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

Street address: 1651 Kinsey Street
Postal code: 19124

**2. NAME OF HISTORIC RESOURCE**

Historic Name: The Burying Ground and Meeting of The Blacks
Current/Common Name: Campbell Chapel A.M.E. Church of Frankford, Philadelphia Pa.

**3. TYPE OF HISTORIC RESOURCE**

- [ ] Building
- [ ] Structure
- [x] Site
- [ ] Object

**4. PROPERTY INFORMATION**

Condition: [ ] excellent  [ ] good  [ ] fair  [ ] poor  [ ] ruins
Occupancy: [ ] occupied  [ ] vacant  [ ] under construction  [x] unknown
Current use: Burial Ground Containing An African Methodist Episcopal Church

**5. BOUNDARY DESCRIPTION**

Please attach a narrative description and site/plot plan of the resource’s boundaries.

**6. DESCRIPTION**

Please attach a narrative description and photographs of the resource’s physical appearance, site, setting, and surroundings.

**7. SIGNIFICANCE**

Please attach a narrative Statement of Significance citing the Criteria for Designation the resource satisfies.

Period of Significance (from year to year): from Pre—1812 to 2021
Date(s) of construction and/or alteration: Attached Historical Documentation.
Architect, engineer, and/or designer: Attached Historical Documentation.
Builder, contractor, and/or artisan: Attached Historical Documentation.
Original owner: Surveyor Thomas Fairman and The Frankford Meeting
Other significant persons: Attached Historical Documentation.
CRITERIA FOR DESIGNATION:

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

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

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization (none) Independent Researcher Date 19 November 2021

Name with Title JOSEPH J. MENKEVICH - Histophotocartographer Email menkevich.research@gmail.com

Street Address PO. Box 45148 Telephone Private

City, State, and Postal Code 19124

Nominator ☐ is ☑ is not the property owner.

PHC USE ONLY

Date of Receipt: 19 November 2021

☐ Correct-Complete ☐ Incorrect-Incomplete Date: 6 December 2021

Date of Notice Issuance: 17 December 2021

Property Owner at Time of Notice:

Name: CAMPBELL AFRICAN METHODIST EPISCOPAL CHURCH

Address: 1661 KINSEY ST

City: PHILADELPHIA State: PA Postal Code: 19124

Date(s) Reviewed by the Committee on Historic Designation: 19 January 2022

Date(s) Reviewed by the Historical Commission: 11 February 2022

Date of Final Action: 11 February 2022

☐ Designated ☐ Rejected

12/7/18
NOMINATION OF AN HISTORIC SITE

THE BURYING GROUND & MEETING OF THE BLACKS

OF THE AFRICAN METHODIST EPISCOPAL CHURCH OF FRANKFORD

ESTABLISHED 18TH JUNE 1812 BY

William Brown¹ — Isaac Johnson — Jacob Staunton
Richard Lisbey and Peter Paulinus — Trustees

NOTE: In the past 200+ years, every church building was erected atop The Burying Ground & Meeting of The Blacks.
This is a proposal to nominate & historically designate the footprint and contents of the burial ground — in toto.
This is not a re-nomination of the edifice, which is currently listed on the Philadelphia Register of Historic Places.

Billy Brown of Frankford aged 93, was a Hebo of Africa, who’s name there was Walka – he had Parents & 5 brothers...

Rev. John Lawson: “On my arrival in New York from England, I found much delight in preaching the word. I spent the whole of January 1811, in the town of Newark, New Jersey, and supplied the Baptist church...

“While at Frankford, I preached as often as I could, as they had no pastor...

“The poor blacks in this village are of the methodist persuasion, and though probably sincere and pious, are extremely irregular in their behaviour at worship. They invited me to preach to them, which I did often with great pleasure. Out of respect to me they behaved with decorum, and appeared to love the word, as much as though it had been delivered by a methodist. In October, we left this place and went to New York.”

John Fanning Watson, a nineteenth-century collector, chronicler and historian interviewed one William (Billy) Brown:

“1825 — Billy Brown, a black man, of Frankford, was seen by me in his 93d year of age — he lived about two years afterwards. He was of the African race, taken a prisoner when a lad, leaving his parents and five brethren; and was two years before reaching the coast and being sold. I found him quite intelligent, his memory good, and himself a pious, good man. He was then the husband of a young wife, by whom he had children, the youngest then 16 years old. What made him most interesting; he had been at Braddock’s defeat, as servant to Colonel Brown of the Irish regiment. There he remembered and described to me the conduct of Washington in that action — how he implored Braddock for leave to fight the Indians in their own way, with 300 of his own men, and how he was repulsed with disdain. He was afterwards at the death of General Wolfe, and near his person, still with Colonel Brown; thence went to the attack of Havana; thence, at the peace, to Ireland, with his master, who there set him free by a vessel going to Philadelphia. There he was fraudulently conveyed to Virginia and sold — became the slave of one Wiley, who was extremely cruel to him — lost some of his fingers and toes by severe exposure — was bought by General Washington, and was his slave during all the Revolution, at his estate at the Long Meadows. Finally, free at Frankford; since died, and made happy in a better world.”

“I have full confidence in the words of Billy as far as they went, because he seemed incapable of intentional fraud, and was beside a religious man, of the Methodist profession; but above all, he had been in after life seven years a servant with General Washington, and that circumstance must have more deeply impressed the facts as they were...”

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INTRODUCTION: THE RECORDS OF THE AFRICAN METHODIST EPISCOPAL CHURCH OF FRANKFORD

20\textsuperscript{th} August 1981, Dr. Leon Johnston through Martin Jay Rosenblum applied to the PHMC for the AME Church of Frankford to be listed on the National Register of Historic Places.

On the 25\textsuperscript{th} January 1982, Susan Zacher, the National Register Coordinator issued a letter of rejection, which stated: “From the documentary evidence submitted, the resource does not appear to meet the National Register criteria nor possess a nomination priority and will not be processed for nomination to the National Register of Historic Places.

…If additional data or documentary evidence which could change your property’s priority or eligibility is uncovered a re-evaluation of the resource can be made by beginning the nomination process again.

<— A specific evaluation of your historic resources is enclosed.”

1981- Mr. Rosenblum stated: “There is some question of the year in which the Frankford congregation was founded. The two earliest dates attributed to its establishment are 1807 and 1817… The earliest meetings were held in the home of one Sarah Gongo. During the early years, the church, then known as ‘The Second Bethel Church’ served the essential religious, social and community facilities for the Frankford Black Community… (continuing)…”

On the 4\textsuperscript{th} February 1982, the Philadelphia Historical Commission re-evaluated the architectural description of the church edifice, described within the National Nomination and ruled it satisfied criterion of local ordinance 14-2007. The 1870 church edifice was certified and listed on the Philadelphia Register of Historic Places. The site itself was not designated or certified.

On the 3\textsuperscript{rd} of April 1997, the PHC notified Revd. Wassetta Moses of the approval of Historic Plaque No. 684 (now affixed).

\textsuperscript{6} The examination of the Philadelphia Historical Commission’s of 25\textsuperscript{th} March 2019 contained no documentation of the African Burial Ground or Religious Congregation beyond Martin Rosenblum’s National Nomination Application and it’s rejection. That nomination focused on the architectural significance of the building. He made no assertions to advance the historical significance of the site, or the broader history of the Congregation. He did not cite any original source documents or provide any deed book citations.
1. LOCATION: FRANKFORD
The Site location is 1651 Kinsey St., 19124, in Frankford; 23rd Ward of Lower Northeast Philadelphia, Pennsylvania.

Image No. 2: Google

2. NAME OF THE RESOURCE:

BURRYING GROUND & MEETING OF THE BLACKS


3. TYPE OF RESOURCE: AFRICAN BURIAL GROUND of THE A.M.E. CHURCH of FRANKFORD, PENNA.
4. PHYSICAL DESCRIPTION:

Image No. 4: Graves in the Burying Ground on the side of Campbell AME Church – 4th July 2020 by the Nominator.

Image No. 5: Photo taken 30th March 2003 by Thomas Keels.

The burial ground of Campbell A.M.E. is fenced. Many of the visible gravestones are weatherworn and illegible; several markers may be missing.


The site predates the construction of a church and a crawl space under the edifice is noted, making it likely that driveway and building are atop of graves.

Due to a lack of burial records and a visible lack of government issued head stones, the number of Civil War Veterans interred at this site remains unknown.

On Memorial Day, year-after-year for many years, Robert Bryan Post, No. 80, came with a band and a choir to decorate the unmarked graves and to honor their brethren: the United States Colored Troops.

NOTE: The Philadelphia Department of L&I provided mortgage records, which lacked a delineation of metes & bounds.

The original boundaries have been altered by deed partitions and differ from those in the registry maps.

Deed Books and surveys were used to estimate the metes & bounds of the lot containing the original burial ground.
5. AN ESTIMATED MODERN BOUNDARY DESCRIPTION:

Image No. 9: Sanborn Insurance Map – 1951. Web. <https://www.loc.gov/resource/g3824pm.g3824pm_g07905195111/?sp=52>.

ALL That Certain Parcel Known as 1651 Kinsey Street in Philadelphia. Beginning at a point - on the North-East corner, the intersection of Paul and Kinsey Streets, thence traveling South-East on Kinsey Street 58 feet 2 inches to a point [This is the beginning point of measurements in the image above], thence from that point, traveling 100.1 feet, at an angle of 90°(perpendicular) to Kinsey Street to a point, thence traveling 78.6 feet at an angle of 90°(perpendicular) to Paul Street to a point, thence traveling 41.6 feet at an angle of 90°(perpendicular) to Orthodox Street to a point, thence traveling 20.5 feet at an angle of 90°(perpendicular) to Hedge street to a point, thence traveling 126 feet at an angle of 90°(perpendicular) to Kinsey Street to a point, thence traveling up Kinsey Street 108.3 feet to the place of the beginning — the whole measuring approximately 12,500 square feet containing a church and burying ground currently known as Campbell African Methodist Episcopal Church of Frankford in the 23rd Ward of Philadelphia, Pennsylvania.

The Village of Frankford was built upon a Mill, a Meeting House and the King’s Highway. John Worrell and his heirs owned a very large part of this land. His estate contained a malt-house and land on both the East and West sides of Frankford. The African Methodist Episcopal Congregation purchased adjacent parcels (formerly Worrell’s) on the periphery of the East side.

1739 — OXFORD & NORTHERN LIBERTIES — PETITION FOR ROAD FROM KING’S HIGHWAY TO FRIENDS MEETING HOUSE

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8 Thomas Fairman of Shackamaxon, Surveyor to Thomas Kitchin, 25th day of the 1st month 1683, recorded in Mortgage Book X vol.3 Page 216, Philadelphia City Archives; Mary Kitchin of Philadelphia, Widdow to John Worrell, Yeoman, bearing the date of 17th day of March 1696, recorded in Philadelphia Deed Book E.3.vol.5 page 145; Dan Bristoll and Hannah his Wife & Isaiah Worrell, Partition the Estate of John Worrell, Oxford Township Malster deceased, bearing date 8th April 1744 recorded in Philadelphia Deed Book G vol.7 page 63.

