

NOMINATION OF HISTORIC BUILDING, STRUCTURE, SITE, OR OBJECT

PHILADELPHIA REGISTER OF HISTORIC PLACES

PHILADELPHIA HISTORICAL COMMISSION

SUBMIT ALL ATTACHED MATERIALS ON PAPER AND IN ELECTRONIC FORM (CD, EMAIL, FLASH DRIVE)
ELECTRONIC FILES MUST BE WORD OR WORD COMPATIBLE

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

Street address: 919-21 Lombard St

Postal code: 19147

2. NAME OF HISTORIC RESOURCE

Historic Name: Smith-Whipper Houses

Current/Common Name: none

3. TYPE OF HISTORIC RESOURCE

☒ Building

☐ Structure

☐ Site

☐ Object

4. PROPERTY INFORMATION

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

Occupancy: ☒ occupied ☐ vacant ☐ under construction ☐ unknown

Current use: apartments

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 1840 to 1880

Date(s) of construction and/or alteration: 1839

Architect, engineer, and/or designer: _____

Builder, contractor, and/or artisan: likely: David Bevan, house painter, and John B. Hamilton, house carpenter

Original owner: 921: John Middleton. 919: David Bevan

Other significant persons: Stephen Smith, Harriet Smith, William Whipper, Harriet Whipper, Robert Purvis

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 n/a Date Dec. 14, 2021

Michael Clemmons, Docent, African American Museum
 Name with Title Donna J. Rilling, Associate Professor, Dept. of History, SUNY, Stony Brook, Email mcsafe27@yahoo.com; donna.rilling@stonybrook.edu

Street Address 852 Swanson St / 77 Lower Sheep Pasture Road Telephone 610-405-7478 (Clemmons); 631-751-8309 (Rilling)

City, State, and Postal Code Philadelphia, PA 19147 / E. Setauket, NY 11733-1224

Nominator ☐ is ☒ is not the property owner.

PHC USE ONLY

Date of Receipt: 12/14/2021

☒ Correct-Complete ☐ Incorrect-Incomplete Date: 12/15/2021

Date of Notice Issuance: 12/17/2021

Property Owner at Time of Notice:
 Name: Hutchinson Properties Partnership L.P.
 Address: 605A S. 20th St.
 City: Philadelphia State: PA Postal Code: 19146

Date(s) Reviewed by the Committee on Historic Designation: 1/19/2022

Date(s) Reviewed by the Historical Commission: 3/11/2022

Date of Final Action: 3/11/2022. Designated under Criteria A, B, I, J

☒ Designated ☐ Rejected

SECTION 5. BOUNDARY DESCRIPTION

The nomination encompasses two formerly separate properties (consolidated in 1999) fronting on Lombard Street and currently known as 919-21 Lombard Street:

Beginning at a point formed by the easterly side of S. Hutchinson Street and the northerly side of Lombard Street; thence extending along the easterly side of said S. Hutchinson Street partially crossing the head of a certain 4' wide alley which extends eastward from said S. Hutchinson Street and communicates with another certain 3' wide alley, the distance of 80'-0" to a point on the northerly side of said 4' wide alley; thence extending southeasterly along the northerly side of said 4' wide alley the distance of 36'-0" to a point; thence extending southwesterly partially recrossing said 4' wide alley, the distance of 80'-0" to a point; thence extending northwesterly, along the northerly side of said Lombard Street the distance of 36'-0" to a point on the easterly side of said S. Hutchinson Street, being the first mentioned point and place of beginning.

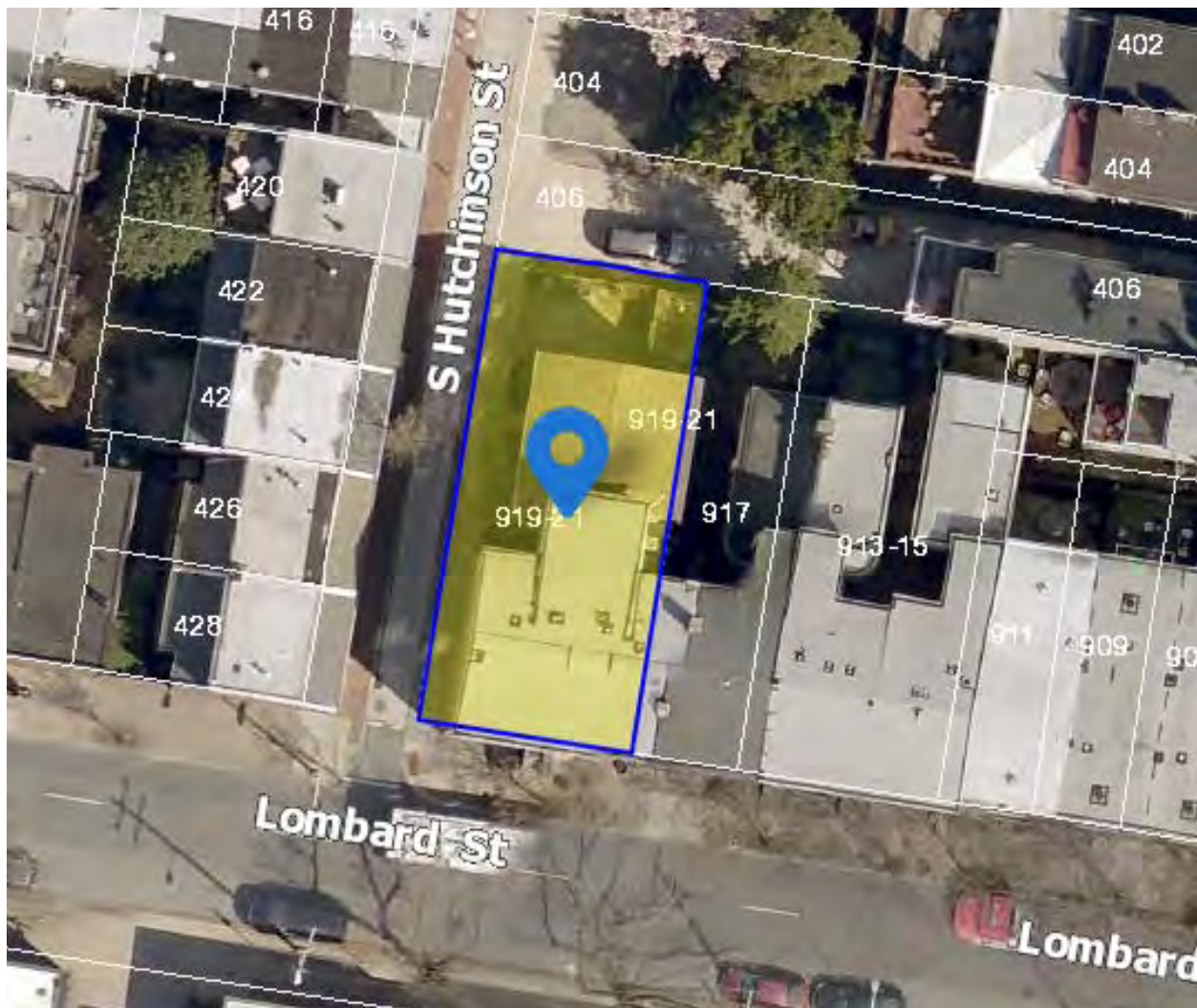


Figure 1. The boundary of 919-21 Lombard Street (OPA Account 881511220), located at the northeast corner of Hutchinson and Lombard Streets, is shaded in yellow and outlined in blue. Source: property.phila.gov.

The historic boundaries for the two properties are as follows:

921 Lombard Street

Situate at the North East corner of Lombard street and Fothergill [Hutchinson] street in the said City Containing in front or breadth on the said Lombard street Eighteen feet and extending in length or depth on the said Fothergill street eighty feet including on the Northernmost or rear end thereof part of a certain four feet wide alley laid out at the distance of seventy-six feet Northward of Lombard street and which leads Westward into said Fothergill street.¹

919 Lombard Street

Situate on the North side of Lombard street in the City of Philadelphia at the distance of one hundred and fifty-two feet Westward from the West side of Ninth street in said City, Containing in front or breadth on the said Lombard street Eighteen feet and extending in depth Northward Eighty feet including on the Northernmost end or rear end thereof part of a certain four feet wide alley laid out at the distance of Seventy-six feet Northward of Lombard street and which leads Westwardly into Fothergill street[.] Bounded Westward and Eastward by ground granted or intended to have been granted to William Headman and James B. Van Osten on ground rent, Northward by ground now or late of Mathew Walker and Southward by Lombard Street aforesaid.²

¹ Philadelphia Deed Book GS16:265ff, Robert and Harriet Purvis to Stephen Smith, May 26, 1840.

² Philadelphia Deed Book JTO248: 473ff, Bernard Sharkey et ux to Harriet Lucinda Whipper, April 1, 1867.

