

**PETITION TO THE COMMISSIONERS OF THE PHILADELPHIA HISTORICAL COMMISSION:  
PROPOSAL TO HISTORICALLY DESIGNATE THE CHURCH, SUNDAY-SCHOOL AND BURIAL  
GROUND OF SAINT DAVID'S PROTESTANT EPISCOPAL CHURCH OF MANAYUNK  
ASSURING PROTECTION BY INCLUSION ON THE PHILADELPHIA REGISTER OF HISTORIC PLACES**

The Philadelphia Historical Commission may review or consider this proposal. Property owner will receive Notice of any Hearings or Public Meetings by U.S Mail.

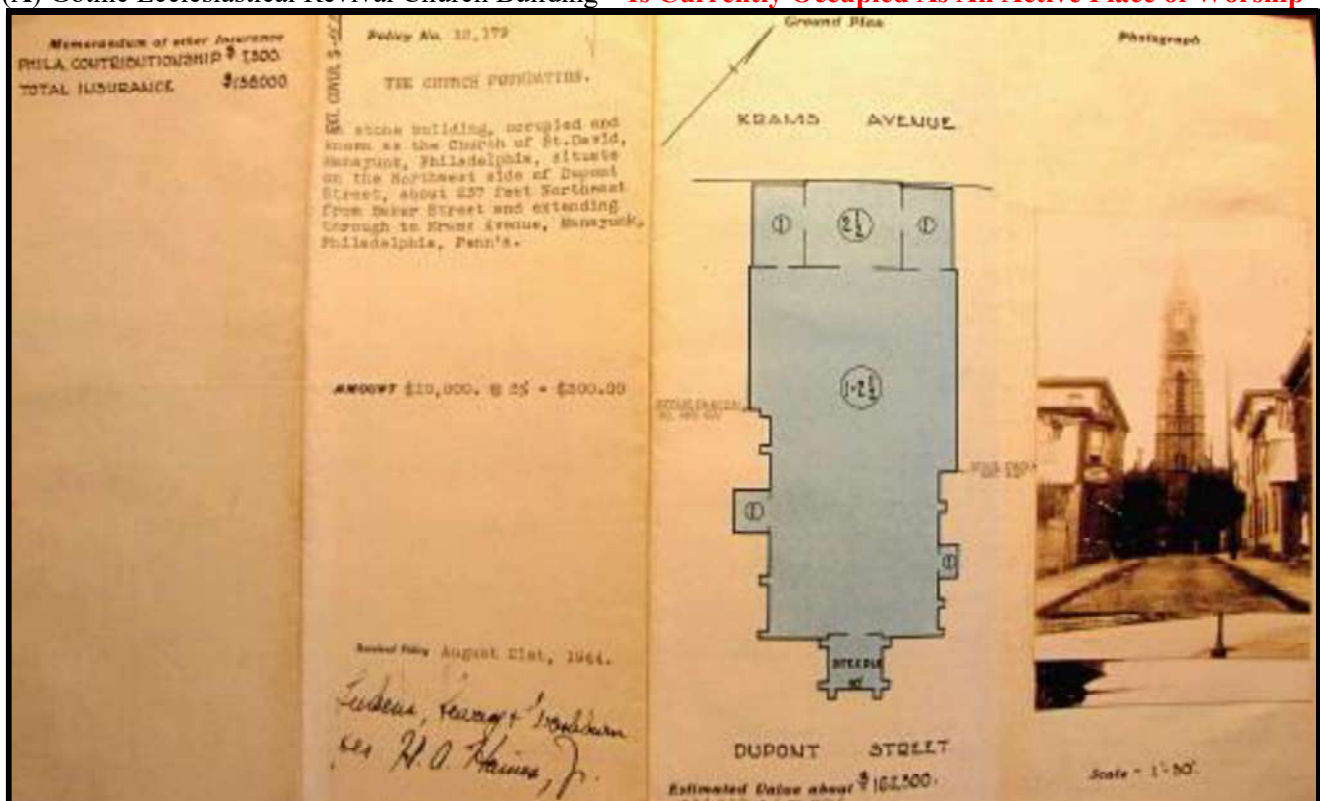
1. (A) **HISTORIC RESOURCE:** 139 KRAMS AVENUE, PHILADELPHIA PA. 19127-2010 • **PARCEL No. 092N170226**  
(B) **HISTORIC RESOURCE:** 137 KRAMS AVENUE, PHILADELPHIA PA. 19127-2010 • **PARCEL No. 092N170225**  
**TAXED AS 150 DUPONT ST • PHILADELPHIA, PA. 19127 • BRT/OPA ACCOUNT NUMBER: 775139000**

2. **NAME OF HISTORIC RESOURCE:** SAINT DAVID'S PROTESTANT EPISCOPAL CHURCH OF MANAYUNK  
**COMMON NAME:** THE CHURCH OF DAVID'S, MANAYUNK — 21<sup>ST</sup> WARD || **COUNCILMANIC DISTRICT: No. 4**

3. **TYPES OF HISTORIC RESOURCES AS DETERMINED BY THE PHILADELPHIA CODE<sup>1</sup>:** **X Building: §14-203(43)**  
**ALL HISTORICAL RESOURCES LISTED AND/OR APPROVED BY THE COMMITTEE FOR HISTORIC PRESERVATION**

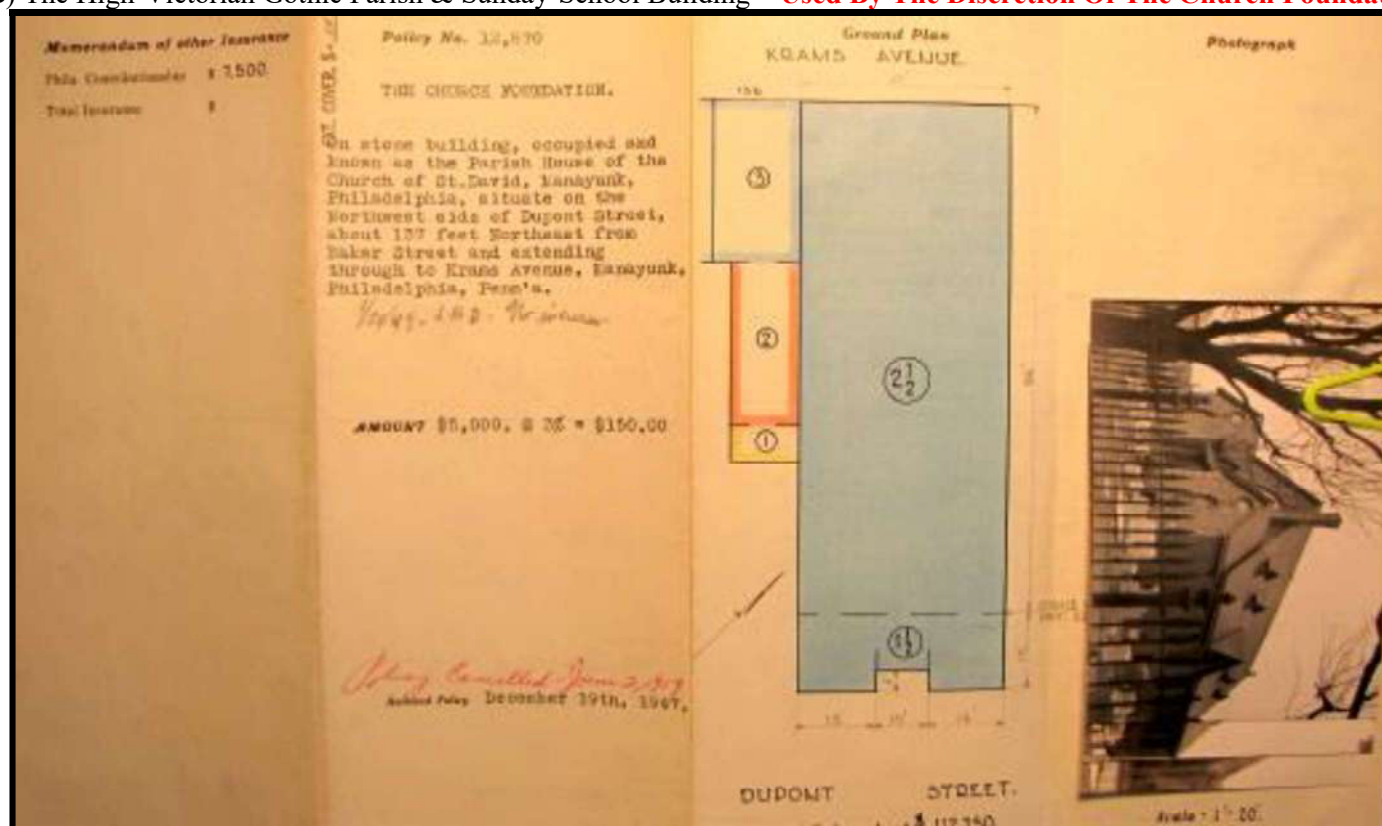
- 4(A) **PROPERTY INFORMATION:** BUILDING, CHURCHYARD, IRON FENCING, RED BRICK & GRAY-SLATE PAVEMENT  
**Condition: X Good** **Occupancy: X Occupied**

- (A) Gothic Ecclesiastical Revival Church Building – **Is Currently Occupied As An Active Place of Worship**



**MUTUAL INSURANCE POLICY OF 1944 – ACCESSED AT HSP – 15<sup>TH</sup> SEPTEMBER 2017 BY J. J. MENKEVICH**

<sup>1</sup> Philadelphia Code & Home Rule Charter, Current thru 3<sup>rd</sup> Oct. 2018. Web. 15<sup>th</sup> Oct. 2018. <[http://www.amlegal.com/codes/client/philadelphia\\_pa/](http://www.amlegal.com/codes/client/philadelphia_pa/)>.

**4(B) PROPERTY INFO: BUILDING, FENCING, PAVEMENTS, CHURCHYARD, WALLS, GRAVESTONES & CHURCH MONUMENTS <sup>2</sup>****Condition: X Fair****Occupancy: X Unknown****(B) The High-Victorian Gothic Parish & Sunday-School Building – **Used By The Discretion Of The Church Foundation**<sup>3</sup>****MUTUAL INSURANCE POLICY OF 1947 – ACCESSED AT HSP – 15<sup>TH</sup> SEPTEMBER 2017 BY J. J. MENKEVICH****5. BOUNDARY DESCRIPTION — Lot maps and the written description of the boundary — **PAGE 04******6. ARCHITECTURAL DESCRIPTION — **PAGE 06** MONUMENTAL ARCHITECTURE AND CHURCHYARD — **PAGE 16******7. STATEMENT OF SIGNIFICANCE — **PAGE 27** SUMMARY — **PAGE 53** CONCLUSION — **PAGE 56******Period of Significance:** 1832-1881 (date range reflects churchyard creation through final church construction)**Date of construction:** Churchyard, Serving as the Burial Ground — circa 1832.**Dates of construction:** Church (1880-81); Parish & Sunday-School (1876-1877)**Architect, engineer, and/or designer:** James Stafford — *Architect, so-called.*<sup>4</sup>**Builder, contractor:** Edward Struse<sup>5</sup> of the 21<sup>st</sup> Ward, Stonemason and Contractor [aka: Struce, Strause or Strouse]**Original owner:** St. David's Protestant Episcopal Church, Manayunk.**Other significant persons:** Rector Church Wardens & Vestrymen of St. David's P.E. Church, Manayunk.

<sup>2</sup> Bloxham, Matthew H. *A Glimpse at the Monumental Architecture and Sculpture of Great Britain from the Earliest Period to the Eighteenth Century*. W. Pickering, 1834. 78, 251 & 262. Web. 1<sup>st</sup> March 2018. <<https://archive.org/details/aglimpseatmonum01bloxgoog>>.

<sup>3</sup> Deed Book: PLMCS.320.210 The Church Foundation to the City of Philadelphia. (TCF, Successor by Merger. Trustees of The Protestant Episcopal Church in the Diocese of Pennsylvania, by the Court of Common Pleas No.5 June Term 1926 #11381. Decree dated 16<sup>th</sup> March 1928).

<sup>4</sup> James Stafford, Parish Architect: "Stafford and Struce had been, respectively, the architect and builder" Proud, James. *From the Annals of St. David's, Manayunk: Commemoration of the 175<sup>th</sup> Anniversary of the Founding of the Church and the 125<sup>th</sup> Anniversary...* Phila. Pa. 2006. 18-21. Accessed: 8<sup>th</sup> Sept. 2017.

<sup>5</sup> Struse is identified as a Stonemason: Deed Book: JTO.143.33 Samuel C. Willits of Philadelphia, Farmer to Edward Struse, 21<sup>st</sup> Ward, Stonemason; also, a permit for a church-building, on Cotton St. was issued to "Struce & Son, Contractors": *The American Architect and Building News, Vol. XII. - No. 352*. Boston. James R. Osgood & Co. 1882. 152. Web. 8<sup>th</sup> Sept 2017. <<http://onlinebooks.library.upenn.edu/webbin/serial?id=amarch>>. Edward Struse was a Trustee of The Roxborough Presbyterian Church, 8230 Ridge Ave. His portrait and that of his son, Charles O. Struse are in this Church History: McManus, Henry C. *Roxborough Presbyterian Church: An Outline of Its History from 1854 to 1904 with a Sketch of The Reformed Dutch Church of Roxborough*. Published by the Congregation. 1904. 41, 43 & 86. Web. 30<sup>th</sup> May 2018. <<https://archive.org/details/roxboroughpresby00mcma>>. His son, Charles Struse is also identified as the contractor of the Leverington Presbyterian Church, 6301 Ridge Ave.; also The Wissahickon Presbyterian Church 5245 Ridge Ave., and Terrace Hall, 3818 Terrace St., See: Manton, John C. *Bygones: A Guide to Historic Roxborough-Manayunk*. Phila. Pa. J.C. Manton, 1990. 55, 56 & 89. Web. 30<sup>th</sup> May 2018. [Google Books].

**CRITERIA FOR DESIGNATION** — The historic resource satisfies the following criteria for designation:

- 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,
- 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 (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 archaeological<sup>6</sup> information important in history; or
- X (j) Exemplifies the cultural, social or historical heritage of the community.

**8. MAJOR BIBLIOGRAPHICAL REFERENCES — PAGE 57      APPENDIX — PAGE 62      FINIS — PAGE 72**
**9. NOMINATOR:** JOSEPH J. MENKEVICH – FORENSIC HISTORICAL RESEARCHER: [Menkevich.Research@gmail.com](mailto:Menkevich.Research@gmail.com)

4740 CASTOR AVENUE, PHIALDELPHIA PA. 19124

TELEPHONE: 215-289-0365

**DATE:** 08<sup>th</sup> JUNE 2018 — FIRST SENT BY USPS CERTIFIED MAIL:[7012 3460 0001 3492 7061](https://www.usps.com/track/70123460000134927061)**DATE:** 13<sup>th</sup> JUNE 2018 — REVISED COPY SENT - SIGNATURE REQUIRED, BY U.S. CERT. MAIL: [7006 2760 0003 0986 3414](https://www.usps.com/track/70062760000309863414)**DATE:** 22<sup>nd</sup> OCTOBER 2018 — FINAL REVISION DELIVERED TO PHC IN PERSON & TIME STAMPED BY STAFF AS RECEIVED.**CO-NOMINATOR:** JOHN C. MANTON, B.S. IN ED.: M.L.S., HISTORIAN EMERITUS <sup>7</sup>

E-MAIL: PRIVATE

**CONTRIBUTOR:** OSCAR BEISERT, ARCHITECTURAL HISTORIANEMAIL: [Oscar.Beisert@gmail.com](mailto:Oscar.Beisert@gmail.com)**CONTRIBUTOR:** DAN SIGMANS, PHOTOGRAPHER & FREE-LANCE WRITEREMAIL: [dansigs@hotmail.com](mailto:dansigs@hotmail.com)**CONTRIBUTOR:** KIM CHANTRY: HISTORIC PRESERVATION PLANNER IIEMAIL: [Kim.Chantry@phila.gov](mailto:Kim.Chantry@phila.gov)
**SPIRITUAL ANGLICAN ADVISORS:** ORLANDO CREASE, WILLIAM DAWSON, CHARLES V. HAGNER, CHARLES SCHOFIELD, SEVILL SCHOFIELD, JAMES SHAW, JAMES STAFFORD, TOBIAS WAGNER - THE RECTOR CHURCH WARDENS & VESTRYMEN
**X** Nominators are not the property owner.**X** Burial Plots were sold in Fee-Simple, giving heirs of lot-holders legal rights & use restrictions on the Church-Yard.<sup>8</sup>

THE SECTION IMMEDIATELY BELOW IS RESERVED FOR COMPLETION BY THE STAFF OF THE PHC

Date of Receipt: 11/2/2018 (Final version) **X** Found Correct/Complete      Date: 11/9/2018

Date of Notice Issuance: 11/9/2018      Property Owner at Time of Notice: St. David's P.E. Church

Address: 150 Dupont Street, Philadelphia PA 19127

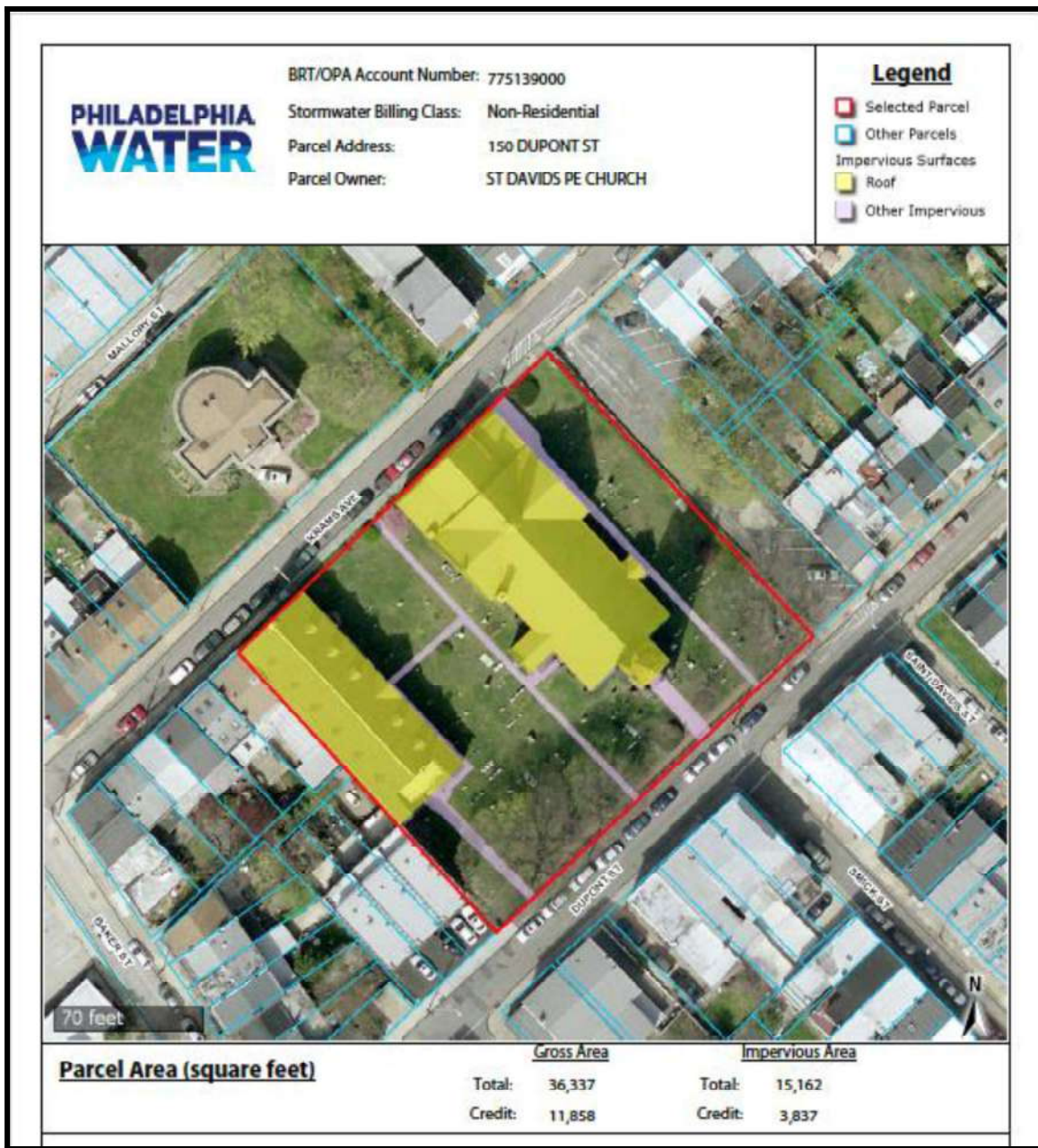
Date(s) Reviewed by the Committee on Historic Designation: 2/13/2019

Date(s) Reviewed by the Historical Commission: 3/8/2019

Date of Final Action: **Designated on 3/8/2019**<sup>6</sup> PHMC Historic Archaeology Guide. Web. 31<sup>st</sup> May 2017. <<http://www.phmc.state.pa.us/portal/communities/archaeology/historic/index.html>>.
<sup>7</sup> On 24<sup>th</sup> March 2017, John Charles Manton, a respected author and historian filed a petition to designate Saint David's P. E. Church of Manayunk. On the 24<sup>th</sup> May 2017, a letter of rejection, pursuant to section 5.8.a of the Commission's Rules & Regulations, was sent to Mr. John Charles Manton. On the 21<sup>st</sup> August 2017, the PHC Staff answered my query – stating: "anyone is free to submit a nomination to designate a property as historic, even if a nomination had previously been submitted but was returned to the nominator as incorrect and incomplete. We do not consider such a nomination to be pending before the Commission. Since this is the case with 150 Dupont Street..." I assert the current proposal for designation is not a resubmission of the former rejected application. It is a new and separate proposal to the Commissioners of the PHC and must be reviewed independently without prejudice.

<sup>8</sup> The Rectors Churchwardens and Vestrymen sold 8 x 10 burial plots, subject to the rules of the Corporation: "a plot or piece of ground in the Burial Ground attached to the said Church, marked in the plan of the Church...to be held by him in fee Simple." See: James Stott, *Mineral Surveyor* on Page 67.



**5 – CONSOLIDATED BOUNDARY OF THE PARCEL KNOWN AND TAXED AS 150 DUPONT STREET <sup>9</sup>**

Aerial Map - Courtesy of the Philadelphia Water Department.

**ALL THAT CERTAIN LOT OF TWO CONTIGUOUS TRACTS OR PIECES OF GROUND** with the buildings and improvements thereon erected and a Burial Ground **SITUATE** at Manayunk, within the Twenty-first Ward of the City and County of Philadelphia within the Commonwealth of Pennsylvania, more particularly identified by the BRT/OPA Account Number: 775139000, containing a combined total measurement of 36,337 square feet, as calculated by the Philadelphia Water Department – **NOW KNOWN AND TAXED AS: 150 DUPONT STREET** [formerly Centre Street], **CONSISTING OF AND BEING THE FOLLOWING TWO LOTS OR PARCELS:** Map 92-N-17, Lot #225 and Map 92-N-17, Lot #226, in deed books: AM.48.15 George Shields & James Ritchie to St. David's Church (1833) and GWC.114.29 William Allison to St. David's Church (1851).

<sup>9</sup> Philadelphia Zoning Map: 139 Krams Avenue, 092N170226. Web. 05<sup>th</sup> June 2018. <<https://atlas.phila.gov/#/139%20KRAMS%20AVE/zoning>>.  
 Philadelphia Zoning Map: 137 Krams Avenue, 092N170225. Web. 05<sup>th</sup> June 2018. <<https://atlas.phila.gov/#/137%20KRAMS%20AVE/zoning>>.



**5 – CONSOLIDATED BOUNDARY DESCRIPTION:**

NOTE: The latest deed of record on the premises at 150 Dupont Street is dated 19<sup>th</sup> February 1894, being Deed TG.379.486, is a **“Deed of Trust”** in which the *Rector, Churchwardens, and Vestrymen of Saint David’s Protestant Episcopal Church* conveyed title to four separate parcels of land, i.e., [1] the Church & Churchyard, [2] the Parish & Sunday-School Building, [3] the non-contributing former Rectory on Krams Avenue and [4] the non-contributing mission chapel of Saint Stephen’s (Wissahickon) on Terrace Street, to the *Protestant Episcopal Diocese of Pennsylvania IN TRUST*. However, no **“Deed of Consolidation”** was ever executed between these two corporate entities, thus for the purposes of this nomination, the two separate parcels of land listed within the *Philadelphia Office of Property Assessment* and the *Philadelphia Water Department* are united into one tax and water-rents parcel, as seen in the storm-water aerial map on the previous page. The legal boundary descriptions for these two parcels are presented here, copied verbatim from the aforementioned 1894 deed, to wit:

**Premises “A” The 1832 Churchyard & Current 1880 Church – Deed AM.48.15 (3<sup>rd</sup> November 1833)**

**ALL THAT CERTAIN LOT OR PIECE OF GROUND** situate on the North Westerly side of Centre Street at Manayunk then in Roxborough Township in the County of Philadelphia now in the Twenty-first Ward of the City of Philadelphia. Containing in front or breadth on the said Centre Street One Hundred and Fifty feet and extending thence in length or depth North Westwardly One Hundred and Seventy-eight feet to Church Street. Bounded South Westwardly by ground of Richard Rambo, North Westwardly by the said Church Street North-Eastwardly by other ground of the said Grantors and Southeasterly by Centre Street aforesaid.

**Premises “B” The 1876 Parish & Sunday-School Building - Deed GWC.114.29 (21<sup>st</sup> July 1851)**

**ALL THAT CERTAIN LOT OR PIECE OF GROUND** Situate on the North Westwardly side of Centre Street at the distance of One Hundred and thirty-seven feet North Eastwardly from the corner of the said Centre Street and Chestnut Street in the then Borough of Manayunk in the Township of Roxborough aforesaid now the Twenty-first Ward of the City of Philadelphia, containing in front or breadth on the said Centre Street, Fifty-three feet and extending in length or depth North Westwardly between parallel lines at right angles with the said Centre Street One Hundred and Seventy-eight feet more or less to Church Street. Bounded South Westwardly by other ground of the said William Allison of which this was part, North Westwardly by the said Church Street North Eastwardly by other ground of the said Church Corporation Eastwardly by Centre Street aforesaid.

## 6 – PHYSICAL DESCRIPTION [Architectural]

*St. David's Protestant Episcopal Church, Manayunk* was constructed of Birdsboro Brownstone<sup>10</sup> between the years of 1880 and 1881. It is an excellent example of Gothic Ecclesiastical Revival architecture.<sup>11</sup>

*This nomination deals with a single tax parcel that must be divided into three separate sections for the purpose creating a more clearly written description of the architecture of two buildings erected approximately four years apart in time and the burial ground between them. Please note that both buildings are enormous, thus making complete side elevations impossible due to an inability to back up far enough to take a wide angle photograph:*

**The Church:**



**Aerial photo: Courtesy of Kim Chantry, Preservation Planner - Philadelphia Historical Commission.**

<sup>10</sup> NOTE - **On The Use of Brownstone:** Architect, John Notman, under the Ecclesiological Society's oversight designed *Saint Mark's P. E. Church* at 16<sup>th</sup> & Locust Street. Built of brownstone, it was constructed between 1847-1848 and opened 1849. A few of the many Gothic Ecclesiastical Brownstone Churches in the Philadelphia area are:

*Saint Mary's P. E. Church* at Burlington, New Jersey, designed by Architect, Richard Upjohn, constructed in 1846;  
*All Saints P. E. Church* in Torresdale (N.E. Phila.), designed by Architect, Frank Wills constructed in 1854-1855.  
*Saint James the Greater P. E. Church* at Bristol, Pa., designed by Architect, Samuel Sloan, constructed 1856-1857;  
*Emmanuel P. E. Church* at Holmesburg, in Philadelphia, Pa., designed by Architect, Samuel Sloan, constructed 1857-1858;

Additionally, in 1852, architect, John Fraser was a purveying agent of New-Brunswick Brown-Stone, offering it to builders and contractors. See: Public Ledger, (Philadelphia, Pa.), 29<sup>th</sup> October 1852, Page 2. Web. 6<sup>th</sup> September 2017. <<https://www.newspapers.com/image/40313808/>>.

Fraser is known for designing the Union League Building (using brownstone). Fraser maintained offices in Philadelphia, between 1866-1902, while he lived in Riverton, New Jersey, in the house designed for James Clothier by Architect Samuel Sloan, simultaneously, as Sloan was laying-out the town of Riverton. "The urban brownstone rectory of Christ Episcopal Church at 305 Main Street (Riverton N.J.) which was designed by John Fraser and constructed in 1868." See: Riverton Historic District, Web. 6<sup>th</sup> September 2017. <<https://npgallery.nps.gov/pdfhost/docs/NRHP/Text/99000271.pdf>>.

The Rector, Church Wardens & Vestrymen of St. David's P. E. Church of Manayunk probably chose Birdsboro stone based on the cost of shipping. The Canals of the Schuylkill Navigation Company and the Railroad that ran along the river must have been a deciding factor, which made it affordable. See: Tanner, Henry S. *The American Traveller; Or, Guide Through the United States: Containing Brief Notices of the Several States, Cities, Principal Towns, Canals and Rail Roads, &c. with Tables of Distances, by Stage, Canal and Steam Boat Routes. the Whole Alphabetically Arranged, with Direct Reference to the Accompanying Map of the Roads, Canals, and Railways of the United States.* Philadelphia, 1839. 98 & 105. Web. 6<sup>th</sup> September 2017. <<https://archive.org/details/americantraveller00tan>>.

Several brownstone quarries in and around Pennsylvania yield valorous grades and colors of stone; each possessed a different hardness. Hummelstown stone seemed to be highest quality and most preferred. Whether the stone was quarried at Birdsboro, Lambertville, Trenton or Yardley, the cost for the labor involved was about equal for all. It was the shipping of the stone to its final destination which was most costly. See: Hopkins, Thomas C. *The Building Materials of Pennsylvania.* Harrisburg: C. M. Busch, State printer, 1897. Web. 6<sup>th</sup> September 2017. <<https://archive.org/details/buildingmaterial00hopkrich>>.

