid. Custis, John T. *The Public Schools of Philadelphia:* <https://archive.org/stream/publicschoolsofp00custrich#page/390/mode/2up>.

Today: ADAPTIVE REUSE PROPOSAL FOR CW SCHAEFFER SCHOOL

An Historically Significant School Building in Germantown

South Elevation

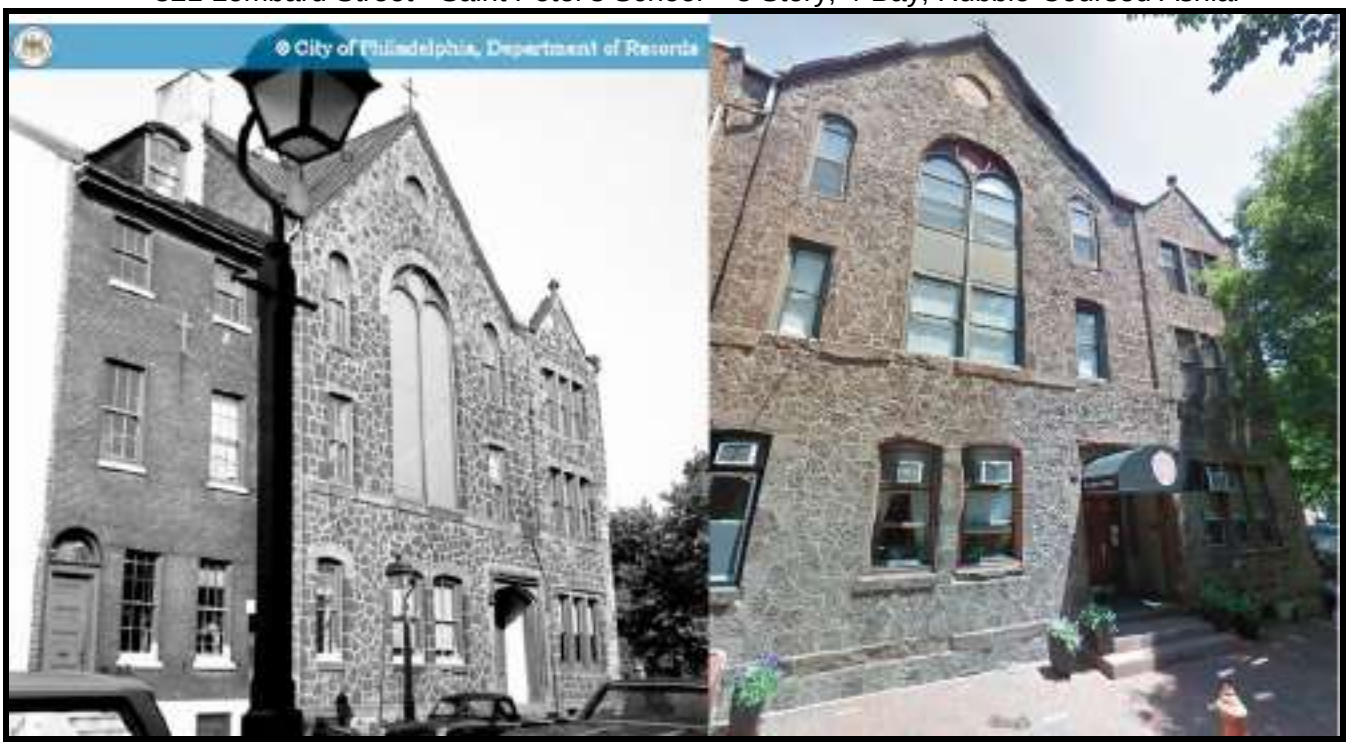
North Elevation

West Elevation

East Elevation

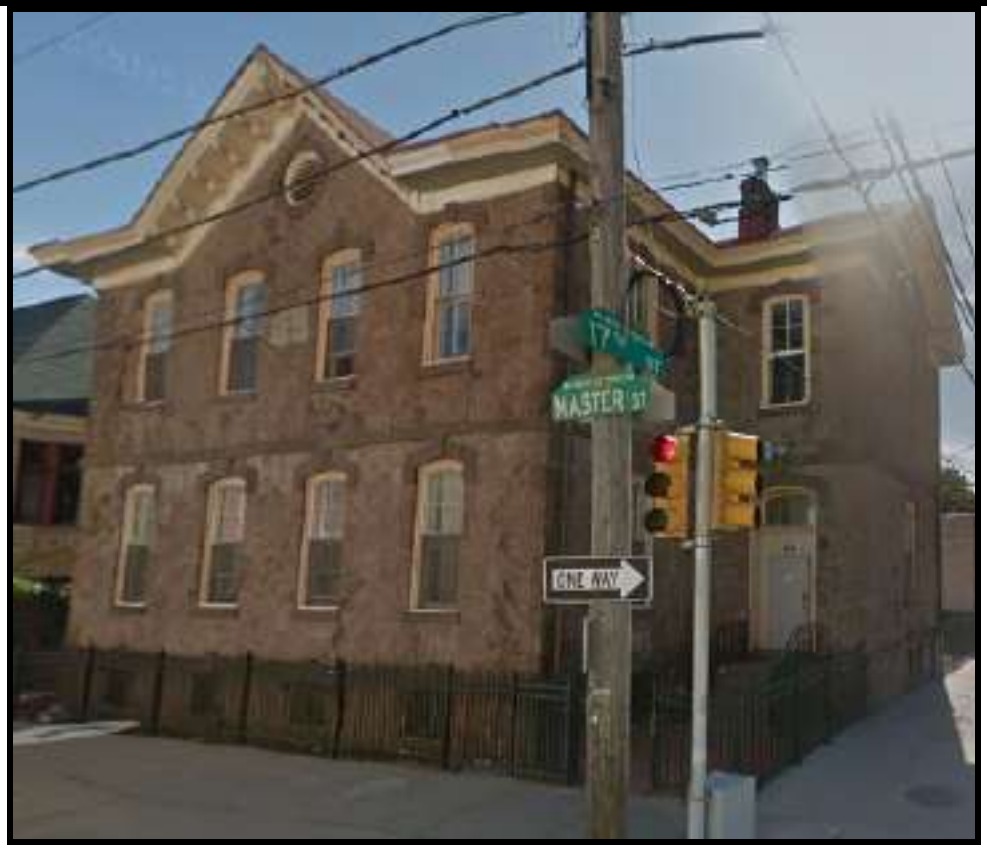
Photo Courtesy of: <http://issuu.com/anthonyarnone9/docs/anthonyarnone__schaefferschoolpropo_60bd62dddf350d>.

321 Lombard Street - Saint Peter's School – 3 Story, 4-Bay, Rubble-Coursed Ashlar



<http://www.phillyhistory.org/PhotoArchive/Detail.aspx?assetId=85532> Above Right Photo Courtesy of Google Maps

The Muhlenberg School [20] – Designed by Lewis Esler [21]



Now Called the National Temple Baptist Church - Photo above courtesy of Google Maps

[20] Photo Courtesy: <http://www.phillyhistory.org/PhotoArchive/Detail.aspx?assetId=128747>.
[21] Moak, Jefferson. *National Register of Historic Places Inventory - Public Schools*. August 1987 <http://www.dot7.state.pa.us/CRGIS_Attachments/SiteResource/H094825_01D.pdf>.

7. STATEMENT OF SIGNIFICANCE

The Wilmot Public School Building is an extremely significant historic African American School Building, which merits designation and inclusion on the Philadelphia Register of Historic Places, which will assure preservation through enforcement by the Philadelphia Historical Commission.

The Wilmot Public School Building satisfies Criteria for Designation a, c, d, e, i, & j as enumerated in 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; 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,

(i) Has yielded, or may be likely to yield, information important in pre-history or history; and

(j) Exemplifies the cultural, political, economic, social, or historical heritage of the community.

The Wilmot Public School Building is currently listed on National Historic Register under Criteria A, Education. Nominated in 1987 as one of only a few remaining schools buildings of its time period and architecture, it still remains relatively intact. It has not suffered any serious mutilation. The National Register also states: "The nominated property contains the building and all historically associated land." [22]

Records from Philadelphia's Legal Department (in the attached bibliography) affirm an existing deed restriction involving the Public Trust of the Frankford Public Burial Ground, which has never been addressed or resolved. For the aforementioned reasons, this Nomination is intended to assure protection for the Wilmot School Building, the cemented schoolyard which surrounds the building, all subsurface space below the schoolyard and all the subsurface space below the school building to the center of our planet Earth (as in mineral rights & split estates).[23]

> "Pennsylvania law recognizes three discrete estates in land: the surface estate, the mineral estate, and the right to subjacent (surface) support. … Subsurface owner's rights cannot be diminished because the surface comes to be owned by the government, or any party with statutory obligations, regardless of their salutary nature. A 'regular' surface owner cannot unilaterally impose extra conditions on the subsurface owner beyond those that are reasonable."[24]

A separate nomination to the Commission is in progress seeking Historic Designation & protection for several other parcels comprising the Frankford Public Burial Ground, which are not being addressed in this nomination.

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[22] Moak, Jefferson M. *Wilmot Public School.Thematic Nomination*. 1984. Web. 11 Jan. 2011. <http://www.dot7.state.pa.us/CRGIS_Attachments/SiteResource/H094824_01D.pdf>

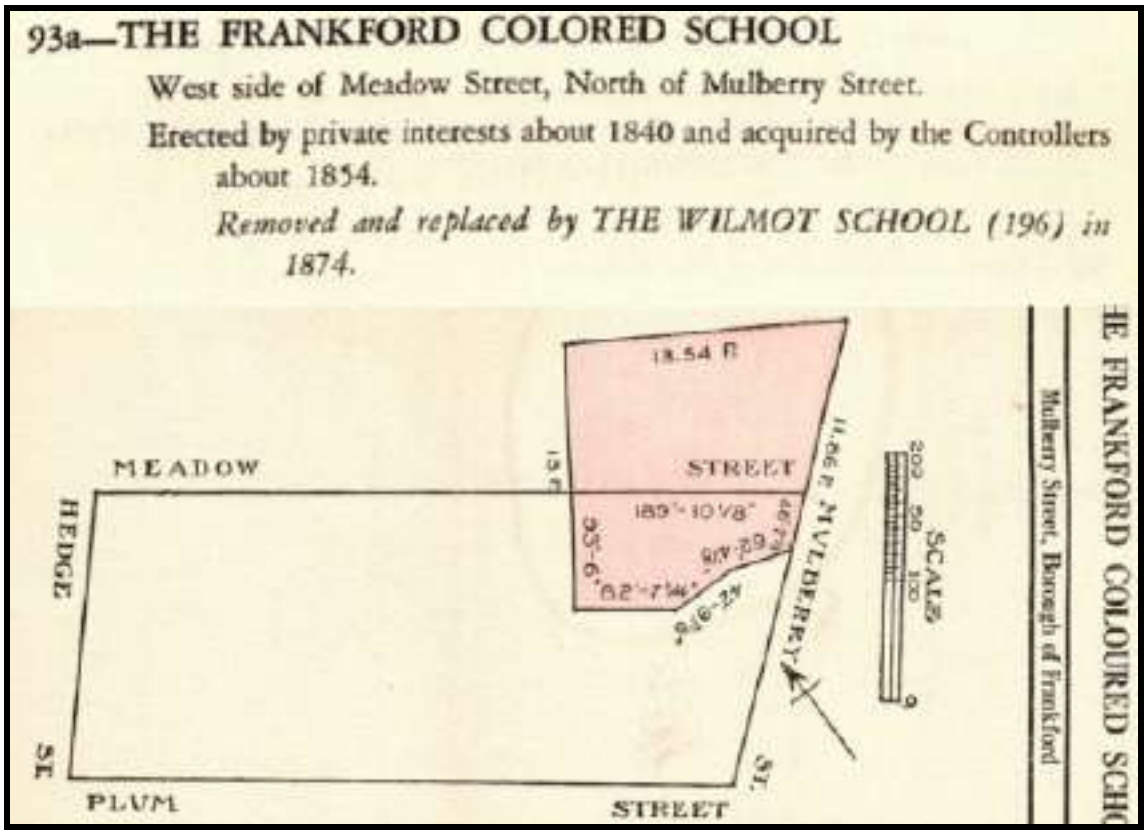
[23] Split Estates: Web. 05 Feb. 2016 <http://www.wsmtlaw.com/cms-assets/documents/129546-236263.00194839.pdf>.

[24] Pennsylvania v. Seneca Resources, 2014. Web. 05 Feb. 2016. <http://caselaw.findlaw.com/pa-commonwealth-court/1655829.html>.

AFRICAN AMERICAN EDUCATION IN FRANKFORD: THE FRANKFORD COLOURED SCHOOL

Franklin Davenport Edmunds published that the *Frankford Coloured School* was established in 1811 on the West side of Meadow St., North of Mulberry Street; that it was removed and replaced by the Wilmot School in 1874.[25] The Wilmot School was built on the opposite side of the same Public Burial Ground, where it still stands today.

The Public School Buildings of the City of Philadelphia – F. D. Edmunds - 1913



Accessed Philadelphia City Archives 19 Nov. 2015

4th Nov. 1839

The Committee to consult the Solicitor with regard to leasing A small portion of the Public Burial Ground, for the use of the Coloured School, Report that duty performed And also presented a release from the Assignees of the late Nathan Harper which was Approved.[26]

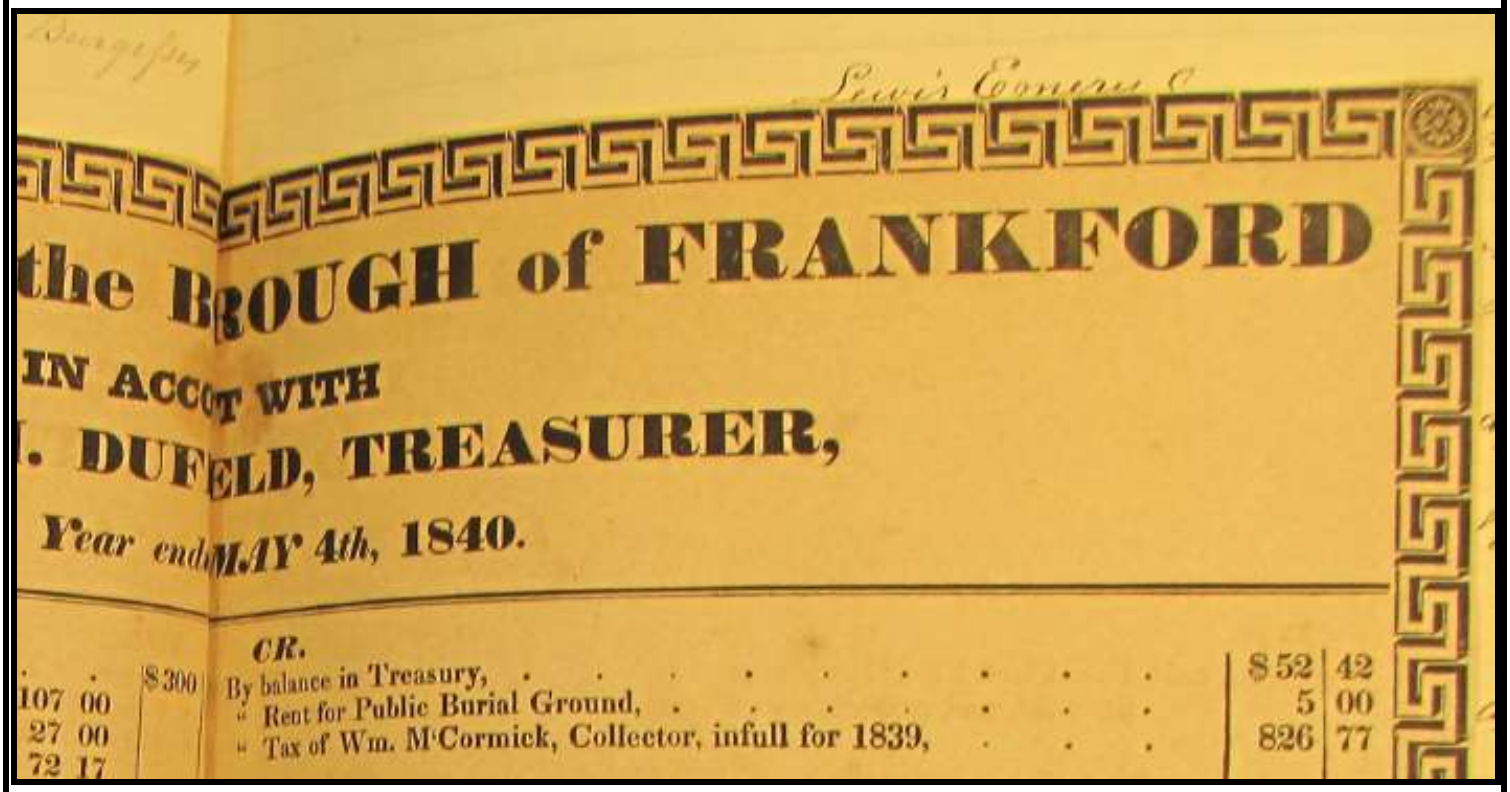
Money to build a school house was collected by George Lockwood, an intelligent colored man, who went from house to house soliciting subscriptions for the purpose. On May 10, 1840, the Borough of Frankford leased to James C. Watson, Samuel Morris, William Chase, Jr., Jeremiah Young and William Taylor, trustees of the African Colored School, a part of the public burial ground on the south side of Meadow street, 25 feet front by 105 feet deep… [27]

[25] Edmunds, Franklin D. The Public School Buildings of the City of Philadelphia. Philadelphia [Pa.: F.D. Edmunds, 1913. 37-39. Web. 15 Nov. 2014. <https://archive.org/stream/publicschoolbui00educgoog#page/n52/mode/2up>.

[26] Burgesses of Frankford Minute Books – Accessed: Philadelphia City Archives. 22nd April 2015.

[27] Wright, Eleanor E. *Frankford's First Schools*. Historical Society of Frankford. 1905. 126. Web. 31 July 2014. <https://archive.org/stream/papersreadbefore11hist#page/126/mode/2up/search/colored>.

Below: Minutes Books of the Burgesses of Frankford, Accessed Philadelphia City Archives 22nd April 2015



the BROUGH of FRANKFORD

IN ACCOUT WITH

. DUFELD, TREASURER,

Year end MAY 4th, 1840.

		CR.		
	$300	By balance in Treasury,	$52	42
107 00		" Rent for Public Burial Ground,	5	00
27 00		" Tax of Wm. M'Cormick, Collector, infull for 1839,	826	77
72 17				

1844 Controller's Report [28]

50 CONTROLLERS' REPORT.

UNCLASSIFIED SCHOOLS.

No. 1.—Frankford, (colored.)

Boys 33, Girls 15, total attendance 48.
Average attendance 30.

William Coffee, Teacher, $250 00

[28] *Twenty-sixth Annual Report of the Controllers of the Public Schools of the City and County of Philadelphia, Composing the First School District of Pennsylvania, for the Year Ending June 30, 1844: With Their Accounts*. Philadelphia: Published by order of the Board of Controllers. Mifflin & Parry, Printers. 1844. 50. Web. 28 Nov. 2015. <https://books.google.com/books>.

1855 Controller's Report [29]

TEACHERS, SALARIES, ATTENDANCE, ETC. 91

Frankford School, (Colored,) upper end of Frankford.

Boys 26, Girls 14, total 40. Average attendance 24.

William Coffee, Teacher, $250 00

1867 Controller's Report [30]

COLORED UNCLASSIFIED SCHOOL.

Corner of Meadow and Cherry streets.

BOYS.	GIRLS.	No. belonging at beginning of the year.	No. admitted during the year.	No. left during the year.	No. belonging at end of the year.	Average attendance.
41	28	59	16	6	69	33

John H. Davis, Teacher, - - - - - - 480

In 1872, Philadelphia had five night schools open for the Black Men and Women, they were:

The James Forten School Building, 6th Street, above Lombard.

The Robert Vaux Public School Building, Randolph Street, above Parrish.

The Bethany Colored Night School in the Public School House, Brandywine Street above 15th (First Year).

The Colored Night School in the Public School Building, Chestnut Street above 42nd (First Year).

The Public School Building Meadow and Cherry Streets, Frankford (First Year). [31]

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[29] *Thirty-seventh Annual Report of the Controllers of the Public Schools of the First School District of Pennsylvania Comprising the City and County of Philadelphia, for the Year Ending December 31, 1855: With Their Accounts*. Philadelphia: Published by order of the Board of Controllers. Mifflin & Parry, Printers. 1856. 91. Web. 28 Nov. 2015. <https://archive.org/details/bub_gb_47cY0PiESm4C>.

[30] *Fourty-ninth Annual Report of the Board of Controllers of the Public Schools of the First School District of Pennsylvania, Comprising the City and County of Philadelphia, for the Year Ending December 31st, 1867: With Their Accounts*. Philadelphia: Published by order of the Board of Controllers. E.C. Markley & Sons, Printers. 1868. 180. Web. 28 Nov. 2015. <https://archive.org/details/annualreportcon02schogoog>.