5. BOUNDARY DESCRIPTION OF THE FIRST PURCHASE: Lot No. 22. (Twenty-five feet wide) 18th JUNE 1812

AFRICAN METHODIST EPISCOPAL CHURCH OF FRANKFORD — Meeting House Road (now Kinsey Street)

Indenture between Jacob Rice of the Borough of Frankford in the Township of Philadelphia, Miller of the one part, and William Brown, Isaac Johnson, Jacob Staunton, Richard Lisbey and Peter Paulinus Trustees of the African Methodist Episcopal Church of the Borough of Frankford of the other part. A Certain lot or piece of ground Marked in a plan of Isaac Thomas Lot No. 22 Situate on the Northeasterly Side of the Road leading from Frankford Main Street Towards Friends Meeting House between Paul Street and Hedge Row Street in the Borough of Frankford aforesaid Containing in breadth on said Meeting House Road twenty five feet and continuing that breadth Eastwardly between parallel lines extending at right angles with said Meeting House Road in length or depth on the north line one hundred and fourteen feet and on the south line one hundred and twenty feet or thereabouts Bounded eastwardly by the lot marked No.14 southward by the lot No.21, northward by the remaining ground of Isaac Thomas and westward by the Meeting House Road aforesaid. — [It being the same lot which Chalkley Harmer and Rachel his wife by Indenture dated the twenty fifth day of October in the year of our Lord one thousand eight hundred and three granted unto the said Jacob Rice in fee. It being the same lot in which Isaac Thomas and Sarah his wife conveyed by Indenture dated the twenty-first day of February A.D. 1803 unto the said Chalkley Harmer in fee simple…].

(Note: being part of a larger lot composed of two Contiguous Lots which George Webster of the Borough of Frankford and Esther his Wife by Indenture dated the 9th February 1803 Granted unto Isaac Thomas in fee Simple…) 12
5. BOUNDARY DESCRIPTION OF THE SECOND PURCHASE: (Lot Size Not Given) 30th SEPTEMBER 1841

William Fishbourne Emlen of the one part to James C. Watson, John R. Pride, Henderson Davis, James Hamilton & William Chase Junior — Trustees of the other part... For Use Of The African Methodist Episcopal Church in the United States of America according to the rules and discipline of the said Church:

To All People to whom These Presents Shall Come William Fishbourne Emlen by the City of Philadelphia, Surviving assignee of John Brown of the County of Philadelphia, Late Silver Plater and Amy his Wife [send] greetings.

Whereas the said John Brown [being] duly Seized in his demesne as of fee and in certain Lands and tenements Situate in the Borough of Frankford in the County of Philadelphia aforesaid. And being So thereof Seized, the said John Brown and Amy his wife by assignment dated the seventeenth day of September A.D. 1817 did grant bargain Sell transfer assign and set over the said Lands and tenement among other things to Adam Konigmacher and William Fishbourne Emlen to be sold for the use and benefit of the Creditors of the said John Brown as in and by the said Indenture of Assignment Recorded at Philadelphia in Deed Book MR No.16 page 229 &c., relation being thereto had will more fully and at Large appear and Whereas the said Adam Konigmacher has since died leaving the said William Fishbourne Emlen the only Surviving assignee.

Now Know Ye that the said William Fishbourne Emlen as well for and in Consideration of the Sum of fifty dollars to him in hand paid by James C. Watson, John R. Pride, Henderson Davis, James Hamilton & William Chase Jun., all of the borough of Frankford aforesaid, colored Men Trustees in trust for the certain uses and purposes hereafter mentioned as for and in Consideration of the further sum of one hundred and fifty dollars to be paid in three yearly Installments of fifty dollars each without interest secured by hand and Mortgage (on the hereinafter described premises) baring even date herewith Hath granted bargained sold aligned enfeoffed released and confirmed and by these presents do grant bargain sell alien enfeoff release and confirm unto the said James C. Watson, John R. Pride, Henderson Davis, James Hamilton & William Chase Junior and their Successors trustees in trust for the uses and purposes hereinafter mentioned and declared:

ALL THAT CERTAIN Lot or piece of ground Situate on the Northeastern Side of the Meeting house road Leading the Frankford Main Street or Great Road, Between Paul Street and Hedge Row Street in the Borough of Frankford aforesaid Beginning at a Stake a Corner of Said Meeting House Road and a Lot formerly Sold by Indenture Isaac Thomas to Chalkley Harmer and thence extending by the said Lot North Sixty-Nine degrees East one-hundred and fifteen feet or thereabouts to a Stake a corner of the said [Harmer’s] Lot and a lot sold by Isaac Thomas to Fenton and Thornton thence by the said Fenton and Thornton and other Lots North thirty four-degrees East thirty-six feet or thereabouts to a Stake thence by Land Late of one Jennings, Now of James Wilson North Sixty-one degrees thirty minutes West Twenty-five feet or thereabouts to a Stake a corner — thence by land formerly of Justinian Fox South Sixty-nine degrees West one Hundred and twenty four feet or thereabouts to a Stake on the North-east Side of the Meeting house road aforesaid and thence by the said Meeting house road, South twenty-Six degrees fifty Minutes East forty feet to the place of beginning...(same Lot George Williams, assignee of Caleb Wilkins conveyed to John Brown).13


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13 Deed Book: GWC.61.166 William F. Emlen to James C. Watson, Henderson Davis, John R. Pride, James Hamilton & William Chase Jr...
6. DESCRIPTION OF CHURCH BUILDINGS AND VARIOUS LOT DIVISIONS: HISTORICAL TIMELINE

_The African Bethel Methodist Episcopal Church on the north side Oxford Street…_ \(^{14}\) “The original church, beginning about 1836, was a frame structure built on wood pilings about four feet above the ground… The first meetings were held in the home of Mary Jackson on Bowser Lane, now Plum Street, in the early 1830s. After a time they rented a plot of land on the northeast side of Oxford (Kinsey) Street below Paul Street from a White woman, Mrs. Michaels. Here they built a small frame church in which they worshiped for many years under trying circumstances… The old church building was 20 x 30 feet with 12-foot eaves. The highest gable of the roof was 20 feet. The building stood on sixteen pilings and was three feet above the ground. The chimney was in the center. In 1848, the building was replaced by a one-story gable and brick building with the gable facing the street… The original church property included ground now occupied by the Union Hall and the adjoining plot on Paul Street…” \(^{15}\)

3\(^{rd}\) August 1867: Rev. Mr. Seaton and the Frankford Church. This enterprising young brother, who was appointed to the Frankford Circuit at the last meeting of Conference, is pushing things along finely. He and his congregation have decided to pull down their present old church edifice and build up a new one. The said new structure will be about forty by sixty feet. Brother Seaton has already raised a good portion of the necessary funds. \(^{16}\)

3\(^{rd}\) September 1870: A Great Day in Frankford. Sunday, August 14 the great day to which the Frankford public have been anxiously looking; the day upon which the grand rally and cornerstone laying, were to take place, has passed, and now has its place among the things that were. \(^{17}\)

17\(^{th}\) September 1870: Rev. L.C. Chambers, pastor of the A.M.E. church, Frankford, Pa., is the right man in the right place. He tore down the old church on the 1st of August, reducing the walls to a level with the ground, and even tearing up the foundation far below the surface. He is now erecting on the spot a new edifice, larger and better. The walls are up and the roofing will be commenced during the week. \(^{18}\)

24\(^{th}\) September 1870: Frankford Again In The Field. The work goes bravely on in Frankford. The old church which has stood the storms of many winters, was torn down on the first of August, and has been rebuilded and roofed in by the 13th of Sept.; and the floors are now being laid, and, on the 21st or 22nd, the masons will commence plastering, and thus finish the mason work. But while the work is kept in progress, Elder Chambers is determined to keep the ball a rolling with regard to making money; and, accordingly, on the 28th of this present month, there will be a convivial meeting, held at Odd Fellows' Hall, Frankford. \(^{19}\)

29\(^{th}\) October 1870: Re-Opening. The grand re-opening of the new church in Frankford, will take place on Sunday, October 30th, upon which day will be held the Fall Quarterly Meeting…”

L. N. BEDFORD, Sec. Build. Com. \(^{20}\)


\(^{17}\) Ibid. 3\(^{rd}\) September 1870.

\(^{18}\) Ibid. 17\(^{th}\) September 1870.

\(^{19}\) Ibid. 24\(^{th}\) September 1870.

\(^{20}\) Ibid. 29\(^{th}\) October 1870.
6. DESCRIPTION OF CHURCH BUILDINGS AND VARIOUS LOT DIVISIONS: HISTORICAL TIMELINE

A CHURCH TO BE SOLD BY THE SHERIFF.—

The African M. E. Church, situated at the northeast corner of Paul and Oxford streets, in the Twenty-third ward, has been seized by the Sheriff, and is to be sold at public sale. The prosecutor is Erastus Poulsön, Esq., and the suit is for the small amount of $31.75. 21

Acknowledged 12th Nov. 1870

I Peter Lyle Esquire High Sheriff of Philadelphia County in the Commonwealth of Pennsylvania To all to whom these Presents shall come Greeting: Whereas, by a certain Writ of Levari Facias, issued out of the Court of Common Pleas of the County of Philadelphia tested at Philadelphia the Twenty first-day of September in the year of our Lord one thousand eight hundred and Seventy (1870). I the said Sheriff was commanded that without any other writ of the Lands and Tenements of the African Methodist Episcopal Church owners &c to wit All that Certain Lot or piece of ground situate on the Northeastwardly Corner of intersection of Paul and Oxford Streets in the Twenty third Ward... 22


On the 30th October 1873, Samuel Morris, Thomas T. Dans, Joseph G. Fry, Peter R. Brake, Elias Chase, Alexander J. Bedford and James Allen — Trustees of the A.M.E. Church of Frankford to The Union Hall Association. 24

On the 10th January 1876, The Union Hall Association of the 23rd Ward to William Watson. 25

On the 8th July 1878, William Watson to Catharine E. A. James — Public Hall Building known as “Union Hall” 26

22 Sheriff Deed Book of Common Pleas Court No. 29 Page 384. — [12th November 1870]
23 Philadelphia Deed Book: JAH.76.431 Lewis N. Bedford of Philadelphia, Barber to The Trustees Of the African M.E. Church in Frankford.
24 Philadelphia Deed Book: FTW.153.260 Samuel Morris & other Trustees of the A.M.E. Church to The Union Hall Association.
26 Philadelphia Deed Book: LW.76.390 William Watson to Catharine E. A. James — The Public Hall Building known as Union Hall.
6. DESCRIPTION OF CHURCH BUILDINGS AND VARIOUS LOT DIVISIONS: HISTORICAL TIMELINE

1876 — Union Hall at the Intersection of Paul Street and Kinsey Street in the 23rd Ward of Philadelphia.

