

CHRISTIAN STREET HISTORIC DISTRICT

Proposed Action: Designation

Property Owner: Various

Nominator: Preservation Alliance for Greater Philadelphia

Number of Properties: 154

Staff Contact: Kim Chantry, kim.chantry@phila.gov

OVERVIEW: This nomination proposes to designate a historic district that consists of 154 properties on Christian Street between S. Broad Street and S. 20th Street in the Graduate Hospital neighborhood of Philadelphia. The nomination contends that the Christian Street Historic District is significant under Criteria for Designation A, C, and J. The period of significance begins in 1860 and ends in 1945, recognizing three different phases in the area's development. Beginning in 1860 through about 1900, this was a predominantly Irish neighborhood known as St. Charles Parish. The row houses constructed in the early period of the neighborhood's development between 1860 and 1890 reflect the environment in an era characterized by two distinct architectural styles: the Italianate and the Néo-Grec styles, satisfying Criterion C. The neighborhood underwent demographic transition between 1900 and 1910, and was associated with Philadelphia's Black elite until about 1945. Christian Street was both a residential neighborhood for Black professionals and a streetcar thoroughfare lined with prominent Black institutions, including churches, a public school, a Y.M.C.A., a post office, fraternal and political club houses, a hair salon, and a pharmacy, all there to serve the immediate community, satisfying Criterion J. The individuals who lived and worked here included prominent Black pastors, doctors, teachers, architects, contractors, pharmacists, politicians, small business owners, a postal superintendent, and a funeral director, satisfying Criterion A. This nomination is a direct result of public concern about demolitions in 2020 on Christian Street west of Broad Street. City Council passed demolition moratorium legislation in 2021 which allowed for the Preservation Alliance and South of South Neighbors Association to collaborate on the nomination.

STAFF RECOMMENDATION: The staff recommends that the nomination demonstrates that the Christian Street Historic District satisfies Criteria for Designation A, C, and J.

**NOMINATION OF HISTORIC DISTRICT
PHILADELPHIA REGISTER OF HISTORIC PLACES
PHILADELPHIA HISTORICAL COMMISSION**

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

1. NAME OF HISTORIC DISTRICT (CURRENT/HISTORIC)

Christian Street Historic District

2. LOCATION

Please attach a map of Philadelphia locating the historic district.

Councilmanic District(s): 2

3. BOUNDARY DESCRIPTION

Please attach a written description and map of the district boundaries.

4. DESCRIPTION

Please attach a written description and photographs of the built and natural environments/ characteristic streetscape of the district.

5. INVENTORY

Please attach an inventory of the district with an entry for every property. All street addresses must coincide with official Office of Property Assessment addresses.

Total number of properties in district: 154

Count buildings with multiple units as one.

Number of properties already on Register/percentage of total: 2 / 1%

Number of significant properties/percentage of total: 16 / 10%

Number of contributing properties/percentage of total: 122 / 79%

Number of non-contributing properties/percentage of total: 16 / 10%

6. SIGNIFICANCE

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

Period of Significance (from year to year): from 1860 to 1945

CRITERIA FOR DESIGNATION:

The historic district 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.

7. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

8. NOMINATOR

Organization Preservation Alliance for Greater Phila. Date February 1, 2022

Name with Title Kevin Block; Adrian Trevisan Email patrick@preservationallaince.com

Street Address 1608 Walnut St., Suite 1702 Telephone 215-546-1146 x5

City, State, and Postal Code Philadelphia, PA 19103

Nominator is is not the property owner.

PHC USE ONLY

Date of Receipt: February 1, 2022

Correct-Complete Incorrect-Incomplete Date: April 6, 2022

Date of Preliminary Eligibility: _____

Date of Notice Issuance: April 7, 2022

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

Date(s) Reviewed by the Historical Commission: _____

Date of Final Action: _____

Designated Rejected

12/7/18

Christian Street/Black Doctors Row Historic District

Nomination to the Philadelphia Register of Historic Places
January 2022



PRESERVATION ALLIANCE

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Co-Authors:

Kevin Block, PhD
Adrian Trevisan, MSHP

Author Biographies and Contact Information

Kevin Block, PhD, is an architectural and cultural historian based in Philadelphia. In addition to his academic research, he has prepared several nominations for the Preservation Alliance as a consultant and is now serving on the Steering Committee for the Young Friends of the Preservation Alliance. He received his doctoral degree from the University of California, Berkeley and has taught most recently at Princeton University.

Adrian Trevisan, MSHP, is an architectural historian based in Princeton, NJ. He has prepared nominations to the Philadelphia Register of Historic Places for the Preservation Alliance and other non-profits, and taught a class for the Princeton Adult School on “The Development of Princeton, NJ, 1890-1910.” He has received master’s degrees from the University of Pennsylvania and Johns Hopkins University.

The authors would like to thank the many advisors, experts, and community members who supported the completion of project. All errors, omissions, and interpretations in the following nomination, however, belong to the authors. To make a correction and/or provide feedback, please write to them at kevinblock@gmail.com and AThistpres@outlook.com, or through the Preservation Alliance (info@preservationalliance.com).

2. Location

The Christian Street Historic District is located along Christian Street in Philadelphia. The red line on the map below indicates the location of the historic district within the City's boundaries.



3. Boundary Description

The Christian Street Historic District covers a six-block stretch of Christian Street, running from the first street addresses west of South Broad Street (1414 Christian St. on the south side, and 1427 Christian St. on the north side) to 20th Street. The northern and southern boundary lines of the district are the rear property lines of the buildings in the district that front on Christian, except in the case of 1414, 1426, and 1428 Christian Street. See those inventory pages for explanation of boundaries.

The following criteria were used to classify the buildings on Christian Street between South Broad Street and South 20th Street as significant, contributing, non-contributing, or excluded from the district:

1. Contributing (“a” and either “b” or “c”)
 - a. Extant during the proposed district’s period of significance
 - b. If renovated
 - i. Visible street elevation retains at least 50% of original or refurbished construction materials (e.g. brick facade) or architectural features (e.g. cornice) (see example)
OR
 - ii. Visual or photographic evidence of material integrity beneath alterations (restoration remains possible) (see example)
 - c. “Non-contributing” due to structural alteration (i.e. does not meet requirements of 1b), but occupied by a notable individual* during the period of significance
2. Non-Contributing (either of the following)
 - a. Does not meet requirements of 1b
 - b. Full demolition permit issued after the period of significance and building replaced with new construction
3. Significant (any of the following)
 - a. “Contributing” property occupied by a notable individual* during the period of significance
 - b. Already on national, or state registers of historic places, or having a state Historic Marker
 - c. Prominent institutional building from the period
4. Excluded (either of the following)
 - a. Empty lot
 - b. Three or more adjacent “Non-Contributing” properties

* For the purposes of this nomination, a "notable individual" is someone whose significant contributions to the social history under consideration has been recorded by the digital archives of *The Philadelphia Tribune* and other historical newspapers. The authors have included biographical information about these individuals to help provide a collective portrait of the neighborhood.



Example of 1.b.i: 1930-32 Christian Street is “Contributing” because the new brick façade occupies less than 50% of the original façade.



Example of 1.b.ii: The PermaStone veneer at 1842 Christian Street has been attached to the original façade rather than replacing it; the older façade remains underneath.



Figure 1 Map of Christian Street Historic District.



Figure 1a Map of Christian Street Historic District, 1400 and 1500 blocks

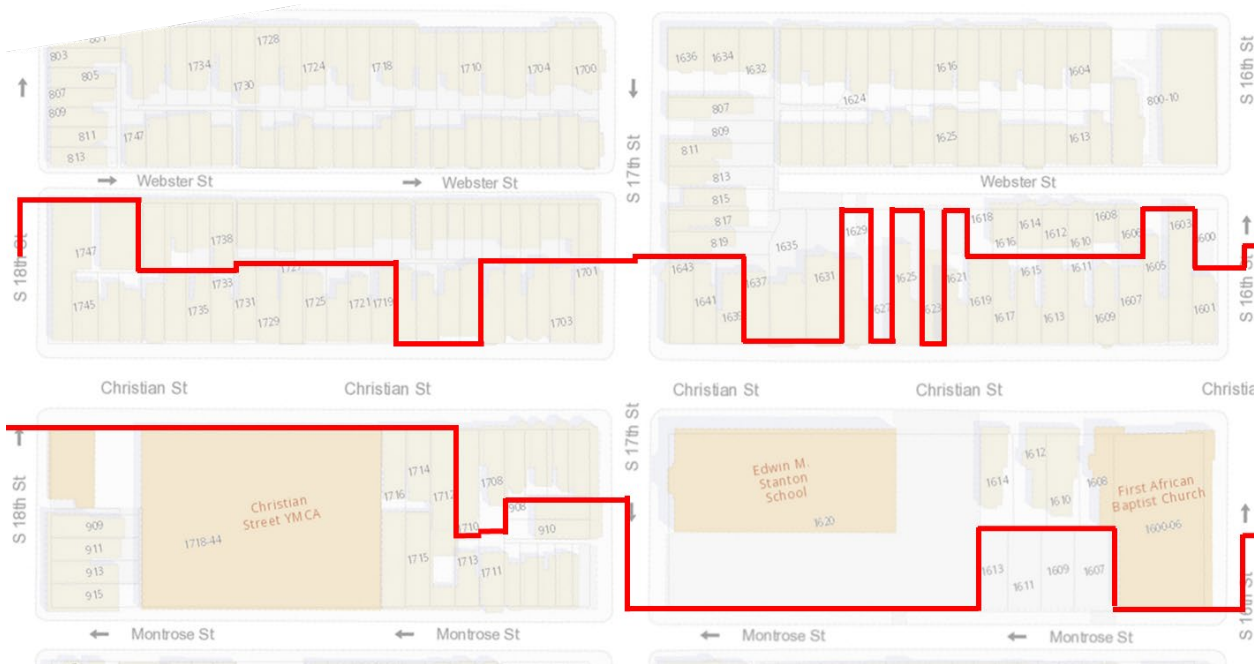


Figure 1b Map of Christian Street Historic District, 1600 and 1700 blocks.

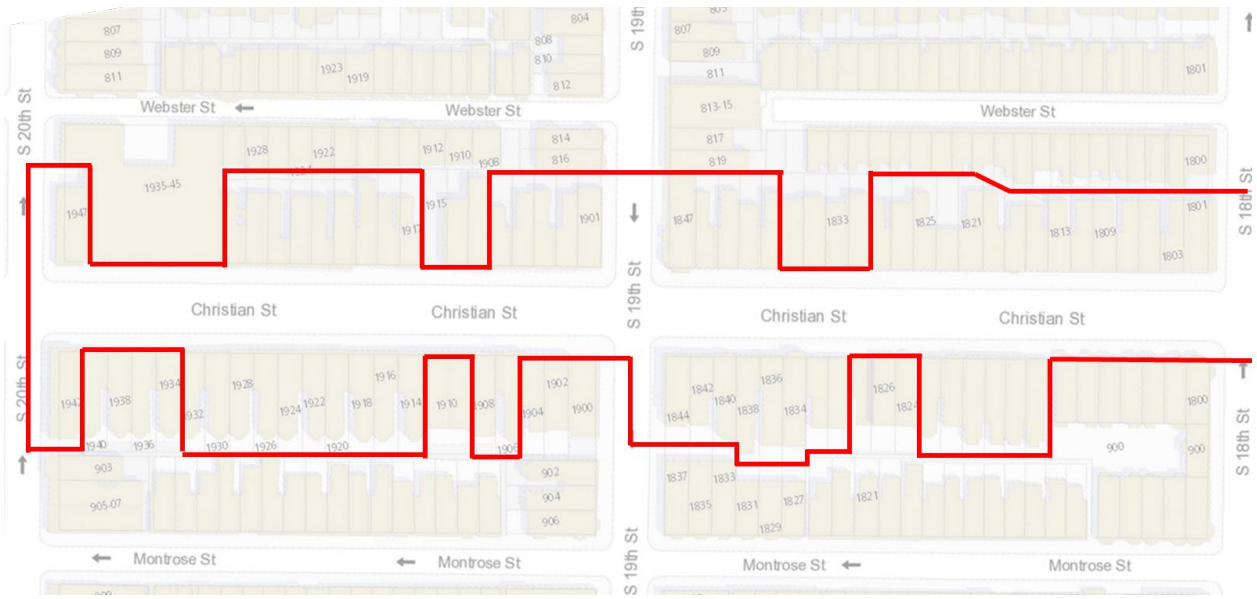


Figure 1c Map of Christian Street Historic District, 1800 and 1900 blocks.

4. Description of the Built Environment

The majority of buildings included within the six blocks of the proposed Christian Street Historic District are three-story brick rowhouses, constructed between the 1860s and 1890s to house middle-class, first- and second-generation Irish immigrants. In comparison with parallel streets to the north and south, Christian Street is wider and has deeper sidewalks, providing more space for trees, planters, and front steps.

Most of the L-shaped houses are rows of four, six, or eight adjoining buildings, usually arranged in pairs to allow the maximum amount of light to enter rear windows that open onto shared backyards. The street facades of these buildings are often paired as well, repeated in an ABAB pattern. Front doors are set to one side of the first story. Window placement for the first floor is offset to the front door; on the second and third floors, windows are centered. Metal hinges at the corners of each window opening (used to attach shutters) and a curved window frame header often distinguish original wooden window units from metal replacements. These rows of buildings are tied together by a strong bracketed cornice running the length of the top of the row, as well as shared stone water tables. The four-unit, red-brick row of 1428-1434 Christian Street is typical of the proposed district in terms of its plan and restrained Italianate style (Figure 3). In terms of plan, the four-unit row of 1609-1613 Christian Street (Figure 4) is also typical, although it diverges from the norm in terms of style. The calligraphically incised stone lintels mark the row as Néogrec, a more muted and, for some, “masculine” architectural style that grew in popularity during the late nineteenth century as a reaction to the overwhelming popularity of the exuberant Italianate.



Figure 3. 1428-1434 (right to left) Christian Street. Note ABAB pattern, strong cornice, water table, and eyebrow lintels. 1430 Christian (second from left) retains curved top windows (image by Google Maps).



Figure 4. (L) An aerial image of the north side of the 1600 block of Christian Street shows the L-shaped plan of each row and the typical ABAB pattern of arrangement (image by Google Earth). (R) 1625 Christian Street (Image by Adrian Trevisan)

Although Christian Street is dominated stylistically by the Italianate, subtle distinctions between “high” and “low” Italianate and presence of Queen Anne, Colonial Revival, and Art Deco buildings produce a dynamic streetscape. Whereas basic Italianate rows have flat lintels and sills, High Italianate row houses include distinguishing features such as eyebrow or jack arch lintels, brick corbelling, or the more elaborate kind of moulded stone door surround that one can see at 1625 Christian Street (Figure 4). Queen Anne rows (e.g. 1418-1422 Christian Street) feature corbelled cornice lines rather than bracketed wooden cornices. The Stanton Elementary School is Art Deco.

While the above description applies to the majority of the buildings which remain in or close to original condition, many of the rowhouses in the proposed district have been modified by their owners in order to make their home more modern or grander. 1511 Christian Street was likely an Italianate row house that changed style with the addition of a Colonial Revival bay window. Another example of modification within the period of significance includes 1840 Christian Street (Figure 5), which became High Italianate. The property was owned by a physician, George Bayton, whose household included one of Black Philadelphia’s few and wealthiest bankers, Andrew F. Stevens Jr. Comparison between 1840 Christian Street and its

neighbors on either side shows that a wider front door and double windows were added to the first story, an oriel was added to the second story, and triple windows replaced the original single-window pair on the third story. All windows have decorative transoms, enclosed with either stained or carved glass. A rusticated stone facing covers the basement story, in textural contrast to the smooth plastered brick above it. A carved-wood bracketed cornice with finials tops the building.



Figure 5. 1840 Christian Street is one of the more outstanding examples of building modification for the purposes of additional grandeur in the proposed district (photos by Adrian Trevisan).

Other examples of owner-modified properties include 1617 Christian Street, the home of Ambrose Gaddis, and 1709 Christian Street, the home of Samuel Bythewood (Figure 6).¹ Gaddis distinguished his home from those of his neighbors by replacing the red brick facade with yellow brick; by detailing window and door openings with rounded, “bullnose brick”; using granite jack arch lintels instead of flat lintels; corbelling the party walls; and by replacing the bracketed wood cornice with a swan’s neck pediment--a more exuberant, classicizing gesture for the neighborhood. Bythewood’s home may have been an example of modification through the steady accretion of differentiating elements. Bythewood, himself a carpenter, likely added to his home the two-story bay, entrance portico, brick walkup, and finials whenever funds became available.

¹ Gaddis is listed as owner of 1617 Christian Street in the 1920 Census, while the 1930 and 1940 censuses list two other individuals living on site as renters. While the Census recorded Gaddis’s name as “Gaddie,” construction permits at the Philadelphia City Archives, which Gaddis may have filled out, spell the name “Gaddis.”



Figure 6. Examples of row house modification: (L) 1617 Christian Street, the home of Ambrose Gaddis; (C) 1709 Christian Street, the home of Samuel Bythewood. (R) 1700 Christian Street, the home and front-floor workplace of William Allmond, is an example of a corner property that was mixed commercial-residential. Allmond, an undertaker, ran his funeral home on the first floor and lived above it (images by Adrian Trevisan).

There is also evidence on Christian Street of more recent modifications. For example, owners of the pair at 1603 and 1605 Christian Street and the individual house at 1731 Christian Street appear to have replaced the original building facades with unornamented stucco. Within the last ten to twenty years, the thoroughfare has also become a site of significant redevelopment, with speculative real estate developers buying rows (e.g. 1935–1945 Christian Street) or individual houses (e.g. 1835 Christian Street) in order to replace them with modern townhouses, sometimes deviating significantly from the normal streetscape by adding a curb-cut driveway and front garage.

While the row house is the dominant building type on Christian Street, the corner building is an important second type. In the period of significance, William Allmond’s funeral home at 1700 Christian Street (Figure 6) and Howell’s Pharmacy at 1801 Christian Street are examples of corner stores. Today, these corner properties are either mixed-use, with a commercial establishment on the first floor and residences above (e.g. Christian Street Nails at 1531 Christian Street, Nunez Grocery at 1544 Christian Street), or purely residential, such as 1601 Christian Street. Corner buildings tend to be of similar design to the residential rows, although less ornamented. Post Office Station “D,” at 1747 Christian Street, was the only government building in the proposed district. After Post Office Station “D” moved to a larger facility at the southeast corner of 18th and Montrose streets around 1940, the original post office building at 1747 Christian was used for a variety of commercial purposes until it became apartments in 2006.

Churches form the third significant building type on Christian Street and they are also located on corner sites. In 1910, there were three churches in the six-block stretch from Broad to 20th streets: the Eighth United Presbyterian Church at the northeast corner of 15th and Christian streets, the First African Baptist Church at the southwest corner of 16th and Christian streets, and the Tabor Presbyterian Church at the southwest corner of 18th and Christian. Additionally, just outside the proposed district, the 2000 block contained the Church of the Holy Apostles and the Saint Charles Borromeo Roman Catholic Church. Walking from Broad Street, the corner bell tower of Saint Charles helps to visually define the limit of the proposed district. All three of the churches within the district have changed congregations since the end of the period of significance. Eighth United Presbyterian Church is now Ebenezer Seventh-Day Adventist Church; the First African Baptist Church is now The Deacon, a boutique Airbnb hotel; and the Tabor Presbyterian Church has been demolished and is now the site of new rowhouses.

The last two non-residential buildings in the proposed district are the Edwin M. Stanton Elementary School and the Christian Street YMCA. The Edwin M. Stanton Elementary School was originally erected in 1870. It was replaced with the current Art Deco structure in 1925-26 as part of a building campaign that involved the construction of five identical school buildings in various locations across the city. It still functions today as a public elementary school. The Christian street YMCA was originally constructed in 1914. After a renovation in 1941, it contained social and game rooms, a library, meeting rooms, staff offices, a gymnasium, a swimming pool, basement locker rooms, a banquet hall, a ladies bathroom, and dormitories. The current building was erected in 1973 and opened in 1974.

5. Inventory

An inventory of the 154 properties included in the Christian Street/Black Doctors Row Historic District can be found here.

Christian Street Historic District inventory of addresses and classifications

1400 Block, North side (Odds)	Classification	1400 Block, South side (Evens)	Classification
1427 Christian St	Contributing	1414 Christian St	Contributing
1429 Christian St	Contributing	1416 Christian St	Non-Contributing
1431 Christian St	Contributing	1418 Christian St	Contributing
1433-37 Christian St	Significant	1420 Christian St	Significant
		1422 Christian St	Contributing
		1424 Christian St	Contributing
		1426 Christian St	Contributing
		1428 Christian St	Contributing
		1430 Christian St	Contributing
		1444 Christian St	Contributing
1500 Block, North side (Odds)	Classification	1500 Block, South side (Evens)	Classification
822 S 15th St AKA 1501 Christian St	Contributing	1506 Christian St	Contributing
1503 Christian St	Contributing	1508 Christian St	Contributing
1509 Christian St	Significant	1510 Christian St	Contributing
1511 Christian St	Contributing	1514 Christian St	Contributing
1515 Christian St	Significant	1516 Christian St	Contributing
1517 Christian St	Significant	1518 Christian St	Contributing
1519 Christian St	Contributing	1520 Christian St	Contributing
1521 Christian St	Contributing	1524 Christian St	Contributing
1523 Christian St	Contributing	1526 Christian St	Contributing
1525 Christian St	Non-Contributing	1528 Christian St	Contributing
1527 Christian St	Contributing	1530 Christian St	Contributing
1529 Christian St	Contributing	1532 Christian St	Contributing
1531 Christian St	Contributing	1534 Christian St	Contributing
1533 Christian St	Contributing	1544 Christian St	Contributing
1535 Christian St	Contributing		
1537 Christian St	Contributing		
1600 Block, North side (Odds)	Classification	1600 Block, South side (Evens)	Classification
1601 Christian St	Contributing	1600-06 Christian St	Significant
1603 Christian St	Non-Contributing	1608 Christian St	Contributing
1605 Christian St	Significant	1610 Christian St	Contributing
1607 Christian St	Contributing	1612 Christian St	Contributing
1609 Christian St	Contributing	1614 Christian St	Contributing
1611 Christian St	Contributing	1620 Christian St	Significant
1613 Christian St	Contributing		
1615 Christian St	Contributing		
1617 Christian St	Contributing		
1619 Christian St	Contributing		
1621 Christian St	Contributing		
1625 Christian St	Contributing		
1629 Christian St	Contributing		
1639 Christian St	Contributing		
1641 Christian St	Non-Contributing		
1643 Christian St	Contributing		

Christian Street Historic District inventory of addresses and classifications

1700 Block, North side (Odds)	Classification	1700 Block, South side (Evens)	Classification
1701 Christian St	Significant	1700 Christian St	Significant
1703 Christian St	Contributing	1702 Christian St	Contributing
1705 Christian St	Significant	1704 Christian St	Contributing
1707 Christian St	Contributing	1706 Christian St	Contributing
1709 Christian St	Contributing	1708 Christian St	Contributing
1719 Christian St	Contributing	1710 Christian St	Significant
1721 Christian St	Contributing		
1723 Christian St	Contributing		
1725 Christian St	Contributing		
1727 Christian St	Contributing		
1729 Christian St	Contributing		
1731 Christian St	Non-Contributing		
1733 Christian St	Significant		
1735 Christian St	Contributing		
1737 Christian St	Contributing		
1739 Christian St	Non-Contributing		
1741 Christian St	Contributing		
1743 Christian St	Contributing		
1745 Christian St	Contributing		
1747 Christian St	Significant		
1800 Block, North side (Odds)	Classification	1800 Block, South side (Evens)	Classification
1801 Christian St	Non-Contributing	1812 Christian St	Contributing
1803 Christian St	Contributing	1814 Christian St	Contributing
1805 Christian St	Contributing	1816 Christian St	Contributing
1807 Christian St	Contributing	1818 Christian St	Contributing
1809 Christian St	Contributing	1820 Christian St	Non-Contributing
1811 Christian St	Contributing	1822 Christian St	Contributing
1813 Christian St	Contributing	1830 Christian St	Contributing
1815 Christian St	Contributing	1832 Christian St	Contributing
1817 Christian St	Contributing	1834 Christian St	Non-Contributing
1819 Christian St	Non-Contributing	1836 Christian St	Contributing
1821 Christian St	Non-Contributing	1838 Christian St	Contributing
1823 Christian St	Contributing	1840 Christian St	Significant
1825 Christian St	Contributing	1842 Christian St	Contributing
1827 Christian St	Contributing	1844 Christian St	Non-Contributing
1829 Christian St	Contributing		
1839 Christian St	Significant		
1841 Christian St	Non-Contributing		
1843 Christian St	Contributing		
1845 Christian St	Contributing		
1847 Christian St	Non-Contributing		

Christian Street Historic District inventory of addresses and classifications

1900 Block, North side (Odds)	Classification	1900 Block, South side (Evens)	Classification
1901 Christian St	Contributing	1906 Christian St	Contributing
1903 Christian St	Contributing	1908 Christian St	Contributing
1905 Christian St	Contributing	1914 Christian St	Contributing
1907 Christian St	Contributing	1916 Christian St	Contributing
1909 Christian St	Contributing	1918 Christian St	Contributing
1917 Christian St	Contributing	1920 Christian St	Contributing
1919 Christian St	Non-Contributing	1922 Christian St	Contributing
1921 Christian St	Non-Contributing	1924 Christian St	Contributing
1923 Christian St	Contributing	1926 Christian St	Contributing
1925 Christian St	Contributing	1928 Christian St	Contributing
1927 Christian St	Contributing	1930 Christian St	Contributing
1929 Christian St	Contributing	1932 Christian St	Contributing
1931 Christian St	Contributing	1942 Christian St	Contributing
1933 Christian St	Contributing		
1947 Christian St	Contributing		

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Emanuel Ziegler (No Occupation), family, three lodgers (6 people, White)
 1930 - Rented by four families (9 people, Black)
 1940 - Rented by four families (9 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

King of Prussia marble stoop

Classification:

Survey Date:



1427 Christian St.



Detail of Corner Fifteenth and Christian Streets, showing 1425-33 Christian St. in 1895.

[From: *The Presbyterian Church in Philadelphia : a camera and pen sketch of every Presbyterian church and institution in the city.* / William P. White and William H. Scott. (Philadelphia : Allen, Lane and Scott), 1895, p. 254]. Presbyterian Historical Society.

1425-33 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1429 Christian St

Individually Listed:

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OPA Number:

301167600

Status:

Extant

Historical Data

Historic Name:

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Current Name:

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Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

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Architect:

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Builder:

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Social History:

1920 - Rented by Thomas Armstrong (Physician), family (5 people, White)
 1930 - Owned by Alfonsia Lee (Hotel Waiter), wife (2 people, Black)
 1940 - No Census Record

References:

Physical Description

Style:

Neo-Grec

Stories:

3

Bays:

2

Exterior Walls:

Plastered brick

Primary Image

see attached

Windows:

Non-historic/metal. Segmental arch stone lintels with keystones and stone sills. First-floor stone sill course.

Doors:

Non-historic/wood. Segmental arch stone lintel.

Other Materials:

Stone foundation. Metal cornice

Additions/Alterations:

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Notes:

Original cast iron basement window grate; King of Prussia marble stoop

Classification:

Contributing

Survey Date:

12-May-21



1429 Christian St.



Detail of Corner Fifteenth and Christian Streets, showing 1425-33 Christian St. in 1895.

[From: *The Presbyterian Church in Philadelphia : a camera and pen sketch of every Presbyterian church and institution in the city.* / William P. White and William H. Scott. (Philadelphia : Allen, Lane and Scott), 1895, p. 254]. Presbyterian Historical Society.

1425-33 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1431 Christian St	OPA Number:	301167700
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - No Census Record
 1930 - Owned by Leo Benjamin (Physician), wife, seven lodgers (9 people, Black)
 1940 - No Census Record

References:

Physical Description

Style:	Neo-Grec	Windows:	Non-historic/metal. Segmental arch stone lintels with keystones and stone sills. First-floor stone sill course.
Stories:	3	Doors:	Original historic/paired wood doors and frame. Bolection molding on the jamb of the doorway suggests that this is likely the original doorway for this four-unit Neo-Grec row (compare to replacements doorways at 1429 and 1427 Christian and replacement door at 1433-37). Segmental arch stone lintel.
Bays:	2	Other Materials:	Stone foundation. Metal cornice
Exterior Walls:	Plastered brick	Additions/Alterations:	
Primary Image	see attached	Historic Image	

Notes:

One original cast iron basement window grate and original 3/2 window remain. King of Prussia marble stoop

Classification:	Contributing	Survey Date:	12-May-21
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1431 Christian St.



Detail of Corner Fifteenth and Christian Streets, showing 1425-33 Christian St. in 1895.

[From: *The Presbyterian Church in Philadelphia : a camera and pen sketch of every Presbyterian church and institution in the city.* / William P. White and William H. Scott. (Philadelphia : Allen, Lane and Scott), 1895, p. 254]. Presbyterian Historical Society.

1425-33 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1433-37 Christian St	OPA Number:	772102910
Individually Listed:		Status:	Extant

Historical Data

Historic Name:	8th United Presbyterian Church	Year Built:	1883 (Church); ca 1865-1875 (house)
Current Name:	Philadelphia Ebenezer Seventh-day Adventist Church	Associated Individual:	
Hist. Resource Type:	Church	Architect:	
Historic Function:	Church	Builder:	

Social History:

Rowhouse at 1433
 1920 - Owned by Rebecca Russell (No Occupation), one boarder (2 people, White)
 1930 - Owned by George Stockett (Garage Proprietor), wife, three renters (5 people, Black)
 1940 - Rented by Hayton Faye (Cook), wife, One lodger, (3 people, Black)
 Church:
 The Eighth United congregation began at Fourth and Shippen (Bainbridge) Streets in 1768 as the First Associate/First United Church, and after several moves and reorganizations, adopted the name Eighth United in 1862. It built and moved into the church on Christian St. in 1883. In 1918, it sold the building and merged with the Fourth Reformed Church at Carlisle and Wharton.

References:

Hammond, Kenneth A., Historical Directory of Presbyterian Churches and Presbyteries of Greater Philadelphia, Presbyterian Historical Society, p 40-41

Physical Description

Style:	The row house at 1433 is Neo-Grec. The church building is Gothic Revival.	Windows:	House: Non-historic/metal. Segmental arch stone lintels with keystones and stone sills. First-floor stone sill course. Basement windows closed.
Stories:	3	Doors:	House: Non-historic/wood door. Segmental arch stone lintel. The bolecion molding on the jamb of the doorway suggests that this is likely the original doorway (compare to replacements at 1429 and 1427 Christian), although the door is a replacement.
Bays:		Other Materials:	House: Stone foundation. Metal cornice.
Exterior Walls:	Stone	Additions/Alterations:	King of Prussia marble stoop
Primary Image	see attached		

Notes:

OPA address is rowhouse and church

Physical Description for Church:
 Style - Gothic Revival; Stories - 2.5; Bays - 3; Exterior Walls - stone;
 Windows - Stained glass clerestory windows, original wood; however some on 15th St. appear to have been modified to allow installation of air-conditioning units; Doors - original wood, with stained glass transom

Classification:	Significant	Survey Date:	12-May-21
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1433-37 Christian St.



1433-37 Christian St.



Eighth Church, Corner Fifteenth and Christian Streets, 1895.

[From: *The Presbyterian Church in Philadelphia : a camera and pen sketch of every Presbyterian church and institution in the city.* / William P. White and William H. Scott. (Philadelphia : Allen, Lane and Scott), 1895, p. 254]. Presbyterian Historical Society.

1433-37 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1414 Christian St	OPA Number:	301184000
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented to John Sheay (Undertaker), family (6 people, White)
 1930 - Owned by Catherine Shea (Housekeeper), family (8 people, White)
 1940 - Owned by Catherine Shea (No Occupation), family (7 people, White)

References:

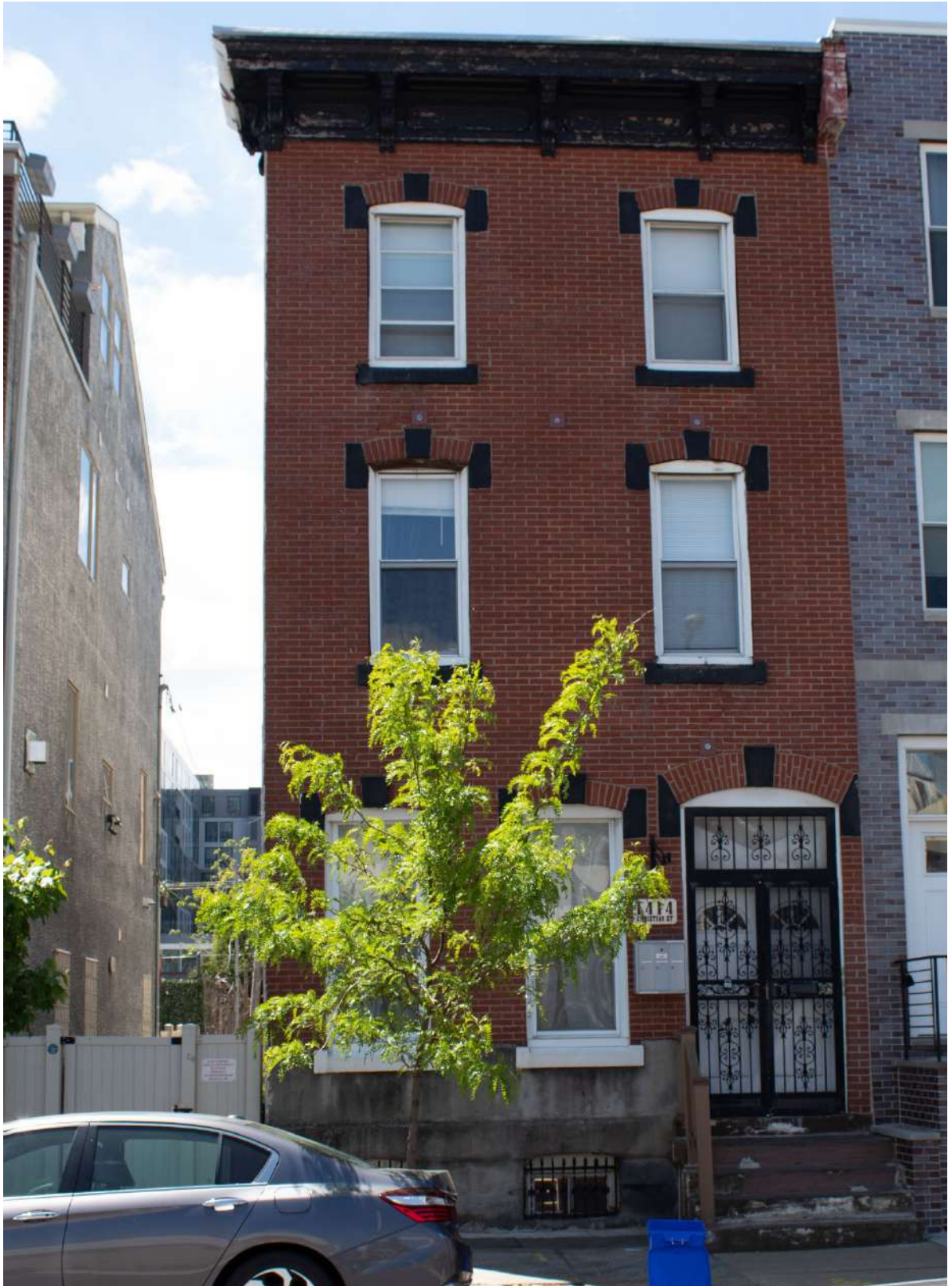
Physical Description

Style:	Italianate	Windows:	Non-historic/metal with brick segmental arches and decorative stone keystones and jambs.
Stories:	3	Doors:	Non-historic/wood with metal screen. Brick segmental arch and stone keystones and jambs.
Bays:	2	Other Materials:	Wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	
Primary Image	see attached		

Notes:

Brownstone stoop; stuccoed water table
 Boundary cuts through parcel; building at rear fronting onto Montrose Street is not included in historic district boundary.

Classification:	Contributing	Survey Date:	12-May-21
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1414 Christian St.

Christian Street Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Charles Jones (Agent), family, One lodger (8 people, White)
 1930 - Owned by Charles Jones (No Occupation), family, One lodger (7 people, White)
 1940 - Owned by Elizabeth Sullivan (Widow, Saleslady), Jones family, One lodger (7 people, White)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1416 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Joseph Varallo (Notary Public), family (14 people, White)
 1930 - No Census Record
 1940 - Rented by 4 families (7 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Brownstone stoop; stuccoed water table

Classification:

Survey Date:



1418 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1420 Christian St	OPA Number:	881576220
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	Bishop Josiah Caldwell
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented to One Boarder, two lodgers (3 people, White)
 1930 - Owned by Josiah Caldwell (Clergy), family (4 people, Black)
 1940 - Rented to Eliza Parker 12 lodgers (13 people, Black)
 Josiah Caldwell came to Philadelphia in 1896 as pastor of the Wesley A.M.E. Zion Church at 1500 Lombard St., and in 1911 was elected Chairman of the Board of Bishops of the church, leading that 400,000 national organization until his death in 1935. He was described as having "rare powers as an orator" with a musical voice and personal magnetism. (See attached biography)

References:

Physical Description

Style:	Queen Anne Revival	Windows:	Non-historic/metal. Formstone sill course on first floor; flat stone lintels on second and third floors. Formstone eyebrow lintels.
Stories:	3	Doors:	Non-historic/wood with sidelight window.
Bays:	2	Other Materials:	Elaborate corbelled brick work beneath metal cornice, including dentils and rosettes.
Exterior Walls:	Brick	Additions/Alterations:	Lack of a seam at the party walls between 1418-1420 and 1420-1422 Christian Street and a shared cornice line suggests the three houses were built at the same time, although the brick facade of 1420 appears to have been cleaned and the door lintel replaced. Formstone transverse stoop is an addition

Primary Image see attached

Notes:

Classification:	Significant	Survey Date:	12-May-21
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1420 Christian St.

1420 Christian St. – Josiah Caldwell (1862 – 1935)

Josiah Caldwell was born in Charlotte, North Carolina in 1862. After attending Charlotte public school as a child, he attended Livingston College in Salisbury, North Carolina, receiving a BD and DD. He joined the pastorate of the African Methodist Episcopal Zion Church in 1890, and was assigned to ever-larger churches North Carolina, Virginia, and New York, before arriving in Philadelphia in 1896.¹



*Bishop Josiah Caldwell, ca 1935
(Philadelphia Tribune)*

In Philadelphia, Caldwell was assigned to the Wesley A.M.E. Zion Church, at 1500 Lombard St., a highly visible post, given to those with promise—by 1978 eleven of Welsey’s 38 pastors (almost one in three) had become bishops. Having performed well, four years later he became financial secretary of the national A.M.E. Zion Church organization—an opportunity to learn how the church functioned. Not surprisingly, four years after that, in 1904, he became one of twelve bishops, based St. Louis, Missouri, with responsibility for the Middle and Western Episcopal District. Completing his meteoric rise, in 1911 he was elected Chairman of the Board of Bishops, and moved back to Philadelphia. In addition to his national leadership duties, he was also responsible for churches in New York, Philadelphia, Maryland, Virginia, and North Carolina.²

Caldwell had married in 1880. His wife, Ella, and their three children moved with him to his various assignments. When they returned to Philadelphia in 1911, they moved to a house on South 15th St. and remained there at least until 1916. In 1920, three white people lived in 1420 Christian St., Anna Viola Brown, a 22-year old clerk; Lawrence Rushanoff, a 19-year old Russian Jew who worked as a driver; and Olive Hinkley, a 25-year old New Yorker who worked as a stenographer. While Rushanoff and Hinkley were lodgers, Brown was boarder, but no housekeeper or owner is listed in the Census. By 1930, as part of the demographic change occurring on Christian St., Hinkley, Rushanoff, and Brown had moved, and Bishop Caldwell had purchased the house for himself and his family.³

Bishop Caldwell was described as having “rare powers as an orator. Many joined the church under the spell of his earnest flow spiritual words. His voice was musical and seemed to have magnetism which captured the attention of his hearers.”⁴ He spent much of his time on the road, visiting churches in his district, both to oversee them and to preach. He also attended conferences, serving as the A.M.E. Zion’s representative to three world ecumenical councils, where he had the opportunity to meet and work with religious leaders of many denominations from around the globe. By 1923, the A.M.E. Zion church

¹ “Noted Bishop Passes Away In The East,” *Indianapolis Recorder*, April 13, 1935, 1.