SECTION 6. DESCRIPTION

The property at 919-21 Lombard Street features two historically separate four-story, two-bay brick rowhouses—919 and 921 Lombard Street—presumably constructed in conjunction with one another (the upper brickwork between them is continuous) circa 1840.



Figure 2: South-facing façade of 919-21 Lombard St along Lombard Street. December 2021.

Like many "better" Philadelphia buildings of the 18th and early 19th century, the upper floors of the façades are laid in Flemish bond. The precision of the masonry (thin joints, pressed bricks) along with absence of glazed headers is consistent with the Federal Style, which continued to influence Philadelphia row house construction into the Antebellum era. The first floors of both front facades were rebuilt in the 20th century. The original windows, which appear to have been six-over-six wood windows, are no longer extant. The roofs of the buildings feature a slight pitch, and what was originally a simple crown cornice has been capped or replaced with non-historic materials.

On the 921 Lombard Street portion of the property, below the second-story windows, the brickwork shifts to common bond (8th-course Flemish headers) with soldier-coursed lintels and string courses. The first floor and basement window sills are rowlock, and a projecting string course on corbels separates the first and second stories. Larger corbels project above, possibly filling holes that served as pockets for a roof or eave. These and other portions of the façade

below the second-story windows appear to date from the 1930s, a date supported by a 1935 application for “[r]ebuilding first (1) story front wall, using bricks.”³ What appear to be original marble steps lead to the front entrance, which features a non-historic door and transom. One basement window has been infilled with glass block, and a non-historic metal bulkhead leads to the basement.



Figure 3: South-facing façade of the 921 Lombard St portion of the property along Lombard Street. December 2021.

³ Application for Zoning Permit, May 4, 1935, <https://s3.amazonaws.com/lni-zoning-pdfs/219-225702.pdf>. The Bureau of Engineering Surveys and Zoning declared that a zoning permit was not required. See also “Application for Permit, etc.” for 921 Lombard Street, May 14, 1935, No. 1668, Philadelphia City Archives and Records.

The first floor of the 919 Lombard Street portion of the property has been lowered, leaving only two small steps up to the entrance. A flush string course in a single basket weave variation separates the Flemish bond from the common bond of the first story. The brickwork of the first-story window and door lintels is soldier coursed. A pair of small windows is located adjacent to the entrance.

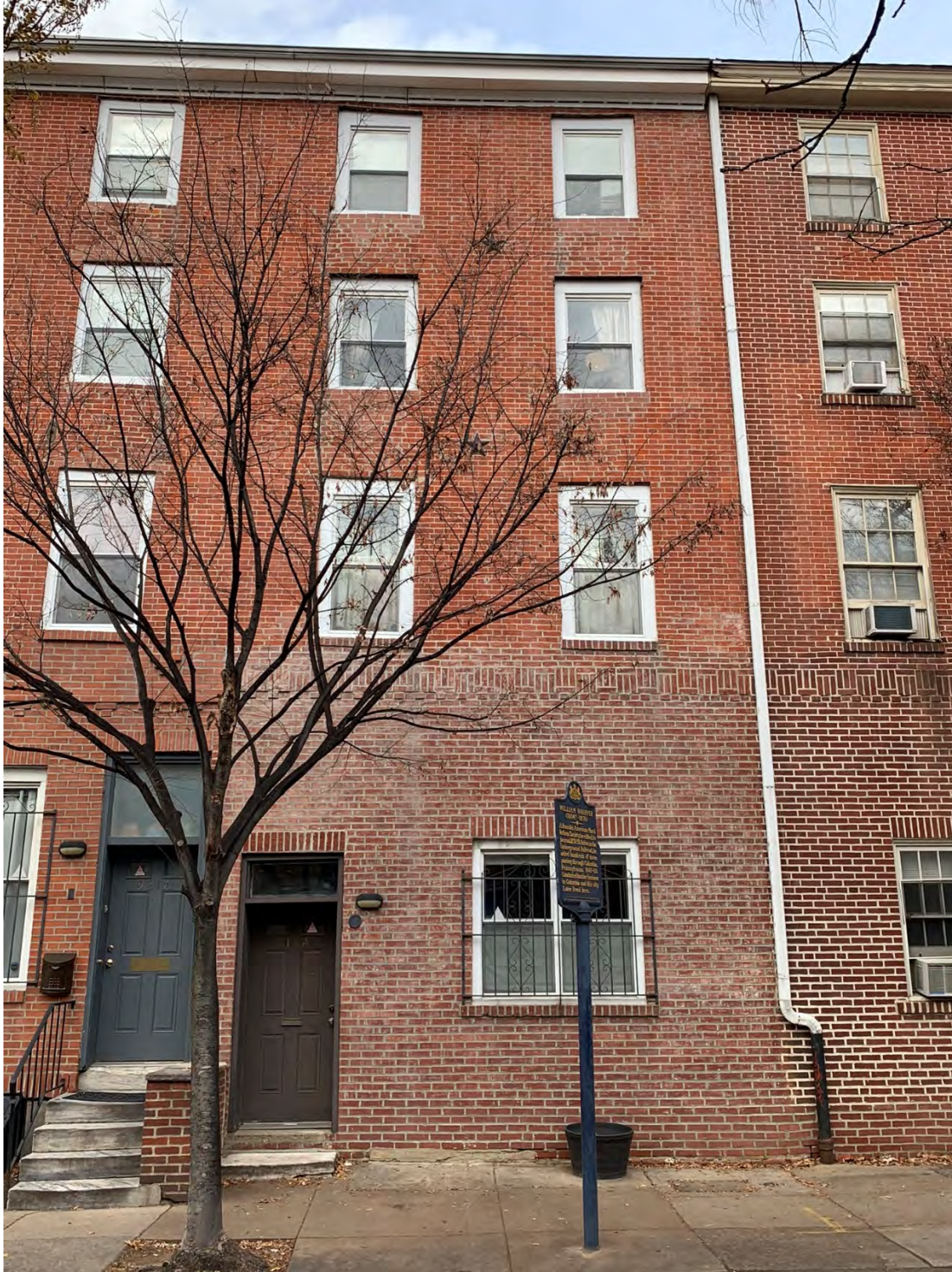


Figure 4: South-facing façade of the 919 Lombard St portion of the property along Lombard Street. December 2021.

The west sidewall of the main block of 921 Lombard Street, along Hutchinson Street, is common bond, with rougher lower-quality brick. Openings that previously led to a fire escape have been infilled (see Figure 6).



Figure 5: Looking northeast at 919-21 Lombard Street, and the side wall of 921 Lombard Street and rear ell along Hutchinson Street. December 2021.



Figure 6: 921-919-917 Lombard, 1953. Source: Phillyhistory.org

The building's rear wing conforms to the footprint shown on historic maps (Figures 11 and 12) but its third story is a circa 2000 addition.^{4*} This modification appears to have included the hyphen or "piazza" connecting the service wing to the main block of the house. Both wing and hyphen are stuccoed, obscuring surface evidence of these changes. The rear wing's east elevation of 919 is not visible from the street. The north gable elevation of the 919-21 rear wings is stuccoed.



Figure 7: The curved corners of the original two-story rear ells of 919 and 921 Lombard Street are shown in historic maps, and remain visible following a third-floor addition constructed in 2000. December 2021.

⁴ Proposed 921-919 Architectural Site Plan, April 10, 2000 and revised site plan approved by ZBA, June 1, 2000, <https://s3.amazonaws.com/lmi-zoning-pdfs/219-225702.pdf>. *See Appendix.



Figure 8: North and west elevations of the main block of 921 Lombard and the rear ells of 919 and 921, with the 2000 addition. December 2021.



Figure 9: North elevation of the rear ells and addition of 919-21 Lombard Street. December 2021.



Figure 10. Birds-eye views of 919-21 Lombard Street. Upper left: looking north. Upper right: looking east. Lower left: looking south. Lower right: looking west. Source: Pictometry. 2020.