<sup>11</sup> The Ecclesiological Society (the late Camden Cambridge Society) introduced the *Revival of Gothic Architecture* to Philadelphia by providing the building plans for *Saint James-The-Less P. E. Church* near the Falls of the Schuylkill. It was constructed between 1846 and 1848; however, it was not built of brownstone.



## 6 – PHYSICAL DESCRIPTION [Architectural] – The North Façade:



Rear-View of the Church, Fronts on Krams Avenue. Photo: courtesy of Joseph J. Menkevich, 2017.

**The North Façade** is one and one-half stories in height, which contains seven bays. The fabric is of uncoursed roughly cut ashlar brownstone, imported from Birdsboro, Pennsylvania. Central to this façade is a trinity set of lancet arched windows with brownstone sills. There is also an outline of a lancet arch above this set of windows that does not represent a larger window but is part of an intentional design of the façade. An ocular window is set above this within the gable surmounted by a brownstone Latin cross. Flanking this central part of the North façade is a set of lancet arched twin windows on each having a brownstone sill. A shed roof is above them.



Photo: courtesy of Joseph J. Menkevich, 12<sup>th</sup> Sept. 2017

There is a foundation of larger dark coarse brownstone that forms a water table, as seen in the illustration to the left.

The water table, which completely encircles the Church, is periodically broken by a series of randomly placed small in-filled Tudor arch cellar windows of 2' x 2', each having a keystone flanked by two other stones that complete the arch and brownstone sills.

All of these small openings originally contained windows illuminating the vast cellar beneath the church; have since the inception of incandescent electric light, been in-filled.



## 6 – PHYSICAL DESCRIPTION [Architectural] – The East Façade:



Photo: courtesy of Joseph J. Menkevich, 19<sup>th</sup> January 2017.

**The East Façade** is one and one-half stories in height and contains thirteen bays. The fabric is of uncoursed, roughly cut ashlar brownstone. St. David's was built in a cruciform footprint with its East façade presenting an extending transept having a trinity of lancet-arched windows with an ocular window above them all surmounted by a gable roof. To the right of the eastern transept are the Sacristy entrance and two twin lancet-arched windows with brownstone sills. A shed roof rises to the base of a clerestory having two small lancet-arched windows. The Nave part of this eastern façade includes three sets of lancet-arched twin windows, all having brownstone sills. There is an extending gable-roofed vestibule pavilion, having a lancet arch window and an ocular window above it, within a gable roof. Entrance is gained via a lancet-arched doorway on its left side. Three buttresses are evident at each end of this façade as well as one central to the aforementioned vestibule and transept. There is a cupola-like spire air vent on the summit of the main roof (now in-filled) at the very centre of the transept.



Photo: courtesy of Joseph J. Menkevich, 12<sup>th</sup> Sept. 2017

Again, the water table is broken by a series of randomly placed small in-filled Tudor arch cellar windows of 2'x 2', each having a keystone flanked by two other stones that complete the arch and brownstone sills. The illustration on the left show these two are partially below ground level.

## 6 – PHYSICAL DESCRIPTION [Architectural] – The South Façade:

The Tower and South Façade as Viewed From Smick Street



The Church Fronts on Dupont Street. Photo: Joseph J. Menkevich, 2017.

**The South Façade** consists of three bays and is one and one-half stories in height. The fabric is of uncoursed, roughly cut ashlar brownstone. Central to the South façade is the 167-foot high tower that dominates the northern end of the town and is a prodigious landmark that was once visible from nearly every street in Manayunk and Roxborough. A buttress system strengthens the tower's corners and they rise up to two thirds of the tower's height. At the base of this tower is the main entrance to the church flanked with two sets of Norman columns upon which the springers of a lancet arch rises. The front panelled doors are original; above is a belt course and a set of twin lancet arch windows. A second belt course is above these twin windows and series of pilaster-columns supporting four lancet arches with another belt course set above them.



**6 – PHYSICAL DESCRIPTION [Architectural] – The South Façade Continued:**

An elongated lancet arch opening is enclosed with eight louvers to emit the sound of the large bronze bell within. Above this is a clock face, one of four on each façade of the tower. Surmounting all, is a brownstone spire having four pinnacles between which is a small gabled opening having two lancet arched windows and an ocular window above them. Finally, this tower is surmounted with a bronze cross, which is really a grounded lightning rod to protect the tower during severe storms.

**The South Façade Tower Dominates the View of Smick Street & Green Lane - Contrasting the Red-Brick Houses**



Photo: courtesy of Dan Sigmans, 2017.



Bottom of Tower: South façade at the front door.

Photos: courtesy of Joseph J. Menkevich 19<sup>th</sup> Jan. 2017.



**6 – PHYSICAL DESCRIPTION [Architectural] – Cruciform Footprint – Seen From The West Facade:**

Aerial photo: Courtesy of Kim Chantry, Preservation Planner - Philadelphia Historical Commission.

**The West Façade** contains thirteen bays and is one and one-half stories in height. The fabric is of uncoursed, roughly cut ashlar brownstone. St. David's Church was built in a cruciform footprint and its West façade presents an extending transept having a trinity of lancet-arched windows with an ocular window above them all surmounted by a gable roof. To the left of this western transept is the organ chamber with two twin lancet-arched windows having brownstone sills. A shed roof rises to the base of a clerestory having two small lancet-arched windows. The Nave part of this eastern façade includes three sets of lancet-arched twin windows all having brownstone sills. These twin windows are interrupted by an extending gable-roofed vestibule pavilion, having two lancet arched windows and an ocular window above it, within a gable roof. To its right side is a lancet-arched doorway. Three buttresses are evident at each end of this façade as well as on central to the aforementioned vestibule and transept. On the summit of the main roof, at the very centre of the transept, there is a (in-filled) cupola-like spire air vent.



Photo: Courtesy of Joseph J. Menkevich, 12<sup>th</sup> Sept. 2017.

A tall yellow brick smokestack rises above the building to vent the modern furnace.

Again, the water table is broken by a series of randomly placed small in-filled Tudor arch cellar windows of 2'x 2', each having a keystone flanked by two other stones that complete the arch and brownstone sills. This window-pattern is consistent and complete across the whole of this Church Building.

## 6 – PHYSICAL DESCRIPTION [Architectural] – *The Parish & Sunday-School Building*<sup>12</sup> – North Façade:

This building was erected in 1876, replacing an earlier building that was erected circa 1836. The current building was designed during the revival of Ecclesiological Gothic architecture. It is designed in the *High Victorian* style of Gothic architecture, which flourished from 1860 to 1890, inspired by John Ruskin. Distinctive features included a polychromatic exterior finish with materials in differing colors and texture being juxtaposed, thus creating bands that highlighted corners, arches, and arcades.

**The 1876 Corner-Stone of The Parish & Sunday-School Building**



[Note: Cornerstone mounted on the South Façade] Photo: courtesy Joseph J. Menkevich, 2017.

**The North Façade** is three bays and rises to a height of two and one-half stories. The fabric is of uncoursed and roughly cut ashlar brownstone. Quoins were designed for all corners of this building. The uppermost windows consist of variegated stones forming lancet arches, while all sills are of brownstone. The larger central window was in-filled during the 1980s. Windows and the centrally-located door on the first floor have relieving arches, while their sills are also of brownstone.

**Photos of rear North Façade – angles are restricted – due to the narrow width of the street**



**This Building fronts on Kram Avenue.**

**Photos: courtesy Joseph J. Menkevich, 2017.**

<sup>12</sup> Bishop Stevens laid the corner stone for the “Parish and Sunday-School Building” The 17<sup>th</sup> June 1876 at 5:00 PM. See: The Philadelphia Inquirer (Philadelphia, Pennsylvania) 14<sup>th</sup> June 1876, Wednesday. Page 3. Web. 19<sup>th</sup> October 2018. <<https://www.newspapers.com/image/167957448/>>.



**6 – PHYSICAL DESCRIPTION [Architectural] – The Parish & Sunday-School Building – South Façade:****Front of Building Facing Dupont Street****Photo: courtesy of Joseph J. Menkevich, 29<sup>th</sup> September 2017.**

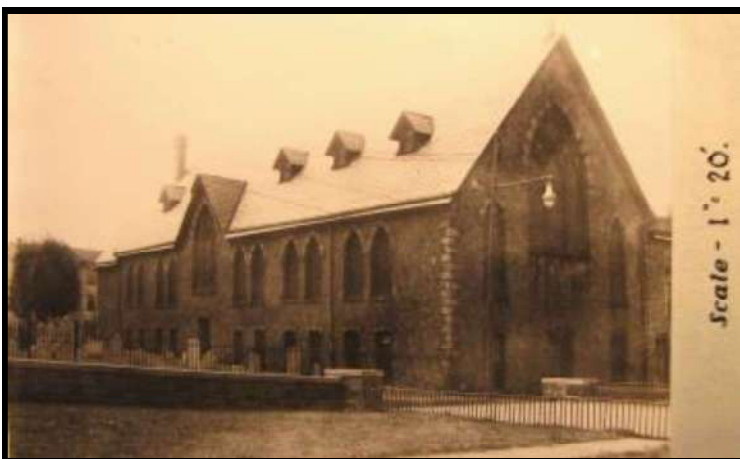
**The South Façade** is three bays and rises to a height of one and one-half stories. The fabric is of uncoursed, roughly cut ashlar brownstone. There are six brownstone steps leading to this main entrance flanked by two pavilions with gabled roofs, each having a single variegated lancet-arched window with a brownstone sill. Above these are rose windows, encircled with a series of keystones in variegated brownstone trim. There are two cellar windows, each have relieving arches and brownstone sills. All corners on this façade have quoins. The main entrance is flanked with quoins culminating in a variegated lancet arch. A transom and the original double doors had been altered sometime during the 20<sup>th</sup> century with colonial style panelled doors. Set slightly back, from this entrance and projecting pavilions, is the gable end of the building, containing a large variegated lancet arch window with the original tracery, which had also been altered. Wooden bargeboards complete this façade. Again, the contrasting polychromy of the building materials is very distinguishable in this photo. The cornerstone, located on the right side, is partially obscured by a tree and is viewed in a separate photo on the previous page.



**6 – PHYSICAL DESCRIPTION [Architectural] – The Parish & Sunday-School Building – East Façade:****The Parish & Sunday-School Building**

Photo: courtesy of Joseph Menkevich, 2017.

**The East Façade** is eleven bays and rises to a height of two and one-half stories. The fabric is of uncoursed, roughly cut ashlar brownstone with quoins at the corners. Cellar floor windows have relieving arches and brownstone sills, matching that of the side entrance. The first floor windows are a series of five twin windows all having variegated lancet arches and brownstone sills. These twin windows are interrupted by a large single lancet arched window, having a brownstone sill and a tracery within a projecting A-frame dormer. The roof is covered with both plain and fish-scale patterned slate shingles set in wide courses. There are five roof gable dormer vents (now in-filled) that were intended for ventilation of an attic in the half-story.



**PHOTO: EAST FAÇADE AND REAR OF THE BUILDING - MUTUAL INSURANCE POLICY OF 1947 – ACCESSED AT HSP - 15<sup>TH</sup> SEPTEMBER 2017 BY J. J. MENKEVICH**

**6 – PHYSICAL DESCRIPTION [Architectural] – The Parish & Sunday-School Building – West Façade:**

**The Parish & Sunday-School Building shares a Common Wall with adjacent buildings**



Aerial photo: Courtesy of Kim Chantry, Preservation Planner - Philadelphia Historical Commission.

**The West Façade** can only be described in part, because two thirds of it now forms a party wall with an adjoining residential structure. Depending upon one's point of view, this façade is either two bays on its first story, or six bays, by the six gable dormer roof vents. The exposed fabric of this West façade is covered with stucco. It rises to a height of one and one-half stories. The roof is covered with grey slate shingles set in wide courses that alternate between a plain design and a fish scale pattern.

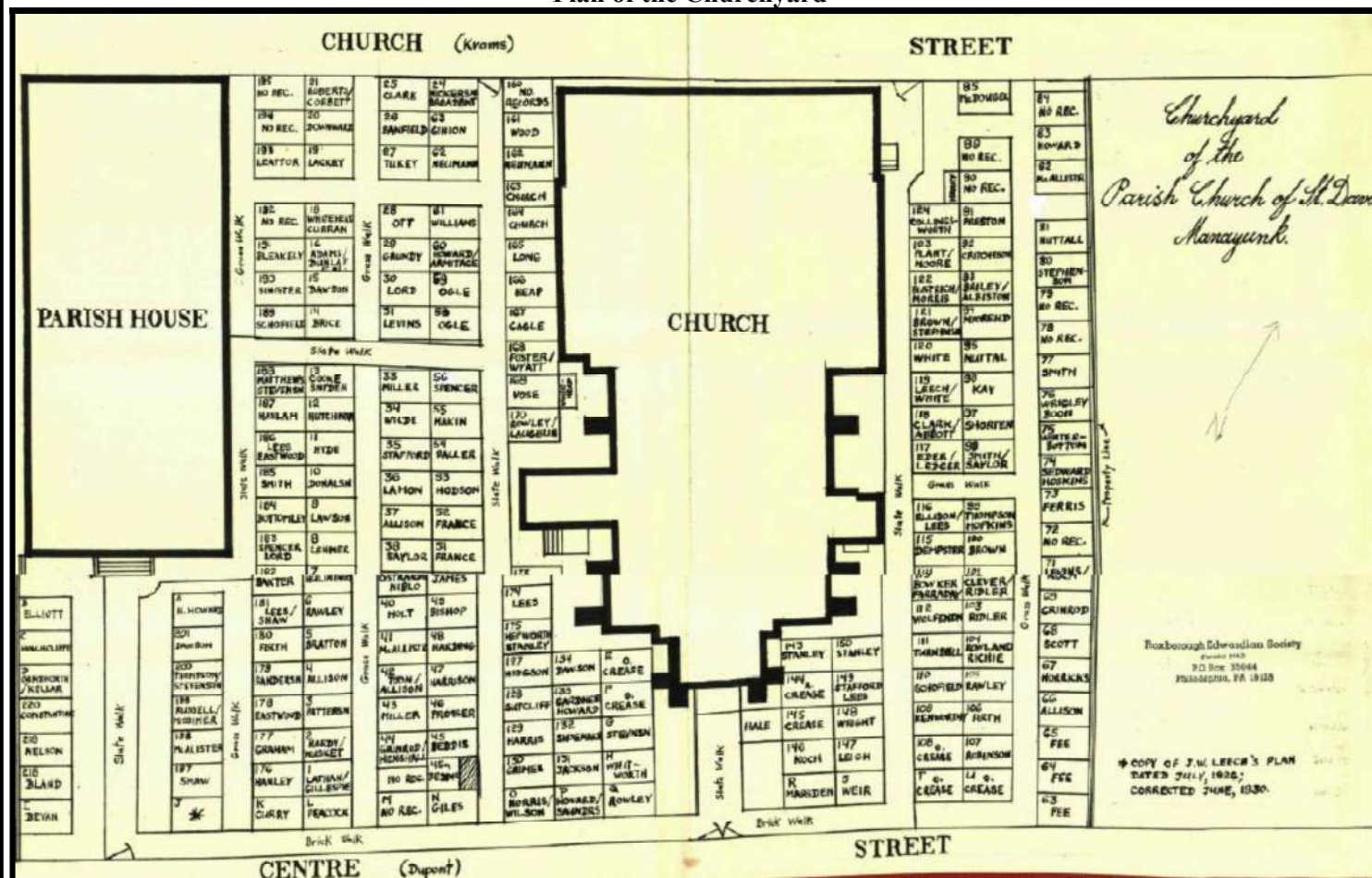
**A Closer View of The Common Wall**



Courtesy of Google Earth 19<sup>th</sup> September 2017.



## Plan of the Churchyard



Courtesy of John C. Manton & The Roxborough Edwardian Society – Scanned 6<sup>th</sup> October 2017 by Joseph J. Menkevich.

“A Village Church-yard, lying as it does in the lap of Nature, may indeed be most favourably contrasted with that of a Town of crowded Population; and Sepulture therein combines many of the best tendencies which belong to the mode practised by the Ancients, with others peculiar to itself... Hence a Parish Church, in the stillness of the Country, is a visible centre of a community of the living and the dead; a point to which are habitually referred the nearest concerns of both. As, then, both in Cities and in Villages, the Dead are deposited in close connection with our places of worship...” — **William Wordsworth**<sup>14</sup>

— William Wordsworth<sup>14</sup>

<sup>14</sup> Wordsworth, William. *The Excursion: A Poem by William Wordsworth, With Topographical Notes [by Lindsey Aspland?]*. London: Simpkin, Marshall & Co. Windermere: J Garnett. [1860?] 438. Web. 12<sup>th</sup> December 2017. <<https://archive.org/details/excursionpoem00worduoft>>.



## 6 – DESCRIPTION: MONUMENTAL CHURCH ARCHITECTURE AND CHURCHYARD MONUMENTS



Photo Courtesy of Joseph J. Menkevich 29<sup>th</sup> September 2017.

“In Monumental as in Church Architecture we must go back to the *dark ages*, and learn from our reviled and superstitious ancestors<sup>15</sup> how they preserved an external memorial of the dead, and with what symbolic associations they transmitted the fact of their existence to us. They have left us no cemeteries, in the usual sense of the word; every church was surrounded by its burial-place, and almost without exception every country parish in England preserves to this day the church yard as their only cemetery. In crowded cities such a practice should never exist; every day bears witness against it; but in the country a church yard should always encircle a church, and from the first should be used as a burial-place, and the graves all made in one direction, viz., east and west. Ancient sepulchral memorials of various kinds, from the simple wooden or stone cross to the lofty canopied tomb, or elaborately adorned chantry, or obituary chapel...”

— Frank Wills<sup>16</sup>

<sup>15</sup> For insight on Christianity and Superstitions, See: Armitage, Robert. *Doctor Johnson: His Religious Life and His Death*; by The Author of “Dr. Hookwell, The Primitive Church In Its Episcopacy.” London: Richard Bentley, 1850. 411-434. Web. 7<sup>th</sup> Feb. 2018. <<https://archive.org/details/drjohnsonhisreli00armiuoft>>.

<sup>16</sup> Wills, Frank. *Ancient English Ecclesiastical Architecture and Its Principles: Applied to the Wants of the Church at the Present Day*. New York: Stanford and Swords, 1850. 95. Web. 17<sup>th</sup> January 2017. <<https://archive.org/details/ancientenglishcec00will>>.

**6 – DESCRIPTION: MONUMENTAL CHURCH ARCHITECTURE AND CHURCHYARD MONUMENTS**

Photo Courtesy of Joseph J. Menkevich 29<sup>th</sup> September 2017.

“The Church-yard should always be surrounded by a low stone wall with a moulded capping, in preference to an iron railing, excepting in cities or great towns, where, for the protection of the graves, a very lofty enclosure is generally requisite. When the gates are of oak they ought to be hung with large iron scroll hinges. It may be observed that the entrance to the Church-yard seems to have been generally selected with care by the architect, at that point from which the Church is seen to most advantage.”<sup>17</sup>



**Graves of Union War Veterans marked by Government Issued Monuments<sup>18</sup>      Photos: courtesy of Joseph J. Menkevich, 2017.**

<sup>17</sup> Barr, James. *Anglican Church Architecture, with Some Remarks Upon Ecclesiastical Furniture*. Oxford: John Henry Parker, 1843. 47. Web. 12<sup>th</sup> December 2017. <<https://archive.org/details/anglicanchurchar00barr>>.

<sup>18</sup> St. David's, Manayunk has at least 26 Civil War burials. St. John The Baptist R.C. Church has at least 103. Levering Cemetery has 410 dead soldiers, 40 are Civil War Veterans, See: The Philadelphia Inquirer. 31<sup>st</sup> May 1896, Page 3. Web. 8<sup>th</sup> February 2018 <<https://www.newspapers.com/image/168439663/>>.



6 – DESCRIPTION: MONUMENTAL CHURCH ARCHITECTURE AND CHURCHYARD MONUMENTS

John Spencer a Native of Lancashire England Born June 27<sup>th</sup> 1780 Died February 17<sup>th</sup> 1844



Photo: courtesy of Joseph Menkevich, 2017.

## 6 – DESCRIPTION: MONUMENTAL CHURCH ARCHITECTURE AND CHURCHYARD MONUMENTS

John Baller Esq. A Native of England died February 8<sup>th</sup> 1845



Photo: courtesy of Joseph Menkevich, 2017.

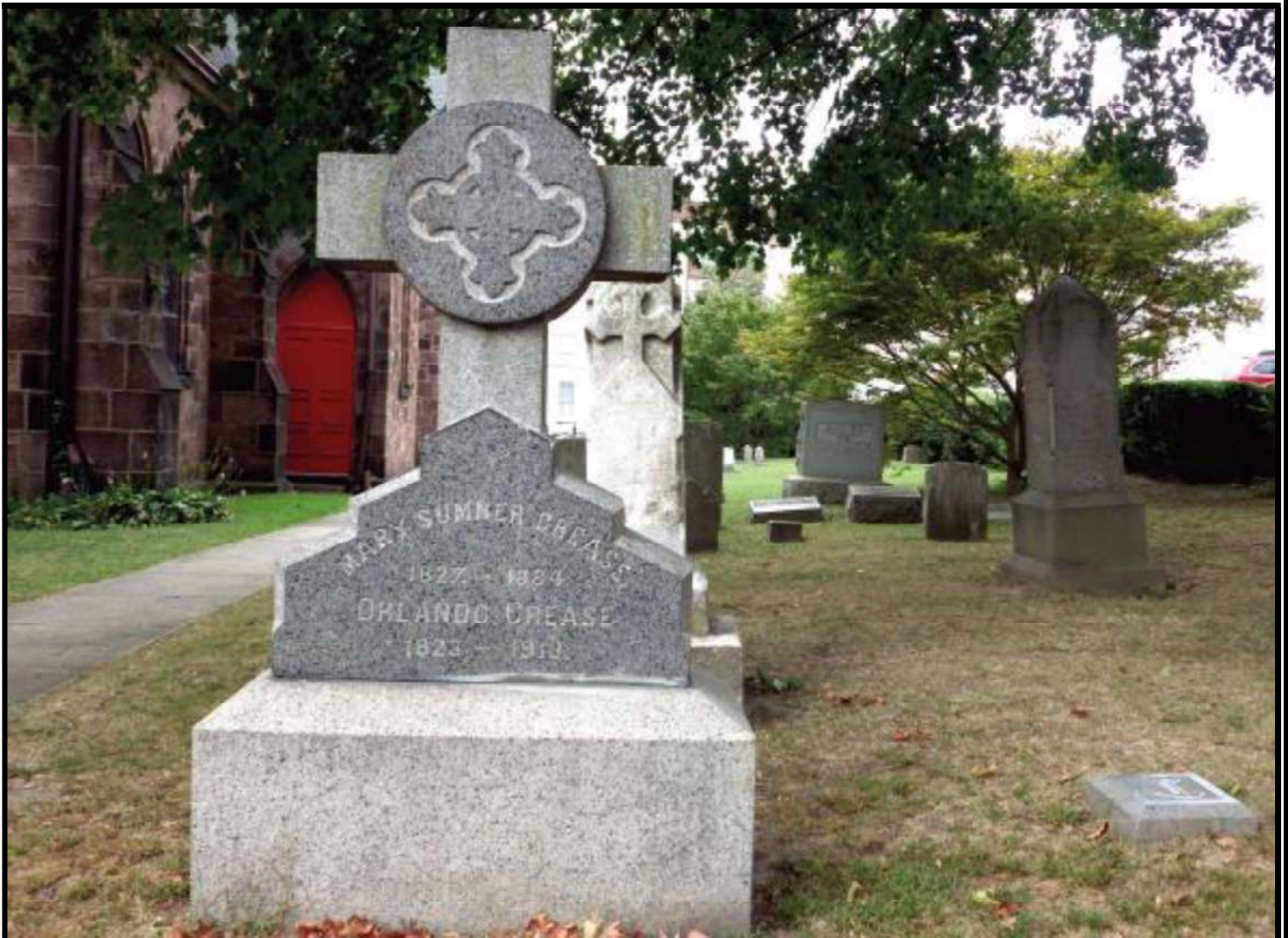


## 6 – DESCRIPTION: MONUMENTAL CHURCH ARCHITECTURE AND CHURCHYARD MONUMENTS

John P. Armitage – Born at Horbury Yorkshire, England <sup>19</sup>



Photo 29<sup>th</sup> September 2017 by Joseph J. Menkevich.



Monument of Mary Summer Crease and Orlando Crease

Photo 29<sup>th</sup> September 2017 by Joseph J. Menkevich.

<sup>19</sup> John Pollard Armitage, SEE: Horbury Chapel of, and John Charlesworth [editor]. *The Registers of the Chapel of Horbury, in the Parish of Wakefield in the County of York, 1598-1812*. The Yorkshire Parish Register Society. 1900. 237. Web. 7 Feb. 2018. <<https://archive.org/details/registerofchape00horb>>.



**6 – DESCRIPTION – The Other Features, Objects & Appurtenances:**

There are four intact iron gates that lead into the churchyard; three are on Krams Avenue, two are shown below.

**Ornamental Wrought Iron fencing with cast-iron pillars**



**Photo: on Krams Avenue, looking Southward, Courtesy of Joseph Menkevich, 2017.**

**Fencing with cast-iron pillars on Krams Avenue**



**Photo: Courtesy of Joseph Menkevich, 2017.**



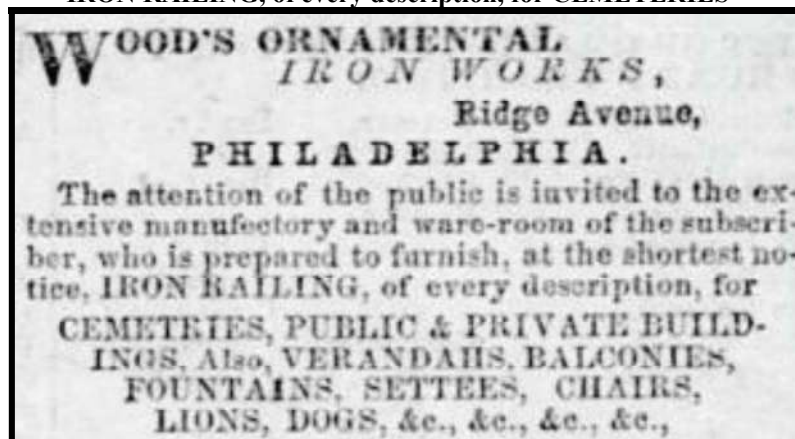
**6 – DESCRIPTION – The Other Features, Objects & Appurtenances:**

This view shows an ornamental iron fence, a red brick walkway laid in a herringbone pattern & a stone wall:



Photo: Looking Eastward on Dupont Street. - Joseph J. Menkevich, 2017.

**IRON RAILING, of every description, for CEMETERIES**



1856 - Wood's Ornamental Iron Works <sup>20</sup>

<sup>20</sup> Raftsman's Journal (Clearfield, Pennsylvania) 23<sup>rd</sup> Jan. 1856, Page 8. Web. 12<sup>th</sup> December 2017. <<https://www.newspapers.com/image/79121270/>>.

## 6 – DESCRIPTION – The Other Features, Objects & Appurtenances:

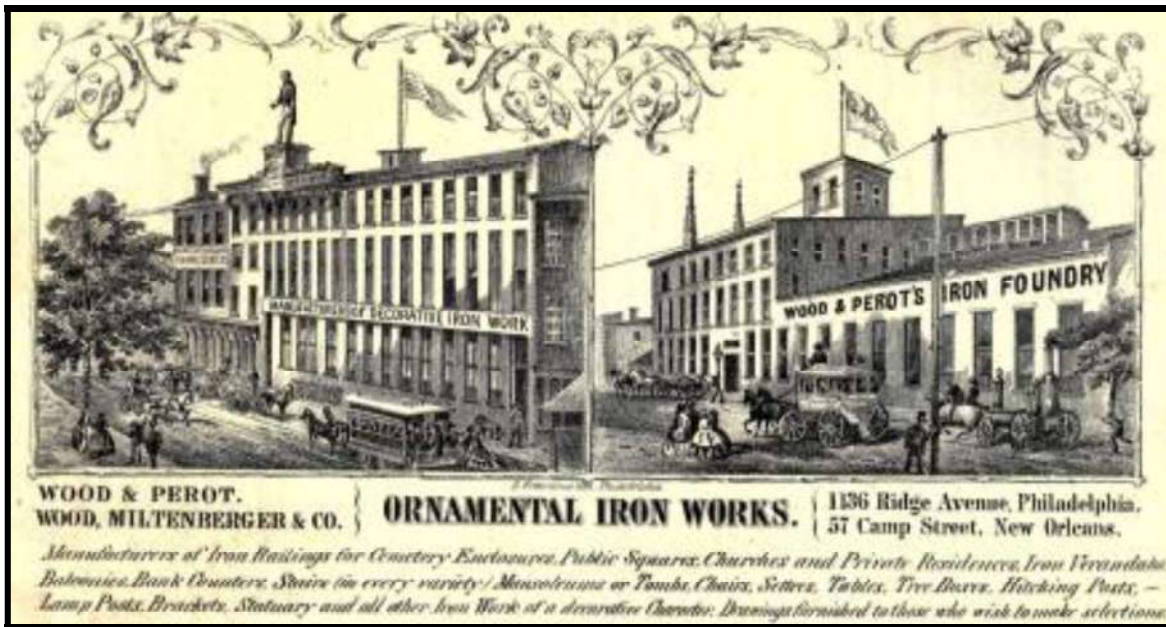
### Ornamental Wrought Iron Fencing, Cast-iron Pillars, Grey-slate & Red-brick Pavements



Photo: looking Westward on Dupont Street, Courtesy of Joseph Menkevich, 2017.

The beauty of the artisan is clearly evident from the large posts with their conical finials to the spears that make up the main part of the fence.

### Wood & Perot Ornamental Iron Works



Ornamental Iron was very much in vogue in the mid-to-late 19<sup>th</sup> Century.<sup>21</sup>

<sup>21</sup> Freedley, Edwin T. *Philadelphia and Its Manufactures: A Hand-Book Exhibiting the Development, Variety, and Statistics of the Manufacturing Industry of Philadelphia in 1857...* Philadelphia: Edward Young, 1858. 450-453. Web. 12<sup>th</sup> December 2017. <<https://archive.org/details/philadelphiaism00freeiala>>.