[31] *Fifty-Fourth Annual Report of the Board of Public Education of the First School District of Pennsylvania, Comprising the City and County of Philadelphia, for the Year Ending December 31st, 1872: With Their Accounts*. Philadelphia: Published by order of the Board. 1873. 59-62. Web. 28 Nov. 2015. <https://books.google.com/books>.

1872 - Frankford's Colored School Held Classes for Men and Women

COLORED NIGHT SCHOOL FOR MEN AND WOMEN,

IN THE

PUBLIC SCHOOL BUILDING,

Meadow and Cherry Streets, Frankford.

(First Year)

Number of scholars from 17 to 21 years of age,		26
" " " " 21 to 25 " "		8
" " " " 25 to 30 " "		20
" " " " 30 to 40 " "		9
" " " over 40 years of age,		14
Total number registered and instructed during the term,		77

TEACHER, SALARIES, &c.

	Per week
John H. Davis, Principal and Teacher,	$12
Martha White, Janitress, $1.	

22nd May 1873 - Submitted a communication from the Board of Public Education, requesting the privilege of erecting the new schoolhouse for colored children at Frankford, Twenty-third Ward, upon the centre of the public lot on the south side of Meadow street, instead of upon the western end of the site of the present building. (Appendix No. 200.) And the same having been read, Moved that the communication be referred to the Committee on Schools. Which was agreed to.[32]

6th April 1874 – RESOLUTION: To approve contract and surety of William Keas, for the erection of a school house on the south side of Meadow street near Cherry street, in the Twenty- third Section. Resolved by the Select and Common Councils of the. City of Philadelphia, That the contract of William Keas, bearing date March 25th, 1874, for the erection of a school house on the south side of Meadow street near Cherry street, in the Twenty-third School Section, being in the Twenty-third Ward of the City of Philadelphia, for the sum of six thousand nine hundred (6,900) dollars is hereby approved, and John Cocker is also approved as surety in the bond conditioned for the faithful performance by the said William Keas of his said contract. Approved.[33]

[32] *Journal of the Select Council, of the City of Philadelphia, From January 1, 1873 to July 1, 1873, With An Appendix*. Philadelphia. Pa.: K.C. Markley & Son, Printers, 1873. 388, 429, 466, 504, 523. Web. 28 Nov. 2015. <https://books.google.com/books>.
[33] Ibid. *Ordinances and Joint Resolutions of the City of Philadelphia. From January 1, to December 31, 1874*. F/n # 1, page 1.

24th June 1874 - AN ORDINANCE: To authorize a change in the location of the new colored school house at Frankford. SECTION 1. The Select and Common Councils of the City of Philadelphia do ordain, That permission be and is hereby given to the Board of Public Education to change the location of the new school house for colored children, to be erected in Frankford, Twenty-third Ward, from the western end on the site of the present building, to the centre of the public lot on the south side of Meadow street: Provided, it be no expense to the City.[34]

The Tacony **The Wilmot**

Figure 11, Photo Courtesy of Charles A. McCloskey **Photo Courtesy of Joseph J. Menkevich**

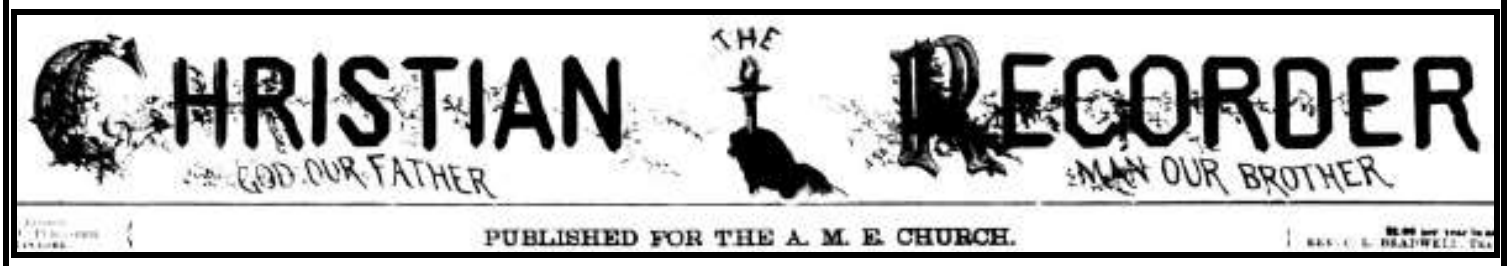
Report: The "Wilmot," at Cherry and Meadow Streets, Frankford, in the Twenty-third Section, a gray stone building of same size as the above, commenced April 10, and finished September 10, 1874. Wm. Keas was the contractor, for $6,900.

The “Tacony" School-house at Tacony, in the Twenty third Section, a two-storied brown stone building, with capacity for 120 pupils, commenced May 1, and finished October 5, 1874. Thomas B. Taylor was the contractor, for $7,344. [35]

[34] *Ordinances and Joint Resolutions of the City of Philadelphia. From January 1, to December 31, 1873*. Philadelphia, Pa., King & Baird, Printers. 1874. 337 Web. 28 Nov. 2015. <https://archive.org/details/ordinancesofcity1873phil>.

[35] *Fifty-Sixth Annual Report of the Board of Public Education of the First School District of Pennsylvania, Comprising the City and County of Philadelphia, for the Year Ending December 31st, 1874: With Their Accounts*. Philadelphia: Published by order of the Board. 1875. 55, 254 Web. 28 Nov. 2015. <https://books.google.com/books>. [Note: The Tacony School has since been demolished].

1878 —This article exhibits Black Citizenry's distain with Philadelphia Public Schools' treatment of Blacks.



August 29, 1878

PHILADELPHIA MATTERS.

BY OUR OWN REPORTERS

A PETITION is in circulation among the colored people in the vicinity of Dickinson Street for the Board of Education to erect a suitable schoolhouse there for a colored school. The Board is about to fix up a horse stable for the colored children. We do not see why a horse stable is not good enough for a colored schoolhouse when the teachers are all to be white. Where is the use of having find colored schoolhouses for white teachers to occupy? We are opposed to colored schools in toto, and the only mitigation to the nuisance is in having them taught by colored teachers. If a colored school means only another place for another white teacher, a horse stable is good enough for it. We have no objections to our children being taught by white teachers if they are taught in white schools, but we do object to their being taught by white teachers in colored schools. Heaven knows there are few enough opportunities for educated persons of color to find remunerative employment of a professional character, and surely it is little matter deserves the choicest watching. Another schoolhouse is wanted on Oxford Street, for which also white teachers are using. What in the name of peace our public-spirited men have been doing in the past we cannot comprehend. What! Are our Wears, our Stills, our Cromwells, our Crawfords, our Fortens, Doughlasses, Jacksons, Simpsons, William's, Purvises, Bolings, Mastens, LeCounts, Bowers, and scores on scores of others going to sit still and let these things continue to the shame of the vaunted intelligence of Philadelphia's colored population? Separate schools are only to be ended when… [Text became illegible and impossible to read]… Where is the spirit of the men of Philadelphia? [36]

[36] THE CHRISTIAN RECORDER, August 29, 1878. Web. 13 January 2016. <http://www.accessible.com/>.

On the 18th July 1881, the Second Baptist Church of Frankford purchased a building on Mulberry Street almost opposite the Wilmot Public School.[37]

G. M. Hopkins — Atlas of the City of Philadelphia, 23rd Ward, 1887

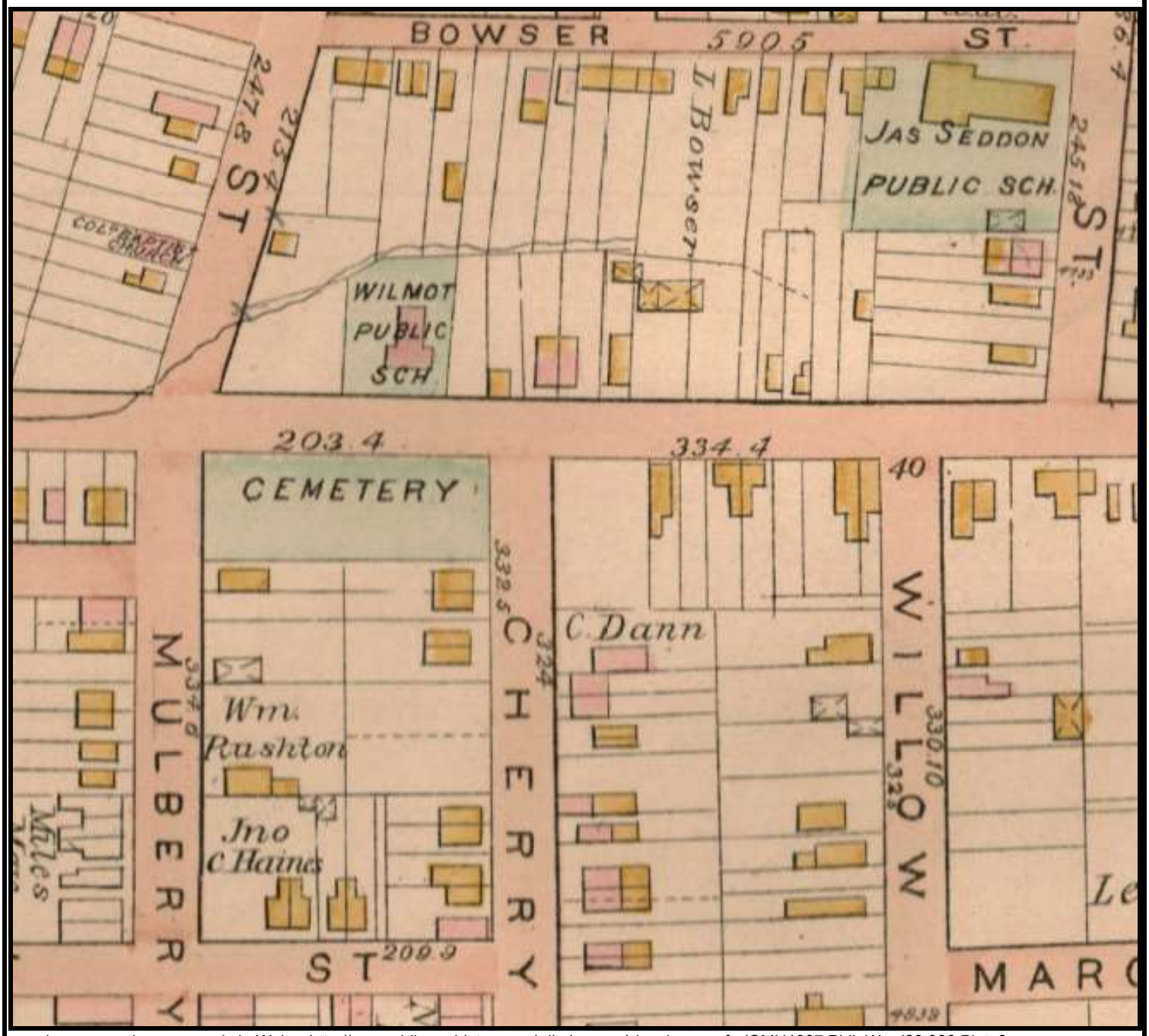


Image may be accessed via Web. <http://www.philageohistory.org/rdic-images/view-image.cfm/GMH1887.PhilaWard23.006.Plate3>.

1885: "The Wilmot (Colored)" was listed as: Mixed Consolidated—2 divisions—Boys, 69, Girls, 77. Light well arranged. Heated by stoves. Cellar wet from every rain.[38]

[37] Philadelphia deed book JOD Vol.136 page 161 - IN TRUST for the benefit and behoove of a certain unincorporated religious association Known as the Second Baptist Church of Frankford.

In 1892 **AN ORDINANCE**

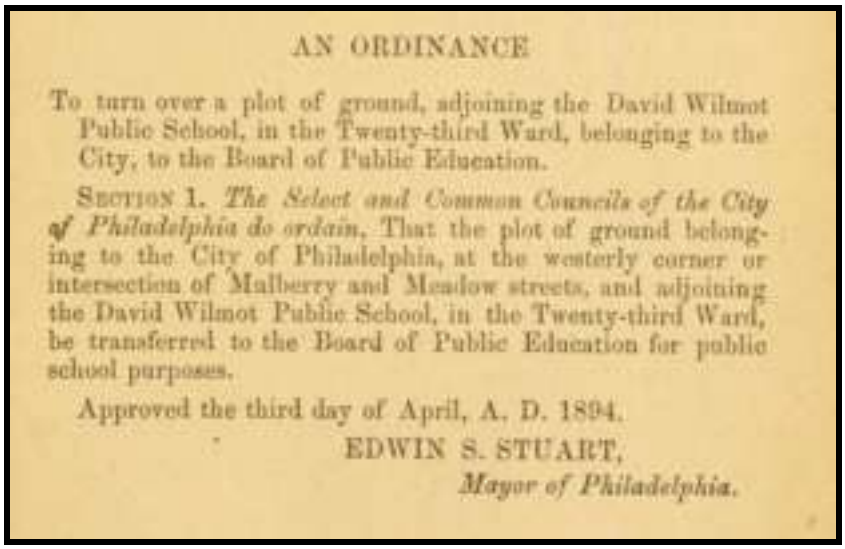
To authorize the sale of a certain lot of ground at the west corner of Meadow and Mulberry streets, Frankford, and empowering the Mayor to execute a deed of conveyance thereof.

Whereas, The title to all that certain lot or piece of ground situate at the west corner of Meadow and Mulberry streets, in Frankford, in the Twenty-third Ward of the City of Philadelphia, is vested in the City of Philadelphia, which said lot is described according to a survey made thereof by J. H. Webster, Esq., Surveyor and Regulator of the Tenth District, on April 4, 1892, as follows: Beginning at the point of intersection of the southwest side of Meadow street with the northwest side of Mulberry street; thence by the side of said Mulberry street, forty feet wide, south fifty-three degrees one minute and thirty seconds west forty-six feet two and a-half inches to the middle of a small stream or run of water; thence by the middle thereof north seventy-one degrees fifty-one minutes and thirty seconds west sixty-two feet four and one-eighth inches to a point; thence still by the middle thereof north eighty-nine degrees thirty-eight minutes and thirty seconds west twenty-one feet eleven and a-half inches to other ground of the City of Philadelphia used as public school purposes ; thence by said lot north thirty-six degrees nineteen minutes and forty-eight seconds east seventy-nine feet eight inches to the side of said Meadow street, also forty feet wide, and thence by the side of said Meadow street south fifty-one degrees forty four minutes and twelve seconds east ninety feet and four inches to the place of beginning.[39]

On the 10th December 1892**, t**he Second Baptist Church of Frankford received their Charter.[40]

In 1894

AN ORDINANCE [41]



AN ORDINANCE

To turn over a plot of ground, adjoining the David Wilmot Public School, in the Twenty-third Ward, belonging to the City, to the Board of Public Education.

SECTION 1. *The Select and Common Councils of the City of Philadelphia do ordain*, That the plot of ground belonging to the City of Philadelphia, at the westerly corner or intersection of Malberry and Meadow streets, and adjoining the David Wilmot Public School, in the Twenty-third Ward, be transferred to the Board of Public Education for public school purposes.

Approved the third day of April, A. D. 1894.

EDWIN S. STUART,
Mayor of Philadelphia.

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[38] *Journal of the Common Council, of the City of Philadelphia, From October 2, 1884, To April 2, 1885, With An Appendix*. Philadelphia. Pa.: Dunlap & Clark, Printers, 1885. 273 of Appendix. Web. 28 Nov. 2015. <https://archive.org/details/journalofcommoncou1884phil>.
[39] *Ordinances of the City of Philadelphia. From January 1, to December 31, 1892. AND Opinions of the City Solicitor*. Philadelphia, 1893. Dunlap Printing Co., 1893. 310 Web. 28 Nov. 2015. <https://archive.org/details/ordinancesofcity1892phil>.
[40] Philadelphia Charter Book No.18 page 447, as recited in Philadelphia deed book WSV.184.332.
[41] Ordinances of the City of Philadelphia, 1894. 156. Web. 28 Nov. 2015. <https://archive.org/details/ordinancesofcity1894phil>.

1st August 1895, the Wilmot Public School had a partial collapse.

COFFINS FOR A FOUNDATION.

Peculiar Settling of a School House Is Now Explained.

Philadelphia, Pa., August 1. - After resting for twenty-one years upon a foundation laid upon human skeletons the Wilmot public school, in Frankford, was yesterday discovered to be tumbling down. A score or more of paupers' bodies had been buried there many years ago, but everybody had forgotten the fact until yesterday's ghastly find recalled it to memory.

Ten of the ancient paupers' skeletons were unearthed under the northwest corner of the building by workmen who were tearing away the foundation. It is not at all unlikely that, as a consequence of their discovery the whole structure will have to be rebuilt in order to make it safe. The first of the workmen to be shocked yesterday was Samuel H. Schaffer, who found a skull and the bones of three persons under the corner. He quit work in a jiffy and notified Contractor Cunningham. These bones and the skull were gathered together and placed in a box.

About this time Building Inspector Allen came to view the progress of the work, and seeing that the walls were cracked still further that had previously been reported he directed that more of them be torn away.

When Inspector Allen took a crowbar from one of the workmen and struck into the cracked wall the portion which fell disclosed the bones of two other persons, and later on five crumbling coffins were exposed, each containing a skeleton.

Inspector Allen directed that further work on the building should cease until he could report the case to the board of health and to his chief, Mr. Haddock.

Wilmot school is a four-division school two stories high, built of blue stone and is separately used for colored children. It has a male principal and female assistant teacher, both of whom are also colored.

The school was built in 1874 by the late Patrick Wheelin, a contractor of Frankford, on that portion of the old Potter's field located on the south side of Meadow Street, between Cherry and Mulberry streets. This field, covering in all about two acres of ground, had been a burying ground since the early days of the present century, and was well filled up with the poor and unknown dead.

Some three years ago the school building began to settle and crack at the northwest corner, until it had sunk about a foot. This year the sectional board got an appropriation to have the whole corner torn down and rebuilt, and it was during this progress of this work that the skeletons were found. The whole foundation of the school appears to rest on this under-pinning of skeletons, and the ground around is honeycombed with graves.

When Meadow Street was cut through the burying ground, many years ago, it passed over graves flattened by time; but when some seven years ago a sewer was put in the street, there were a number of bodies taken up and reburied.

The discovery of the skeletons yesterday created a sensation among the superstitious colored people whose homes are all around there. The son of the janitress, Mrs. Andrews, who assists her in taking care of the fires in winter time, turned almost white with fear when he looked down into the deep excavation into the cellar at the corner and saw the ends of five coffins protruding from the earth. He found his voice, however, and exclaimed: *Here I'se been gwine down that cellar at night in de dark to put coal on de fire: but you bet I'm not gwine down dar any mo*.[42]

[42] The Wichita Daily Eagle: Friday, Aug.2, 1895, p.3. Web. 14 Oct. 2015. <http://chroniclingamerica.loc.gov/lccn/sn82014635/1895-08-02/ed-1/seq-3/>. Note: Information verifying Patrick Wheelin as being the building contractor of this school has not been located.

6th August 1895 [43]

The Wilmot Public School.

The Bureau of Building Inspection at its meeting to-day will consider the report of Chief Haddock in the matter of the Wilmot Public School, at Frankford, which was lately discovered to be built in a portion of the old Potter's field at that place.

7th August 1895

Coffins Honeycomb a Foundation.

The front foundation of the Wilmot public school, at Meadow and Cherry streets, Frankford, is, according to Building Inspector Allen, honeycombed with coffins and unsafe. The Bureau of Building Inspection condemned the foundation yesterday and notified the Board of Education that the structure will have to remain unoccupied until repairs are made. A crack in one of the corners of the wall led to the investigation by the inspectors, and on making an examination to discover the cause of the parting of the bricks it was discovered that a portion of the foundation rested upon rock while another part had been built upon clay, beneath which several coffins containing corpses were found by the workmen. The inspector thinks that more bodies are interred beneath the school wall.

The front foundation of the Wilmot public school, at Meadow and Cherry streets, Frankford, is according to Building Inspector Allen, honeycombed with coffins and unsafe.