² “Noted Bishop Passes Away In The East,” 1; “Given A Large Reception,” *Philadelphia Tribune*, December 23, 1916, 1; “Senior Bishop Dies in Philadelphia,” *Pittsburgh Courier*, April 13, 1935, 4; “Bishop Caldwell, 73 Yr Old Prelate, Apoplexy Victim,” *Philadelphia Tribune*, April 11, 1935, 1.

³ *Boyd’s Philadelphia City Directory - 1916* (Philadelphia, PA: C. E. Howe Co., 1916), 347; “1920 US Census,” n.d., District 0978 Image 20; “1930 US Census,” n.d., District 0113 Image 1.

⁴ “Noted Bishop Passes Away In The East,” 1.

counted more than 400,000 members; no doubt running an organization of this size required exceptional managerial as well as religious ability from its senior leadership.⁵

In 1934, Ella Caldwell died unexpectedly, with newspapers ascribing the cause to indigestion. Slightly more than a year later, Bishop Caldwell succumbed to a stroke, dying at home on a Sunday evening. His three children and former parishioners at Wesley A.M.E. Zion Church were joined by his fellow bishops for the ceremony. By the 1940 Census, the Caldwell house at 1420 Christian St. was rented to Eliza Parker, who lived there with 12 lodgers.⁶

⁵ "Fleet St. A.M.E. Zion Church, Brooklyn," *The New York Age*, October 9, 1920, 8; "100 Delegates Attend 109th A.M.E.Z. Meet," *Philadelphia Tribune*, June 26, 1930, 2; "Bishop Caldwell, 73 Yr Old Prelate, Apoplexy Victim," 1; E.O. Watson, ed., *Year Book of the Churches* (New York, NY: The Federal Council of the Churches of Christ in America, 1923), 400.

⁶ "Indigestion Fatal To Mrs. Ella Caldwell," *Philadelphia Tribune*, January 4, 1934, 1; "Bishop Caldwell, 73 Yr Old Prelate, Apoplexy Victim," 1; "Senior Bishop Dies in Philadelphia," 4; "Noted Bishop Passes Away In The East," 1; "1940 US Census," n.d., District 51-931 Image 8.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Mary Baxter (No Occupation), family (5 people, White)
 1930 - Rented by three families (7 people, Black)
 1940 - Rented by Philip Moore (Truck Driver), family (3 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image:

Notes:

Classification:

Survey Date:



1422 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1424 Christian St	OPA Number:	301184610
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by two families, One Boarder, six lodgers (12 people, White)
 1930 - No Census Record
 1940 - Rented by Jessie Watkins (Teacher), One lodger (2 people, Black)

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal. Stone segmental arch lintels and flat stone sills. Shutter hinges removed.
Stories:	3	Doors:	Historic, not original/wood. Double doors. Stone segmental arch lintels.
Bays:	2	Other Materials:	Iron grates over basement windows. Restored wood cornice with panels and brackets.
Exterior Walls:	Brick	Additions/Alterations:	Front windows replaced May-June 2011 (Google Maps Street View)
Primary Image	See attached		

Notes:

Original cast iron grates on basement windows remain.

Classification:	Contributing	Survey Date:	12-May-21
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1424 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1426 Christian St	OPA Number:	301184700
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by John Mcvay (Publisher), family (3 people, White)
 1930 - Owned by John Mcvay (Bookshop Proprietor), family (3 people, White)
 1940 - Owned by John Mcvay (Book Seller), family (3 people, White)

References:

Physical Description

Style:	Italianate	Windows:	Flat marble lintels and sills. Protruding metal shutter hinges at the corners of each window opening suggest that the window units are original, although the sashes may be replacements. Original shutter dogs are visible on second story.
Stories:	3	Doors:	Flat stone lintel. The bolection molding of the door jamb and above the transom window, as well as the molded transom bar, suggests that this is likely an original doorway. The wood door itself, however, may not be original.
Bays:	2	Other Materials:	Ornate wood cornice with brackets and molded panels, possibly original.
Exterior Walls:	Brick, stone basement/water table.	Additions/Alterations:	
Primary Image	See attached		

Notes:

Original bluestone paver sidewalk and boot scraper remain.
 Boundary cuts through parcel; building at rear fronting onto Montrose Street is not included in historic district boundary.

Classification:	Contributing	Survey Date:	12-May-21
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1426 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1428 Christian St - select buildings; see notes	OPA Number:	886700100
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by John Manning (Printer), wife (2 people, White) 1930 - Owned by John Manning (Printer), wife (2 people, White) 1940 - Owned by John Manning (Printer), wife (2 people, White)

References:

--

Physical Description

Style:	Italianate	Windows:	Historic (but not original)/metal with flat windows and painted marble sills.
Stories:	3	Doors:	Flat stone lintel. The bolection molding of the door jamb and above the transom window suggests that this is likely an original doorway. The transom bar, however, looks to have been replaced (compare to 1426 Christian). The door itself is likely a replacement.
Bays:	2	Other Materials:	Ornate wood cornice with brackets and molded panels, possibly original.
Exterior Walls:	Brick	Additions/Alterations:	
Primary Image	See attached		

Notes:

OPA number for 1428 now includes 1432-1442 Christian St. Designation only includes two buildings fronting onto Christian Street, with addresses marked as 1428 and 1432 Christian Street. See next two pages of photographs. All other buildings contained within this tax parcel are excluded from the historic district boundaries. Note: 1430 Christian Street is located in between these two buildings but is a separate parcel and is therefore included as a separate inventory entry following this inventory listing.
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Classification:	Contributing (1428 and 1432 only)	Survey Date:	12-May-21
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1428 Christian St.



1432 Christian St.
(included in OPA 1428 Christian St)

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - No Census Record
 1930 - Rented to Josephine Fassett (Boarding House Proprietor), three lodgers (4 people, Black)
 1940 - Rented to Mamie Fullerton (Dietician), family (5 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image

Windows: Non-historic/metal with flat marble sills and segmental arch lintels.
Doors: Non-historic/wood with stained glass transom.
Other Materials: Ornate wood cornice with brackets and molded panels, possibly original. Metal flashing.
Additions/Alterations: Windows and doors replaced between May 2014 and October 2016 (Google Street View)

Notes:

Classification:

Survey Date:



1430 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to Barnet Roman (Cigar Manufacturer), family (7 people, White)
 1930 - Rented to five families (10 people, Black)
 1940 - No Census Record

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image:

Notes:

Classification:

Survey Date:



1444 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 822 South 15th St
Individually Listed:

OPA Number: 871539990
Status: Extant

Historical Data

Historic Name:
Current Name: As Salaam Barbershop/Universal
Education Management Company / The
Wellness of You Inc. / Mighty Writers
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: ca 1865-1875
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Pocahontas Owen (Beauty Parlor Proprietor), family, four lodgers (7 people, Black)
 1930 - Rented to Josephine Ashville (Stenographer) (1 Person, Black)
 1940 - Rented to seven families (17 people, Black)

References:

Physical Description

Style: Italianate
Stories: 3
Bays: 2
Exterior Walls: Brick
Primary Image see attached

Windows: Non-historic/metal
Doors: Non-historic/metal corner door. Possibly
historic/wood side door.
Other Materials: Dentiled wooden cornice with brackets.
Glass brick ribbon window.
Additions/Alterations: Plastered first floor. Large kitchen
exhaust.

Notes:

Includes 1501 Christian St. First floor completely rebuilt but 2nd and 3rd floors appear to be original

Classification: Contributing

Survey Date: 12-May-21



822 South 15th St.



822 South 15th St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Robert Hill (Building Inspector), family (3 people, White)
 1930 - Owned by Jetts Cox (Clergy), family (9 people, Black)
 1940 - Owned by John Henry (Elevator Operator), family, three lodgers (6 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1503 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1509 Christian St

Individually Listed:

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OPA Number:

888303840, 888303842, 888303844

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Rev Charles Tindley

Architect:

--

Builder:

--

Social History:

1920 - Owned by Charles Tindley (Clergy), family, Rent to One family (8 people, Black)
 1930 - Owned by Charles Tindley (Clergy), wife (two people, Black)
 1940 - Rented by Samuel Tindley (foreman), wife (2 people, Black)
 Called by his son, "The Prince of Colored Preachers." Charles Tindley assumed the leadership of the Bainbridge Street Methodist Church in 1902 and grew its congregation to thousands of member through his revolutionary use of music and radio. In the early 1920s he constructed the church at 762 S. Broad which now bears the name "Tindley Temple." (See attached biography)

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal

Doors:

Non-historic/wood. Brick archway door opening with keystone.
--

Other Materials:

Historic/possibly original wood cornice with brackets, panels.
--

Additions/Alterations:

Glass block basement windows.

Primary Image see attached

Notes:

Classification:

Significant

Survey Date:

12-May-21



1509 Christian St.

1509 Christian St. – Charles Albert Tindley (1851-1933)

Called by his son, “The Prince of Colored Preachers,”¹ Charles Albert Tindley was born into slavery in Berlin, Maryland on the Eastern Shore in 1851. His mother died when he was two, and his father “hired him out” for various small jobs. Although slaves were often prohibited from learning to read, Tindley became friends with a white boy who helped him to learn to read using scraps of newspaper.²



Charles A. Tindley
(Charles L. Blockson Afro-American
Collection, Temple University Libraries,
Philadelphia, Pa.)

Tindley married when he was seventeen, and moved to Philadelphia where he worked as a hod carrier (brick carrier, bringing material to bricklayers) while studying at night and volunteering at the Bainbridge Street Methodist Church, first as janitor and then as unpaid sexton. After several years of studying he was admitted to the Delaware Conference of the Methodist Episcopal Church, with the second highest score of those taking the exam with him. Not having the money or the time to attend university, he then supplemented this with correspondence courses in theology, Greek and Hebrew. In the following years he was assigned to churches in New Jersey, Delaware and Maryland, before finally being appointed to Ezion M.E. Church in Wilmington, Delaware, where he stayed for five years.³

In 1902, having developed the reputation of being a "tall, lanky, silver-tongued pulpit orator,"⁴ he was assigned to the Bainbridge Street Methodist Church in Philadelphia, where his career had begun. According to an account by his son, “This church was located on Bainbridge Street below Twelfth, and was only a store-front building with a congregation numbering between thirty-five and forty.”⁵ Preceding pastors had been college-educated, but had been unable to make the church grow.⁶

Under Tindley’s direction, in the space of a few years the congregation outgrew the store-front. In 1905 he decided to purchase a white church seating 600 in a prominent location on Broad Street, having to overcome strong opposition from church leadership to do so. The congregation continued to grow, and although a gallery seating an additional 200 was added, the congregation soon outgrew this building as well. After purchasing a large lot adjacent to the church (762 S. Broad St.), Tindley hired the architectural firm Ballinger & Company to design a large church seating thousands. Under the name Calvary Methodist, this church was constructed between 1923 and 1928, and when completed stood as a monument to African American achievement. In 1924, the church was renamed Tindley Temple United Methodist Church.⁷

¹ Elbert T. Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley* (Wilmore, KY: First Fruits Press, 2016), 1.

² Tindley, 7; Emily Cooperman, “National Register of Historic Places Registration Form - Tindley Temple United Methodist Church” (National Park Service, November 20, 2010), 10.

³ Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley*, 10–11; Cooperman, “National Register of Historic Places Registration Form - Tindley Temple United Methodist Church,” 11.

⁴ Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley*, 16.

⁵ Tindley, 17.

⁶ Tindley, 17.

⁷ Cooperman, “National Register of Historic Places Registration Form - Tindley Temple United Methodist Church,” 18–19; Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley*, 17–20; Matthew

As his congregation grew, Tindley also rose to national prominence because of his preaching and his popularization of gospel music that he had composed. Widespread distribution of his hymns was assisted by the formation of the Paradise Publishing Company around 1916, and many are still sung today. Among his most famous are “I’ll Overcome Someday” (believed to be the source of the civil rights anthem, “We Shall Overcome”), “Go Wash in the Beautiful Stream,” “(Take Your Burden to the Lord and) Leave It There,” “Stand by Me,” and “We’ll Understand it Better By and By.” He also pioneered the use of radio to broadcast church services. The combination of preaching, gospel music and radio broadcast resulted in Tindley’s congregation growing to over 10,000 members at the time of his death in 1933—one of the largest in the United States, and a far cry from the thirty-five to forty he had inherited thirty years earlier. This put him at the pinnacle of Philadelphia’s black elite, consulted by politicians and social activists alike.⁸

In addition to his work in the church, Tindley was active in social activities. Among others, in 1912 he founded the Second Emancipation League, a non-denominational organization that endorsed women’s suffrage and aimed to improve the lives of black women in the greater Philadelphia area. In 1930, as the Great Depression continued to rage, he joined Rev. William Harrod of the First African Baptist Church (see 1839 Christian St.) on Mayor Harry Mackey’s “Committee of Nine.” Mackey asked them to “learn the dire needs of the Negro and in turn co-operate with a committee of one hundred which the Mayor has working on the relief of the unemployed.”⁹ Six months Tindley hosted a public meeting at Tindley Temple, attended by the Mayor and his wife, at which the committee presented its initial findings.¹⁰

Somewhere between 1911 and 1920 Tindley and his family moved from a rowhouse at 1908 Bainbridge St. to a larger rowhouse at 1509 Christian St. The reason for this move is not known. The Tindleys’ 1910 Census record has not been found, but the 1920 record shows Charles and his wife Anna living with their three daughters, Mary Turner (widowed), Emma (single), Mabel Duncan (divorced); two grandchildren, Albert and Loretta Duncan; and their son, Nathaniel. If Mary, Mabel, and the two grandchildren had recently moved back home, the Tindleys’ may simply have needed more space. By 1930 all of the children had moved out, leaving only Charles Tindley and his second wife, Jennie (Anna having died during construction of the new church) at 1509 Christian St.¹¹

In 1933 Tindley walked into Frederick Douglass Memorial Hospital complaining of pain in his foot. Examination revealed an infection which had turned gangrenous. Despite attempts at treatment, the infection spread, leading to the death of the 82 year old minister on July 26, 1933. Despite record-breaking heat, 4,200 people attended funeral services inside Tindley Temple, while an additional crowd

S. Hopper, “From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949” (Philadelphia, PA: Preservation Alliance for Greater Philadelphia, 1998), 36–37.

⁸ Hopper, “From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949,” 37; Robert Gregg, *Sparks from the Anvil of Oppression: Philadelphia’s African Methodists and Southern Migrants, 1890-1940* (Philadelphia, PA: Temple University Press, 1933), 70.; Cooperman, “National Register of Historic Places Registration Form - Tindley Temple United Methodist Church,” 11–12.

⁹ Joseph H. Rainey, “25,000 Negroes Unemployed With 10,000 Additional Underemployed,” *Philadelphia Tribune*, November 20, 1930, 1.

¹⁰ Hopper, “From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949,” 31; Rainey, “25,000 Negroes Unemployed With 10,000 Additional Underemployed,” 1.

¹¹ *Philadelphia City Directory - 1911* (Philadelphia, PA, 1911), 1866; “1910 US Census,” n.d.; “1920 US Census,” n.d.

estimated to number 5,000 stood outside on Broad Street, blocking traffic and requiring 100 policemen to manage the crowd and traffic. The day before nearly 20,000 had passed before the bier.¹²

Usually for the times, Tindley's death was noted in white newspapers across the country, with the *Public Ledger* going so far as to call him "a great man."¹³ In the words of the black *Philadelphia Tribune* (which perhaps say as much about Tindley's colleagues as they do about him):

Charles A. Tindley, despite the fact that he made money (might have made more if he had chosen) and had the good will of the people to whom money is a bauble, kept his feet on the ground. No liveried chauffeur drove him to his church. No veritable chariot done the finest mohair was parked in front of his home; rather, he walked up Rosewood street in the rear of his church to preach some of the greatest sermons yet heard by human ears, and like the humblest of the humble in that street he walked again home. It was never hard to reach Philadelphia's first minister. He was never occupied with pseudo "conferences" designed to impress people with his importance. In the sanctity of his home he received the meek, the lowly, the important and the high in the same manner....and above all, he talked the language of each.¹⁴

More Information:

<https://catalog.archives.gov/id/71993811>

<https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1009&context=firstfruitsbooks>

<https://www.preservationalliance.com/files/aachurches.pdf>

¹² Joseph Baker, "Rev. Charles A. Tindley Dead," *Philadelphia Tribune*, July 27, 1933, 1; Joseph Baker, "12,000 Brave Sun As City Pays Tribute To Dr. Chas. Tindley," *Philadelphia Tribune*, August 3, 1933, 1.

¹³ "Dailies Join Negro Press In Praising Charles A. Tindley," *Philadelphia Tribune*, August 3, 1933, 1.

¹⁴ Baker, "12,000 Brave Sun As City Pays Tribute To Dr. Chas. Tindley," 1.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to five families (13 people, Black)
 1930 - Owned by Ambrose Gaddy (Real Estate Proprietor), family (7 people, Black)
 1940 - Owned by Ambrose Gaddy (Real Estate Manager), family (4 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Bay window added 1928 (Building Permit)

Classification:

Survey Date:



1511 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1515 Christian St	OPA Number:	301168520
Individually Listed:	2/2/1984	Status:	Extant

Historical Data

Historic Name:	Julian B. Abele Residence	Year Built:	1869-1870
Current Name:		Associated Individual:	Julian B. Abele
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	John B. Brown, Silas H. Emery

Social History:

1920 - Owned by Julian Abele (Architect) (see Biography), family (5 people, Black)
 1930 - Owned by Julian Abele (Architect), family (6 people, Black)
 1940 - Owned by Julian Abele (Architect), family (5 people, White) [sic]

References:

Physical Description

Style:	Italianate	Windows:	Protruding metal shutter hinges at the corner of each window opening suggest original window units. Wood window sashes may also be original. Flat stone lintels and sills.
Stories:	3	Doors:	Bolection molding of door jamb and molded transom bar suggest original door unit, although six-panel molded door is non-historic/replacement.
Bays:	2	Other Materials:	Wood cornice with panels and brackets. Stone basement.
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

Classification:	Significant.	Survey Date:	12-May-21
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1515 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to two families (8 people, Black)
 1930 - Owned by Annie Males (No Occupation), family, two lodgers (6 people, Black)
 1940 - Owned by Annie Males (No Occupation), family, two lodgers (7 people, Black)
 Frederick McDonald Massiah (1930 and 1940 Census) was a contractor who, beginning with an elliptical tower constructed of reinforced concrete for the Ascension of Our Lord, constructed many notable buildings in Philadelphia and on the east coast. In 1928 he received the second place award for the William E. Harmon Foundation Award for Distinguished Achievement Among Negroes, causing "Colored Philadelphia [to throw] out its chest with pride" (See attached biography)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1517 Christian St.

1517 Christian St. – Frederick Massiah (1886-1975)

Frederick McDonald Massiah was born in the Barbados and moved to Philadelphia in 1904 or 1905. He returned to Barbados in 1909 and described himself as a mason when he returned in 1910. In the 1910 Census he described himself as a plasterer.¹

He studied at the University of Pennsylvania and at Drexel and by 1920 was working as a contractor. His first notable work was an elliptical concrete dome on the Roman Catholic Ascension of Our Lord church in Kensington in 1925. According to an article in the *Philadelphia Tribune*, church officials wanted the church to stand out, to be different. They wanted a tower of poured concrete. The German architect had designed an elliptical tower and “it was pointed out [to the officials] that the construction of an elliptical tower constructed of reinforced concrete was practically an impossible feat.” They insisted. “The Irish contractor recalled some unique work he had seen done by a reinforced concrete engineer, one Frederick Massiah by name. He was a Negro, but he believed, he informed the officials, that if anyone could do the work they wanted it was this man.”²



Frederick Massiah
(*The Encyclopedia of the African and African American Experience*)

Massiah’s success with this tower led to numerous other contracts including a 16-story addition to the Finance Building in West Penn Square, an addition to the Majestic Hotel, a 6-story apartment building several public and parochial school buildings, 18 swimming pools at the Philadelphia Zoological Gardens, and underground tunnel connecting all of the buildings in Independence Square, and the Browning, King, and Co building. Massiah was awarded all of these projects in competitive bids against competitors from Philadelphia, New York and Chicago. Reflecting this success, in 1928 “Colored Philadelphia threw out its chest with pride”³ when Massiah was recognized by the William E. Harmon Foundation Award for Distinguished Achievement Among Negroes, receiving second place award for the “Industry, Including Business” category in this national-wide competition.⁴

The financial benefit that came with this success allowed Massiah to move to 1517 Christian St. where he rented a room from Annie Mailes, the 42 year old black woman who owned the house. Among the other lodgers were Mailes’ brother Thomas (an usher at a theater), her cousin Joseph Williams (a messenger at a bank), her brother-in-law Harry Richardson (a servant at a hotel), and another lodger, Edwin Scotty (a steel-fitter). Shortly before the census was conducted, Massiah attended a reception and banquet given for Marian Anderson after her October 11 recital at the Academy of Music. Also in

¹ Joseph-James Ahern, “University of Pennsylvania Finding Aid - Frederick and Edith L. Massiah Papers,” October 31, 2013, https://dla.library.upenn.edu/dla/ead/ead.html?id=EAD_upenn_archives_USUSPUArUPT50M417&.

² Orrin C. Evans, “Twelve Million Dollar Contract To Negro,” *Philadelphia Tribune*, October 27, 1927, 9.

³ “Frederick Massiah,” *Philadelphia Tribune*, January 10, 1929, 16.

⁴ W. Rollo Wilson, “Ten Million Dollar Job, Has Negro Contractor,” *Pittsburgh Courier*, October 29, 1927, 13; “Harmon Award Presented To Massiah At Big Meeting,” *Philadelphia Tribune*, February 14, 1929, 1.

attendance was Agnes Berry Montier, MD (see 1512 Christian St.), who by 1930 had moved away from Christian St.⁵

In 1931 Massiah won a contract to build a new post office in Camden, with a \$1,000,000 bid, the lowest bid submitted. Trade unions were not pleased with the award, claiming that Massiah proposed pay of 35 and 40 cents per hour that was well below the rate demanded by the union, and because he proposed automating much of the work, resulting in a payroll of fewer than 100 men.⁶

Four year later Massiah was the only black of 13 individuals in the building trade indicted by a Grand Jury on Federal kickback charges surrounding kickbacks on Public Works Administration projects. According to the charges, Massiah required mechanics to pay him \$0.60 of the \$1.20 hourly rate they were paid by the government, while common laborers paid him \$3 to \$4.50 of their \$15 weekly. Massiah is mentioned only in one article in the *Tribune* and one in the *Inquirer* announcing the indictment. Since the charges against the others were quashed for various reasons, it seems fair to conclude that those against Massiah were quashed as well. As further evidence that the charges had little effect on Massiah's standing in the community, less than a year later it was announced that Massiah had joined the Board of Directors of the Armstrong Association, along with a prominent physician and minister.⁷

Massiah's career continued until his death in 1975. During that time he continued to complete large projects including the William Donner X-Ray laboratory at the University of Pennsylvania, the Trenton Sewage Disposal Plan, the Capehart Housing Project at Fort Meade, Maryland, and the Morton Housing Development in Germantown, and office building at the southwest corner of 16th and Chestnut Streets, and the concrete skeleton of the Bishop White Memorial Church in Valley Forge.⁸

Around 1950 Massiah married Edith Lamarre who grew up in Haiti, and had moved to Philadelphia after graduating from Ohio State University. Around this same time, Massiah gave up his rented room on Christian Street and purchased a house in North Philadelphia at 1507 North 16th Street. The Massiahs had three children, Frederica (a judge), Allen, and Louis (a documentary filmmaker and McArthur grant recipient). Frederick Massiah died on July 7, 1975 after a lengthy illness. His papers are under the care of the University of Pennsylvania archives.⁹

⁵ "1920 US Census," n.d.; "1930 US Census," n.d.; "Friends Fete Marian Anderson," *Philadelphia Tribune*, October 17, 1929, 4.

⁶ "Camden Post Office Bid Goes To Local Negro Contractor," *Philadelphia Tribune*, June 25, 1931, 3.

⁷ "Fred Massiah, Harmon Award Winner, Among 9 Indicted By Federal Grand Jury," *Philadelphia Tribune*, May 16, 1935, 1; "Jury Indicts 3 Golders In 'Kick-Back,'" *Philadelphia Inquirer*, May 15, 1935, 1; "Kickback Charge Against Golders Erased by Judge," *Philadelphia Inquirer*, July 31, 1935, 1; "Plumber Cleared of Kickback Charge," *Philadelphia Inquirer*, January 8, 1935, 3; "3 Are Added To Armstrong Directors Board," *Philadelphia Tribune*, January 23, 1936, 3.

⁸ "Frederick M. Massiah Dies," *Philadelphia Tribune*, July 12, 1975, 1; "New Negroes' Gains In Business Mark A 'Coming of Age,'" *Philadelphia Tribune*, January 1, 1963, 21; William Whitaker and Sandra L. Tatman, "Massiah, Frederick McDonald (1886-1975) - Engineer," in *Philadelphia Architects and Buildings* (Philadelphia, PA: The Athenaeum of Philadelphia, n.d.); "Photo Standalone 4," *Philadelphia Tribune*, July 12, 1975, 7.

⁹ "Edith Lamarre Massiah, Judge's Mother, Dies," *Philadelphia Tribune*, May 10, 1991, 1A; "Frederick M. Massiah Dies," 1.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to two families, three lodgers (11 people, Black)
 1930 - Rented to two families (6 people, Black)
 1940 - Rented to four families (13 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1519 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to two families, two lodgers (7 people, Black)
 1930 - Rented to three families, One lodger (7 people, Black)
 1940 - Rented to three families (13 people, Black)

References:

Physical Description

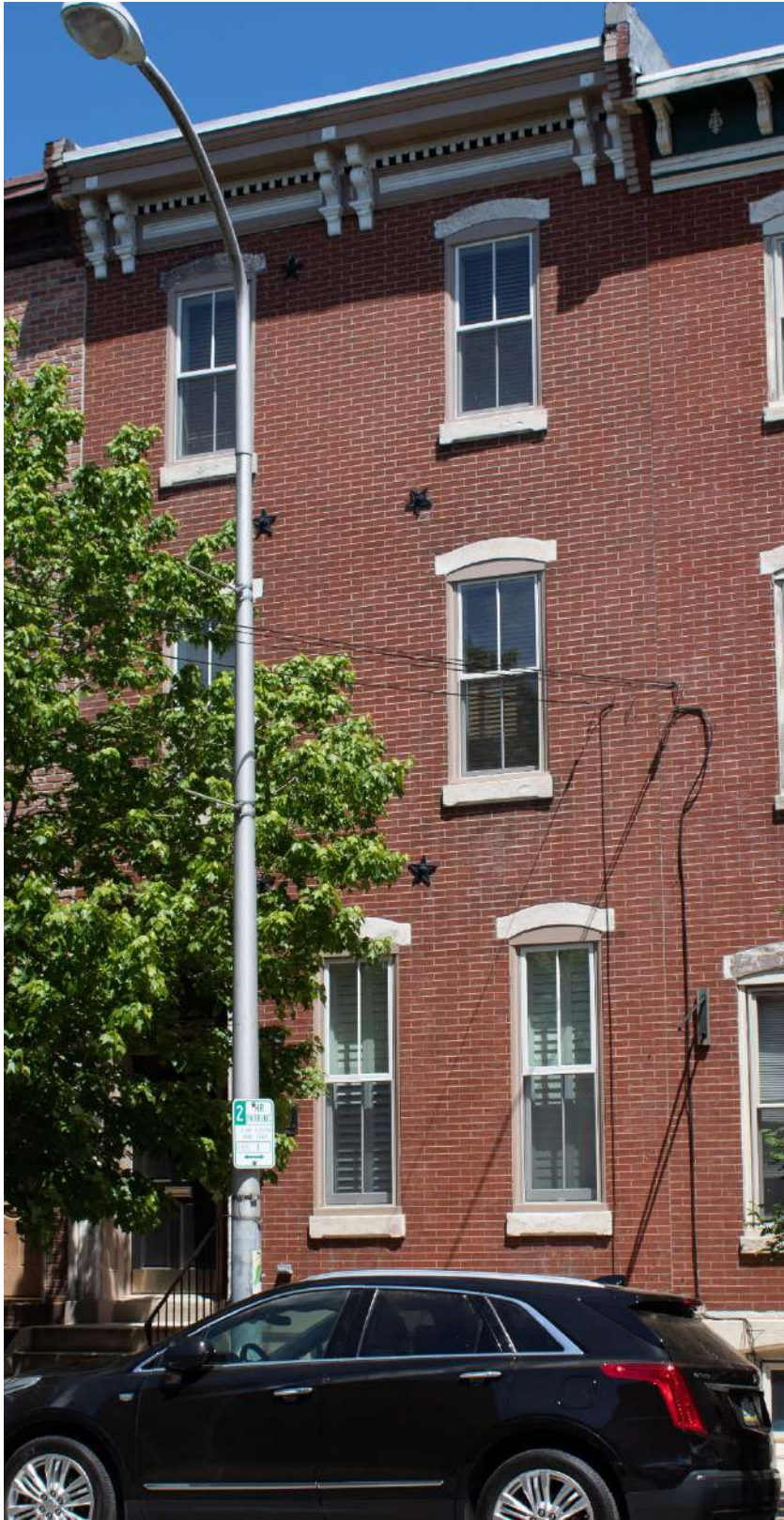
Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1521 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to three families, two lodgers (9 people, Black)
 1930 - Rented to four families, three lodgers (11 people, Black)
 1940 - Rented to four families, three lodgers (10 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1523 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1525 Christian St
Individually Listed:

OPA Number: 301169600
Status: Extant

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: c. 1865-75
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by John Turner (Occulist), family (3 people, White)
 1930 - Owned by Pauline Webb (School Teacher), family (5 people, Black)
 1940 - Owned by Ella Webb (School Teacher), family (5 people, Black)

References:

Physical Description

Style: Italianate - altered
Stories: 3
Bays: 2
Exterior Walls: Brick

Windows: Non-historic metal. Brick window sills and lintels
Doors: Non-historic wood with glass block transom
Other Materials: Brick cornice line.
Additions/Alterations: Window units replaced and shutters removed between October 2016 and June 2017 (Google Maps Street View)

Primary Image see attached

Notes:

Facade replaced

Classification: Non-contributing

Survey Date: 12-May-21



1525 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1527 Christian St	OPA Number:	301169705
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - No Census Record
 1930 - Rented to May Toyer (Maid), family (3 people, Black)
 1940 - Rented to five families, two lodgers (15 people, Black)

References:

Physical Description

Style:	Italianate, with a Queen Anne front door	Windows:	Possibly historic/wood windows, first floor. Non-historic/metal windows second and third floors. No original shutter hinges. Flat stone lintels.
Stories:	3	Doors:	Historic/wood Queen Anne front door, with decorative paneling (possibly salvaged from another site). Flat stone door lintel.
Bays:	2	Other Materials:	Iron ties. Wood cornice with paneling and brackets. Decorative iron grates over basement windows.
Exterior Walls:	Brick	Additions/Alterations:	
Primary Image	see attached		

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1527 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Ella Mcconnell (No Occupation), family (4 people, White)
 1930 - Owned by Laura Hardy (Home-work), family (6 people, Black)
 1940 - Owned by Laura Hardy (Servant), family (5 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1529 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1531 Christian St	OPA Number:	301169900
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	Cornelius Wooding, MD
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented to three families, two lodgers (8 people, Black)
 1930 - Rented to Cornelius Wooding (Physician, see Biography), wife, lodger (3 people, Black)
 1940 - Rented to John Wooding (Physician), wife (2 people, Black) [note: birth year and occupation same as Cornelius Wooding]

References:

Physical Description

Style:	Italianate	Windows:	Flat stone lintels and sills. Protruding metal shutter hinges at the corner of each window opening suggests original window units; replacement metal sashes.
Stories:	3	Doors:	Restored doorway with historic molding. Round arch door opening with gauged brick lintel and keystone.
Bays:	2	Other Materials:	Glass block basement windows. Paneled metal cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	Restoration occurred between October 2011 and June 2014 (Google Maps Street View)
Primary Image	see attached		

Notes:

Pair with 1533. Lintels on the first and third floors possibly replaced

Classification:	Contributing	Survey Date:	12-May-21
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1531 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1533 Christian St
Individually Listed:

OPA Number: 301170000
Status: Extant

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: ca 1865-1875
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to Liliy Wilson (Laundress), five lodgers (6 people, Black)
 1930 - Rented to four families, five lodgers (15 people, Black)
 1940 - Rented to Richard Richmond (Collector, Dept of Street Cleaning), One lodger (3 people, Black)

References:

Physical Description

Style: Italianate
Stories: 3
Bays: 2
Exterior Walls: Brick
Primary Image see attached

Windows: Non-historic/metal. Painted stone lintels and brick sills. Although there are protruding metal shutter hinges at the top two corners of each first-floor window, the bottom of these windows has been altered, including brickwork

Doors: Non-historic/wood. Gauged brick round arch door opening with stone keystone

Other Materials: Corbelled brick first-floor cornice above corner entrance and picture windows. Corbelled brick cornice with soldier course.

Additions/Alterations: First-floor window openings appear to have been shortened.

Notes:

Pair with 1531.

Classification: Contributing

Survey Date: 12-May-21



1533 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Josephea Crawford (No Occupation), family (3 people, White)
 1930 - Rented by Mary Brown (Day Seamstress), sister, lodger (3 people, Black)
 1940 - Rented by Alberta Green (Servant), two lodgers (3 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1535 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Lewis Seigel (Grocery Store Proprietor), family (3 people, White)
 1930 - Owned by Lewis Seigel (Grocery Store Proprietor), family (6 people, White)
 1940 - Owned by Lewis Seigel (Grocery Store Clerk), family, (6 people, White)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1537 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1506 Christian St
Individually Listed:

OPA Number: 301186201
Status: Extant

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: ca 1865-1875
Associated Individual: William Burton Crawford
Architect:
Builder:

Social History:

1920 - Rented to two families (5 people, Black) (see attached Crawford Biography)
 1930 - No Census Record
 1940 - Rented to five families (10 people, Black)

References:

Physical Description

Style: Italianate
Stories: 3
Bays: 2
Exterior Walls: Brick
Primary Image see attached

Windows: Flat stone lintels and sills. Possibly original windows (note protruding metal shutter hinges at the corners of each window opening), although sashes and flashing are replacement. Lintels and sills of right windows are brownstone, left are marble.

Doors: Possibly historic/wood door frame with replacement door; flat stone lintels.

Other Materials: Wood cornice with decorative molded panels and brackets.

Additions/Alterations: Tie rods.

Notes:

Water table and stoop stuccoed to resemble brownstone

Classification: Contributing

Survey Date: 12-May-21



1506 Christian St.

1506, 1518 Christian St. – William Burton Crawford (1890-1955)

Born in Harrisburg, William Burton Crawford graduated from the Philadelphia College of Pharmacy with a degree in pharmacy in 1911. After working at several jobs including head druggist of the pharmaceutical department of Douglass Memorial Hospital, he opened his own pharmacy in Chester. Although appointed by the governor as a delegate to the National Civic Movement Convention in Kansas City in 1914, he was unable to attend due to business responsibilities.¹



*William Crawford, 1914
(Philadelphia Tribune)*

In 1934, while living on Haverford Avenue in the 34th Ward and serving on the Democratic Ward Committee, he was appointed to a position at the US Mint. The Tribune described his as “one of the best speakers and orators in the 34th ward and politically...not only the most powerful Democrat of color in the 15th Division but throughout the entire 34th ward.”²

By 1940 he had moved to Christian Street, first renting lodging at 1506 and then moving to 1518. In 1943, he was appointed a “government field agent” responsible for inspecting “Army and Navy Units; engineering material, and aero-nautics, including the New York area.” While this would seem a far cry from pharmacy, the article also stated that he had graduated from both Army and Navy schools. He appears not to have stayed on Christian Street long; his 1955 death certificate bears an address on South Bancroft Street.³

¹ Joseph W. England, *The First Century of the Philadelphia College of Pharmacy 1821-1921* (Philadelphia, PA, 1922), 617; “Governor Appoints Talented Physician As A Delegate,” *Philadelphia Tribune*, July 18, 1914, 1; “Chester Letter,” *Philadelphia Tribune*, August 15, 1914, 6; “Chester Letter,” *Philadelphia Tribune*, September 5, 1914, 8.

² “Gets Federal Job,” *Philadelphia Tribune*, April 5, 1934, 15.

³ “1940 US Census,” n.d.; “Local Man Appointed Gov’t Field Agent,” *Philadelphia Tribune*, June 12, 1943, 2; “Certificate of Death - William B. Crawford” (City of Philadelphia, October 21, 1955).

Christian Street/Black Doctors Row Historic District Inventory

Address:	1508 Christian St	OPA Number:	301186300
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by Anna Walker (Housework), Rent to One family (4 people, White)
 1930 - Owned by Grambel Edger (School Teacher), wife, Rent to One family, two lodgers (6 people, Black)
 1940 - Owned by Granville Adger (Teacher), wife, Rent to One family, five lodgers (10 people, Black)

References:

Physical Description

Style:	Italianate	Windows:	Flat stone lintels and sills. Possibly original windows (note protruding metal shutter hinges at the corners of each window opening), although sashes and flashing are replacement. Ogee molding in window frames.
Stories:	3	Doors:	Possibly historic/wood door frame with molded bolection transom bar; flat stone lintel; historic arched four-panel wood door
Bays:	2	Other Materials:	Metal cornice
Exterior Walls:	Brick	Additions/Alterations:	
Primary Image	see attached		

Notes:

Cast iron basement window grate.