**6 – DESCRIPTION – The Other Features, Objects & Appurtenances:**

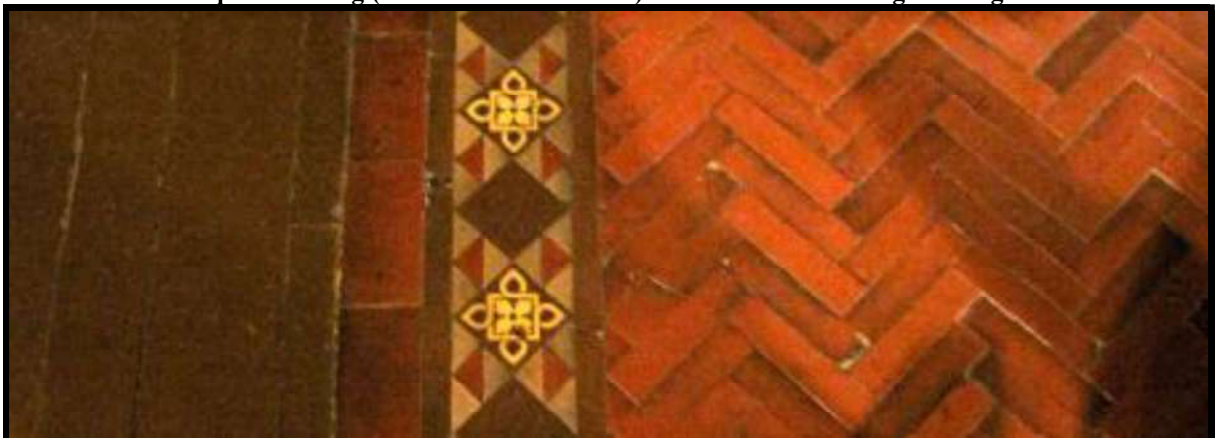
**The Red Brick Walkways & Stone Wall within the Churchyard, Looking West along Dupont Street**

**Ornamental Iron Fencing & Red-brick Herringbone Pattern Walkway**



**Photo: courtesy of Joseph Menkevich, 1<sup>st</sup> January 2017.**

**St. David's Parquet Flooring (Interior of the Church) Is Laid In A Matching Herringbone Pattern**



**Photo of Interior is for Comparison Only! It is Non-Contributing to the Nomination, 12<sup>th</sup> September 2017.**

## 6 – DESCRIPTION – The Other Features, Objects & Appurtenances:

**Ornamental Iron with Cast-Iron Fence-Posts** enclose the Church-yard & Brown-stone Church, as well as the Parish and Sunday-School building. The herringbone patterned red-brick walkway is also enclosed. Outside the fencing are slabs of grey-slate forming the sidewalk and red-bricks on its outer bounds. St. David's Manayunk was founded as a "country parish;" *it now stands in its glory overtopping the town like an English Cathedral.*<sup>22</sup>

**Iron fencing, cast-iron pillars, red-brick & grey-slate pavements - Eastward on Dupont Street**



**Photo: courtesy of Joseph Menkevich, 2017.**

A photograph of the early Church building (page 42), confirms the current ornamental iron-fencing, red bricks and grey-slate did not enclose first Church or School. Perhaps it was John Notman's "new design" and landscape of St. Mark's Protestant Episcopal Church in Philadelphia that had an impact on the 1880 reconstruction St. David:

"The block of Locust Street between 16<sup>th</sup> and 17<sup>th</sup> Streets was quiet and serene. Paved in cobblestones and flanked on either side by brick sidewalks laid in a herringbone pattern. The dominating feature of the block was the spire of Saint Mark's Church and the brownstone church itself. An iron fence separated the sidewalk from the church's garden and young trees spaced about ten feet apart lined the curbside."<sup>23</sup>

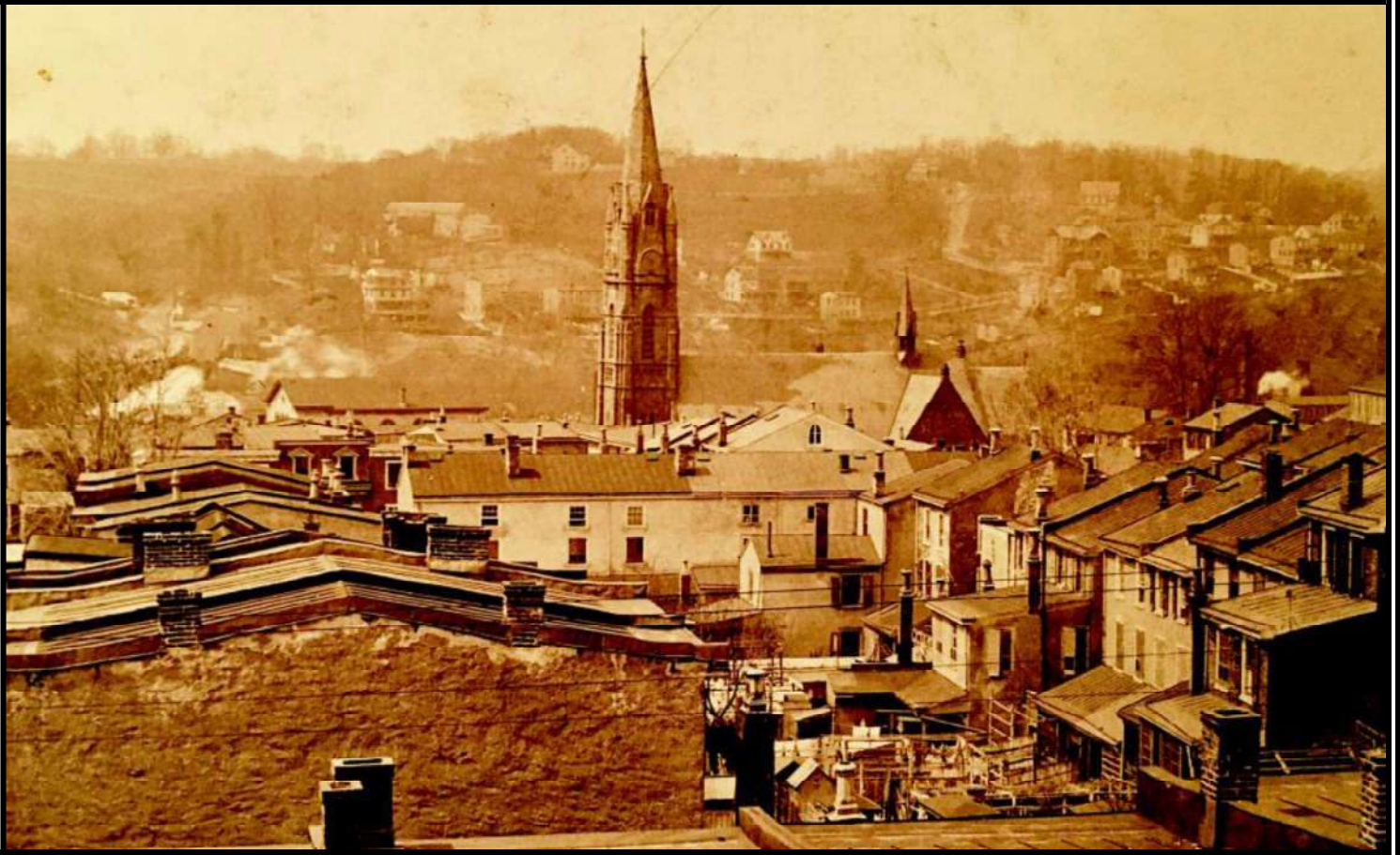
<sup>22</sup> Hotchkin, S F. *Country Clergy of Pennsylvania*. Phila.: P.W. Ziegler, 1890. 166. Web. 5<sup>th</sup> February 2018. <<https://archive.org/details/countryclergyofp00hotc>>.

<sup>23</sup> Miller, A. Thomas. *Bells on Trial, Bells Restored: The Story of the Bells Of Saint Mark's Church Philadelphia*. Internet Publication. 2000. 3. Web. 12<sup>th</sup> December 2017. <<http://anglicansonline.org/special/stmarksphilabells/BellsonTrialBellsRestored.pdf>>.



**7 – SIGNIFICANCE: ST. DAVID P.E. CHURCH OF MANAYUNK SATISFIES Criteria A, C, D, H, I and J**

- [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,
- [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,
- [h] Owing to its unique location or singular physical characteristic, represents an established and familiar visual feature of the neighborhood, community or City; or
- [i] Has yielded or may be likely to yield archaeological information important in history; or,
- [j] Exemplifies the cultural, social or historical heritage of the community.



**Undated Image: Courtesy Oscar Beisert, via the Pennsylvania Historical Society - 29<sup>th</sup> October 2017.**

**The Church Building of St. David's P.E. Church, Manayunk and Parish & Sunday-School Building are excellent examples of Gothic Ecclesiastical Architecture, Revived.** Erected in 1876, the "Parish and Sunday-School building" is High Victorian Gothic. The 1880-81 Gothic Ecclesiastical Revival church is built of Birdsboro Brownstone. A Town Clock with a Bell of 2500 lbs in weight resides inside the spire of approximately 160 feet in height. The Churchyard & Burial-Ground contains 1000 documented burials, several stone monuments and a herringbone patterned red-brick walkway. An ornamental wrought-iron fence supported by cast-iron pillars encloses all. The exterior sidewalks are paved with thick slabs of grey-slate. Predating modern utilities, hidden privies may contain a high potential to yield archaeological & historical information important in study of Anglo-Christian immigrants. The site known as 150 Dupont St., in toto, is an historically significant fixture meriting historic designation by the PHC Commissioners for its inclusion on the Philadelphia Register of Historic Places; satisfying Criteria for Designation A, C, D, H, I, and J; as enumerated in Section 14-1004 of the Philadelphia Code.



**7 – SIGNIFICANT:****THE PARISH & SUNDAY-SCHOOL BUILDING****A Sunday-School Building Stood On This Site As Early as 1837****THE PARISH & SUNDAY-SCHOOL BUILDING — Circa 1876.****Photo 29<sup>th</sup> Sept. 2017 by Joseph J. Menkevich.**

Report of the Rev. Azariah Prior, Rector of St. David's Church, Manayunk, Baptisms, children, 16; adults, 3; total, 19; marriages, 3; burials, 10; communicants, 36, of whom 30 have been added within the last six months; families in the parish, 53; comprising about 300 individuals; Sunday school, 150 pupils and 16 teachers; Bible class, 1; public services, on Sundays, twice, besides a weekly lecture. The rector commenced his labors in this parish the first of November last, under very disheartening circumstances. The congregation was feeble, and the church in an unsettled state, having been without a settled pastor for more than six months previous. The prospects of the church are now, however, more encouraging. The congregation has more than doubled, thirty have been added to the communion list, and the Sabbath school has increased from fifty to one hundred and fifty pupils. The church edifice is now undergoing alterations and repairs, for the completion of which between seven and eight hundred dollars has either been pledged or collected. In consequence of these expenditures, and the comparative feeble state of the congregation, no collections have been made in behalf of missionary and other purposes. The rector, however, hopes, under the Divine blessing, soon to put into operation a plan for concentrating the efforts and offerings of the congregation, in behalf of the great objects of christian charity, contemplated by the institutions of the church.<sup>24</sup>

<sup>24</sup> *Journal of the Proceedings of the 60th-61st Convention... 1844-1845*. Philadelphia: King & Baird, 1844. 84. Web. 15<sup>th</sup> October 2018.  
<https://archive.org/details/journalofproceed1844epis/page/84>. NOTE: An n older building on this site in the same location. See Page 42 of this doc.



7 – SIGNIFICANT: — ORLANDO CREASE — RECTOR'S WARDEN AND A BENEFACTOR OF ST. DAVID'S

ORLANDO CREASE (1823-1913) — RECTOR'S WARDEN <sup>25</sup> — GLEN ECHO MILLS <sup>26</sup>



Image: Courtesy of John Charles Manton.

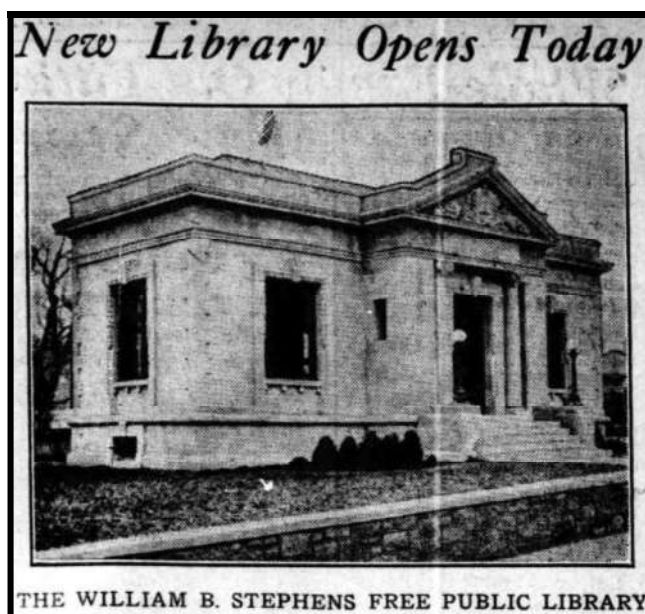
**ORLANDO CREASE**

**Retired Carpet Manufacturer Dies  
in 90th Year**

Orlando Crease, of the firm of McCallum, Crease & Sloan, carpet manufacturers, died yesterday morning in his home at 6129 Wayne avenue. He was in his 90th year. Mr. Crease was born in London and came to this country when a child, with his father, Alfred Crease, a chemist. They took up farming in Roxborough and upon the death of his father, Orlando was apprenticed to an upholsterer and gradually rose to eminence in the carpet industry.

He also distinguished himself as a layman and officer of the Protestant Episcopal Church, being rector's warden of St. David's, Manayunk, a trustee of the Diocese of Pennsylvania, vice president of the Bishop White Prayer Book Society and a member of the Executive Board of the Sunday School Association. He is survived by a widow and two sons, Orlando Crease, Jr., and Alfred P. Crease. Funeral services will be held Friday afternoon at 5 o'clock at St. David's and interment will be made in the churchyard.

WILLIAM B. STEPHENS<sup>27</sup> — VESTRYMAN — ASSOCIATED WITH THE MILLS of A. CAMPBELL<sup>28</sup>



**William B. Stephens  
Free Public Library - Dedication.**<sup>29</sup>

<sup>25</sup> The Philadelphia Inquirer (Philadelphia, Pa.) 31<sup>st</sup> July 1913, Thursday. Page 7. Web. 06<sup>th</sup> June 2018. <<https://www.newspapers.com/image/169017361/>>.

<sup>26</sup> Workshop of The World. (Germantown). Web. 06<sup>th</sup> June 2018. <[http://workshopoftheworld.com/germantown/glen\\_echo.html](http://workshopoftheworld.com/germantown/glen_echo.html)>.

<sup>27</sup> Workshop of The World. (Manayunk). Web. 06<sup>th</sup> June 2018. <<http://workshopoftheworld.com/manayunk/blantyre.html>>.

<sup>28</sup> The Philadelphia Inquirer (Philadelphia, Pa.) 30<sup>th</sup> Oct. 1880. Saturday, Page 7. Web. 06<sup>th</sup> June 2018. <<https://www.newspapers.com/image/247870113/>>.

<sup>29</sup> The Philadelphia Inquirer (Philadelphia, Pa.) 25<sup>th</sup> March 1911. Saturday, Page 9. Web. 06<sup>th</sup> June <<https://www.newspapers.com/image/168680682/>>.

**7 – SIGNIFICANT: — RECTOR CHURCH WARDENS & VESTRYMEN OF ST. DAVID’S, MANAYUNK**

William B. Stephens and Orlando Crease established a scholarship fund, “*The William B. Stephens and Orlando Crease Scholarship*. (From St. David's Sunday-school, Manayunk, Pa.) For benefit of St. John's School, Cape Mount, Liberia.”<sup>30</sup> It is still listed as active.<sup>31</sup>

**NOTABLE MILL-OWNERS OR OPERATORS <sup>32</sup> WHO WERE WARDENS & VESTRYMEN:**

VESTRYMAN — RICHARD HEY — PROGRESS MILLS

VESTRYMAN — WILLIAM LEECH — ROXBOROUGH MILLS

ACCOUNTING WARDEN — CHARLES W. SCHOFIELD — SCHOFIELD’S MILL <sup>33</sup>

VESTRYMAN — SEVILLE SCHOFIELD — BLANTYRE MILLS

VESTRYMAN — JAMES STAFFORD — STAR MILL

VESTRYMAN — JAMES B. WINPENNY <sup>34</sup> — ARCOLA MILLS

**OTHER NOTEABLE VESTRYMEN: SAMUEL WAGNER AND TOBIAS WAGNER**

Samuel Wagner, brother of Tobias had some business dealings with the Roman Catholic faction in Manayunk.<sup>35</sup>

Tobias Wagner was a director of The Franklin Fire Insurance Company.<sup>36</sup>

Tobias also aided in the establishment of a Dutch Church.<sup>37</sup>

The Wagner family seemed to have been associated with the University of Pennsylvania<sup>38</sup> and Stephen Girard.<sup>39</sup>

**NOTEABLE RECTORS**

Reverend Frederick Freeman published two books in 1836: *Psalmody*<sup>40</sup> and *Yaradee; a Plea for Africa*.<sup>41</sup>

Reverend Robert Davis, Reverend Peter Van Pelt and Reverend Christian Frederic Cruse.<sup>42</sup>

Rev. Cruse was a Graduate of the University of Pennsylvania.<sup>43</sup>

<sup>30</sup> “The Spirit of Missions” By the Episcopal Church – 1883. Web. 06<sup>th</sup> June 2018. [[Volume 48 - Page 254 - Google Books](#)].

<sup>31</sup> Episcopal Church - Trust Fund Dividend Report, Fourth Quarter 2017. Page 2. No.74. Web. 06<sup>th</sup> June 2016. <[https://www.episcopalchurch.org/files/documents/trust\\_fund\\_dividend\\_report\\_-\\_4thquarter\\_2017\\_revised.pdf](https://www.episcopalchurch.org/files/documents/trust_fund_dividend_report_-_4thquarter_2017_revised.pdf)>.

<sup>32</sup> Hexamer General Surveys Search. Web. 06<sup>th</sup> June 2018. <<http://www.philageohistory.org/rdic-images/HGS/search.cfm>>.

<sup>33</sup> Charles & Seville Schofield were brothers and partners; Philadelphia Deed Book: ADB.148.347 Melly Schofield of Manaunk in the Twenty First Ward of the City of Philadelphia, Widow and Relic of Joseph Schofield, late of the same place, Manufacturer, deceased to Seville Schofield and Charles Schofield, also of Manaunk, Manufacturers. 26<sup>th</sup> December 1860. Charles sold out to his brother, Philadelphia Deed Book: LRB.6.527 Charles Schofield of Manayunk, Manufacturer and Mary, his Wife to Seville Schofield of the Same place, also Manufacturer. 31<sup>st</sup> December 1863 (the Mills).

<sup>34</sup> James B. Winpenny committed suicide. His safe was empty & all his books were missing, but were found latter. See: The Philadelphia Inquirer. 6<sup>th</sup> June 1882, Tuesday, Page 8. Web. 17<sup>th</sup> October 2018. <<https://www.newspapers.com/image/247874343/>>. His Estate went to Philadelphia Orphans’ Court.

<sup>35</sup> Philadelphia Deed Book: GWR.23.638 Jerome Keating & Henry Morris to Jonathan Robeson, William Brooke, Samuel Wagner, Thomas P. Darrach, Isaac Biard and John J. Borie - IN TRUST (7 April 1828).

<sup>36</sup> The National Gazette (Philadelphia, Pa.) 06<sup>th</sup> Feb. 1841, Saturday, Page 3. Web. 06<sup>th</sup> June 2018. <<https://www.newspapers.com/image/346354100/>>.

<sup>37</sup> Philadelphia Deed Book: GS.30.375 Tobias Wagner to the 2<sup>nd</sup> Reformed Dutch Church (31<sup>st</sup> December 1840).

<sup>38</sup> The Times (Philadelphia, Pa.) 12<sup>th</sup> January 1897, Tuesday, Page 6. Web. 06 June 2018. <<https://www.newspapers.com/image/53388144/>>.

<sup>39</sup> Philadelphia Deed BOOK: GWR.10.537 Stephen Girard to David Lenox, Samuel Wagner, Tobias Wagner and others. (9<sup>th</sup> February 1826).

<sup>40</sup> Freeman, Frederick, Rector of St. David's Church, Manayunk. *Psalmody: or, The Pastor's Plea for Sacred Psalmody*. Erza Collier, New York & J. Whetham, Philadelphia. 1836. Web. 16<sup>th</sup> October 2018. <<https://archive.org/details/psalpasto00free>>.

<sup>41</sup> Freeman, Frederick, Rector of St. David's Church, Manayunk. *Psalmody: or, The Pastor's Plea for Sacred Psalmody*. Erza Collier, New York & J. Whetham, Philadelphia. 1836. Web. 16<sup>th</sup> October 2018. <<https://archive.org/details/psalpasto00free>>.

<sup>42</sup> Philadelphia Studies. Web. 16<sup>th</sup> October 2018. <<https://philadelphiastudies.files.wordpress.com/2014/11/dec1931-5.jpg>>.

<sup>43</sup> PENN BIOGRAPHIES. Web. 16<sup>th</sup> October 2018. <[https://www.archives.upenn.edu/people/1700s/cruse\\_christian\\_f.html](https://www.archives.upenn.edu/people/1700s/cruse_christian_f.html)>.



**7 – SIGNIFICANT: — THE EARLY VESTRYMEN OF SAINT DAVID’S, MANAYUNK****CHARLES VALERIUS HAGNER — A FREEMASON**

The son of Philip Hagner a Revolutionary War Veteran; Charles served in the War of 1812. He received his education at the University of Pennsylvania, but there is no record that he graduated. He took control of his father’s mill at the Falls of the Schuylkill in 1817. On the 30<sup>th</sup> November 1822, he was admitted into the Free and Accepted Masons, Roxborough Lodge No.135.<sup>44</sup> He was one of the founders and early vestrymen of the St. David’s P.E. Church, Manayunk. He was a founding member of “The Manayunk Association of the Friends of Ireland,” where the Rev. Francis Patrick Kenrick (Bishop of Baltimore) attended at least one such meeting at the Masonic Hall.<sup>45</sup> The Irish born Bishop Kendrick aided John Keating in establishing St. John The Baptist Roman Catholic Church of Manayunk.<sup>46</sup>

**J.D. ERNST KOCH — A FREEMASON**

His full name was Johann Daniel Ernst Koch, born in Braunschweig, Germany, 22<sup>nd</sup> January 1799 and educated at the Heidelberg University. He came to Manayunk in 1830; was employed at the mills of Joseph Ripka and held a position there for twenty-five years. In 1836, he entered Roxborough Lodge. “He was for some years a vestryman of St. David’s Protestant Episcopal Church...” He later was associated with the formation of Bethany Lutheran Church of Roxborough, old Temperance Hall and the Overseers of the Poor in Manayunk.<sup>47</sup>

**DR. HENRY NAGLEE UHLER — A FREEMASON**

In 1840, he was one of the petitioners to incorporate Manayunk as a borough. He studied medicine at the University of Pennsylvania and graduated in 1864 and established a drug store at the corner of Main Street and Green Lane. His residence was at the northwest corner of Green Lane and Smick Street, in a house built there by Brother Charles V. Hagner. He entered the Roxborough Lodge on 1<sup>st</sup> July 1863 and in 1871, served as Worshipful Master.<sup>48</sup>

In April of 1879, Dr. Uhler and the following men were elected to the Vestry of St. David’s Church, Manayunk:

Messrs. Orlando Crease, William B. Stephens, James Shaw, James Stafford, John Horrocks, George Messimer, William Dawson, William Leech, Simon Nelson, Richard Hey and Samuel Pickering.<sup>49</sup>

Again mentioning, for the most part, several of the above named were known mill-owners, excepting William Dawson, who was a merchant on Main Street, Manayunk. Dawson is listed as Freemason.<sup>50</sup> Another notable Freemason of the Roxborough Lodge No.35 was Edward Stroues, Stone Mason, Manayunk, 21<sup>st</sup> Ward.<sup>51</sup>

<sup>44</sup> Platt, Horace H. & William Lawton. *Freemasonry in Roxborough*. Phila. Cent. Hist. Commit. of Roxborough, Lodge No.135, F. and A. M. 1913. 115,120-125.

<sup>45</sup> “Celebration Of St. Patrick’s Day At The Masonic Hall,” *Philadelphia Inquirer* (Philadelphia, Pa) • 03-26-1833 • Page 2. Web. 10<sup>th</sup> January 2018.

<sup>46</sup> Philadelphia Deed Book: AM.43.120 Right Reverend Francis Patrick Kenrick to John Keating (25<sup>th</sup> September 1833)

<sup>47</sup> Ibid. Platt. 138.

<sup>48</sup> Ibid. Platt. 178-179.

<sup>49</sup> The Philadelphia Inquirer (Pennsylvania), 16<sup>th</sup> April 1879, Page 3. Web. 06<sup>th</sup> June 2018. <<https://www.newspapers.com/image/167860220/>>.

<sup>50</sup> Hyneman, Leon. *The Universal Masonic Record: Or, Links in the Golden Chain of Brotherhood. Containing, the Name, Business, Profession and Residence of Subscriber, Also, a List of Masonic Lodges in America and Europe*. Phila. L. Hyneman. 1859. 84. Web. 6<sup>th</sup> June 2018 <<https://archive.org/details/universalmasonic00hyneric/>>.

<sup>51</sup> Ibid. Hyneman. 99. [Note: Edward Struse, a Stonemason, is listed on page two of this nomination as having assisted James Stafford in the construction of both the Parish and Sunday-School Building and the brownstone Church Building of St. David, Manayunk].

## 7 – SIGNIFICANT: — CHARLES V. HAGNER &amp; THE FRIENDS OF IRELAND

**Friends of Ireland.****PUBLIC MEETING AT MANAYUNK.**

In pursuance of public notice, a large and respectable number of the friends of Ireland, residing in the county of Philadelphia, convened at the School House in the village of Manayunk, on Saturday, April 20<sup>th</sup>. CHAS. V. HAGNER, Esq. was appointed Chairman, FRANCIS MURPHY and R. O'CONNOR, Esqrs. Vice-Presidents, and John Whitehead and Benjamin Matthias, Secretaries.

The object of the meeting having been explained by the Chairman, Mr. James D. Boylan rose, and after an animated speech of some length, in which he forcibly depicted the wrongs and grievances imposed upon Ireland by the Parliament of Great Britain, offered the following preamble and resolutions, which were unanimously adopted.

Whereas in the Imperial Parliament of Great Britain, the Prime Minister of his Britannic Majesty has proposed for the future government of Ireland, a bill impolitic, unconstitutional and murderous; and whereas that bill has long since, perhaps, received the consent and sanction of the British Legislature, we, the friends of civil and political liberty, assembled in Manayunk, believe that to publish our opinions of this bill, and to declare its influence on human liberty, is a duty which we owe to every advocate, every lover of equal rights and equal privileges. We had hitherto been convinced that in every age since 1172, the British Legislature had treated Ireland not only with injustice but with cruelty—had shackled the commerce and the manufactures of that unfortunate island—had sown the seeds of religious discord among her sons—had goaded these brave sons to resistance against the laws, and then transported, hung, and slaughtered them for such resistance. We had been convinced that since 1172, the British Legislature had thus treated Ireland, but we never thought, we never dreamt, that in the 19<sup>th</sup> century, the Prime Minister of his Britannic Majesty would recommend the enactment of a bill, which, by its operation, throws into the shade the bloody enormities of every former period. It is a bill which empowers the Lord Lieutenant of Ireland to proclaim under martial law any county he pleases.

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Philadelphia Inquirer (Pennsylvania) • 04-23-1833 • Page 2.

“Again—a commission of inquiry was issued in 1833, obviously with the preconceived intention of establishing a poor law system in Ireland. The commissioners were, for the most part, persons intimately acquainted with the country; the two first being the Catholic and Protestant Archbishops of Dublin... They saw it was not possible to devise any plan of eleemosynary relief sufficient to meet the desperate exigency; for in fact, they had to deal with nearly a nation of paupers...”

“A GREAT PROPORTION OF THEM ARE INSUFFICIENTLY PROVIDED AT ANY TIME, WITH THE COMMONEST NECESSARIES OF LIFE. THEIR HABITATIONS ARE WRETCHED HOVELS, SEVERAL OF A FAMILY SLEEP TOGETHER UPON STRAW OR UPON THE BARE GROUND, SOMETIMES WITH A BLANKET, SOMETIMES EVEN WITHOUT SO MUCH TO COVER THEM; THEIR FOOD COMMONLY CONSISTS OF DRY POTATOES, AND WITH THESE, THEY ARE AT TIMES SO SCANTILY SUPPLIED, AS TO BE OBLIGED TO STINT THEMSELVES TO ONE SPARE MEAL IN THE DAY. ...<sup>53</sup>

<sup>52</sup> AD 1172 was important year in the assimilation of the Sovereign Kingdom of Ireland by the English and is consistently repeated throughout history.

<sup>53</sup> Ray, Thomas M. *Report of the Irish Coercion Bill: The Causes of Discontent in Ireland, Condition of the People, Comparative Criminality with England, etc.* Dublin. 1846. 36. Web. 11<sup>th</sup> December 2017. <<https://archive.org/details/reportonirishco00raygoog>>.