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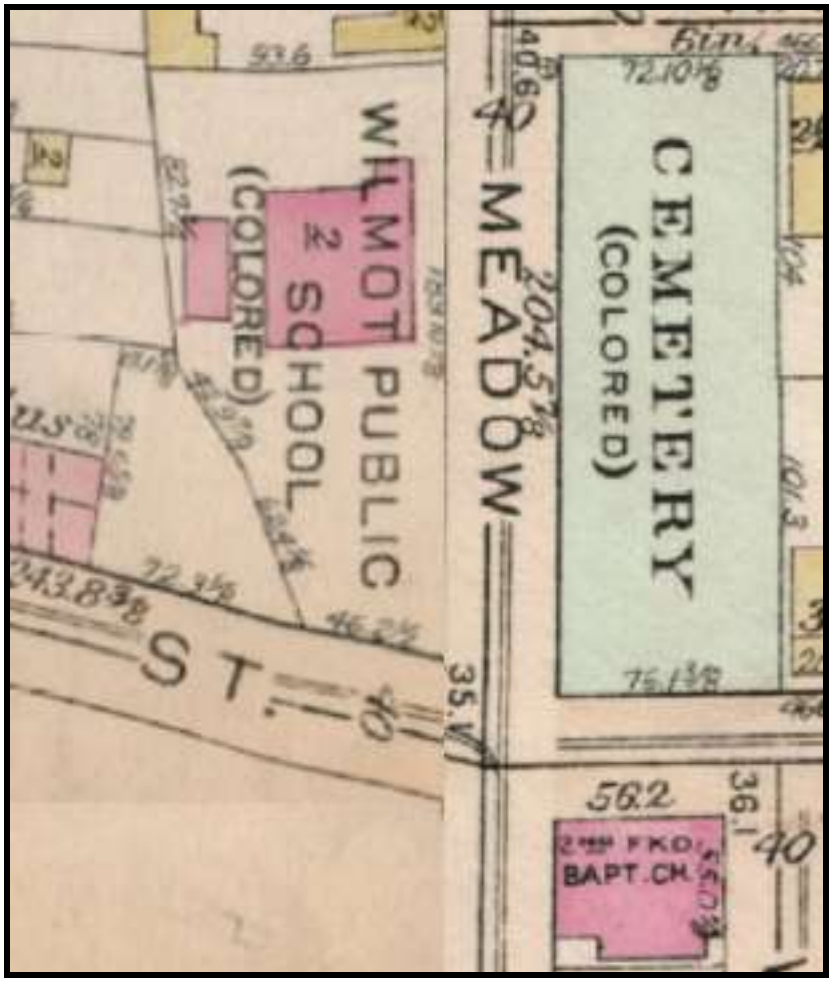
The inspector thinks more bodies are interred beneath the school wall.[44]

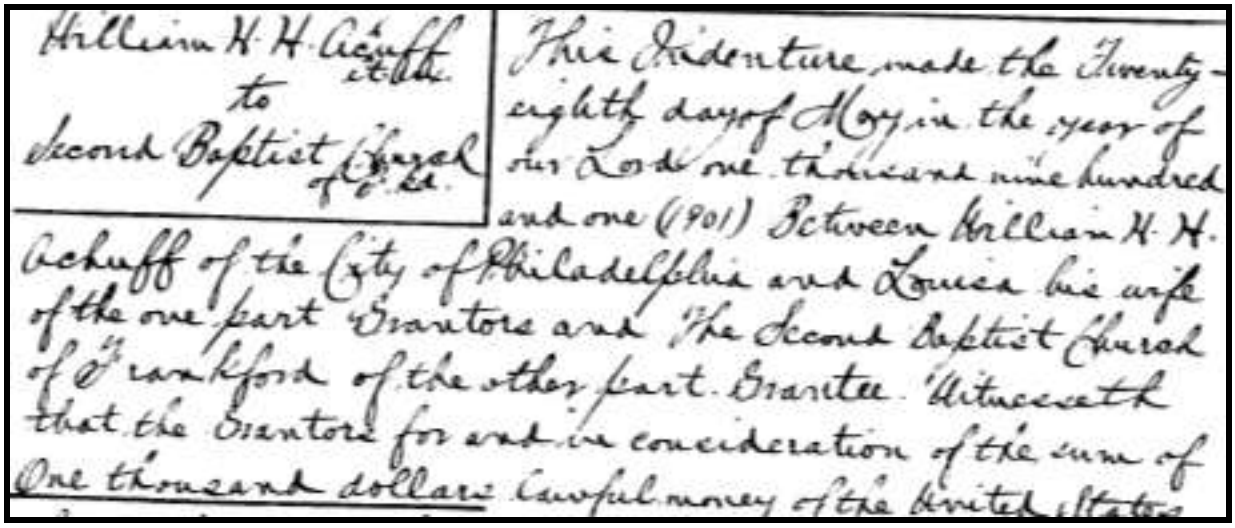
[43] The_Times_Tue__Aug_6__1895. Web. 14 Oct. 2015. <https://www.newspapers.com/image/52579814/>.
[44] The_Times_Tue__Aug_7__1895. Web. 14 Oct. 2015. <https://www.newspapers.com/image/52579829>.

Bromley Atlas of the City of Philadelphia, 23rd & 41st Wards, 1920



Accessed Philadelphia City Archives 24th Nov. 2015

On the 28th May 1901, for the sum of One Thousand Dollars, the Second Baptist Church of Frankford purchased a building lot. It is the same location on which the present church now stands.[45]



William H. H. Achuff et ux.
to
Second Baptist Church of F. &c.

This Indenture made the Twenty-eighth day of May in the year of our Lord one thousand nine hundred and one (1901) Between William H. H. Achuff of the City of Philadelphia and Louisa his wife of the one part Grantors and The Second Baptist Church of Frankford of the other part Grantee Witnesseth that the Grantors for and in consideration of the sum of One thousand dollars Lawful money of the United States

[45] Philadelphia deed book JV vol.268 page 477, William H. H. Achuff to Second Baptist Church of Frankford.

29th October 1902, the residents of Frankford were ordered to use Wilmot School.[46]

Must Use the Wilmot School

The request of the colored residents of Frankford to open all the schools of the Twenty-third section to the colored children and to abandon the old Wilmot School, now used exclusively for colored pupils, has been refused by the Sectional Board. The colored residents claim the Wilmot School is uninhabitable and stands upon the site of an old cemetery. These statements are denied by the School Board members.

1907 — Overcrowding of the Wilmot Public School was not specifically stated, but an addition was ordered, as the Board of Education of the City of Philadelphia had been paying the Second Baptist Church of Frankford an annual rental of $335 to use their basement as an annex of the Wilmot School.[47]

ADDITION TO WILMOT.

To abandon the basement of a church now used and wholly unsuited for the purpose, and to solve a very important question in that part of the ward.

The addition to the Wilmot School building, at the Southwest corner Meadow and Mulberry Streets, in the Twenty-third Section (2 divisions), was awarded June 30, 1908, to Lynch Bros., for the sum of $15,573.[48]

[46] Philadelphia Inquirer 10-29-1902, pg.16. Free Library of Philadelphia. Web. 10 Jan. 2016. <http://infoweb.newsbank.com/>.
[47] *Eighty-Ninth Annual Report of the Board of Public Education of the First School District of Pennsylvania, Comprising the City of Philadelphia, for the Year Ending December 31, 1907:* Philadelphia, Pa., Walther Printing House. 1908. 62, 72, 95, 159. Web. 28 Nov. 2015. <https://archive.org/details/annualreport10boargoog>.
[48] Ibid. *The Ninth Annual Report of the Board of Public Education, First School District of Pennsylvania, Volume 90. For the year ending December 31, 1908*. Philadelphia School District. Board of Public Education. Philadelphia 1909. See: F/n # 9, of page 12.

7. Other significant persons: Gertrude E. H. Bustill, Assistant Principal, Eugenia Marks, Janitrix

WILMOT SECONDARY SCHOOL—COLORED.

Corner of Meadow and Cherry Streets.

BOYS.	GIRLS.	Belonging at beginning of year.	Admitted during year.	Promoted to higher school.	Left during year.	Belonging at end of year.	Average attendance.
59	79	172	25	0	59	138	90

Principal, JOHN H. DAVIS.

Assistant, Gertrude E. H. Bustill.

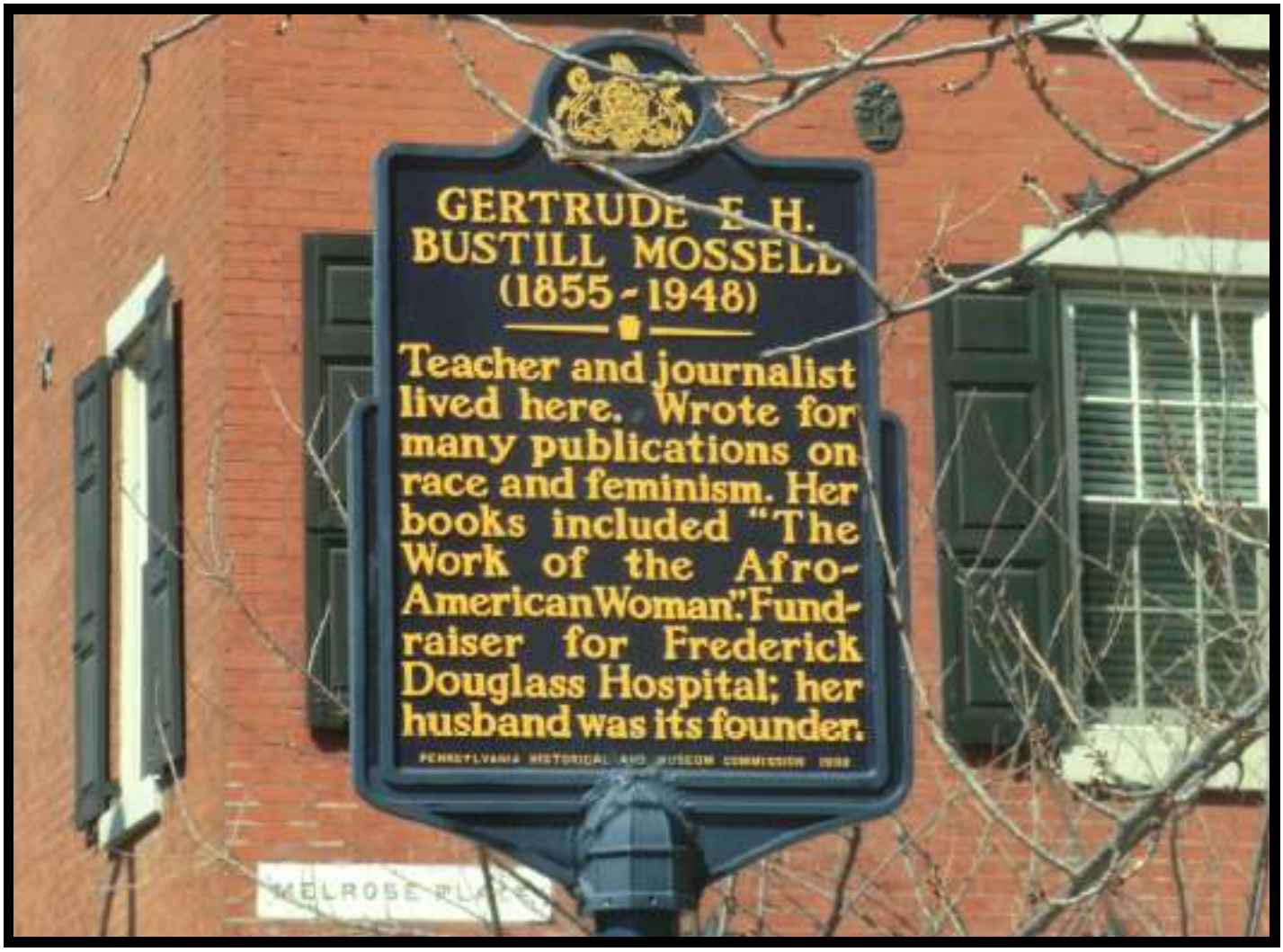
Eugenia Marks, Janitrix, Frankford.

Gertrude E. H. Bustill (1855-1948) came from a family of luminaries. She was a distinguished journalist, schoolteacher, woman's rights advocate and author. She married Nathan Francis Mossell (1856-1946), the first African-American graduate of the University of Pennsylvania School of Medicine. He established the Frederick Douglass Hospital. His younger brother, Aaron Albert Mossell would be the first African American to graduate from Penn's Law School. Aaron's daughter, Sadie Tanner Mossell Alexander was the second African-American woman to receive a Ph.D. in the United States, and the first woman to receive a law degree from the University of Pennsylvania Law School. She was the first African-American woman to practice law in Pennsylvania.[49]

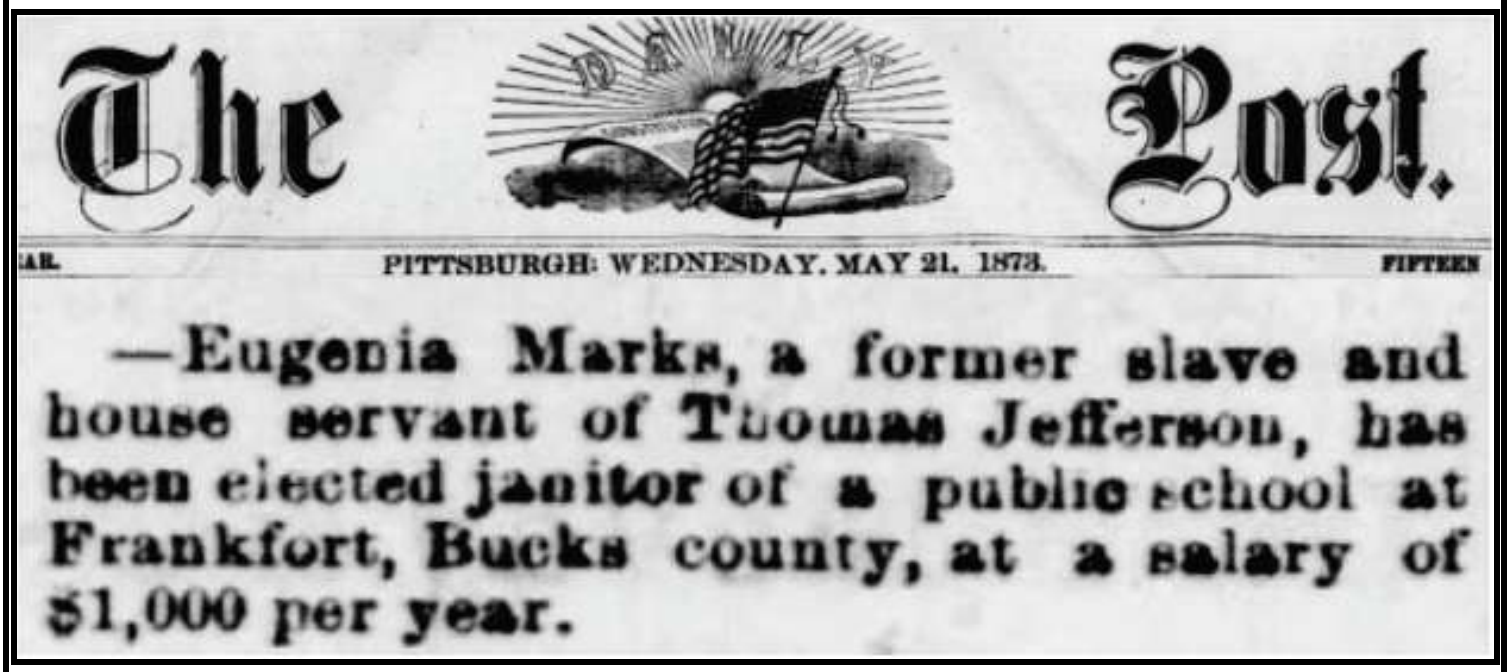
Gertrude with her children [50]

[49] Penn Biographies: Web. 21 Dec. 2015. <http://www.archives.upenn.edu/search.html?q=Mossell>.
[50] N.F. Mosell. *The Work of the Afro-American Woman*. Philadelphia: Geo. S. Ferguson Co, 1894. Web. 21 Dec. 2015. <https://archive.org/details/workofafroameric00moss>.

Ironically, the tribute goes to Gertrude rather than to Nathan for founding the Frederick Douglass Hospital.[51]



7. Other significant persons: **Eugenia Marks** [52] (note: misprint, as salary was $100 a year).



The Post.

PITTSBURGH: WEDNESDAY, MAY 21, 1873. FIFTEEN

—Eugenia Marks, a former slave and house servant of Thomas Jefferson, has been elected janitor of a public school at Frankfort, Bucks county, at a salary of $1,000 per year.

[51] Historical Markers. Web. 21 Dec. 2015. <http://www.hmdb.org/Marker.asp?Marker=81928>.

Mrs. Eugenia Marks (1802-1885) was a former Slave of Thomas Jefferson.

ONCE JEFFERSON'S SLAVE.

Death of a Venerable Colored Woman Who Had Lived at Monticello.

Mrs. Eugenia Marks, who died at her residence on Brown street, Frankford, on Tuesday, in her eighty-third year, was formerly a slave of Thomas Jefferson. She was born at Monticello in 1802,

She was a waiting maid at his great mansion and frequently waited upon the distinguished visitors. She was present at the death of Jefferson and heard his last words; unfortunately she was left a slave. She left Monticello for Washington D.C. to serve as a slave to Mrs. Randolph, Jefferson's married daughter. There she met and married one Peter Marks who had been the body servant to President James Monroe, but was now living at the U.S. Arsenal at Washington D.C. with a Major Albert Mordecai. Peter Marks purchased his wife's freedom with a $250 loan from Major Mordecai. The Major was soon transferred to the U.S. Arsenal in Frankford, Philadelphia, Pennsylvania. Mr. Peter & Mrs. Eugenia Marks came with him to the Frankford Arsenal and permanently settled in the Frankford area.[53] She died at her residence on Brown Street, Frankford, in her 83rd year.[54] Eugenia Marks' name appeared in the Christian Recorder among the many contributors who funded the construction of a new church building for the A.M.E. Church of Frankford:

> Ladies' list: Margaret Chase, $5,85, Elizabeth M. Tillman, 5.00, Jane Ann Murray, 5.00, Esther Callayhan, 3.00, Agnes Spencer, 3.00, Rebecca J. Bedford, 2.50, Elizabeth Butler, 2.50, Melvina Chase, 2.40, Julia Jackson, 2.00, Serena Harrison, 2.00, Ellen Barrett, 2.00, Rebecca Ackoe, 2.00, Margaret Davis, 2.00, Rachel Ackoe, 2.00, Margaret Thompson, 2.00, Abigail T. Washington, 2.00, Julia Watson, 2.00, Mary Ann Davis, 1.50, Emily Allen, 1.50, Susan Blackson, 1.25, Elizabeth Pleasants, 1.25, Letita Bowser, Elizabeth Smith, Eugenia Marks, Jane Hawkins, Elizabeth Pleasants, Isabella Washington, Araminta Davis, Patience Weldon, Margaret Jeffers, Keziah Harrison, Nicey Allen, Josephine Chamberes, Susan Watson, Nancy White, Harriet Hollen, Maria Tunnel, Mary Hollen, Cueby Purnel, Anna Brake, each $1.00; Mary Lewis, 50 cts., Siss Chase, 50 cts., George Pleasants, 4.00, Charles Brinkley. Also several white gentlemen who have subscribed and paid from $15, $25, and $50 to push on the work of the edifice.[55]

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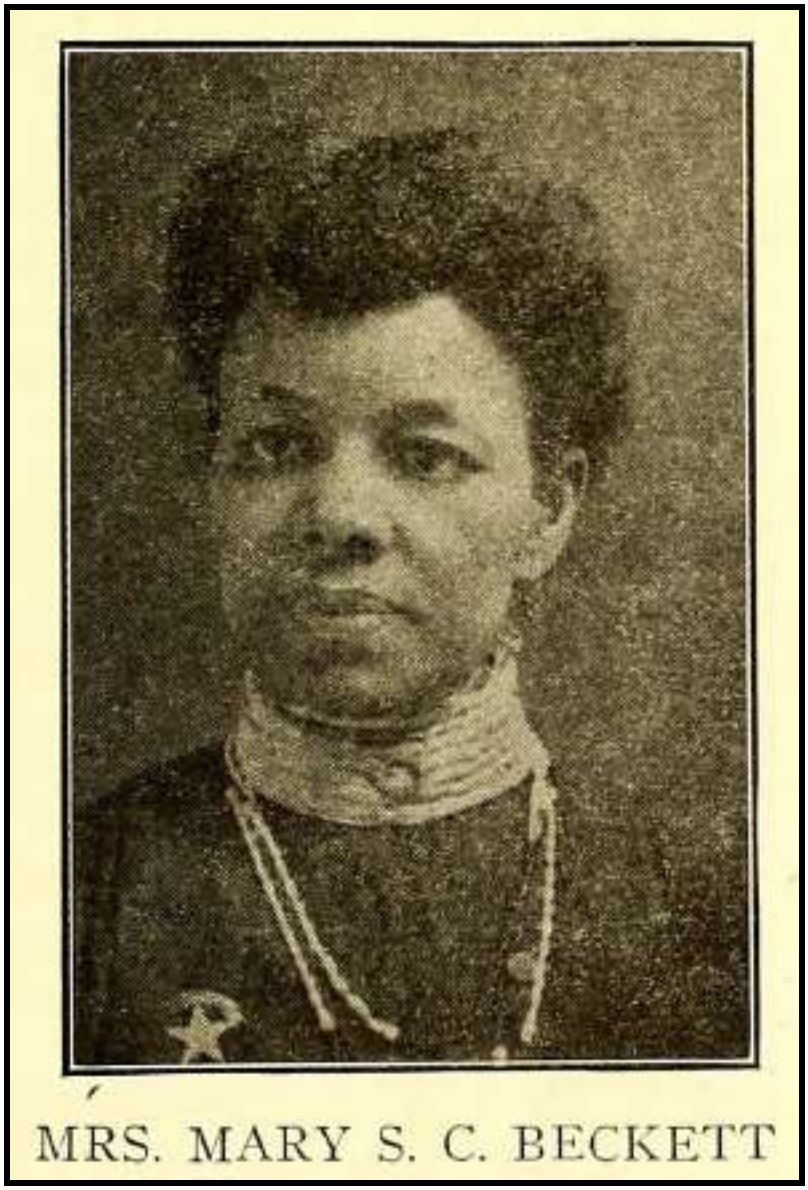
[52] Pittsburgh_Daily_Post_Wed__May_21__1873. Web. 21 Dec. 2015. <https://www.newspapers.com/image/87616200/>.
[53] Padgett, James A. "The Life of Alfred Mordecai As Related By Himself." *The North Carolina Historical Review*, Vol. XXII., No.1 January 1945. 96-97. Web. 22 Dec. 2015. <https://archive.org/stream/northcarolinahis1945nort#page/96/mode/2up>.
[54] The Times, Philadelphia, Pennsylvania. 18 Jan.1885, Pg.8, col.2. Web. 22 Dec. 2015. <http://www.newspapers.com/image/53054066/>.
[55] Collection: African American Newspapers, THE CHRISTIAN RECORDER, October 8, 1870, Philadelphia, Pennsylvania. Web. 22 Dec. 2015. <http://www.accessible-archives.com/>.