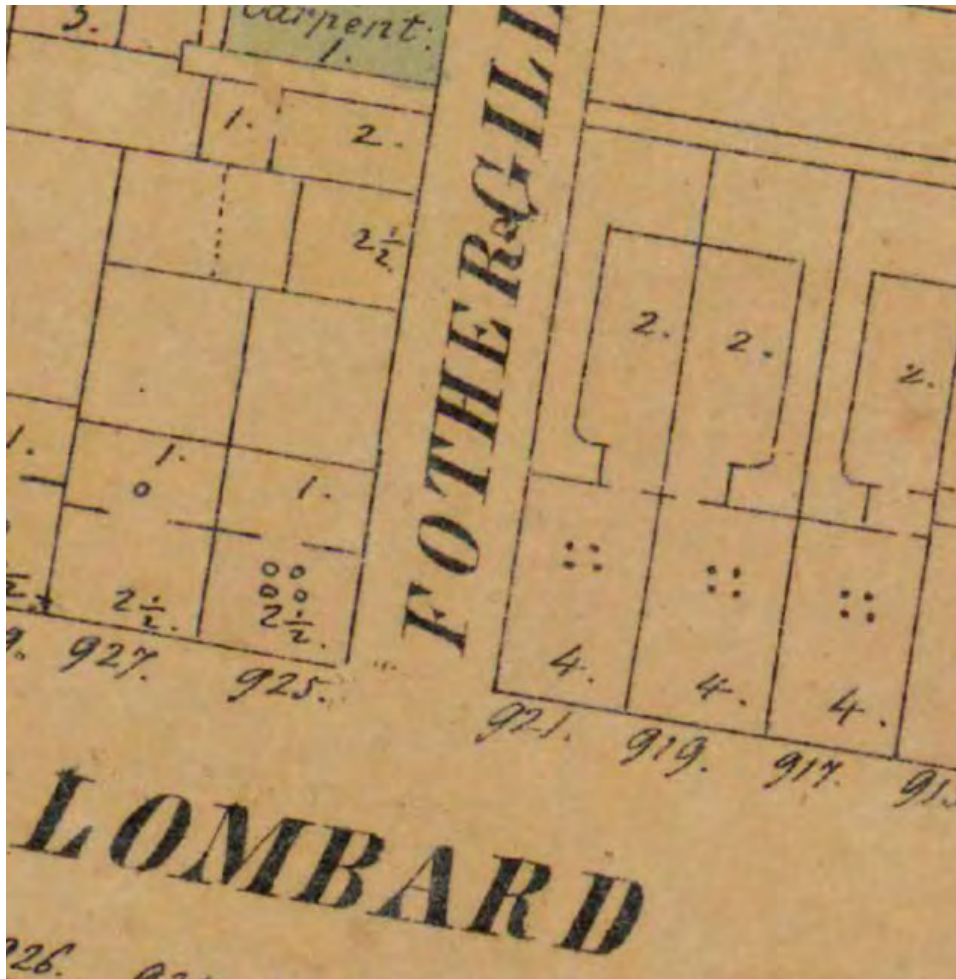


Figure 11. Pl. 31, Ernest Hexamer & William Locher, *Maps of the City of Philadelphia, 1858-1860*, vol. 3 (Philadelphia, 1858).
<https://www.philageohistory.org/rdic-images/view-image.cfm/HXL1858v3-PL31>

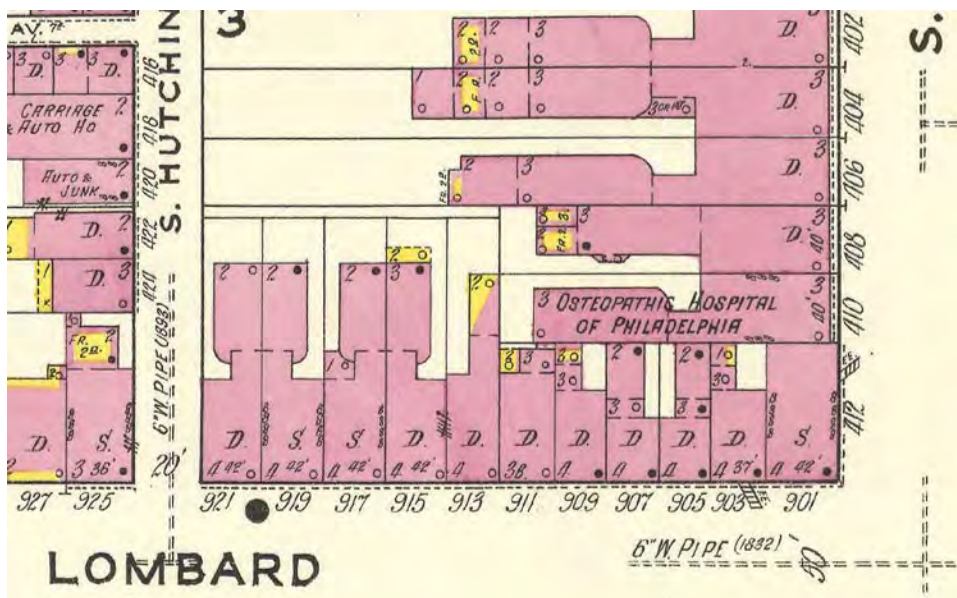


Figure 12. Plate 45, Sanborn Map Company, *Insurance Maps of Philadelphia, Pennsylvania. Vol. 1* (1916).
<https://digital.libraries.psu.edu/digital/collection/maps1/id/16032>

SECTION 7. STATEMENT OF SIGNIFICANCE

The Smith-Whipper Houses at 919-21 Lombard Street are a significant historic resource that merits designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places. The building satisfies the Criteria for Designation A, B and J as established in Section 14-1004 of the Philadelphia Code:

(a) Has significant character, interest, or value as part of the development, heritage or cultural characteristics of the City, Commonwealth, or Nation or is associated with the life of a person significant in the past.

(b) Is associated with an event of importance to the history of the City, Commonwealth or Nation.

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

CRITERIA (a) & (j). The Smith-Whipper Houses represent the life and work of important African American abolitionists, reformers, businessmen and civic activists. Stephen Smith bought No. 921 in 1840 and resided there between 1840 and his death in 1873. Wife Harriet Lee Smith continued to live there until her death in 1880. Stephen Smith was a significant black figure in the abolitionist movement, very successful businessman, philanthropist, and minister of the African Methodist Episcopal Church. Harriet Smith engaged in voluntary organizations intended for the improvement of the conditions of Philadelphia's black community, including abolition, temperance, and education. William and Harriet Whipper, close associates of the Smiths in the struggle for African American equality and uplift, resided at No. 919 Lombard Street beginning 1867. William, a business partner of Stephen Smith, also joined Smith in underground railroad (UGRR) activities to transport fugitive slaves to safety. William was a foremost intellectual and activist leader of the black convention movement and the American Moral Reform Society. The Smiths and the Whippers were central to voluntary organizations focused on the betterment of impoverished Philadelphians, aided freedom seekers, were at the forefront of antislavery efforts, and were key activists of the region's black community.



Figure 13. Stephen Smith, Harriet Smith, and William Whipper.

Stephen Smith (c1795-1873) was born to Nancy, an enslaved woman in Dauphin County, Pennsylvania around 1795. Under the state's gradual abolition law, any person born of an enslaved woman after March 1, 1780, was to serve a term of indenture till the age of twenty-eight. In 1801, Smith's years of servitude were sold to Thomas Boude of Columbia, Lancaster County, Pennsylvania. Smith's mother sought to reunite with her son. She was pursued by the woman who owned her, who tried to forcibly remove her from the Boude property. Boude and other residents of Columbia stood with Smith's mother, and she was able to remain in Columbia. This dramatic event likely influenced the future pursuits of the young Smith. It also galvanized activism in the region, and in early accounts has been "framed as *the* event that incited the community of Columbia to form a spontaneous, marginally organized, religiously-driven movement to thwart all efforts to hold humans in any kind of bondage, i.e., what has become known as the Underground Railroad." The Columbia Abolition Society was founded in the wake of the Nancy Smith rescue. The association brought together Columbia's black population, white Quakers, and other sympathizers willing to assist freedom seekers, many crossing to Pennsylvania over the nearby border with Maryland.⁵

Smith managed to purchase his freedom from servitude around the age of twenty-one. He then married Harriet Lee (c1800-1880), a free woman, who went on to keep an oyster and refreshment house. Boude had taught Smith the intricacies of the lumber business and the young man started one of his own, which he built into a lucrative endeavor. Smith also purchased several houses and other real estate in Columbia. In 1820, he was one of eight Blacks in the town who owned property. By 1834, he was on the board of the Columbia Bank and Bridge Company while it was constructing a bridge across the Susquehanna River. Smith soon became the company's largest stockholder, which should have enabled him to be its president; as a black man, however, he was denied the opportunity.⁶

Columbia's black population, by the time Stephen Smith had gained his liberty, was numerous, concentrated and increasingly influential. Its successes fueled white animosity against both property holders and other black laborers who some accused of filling jobs that should have been available to Whites. Black prosperity and assertiveness "excited the envy and ill will of white people" in Columbia. Whites appear to have been particularly angry at Smith's savvy ability to purchase "bargains" at property auctions. In 1834 a jealous white mob vandalized Smith's office in an attempt to run him out of town and attacked black residents. Smith advertised to sell all his holdings, but no one came forward. After a few influential white Columbians stepped in to

⁵ William Frederic Worner, "The Columbia Race Riots," *Papers Read Before the Lancaster County Historical Society* 26 (8) (1922), 175-187; Leroy T. Hopkins, "Black Eldorado on the Susquehanna: The Emergence of Black Columbia, 1726-1861," *Journal of the Lancaster County Historical Society* 89 (4) (1985), 110-32; Willis L. Shirk, Jr., "Testing the Limits of Tolerance: Blacks and the Social Order in Columbia, Pennsylvania, 1800-1851," *Pennsylvania History* 60 (Jan. 1995), 35-50; R.C. Smedley, *History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania* (Lancaster, Penna., 1883); Henrietta Buckmaster, *Let My People Go: The Story of the Underground Railroad and the Growth of the Abolition Movement* (New York, 1941), 23; John Hope Franklin, *From Slavery to Freedom: A History of African Americans* (New York, 1947), 205. Quotation, Application to the National Park Service Underground Railroad Network to Freedom Program, Railroad Corridor from Philadelphia to Lancaster, PA, January 2010, revised July 2010.