On the 7th February 1880,
The African Methodist Episcopal Church of the late Borough of Frankford to the Union Hall Association.\(^{27}\)

On the 27th March 1880,
Catharine E. A. James of the City of Philadelphia, State of Pennsylvania, Singlewoman to Jonas Crisman, County of York and State of Virginia, Farmer — Public Hall Building known as “Union Hall.”\(^{28}\)

On the 3rd May 1881,
Jonas Crisman of the County of Warren and State of New Jersey, Miller formerly of the County of York and State of Virginia, Farmer to Spartacus Lodge No.31 Knights of Pythias State of Pennsylvania, and Wingoheocking Tribe No.33 Improved Order of Red Men of Pennsylvania, Both of Frankford \(^{29}\)

On the 13th May 1885,
Rev. Thomas A. Cuff and Caroline his Wife to The African Methodist Episcopal Church — All that Certain one story Frame shop and Lot or piece of Ground situate on the North east side of Oxford street in the Twenty third Ward of the City of Philadelphia aforesaid — beginning at a distance of one hundred and sixty six feet southeast from Paul street containing on front on said Oxford street twenty-five feet… Being the same premises which George B. Kline Esqr., High Sheriff of the City and County of Philadelphia by a deed Poll 15th November 1884 duly acknowledged in open Court of Common Pleas No.2 and entered the records hereof in Book 118 page 568 &c granted and conveyed to Thomas A. Cuff in fee…(formerly the property of Henry Young).\(^{30}\)

\(^{27}\) Philadelphia Deed Book: LW.83.243—250 The A.M.E. Church, late the Borough of Frankford to the Union Hall Association.
\(^{28}\) Philadelphia Deed Book: LW.95.5 Catharine E.A. James to Jonas Crisman — The Public Hall Building known as Union Hall.
7. STATEMENT OF SIGNIFICANCE

The Burial Ground situate 1651 Kinsey Street is an extremely significant historic site meriting designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places, satisfying the following Criteria for Designation: a, i, and j as enumerated in § 14-1004 of the Philadelphia Code. The Site of 1651 Kinsey Street:

(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; and
(i) Has yielded, or may be likely to yield, information important in pre-history or history; and
(j) Exemplifies the cultural, political, economic, social, or historical heritage of the community;

(Satisfying Criterion A & J) Has an association with lives of persons significant in the past and exemplifies the cultural, political, economic, social & historical heritage of the Frankford Community; being the landowners of the vacant lots purchased by the African Methodist Episcopal Church of the Borough of Frankford; those persons being:

Enoch Edwards, Physician retired.
George Webster of Frankford, Tavern-keeper.
Isaac Thomas of Philadelphia, Shoe Merchant.
Jacob Rice, of Frankford, Miller.
Justinian Fox of Philadelphia, Taylor and Glue Merchant.
Caleb Wilkins of Philadelphia, Taylor.
George Williams of Philadelphia, Merchant.
Adam Konigmacher, Merchant.
William Fishbourne Emlen, Quaker Merchant.

(Satisfying Criterion A & J). Has an association with lives of persons significant in the past and exemplifies the cultural, political, economic, social & historical heritage of the BLACK COMMUNITY OF FRANKFORD; some who were Free Natives of Africa, were hunted, captured, chained and enslaved, exported to America and sold; others – as their descendants; members of, or were associated with the African Methodist Episcopal Church; those persons being:

William Brown, Early Trustee.
Isaac Johnson, Early Trustee.
William Chase Senior of Frankford.
Elias Chase of Frankford, House Carpenter, Trustee.
James Bowzer, Sen. of Frankford, Farmer and his Wife Letitia of the A.M.E. Church Choir.
Jarena Lee, Traveling Preacher.
Peter Marks, former slave of President James Monroe.
Eugenia Hemings, former slave of Thomas Jefferson; she married Peter Marks.
Lewis N. Bedford, Church Secretary of the A.M.E. Church of Frankford and son-in-law of Eugenia Marks.

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

Archaeology — will prove or exclude: A pre-existing burial ground on this lot, prior to erection of any Church edifice. Quakers were the principal slave-holders in Pennsylvania, and probably owned more Negroes than any other people in the colony,31 but they (Quakers) were not known to bury dead Negroes within their Meeting House Yards. The proximity of the Burying Ground of the Blacks to the Frankford Quaker Meeting House is remarkably close and those same Quakers once owned this land. It is a possibility the current site was once a burial ground for the disposal of their Slaves. (See: Image 11).

In 1770, Wesleyan Methodist missionary Joseph *Pilmoor* and others established St. George’s Methodist Church in Philadelphia.32 “…A popular preacher, his disinclination to alternate frequently between Philadelphia and New York led to friction with Francis Asbury and to his recall by Wesley in 1774. He withdrew briefly from the itinerancy, but returned in 1776 and served until 1785, when he finally withdrew, possibly because he was not included in the Legal Hundred, partly because he wished to return to America…”33

‘The Bishop made this entry in his “Registry of Ordinations: “At a special Ordination held in St. Paul's Church in Wallingford [Connecticut] on the 27th day of November, 1785. “Joseph Pilmore, recommended by The Rev'd Mr. Charles Wesley of London, the Rev'd Mr. William Stringer of Barnet in England, the Rev'd Mr. John Bowden of Norwalk, Connect., & Joseph Galloway, Esqr., late of Pennsylvania, was admitted Deacon. “At a special Ordination held in the same Church on the 29th day of November, 1785, the above named Joseph Pilmore was ordered Priest.”34 “He was serving as the assistant rector at St. Paul’s in 1790 when the Free African Society began holding services of worship. His anti-slavery views were strong – and likely made stronger still when he married (Mary Benezet Wood, a widow)35 the niece of Quaker Anthony Benezet who had been a benefactor of the Black community in Philadelphia decades earlier. Pilmore offered hospitality to the African American community and even worked beside them through the yellow fever epidemic of 1793. Thirty-one black couples were married at St. Paul’s Episcopal Church between 1789 and 1794. Pilmore made sure they were welcome. The surrounding neighborhood was well known to the African American community as a place of hospitality for reasons, which extend beyond Pilmore himself. Anthony Benezet’s school for Africans was located just a few footsteps away in nearby Willings Alley to the south. St. Joseph’s Roman Catholic Church a block to the west in Willings Alley also excelled in its hospitality toward Africans.”36 In 1804, Rev. Joseph Pilmore became the Rector of St. Paul’s Church of Philadelphia.37

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32 Philadelphia Deed Book EF.8.437 Miles Pennington to Richard Boardmen, Joseph Pilmore, Thomas Webb, Edward Evans, David Montgomery, John Dowers, Edmund Beach, Robert Fitzgerald and James Emerson—for the Consideration of 650 £ lawful Money, All that certain Church and Lot of Ground Situate in the City in the East Side of Fourth Street from the River Delaware... [11th Sept. 1770].


35 Philadelphia Inquirer 13th January 1795., page 3. “Married this morning at St. Paul’s Church by Right Reverend William White.”


To Mrs. Rush  Philadelphia, 12th July 1791

My dear Julia,

The African Church goes on swimmingly. The President of the United States and Mr. Jefferson have both promised to send a contribution to it. Mr. Fitzsimons, Mr. Anthony, Mr. Meade, and many others have subscribed liberally. All will end well…

To Mrs. Rush  Philadelphia, 16th July 1791

My dear Julia,

I have at last opened my plan of an African Church to two black freemen who called upon me at 7 o’clock in the morning a few days ago. They received the proposition with a joy which transported one of them to take me by the hand as a brother. I am to meet a larger body of them on Monday evening upon the business, and expect agreeably to their request to lay before them a plan for executing it in the course of a few months…. The clergy and their faithful followers of every denomination are too good to do good. The Quakers objected to the blacks’ making a temporary use of one of their schoolhouses as a place of worship, because part of their worship consisted in singing psalms…

To Granville Sharp  Philadelphia August 1791

Since our correspondence began, in the year 1771, what wonderful things have come to pass in favor of our friends the poor Africans! In Pennsylvania our laws have exterminated domestic slavery, and in Philadelphia the free blacks now compose near 3,000 souls. Their men are chiefly waiters, day laborers, and traders in a small way. Their women are chiefly cooks and washerwomen. Such is their integrity and quiet deportment that they are universally preferred to white people of similar occupations. But under these circumstances they are still in a state of depression, arising chiefly from their being deprived of the means of regular education and religious instruction. To remedy these inconveniences, a few gentlemen in this city have assisted in forming them into a church, to be called The African Church of Philadelphia. As they consist of the scattered appendages of most of the churches in the city, they have formed Articles and a Plan of Church Government so general as to embrace all, and yet so orthodox in cardinal points as to offend none. They have already been assisting in purchasing a valuable lot, in a centrical part of our city, on which they propose this fall to build a frame schoolhouse, and in the spring (if they are further assisted) they wish to erect a plain brick church. They have already began to worship God in a borrowed schoolhouse, where they assemble on Sundays. Two or three of their own color conduct the worship by reading the Scriptures, praying, singing, and occasionally exhorting. Hereafter they propose to have a regular minister: in the meanwhile, the Reverend Mr. Pilmore, a worthy Episcopal minister of this city, has promised to officiate for them occasionally. Much good may be expected from this institution. Indeed much good has already arisen from it, for it has produced a degree of order and a spirit of inquiry and thoughtfulness in religion never evinced by them before. I inclose you a copy of their “Address” to our citizens. It produced contributions to the amount of £250 sterling. I come now to the design of this long letter, which is to solicit your influence among the friends of the blacks in London in obtaining a small contribution towards building the proposed African Church in our city…

---

38 Philadelphia Deed Book iC.3.403 Right Reverend Doctor William White, Bishop of the Episcopal Church in the State of Pennsylvania to the Minister, Church Wardens and Vestryman of the African Episcopal Church of St. Thomas in the City of Philadelphia [17th June 1809]. Whereas William Bradford Esquire deceased, formerly of the City of Philadelphia, Attorney General of the United States did in his late illness, with the intention to (died intestate) Execute & Deliver several promissory notes… to one Doctor Benjamin Rush of the City on the 19th August 1795. … A Controversy at law arose on Bradford’s State of mind and sanity at the time of Executing the notes being questioned, it became necessary that Benjamin Rush, his Physician who was present at the time and was witness to prove his sanity...


40 Ibid. 602

41 Ibid. 608-609. NOTE: The text continues, but has been cut short due to its excessive length.
Doctor Enoch Edwards: was elected a member of the American Philosophical Society, July 20, 1787, and was a particular friend of Benjamin West... That Doctor Edwards was a friend of Jefferson is sustained by the Register of Jefferson’s Correspondence in the Library of Congress, where there are letters from Edwards to Jefferson from Philadelphia May 7, 1793 to August 20, 1801... that Doctor Edwards was a delegate from Philadelphia county to the Pennsylvania Convention of 1787 to ratify the Constitution of the United States; a member of the Provincial Conference held at Carpenter’s Hall, June 18, 1776, and the same year served as surgeon in the Philadelphia Battalion of the Flying camp, and subsequently was aide on the staff of Gen. Lord Stirling. That he was a Justice of the Peace for Philadelphia from June 6, 1777, to August 16, 1789, and a member of the Pennsylvania Constitutional Convention of 1789-90. That Governor Mifflin appointed him August 17, 1791, one of the associate or lay Justices of the court of Common Pleas, an office he continued to hold until his death at Frankford, Pa., April 25, 1802. (Excerpts-reduced)

It has long been said that Jefferson read the Declaration of Independence in Frankford at the house of Doctor Enoch Edwards.

…Aunt Edwards, who was the youngest daughter of my grand-parents and had continued to reside at Magnolia until she married Dr. Enoch Edwards, who at that time lived on his paternal farm in Byberry…

One day when Mr. Jefferson was on a visit to my uncle, they walked up to this summer-house.

He looked round and said: This is the spot on which the signers of the Declaration of Independence dined the day they signed the Declaration.

— Fanny Salter.

Henry and Elizabeth Drinker owned the house in July of 1776, but her Journal lacks an entry for Thomas Jefferson. A letter corroborating Fanny Salter’s recollections of overhearing Thomas Jefferson’s visiting Enoch Edwards states the following:

I do not foresee however that I shall impose upon it but once more. that will be by & bye, when I am ready at Monticello for carpets. the handsomest I ever saw was on your floor at Frankford the last time I had the pleasure of seeing you there.

Deeds indicate Enoch Edwards, before moving to Frankford, resided within Byberry Township, County of Philadelphia.
When Dr. Edwards purchased the Jolly Post, it contained 14 acres on the West side and 31 acres on the East Side of Bristol Pike. The Black Community evolved within that 31-acre tract – once owned by surveyor Thomas Fairman and the Oxford Friends.

Old "Jolly Post" Hotel, Frankford, Philadelphia. [graphic].