Other significant persons: **Mrs. Mary S. Chase Beckett**



Mrs. Mary S. Chase Beckett, daughter of Elias and Malvina S. Chase, born in Holmesburg, Philadelphia Pa., moved to Frankford, Pa., where there were better school facilities. Graduating from the Wilmot Public School, she entered Robert Vaux School, 12th and Wood streets. The Rev. John Wesley Beckett, D.D., a widower & son-in-law of Bishop Jabez P. Campbell, married Mary S. Chase in 1890 as Catherine Stella Campbell Beckett had passed way in 1888. She also served without salary, as the corresponding secretary of "The Woman's Parent Mite Missionary Society." She wrote ten thousand letters, which inspired twenty two thousand women. [56]

[56] Wright, Richard R, and J R. Hawkins. *Centennial Encyclopaedia of the African Methodist Episcopal Church: Containing Principally the Biographies of the Men and Women, Both Ministers and Laymen, Whose Labors ... Helped Make the A.M.E. Church What It Is: Also Short Historical Sketches*. Philadelphia: N/P, 1916. 36 &328. Web. 25 Dec. 2015. <https://archive.org/stream/centennialencycl00wrig#page/36/mode/2up>.

For the Christian Recorder:
The Advantages of a Good Education.
By Mary S. Chase.

Read before the closing exercises of Wilmot Public School, Frankford, June 28th 1878.

To be educated, does not only consist in knowing how to read, write and spell.

Children who go to school regularly soon learn these elementary branches, but they are not educated.

Education is the act of developing and cultivating the various physical, intellectual faculties and also the formation of manners and improvements of the mind.

The mother begins her progress of training with the infant in her arms.

She leads it along the years of childhood and youth, and hopes to have it well fortified by knowledge and experience to meet the contentions of life.

It is from her that the child receives its first impression whether for weal or woe. And oh how much a mother can do if she is what she ought to be.

> "*Tis education forms the common mind; As the twig is bent the tree is inclined*."

Wealth may be left to use by our parents or relatives, but education must be acquired by our own exertion, or we must lack it forever.

Wealth may be obtained at an advanced time of life, but if education is neglected in youth, it will be found almost impossible to make up the lost time.

How important is it, then, to make the best of youth to study and lean all we can. "For a moment lost is gone forever."

We do not have to look far to see persons who willingly waste these precious moments by idly standing on the street corner instead of being at home reading good and useful books, or at school endeavoring to make up for time trifled away in boyhood.

No, they would rather stand upon their dignity of ignorance, to become a nuisance to society and an encumbrance to the universe.

No matter what may be the fortune or hopes of a young man, he has no right to live a life of idleness.

All persons, whether in the highest position or lowest depths of degradation, have their influence over others which may lead to good or evil.

"The evil that men do live after them but the good is often buried with their bones."

Solomon says, "Give instruction to a wise man and he will be yet wiser; teach a just man and he will increase in learning."

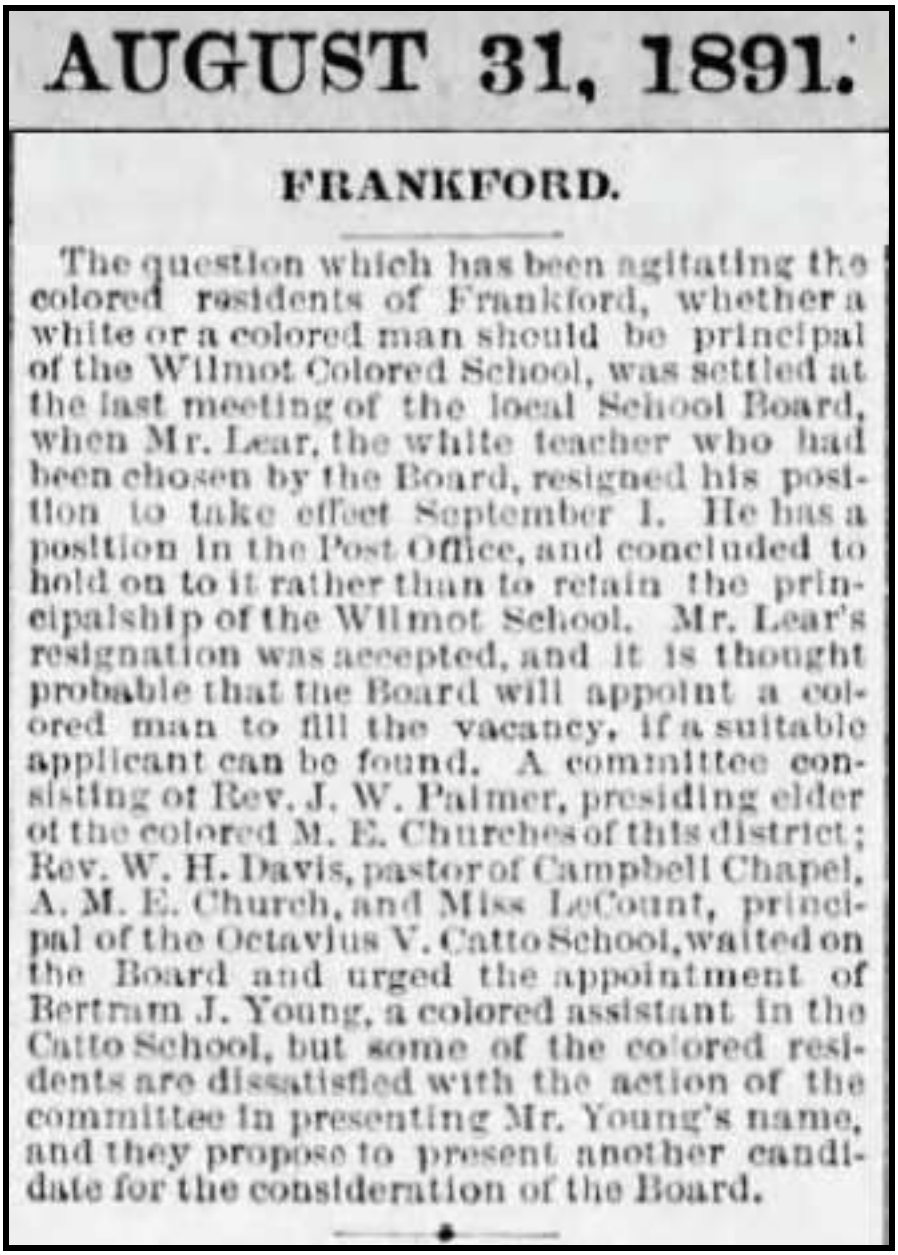
Frankford, Pa.[57]

[57] Collection: African American Newspapers, THE CHRISTIAN RECORDER, October 10, 1878, Philadelphia, Pennsylvania. Web. 25 Dec. 2015. <http://www.accessible-archives.com/>.

Other significant persons: Caroline R. LeCount (1846-1923)

Miss Caroline R. LeCount, one of Philadelphia's Black Elite tested the 1867 law desegregating Philadelphia's trolleys - the law won through William Still's crusade.[58]

For nearly fifty years, LeCount worked at the Ohio Street School. During this time, she was also a leading advocate of African American teachers in the city. In August 1891, when the city was looking for a new principal for the Wilmot Colored School in Frankford.[59] [60]



AUGUST 31, 1891.

FRANKFORD.

The question which has been agitating the colored residents of Frankford, whether a white or a colored man should be principal of the Wilmot Colored School, was settled at the last meeting of the local School Board, when Mr. Lear, the white teacher who had been chosen by the Board, resigned his position to take effect September 1. He has a position in the Post Office, and concluded to hold on to it rather than to retain the principalship of the Wilmot School. Mr. Lear's resignation was accepted, and it is thought probable that the Board will appoint a colored man to fill the vacancy, if a suitable applicant can be found. A committee consisting of Rev. J. W. Palmer, presiding elder of the colored M. E. Churches of this district; Rev. W. H. Davis, pastor of Campbell Chapel, A. M. E. Church, and Miss LeCount, principal of the Octavius V. Catto School, waited on the Board and urged the appointment of Bertram J. Young, a colored assistant in the Catto School, but some of the colored residents are dissatisfied with the action of the committee in presenting Mr. Young's name, and they propose to present another candidate for the consideration of the Board.

[58] Philadelphia's Black Elite In The Shadows Of History 1840-1940. (1988). Web. <http://articles.philly.com/1988-02-08/news/26243256_1_black-elite-black-world-white-hospitals>

[59] LeCount, Bio. Web. <https://exhibits.library.villanova.edu/institute-colored-youth/graduates/caroline-lecount-bio/>.

[60] The_Times_Mon__Aug_31__1891. Web. <https://www.newspapers.com/image/53397947/>.

Other significant persons: John M. Marquess Junior – Activist

AT AUCTION BY ORDER OF THE BOARD OF PUBLIC EDUCATION
TUESDAY. APRIL 4. 1944, AT 3 P. M. ON THE PREMISES W. Cor.
Meadow and Mulberry Sts — The Wilmot School, lot 189 x 118 ft. irregular [61]

On the 5th of June 1944 the School District of Philadelphia sold the Wilmot Public School to John M. Marquess Lodge No.1017 I.B.P.O.E of W. of Frankford.[62] He was the son of John Miller Marquess, who graduated Dartmouth College in 1904 and in 1916 became the president of the Colored Agricultural and Normal University in Langston, Oklahoma. While in Pennsylvania John Marquess (the senior) became an integral member of the Republican Party. He became leader of the Eastern Federation of Negro Republicans and fought for the rights of blacks. At the 1932 Republican National Convention, he seconded the nomination of Herbert Hoover. At the 1936 Republican National Convention, he stated: "*unless we reject the theory that the world can be reformed by legislative enactment, we shall see a dictatorship in America; and dictatorship would ruin the Republic and set my people back a hundred years*." [63]

John M Marquess, Jr. like his father was a member of the Improved Benevolent Protective Order of Elks of the World.

August 22, 1942
Philadelphia Elks Waiting For The Bell

PHILADELPHA, Pa. Plans all made to hair trigger fineness the several thousands of Elks of Philadelphia eagerly await the sound of the gavel on August 23 when Grand Exalted Ruler J. Finley Wilson pound the table with his gavel and announce the official opening of the 43rd annual convention of the Antlered Herd. The sessions for the, men will be held at the beautiful O. V. Catto Auditorium, 16th and Fitzwater streets, perhaps the most beautiful fraternal home owned by American Negroes. … Cooperating with the arrangements are the other four Lodges: John M. Marquess 1017; Quaker City 720; Chris J. Perry 965; L. C. Irvin, 984; and the seven Temples, Phyllis Wheatley 81; Quaker City 73; Keystone 448; Levert, 653; Pride of North Philadelphia. 637; Carolyne B. Irwin 673, and Pride of Northeast 689…[64]

[61] Saturday, 25 March 1944. The Philadelphia Inquirer. Web. 14 Dec. 2015. <http://fultonhistory.com>.
[62] Philadelphia Deed Book CJP vol. 853 page 561.
[63] Dartmouth.edu, Web. 25 Dec. 2015. <http://sites.dartmouth.edu/blacksportingexperience/john-miller-marquess-04/>.
[64] August 22, 1942, The New York Age from New York, New York, pg. 4. Web. 25 Dec. 2015. <http://www.newspapers.com/image/40878839/>.

Belated But Monumental Move Sixty Years Later, A Memorial To Black Soldiers Will Go On The Parkway.

The All Wars Memorial to Colored Soldiers and Sailors, which has occupied an obscure spot behind Memorial Hall since it was dedicated in May 1934, will be moved to the Benjamin Franklin Parkway at 20th Street, next to the Franklin Institute and the Academy of Natural Sciences. The owner of the Delancey Park Apartments informed the Art Jury that it had "some very desirable tenants living in these apartments, and we feel that such a statue opposite the apartments would cause us a loss of tenancy."

Photo courtesy of <http://museumwithoutwallsaudio.org/interactive-map/all-wars-memorial-to-colored-soldiers-and-sailors>.

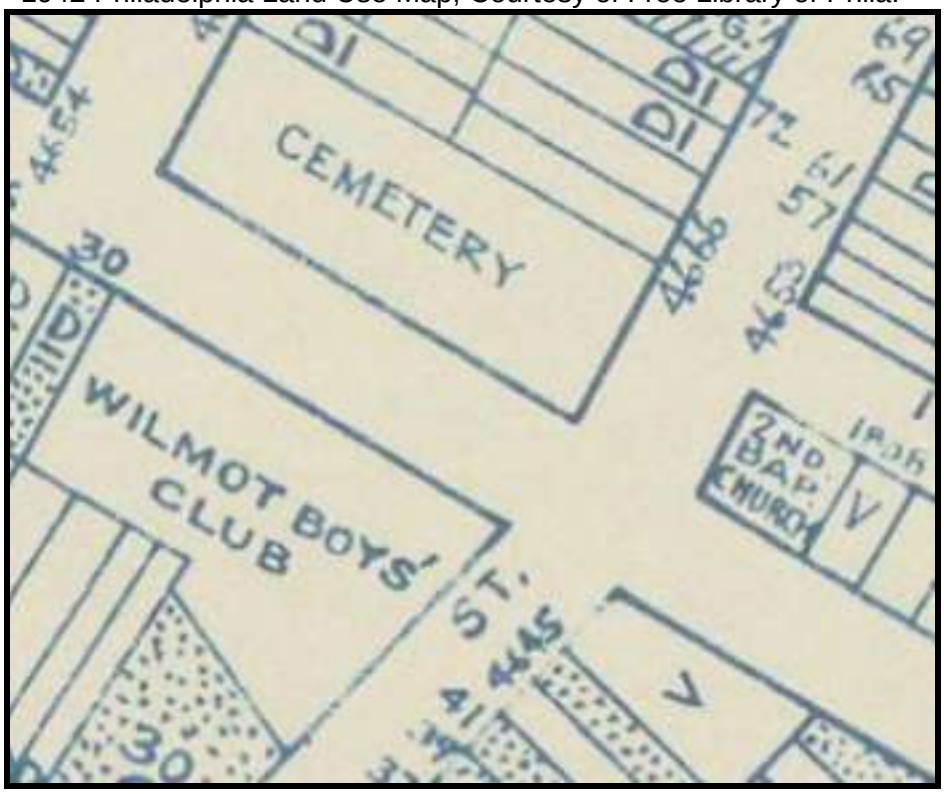
Not to be outdone, John M. Marquess, the exalted ruler of the Quaker City Lodge of Elks, protested for African Americans that the proposed site was: "a wilderness in a God-forsaken section of this metropolitan city" populated "in the twilight…by dirty children, drunken bums and pot hounds of sure mongrel strain… God forbid that we of the Negro group should stand by and permit our patriotism to be insulted…" [65]

[65] 29th March 1994. Phila. Inquirer. Web. <http://articles.philly.com/1994-03-29/news/25850660_1_black-soldiers-sculpture-black-men>.

Other significant persons: The Second Baptist Church of Frankford

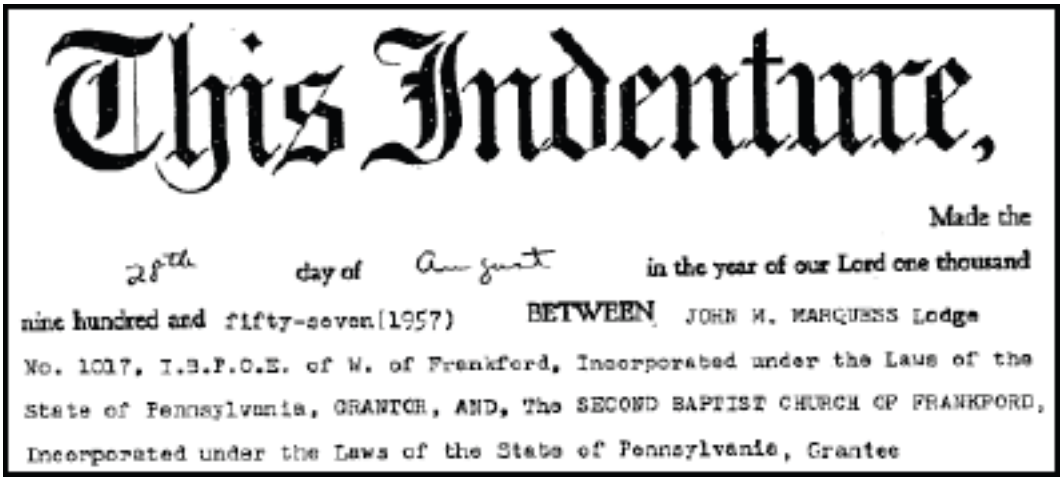
The 1942 map (below) indicates the Wilmot School may have once been a Boys Club prior to the 1944 sale.[66] Records, which verify the Boy's Club, (such as a lease or newspaper reports) have yet to be located.

1942 Philadelphia Land Use Map, Courtesy of Free Library of Phila.



Web. <http://www.philageohistory.org/rdic-images/view-image.cfm/LUM1942.6C-3>.

On the 28th August 1957, John Marquess Lodge No 1017, I.B.P.O.E. of W. of Frankford Inc., sold the Wilmot Public School Building and school-yard to the Second Baptist Church of Frankford.[67]



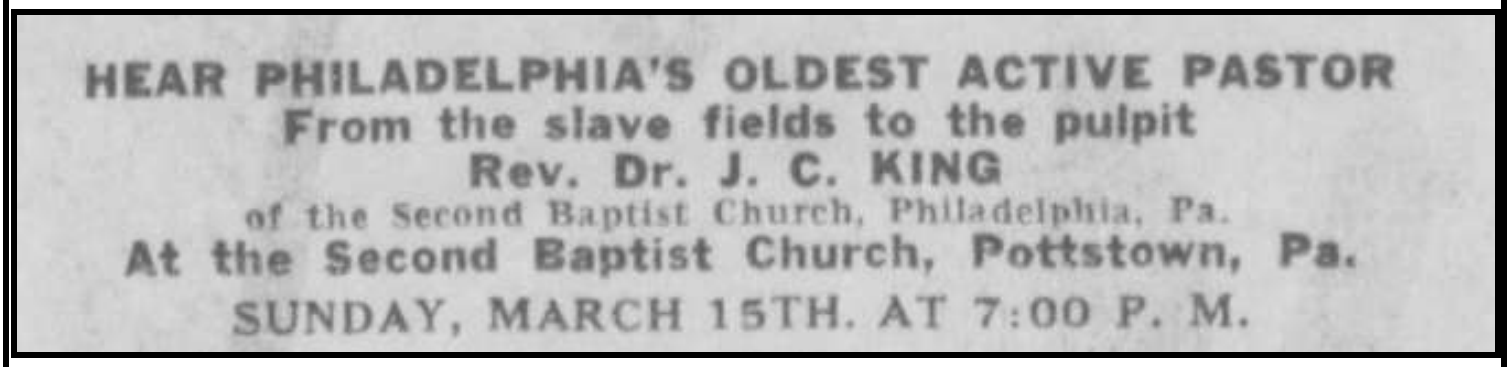
This Indenture,

Made the 28th day of August in the year of our Lord one thousand nine hundred and fifty-seven (1957) BETWEEN JOHN M. MARQUESS Lodge No. 1017, I.B.P.O.E. of W. of Frankford, Incorporated under the Laws of the State of Pennsylvania, GRANTOR, AND, The SECOND BAPTIST CHURCH OF FRANKFORD, Incorporated under the Laws of the State of Pennsylvania, Grantee

[66] Phila. Deed Book CJP.853.561 School District of Philadelphia to John M. Marquess Lodge No.1017 I.B.P.O.E of W. of Frankford.
[67] Philadelphia Deed Book CAB.767.589 John M. Marquess (Lodge No. 1017) to Second Baptist Church of Frankford.