⁶ Hopkins, "Black Eldorado"; Worner, "Columbia Race Riots," 176-77.

support Smith, he rescinded his offer publicly. Violence though not acrimony subsided, and Smith continued his business.⁷

Smith's commercial prominence rose alongside his civic antislavery activities. He became the town's "authorized agent" for the fledgling newspaper, *Freedom's Journal*, from its beginning in 1827. The first to be owned and edited by Blacks, it was aimed specifically at black readers. It proclaimed that "it shall ever be our duty to vindicate our brethren, when oppressed, and to lay the case before the publick." Scholar Martha Jones asserts that the periodical schooled Blacks about rights and legal recourses and linked communities across geography; the very act of distributing the newspaper was a political assertion of black belonging.⁸ Smith clearly agreed that Blacks were "citizens of this Commonwealth," an argument he stressed in an 1836 letter to State Senator John Strohm. Once enslaved but now a wealthy and prominent businessman, Smith reminded Strohm of the "claim of friendship, which I hope has ever been fostered with mutual regard." He appealed to the Senator to use his power to pass laws to protect Blacks "from those acts of popular violence from which you are aware I have been a common sufferer." But he did not limit his outrage to himself, Columbia, or Pennsylvania. Smith disparaged Southern legislators for a host of "murderous edicts." He also stressed the importance of "liberty of Speech, and the rights of free and unrestricted discussion on all subjects pertaining to the moral and political welfare of the People of this state"—a concern likely reflecting the "gag rule" in the United States Congress (which thwarted any discussion of slavery in Congress). Smith situated his political activism in the context of the rights of black citizenship under the Constitution. And if the Constitution neglected to protect them, then such "Rights that we inherit from the Author of our being" must.⁹

While Smith pressed Strohm to do all in his "power to facilitate the progress of those principles that practically illustrate the natural and universal rights of man," he did not wait for legislation to engage in rescues of freedom seekers. By 1840, he was clearly regarded as an active agent for fugitives, as evident from a letter to Daniel Gibbons. Gibbons was the UGRR conductor on the first station east of Columbia. Smith had heard reports that three fugitives he had sent on to Gibbons had been captured. He sought reassurance and information. A risky business—admitted in a letter—but Smith was distressed. Gibbons' answer, alas, if he dared to put it in writing, has not come to light.¹⁰

Smith's antislavery activism was closely woven into his religious commitments. His appeal to Strohm's Christian moral ideals also noted concern that stifling speech would mean "the right to

⁷ Worner, "Columbia Race Riots."

⁸ *Freedom's Journal*, March 16, 1827; Martha C. Jones, *Birthright Citizens: A History of Race and Rights in Antebellum America* (New York, 2018), 18-23.

⁹ Stephen Smith, Columbia, Penna., to John Strohm, Jan. 15, 1836, John Strohm Papers, General Correspondence, 1816-1874, Ms Group 121, <http://www.phmc.state.pa.us/portal/communities/documents/1776-1865/stephen-smith-letter.html>.

¹⁰ William Still, *The Underground Railroad* (Philadelphia, 1872), 736-39. Smith's letter to Gibbons is reproduced in National Park Service Underground Railroad Network to Freedom Program, Railroad Corridor from Philadelphia to Lancaster, PA http://undergroundrroriginspa.org/wp-content/uploads/2017/01/UGRR_Sites-7Appl.Excerpts-By_RJH-Lancaster-County2003-12.pdf; see also John Strohm Papers, *ibid.* On Gibbons, see Smedley, *History of the Underground Railroad*, 53.

associate for moral and religious exercises ... will have ceased to exist.”¹¹ By 1836 when he addressed Strohm, he was a passionate member of the African Methodist Episcopal (AME) Church. Smith had become a Methodist after hearing Richard Allen preach. At the age of thirty-one (c1826), he was ordained as an AME minister. While he never was pastor of his own church, he preached at many in the Columbia and later Philadelphia vicinities. Already very successful as a lumber merchant and real estate investor, in 1832 he devoted religious enthusiasm and funds to founding the Mount Zion AME Church in Columbia.¹²

At some point around the 1830s, Smith associated with William Whipper in the lumber and coal business. Whipper (c1804-1876) was born in Lancaster County. Little is known about his early background and whether he was freeborn, though he clearly was well educated. By 1828, he lived in Philadelphia. He quickly rose to prominence in the black community. He became the go-to person for his literary talents in penning resolutions and addresses. Over the next few years, Whipper drafted a constitution and objectives for a literary society for “Men of Colour”; wrote resolutions in support of white abolitionist William Lloyd Garrison; served on a committee to thwart state legislation to restrict the liberty of black men; was one of the founders of the Philadelphia Library of Colored Persons, shortly to become “the most prestigious of the Negro literary societies”; and was selected to eulogize William Wilberforce at the Second African Presbyterian Church. Richard McCormick, one of the few modern historians to examine Whipper’s career, suggests he was “eminen[t] as the foremost intellectual figure in the Philadelphia black community.”¹³

Whipper as well as Smith were early organizers and participants in the “Colored Conventions.” In the 1830s, the first decade of these annual meetings, prominent black men from throughout the Northeast assembled in Philadelphia, New York and Columbus, Ohio. The conventions debated key subjects impacting Blacks (particularly in the North), among them emigration (to Liberia, Haiti, Trinidad or Canada, depending on current events); the need for full rights as Americans; the urgency of establishing a manual training school; and the elevation of the free black population through moral reform.¹⁴ Whipper and Smith attended the decade’s Conventions for the Improvement of the Free People of Colour as delegates.¹⁵ They also worked to organize the National Reform Convention of the Colored Inhabitants of the United States in 1840.¹⁶

In the 1830s, Whipper focused his energies in the Convention movement on the “betterment” of the black community. Whipper and Smith (as well as Harriet Smith) optimistically believed the key to achieving racial equality rested in the abilities of free Blacks to elevate themselves through appropriate behavior (“sound morality”). Temperance was a critical “preoccupation,”

¹¹ Smith to Strohm, Jan. 15, 1836, John Strohm Papers.

¹² Worner, “Columbia Race Riots,” 186; Alexander W. Wayman, *Cyclopaedia of African Methodism* (Baltimore, Md., 1882), 151.

¹³ Richard P. McCormick, “William Whipper: Moral Reformer,” *Pennsylvania History* 43 (Jan. 1976), 22-46.

¹⁴ McCormick, “William Whipper,” 27-28.

¹⁵ For example, *Minutes of the 5th Annual Convention for the Improvement of the Free People of Colour* (New York, 1834), <https://omeka.coloredconventions.org/items/show/276>; *Minutes of the 6th Annual Convention for the Improvement of the Free People of Colour* (Philadelphia, 1835), <https://omeka.coloredconventions.org/items/show/277>.

¹⁶ “National Reform Convention,” *Colored American*, July 25, 1840.

but so was inducing the black population to refrain from “public processions on any day,” Whipper deeming them “highly prejudicial to our interests as a people.” The importance of education (initially the focus was on manual training or trades) and strategies for providing it was also a perpetual topic in the conventions.¹⁷ The American Moral Reform Society (AMRS), with Whipper at its head and as editor of its short-lived periodical, was to be an engine for achieving these goals.¹⁸

Whipper’s ideology also endorsed forming organizations that included both black and white activists. In the 1830s, he argued for the “end of all complexional distinctions” and resisted the word “colored,” “people of color,” and “African” in identifying oneself and naming institutions. His position was controversial. By the end of the 1830s, disagreements among the black elite over complexionalism, moral reform and even the location of conventions led to a hiatus in the Colored Convention movement and Philadelphia Blacks’ dominance. Brutal racist mob assaults on black people and property in the urban North, in Philadelphia between 1834 and 1842, ultimately led even Whipper to reconsider his ideas. “If we admit the fatalism that we need to be elevated before we are fitted to possess the rights and privileges of white men,” Whipper wrote in the newspaper of the AMRS in December 1839, “we consequently acknowledge our inferiority in the scale of creation.” Like Whipper, rather than emphasizing the uplift of free Blacks in the North, the Conventions were moving to more aggressive positions for “Freedom’s cause.” They nonetheless continued to “act in reference to the burdens under which we groan,” including recent Black Laws (i.e., restrictions in Southern states on free Blacks) and the “scheme[s]” of colonization (i.e., getting rid of Blacks through coerced emigration).¹⁹

The AMRS collapsed in 1840, and Whipper retreated to focus on his personal fortune and affairs. By 1835, he had already moved back to Columbia. He married Harriet Lucinda Smith in 1836 at a celebration that served no alcohol and also no products of slave labor. According to the Whippers’ wedding announcement, Harriet L. L. Smith was the “adopted daughter” of Stephen and Harriet Smith. William joined in business with Stephen—his father-in-law—around this time. For several decades, Whipper would be based in Columbia to oversee their affairs, though commercial and political matters brought him frequently to Philadelphia.²⁰

Whipper’s oversight in Columbia included the underground railroad activities of the partners. Smith and Whipper’s underground railroad was, literally, a railroad. The partners owned twenty-

¹⁷ With James Forten, Robert Purvis and Joseph Cassey, all leaders of the community, Smith funded a ten-year scholarship to the Oneida Institute, a radical abolitionist integrated school in upstate New York; *Pennsylvania Freeman*, July 25, 1839; “Circular of the executive committee of the Whitestown and Oneida Institute anti-slavery societies,” (Utica, N.Y., [n.d.]), <https://digital.library.cornell.edu/catalog/may875006>; <https://coloredconventions.org/women-higher-education/institutes/oneida-institute-of-new-york/>.