**7 – SIGNIFICANT: — JAMES SHAW, BURGESS & VESTRYMAN — MANAYUNK GAVE AID TO IRELAND**

“At an Election held at the Lock up House on the 7<sup>th</sup> day of March 1842,” James Shaw was elected Chief Burgess having received 185 votes, defeating Thomas Bromley who received 41 votes.<sup>54</sup>

“AT A MEETING of the Citizens of the BOROUGH OF MANAYUNK, held at the Town Hall, on Monday evening, the 8<sup>th</sup> inst, the Burgess, JAMES SHAW, Esq., was called to the Chair, and JAMES McGLINCHEY appointed Secretary, the following Preamble and Resolutions were unanimously adopted:

**Whereas**, an afflicting calamity having befallen the people of Ireland-a widespread desolating famine stalks through the land-men, woman and children actually famishing for the want of the commonest food-man completely prostrate through starvation, it behoves us as a people blessed with the abundance of Providence to contribute our mite towards mitigating, as far as it lies, the suffering of our fellows. Therefore, Resolved, That the citizens of Manayunk be solicited to contribute to alleviate the misery and want of the Irish people.

**Resolved**, That the surrounding country be districted and committees be appointed to collect subscriptions for the furtherance of that object. When the following gentlemen were appointed said Committee: James Shaw, Esq, James Davis, William McGlinchey, Philip M. Hagner, Samuel Winpenny, James McGlinchey, David Young, Alexander Quinton, James Bramble, Hugh Gallagher, Alfred Crease, M. H. Skeeahan, Robert M. Carlile.

The Chairman announced the amount collected this evening to be ninety-six dollars and fifty cents. It was Resolved, that the proceedings of this meeting be Published.

JAMES SHAW, PRESIDENT.  
JAMES McGLINCHEY, secretary.<sup>55</sup>



Seal of Corporation of the Borough of Manayunk – Philadelphia City Archives 2<sup>nd</sup> Oct. 2017.

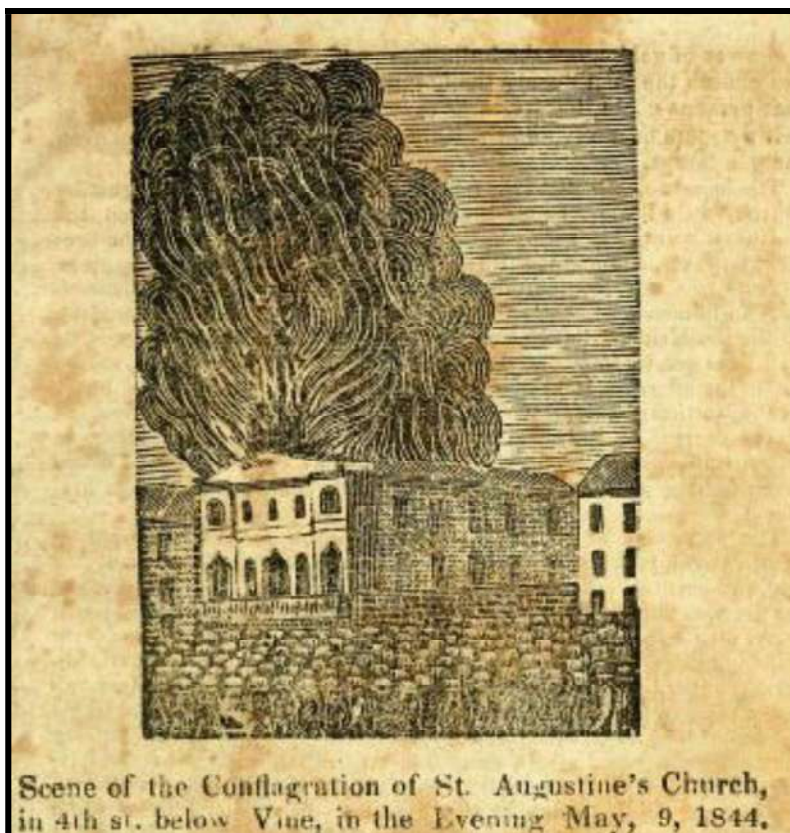
“2<sup>nd</sup> August 1842, An adjourned meeting of Council... On Motion It was Resolved That a loom be adopted as a device Said Seal of Corporation, and that the Committee have the discretionary power as to the cast and the style of the whole apparatus.”<sup>56</sup>

<sup>54</sup> Minutes of the Burgesses of Manayunk, Page 55. Accessed Philadelphia City Archives 17<sup>th</sup> September 2017.

<sup>55</sup> Public Ledger (Philadelphia, Pennsylvania) 13<sup>th</sup> March 1847, Saturday, Page 1. Web. 6<sup>th</sup> June 2018. <<https://www.newspapers.com/image/40295111>>.

**7 – SIGNIFICANT: — MANAYUNK PROVIDES A RESPONSE TO REPORTS OF RIOTS IN KENSINGTON**<sup>57</sup>**10<sup>th</sup> MAY 1844**

“**MANAYUNK** - Mr. Editor: Whereas a false report has been circulated through the city yesterday, that numbers from this place had gone to Philadelphia for the purpose of assisting the mob, we believe that nothing can be more false, as we are well aware that no bad feeling has in anyway been rumored here, and so far from disorder having been in the slightest way provoked, the first word to that effect has not been spoken from the time this place has become a town.

**JAMES SHAW,****Burgess of the Town Council, Manayunk.****CITIZENS**

J. Alexander,	M.H. Skeeahan,
J. Towers Ogle,	Perry W. Levering,
William P. Hodgson,	Joseph Ripka,
George W. Davis,	Benj. Miles,
Hammell Warner,	John Bromley,
H. M. Nixon,	Hugh Gallagher,
Jas. McLellan,	Edward Preston,
A. McLellan,	James Davis
Patrick McGlinchey <sup>58</sup>	

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Burgess of the Town Council, Manayunk.

**CITIZENS.**

J. Alexander,	M. H. Skeeahan,
J. Towers Ogle,	Perry W. Levering,
Wm. P. Hodgson,	Joseph Ripka,
George W. Davis,	Benj. Miles,
Hammell Warner,	John Bromley,
H. M. Nixon,	Hugh Gallagher,
Jas. McLellan,	Edward Preston,
A. McLellan,	James Davis.
Patrick McGlinchey,	

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... *Manayunk, where the monotonous whirl and hum of the machinery may be heard day and night.*<sup>59</sup>

<sup>56</sup> Minutes of the Burgesses of Manayunk, Page 73. Accessed Philadelphia City Archives 17<sup>th</sup> September 2017.

<sup>57</sup> *The Full Particulars of the Late Riots, with a View of the Burning of the Catholic Churches, St. Michaels & St. Augustines.* Philadelphia: publisher not identified, 1844. 21. Web. 06<sup>th</sup> June 2018. <<https://archive.org/details/fullparticularso00phil/>>.

<sup>58</sup> Public Ledger (Philadelphia, Pennsylvania). 10<sup>th</sup> May 1844, Friday. Page 2. Web. 06<sup>th</sup> June 2018. <<https://www.newspapers.com/image/40222606/>>.

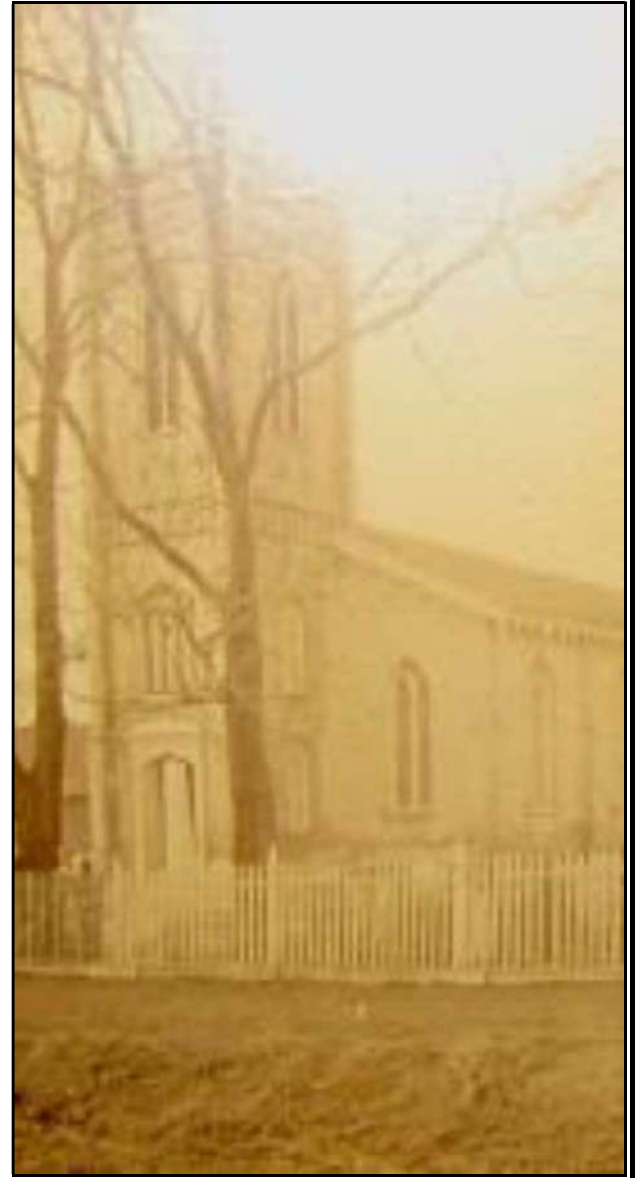
<sup>59</sup> Public Ledger (Philadelphia, Pennsylvania) 1<sup>st</sup> Aug 1844, Thu Page 1. Web. 6<sup>th</sup> June 2018. <<https://www.newspapers.com/image/40223815/>>.



## 7 – SIGNIFICANT: — ENGLISH & IRISH EMIGRANT LABORERS ATTENDED ST. DAVID’S, MANAYUNK

“The day after my return to Philadelphia I met an old Rhode Island friend and colleague under the trees fronting the State House, in the person of Lewis Jansen,<sup>60</sup> who invited me to visit him at his parish of Manayunk, to which he had lately been appointed. Mr. Jansen was a native of England, the grandson of a French peer whose title and estates were irretrievably lost during the revolution in that country. He has resided about sixteen years in America, where he has brought up a large family. Having long contemplated a visit to the interesting and beautifully situated spot which had become the scene of his labours, I spent the next Sunday at his dwelling on the banks of the peaceful Schuylkill, and preached in his church. The latter is a good specimen of rural church architecture, with a high square tower of fine proportions. Manayunk is situated seven miles from Philadelphia, approached by the best Macadamised road out of that city, which leads to Norristown and Reading. A little out of this road another diverges to the side of the Schuylkill river, from which it is separated by a substantial stone parapet. In a few moments the busy town of Manayunk, with its water-mill factories and stone-built dwellings, appears in view, rendered more picturesque by the variegated foreground of bush, brake, river and sloping shores, and its distant back-ground of blue hills. The view, aided as it is by a handsome bridge, whose arches spanning the stream breaks the prospect, is one of surpassing loveliness; often does the traveller, when he reaches this turn in the road, stop and gaze involuntarily at its picturesque beauty. My friend had taken his new charge at the earnest request of the principal parishioners, to whom he had been recommended by the last incumbent. His duties were, however, more onerous than those which fell to him in his former parish, on account of the large population of English and Irish protestant emigrants who were employed in the mills, and nearly all of whom came under his pastoral cognizance. The church had been built originally for this class; to whom it had proved during the rectorship of the former pastor, (the Rev. Frederick Freeman) an eminent blessing.

The principal manufacturer of the town, Mr. Joseph Ripka, aided by two Philadelphia gentlemen, named Wagner, were the founders of this praiseworthy design to give to the poor episcopalians of the town a parish temple. Several respectable inhabitants formerly from Ireland, who were owners of property in the town, assisted in the undertaking. One who was a builder contributed a portion of the stone; another, lumber; and all their labour. The building rose under the direction of a gentleman of considerable architectural skill, who owned a country seat in the neighbourhood.<sup>61 62 63</sup>



Circa 1879 – Copied 12<sup>th</sup> Sept. 2017 – J. J. Menkevich.

<sup>60</sup> Lewis Jansen was a first cousin to Madame Vestris. (Vestris, Lucia Elizabeth, 1797-1856)., See: Pearce, Charles E. *Madame Vestris and Her Times*. London: Paul, 1900. Web. 26<sup>th</sup> September 2017. <<https://archive.org/details/madamevestrisher00pear>>.

<sup>61</sup> Andrew Young, Esq., Architect designed the Church. See: Atkinson, Samuel C. *Atkinson's Casket* "Canal Locks at Manayunk, Pa." Philadelphia [Pa.: Pub. by S. C. Atkinson, Vol.10 (1835). 637. Web. 15<sup>th</sup> Dec. 2017. <<https://babel.hathitrust.org/cgi/pt?id=nyp.33433081671129;view=1up;seq=709>>.

<sup>62</sup> Cohen, Jeffrey A. "Building a Discipline: Early Institutional Settings for Architectural Education in Philadelphia, 1804-1890." *The Journal of the Society of Architectural Historians*. 53.2 (1994): 149. Web. 15<sup>th</sup> December 2017. <<http://www.brynmawr.edu/cities/courses/13-207/bldgdisc.pdf>>.

<sup>63</sup> Andrew Young lived in the neighbourhood of Manayunk, Philadelphia Deed Book: AM.68.60 Daniel Tibben & Benjamin Tibben [Estate of John Tibben] to Andrew Young (5<sup>th</sup> June 1827) and Philadelphia Deed Book: SHF.15.186 Andrew Young, engineer to Samuel Smith (1<sup>st</sup> September 1836).

**7 – SIGNIFICANT: — THE EARLY LAITY’S RELATIONSHIP WITH ST. DAVID’S, MANAYUNK**

It was completed and consecrated in 1838; Mr. Jansen was the third incumbent of the parish.<sup>64</sup> I was much interested in the condition of this parish from the history of its origin and progress; and became more so when, on entering the reading desk, I observed a spectacle, common enough in England though very unusual in American episcopal churches, yet which is the only type of the Church Triumphant—viz., worshippers of different ranks kneeling at one altar and worshipping one Saviour. There sat the rich manufacturer, and there the tradesman, and there the hardy mechanic, and there the humble, but cleanly looking operative, with his healthy family—all joining in the responsive acts of worship, as their fathers had done, and listening attentively to the words of instruction from the pulpit. In an instant I was transported back to my native land; where, following the same primitive pattern, the peer and the peasant, the noble and the very pauper, worship under the same roof, and listen to the same preacher; and where, in many places, church-people now understand the spirit of Christianity so well that a common bench serves for all without distinction. It is a radical fault in the American church, and, if countenanced, must work as rottenness in her bones, that she is oftentimes so exhibited, that the poor are actually repelled from her communion. It is lamentable to see how this wretched policy sometimes drives whole communities of emigrant English families into the ranks of dissent. A church is erected, the whole floor occupied with pews, which are luxuriously furnished, and sold or let at prices which excludes every poor member of the Church from the sacred precincts, and, in some cases, gives to non-episcopalians of means and wealth the controlling influence in the parish affairs! It is true that by the xxxi Canon of the Church, every episcopalian resident within certain fixed boundaries is a parishioner, and claims by ecclesiastical law the services and spiritual care of the rector, yet what accommodation is made for the poorer churchmen and their families to worship God in ninety-nine out of every hundred churches which are built? Have the poor of the American Episcopal Church the gospel preached to them? No ! not in fifty parishes out of the twelve hundred which are provided with parish temples—not in fifty of them on a fair computation. Have the great majority of parishioners who frequently occupy no seats at church, being unable to afford the exorbitant price required for them, as much of the minister's attention and guardianship as the more wealthy ones who are the owners of the pews?—they require—they demand more, double the attention of those whose wealth can purchase a seat in the parish temple, every foot of which has been solemnly made common to all worshippers by the act of consecration, and which it is sacrilege to enclose and occupy with pews for the convenience of the wearers of silk and jewelry, whose accommodations occupy so much room that the poor are thrust out of the Lord's courts. The constitution, canons, and Prayer Book, and the pretensions of the Church episcopal in the United States do not in any place recognize such a thing as a rich man's Church—a genteel denomination—a fashionable sect. Episcopacy is declared to be a divine institution; nay, in some of her formularies, and many of her standards, as essential to the very being of a true Church; the exclusive validity of her sacraments, whether a true or false theory, is constantly maintained by her clergy and laity; and liturgical worship is pronounced the only edifying one. Yet with these large claims, Church privileges are in effect extended only to the rich; whilst the poor are suffered to wander into all the mazes of ruinous schism and even of scepticism. This fact in relation to the American Church, which I record in the deepest sorrow, it must be admitted is a strong argument in favour of an ENDOWED NATIONAL RELIGION. The noble Bishop of New Jersey<sup>65</sup> has done something towards the correction of the evil in the establishment of Sunday offerings and parochial schools; let him follow up his plans of improvement, and let others, instead of weakening and endeavouring to embarrass him in his schemes of far sighted policy, strengthen his hands and second his efforts.”

— Extracted From the 1840 Report: “The Pew Nuisance” by Rev. Waylen<sup>66</sup>

<sup>64</sup> [Note] On the 2<sup>nd</sup> March 1832, a new congregation by the name of St. David's Church, at Manayunk, Pa., was organized: *Banner of the Church*. Volume I., No. XXX. Pub. Stimpson and Clapp. Boston. 24<sup>th</sup> March 1832. 120. Web. 27<sup>th</sup> February 2018. [Google Books].

<sup>65</sup> George Washington Doane, Second Bishop of New Jersey – He is mentioned several times in association with Burlington N.J., as is the town of Bristol Pa.

<sup>66</sup> Waylen, Edward (Rev.) *Ecclesiastical Reminiscences of the United States*. New York: Wiley & Putnam, 1846. 281-286. Web. 26<sup>th</sup> September 2017.

<<https://archive.org/details/ecclesiastical00wayl>>.



## 7 – SIGNIFICANT: — ST. DAVID’S, MANAYUNK: IN THE EVOLUTION OF CHURCH & ARCHITECTURE

Rev. Waylen’s 1840 depiction of St. David’s was a portrait of a *Low Church*, that mainly served the “English and Irish protestant emigrants who were employed at the mills” as well as the prominent mill owners.

The 1831-32 establishment of St. David’s P.E. Church, Manayunk in the “English Gothic” style of architecture predated the 1839 founding of the Cambridge Camden Society and revival of medieval architecture – such as in the *High Church* of St. James the Less, near the Falls of Schuylkill and of St. Marks P.E. Church on Locust Street.

St. James the Less and St. Mark’s are emblematic of the spread of architectural and aesthetic ideas from Britain to America during the Gothic Revival, and they show the strong connection between certain segments of the (British) Anglican and (American) Episcopal Churches. By the 1840s, the American Episcopal Church was increasingly divided theologically between two general groups – the High Church congregations who were allied with the doctrines of the Anglican Oxford movement, and the Low Church congregations who followed a more evangelical Protestantism. It was the High Church groups who were the most receptive to the architectural doctrine of the Ecclesiologists.<sup>67</sup>

In the context of the Gothic Revival Movement, many of the early American Gothic Churches were dismissed as not being true to Gothic style. Those American attempts at medieval Gothic design contained similarities to the Skirlaw Chapel, Yorkshire. The early edifice of St. David P.E. Church, Manayunk also shared some similarities with Skirlaw Chapel. Destroyed by fire 1879, St. David’s new building was of a Neo-Gothic Puginistic design.

“The elegant chapel, erected by Walter Skirlaw at the place of his nativity, in Holderness, in the county of York, exists at this day, in nearly the same state as it was left by the worthy Bishop, and may fairly claim to rank as one of the most perfect minor specimens of parochial architecture in the kingdom. ...

The chapel, of which a south-west view is represented in Plate II. is situated near to, yet detached from, the village, and its pinnacles, first catching the eye from above the surrounding trees, have a very pleasing effect, contrasted with the extent of low land on the west.”

**Skirlaw Chapel, Yorkshire** <sup>68</sup>



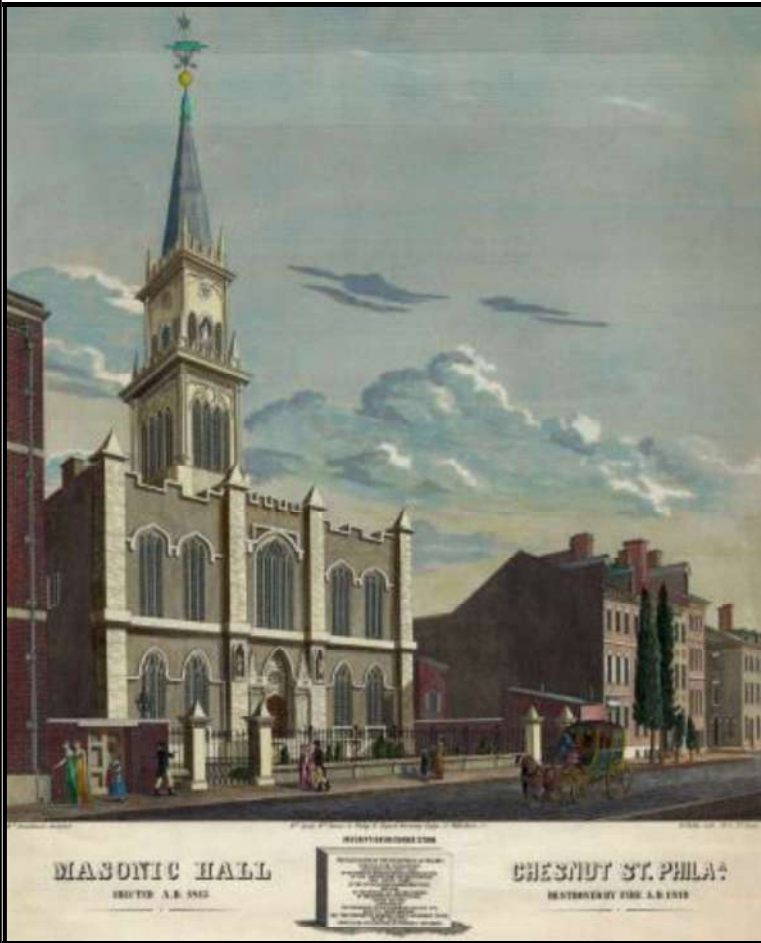
<sup>67</sup> Nau, Anna. "English-American Identity and the Gothic Revival: The Episcopal Churches of St. James the Less and St. Mark's, Philadelphia." *Nineteenth Century* (Vol.33, No.1 Spring 2013): 10-19. Web. 1<sup>st</sup> June 2018.

<<https://ia801203.us.archive.org/25/items/19thCenturySpring2013/19thCenturySpring2013.pdf>>.

<sup>68</sup> Britton, John. *The Architectural Antiquities of Great Britain: Represented and Illustrated in a Series of Views, Elevations, Plans, Sections, and Details, of Various Ancient English Edifices; with Historical and Descriptive Accounts of Each Vol. IV*. London: Longman, Hurst, Rees, and Orme, J. Taylor, Architectural Library, and the Author. 1814. 126-129. Web. 1<sup>st</sup> June 2018. <<https://archive.org/details/architecturalant04brit>>.

## 7 – SIGNIFICANT: — EVOLVING DESIGNS IN GOTHIC ARCHITECTURE: MASONIC HALL, CHESTNUT ST.

“William Strickland (1787-1854), born in Philadelphia, recognized as a leading architect, was also an engineer, landscape painter, author, and engraver. His first building, the Gothic Masonic Hall the — "Pride of Philadelphia" — dedicated in 1811, showed a lack of understanding of Gothic as a system of construction.

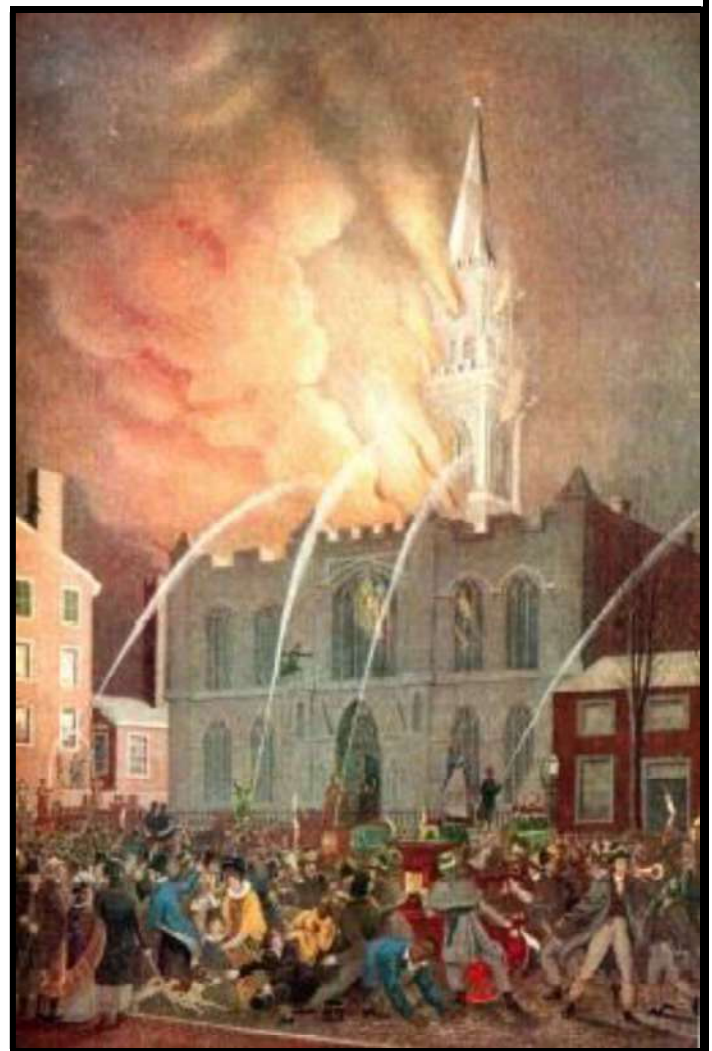


Library of Congress: <https://www.loc.gov/item/2012647322/>.

The temple had only a veneer of Gothic details: crenelation, small turrets, and lancet windows. The high and square wooden tower, with its cornices and spire, was more Georgian than Gothic.

There is still standing on the road between Reading and Pottsville a quaint little red and white church that presents an excellent example of this naïve fusing of the Colonial and Gothic modes.”<sup>69</sup> **Image on the Right**<sup>70</sup>

This structure was outstanding as an example of the Gothic Revival, which, while less extensive, was virtually contemporaneous with the Classic period. In 1819 the building was destroyed by fire. An interesting print, a copy of which may be seen at the Philadelphia Library Company, on Locust Street west of Thirteenth, shows the structure in flames.



**9<sup>th</sup> March 1819: North Side Chestnut bet 7<sup>th</sup> & 8<sup>th</sup> Sts.**

<sup>69</sup> Federal Writers' Project Works Progress Administration for the Commonwealth of Pennsylvania. *Philadelphia. A Guide to the Nation's Birthplace*. Sponsored by the PHC and the William Penn Association of Phila. Inc. 1937. 266-267. Web. 8<sup>th</sup> October 2017. <https://archive.org/details/philadelphiaguid00federich>.

<sup>70</sup> Platt, Horace H, and William Lawton. *Freemasonry in Roxborough. The History of Roxborough Lodge, No. 135, Free and Accepted Masons. A.D. 1813—1913 A.L., 5813—5913. From Authenticated Records*. Philadelphia: Centennial Historical Committee of Roxborough Lodge, no. 135, F. and A.M, 1913. 38-39.



## 7 – SIGNIFICANT: — AUGUSTUS WELBY NORTHMORE PUGIN - AN EVOLUTION IN GOTHIC BUILDING

“The Gothic revival had begun in England under the Pugins, and it promptly found its echo here. I should like to know which was the first church that showed a dawning consciousness of Gothic as the Christian style. St. Stephen's, Philadelphia (1822), Christ Church, Louisville, Ky. (1823), and St. Luke's Rochester (1824), were certainly amongst the pioneers. So ingrained had become the spirit of architectural deceit and artistic substitution, the first ‘Gothic’ work was just as specious and silly as that which it had come to destroy. ...

...Otherwise there was no change. Honestly, I suppose there is no more awful evidence of rampant barbarism than that which exists in the architecture of the United States between the years 1820 and 1840. Then came Upjohn, a great man, a sound architect, a leader when the time was clamorous for such an one. Trinity Church, New York, marks the end of an era, the birth of an epoch. Upjohn knew what Gothic meant, he felt it as an inspiration, he began at the right end and he fixed a style for three generations. Of course nothing he did can be compared in any way with the product of ‘the great thousand years,’ but the fault was not his. By some miracle he got Gothic feeling into his work, and induced the backward public to accept it. From the moment Trinity was built, the reign of paganism was at an end. Also he raised up a line of able disciples that carried on his work year after year: Renwick, who loved French Gothic as Upjohn loved English; Upjohn the younger. Withers, Congdon, and many others of the same enthusiasm, though possibly less well known. The greater work of these men fails at many points, for it is too studiously imitative, but in their smaller churches there is frank simplicity, grave directness, and, above all, sincerity. ...And so matters stand to-day, the field of architecture unhappily divided into two camps, secular and ecclesiastical, the style of each intolerant of the other and, it would appear, impossible of compromise or amalgamation. ...”