Other significant persons: Rev. Dr. J.C. King

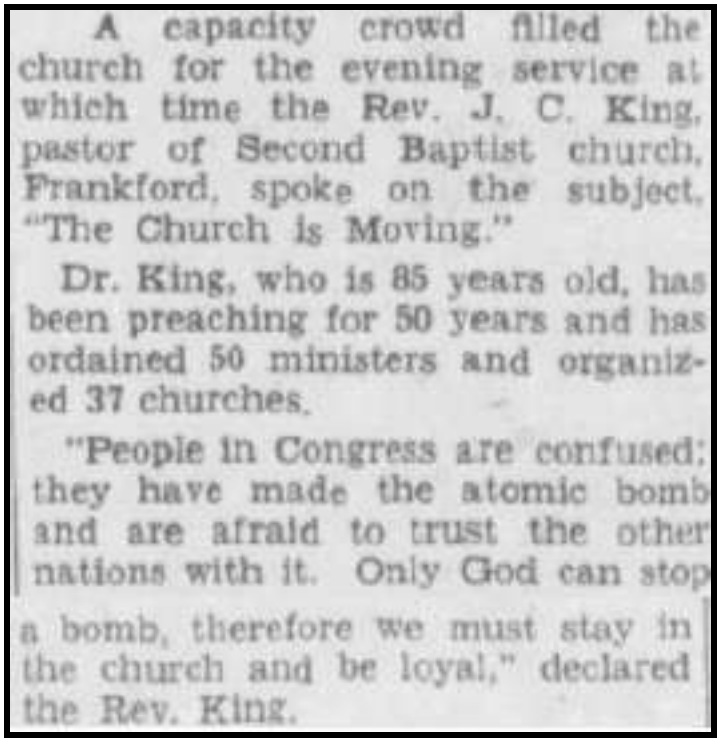
From the slave fields to the pulpit [68]


HEAR PHILADELPHIA'S OLDEST ACTIVE PASTOR
From the slave fields to the pulpit
Rev. Dr. J. C. KING
of the Second Baptist Church, Philadelphia, Pa.
At the Second Baptist Church, Pottstown, Pa.
SUNDAY, MARCH 15TH. AT 7:00 P. M.

The Rev. J.C. King came to the Second Baptist of Frankford in 1916:

> Members of the congregation of St. Paul's Baptist church of West Chester tendered a farewell reception to Rev. J.C. King on Thursday night. After having been in West Chester for twenty-two years, Rev. Mr. King is leaving for Frankford, Philadelphia. — 13th May 1916. [69] The name of Angel Visit Baptist Mission was dropped when the organization of a church was effected and the name of Second Baptist Church was assumed. That again gave place to St. Paul's Baptist Church…[70]

In 1945, Dr. J.C. King was 85 years old.[71]


A capacity crowd filled the church for the evening service at which time the Rev. J. C. King, pastor of Second Baptist church, Frankford, spoke on the subject, "The Church is Moving."

Dr. King, who is 85 years old, has been preaching for 50 years and has ordained 50 ministers and organized 37 churches.

"People in Congress are confused; they have made the atomic bomb and are afraid to trust the other nations with it. Only God can stop a bomb, therefore we must stay in the church and be loyal," declared the Rev. King.

[68] Pottstown_Mercury_Fri__Mar_13__1942. Web. 9 Jan. 2016. <https://www.newspapers.com/image/51391037/>.
[69] Delaware_County_Daily_Times_Sat__May_13__1916. Web. 9 Jan. 2016. <https://www.newspapers.com/image/5299630/>.
[70] *West Chester, Past and Present: Centennial Souvenir*. West Chester: Daily Local News, 1899. 118. Web. 9 Jan. 2016. <https://archive.org/details/westchesterpastp00unse>.
[71] Pottstown_Mercury_Mon__Nov_26__1945. Web. 9 Jan. 2016. <https://www.newspapers.com/image/50711645/>.

On the 18th of June 1952, the Rev. J.C. King was listed as 100 years old and still delivering sermons.[72]

On the 23rd of June 1952, Dr. King was singing with the Choir of Second Baptist Church of Frankford.[73]

DR. J. C. King, pastor of Second Baptist church, Frankford, Philadelphia, delivered the principal address at yesterday's service.

More than 300 persons heard him talk on "Giving Flowers to the Living." He said applauding a man for his virtues was only of benefit to the mourners and spectators and did no good to the deceased. He said a man should be given flowers while he lives so he can smell them.

Dr. King was assisted by the 18-voice mixed chorus of the Frankford church.

The church, which included only 50 members and currently boasts a membership of 400, was crowded for the afternoon service.

One hundred and twenty-five persons attended the evening service and more than 100 were present at the morning service.

Eleven Years Latter in 1963: Old Preacher 101 years old.[74]

OLD PREACHER — A Baptist pastor who is said to be 101 years old was the guest speaker in Second Baptist church. The Rev. Dr. J. C. King, pastor of Second Baptist church, Philadelphia, spoke on "The Fruits of the Spirits." The Rev. King addressed the members of the Christian Crusaders during their first anniversary.

Rev. Dr. J.C. King 's endless youth is noteworthy, as his obituary has not been found.

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[72] Pottstown Mercury 18 June 1952, page 21. Web. 9 Jan. 2016. <https://www.newspapers.com/image/15918376/>.

[73] Pottstown Mercury 23 June 1952, page 18. Web. 9 Jan. 2016. <https://www.newspapers.com/image/15918475/>.

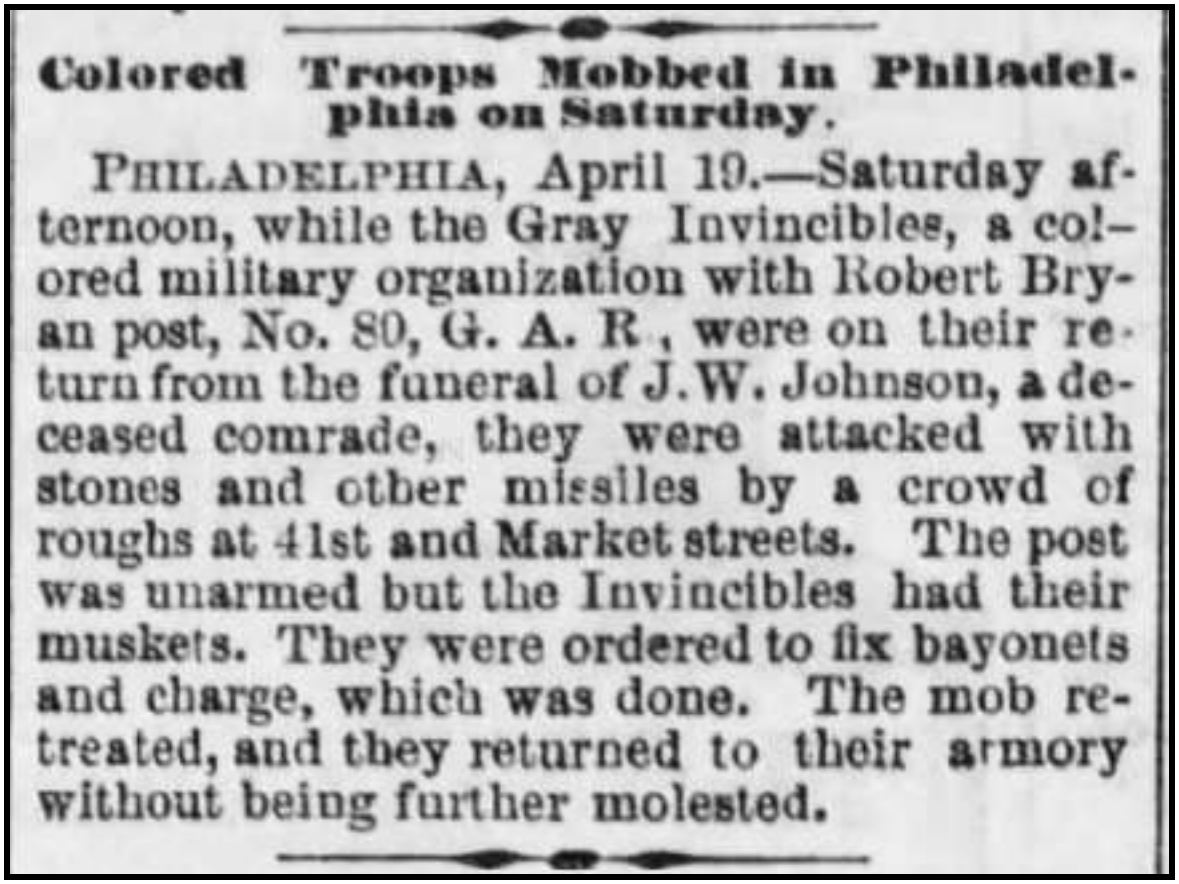
[74] Pottstown_Mercury_Thu__Jun_27__1963. Web. 9 Jan. 2016. <https://www.newspapers.com/image/52443188/>.

Formation of a new Post of the G.A.R.

HEADQUARTERS OF ROBERT BRYAN,

POST NO. 80, G.A.R., No. 506 Chestnut St., Phila.

The honorable discharged soldiers and sailors of the late war for the union assembled at their headquarters on Friday evening Sept. 25th, for the purpose of forming themselves in an organization known as Robert Bryan Post No. 80, Grand Army of the Republic, Dept. of Pennsylvania. Some twenty of the old veterans were present, representing nearly every colored regiment that left this and other cities in the Union during the Rebellion; and nominated and elected their officers as follows…[75]



Colored Troops Mobbed in Philadelphia on Saturday.

PHILADELPHIA, April 19.—Saturday afternoon, while the Gray Invincibles, a colored military organization with Robert Bryan post, No. 80, G. A. R., were on their return from the funeral of J. W. Johnson, a deceased comrade, they were attacked with stones and other missiles by a crowd of roughs at 41st and Market streets. The post was unarmed but the Invincibles had their muskets. They were ordered to fix bayonets and charge, which was done. The mob retreated, and they returned to their armory without being further molested.

Above: **Harrisburg_Daily_Independent_Mon__Apr_19__1880.** [76]

Many of the early pioneers of Campbell AME sleep in its churchyard burial ground…Yearly memorial services, which included the flag-raising and gun salute, were conducted each May 30th by marching bands and uniformed War Veterans. They then proceeded to parade to the other black burial ground at Meadow Street.[77]

[75] The Christian Recorder, 11 Oct. 1877. Web. 16 Dec. 2015. <http://www.accessible.com/>.
[76] Web. 02 Jan. 2016. <https://www.newspapers.com/image/82916737/>.
[77] History of Campbell A.M.E. Church. Web. 02 Jan. 2016. <http://www.campbellamephil.org/#!about/c13zq>.

Other significant persons: Civil War Soldiers who were African Americans

Robert Bryan Post No. 80, Grand Army of the Republic Decorates Wilmot Cemetery [78]

HONORING DEAD HEROES

EXTENSIVE PREPARATIONS MADE FOR OBSERVING DECORATION DAY.

WHERE THE POSTS WILL GO

FRANKFORD CEMETERIES.

General Phil Kearney Post, 55, Frankford, will decorate Cedar Hill, Cheltenham, Oxford Church, Pennypack Church, Bustleton, Magnolia, Bridesburg and St. Joachim's Cemeteries.

Robert Bryan Post, No. 80, Commander P. Jones, will decorate Wilmot Cemetery.

General E. D. Baker Post, No. 8, John French, commander, will hold services at Glenwood. The orator will be Rev. J. D. Wilson.

Colonel Fred Taylor Post, No. 19, will visit the graves at the Odd Fellows' Cemetery and Major Moses Veale will deliver the oration.

Anna M. Ross Post, No. 94, will decorate the graves in Mechanics' Cemetery, Rev. S. W. Gehrett being the orator.

Admiral Dupont Post, No. 24, William Smith, commander, will visit the Methodist, Union and the Hebrew, Eleventh and Federal streets. Rev. Joseph Krauskopf, Rev. J. C. Thompson and Rev. Frederick Evans will be the orators.

J. W. Jackson Post, No. 27, William Simons, commander, will visit Lebanon, Lutheran, Trinity and Third Baptist Cemeteries. Bishop Turner, of Washington, will deliver the address.

General John A. Logan Post, No. 115, will decorate the graves in St. Mary's, Fourth and Spruce streets, and Christ Church Burial Grounds, Fifth and Arch streets. Rev. Dr. McCurdy and Rev. H. O. Gibbons will make addresses.

Captain W. Allen S. Newhall Post, No. 7, will plant flowers on the mounds in Palmer Street and Hanover Street Cemeteries, and Sumner Post, No. 103, Joseph Glover, commander, will decorate Olive Cemetery.

[78] The_Times_Fri__May_30__1890. Web. 2 Jan. 2016. <https://www.newspapers.com/image/52189868/>.

Conclusion

The Wilmot Public School Building, located at 1736 Meadow Street situate within the African American Enclave within the community of Frankford, the 23rd Ward of the City of Philadelphia merits designation by the Philadelphia Historical Commission for inclusion on the Philadelphia Register of Historic Places as per Section 14-1004 of the Philadelphia Code, for the following reasons:

In 1874, William Keas (a local Frankford contractor[79]) received the contract and built the Wilmot Public School. A typical advertisement in a newspaper would read:

> Proposals for building a Public School House…Said School House to be built in accordance with the plans of L.H. Esler, Superintendent of School Buildings, to be seen at the office of the Controllers of Public Schools…The contract will be awarded only to known master builders…[80]

The Wilmot Public School is built in the Italianate style architecture, which is a distinctive example of architecture of an early generation of public school buildings. Existing examples are rare. Its design is attributed to architect James C. Sidney[81] working under the supervision of Lewis H. Esler.[82] However various Architectural journals published by Samuel Sloan probably influenced both men in the design.[83]

The Italianate style architecture and association with Esler, Sidney & Sloan, Satisfying (Criterion

> (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; 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; as enumerated in Section 14-1004 of the Philadelphia Code).

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[79] William Keas of Frankford used Frankford bluestone to build a church in Kensington: The Times, Philadelphia. 9 Nov. 1891. Web. 6 Feb. 2016. <https://www.newspapers.com/image/53398501/>.
[80] The Daily Evening Telegraph, Philadelphia. 28 June 1870. Web. 6 Feb.2016. <https://www.newspapers.com/image/85299078/>.
[81] Biography from the *American Architects and Buildings* database: James Charles Sidney <https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/101697>.
[82] Biography from the *American Architects and Buildings* database: Lewis H. Esler. <https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/26051>.
[83] Biography from the *American Architects and Buildings* database: Samuel Sloan. <https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/21518>.

Conclusion Continued:

The Wilmot Public School was intended specifically and exclusively for the education of Black children. A Black principal, Black teachers and a Black janitor staffed the school. The same Black Church that once served as a satellite school to the Wilmot Public School, now owns this structure; it has survived for more than 142 years in near original condition opposite to the Second Baptist Church of Frankford - all of which is unique. Satisfying:

(j) Exemplifies the cultural, political, economic, social, or historical heritage of the community.

Conclusion Continued:

Records indicate the Wilmot School and its schoolyard are unique because they occupy space above part of its own community's African American Burial Ground, as it was once the 1811 Frankford Public Burial Ground. While the town of Frankford developed into a steam-powered mill complex, the Public Burial Ground transitioned into an African American Burial Ground, because many of the mill-owners relied heavily on the local Black Labor.[84] The Second Baptist Church of Frankford, Campbell African Methodist Episcopal Church of Frankford, and the African Community at large all used this burial site. Eventually, it became known as the Wilmot Cemetery and contains the bodies of several African American Civil War Soldiers as well as Black War Veterans of other American Wars, as evidenced by yearly memorial services which included the flag-raising and gun salutes that were conducted each May 30th & attended by marching bands and uniformed War Veterans.[85] Because the City of Philadelphia chose to ignore Public Trust and a Deed Restriction, they built a school upon this Cemetery. The Black Population of Frankford, through no choice of their own, had literally received their Public Education on the backs, the bones and dead bodies of their own community's ancestors.

AS A SITE: African American Civilians and Civil War Veterans are buried beneath the school & schoolyard. - All of these aforementioned things are unique. Satisfying (Criterion

(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;

(i) Has yielded, or may be likely to yield information important in pre-history or history;

(j) Exemplifies the cultural, political, economic, social or historical heritage of the community as enumerated in Section 14-1004 of the Philadelphia Code).[86]

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[84] Williams, Henry, and Robert Ulle. *Frankford, Philadelphia: A 19th Century Urban Black Community*. Pennsylvania Heritage. Vol. IV, No.1. PHMC. (1977): 2-8. Print. Accessed Menkevich family Library.

[85] History of Campbell A.M.E. Church. Web. 02 Jan. 2016. <http://www.campbellamephil.org/#!about/c13zq>.

[86] Designation. Philadelphia Code § 14-1004 — Philadelphia Decoded. Web. 12 January 2016. <http://phillycode.org/14-1004/>.

Conclusion Continued: Furthermore, the Wilmot Public School Building merits designation by the Philadelphia Historical Commission for inclusion on the Philadelphia Register of Historic Places as per Section 14-1004 of the Philadelphia Code through its unique association with the following people:

Gertrude E. H. Bustill Mossell, Assistant School Principal, Poet & fundraiser for the Frederick Douglass Hospital,

Eugenia Marks, former Slave of Thomas Jefferson,

Mary S. Chase Beckett, Secretary of The Woman's Parent Mite Missionary Society of the AME Church,

Caroline R. LeCount, Philadelphia Public School Principal & Civil Rights Activist,

John M Marquess, Jr., A Civil Rights Activist & Leader and head of the Improved Benevolent Protective Order of Elks of the World,

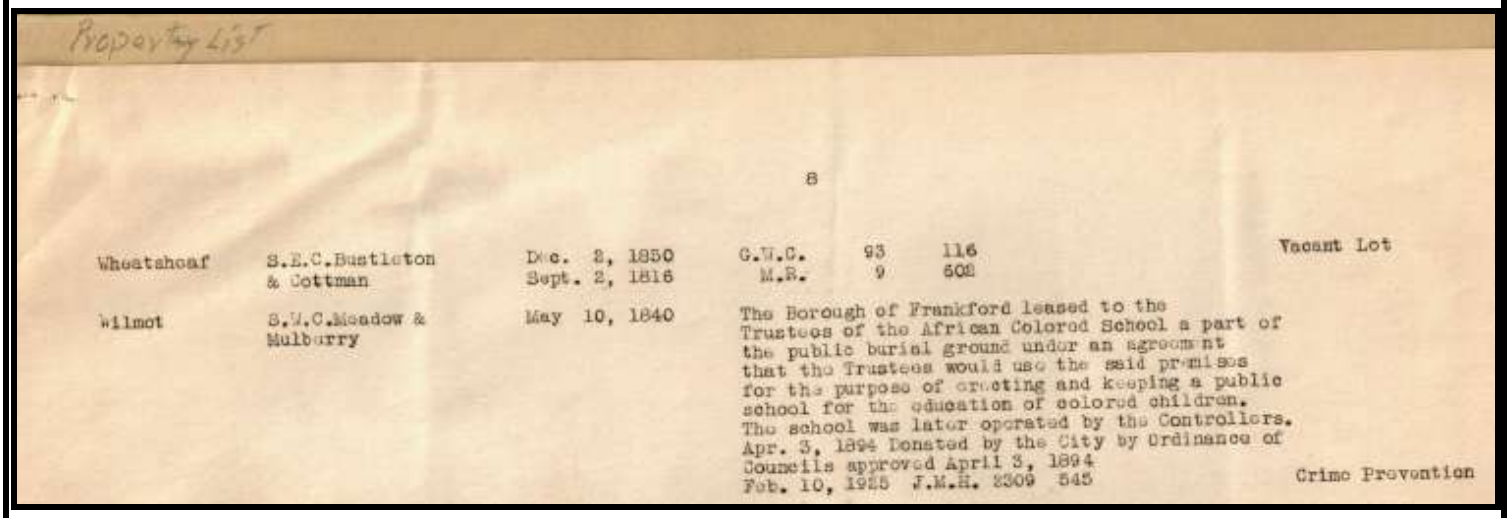
Rev. Dr. J. C. King, a former Slave, become a charismatic Minister of several Baptist Churches. - Satisfying:

(Criterion (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,

(j) exemplifies the cultural, political, economic, social or historical heritage of the community, as enumerated in Section 14-1004 of the Philadelphia Code).

8. BIBLIOGRAPHY

Wilmot — Crime Prevention [87]



Property List

8

Wheatsheaf	S.E.C.Bustleton & Cottman	Dec. 2, 1850 Sept. 2, 1816	G.W.C. M.R.	93 9	116 602	Vacant Lot
Wilmot	S.W.C.Meadow & Mulberry	May 10, 1840	The Borough of Frankford leased to the Trustees of the African Colored School a part of the public burial ground under an agreement that the Trustees would use the said premises for the purpose of erecting and keeping a public school for the education of colored children. The school was later operated by the Controllers. Apr. 3, 1894 Donated by the City by Ordinance of Councils approved April 3, 1894 Feb. 10, 1925 J.M.H. 2309 545			Crime Prevention

[87] Box A – 2696. Law Department. Deeds to School Properties. Miscellaneous Papers, Accessed City Archives: 21st Oct. 2015.