¹⁸ McCormick, “William Whipper,” 28-30; Julie Winch, *Philadelphia’s Black Elite: Activism, Accommodation, and the Struggle for Autonomy, 1787-1848* (Philadelphia, Penna., 1988), esp. Chapters 5 and 6.

¹⁹ McCormick, “William Whipper,” 31, 37; Winch, *Philadelphia’s Black Elite*, chs. 6 and 7; “National Reform Convention,” *Colored American*, July 25, 1840.

²⁰ McCormick, “William Whipper,” 39. The wedding announcement of William Whipper and Harriet L.L. Smith (an image from a newspaper) is included in the genealogical file at the Chatham-Kent Black Historical Society & Black Mecca Museum, Ontario, Canada. See also “The Oldest Citizen; who he is and where he has spent his life,” *Philadelphia Inquirer*, June 10, 1880, which features Richard Rice, a man who married Henrietta Lee, the widowed mother of Harriet Lucinda Lee Smith. Why Stephen and Harriet adopted the girl is unclear (though they had no children of their own), as her mother though likely not her father was still living.

two railcars that they used to transport lumber between Columbia and Philadelphia. Beginning in the late 1830s, they installed secret compartments in the cars that they used to hide escaped slaves and transport them from central Pennsylvania to Philadelphia. A Columbian contemporary later reflecting on the operation stated that “Whipper conceived the idea of placing a false end to his cars, and concealing runaways between partitions.... He was never detected, nor the concealment of a colored man discovered by any State officials, whose duty it was to examine all cars.” Freedom seekers left the trains at the Inclined Plane near Belmont Mansion on the west side of the Schuylkill River in Philadelphia. Other ardent underground activists then assisted them to travel farther to safety. Between 1847 and 1850, as Whipper later related to Underground Railroad activist-historian William Still, he had sent hundreds of fugitives west to Pittsburgh (by boat) or east to Philadelphia to connect with Still and other conductors there. After the passage of the federal Fugitive Slave Act of 1850, which required Pennsylvanians to assist in the capture of runaway slaves or face dire penalties, Whipper pressed fugitive men and women to flee to Canada for their safety. (1850 also coincided with the closure of the Inclined Plane.) Over more than a dozen years, Whipper believed he had spent \$1,000 annually to finance the journeys of freedom seekers.²¹

Having acquired considerable wealth, weary of constant racist battles in Columbia, and certain he could rely on partner Whipper, Smith decided to move to Philadelphia. He purchased 921 Lombard Street, the western portion of the subject property, in May 1840. The seller was African American antislavery activist Robert Purvis. The house was built in 1839, and Purvis seems to have briefly lived in it.²² Purvis, in fact, bought several properties in the immediate vicinity, including No. 919 which several owners later in 1867 would become the residence of the Whippers.²³ In 1842, Stephen and Harriet Smith moved into 921 Lombard.

²¹ Samuel Evans, “Recollections of Slavery,” *Lancaster Evening Express*, May 17, 1870 and “Squire Evans’ Recollections,” *Lancaster Examiner*, November 2, 1883, quoted in Application to the National Park Service Underground Railroad Network to Freedom Program, Railroad Corridor from Philadelphia to Lancaster, PA, January 2010, revised July 2010; William Still, Journal C of Station No. 2 of the Underground Railroad, 1852-7, Historical Society of Pennsylvania; William Still, *The Underground Railroad* (Philadelphia, 1872), 736; McCormick, “William Whipper.” McCormick cites a letter Whipper wrote to Jacob C. White, April 26, 1839, Leon Gardiner Collection, HSP.

²² Philadelphia Deed Books GS16:265ff, Robert and Harriet Purvis to Stephen Smith, May 26, 1840; GS12: 405ff, John Middleton, Jr. et ux to Robert Purvis (Feb. 28, 1840); GS5: 180ff, William Headman, Jr. et ux to John Middleton (April 1, 1839). An advertisement for the Annual Meeting of the Philadelphia Library Company of Colored Persons gives Robert Purvis’s address as “corner of Fothergill and Lombard streets”; *Public Ledger*, April 8, 1840. Two sources, one from 1833 and one from 1840, show Purvis living at 11 Jefferson Row. Jefferson Row was on the South side of Lombard between 9th and 10th Streets. Since Fothergill did not continue on the south side of Lombard, however, it seems plausible that Purvis moved into 921 Lombard for a short period before the Smiths relocated from Columbia; *Genius of Universal Emancipation*, May 1833; 3, 7, which reprints a piece from the *U.S. Gazette*; Philadelphia City Directory, 1840.

²³ Philadelphia Deed Book JTO248: 473ff, Bernard Sharkey et ux to Harriet Lucinda Whipper, April 1, 1867. For Purvis’s short ownership of No. 919, see Deed Book GS42: 282ff, David Bevan to Robert Purvis (July 28, 1842). The 1839 date of construction for No. 919 is deduced from Deed Book GS5: 182ff, William Headman et alia to David Bevan (April 1, 1839), which transfers a lot of ground, and Bevan’s deed to Purvis, which transfers a lot and four-story brick tenement.

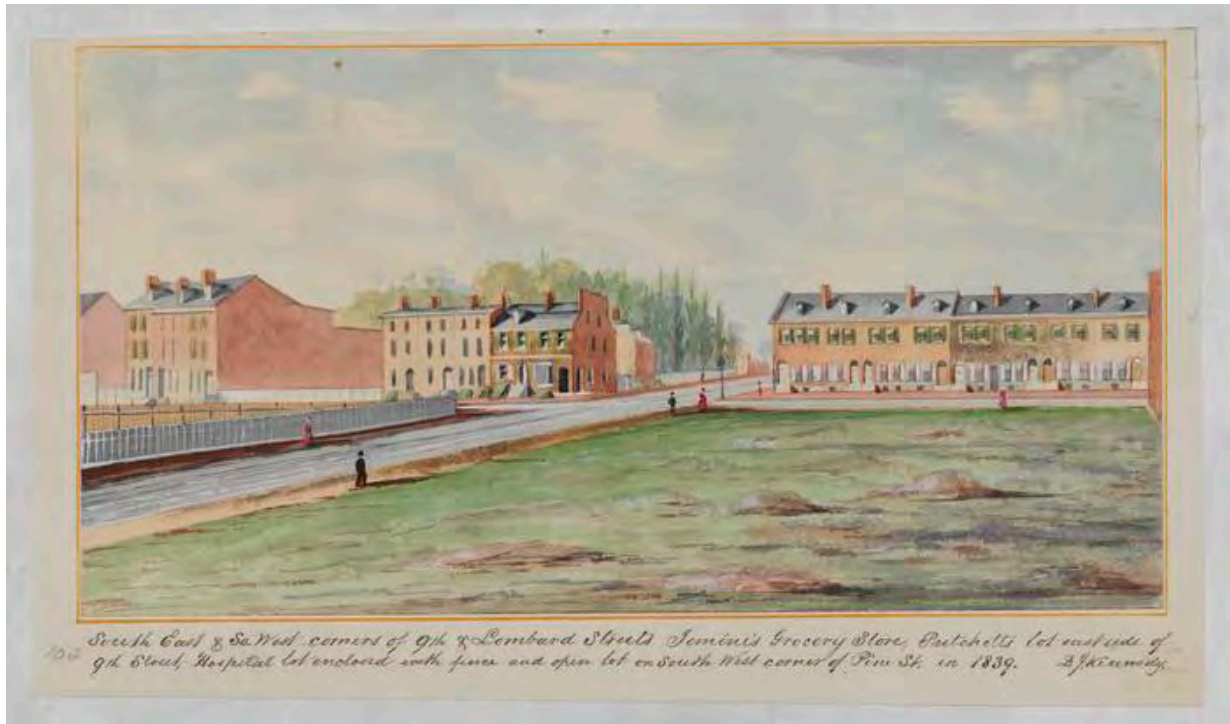


Figure 14. In 1839, artist-chronicler David J. Kennedy captured the vacant lot (unfenced) and the easternmost wall of a building (extreme right) on the north side of Lombard. The two-and-a-half story row houses on the south side of Lombard were at this time denominated "Jefferson Row." David J. Kennedy, "South East & So. West corners of 9th & Lombard Streets. Gemini's Grocery Store, Pritchett's lot east side of 9th Street, Hospital lot enclosed with fence and open lot on South West corner of Pine St. in 1839." Historical Society of Philadelphia.