“The oldest hostelry of Frankford is the Jolly Post Hotel stands on the west side of Frankford Avenue, a short distance above Orthodox Street, and has been known for over a century and a half by the name given above. It, too, has been a famous bit of property. It was part of a tract of 750 acres deeded by William Penn in 1680 to Henry Waddy, and was known as Waddv’s Grange. By the will of Mr. Waddy. It passed into the hands of his daughter and successively became the property of Robert Adams for whom Adams Street in Frankford is named. John Worrell, who devised that portion of it upon which the Jolly Post stood, to his son Isaiah…& onto Joseph Thornhill to John Papley, to Dr. Enoch Edwards…"

“Whereas Joseph Thornhill by an Indenture dated the 12th May 1787 did give grant and convey unto John Paplay and Susannah his Wife, David Dewar, Susannah Dewar, George Irwin and Sarah his Wife and to Heirs and Assigns of the said Susannah Paplay, David Dewar, Susannah Dewar, Sarah Irwin as Tenants in Common and Not as Joint Tenants — A Certain Messuage and Two Tracts or Pieces of Land Situate in Oxford Township aforesaid — by mets and bounds therein respectively mentioned One of them whereon the said Messuage is erected being Situate on the North West side of the public Road from Philadelphia to Bristol &ct., [Containing 14 Acres & 26 Perches], And the other Tract or piece of Land being opposite thereto on the South East side of the aforesaid Road and Containing 31 acres and 66 perches Together with the Appurtenances as in and by the said Indenture Recorded in Deed Book No.19 page 526 &ct., may appear [which said Messuage and two Tracts of Land Isaiah Worrell by an Indenture dated the 13th July 1748 and Recorded in Book G Vol. 11 page 200 &ct., granted and conveyed unto Joseph Thornhill in fee simple], And Whereas after the decease of the said John Paplay the above named Susannah Paplay, David Dewar, Susannah Dewar, George Irwin and Sarah his Wife by an Indenture under their Hands and Seals duly executed bearing date on or about the 25th February 1795 did grant and convey all the aforesaid Messuage and Two Tracts or Pieces of Land above mentioned unto the said Enoch Edwards in fee…”

Image No. 19: Courtesy of the Library Company of Philadelphia & George M. Brightbill:

“Also identified as the Old Jolly Post Inn and the Jolly Post Boy Tavern. Located on Frankford Road, which formed part of the main passage that connected New York and Philadelphia. John Worrell purchased the property in 1698. His son Isaiah may have been the first to operate the inn from this location.” <https://digital.librarycompany.org/islandora/object/digitool%3A96924>.


Note: The Original Purchase Register Indicates Henry Waddy held Two (2) Separate Tracts in Oxford Township; 305 Acres and 245 Acres.

Philadelphia Deed Book: EF.5.264 Enoch Edwards of Frankford in Oxford Township, Gentleman and Frances, his Wife to William Peart of the same place, Yeoman — 1st August 1798.


47 Philadelphia Deed Book: EF.5.264 Enoch Edwards of Frankford in Oxford Township, Gentleman and Frances, his Wife to William Peart of the same place, Yeoman — 1st August 1798.
Frankford — Is pleasantly situated, on an elevated, healthy spot, between five and six miles north-east from Philadelphia, and about one and an half direct from Delaware River. It is a large, populous and increasing village, on the north-east side of a creek, of the same name, that empties into the river Delaware, about a mile and an half from the bridge, at the entrance of the town. The country adjacent is pleasant and well cultivated, and embellished with many handsome seats, as summer residences of the wealthy citizens of Philadelphia. Here is an Episcopal and German church, also an Academy. — S. S. MOORE and T. W. JONES.

After the War of 1776, the population of Frankford grew. The large tracts of land that were still in the possession of the “old families” began to be broken into smaller parcels to be sold off, rented or leased.

An Act for the Gradual Abolition of Slavery was passed in Pennsylvania on 1st March 1780. Twenty years latter, in 1800, there were 8 Slaves and 62 Persons of Colour residing in Oxford Township.

If land ownership were a path to independence and financial freedom, the Black population of Oxford Township owned none of it, as the census of 1800 only contained names of White landowners.48

The Oxford Township Slave-holders of 1800 were:

Dr. Enoch Edwards: 1 — Slave; Benjamin Cottman: 3 — Slaves; Joseph Paull: 3 — Slaves and Frederick Aldercamp: 1 — Slave.

A rift between Richard Allen and Absalom Jones developed. They parted ways.

AFRICAN SCHOOL COMMITTEE —>

JONATHAN TRUSTEY, Locust street, No.4., WM. BROWN, Cherry alley, No.139.
JAMES GREEN, South Sixth street., REUBEN MOORE, Lombard street, No.139.
HENRY WILLIAMS, Crown street, No.7., CYRUS DUTTON, South Sixth street.
EDWARD SIMMONS, Apple street, No.50., TH. WATSON, New Fourth street.
CHARLES BOSTON, Elizabeth street.

N. B. The above signed think it is necessary to mention that the Revd. Absalom Jones and several members of his congregation, were early consulted on the business—brightly approved of it, and agreed to encourage and assist its being brought to maturity, and in consequences met at several meetings held on the occasion, where the said Absalom Jones frequently presided as chairman— but since that they have withdrawn, for what particular reasons we know not. —>
Frankford is located on the main road to New York and most probable that Reverend Pilmore travelled this road.

The Reverend Joseph Pilmore and his wife Mary purchased a Country Seat in Oxford Township, near Trinity Church Oxford, but a few miles from the African Meeting Place and Burial Ground in Frankford.

Although Rev. Dr. Pilmore and his associates were very generous and active in funding various charities, there is no documentation indicating any assistance provided to the African Methodist Episcopal Church in Frankford.

Dr. Pilmore retained this Oxford Township property for twenty years, until the 24th July 1825, when he died.

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50 Deed Book: c.3.475 Anthony Benezet and his Wife Mary, The Reverend Joseph Pilmore and his Wife Mary, Joseph Horsefield, Esquire & Other Co-heirs of the late Daniel Bengett’s Estate to Thomas Fisher and other Trustees (of the Rising Sun School) — 2nd January 1804.


52 Philadelphia Deed Book: c.2.10 William White, Joseph Pilmore, Robert Blackwell, James Abercrombie to 1st the Pennsylvania Hospital, 2nd the Philadelphia Dispensary, 3rd the Magdalene Society, 4th the Protestant Episcopal Academy of Philadelphia, 5th the University of Pennsylvania Boys Charity School, 6th the German Society, 7th the Welsh Society, 8th the Hibernian Society, 9th the Scots Thistle Society, 10th the Philadelphia Society for the Support of Charity Schools, 11th the Humane Society, 12th the Society for the Institution and Support of Sunday Schools in Philadelphia, Southwark & Northern Liberties, 13th the Society for Relief of Poor and Distressed Masters of Ships, their Widows and Children, 14th the Society for the Support the Poor Ages and Infirm Members of the German Lutheran Congregation near the City of Philadelphia and 15th the Pennsylvania Society for the Abolition of Slavery and for the Relief of Free Negroes Unlawfully held in Bondage and for Improving the African Race — 13th March 1809.

In 1810, Blacks who had surnames indicated freedom, land ownership and taxation. Earlier records counted the Black population only by age and sex, without an identity. Record keeping eventually improved. In 1850, Seventh U.S. Census listed full names, number of children, race, place of birth, occupation, property ownership and its valuation. The 1860 Census changed, dividing Philadelphia into many Wards.

Tobias Fisher, Oxford Township — Family of 5
Ceasar Penrose, Oxford Township — Family of 5
Anthony Brown — Family of 6
William Brown — Family of 6
Ambrose Darkes — Family of 4
Andrew Hains — Family of 4
Isaac Johnson — Family of 10
George Laws — Family of 3
Abraham Nutter — Family of 3
Jacob Stanton — Family of 4
Philip Thomas — Family of 5
Anthony Ward — Family of 2
John Williams — Family of 5
Francis Young — Family of 8
Leaven Young — Family of 4

Dr. James Mease gives an account of the African Societies and notes, for the year 1810, two slaves left in Philadelphia.  

Surveyed 15th February 1813 by John Foulkrod.

The African Methodist Episcopal Church of the Borough of Frankford and its Burying Ground is located in this area on the survey.

<— Names Unknown.

William Singleton and Hannah his Wife owned several Lots this area of Frankford, sold to the Black residents, also to the Free Will Baptists who established a Church and Burial Ground.56

“This Indenture made 28th January 1813 between Zephaniah Clayton and Hester his Wife, late Hester Grum, administratrix of all the goods and chattels rights and credits of William Grum, late the City of Philadelphia and State of Pennsylvania, Cordwainer deceased — at the time of his death died intestate, of the one part and William Brown of the Borough of Frankford in the County of Philadelphia and State aforesaid, Laborer of the other part [Whereas Frances Edwards of Frankford, Widow of Dr. Enoch Edwards deceased & others, by Deed Poll bearing the date 7th February 1807 and Recorded in Philadelphia Deed Book EF No.4 Page 469 granted and conveyed unto the said William Grum and his heirs and assigns A Certain Lot or piece of Land situated in the Borough of Frankford — Beginning at a small brook or run of water… containing 67 perches more or less] It is part of 31 acres and 66 perches of land which (with other land Susanna Paplay, Widow and Relict of John Paplay, Mariner, Susan Dewar and George Irwin & Sarah his Wife by their Deed dated the 5th January 1795 granted and conveyed unto the said Enoch Edwards in fee simple) And the William Grum being thereof seized late died intestate, whereupon… The Orphans Court by Act of Assembly in such case made and provided that on the 20th November last past an order was made authorizing the and Commanding the said Zephaniah and Hester to make public sale of the Real Estate… The said Zephaniah and Hester did expose the said lot a piece of Ground with the appurtenances to Public Sale at the Jolly Post tavern in the borough of Frankford aforesaid on the 3rd December last past (1812) at 2 O’clock in the afternoon where the aforesaid William Brown (by Robert Brake) purchased the same in fair and open market and for the price or sum of One Hundred and Twenty-three dollars lawful money of the United States America he being the highest and best bidder and that the best price bidder for the same…”

57 Philadelphia Deed Book: iC.22.585 Zephaniah Clayton & Hester his Wife, late Hester Grum, Widow and Relict & Administratrix of William Grum, deceased to James Bowser of Penn Township [12th December 1812].
A Partial Listing of Heads of Families for People of Color:

John Freeman
William Chase
Philip Thomas
John Green
George Miller
Perry Woodward
James Bowser
Hager Bodley — [or Hajar Bodley, Widow of Thomas Bodley]
Isaac Johnson — Trustee of African M.E. Church of Frankford
William Brown — Trustee of African M.E. Church of Frankford
Amos Fisher
Polly Ward — [aka: Mary Ward, Widow of Anthony Ward]
Richard Lisby — Trustee of African M.E. Church of Frankford
James Anderson
John Cooper
Catherine Rice
John Bassy

Free People of Color: 103

Plan of Paul Street in the Borough of Frankford County of Philadelphia from the North Line of Mill Street to the South Easterly line of the Main Street of Frankford.

Surveyed — July 1834 by John Foulkrod, surveyor.

THE EDIFICE IS MISSING
The Burying Ground & Meeting of the Blacks


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I was born February 11th, 1783, at Cape May, State of New Jersey. At the age of seven years I was parted from my parents, and went to live as a servant maid, ...sixty miles from the place of my birth...

...In the year 1804, it so happened that I went with others to hear a missionary of the Presbyterian order preach... Soon after this I again went to the city of Philadelphia, and commenced going to the English Church, the pastor of which was an Englishman, by the name of Pilmore, one of the number who at first preached Methodism in America, in the city of New York...