Classification:	Contributing	Survey Date:	12-May-21
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1508 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to David Doak (contractor), wife, six lodgers (8 people, White)
 1930 - Rented to Stanton Maud Bassett (Housekeeper), Ten lodgers (11 people, Black)
 1940 - Rented to Maud Stanton (Housekeeper), six lodgers (7 people, Black) (see attached biography)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image:

Notes:

Front façade replaced 1929 (building permit)

Classification:

Survey Date:



1510 Christian St.

1510 Christian St. – Lydia White (1917-?)

The 1940 Census shows Lydia White renting a room at 1510 Christian St. from Maude Stenton. White listed her occupation as “entertainer.” Advertisements and articles in the *Philadelphia Tribune* show that she was a dancer. She grew up in Chicago where she had “the distinction of being the only colored girl to appear in the Neptune Follies” [a famous aquatic burlesque show] during the World’s Fair, and signed a contract to appear in an “all-colored” movie in development.¹



Lydia White, 1937
(*Philadelphia Tribune*)

Leaving Chicago, White moved to Philadelphia, where she first appeared at the Piccadilly Club. She then appeared at a July 21, 1937 party for Mrs. Hobson Reynolds at the Hi-Hat Inn on White Horse Pike in Lawnside NJ, where she danced to the music of a new band led by Johnnie Muse. White then moved to the new Bella Napoli Cafe in Camden, dancing at its grand opening on September 9, 1937, starring in its “fast stepping floor show” along with the Seymour Brothers and “a beautiful bronze chorus.”²

One columnist described her as “Lydia White, the hip heaver,” while another wrote that, “her own dance creation is ravishing, it is done somewhat like the ancient Greek Olympian dance.” Her last appearance in the Philadelphia press was at a surprise stag birthday party that the wife of Edward HaZell, Deputy Appraiser in the Acceptance Tax Office and president of the city-wide Democratic committeemen’s organization, threw for him at Apex Hall at 16th and Lombard Streets. The 300 attendees (including Dr. C. Wooding, 1531 Christian St., and William Allmond 1600 Christian St.,) were entertained by card games and White’s “spicy dancing.” Since she is listed in the Census three years later, presumably she continued working in clubs around Philadelphia.³

¹ “1940 US Census,” n.d.; “Advertisement - Hi-Hat Club,” *Philadelphia Tribune*, August 25, 1937; “Advertisement - Jam Session and Battle of Swing,” *Philadelphia Tribune*, August 26, 1937; Clarence Jackson, “Lydia White, Exotic Dancer, Seems Headed For Stardom,” *Philadelphia Tribune*, July 29, 1937.

² “Nite Life in South Jersey,” *Philadelphia Tribune*, July 22, 1937; “Nite Life in South Jersey,” *Philadelphia Tribune*, August 26, 1937; Wert Hooper, “I’ve Got Something Here,” *Philadelphia Tribune*, October 14, 1937.

³ “The Original Stroller Man,” *Philadelphia Tribune*, September 16, 1937; Jackson, “Lydia White, Exotic Dancer, Seems Headed For Stardom”; “Edward HaZell Honor Guest At Birthday Stag,” *Philadelphia Tribune*, November 25, 1937.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1514 Christian St	OPA Number:	301186600
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:		Architect:	
Historic Function:		Builder:	

Social History:

1920 - Rented to Herbert Minnis (Laborer) wife, six lodgers (8 people, Black)
 1930 - Rented to five families (13 people, Black)
 1940 - Rented to Estella Wilson (Domestic, Private family), four lodgers (5 people, Black)

References:

Philadelphia Real Estate Record and Builders' Guide, 3/22/1886, p. 125.

Physical Description

Style:	Modified Italianate	Windows:	Non-historic/metal with ornamented stone lintels & sills
Stories:	3	Doors:	Double door frame original beneath box. Brick round-arch lintel with engraved keystone. Non-historic door, wood.
Bays:	2	Other Materials:	Decorative cornice with (rusting) metal flashing.
Exterior Walls:	Brick	Additions/Alterations:	Metal cornice added ca. 1905. Sidewalk cellar/hatch doors added. Renovated between July 2007 and August 2009. Replacement windows visible in May 2011. (Google Maps Street View) marble stoop
Primary Image	see attached		

Notes:

1514 - 1520 built as a four-building row.
 New brick front, 1886

Classification:	Contributing	Survey Date:	12-May-21
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1514 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to three families (12 people, White)
 1930 - Owned by Mary Jane Hodges (Housekeeper), sister, three renters (5 people, Black)
 1940 - Rented to four families (10 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Historic Image

Notes:

1514 - 1520 built as a four-building row.

Classification:

Survey Date:



1516 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1518 Christian St
Individually Listed:

OPA Number: 301186800
Status: Extant

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: ca 1865-1875
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to Bob Casali (Bricklayer), family (4 people, White)
 1930 - Owned to Henry Peters (Postal Clerk), four lodgers (5 people, Black)
 1940 - Rented to William Coleman (Storekeeper), family (6 people, Black)

References:

Physical Description

Style: Italianate
Stories: 3
Bays: 2
Exterior Walls: Brick
Primary Image see attached

Windows: Original window units (note shutter hinges) with replacement sashes. Flat stone lintels and sills on the first floor. Flat stone lintels and rowlock brick sills on the second and third floors.

Doors: Non-historic/wood. Door frame has wooden rope molding. Brick round-arch lintel with keystone. Metal screen door.

Other Materials: Wood cornice with metal flashing and brackets.

Additions/Alterations:

Notes:

1514 - 1520 built as a four-building row.

Classification: Contributing

Survey Date: 12-May-21



1518 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1520 Christian St	OPA Number:	301187000
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented to James Keenan (Dentist), family, lodger (5 people, White)
 1930 - Rented to James Keenan (Dentist), Cousin (2 people, White)
 1940 - Rented to four families (10 people, Black)

References:

Physical Description

Style:	Italianate	Windows:	Original window units--metal shutter hinges can be seen at the corner of each 2d and 3d story window opening. Replacement sashes. Soldier course brick window lintels on upper stories with rowlock brick sills. First floor grouped window replacement.
Stories:	3	Doors:	Non-historic/wood. Door frame has wooden rope molding. Brick round-arch lintel with keystone
Bays:	2	Other Materials:	Wood cornice with brackets
Exterior Walls:	Brick	Additions/Alterations:	
Primary Image	see attached		

Notes:

1514 - 1520 built as a four-building row.

Classification:	Contributing	Survey Date:	12-May-21
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1520 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Margaret Brody (No Occupation), family (3 people, White)
 1930 - Owned by James Williams (Policeman), family (4 people, Black)
 1940 - Owned by James Williams (Policeman), family (4 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image:

Historic Image:

Notes:

Classification:

Survey Date:



1524 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to Gertrude Berringer (Theater Matron), family (4 people, Black)
 1930 - Rented to two families, two lodgers (7 people, Black)
 1940 - Rented to three families, three lodgers (18 people, Black)

References:

Physical Description

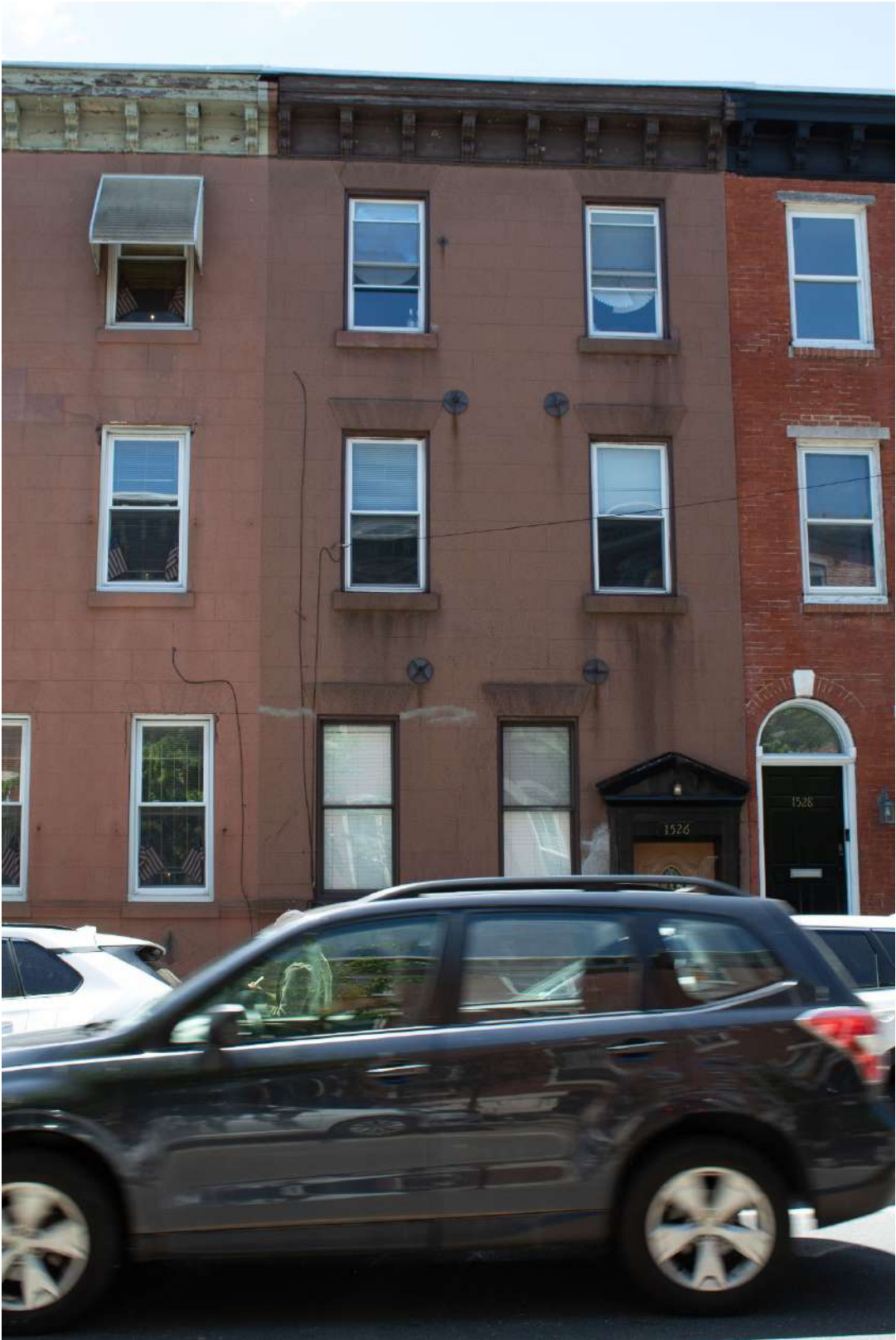
Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1526 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by William Ramsey (Printer), family (7 people, Black)
 1930 - Owned by William Ramsey (Janitor), family (4 people, Black)
 1940 - Owned by William Ramsey (Printer), family (5 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Original stoop with boot scraper. Cast iron basement window grills.

Classification:

Survey Date:



1528 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Mary Whitby (No Occupation), family (3 people, White)
 1930 - Rented to Thomas Woods (Plasterer), family, six lodgers (10 people, Black)
 1940 - Rented to Sidney Purnell (No Occupation), wife, lodger (5 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1530 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by James Owen (Porter), family (8 people, Black)
 1930 - Rented to three families, six lodgers (13 people, Black)
 1940 - Rented by James Pruens, family (4 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image:

Notes:

Classification:

Survey Date:



1532 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Samuel Wolf (Hotel Cook), family (7 people, Black)
 1930 - Owned by Walter Dunn (Caterer), family, renter, renter's family (11 people, Black)
 1940 - Owned by Walter Dunn (Salesman), family (3 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1534 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1544 Christian St
Individually Listed:

OPA Number:

871539930
Status: Extant

Historical Data

Historic Name:

--

Current Name:

Nunez Grocery

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - No Census Record
 1930 - Rented to three families (11 people, Black)
 1940 - Rented to two families (seven people, 4 Black, 3 White)

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Stucco

Windows:

Replaced

Doors:

Non-historic/metal and glass

Other Materials:

Wood cornice with brackets (possibly original/period significant)

Additions/Alterations:

--

Primary Image

see attached

Notes:

Classification:

Contributing

Survey Date:

11-Jul-21



1544 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to two families (3 people, 1 Black, 2 White)
 1930 - Owned by Henry Thompson (Restaurant Cook), wife, three lodgers (5 people, Black)
 1940 - Rented by Earnest Lyler (Laborer), family (5 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1601 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1603 Christian St	OPA Number:	301170500
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by David Woody (Waiter - Private family), family, seven lodgers (11 people, Black)
 1930 - Owned by John Thomas (Laborer), family, renter and wife (6 people, Black)
 1940 - Rented to seven families (14 people, Black)

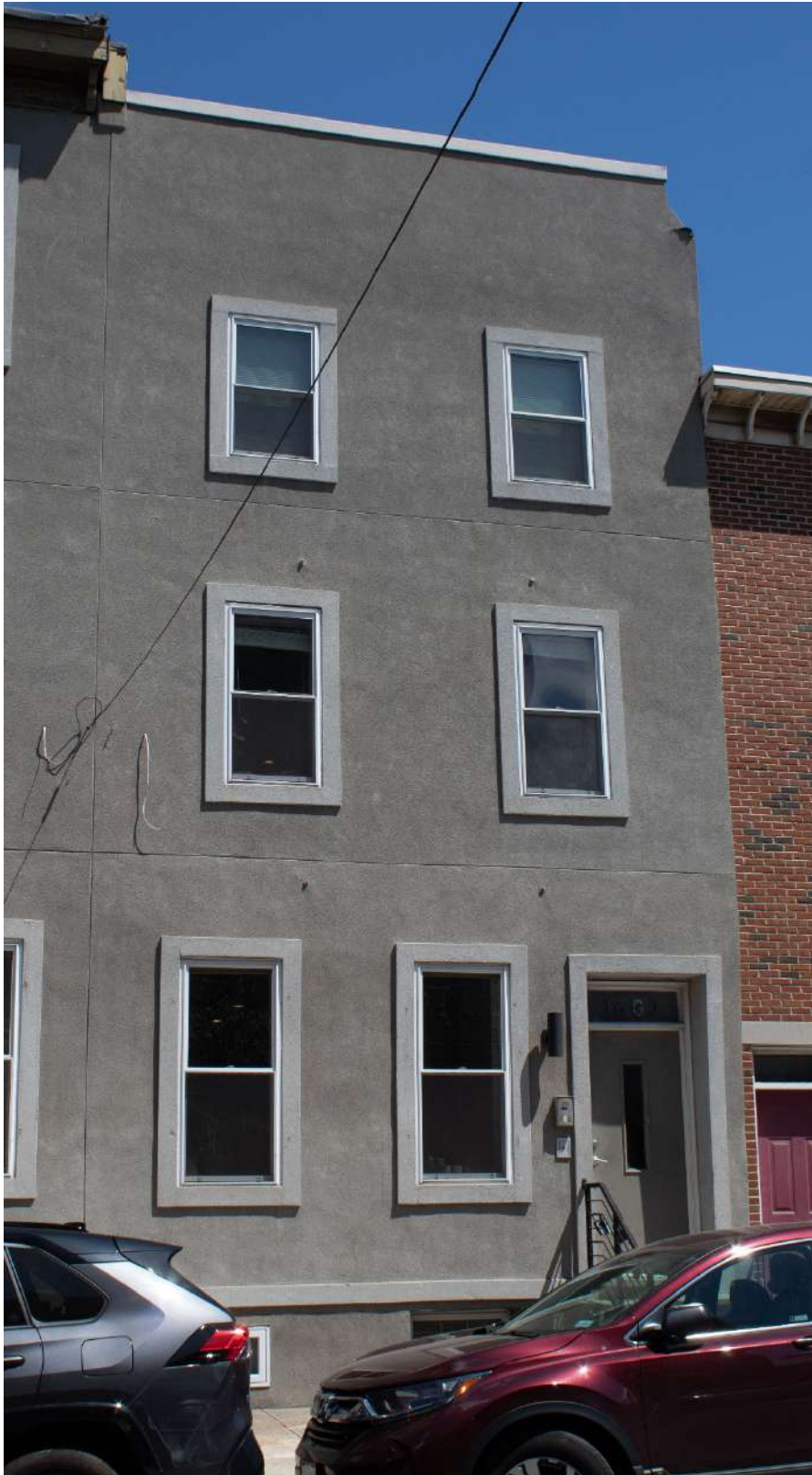
References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal.
Stories:	3	Doors:	Non-historic/metal.
Bays:	2	Other Materials:	
Exterior Walls:	Stucco	Additions/Alterations:	Cornice removed and exterior stuccoed over between October 2011 and May 2014 (Google Maps Street View)
Primary Image	see attached		

Notes:

Classification:	Non-Contributing	Survey Date:	12-May-21
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1603 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1605 Christian St
State Historic Marker 1993HM00018 (01/01/1993)

Individually Listed:

OPA Number:

888304268 ,888304270 ,888304272

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Jack and Jill of America

Architect:

--

Builder:

--

Social History:

1920 - Owned by John Watkins (Physician), family, 5 lodgers (8 people, Black) 1930 - No Census Record
1940 - No Census Record

Jack and Jill of America: Founded 1938 by Marion Turner Stubbs, Lela Jones, and nine other African-American mothers of middle-class families to provide activities for their children despite racial segregation. The local chapter--first in the U.S.-- formerly met here.

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Stucco

Windows:

Non-historic/metal.

Doors:

Non-historic/metal.

Other Materials:

Wood cornice, possibly historic

Additions/Alterations:

Renovated, including plaster, circa October 2011. (Google Maps Street View)

Primary Image see attached

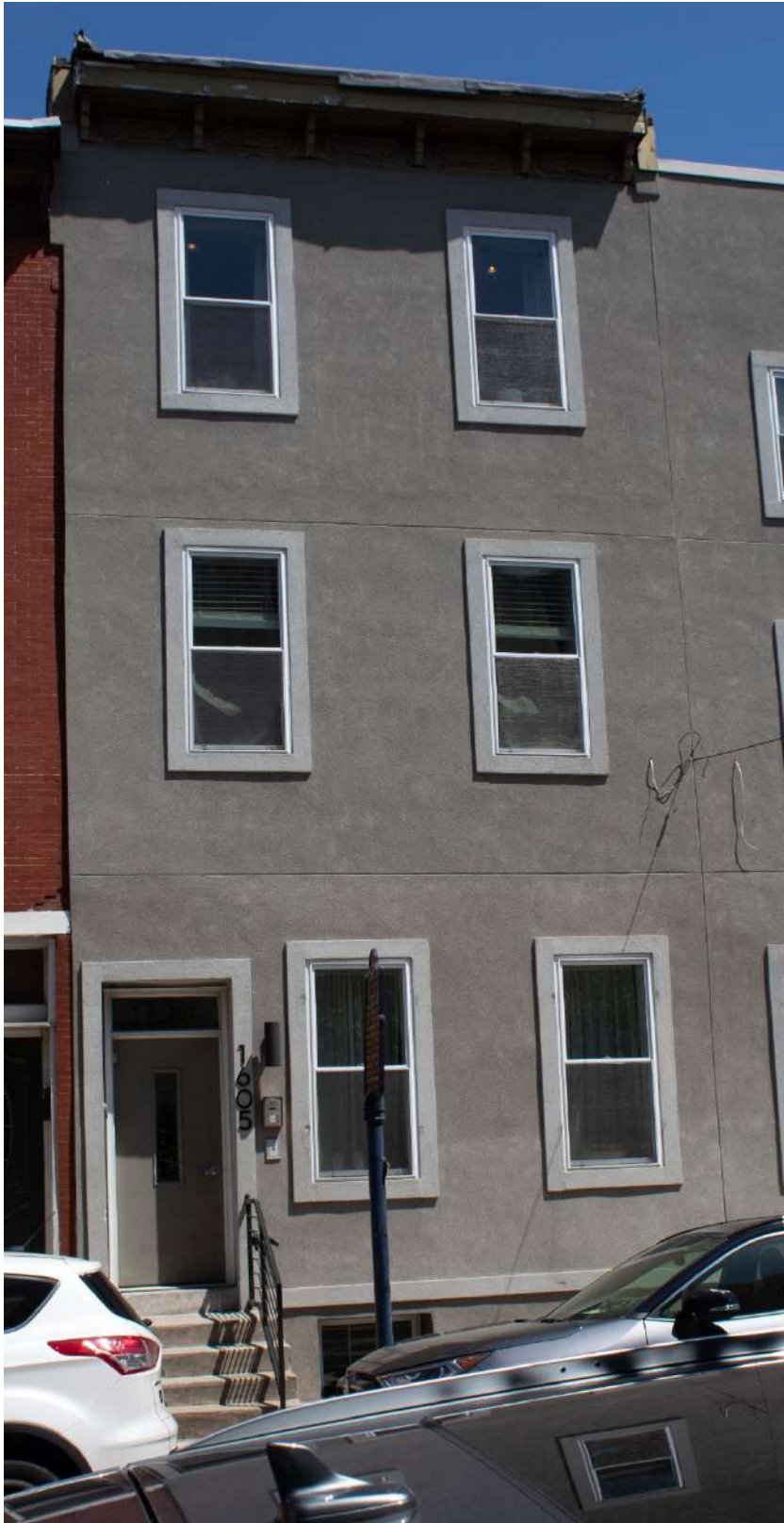
Notes:

Classification:

Significant

Survey Date:

12-May-21



1605 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to Sarah Suff (Housekeeper), five lodgers (6 people, Black)
 1930 - No Census Record
 1940 - Owned by Remar Brandon (Longshoreman), wife, seven lodgers (9 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1607 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1609 Christian St	OPA Number:	301170800
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	c. 1880
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by Ella Day (Boarding), six lodgers (7 people, Black)
 1930 - No Census Record
 1940 - Rented to six families (14 people, Black)

References:

G.M. Hopkins, *City Atlas of Philadelphia*, 1st, 26th and 30th Wards, 1876, Plate A

Physical Description

Style:	Neo-Grec	Windows:	Non-historic/metal. Segmental arch brick window lintels with decorative keystones and jambs. Window trim covering. Windows replaced circa November 2020 (Google Maps Street View)
Stories:	3	Doors:	Historic/wood paired door
Bays:	2	Other Materials:	Wood cornice with dentils and brackets, possibly original
Exterior Walls:	Brick	Additions/Alterations:	
Primary Image	see attached		

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1609 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1611 Christian St	OPA Number:	301170900
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	c. 1880
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by Elizabeth Wilson (Laundress), family, three lodgers (6 people, Black)
 1930 - Rented by two families (6 people, Black)
 1940 - Rented by six families (11 people, Black)

References:

G.M. Hopkins, *City Atlas of Philadelphia*, 1st, 26th and 30th Wards, 1876, Plate A

Physical Description

Style:	Neo-Grec	Windows:	Non-historic/metal. Segmental arch brick window lintels with decorative keystones and jambs. Window trim covering
Stories:	3	Doors:	Historic/wood paired door
Bays:	2	Other Materials:	Wood cornice with dentils and brackets, possibly original
Exterior Walls:	Brick	Additions/Alterations:	Plastered basement level with 9-square windows, possibly original
Primary Image	see attached		

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1611 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1613 Christian St	OPA Number:	301171100
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	c. 1880
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented to M Augusta Stephens (Servant), Son, Ten lodgers (12 people, Black)
 1930 - Rented to B.J. Bunn (Clerk - Church Board), family, six lodgers (9 people, Black)
 1940 - Rented to six families (17 people, Black)

References:

G.M. Hopkins, *City Atlas of Philadelphia*, 1st, 26th and 30th Wards, 1876, Plate A

Physical Description

Style:	Neo-Grec	Windows:	Non-historic/metal. Segmental arch brick window lintels with decorative keystones and jambs. Window trim covering.
Stories:	3	Doors:	Historic/wood paired door.
Bays:	2	Other Materials:	Wood cornice with dentils and brackets, possibly original.
Exterior Walls:	Brick	Additions/Alterations:	Plastered basement level with 9-square windows, possibly original.
Primary Image	see attached		

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1613 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Frank Harrington (Detective), two lodgers (3 people, White)
 1930 - Owned by Milton Harrington (Retired), brother (2 people, White)
 1940 - Rented to six families (19 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1615 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Ambrose Gaddie [Gaddis] (Butler), family, Thirteen lodgers (18 people, Black)
 1930 - Rented to six families (9 people, Black)
 1940 - Rented to six families (16 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows: Non-historic metal with stone sills and jack arch lintels. "Bullnose" brick around window opening.
Doors: Not-historic metal. molded transom may be historic/wood. Jack arch lintel
Other Materials: Swan's neck pediment/cornice with metal trim. Rusticated stone basement level. Corbelled party walls.
Additions/Alterations: Door replaced between 2011 and 2014 (Google Maps Street View)

Notes:

Possibly 1930s

Classification:

Survey Date:



1617 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Sadie Massie (Housekeeper), six lodgers (7 people, Black)
 1930 - Owned by Edward Read (Medicine Manufacturer), wife, two lodgers (4 people, Black)
 1940 - Rented to seven families (18 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows: Windows may be historic/wood; all sashes are non-historic/metal. Segmental arch lintels and flat sills.
Doors: Historic/wood with bolection molding on the door jambs and molded transom bar. Historic paired door.
Other Materials: Wood cornice with brackets and decorative molding.
Additions/Alterations:

Notes:

Classification:

Survey Date:



1619 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Santo Tucci (Tailor), family (9 people, White)
 1930 - Owned by Santo Tucci (Tailor), family (8 people, White)
 1940 - No Census Record

References:

Physical Description

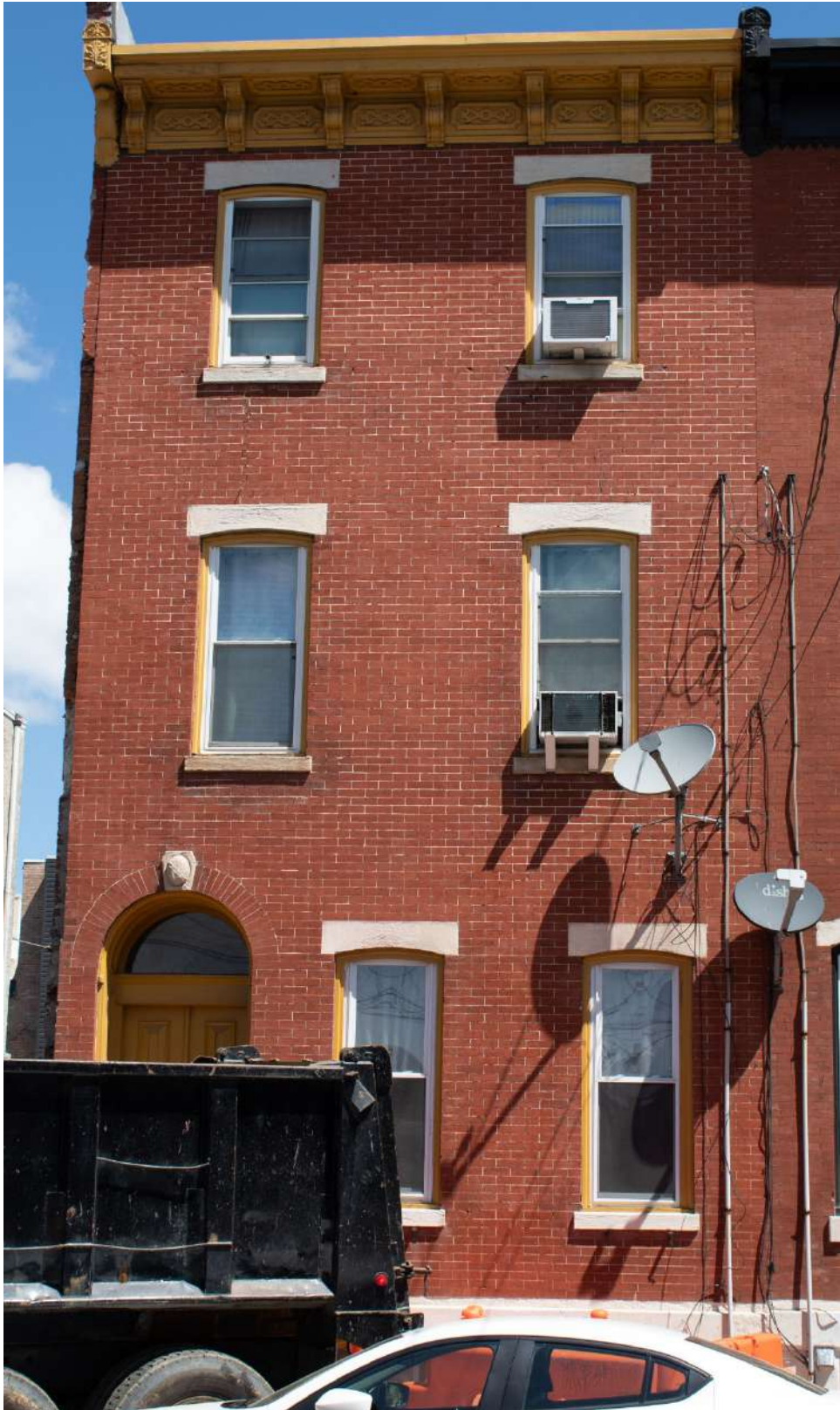
Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1621 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1625 Christian St	OPA Number:	301171700
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned Nathan Freedman (Retail Dealer), family; renter, renter's family, six lodgers (15 people, 9 Black, 6 White)
 1930 - Rented by Frank Cronshaw (Restaurant Cook), family, three lodgers (15 people, Black)
 1940 - Rented to eight families (24 people, Black)

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with segmental arch lintels and flat sills
Stories:	3	Doors:	Historic/wood with bolection molding on the door jambs and molded transom bar. Historic paired door. Stone door surround with decorative keystone.
Bays:	2	Other Materials:	Wood cornice with brackets, panels, and drip/sawtooth molding.
Exterior Walls:	Brick	Additions/Alterations:	
Primary Image	see attached		

Notes:

Built as pair with 1623 Christian (demolished)

Classification:	Contributing	Survey Date:	12-May-21
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1625 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to two families, twelve lodgers (17 people, Black)
 1930 - Rented to four families, six lodgers (16 people, Black)
 1940 - Rented to seven families, three lodgers (21 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1629 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to Abraham Robinson (Clergy), family (3 people, Black)
 1930 - Rented to W.H. Powell (Clergy), family (8 people, Black)
 1940 - Rented to William Powell (Clergy), family, one lodger (9 people, Black)
 According to his obituary, William Powell was pastor of the Shiloh Baptist Church for 52 years; this property may have been the manse.

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1639 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by John Paul Snyder (Druggist), wife (2 people, White)
 1930 - Rented to three families, one lodger (8 people, Black)
 1940 - Rented to four families (10 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1641 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1643 Christian St	OPA Number:	888303960, 888303962
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - No Census Record
 1930 - No Census Record
 1940 - No Census Record

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with wood trim with stone segmental arch lintels and jambs, flat sills. 2nd-floor bay window on west facade.
Stories:	3	Doors:	Historic/wood corner door and wood-trimmed door opening. Secondary door on west facade non-historic/wood with rounded arch door portico.
Bays:	2	Other Materials:	Wood cornice with decorative carvings, possibly original.
Exterior Walls:	Brick	Additions/Alterations:	Pent roofs with asphalt shingles above first-floor windows
Primary Image	see attached		

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1643 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1600-06 Christian St

Individually Listed:

10/9/2015

OPA Number:

772104000

Status:

Extant

Historical Data

Historic Name:

First African Baptist Church

Current Name:

First African Baptist Church

Hist. Resource Type:

Church

Historic Function:

Church

Year Built:

1906

Associated Individual:

--

Architect:

Watson & Huckle

Builder:

Henry B. Shoemaker & Co.

Social History:

--

References:

http://keepingphiladelphia.org/wp-content/uploads/2019/06/1600.06.Christian.FirstAfricanBaptist.Final-with-form.pdf

Physical Description

Style:

Gothic Revival

Stories:

2

Bays:

--

Exterior Walls:

Stone

Windows:

Non-historic/metal. Flat stone sills and pointed arch lintels.
--

Doors:

Non-historic/metal. Stained glass transoms. Pointed arch lintels.

Other Materials:

--

Additions/Alterations:

--

Primary Image see attached

Notes:

--

Classification:

Significant

Survey Date:

12-May-21



1600-06 Christian St.



First African Baptist Church, 1959.
[George D. McDowell Philadelphia Evening Bulletin Photographs Collection,
Temple University Libraries]

1600-06 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented to three families (9 people, Black)
 1930 - Rented to three families (9 people, Black)
 1940 - No Census Record

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Classification:

Survey Date:



1608 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by John Gordon (Physician), Ten lodgers (11 people, White)
 1930 - Owned by James Newsome (Auto Mechanic), wife, three lodgers, One renter (6 people, Black)
 1940 - Rented by James Newsome (Clerk), wife, seven lodgers (9 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Side yard

Classification:

Survey Date:



1610 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by A.G. Murphy (No Occupation), Niece, Housekeeper (3 people, White)
 1930 - Owned by Jennie Murphy (Housewife), two lodgers (3 people, 2 White, 1 Black)
 1940 - Owned by Jennie Murphy (No Occupation), family (3 people Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Side yard

Classification:

Survey Date:



1612 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Benjamin Dobkins (Grocer) (1 person, White)
 1930 - Rented to Samuel Jackson (Waiter), wife, seven lodgers (9 people, Black)
 1940 - Rented to Hattie Bailey (No Occupation), daughter, two lodgers (4 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Side yard

Classification:

Survey Date:



1614 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1620 Christian St	OPA Number:	782093000
Individually Listed:	NRHP listed, 11/18/1988	Status:	Replacement

Historical Data

Historic Name:	Edwin M. Stanton Public School	Year Built:	1925
Current Name:		Associated Individual:	
Hist. Resource Type:	City Building	Architect:	Irwin T. Catherine
Historic Function:	School	Builder:	McCloskey & Co.

Social History:

1620 was a rowhouse until the Edwin M. Stanton School was expanded in 1925-16 as part of a project to expand five schools across the city. Based on the Bromley 1895 Philadelphia Atlas, the street address for the school before the expansion was 1628 or higher. The rowhouses standing on even lots 1616-26 were demolished and the land incorporated into the property of the school. See the National Register of Historic Places nominating form (link below) for a full description.
1920-1940 - No Census Record

References:

<https://drive.google.com/file/d/10K1nh71i5ecobO5AvU6K7oaHcZsk03bE/view?usp=sharing>

Physical Description

Style:	Art Deco	Windows:	Non-historic/metal. Flat brick lintels. Flat stone sills. Bullnose brick window surrounds.
Stories:	4	Doors:	Non-historic/metal.
Bays:	10	Other Materials:	Decorative tile frieze. Stone cornice.
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

Classification:	Significant	Survey Date:	12-May-21
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1620 Christian St.



Source: Phillyhistory.org

1620 Christian Street (1926)

Christian Street/Black Doctors Row Historic District Inventory

Address:

1701 Christian St

OPA Number:

871539860

Individually Listed:

--

Status:

Extant

Historical Data

Historic Name:

--

Year Built:

ca 1865-1875

Current Name:

Modify: The Hair Art Studio

Associated Individual:

Wilson Jackson

Hist. Resource Type:

Rowhouse

Architect:

--

Historic Function:

Dwelling

Builder:

--

Social History:

1920 - Owned by Catherine Mcdevitt (Housekeeper), family (4 people, White)
1930 - Owned by Wilson Jackson (Shoe repairer), wife, three renters and families (7 people, Black)
1940 - Owned by Wilson Jackson (Shoe repairer), wife, three renters and families (7 people, Black)
Wilson Jackson was an entrepreneur who established a chain of shoe repair shops across Philadelphia, as well as a trade school for returning World War 2 veterans. Perhaps influenced by his politician brother Walter, as head of the 30th Ward Young Republicans Club, he broke with The Organization to give the Club's support to Democrat Bill Allmond in 1930. (See attached biography)

References:

--

Physical Description

Style:

Italianate

Windows:

Non-historic/metal. Flat stone sills and lintels.

Stories:

3

Doors:

Non-historic/metal and glass

Bays:

2

Other Materials:

Wood cornice with brackets

Exterior Walls:

Brick

Additions/Alterations:

First-floor plastered cornice.

Primary Image see attached

Notes:

First floor completely altered/upper story windows altered.

--

Classification:

Significant

Survey Date:

12-May-21



1701 Christian St.

1701 Christian St. – Wilon Jackson (1897 – 1973)

Wilon Jackson was born in Chester, South Carolina in 1897, as were his two brothers, Elijah (born 1885) and Walker (born 1886, see 1733 Christian St.). Wilon left school after the eighth grade. After being drafted and spending almost a year in France with a Field Artillery unit, he joined his family in Philadelphia. The 1920 Census shows Elijah and Wilon living together with their widowed mother Lena at 1729 Christian St. which Elijah owned, Walker is not listed. The 35-year old Elijah gave his occupation as restaurant keeper, while 23-year old Wilon gave his as railroad porter.¹



The following decade was eventful for Wilon. He married, and opened a shoe repair shop which enabled him to earn enough money to buy the rowhouse at 1701 Christian St. which was valued at \$25,000. Since he and his wife, Wilhelmina, shared the house with two other couples and one single man, Jackson may have divided the house into apartments, rather than renting single rooms. His 1942 Selective Service card names his business as the Electric Shoe Repair Shop, located at 822 South 17th Street.²

Perhaps influenced by his brother, Walker (a State Assemblyman), Wilon also became involved in politics. Having joined the 30th Ward Young Republicans Club at an undetermined time, on December 16, 1935 he was elected club president in a meeting held at his house at 1701 Christian Street. Ten months later, perhaps influenced by his brother's decision to support the Democratic Party candidate, William Allmond (see 1700 Christian St.), Jackson led the Club into opposition to The Organization. Authorized "to choose the political course that would be most beneficial to the Negro masses," Jackson announced the Club's support for the Democratic slate of candidates, including Franklin Roosevelt and Allmond. Justifying his decision, Jackson stated, "I select Allmond instead of Willian Upshur...because Allmond assured us he would fight of the Negro National Guard unit bill and because Upshur has constantly said that regardless of anything he was for Henry Trainer, absentee ruler of the 30th Ward."³

In his 1899 book *The Philadelphia Negro*, W.E.B. DuBois noted the rarity of black-owned small businesses, ascribing this rarity to three factors, the most significant being that "the Negro never was trained for business and can get no training now; it is very seldom that a Negro boy or girl can on any terms get a position in a store or other business establishment where he can learn the techniques of the work or general business method."⁴ Jackson seems to have overcome this obstacle and become a successful entrepreneur. According to a newspaper profile published several years later, he opened

¹ "1920 US Census," n.d.; "World War I Veterans Service and Compensation Files, 1917-1919 - Wilon Jackson," March 9, 1921; "1940 US Census," n.d.

² "1930 US Census," n.d.; "Selective Service Registration Card - Wilon Jackson," April 27, 1942.

³ "GOP Setback Seen in 30th Wd. Somersault: Young Republican Club Repudiates Landon for Roosevelt," *Philadelphia Tribune*, October 15, 1936, 2; "Wilon Jackson Elected 30th Ward Club Head," *Philadelphia Tribune*, December 19, 1935, 15.

⁴ W.E.B. DuBois, *The Philadelphia Negro* (Pantianos Classics, 1899), 118.

additional shoe repair shops and expanded into making handmade shoes, an endeavor which probably had higher margins than simple shoe repair.⁵

Following World War II, Jackson recognized the opportunity that the GI Bill presented to entrepreneurs and opened the Veterans Electric Shoe Repair and Trade School, with his brother Walker as co-director. From an enrollment of 30 students in 1947, the school grew to more than 600 in 1951. Divided into a Tailoring School and a Shoe Repair Department, it drew students from as far away as Mississippi. This rapid growth required frequent changes in location to larger accommodations. After opening at 2028 Christian St., the school moved to 1416 North Broad St., and finally settled at 717 South Broad St.⁶

It is unclear how long the school stayed in operation, or how long Jackson continued to operate his shoe repair shops. By 1950, he had moved from Christian St. to 6022 Callowhill St., becoming one of the many Christian St. residents who migrated to West Philadelphia. Wilon Jackson died in 1973, at age 76.⁷

⁵ "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," *Philadelphia Tribune*, September 1, 1951, 8.