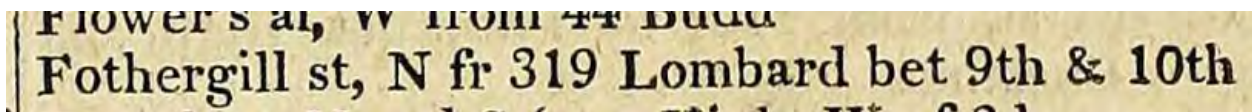


Figure 15. McElroy's Philadelphia City Directory, 1842. Old numbering.

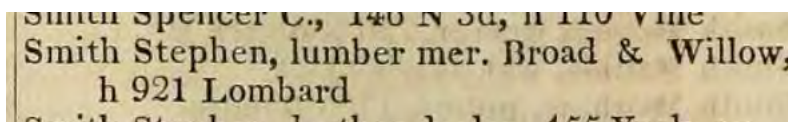


Figure 16. McElroy's Philadelphia City Directory, 1858, showing modern address after the 1854 consolidation of the city and county.

The Smiths and no doubt Purvis regarded the 900 block of Lombard as suitable for Philadelphia's black elite, though or in part because it was a racially diverse but bourgeois street. The south side of the street (figure 12) was home to an engraver, carpenters (including John McArthur, likely the father of the architect), gentlemen and gentlewomen, clerks, and agents. It also included the residence of Robert B. Forten, son of the famous black sailmaker and advocate for black male voting rights. An assurance that Lombard would remain well-heeled can be found in the deed proviso for No. 921: "no building other than a Genteel dwelling house Stable and

Coach House office or Counting House Privy or necessary and not as or for a Manufactory of any kind should be put up or erected on said premises.”²⁴

While Whipper attended to the lumber and coal business in Columbia, Smith became a “silent partner” and focused in Philadelphia on “speculating in real estate,” increasing his holdings to include at least fifty houses in the city. He also engaged in “buying good negotiable and other paper.”²⁵ At the height of his financial success in the 1850s, Smith held thousands of bushels of coal, over two million board feet of lumber and was grossing \$100,000 in sales. He was arguably the richest black man in America with a net worth in 1864 of half a million dollars. The *Christian Recorder*, the publication of the AME Church, highlighted the “remarkable” business abilities, intuition, and financial calculations of this formally uneducated man. Smith likely did not mind the *Christian Recorder* reprinting the feature from another periodical. He was a minister of the AME and contributed liberally to keeping the publication afloat. He might actually have relished the description of his “unfailing shrewdness of judgment.”²⁶

In Philadelphia, Stephen Smith’s wife Harriet engaged in reform and antislavery work, probably expanding on her activities in Columbia. Black male activists in the early nineteenth century were often opposed to women participating in such activities, so women established their own organizations. Whipper’s sister Mary Ann, for example, was one of the founders of the Philadelphia Female Anti-Slavery Society. Harriet initially focused on temperance and moral uplift, organizing public events including fundraising fairs. By the late 1840s, she was more radical and had become an energetic supporter, champion and fundraiser for Frederick Douglass and his antislavery newspaper, the *North Star*. In 1855, she headed a committee that organized a fully attended event at the Sansom Street Hall. The event aimed to raise money for visitor Mary Ann Shadd, the first Black woman to edit and publish a North American newspaper (in Canada), the *Provincial Freeman*. Douglass, William Still and other notables attended. In shifting from the “betterment” of black men and women to antislavery, Harriet’s direction mirrored that of William Whipper and many black activists. She also clearly assisted her husband as hostess of gatherings in their home. Upon Stephen’s death in 1873, poor weather delayed his interment after the funeral service. His remains “were temporarily placed in *what is known as Mr. and Mrs. Smith’s parlor*.” The phrase suggests their home was a frequent and widely known location for social, cultural, and indeed political gatherings of black elites that both Stephen and Harriet hosted.²⁷

Like many black elites, the Smith’s activities in the decade before the Civil War became more centered on antislavery. The shift was in part a reaction to the violent racial attacks in

²⁴ Residents of Jefferson Row culled from the city directory of 1840; Deed Book GS16:265ff. This proviso was made when the Pennsylvania Hospital sold the land for development in 1836; Deed Book SHF7: 78, Pennsylvania Hospital to Samuel Browne et alia (Oct. 19, 1836). The Panic of 1837, however, seems to have caused problems for purchasers (would-be builders). Some sold the lots undeveloped before 1839.

²⁵ Obituary, *Patriot* (Harrisburg), Nov. 19, 1873; Martin R. Delany, *The Condition, Elevation, Emigration, and Destiny of The Colored People of the United States* (Philadelphia, 1852), 95-96.

²⁶ Juliet E. K. Walker, “Racism, Slavery, and Free Enterprise: Black Entrepreneurship in the United States before the Civil War,” *Business History Review* 60 (Autumn 1986), 343-382; see also “Colored Gentlemen of Philadelphia,” *Christian Recorder*, Nov. 4, 1865 (reprinting the article from *Saturday Night*).

²⁷ William Still, “From our Philadelphia Correspondent,” *Provincial Freeman*, Dec. 1, 1855; “Obsequies,” *Philadelphia Inquirer*, Nov. 19, 1873 (emphasis added).

Philadelphia in the 1830s and early 1840s. In 1838, Pennsylvania Hall, newly constructed by the Pennsylvania Anti-Slavery Society, was burned down by a mob. Smith's Beneficial (aka "Smith's") Hall was burned to the ground in 1842. The Smiths, Whipper, Purvis and others, were questioning whether Whites would ever accept Blacks as their equals. The Conventions from 1848 forward saw Stephen Smith actively serving on committees to establish a Black collegiate institution (he later became a trustee of Wilberforce University, Ohio); to organize anti-slavery meetings; to resist "scheme[s] of expatriation" promulgated by the American Colonization Society; and to lobby against proposed Pennsylvania state financial support of such colonization schemes.²⁸

In the 1850s, Whipper and perhaps Smith began to view emigration to Canada as a viable option for themselves. Whereas they and Philadelphia's black elite had bitterly fought removal—"colonization"—for decades, they saw Canada West (Ontario) as a promising choice and not subject to the many problems (such as high mortality) of migration to Liberia. Positive reports from settlers in Canada, combined with U.S. political developments (such as the Fugitive Slave Act and the Dred Scott decision) led many to reconsider leaving the United States. Beginning in 1853, Whipper traveled frequently to Canada, at least once with Stephen Smith. While Smith reportedly was favorably impressed with the prosperous "condition of the colored inhabitants," it was Whipper who bought and developed property there with the intention of relocating. Whipper's sister Mary Ann and other relatives were already living in Canada. He was about to move there in 1861, but the start of the Civil War upended his plans. The War also held out the promise that slavery would end, and that Blacks might gain equality.

Smith and Whipper remained active in freedom struggles during the Civil War. In 1863, the Lincoln administration rescinded the bar against Blacks to serve in the Union army. Smith and Whipper were among fifty-four prominent men to serve on the Philadelphia Committee to Recruit Colored Troops and supported a broadside (along with Frederick Douglass and others) calling men of color to arms in support of the Union during the Civil War.²⁹

In the 1860s, both joined the Social, Civil and Statistical Association. Founded by William Still, the organization promoted racial equality. It was at the forefront of the fight to desegregate the Philadelphia streetcars. It also sponsored lectures about constitutional issues, in particular the vote for black males.³⁰

²⁸ "The Colored Convention; Report on the Committee on Education," January 21, 1848, "The Harrisburg Delegation," Feb. 2, 1849, "Communications," June 15, 1849, *North Star* (Rochester, N.Y.); "Great Anti-Colonization Meeting," *Frederick Douglass Paper*, April 29, 1852. See also "Proceedings of the National Convention held in Rochester," *Frederick Douglass Paper*, July 15, 1853.

²⁹ "Men of Color to Arms!," (Philadelphia, 1863), <http://www.librarycompany.org/mcallisterexhibition/images/3-92.jpg>; Emma Jones Lapsansky, "Friends, Wives, and Strivings: Networks and Community Values among Nineteenth-Century Philadelphia Afroamerican Elites," *Pennsylvania Magazine of History and Biography* 108 (Jan. 1984), 3-24.