...January 1, 1833. After which I started, in company with another sister for New Hope, Pa. We held meetings in Frankford, then I proceeded to Ben-Salem; from thence to Attleboro'. The Elder, P. S., was on that circuit, he cordially gave me appointments, and we were caused to rejoice...

But we appointed the next in Holmesburgh, which was alike prosperous. After which I returned to Philadelphia, and there remained until July 2, at which time I left for Canada... In 1836 I travelled 556 miles, and preached 111 sermons; and felt under much exercise to print a book, and I had some friends to encourage me, such as the Rev. R. R. [Richard Robinson] and the Bishop...

[1837] In travelling towards Frankford I stopped at Holmesburg... but finding an intimate friend of mine very ill, I paid her a religious visit... I purposed leaving next morning for Frankford at 9 o'clock, but she died, and the Elder and preacher being at a far distance from there, by special request I attended the funeral... I then left for Frankford, preached four sermons which was profitable through God's grace. Feb'ry. 16th, I started for Attleboro’... — Jarena Lee

ATTLEBOROUGH

Image No. 31: Mrs. Jarena Lee — Preacher

Image No. 32: Bucks County. RG-17, Records of the PA. Land Office. Web: MELISH-WHITESIDE MAPS, 1816-1821.

“The Bishop himself gave me preaching appointments in common with licensed preachers. In the winters of 1838 and 1839, I was sent by Bishop Brown to serve the Frankford and Berks County Circuit, and a revival, such as I never before witnessed, broke out upon that Circuit, in which many souls were converted to God, and the Church everywhere upon the Circuit appeared to be revived; but more especially at Frankford.  

Exchanging a good comfortable home and city life, to which I had been previously accustomed for many years, for the life of an itinerant preacher, on a Circuit sixty miles in circumference, and making that change in my life in the dead of winter, was the occasion of my taking a most severe illness; but after recovery from that illness I set out again, nothing daunted.” — Jabez Pitt Campbell

Along with being editor of the Christian Recorder, Jabez Pitt Campbell served as the eighth bishop of the A.M.E. Church. He served as bishop for twenty-seven years.

He was the first bishop to visit California and subsequently organized the Western conference at Sacramento in 1865. He was also the first bishop to visit Haiti and organized that conference in May of 1887. Born in Delaware in 1815 and sold into servitude by his father to pay a debt, Campbell bought his freedom at the age of eighteen.

Five years later he preached his first sermon at Bethany A. M. E. Church in Holmesburg, Pa.”

70 ‘THE WRATH OF MAN,’ as exhibited in the late riot and conflagration at Philadelphia, will unquestionably do more to advance the anti-slavery cause than could have been done by means of the hall, if it had been permitted to stand. The Pennsylvania Freeman publishes the proceedings of a spirited County Convention recently held at Frankford… The Liberator (Boston, Ma.) 22nd June 1838, Page 3.


THE FRANKFORD ARSENAL — EUGENIA MARKS WAS A SLAVE — PETER MARKS WAS A SERVANT

In 1832 he joined the newly created ordinance department… Known today as Building No. 1, the Commanding Officer’s Quarters and residence of Major Alfred Mordecai from 1835 to 1838…”  

“To determine the laws of diurnal variations of temperature, hourly observations during a whole year were made at Frankford Arsenal, five miles from Philadelphia, in 1835-6, by Captain Alfred Mordecai of the United States Ordnance Department.”

“The results of the meteorological observations, made at Frankford Arsenal, during the three years ended on the 30th April, 1838, Published below…”

“While at Washington Arsenal I was taken care of by two excellent servants: Peter Marks, a fine looking colored man, who had been the body servant of President Monroe, & was set free on his master's death; and Eugenia, his wife, who was brought up in Mr Jefferson's family at Monticello, & attended Mr J. in his last illness — She had been taken to Washington by Mr J's granddaughter, Miss Randolph from whom I hired & purchased her, in order to prevent her leaving me & perhaps her husband… I took them to Frankford Arsenal, where they served me faithfully as long as I remained there,— Eugenia became free, of course, by being taken to Pennsylvania, & after we left the arsenal, she & her husband lived in Frankford….”
THE EMANCIPATION OF PETER MARKS AND EUGENIA MARKS AS TOLD BY THEIR GRANDSON

Policeman Tilghman has been for some time on the Frankford force, and his discharge, he says, was owing to his friendship for the Anti-Combine workers. This is denied, however, by Lieutenant Hanson, of the district, who says the colored policeman was discharged for sufficient reasons. This has nothing to do with Mr. Tilghmam’s ancestors, and his prized old documents. Mr. Tilghman's grandmother was born a slave at Monticello, and for years and years acted as a house servant in President Jefferson's family, where, as a child, she got many a glimpse of the old Southern hospitality, and of which it was her delight to talk in her old age. …

A DEED OF SALE

During her life as a slave the old woman went by the name of Eugenia, and did not use a second name until she married young Peter Marx, who for a number of years was valet to President James Monroe.

When this marriage took place the granddaughter of Jefferson, in whose hands Eugenia had now passed, agreed to sell her to Major Alfred Mordecai, then at Washington, who owned the girl's husband, and the two were, therefore, able to live together.

The deed of the sale of Eugenia is in the possession of Mr. Tilghman, sere and yellow with age, but perfectly legible. It is written by Cornelia J. Randolph, and is witnessed by Lewis Randolph, being as follows:

“Jacob B. Tilghman, who was recently dismissed from the police force at Frankford, for what he says are political reasons, can trace his lineage to slaves on the plantation of Monticello, the home of President Jefferson, and can show that his grandmother and grandfather were servants to two Chief Executives.

HIS ANCESTORS WERE OF HIGH DEGREE

Forefathers Who Were Slaves of Presidents of the United States.

RARE OLD DOCUMENTS

One is a Bill of Sale of a Colored Woman and One Is a Paper Giving Freedom

[Note: Foot-notes are now added to confirm story’s accuracy].


[Letter no.2] Ellen W. Randolph (Coolidge) to Martha Jefferson Randolph, Poplar Forest July 18th [1819] “On arriving here we found our windows uninjured by the hail, and our room clean and pretty well aired by Eugenia’s care… Grand-Papa is so little fatigued by his journey as to have ridden to see his old friend Mr Clay this morning—Eugenia and the workmen got up safe and well…” Web. 10th January 2021. <https://tjrs.monticello.org/letter/1511>.

EMANCIPATION OF PETER MARKS AND EUGENIA MARKS AS TOLD BY THEIR GRANDSON — CONT.

‘Know all men by these presents, that I, Cornelia J. Randolph, of the city of Washington, for and In consideration of the sum of two hundred and fifty dollars to me in hand paid, by Alfred Mordecai, of the city of Washington, at and before the sealing and delivery of these presents (the receipt whereof I do hereby acknowledge) have bargained, sold, granted and confirmed, and by these presents do bargain, sell, grant and confirm to the said Alfred Mordecai, a certain female slave, Eugenia; to have and to hold the said female negro slave and her future increase, to the only proper use and behalf of the said Alfred Mordecai, his executors, administrators and assigns, against me, the said Cornelia J. Randolph, my executors, administrators, and assigns and against all and every other person and persons whatsoever, shall and will warrant and forever defend by these presents. In witness whereof I have hereunto set my hand and affixed my seal, this eighteenth day of June in the year one thousand eight hundred and thirty-three.”

GIVEN HER FREEDOM.

Six years later Eugenia was freed by Major Mordecai, a note at the bottom of the above being to that effect. By far the most valuable of Mr. Tilghman's collection of papers is one referring to his grandfather, showing that this slave gained his freedom through the dying request of President Monroe. Peter had been raised from babyhood in the Monroe family, and when the President died he was the faithful personal attendant. The effect of hard wear and years have told on this manuscript, and It Is barely discernible. This much, however, can be made out: "Washington, August 27, 1831. The bearer hereof, Peter Marx, a colored slave, the property of James Monroe, deceased, late President of the United States, has been liberated and set free at Mr. Monroe's dying request, by his executor, Samuel S. Governeur, of the city of New York, owned by Mrs. E. R. Stay-[E. K. Hay], one of Mr. Monroe's daughters, to whom he was a slave. Peter is honest and capable. He was an excellent dining room servant and a good coachman; he was brought up in the family of Mr. Monroe. I can recommend the man as an honest retainer. I have long known him." - This document bears the name of “Ringgold.”

Mr. Tilghman has been requested by the Historical Society to let them have some of these old documents, particularly those which refer to the Mordecais, whose descendants now live on Delancey place.”

NOTE A: Officer Tilghman did not provide these papers to the Historical Society [of Pennsylvania].

NOTE B: The Historical Society of Pennsylvania did not provide an accurate provenance to acquiring these documents.

91 Miss Eleanor E. Wright was the secretary of the Historical Society of Frankfort and the author of many of the Society’s articles. It is very likely that the Historical Society of Frankfort loaned these documents to H.S.P. and they were never returned to the Frankfort Society.
### THE BLACK COMMUNITY OF ANTEBELLUM FRANKFORD BOROUGH — 1840 CENSUS

**FREE-Colored Persons.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Age</th>
<th>Color</th>
<th>Street</th>
</tr>
</thead>
<tbody>
<tr>
<td>Randall Pleasant</td>
<td>Male</td>
<td>29</td>
<td>Black</td>
<td>Guinea</td>
</tr>
<tr>
<td>John Bedford</td>
<td>Male</td>
<td>34</td>
<td>Black</td>
<td>Exchange</td>
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<td>Male</td>
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<td>Washington</td>
</tr>
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<td>Male</td>
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<td>西瓜街</td>
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<td>Henry Freeman</td>
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<td>Bowser</td>
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<td>Benjamin Scott</td>
<td>Male</td>
<td>38</td>
<td>Black</td>
<td>Margaret</td>
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<td>Henry Wilson</td>
<td>Male</td>
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<td>Paul</td>
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<td>Mary Johnson</td>
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<td>Gabriel Robinson</td>
<td>Female</td>
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<td>Tackawanna</td>
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<td>James Spencer</td>
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<td>41</td>
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<td>Prune</td>
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<td>Stephen Brown</td>
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<td>Lesher</td>
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<tr>
<td>Nicholas Homer</td>
<td>Male</td>
<td>43</td>
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<td>Washington</td>
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<td>John Welding</td>
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<td>Black</td>
<td>Plum</td>
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<td>Harriet Truman</td>
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<td>Gillingham</td>
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<td>Edward Smith</td>
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<td>Joshua Little</td>
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<td>Jefferson</td>
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<td>Male</td>
<td>50</td>
<td>Black</td>
<td>Charles</td>
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<td>Richard Lisby</td>
<td>Male</td>
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### The African Community of Frankford Lived On A Small Number of Streets:
- Guinea Street — Bowser Street — Margaret Street
- Paul Street — Willow Street — Tackawanna Street
- Prune Street — Lesher Street — Washington Street
- Plum Street — Prune Street — Jefferson Street
- Oxford Street — Hedge Street — Gillingham Street
- Mulberry Street — John Street — Josephine Street — Meadow Street

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In 1841, William Fishbourne Emlen sold a Frankford lot with the Burying Ground and Meeting place to Trustees for use of the African Methodist Episcopal Church in the United States of America. Some of those Trustees comprise the Frankford Total Abstinence Society.

President: Randolph Pleasant.  
Delegates: Henderson Davis, John Wilson, James C. Watson.