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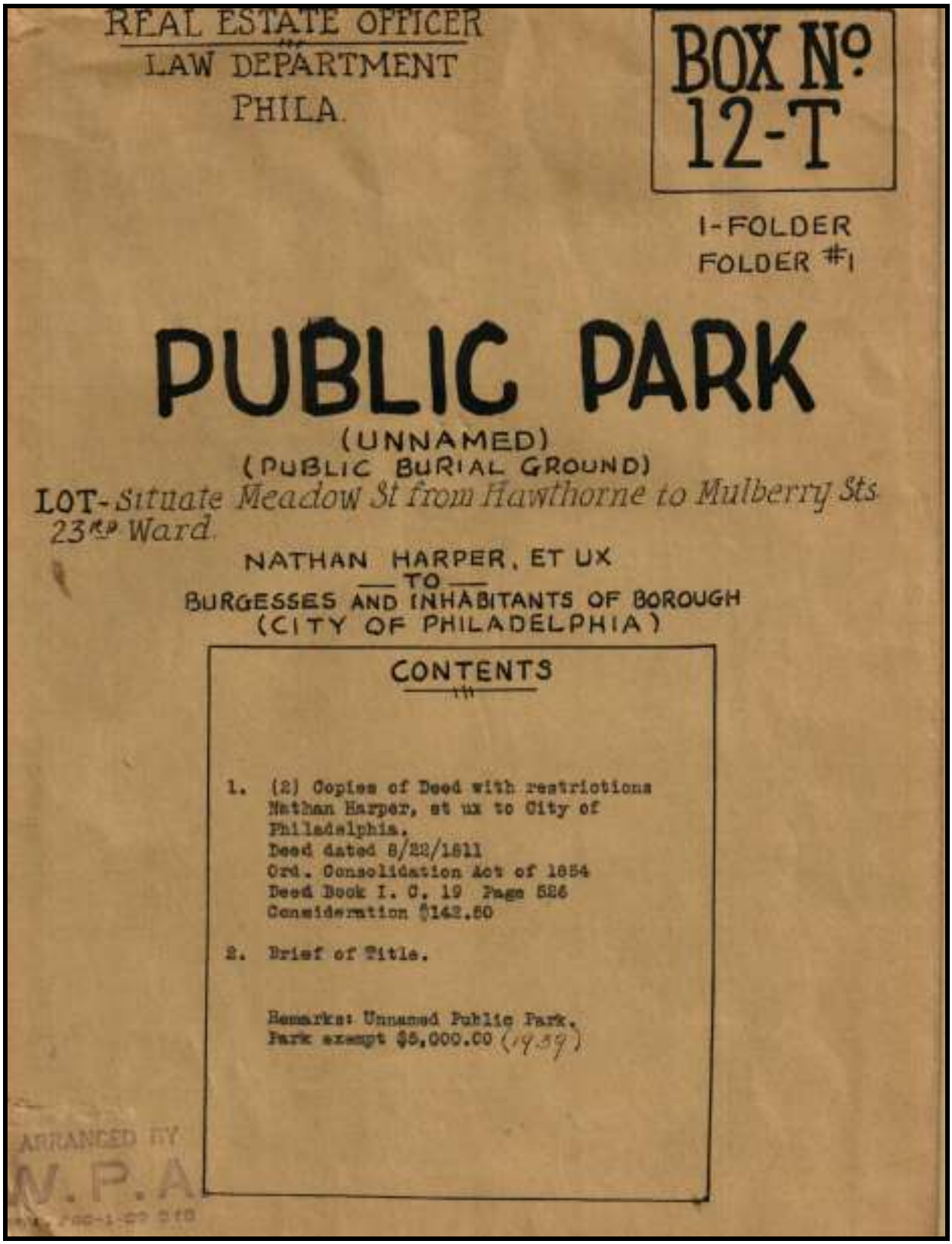

REAL ESTATE OFFICER
LAW DEPARTMENT
PHILA.

BOX No
12-T

1-FOLDER
FOLDER #1

PUBLIC PARK

(UNNAMED)
(PUBLIC BURIAL GROUND)

LOT- Situate Meadow St from Hawthorne to Mulberry Sts
23rd Ward.

NATHAN HARPER, ET UX
— TO —
BURGESSES AND INHABITANTS OF BOROUGH
(CITY OF PHILADELPHIA)

CONTENTS

1. (2) Copies of Deed with restrictions
   Nathan Harper, et ux to City of
   Philadelphia.
   Deed dated 8/22/1811
   Ord. Consolidation Act of 1854
   Deed Book I. C. 19 Page 526
   Consideration $142.50

2. Brief of Title.

Remarks: Unnamed Public Park.
Park exempt $5,000.00 (1939)

ARRANGED BY
W.P.A.

[88] Box A - 2598 Law Department Deeds to School Properties, Accessed: Philadelphia City Archives 19th Oct. 2015

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

CITY INVENTORY
PHILADELPHIA
W.P.A. PROJECT
#4723

DEPARTMENT PUBLIC WORKS

BUREAU CITY PROPERTY

PUBLIC BURYING GROUNDS

HAWTHORNE & MEADOW STS.

N.E. COR. HAWTHORNE ST. TO

N.W. COR. MULBERRY ST.

LOT: 204' 5 7/8" x 72' 10 1/8" on HAWTHORNE ST.
76' 1 3/8" on Mulberry St.

EXEMPT.....$5,000.00

REGISTRY

No Registry No Record

Box 174

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

CITY INVENTORY
PHILADELPHIA
W.P.A. PROJECT
#4723

DEPARTMENT PUBLIC WORKS

BUREAU CITY PROPERTY

PUBLIC BURYING GROUNDS

HAWTHORNE & MEADOW STS.

DEED

August 22, 1811

CONSIDERATION: $142.50

NATHAN HARPER & MARY, his wife

to

BURGESSES & INHABITANTS OF BOROUGH OF FRANKFORD

PREMISES: A CERTAIN lot or piece of land SITUATE in said Borough By at a stone set for a corner in the middle of a small stream of water called Tanner's Run which Run is the line between this lot and land of William Grum; & extending thence down said Run on its several courses to a stone set for a corner of this and land of Yeomanus Gillingham Jr. THENCE by said land N. 51° 45' E. 11.86 Perches to a corner stone THENCE by land of Jesse Walton N. 52° 30' W. 13.54 Perches to a cor. stone by the side of a 24 ft. wide Lane, THENCE by said Lane S. 36° 15' W. 13 Perches to the Place of Beginning. Containing 142.5 sq. Perches of land.

RECITES: Jesse Walton et ux to Nathan Harper Deed dated May 11, 1811.

HABENDUM: To have etc----To be occupied as a Public Burying ground forever Hereafter, for the Dead of all Nations, Sects, and colors without any charge except the customary expenses of digging & keeping up the graves to the only use of a Public Burying Ground.

ACK. August 22, 1811

REC. August 30, 1811

I.C. 19 - 536

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

December 9, 1941.

Edward B. Soken, Esq.,
Board of Education,
21st Street and Parkway,
Philadelphia, Pa.

Dear Mr. Soken:

In response to your inquiry as to City-owned property at Meadow Street and Mulberry Street, I find that we have a deed from Nathan Harper, et ux., to "THE BURGESSES AND INHABITANTS OF THE BOROUGH OF FRANKFORD" for a plot of ground on the southwest side of Meadow Street, near Hawthorne Street, which deed was recorded in Deed Book I.C. 19, page 526, and was dated August 22, 1811. In the habendum appears the following language:

> "To be occupied as a public burying ground forever hereafter for the dead of all nations, sects and colours without any charge whatever except the customary expenses of digging and keeping up the graves to the only use of a public burying ground free and clear of and from all judgments, heirs and other incumbrances whatsoever."

By an Ordinance approved April 3, 1894, the plot of ground at the westerly corner of the intersection of Mulberry and Meadow Streets was transferred to the Board of Public Education for public school purposes.

The title to this land is therefore involved in the Consolidation Act of 1854, the School Code of 1911 and with the above-recited Ordinance of Council. The Act of 1854, in my judgment, did not change the restriction in the deed but I am submitting these facts to you for your consideration.

Very truly yours,

George B. McCracken,
Conveyancer.

GBM'C:jmw

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

CITY INVENTORY
PHILADELPHIA
W.P.A. PROJECT
#4723

DEPARTMENT OF PUBLIC WORKS

BUREAU OF CITY PROPERTY

PUBLIC BURYING GROUND

HAWTHORNE & MEADOW STS.

32-07-79
1894 P. 157

A N O R D I N A N C E

TO TURN OVER A PLOT OF GROUND, adjoining the David Wilmot Public School, in the Twenty-third Ward belonging to the City, to the Board of Public Education.

SECTION 1. The Select and Common Councils of the City of Philadelphia do ordain, That the plot of ground belonging to the City of Philadelphia, at the Westerly Corner or intersection of Mulberry and Meadow Streets, and adjoining the David Wilmot Public School, in the Twenty-third Ward, be transferred to the Board of Public Education for Public School purposes.

APPROVED THE THIRD DAY OF APRIL A.D. 1894

EDWIN S. STUART,

Mayor of Philadelphia

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

December 13, 1941.

Hon. John A. Mawhinney,
City Council,
City Hall,
Philadelphia, Penna.

Dear Councilman Mawhinney:-

The Wilcot school, situate at the southwest corner of Meadow and Mulberry Streets (23rd Ward) built in 1874 was abandoned as a public school in 1929. We have an offer from the Elks (colored) to purchase this property. We find, however, that one of the pieces making up this tract was originally in the name of the Burgesses and Inhabitants of the Borough of Frankford which later became part of the City of Philadelphia, and the other tract is in the name of the City of Philadelphia, which was transferred to the School District under the Act of May 18, 1911, P.L. 309.

If we prepare an ordinance with the City Solicitor would you consider introducing it in City Council transferring to the Board whatever title in these two pieces of ground the City might have. The title to the piece held by the Borough of Frankford goes back to August 22, 1811 and the second piece was donated by ordinance of Councils approved April 3, 1894. This ground was used for public school purposes from 1874 to 1929.

The purpose of this request is to clear title so that the Title Company will issue a policy to the prospective purchaser after the public sale.

I would be very glad to discuss this with you at your convenience.

ABA:ACM.

Sincerely,

(signed) ADD B. ANDERSON.

Copies to Hon. Francis F. Burch
Hon. Louis Schwartz
Hon. Clarence K. Crossan
Hon. Thomas F. Stokley
Hon. George D. Mansfield.

Philadelphia City Archives — Law Department

SCHOOL DISTRICT OF PHILADELPHIA
THE BOARD OF PUBLIC EDUCATION
PARKWAY AT TWENTY-FIRST STREET

ADD B. ANDERSON
SECRETARY AND BUSINESS MANAGER

March 15, 1943.

Mr. George B. McCracken,
Conveyancer,
Office of City Solicitor,
City Hall Annex,
Philadelphia, Penna.

Dear Mr. McCracken:

With reference to your conversation with George Welsh concerning the title to the Wilmot School property, southwest corner of Meadow and Mulberry Streets, 23rd Ward, I am enclosing a copy of a letter which was sent to the Hon. John A. Mawhinney, former Councilman, and a similar letter was sent to Councilman Schwartz and Councilman Stokley, and a copy of your letter to Mr. Soken dated December 9, 1941.

The School District has an offer of $2,500 for this property but cannot effect a sale because the Title Company will not issue title insurance until the question of ownership is determined. Will you advise me how the city and school officials can arrange to sell this property.

Sincerely yours,

Add B Anderson

GAW/EAS

Philadelphia City Archives — Law Department

March 25, 1943.

Mr. Add B. Anderson, - 2 - 3-25-43

Mr. Add B. Anderson,
Secretary and Business Manager,
School District of Philadelphia,
Philadelphia, Pa.

IN RE: Proposed Wilmot School Sale.

Dear Mr. Anderson:

Your letter of March 15th on the above subject, was received. The City acquired title to this property and the property on the opposite side of Meadow Street under the Consolidation Act of 1854, and the title to so much as was used for the Wilmot School passed to the School District from the City under the terms of the School Code. The City then turned the remaining (adjoining) ground over to the School District by Ordinance of April 3, 1894, and there it has remained.

I want to call your attention to Section 603 of the School Code (Page 347, Acts of 1911), which provides that:

> "No property ... shall be considered as abandoned for school purposes, until the board of school directors of such districts shall pass, by a vote of the majority of the members of the board, a resolution declaring it to be the intention of such district to vacate and abandon the same, whereupon all right, title and interest of such district in such premises shall be fully terminated."

I think before Mr. Soken left to join the Army he told me that no such Resolution was ever passed by the School District, and that the property was never legally abandoned.

I should also call your attention to the Restriction in the deed to the Borough of Frankford, dated August 22, 1811. The said conveyance restricts the use of said land to that of a cemetery, and I would suggest that this matter be taken up with the title insurance Company. I presume the title company will remove this Restriction from its certificate; but it might be well to make sure before entering into an agreement to sell the property, clear.

Therefore, for your convenience, I have prepared and enclose herewith a form of ordinance which may be sent by you to the Mayor for introduction and consideration in City Council.

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Philadelphia City Archives — Law Department

SCHOOL DISTRICT OF PHILADELPHIA
THE BOARD OF PUBLIC EDUCATION
PARKWAY AT TWENTY-FIRST STREET

ADD B. ANDERSON
SECRETARY AND BUSINESS MANAGER

April 26, 1943.

Mr. George B. McCracken,
Conveyancer,
Department of Law,
City Hall Annex,
Philadelphia, Penna.

Dear Mr. McCracken:

Thank you for your letter of March 25 enclosing an Ordinance which proposes that the City give to the School District a quit-claim deed for a portion of the property located at the southwest corner of Meadow and Mulberry Streets.

I have requested the Commonwealth Title Company to determine whether title insurance will be furnished in the event this property is sold.

Thank you for the attention you have given this matter.

Very truly yours,

add B Anderson

GAW/EAS

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

PROPOSE II

Re, Wilmot school sale

Mr. Add B. Anderson,
Secretary and Business Manager
School District of Philadelphia.

Dear Mr Anderson:

title to

Your letter of March 15, on the above subject, was received. The City acquired this property and the property on the opposite side of Meadow street under the Consolidation Act of 1854, and the title to so much as was used for the Wilmot School passed to the School District under the terms of the School Code. The City then turned the remaining (adjoining) ground over to the School District by Ordinance of April 3, 1894, and there it has remained.

from the City

I want to call your attention to Section 603 of the School Code (Page 347 Acts of 1911) which provides that "No property.... ....shall be considered as abandoned for school purposes, until the board of school directors of such districts shall pass, by a vote of the majority of the members of the board, a resolution declaring it to be the intention of such district to vacate and abandon the same, whereupon all right, title and interest of such district in such premises shall be fully terminated."

this restriction

I also should call your attention to the Restriction created in the Deed to the Borough of Frankford dated Aug. 22, 1811. The said conveyance restricts the use of said land to that of a cemetery, and I would suggest that this matter be taken up with the title insurance company. I presume the title company will remove from its certificate; but it might be well to make sure before entering into an agreement to sell the property, clear,

I think Mr Soken told me before he left to join the Army that no such Resolution was ever passed by the School District, and the property was never legally abandoned.

Therefore, for your convenience, I have prepared and enclose herewith, a form of ordinance ~~(in quadruplicate)~~ which may be sent to the Mayor for consideration, and interdiction in City Councils.

Very truly yours,

George B. McCracken
Conveyancer.

I also sent you herewith a print of the plan showing the property

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

for a nominal consideration of one dollar

AN ORDINANCE

South

Authorizing the Mayor to execute and deliver to the School District of Philadelphia, a quit-claim deed, without covenant or warranty, for all right, title and interest of the Cityof, in and to a certain lot of ground situate at the ~~North~~westerly corner of Mulberry and Meadow streets, in the Twenty-third Ward of the City of Philadelphia, and directing the City Solicitor to prepare the necessary quit-claim deed.

South

WHEREAS the City of Philadelphia became the owner of a certain lot or piece of ground situate at the ~~North~~westerly corner of Mulberry and Meadow streets in the Twenty-third ward, ~~of the City of Philade~~ inter alia, by virtue of the Consolidation Act of 1854, and

WHEREAS the Wilmot ~~ah~~ Public School was erected on the western end of the said lot in the year 1874, and

the provisions of the

WHEREAS under Act of Assembly approved May 18, 1911, known as the "School Code" title to so much of the said lot as was used for School purposes, together with the school building thereon erected, passed to the School District of Philadelphia, and

WHEREAS by an Ordinance of ~~City~~ Council approved ~~May 18, 1911~~ April 3, 1894, the balance of said lot contiguous to the school building, was transferred tomthe said School District, and

WHEREAS, said school building has become obsolete, and has not been used for some years; but has never been formally abandoned by the School District, and it is now the desire ~~the said~~ of the said School District to sell and dispose of the same, and

WHEREAS, in order to perfect the legal title thereto in the said School District of Philadelphia, it is necessary that the City quit-claim to the School District any title it might have ~~xxxxxxxxxx~~ therein, Therefore:

SECTION 1: The Council of the City of Philadelphia ordains, that the Mayor be and he is hereby authorized to execute and deliver to the School District of Philadelphia, ~~without~~ for a nominal consideration of One dollar, a quit-claim deed, without covenant or warranty, for all the right, title and interest of the City of, in and to All That Certain Lot or Piece of ground, with the buildings and improvements thereon erected, situate in the twenty third ward ~~of the City of Philadelphia~~ and described as follows: BEGINNING at the South ~~North~~westerly corner of Mulberry and Meadow streets; thence extending Northwestwardly along the Southwesterly side of Meadow street, 189' 10 1/8" to a point; thence extending Southwestwardly on a line at right angles to the said Meadow street 93'6" to a point in the middle of Tanner's Run; thence extending along the middle of Tanner's Run, Southeastwardly, 82' 7 1/4" to a bend in said Run; thence further Southeastward, still along the middle of said Run, 42' 9 7/8" to another point of bend in said Run; and thence further Southeastwardly, along the middle of said Run, 62' 4 1/8" to a point on the Northwestwardly side of Mulberry street, and thence Northeastwardly along the same 46' 2 1/2" to the place of beginning.

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

AN ORDINANCE

Authorizing the Mayor to execute and deliver to the School District of Philadelphia for a nominal consideration of One dollar, a quit-claim deed, without covenant or warranty, for all right, title and interest of the City of Philadelphia of, in and to a certain lot of ground situate at the Southwesterly corner of Mulberry and Meadow Streets, in the Twenty-third Ward of the City of Philadelphia, and directing the City Solicitor to prepare the necessary quit-claim deed.

WHEREAS, the City of Philadelphia became the owner of a certain lot or piece of ground situate at the Southwesterly corner of Mulberry and Meadow Streets in the Twenty-third Ward, inter alia, by virtue of the Consolidation Act of 1854; and

WHEREAS, the Wilmot Public School was erected on the western end of the said lot in the year 1874; and

WHEREAS, by an Ordinance of Council, approved April 3, 1894, the balance of said lot contiguous to the school building, was transferred to the said School District; and

WHEREAS, under the provisions of the Act of Assembly approved May 18, 1911, known as the "School Code" title to so much of the said lot as was used for School purposes, together with the School buildings thereon erected, passed to the School District of Philadelphia; and

WHEREAS, said school building has become obsolete, and has not been used for some years; but has never been formally abandoned by the School District, and it is now the desire of the said School District to sell and dispose of the same; and

WHEREAS, in order to perfect the legal title thereto in the said School District of Philadelphia, it is necessary that the City quit-claim to the School District any title it might have therein, THEREFORE:

SECTION 1. THE COUNCIL OF THE CITY OF PHILADELPHIA ORDAINS, That the Mayor be, and he is hereby authorized to execute and deliver to the School District of Philadelphia, for a nominal consideration of One dollar, a quit-claim deed, without covenant or warranty, for

- 1 -

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department

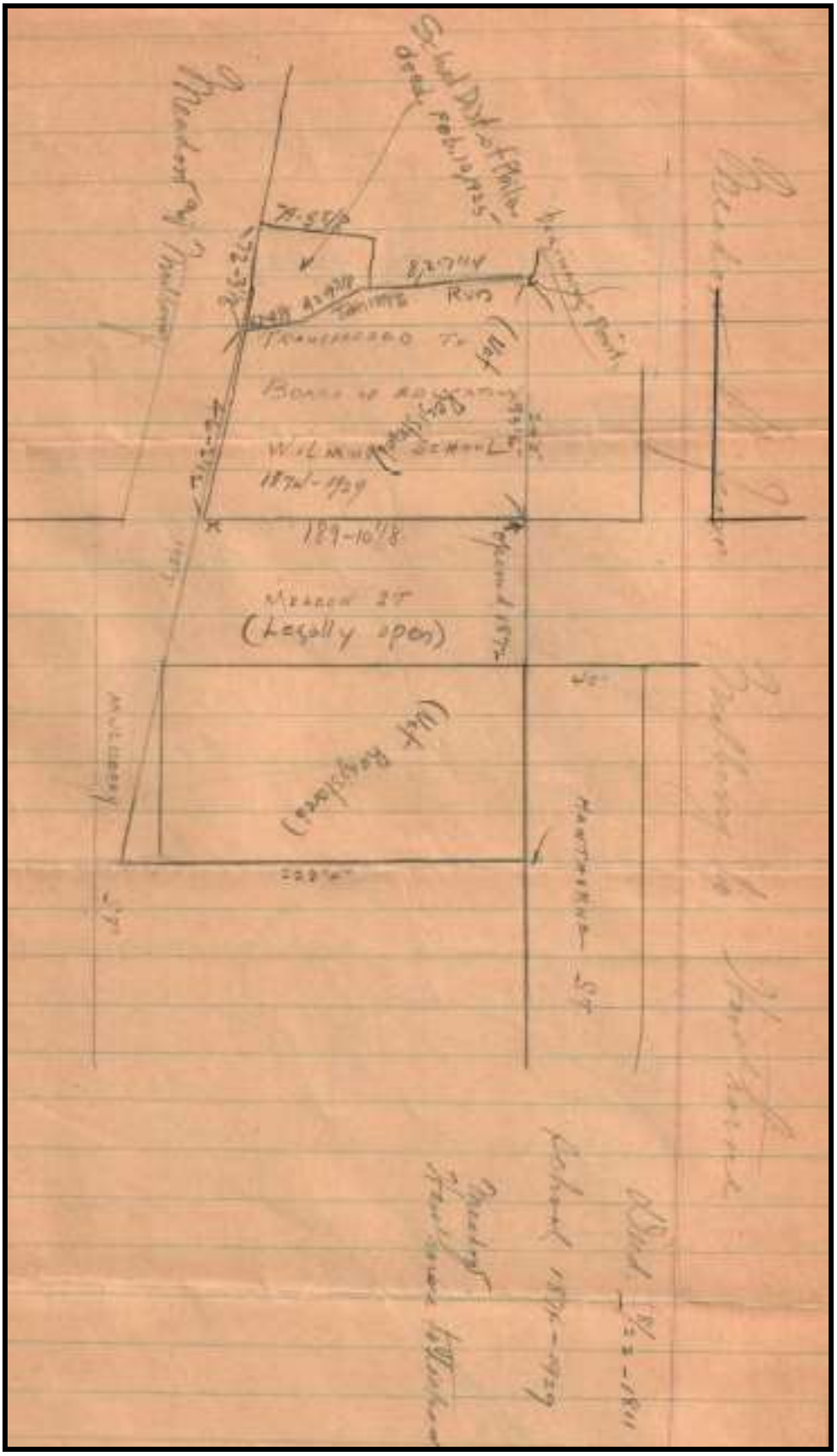
all the right, title and interest of the City of, in and to ALL THAT CERTAIN Lot or Piece of ground, with the buildings and improvements thereon erected, SITUATE in the Twenty-third Ward of the City of Philadelphia and described as follows: BEGINNING at the Southwesterly corner of Mulberry and Meadow Streets; thence extending Northwestwardly along the Southwesterly side of Meadow Street 189' 10-1/8" to a point; thence extending Southwestwardly on a line at right angles to the said Meadow Street 93' 6" to a point in the middle of Tanner's Run; thence extending along the middle of Tanner's Run, Southeastwardly 82' 7¼" to a bend in said Run; thence further Southeastward still along the middle of said Run, 42' 9-7/8" to another point of bend in said Run; and thence further Southeastwardly along the middle of said Run 62' 4-1/8" to a point on the Northwestwardly side of Mulberry Street, and thence Northeastwardly along the same 46' 2-1/2" to the place of beginning.