⁶ "Display Ad - Ensure Your Future, Enroll Now," *Philadelphia Tribune*, July 9, 1949, 8; "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," 8.

⁷ "Philadelphia, Pennsylvania, City Directory, 1950" (Bell Telephone Company of PA, 1950), 534; "Social Security Death Index" (Social Security Administration, n.d.), Ancestry.com.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Nellie Green (Housekeeper), one lodger (2 people, Black)
 1930 - Owned by L. C. Vaughn (Cook, Pullman Co.), wife (2 People, Black)
 1940 - Owned by Robert Vaughn (Cook), wife, one lodger (3 People, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1703 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1705 Christian St

Individually Listed:

--

OPA Number:

301173000

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

William H. Fuller

Architect:

--

Builder:

--

Social History:

1920 - Owned by William H. Fuller (Lawyer), family (5 people, Black)
 1930 - Owned by William H. Fuller (Lawyer), wife (2 people, Black)
 1940 - Owned by William H. Fuller (Lawyer), three lodgers (5 people, Black)
 William Fuller was a lawyer who was elected to represent the 7th Ward in Harrisburg when John Asbury did not stand for re-election. He remained in the House for 8 years, and gained enough support for "the Fuller Civil Rights Bill" for it to be sent to the governor who vetoed it. Fuller followed this by serving as Assistant District Attorney for 11 years, until his death in 1943. (See attached biography)

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Stuccoed brick.

Windows:

Non-historic/metal. Jack arch brownstone lintels and flat sills on third floor.

Doors:

Molded door frame and transom historic/possibly original. Door non-historic.
--

Other Materials:

Wood cornice with brackets. Plastered concrete stoop. Glass block basement windows.

Additions/Alterations:

Bay added 1st and 2nd floors with corbelled cornice line. Roof deck.
--

Primary Image see attached

Notes:

Classification:

Significant

Survey Date:

12-May-21



1705 Christian St.

1705 Christian St. – William H. Fuller (1876-1943)

William Fuller was born in the small town of Louisberg, VA and grew up in slightly larger Franklinton, NC. He moved to Philadelphia to attend Lincoln University, graduating in 1899, and then studied law at Howard University. He returned to Philadelphia for post-graduate studies at the University of Pennsylvania, and was admitted to the bar in 1908. In 1907 he married, and with his wife rented a house on S. Hicks St. After a few years there, the Fullers rented space at 1741 Christian St., and then purchased 1705 Christian Street, where he lived for the rest of his life.¹



William H. Fuller
(Black Legislators in Pennsylvania)

In March 1924, black Philadelphia was surprised to learn that J. C. Asbury (see 1710 Christian St.) and Andrew F. Stevens (see 1840 Christian St.) had decided not to stand for reelection to the Philadelphia legislature. In their place, the Republican Party nominated Samuel B. Hart and Fuller, about whom the *Tribune*, clearly mystified, said only, “Mr. Fuller is a practicing attorney with an extensive practice. In politics he is an ardent Republican, who has given much time to uphold the party’s candidates and principles.”²

Eight months later, the *Tribune* announced that “The ‘Organization Juggernaut’ ran practically untrammelled over all opposition in Philadelphia.” Hart received 7892 votes out of a total 8295 cast, Fuller received “between 6,000 and 6,500” of a presumably similar total.³ Although there had been a tradition that representatives limited themselves to two consecutive terms, Hart and Fuller remained in the Pennsylvania House for the next eight years. Fuller’s most important achievements during this period were a new equal right bill replacing the one that Asbury and Stevens had attempted to have passed in 1921 and again in 1923. He gained enough support for “the Fuller Civil Rights Bill” in both the House and Senate that it arrived on Gov. Pinchot’s desk. In a twist, the NAACP encouraged Pinchot to veto it, stating that “it had been so emasculated in the State Senate as to render it practically worthless.”⁴ Pinchot obliged, and equal rights in Pennsylvania remained unchanged.⁵

A year later Asbury resigned from the position of Assistant District Attorney that The Organization had given him in 1924. Fuller was rumored to be his replacement and, after some behind-the-scenes maneuvering, Fuller resigned his seat in the Legislature was appointed Assistant District Attorney. Fuller served uneventfully in this position for the next eleven years, apparently content to do his job without involving himself much in politics. He continued his membership in various organizations, the most notable of which was the John M. Langston Law Association, the professional organization of the city’s

¹ “Philadelphia Courts Honor William Fuller,” *Philadelphia Tribune*, September 18, 1943, 1; “Rites Held for Ex-Assistant Dist. Attorney,” *Philadelphia Tribune*, September 25, 1943, 12; *Boyd’s Philadelphia City Directory - 1909* (Philadelphia, PA: C. E. Howe Co., 1909), 726; *Boyd’s Philadelphia City Directory - 1911* (Philadelphia, PA: C. E. Howe Co., 1911), 646.

² “Messrs. Asbury And Stevens Not To Run For State,” *Philadelphia Tribune*, March 15, 1924, 1.

³ “Hart And Fuller Carry Districts By Big Majority,” *Philadelphia Tribune*, November 8, 1924, 1.

⁴ “Fuller Equal Bill Facing Opposition As N. A. A. C. P. Directs Guns At Legislation,” *Philadelphia Tribune*, June 25, 1931, 1.

⁵ “Pinchot Kills AntiJim Crow Seating Bill,” *Philadelphia Tribune*, July 11, 1931, 5.

black lawyers. By 1942 there were 25 black lawyers in Philadelphia, fewer in proportion to the city's population than in any other northern city.⁶

On September 8, 1943, Fuller died in his home at 1705 Christian Street after a lengthy struggle with heart disease. The City closed all its criminal courts the following Monday to enable the entire staff to attend his funeral. Mayor Bernard Samuel, District Attorney John Maurer, attorney Raymond Pace Alexander, and the Rev. W. A. Harrod (see 1839 Christian St.) were among those speaking at the ceremony. As one article noted, with his death, there remained only 18 black lawyer in Philadelphia.⁷

⁶ "Quits Job Of District Attorney," *Pittsburgh Courier*, July 23, 1932, 3; "Lawyers Form Local Law Association," *Pittsburgh Courier*, May 23, 1925, 11; E. Washington Rhodes, "Under The Microscope: Philadelphia's Colored Lawyers," *Philadelphia Tribune*, January 3, 1942, 4.

⁷ "Philadelphia Courts Honor William Fuller," 1; "Rites Held for Ex-Assistant Dist. Attorney," 12.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Orther Imas (Laborer, Navy Yard), wife, four lodgers (6 people, Black)
 1930 - Owned by Victoria Grant (Domestic), five lodgers (6 people, Black)
 1940 - Owned by Hattie Hughes (No Occupation), three lodgers (4 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1707 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1709 Christian St

Individually Listed:

--

OPA Number:

301173300

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Samuel Bythewood

Architect:

--

Builder:

--

Social History:

1920 - Owned by Samuel Bythewood (Carpenter - see Biography in Appendix), wife, nephew (3 people, Black)
 1930 - Owned by Samuel Bythewood (Builder), wife, seven lodgers (9 people, Black)
 1940 - Owned by Samuel Bythewood (Carpenter), wife, four foster sons (6 people, Black)

References:

Physical Description

Style:

Colonial Revival

Stories:

3

Bays:

2

Exterior Walls:

Brick and stucco

Windows:

Non-historic/metal.

Doors:

Non-historic/wood and glass.

Other Materials:

--

Additions/Alterations:

Stuccoed bay added 2nd and 3rd floors; with brick stoop and covered brick entrance with decorative pointed pediment.
--

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1709 Christian St.

1709 Christian St. – Samuel Bythewood (1873 – 1949)

Little is known of Samuel Bythewood, a contractor who lived at 1709 Christian St. for thirty years. He was born in Beaufort, SC in 1873. In 1907 the *Philadelphia Builders' Guide* notes that Bythewood and Oldham had been awarded a contract for a front addition to 1519 Catherine St. In 1919 the *Tribune's* "Flashes and Sparks" column which reported "News Social and Otherwise During the Week," announced that "Mr. Samuel H. Bythewood, the well-known contractor and builder has purchased a home at 1709 Christian street and is residing there."¹

Bythewood remained in the house until his death in 1949, appearing in the 1920, 1930 and 1940 Censuses. During this thirty-year period he is mentioned (as "Bythewood" or "Blythewood") only seven additional times in the *Philadelphia Builders' Guide*, once each in 1918, 1921, 1922, 1925, and 1930, and twice in 1919—hardly a level of activity that one would expect from a "well-known contractor and builder." If these projects are indicative, Bythewood's work was mainly in Black neighborhoods. The first six projects were all the in Seventh Ward. The 1930 project was the Julia White Priscilla Home for the Aged Colored, in La Mott, Pennsylvania. The client's representative for the last project was Raymond Pace Alexander, Chairman of the Building Committee.²

The reason for this is not known. It may be that Bythewood did most of his work as a subcontractor on larger projects, and was not noted by the *Builders' Guide*. Alternatively, it may be that the situation had not changed since the 1890s when DuBois described blacks in 1890s Philadelphia as being "excluded" from the trades, including construction, by whites. In this case, Bythewood would have done most of his work in a hidden Black construction economy that was not captured by the *Builders' Guide*. Despite the variety of facades visible today, a recent search of building permits for the stretch of Christian Street from the 1400 block to the 1900 block yielded a similarly smaller-than-expected number, implying that many participants in this hidden economy may not have bothered to go through the formality of getting building permits from the city. Although Bythewood received two permits for work on his own house, neither is for the façade, which appears to have been altered from the original.³

Bythewood does not appear to have been involved in many social activities. He and his wife appear infrequently in the social columns of the *Tribune*, attending the wedding of the daughter of their neighbors at 1711 Christian St to the son of their neighbors at 1705 Christian St, as well as the occasional party organized by individuals or their church, the First African Baptist Church at 16th and Christian

¹ "Death Certificate - Samuel Bythewood" (City of Philadelphia, May 6, 1949); "Building Permits - Bythewood & Oldham," *Philadelphia Builders' Guide*, May 8, 1907, 296; "Flashes and Sparks," *Philadelphia Tribune*, August 30, 1913, 5.

² "Death Certificate - Samuel Bythewood"; "1920 US Census," n.d.; "1930 US Census," n.d.; "1940 US Census," n.d.; "Miscellaneous Construction News - Flush Bulk," *Philadelphia Builders' Guide*, June 11, 1918, 616; "Contracts Awarded - Store and Dwelling," *Philadelphia Builders' Guide*, April 16, 1919, 220; "Contracts Awarded - Dwelling," *Philadelphia Builders' Guide*, May 14, 1919, 284; "Contracts Awarded - Residences," *Philadelphia Builders' Guide*, November 2, 1921, 704; "Contracts Awarded - Building," *Philadelphia Builders' Guide*, November 1, 1922, 703; "Contracts Awarded - Building," 299; "Home for the Aged," *Philadelphia Builders' Guide*, July 9, 1930, 439.

³ W.E.B. DuBois, *The Philadelphia Negro* (Pantianos Classics, 1899), 121–24; "Construction Permit 12301," October 29, 1925; "Construction Permit 13751," December 2, 1923.

Streets. In the 1940 Census, the 70 year old Bythewood and his 56 year old wife are listed as living with four foster sons, aged 17 to 9.⁴

⁴ "Marriage Announcement," *Philadelphia Tribune*, November 1, 1947, 6; "Our Women Today: Miss Warlick Honored," *Philadelphia Tribune*, April 4, 1940, 7; "Mr. And Mrs. Percy H. Sykes Hosts At A Delightful At Home," *Philadelphia Tribune*, August 2, 1934, 6; "Newly Weds Feted At Reception," *Philadelphia Tribune*, January 17, 1942, 8; "Rainbow Club St. Patrick's Tea Scores," *Philadelphia Tribune*, March 21, 1942, 6.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by John Simpson (Roofer), family (5 people, White)
 1930 - Rented by Jacob Morris (Restaurant Cook), family, nine lodgers (12 people, Black)
 1940 - Rented by Manie Procter (Servant), family three lodgers (7 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image see attached

Notes:

Classification:

Survey Date:



1719 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1721 Christian St

Individually Listed:

--

OPA Number:

301173900

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

Builder:

Social History:

1920 - Owned by Warren Perry (Hotel Waiter), wife (2 people, Black)
 1930 - Owned by John Weaver (Janitor), three lodgers (4 people, Black)
 1940 - Owned by Mary Brown (No Occupation), family, one lodger (5 people, Black)

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Plastered brick

Windows:

Non-historic/metal with metal flashing surrounds

Doors:

Non-historic/wood with metal screen door. Transom filled.

Other Materials:

Wood cornice with brackets

Additions/Alterations:

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1721 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1723 Christian St

Individually Listed:

--

OPA Number:

301174100

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

Builder:

Social History:

1920 - Owned by John S. Griffin (cafe waiter) and wife with lodger (3 people, Black).
 1930 - Owned by John L. Griffin (department store porter, Black).
 1940 - Rented by McKinley Lancaster (chauffeur) and family (3) with two lodgers (6 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat stone lintels and sills.

Doors:

Non-historic/wood. Flat stone lintel.

Other Materials:

Metal basement window grates. Painted stone basement. Wood cornice.

Additions/Alterations:

Renovated between September 2018 and November 2020. (Google Maps Street View)

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1723 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1725 Christian St

Individually Listed:

--

OPA Number:

301174200

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Owned by Charles Hatton (hotel waiter) and family (4) with two lodgers (7 people, Black).
 1930 - Owned by Charles Hatton (head waiter) and family (4) with two lodgers (7 people, Black).
 1940 - Owned by Charles Hatton (elevator operator) and family (3) with four lodgers (8 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat wood lintels and sills.
--

Doors:

Non-historic/metal with wood surround and wood lintel.
--

Other Materials:

Wood cornice and brackets with metal flashing.
--

Additions/Alterations:

--

Primary Image see attached

Notes:

Original lintels and sills

Classification:

Contributing

Survey Date:

12-May-21



1725 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1727 Christian St

Individually Listed:

--

OPA Number:

301174300

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

--

Builder:

--

Social History:

1920 - Rented by John S. Terrell (caterer) and family (3) with three lodgers (7 people, Black).
 1930 - Owned by Ethel Lockman (waitress) with two lodgers (3 people, Black).
 1940 - Rented by Marie Mitchell (unable to work) and mother with two lodgers (4 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with brick sills and wood lintels.

Doors:

Non-historic/wood.

Other Materials:

Wood cornice with brackets

Additions/Alterations:

Metal front porch awning.

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1727 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1729 Christian St

Individually Listed:

--

OPA Number:

888304004 ,888304006 ,888304008

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Owned by Elijah Jackson (restaurant keeper) and family (3) with six lodgers (10 people, Black).
 1930 - Rented by Chauncey Kennedy and family (5) with three lodgers (9 people, Black).
 1940 - Rented by Mary Brown (no occupation, Black) and family (1) with lodger (3 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Stuccoed brick

Windows:

Non-historic/metal with plastered surrounds.
--

Doors:

Non-historic/metal with plastered surround.

Other Materials:

Wood cornice with brackets and metal fascia board

Additions/Alterations:

Renovated between August 2009 and June 2011 (Google Maps Street View)

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1729 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1731 Christian St

Individually Listed:

--

OPA Number:

301174500

Status:

Replacement

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

2011-2014

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Owned by Joseph T. McCartney (roofer) and family (4) (5 people, White/Irish).
 1930 - Rented by Mary M. Summers (no occupation listed) and family (1). Rented by Charles Gibbs (storage truck helper) and wife (4 people, Black).
 1940 - Rented by Bertha Batty (servant, Black) with four lodgers (5 people, Black).

References:

Physical Description

Style:

N/A

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat concrete lintels and sills

Doors:

Non-historic/wooden

Other Materials:

Brick cornice.

Additions/Alterations:

Partially demolished (only floor joists visible) circa October 2011 (Google Maps Street View)

Primary Image

Historic Image

Notes:

Building nearly entirely demolished in 2011. Entirely new facade.

Classification:

Non-contributing

Survey Date:

12-May-21



1731 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Gertrude Jackson (housekeeper) and family (1) with three lodgers (5 people, Black).
 1930 - Rented by Jonie Coleman (no occupation, Black) and family (2); rented by Arthur Anderson (porter, Black) and wife; rented by Walker K. Jackson (Pullman porter) and wife (7 people total, all Black).
 1940 - Owned by Walker K. Jackson (office clerk, Black) and wife; rented by Arthur Anderson (porter, Black) and wife with lodger (5 people total, Black).

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1733 Christian St.

1733 Christian St. – Walker K. Jackson (1886 – 1968)

Walker Killingsworth Jackson was born in Chester, South Carolina in 1886, as were his two brothers, Elijah (born 1885) and Wilon (born 1897). He studied at Lincoln University, receiving a BA in 1909 and an AM in 1912,¹ and acting as manager for the football team. While the 1920 Census shows Elijah and Wilon living together at 1729 Christian St. which Elijah owned, Walker is not listed. The 35 year old Elijah gave his occupation as restaurant keeper, while 23 year old Wilon gave his as railroad porter.²



Walker K. Jackson
(Black Legislators in Pennsylvania)

By 1930, Walker and his wife Helen (married in 1927), rented a room or rooms at 1733 Christian St. Wilon—now in the shoe repair business—had also married and had purchased 1701 Christian St. Elijah does not appear in the 1930 Census. While Walker was listed as working as a Pullman porter, this may have been a job taken the result of the Great Depression.³

In the early 1930s Walker Jackson entered politics, as a division leader for Republican Party in the 30th Ward under machine politician Magistrate Edward W. Henry, and—possibly later—as Henry’s campaign manager, roles more in keeping with his education than Pullman porter. A struggle within the party between Henry and Rep. John C. Asbury (who was part of the Vare political organization, see 1710 Christian St.), resulted in Jackson’s division being halved in size in 1933, with the new dividing line running between his house and the neighboring one at 1731 Christian St. According to a statement by Asbury, this division “was made for the convenience of the voters.”⁴

Asbury had acted while Henry was out of the city, vacationing at Hot Springs, Arkansas. Upon Henry’s return, the wheels of retribution were set in motion. Henry, Jackson, John M. Marquess, Exalted Ruler of the Quaker City Lodge (see 1943 Christian St.), B. G. Collier, state head of the Knights of Pythias, and white millionaire Councilman Harry Trainer held a “secret conclave” in March 1933 in which they plotted strategy. Two months later, Jackson was presented as a candidate for the Republican nomination for the 7th Legislative District (the 30th Ward) of the state legislature seat. Perhaps as a swipe at Asbury, Jackson was described as, “direct and positive in his dealing with others, he loves truth unvarnished; he hates duplicity, deception, makeshifts and shams; he has no respect for the double-crosser, political or

¹ According to the online biography provided by the Pennsylvania House of Representatives he received a BA from the Brainerd Institute in Chester, however, according to the Lincoln University’s 1946 Alumni Directory, he received both his BA and MA from Lincoln.

² “Walker K. Jackson,” in *Pennsylvania House of Representatives Biographical Dictionary* (Harrisburg, PA: Pennsylvania House of Representatives, n.d.); “1910 US Census,” n.d.; “1920 US Census,” n.d.; Laurence Foster, ed., *The Alumni Directory of Lincoln University* (Lincoln University, PA: Lincoln University, 1946), 61; Orrin C. Evans, “In A Personal Vein,” *Afro-American*, January 27, 1934, 6.

³ “1930 US Census,” n.d.; “Marriage Licenses,” *Reading Times*, November 29, 1927, 10.

⁴ “Judge Henry Among Those Hit in 30th Ward Shake-Up,” *Afro-American*, February 18, 1933, 4; “He Won,” *Afro-American*, May 26, 1934, 12; Edgar W. Roster, “B. G. Collier, Trainer Candidate, Succeeds Asbury In 30th Ward: Vare Machine Seen Cracked,” *Philadelphia Tribune*, June 7, 1934, 1.

otherwise, and will in positive and direct terms state his position on any question. A CLEAN FIGHTER AND A SQUARE DEAL FOR EVERYBODY.”⁵

In May 1934, as part of a city-wide collapse of the Vare machine, Jackson received more than twice the votes of the Asbury-supported incumbent to win the Republican nomination, and then in November was one of only two Philadelphia Republicans to prevail against the FDR/New Deal-inspired Democratic wave, winning his seat with a 58% to 42% margin. Some of this success can be ascribed to the demand of the leadership of the black Republican organization that the party go on record as favoring an equal rights law, supporting “justice and a Square Deal for Negroes,”⁶ opposing segregated schools, supporting a Federal anti-lynching law, and appointing more black to state jobs—only 63 of the approximately 20,000 state employees were black. Jackson had been quoted approvingly as saying that “he would sacrifice going to the State Legislature if it would ensure greater justice for Negroes.”⁷

Although black Pennsylvania’s mood was jubilant on January 1, 1935 when a record number of five black state representatives (three Republicans and two Democrats) were sworn in before their families, including the father of one who had travelled from North Carolina for the ceremony, the mood quickly soured when all were assigned desks at the rear of the chamber, including three-term representative Samuel Hart (R) who was forced to give up his “front and center seat.”⁸ While Jackson did have success with a bill to protect charitable institutions from fraudulent solicitations, his subsequent effort to get state funding for Lincoln University was defeated. Jackson seems to have been distracted for the remainder of his term by infighting between different factions of the Philadelphia Republican machine, purportedly caused by his support for a candidate in the primary election for city council against Trainer’s wishes.⁹

After being defeated in the party primary by Trainer’s favored candidate, and then throwing his support behind the Democratic candidate, William Allmond (see 1700 Christian St.), Jackson retired from politics. It is unclear what work he did. In the 1940 Census he describes himself as a “clerk” working in an “office.” In his 1942 draft registration card (he was 55 years old) he listed his place of employment as Federal Works Agency, which was a 1939 effort to consolidate some of the numerous federal construction agencies created by the New Deal. Later he became research and educational specialist at the Department of Justice. Outside of work he also involved himself in the Lincoln University Alumni Association, rising to become Executive Secretary in 1946, and throwing himself into the organization and promotion of a football rivalry between Lincoln and Howard Universities. The annual “Classic,” played at Drexel’s or Temple’s stadiums on Thanksgiving Day, attracted 25,000 fans in 1943. According

⁵ “Peoples’ Friend,” *Philadelphia Tribune*, May 3, 1934, 3; “Coalitions Being Formed As Secret Confabs Are Held,” *Afro-American*, March 4, 1933, 4.

⁶ “Rumbles of Discontent Grow Among G. O. P. Adherents As Campaign Draws Nearer,” *Philadelphia Tribune*, September 13, 1934, 3.

⁷ “Rumbles of Discontent Grow Among G. O. P. Adherents As Campaign Draws Nearer,” 3; Kenton Jackson, “Negro Big Factor In Democratic Victory,” *Philadelphia Tribune*, November 8, 1934, 1; Roster, “B. G. Collier, Trainer Candidate, Succeeds Asbury In 30th Ward: Vare Machine Seen Cracked,” 1.

⁸ “Negro Members Of House Given Seats To Rear,” *Philadelphia Tribune*, January 3, 1935, 1.

⁹ “Negro Members Of House Given Seats To Rear,” 1; “Earle Signs Hart National Guard Bill,” *Philadelphia Tribune*, June 6, 1935, 3; “State Aid For Lincoln Killed By Gov. Earle,” *Philadelphia Tribune*, July 25, 1935, 1; Edgar W. Roster, “Mayor Pledges Hospital Aid: Trainer Turns Thumbs Down On Jackson,” *Philadelphia Tribune*, February 27, 1936, 1.

to the alumni association directory, he was also a member of the YMCA Board, and a Past Exalted Ruler of the Quaker City Elks Lodge.¹⁰

In 1947 he became co-director of the Veterans Electric Shoe Repair and Trade School, established by his brother Wilon. From an enrollment of 30 students its first year, the school grew to more than 600 in 1951. Divided into a Tailoring School and a Shoe Repair Department, the school drew students from as far away as Mississippi. By 1958, Walker K. Jackson had retired, left Christian St. and was living in a palatial house in Yeadon. He died in 1968.¹¹

¹⁰ Orrin C. Evans, "Allmond Snubs \$2,200 Job To Remain In Legislative Race," *Philadelphia Tribune*, September 10, 1936, 1; "1940 US Census," n.d.; "Selective Service Registration Card - Walker K. Jackson," April 27, 1942; "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," *Philadelphia Tribune*, September 1, 1951, 8; Foster, *The Alumni Directory of Lincoln University*, 61; Jack Saunders, "I Love a Parade," *Philadelphia Tribune*, November 29, 1958, 9.

¹¹ "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," 8; Saunders, "I Love a Parade," 9; "Walker K. Jackson."

Christian Street/Black Doctors Row Historic District Inventory

Address:	1735 Christian St	OPA Number:	301174700
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - No Census Record
 1930 - Owned by Mattie Hawkes (housekeeper); rented by Inman Wells (baker) and wife; rented by George B. Clark (chauffeur) and wife with lodger; (6 people, Black).
 1940 - Owned by Mattie Hamkins (dressmaker); rented by Alice Scott (office clerk) and family (3); rented by Nelson Sharrow (laborer) and family (3); (9 people total, Black).

References:

Physical Description

Style:	Italianate	Windows:	Metal shutter hinges at the corner of each window opening suggest original window frames; sashes replaced. Flat stone lintels and sills.
Stories:	3	Doors:	Non-historic/wood with wood lintel.
Bays:	2	Other Materials:	
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1735 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1737 Christian St
Individually Listed:

OPA Number: 301174900
Status: Extant

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: ca 1865-1875
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Alexander G. MacKenzie (junk dealer) and family (3) with two lodgers (6 people, Black).
 1930 - Rented by Alexander McKenzie (junk dealer) and wife with three lodgers (5 people, Black).
 1940 - Rented by Benjamin Wallers (warehouse attendant) and wife; rented by Jennie White (servant) with lodger (4 people, Black).

References:

Physical Description

Style: Modified Italianate
Stories: 3
Bays: 2
Exterior Walls: Brick

Windows: Non-historic/metal with jack arch stone lintels and flat sills.
Doors: Non-historic/wood with jack arch stone lintel.
Other Materials: Wood cornice with thin brackets.
Additions/Alterations: Renovated between October 2011 and May 2014. Original wood cornice with brackets removed. (Google Maps Street View)

Primary Image see attached

Notes:

Facade dates to c. 2012 renovation but is contextual with historic district in massing, scale, proportions, and materials.

Classification: Contributing

Survey Date: 12-May-21



1737 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1739 Christian St

Individually Listed:

--

OPA Number:

301175000

Status:

Replacement

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

2011 (Google Maps Street View)

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by George Potter (hotel waiter) and family (3) with four lodgers (8 people, Black)
 1930 - Rented by Laura J. Potter (domestic) and family (4) with four lodgers (9 people, Black)
 1940 - Owned by Laura Potter (unable to work) and family (7) with two lodgers (10 people, Black)

References:

Physical Description

Style:

N/A - new construction

Stories:

3

Bays:

--

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat lintels and sills
--

Doors:

Non-historic/wood.

Other Materials:

Bay, 2nd and 3rd floors.

Additions/Alterations:

--

Primary Image see attached

Notes:

Classification:

Non-contributing

Survey Date:

12-May-21



1739 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1741 Christian St

Individually Listed:

--

OPA Number:

301175100

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Harry C. Whiting (janitor) and wife with eight lodgers (10 people, Black).
 1930 - Rented by Eliza Horgen (waiter) and family (3); rented by Evelyn Pence (domestic) and family (1); (6 people, Black).
 1940 - Rented by Harvey Fields (clerk, Black); rented by Melanie Holmes (waiter, Black) and wife with lodger; rented by James Anderson (laundry) and family (2); (7 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Concrete block & Brick

Windows:

Non-historic/metal with flat stone lintels and sills
--

Doors:

Non-historic/wood.

Other Materials:

Wood cornice with brackets and paneling.
--

Additions/Alterations:

Front step with hand rail. Renovated between August 2009 and July 2011. (Google Maps Street View)

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1741 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1743 Christian St

Individually Listed:

--

OPA Number:

301175200

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Owned by Peter Fassett (janitor, Black) and family (2) with three lodgers; (6 people, Black)
 1930 - Owned by Peter Fassett (retired, Black) and family (3) with four lodgers (8 people, Black).
 1940 - Rented by John Phillips (unable to work) and family (7); (8 people, Black).

References:

--

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Red brick, with two decorative black brick belt courses between floors.

Windows:

Non-historic/metal with flat stone lintels and sills. Shutters and 3rd and 2nd stories.

Doors:

Non-historic/wood.

Other Materials:

Wood cornice with brackets and paneling.
--

Additions/Alterations:

Renovated circa June 2011 (Google Maps Street View)

Primary Image see attached

Notes:

--

Classification:

Contributing

Survey Date:

12-May-21



1743 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Maud Lawson (waitress) with six lodgers; (7 people, Black).
 1930 - Rented by William Watkins (carbonator in a bottling plant) and family (2) with three lodgers (6 people, Black).
 1940 - Rented by Chauncey Kennedy (clerk) and family (5) with lodger (7 people, Black).

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows: Non-historic/metal with shutters.
Doors: Non-historic wood with metal screen door. Door opening partially filled with brick. Secondary ice/coal access door to rear.
Other Materials: Wood cornice with brackets and panels.
Additions/Alterations: Plastered cement basement level with glass block basement windows. Brick front entry.

Primary Image

Notes:

Classification:

Survey Date:



1745 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1747 Christian St
Individually Listed:

OPA Number: 888303146, 888303148, 888303150,
888303152, 888303154
Status: Extant

Historical Data

Historic Name: Post Office Station D
Current Name:
Hist. Resource Type: Federal Building
Historic Function: Post Office

Year Built: 1893
Associated Individual:
Architect: John F. Stuckert
Builder: All B. Rorke

Social History:

1920 - No Census Record, 1930 - No Census Record, 1940 - No Census Record

In addition to postal services, Post Office Station D served as a banking center for Philadelphia's Black community, enabling residents to send remittance funds to relatives who remained in the South. Governed by the Federal 1883 Civil Service Act rather than city patronage, Black postal workers were considered high-status non-professional jobs. John M. Brown, the head of Station "D," was the first Black postal superintendent in the city. (See Criterion A&J)

References:

Physical Description

Style: Queen Anne
Stories: 2
Bays: 10
Exterior Walls: Brick

Windows: Non-historic/metal with stone arch window lintels and stone sill course.
Doors: Non-historic metal with stone arch lintel.
Other Materials: Corbelled brick cornice line with stone molding.
Additions/Alterations: 2d story added; building divided into five apartments

Primary Image see attached

Notes:

Classification: Significant

Survey Date: 12-May-21



1747 Christian St.



Source: Phillyhistory.org

1747 Christian Street

(1959; from 18th Street showing before second story was added)

Christian Street/Black Doctors Row Historic District Inventory

Address:	1700 Christian St	OPA Number:	301189200
Individually Listed:		Status:	Extant

Historical Data

Historic Name:	William Allmond, Funeral Director	Year Built:	ca 1865-1875
Current Name:		Associated Individual:	William Allmond
Hist. Resource Type:	Mixed Use	Architect:	
Historic Function:	Funeral Services	Builder:	

Social History:

1920 - Owned by William Allmond (Embalmer, Undertaker), wife, two lodgers (4 people, Black)
 1930 - Owned by William Allmond (Undertaker), family (4 people, Black)
 1940 - No Census Record
 William Allmond was a successful undertaker who served as a member of the Pennsylvania House of Representatives, elected as part of the Democratic sweep of the Black vote in Philadelphia under President Franklin D. Roosevelt. He was one of a group of black legislators who introduced three bills to prohibit race discrimination in the defense industry that were defeated in the Senate. (See attached biography)

References:

Physical Description

Style:	Colonial Revival	Windows:	Historic/not original/metal. Stone segmental arch lintel. Flat stone sills.
Stories:	4	Doors:	Historic, not original/wood and glass.
Bays:		Other Materials:	Bay windows on 2d floor Christian St and 17th St, and 3d floor Christian St;
Exterior Walls:	Brick	Additions/Alterations:	Mansard added with granite (?) shingles

Primary Image see attached

Notes:

"rear addition and interior alterations;" C. H. Wilson, Architect, 1130 Lombard St.; Philadelphia Builder's Guide, May 13, 1921, p. 329

Classification:	Significant	Survey Date:	12-May-21
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1700 Christian St.

**Established Over
Fifty Years**



20th below Oxford St.



WILLIAM ALLMOND
*Funeral
Director*

Bell and Keystone Phones



S. W. Cor. 17th and Christian Sts.

“Display Ad,: *Philadelphia Tribune* (1912-2001); Jan 17, 1925, pg. 5

1700 Christian St.

1700 Christian St. – William “Bill” Allmond (1883-1943)

William Allmond graduated in the first class of Philadelphia Training School for Embalmers in 1901 and went to work in his family’s mortuary company. In 1907 he struck out on his own, and in 1913 opened his own business at 1700 Christian Street after remodeling the building. In November of that year he conducted the first black “Automobile Funeral,” in which the hearse and mourners’ vehicles were all automobiles.¹



William Allmond
(*Black Legislators in Pennsylvania*)

In 1927, Allmond moved into politics, being elected First Vice President of the Citizens Republican Club. A year later he ran for city council, claiming support of Magistrate Edward Henry. This effort appears to have collapsed when Henry issued a statement contradicting Allmond’s claim.²

Having failed for the moment in politics, Allmond returned to undertaking. In 1928 he was one of a group of black undertakers who banded together to purchase the Mt. Lawn Cemetery from its white owners. In 1931, Allmond was ordered to deduct \$350 from a \$991 bill for funeral expenses. The lawyer for the plaintiff, was John C. Asbury (see 1710 Christian St.). Five months later, having failed to repay the money, Allmond was charged with fraud for having substituted a cheaper casket than requested, without reducing the price. The case seems to have been resolved quietly as there is no further mention in the press.³

In 1934, Allmond, who an unfriendly article in the *Tribune* described as “fat, aristocratic, and rich looking”⁴ ran afoul of Asbury while attempting to be named County Undertaker. Having been given the position by Asbury (his “political enemy”⁵ for nearly 15 years), Allmond went to a Democratic party boss for confirmation. Enraged, Asbury withdrew the position and gave it instead to an undertaker from North Philadelphia. Allmond then ran for state legislature, initially as a member of both parties, before changing his party affiliation from Republican to Democrat. In the ensuing election, however, he was defeated handily by Walker K. Jackson (see 1733 Christian St.), 1,883 votes to 244.⁶

¹ *Black Legislators In Pennsylvania History in 1911 - 2010*, n.d., 17; “Flashes and Sparks,” *Philadelphia Tribune*, August 30, 1913, 5; “Undertaker William Allmond Jr. (Photo),” *Philadelphia Tribune*, November 8, 1913, 1; “Advertisement - William Allmond Funereal Director,” *Philadelphia Tribune*, January 17, 1925, 5.

² “Sparks Again To Head The Citizens’ Club,” *Philadelphia Tribune*, December 15, 1927, 1; “Fight Looms For Places In 30th Ward,” *Philadelphia Tribune*, March 29, 1928, 1; “Peace Reigns In 30th Ward Division Fight,” *Philadelphia Tribune*, April 19, 1928, 1.

³ “Calamity Howlers, Dirge Singers Catch Tail of This Kite,” *Philadelphia Tribune*, August 2, 1928, 1; “Jurist Orders Cut In Monroe Funeral Bill,” *Philadelphia Tribune*, December 10, 1931, 1; “Allmond Held For Court On Fraud Charge,” *Philadelphia Tribune*, May 12, 1932, 1.

⁴ “Henry’s Aid Fatal to Bill Allmond,” *Philadelphia Tribune*, January 18, 1934, 1.

⁵ “Henry’s Aid Fatal to Bill Allmond,” 1.

⁶ “Henry’s Aid Fatal to Bill Allmond,” 1; “Gov. Pinchot Hit As Foe Of Negroes,” *Philadelphia Tribune*, May 10, 1934, 1; “Jackson Swamps Harris In Bitter 30th Ward Fight,” *Philadelphia Tribune*, May 17, 1934, 1.

Two years later Allmond tried again, running for state legislature as a Democrat. William Upshur, a fellow undertaker who lived on 2100 block of Christian St., ran against him, having defeated Walker K. Jackson for the Republican nomination. When Jackson switched party affiliation, the Democratic machine offered Allmond a \$2,200 per year position if he would withdraw for the election. Allmond brusquely declined and with Jackson's support defeated Upshur by a substantial majority as part of a Democratic sweep of the black vote in Philadelphia (including the 30th Ward Young Republicans Club under the leadership of Jackson's brother, Wilon, see 1701 Christian St.), that was seen as a sign of support for Franklin Roosevelt.⁷

In 1937 a testimonial banquet was given to honor Allmond at the YMCA (see 1724 Christian St.). Described as a "pompous but democratic Democrat," Allmond was feted by a number of politicians (including William H. Fuller, see 1705 Christian St.) and members of the public, and received a gold watch and a fountain pen. During the war, he was one of a group of black legislators who introduced three bills to prohibit race discrimination in the defense industry. The bills passed the legislature numinously, but were defeated in the Senate. He remained in the Legislature, living at 1700 Christian St., until 1942 when he died in Pleasantville, NJ.⁸

⁷ "Upshur Defeats Jackson In 30th Ward," *Philadelphia Tribune*, April 30, 1936, 1; "Allmond Snubs \$2,200 Job To Remain In Legislative Race," *Philadelphia Tribune*, September 10, 1936, 1; "Trainer 30th Ward Rule Is Seen Ended With Election Of Allmond," *Philadelphia Tribune*, November 5, 1936, 1.

⁸ "'Our Bill' Snatches The Spotlight," *Philadelphia Tribune*, April 8, 1937, 13; "Former Local Man Marries White Woman," *Philadelphia Tribune*, June 7, 1928, 1; *Black Legislators In Pennsylvania History in 1911 - 2010*, 17; "William A. Allmond," in *Pennsylvania House of Representatives*, n.d.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - No Census Record
 1930 - Rented by George Jeter (Driver? - Coroner), wife, lodger (3 people, Black)
 1940 - Rented by Harry Morgan (Laborer), wife (2 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Bay appears on 1918 Bromley map.

Classification:

Survey Date:



1702 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Julius Forbes (Janitor), family (5 people, Black)
 1930 - Rented by five families, four lodgers (14 people, Black)
 1940 - Rented by four families (12 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Bay appears on 1918 Bromley map.

Classification:

Survey Date:



1704 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by John Markell (Teamster), family (9 people, Black)
 1930 - Owned by Thomas Smart (Janitor), wife, four lodgers (6 people, Black)
 1940 - Owned by Thomas Smart (Janitor), family, one lodger (5 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:
Primary Image:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Notes:

Bay appears on 1918 Bromley map.

Classification:

Survey Date:



1706 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1708 Christian St

Individually Listed:

--

OPA Number:

888304034 ,888304036

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

Builder:

Social History:

1920 - Owned by Anna Holland (No Occupation), family (3 people, White)
 1930 - Owned by Arthur Jackson (Chef, Restaurant), wife, six lodgers (Black)
 1940 - Owned by George Scott (No Occupation), family (4 people, Black)

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Stuccoed brick

Windows:

Non-historic/metal with stuccoed surround.

Doors:

Non-historic/wood. Stuccoed surround.

Other Materials:

Wood cornice with brackets.