THE 1840's IN A BLACK ANTEBELLUM FRANKFORD — THE ARRIVAL OF REVEREND RICHARD ROBINSON

“Robinson seemed to be a merry participant in activities that commonly passed for sins in the early nineteenth century. That is to say, he loved “the sound of the fiddle and the dancing of feet.”

Enos Gongo, who once played a fiddle, purchased a Frankford property adjacent to that of Rev. Richard Robinson’s property.

Sarah Whittington purchased the lot and messuage adjacent to Enos Gongo and Richard Robinson. She sold both to Rev. Robinson.

94 Philadelphia Deed Book: GWC.8.312 William Harman of Frankford, Labouer and Mary his Wife to Randall Pleasant of the same place. All that Certain Lot on the South easterly side of Bowser Street — 19th February 1848.
95 Rev. Henderson Davis, Sr., Church Elder: Obituary: “It becomes our sad duty to inform you of the demise of Rev. Henderson Davis Sr., pastor of the Mount Joy Circuit, Pa. ... His obsequious took place from his late residence on Strawberry street, Lancaster City, Pa., on Tuesday, January 9th, 1883, at 2 P.M. — Christian Recorder, 25th Jan. 1883. His son, the Rev. Henderson Davis Jr. was assigned to the Nova Scotia Conference in Canada.
98 Philadelphia Deed Book: AWM.35.225 James Bowser of the Borough of Frankford, Colored Man to Richard Robinson of the City of Boston, Minister (being part of a larger piece of Ground which Zephaniah Clayton and Ester his wife by virtue of proceedings in Orphans’ Court in Philadelphia, the 12th December 1812, recorded in deed book iC.No.22 page 585 Granted to James Bowser — [30th June 1846].
101 ADB.92.325 James Bowser of the Borough of Frankford, Labouer to Sarah Whittington of the same place, Widow — Frame Messuage on Guinea Street [8th April 1847]. Note: Sarah Wittington may have married Enos Gongo before selling this property to Rev. Robinson.
102 Philadelphia Deed Book: ADB.74.22 Sarah Whittington of Frankford, Widow to Richard Robinson of the Borough of Frankford, County of Philadelphia, Minister of the Gospel — All That Certain Lot on Guinea Street, now Called Bowser Street [21st February 1853].
Bishop Richard Allen, founder of the African Methodist Episcopal Church in the United States, was personally interested in the emigration project and his son was amongst the first batch of arrivals… there was a congregation of American Methodists meeting in the capital under the leadership of Rev. Richard Robinson of the African Methodist Episcopal Church (AMEC). Robinson…had been commissioned by Bishop Richard Allen for his new work in Port-au-Prince. He not only gathered up the American immigrants in the capital of Haiti, but also organised a circuit that took him to those living in Mirebalais, Pois la Générale, (a plantation outside Mirebalais), and Arcahaie… they held camp meetings with an enthusiasm which was looked at disapprovingly by the Wesleyans …such a meeting in 1829 and noted over 2,000 hearers. There was continual division and difficulty amongst the AMEC congregation. One such problem in 1831 was on the question of whether the communion service should be open or "closed" to non-members. Robinson was able to secure the peace only by making moves towards an exclusive administration of the sacrament. …in 1834, they [the Americans] built the first protestant chapel in Haiti, known as St. Peter's.”

Bishop Maurice Brown was at the time the only living bishop of the African Methodist Episcopal Church, and there are several letters extant written by him which show very plainly how the difficulty between Elder Robinson and St. Peter's Church, Port au Prince, was regarded by the Church in the United States:

Philadelphia, May 8, 1835. Dear Brethren: — We have received your letter informing us of your proceedings, but we are sorry to inform you that as you have rebelled against the elder that was duly authorized to take charge of you, by the conference, we cannot countenance your conduct. It is our duty to strive and preserve peace and good order in the Christian Church. … We cannot, therefore, receive any man you may send only through the recommendation of a regularly appointed successor of Brother Beans. — Maurice Brown, Bishop. 


About the year of our Lord, 1796, was born of a woman, a son, who afterwards received the name of Richard Roberson. His birth, according to all the facts we can get in relation to him, took place in the State of Maryland. We are not exactly informed of the fact, whether his parents were free or not, but would judge that they were free, as he was put out under a man by the name of Zebedee Fergerson, in north-east Maryland; here he served his time until he was twenty-one. In stature he was a medium height; would weigh, we judge, about 175 pounds, on an average. He was a full and clear blooded African, thin lips, and small, but sharp-eyes. After he had served his time with Mr. Fergerson, he left old Maryland and emigrated to Bucks county, in the State of Pennsylvania. Somewhere about the year 1819, it is said, before he made an profession of religion, like many others, he was fond of mirthful enjoyments - the sound of the fiddle and the dancing of the feet. …he was made a class leader on the Bucks county circuit; he was also, we believe, made a steward in the church at the same place. We should have mentioned before this, that he had married before he had made an profession of religion, at Sandy Run, Bucks county, Pa.108

Mrs. Tamar Robinson, consort of the late Rev. Richard Robinson, was born in Attleborough, Montgomery Co., Pa., on the 25th of December 1798. She embraced the religion of Christ in early life and joined the A.M.E. Church, where she remained a worthy, acceptable member during her life. She, with her husband, traveled and lived in different states. They lived for eight years in Port au Prince, and returning, lived a number of years in Pennsylvania. They both died in the same house in Frankford, Pa. There were seven or eight years between their deaths. …She was very happy in the Lord. Near midnight while a few friends sang and prayed with her, she appeared almost unspeakably happy, and exclaimed, "There is not a cloud in the sky of my mind, and I shall soon be going home." Tears of joy fell form her eyes, and clasping her hands and shouting the praise of God, on the following morning at four o'clock she departed this life, aged 71 years.109

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106 The Reverend’s name has several various spellings. The Christian Recorder often used Roberson. Another variation is Richard Robertson. Jarena Lee: as Elder Robinson (then of Trenton Circuit) and Rev. R. R and Elder, R. R. (Lee's journal pages 76-77 and 81).
THE BLACK COMMUNITY OF ANTEBELLUM FRANKFORD — REVEREND RICHARD ROBINSON

A VERY SAD ACCIDENT. 110

“As our Rev. and esteemed aged father Roberson was on his way from the Sabbath School Convention to his home in Frankford, Pa., being compelled to stand on the front platform of the cars, when near the Episcopal Hospital, there was a cart on the track, and as it was turning from the track, it is said one of the wheels sprang off and struck the Rev. father, breaking his arm near the shoulder, and knocking him speechless. As the City Railway Companies have refused to admit colored people inside the cars, they ought, therefore, be made to pay for it. A man of his age and worth - a man whose moral and religious status is not to be equaled of his age - a man of God to be treated so! God save the people!”

CITY CARS AND COLORED PASSENGERS. 111

“At the annual Union Thanksgiving Meeting of the churches of the Reformed Presbyterian and United Presbyterian denominations in this city, held on Thursday afternoon, at the church of Rev. William Sterrett, 22d Street, near Callowhill, addresses were made by Rev. Messrs. Crow, Price, Dr. Wylie, George H. Stuart, and others.

Mr. Price, of Frankford, referred, in a feeling manner, to the death of Rev. Richard Roberson, as the result of his exclusion from a Frankford car, and being compelled, on a dark and stormy night, to occupy the platform of said car. At the conclusion of the meeting, Rev. A.G. McAuley, of Kensington, rose and offered a resolution that a committee, consisting of six laymen, (three from each of the denominations here represented,) be appointed to print and circulate a petition in favor of permitting all respectable or well-behaved persons to occupy the cars, irrespective of condition or color. The resolution was adopted by the meeting without dissent, and the following persons appointed to attend to the matter…”

THE PASSENGER CARS AND COLORED CITIZENS. 112

“A venerable old minister of the Gospel, in going from here to his home at Frankford, one dark, cold, and rainy night last Winter, while occupying the only place on the platform assigned for colored people, was killed. Who has forgotten this fact? One more instance, and I will relieve you. One evening, in going home from a lecture, two elegantly-dressed young women stepped into a car, and took seats. The conductor courageously brought the rules forward, and one of them instantly stepped out, while the other remained. The car was stopped, and the conductor seized her, and actually, by physical force, thrust her out of the car. The father of this young woman pays several hundred dollars taxes annually; keeps his horse and carriage, and lives as nicely as most respectable citizens. But the God-given hue of the skin of his daughter rendered her obnoxious to the rules of the railway company, and she had to meekly submit to the outrage.” — WM. STILL.

110 THE CHRISTIAN RECORDER. 15th November 1862.
111 THE CHRISTIAN RECORDER. 29th November 1862.
112 THE CHRISTIAN RECORDER. 26th December 1863.
Section 2. That the members of the African Methodist Episcopal church of the borough of Frankford, in the county of Philadelphia, be and they are hereby constituted and formed into a body politic and corporate, in deed and in law, by the name, style and title of “The African Methodist Episcopal church of the borough of Frankford, in the county of Philadelphia,” and by the same name, to have perpetual succession, and to be able to sue and be sued, plead and be impleaded, in all courts of law and elsewhere, and shall be able and capable in law and in equity, to take and hold lands and tenements, goods and chattels of whatsoever nature, kind or quality, real, personal or mixed, which are now or hereafter shall become the property of the said African Methodist Episcopal church of the borough of Frankford, by gift, grant, bargain, sale, conveyance, assurance, will, devise, bequest or otherwise, by any person or persons capable of making the same, and the same to grant, bargain, sell, convey, mortgage and dispose of for the use of said church: Provided, That the yearly income of the real and personal estate of said corporation shall not at any one time exceed two thousand five hundred dollars: And provided also, That no sale of any real estate belonging to said corporation, or which shall hereafter become the property of said corporation shall be lawful, unless such sale shall have been approved by a majority of the male members of said church present at a special meeting of the members of said corporation called for that purpose, notice of which meeting shall have been publicly given from the pulpit on Lord's Day, at least one week previous, a record of the proceeding of which meeting shall be kept by the secretary of the board of trustees, in a book containing the records of the meetings of said trustees.

Section 3. That the temporal affairs of said corporation shall be managed by seven trustees, four of whom shall constitute a quorum for the transaction of business, said trustees shall be elected by ballot annually on the third Monday in June, in each and every year, by the members of said corporation legally qualified to vote at such election, according to the provisions of the fourth section of this act, which trustees shall hold their office for the term of one year, and until successors are duly elected, and the following named persons, to wit: James Hamilton, Peter Brake, John Wilson, George Lockwood, James Bowser, junior, Thomas Johnson and Henry Jeffries shall be the trustees of said corporation from and after the passage of this act, until the third Monday in June next, and until the first annual election shall have been held under this act.

Section 4. That all elections for trustees under this act shall be held in the house of worship, used and occupied as such at the time by said corporation, and notice of each election shall be given publicly from the pulpit on the Lord's Day, immediately before or aster divine service by the minister officiating, or by some other person...¹¹³

### Black Inhabitants of Oxford Township — 1850

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ANTEBELLUM BOROUGH OF FRANKFORD — 18th JULY TO 22nd AUGUST 1850 — THE BLACK CENSUS

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88.93 Rebecca Gills: 35. Female. Mulatta. Domestic. N.J.  
606.637  
607.638  
739.776  
741.778  
Thomas Harris: 12. Black. Male. Pa  
787.828  
790.829  
Elizabeth Morris: 31. Mulatta. Female. Pa  
791.830  
Sariena Hopkins: 35. Black. Female. Md.  
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ANTEBELLUM FRANKFORD BOROUGH (FINIS) — 18th JULY TO 22nd AUGUST 1850 — THE BLACK CENSUS

985.1039
Margaret Jeffries: 2. Black Female Pa.

986.1040

987.1041

988.1042
Margaret Robinson: 37. Black. Female. Del.

989.1043

END — 1850 BLACK CENSUS OF FRANKFORD

1855 MAP: THE TWENTY-THIRD WARD OF PHILADELPHIA — CONSOLIDATION OF TOWNSHIPS


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Note: Virginia Marks is not Eugenia Marks.