SECTION 2. The City Solicitor is hereby directed to prepare the necessary quit-claim deed.

.....

8. BIBLIOGRAPHY

Philadelphia City Archives — Law Department



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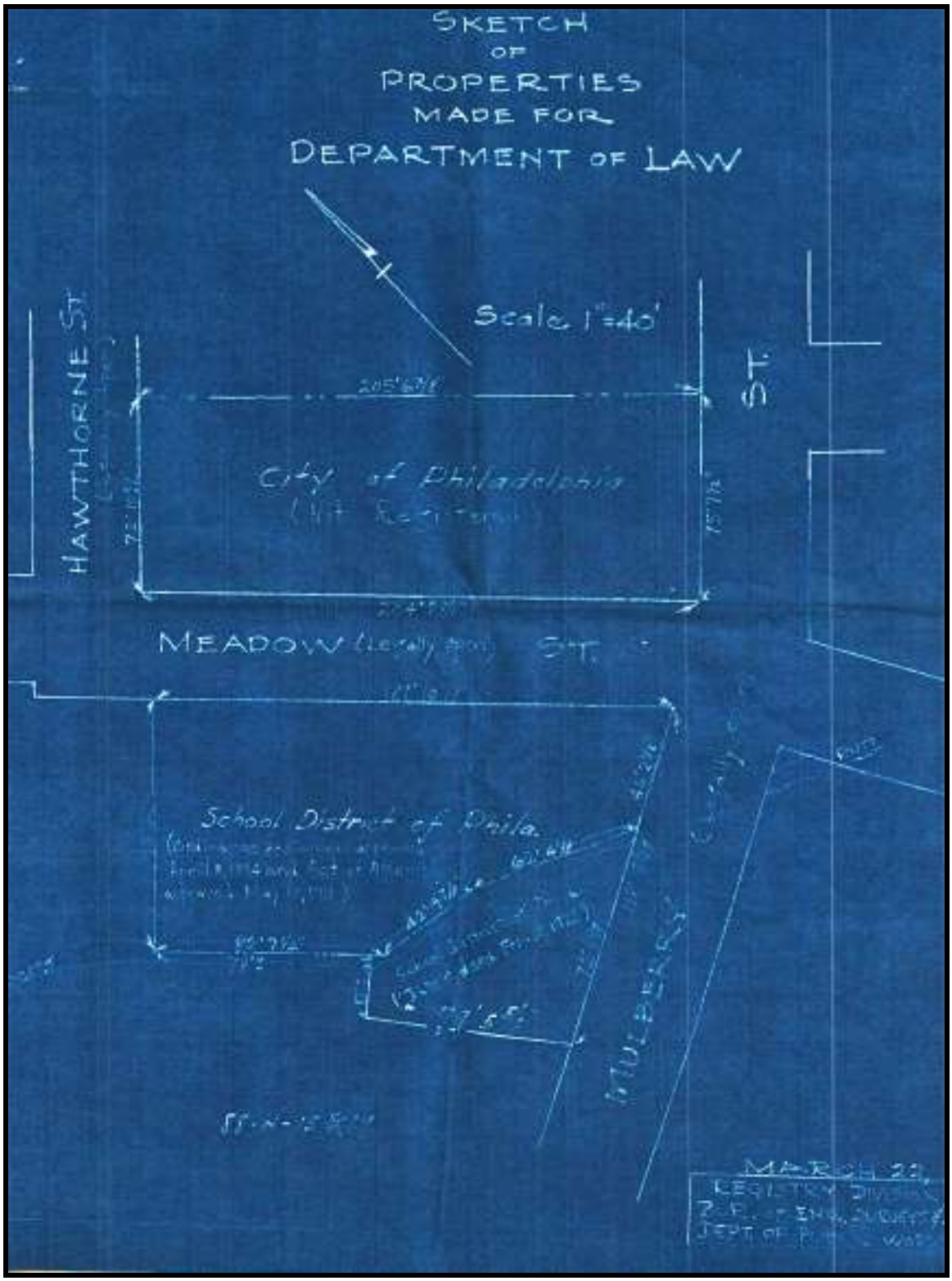

8. BIBLIOGRAPHY

David Wilmot Public School
Built 1874 / Addition 1908
1736 Meadow Street

Research by Joseph J. Menkevich

Deed Abstract

Parcel No. 88N15—150 23rd Ward Philadelphia County, Penna.

Year	Grantor	Grantee	Deed Number
1811	Nathan Harper	Burgesses of Frankford	iC.19.526
1840	Burgesses of Frankford	Trustees of the African School	Lease
1854	Burgesses of Frankford	School District of Philadelphia	Act of Consolidation
1894	City of Philadelphia	School District of Philadelphia	Ordinance
1911	City of Philadelphia	City of Philadelphia	Ordinance
1925	James A. Carey, High Sheriff	George W. Martin, Jr.	JMH.2309.545
1925	George W. Martin, Jr.	School District of Philadelphia	JMH.2309.545
1944	City of Philadelphia	School District of Philadelphia	CJP.853.401
1944	School Dist. of Phila.	John M. Marquess Lodge No.1017	CJP.853.561
1957	John M. Marquess	2nd Baptist Church of Frankford	CAB.767.589

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Note: In 1977, Henry Williams and Robert Ulle wrote: ***FRANKFORD, PHILADELPHIA A 19th Century Urban Black Community***.

[See: Attached Addendum].

In 2015, I found it rather difficult to obtain a copy, however I did find and purchase a copy. The essay contained no footnotes or citations to lead one back to the source materials they used in the publication.

I researched this essay extensively and found it to be extremely accurate. I noticed that Williams & Ulle relied heavily on Census Records. I also recognized that much of their source materials came from the published papers of the Historical Society of Frankford, which I had also read over the last several years.

It was integral in inspiring this nomination. I am including a copy in this nomination, as I believe that research is intended be shared, so that others may be inspired and perhaps, they too might add their own research to the world body of knowledge.

J.M.

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FRANKFORD, PHILADELPHIA
A 19th Century Urban Black Community

By Henry Williams and Robert Ulle

IN THE last two decades, American historians interested in Black history have focused increasingly on both the slave and free Black communities. These scholars have sought to explain how, in the face of white hostility and, at times because of it, Blacks have managed to create a viable setting for themselves and their children. By examining the web of social relationships and cultural traditions that provides the fiber of the Black community, contemporary studies have attempted to show how the community has been shaped by the "damage" inflicted upon it by white society and by the "achievement" of Blacks themselves. In essence, this study seeks to discover the relationships that make the individual Black community a functioning whole, more than just a random collection of individuals living close to one another.

Frankford, a small enclave of northeastern Philadelphia, provides an appropriate setting for the study of an urban Black community during its critical years of initial growth. Blacks began to settle in the area in the mid-eighteenth century, but not until some six decades later was the Black population large enough to permit the beginnings of a social community. By the end of the nineteenth century, the individual Black residents of the locale, while functioning in a white world of indifference and occasional hostility, had fashioned an internally coherent community around the institutions of school, church, and family.

Frankford's history as a semi-autonomous political unit was short. Although settled as early as 1682, the "village" of Frankford remained a non-self-governing part of Philadelphia County until 1800, when the borough of Frankford was created. It remained such until 1854, when it was incorporated into the City of Philadelphia as part of the Twenty-third Ward.

*The two authors wish to thank Dr. Theodore Hershberg, Director of the Philadelphia Social History Project, University of Pennsylvania, for his assistance in the preparation of this essay. Some of the data used are from the Project. The PSHP is funded by the Center for Studies in Metropolitan Problems of the National Institute of Mental Health, the National Endowment for the Humanities, and the National Science Foundation. Mr. Williams and Mr. Ulle also wish to thank Rae Alexander-Minter and Dr. Peggy Reeves Sanday for giving them permission to use the data they collected for the Frankford Bicentennial Project.

Robert Ulle is a Ph.D. candidate in history at the University of Pennsylvania. He is a research associate of the Philadelphia Social History Project, a project which is analyzing census data from 1837 to 1880, and is also employed by the Germantown Mennonite Corporation. He has published articles on both Mennonites and Blacks in Pennsylvania. Henry Williams is a research associate of the Social History Project. His senior thesis at Princeton University on the Black response to American Marxism in the 1920's has been published. The authors were employed by the Frankford Bicentennial Project, 1975-76.

Frankford's relatively short period as an identifiable political unit must be contrasted with its more conspicuous role as a cog in the commercial and industrial operations of the Philadelphia region. Until the second quarter of the nineteenth century, farming dominated the area's economy, but, by mid-century, cotton and woolen mills, dyeing plants, brickmaking firms, and umbrella-manufacturing concerns had appeared, significantly altering the economic character of the borough. In 1850, over eight hundred workers, about one-seventh of the population of Frankford, were engaged in manufacturing. Thirty years later, over thirty-two hundred men and women held industrial jobs, about one-fifth of the area's population. Measured in these terms, the development of Frankford's manufacturing sector approximated that of Philadelphia County.

The industrial growth of the region was paralleled by a concomitant population expansion. In 1810, the first year its residents were enumerated separately from surrounding Oxford Township, only 1,233 people lived in the locale. By 1880, almost sixteen thousand individuals resided there. As significant, the social character of the area also changed. At the top levels of society, a new group of industrial entrepreneurs began to challenge the old landed elite for political and social power. At the lower rungs, an emerging class of factory operatives began to make life more and more unpleasant for civil authorities, who were forced to cope with increasing public drunkenness and periodic "riotous assemblages of young men."

As the nineteenth century progressed, however, Frankford's ethnic make-up remained remarkably constant. The inhabitants of English, German, Scotch-Irish, and Irish descent who resided in the area in the early part of the century maintained the proportion of each group in the population. In 1850, the first year for which we have reliable census figures for ethnicity, over two-thirds of

the area's inhabitants were native-born whites. Three decades later, the proportion had increased to slightly over seventy per cent. The Frankford Black community of the nineteenth century thus developed in an area which was progressing from an almost typical rural village to a bustling urban-industrial town, while, at the same time, retaining an ethnocultural mix heavily dominated by native-white Americans.

II

The Black presence in Frankford, although never large, was not insignificant either. In 1810, the number of Blacks first exceeded one hundred, steadily increasing to almost eight hundred by 1880. Whites in Frankford, however, were experiencing an even greater demographic expansion, and the proportion of the Black population to the whole declined from almost nine per cent in 1810 to slightly over five per cent in 1880.

The social and cultural nature of this small Black community is revealed to some extent by the characteristics of its household heads. Household heads and their families moved from place to place, much as their white counterparts in numerous other nineteenth-century American towns and cities. Blacks, like whites, were constantly on the move, rarely staying in one place long enough to be enumerated in two successive ten-year censuses. In the first eight decades of the nineteenth century, no more than forty-five per cent of Black male household heads stayed in Frankford long enough to appear in two successive census reports, and in two decades only thirty per cent stayed the necessary length of time.

The geographic origins of the household heads, both male and female, of Black Frankford provide further evidence that the community was not insulated from the outside world. Between 1850 and 1880, the only years for which reliable data exist, the proportion born in northern states other than Pennsylvania remained small but constant in each of the census years, never exceeding ten per cent. The proportions born in Pennsylvania and in the South, however, showed greater change. Between 1850 and 1870, the percentage of household heads born in Pennsylvania increased from about thirty-six per cent to fifty-seven per cent; the proportion which was southern-born conversely declined. With emancipation, though, the freedmen of the South began to drift north and, by 1880, Black Frankford was once again dominated by southern-born household heads.

Most northern-born Black male heads had wives from the same regions as did most southern-born male heads. This was true in the period of years between 1850 and 1880. A sizable group of southern-born men, like Elias Carey, did find wives in Frankford, however. Carey was born a slave in Fredericksburg, Virginia, in 1837, escaped to the North in 1862, and joined with a regiment of Black troops, predominantly from Frankford. After the war, he returned to Frankford and married a local girl, Sarah Anne Jeffers.

The economic status of the Black residents of Frankford was much like that of Blacks elsewhere in the North. Blacks found themselves dependent upon white employers, restricted to occupations in the service and unskilled sectors of the local economy, and denied access to better-paying jobs in the skilled trades and in manufacturing. The slave system, which existed in Frankford during the eighteenth century, gradually disappeared between 1780 and 1810, but even after this time, Blacks were limited to the same kinds of jobs in personal service and menial labor. This general situation continued through 1880. Indeed, at each census year from 1850 to 1880, over seventy per cent of the Black households were headed by an individual engaged in unskilled work.*

Entrance into more lucrative manufacturing jobs occurred only in the brickmaking industry. In 1860, of sixty-nine households, three household heads were brickmakers; in 1870, of 101 households, the number was thirteen; by 1880, of 197 households, seventeen Black household heads worked in the brickyards.

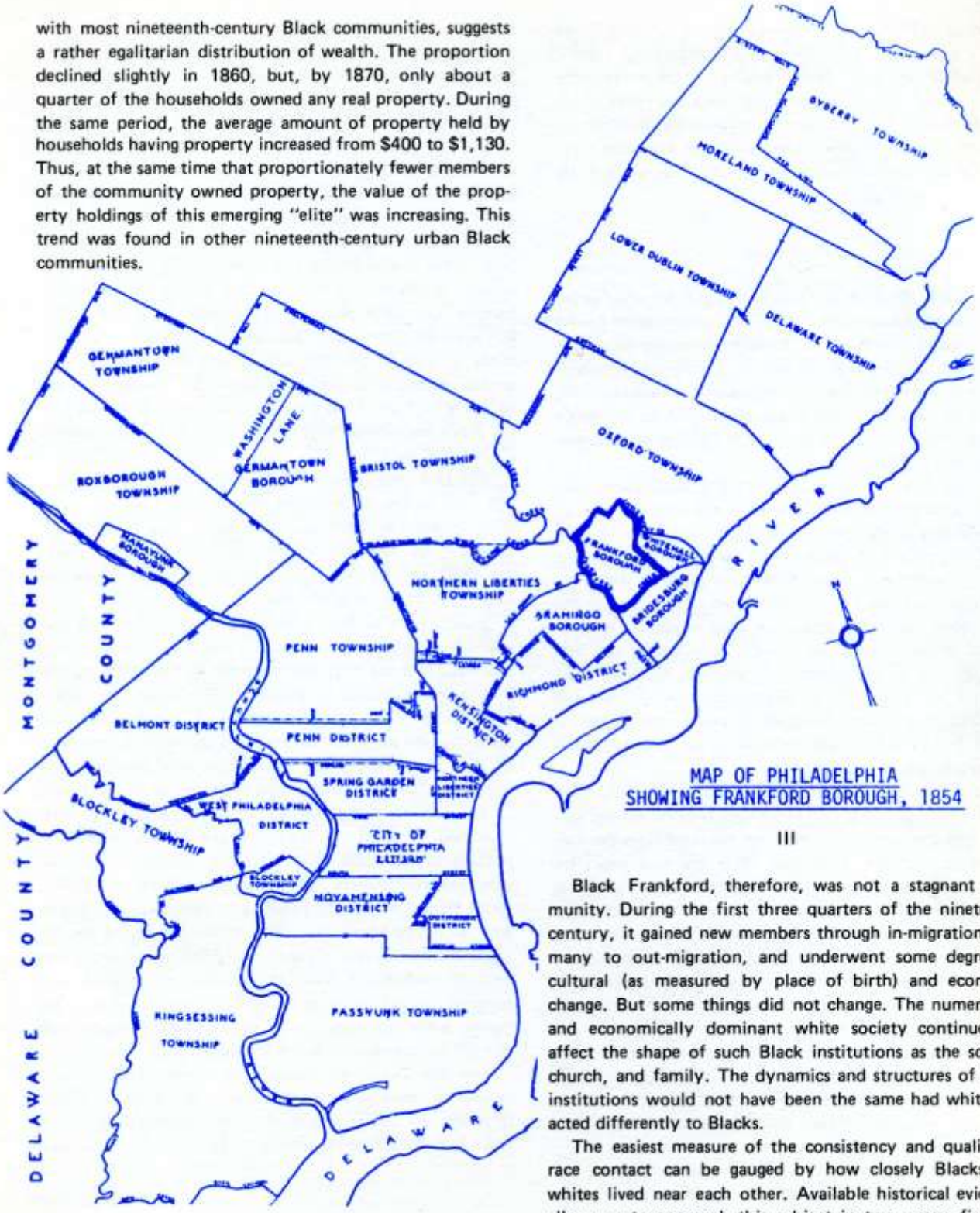
Involvement of Blacks in other skilled labor was also gradual. A local historian, R. C. Allen, claims that "James Horrocks was the first manufacturer in Frankford to employ colored persons to perform skilled labor." Horrocks, a co-owner of a dyeworks, employed four Blacks in his establishment sometime before 1850. By 1850, 4.5 per cent of all independent Black households were headed by an artisan; in 1880, the proportion increased to 15.7 per cent.

The development of a Black proprietary and professional class had to await the marked post-Civil War increase in population. In 1850, the population census includes no storekeepers, barbers, or professionals amongst Frankford's Black household heads; the 1860 census includes four such individuals; the 1870 census has seven; and the 1880 census reports sixteen. By 1880, some seven per cent of Frankford's Black households were headed by a member of the professional and proprietary class. This figure, while not large, represents a sizable increase over the 1850 proportion of less than two per cent.

The distribution of wealth in the community changed somewhat more dramatically than did the occupational structure. In 1850, almost half the households of Black Frankford possessed real property, which when contrasted

*In each census year a proportion of household heads did not give an occupation; thus the occupational percentages in the text will not add up to 100 per cent for each census year.

with most nineteenth-century Black communities, suggests a rather egalitarian distribution of wealth. The proportion declined slightly in 1860, but, by 1870, only about a quarter of the households owned any real property. During the same period, the average amount of property held by households having property increased from $400 to $1,130. Thus, at the same time that proportionately fewer members of the community owned property, the value of the property holdings of this emerging "elite" was increasing. This trend was found in other nineteenth-century urban Black communities.



MAP OF PHILADELPHIA
SHOWING FRANKFORD BOROUGH, 1854

Philadelphia Department of Records

III

Black Frankford, therefore, was not a stagnant community. During the first three quarters of the nineteenth century, it gained new members through in-migration, lost many to out-migration, and underwent some degree of cultural (as measured by place of birth) and economic change. But some things did not change. The numerically and economically dominant white society continued to affect the shape of such Black institutions as the school, church, and family. The dynamics and structures of those institutions would not have been the same had whites reacted differently to Blacks.