Additions/Alterations:

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1708 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1710 Christian St	OPA Number:	301189800
Individually Listed:	State Historic Marker 2014HM00020 (04/24/2014)	Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	John C. Asbury
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by John C. Asbury (Lawyer - see Biography), family, one lodger (4 people, Black)
 1930 - Owned by John C. Asbury (Assistant District Attorney), family (3 people, Black)
 1940 - Owned by John C. Asbury (No Occupation), family (4 people, Black)

References:

<https://docs.google.com/document/d/1JHPIrh6OG6uJwHoyAgxNdGvBO3NDaLm3ElvMI2xntEU/edit?usp=sharing>

Physical Description

Style:	High Italianate	Windows:	Historic, possibly original. Brownstone surround with pediment and brackets.
Stories:	3	Doors:	Historic/possibly original. Bolection molding and molded transom bar on door frame. Molded paired door. Brownstone surround with pediment and brackets.
Bays:	2	Other Materials:	Wood cornice with egg-and-dart molding, dentils, side finials.
Exterior Walls:	Brownstone	Additions/Alterations:	Bay added 2nd and 3rd floors; Entry added?

Primary Image see attached

Notes:

Classification:	Significant	Survey Date:	12-May-21
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1710 Christian St.

1710 Christian Street - John C. Asbury (1862- 1941)

According to Richard Sand of the Pennsylvania Historical and Museum Commission, John Cornelius Asbury was “the most prominent African American politician in Pennsylvania in the first half of the 20th century.”¹ He was born in Washington County, Pennsylvania, outside of Pittsburgh. After completing his undergraduate education at nearby Washington and Jefferson College, he moved to Washington, D.C. to attend law school at Howard University, graduating in 1885 and passing the Bar Exam for the District of Columbia in the same year. In 1887, Asbury moved to Norfolk County, Virginia to serve as the local District Attorney, a position that he kept for four years. In 1892, Asbury represented the 2nd Congressional District of Virginia at the National Republican Convention in Minneapolis for presidential candidate Benjamin Harrison. It is the first event on record in Asbury’s illustrious political career.²

In 1897, Asbury moved north to Philadelphia, became one of the few African-American members of the Philadelphia Bar and in 1901 married Ida Bowser, the first African American woman to graduate from the University of Pennsylvania (Music) and a noted violinist.³ He moved in search of more lucrative career opportunities and soon found them, first with the Keystone Aid Society in 1902 and a year later with the Eden Cemetery Company. The Keystone Aid Society was an industrial insurance company for black workers that survived the economic turbulence of multiple depressions, including the Great Depression, not least because of Asbury’s legal management.⁴ The Eden Cemetery Company was a response to the condemnation of Lebanon Cemetery (near present day 19th Street and Snyder Avenue in South Philadelphia), one of the few black burial grounds in the city, for crowding and dilapidation. Asbury and his fellow founders secured a piece of the original Bartram-family estate in Collingdale, Delaware County and, despite resistance from the local community, successfully disinterred the bodies from Lebanon, transported them six miles to Collingdale, and reinterred them at Eden.

JOHN C. ASBURY
ENDORSED BY THE
THIRTIETH WARD
Republican Committee; Nominated by a Thousand Citizens, Including Bishops, Ministers,
DOCTORS, LAWYERS, DENTISTS



JOHN C. ASBURY.

¹ Kristin E. Holmes, “His Turn: Black Pioneer, Cemetery Founder, Finally Honored,” *Philadelphia Inquirer*, April 24, 2014, https://www.inquirer.com/philly/news/homepage/20140423_Two_ceremonies_to_mark_history_of_Eden_Cemetery.html.

² Eric Ledell Smith discusses Asbury in “‘Asking for Justice and Fair Play’: African American State Legislators and Civil Rights in Early Twentieth-Century Pennsylvania,” *Pennsylvania History: A Journal of Mid-Atlantic Studies* 63, no. 2 (1996): 169–203.

³ afrc187, “Ida Bowser Asbury,” *Reflections: The UPenn Black History Project* (blog), February 2, 2012, <https://web.archive.org/web/20210509221501/https://upennblackhistory.wordpress.com/2012/02/02/ida-bowser-asbury/>.

⁴ “Keystone Aid Society Now 30 Years Old: Staff Breakfast Marks Anniversary of Well Managed Company,” *Philadelphia Tribune*, July 14, 1932.

Keystone Aid Society and the Eden Cemetery Company made Asbury one of the wealthiest African Americans in Philadelphia and made him an important supporter of beneficial institutions such as the Downingtown Industrial School, Booker T. Washington's Tuskegee Institute, and Mercy Hospital and School for Nurses. It also quickened his acceptance into the "O.P." society ("Old Philadelphian) of Philadelphia's black elite. In 1905, Asbury became a member of the Alpha Boule Chapter of Sigma Pi Phi, the first non-collegiate African American fraternity (it was founded in Philadelphia a year before), perhaps the most elite fellowship of black men in Philadelphia. He was also an active member of the Odd Fellows and the editor of the *Odd Fellows Journal*, a Mason (St. Albans Lodge, A.F. and A.M.), and a member of the O.V. Catto Elks Lodge.⁵ At some point in this period before 1910, the Asbury family moved to 1710 Christian Street.

With his personal income assured from management of the Keystone Aid Society and the Eden Cemetery Company, and with his social standing in good order, Asbury, already a member of the Citizens Republican Club, turned his ambitions toward creating a role for himself within Philadelphia's notorious Republican Machine. Between 1916-1920, Asbury served as City Solicitor, the mayor's chief legal officer. In 1921, Asbury was elected by the voters of the Thirtieth Ward to serve in the Pennsylvania State Legislature as an Assemblyman. He was endorsed by all of the major leaders in the neighborhood, including Charles A. Tindley, William A. Harrod, Thomas C. Imes, Dr. Robert J. Abele, William H. Fuller, and Edward W. Henry.⁶ In this position, Asbury introduced Pennsylvania's first civil rights bill--the so-called "Asbury Equal Rights Bill"--but it did not pass, lacking the support of U.S. Senator Boies Penrose, all-powerful head of the Republican Machine.⁷ Asbury, however, remained in good standing with the Vare brothers triumvirate, which controlled Philadelphia until the mid-1930s. In 1925, Asbury was appointed Chair of the "Coloured" exhibition for the Sesquicentennial Committee.⁸ In 1928, Asbury was appointed Assistant District Attorney after helping to secure Republican John Monaghan's election to the District Attorney's office.⁹ This made Asbury one of the most powerful African Americans in the city.

By 1933, however, the Republican consensus in the Thirtieth Ward began to unravel and some of Asbury's former supporters in the Ward turned against him and toward a resurgent Democratic Party, including John M. Marquess, head of the Quaker City Elks, Lodge No. 420. Asbury's commitment to the Republican Party was steadfast, as well as self-serving.¹⁰ It included loyalty to Harry J. Trainer, the white, Vare-appointed leader of the Thirtieth Ward, as well as Asbury's support for a redistricting effort

⁵ "Asbury Will Organize Lodges," *Afro-American*, April 22, 1911.

⁶ "John C. Asbury Endorsed by the Thirtieth Ward," *Philadelphia Tribune*, April 17, 1920.

⁷ "An Old Timer," "Asbury's Equal Rights Bill Killed in State Senate; Opposition of Sen. Penrose Cause of Defeat," *Philadelphia Tribune*, April 23, 1921. On the return to machine politics in Philadelphia after the Progressive movement subsided, see Arthur P. Dudden, "The City Embraces 'Normalcy,' 1919-1929," in *Philadelphia: A 300-Year History*, ed. Russell Frank Weigley, 1st ed. (New York: W.W. Norton, 1982), 566-600.

⁸ "John C. Asbury Heads Sesqui-Centennial," *The Pittsburgh Courier*, August 8, 1925.

⁹ "After 25 Years: Asbury Sworn Into Office Without Show Ceremony," *Philadelphia Tribune*, March 15, 1928.

¹⁰ In the early 1930s, after the Great Depression and with the rise of Roosevelt's New Deal, many African Americans reconsidered their longstanding support of the Republican Party. Asbury was not one of them. In one remembrance, an author wrote, "One of his most outstanding traits was his unswerving loyalty to the political party which had honored him and which has, as he put it, 'changed his people from chattels to human beings.' Through all the changing phases of the First, Second, and Third New Deals, Mr. Asbury kept faith with his political ideals. While this one and that one tossed hither and thither in search of some soft political berth in which to land. John Asbury clung to the apparently sinking ship, with his avowed profession that 'The Republican Party is the ship, all else is rolling sea.' He never compromised with this theory." Samuel Reading, "John C. Asbury----An Appreciation," *Philadelphia Tribune*, September 13, 1941.

that led to the loss of eight black and two white committeemen (all of whom opposed the Republicans) in the Thirtieth Ward.¹¹

John C. Asbury died on Labor Day, 1941. Marian Anderson sang at his funeral services at Union Baptist Church. The author of his obituary noted, "An outstanding lawyer, he had held more city and state political positions than any other member of his race in the State."¹²

Image above from *The Philadelphia Tribune*, 15 March 1928, p. 1.

¹¹ "Coalitions Being Formed as Secret Confams Are Held," *Afro-American*, March 4, 1933, sec. 4; "Marquess, Collier Join in Attack on 30th Ward Head," *Afro-American*, March 4, 1933.

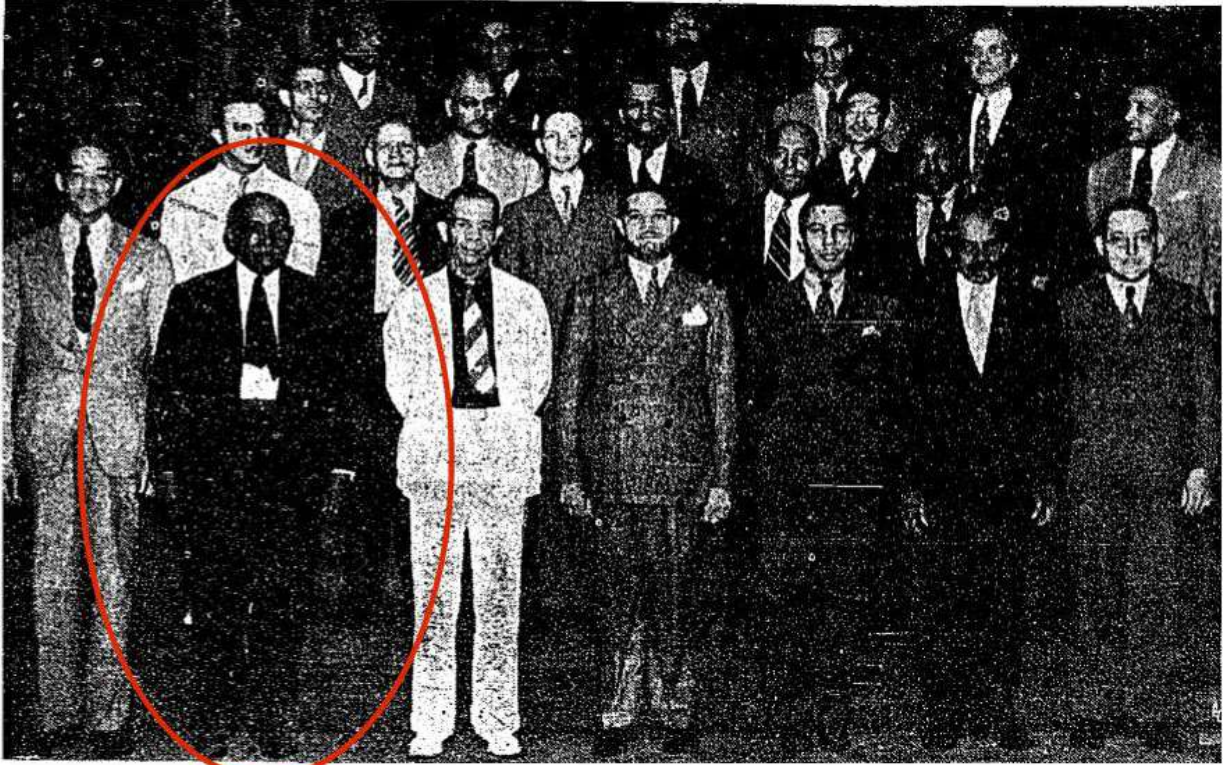
¹² Barbara Saunders, "Miss Marian Anderson Sings at Rites for John C. Asbury," *Afro-American*, September 13, 1941.

More Information:

Asbury and Historic Eden Cemetery:

https://www.youtube.com/watch?v=R7jDcYnlwGo&ab_channel=WHYY

HOSTS TO NATION'S LAWYERS AT PHILADELPHIA



When lawyers from all sections of the United States meet in Philadelphia August 5, 6, and 7 for the annual convention of the National Bar Association, they will be entertained by the above group of advocates, members of the John M. Langston Law Club, host to the convention. Reading left to right, front row: Raymond Pace Alexander, John C. Asbury, Mercer L. Lewis, President Lewis Tanner Moore, Vice-President, E. Washington Rhodes,

Secretary, C. Edward Dickerson, Treasurer, Rufus Watson; second row: Theodore Spaulding, William H. Fuller, Fleming Asbury; third row: Fitzhugh L. Styles, Herbert E. Millen, Leslie P. Hill, Walter L. Gay; back row: Robert N. C. Nix, John Francis Williams, Maceo W. Hubbard; Carlyle L. Tucker, George W. Carry.

Asbury (circled in red) standing next to Raymond Pace Alexander and other prominent black Philadelphia lawyers at the 1937 National Bar Association annual conference. *New Journal and Guide*, 17 July 1937, p. A4.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1801 Christian St

Individually Listed:

--

OPA Number:

301175500

Status:

Extant

Historical Data

Historic Name:

Howell's Pharmacy

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Mixed Use

Year Built:

c. 1865-75

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Andrew Cosby (hotel waiter) and family (6) with seven lodgers (13 people, Black).
 1930 - Rented by Theresa Richardson (waitress); rented by Richard Dean (hotel chef) and wife with two lodgers; rented by George Saunders (porter) and family (2) with two lodgers; (10 people, Black).
 1940 - No Census Record

References:

Physical Description

Style:

Italianate - altered

Stories:

3

Bays:

--

Exterior Walls:

Brick

Windows:

Non-historic/metal with segmental arch stone lintels and flat stone sills.
--

Doors:

Non-historic/wood and glass

Other Materials:

Bracketed cornice. Plastered basement level.
--

Additions/Alterations:

Significant renovations between June 2011 and June 2012 (Google Maps)

Primary Image see attached

Notes:

Classification:

Non-contributing

Survey Date:

12-May-21



1801 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1803 Christian St	OPA Number:	301175700
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by Thomas Dorsey (waiter) and family; (3 people, Black)
 1930 - Owned by Thomas Dorsey (waiter) and wife (2 people, Black).
 1940 - Owned by Thomas Dorsey (waiter) and wife (2 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Historic, non-original/metal, with segmental arch stone lintels and flat stone sills.
Stories:	3	Doors:	Non-historic/wood with round arch lintel (with fanlight transom)
Bays:	2	Other Materials:	Stone basement with decorative basement window grates. Wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

1803-1813 row

Classification:	Contributing	Survey Date:	12-May-21
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1803 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1805 Christian St

Individually Listed:

--

OPA Number:

301175800

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

--

Builder:

--

Social History:

1920 - Rented by Cecil J. Swaby (cannery packer) and wife with lodger (3 people, Black).
 1930 - Rented by John Phillips (plasterer) and family (8 people, Black).
 1940 - Rented by John Wilson (laborer) and family (6 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Historic, non-original/wood, with segmental arch stone lintels. Stone sill course between basement and first floor, flat stone lintels between 1st/2nd and 2nd/3rd levels.

Doors:

Non-historic/wood.

Other Materials:

Wood cornice with brackets

Additions/Alterations:

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Primary Image

Historic Image

Notes:

1803-5-7-9-11-13 row

Classification:

Contributing

Survey Date:

12-May-21



1805 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1807 Christian St

Individually Listed:

--

OPA Number:

301175900

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Marmia Harper (social worker) and son with lodger (3 people, Black).
 1930 - No Census Record
 1940 - Rented by Harry Manning (waiter) and family (7); (8 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Historic, non-original/metal or wood with segmental stone arch lintels and flat arch sills
--

Doors:

Non-historic/wood with brick round arch lintel (with keystone) and decorative wood trim.
--

Other Materials:

Wood cornice with brackets

Additions/Alterations:

--

Primary Image see attached

Notes:

1803-5-7-9-11-13 row

Classification:

Contributing

Survey Date:

12-May-21



1807 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1809 Christian St

Individually Listed:

--

OPA Number:

301176000

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

--

Builder:

--

Social History:

1920 - Rented by Robert D.G. Troy (church secretary) and family, with two lodgers; (7 people, Black) 1930 - Owned by David Keiser (butler, Black) and family (7). 1940 - Owned by David Keiser (butler, Black) and family (2).
--

References:

--

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with segmental arch stone lintels and flat sills
Non-historic/wood and glass with brick round arch lintel (with keystone) and decorative wood trim.

Doors:

--

Other Materials:

--

Additions/Alterations:

--

Primary Image see attached

Notes:

1803-5-7-9-11-13 row

Classification:

Contributing

Survey Date:

12-May-21



1809 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1811 Christian St	OPA Number:	301176100
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by John S. Holmes (post office clerk) and family (3) with two lodgers (6 people, Black).
 1930 - Owned by John L. Holmes (US government clerk, Black) and family (2) with two lodgers (6 people, Black).
 1940 - Owned by John L. Holmes (unable to work, Black) and wife with one lodger (3 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with segmental arch stone lintels and flat sills
Stories:	3	Doors:	Non-historic/wood with brick round arch lintel (with keystone) and decorative wood trim.
Bays:	2	Other Materials:	Wood cornice with brackets
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

1803-5-7-9-11-13 row

Classification:	Contributing	Survey Date:	12-May-21
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1811 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1813 Christian St	OPA Number:	301176200
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by Henry J. Hazell (stevedore) and family (4); (5 people, Black).
 1930 - Owned by Samuel H. Morris (real estate bus) and wife; (2 people, Black).
 1940 - Owned by Emeilta Hazell (no occupation) and family (3); (4 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with plastered jack arch stone lintels and flat sills. Shutters.
Stories:	3	Doors:	Non-historic/wood
Bays:	2	Other Materials:	Wood cornice with brackets
Exterior Walls:	Plastered brick	Additions/Alterations:	

Primary Image see attached

Notes:

1803-5-7-9-11-13 row

Classification:	Contributing	Survey Date:	12-May-21
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1813 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1815 Christian St	OPA Number:	301176300
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	c. 1861
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by Noah Bailey (hotel waiter) and wife with four others (6 people, Black).
 1930 - Rented by Henry G. Hazel (ragger) and family (4); (5 people, Black).
 1940 - Owned by Samuel Morris (insurance) and wife with three lodgers (5 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with flat lintels and sills
Stories:	3	Doors:	Non-historic/wood.
Bays:	2	Other Materials:	Wood cornice with brackets
Exterior Walls:	Stone	Additions/Alterations:	

Primary Image: see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1815 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by George A. Washington (library janitor) and wife with three lodgers (5 people, Black).
 1930 - Rented by O. Chichester (jeweler) and wife with lodger (3 people, Black).
 1940 - Owned by Chichester Halloway (clerk) and wife with two lodgers (4 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

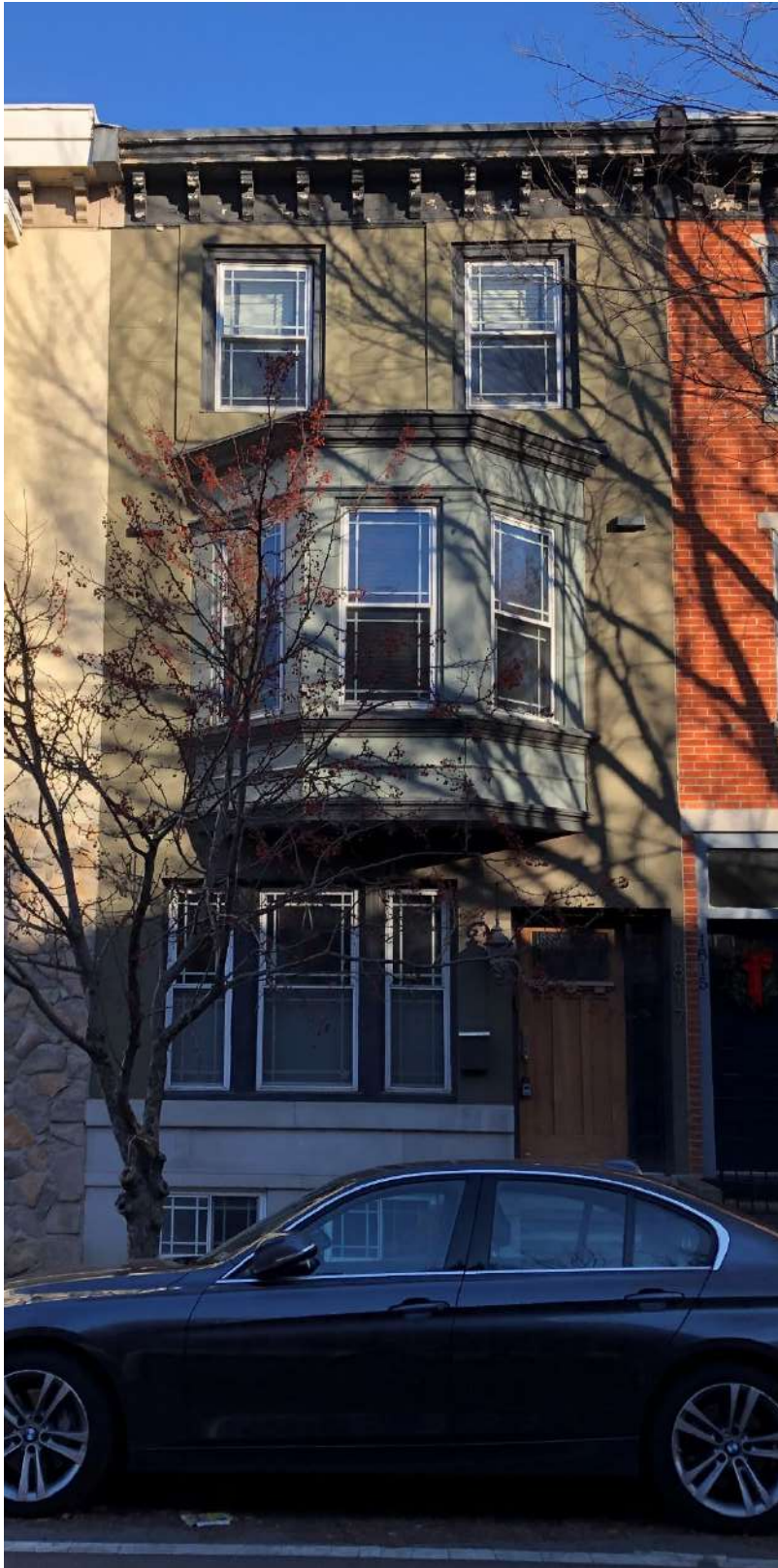
Primary Image

Notes:

Bay window added 1922 (Building permit)

Classification:

Survey Date:



1817 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1819 Christian St
Individually Listed:

OPA Number: 301176600
Status: Extant

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: c. 1861
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Albert Fassett (carpenter) and wife with Jackson family (3); (5 people, Black).
 1930 - No Census Record
 1940 - Rented by Samuel Brown (laborer) and family (2); rented by Ernest Dickson (attendant) and wife; rented by John Seamon (laborer) and wife; rented by James Larkins (laborer) and wife (9 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style: Modified Italianate
Stories: 3
Bays:
Exterior Walls: Stone (first floor) and plastered brick or CMU

Windows: Non-historic/metal
Doors: Non-historic/wood
Other Materials: Wood cornice with brackets and metal fascia
Additions/Alterations: Bay, 2nd and 3rd floors

Primary Image see attached

Notes:

Bay window added 1927 (Building permit)

Classification: Non-Contributing

Survey Date: 12-May-21



1819 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1821 Christian St

Individually Listed:

--

OPA Number:

301176700

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

c. 1861

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by George A. Allen (insurance collector) and wife with three lodgers (5 people, Black).
 1930 - No Census Record
 1940 - Rented by David Lewis (porter) and family (2) with two lodgers (5 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:

Modified Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with brick lintels and sills

Doors:

Non-historic/wood with brick lintel

Other Materials:

Garage. Wood cornice with brackets.

Additions/Alterations:

--

Primary Image see attached

Notes:

Classification:

Non-Contributing

Survey Date:

12-May-21



1821 Christian St.



1823 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1825 Christian St	OPA Number:	301176900
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	c. 1861
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by Morris Rixson (hotel waiter) and family (4); (5 people, Black).
 1930 - Morris M. Rixson (janitor) and family (2) with three lodgers (6 people, Black).
 1940 - Rented by Gertrude Jones (presser) and family (1); rented by Cary Briscoe (presser) and family (1) with lodger; rented by Ida Williams (maid) and family (1); rented by Fannie Gunderman (maid); rented by Elizabeth Burrell (servant) and family (1); rented by James Bryant (custodian); (11 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with flat stone lintels and sills.
Stories:	3	Doors:	
Bays:	2	Other Materials:	
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1825 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1827 Christian St

OPA Number:

301177000

Individually Listed:

--

Status:

Extant

Historical Data

Historic Name:

--

Year Built:

c. 1861

Current Name:

--

Associated Individual:

--

Hist. Resource Type:

Rowhouse

Architect:

--

Historic Function:

Dwelling

Builder:

--

Social History:

1920 - Owned by William J. Boddy (houseman) and wife with two lodgers (4 people, Black).
1930 - Rented by Henry B. Miller (stationary engineer) and family (7) with two lodgers (10 people, Black).
1940 - Rented by Henry Miller (laborer) and family (1) with two lodgers (4 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:

Italianate

Windows:

Non-historic/metal with flat stone lintels and sills. Shutters 2nd/3rd stories.

Stories:

3

Doors:

Non-historic/wood with flat still lintel
--

Bays:

2

Other Materials:

Wood cornice with replacement brackets and metal fascia.
--

Exterior Walls:

Brick

Additions/Alterations:

--

Primary Image see attached

Notes:

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Classification:

Contributing

Survey Date:

12-May-21



1827 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1829 Christian St

Individually Listed:

--

OPA Number:

301177100

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

c. 1861

Associated Individual:

Architect:

Builder:

Social History:

1920 - Rented by Samuel Bowers (porter) and family (10) with two lodgers (13 people, Black).
 1930 - Rented by Sarah Jackson (housemaker) with three lodgers (4 people, Black).
 1940 - Rented by Kelly Watson (porter) and family (2) with three lodgers (6 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat stone lintels. Stone sill first story. Brick sills 2nd/3rd stories.

Doors:

Non-historic/wood with metal screen door. Stone lintel.

Other Materials:

Metal cornice.

Additions/Alterations:

Primary Image see attached

Notes:

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Classification:

Contributing

Survey Date:

12-May-21



1829 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1839 Christian St

Individually Listed:

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OPA Number:

301177700

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

c. 1861

Associated Individual:

William Harrod

Architect:

--

Builder:

--

Social History:

1920 - Rented by William W. Harrod (minister, see Biography) and family (2) with one lodger (4 people, Black).
 1930 - Owned by W.A. Harrod (Baptist minister, Black) and family (2); (3 people, Black).
 1940 - Owned by W.M. Harrod (clergy/minister, Black) and wife (2); (3 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Plastered brick.

Windows:

Non-historic/metal with plastered stone lintels (w/ keystones).

Doors:

Non-historic/wood with flat stone lintel (w/ keystone).

Other Materials:

Wood cornice with brackets.

Additions/Alterations:

--

Primary Image see attached

Notes:

Classification:

Significant

Survey Date:

12-May-21



1839 Christian St.

1839 Christian St. – Rev. William A. Harrod (1873 – 1947)

Born in Baltimore, Maryland in 1873, William Harrod graduated from Brown University and Yale Divinity School before being ordained in Baltimore in 1901. After serving as pastor of the Shiloh Baptist Church in Hartford, Connecticut from 1904 to 1915, he was recruited by the First African Baptist Church at 16th and Christian Streets in 1916 on the recommendation of the Reverend A. Clayton Powell of the Abyssinia Baptist Church in New York.¹



Rev. William A. Harrod, 1916
(Philadelphia Tribune)

Rev. Harrod, his wife Nettie, and their daughter Portia first moved into the church parsonage at 628 19th Street (at the corner of Bainbridge Street), a half-mile, 10 minute walk from the church. Then, in 1916 in response to Rev. Harrod's desire to be closer to the church, three members of the church (who requested that they not be named publically) purchased 1839 Christian St., down the block from the church, and transferred it to the church at cost. Three years later the church paid off the \$4,700 mortgage on the parsonage, and assumed full ownership.²

Harrod began meeting his church while still Pastor-elect. Described as "a great church builder, a fine Christian gentleman, and an eminent scholar,"³ he preached during morning and evening services to a crowded church on March 12, 1915 and in the judgement of the *Tribune*, "made such a great impression on the congregations through his sermons both from subject matter, knowledge of the Scripture, and delivery that it is now an established fact that he is to be a leader in denominational and race circles in the city."⁴ The next Tuesday he attended the monthly Men's Meeting at which Adolph Hodge (see 1828 Christian St.) presented his prize-winning rebuttal of Dr. Phillip's paper entitled "The Asserted Retardation Among Negro School Children." After his first year, the congregation was so pleased with Rev. Harrod that they presented him with "a fine Overland automobile secured through the untiring efforts of faithful women of the church," to aid in his "labors of ministrations to the sick and needy."⁵

Rev. Harrod took over a church which, according to one report, made "some of the greatest social contributions to the black community in Philadelphia by any black church in the early twentieth century."⁶ Under his predecessor's leadership the church "took a leading role in the community by creating a series of social programs designed to provide services largely denied to blacks at the time

¹ "Rev. William A. Harrod Dies in Philadelphia," *Hartford Courant*, June 14, 1947, 4; "Pastor-Elect of the Cherry Memorial Church," *Philadelphia Tribune*, March 4, 1916, 2.

² Charles H. Brooks, *Official History of the First African Baptist Church* (Philadelphia, PA: First African Baptist Church, 1922), 137–38.

³ "Pastor-Elect of the Cherry Memorial Church," 2.

⁴ "Pastor Elect Makes Grand Impression," *Philadelphia Tribune*, March 18, 1916, 2.

⁵ "Pastor Elect Makes Grand Impression," 2; "Brief News From Norristown," *Philadelphia Tribune*, February 26, 1916, 6; "Old Historic First African Baptist Church: Holds Anniversary Reception in Honor of Beloved Pastor and Wife," *Philadelphia Tribune*, May 5, 1917, 1.

⁶ Matthew S. Hopper, "From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949" (Philadelphia, PA: Preservation Alliance for Greater Philadelphia, 1998), 33.

because of white prejudice.”⁷ These included an insurance company, a building and loan association, and a school providing training in industrial skills. In 1929 he was elected vice president of the white Baptist Ministers’ Conference of Philadelphia, “the oldest and most outstanding Conference in the Country.” This activity and the size of the congregation and grandeur of the church building, at a time when most of Philadelphia’s black churches had fewer than 30 congregants and operated out of a storefront, put First African Baptist at their forefront and made Harrod one of a handful of the city’s most prominent black ministers.⁸

Two years later, Rev. Harrod suffered the embarrassment of being charged with misappropriating funds while managing the estate of Mr. James H. Turner. The lawyer for the plaintiff, Mr. Turner’s mother, claimed that Harrod did not have receipts for all the transactions involved with the estate, including several cash payments for Mr. Turner’s funeral. Rev. Harrod’s lawyer successfully defended him through two appearances in court, leading Harrod to comment, “This was my first experience as an administrator of an estate, it shall certainly be my last.”⁹

As unemployment caused by the Great Depression grew, Rev. Harrod supported Mayor Harry Mackey’s efforts to ameliorate its effects. Along with Rev. Charles Tindley (see 1509 Christian St.) in November 1930 Harrod was elected to the “Committee of Nine,” created by Mayor Harry Mackey to “learn the dire needs of the Negro and in turn co-operate with a committee of one hundred which the Mayor has working on the relief of the unemployed.”¹⁰ Six months later the committee held a public meeting at Tindley Temple, attended by the Mayor and his wife. On behalf of the Committee of Nine, Rev. Harrod presented a report on funds raised for unemployment relief, as well as clothing, food, hot meals, and coal donated to families in need. When Mackey completed his term as Mayor and was defeated in an election for U.S. Representative, Harrod wrote to him stating his belief that “whatever cause you espouse you will have our [black] support in gratitude and reciprocation.”¹¹

Harrod continued to run the church and support community activities in the city for the rest of his life. Since assuming his position he had expanded church programs, undertaken repairs, and expanded the congregation. In 1943 he had the great satisfaction of ceremonially burring the church’s mortgage, after it had been paid in full. On June 11, 1947, after a long battle with cancer, Rev Harrod died in his house on Christian Street.¹²

⁷ Hopper, 33.

⁸ “Rev. W. A. Harrod Is Signally Honored,” *Philadelphia Tribune*, November 14, 1929, 14; Robert Gregg, *Sparks from the Anvil of Oppression: Philadelphia’s African Methodists and Southern Migrants, 1890-1940* (Philadelphia, PA: Temple University Press, 1933), 46–47.

⁹ “Clergyman Administrator Of Estate Haled To Court,” *Philadelphia Tribune*, March 12, 1931, 1.

¹⁰ Joseph H. Rainey, “25,000 Negroes Unemployed With 10,000 Additional Underemployed,” *Philadelphia Tribune*, November 20, 1930, 1.

¹¹ “Minister Promises Aid To Ex-Mayor,” *Philadelphia Tribune*, May 31, 1934, 16; “Mackey Pledges Continued Support To Negroes Of City Hit By Hard Times,” *Philadelphia Tribune*, June 4, 1931, 1.

¹² “Pastor Begins His Fifteenth Year,” *Philadelphia Tribune*, May 1, 1930, 12; “Religion,” *Philadelphia Tribune*, June 5, 1943, 16; “Death Certificate - William A. Harrod” (City of Philadelphia, June 17, 1947); “Rev. William A. Harrod Dies in Philadelphia,” 4.

More Information:

[http://keepingphiladelphia.org/wp-](http://keepingphiladelphia.org/wp-content/uploads/2019/06/1600.06.Christian.FirstAfricanBaptist.Final-with-form.pdf)

[content/uploads/2019/06/1600.06.Christian.FirstAfricanBaptist.Final-with-form.pdf](http://keepingphiladelphia.org/wp-content/uploads/2019/06/1600.06.Christian.FirstAfricanBaptist.Final-with-form.pdf)

[https://books.google.com/books/about/Official History of the First African Ba.html?id=hUHSAAAAM](https://books.google.com/books/about/Official_History_of_the_First_African_Ba.html?id=hUHSAAAAMAAJ)

[AAJ](https://books.google.com/books/about/Official_History_of_the_First_African_Ba.html?id=hUHSAAAAMAAJ)

Christian Street/Black Doctors Row Historic District Inventory

Address: 1841 Christian St
Individually Listed:

OPA Number: 301177800
Status: Extant

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: c. 1861
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by John R. Johnson (chauffeur) and wife with five lodgers (7 people, Black).
 1930 - Rented by Joseph H. Johnson (railroad porter) and family (2); (3 people, Black).
 1940 - Rented by Maney Ception (maid) and family (1) with eight lodgers; (10 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style: N/A - replaced facade
Stories: 3
Bays: 2
Exterior Walls: Brick

Windows: Non-historic/metal with flat stone lintels and sills
Doors: Non-historic/wood
Other Materials:
Additions/Alterations: Concrete steps. No cornice.

Primary Image see attached

Notes:

Facade and most of building entirely replaced in 2010.

Classification: Non-contributing

Survey Date: 12-May-21



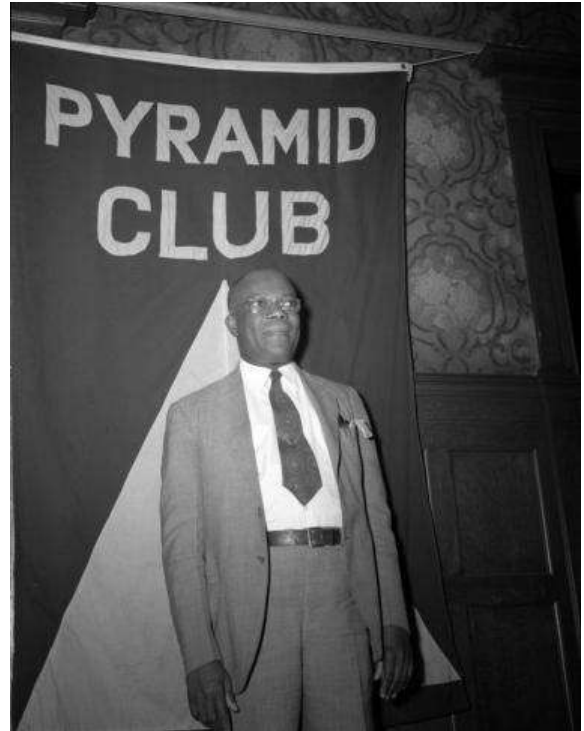
1841 Christian St.



1843 Christian St.

1843 Christian - Walter P. Jerrick (1894-1953)

Walter P. Jerrick was one of Christian Street's great "clubmen," a doctor who was known as much for his charm as for the medical service he provided to Philadelphia's African American community.²¹² Jerrick was born in Georgetown, British Guiana in 1894. He came to the United States when he was 14 years old to attend Downingtown Industrial School and prepare for college. From 1909 to 1913, Jerrick attended Lincoln University, where he started the Rho Chapter of the Alpha Phi Alpha fraternity and for which he served as president for 36 years. After graduation from Lincoln, Jerrick entered the University of Pennsylvania Medical School. He married Sarah E. Jerrick, a schoolteacher who worked in Philadelphia public schools for the extent of her career in 1918. After graduating from Penn, Jerrick completed 6-month fellowships at the University of Edinburgh and the University of Paris before returning to Philadelphia for an internship at Frederick Douglass Hospital.



Dr. Walter P. Jerrick, President of the Pyramid Club. From the John L. Mosley Collection, Charles L. Blockson Collection, Temple University Libraries.

Dr. Jerrick's medical specialty was obstetrics and gynecology. He served as associated gynecologist at the Joseph C. Price Hospital, a 50-bed private hospital at 241 North Eighteenth Street that was adjacent to the Gynecean Hospital for Women. "Known as a great clinical teacher, [Joseph Price] was considered by many to be the father of abdominal surgery in America" and because his hospital was self-funded, he reserved the right to treat all patients "regardless of race, creed, color, or financial means."²¹³ Jerrick was the only colored physician or staff person under his employ. In 1921, Jerrick also opened a private office on Christian Street (exact location unknown; possibly in his home), which included a second-floor medical library, an operating room, and laboratory for blood tests. "Another reason for Philadelphia's love of their adopted son is the individual, personal attention given each, sick or well," one profile stated. "Believing in the use of psychology as well as medicine on his patient, Dr. Jerrick has indeed well gained--and earned--the right to be one of the City of Brotherly Love's most respected physicians."²¹⁴

In 1938, Walter Jerrick was elected first president of the Pyramid Club. Started in the basement of Christian Street YMCA, the Pyramid Club moved to 1517 W. Girard Avenue in North Philadelphia and became the "mecca" of the black elite throughout the 1940s and 1950s. Through his belonging and organizational efforts with the Pyramid Club rather than a political party, as well as in his professional

²¹² "Witty Dr. Jerrick, '13; Loyal To Core, Was All Lincoln," *Philadelphia Tribune*, February 13, 1954.