1821 – Church Drawing by Nine-Year-Old Augustus Pugin

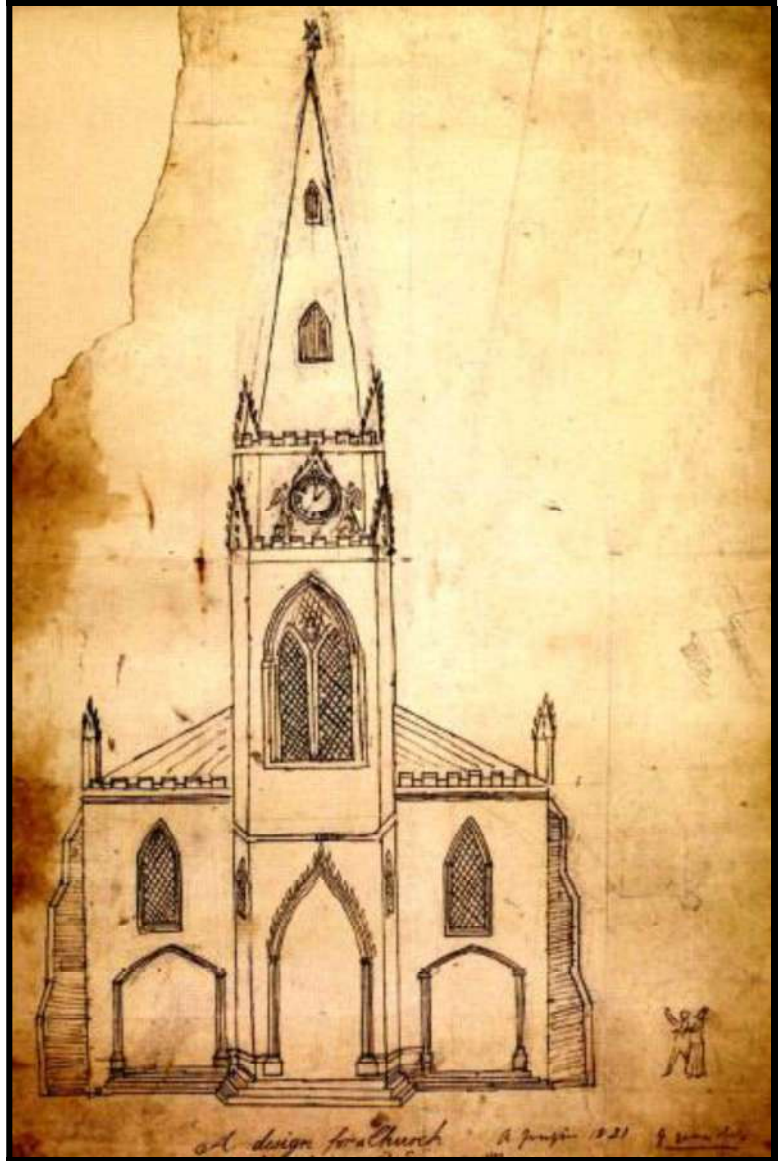


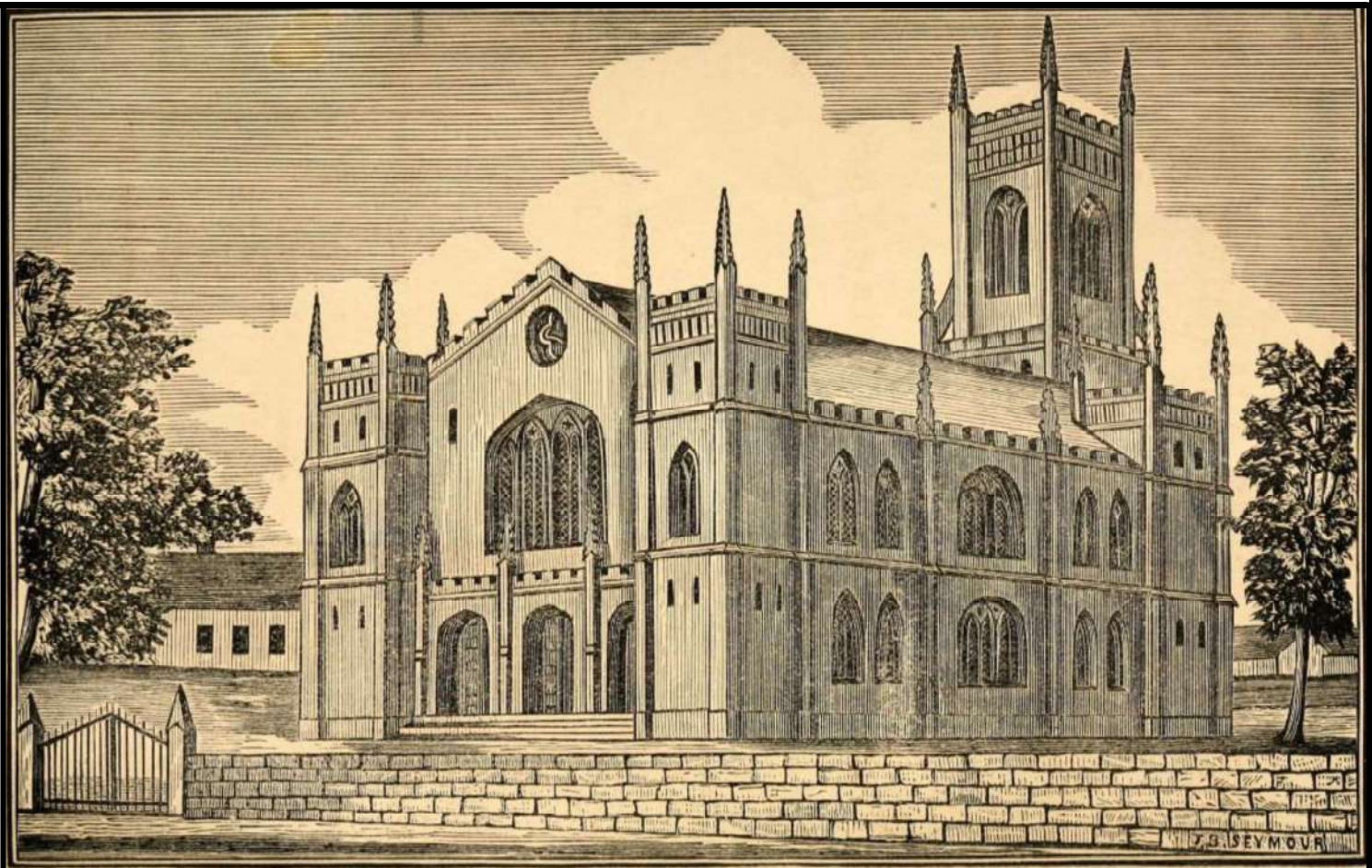
Image: Courtesy of *God's Architect* © 2007 Rosemary Hill.

— Ralph Adams Cram, 1905<sup>71</sup>

<sup>71</sup> *The Brickbuilder*. Vol.14, No.7.(133-140). “Ecclesiastical Architecture. Paper V., by Ralph Adams Cram.” Rogers & Manson, Boston, Mass. July 1905. 136-137 & 140. Web. 12<sup>th</sup> February 2018. <<https://archive.org/stream/brickbuild14unse#page/n341/mode/2up>>.

## 7 – SIGNIFICANT: ECCLESIASTICAL GOTHIC, EVOLVING — TRINITY CHURCH, PITTSBURGH, PA.

“An American architect of the early nineteenth century could not hope to design in the Gothic Revival without using models drawn from pattern books. John Henry Hopkins acknowledged the aid of Milner’s *Treatise on Ecclesiastical Architecture of England* (1812) and of John Britton’s *Cathedral Antiquities of Great Britain* (1814-1835) in designing Trinity Church, Pittsburgh, in 1823.”<sup>72</sup>



TRINITY CHURCH, PITTSBURGH, PA.

AS DESIGNED AND BUILT BY THE REV. MR. (THE LATE BISHOP) HOPKINS, A. D. 1825.

### TRINITY CHURCH, PITTSBURGH, PA. — 1825

“It is not necessary in this connection to re-tell the whole story of the gothic revival in America. At present it is a favorite subject of special studies, and well known in its detail from the time of Thomas Jefferson’s toying with the idea of ‘a small gothic temple,’ and Latrobe’s Crammond House in Philadelphia, to Upjohn’s first works. It is more important for our purpose to state that the idea of gothic architecture, being the Christian style *par excellence*, which idea, for better or for worse, triumphed in the ages of Richard Upjohn and Ralph Adams Cram, began to interest the circles of the Protestant Episcopal Church in the early 1820’s. ... The old Trinity Church at Pittsburgh, which he designed in 1825, was, of course, not a purely gothic building, but it shows an honest attempt to apply gothic elements Hopkins continued his studies in this field and the book of gothic architecture which he wrote ten years later, did a good deal to popularize the *Christian style*.”<sup>73</sup>

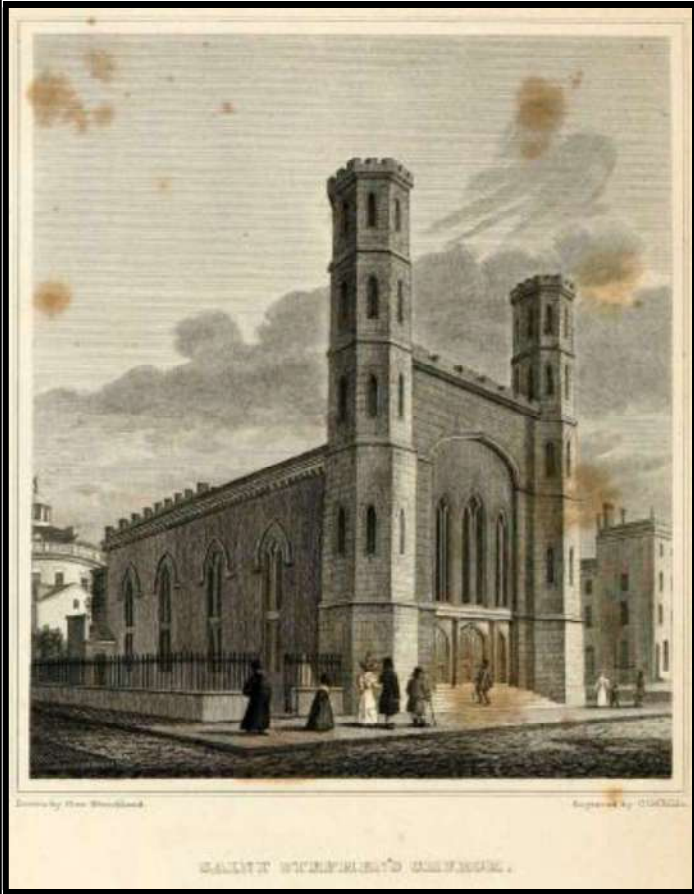
<sup>72</sup> Toker, Franklin. *The Church of Notre-Dame in Montreal: An Architectural History* Franklin Toker. Montreal, 1991. Web. 10<sup>th</sup> October 2017. <[Google Books](#), 50>.

<sup>73</sup> Salomon, Richard G, Philander Chase, Norman Nash & Charles Bulfinch: *A Study in the Origins of Old Kenyon*. Publ. by The General Convention of the P. E. Church, New Brunswick, N.J. Volume XV-No.3., Sept. 1946. 210-211. Web. 10<sup>th</sup> October 2017. <<https://archive.org/details/historicalmagazi1519aust>>.



## 7 – SIGNIFICANT: ECCLESIASTICAL GOTHIC, EVOLVING — ST. STEPHEN'S EPISCOPAL CHURCH

“Among the religious edifices of Philadelphia, St. Stephen's church is one of the most distinguished. It was intended by the architect (Mr. Strickland) to present a specimen of the gothic architecture of the middle ages, and he has happily executed the design; but it is to be regretted that the position of the building, standing, as it does, on the line of the street, prevents the full observation of its great merits.



The church is situated on the east side of Tenth Street between Market and Chestnut Streets. Its extreme length is one hundred and two feet. The breadth of the body of the building is fifty-five feet; that of the front, including the towers, is sixty-one feet. The towers are eighty-six feet high, comprising five stories with windows and offsets terminating in an embattled parapet.”<sup>74</sup>



“The structure is notable as an early (1822-23) Gothic Revival design, important in its tentativeness in demonstrating the development of Gothic Revival architecture. ... Of a number of Strickland's experiments with the Gothic, St. Stephen's is a rare surviving example. It is the oldest building extant in Philadelphia of Gothic design, and was seemingly he first building erected in Philadelphia that was conceived of as being thoroughly Gothic. ... It is apparent with this design that Strickland was in new and unfamiliar territory. His conception of the Gothic falls somewhat awkwardly short of mature Gothic.”<sup>75</sup>

Source: <<http://www.loc.gov/pictures/item/pa0865/>>.

<sup>74</sup> Childs, Cephas G. *Views in Philadelphia and Its Vicinity: Engraved from Original Drawings*. Philadelphia: Published by C.G. Childs, Engraver, 1827. 33. Web. 15<sup>th</sup> December 2017. <<https://archive.org/details/viewsinphiladelp00phil>>.

<sup>75</sup> St. Stephen's Episcopal Church. 19 South 10<sup>th</sup> Street, Philadelphia. U.S. Department of the Interior, National Register of Historic Places Nomination Form. Web. 15<sup>th</sup> December 2017. <[http://www.dot7.state.pa.us/CRGIS\\_Attachments/SiteResource/H001467\\_01H.pdf](http://www.dot7.state.pa.us/CRGIS_Attachments/SiteResource/H001467_01H.pdf)>.

**7 – SIGNIFICANT: ECCLESIASTICAL GOTHIC, EVOLVING — ST. DAVID’S P. E. CHURCH, MANAYUNK**

“Exterior view showing the Gothic-style Episcopal church built in 1832 at St. David's and Dupont streets. Headstones are visible in the adjacent church graveyard. Also shows a solitary headstone under a tree in the right foreground. A picket fence surrounds the property. The building was enlarged in 1857 and destroyed by fire in 1879. Church was rebuilt in 1880. The congregation, established in 1831, was formed from immigrant mill workers working in the burgeoning textile industry that was developing along the Schuylkill River above Philadelphia.”<sup>76</sup>

<http://digital.librarycompany.org/islandora/object/digitool%3A64179>.

**This Photo Shows The Original Church Building with A Smaller Parish and Sunday-School Building**

**Photo: Courtesy of John Charles Manton and the Vestry of St. David's Protestant Episcopal Church of Manayunk.**<sup>77</sup>

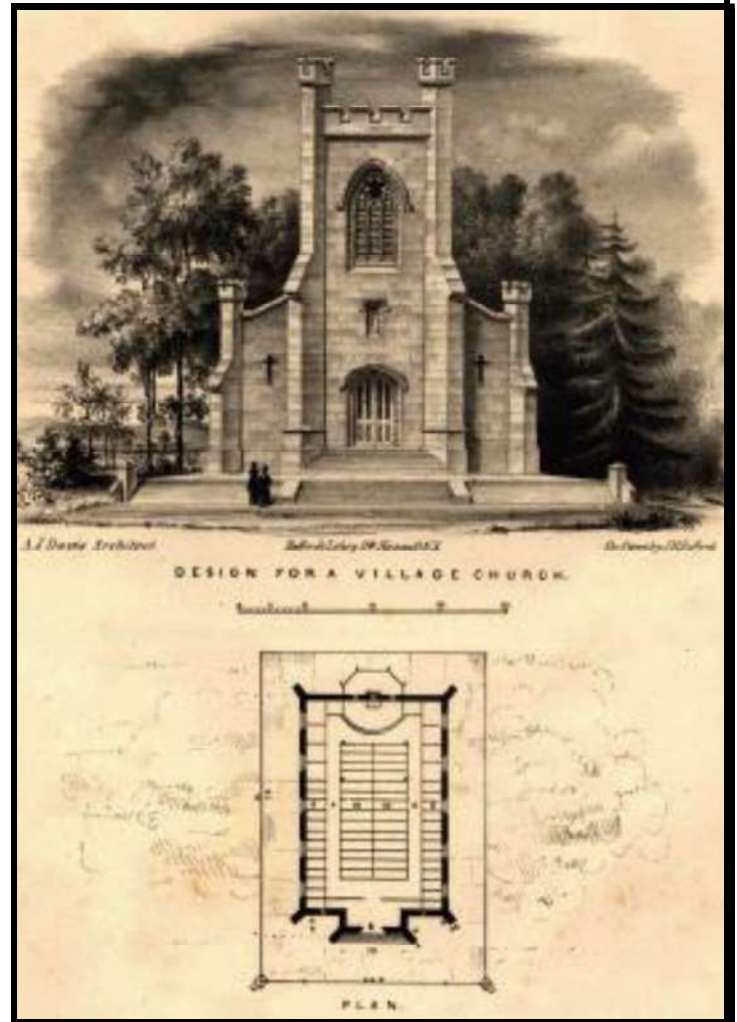
<sup>76</sup> HSP & The Library Company of Philadelphia. Web. 14<sup>th</sup> June 2017.

<sup>77</sup> Manton, John C. *Bygones: A Guide to Historic Roxborough-Manayunk*. Philadelphia. Published by J.C. Manton, 1990. 24. Web. 9<sup>th</sup> Feb. 2018. [Google Books].



## 7 – SIGNIFICANT: ECCLESIASTICAL GOTHIC, EVOLVING — THE FIRST UNITERIAN CHURCH

This design is in the English Decorated, or third style of Pointed Architecture, vulgarly called Gothic. The dimensions are figured on the print. The building is elevated on a terrace. The base has a single tablet, except in the projecting part of the tower, which has two tablets. The buttresses are set diagonally, and are of two stages, with set-offs, sloping to the wall, and are battlemented at the summit. The battlement of the tower has small intervals, (machicolations, or embrasures,) with horizontal capping...<sup>78</sup>



**A Village Church: Alexander Jackson Davis.**

**New Bedford, Bristol County Maine<sup>79</sup>**

Our building, which is Norman Gothic in style... Constructed in 1838 at a cost of about \$40,000, it required 7,000 tons of granite, some blocks weighing as much as eight tons. The style of the interior details are Gothic, yet the spaciousness of the well-lighted interior and the simplicity and precision of the decorative elements have much in common with the Greek revival designs of same period.<sup>80</sup>

<sup>78</sup> Davis, Alexander J. and Other Architects. *Rural Residences: Consisting of Designs, Original and Selected, for Cottages, Farm-Houses, Villas, and Village Churches: with Brief Explanations, Estimates, and a Specification of Materials, Construction, Etc.* New York: New York University, 1837. Web. 26<sup>th</sup> August 2017. <<https://archive.org/details/AlexanderJacksonDavis>>.

<sup>79</sup> Library of Congress, HABS. Web. 12<sup>th</sup> October 2107. <<http://www.loc.gov/pictures/item/ma0127/>>.

<sup>80</sup> The First Unitarian Church. Web Site. 12<sup>th</sup> October 2107. <[http://uunewbedford.org/?page\\_id=27](http://uunewbedford.org/?page_id=27)>.

## 7 – SIGNIFICANT: ECCLESIASTICAL GOTHIC, EVOLVING — ADVENT P. E. CHURCH (1840-1845)

“In the early 1830s the great majority of American architects were native-born artisans, coming from the ranks of carpenter-builders. The best of them relied on self-education and perseverance to meet the challenge of designing and executing public buildings of an unprecedented size and complexity. Thompson and his Merchants' Exchange and Town and Davis and their Custom House are but two instances. Such men ultimately developed interests in common with office-trained professionals such as the Philadelphia architects Haviland, originally a pupil of James Elmes in London, and William Strickland, a pupil of Latrobe. In December 1836 twenty- three American architects— including eight from New York (among them Town, Davis, Lafever, and Rogers), five from Boston, and four from Philadelphia— met at the Astor House with the goal of forming an association, to be known as the American Institution of Architects, that would aim to promote professionalization in the practice of architecture. Strickland was to be president, Davis vice president, and Thomas Ustick Walter secretary. In the end, however, nothing came of the effort, in part because of the financial panic of 1837, in part because of rivalries between Philadelphia and New York. It would be another twenty years before the time would be ripe for such a society. ...”<sup>81</sup>

“The Church is an elegant and imposing structure. It is built in the plainer style of English Gothic of the fourteenth century, with the exception of the pulpit. Mr. John E. Carver is the architect. The Church is about forty-four by eighty feet, and the cost of the building and lot a little over twenty thousand dollars. The rear has a square tower in the centre, designed to afford space for the chancel, vestment room, and the private stairs leading from the latter to the former. Both sides are pierced with six appropriate windows, with mullions and tracery in the head. These, as well as the front window, are filled with diamond stained glass of various colors, handsomely arranged. The pulpit, with a door on each side, stands in a recess of



Library of Congress: <<http://www.loc.gov/pictures/item/2003677947/>>.

semi-hexagon form, having four triple columns at the angles, with foliated capitals, supporting a groined arch with ribs and bosses. The pulpit is of most ornate style, being of florid German Gothic, painted in imitation of walnut. The Communion table is in the same style, made of black walnut, and having a top of scagliola. The lecturn and font are supported by octagonal pedestals. The Chancel chairs are of black walnut, covered with purple velvet. The Chancel rail is of iron, in a style of Gothic design, corresponding with the structure...”<sup>82</sup>

<sup>81</sup> Heckscher, Morrison H. *Building the Empire City: Architects and Architecture*. Published as “Art and the Empire City: New York, 1825-1861”. New York: Metropolitan Museum of Art, 2000. 169-187. Web. 19<sup>th</sup> December 2017. 181-182. <<https://archive.org/details/ArtandtheEmpireCityNewYork18251861/>>.

<sup>82</sup> Shepherd, R B. *The Semi-Centennial History of the Church of the Advent, 1840-1890: York Avenue Near Buttonwood Street, Philadelphia*. Philadelphia: Dunlap & Clarke, 1890. 19-21. Web. 19<sup>th</sup> December 2017. <<https://catalog.hathitrust.org/Record/008414357>>.



## 7—SIGNIFICANT: ECCLESIASTICAL GOTHIC, EVOLVING — EMMANUEL EPISCOPAL MISSION



Plate 4  
ST. MARK'S CHURCH  
LEWISTOWN, PENNSYLVANIA  
Built in 1823 by Norman Nash; the front was rebuilt in 1869

“The ‘New York Ecclesiological Society’ which was formed in 1848 for the avowed purpose of working certain radical changes in ecclesiology, the chief principles of which were the adoption of the Pointed Gothic of the Augustan Age of Architecture, deep chancels, proper furniture for chancels, altars, and the like. The value of this pioneer movement in America scarcely can be over estimated when it is remembered that prior to this time church building throughout the country had consisted almost altogether in the erection of unpleasing rectangular structures, crudely reminiscent of Grecian temples, and uniting in mongrel assortment, the elements of domestic and of commercial architecture. ...It seems strange indeed that up to the building of Trinity (New York City) by Upjohn in 1847, not a single church, constructed along the

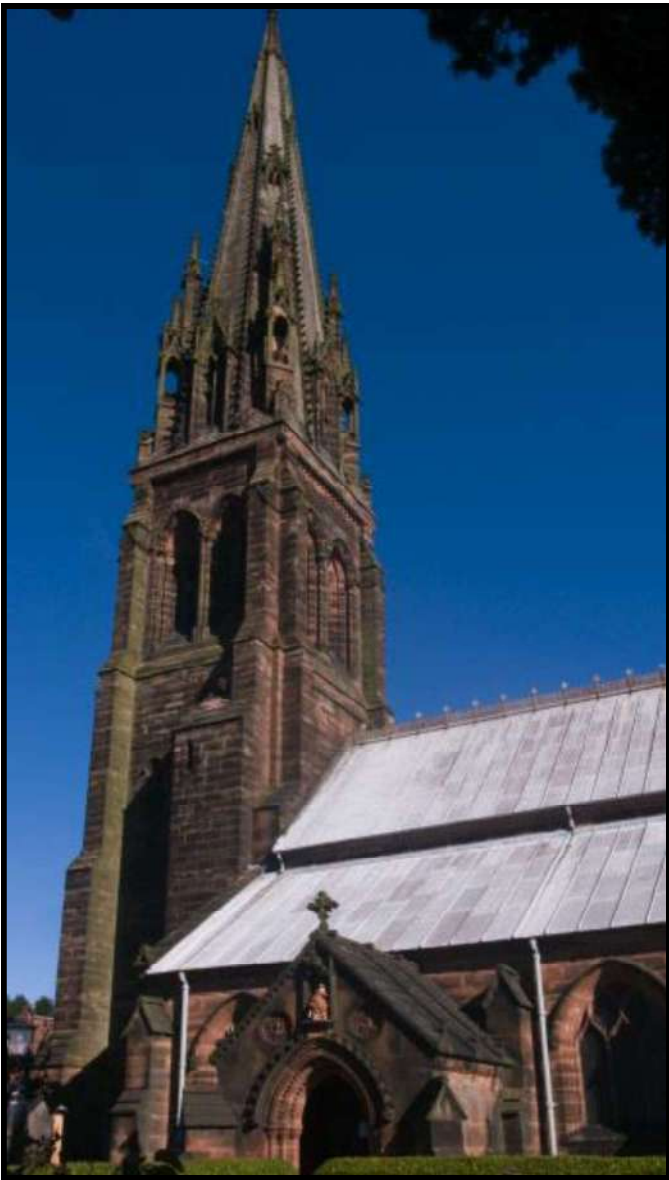
lines of the fourteenth century Gothic, was to be found on this continent; and so undeveloped was the whole body of liturgical science that it was not till 1860 that the rector of even that leading church had the courage to vest its choir.”<sup>83</sup>



**Left:** View of Emmanuel Episcopal Mission Church. Marlboro Street Kensington. [Drawn from nature by T. S. Wagner. [Circa 1840] Courtesy of: The Library Company of Philadelphia.

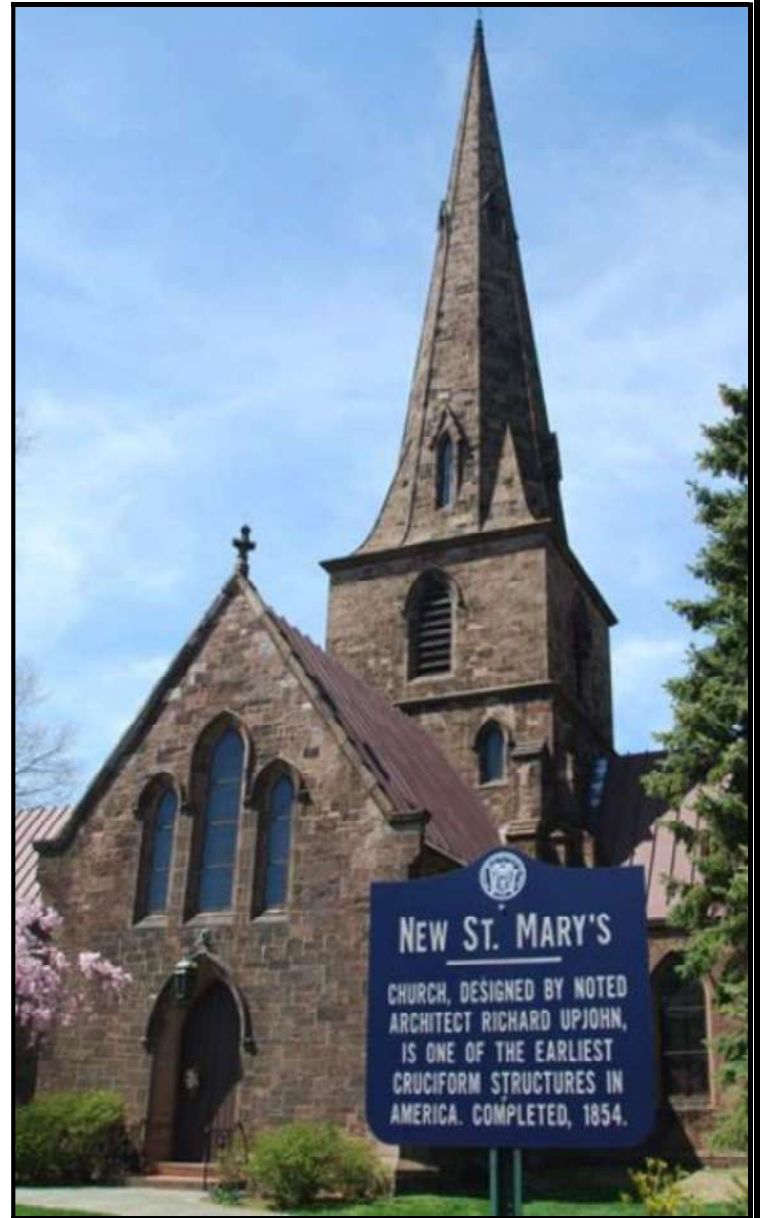
<sup>83</sup> Chandler, Josephine C. & Harry G. Hershenson. *The Spoon River Country*. Springfield: Illinois State Historical Society, 1922. 317-319. Web. 10<sup>th</sup> October 2017. <<https://archive.org/details/spoonrivercountr00chan>>.

## 7-SIGNIFICANT: THE CIRCUITOUS EVOLUTION IN GOTHIC ECCLESIASTICAL ARCHITECTURE



St. Giles' Church- Cheadle, Staffordshire, England

The New St. Mary's Episcopal Church, completed in 1854, was designed by Richard Upjohn, in a Gothic Revival style, and is one of the earliest cruciform structures in America and was added to the National Register of Historic Places on May 31, 1972, and on June 24, 1986 it was declared a National Historic Landmark.<sup>84</sup>



St. Mary's Protestant Episcopal Church, Burlington N.J.

“St Giles, Cheadle (1841-46) – ‘Perfect Cheadle,’ Pugin called it, ‘my consolation in all my afflictions’ - showed the architect at his happiest. Its interior was a symphony in red and gold in which every visible surface was enriched with painting, gilding, carving or the coloured light that filtered through the stained glass. This was the total sensory experience that Walpole and Beckford sought in architecture and literature, but here disciplined and yoked in the service religious reverie.”<sup>85</sup>

<sup>84</sup> Waymarking.com. Web. 22<sup>nd</sup> May 2018. <[http://www.waymarking.com/waymarks/WM67ED\\_St\\_Marys\\_Episcopal\\_Church\\_Burlington\\_NJ](http://www.waymarking.com/waymarks/WM67ED_St_Marys_Episcopal_Church_Burlington_NJ)>.

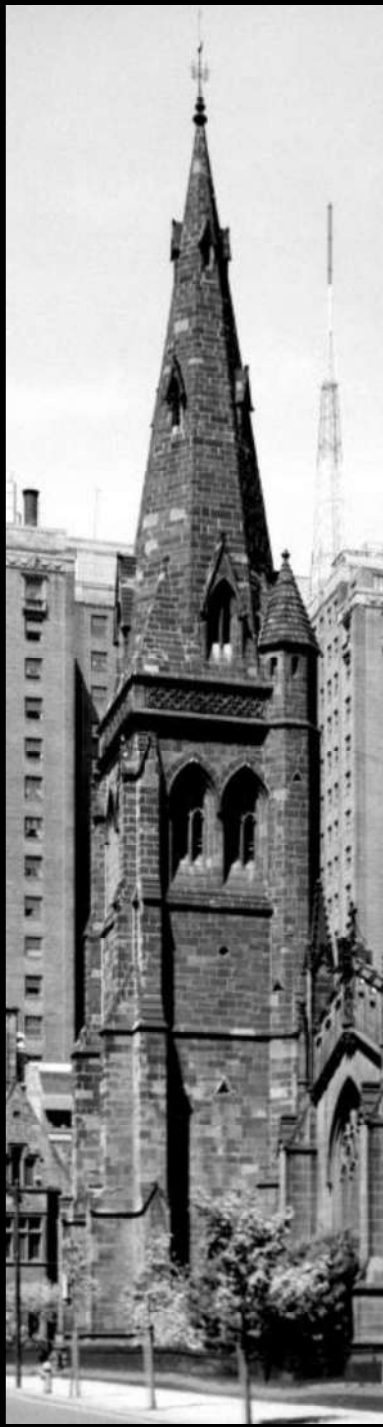
<sup>85</sup> Lewis, Michael J. “The Gothic Revival” London, 2002. 87. Web. 22<sup>nd</sup> May 2018.