The easiest measure of the consistency and quality of race contact can be gauged by how closely Blacks and whites lived near each other. Available historical evidence allows us to approach this subject in two ways: first, by measuring the extent to which Blacks lived either in white households or in independent Black households and,

secondly, by determining the extent to which Blacks in independent households lived closer to one another than they did to whites. Although we feel that residential segregation has many pernicious effects on the group, in some respects the more isolated the group is from the larger society, the easier it is for that group to develop its own identity, its own sense of community, and the greater its need to establish its own social institutions and organizations.

The proportion of the Black population living in independent Black households steadily advanced between 1790 and 1880. By 1810, a majority of Blacks were living independent of whites, and after 1840 over ninety per cent lived apart from white households. Household separation was thus achieved early in the nineteenth century and was maintained at a consistently high rate throughout the rest of the century.

The separation of households was accompanied by the creation of distinct neighborhoods. The physical boundaries of Frankford's Black community were established early and maintained through 1880. Between 1800 and 1880, the community was confined to the northeast corner of Frankford and was bounded by Foulkrod Street to the north, Oxford (now Kinsey) Street to the west, Tackawanna Street to the south, and by Paul Street to the east. Within this generalized location, Blacks tended to remain on the same streets for the duration of the period studied. R. C. Allen records that Blacks in the post-1780 era first settled on Foulkrod Street and Bowser Lane. Maps of neighborhood residential patterns in 1860, 1870, and 1880, compiled from information found in the Philadelphia City directories and federal manuscript census schedules, confirm the essentially stable location of the Black community (see the maps). In 1860, the Black community remained situated on Foulkrod Street and Bowser Lane and had expanded to the lower portion of Meadow Street. By 1880, the increase in population forced an expansion along Willow and Tackawanna streets, but the community continued to be centered on Bowser, Meadow, and Foulkrod streets. In both 1850 and 1880, over seventy-five per cent of all Blacks in Frankford lived within this restricted area. In essence, this enclave formed the core of Black Frankford during our period of study and still does today.

Alongside the tendency of Blacks and whites to live in separate general locations was the tendency for individuals within the two groups not to live next door to members of the other group. This is not to say that Blacks and whites did not live in some proximity to one another. It is to suggest, however, given the small size of the Black community, that Blacks and whites attempted a rough sort of separation.

A good way to measure residential segregation is to discover the extent to which Blacks lived on all-Black or nearly all-Black blocks. Between 1860 and 1880, it is clear that Blacks and whites did not live next to one another, though they might live on opposite sides of the street. As late as 1880, about two-thirds of the blocks on which Blacks lived (later referred to as "Black blocks") contained over eighty per cent Black dwellings. Twenty years earlier, the figure was over ninety per cent.

IV

Physical separation was accompanied by political and civil impotence. Pennsylvania Blacks were disfranchised between 1838 and 1870 and, as far as we can tell, no Frankford Blacks were elected to the borough council before 1838 or selected to represent the Twenty-third Ward in the Philadelphia city councils between 1870 and 1880. With no political representation, Blacks were essentially at the mercy of their white neighbors.

The white civic and political hierarchy exhibited an ambivalent attitude towards the Black citizens. Not openly hostile to Blacks, members of the political elite preferred to remain largely indifferent to their Black neighbors. The aloofness appeared to diminish during the 1870's when the Black population increased drastically, but it definitely seemed to characterize white attitudes towards Blacks in the period before 1860. In the Frankford borough council minutes from 1839 to 1854, the only years for which such records remain, Blacks received only sporadic attention from local civic authorities.

The references in the council minutes that do pertain to Blacks or Black affairs reflect the ambivalence of the political leaders to the Black population. Government officials, on occasion, did make decisions favorable to Frankford Blacks. In October 1839, the borough council received "from sundry persons Inhabitants of the Borough of Frankford" a petition requesting some land for the establishment of a school for Black children. The council accepted the document and leased part of the Public Burial Ground to the trustees of the African Colored School, mostly Quakers, for the purpose of erecting a schoolhouse. Ten years later, the council minutes record the complaints of the "colored people" concerning a dead horse that "had been buried too superficially in a lot beyond the Public Burial Ground." The council found the protests to be justified and "ordered that the person who buried the horse should be notified to bury it over with an additional depth of earth amounting to at least two feet."

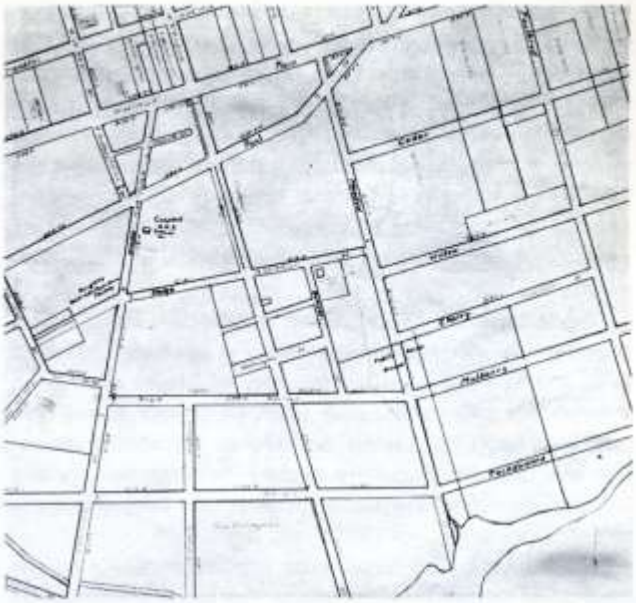
The relationship between the council and the Black community, however, was not always so positive. In June 1849, the council Committee on Vice, Immorality, and Nuisances, while surveying general environmental conditions in the borough, determined that the property surrounding the homes of three Black residents on Oxford Street was in need of immediate repair. The committee found that the "sidewalk was too low" and "that a deep

pool of stagnant water" had collected in the street which was "not only dangerous to travelling, but extremely offensive." In addition, the committee reported that "the gutter between John Pride and Jacob Fry's Stable yard" was "in a very bad condition" and ordered the gutter repaired "within forty-eight hours." Significantly, the denunciations of the conditions of the property were more rigorous than those directed at white offenders and the time limit given for repairs was repeated in only one other instance. The next committee report complained about a cellar with a "large body of water" in the home of a Black woman and ordered the removal of the water "as soon as possible." This second demand was less hostile than that directed in the first case, but no less firm.

The attitude of the council towards the African Methodist Episcopal Church reflected an even less sympathetic posture towards the Black community. Founded in 1817 and located in a permanent structure on Oxford Street in 1848, the church constituted the primary social and religious institution of the Black community, at least until the 1870's. The attempts of the council to take certain legal actions against the church and its members thus must be regarded as a serious affront to Frankford Blacks. In May 1850, the borough council passed an ordinance making it " unlawful for persons to obstruct the footways or corners of any of the streets, lanes or alleys. . .by standing together or in any other manner preventing the citizens to pass peacefully, and unmolested over said footways. . ." The second section of the ordinance had special relevance to the Black community in stating that it was the responsibility of the High Constable to enforce the anti-loitering law "in particular so far as it may be applicable to that portion of Oxford Street in the immediate vicinity of the African Church. . ." Less than three years later, the borough council decided to allow Levi Foulkrod to bring suit against the church for its failure to pave the sidewalk area "in front of the Lot. . .in possession" of the church. The result of the suit was not given.

The indifference of the political elite towards the Black community was shared by the local press. Although the *Frankford Herald* increased its coverage of area Blacks in the 1870's, the newspaper generally tended to neglect the Black community in its reporting. As the borough council members, the local publishers seemed neither openly hostile nor sympathetic to the Black residents of the region. In 1852, the paper reported "a mean and contemptible trick. . .practiced on a poor woman. . .by some colored people in 'Niggertown.'" In 1854, however, the newspaper offered a sympathetic account of the death of a Black man's baby. In 1874, the *Herald* gave fairly extensive coverage to the opening of the all-Black Wilmot Public School and the dedication of a new Black Masonic Hall in Frankford.

As one might surmise, the social contacts between



Frankford, area of Black residence

Blacks and whites were quite limited. The interplay that did take place was probably characterized by as much separation as possible. Blacks frequented the same shops as whites, but were tolerated only as they acted out the stereotypes white men created for them. During the Civil War, Frankford boys of both races organized separate quasi-military companies and played at being soldiers. One white resident later recalled that in his youth he had participated in a skirmish against the company of Black youths, when "we had a terrific battle, in which oyster shells were used for ammunition." A white Presbyterian minister described a more serious incident resulting from the social separation of the two races. In 1863, an elderly Black minister of the A.M.E. Church was returning home to Frankford on one of the city's streetcars. Because he was Black, the minister was forced to stand on the outside platform of the car. To his misfortune, the streetcar collided with a horse-drawn wagon and the minister suffered mortal injuries.

V

While the political and civic "elite" frequently either ignored or mistreated Blacks residing in their midst, the relations between other members of the white and Black community were characterized by constant daily contact that often produced cordial, if not egalitarian, personal, economic, and institutional associations. It is thus not surprising that the social institutions of school, family, and church that formed the backbone of Black Frankford served both to divide and to unite whites and Blacks. Indeed the social ambiguities of Black-white relations

were reflected in the very institutions that served the Black inhabitants in this northeastern section of Philadelphia.

The school system in the borough constituted the only institution in which Blacks and whites interacted with some frequency and with some degree of equality. To be sure, integration did not occur at the students' level. Between 1837 and 1880, and probably even before this period, Black pupils attended only segregated schools. Rather, racial interaction existed at the administrative level where Blacks and whites worked together to provide the children with an education. Because the school system was the only formal institution that induced cooperation between the white and Black communities for any extended length of time, it merits careful analysis.

In 1837 local Hicksite Quakers initiated attempts to establish a formal but separate school for Blacks. In June of that year, the Friends created a committee "to consider and if practicable report a plan for the organization and support of a school for the colored children of the vicinity." The committee later reported success in their venture and declared, in January 1838, that they had set up a school "in the colored meeting house. . .with about thirty scholars," all of whom were Black.

The Black school met in the A.M.E. Church for some two years but, in 1840, the borough of Frankford leased part of the public burial ground to the trustees of the school for the purpose of erecting a permanent schoolhouse. The structure was quickly built and, by 1841, Jacob Buzby was already instructing a group of Black pupils. In 1842, the borough established a public school for white grammar and primary school children, but excluded Blacks. Nevertheless, public authorities were unwilling to end efforts to educate Blacks and they provided public funds for the Quaker school. The African Colored School continued under private direction with partial public financing until 1874, when the institution was officially incorporated into the public school system as the Wilmot Public School. Even after its inclusion into the city school network, however, it remained segregated.

Although the African Colored School was for Black children only, the institution itself provided an organizational setting in which whites and Blacks in the community could and did interact. To be sure, whites dominated the administrative structure. The Quaker committee charged with oversight of the school was completely white as was the instructional staff at the school for the entire period up to 1880. But Blacks played a significant role in the establishment of the school too. Mary Wright, a local historian, reports that the money to build the schoolhouse on Meadow Street "was collected by George Lockwood, an intelligent colored man, who went from house to house soliciting subscriptions for the purpose." Similarly, we know from census schedules that at least two of the five original trustees of the school were Black. Finally, and most important, the steadily increasing attendance at the school between 1844 and 1880 suggests that Black parents were sufficiently satisfied with the school to send their children there. This situation alone implies some degree of contact, however informal, between the Black residents of Frankford and the white administrators and teachers.

Except for the African Colored School, however, the institutional development of Black Frankford was carried out for Blacks by Blacks. In no institution is this point made so clearly as in the case of the Black church. Certainly, there was little interracial mixture in the churches of the community. Churches founded by Blacks were all-Black and churches founded by whites were essentially all-white. Evidence does exist suggesting that the Frankford Baptist Church, a white-established and white-run church, may have "welcomed" a group of Blacks in the 1860's to worship with its white congregation. However, the twenty-seven Blacks who received the invitation "decided of their own volition to find their own church."

As in other free Black communities, the Black church was the first formal institution created by Frankford Blacks. The first church in the area was the "Second Bethel" Church, an offshot of Richard Allen's "Bethel" congregation in central Philadelphia. Twenty-eight Blacks, representing about a quarter of the Black population in Frankford, organized the church in 1817 in Sarah Congo's home on Bowser Lane. From its beginnings, then, this church, later named the Campbell African Methodist Episcopal Church, occupied a significant place in the lives of Frankford Blacks.

The A.M.E. Church, which was rebuilt in 1848 and 1870, was the only all-Black church in the area until 1869. In that year, Blacks founded the Second Baptist Church; two years later, they established St. Thomas Methodist Episcopal Church; in the spring of 1877, Blacks started the Trinity A.M.E. Zion Church. Nevertheless, for the period up to 1880, Campbell A.M.E. Church was the major Black religious institution in Frankford.

The church congregation appeared to draw members from all economic and cultural groups in the community. Richard Robinson, pastor of the church in the 1860's, held $900 in real and personal property in 1860. Henderson Davis, a frequent performer at church social affairs, had $40 in personal property in 1860. In addition, from tombstones in the A.M.E. Church cemetery, we know that other members or relatives of the "economic elite" were church participants: Edward Smith, Sr., the mother of Peter Brake, the wife of Isaiah Harrison, Letitia Bowser, James C. Watson, and his wife Almintia. Unfortunately, we have little direct evidence pertaining to the membership of non-elite Blacks. We do know that Rhoda Pleasant, whose husband Jesse is listed as propertyless in 1870, was buried in the A.M.E. Church cemetery, and we suspect, given the usual social makeup of A.M.E. churches, that

many other non-propertied Blacks were also church participants. The geographic origins of some of the congregants also gave some indication of diversity. Of the eight known members of the church, six were southern-born, two were northern-born.

As in most A.M.E. churches, services were a vibrant phenomenon reflecting the usual style of Black evangelical Christianity.

> They held quarterly meetings and no one can just describe the doings. Worshipers came from the long distances and services lasted all day and part of the night. When spirits got high it was no unusual thing for them to jump, almost reaching the ceiling in their enthusiasm for religion.

So one white resident described the gathering, thus showing his own discomfort with the emotional aspect of personality. The Black church in Frankford, as elsewhere, recognized this side of its members and produced the opportunity for them to experience the emotional, intellectual, and social interaction necessary for all people.

The church building served as a general meetinghouse for the entire community. As we have already seen, between 1838 and 1840 it held the first classes of the African Colored School. It also functioned as a social meeting place, providing a "forum in which the colored youth of the town gave exhibitions of their talents by singing at concerts and declaiming." Similarly, it fulfilled the role of of a gathering place where the children of the community could meet for picnics or where adults could collect to hold a memorial meeting for a revered friend of Black Americans, Charles Sumner.

The school and church served as the principal formal institutions in the Black community. Aside from their educational and religious functions, they fulfilled the role of cementing the community by engaging its members in periodic social activities. Moreover, the Quaker teachers and Black ministers who staffed these organizations imparted social and cultural values to the children and adults with whom they came in contact. This particular function is crucial to the strength and continuity of any community and the part played by the African Colored School and the Campbell A.M.E. Church was not insignificant.

Perhaps the most vital social institution, however, was the family. Black families in Frankford gained autonomy early in the nineteenth century when a large proportion of Blacks began to break away from white households and establish independent families. In 1800 a very small percentage of Frankford's Black population lived in independent households, but by 1810 the proportion had increased to some sixty per cent, and by 1840, the figure reach over ninety per cent. This phenomenon occurred despite the continued dependence of Blacks upon whites for service jobs, positions that might have resulted in a high proportion of live-in servants. While there may have been many factors involved, such as competition for live-in positions, it is probably true also that Blacks preferred to live apart from whites.

Living separately from whites, while providing a setting for stable family life, does not, in itself, insure it. A high incidence of couple-headed and/or expanded Black families (families which include aunts, uncles, etc.) included in nineteenth-century Frankford implies stability. At each census year between 1820 and 1880, over two-thirds of all independent Black households were headed by a male and female. The percentage of female-headed households did increase over time, reaching about twenty-five per cent by 1880, but this structural form did not dominate the Black family experience. Moreover, except for 1830, over three-fourths of the Black households were either nuclear (at least one or two adults alone, or adult[s] plus children) or expanded (nuclear family plus boarders and/or relatives). Thus, in a period when Frankford experienced massive industrialization and the Black community witnessed significant population growth and population turnover, Black family structure remained essentially unchanged.

It is not easy to determine exactly what values were transmitted between generations and by which institutions. But the genealogical records of old family Bibles bear testimony to the importance of family in shaping values. Existing in a white world from which they could expect little or no assistance, the Black family focused on the survival and enrichment of Black people and developed the social institutions necessary for that purpose.

Conclusion

The Black residents of Frankford who entered the last fifth of the nineteenth century lived in a much different world from that of their predecessors a hundred years before. No longer a quiet agricultural village, Frankford, by 1880, had become a noisy, urbanized, industrialized settlement. But for Frankford Blacks, it was not only the larger social environment that had changed, it was their immediate social existence as well. In the first eighty years of the nineteenth century, the Black inhabitants had created and nourished a community. They built a viable social world for themselves replete with religious, educational, and secular institutions capable of satisfying their social and emotional needs. If Black people still had to face the realities of life in a white world, marked by constant social and economic crises, they had, at least, molded a social unit that could help them deal with their changing fortunes.

I am indebted and grateful to my fellow researcher & Co-Nominator, Rosemary Clayton.

She's writing the book on Northeast black history

TIMES NEWSPAPERS, WEDNESDAY, JULY 26, 1995 — ####

LAWRENCE M. BROWNE / TIMES PHOTO

Rosemary Clayton visits Bethany AME Church, which was a stop on the Underground Railroad for freed slaves in the 1850s.

➤Frankford resident Rosemary Clayton wants to set the record straight by chronicling the past achievements of black residents.

By Sheri Brenner
Times Staff Writer

They were barely a blip on the census records.

They never were able to establish a political foothold in the area, as other groups did.

But for centuries, proud and close-knit black families have lived in pockets of Northeast Philadelphia, contributing their skills and spirit to the area.

When Rosemary Clayton went in search of the history of blacks in the Northeast, she couldn't find much.

At the Tacony Library, in the neighborhood where she grew up, all she could read was a thin booklet covering more than 200 years of ~~black~~ life. WHITE life.

Clayton was not satisfied, and decided she would have to attempt the official chronicle herself.

In researching her yet-to-be-published book, she conducted interviews with older residents of the Northeast.

She also relied on her own memories of what it was like to grow up black in what remains a mostly white area.

A PERSONAL MISSION

"A lot of the bus drivers, when I lived in Tacony and got off the bus, their main line was, 'We didn't know any blacks lived up here,' and I said, 'Oh yes they do. They've lived here since the Indians,'" she said.

Clayton said that her happiest times were spent growing up on Wissinoming Street in Tacony.

"The kids played together. There wasn't a lot of fighting," she said. "There was a lot of closeness between the kids and the parents."

Family was important in black communities. Clayton's was no different.

"My grandmother always encouraged me. She told me to never give up trying," she said.

When Clayton moved to Keystone Street at age 9, the community was composed of mostly working-class Italian and Irish families.

After living away from the area for a few years, Clayton returned to the Northeast and now lives in Frankford.

Her research on local black history has become a very personal project.

"I'm going to focus on all of it, because no one has ever really chronicled us," Clayton said. "The historians have written us off

Please see **BLACK** / *Page* 60

We first met at the Center for Northeast Philadelphia History, an offshoot of the Historical Society of Frankford. Rosemary shared much of her research. She introduced me to the publication of Henry Williams and Robert Ulle.

Local, Black historian, Rosemary Clayton (aka Pryor), a native of Northeast Philadelphia, is actively pursuing her personal vision and mandate to document and publish a community biography that would establish the history of African-American "grass-roots" in Northeast Philadelphia. Rosemary has spent the last three (3) years on a fact-finding mission that traces settlement and plight of Black slaves from the Holmesburg, Frankford, and Tacony sections of Philadelphia. In doing this, she has discovered a rich heritage of Black achievers who gained favor with the larger white community, which helped to set the tone for the community's historic foundations. Some of them have gone on but are not forgotten.

Clayton has put countless hours and energy into putting this book together on a shoe-string; using her own limited resources. She is determined to see that the legacy of Black history from this area is set in place for generations to come and to be a spring-board that would encourage the African-Americans who are descendants of the early Black population who remain - to take a more positive and active role in their community.

If you would like to see this project become a REALITY, your sincere, financial support to get this book printed and published, would be greatly appreciated and acknowledged.

The author wishes to especially thank :

Richard "Ned" Johnson

for his innovative, spearhead effort to get the word out.

THANK YOU !!!!!!!

Rosemary P. Clayton was working on a book: ***Towards A History Of The African-American People Of Northeast Philadelphia, Tacony, Frankford & Holmesburg: 1619 – 1739***

Her book was never published, as on the 13th of June 2015, she received an unexpected call from the *Author of Nature*, who required her assistance on a more immediate project.

I dedicate this nomination to Rosemary Clayton.

I am also indebted my spiritual advisor and Frankford's Black Community liaison, Co-Nominator Leon Bradley.

A special thank you to Bob Smiley of the Frankford Gazette & his website: <http://frankfordgazette.com/> who supports several of my projects.

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NOTICE

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