²¹³ Frederick Murtagh, "James W. Kennedy, M.D. and the Joseph Price Memorial Hospital," in *Transactions & Studies of the College of Physicians of Philadelphia*, vol. XIV, No. 1, V (Philadelphia: College of Physicians of Philadelphia, 1992), 73–82, <http://archive.org/details/transactionsstud5141coll>.

²¹⁴ "Philadelphia Physician Top Citizen," *Atlanta Daily World*, November 14, 1950.

career, Dr. Jerrick was able to serve his community as a “race man.” In 1949, Sarah Jerrick died. Two years later, Dr. Jerrick married Fannie Scott, the long-time secretary of the Pyramid Club. Dr. Jerrick died in 1953. Though a member of the board of directors for the Bureau for Colored Children, the Philadelphia County medical Society, the American Medical Association, and a member of the National Medical Association, Dr. Jerrick’s obituaries all emphasized his skill as an orator, “renowned for his wit and urbanity,” and his love of sports. He “would often say that one of the highlights of his life was the signing of Jackie Robinson by the Brooklyn Dodgers and the breakdown of race bans in professional baseball.”²¹⁵ Walter P. Jerrick is buried in Eden Cemetery.

²¹⁵ “Famed Clubman: Dr. Jerrick Dies After Long Illness,” *Philadelphia Tribune*, October 27, 1953.



Sarah Jerrick. Pictorial Albums of the Pyramid Club, Blockson Collection, Temple University.



Dr. Jerrick, his children, and Sarah Jerrick (sitting) at a Pyramid Club picnic. Pictorial Albums of the Pyramid Club, Blockson Collection, Temple University.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1845 Christian St

Individually Listed:

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OPA Number:

301178000

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

c. 1861

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - No Census Record
 1930 - Rented by Alice Burchett (housemaid) with four lodgers (5 people, Black).
 1940 - Rented by Wit Grimes (elevator operator) and family (4) with lodger (6 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

n-historic/metal with flat stone lintels and sills.

Doors:

Non-historic/wood

Other Materials:

Wood cornice with brackets

Additions/Alterations:

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Primary Image



Historic Image



Notes:

Classification:

Contributing

Survey Date:

12-May-21



1845 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1847 Christian St

Individually Listed:

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OPA Number:

871539870

Status:

Replaced

Historical Data

Historic Name:

Current Name:

19 Degrees Café

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

2017-2018

Associated Individual:

Architect:

Builder:

Social History:

1920 - No Census Record 1930 - No Census Record 1940 - No Census Record

References:

--

Physical Description

Style:

New Construction

Stories:

3

Bays:

Exterior Walls:

Blue brick

Windows:

Non-historic/metal

Doors:

Non-historic/boarded

Other Materials:

Bay, 2nd and 3rd floors

Additions/Alterations:

Constructed between September 2017 and September 2018 (Google Maps Street View)

Primary Image see attached

Notes:

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Classification:

Non-contributing

Survey Date:

12-May-21



1847 Christian St.



42385-34 11-13-53 NORTHEAST CORNER OF S. 19TH & CHRISTIAN STS. CONT. #S-1818

PhillyHistory.org

Christian Street/Black Doctors Row Historic District Inventory

Address:

1812 Christian St

Individually Listed:

--

OPA Number:

301191400

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Owned by Robert Coyle (physician) and wife (2 people, Scots-Irish/White).
 1930 - Rented by James E. Johnson (policeman) and family (2); (3 people, Black).
 1940 - Rented by William Hayes (laborer) and family (3); rented by Randolph Washington (porter); rented by Francis Hayman (home houseworker) and family (3); rented by Sidney Allen (barber) and wife; rented by Amanda Robertson (waitress); (9 people).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Stone

Windows:

Not-historic/metal. Segmental arch stone lintel. Flat stone sill.

Doors:

Round arch brick lintel with keystone to recessed foyer. Metal screen door.

Other Materials:

Stone water table. Glass block basement windows. Dog-toothed brick course in lieu of cornice.

Additions/Alterations:

--

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1812 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1814 Christian St

Individually Listed:

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OPA Number:

888303682 ,888303684 ,888303686

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Anna McKee (no occupation) and family (3) with lodger (5 people, White/Irish).
 1930 - Rented by Wilson M. Ellerben (messenger) with lodger; rented by Evelana Manluff (cook) and family (1) with lodger (5 people, Black).
 1940 - Rented by Della Borden (servant) with lodger; rented by Wilson Reid (painter) and wife; rented by Robert Wharton (truck driver) and wife; rented by James McCloud (laborer) and family (3); rented by Fred D. Hill (stevedore) and family (2) with two lodgers (15 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat stone lintels and sills.

Doors:

Recessed doorway with metal front gate. Round arch brick door lintel with stone keystone.

Other Materials:

Wood cornice with brackets.

Additions/Alterations:

Renovated circa July 2007 (Google Maps Street View)

Primary Image see attached

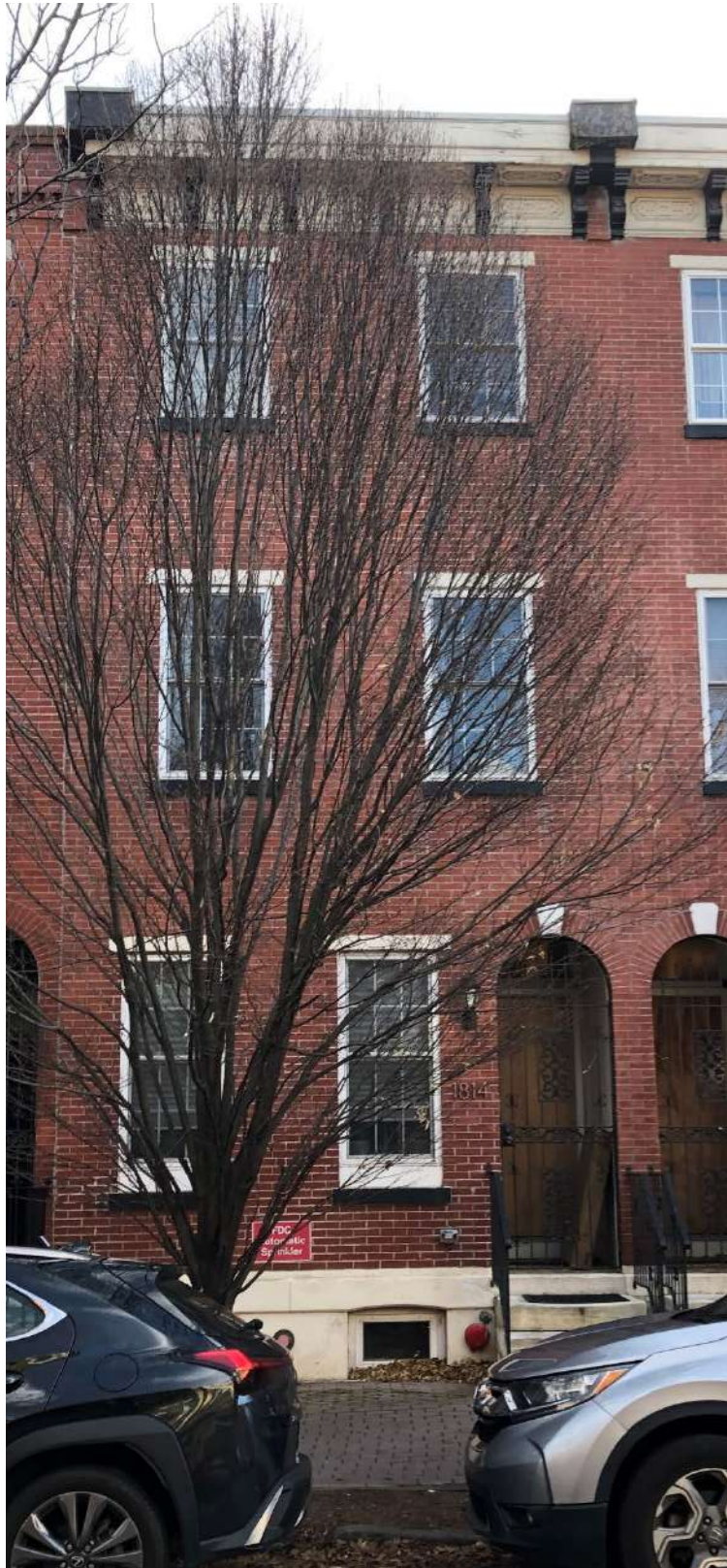
Notes:

Classification:

Contributing

Survey Date:

12-May-21



1814 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1816 Christian St

Individually Listed:

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OPA Number:

888303688 ,888303690 ,888303692

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Charles Marshall (department store clerk) and family (3) with two lodgers (6 people, White).
 1930 - Rented by Charles L. Harris (garage laborer) and wife; rented by Laura Wilson (no occupation); (3 people, Black).
 1940 - Rented by Junius Price (dish washer) and family (3); rented by John F. Edmunds (cook) and family (2); rented by Fisher Headen (laborer) and family (3); (11 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat stone lintels and sills.

Doors:

Recessed doorway with metal front gate. Round arch brick door lintel with stone keystone.

Other Materials:

Wood cornice with brackets.

Additions/Alterations:

Renovated circa July 2007 (Google Maps Street View)

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1816 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1818 Christian St	OPA Number:	888303694 ,888303696 ,888303698
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by Thomas Stewart (sawmill) and wife with six lodgers (8 people, White/Irish).
 1930 - Rented by Robert Allen (candy factory porter) and cousin; rented by Francis Maguire (janitor) and wife; rented by Archie Alston (pastry cook) and wife (6 people, Black).
 1940 - Rented by Margaret Giddings (servant) and family (2); rented by Leroy Handy (dishwasher) and wife rented by William McCullough (porter) and family (3); rented by Gilmore Small (janitor); rented by Willis Baker (elevator operator) and wife (12 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with flat stone lintels and sills.
Stories:	3	Doors:	Recessed doorway with metal front gate. Round arch brick door lintel with stone keystone.
Bays:	2	Other Materials:	Wood cornice with brackets
Exterior Walls:	Brick	Additions/Alterations:	Renovated circa July 2007 (Google Maps Street View)

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1818 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1820 Christian St

Individually Listed:

--

OPA Number:

301191900

Status:

Replaced

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

2005

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Rose McCartney (unoccupied) with five lodgers (6 people, White/English).
 1930 - Rented by Lindsay Jones (locomotive bolter) and family (2) with boarder (4 people, Black).
 1940 - Rented by Lena Brown (laundress); rented by Rosa Lattimore (unable to work); rented by John Saunders (laborer) and wife; rented by Martha Folks (servant); rented by Marie Seley (servant); rented by Hattie Platts (servant); (7 people, Black).

References:

Building permit for new construction, 2005

Physical Description

Style:

N/A - new construction

Stories:

3

Bays:

--

Exterior Walls:

Brick

Windows:

Non-historic/metal.

Doors:

Non-historic/wood with glass screen door. Flat brick soldier course lintel with transom.
--

Other Materials:

Bay, 2nd and 3rd floors; garage. molded cornice line with metal flashing.

Additions/Alterations:

--

Primary Image

Historic Image

Notes:

Classification:

Non-contributing

Survey Date:

12-May-21



1820 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1822 Christian St

Individually Listed:

--

OPA Number:

301192000

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by John Jones (post office clerk) and family (4) with one lodger (6 people, Black).
 1930 - Owned by Joseph D. Jones (post office clerk) and family (4) with boarder (6 people, Black).
 1940 - Owned by Celeste Jones (home housework) and family (3) with two lodgers (6 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal. Flat stone lintel.
--

Doors:

Non-historic/wood with glass screen door. Flat stone lintel with transom.

Other Materials:

--

Additions/Alterations:

Tie rods. Roof Deck

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1822 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1830 Christian St

Individually Listed:

--

OPA Number:

301192400

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

--

Builder:

--

Social History:

1920 - Owned by Emely C. Sennott with family (3); (4 people, White/Irish).
 1930 - Owned by Emily C. Sinnott with family (2); (3 people, White/Irish).
 1940 - Rented by Cyrus Jenkins (unable to work) and wife with four lodgers (6 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/window. Flat stone lintels and sills. Wood shutters on second and third floors.

Doors:

Non-historic/wood. Flat stone lintel.

Other Materials:

Protruding brick course in lieu of cornice.

Additions/Alterations:

--

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1830 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1832 Christian St

Individually Listed:

--

OPA Number:

301192600

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by James A. Smith (housemaker) and wife with two lodgers (4 people, Black).
 1930 - Rented by James A. Smith (housemaker) and wife with five lodgers (7 people, Black).
 1940 - Rented by William B. Meritt (waiter) and family (3) with lodger (5 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat stone lintels and sills.

Doors:

Non-historic/wood with flat stone lintel.

Other Materials:

Synthetic material cornice with bracket.
--

Additions/Alterations:

--

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1832 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: 1834 Christian St
Individually Listed:

OPA Number: 888304244 ,888304246 ,888304248
Status: Replaced

Historical Data

Historic Name:
Current Name:
Hist. Resource Type: Rowhouse
Historic Function: Dwelling

Year Built: 2011-2012
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Franklin A. Cabbage (chauffeur) and family (9) with three lodgers (13 people, White/Irish).
 1930 - Rented by Arthur W. Colb (plumber) and family (13); rented by Anthony Pauling (laborer) and wife; (16, Black).
 1940 - Rented by Frank McGowan and family (3); rented by Robert Blake (paperhanger) and wife; rented by George Thompson (servant) and family (2);
 rented by Alexander Corey and family (4); (14 people, Black).

References:

Physical Description

Style: N/A - new construction
Stories: 3
Bays:
Exterior Walls: Brick

Windows: Non-historic/metal with flat stone lintels and sills.
Doors: Non-historic/wood with flat stone lintel. High brick walkup to entrance.
Other Materials: Bay, 2nd and 3rd floors
Additions/Alterations: Constructed between October 2011 and June 2012 (Google Maps Street View)

Primary Image see attached

Historic Image

Notes:

Classification: Non-contributing

Survey Date: 12-May-21



1834 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address: **OPA Number:**
Individually Listed: **Status:**

Historical Data

Historic Name: **Year Built:**
Current Name: **Associated Individual:**
Hist. Resource Type: **Architect:**
Historic Function: **Builder:**

Social History:

1920 - Owned by Penilla M. Harrison (public school teacher) and family (1) with four others; rented by Frank Draper (investigator) and family (2); (9 people, Black).
1930 - Rented by T.F. Strange (Porter Pullman) and wife; rented by Henry Harms (house carpenter) and wife; rented by Elmer Valintine (public school teacher) and family (4); (9 people, Black).
1940 - Rented by Samuel Sanders (laborer); rented by Clarence Allen (laborer) and wife; rented by Samuel Sounders (painter) and wife; rented by Melvin Jordan (auto-mechanic) and wife; rented by Robert Hunter (candy maker) and wife; rented by Andrew H. Hunter (butcher) and family (2); (12 people).

References:

Physical Description

Style: **Windows:**
Stories: **Doors:**
Bays: **Other Materials:**
Exterior Walls: **Additions/Alterations:**

Primary Image

Notes:

Facade dates to 2009 renovation, but is contextual with district in terms of massing, scale, proportions, and materials.

Classification: **Survey Date:**



1836 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1838 Christian St

Individually Listed:

--

OPA Number:

301192900

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Andrew J. Garratt (butcher) and family (2) with one lodger (4 people, Black).
 1930 - Owned by Susie L. Spalding; rented by William H. Lassiter (hotel cook) and family (1) with two lodgers; rented by William H. Walter (chauffeur) and wife (7 people, Black).
 1940 - Rented by Charles W. Dorsey (physician) and family (2); (3 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with flat arch stone lintels with keystones and thin, flat stone sills.
--

Doors:

Non-historic/wood. Flat arch stone lintel with keystones.

Other Materials:

Wood cornice with brackets and panels.
--

Additions/Alterations:

--

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1838 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1840 Christian St	OPA Number:	301193000
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	Andrew F. Stevens, Jr.
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by Wentworth Bayton (hotel waiter) and family (4) with one lodger (Andrew F. Stevens Jr.); (6 people, Black).
 1930 - Owned by George L. Bayton (physician--see biography in appendix) and family (4, including brother-in-law Andrew F. Stevens); (5 people, Black).
 1940 - Owned by Helen S. Bayton (home housework) with four lodgers (5 people, Black).
 Andrew Stevens was co-founder of Brown and Stevens bank, which according to one study, was one of "the most outstanding banks ever organized by Negroes in the state of Pennsylvania." He then served as state representative for the 30th Ward, introducing an equal rights bill with John Asbury. Shortly after his term ended his bank collapsed amid charges of mismanagement leveled at his partner. (See attached biography)

References:

Physical Description

Style:	Italian Renaissance Revival	Windows:	Historic, molded wood window frames. Replacement sashes. Decorative transom windows.
Stories:	3	Doors:	Historic/original with bolection molding on door jambs. Transom bar has been replaced for metal screen door. Front door possibly historic/possibly original.
Bays:		Other Materials:	Wood cornice with brackets and side finials.
Exterior Walls:	Brick. Rusticated stone water table.	Additions/Alterations:	Bay added 2nd floor

Primary Image see attached

Notes:

Classification:	Significant	Survey Date:	12-May-21
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1840 Christian St.

1840 Christian St. – Andrew F. Stevens Jr. (1868-1951)

The son of a well-known caterer and politician, Andrew F. Stevens Sr., Andrews F. Stevens, Jr. graduated from the University of Pennsylvania in 1889 and initially followed in his father's footsteps, working in catering. He joined the black Pennsylvania National Guard unit known as Gray Invincibles, rising to the rank of Major, and was elected to the City Council in 1893.¹

In 1911 Stevens' older sister Helen married a physician named George L. Bayton (see 1840 Christian St.). She moved into his house at 1840 Christian Street, where he lived with his brother Wentworth and Wentworth's family. By 1920 Andrew Stevens had joined them. It is unclear if the families shared common living and dining space or had separate apartments, but it seem safe to conclude that the bay window and exterior decorations were added to the house during Stevens' residence.



Figure 1 Andrew F. Stevens, Jr.
(The Library Company)

In 1915 Stevens began a career in finance, founding the Home Extension and Insurance Company with several partners. The next year he and Edward C. Brown, one of his partners at Home Extension, founded the banking house of Brown and Stevens, with offices in a newly constructed building at the corner of Broad and Lombard streets. Brown, who had started two banks in Virginia, was president and Stevens was vice president. An article announcing the opening described Stevens as the "only colored member of the Finance Board of The Old Folks Home and chairman of the Finance Committee of Douglass Hospital,"² showing that the bank was the latest step in an expanding career.³

The bank filled an important void in black Philadelphia economic life. The collapse of the Freedman's Saving and Trust Company in 1874, taking with it millions of dollars of hard-earned savings, had left most blacks unwilling to trust banks. This made it difficult for aspiring businesses to obtain startup funding, and made it difficult for aspiring black homeowners to obtain a mortgage. Along with Citizens and Southern Bank, Brown and Stevens provided these basic services to the black community. According to economist Abram Harris in his book, *The Negro as Capitalist*, "From the standpoint of general banking and range of resources, the two institutions organized and directed by E. C. Brown and Andrew F. Stevens were by far the most outstanding banks ever organized by Negroes in the state of

¹ "A.F. Stevens Dead," *Philadelphia Inquirer*, April 2, 1898, 1; "Historical Biographies," Philadelphia House of Representatives, n.d., <https://www.legis.state.pa.us/cfdocs/legis/BiosHistory/MemBio.cfm?ID=4071&body=H>.

² "Another Colored Bank for Philadelphia," *Philadelphia Tribune*, January 1, 1916, 1.

³ "Advertisement - Home Extension and Insurance Association," *Philadelphia Tribune*, March 20, 1915, 6; "Another Colored Bank for Philadelphia," 1.

Pennsylvania.” Unfortunately, Harris continues, “But the history of these enterprises...is one of speculation and high finance.”⁴

In 1918 the two partners incorporated a real estate development company in New York City called the Payton Apartments Corporation in order to take over the development of a complex six apartment buildings in Harlem developed by the late Phillip A. Payton. Partners in this endeavor included Emmett J. Scott, Secretary of the Tuskegee Institute and former special assistant to the Secretary of War, and Heman E. Perry, President of the Standard Life Insurance Company of Atlanta.⁵

Stevens and Brown also moved into theater management—a field in which they had no experience. Brown had been refused entry to Philadelphia's Forrest Theater because of his race, and in response he and Stevens created a company named Dunbar Amusement, and constructed a new theater—the Dunbar—aimed at high quality entertainment. They then purchased the Lafayette and the Renaissance Theaters in Harlem and the Douglass Theater in Baltimore. About a year later, finding themselves overextended, they sold the Dunbar Theater it to John T. Gibson who renamed it and added it to his chain of vaudeville theaters. The partners' financial losses were not publicized.⁶

Stevens used his position in finance to move into state politics, beginning with election to the state Republican Committee on May 21, 1918. Shortly thereafter, race riots occurred in Philadelphia in which mobs of white men terrorized black neighborhoods. While the white press claimed that the cause was two white girls being assaulted by black men, the *Philadelphia Tribune* laid the cause at the feet of houses in “white” neighborhoods being sold to blacks, and also charged the police with disarming black residents while letting the white mob run amok.⁷

Stevens and G. Grant Williams, City Editor of the Tribune, met with Philadelphia Director of Public Safety Wilson and acting Superintendent of Police Mills to complain about the situation and received a promise that the two men would ensure that the situation as corrected. Stevens told them that when a client of his had been unable to buy a house because he was black, Stevens had purchased it for him, the seller mistaking him for a white man. He informed them that he would buy two handguns and ammunition, and would go to defend the house with its new owner, saying, “I am warning you, Mr. Wilson, so that you may assist in keeping me out of trouble.”⁸ On September 4th, Stevens did as he promised. Acting Superintendent Mills provided police and private guards, and in the words of the *Tribune*, “so far everything has passed quite pleasantly.”⁹

⁴ Abram Lincoln Harris, *The Negro as Capitalist* (New York, NY: Haskell House Publishers, Ltd., 1936), 125.

⁵ “Payton Apartments - New York City,” *Philadelphia Tribune*, May 11, 1918, 1; Kevin McGruder, *Race and Real Estate: Conflict and Cooperation in Harlem, 1890-1920* (New York: Columbia University Press, 2015), 185–92.

⁶ “The Dunbar Theatre Historical Marker,” n.d., <https://explorepahistory.com/hmarker.php?markerId=1-A-152>; Errol G Hill and James V. Hatch, *A History of African American Theatre* (Cambridge [England]; Cambridge University Press, 2003), 242–43.

⁷ “Prominent Businessman Elected to State Republican Committee,” *Philadelphia Tribune*, May 25, 1918, 1; “Lone Woman Holds A Mob of 500 White Brutes At Bay,” *Philadelphia Tribune*, August 3, 1918, 1.

⁸ “Lone Woman Holds A Mob of 500 White Brutes At Bay,” 1.

⁹ “Lone Woman Holds A Mob of 500 White Brutes At Bay,” 1; “Mills Stops Mob Leaders,” *Philadelphia Tribune*, n.d., 1.

Ten days later, after hearing of a threat of violence from a policeman against black family that had moved in next door to him, Stevens went to officer's station on a Sunday and in the absence of the lieutenant, informed the desk sergeant that if anything happened, he would go to Superintended Mills the next day to have the officer appear before the Police Board. The sergeant assured him that he had nothing to worry about, and the officer did not cause any trouble.¹⁰

Stevens used the visibility he had gained to be placed on the ballot in 1920 to represent the 7th Ward in the state legislature, while living at 1840 Christian St., which is in the 30th Ward. Stevens won the election by a margin of 5,753 votes to 600, and went to Harrisburg along with John C. Asbury (see 1710 Christian St.), who had been elected to represent the 30th Ward. Together the two introduced an equal rights bill—which the press named “The Asbury Bill”, guaranteeing full citizenship to black Pennsylvanians. Although the bill was approved by the House 139 votes to 47, it was defeated in the Senate 39 to 9 after intense lobbying and political maneuvering by machine politicians. Stevens and Asbury re-introduced the bill in 1923, only to see it die in committee. They then shifted their attention to an anti-lynching bill, which was signed into law on May 19, 1923. While impressive in title, the law applied only to individuals taken from jail, and most lynching victims were taken while in the custody of law enforcement officials.¹¹

In 1924, to public surprise, and for reasons which are still unclear, Stevens and Asbury declined to stand for re-election, making way for Samuel B. Hart and William H. Fuller (see 1705 Christian St.), in the Seventh and Thirtieth Wards, respectively. Not until 1935 was a civil rights bill passed in the Pennsylvania legislature.¹²

Stevens returned his attention to banking, opening the Cosmopolitan State Bank in February 1924, shortly before he stepped down from the legislature. Branching out from private banking, Cosmopolitan was a community bank, with its first branch at the corner of Ridge Avenue and Master Street. E. C. Brown was President, and Stevens was one of the Vice Presidents.¹³

The following year a banner headline in the Tribune announced, “Run Causes Brown & Stevens Bank To Collapse.” As would be seen frequently later in the decade, rumors of difficulty at the bank caused depositors to withdraw their funds. The bank, which had loaned and invested the deposited funds, was unable to meet all the demands, and banking authorities appointed a receiver to manage its affairs. One of the first announcements made was that, for this first time since the bank had opened ten years earlier, an auditor would review its books. Four days after the first headline, another followed announcing that the Cosmopolitan State Bank had closed as well, after auditors discovered that it had loaned one-third of its capital to its president, E. C. Brown. Newspaper articles hinted that Brown may

¹⁰ “Mills Stops Mob Leaders,” 1.

¹¹ “A.F. Stevens and J.C. Asbury Begin Their Legislative Careers Next Monday,” *Philadelphia Tribune*, January 1, 1921, 1; “Multitude Cheer Andrew F. Stevens At Coatesville,” *Philadelphia Tribune*, April 16, 1921, 1; “Asbury’s Equal Rights Bill Killed in State Senate,” *Philadelphia Tribune*, April 23, 1921, 1; Eric Ledell Smith, “‘Asking for Justice and Fair Play’: African American State Legislators and Civil Rights in Early Twentieth-Century Pennsylvania,” *Pennsylvania History* 63, no. 2 (April 1996): 184–92.

¹² “Not To Return,” *Philadelphia Tribune*, April 12, 1924, 9; Smith, “‘Asking for Justice and Fair Play’: African American State Legislators and Civil Rights in Early Twentieth-Century Pennsylvania,” 192–93.

¹³ “Cosmopolitan State Bank Opens Doors,” *Philadelphia Tribune*, February 16, 1924, 12.

have used the money from one bank to cover difficulties at the other, particularly in its real estate portfolio which included Dunbar Entertainment. No charges were brought against him, but many black Philadelphians lost their savings, and both men retired from banking.¹⁴

It is unclear what Stevens did immediately following the banks' collapse. In 1928, he went to the New York bedside of his dying ex-partner E.C. Brown. In 1930 he was lauded as being the most efficient of four Census supervisors managing Philadelphia's 1,200 enumerators. He was also the only black supervisor among the four, and when asked if that had caused any difficulties, a white subordinate replied, "The best that could be said of any man would not be too good for Major Stevens. ... He did most of the instruction for all the supervisors and the only reason for this seemed to be that he was better fitted. I think he is great as a man, not as a colored man, for color makes no difference to me."¹⁵

In 1933 Stevens found a position at the city's Bureau of Recreation, first as an employee at the Seger Center, and later as a supervisor managing several recreation centers. By 1940 Stevens married and moved to his father-in-law's modest, two-story rowhouse at 3915 Wallace St, in West Philadelphia. On March 6, 1951, at age 80, he died. A brief obituary in the *Tribune* described him as a "pioneer Negro banker,"¹⁶ but did not mention his legislative career.¹⁷

¹⁴ "Run Causes Brown & Stevens Bank To Crash," *Philadelphia Tribune*, February 14, 1925; "Another Phila. Bank Closes Door," *Philadelphia Tribune*, February 18, 1925, 1; "Cosmopolitan May Re-Open Doors In Few Weeks Time," *Philadelphia Tribune*, February 21, 1925, 1; "Two Banking Commandments," *Philadelphia Tribune*, February 28, 1925, 11; "\$500,000 Impairment Indicated in Brown and Stevens Assets," *Philadelphia Tribune*, February 28, 1925, 1.

¹⁵ Joseph H. Rainey, "Negro Census Supervisor Is Lauded By White Employees," *Philadelphia Tribune*, April 17, 1930, 1; "E. C. Brown Dies In New York City," *Philadelphia Tribune*, January 26, 1928, 1.

¹⁶ "Service Held For Former Banker Here," *Philadelphia Tribune*, March 13, 1951, 3.

¹⁷ C.R. Shirh, "Death Certificate - Andrew F. Stevens" (City of Philadelphia, March 6, 1951); "A. Stevens, Early Banker, Dies At 80," *Philadelphia Tribune*, March 10, 1951, 1; "1940 US Census," n.d.; "Service Held For Former Banker Here," 3.

1840 Christian St. – George L. Bayton, MD (1876-1937)

George Leander Bayton was born in Tappahannock, Virginia, and went to college at Virginia Union University in nearby Richmond. He followed this by attending medical school at Howard University, receiving his license to practice medicine in Baltimore in 1907, and moving to Philadelphia. In the city he joined the staff of Mercy Hospital and practiced privately in partnership with Dr. Agnes Berry-Montier (see 1512 Christian St.). After first living at 768 South 19th St. with his brother Wentworth (a waiter), Bayton purchased 1840 Christian St. in 1910, and moved in with Wentworth's family. In 1911, Bayton married Helen Stevens, daughter of the late Andrew F. Stevens, Sr., a prominent caterer, and brother of Andrew F. Stevens, Jr. a city council member (see 1840 Christian St.). By 1920 Stevens had joined them at 1840 Christian St.¹

Dr. and Mrs. Bayton quickly became part of Philadelphia black society. Dr. Bayton served as second vice-president for the Philadelphia chapter of the Brotherhood of Andrew and Philip, joined the Pequot Club, the Masons, and the Citizens Republican Club, and led the effort to raise money for Howard University's endowment from alumni living in Philadelphia, while Mrs. Bayton was elected president of the Philadelphia chapter of the Women's Auxiliary of the NAACP. They also socialized with Dr. Berry-Montier. Mrs. Bayton attended a charity lunch with her at the Rittenhouse Hotel, and the couple dined with her at the Dunbar Theater.²

On March 2, 1937, Dr. Bayton became ill. Despite Dr. Walter Jerrick (see 1843 Christian St.) attending him, he died two days later of double pneumonia. Rev. W. A. Norwood of the First African Baptist Church (see 1839 Christian St.) delivered the eulogy. Wentworth Bayton having predeceased his brother in 1927, and Stevens having married, Helen Bayton continued to live at 1840 Christian St. by herself, taking in lodgers until her death in 1947.³

¹ "Dr. G. Bayton, Ill For 2 Days Died Suddenly," *Philadelphia Tribune*, March 11, 1937, 12; "About the City," *Afro-American*, January 19, 1907, 8; Barbara S. Prigmore, "Versatile Women: She Owns Finest Art Collection," *Philadelphia Tribune*, June 3, 1944, 8; *Boyd's Philadelphia City Directory - 1909* (Philadelphia, PA: C. E. Howe Co., 1909), 187; "1910 US Census," n.d.; "Crucifixion Episcopal Church Marriage Register," November 15, 1911, 206; "1920 US Census," n.d.

² "First Parochial School for Catholic Children," *The New York Age*, April 4, 1907, 8; "Pequot Club Celebrates Thirtieth Anniversary," *Philadelphia Tribune*, November 1, 1919, 1; "Dr. G. Bayton, Ill For 2 Days Died Suddenly," 12; "Howard Launches Final Campaign For Endowment," *Pittsburgh Courier*, May 15, 1926, 4; "Flashes and Sparks," *Philadelphia Tribune*, June 12, 1915, 5; "N. A. A. C. P. Auxiliary Holds First Meeting," *Philadelphia Tribune*, November 21, 1929, 5; "Dunbar Theatre Notes," *Philadelphia Tribune*, April 24, 1920, 3.

³ "Death Certificate - George Bayton" (City of Philadelphia, March 4, 1937); "Dr. G. Bayton, Ill For 2 Days Died Suddenly," 12; "Death Certificate - Wentworth Bayton" (City of Philadelphia, January 14, 1927); "Death Certificate - Helen Bayton" (City of Philadelphia, March 1, 1947).

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Owned by Benjamin Williams (physician) and wife with four others (6 people, Black).
 1930 - Owned by Benjamin Williams (druggist) with wife; rented by Prince Smith (laborer) and family (4); (7 people, Black).
 1940 - Rented by Robert Charleston (janitor) and wife with four lodgers (6 people, Black).

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1842 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1844 Christian St

Individually Listed:

--

OPA Number:

871539940

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Owned by Clarence Getz (druggist) and family (2) with two lodgers (5 people, White).
 1930 - No Census Record
 1940 - No Census Record

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal. Flat stone lintels and sills.

Doors:

Metal roll down security door.

Other Materials:

--

Additions/Alterations:

Renovated between October 2019 and November 2020 (Google Maps Street View - see photo Section 3)
--

Primary Image see attached

Notes:

Classification:

Non-Contributing

Survey Date:

12-May-21



1844 Christian St.



PhillyHistory.org

Christian Street/Black Doctors Row Historic District Inventory

Address:	1901 Christian St	OPA Number:	871539880
Individually Listed:		Status:	Extant

Historical Data

Historic Name:	Spanish Beauty Salon	Year Built:	c. 1861
Current Name:	SOSNA (South of South Neighborhood Association)	Associated Individual:	Emma Royall
Hist. Resource Type:	Mixed Use	Architect:	
Historic Function:	Hair Salon	Builder:	

Social History:

1920 - No Census Record
 1930 - Rented by Lillian Scarr (proprietor of a beauty school) and family (3); (4 people, Black).
 1940 - No Census Record
 Royall and Scarr were sisters, and founded the Spanish Beauty College, which they grew into a chain or franchise that had salons in several other cities (see biography)

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

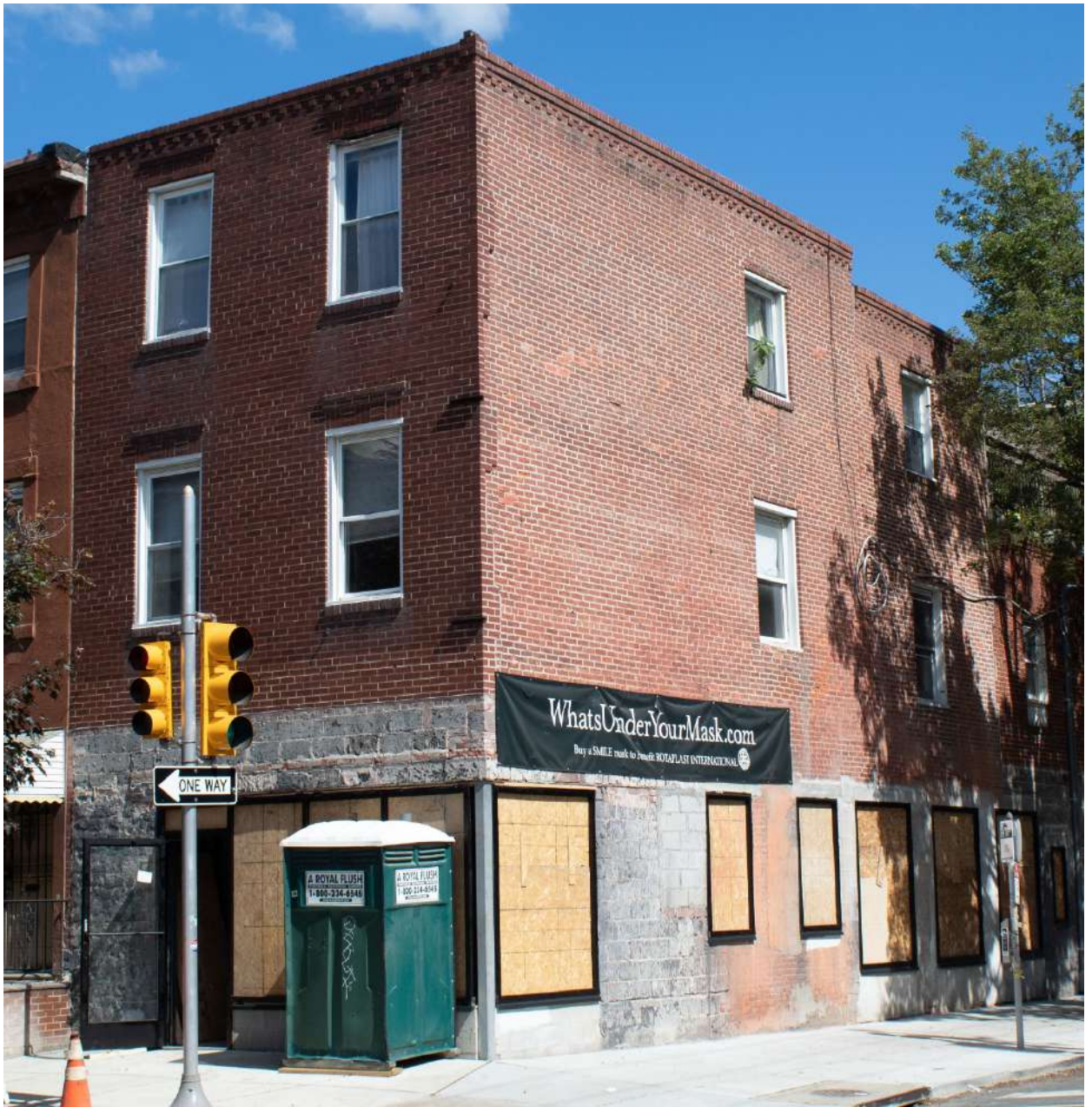
Style:	Italianate - altered	Windows:	Non-historic/metal, with brick lintels and sills.
Stories:	3	Doors:	Non-historic/metal and glass.
Bays:	2	Other Materials:	Brick cornice.
Exterior Walls:	Brick and concrete block	Additions/Alterations:	Significant first-floor renovations.

Primary Image see attached

Notes:

Note bond pattern

Classification:	Contributing	Survey Date:	12-May-21
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1901 Christian St.



Source: Phillyhistory.org

1901 Christian St. in 1953



Source: Phillyhistory.org

1901 Christian St. – Emma Royall

On October 27, 1927, Emma Royall and her sister Louise Scarr proudly announced the opening of their new beauty salon at 1901 Christian St. Two years later they rebranded their salon as The Spanish Beauty College and introduced a collection of beauty formulas that had taken Royall twelve years of experimentation to perfect. The two also announced plans to establish a nationwide network of salons and schools. Royall would be in charge of production and Scarr business management. On September 29, 1929 they celebrated the official opening of the “completely remodeled and renovated” parlor with “a program of speakers,” with 350 visitors. Since the 1930 Census has Royall and Scarr living at 1901 Christian St., and the new facility was described as being two-story, they may have lived above the salon on the building’s third floor.¹



*Emma Royall, 1932
(Philadelphia Tribune)*

After only a year they moved to a new shop at Eighteenth and Bainbridge, with 200 people attending the grand opening. The next year saw them traveling to Maryland, Virginia, Washington DC and Tennessee scouting locations for new salons. Salons were eventually opened in New Jersey, Washington, Baltimore, Norfolk, Suffolk, and Portsmouth. In addition to the salons, they established a school, training a number of beauticians who returned for annual sermons at the Wesley AME Zion church starting in 1935.²

A 1959 retrospective article describes Royall as founder of the “Royal Spanish Beauty system, without mention of Scarr. The article also mentions cryptically that “Some whose friendship she valued betrayed her trust,” suggesting that perhaps the two sister had had a falling out. Nonetheless, more than thirty years after opening her shop, this female entrepreneur was still hard at work.³

¹ “Advertisement - Royall and Scarr Beauty Specialists,” *Philadelphia Tribune*, October 20, 1927, 4; “Mme. Emma Royall And Mme. Lillian Scarr,” *Philadelphia Tribune*, August 8, 1929, 2; “Advertisement - The System of the Century,” *Philadelphia Tribune*, August 8, 1929, 5; “Open Beauty Parlor,” *Philadelphia Tribune*, September 19, 1929, 5; “1930 US Census,” n.d.