<[https://courseworks2.columbia.edu/files/637875/download?download\\_frd=1&verifier=Uj5oCRps2lfZGMSIcD4D3yGhUqiyV2CjKY3MY4PY](https://courseworks2.columbia.edu/files/637875/download?download_frd=1&verifier=Uj5oCRps2lfZGMSIcD4D3yGhUqiyV2CjKY3MY4PY)>.



## 7—SIGNIFICANT: THE CIRCUITOUS EVOLUTION IN GOTHIC ECCLESIASTICAL ARCHITECTURE

St. Mark's Church P. E. Church



<<http://www.loc.gov/pictures/item/pa0805/>>

Locust near Schuylkill Seventh Street. This beautiful Gothic structure was erected in 1849, and consecrated to its high and holy use, as a house of prayer, May 21st, 1850; on which occasion there were sixty-one clergymen present — twenty-seven of them, in surplices, filling the noble chancel, and adding much to the solemnity of the scene. The building is of that order of Gothic architecture known as the "decorative," which prevailed at a period when it may be said that this order attained its highest point of graceful proportion and luxuriant beauty. The churches of that age were distinguished for their fine proportions and beauty of interior effect: the style is therefore valued by the artist for its fine forms of adaptation to sacred edifices of every size and cost, from the parish church to the gorgeous cathedral. St. Mark's is situated on the north side of Locust Street, on a lot of ample size, which is enclosed from the street by an ornamental iron railing. The building extends east and west 150 feet; and its breadth, including the tower, is 91 feet. It is constructed entirely of freestone, neither paint nor plaster having been used internally or externally, — the inside walls being lined with dressed stone, and the woodwork of solid oak. The tower is in the position of a south porch; and through it is the principal entrance, by a richly moulded doorway, ornamented with foliated shafts in the jambs. The windows of the aisles and clerestory on the flank are of two lights, divided by mullions of stone, which are foliated in the arch, showing a variety of elegant patterns. They have also moulded stone jambs. The church has a most imposing appearance, as viewed from the southeast: its lofty tower and tapering spire are thence seen in all their beauty. Upon the elegance of these peculiar features of Gothic architecture it is needless to dwell. The page of romance is filled with descriptions of the "heaven-directed spire;" — the artist cannot draw a landscape, the poet an Arcadian region, nor the novelist a fairy-land, in which the spire is not introduced. Of the beauty of St. Mark's tower and spire, all are competent judges. From the plain and solid buttress, as it rises from the ground, to the beautifully executed tracery adorning the top of the tower, from whence the spire ascends, the eye knows not where to stop. It wanders in delight from the distant vane to the massive base, and observes every part, melting into, as it were, and harmonizing with the other. It meets with nothing to offend, nothing to disturb it. Here are no occult angles, to attract and disturb the attention; no awkward attempts at grandeur, to provoke a smile. This tower and spire, in connexion with the edifice, we consider among the happiest efforts of its accomplished architect, John Notman, Esq. The whole is beautifully and justly proportioned.<sup>86</sup>

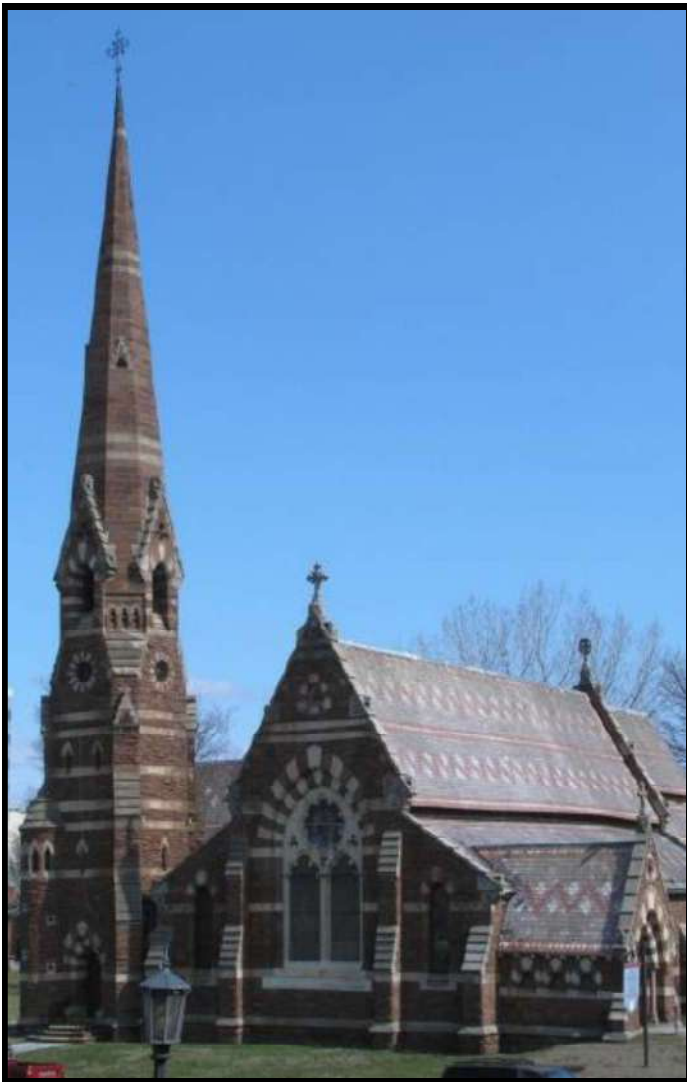
<sup>86</sup> Smith, R. A. *Philadelphia as it is in 1852: being a correct guide to all the public buildings; literary, scientific, and benevolent institutions; and places of amusement; remarkable objects; manufactures; commercial warehouses; and wholesale and retail stores in Philadelphia and its vicinity*. Philadelphia Pa., Lindsay and Blakiston. 1852. 287-291. Web. 19<sup>th</sup> December 2017. <<https://archive.org/details/philadelphiaasit00smit/>>.

## 7—SIGNIFICANT: THE CIRCUITOUS EVOLUTION IN GOTHIC ECCLESIASTICAL ARCHITECTURE

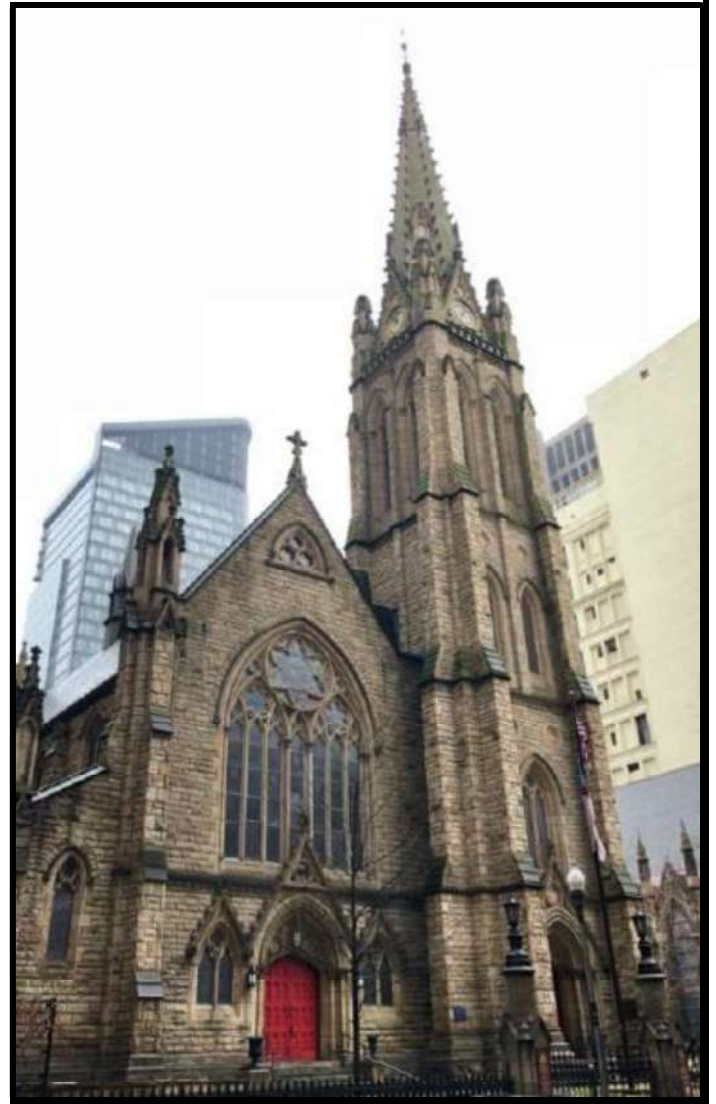
In 1862, a commission was given to architect Frederick Clarke Withers, a partner of Calvert Vaux by Elizabeth Hart Jarvis Colt, widow to the firearms manufacturer Samuel Colt.

In 1866 she rejected the plans of Withers and instead turned to architect Edward Tuckerman Potter.

Completed in 1869, the polychromatic Church of the Good Shepherd (immediately below) is an excellent example of the High Victorian Gothic Architecture.<sup>87</sup>



Church of Good Shepherd — Hartford, Connecticut.



Trinity Cathedral Pittsburgh — New Building of 1872

In 1825, Rev. John Henry Hopkins (lawyer, architect, and priest) designed a Gothic structure to be erected on this site. The stone church of 1872 was built as English Gothic Church with a 200-foot spire and a clock. The columns and piers of arches are all made of red Massillon sandstone. Interior wood is white butternut or walnut. The original church pews, of hand-carved white mahogany, are still in use. Floors are of Minton's Encaustic tiles. The chancel ceiling is ultra-marine blue, decorated in gold.<sup>88</sup>

<sup>87</sup> Historic Buildings of Connecticut Web. 19<sup>th</sup> December 2017. <<http://historicbuildingsct.com/?tag=edward-t-potter>>.

<sup>88</sup> History of Trinity Cathedral Pittsburgh. Web. 19<sup>th</sup> December 2017. <<http://www.trinitycathedralpgh.org/our-history/>>.



## 7-SIGNIFICANT: THE CIRCUITOUS EVOLUTION IN GOTHIC ECCLESIASTICAL ARCHITECTURE

23<sup>rd</sup> DECEMBER 1879 - ST. DAVID'S P. E. CHURCH IN RUINS — DESROYED BY FIRE <sup>89</sup>

# The Times.

PHILADELPHIA, WEDNESDAY MORNING, DECEMBER 24, 1879.

## A CHURCH IN RUINS.

### ST. DAVID'S P. E. CHURCH DESTROYED

**A Defective Flue Causes a Fire, Which Burns Without Interference of the Firemen Until Only Bare Walls Are Left—The Loss Placed at \$25,000.**

About four o'clock yesterday afternoon St. David's Protestant Episcopal Church, situated at the corner of Centre and Baker streets, Manayunk, took fire and was completely destroyed. Rev. Charles Logan, the rector, occupies the parsonage, which is situated directly in the rear of the church. About the hour named yesterday he was sitting at his study window, when by a mere chance he happened to glance in the direction of the church, when he saw smoke issuing from under nearly every shingle in the roof. He hurried down stairs and across the street to the back door of the church, which leads into the chancel, but could not enter here on account of the dense smoke, which now filled the entire body of the church. He then, with great presence of mind and at no slight personal risk, ran around to the front of the church and ascended through a window into the belfry and began ringing the bell to give the alarm. This position, however, soon became untenable, owing to the advance of the flames, and he was compelled to beat a hasty retreat, after making several fruitless endeavors to save some of the church furniture.

The fire by this time had gained such a headway that it was plain that the whole of the building must go. The flames broke through the windows on the east side of the church about fifteen minutes after they were first discovered and a few moments after they burst through the roof and it was not long before the building was a total loss, nothing being left but the four bare walls. Owing to some mistake in sounding the alarm the Fire Department did not arrive on the ground until the fire was beyond control, and three-quarters of an hour after the smoke was first seen issuing from the building it lay a mass of smouldering ashes.

The church was a stone building, with a capacity of from six to seven hundred people. It had at the time of the fire an attending congregation of over five hundred, who were in the habit of worshipping there every Sunday. Mr. Logan said last night that the vestry of the church had for some time been contemplating tearing down the present building and erecting an entirely new one, and a fair had been held about a month ago, the proceeds of which were to be appropriated to this purpose; "but," he added, "we had no idea or intention that the work of removing the church would be accomplished so soon and in the manner in which it was to-day." The congregation are not left without a place to worship, as the parish buildings which are adjoining the church will be used until a new edifice can be erected.

The fire was caused by a defective flue from the heater in the cellar directly under the chancel. The loss on the church and furniture will exceed \$25,000; insured in the Franklin Fire Insurance Company as follows: \$2,500 on the building, \$2,000 on the organ and \$500 on the furniture. This church was founded in 1829, the building destroyed yesterday having been erected in the fall of 1857, during the rectorship of the Rev. B. Wistar Morris, now Bishop of Oregon.

<sup>89</sup> The Times (Philadelphia, Pennsylvania) 24<sup>th</sup> Dec 1879, Wed., Page 1. Web. 25<sup>th</sup> September 2017. <<https://www.newspapers.com/image/52222745/>>.

## 7-SIGNIFICANT: ST. DAVID'S, MANAYUNK — ENTERS THE GOTHIC ECCLESIASTICAL REVIVAL

26<sup>th</sup> DECEMBER 1881 - A NEW CHURCH BUILDING IS CONSECRATED <sup>90</sup>**History of the Parish.**

St. David's Church was organized in the fall of 1831, and its origin is due to the efforts of Rev. David Davis. At a meeting held December 3, 1831, a congregation was organized, and twelve vestrymen were elected. June 13, 1832, a portion of the present property was purchased, and it was resolved at once to proceed to the erection of a building, whose inside measure should be 30x64 feet. On the 2d of August that year the corner-stone was laid by the Rt. Rev. H. U. Onderdonk, the assistant bishop of the diocese. On June 4, 1833, Rev. C. F. Cruse was appointed the missionary of the Advancement Society at Manayunk. In the spring of 1835 the church was finished, and on May 1 of that year it was consecrated to Almighty God. On the 19th of August Rev. Frederick Freeman was unanimously elected rector, his rectorship extending over a period of three years and a half. In November, 1839, Rev. Mr. Jansen accepted an election to the rectorship, and held his office for more than three years. For about five months the parish remained without a head, but at the end of that time Rev. Mr. Prior became the incumbent, and was rector for about five years. In November, 1848, Rev. M. C. Lightner accepted a call to the rectorship. In May, 1850, he resigned, and was followed by Rev. B. W. Morris. He was succeeded by Rev. J. W. Claxton in 1857. During the period he was in charge the church was enlarged by add-

ing thirty feet to the chancel end. The two rectors who followed him were Rev. Messrs. Quick and F. H. Bushnell.

During the rectorship of the latter the chapel building was erected and roofed in. Mr. Bushnell resigned on December 8, 1874, and was followed by the present rector, Rev. Charles Logan, on Easter Sunday, 1875. On June 17, 1876, the corner-stone of the present commodious Sunday school and parish school was laid by the bishop of the diocese; it was opened on Thanksgiving day of that year, having cost the parish about \$14,000. On the 23d of December, 1879, the building was destroyed by fire. The vestry of the parish resolved to take immediate steps for the erection of a new one, whose capacity should be more commensurate with the urgent needs of the parish. The building consecrated yesterday is quite an ornament to that section of the city. It is of brown stone, in the gothic style of architecture, surmounted by a spire. The audience room has a roof of stained rafters, and the pews are of white ash. The seating capacity is for eight hundred persons, and the total cost of the building was about \$40,000.

The gentlemen composing the vestry are as follows: Orlando Crease, rector's warden; C. W. Schofield, accounting warden; Messrs. William B. Stephens, James Stafford, Richard Hey, James Shaw, William Danson, George Townsend, Simon Nelson, William Leech and George Messimer.

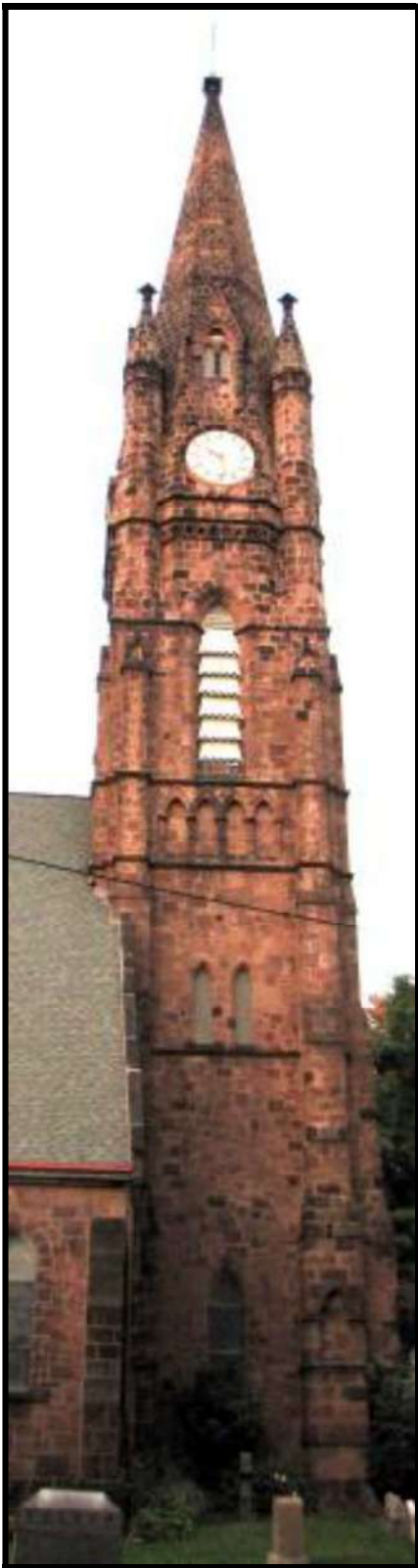
On the June 17<sup>th</sup> 1876, the corner-stone of the present commodious Sunday school and parish school was laid by the bishop of the diocese; it was opened on Thanksgiving day of that year, having cost the parish about \$14,000. On the 23<sup>rd</sup> of December 1879, the [Church] building was destroyed by fire. The vestry of the parish resolved to take immediate steps for the erection of a new one, whose capacity should be more commensurate with the urgent needs of the parish. The building consecrated yesterday is quite an ornament to that section of the city. It is of brown stone, in the gothic style of architecture, surmounted by a spire. The audience room has a roof of stained rafters, and the pews are of white ash. The seating capacity is for eight hundred persons, and a total cost of the building was about \$40,000.

The gentlemen composing the vestry are as follows: Orlando Crease, rector's warden; C. W. Schofield, accounting warden; Messrs. William B. Stephens, James Stafford, Richard Hey, James Shaw, William Dawson, George Townsend, Simon Nelson, William Leech and George Messimer.<sup>91</sup>

<sup>90</sup> The Philadelphia Inquirer (Philadelphia, Pa.) 26<sup>th</sup> Dec 1881, Mon. Page 4. Web. 25<sup>th</sup> Sept. 2017. <<https://www.newspapers.com/image/247856594/>>.

<sup>91</sup> The Philadelphia Inquirer (Philadelphia, Pa.) 27<sup>th</sup> Dec. 1881, Tues. Page 2. Web. 25<sup>th</sup> Sept. 2017. <<https://www.newspapers.com/image/247856623/>>.



**7-SIGNIFICANT: ST. DAVID'S, MANAYUNK — ENTERS THE GOTHIC ECCLESIASTICAL REVIVAL****ST. DAVID'S NEW CHURCH — A BELL — A CLOCK — A TOWER****12<sup>th</sup> Sept. 2107— J.J. Menkevich.****26<sup>th</sup> August 1881**

“The Rev. Charles Logan, the Rector of St. David’s P. E. Church, Manayunk who has been quite ill, has recovered sufficiently to have come for a short vacation. The new building of St. David’s Church is approaching completion. It is a substantial structure of light colored brown stone. The Tower and spire are 160 feet high, both being built entirely of stone. A gilded cross surmounts the spire, and in the belfry there will be placed a bell, to be increased at an early day to chime of bells, and a clock, with dials on each side of the tower. Besides the main entrance through the front tower, there will be a side entrance, one on either side. A large organ chamber connects by an arched opening with the western transept, as well as with the recess chancel. A voting room of ample size, on the side opposite to the organ chamber, is reached from the chancel and eastern transept.”

**Philadelphia Inquirer<sup>92</sup>****1981 Photo © by John C. Manton.**

<sup>92</sup> The Philadelphia Inquirer (Philadelphia, Pa.) 26<sup>th</sup> August 1881, Page 3. Web. 25<sup>th</sup> September 2017. <<https://www.newspapers.com/image/247847216/>>.

**A BELL-TOWER || A PUBLIC-CLOCK || A PROMINENT LANDMARK || MANAYUNK'S STANDARD of TIME****20<sup>th</sup> January 1881 – The Reading Times<sup>93</sup>**

**Public Clocks.**  
 The Manayunk "Chronicle" says that a large clock is about to be placed in the high tower of St. David's Episcopal church, in that place. There is nothing of a public nature locally more desirable than a public clock. Every town should have two or three, and a city like Reading should have at least a dozen.

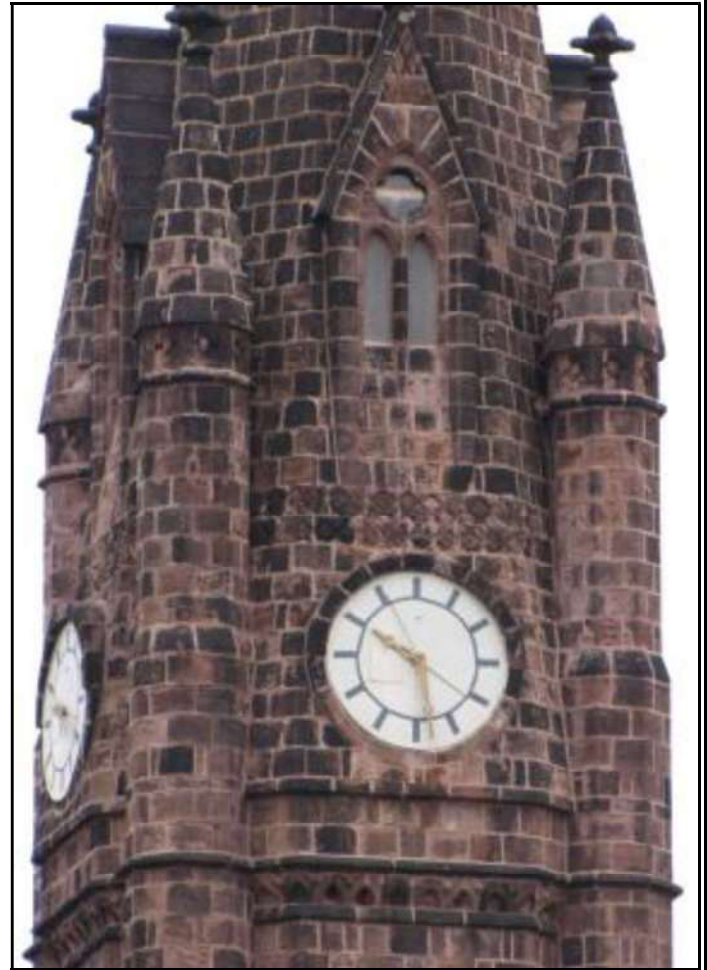
**2<sup>nd</sup> January 1886:**

*Manayunk — St. David's Church.* — There has just been placed in the spire of this church (the Rev. Charles Logan, rector) one of the E. Howard Watch and Clock Company's No. 2 striking tower clocks. It is arranged for four faces, six feet in diameter, and will strike on an E flat bell weighing 2,500 lbs. Though it has been running but a short time, it is so satisfactory that it is being adopted as the standard time by the mills and workshops in the vicinity. It was hoped that a peal would soon be placed in the spire, but it is now confidently expected that a full chime will be secured before long which, with the accurate clock, will be no small boon to the people of this section of our city.<sup>94</sup>

**20<sup>th</sup> March 1886:**

In St. David's Church, Manayunk, Pa., (the Rev. Charles Logan, Rector,) the largest Bell of the chime has just been placed. It will enhance the value of the Clock which was secured some months ago, and which has become the standard of time for that part of the city. St. David's itself is a prominent landmark.<sup>95</sup>

**31<sup>st</sup> October 1885. Invoice: Ship to Rev. Chas. Logan for St. David's Church. Manayunk Pa.**



**Photo: 19<sup>th</sup> January 2017 – Joseph J. Menkevich.**

*Oct. 31<sup>st</sup>*  
 Ship to Rev. Chas. Logan,  
 for St. David's Church, Manayunk, Pa.  
 1# 2 Striking Tower Clock.  
 Number of Dials 4  
 Dials 5 ft. 6 in.  
 Thickness 1 1/2 in.  
 Square of tower 19 ft. 2 in.  
 Dials above or below clock floor above  
 clock floor to centre of dials 4 ft. 6 in.  
 Bell above or below clock below  
 Height of bell 2500 lbs.  
 Bell for weight 32 to 40 ft.  
 Hands & face to be gilt or black gilt  
 Name of building - St. David's Church  
 Put up complete \$500. net.

**Image to the Right:**

**Smithsonian:** <<https://transcription.si.edu/view/6824/NMAH-AC0776->

<sup>93</sup> The Reading Times, Reading Pa. 20<sup>th</sup> Jan. 1881. Pg. 4., Col. 1. Web. 25<sup>th</sup> September 2017. <<https://www.newspapers.com/image/45429812/>>.

<sup>94</sup> The Churchman - Volume 53 - Page 9. Web. 25<sup>th</sup> September 2017. [[Google Books](#)].

<sup>95</sup> Ibid. Page 319. Web. 25<sup>th</sup> September 2017. [[Google Books](#)].



## SUMMARY – MANAYUNK: THE MILLS, THE OWNERS THE MACHINERY &amp; THE WORKERS

MANAYUNK was founded upon speculation, opportunity and the brute labor force of European immigrants. It was a collective of paternalistic businessmen, mill-owners, skilled tradesmen, elected officials, educators, and Christian clergy of several denominations. Complete families were sought for work on “mule spinners” inside the factories.<sup>96</sup> Together, laborers and mill-owners formed a *Procrustean bed*, transforming an unknown Village near Roxborough into a world-renowned supraorganism-manufactory known as *The Manchester of America*.<sup>97</sup>

## AMERICA.

The following, says the *Bolton Chronicle*, is an extract from a letter lately received in this town, from Philadelphia. The writer is Mr. John Mallinson, formerly of Little Bolton, a highly respected man. When in this town, he occasionally preached at the Independent Methodist Chapel.

Manayunk, near Philadelphia, April 16, 1827.

Emigration is attended with advantages and disadvantages. The man who purposes to leave his native country should fortify his mind against, and be prepared for suffering privations to which he has been a stranger. Many undertake a voyage to this country, without first sitting down to consider thoroughly the object before them: from this source, in a great measure at least, proceeds the dissatisfaction which many feel when they arrive here. The minds of all men are not prepared to leave the place of their birth; to bid a final adieu to their friends and relatives, and to encounter the difficulties consequent on such an undertaking. He who has been accustomed to live in society to which he has been strongly attached, or who has been long in the enjoyment of prosperity, arising from a flourishing and profitable business, and good connexions, is not the man, in general, who will succeed the best in emigration. I apprehend therefore that you, with many of my friends had better stay where you are.

We set sail from Liverpool, on Saturday, the 20th May, 1826, at half past nine o'clock in the morning, on board of the *Julius Caesar*, (one of the packets), for Philadelphia. Our passage was a favourable one, as we arrived here in 40 days, having no accident to the vessel, although the wind blew strongly against us. Arriving in the Delaware, a country delightful (shall I say, as the Garden of Eden?) presented itself before us. The noble Delaware: the richly cultivated farms and estates, the laborers gathering in the fruits of the earth, the beautiful buildings,—all conspired to raise in our minds the most joyous sensations, and after a tedious confinement to raise our expectations of being soon set at liberty.