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|        | Sarah Smith | Female | Mulatta. Pa.  

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|        | Patience Watson | Female | Delaware.  
|        | Mary Watson | Female | Pa.  
|        | Hannah Watson | Female | Mulatta. Pa.  

|         | Margaret Jeffard | Female | Washwoman. Pa.  
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|         | Ida G. Wallace | Female | Mulatta. Pa.  
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981.977  

981.978  
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982.979  
Serena Harrison: 27. Black. Female. PA.  
Kesia Harrison: 7. Black. Female. PA.  
Isaiah Harrison: 2. Black. Male. PA.  
Ann Eliza Harrison: 6 Months. Black. Female. PA.  

982.980  

982.981  
Susan Jones: 35. Black. Female. PA.  
Lucinda Jones: 11. Black. Female. PA.  
Jacob Jones: 5. Black. Male. PA.  

983.982  
Jacob Tillman: 2. Black. Male. PA.  
Eugenia Tillman: 6 Months. Black. Female. PA.  

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97.103
Personal Estate: $140. Delaware.

98.104
Personal Estate: $75. Pennsylvania.

99.105

100.106
Julia Jackson: 42. Black. Female. Del.

101.107

102.108

103.109

104.110

103.111

106.112

106.113

107.114

108.115

109.116
Personal Estate: $40. Washington D.C.

110.117
THE BLACK CENSUS OF THE 5th PRECINCT 23rd WARD — FRANKFORD POST OFFICE — 1860

164.175

222.236
Personal Estate: $20. Maryland

228.244

228.245

229.246

229.247
Personal Estate: $10. Delaware.

331.355

342.366
Charolette Bedford: 40. Black. Female. Delaware.

437.470

6th Precinct of the 23rd Ward — Frankford Post Office

1246.1331

1256.1341

7th Precinct of the 23rd Ward — Frankford Post Office

850.921

897.974

9th Precinct of the 23rd Ward — Frankford Post Office

536.534

592.590

603.601

652.650

47
THE BLACK CENSUS OF THE 9th PRECINCT 23rd WARD — FRANKFORD POST OFFICE — 1860

698.696

746.744

763.762

825.827
Ann Henderson: 50. Mulatta Female. Servant. Dist. of Colombia

67.67

86.87

89.90

112.113.

128.129

256.259

297.302
Jedosa Mandoa: 75. Black. Female. Farm Laborer. N. Y.

338.343

366.272

367.373

368.374
Mary Haines: 55. Black. Female. Connecticut
Clara Kennard Haines: 3. Black. Female. Connecticut

369.375

370.376

371.377

372.379

373.380
The Deed of the Gift made out by Miss Jeanes\(^{118}\) was as follows: Know all men by these presents: That I Anna T. Jeanes of the City Philadelphia, trusting and believing in the practicable and far-reaching good that may result from the moral and elevating influence of rural schools for negroes in the Southern States, taught reputable teachers, do hereby make, constitute and appoint Booker T. Washington, of Tuskegee Alabama and Hollis Burke Frissell, of Hampton Virginia... — Philadelphia Inquirer 24\(^{24}\)th April 1907.

7. CONCLUSION

The Burial Ground situate 1651 Kinsey Street is an extremely significant historic site meriting designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places, satisfying the following Criteria for Designation: a, i, and j as enumerated in § 14-1004 of the Philadelphia Code. This site is significant:

- For its significant character, interest and value as part of the development, heritage, and cultural characteristics of the City, Commonwealth, and Nation; it is associated with the lives of persons significant in the past (Criteria a); they were landowners of parcels that were, or latter became the Burying Ground and Meeting of the Blacks; those persons being:

  **Enoch Edwards, Physician:** studied at the University of Pennsylvania under Dr. Benjamin Rush; correspondent of Thomas Jefferson, and James Monroe; he ratified the Constitution; was a land-speculator who’s transactions affected the development of Frankford including the parcels latter known as the Burying Ground and Meeting of the Blacks.

  **George Webster of Frankford, Tavern-keeper:** owner of the Jolly Post Hotel; land-jobber.

  **Isaac Thomas of Philadelphia, Shoe Merchant** and a land-jobber.

  **Chalkley Harmer of Philadelphia, Taylor**.

  **Jacob Rice, of Frankford, Miller**.

  **Justinius Fox of Philadelphia, Taylor and Glue Merchant**.

  **Caleb Wilkins of Philadelphia, Taylor**.

  **George Williams of Philadelphia, Merchant**.

  **John Brown of Philadelphia, Silver Plater — Pennsylvania Society for Promoting the Abolition of Slavery.**

  **Adam Konigmacher, member of the Philadelphia Society for the establishment of Charity Schools**.

  **William Fishbourne Emlyn, Quaker and President of the Philadelphia & Reading Railroad Company**.

- For association with lives of persons significant in the past and exemplifies the cultural, political, economic, social & historical heritage of the **BLACK COMMUNITY OF FRANKFORD**; (Criteria a and j); members or persons associated with the African Methodist Episcopal Church of the Borough of Frankford; the umbra and penumbra on the Underground Railroad; they struggled to attain social justice, equal rights and a betterment of their Race, being:

  **William Brown, Trustee,** — His name appears with Rev. Richard Allen on the amendment of the Articles of association of the African Methodist Episcopal Church, commonly called and known by the name of Bethel.

  **Isaac Johnson of Frankford, Trustee** of the A.M.E. Church of Frankford. He was married to Mary Chase.

  **William Chase Senior of Frankford**, brother of Mary Johnson, Widow & Relict of Isaac Johnson.

  **Elias Chase of Frankford**, Twenty-third Ward, House Carpenter, Trustee of the A.M.E. Church, land-jobber.

  **James Bowzer, Sen. of Frankford, Farmer and Letitia [Bowzar],** his Wife. She was a notable and powerful church vocalist in choir of the Bethel A.M.E Church of Frankford.


  **Rev. Richard Robinson, Elder & Deacon of the A. M. E. Church;** a missionary and traveling minister; a contemporary of Jarena Lee and Reverend Richard Allen; he served at Mother Bethel; a victim of his Color, he was forced to ride outside a street-car; fatally struck, he died a martyr and is buried in front of the Campbell A.M.E Church.

  **Peter Marks, former slave of President James Monroe,** married Eugenia Hemings a slave of Thomas Jefferson.

  **Eugenia Hemings Marks;** born at Monticello in 1802, was slave and servant to Thomas Jefferson. She married Peter Marks, a former slave and servant to James Monroe. Escaping investigation of the Jefferson-Hemings study, Eugenia’s paternity has never been established. It has been downplayed, marginalized or dismissed without evidence.

  **Lewis N. Bedford, Frankford A.M.E Church secretary;** married Elizabeth Marks, daughter of Eugenia Marks.


  **Company B, 25th Regiment United States Colored Troops:** James W. Davis, Alexander Bedford, Thomas Davis, Charles Somers, Joseph Lancaster, Benjamin Jackson, Jeremiah Murray, Silas Little, Benjamin Little and others – members of the A.M.E. Church in Frankford.

  **Centennial Anniversary of the Pennsylvania Society, for Promoting the Abolition of Slavery, the Relief of Free Negroes Unlawfully Held in Bondage: And for Improving the Condition of the African Race.** S.I.: Philadelphia: Grant, Faires & Rodgers, Printers, 1876. 60. Web. <https://archive.org/details/cenennianlive00lcpen/mode/2up>.

  **Peter Marks, husband of Eugenia Hemings Marks;** father of James, Mary Ann, Eugenia, Elizabeth & Edward, is the only enslaved individual known to be set free by James Monroe. Web. 20th August 2020. <https://highland.org/enslaved-biographies/peter-marks/>.
7. CONCLUSION CONTINUED

The Burial Ground situate 1651 Kinsey Street is an extremely significant historic site meriting designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places, satisfying the following Criteria for Designation: a, i, and j as enumerated in § 14-1004 of the Philadelphia Code. This site is significant:

- as a largely undisturbed site that was settled in the seventeenth, eighteenth and nineteenth centuries (now an African Burial Ground and A.M.E. Church) and therefore has an extremely high potential for discovering significant archaeological resources & artifacts (Criterion i)… the land development began prior to 1799 —

In 1981 architect Martin Jay Rosenblum reported a crawl space under the entire structure, and Howard Lee Barnes, a past curator of the Historical Society of Frankford, reported the original church, beginning about 1836, was a frame structure built on wood pilings about four feet above the ground. This is an indication of an edifice being built above ground as not to disturb the pre-existing Burying Ground.

The African Methodist Episcopal Church of Frankford evolved by random coincidence or by a set of deliberate protracted real estate transfers – an orchestration of a purchase-by-proxy scheme – land flipping by default and assignment with intention of future default and assignment, with no intention to develop this tract. Apparently this was by design.

Others held the title to this larger tract of land – until it could be shepherded to, and purchased by the African Methodist Episcopal Church of the Borough of Frankford. This Nomination asserts and concludes that this tract of land was probably an earlier burial site, as the African residents seemed to have already been using it largest part without title.

The Records: On 18th June 1812, an autonomous congregation of Blacks of Oxford Township purchased a small lot of 25-foot fronting on Meeting Road in the name of the African Methodist Episcopal Church of the Borough of Frankford. This small lot was adjacent to a much larger undeveloped lot, fronting on both Meeting Road and Paul Street, as marked in a plan.

May of 1818: The Philadelphia Conference of the African Methodist Episcopal Church was held at the house of Richard Allen. At that time, the African Congregation of Frankford was acknowledged as consisting of 28 members.¹²¹

The John Foulkrod survey of 1834 shows a very large Burying Ground and Meeting of The Blacks without a building. This was seven (7) years prior to the Congregation’s acquiring title in 1841 and twenty-nine (29) years after their purchasing the adjacent lot in 1812. Perhaps the first purchase was an avenue for the Blacks to be close to their burial site as to protect it.

30th September 1841, William Fishbourne Emlen, City of Philadelphia, Surviving assignee of John Brown, Silver Plater, placed the land in Trust: unto the said James C. Wilson, John R. Pride, Henderson Davis, James Hamilton and William Chase Junior and their successors in office forever in trust that they shall erect or cause to be built thereon a house or place of worship for the use of the members of the African Methodist Episcopal Church in the United States of America according to the rules…

This 1841 transfer marked the culmination of the series of irregular and unusual real estate transactions. A complete time-line of the early burial ground deed transfers appear in the bibliography- land records.

8. BIBLIOGRAPHY


8. BIBLIOGRAPHY — WEB RESOURCES


THE COMMONWEALTH LAND OFFICE AND ITS RECORDS
<http://www.phmc.pa.gov/Archives/Research-Online/Pages/Land-Records-Overview.aspx>.


8. BIBLIOGRAPHY: LAND RECORDS OF THE A. M. E. CHURCH OF FRANKFORD — LOT No. 22

The land of the A. M. E. Church of Frankford situate on the East side of Frankford has been traced to John Worrell; he also owned a tract of land on West side of Frankford (Main Street) that is not related to the African Church.

On the 18th April 1744, John Worrell’s estate was partitioned between his son, daughter and son-in-law.

On the 13th July 1748, Joseph Thornhill of Philadelphia, carpenter purchased two parcels, the estate of John Worrell.