² “Open Beauty Parlor,” *Philadelphia Tribune*, October 2, 1930, 6; “Social Revue,” *Philadelphia Tribune*, September 24, 1931, 4; “Beauticians Hold First Annual Sermon,” *Philadelphia Tribune*, October 31, 1935, 7.

³ “Beauty Culture Pioneer Reviews 30 Years’ Work,” *Philadelphia Tribune*, November 7, 1959, 8.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1903 Christian St	OPA Number:	301178300
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	c. 1861
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by John Barlow (survey inspector) with family (5); (6 people, White).
 1930 - Owned by John Barlow (Inspector for Philadelphia Electric) and family (3); (4 people, White).
 1940 - Louise Jones (home housework) and family (4); (5 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with window surrounds.
Stories:	3	Doors:	Non-historic/wood with metal awning.
Bays:	2	Other Materials:	Wood cornice with brackets.
Exterior Walls:	Stuccoed brick	Additions/Alterations:	

Primary Image see attached

Notes:

1903-5-7-9 Row

Classification:	Contributing	Survey Date:	12-May-21
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1903 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1905 Christian St

Individually Listed:

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OPA Number:

301178400

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

c. 1861

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Owned by Julia F. Jones (teacher) with family (3); (4 people, Black).
 1930 - Owned by Evelyn V. Holden and family (2) with boarder; rented by Paul S. Jones (Navy yard clerk) and family (2); (7 people, Black).
 1940 - Rented by Isabelle Swigeddett (domestic worker) and two roomers; rented by Thornton Moss (house painter) and wife (5 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal frames and sashes with flat stone lintels and sills
--

Doors:

Non-historic/metal with transom and flat stone lintel

Other Materials:

Wood cornice with brackets.

Additions/Alterations:

Renovated between October 2011 June 2012 (Google Maps Street View)
--

Primary Image see attached

Notes:

1903-5-7-9 Row

Classification:

Contributing

Survey Date:

12-May-21



1905 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Mary Lafferty and family (9) with one lodger (11 people, White/Irish).
 1930 - William Cash (heater repair) and wife with six roomers; rented by Marcella Session (butler, Filipino/Black) with wife and one roomer (11 people, 10 Black and 1 Filipino/Black).
 1940 - Rented by Andrew Marrow and family (2) with seven roomers (10 people, Black).

References:

Samuel L. Smedley, Atlas of the City of Philadelphia, 1862.

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Historic Image

Notes:

1903-5-7-9 Row

Classification:

Survey Date:



1907 Christian St.



1909 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1917 Christian St	OPA Number:	888303736 ,888303738 ,888303740
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Owned by James Kirk (White) and family (4) with two others; rented by William Dell (saloon merchant, White/German) and family (8). (16 people, 9 White/German and 7 White).

1930 - Rented by John T. Weaver (building laborer) and family (2) with roomer (4 people, Black).

1940 - Rented by Namie Pinket (housework) with roomer; rented by John Moris with roomer; rented by Alice Smith (housework) and family (3); rented by Laurance Fluk (bartender) with roomer; rented by Patrick Adams (laborer) and wife; rented by James Moore (laborer) and family (2); rented by Leona Steward (waitress) and family (2); (18 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal flat stone lintels and sills.
Stories:	3	Doors:	Non-historic/wood with transom.
Bays:	2	Other Materials:	Wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	Tie rods.

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1917 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1919 Christian St

Individually Listed:

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OPA Number:

301179200

Status:

Replaced

Historical Data

Historic Name:

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Current Name:

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Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

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Associated Individual:

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Architect:

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Builder:

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Social History:

1920 - Rented by William Love (hotel waiter) and family (7); (8 people, White/Scots-English)
 1930 - Owned by Mattie Newman (domestic) with son and two roomers (4 people, Black)
 1940 - Owned by Abey Myers (steamroller) and wife with one roomer (3 people, Black).

References:

Physical Description

Style:

Colonial Revival

Stories:

3

Bays:

2

Exterior Walls:

Brick with two stone belt courses.

Windows:

Non-historic/metal with jack arch stone lintels and flat stone sills.

Doors:

Non-historic/wood with stone jack arch stone lintel.
--

Other Materials:

Brick cornice with protruding brick course below.

Additions/Alterations:

Shared stairs.

Primary Image see attached

Notes:

Classification:

Non-contributing

Survey Date:

12-May-21



1919 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1921 Christian St

Individually Listed:

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OPA Number:

301179300

Status:

Replaced

Historical Data

Historic Name:

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Current Name:

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Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

--

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by Joseph Casey (operator) and family (2); (3 people, White/Irish).
 1930 - Owned by Annie Bass and husband; rented by Morgan Lattie (Evangelical minister, Black) and wife with roomer (5 people, Black).
 1940 - Rented by Grace Bennett (clothing factory operator) with two roomers; rented by Lottie Martin (domestic worker); rented by Margaret Beaman (home housework) and sister; rented by Isabelle Jones (home housework) and children (2); (9 people, Black).

References:

Physical Description

Style:

Colonial Revival

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with jack arch stone lintels and flat stone sills.

Doors:

Non-historic/wood with stone jack arch stone lintel.
--

Other Materials:

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Additions/Alterations:

Shared stairs.

Primary Image see attached

Notes:

Classification:

Non-contributing

Survey Date:

12-May-21



1921 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1923 Christian St

Individually Listed:

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OPA Number:

888303742 ,888303744 ,888303746

Status:

Extant

Historical Data

Historic Name:

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Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

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Social History:

1920 - Rented by John Dever and family (2); (3 people, White).
 1930 - Rented by Walter Emerson (fireman) and wife; rented by Edward W. Hampton (bank custodian) and wife; rented by Beulah Jones (hotel waitress) with two roomers (7 people, Black).
 1940 - Rented by Margaret Dix (home housework); rented by William Hampton (porter); rented by Bojie West (laborer); rented by Mary Owens (home housework) and family (2); rented by Stella Miller (home housework) and family (2); (9 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Non-historic/metal with stone segmental arch lintels and flat stone sills.
--

Doors:

Possibly historic door frame with molded transom bar. Non-historic wood door. Stone segmental arch door lintel.

Other Materials:

Wood cornice with brackets and panels.
--

Additions/Alterations:

Tie rods.

Primary Image see attached

Notes:

1923-5-7-9 row

Classification:

Contributing

Survey Date:

12-May-21



1923 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1925 Christian St	OPA Number:	888303748 ,888303750 ,888303752
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by John W. Cobb (health office inspector) and family (2) with lodger (4 people, White).
 1930 - Charles A. James (clergyman) with roomer and lodger; rented by John Towns (milk dairy teamster) with two roomers (6 people, Black).
 1940 - Rented by Alberta Jones (seamstress) and family (3); rented by Myers Gordon (stevedore); rented by Edward Hill (porter) and wife; rented by Elenor Hawkins (cigar roller) and daughter with roomer; rented by Calvin Smith (car washer) and wife; rented by Richard Smith (longshoreman) and family (3); (16 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Non-historic/metal with stone segmental arch lintels and flat stone sills.
Stories:	3	Doors:	Possibly historic door frame with molded transom bar. Non-historic wood door. Stone segmental arch door lintel.
Bays:	2	Other Materials:	Wood cornice with brackets and panels.
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

1923-5-7-9 row

Classification:	Contributing	Survey Date:	12-May-21
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1925 Christian St.



1927 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1929 Christian St	OPA Number:	301179905
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by William Corrigan (watchman at the Marine Corps) and family (5); (6 people, White/Irish).
 1930 - Rented by George Baysmore (laborer) and family (3) with two roomers; rented by Marion Gregory (chauffeur) and wife; rented by David Jones (laborer, Black) and wife; rented by James Burrell (plasterer) and wife with two roomers (14 total, Black).
 1940 - Rented by Mary Daugherty (housekeeper) and family (2); rented by James Cardle (clergy) and son; rented by James Boddle (longshoreman) and wife; rented by Henry Murphey (cook) and brother; rented by Dorothy Tulley and roomer; rented by Lewis White (laborer) and roomer (13 total, Black).

References:

Physical Description

Style:	Queen Anne Revival	Windows:	Non-historic frames with non-historic/metal windows. Flat brick lintels (1st floor) and stone segmental arch stone lintels above 2nd- and 3rd-story windows.
Stories:	3	Doors:	Non-historic/wood with brick lintel.
Bays:	2	Other Materials:	Wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	Basement windows filled with cement block. Renovated between June 2014 and June 2017 (Google Maps Street View)

Primary Image see attached

Notes:

Formerly part of the Christian Street Medical Center.

Classification:	Contributing	Survey Date:	12-May-21
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1929 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1931 Christian St	OPA Number:	301180005
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by Lena Farber (seamstress, White/Russian) and family (4); rented by Isaac Harmelin (wagon huckster, White/Austro-German) and family (4); (10 people).
 1930 - Rented by Edward Robinson (butcher) and family (2) with three roomers and two lodgers (8 people, Black).
 1940 - Owned by Edward Robinson (butcher) and family (2) with five roomers (8 people, Black).

References:

Physical Description

Style:	Queen Anne Revival	Windows:	Non-historic/metal. Jack arch stone lintels and flat stone sills on second and third floors. Brick stone lintels on first floor.
Stories:	3	Doors:	Non-historic/wood with transom.
Bays:	2	Other Materials:	Swan's neck pediment above (rusting) metal cornice and brick dentils.
Exterior Walls:	. Second and third floors, cream-colored brick. Corbel	Additions/Alterations:	Renovated between June 2014 and June 2017 (Google Maps Street View)

Primary Image see attached

Notes:

Formerly part of the Christian Street Medical Center.

Classification:	Contributing	Survey Date:	12-May-21
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1931 Christian St.



1933 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Israel Toplan (druggist) and family (2, White/Russian); rented by Maria McGronen (cleaner) and family (2, White/Irish); (6 people).
 1930 - Rented by George Kingsley (laborer) and family (3); rented by William Brown (laborer); rented by three lodgers (8 people, Black).
 1940 - Rented by Ulysses Fagg and wife; rented by Sadie Albertson (domestic) and family (3); (6 people, Black)

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1947 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1906 Christian St	OPA Number:	301193700
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by William Bagley (U.S. government packer) and family (3) with four lodgers (8 people, White).
 1930 - Rented by Charles Hardman and family (3); rented by Walter Braxton (hotel waiter) and family (3); rented by Carrie Brown (servant) and family (2) with two lodgers (13 people, Black).
 1940 - Rented by Courina Brinkly (home housework) and family (2) with three lodgers (6 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Historic, possibly original/wood window frames. Flat stone lintels and sills.
Stories:	3	Doors:	Historic/possibly original door frame with bolection molding and molded transom bar. Non-historic/replacement wood door. Round arch brick lintel with stone keystone.
Bays:	2	Other Materials:	Wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1906 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1908 Christian St	OPA Number:	301193810
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by William G. Fox (machinist) and wife; rented by Gaston Shientien (tinsmith) and wife (4 people, 2 White/Irish and 2 White/Hungarian).
 1930 - No Census Record
 1940 - Rented by George W. Fox (agency employment) and family (2) with lodger (4 people, White).

References:

Physical Description

Style:	Italianate	Windows:	Historic, possibly original/wood window frames. Three of the six window sashes have historic muntins; the other three are replacement one-over-one. Flat stone lintels and sills.
Stories:	3	Doors:	Historic/possibly original wood door frame with bolection molding. Paired doors. Round arched brick lintel with keystone.
Bays:	2	Other Materials:	Wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1908 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1914 Christian St	OPA Number:	888303014 ,888303016
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by Joseph L. Galen (undertaker) and family (6); (7 people, White/Irish).
 1930 - Owned by Edward Hefferman (ice cream salesman, White/Irish) and family (8); rented by Fredrich A. Nicholas (laborer, White/Swiss) and family (2); (12 people, 9 White/Irish and 3 White/Swiss).
 1940 - No address

References:

Physical Description

Style:	Italianate	Windows:	Historic, possibly original/wood window frames. Flat stone lintels and sills.
Stories:	3	Doors:	Historic door frame with bolection molding, molded transom bar. Non-historic, four-panel wood door. Round arch brick lintel with stone keystone.
Bays:	2	Other Materials:	Restored wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	Tie rods.

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1914 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1916 Christian St

Individually Listed:

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OPA Number:

888303018 ,888303020

Status:

Extant

Historical Data

Historic Name:

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Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - Rented by William Lane (coachman) and family (7); (8 people, White/Irish).
 1930 - Owned by Andrew Turner (carpenter) and family (3); (4 people, Black).
 1940 - Rented by Annie Wilson (housework) and son; rented by Macon McMillon (laborer) and family (3); rented by Walter Stewart (home housework) and family (4); rented by Robert Bearfield (plasterer) and wife; (13 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Historic, possibly original/wood window frames. Flat stone lintels and sills.

Doors:

Historic/wood door frame with bolection molding. Non-historic replacement wood door. Round arch brick lintel with stone keystone.

Other Materials:

Restored wood cornice with brackets.

Additions/Alterations:

Tie rods.

Primary Image see attached

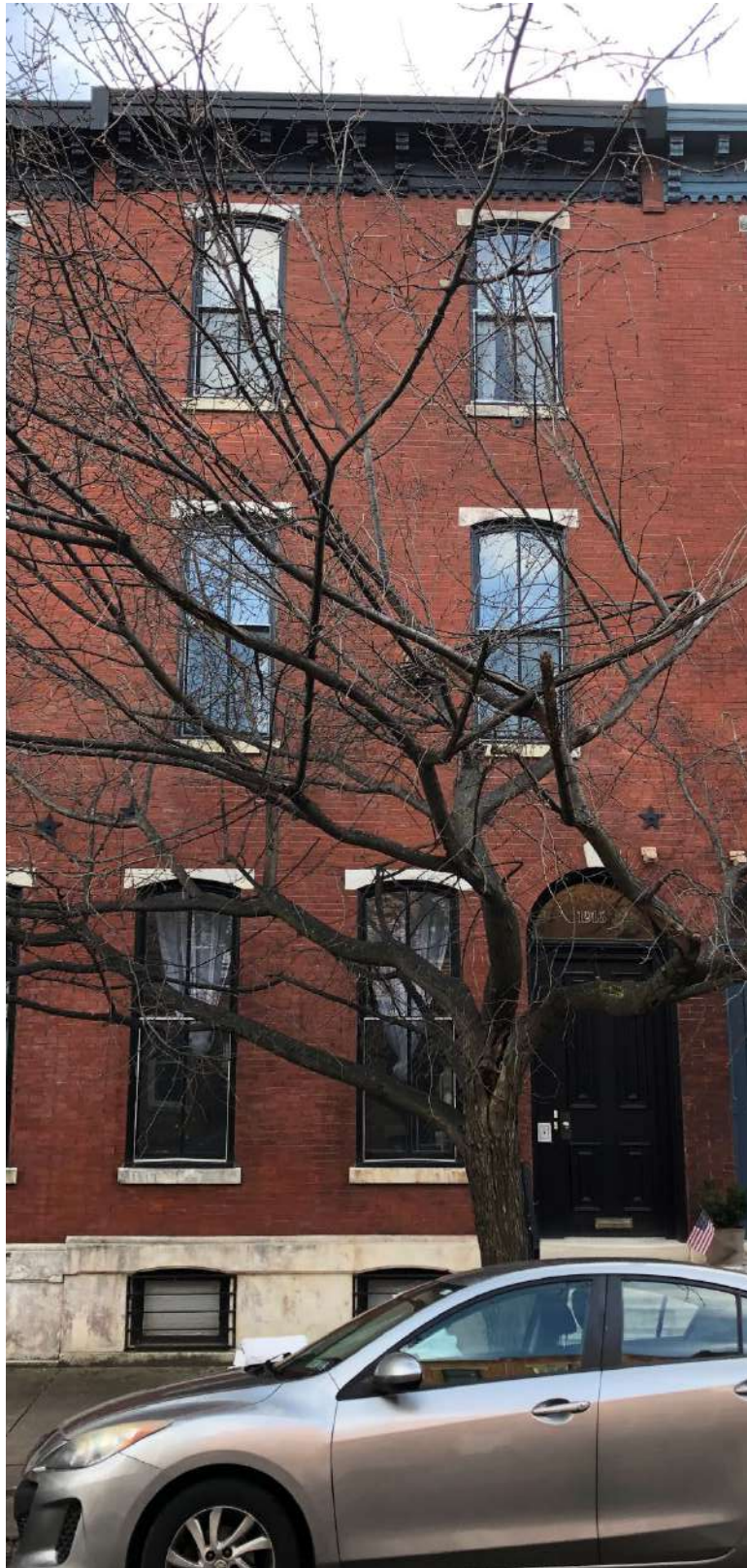
Notes:

Classification:

Contributing

Survey Date:

12-May-21



1916 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1918 Christian St	OPA Number:	888303022 ,888303024
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by James Brown (caterer, Irish/White) and Faux family (5) with three lodgers (9 people, White/Irish).
 1930 - Rented by Preston Loach (building laborer) and wife; rented by Joshep Boyd (building laborer) and wife with lodger (5 people, Black).
 1940 - Rented by Eugene Singleton and wife; rented by Elizabeth Sneed (maid) and family (3); rented by Raymond Hurling and wife; rented by William Banks and family (3); rented by Lilian Brown (home housework) and daughter (14 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Historic arched window frames; possibly historic wood sashes with metal screens. Flat stone lintels and sills.
Stories:	3	Doors:	Historic/wood door frame with replacement door. Round arch brick lintel with stone keystone.
Bays:	2	Other Materials:	Restored wood cornice with brackets.
Exterior Walls:	Brick	Additions/Alterations:	Tie rods.

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1918 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:	1920 Christian St	OPA Number:	888303026 ,888303028
Individually Listed:		Status:	Extant

Historical Data

Historic Name:		Year Built:	ca 1865-1875
Current Name:		Associated Individual:	
Hist. Resource Type:	Rowhouse	Architect:	
Historic Function:	Dwelling	Builder:	

Social History:

1920 - Rented by Michael McLauhud (US Government clerk) and family (7) with five lodgers (13 people, White/Irish).
 1930 - No Census Record
 1940 - Rented by Della Davis (home housework) and son; rented by Fredericka Barnes (home housework) and children (2); rented by Mable I. Noell (home housework) with two lodgers; rented by Jerry Berans (laborer); rented by Maggie Farrell (cook); (10 people, Black).

References:

Physical Description

Style:	Italianate	Windows:	Historic arched window frames with replacement sashes. Flat stone lintels. Flat stone sills for 2nd and 3rd floors; rowlock brick sills on first floor.
Stories:	3	Doors:	Historic wood door frame with bolection molding. Non-historic/replacement door with fill. Round arch brick lintel.
Bays:	2	Other Materials:	Wood cornice.
Exterior Walls:	Brick	Additions/Alterations:	

Primary Image see attached

Notes:

Classification:	Contributing	Survey Date:	12-May-21
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1920 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1922 Christian St

Individually Listed:

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OPA Number:

888303030 ,888303032

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

Builder:

Social History:

1920 - Rented by Annie McMahon (lodging house keeper) and family (7) with two lodgers (10 total, White/Irish).
 1930 - No Census Record
 1940 - Rented by Catherine Holmes (home housework, Black) and family (4); rented by Elizabeth Jackson (home housework) and family (5); rented by Julia Shiarrroad (home housework) and sons (2); rented by Charles Moore; rented by Candon Jasper (delivery man) and wife; (16 people, Black).

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

Historic/wood window frames with historic windows. Flat stone lintels and sills.

Doors:

Historic/wood door frame with molding. Replacement door. Round arch brick lintel stone keystone.

Other Materials:

Wood cornice.

Additions/Alterations:

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1922 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Margaret Stanton (lodging house keeper) and husband with two lodgers (4 people, White/Irish).
 1930 - Rented by Jerry Johnson (laborer) and family (3); rented by Orley Humpherys (servant) and wife; rented by William Edwards (laborer) and family (2) with two lodgers; rented by Rebecca Cullin and family (3); (15 people, Black).
 1940 - Rented by Edward Balwin (laborer); rented by Paul William and wife; rented by Dewett Provis and family (5); rented by Esther Meekins and brother; rented by Margaret Shands (home housework) and family (5); (17 people, Black).

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1924 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1926 Christian St

Individually Listed:

--

OPA Number:

888303036 ,888303038

Status:

Extant

Historical Data

Historic Name:

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

Architect:

--

Builder:

--

Social History:

<p>1920 - Rented by Henry Thomas (bricklayer) and family (9); (10 people, White/German). 1930 - Rented by William Harper (laborer) and lodger; rented by George Ballard (factory laborer) and wife; rented by Bertha Jenkins (servant) and family (2) with two lodgers (9 people, Black). 1940 - No Census Record</p>

References:

--

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows:

First floor, flat brick lintel and sills with non-historic/metal windows in historic window frame. Second and third floors, flat stone lintels and sills with historic windows and frames.
Possibly historic door frame/wood with replacement door. Flat brick soldier course lintel.
Wood cornice.
Renovated between July 2007 and August 2009 (Google Maps Street View)

Doors:

--

Other Materials:

--

Additions/Alterations:

--

Primary Image see attached

Notes:

<p>Ground floor window is new; otherwise, appears to be original condition.</p>

Classification:

Contributing

Survey Date:

12-May-21



1926 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Harry Haggerty (government inspector, White/Irish) and family (5), with John Lavellin (son-in-law, shipbuilder, White) and family (3); (10 people).
 1930 - Owned by William Hall (shipyard laborer) and wife; rented by David Levitt (beautician) and wife; rented by George Gatac (private chef) and wife; rented by Osborne Lindsey (building laborer) and wife (8 people, Black).
 1940 - Rented by Mary Anderson (housekeeper) and daughter (2 people, Black).

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows:
Doors:
Other Materials:
Additions/Alterations:

Primary Image

Notes:

Classification:

Survey Date:



1928 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:
Individually Listed:

OPA Number:
Status:

Historical Data

Historic Name:
Current Name:
Hist. Resource Type:
Historic Function:

Year Built:
Associated Individual:
Architect:
Builder:

Social History:

1920 - Rented by Francis E. Minzlaff (teacher) and family (2); (3 people, White/German/Irish).
 1930 - Owned by Beatrice Mincuff and daughter (clerk); (2 people, White/Irish).
 1940 - Rented by Lauise C. Ulise (clerk operator) with three lodgers; rented by Annie Jones (cook at school); rented by Laurence Gale (private teacher) and wife; rented by Mary Jackson (domestic); rented by Muriel Noble (cook) and wife (10 people, Black).

References:

Physical Description

Style:
Stories:
Bays:
Exterior Walls:

Windows: Historic window frames and sashes with metal screens. Flat stone lintels. Rowlock brick sills on first floor, stone sills on second and third floors.
Doors: Historic frame with molding and transom window; non-historic/wood door. Brick round arch.
Other Materials: Brick header courses in lieu of cornice.
Additions/Alterations: Refaced older building, see marble stairs, ice doors, and rear ells. Brick cornice.

Primary Image

Notes:

Classification:

Survey Date:



1930 Christian St.



1932 Christian St.

Christian Street/Black Doctors Row Historic District Inventory

Address:

1942 Christian St

Individually Listed:

--

OPA Number:

301195710

Status:

Extant

Historical Data

Historic Name:

--

Current Name:

--

Hist. Resource Type:

Rowhouse

Historic Function:

Dwelling

Year Built:

ca 1865-1875

Associated Individual:

--

Architect:

--

Builder:

--

Social History:

1920 - no address
 1930 - Rented by Joseph Wilson (mail clerk) and wife; rented by Clara Scott (bank clerk); (3 people, Black)
 1940 - No Census Record

References:

Physical Description

Style:

Italianate

Stories:

3

Bays:

2

Exterior Walls:

Brick

Windows: Non-historic/wood window frames with metal/non-historic replacement windows. Flat stone sills. Stone lintels.
Doors: Non-historic/wood. Round arch stone lintel with keystone and jambs.
Other Materials: Wood cornice with brackets. First-floor window cornices.
Additions/Alterations: Two upper-story windows on the west facade and basement windows brick infilled. Corner doors boarded. Tie rods. First floor renovations between May 2014 and October 2016 (Google Maps Street View)

Primary Image see attached

Notes:

Classification:

Contributing

Survey Date:

12-May-21



1942 Christian St.

6. Statement of Significance | Period of Significance

The period of significance for the proposed historic district is 1860 until 1945. This period of significance recognizes three different phases in the area's development as part of the City of Philadelphia. First, from 1860 until around 1900, the predominantly Irish neighborhood was known as St. Charles Parish. Second, from 1900 until 1910, the neighborhood entered into a period of demographic transition. Third, from 1910 until the postwar period, the neighborhood became associated with Philadelphia's Black elite. For descriptions of the neighborhood in the postwar era, which address the legacy of disinvestment and suburbanization and extend beyond the scope of this nomination, see the work of Nelson.¹

In lieu of completing individual chain-of-title research for every property included in the nomination, the authors have utilized the Philadelphia Deed Registry Ledgers available in the Philadox system to date the earliest subdivision of most land lots in the Christian Street area (west of Broad Street) to the 1860-1870 period.

The Development of St. Charles Parish: 1860-1900

Christian Street initially developed as a residential extension of Washington Avenue, South Philadelphia's major industrial zone. In 1838, the Philadelphia, Wilmington and Baltimore Railroad completed the installation of heavy freight tracks down the entire length of Washington Avenue, with spurs connecting to lots on either side that would soon become coal yards, lumber yards, icehouses, warehouses, lofts, and steam-powered factories. A skilled, predominantly Irish laboring class migrated west from the Delaware River neighborhoods to work in these industrial facilities. As George E. Thomas notes in his nomination for the Washington Avenue Historic District to the National Register of Historic Places, on the whole, the larger, louder, dirtier factories and warehouses tended to be located on the southern side of Washington Avenue (i.e. in the area known after 1895 as Point Breeze).² In contrast, lighter industry, including shops for textile finishing and fine goods that tended to employ more women and children, were often located on the northern side of Washington.

Perhaps because of this local difference in the distribution of heavy and light industry, in addition to the closer proximity to South Street and Center City areas, craft workers who were higher-skilled, married, and generally better-off started to slowly migrate west of Broad Street and north of Washington Avenue around midcentury. In 1854, Passyunk and Moyamensing townships were incorporated into the City of Philadelphia, making Christian Street officially part of South Philadelphia. Incorporation, however, was decided based upon *expected* growth, not the population that was then present. Samuel Smedley's *Atlas* of 1862 illustrates only scattered development along Christian Street and the interior streets of Webster and Montrose (Figure 7a). "Until 1866," one contemporary observer wrote, "the immediate

¹ H. Viscount Nelson, "Philadelphia Thirtieth Ward, 1940-1960," *Pennsylvania Heritage*, Spring 1979, n/a.

² George E. Thomas, "Washington Avenue Historic District: No. 84003561" (National Park Service, U.S. Department of Interior, September 7, 1984), National Archives, <http://archive.org/details/washington-avenue-historic-district-ref-84003561>. Washington Avenue was known as Washington Street and Prime Street before the Civil War.

neighborhood of Twentieth and Christian streets...was almost a wilderness with more brick-clay ponds than houses, and more frogs than people.”³

It did not take long for brick-clay ponds to become brick row houses. Once a commuting relationship to the Washington Avenue industrial zone was established, Christian Street west of Broad Street quickly became a middle-class Irish neighborhood in the 1870s and 1880s (Figures 7b, 7c, 7d). By 1875, a year before the publication of the G.M. Hopkins *Atlas of Philadelphia* (Figure 8), the population approached 30,000 residents for the first time, the threshold necessary for the city to officially recognize the area as the Thirtieth Ward. To Irish-Catholic residents and most everyone else who lived in the Thirtieth Ward, the area around Christian Street was known as St. Charles Parish, a reference to the presence of architect E.F. Durang’s Saint Charles Borromeo Church at 20th and Christian streets (completed in 1876). Not all residents, though, were Catholic. By 1883, there were seven Presbyterian churches located within the Thirtieth Ward, including two on Christian Street: Tabor Presbyterian at 18th and Christian streets (1871) and Eighth United at 15th and Christian streets (1883). These Presbyterian churches ministered to Scots-Irish families who had already been in Philadelphia for multiple generations. Secular institutions located along Christian Street included the E.M. Stanton Grammar School (1871; Figure 9). By 1876, the year of the Philadelphia Centennial, the G.M. Hopkins *City of Atlas of Philadelphia* shows full residential development along Christian Street, with the exception of the Cadwallader lumber yard on the north side of the 1400 block.

St. Charles Parish was a middle-class community that substantiated historian John Hepp’s claim that “the middle-class home on the middle-class street in the middle-class neighborhood became a reality well before Philadelphia began to suburbanize in significant numbers around the turn of the century.”⁴ Based on demographic analysis conducted by the Philadelphia Social History Project in the 1970s, historian Alan Burstein described the neighborhood as “Philadelphia’s first large, ethnically dominated area,” an “Irish ghetto” that extended as far north as Bainbridge Street, the southern edge of the Seventh Ward “Black belt” that ran from 7th Street to the Schuylkill River.⁵ The consistent ethnic composition distinguished St. Charles Parish from other areas of South Philadelphia, which were home to a greater ethnic mixture of immigrant groups. The consistent middle-class composition also distinguished it from other Irish neighborhoods in Southwark, Schuylkill, and Kensington, which included more Irish immigrants who arrived during and after the Great Famine around midcentury. Burstien’s summary portrait is as follows:

While clearly an area characterized by an Irish presence, the southwest tended to be relatively older, more skilled, more literate, and more likely to own property than were the Irish settling north of the central district. The area was typified, then, by immigrants who had achieved some degree of social stability...The immigrants who most typically moved to the southwest (St. Charles Parish) were skilled craftsmen, slightly older than the mainstream of Irish adult males, who appear to have been in the

³ Andrew Dalzell, *Evergreens: A Neighborhood History* (Philadelphia: South of South Neighborhood Association, 2013), 18.

⁴ John Henry Hepp IV, *The Middle-Class City: Transforming Space and Time in Philadelphia, 1876-1926* (Philadelphia: University of Pennsylvania Press, 2003), 34.

⁵ Alan Burstein, “Immigrants and Residential Mobility: The Irish and Germans in Philadelphia, 1850-1880,” in *Philadelphia: Work, Space, Family, and Group Experience in the 19th Century: Essays Toward an Interdisciplinary History of the City.*, ed. Theodore Hershberg, First edition (New York: Oxford University Press, 1981), 174–203.

process of family formation and child raising. The Irish “ghetto,” then, was not an area of first residence for newly arrived immigrants, but rather was the location of a more stable segment of the immigrant population who had achieved a moderate degree of success.⁶

The three-story brick row houses of Christian Street were smaller and less fashionable than the country houses of West Philadelphia’s streetcar suburbs, but these qualities also made Christian Street properties more accessible to the upwardly mobile Irish who defined this era in the neighborhood’s growth. Based on one description of speculative row house construction in Philadelphia during the mid-1870s, a Christian Street row house would have initially sold for around \$2,000 (Figures 10 and 11).⁷

The physical scale of the neighborhood was determined by the street itself. The width of Christian Street was larger than average for South Philadelphia in order to accommodate the horse-drawn streetcars that by 1875 ran west to east, from Grays Ferry Road across South Broad Street (Figures 12 and 13)—a width that now accommodates car traffic and street parking in both directions. Christian Street’s width, combined with its generous, tree-lined sidewalks on either side, was a determinative factor in the neighborhood’s architectural character because it enabled these “streetcar town houses” to be three full stories in height, differentiating Christian Street properties from the kinds of two-story “workingman” row houses that one can find on Montrose, Webster, Catharine (Figure 14), Fitzwater, or Bainbridge streets or the kinds of mansarded two-story rows on the garden blocks of Saint Albans Place and Madison Square.⁸ The consistent, three-story scale of Christian Street helped to mark it as the Thirtieth Ward’s main thoroughfare.

The three-story scale of Christian Street’s row house architecture supported stylistic expression in a number of different ways. With increased distance from the ground to the cornice line, bracketed wood cornices could become more elaborate and other belt courses added. Window and door openings of Christian Street row houses became outstretched in the typical late-Victorian manner rather than square, with transom windows above paired front doors and double-hung windows. Lintels, too, became more expressive as the elevation became less compressed, allowing for the use of jack arch and incised lintels. Finally, three stories made one or two-story bay window additions possible. The proportions of these facade openings date Christian Street to the late nineteenth century, despite

⁶ Burstein, 195.

⁷ In 1875, *Scribner’s Monthly* published an article entitled “A Hundred Thousand Homes: How They Were Paid For” that evaluated Philadelphia row house construction and building and loan associations. The article described three prototypical row houses in the city. The “Plan A” row house was priced at \$1,300-\$1500 and was two stories tall and two rooms deep with an interior hall (typically 1000-1600 sq. ft). The “Plan B” row house was also two stories in height, but it substituted an exterior side walkway for an interior hall, decreasing the price range slightly to \$1,000-\$1,300. The “Plan C” row house was the largest and most expensive common type. For \$2,200, it featured an interior hall, a front parlor, and a dining room. Most row houses on Christian Street are three stories and their interiors presumably mirror the “Plan C” house type.

⁸ Rachel Simmons Schade describes “streetcar town houses” as one of three row house types from the late nineteenth century. They were typically three stories, 2,200-2,500 sq. ft., with basements and often front porches, bay windows, tall ceilings, and elaborate woodwork. The streetcar town house was larger than the “workingman’s house” (1,000-1,600 sq. ft on two floors) and smaller than the “urban mansion” (3,000-6,000 sq. ft on 3-4 floors), examples of which can be found throughout the Rittenhouse area. Unlike twentieth-century row house types, Christian Street rows were not designed with automobile usage in mind. See Rachel Simmons Schade, “Philadelphia Rowhouse Manual: A Practical Guide for Homeowners” (Philadelphia: City of Philadelphia, 2008), https://www.phila.gov/media/20190521124726/Philadelphia_Rowhouse_Manual.pdf.

whatever subsequent alterations may have occurred, and thereby help to preserve their historical character as, collectively, a strong example of Philadelphia's nineteenth-century row house architecture.

Additionally, the three-story standard building height of the street also made it easier for larger institutions, such as churches or schools or clubs, to fit harmoniously into the streetscape. That the Quaker City Elks Lodge could occupy a four-lot site at the end of the 1900 block while maintaining the basic streetscape is one example of the versatility of these three-story row houses and their ability to serve institutional as well as residential functions.

Christian Street immediately before and after the turn of the century was a denser community than it is today. Census records demonstrate that the rows in this neighborhood provided more than enough space for single families; many properties, and at times most properties, included non-related boarders or lodgers, increasing the overall population of the neighborhood and providing an additional source of income for property owners. Three-story property heights corresponded with lot depths, allowing for detached rear kitchens and privies that were accessible via secondary passages between properties which are sometimes referred to as "ice doors" or "coal doors" (one of the few remaining on Christian Street is between 1821 and 1823 Christian). Property owners and their lodgers or roomers likely shared these kitchen and bathroom facilities up until the 1890s, when indoor plumbing fixtures became more widespread. Already by 1910 (Figure 7c), it is clear that many owners sold the rear of the Christian Street lots for housing on Webster Street.

Demographic Transition: 1900-1910

After the turn of the century, Christian Street entered a period of demographic transition that the initial waves of the First Great Migration (1916-1930) helped to accelerate. Many of the original Irish inhabitants moved to new suburban developments in West Philadelphia and Delaware County, following the extension of mass transportation lines in these directions.⁹ They were replaced with increasing frequency by African Americans who were either new to the city or previously residents of the Seventh Ward. Corresponding to the shift in racial make-up of the neighborhood, Dalzell cites that several Presbyterian church buildings became occupied by Baptist or Methodist Episcopal congregations.¹⁰ The racial shift also changed the cumulative direction of the daily commute along

⁹ On the migration of Christian Street's Irish-American population to suburbs in Delaware County, see Dalzell, *Evergreens: A Neighborhood History*.

¹⁰ Academic assessments of the Great Migration to Philadelphia are numerous. For an overview, see James Wolfinger, "African American Migration," *The Encyclopedia of Greater Philadelphia*, 2013, <https://philadelphiaencyclopedia.org/archive/african-american-migration/>. Other important citations include Fredric Miller, "The Black Migration to Philadelphia: A 1924 Profile," *The Pennsylvania Magazine of History and Biography* 108, no. 3 (1984): 315–50; Robert Gregg, *Sparks from the Anvil of Oppression: Philadelphia's African Methodists and Southern Migrants, 1890-1940* (Philadelphia: Temple University Press, 1993); *Let This Be Your Home: The African American Migration to Philadelphia, 1900-1940* (Philadelphia: The Afro-American Historical and Cultural Museum, 1991); Charles Hardy, "Goin' North: Tales of the Great Migration - Newspaper in Education Special Supplement," *Philadelphia Daily News*, February 4, 1985, E-1-E-20. Charles Hardy has co-directed two excellent digital projects about the Great Migration to Philadelphia. See "Goin' North: Stories from the First Great

Christian Street. While residents of Christian Street before the turn of the century walked southwards in the direction of industrial jobs along Washington Avenue, after the turn of the century Census records suggest that many of the non-professional African American women and men walked northwards to the Rittenhouse area to work as domestic servants.

By the 1920 Census, Christian Street from Broad to 20th streets had become a majority African American neighborhood, with a higher proportion of Black professionals than elsewhere in the city but an overall occupational distribution that was still weighted toward the laboring classes. Only a handful of Russian-Jewish, Irish, and Chinese residents can be found in Census records from 1930. By 1940, Christian Street had become an almost exclusively African American neighborhood, reaching 97% of all residents.

Table 1. Growth of a Black Neighborhood on Christian Street

<i>Census Year</i>	<i>Number of Residents</i>	<i>Percentage African American</i>
1910	1202	24%
1920	1382	57%
1930	1281	92%
1940	1628	97%

Table 1. The growth of the African American presence along 1400-1900 blocks of Christian Street from 1910-1940. For more detailed analysis, see "Demographic Analysis of Christian Street: Race and Occupations" (pp. 401-402).

Architectural Adaptations for a Black Middle Class: 1910-1945

As more African Americans entered the Christian Street neighborhood, they adapted the row house architecture and streetscape to suit the needs of their individual families and to establish a community.¹ Although the building permit record for the area in the period of significance is extremely scattered, those records that do exist suggest at least three different kinds of popular renovations: first, the conversion of single-family homes into multi-family homes to accommodate lodgers and, less frequently, the conversion of multi-family homes to single-family homes to accommodate single families; second, the replacement of wood-framed detached kitchens with attached masonry kitchens to the rear of a property; third, for wealthier property owners, the addition of bay windows on the front of

¹ On the intersecting topics of renovation, race and community belonging, see Alice Gray Read, "Making a House a Home in a Philadelphia Neighborhood," *Perspectives in Vernacular Architecture* 2 (1986): 192-99, <https://doi.org/10.2307/3514330>. Read writes, "Renovation must be addressed as a self-conscious and articulate form of architectural expression. By considering renovations this way, it becomes possible to approach the spatial aesthetic of a community that has never had the opportunity to build new" (193).

the facade.¹² 1511 Christian Street is an example that combines all three kinds of renovation work. Amos Gaddis converted 1511 from a rooming house into a family home in 1928, pulling a permit to add a front bay window in February and another a month later to build a masonry kitchen toward the rear of the first floor with a playroom above it.