³⁰ "The Genius of Freedom; Northern Black Activism and Uplift after the Civil War," <https://librarycompany.org/geniusoffreedom/northern-blacks-and-the-reconstruction-amendments/>; "The Colored Statistical Association," *The Press* (Philadelphia), Nov. 29, 1862.

And you are housefathers and forever FREEMEN!					
E. B. Russell,	Rev. J. Taborer,	Frederick Douglass,	Rev. J. C. Gibbs,	James Verelstam,	Daniel Coffey,
Wm. Whipple,	John W. Price,	P. J. Armstrong,	Daniel George,	Rev. Eliza Weaver,	C. C. Wain Jr.
D. D. Parker,	Augustus Dorsey,	W. J. Simpson,	Robert M. Adger,	John Rues,	Rev. J. P. Campbell
Ans. H. Connell,	William M. Fenton,	W. J. B. Truett,	Bray M. Cropper,	O. T. Caine,	Rev. Wm. T. Catts,
A. S. Chubb,	George W. Smith,	J. C. D. Herrin,	Thos. A. Berry,	G. T. Cawley,	James R. Gordon,
A. M. Acres,	S. W. Rogers,	William G. Williams,	W. J. Williams,	Samuel Roberts,	Rev. F. Johnson,
J. W. Page,	Rev. H. W. Wood,	Rev. J. B. Holden,	Rev. A. L. Studard,	Henry H. Weaver,	Franklin Turner,
L. M. Seymour,	Rev. J. V. Conner,	Rev. A. Asher,	Thomas J. Hovvers,	Jacob B. White,	David E. Livingston,

Figure 17. "Men of Color, to Arms!" 1863. McAllister Collection, the Library Company of Philadelphia.

Stephen Smith was an admirable philanthropist during his life as well as in his testamentary bequests. He funded civic endeavors for the benefit of Philadelphia's black community. He was a major supporter of the construction of Liberty Hall located at 716 and 718 Lombard Street, established as an extension to the Institute for Colored Youth "to add material power to enlightened manhood." (Again, William Whipper wrote the inaugural address.)³¹ Smith donated liberally to build a new Home for Aged and Infirm Colored Persons. The Home was originally a charitable endeavor principally run by white Quakers and located in a small building at 340 S. Front Street.³² Smith provided the majority of the funding to build a 150-bed facility on the land of Olive Cemetery, having purchased the financially failing burial ground enterprise at Girard and Belmont Avenues. He made substantial bequests to the Home upon his death as well. Today, the Stephen Smith Home for the Aged, named in his honor, is still at this location. He also bequeathed funds to the "Colored Department" of the House of Refuge, the Home for Destitute Colored Children, and the Moyamensing House of Industry.³³

Throughout his life, Smith continued his devotion to the AME church. He regularly attended the AME General Conference, and between 1836 and 1864, was the "teller"—counted the ballots—for the election of all of the bishops. He was regularly sent out by Philadelphia's Bethel AME Church to minister to nascent congregations before they became full-fledged AME churches. He was also responsible for starting and providing critical funds for churches in the region. For example, he gave Mt. Pisgah AME, West Philadelphia, a mortgage to finance the construction debt for its 1860s stone church; built the Zion Mission Church at 7th and Dickerson streets in large part at his own expense; and is credited with organizing the AME Church in nearby Chester. He also established the AME Church in Cape May, New Jersey, where he and Harriet had a vacation home.³⁴

After the war, Whipper took his nephew, James W. Purnell, into the lumber business. By 1865, they ran a lumber and coal yard at Broad and Noble Streets in Philadelphia. In 1867, Harriet Whipper purchased 919 Lombard Street. (William obligated himself as mortgagor but stipulated in his will that the mortgage be immediately satisfied.) The couple resided at 919 Lombard from 1867 to 1868, and again beginning 1872. William died in the residence in 1876. His wife Harriet lived there through c1881, when she moved to Camden, New Jersey to reside with her niece. She retained ownership of the house until her death in 1906.³⁵

³¹ William Whipper, William Still, Rev. Stephen Smith, et alia, "Address of the Stockholders of Liberty Hall" (Philadelphia, 1866), <https://digital.library.temple.edu/digital/collection/p16002coll5/id/2062>

³² Worner, "Columbia Race Riots."

³³ Will of Stephen Smith, 1873 No. 833, Philadelphia County, Register of Wills, Ancestry.com.

³⁴ Wayman, *Cyclopaedia*, 35, 151; "Appointment of Ministers from Bethel A.M.E. Church, 1839-1844," Records of Mother Bethel AME Church, 1760-1972, Historical Society of Philadelphia; for Mt. Pisgah's mortgage, see Inventory, Will of Stephen Smith.

³⁵ *McElroy's Philadelphia City Directory*, 1865. William Whipper cited in his will an indenture of mortgage for 919 Lombard, given to Elizabeth Savage, March 3, 1874, recorded in Mortgage Book FTW 127, p398ff; Will of William Whipper, 1876 No. 229, Philadelphia County, Register of Wills, Ancestry.com; McCormick, "William Whipper," 42-3; Will of Harriet Lucinda Whipper, 1906 No. 1867, Philadelphia County, Register of Wills, Ancestry.com. Harriet Whipper's estate inventory lists a Franklin Fire Insurance Policy on 919 Lombard Street. It is not, however, extant among the FFI Collection at the Historical Society of Pennsylvania.

CRITERION (b). The Smiths hosted John Brown, William Still, Frederick Douglass and Henry Highland Garnet in March 1858 at the 921 Lombard Street. The March gathering of key leaders in the antislavery cause was one of a series of meetings arranged by Douglass, as well as by James Gloucester, son of the founder of Philadelphia's First African Presbyterian Church and ardent supporter of Brown, as part of a fund-raising campaign for Brown's Harpers Ferry mission.³⁶

CONCLUSION

Stephen Smith, Harriet Smith, and William Whipper were nationally known African American abolitionists, reformers, and civic activists. Stephen Smith and William Whipper were critical agents in the Underground Railroad. In his lifetime, Stephen Smith was also considered the wealthiest nineteenth-century black man. He was a generous donor to institutions focused on ameliorating the condition of people of color, and a prominent minister of the African Methodist Episcopal Church. When he died in 1873, newspapers as far as Texas memorialized him as "the aged leader of the colored race."³⁷ Harriet Smith was similarly active in reform and antislavery. So prominent were the Smiths in the antislavery cause in the 1850s, that their home at 921 Lombard was chosen for the 1858 meeting with John Brown.

William Whipper was a foremost intellectual and leader of the "Colored Convention" movement and the American Moral Reform Society. William Wells Brown, a contemporary black antislavery activist, described William Whipper as "one of the deepest thinkers of which the black man can boast in our broad land." Historian Richard McCormick deems Whipper "a conspicuous representative of that first identifiable generation of zealous black abolitionists."³⁸ Whipper also joined his partner Stephen Smith in underground railroad activities to transport fugitive slaves to safety.

Both Stephen Smith and William Whipper have been recognized by the Pennsylvania Historical Markers program. The Smiths' vacation home in Cape May was recently accepted into the National Park Service's Network to Freedom in recognition of their contributions to the abolitionist movement.³⁹

³⁶ David W. Blight, *Frederick Douglass: Prophet of Freedom* (New York, 2018), 298; Benjamin Quarles, *Allies for Freedom; Blacks and John Brown* (New York, 1974), 40-41.

³⁷ "General News," *Galveston Tri-Weekly News* (Texas), Nov. 28, 1873.

³⁸ McCormick, "William Whipper," 45.

³⁹ Barbara Dreyfuss, "National Park Service accepts the Stephen Smith House into Network to Freedom," Jan. 23, 2020, <https://www.capemay.com/blog/2020/01/national-park-service-accepts-the-stephen-smith-house-into-network-to-freedom/>; Dreyfuss, Application to the National Park Service Underground Railroad Network to Freedom Program, Stephen Smith House, Cape May, New Jersey, Nov. 2018.



Figure 18. Smith marker near Belmont and Girard Avenues and Whipper marker at 919 Lombard Street.

The Smiths and the Whippers were central to voluntary organizations focused on the betterment of impoverished Philadelphians, aided freedom seekers, were at the forefront of antislavery efforts, and were key activists in Pennsylvania as well as in national black circles. Their homes at 919 and 921 (“919-21”) Lombard Street meet Criteria (a), (b) and (j) and should be added to the Philadelphia Register of Historic Places.

Acknowledgements

For their valuable assistance, we thank Barbara Dreyfuss, Stephen Smith House, Cape May, New Jersey; Leroy Hopkins, Emeritus Professor, Millersville University, Pennsylvania; Sheila Jones, Eden Cemetery, Collingdale, Pennsylvania; Samantha Meredith, Executive Director-Curator, Chatham-Kent Black Historical Society & Black Mecca Museum, Ontario, Canada; and Christopher Vera, President, Columbia Historical Preservation Society, Columbia, Pennsylvania.