When we wish to form an opinion of a people, we direct our inquiries to three particular objects, their government and laws—their manufactures and commerce—their manners and customs. Let us attend (as being most deeply interested therein) to their manufactures and commerce before we proceed to other matters. Power-loom weaving is going on rapidly in several of the states.—Large quantities of prints, as well as shirtings, are made by power—some also by hand; also bed ticking, entirely of cotton, is made to a considerable extent, being from 600 to 1000 reeds, and excellent cloths. You will please to notice that the

reeds are all computed by so many hundred dents in the yard: to reduce them to Bolton count, you must divide the hundreds by 30; so that a six hundred reed is 20 Bolton count, and a ten hundred is rather better than 32. Hand-loom manufactures consist principally of checks, gingham, and stripes; the last being principally used for men's wear for summer. A few other articles are also manufactured, but not to any considerable extent. The greatest part of twist is spun by throstles: the mills turned by water. In this neighbourhood, from 17 to 20 hanks is the general fineness, both of twist and web. It is now selling at twenty-eight cents (about 15d.) for 17s, which is the standard; finer than that, it is rated at 3 cents per hank, in addition to the above, so that 20s. in sold at 37 cents (about 20d.) per lb. In the manufacture of checks and gingham, blue is the principal colour. The goods made here are principally sold at auctions so that the price is varying continually according to the state of the market, for the majority of manufacturers are not possessed of capital sufficiently to enable them to lay up their goods till they have a favourable opportunity of disposing of them to advantage. During the last months of 1825 and the beginning of 1826, the cotton and woollen markets were exceedingly dull; the manufacturers obliged to go to market, had to sustain heavy losses, many of them broke in consequence, and when we arrived here we found that business was very dull generally. The wages of the weavers had been much reduced, making a difference of about 25 cents (13d.) per day in cotton, and still more in woollen. Does some evil fatality attend this numerous and indispensable class of mechanics? Why must they more than any other body of men be oppressed and spoiled? To those who are able to lay up their goods, the spring and fall are the best times of the year; for then the southern and western merchants repair to market for the stocks they need. You know what will then result—higher prices? Let us now look into a warehouse, and see how the manufacturer conducts his business; this is what you want to know. He goes to a commission-house and purchases yarn in the hank, which, if necessary, he proceeds immediately to dye, and for this purpose he employs two, three, or four dyers, perhaps, to whom he pays weekly wages. You would think rather singular if you had to furnish yourself with dyeing materials, utensils, &c. and to employ dyers, yet this is the case here; almost every one of them is thus provided and situated. The yarn, dyed, is delivered to hand-winders, (no machines scarcely used here) who are paid 20 cents (about 11d.) per hundred hanks; given to the warper, who lays his warps generally 200 yards or upwards in length, he is paid 1 cent per beer, 40 ends in the beer, and 200 yards long; the warp is chained off the mill, not balled. The mills are of excellent workmanship, 7

t balled. The mills are of excellent workmanship, 7 ds round, and all that I have yet seen are becks. The warper must pull back his yarn and piece every end that takes, so that it is much more tedious than English spring. Sometimes the warpers are paid regular wages, dollars per week. The price of warping has been stationary for several years. When the warp is finished, is delivered to the weaver, with an agreement, stating the price of weaving, the number of picks per inch, the time to complete the warp, and the abatement that will be made if not done according to agreement. Journeymen weavers are required to pay 2 dollars (9s.) per week for air board, 62½ cents (about 2s. 10d.) per week for winding, and then they have to pay for their washing, must gate and on for themselves, and then the remainder of their wages clear, in summer; in winter they must find their own fuel. They generally get about 4½ dollars (20s. 3d.) per week; a few can get 6 dollars (27s.) per week. When the weavers bring in their pieces, the boss (for that is the term applied here to all employers, as I suppose the Americans expect the word master) measures them, puts down the length, weight of the piece, and quantity of picks in the piece, for the warp and web when delivered are weighed and entered generally in the agreement. Should the weaver want any money, that is also entered, and when the warp is finished, a balance is made. The goods when bought in by the weavers, are ready for market. If possible, I will send you some samples with this letter; if not, when I write again you may receive them.—The woollen manufactory has been very slack for about 18 months; a cloth is made, called satinet, the warp is cotton picked with wool, which is used for trousers, as it is made cheap and its well. Yet the market is dull for it also, in consequence of which many looms have been stopped. The dullness of the cotton and woollen markets arises from the lowness of English muslins and woollens. A day labourer generally receives in this state five dollars (22s. 6d.) per week, three will clear him, so that if he be careful, he may save two per week. Now what labouring man is there in England that could not think he was doing well if he could clear nine shillings per week. If a labourer have a wife, and one or two children, he will live well on this, and still save a little. Know the truth of this statement by experience. A short list of the prices of provisions will not be out of place here:—Superfine flour 196lbs. per barrel, 5½ dollars (note, 10 cents are a dollar; a dollar 5s. 3d. to 5s. 6d. English). Beef 4 to 6 cents per lb.; mutton, 3 cents per lb.; real the mutton beef; sugar, 10 cents per lb.; tea 1 dol. to 1½ dol. per lb.; coffee from 12½ to 20 cents per lb.; liquors are about one fourth of what they are in England.

18th August 1827: The Guardian (Greater London, England) Saturday<sup>98</sup>

Manayunk quickly became so notorious that its weaving and spinning machinery was sold internationally.<sup>99</sup>

Mexico.—It is stated that the brig Emma, sailed on the 30th of June from Philadelphia for Vera Cruz, with a cargo of 645 boxes, containing the machinery complete, for the establishing of a factory for carding, spinning, and weaving cotton, which, by order of Lucas Alaman, Secretary of State of the

<sup>96</sup> The National Gazette (Philadelphia, Pa.) 15th August 1831, Mon. Page 3. Web. 6th June 2018. <<https://www.newspapers.com/image/346555389/>>.

<sup>97</sup> Hazard, Samuel. “Extracts of an Oration Delivered at the Church in Manayunk, July 4, 1828 by Dr. J.A. Elkinton,” The Register of Pennsylvania. Philadelphia, Pa. W.F. Geddes. 1828. 14-15. Web. 05th June 2018. <<https://archive.org/details/registerofpennsy2182unse->>.

<sup>98</sup> The Guardian (London, Greater London, England) 18 Aug 1827, Sat. Page 4. Web. 19th Oct. 2018. <<https://www.newspapers.com/image/258940541/>>.

<sup>99</sup> The Arkansas Gazette (Arkansas Post, Arkansas) 14 Sep. 1831, Wed Page 3. Web. 19th Oct. 2018. <<https://www.newspapers.com/image/131020497/>>.

**SUMMARY – ST. DAVID’S P. E. CHURCH, MANAYUNK: THE MILLS, THE OWNERS & THE WORKERS**

In 1856, Charles Valerius Hagner (1796-1878) delivered two historical lectures - one at Manayunk - the other was delivered at the Falls of the Schuylkill.<sup>100</sup> Hagner was humble, as he did not reflect on his personal life, but instead provided statistics of the people, the water, the mills and the churches. Published in 1869, this is the seminal work of the area’s history for which he is now remembered. He ended his book with a chapter titled: MANAYUNK.<sup>101</sup>

Hagner’s positive stance on education and negative stance on child labor gave rise to authors like Cynthia J. Shelton. The core of her book reflecting on Hagner is found in chapter: *The Institutions of Order*, she writes:

“Sunday schools, like public schools were promoted by the town council, in part because of their utility in conveying standards of behavior and morality to a young immigrant labor force. The first matter of business that the Manayunk manufacturers took up in the first town council meeting in 1824 was the organization of a Sunday school in the town. By 1837 each of the five churches in Manayunk and Roxborough operated a Sabbath school for their young members... As in the Presbyterian and the Catholic churches, the industrial capitalists of Manayunk played a visible role in the formation and direction of Saint David’s Protestant Episcopal Church, located at the northern end of the village away from the mills on the canal. The few extant membership records of Saint David’s suggest that many Protestant mill owners, their employees from Lancashire and Yorkshire, and local skilled tradesmen worshiped in this church. At the end of 1831, Robert Davis, who had organized the First Episcopal Church in Philadelphia, contacted Charles Hagner to help him establish a congregation in Manayunk. ... The Episcopal Church, more so than any other congregation, served as an institution that integrated Roxborough’s established tradesmen and proprietors and Manayunk’s textile capitalists and loyal employees...”<sup>102</sup>

Shelton passed over an obscure vestryman named James Shaw. He was well associated with mill-owners: James Kempton, Seville Schofield, Archibald Campbell and James B. Winpenny.

Author, Philip Scranton states: *Shaw had been burgess of Manayunk for five years in the 1840s as well as a woolen manufacturer, and he remained active in school matters until his death in 1885.*

Scranton also notes: mill-owner Joseph Ripka was the town’s first chief burgess.<sup>103</sup> James Shaw was elected as the town’s second chief burgess.

Shaw also served several years on St. David’s vestry with Orlando Crease, William B. Stephens, James Stafford, Simon Nelson, George Townsend, Richard Hey, Charles Schofield, William Leech, William Dawson, B.A. Mitchell & James B. Winpenny,<sup>104</sup>

In 1844, when the native born Irish Protestants rioted against Irish Catholics in Kensington, in contrast, Manayunk was peaceful.

James Shaw along with other mill-owners disavowed any participation by the Irish Protestants and Irish Catholics of Manayunk. (Information on St. John The Baptist Roman Catholic Church is in the Appendix).

<sup>100</sup> The Evening Telegraph (Philadelphia, Pa.) 15<sup>th</sup> Oct. 1869, Friday. Page 2. Web. 05<sup>th</sup> June 2018. <<https://www.newspapers.com/image/85298466/>>.

<sup>101</sup> Hagner, Charles V. *Early History of the Falls of Schuylkill, Manayunk, Schuylkill and Lehigh Navigation Companies, Fairmount Waterworks, Etc.* Philadelphia: Claxton, Remsen and Haffelfinger, 1869. 80-102. Web. 05<sup>th</sup> June 2018. <<https://archive.org/details/earlyhistoryoffa00hagn>>.

<sup>102</sup> Shelton, Cynthia J. *The Mills of Manayunk*. Baltimore: The Johns Hopkins University Press, 1986. 100-115. Cited pages 104, 109-110. Access: 6<sup>th</sup> June 2018.

<sup>103</sup> Scranton, Philip. *Proprietary Capitalism: the Textile Manufacture at Philadelphia, 1800-1885*. 1983. 242-243, 277. Accessed: 6<sup>th</sup> June 2018. (Personal Copy).

<sup>104</sup> The Philadelphia Inquirer (Philadelphia, Pa.), 12<sup>th</sup> April 1882, Wed. Page 3. Web. 6<sup>th</sup> June 2018. <<https://www.newspapers.com/image/247867836/>>.



**SUMMARY – ST. DAVID’S P. E. CHURCH, MANAYUNK: THE MILLS, THE OWNERS & THE WORKERS**

In a Historic Context Statement, Cooperman & Schmieder make the following assertions:

“Whereas the congregations of the other churches built during the same period were generally composed of immigrant laborers, Saint David’s drew in Manayunk’s entrepreneurs, smallscale proprietors, and farmers. The church’s location was one reason for the socially elite make-up. It was in the northern section of Manayunk, away from the mills and factories of Main Street. Its location also made the church accessible to Roxborough’s Episcopal residents, and thus provided networking opportunities for the established merchants of Roxborough and the industrialists of Manayunk. Industrialist Charles Hagner and Reverend Robert Davis organized the church in the early 1830s. Saint David’s first church was built in 1832, and was enlarged in 1857. A fire destroyed the church in 1879 and a second church was built one year later...”<sup>105</sup>

**BIRDS-EYE VIEWS TODAY AND YESTERDAY**

Birds Eye View: Google© 2018

Library of Congress: <<https://www.loc.gov/resource/g3824p.pm008020/>>.

“Manayunk’s most significant historical period took place during the middle of the nineteenth century. Industry grew rapidly, transportation lines for shipping and travel criss-crossed the landscape, and the area’s population surged with English, German, Irish, Italian, and Polish immigrants. These aspects of nineteenth-century Manayunk are its most unique characteristics, and thus, the most important developments in the area’s history... “Because Manayunk’s development was, to some extent, separate from the rest of Philadelphia, there was a strong sense of neighborhood identity which kept the community in Manayunk long after the driving force behind its settlement disappeared. The character of the neighborhood has changed with gentrification beginning in the 1980s, but it remains a vital section of the city with substantial amounts of historic fabric in place to convey its historic periods of development.”<sup>106</sup>

<sup>105</sup> Schmieder, Claire G. and Emily T. Cooperman. “Roxborough and Manayunk,” Historic Context Statement for Neighborhood Cluster 2. Preservation Alliance, 2008-2009. 23. Web. 12<sup>th</sup> October 2108. <<http://www.preservationalliance.com/wp-content/uploads/2014/09/HCSCluster2.pdf>>.

<sup>106</sup> Ibid. Schmieder, Claire G. and Emily T. Cooperman. 27.

## CONCLUSION

**150 DuPont Street is St. David's Protestant Episcopal Church, Manayunk in Philadelphia**, containing a High-Victorian Gothic Parish & Sunday-School building, a Gothic Ecclesiastical Revival Church, an identifiable clock tower, a familiar church-yard enclosing monumental structures, several man-made appurtenances, all of which create a unique landscape which creates a unique streetscape; additionally it contains a high potential for significant archaeological resources due to the fact that it predates modern utilities (there are likely ancient privies on the property), additionally the buildings have been razed & rebuilt (or enlarged) on their present existing foot print; satisfying Criteria for Designation a, c, d, h, i, and j, as enumerated in Section 14-1004 of the Philadelphia Code. This site is an irreplaceable historical asset, which merits historic designation and placement onto the Philadelphia Register of Historic Places:

- for its significant character, interest or value as part of the development, heritage, or cultural characteristics of the city, commonwealth, or nation, for its association with the lives of persons significant in the past (Criteria a);
- for its reflection of an environment in an era characterized by Gothic Ecclesiastical Revival style, which is a distinctive style of architecture (Criterion c);
- as an embodiment containing two distinguishable and separate types of architecture styles or engineering specimens: the Gothic Ecclesiastical Revival church building and the High-Victorian Gothic Parish & Sunday-School building (Criterion d);
- as a site owing to its unique location and singular physical characteristics: its dominant towering spire containing a notable bell & clock, its church-yard & grave monuments, its red-brick herringbone patterned walkways, its ornamental iron fencing and its slab gray-slate pavements, collectively form a 19<sup>th</sup> Century streetscape, it has been a recognized landmark for well over 130 years – It is an established familiar visual feature within the warp, the woof, and fabric of the Manayunk neighborhood in the city of Philadelphia (Criterion h);
- as a site that was largely settled in the early nineteenth century, containing a church-yard as a burial ground, it has an extremely high potential for discovery of significant archaeological resources & artifacts (Criterion i).
- for its connections through its vestry to: emigrant & immigrant mill workers, mill-owners, the Masonic Lodge, to aid of Ireland during famine – St. David's P. E. Church has a place in the development of the Manayunk section of Philadelphia. It exemplifies the cultural, political, economic, social historical heritage of the community (Criteria j);

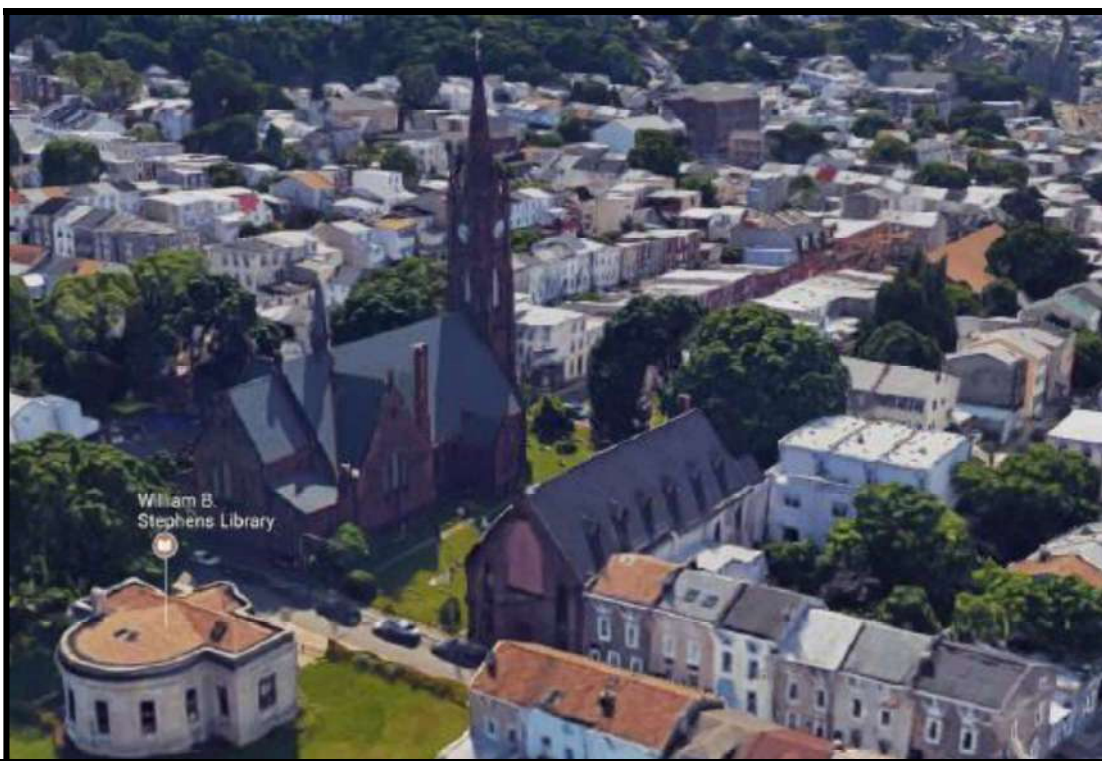


Image Courtesy of Google Earth 19<sup>th</sup> September 2017



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## APPENDIX — MANAYUNK: ESTABLISHMENT OF ST. JOHN THE BAPTIST ROMAN CATHOLIC CHURCH

The dedication of a Catholic Church is to take place at Manayunk, on Monday morning next, at eleven o'clock, and it is intended to make a collection in aid of the funds of this church. The considerable number of Catholics in the manufactories of Manayunk, and resident in the neighborhood within a few miles, makes such a place of worship highly desirable and particularly worthy of the generosity of the pious of all denominations,

The National Gazette (Philadelphia, Pa.) 02 Apr. 1831, Page 2.

“As early as 1828 mass was celebrated in Manayunk. The use of the old Dutch Reformed Church was obtained for that purpose. The population of the district was steadily increasing and a regular permanent place of worship was badly needed. Such a structure was built in 1831 and Rev. Thomas Gegan was the first pastor. The diminutive size of the building may be imagined from the fact that it had but two windows...”<sup>107</sup> “The manufacturing interests in that suburb had attracted many Catholics.”<sup>108</sup>

Plan of part of Manayunk from Surveys drawn By Randal H. Rickey – Southwark 29<sup>th</sup> April 1837



Manayunk's Roman Catholic Church on Robinson Street

Philadelphia City Archives: 2<sup>nd</sup> October 2017

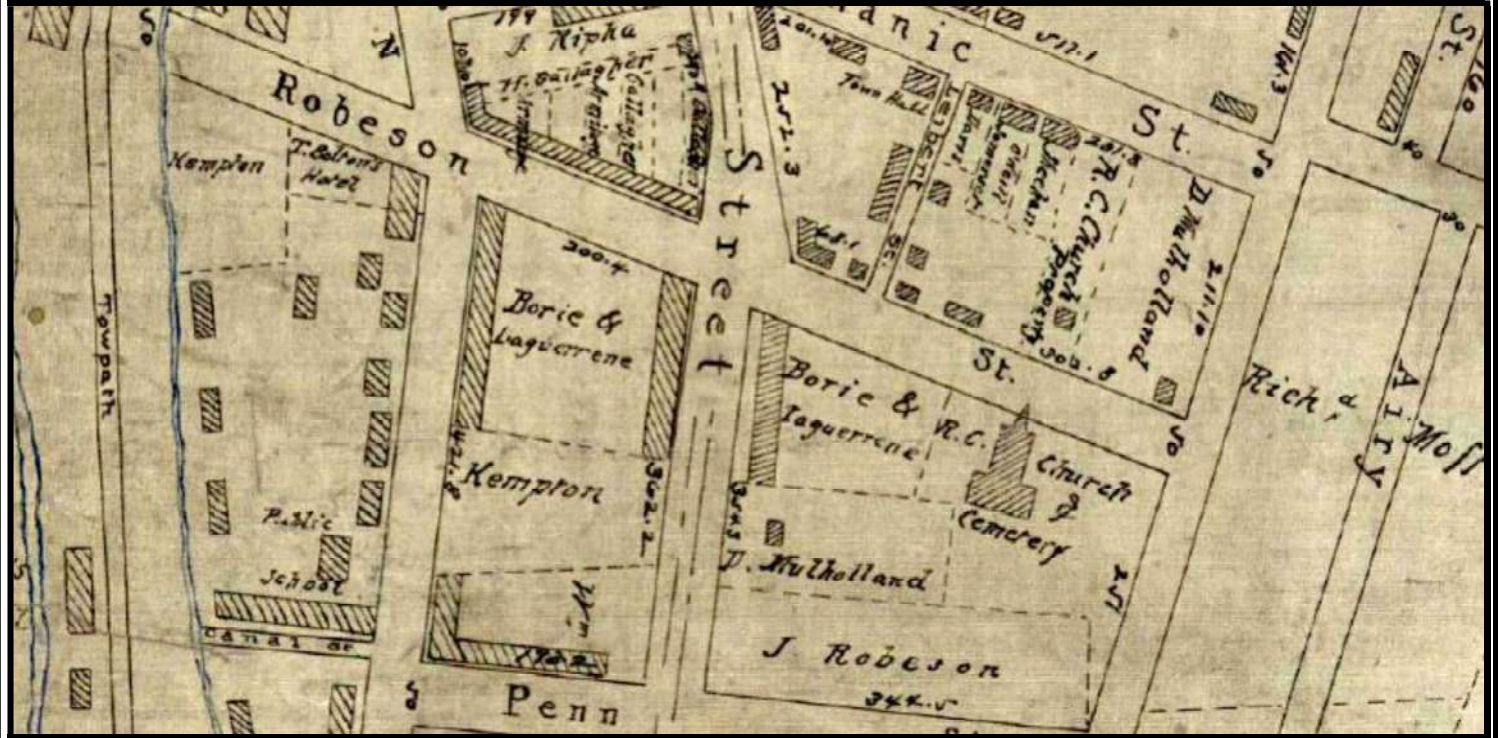
<sup>107</sup> White, Trumbull, William Igleheart, George R. Davis, and Bertha H. Palmer. The World's Columbian Exposition, Chicago, 1893: *A Complete History of the Enterprise, a Full Description of the Buildings and Exhibits in All Departments, and a Short Account of Previous Expositions*. Philadelphia: J.H. Moore & Co, 1893. 293. Web. 11<sup>th</sup> January 2018. <<https://archive.org/details/columbianexposit00colu>>.

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# APPENDIX — MANAYUNK: ESTABLISHMENT OF ST. JOHN THE BAPTIST ROMAN CATHOLIC CHURCH

St. John the Baptist R. C. Church began as a small structure as seen on surveys. It gradually grew over time.<sup>109</sup>



M. Dripps, 1848, Philadelphia Streets Department: <<http://www.philageohistory.org/rdic-images/view-image.cfm/SD9th-VIII-A-4>>.



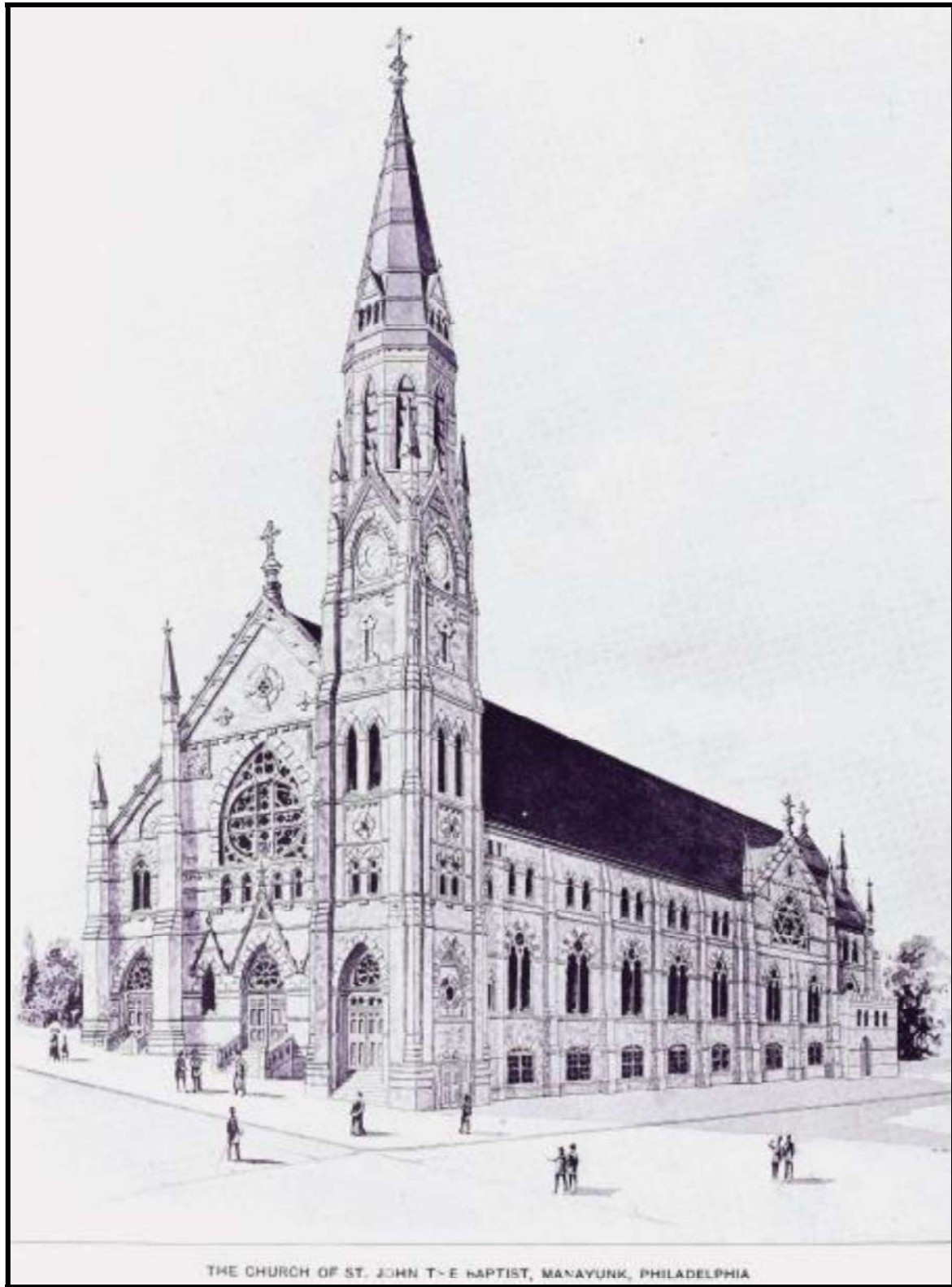
St. John The Baptist Roman Catholic Church

29<sup>th</sup> September 2017

Photo by Joseph J. Menkevich

<sup>109</sup> [Note: Today's grandeur is the result of many years that consisted of many deed transactions, i.e.: Philadelphia Deed Books AM.10.700 John Joseph Boric & Peter Louis Laguerrenne to Jerome Keating (1831), AWM.52.247 Reverend David Mulholland of Manayunk to Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia (1847), TH.40.102 Francis P. Kenrick, Bishop of Baltimore to Reverend David Mulholland of Manayunk (1852).

**APPENDIX — MANAYUNK: ESTABLISHMENT OF ST. JOHN THE BAPTIST ROMAN CATHOLIC CHURCH**

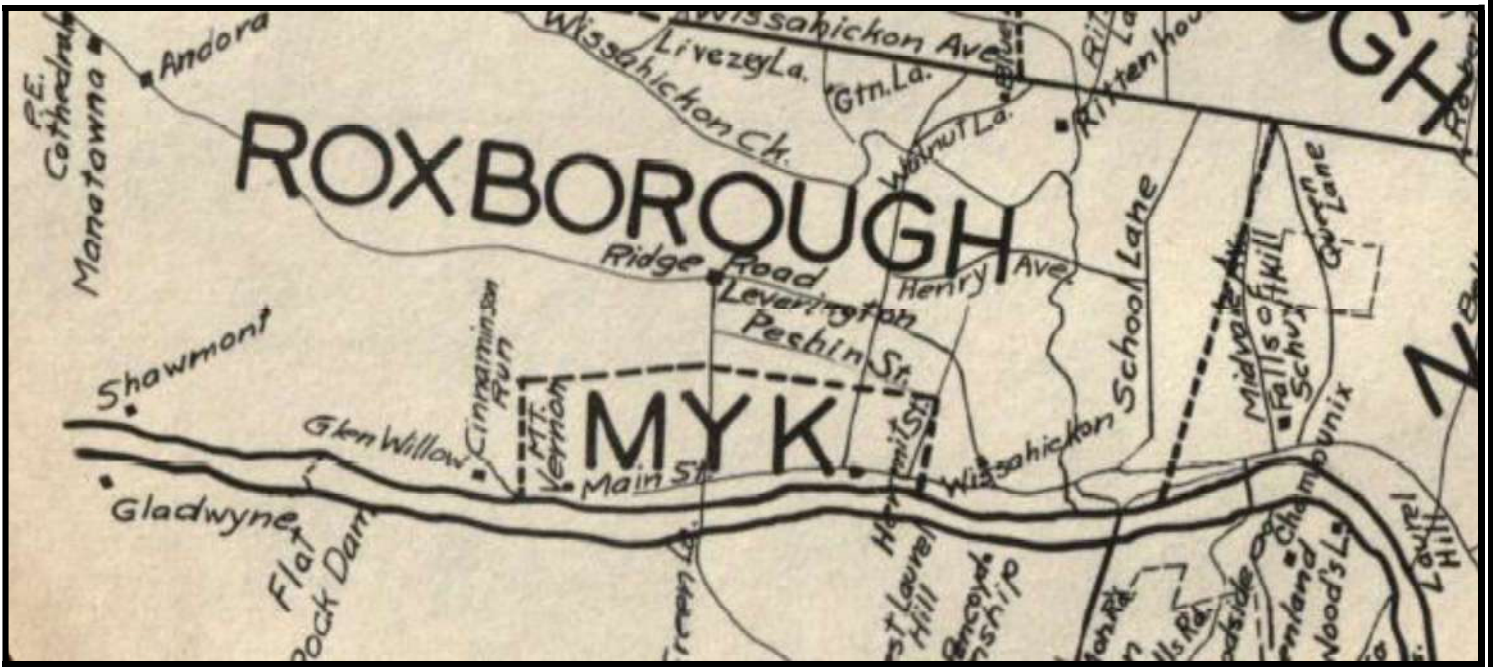


**Illustration Courtesy of: The World's Columbian Exposition of Chicago.<sup>110</sup>**

<sup>110</sup> Ibid. White, Trumbull, William Igleheart, George R. Davis, and Bertha H. Palmer. <<https://archive.org/details/columbianexposit00colu/page/294>>.



## APPENDIX — HISTORICAL OVERVIEW OF ROXBOROUGH AND MANAYUNK



Courtesy of William Bucke Campbell: *Old towns and districts of Philadelphia – 1942* [Nominator's Copy].