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122 E.2.vol.5.73 Thomas Fairman to John Worrell — 63 acres, part & parcel of Fairman’s 200 acres [4th Day of the 10th Month 1688].
123 Philadelphia Deed Book G vol.8 page 348. Robert Adams, Yeoman to John Worrell, Yeoman — 100 acres of Land being Part of 305 acres called Waddy’s Grange (Estate of Henry Waddy, deceased) — [7th Day of the 4th called June 1698].
124 Philadelphia Deed Book: G vol.7 page 63. Isaiah Worrell, Dan Bristoll & Hannah his Wife — partition of the Estate of John Worrell.
8. BIBLIOGRAPHY: LAND RECORDS OF THE A. M. E. CHURCH OF FRANKFORD — LOT No. 22

On the 12th May 1787, Joseph Thornhill sold to John Papley & Susanna his Wife, David Dewer, Susannah Dewer, George Irwin and Sarah his Wife — as tenants in common, not as joint tenants — a certain Messuage and two tracts or pieces of land situate in Oxford Township aforesaid, One of which tracts containing 31 acres and 66 perches with appurtenances.126

On the 25th February 1795, Whereas after the decease of John Papley, Susanna Papley, Widow and Relict of John Papley of the City of Philadelphia, Mariner deceased, Susannah Dewer Spinster, George Irwin Mariner, David Dewer merchant and Sarah his Wife did grant messuage & two pieces of land situate in Oxford Township to Enoch Edwards & Wife.127

On the 27th June 1798, Enoch Edwards sold to George Webster, Innholder, by compound of the lots No. 2 & 3 in a second range of lots on the South East Side of Paul Street — One Acre and 76 Perches, part of the 31 acres and 66 perches.128

On the 18th November 1798, Enoch Edwards sold to George Webster, Innholder, 1 acre & 50 perches — near Hedgerow Street, part of the 31 acres and 66 perches.129

On the 9th February 1803, George Webster of the Borough of Frankford and County of Philadelphia, State of Pennsylvania, Innkeeper and Esther his Wife sold to Isaac Thomas of the City of Philadelphia, Shoe Merchant: Two Contiguous Tracts situate on Paul Street, the first is 1-acre and 76 perches, the other tract is 1-acre and 50 perches.130

On the 21st February 1803, Isaac Thomas, City of Philadelphia, Shoe Merchant sold lot No.22 to Chalkley Harmer.131

On the 25th October 1803, Chalkley Harmer of the Borough of Frankford in Oxford Township, Taylor and Rachael his Wife granted to Jacob Rice of the Borough of Frankford, Miller — a Certain lot or piece of ground Marked in a plan of Isaac Thomas Lot No.22 Situate on the North Easterly Side of the Road leading from Frankford Main Street Towards Friends Meeting House between Paul Street and Hedge Row Street in the Borough of Frankford containing in Breadth on said Meeting House Road twenty five feet and continuing that breadth Eastwardly Between Parallel lines Extending at Right Angles with said Meeting House Road in length or depth on the North Line One Hundred and fourteen feet and on the South Line One Hundred and twenty feet or thereabouts Bounded Eastwardly by the lot marked in the said plan No.12 Southward by lot No.21 Northward by the Remaining Ground of Isaac Thomas and Westward by the Meeting House Road aforesaid. It is the same lot which Isaac Thomas and Sarah his Wife By Indenture dated the 21st February 1803 granted unto the said Chalkley Harmer in fee Simple, it being part of a larger lot composed of two Contiguous Lots which George Webster of the Borough of Frankford and Esther his Wife by Indenture dated the 9th February 1803 Granted unto Isaac Thomas in fee Simple.132

On the 18th June 1812, Jacob Rice of Frankford, Miller sold a lot to William Brown, Isaac Johnson, Jacob Staunton, Richard Lisbey and Peter Paulenus Trustees of the African Methodist Episcopal Church of the Borough of Frankford.133

125 Philadelphia Deed Book G.11.200 Isaiah Worrell to Joseph Thornhill (Jolly Post) — 13th July 1748
126 Philadelphia Deed Book D. Vol.19 page 528 Joseph Thornhill to John Papley and Others.
127 Philadelphia Deed Book D. Vol.51 page 154 Susanna Papley and Others to Enoch Edwards and his Wife Frances.
130 Philadelphia Deed Book: EF.11.374 George Webster of the Borough of Frankford to Isaac Thomas, Shoe Merchant.
131 Isaac Thomas to Chalkley Harmer is not recorded but is recited within the following deed.
132 Philadelphia Deed Book: EF. 18.65 Chalkley Harmer of Oxford Township, Taylor to Jacob Rice of Frankford Borough, Miller.
On the 7th March 1803, Isaac Thomas sold a tract of land in East Frankford to Justinian Fox.\textsuperscript{134}

On the 15th November 1805,

Justinian Fox of the City of Philadelphia in the state of Pennsylvania, Taylor and Glue Merchant and Elizabeth his Wife of the one part to Caleb Wilkins of the same place, Taylor… for the sum of One Hundred and Forty Dollars lawful Silver money — A Certain Lot or Piece of Land Situate on the North-Eastern side of the Meeting House Road leading from the Frankford Main Street or Great Road Between Paul street and Hedge Row street in the Borough of Frankford in the County of Philadelphia —

Beginning at a Stake Corner of the said Meeting House Road and the Lot sold by Isaac Thomas to Chalkley Harmer—

Thence extending by the said Harmer’s Lot North 69º East—115 feet and 6 inches thereabouts to a Stake a Corner of the said Harmer’s Lot and the Lot sold by Isaac Thomas to Fenton & Thornton,

Thence by the said Fenton & Thornton’s and other Lots North 34º East 36 feet or thereabouts to a Stake,

Thence by the land late of Isaac Thomas, since Jennings, North 61º—30 minutes West 25 feet or thereabouts to a Stake,

Thence by the said Justinian Fox’s remaining Land, South 69º West 124 feet or thereabouts be it more or less to a Stake on the North-East side of the Meeting House Road aforesaid and —

Thence by the said Meeting House Road, South 26º—50 Minutes East 40 feet to the place of the beginning —

[Being the southeastern part of a larger Lot of 43 Feet 4 inches breadth on Paul Street by 140 Feet 6 inches or thereabouts in length which Isaac Thomas and Sarah his Wife by Indenture dated the 7th Day of March 1803 Granted unto Justinian Fox in fee Simple and is Part of a larger Lot of Two Contiguous Lots Which Thomas (George) Webster and Esther his Wife by Indenture dated the 9th February 1803 recorded at Philadelphia in Book [blank] page [blank] granted unto the said Isaac Thomas in fee Simple].\textsuperscript{135}

\textsuperscript{134} The deed 7th March 1803, Isaac Thomas to Justinian Fox, is not found or it was not recorded, but it is recited in next deed.

\textsuperscript{135} Philadelphia Deed Book: iC.19.275 Justinian Fox to Caleb Wilkins dated 15th November 1805.
8. BIBLIOGRAPHY — LAND RECORDS: THE BURYING GROUND AND MEETING OF THE BLACKS

On the 3rd March 1809,

Assignment, between Caleb Wilkins of the City of Philadelphia in the state of Pennsylvania, Taylor and Amey his Wife and George Williams of the same place, Merchant…

Whereas the said Caleb Wilkins now Stands Justly indebted unto diver persons, the divers sums of money which by reason of losses he cannot immediately fully pay and Satisfy and therefore hath agreed and concluded it best to grant assign and set over for the benefit of All his creditors all and Singular the Estate Real Personal and mixed whatsoever and wheresoever of him the said Caleb Wilkins—Now this Indenture Witeneseth that the said Caleb Wilkins and Amey his Wife as well in consideration of the Premises as of the Sum of One Dollar specie…That George Williams his heirs Executors Administrators and Assigns, to his and their only use and behoof forever IN TRUST nevertheless to and for the uses intent and purposes following that is to Say that he the said George Williams and his executors and assigns shall and will with all convenient speed collect and receive all the outstanding debts…

On the 6th August 1812,

Indenture, between George Williams of the City of Philadelphia, Merchant of one part, and John Brown of the said City, Silver Plater of the other part.

Whereas Caleb Wilkins of the City of Philadelphia, Taylor and Amey his Wife by Indenture dated the third day of the third month called March in the year of our Lord One Thousand Eight Hundred and Nine and recorded in the Office for recording of Deeds &c for the City and County of Philadelphia in Deed Book I.C. No.1 page 109 &c conveyed and assigned all the Estate both real and personal of the said Caleb Wilkins unto the above mentioned George Williams in Trust to sell and dispose of for the benefit of the Creditors of the said Caleb Wilkins…

And Whereas in pursuance of the said Trust the said George Williams did on the Eighteenth day of the third Month called March in the Year of our Lord One Thousand Eight Hundred and Nine (18th March 1809) at the Merchants Coffee House in the said City caused the said Lot to be exposed to public sale and William Paxson for John Brown being the highest and best bidder and there purchase the said Lot for the said John Brown for the sum of One Hundred and Twenty Dollars…

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<136 Philadelphia Deed Book: iC.1.109 Caleb Wilkins assignment of debt to George Williams [3rd March 1809].
137 Philadelphia Deed Book: iC.22.488 George Williams to John Brown (Purchased on 18th March 1809 and deeded on 6th August 1812)>
On the 3rd September 1817,

**Indenture**, Between John Brown of the City of Philadelphia, Silver Plater and Amy his Wife and Adam Konigmacher & William Fishbourne Emlen of the said City Merchants.

Whereas the said John Brown has become embarrassed in his Circumstances and unable at this time to make punctual payment of his Debts and is therefore desirous to make a general assignment of his property for the benefit of his Creditors. Now this Indenture Witnesseth for and in Consideration of the Premises and of One Dollar to him in hand paid — granted bargained sold aliened enfeoffed released and conformed assigned transferred and set over and do hereby bargain sell alien enfeoff release and confirm assign transfer and set over to the said Adam Konigmacher & William Fishbourne Emlen their Heirs Executors and administrators all his Estate real and personal and mixed of every nature and kind whatsoever To have and to hold the same to the said Adam Konigmacher and William Fishbourne Emlen their Heirs Executors and Administrators to the only proper Use and Behoof of the said Adam Konigmacher and William Fishbourne Emlen their heirs and assigns forever On Trust nevertheless that the said Adam Konigmacher and William Fishbourne Emlen their Heirs Executors and Administrators shall as speedily as may be sell and dispose of the same at public sale or private Sale as to them shall seem best and out of the proceeds thereof first pay and discharge the Debts and Cost now due and such as may become due and accrue on Two Certain several Judgments obtained in District Court for the City and County of Philadelphia…[Two Judgments in District Court Gershom W. Lambert, Arron Lambert & William D. Johns trading under the firm of G.W. Lambert, also Edward Thompson vs. John Brown in the September Term 1817]…

On the 30th September 1841, William Fishbourne Emlen as well for and in Consideration of the Sum of fifty dollars to him in hand paid by James C. Watson, John R. Pride, Henderson Davis, James Hamilton & William Chase Jun., all of the borough of Frankford aforesaid, colored Men Trustees in trust…

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The A.M.E Church Building Appears To Be On The Map Without Notation.

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The above article was a mean-spirited satire, mocking a fundraiser held at Bethel A. M. E. Church of Frankford. Fundraisers and graveyard tours have since become mainstream events in Philadelphia communities today.
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Acknowledgement to Dr. Leon Johnston.

Frankford Memories – Interview.  
<https://www.youtube.com/watch?v=sIRiEh_jUMY>.