SECTION 8. MAJOR BIBLIOGRAPHICAL REFERENCES

Newspapers

Christian Recorder
Colored American
Frederick Douglass Paper
Freedom's Journal
Galveston Tri-Weekly News
Genius of Universal Emancipation
North Star
Patriot
Pennsylvania Freeman
Provincial Freeman
Public Ledger

Atlases

Hexamer, Ernest and William Locher. *Maps of the City of Philadelphia, 1858-1860*. Vol. 3. Philadelphia, 1858.
Sanborn Map Company. *Insurance Maps of Philadelphia, Pennsylvania*. Vol. 1. New York, 1916.

Primary unpublished sources

Amtrak Application to the National Park Service Underground Railroad Network to Freedom Program, Railroad Corridor from Philadelphia to Lancaster, PA, January 2010, revised July 2010.
Dreyfuss, Barbara. Application to the National Park Service Underground Railroad Network to Freedom Program, Stephen Smith House, Cape May, New Jersey, Nov. 2018.
Philadelphia City Building Permit Applications, 1906-1966.
Philadelphia County Deed Books
Philadelphia County Wills
Zoning Board file on 919 and 921 Lombard, <https://s3.amazonaws.com/lni-zoning-pdfs/219-225702.pdf>.

Early published works

Delany, Martin R. *The Condition, Elevation, Emigration, and Destiny of The Colored People of the United States*. Philadelphia, 1852.
Smedley, Robert C. *History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania*. Lancaster, Penna., 1883.

Still, William. *The Underground Railroad*. Philadelphia, 1872.

Wayman, Alexander W. *Cyclopaedia of African Methodism*. Baltimore, Md., 1882.

Secondary works

Blight, David W. *Frederick Douglass: Prophet of Freedom*. New York, 2018.

Buckmaster, Henrietta. *Let My People Go: The Story of the Underground Railroad and the Growth of the Abolition Movement*. New York, 1941.

Franklin, John Hope. *From Slavery to Freedom: A History of African Americans*. New York, 1947.

Hopkins, Leroy T. "Black Eldorado on the Susquehanna: The Emergence of Black Columbia, 1726-1861," *Journal of the Lancaster County Historical Society* 89 (4) (1985), 110-32.

Jones, Martha C. *Birthright Citizens: A History of Race and Rights in Antebellum America*. New York, 2018.

Lapsansky, Emma Jones. "Friends, Wives, and Strivings: Networks and Community Values among Nineteenth-Century Philadelphia Afroamerican Elites," *Pennsylvania Magazine of History and Biography* 108 (Jan. 1984), 3-24.

McCormick, Richard P. "William Whipper: Moral Reformer," *Pennsylvania History* 43 (Jan. 1976), 22-46.

Quarles, Benjamin. *Allies for Freedom; Blacks and John Brown*. New York, 1974.

Shirk, Willis L., Jr., "Testing the Limits of Tolerance: Blacks and the Social Order in Columbia, Pennsylvania, 1800-1851," *Pennsylvania History* 60 (Jan. 1995), 35-50

Walker, Juliet E. K. "Racism, Slavery, and Free Enterprise: Black Entrepreneurship in the United States before the Civil War," *Business History Review* 60 (Autumn 1986), 343-382.

Winch, Julie. *Philadelphia's Black Elite; Activism, Accommodation, and the Struggle for Autonomy, 1787-1848*. Philadelphia, Penna., 1988.

Worner, William Frederic. "The Columbia Race Riots," *Papers Read Before the Lancaster County Historical Society* 26 (8) (1922), 175-187.

Appendix – Supplemented by Historical Commission Staff

919-21 Lombard St: Rear area reconstructed in 2000

During the nomination review process, the property owner provided information that the rear of the building had been reconstructed in 2000. Although ZBA information noted on page 7 was filed and approved, at the time of construction it was determined that the existing two-story rear section of the building was in poor structural condition. The approved permit documentation for demolition and reconstruction is below. The additional images show the three-story section constructed in 2000. The exterior walls were constructed with concrete block and finished with stucco.

BUILDING PERMIT <small>Subject to revocation if full information is not provided or is misrepresented</small>				CITY OF PHILADELPHIA DEPARTMENT OF LICENSES & INSPECTIONS 1401 JOHN F. KENNEDY BOULEVARD PHILADELPHIA, PA 19102-1687		PERMIT 1-5	
FUND	DEPT. 26	DIV. 03	SOURCE 3601	OTHER SOURCES	PLAN NUMBER 1654-C00	127973	
LOCATION OF WORK 919-921 LOMBARD ST (REAR)				WARD	DIST. CO	PERMIT FEE 6-11 \$352	AGY. 12 DATE 13-16 (Mo) (Yr) Jun-00
ISSUED TO (Name and address) HUTCHINSON PROPERTIES, L P 139 N 4TH ST PHILADELPHIA, PA 19106				OWNER (Name and address) SAME		TYPE 17-19 434	CENSUS TRACT 20-25 11
OCCUPANCY S F D						OPER 30-32 1	NEW DU 33-36 -
BRIEF DESCRIPTION OF WORK DEMOLISH REAR EXISTING STRUCTURE, REPLACE NEW CONSTRUCTION DEMOLISH OF EXISTING REAR STRUCTURE - TO FOUNDATION REBUILD 3 STORY ADDITION ON EXISTING FOOTINGS.						DU ADD 40-41 -	ESTIM. COST 42-48 -
C.O. REQ'D PERMITS SUBJECT TO ATTACHED RNC LIMITATIONS.						WATER REGULATION #26 CHARGES	
ADDITIONAL PERMITS REQUIRED				STRUCTURES ARE <input type="checkbox"/> ROW <input type="checkbox"/> SEMI-DETACHED <input type="checkbox"/> SINGLE		FL. AREA 49-55 AMOUNT 56-62	
<input type="checkbox"/> YES <input type="checkbox"/> NO Exam By: RDIS						VOUCHER NO. STREET CODE 63-67	
INITIALS OF PERMIT CLERK WHO CERTIFIES THAT REVENUE DEPARTMENT VALIDATED PAYMENT 143 OF ALL PROPER FEES.						X CODE 88 HOUSE NO. 69-73 SUFFIX 74	
						ALLOWABLE PROJECTIONS Tel No: (215)923-7328	
						PERMIT CLERK ns DATE 06-08-00	
						Information for exemption from real estate tax on improvement to properties may be obtained by contacting the Board of Revision of Taxes, Suite 800 • 34 South 11th Street, Philadelphia, PA 19107 • 686-9270	

81-15 (Rev. 5/97) FOR NEW CONSTRUCTION: SUBMIT PLUMBING AND ELECTRICAL PLANS SEPARATELY TO THE MECHANICAL SERVICES SECTION.

PLEASE READ CAREFULLY		
INSPECTION	DATE	INSPECTOR
1. FOUNDATION		
2. PRIOR TO COVERING STRUCTURAL MEMBERS READY FOR LATH		
3. FINAL INSPECTION FOR COMPLIANCE		

THE OWNER OR CONTRACTOR IS REQUIRED TO NOTIFY THE DISTRICT OFFICE PRIOR TO STARTING ANY WORK AND AT LEAST 48 HOURS PRIOR TO COVERING FOUNDATION AND FOOTING CONSTRUCTION.

CALL DISTRICT NO. CENTER CITY PHONE 685-3786-3790

- A minimum of 3 call inspections are required on each job of new construction.
- Inspections will not be made unless Department approved plans are on the job. Where Certificate of Use and Occupancy is required, such buildings shall not be occupied until final inspection has been made and Certificate of Use and Occupancy obtained.
- Separate permits are required for plumbing, electrical work, heating, sprinklers, standpipes, air conditioning installations, use of streets, alleys, and sidewalks.
- Any permit shall become invalid, if the authorized work is not commenced within six (6) months after issuance of the permit, or if the authorized work is suspended or abandoned for a period of six (6) months after the time of commencing the work. Permits may be revoked as per Section 4-112.6.

ALL PROVISIONS OF BUILDING CODE AND OTHER PERTINENT CITY ORDINANCES MUST BE COMPLIED WITH WHETHER SPECIFIED HEREIN OR NOT.

ON THE JOB AND IN A CONSPICUOUS PLACE **POST THIS PERMIT**

Figure A: Permit issued on June 8, 2000, to demolish existing rear two stories. Foundation was reused and remained in place. Rear area was rebuilt as three stories. Permit provided to Historical Commission staff by current owner Ben Shienbaum by email on March 10, 2022.



Figure B: Aerial view of the building area (in red outline) that was demolished and reconstructed in 2000.



Figure C: North and west elevations of rear of 919-21 Lombard St. Area of new construction in 2000 outlined in red. Both rear ells were constructed in 2000. Foundation remained in place.



Figure D: Area of 2000 construction indicated in red. The new construction occurred on top of existing foundation. The curved wall areas on west and east elevations (outlined in yellow) were partially reconstructed and are a mix of older brick and new concrete block.