MANAYUNK. Until 1819 Manayunk was a sparsely-settled portion of Roxborough township. The land was bought from Penn by Lehman and Fincher in 1685-86. In 1716 Wigard Levering<sup>111</sup> sold to his son Jacob a large part of what is now Manayunk (from the Schuylkill to Fleming street, and from Levering street to Leverington avenue), reserving Green lane as a thoroughfare from the Ridge road down to the river. Jacob built the first house in Manayunk, on the west side of Green lane, below Silverwood street. Flat Rock Dam (two miles above Manayunk), and the Schuylkill Canal, were finished in 1819. Captain John Towers built the first mill on the canal and by 1822 there were nine mills. In 1824 a meeting was held to select a name, at which Flat Rock and Bridgewater were rejected in favor of Udoravia, which appeared for a time on the signboard. Soon after, the Indian name Manayunk was adopted, meaning "our drinking place." This name, applied by the Indians to the Schuylkill river as a whole, appears in Penn deeds of 1683-85, and is suggestive of the original good quality of Schuylkill water. From 1825 on, coal barges passed through the canal. The Schuylkill was bridged at Green Lane in 1833, although there was a covered wooden bridge at the foot of Domino lane, near Flat Rock dam, from 1810 to 1850. The borough, as incorporated in 1840, extended for a mile and a half along the river, from below Hermit street on the south, to the mouth of Cinnaminson run, and about half a mile up the hill toward Ridge Road. Its thoroughfare, Main street, running along the river, is the only street in the City now bearing officially the name of Main street. Sunnycliffe, or Hatshop Hill, is a high point on the city-ward side of Green lane. Mount Vernon was at the foot of Hermitage street, beyond Green lane, and next came The Blocks, at the foot of Hays lane, south of Cinnaminson avenue, and near Glen Willow.<sup>112</sup>

<sup>111</sup> Note: Campbell is correct, Philadelphia Deed Books: E.1.vol.5.199 Philip Th. Lehnman to John Jennett; E.1.vol.5.539 Arnil Fincher, Son & Mary Fincher, Widow of Francis Fincher to Thomas Hill; E.2.vol.5.212 Thomas Hill to Weechert Levering; and E.7.vol.10.249 Weechert Levering to Jacob Levering

<sup>112</sup> Campbell, William B. *Old Towns and Districts of Philadelphia: An Address Delivered Before the City History Society of Philadelphia, February 26, 1941*. Philadelphia: City History Society of Philadelphia, 1942. 111. Web. 6<sup>th</sup> December 2017. <<https://collection1.libraries.psu.edu/cdm/ref/collection/digitalbks2/id/19978>>.

**APPENDIX — HISTORICAL OVERVIEW MANAYUNK: AN AGREEMENT TO NAME THE BOROUGH**

1827: Views in Philadelphia and its vicinity - C. Childs.

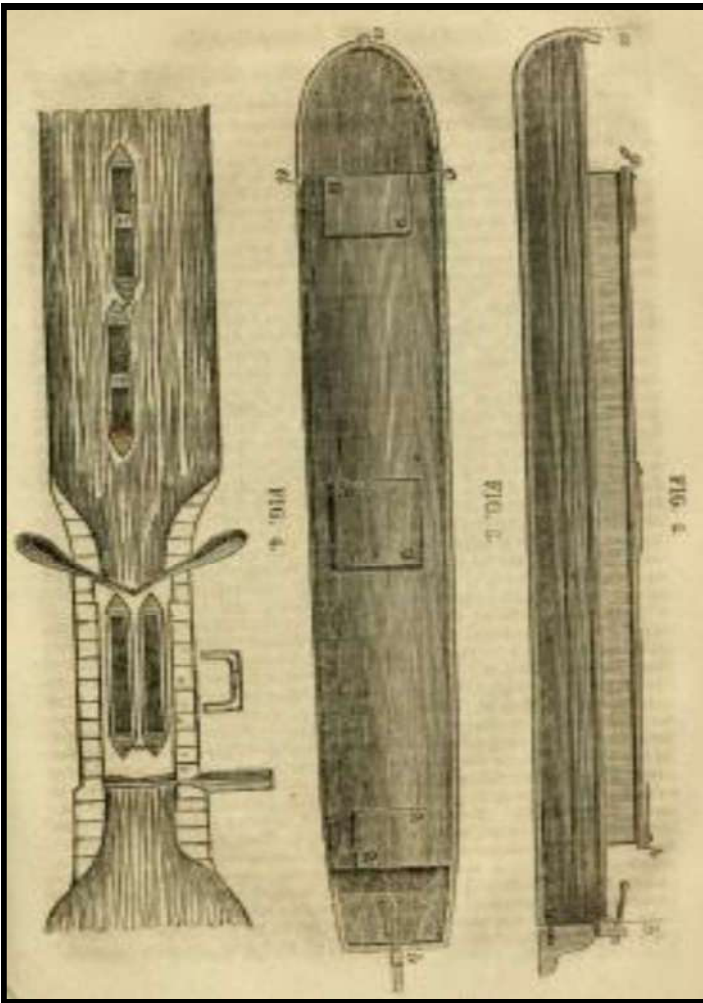
Pursuant to a public notice, a meeting of the inhabitants in the vicinity of flat rock canal was convened at the house of Silas Levering on Wednesday November [3<sup>rd</sup> past] when William J. Brooke was called to the Chair and Isaac Biard appointed Secretary. The following preamble & resolution were presented and severally adopted. WHEREAS it is necessary that every plan should have a name to designate it and from the [illeg] improvements in the vicinity during the late two or three years that it appears proper that a name should be given to this rising village on the banks of the canal &c, in the vicinity of Greenlane. Therefore Resolved that the future designation of the place be Manayunk (Indian name for Schuylkill) and that Samuel R. Wood and Isaac Baird be a committee to have a record of this act of the parties made at the office for recording deeds &c in and for the City & County of Philadelphia.

(Signed)

Isaac Baird, Secretary

William J. Brooke, Chairman

Philadelphia County - On the 22<sup>nd</sup> day of November A.D. 1824 before me Jerome Keating Esquire one of the Justices of the Peace in & for the County of Philadelphia, personally appeared Wm. J. Brook and Isaac Biard who acknowledge the above to be their hands & seals & desired that the same might be recorded as Such.

Recorded Nov.r 29<sup>th</sup> 1824Jer. Keating, Justice of the Peace <sup>113</sup>

Coal Boats – Journal of The Franklin Institute –1826.

<sup>113</sup> Philadelphia Deed Book: GWR.1.406. "Agreement to Name the Borough Manayunk" - 29th November 1824. Transcription by Joseph J. Menkevich



## APPENDIX — HISTORICAL OVERVIEW MANAYUNK: THE CANALS

*Remarks on the kind of boat most suitable for the transportation of coal, &c... on the Schuylkill navigation, and other canals. — JAMES STOTT, Mineral Surveyor.*<sup>114</sup>

Mr. Editor,

I have lately had occasion to visit Mount Carbon, and could not but notice the very defective manner in which the excellent coal there, is brought down the navigation, to the city of Philadelphia; I see three men and one horse, are generally employed to bring a boat of coal, containing twenty-five tons, along the canal; they do not insist that all the hands are wanted, while passing along the canal, but they do most strenuously insist that all the hands are wanted. While *passing through the locks, owing to the disproportion between one and the other*: they argue, that it takes the full exertion of two men, to steady the boat, while in the lock, in consequence of the great agitation of the water, and that it would otherwise be materially injured. Now to remedy this inconvenience, I would propose the method used on the late Duke of Bridgewater's canal, from Worsley to Manchester; and likewise upon the Manchester, Bolton, and Bury canal; where the locks are much about the size of those upon the Schuylkill navigation, as shown in the following sketch, in which the boats are represented passing along the canal, chained together, shoulder to shoulder, one man steering them both; and, likewise, passing the locks, two at once, by which means the lock is so nearly filled, that little room is left for moving about; of course the steersman, or captain, can easily manage them. The gangways, for the captain to step along with his boat hook, and the stages for the horse, while crossing at the dams, are only temporary, and can be removed while loading and unloading. If the lock-keeper happen to be absent, the boy who drives, dismounts, unhitches his horse, assists in shutting, or opening, the gates, letting water into the lock, &c. These boats will carry upwards of twenty tons each, with thirty inches water in the canal, as the following calculation shows. ... It would reduce the price of coal in the city of Philadelphia, and in other cities, as New York, Boston, &c. above 50 cents per ton. If the Schuylkill Canal Company should lower their toll, 50 cents per ton, which they (the acting committee) might well afford to do, considering that 45 tons will be brought down the canal, with less water than 25 can be brought down at present, coal would then be sold at 6 dollars, in the market, with the same profit it now affords, at 7 dollars. The insurance offices might well afford to insure houses, burning stone coal, for one-half the sum they insure for, when burning wood; and this would conduce much to increase the demand for it; and, likewise, to quiet the minds of the sick, and the timid, who are now so frequently disturbed by the rattling of engines, and the hoarse voices of the firemen. The boats above recommended, have flat bottoms, and upright sides, they will cost about 150 dollars each, are rather slower in speed, but much more profitable than the boats now in use: they would answer equally well upon the Union Canal, by bringing them two together along that navigation, and passing them singly through the locks, unto Reading, and then passing them along the Schuylkill navigation, as shown in the sketch; it would require from ten to twelve days, to complete a trip with them, from Philadelphia to Mount Carbon. On Canals in Lancashire, England, they have been used for more than twenty years, and found to answer for coal, and rock, in a more profitable manner than any other boats that have yet been devised. They are submitted to your consideration...

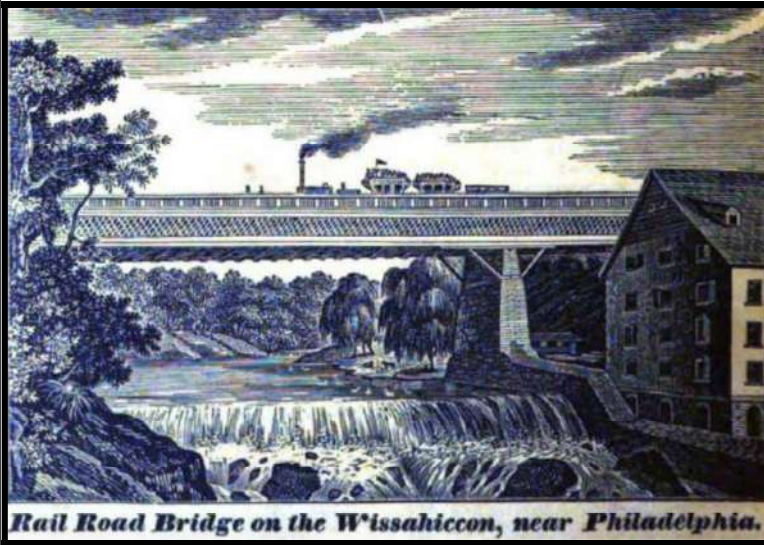
— JAMES STOTT,  
*Manayunk, April 21, 1827*

<sup>114</sup> Deed Book: LW.19.59 The Rectors Churchwardens and Vestrymen of St. David's Church, in Manayunk to James Stott "in fee Simple," 13<sup>th</sup> July 1846.

<sup>115</sup> Journal of the Franklin Institute. Phila., Pa: The Institute, 1826. 117-119, 276. Web. 15<sup>th</sup> Sept. 2017. <<https://archive.org/details/journalfranklini04fran>>.

## APPENDIX — HISTORICAL OVERVIEW MANAYUNK: THE RAILROAD

Among the most beautiful and extraordinary works of the present day, in this vicinity, is the bridge over the Wissahiccon Creek, near its junction with the Schuylkill river, about five miles from the city. This structure, whether considered in reference to the boldness of the undertaking, or the beauty and strength of the work is unquestionably calculated to excite attention. The bridge was constructed for the passage of the Railroad from Philadelphia to Manayunk, and in this place passes over a short section of country....



The form of the bridge will be seen by reference to the engraving. It is 474 feet long supported by two substantial piers, built of granite, a species of stone that abounds in the neighbourhood. It is constructed on the lattice plan with four chords running horizontally. ...

The wooden work was undertaken and constructed by Andrew Young, Esq., Architect a gentleman of talent, skill and enterprise, who has proved remarkably successful in the many works of the kind he has been engaged in...<sup>116</sup>

The town of Manayunk, which has sprung up since the construction of the Schuylkill canal, deserves to be noticed in connection with that important work. It is now a lively and flourishing village, with a population of upwards of 3500 souls, most of whom are engaged in the manufacturing business...

Manayunk contains a number of well-built dwellings, two or three hotels, and several very handsome churches. The leading hotel is that kept by Mr. Alexander Quinton, and it is as well kept as any tavern in the state. This house is the popular place of resort for visitors from Philadelphia, and almost every thing in the way of refreshment, can be obtained at a moment's notice. Mr. Quinton is an attentive and obliging landlord, held in high esteem by those who frequent his house. Attached to the hotel there is a very fine garden, the best in the town, upon which much labour and expense have been bestowed. Its beautiful flowers and plants, and neatly arranged walks, never fail to interest and delight the stranger.

The handsomest church in the village is that lately erected for the Episcopal congregation, from a design furnished by Andrew Young, Esq., Architect. It is a beautiful edifice, built in the Gothic style, and is an honor to the town. The Presbyterians have lately erected a new church, which is now nearly finished. Besides these there is a Dutch Reformed, a Methodist and a Roman Catholic Church, the latter having a very large worshipping congregation. There are also a number of Primitive Methodists in the town...<sup>117</sup>

<sup>116</sup> Atkinson's Casket, September 1835. Google books, Page [517](#).

<sup>117</sup> Ibid. November 1835. Google books, Page [637](#).

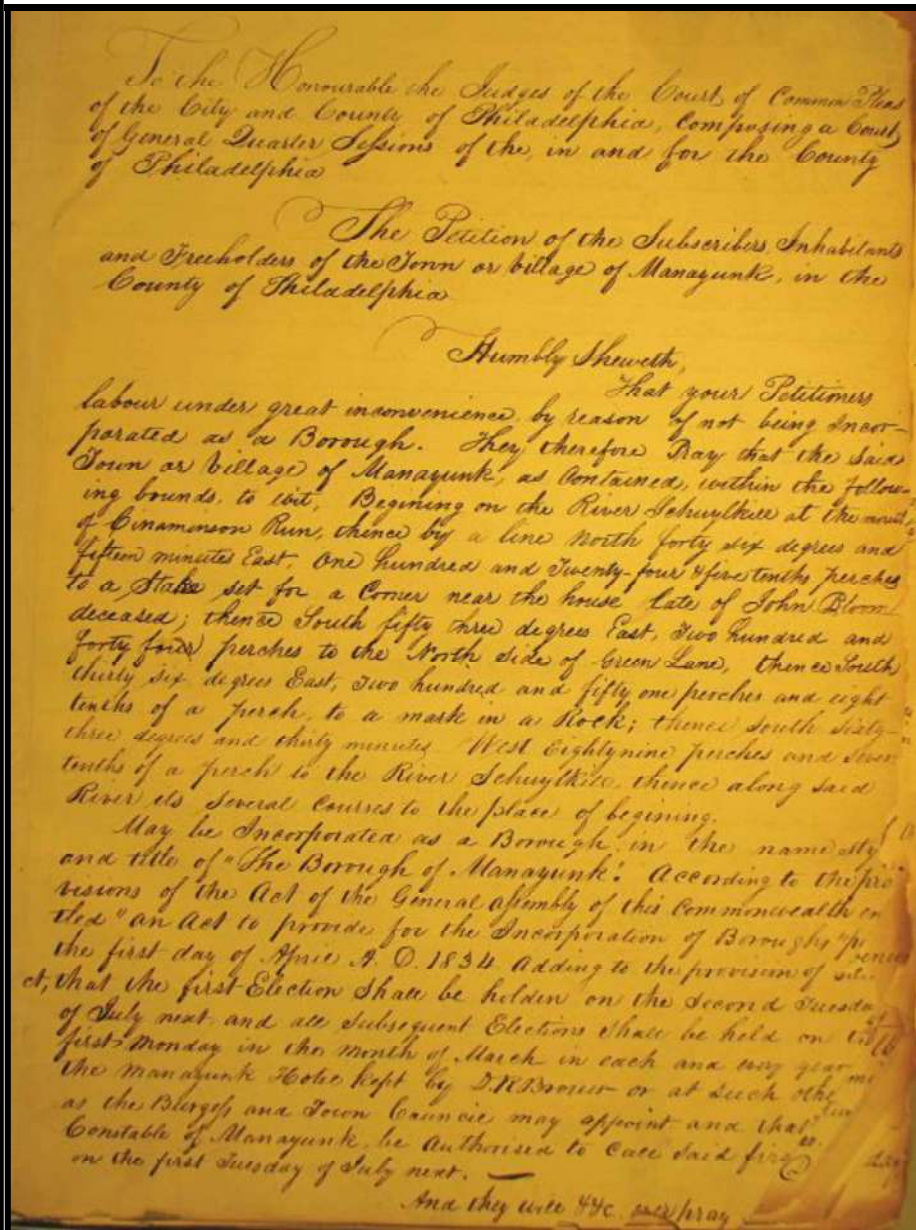


## APPENDIX — HISTORICAL OVERVIEW MANAYUNK: THE 1840 VILLAGE

“To the Honourable the Judges of the Court of Common Pleas of the City of Philadelphia, Composing a Court of General Quarter Sessions of the, in and for the County of Philadelphia The Petition of the Subscribers Inhabitants and Freeholders of the Town or Village of Manayunk, in the County of Philadelphia

Humbly Sheweth,

That your Petitioners labor under great inconvenience by reason of not being Incorporated as a Borough. They therefore Pray that the Said Town or Village of Manayunk, as Contained within the following bounds, to wit, Beginning on the River Schuylkill at the mouth of Cinaminson Run, thence by a line north forty six degrees and fifteen minutes East, One Hundred and Twenty-four & five tenths perches to a stake set for a Corner near the house of John Bloom, deceased; Thence South fifty three degrees East, Two hundred and four perches to the North Side of Green Lane, Thence South thirty six degrees East, Two hundred and fifty one perches and eight tenths of a perch, to a mark in a Rock; thence South Sixty-three degrees and thirty minutes West eighty-nine perches and seven tenths of a perch to the River Schuylkill, thence along said River its Several Courses to the Place of the beginning. May be Incorporated as a Borough, in the name Style and title of “The Borough of Manayunk.” According to the Provisions of the Act of General Assembly of this Commonwealth entitled “An Act to Provide for the Incorporation of Boroughs” [passed] the first day of April A.D. 1834...Signed by William Rawley, Joseph Ripka, J.C. Kempton, IRA Jaces, James Downward, George Shields, Alexander Quinton, John Brown, Rodger Foster, Robert M. Harris, John McGinley, Ezekiel Shurr, Phillip Oltey, Valentine Keely, Joseph Sutcliffe, J.D.E Koch,



Minutes of the Borough of Manayunk 1840-1852 [Accessed 29<sup>th</sup> Sept. 2017].

Beriah Jones, Stephen Norman, James Devon, Jonathan Shoemaker, William Green, J.V. James, William McFadden, John W. Stevens, Joseph Reichert, Henry Barr, James Thomas, Hugh Mullen, James Barr, Amos Philips, George Thomas, Andrew Barr, Dennis Kelly, James McCue, Robert Donnely, J. Winpenny, Robert White, G.W. Davis, James Spence, William Welsh, James Riche, David Miller, Lewis Yerkes, Thomas F. Shronk, Samuel Mullen, Jesse Mansill, George J. Baltha, Benjamin Miles, William Carr, James Cook, Samuel B.W. Coleman, George Sutton, John Allison, Yeamans Paul, Benjamin Zeigler, Peter Fee, Charles Boon, John Donnelly, Andrew Young, George Jaggar, James M. Smith, John P. Thompson, David Banister, John Maxson, John D. Prosser, Benjamin Tibben, John Mitchel, Johnson Gilleland, William Abbott... and the Town or Village contains upward of three thousand Inhabitant... George Shields and Alexander Quinton being duly sworn. 30<sup>th</sup> day of April 1840. Jas. P Bewley, Clerk.”



## APPENDIX — MANAYUNK: 1847 – ACT OF INCORPORATION – A FURTHER SUPPLEMENT

To an act to incorporate the borough of Manayunk, and to separate the township of Roxborough therefrom.

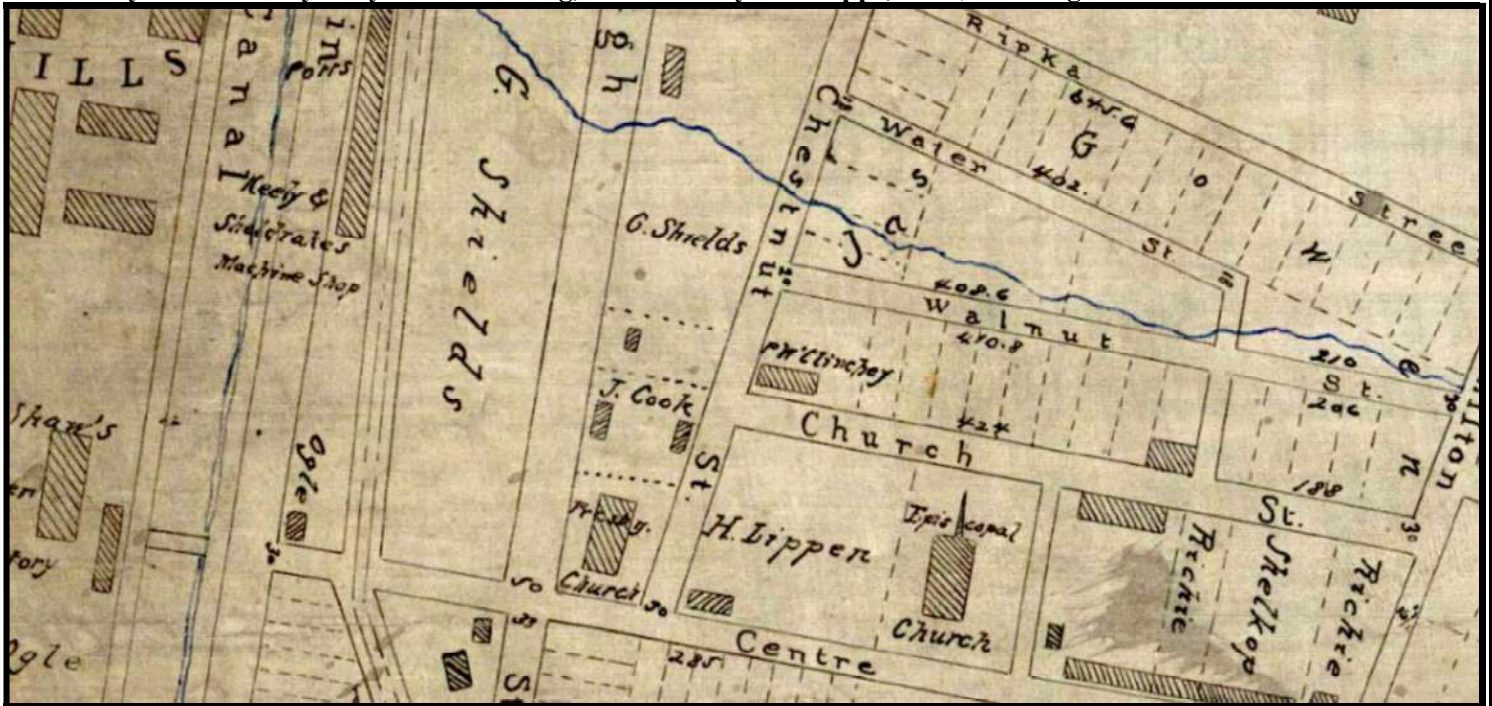
## FURTHER SUPPLEMENT

To an act to incorporate the borough of Manayunk, and to separate the township of Roxborough therefrom.

*SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That*

**SECTION 1.** *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That the qualified voters of the borough of Manayunk, in the county of Philadelphia, shall, at the time and place of holding the borough election in the year eighteen hundred and forty-seven, elect one citizen assessor, who shall be a resident of the said borough, and one assessor annually thereafter, except at the triennial assessment, when they shall, in addition, elect two assistant assessors for the term of one year, whose duties shall be to do and perform, within the said borough, all and every the duties now imposed on assessors by the several laws of this commonwealth, for any township, ward or district. ...*<sup>118</sup>

**Manayunk as surveyed by John Levering, Published by M. Dripps, 1848, Showing St. David's P.E. Church**



Philadelphia Streets Department, Survey & Designs: <http://www.philageohistory.org/rdic-images/view-image.cfm/SD9th-VIII-A-4>.

<sup>118</sup> ASSEMBLY of PENNSYLVANIA. *Laws of the General Assembly of the Commonwealth of Pennsylvania, Passed at the Session of 1847, In The Seventy-First Year of Independence, Including Twenty Acts Passed at The Session of Eighteen Hundred and Forty-Six.* Harrisburg, Pa. J.M.G. Lescure, Printer. 1847. 214-217, 471. 6<sup>th</sup> December 2107. [https://archive.org/details/lawssofgeneralas\\_1847penn](https://archive.org/details/lawssofgeneralas_1847penn).



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### Image<sup>119</sup> on the left:

“Our pious ancestors generally erected in the Church-yard a stone cross, probably to serve as a significant memorial of faith and hope of the departed and to designate the ground was consecrated”<sup>120</sup>



**Note: Research in this nomination was previously used and shared with other nominations submitted to the PHC by the current nominator.**

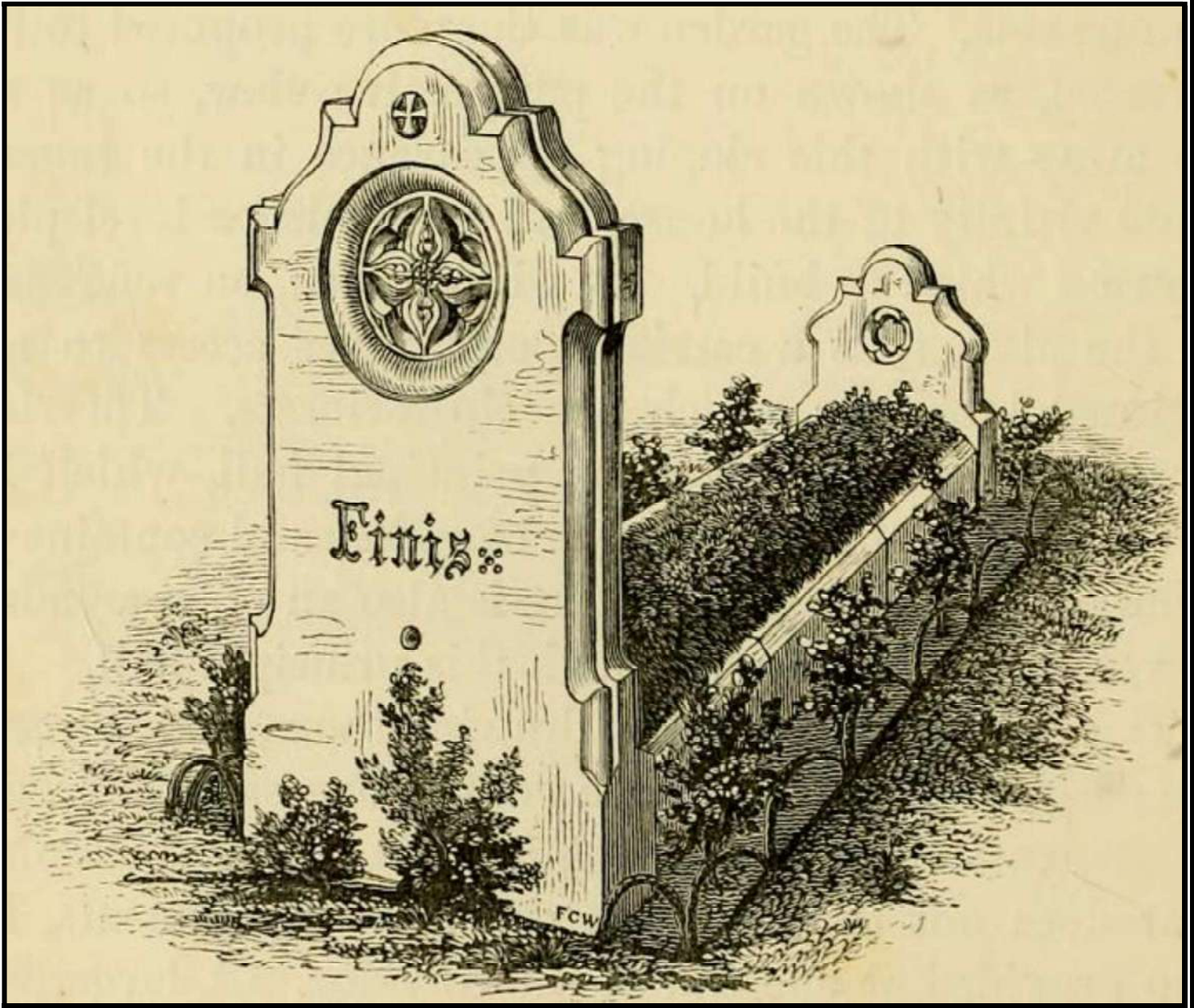
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<sup>119</sup> Image of 'The Cross by courtesy of: The Corrs: *Brid Og Ni Mbaille*. 2007. Web. 12<sup>th</sup> December 2017. <[https://www.youtube.com/watch?v=wflylF\\_eIm4](https://www.youtube.com/watch?v=wflylF_eIm4)>.

<sup>120</sup> Ibid. Barr, James. *Anglican Church Architecture, with Some Remarks Upon Ecclesiastical Furniture*. Oxford: John Henry Parker, 1843. 46. Web. 12<sup>th</sup> Dec. 2017.

## FINIS



Vignette illustrates a design for a grave-stone erected in Newburgh Cemetery.<sup>121</sup>

## FINIS

<sup>121</sup> Vaux, Calvert, Alexander Anderson, A.J. Downing, Frederick Clarke Withers. *Villas and Cottages: A Series of Designs Prepared for Execution in the United States. Illustrated By 300 Engravings.* New York. Harper & Brothers. 1857. 318. Web. 12<sup>th</sup> December 2017. <<https://archive.org/details/villascottagesse00vaux>>.