For the African American community in Philadelphia, Christian Street was a showpiece that provided material evidence of the Black elite's steady economic progress. Near the end of 1919, the *Tribune* hailed Christian Street as "a million dollar avenue" and the epicenter of the city's "colored wealth," listing the approximate value of every property from Broad to 20th streets. The article positioned Christian Street in contrast to the substandard housing conditions that most African Americans in the Seventh Ward experienced. "That no colored family need live in shacks or hovels if they want to live decently is best proven by the fact that thousands of the best houses in most desirable residential sections of the city have been and are still being bought and occupied by respectable colored people," wrote the anonymous author. "Here and there the hand and spirit of discrimination are occasionally raised, but on the whole the property acquiring march of the colored man is moving on unmolested."¹³ The *Tribune* also emphasized class continuity despite racial change: "A short time back on this street lived none but the wealthy descendants of the Scotch and Irish pioneer pilgrims to this country. With their going and the coming of the Nabobs, Maidens and matrons of colored society, the aristocratic air of the neighborhood remains unchanged. Property values have increased and there is no evidence of retrogression anywhere."¹⁴ What is clear from this *Tribune* article is that Christian Street represented a more respectable contrast to the bars and brothels of South Street and the dangerous "Devil's pockets" found throughout the Seventh Ward. Growing class differences were leading some within the Black community to distance themselves socially and geographically from the traditional center of Black life in Philadelphia, and the architecture of Christian Street marked this internal differentiation between "Old Philadelphians" and Black professionals from the rest of the growing Black community. In this sense, much effort was likely placed in preserving the facades of Christian Street homes in order to maintain "the aristocratic air of the neighborhood."

Increasing population density on Christian Street must have led to significant alterations to the interior layout of most homes. For example, in 1920, William Corrigan, a White/Irish watchman at the Marine Corps base in the Philadelphia Shipyard, lived with his five-person family at 1929 Christian Street. In 1930, 14 people lived at 1929 Christian Street, all of them African American, including four "head of household" renters with their respective families and roomers: George Baysmore, a laborer; Marion

¹² One can only speculate as to why the building permit record in the Philadelphia City Archives is so relatively incomplete for Christian Street in the proposed period of significance. A possibility is lax enforcement: White municipal building inspectors did not enter predominantly Black neighborhoods as often as they did other areas of the city, allowing contractors to work off the public record.

¹³ "COLORED CITIZENS OWN MUCH PROPERTY: Don't Have to Live in Slum Dives and Dilapidated Shacks COLORED PEOPLE HAVE VAST REAL ESTATE HOLDINGS Acquire Much Property Through Colored Brokers; Christian St., Haven of Aristocracy.," *Philadelphia Tribune*, December 20, 1919. A good description of the bleak housing conditions that most African Americans faced in this period can be found in Marcus Anthony Hunter, *Black Citymakers: How The Philadelphia Negro Changed Urban America*, Illustrated edition (Oxford University Press, 2015); John F. Bauman, *Public Housing, Race, and Renewal: Urban Planning in Philadelphia, 1920-1974* (Philadelphia: Temple University Press, 1987); John F. Bauman, "Black Slums/Black Projects: The New Deal and Negro Housing in Philadelphia," *Pennsylvania History: A Journal of Mid-Atlantic Studies*, 1974, 311-38.

¹⁴ "COLORED CITIZENS OWN MUCH PROPERTY."

Gregory, a chauffeur; David Jones, a laborer; and James Burrell, a plasterer. Presumably, increasing the building occupancy from six to 14 required a distribution of separate families on different floors and the conversion of common spaces into additional bedrooms, or else the use of rooms as both common spaces and bedrooms.



Figure 7a. Smedley 1862. Minimal development along Christian Street (1400-1900 blocks) at mid-century (Athenaeum of Philadelphia).



Figure 7b. Bromley 1895. By the 1890s, Christian Street had become the major thoroughfare of the Thirtieth Ward's middle-class Irish community (Athenaeum of Philadelphia).



Figure 7c. Bromley 1910. Around 1910, the racial demographics of Christian Street changed from majority White to majority Black. First African Baptist Church at the southwest corner of 16th and Christian streets was a pioneering African American institution (Athenaeum of Philadelphia).



Figure 7d. WPA 1942. Note the Christian Street YMCA (here shown as the "Y"); the post office relocated from 18th and Christian street to 19th and Montrose streets at some point in the 1930s; an expanded Stanton Public School (rebuilt in 1922); the Quaker City Elks Lodge near 20th Street (the three-lot "Club") (Athenaeum of Philadelphia).

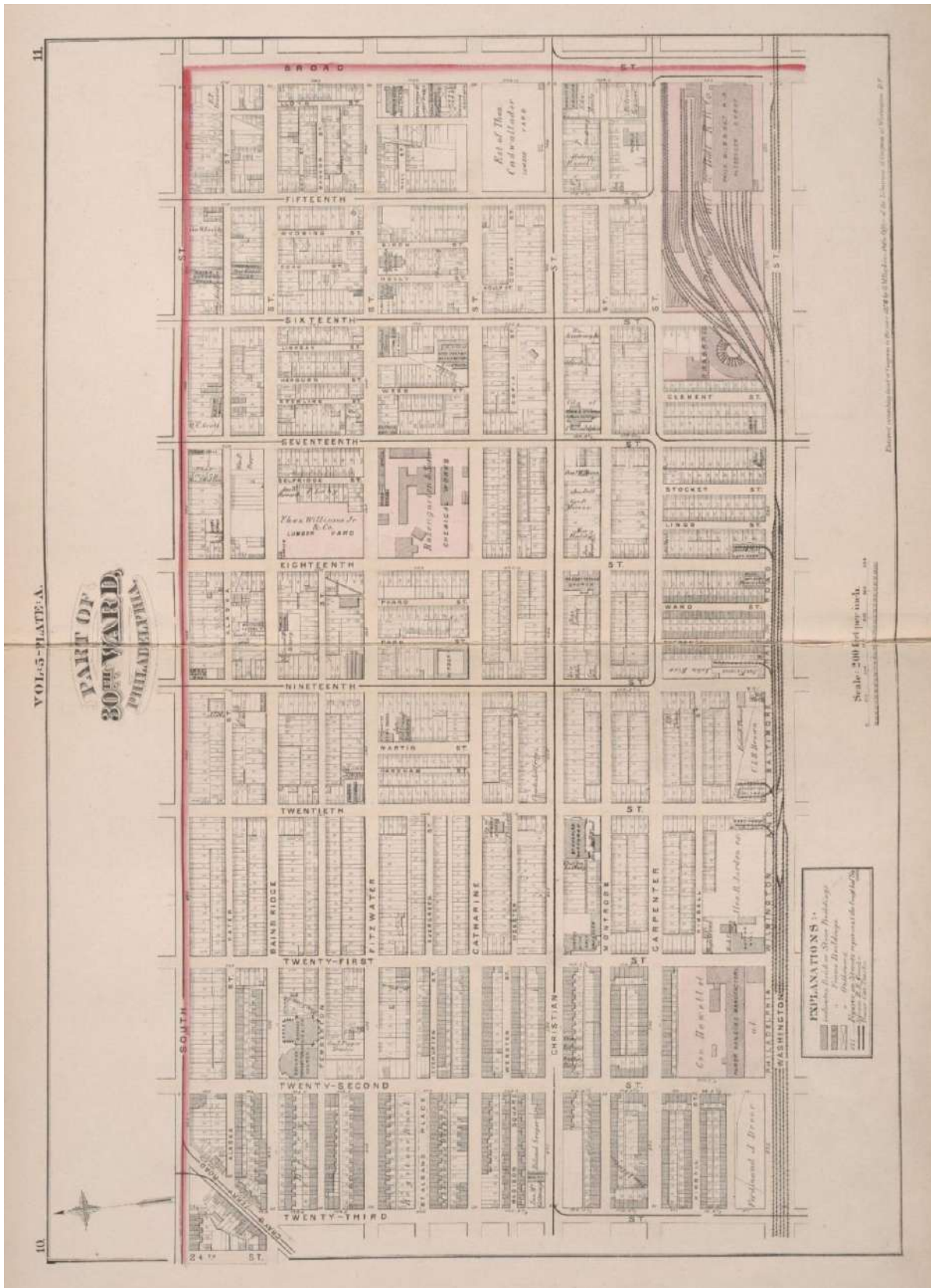


Figure 8. G.M. Hopkins City Atlas of Philadelphia (1876), Volume 5, Plate A. Free Library of Philadelphia. <https://libwww.freelibrary.org/digital/item/46208>



Figure 9. Ecclesiastical-institutional infrastructure of the CSHD in the late nineteenth century. (L) Tabor Presbyterian Church (1871, Library Company); (R) Saint Charles Borromeo Church (1876, Library Company); (B) Edwin M. Stanton School for Boys (1870, Athenaeum of Philadelphia).

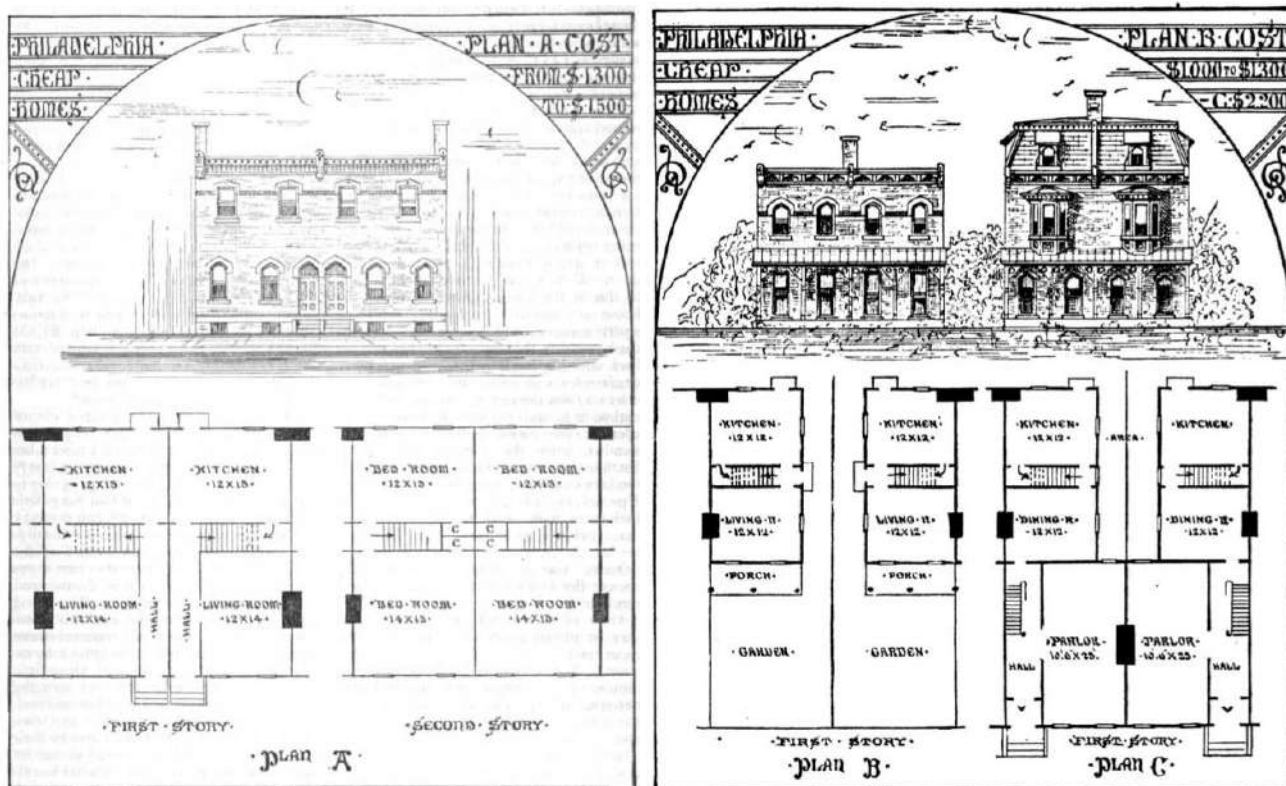


Figure 10. Three prototypical Philadelphia row houses in 1876. In elevation, Christian Street row houses resembled Plan A. In plan, they resembled Plan C. See “A Hundred Thousand Homes and How They Were Paid For,” *Scribner’s Monthly*, Vol. XI, Issue 4 (February 1876), pp. 477-487.



Figure 11. Aerial image of the 1500 and 1600 blocks of Christian Street. The L-shaped layout of the rows on the north side of the street most resemble Plan C. In elevation, most Christian street row houses resemble the simple facade of Plan A (Google Earth).

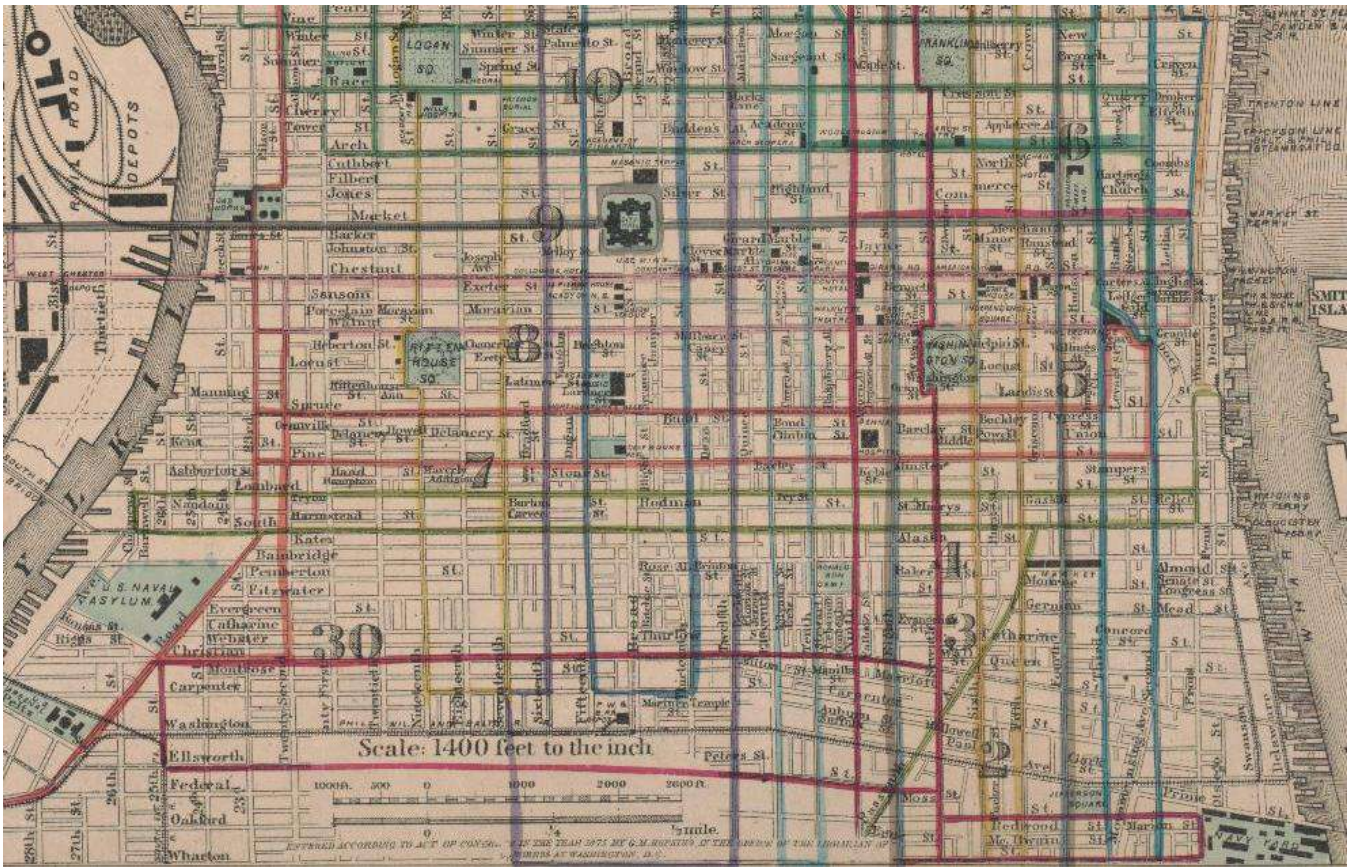


Figure 12. G.M. Hopkins 1875 “Map of Philadelphia” with horse car routes highlighted in various colors. The Christian Street-Ellsworth Street loop is highlighted in red at bottom. The north-south route along Seventeenth and Nineteenth streets is highlighted in yellow. Horse-drawn streetcar access along Christian Street set the general scale of the neighborhood, resulting in a wider-than-average street and three-story, instead of two-story, row houses. Note that the horse car routes avoided railroad tracks (e.g. along Washington Avenue) whenever possible (Free Library of Philadelphia).



Figure 13. (L) Looking down the streetcar tracks at 18th and Christian streets, looking east toward Broad Street (Photo taken in 1954; City of Philadelphia, Department of Records). (R) 19th and Christian streets (Photo taken in 1953; City of Philadelphia, Department of Records).



Figure 14. 1511 and 1509 Catharine Street are examples of the two-story “Workingman’s house” that was popular in the mid-to-late nineteenth century in Philadelphia. They can be found throughout the 30th Ward, except on Christian Street.

6. Statement of Significance | Criterion C

Criterion C) Reflects the environment in an era characterized by a distinctive architectural style.

The row houses that comprise the Christian Street/Black Doctors Row Historic District, constructed in the early period of the neighborhood's development (1870-1890) reflects the environment in an era characterized by two distinct architectural styles: the Italianate and the Néo-Grec (Figure 14b). Of the two styles, the Italianate predominates. There are 154 buildings included within the proposed district, the vast majority of which are identified as Italianate or Néo-Grec.

Italianate Row Houses

The Italianate Revival was the dominant residential style in the United States during the period from 1850 to 1880. Initially developed for suburban villas as a picturesque alternative to heavier, Gothic forms, the Italianate became a popular style for spec-built, brick or stone town homes in cities across the United States because its standard kit of parts was easy to make more or less decorated, depending on the market. In Philadelphia row houses of the late nineteenth century, basic features of the Italianate style include a flat or low-pitched roof; a wood cornice with carved brackets (single or in pairs) and possibly additional moldings (e.g. panels) on the fascia board; a rusticated ground level with walk-up stairs; arched brick or stone window and door lintels with flat stone sills and occasionally pediment or molded surrounds; vertically proportioned (or "stretched") window and door openings; paired front doors.

Néo-Grec Row Houses

The néo-grec style, which some historians of American domestic architecture consider a subtype of the Italianate (including McAlester), share many of the same characteristics of the Italianate but with a visual emphasis on flatness.¹⁵ Originally a German term used to describe the transitional architectural language of the Byzantine period, by the end of the nineteenth century the Néo-Grec style professional architects associated it with Henri Labrouste and the abstract classicism of Second Empire Paris.¹⁶ In most cases, the néo-grec arrived in the United States by way of England; Charles Eastlake popularized it in his *Hints on Household Taste in Furniture, Upholstery and Other Details*, originally published in London in 1869. The principal difference between the more sculptural Italianate and the Néo-Grec is the flat "Eastlake" incisions on window lintels, door lintels, and on the cornice. Floral or geometric Eastlake incisions became popular in the United States during the 1870s as a way to produce a flatter, simplified, more severe look to the facade of a townhome. For some Victorians, this effect helped to

¹⁵ Virginia Savage McAlester, *A Field Guide to American Houses*, Illustrated Edition (Knopf, 2015), 301.

¹⁶ Neil Levine, "The Romantic Idea of Architectural Legibility: Henri Labrouste and the Neo-Grec," in *The Architecture of the École Des Beaux-Arts*, ed. Arthur Drexler and Richard Chafee (New York; Cambridge, Mass.: Museum of Modern Art; Distributed by MIT Press, 1977), 325–416; David B. Brownlee, "Neugriechisch/Néo-Grec: The German Vocabulary of French Romantic Architecture," *Journal of the Society of Architectural Historians* 50, no. 1 (1991): 18–21; Josephine Grieder, "The Search for the Néo-Grec in Second Empire Paris," *Journal of the Society of Architectural Historians* 70, no. 2 (2011): 174–89.

mark a facade as more “masculine” than the Italianate homes that were brightly painted or featured ornate wood or stone carvings.¹⁷



Figure 14b. (L) An example of an Italianate row house at 1432 Christian Street. (R) An example of a Néo-Grec row house at 1609 Christian Street. Both images from the inventory.

¹⁷ Suzanne Spellman, “Neo-Grec Architecture: For Highbrow Folks Who Knew the Italianate Style Was ‘So Over,’” *Brownstoner*, accessed January 23, 2022, <https://www.brownstoner.com/guides/%guides%/neo-grec/>.

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Statement of Significance | Criteria A and J

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

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

Main Street for Philadelphia's Black Elite, 1910-1945

The Christian Street Historic District satisfies Criteria A and J by virtue of its historical significance as a “main street” for Philadelphia’s Black elite in the period between 1910 and 1945. Christian Street was both a residential neighborhood for Black professionals and a streetcar thoroughfare lined with prominent Black institutions, bringing the expanding African American community of Philadelphia’s Thirtieth and Seventh Wards into focus. In the words of the *Philadelphia Tribune*, in the early twentieth century Christian Street was “the social centre of colored wealth and pride.”¹ The mutual interactions of individual residents and their support of these institutions made Christian Street a distinctive, and distinctly “respectable,” community, especially in comparison to the older and more commercial areas of South and Lombard streets, which were widely associated with illicit activities.² Christian Street in the first half of the twentieth century resembled a small, predominantly African American town within South Philadelphia, not unlike the middle-class Irish and Italian neighborhood of North Penn around N. 22nd Street and Lehigh Avenue in North Philadelphia or the middle-class, mostly German community around W. Girard Avenue.³ Hence the application of “main street” as a descriptive term. There were churches along Christian Street, a public school, a Y.M.C.A., a post office, fraternal and political club houses, a hair salon, a pharmacy, and well-kept row houses with planter boxes hanging off windows. There was an urban infrastructure, in other words, of middle-class decency.

¹ “COLORED CITIZENS OWN MUCH PROPERTY: Don’t Have to Live in Slum Dives and Dilapidated Shacks COLORED PEOPLE HAVE VAST REAL ESTATE HOLDINGS Acquire Much Property Through Colored Brokers; Christian St., Haven of Aristocracy.,” *Philadelphia Tribune*, December 20, 1919.

² For an overview of the history of South Street, see Dylan Gottlieb, “South Street,” in *The Encyclopedia of Greater Philadelphia* (Camden: Rutgers University, 2015), <https://philadelphiaencyclopedia.org/archive/south-street/>. Although South Street was the center of Philadelphia’s African American community throughout the nineteenth century, by the 1920s it had become something of a “red light” or vice district. Joseph A. Marshall, a longtime member of Engine Company 11, an all-Black fire station located on South Street, described the area in this decade as follows: “South Street, Bainbridge Street, Rodman Street, Kater Street--you would find [jook’] joints and whore houses, every other house, you now? And pimps galore. They used to frequent that area, South Street. It was quite an excursion for a person living in Germantown to go down to South Street, you know what I mean. But to me it was a beautiful street because I worked down there.” Interview with Joseph A. Marshall, interview by Charles Hardy, May 22, 1986, Louie B. Nunn Center for Oral History, <https://kentuckyoralhistory.org/ark:/16417/xt71zc7rqv0f>.

³ On North Penn, a Philadelphia neighborhood that no longer exists, see Bruce Kuklick, *To Every Thing a Season: Shibe Park and Urban Philadelphia, 1909-1976* (Princeton, N.J: Princeton University Press, 1991). On the middle-class German community that settled along W. Girard Avenue from Broad to Brewerytown, see George E. Thomas, “Girard Avenue Historic District,” Nomination (Philadelphia, PA: National Register of Historic Places, National Park Service, United States Department of Interior, May 13, 1985); Russell A. Kazal, *Becoming Old Stock: The Paradox of German-American Identity*, First edition (Princeton, N.J: Princeton University Press, 2004).

In the following three sections of this statement of significance, the authors have used the methods of cultural and social history to interpret the African American heritage of Christian Street. The first section provides a brief discussion of the rise of Black professionalism in Philadelphia in order to contextualize the predominance of Black professionals in the area, including but by no means limited to medical professionals. The second section provides demographic analysis for the six blocks of the proposed district based on the U.S. Census in the years 1920, 1930, and 1940. This analysis clearly demonstrates that the majority of residents on Christian Street during its heyday had occupations other than the learned professions. The third section provides an overview of the rich organizational life around Christian Street in the early twentieth century by highlighting some of the institutions that provided the neighborhood with a sense of continuity over time. This section should be read alongside the biographical sketches of notable individuals from Christian Street in Appendix 2.⁴

The Rise of Black Professionalism in Philadelphia

The first Black doctors, lawyers, clergymen, bankers, teachers, architects and builders to settle along Christian Street around 1910 were part of the rise of Black professionalism and the emergence of the first highly educated African American generation that W.E.B. Du Bois dubbed “the talented tenth.”⁵ In his 1899 analysis of the Seventh Ward, Du Bois characterized the development of Black professionalism with only restrained optimism. “On the whole,” he wrote, “the professional class of Negroes is creditable to the race. The teachers and physicians would bear comparison with any race; the ranks of the clergy are overcrowded and they present all degrees, from excellent and well-trained spiritual guides to blatant demagogues; the lawyers have little chance to show themselves.”⁶ By 1920, colored business directories demonstrate that the black middle and professional classes in Philadelphia had grown substantially, a trend that continued throughout the subsequent decade. Indeed, the Negro Industrial and Business Exhibit at the Philadelphia Sesquicentennial celebrated the rise of black professionalism and “the golden age of black business.”⁷ The exhibit was directed by John C. Asbury of

⁴ While a clear picture of Christian Street’s heritage has emerged, there is no doubt that the insight of local experts would improve it. Please see the contact information on the cover page of this document if you wish to provide feedback or historical information.

⁵ W. E. B. Du Bois, “The Talented Tenth,” in *The Negro Problem; a Series of Articles by Representative American Negroes of Today*; (New York: J. Pott & Company, 1903), 33–75, <http://archive.org/details/negroproblemseri00washrich>.

⁶ W. E. B. Du Bois, *The Philadelphia Negro: A Social Study*, Reprint edition (Philadelphia: University of Pennsylvania Press, 1995).

⁷ The term “the golden age of Black business” comes from Juliet E. K. Walker, *The History of Black Business in America: Capitalism, Race, Entrepreneurship* (New York: Macmillan Library Reference, 1998). The authors thank Prof. David McBride for bringing this term to our attention, as well as responding to our correspondence about the history of Black doctors in Philadelphia. On the growth of Black professionalism in Philadelphia, H. Viscount Nelson writes: “The *Directory of Negro Business and Professions* for 1928 found that black business and professional establishments in Philadelphia rose from 596 in 1923 to 1,230—an increase of 106 percent in half a decade...The federal census confirmed the upward trend for the black middle class by reporting that the number of Philadelphia blacks engaged in the professions increased from 1,388 in 1920 to 2,853 by 1930, an impressive gain of 105 percent over a ten-year period. The percentage of blacks employed in most high status jobs increased at a far greater rate between 1920 and 1930 than the city’s black population, which grew by 63.9 percent.” H. Viscount Nelson, *Black Leadership’s Response to the Great Depression in Philadelphia* (Lewiston, New York:

1710 Christian Street, a lawyer who helped found the Keystone Aid Society, the most successful early-twentieth-century Black insurance company in the Northeast, and Eden Cemetery, a Black burial ground in Collingdale, Delaware County.

Black professionals in Philadelphia came from the city's free Black community and from the greater Southern diaspora. On Christian Street, Julian Francis Abele, design architect at the firm of Horace Trumbauer, and Frederick Massiah, an engineer who specialized in reinforced concrete construction, represent both points of origin. Abele and his sister, Marguerite (a classical pianist), were long-term residents of 1515 Christian Street; Massiah was their neighbor in 1517 Christian during the early stage of his career. Abele was born into Philadelphia's colored aristocracy and became the first Black architecture student to graduate from the University of Pennsylvania.⁸ In one biographer's estimation, he designed over 100 cut stone buildings for Trumbauer, 21 of which are now listed on the National Register of Historic Places. Notable works by Abele in Philadelphia include the Philadelphia Museum of Art and the main building of the Free Library of Philadelphia.⁹ The Caribbean-born Massiah, meanwhile, began his career in the building trades as a plasterer before attending the University of Pennsylvania and Drexel University. His building portfolio was extensive and varied, including churches, hotels, apartment buildings, schools, swimming pools, laboratories, and later public housing projects.¹⁰ In this sense, the professional success of Abele and Massiah in the White-dominated building industry and their different points of origin reflect the composition of Christian Street's "new middle class."¹¹

The success of the kinds of Black professionals who lived along Christian Street was a result of a complex set of factors. On the one hand, this group was highly educated, possessing college degrees from local institutions such as the University of Pennsylvania, Temple University, Lincoln University, or

Edwin Mellen Press, 2006), 37–38. On Black professionalism and the Sesquicentennial, Nelson adds: "The local black bourgeoisie's heightened feelings of success became manifested as early as October 1921 when the Negro Industrial and Business Exhibit opened at the Commercial Museum. In addition to presenting an incipient display of black business acumen, the exhibition also provided the African American community and its leaders with a sense of state, national, and international recognition. Dignitaries in attendance at the gala opening included Marcus Garvey, James Weldon Johnson, Pennsylvania Governor William E. Sproul, and Liberian President E.D.B. King. But perhaps the attendees for whom black Philadelphians held the greatest accolades were Edward C. Brown and Andrew F. Stevens, Jr. [resident of 1840 Christian Street], co-owners of the first commercial African American bank in Philadelphia. The Brown and Stevens Bank, joined later by Major Wright's Citizens and Southern Community Bank, provided black Philadelphians with a warranted sense of comfort, accomplishment, and satisfaction." Nelson, 38.

⁸ The term "colored aristocracy" comes from Willard B. Gatewood, "The 'Upper Tens' in the Northeast," in *Aristocrats of Color: The Black Elite, 1880–1920* (Fayetteville: University of Arkansas Press, 2000), 97–116.

⁹ Dreck Spurlock Wilson, *Julian Abele: Architect and the Beaux Arts*, *Minorities in Architecture* (New York: Routledge, 2019). For an overview of Abele's acclaimed career, see Sandra L. Tatman, "Abele, Julian Francis (1881 - 1950)," *Philadelphia Architects and Buildings*, Athenaeum of Philadelphia, accessed May 17, 2021, https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/21458.

¹⁰ See William Whitaker and Sandra L. Tatman, "Massiah, Frederick McDonald (1886-1975)," *Philadelphia Architects and Buildings*, Athenaeum of Philadelphia, accessed May 17, 2021, https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/168316. Massiah's papers are under the care of the University of Pennsylvania archives.

¹¹ On the origins of the African American "new middle class" in Philadelphia, see Charles Pete T. Banner-Haley, *To Do Good and to Do Well: Middle-Class Blacks and the Depression, Philadelphia, 1929-1941* (New York: Garland, 1993).

else a leading Historically Black College and University (H.B.C.U.) such as Howard University. Their academic achievement reflected their own abilities and effort, as well as the slowly increasing accessibility of higher education in the United States to a more diverse student body. The growth of Philadelphia's Black population as a result of the Great Migration also increased demand for their services. On the other hand, the prominence of Black professionals in this period reflected the reality that the segregation of the Black community in Philadelphia, like Black communities throughout the urban north, actually increased after the turn of the twentieth century.¹² To a much greater extent than nineteenth-century Philadelphia, early-twentieth-century Philadelphia was a Jim Crow city.

A medical institution such as the Mercy Hospital and School for Nurses, established in 1907 at 17th and Fitwitzer streets, symbolized this complex interaction between professional achievement and racial prejudice.¹³ Thomas Imes (1505 Christian Street, physician), Agnes Berry Montier (1512 Christian, physician), Cornelius G. Wooding (1531 Christian, physician), Walter Jerrick (1843 Christian, physician), William Allmond (1700 Christian, undertaker) and the other professionals in the healthcare and deathcare industries lived on Christian Street and opened private practices nearby chiefly because of the area's proximity to Mercy Hospital--hence the name "Black Doctors' Row," a moniker popularized decades after the proposed period of significance ended.¹⁴ Each is notable for their personal achievements and for the essential services they provided to their community. However, Black healthcare facilities such as Mercy Hospital and Douglas Hospital (located at 1532 Lombard Street,

¹² Following Kenneth Kusmer's analysis of African Americans in Cleveland, Robert Gregg writes in his religious history of the Great Migration in Philadelphia, "Some African Americans prospered from the increased segregation of the black community. While barbers and caterers no longer had customers, the black professional class of lawyers, doctors, and preachers prospered. Prior to the 1890s, few black men could get established in the professions. Given a choice, blacks tended to prefer white lawyers and doctors over blacks because they assumed, often unfairly, that whites were better trained. The increased segregation of the black community eliminated this choice. As a result, black-run and -owned hospitals, like Frederick Douglass and Mercy, began to appear, along with many new black legal practices." Robert Gregg, *Sparks from the Anvil of Oppression: Philadelphia's African Methodists and Southern Migrants, 1890-1940* (Philadelphia: Temple University Press, 1993), 40. Kusmer's study of Cleveland, written while he was a professor at Temple University, is full of relevant comparisons to Philadelphia. See Kenneth L. Kusmer, *A Ghetto Takes Shape: Black Cleveland, 1870-1930* (Urbana: University of Illinois Press, 1978). On the different levels of racial segregation before and after the turn of the century, Nelson writes, "Late nineteenth century Philadelphia Negroes experienced little discrimination in public places. They ate in the best restaurants and were able to purchase any desirable seat in public theatres. Older residents even recalled the time when negro travelers enjoyed accommodations in Philadelphia's leading hotels. Things had changed by the early twentieth century, for racial prejudice increased until the treatment accorded negroes frequenting public establishments became a source of continuous humiliation. The race was barred from all central city restaurants, hotels, lunch counters, drug store counters, and theatres (excluding those with second floor Jim Crow accommodations). Negroes who refused to abide by the restrictions were embarrassed, and in extreme cases, arrested. By the 1920's Philadelphia Negroes experienced the negative affect of Southern migration as they were rejected and ostracized from virtually every facet of civic, economic, political and social life in Philadelphia." H. Viscount Nelson, "Race and Class Consciousness of Philadelphia Negroes with Special Emphasis on the Years Between 1927 and 1940" (Philadelphia, University of Pennsylvania, 1969), 10, <https://repository.upenn.edu/dissertations/AAI7007838>.

¹³ Elliott M. Rudwick, "A Brief History of Mercy-Douglass Hospital in Philadelphia," *The Journal of Negro Education* 20, no. 1 (1951): 50-66; David McBride, *Integrating the City of Medicine: Blacks in Philadelphia Health Care, 1910-1965* (Philadelphia: Temple University Press, 1989).

¹⁴ It is unclear when exactly the phrase "Black Doctors' Row" entered into the local lexicon, but it may have been as recently as the early 2000s. For an example of recent usage that discusses the recent spate of demolitions in the neighborhood, see Inga Saffron, "Developer's Condos Would Destroy South Philly's Famed Black 'Doctors' Row,'" *Philadelphia Inquirer*, December 23, 2020, <https://bit.ly/2S6DHHH>.

established earlier in 1895) were only necessary because Blacks in Philadelphia were denied access to most of the other private hospitals in the city until midcentury, whether as patients or as practitioners on staff.

Demographic Analysis of Christian Street: Race and Occupations

Census data provide insights into the residential composition of the proposed district. Decennial Census reports show how the population of the 1400-1900 blocks of Christian Street changed from White (mainly Irish) to Black between 1910 and 1940. In 1910, 24% of the residents of the District were Black. Ten years later, the proportion of Black residents had grown to 57%. In 1930, it had reached 92%, and by 1940, 97%. Looking closer at the data shows that this change happened unevenly along Christian Street, with the 1700 and 1800 blocks having the highest percentage of Black residents in 1910 and 1920, with the other blocks catching up in later years (See Table 2).¹⁵

Table 2. Racial Composition by Block on Christian Street

1910 Census	Total Residents	White	Black	% Black
1400 block	228	223	5	2%
1500 block	224	171	53	24%
1600 block	174	148	26	15%
1700 block	218	112	106	49%
1800 block	239	152	87	36%
1900 Block	119	112	7	6%
Total	1202	918	284	24%

1920 Census	Total Residents	White	Black	% Black
1400 block	146	123	23	16%
1500 block	229	65	164	72%
1600 block	239	42	197	80%
1700 block	247	45	202	82%
1800 block	234	63	171	75%
1900 Block	280	259	21	4%
Total	1382	597	785	57%

¹⁵ Note that for the purposes of this analysis, the terms “Negro” and “Mulatto” used in the census have been consolidated and categorized as “Black.” For the 1920 U.S. Census, district and image references include: District 0973, Images 8, 9, 11; District 0974, Images 15, 27, 28, 29; District 0978, Images 5, 6, 7, 8, 17, 18, 20; District 0980, Images 4, 5, 6, 15, 16, 17, 18, 22, 23, 24, 27, 28; District 0981, Images 2, 3, 6, 7, 20, 21; District 0982, Images 1, 2, 3; District 0983, Images 10, 11, 12, 14; District 0985, Images 1, 2, 3. For the 1930 U.S. Census, district and image references include District 0105, Images 1, 2, 4; District 0106, Images 34, 35, 36, 41; District 0111, Images 6, 7, 16, 17, 18, 19, 24, 25, 26, 27, 30; District 0112, Images 1, 2, 3; District 0113, Images 1, 2, 7, 15, 16, 18, 20, 24, 26, 30, 32, 33, 40, 41; District 0114, Images 26, 27, 28, 29; District 0115, Images 17, 20. For the 1940 U.S. Census, district and image references include District 51-916, Images 33, 34; District 51-923, Images 27, 28, 29, 30, 35; District 51-924, Images 7, 8, 9, 10, 11, 12, 13, 22, 23, 24, 27, 28, 29, 30, 42; District 51-925, Image 6, 7, 8, 22, 23, 24, 28; District 51-928, Images 1, 2, 3, 4, 5, 6; District 51-929, Images 1, 2, 3, 4; District 51-930, Image 3, 4, 5; District 51-931, Images 1, 2, 3, 4, 7, 8, 9, 21, 22.

1930 Census	Total Residents	White	Black	% Black
1400 block	137	18	119	87%
1500 block	268	20	248	93%
1600 block	154	12	142	92%
1700 block	258	8	250	97%
1800 block	203	3	200	99%
1900 Block	261	37	224	86%
Total	1281	98	1183	92%

1940 Census	Total Residents	White	Black	% Black
1400 block	145	19	126	87%
1500 block	311	15	296	95%
1600 block	270	0	270	100%
1700 block	250	4	246	98%
1800 block	277	0	277	100%
1900 Block	375	10	365	97%
Total	1628	43	1585	97%

The total population of the blocks in question increased markedly from 1930 to 1940. In-depth analysis has not been done, but this appears to be the result of many of the houses changing from single-family residences to lodging houses as part of the change in occupational mix described below. As an example, 1526 Christian Street was rented by one four-person family in 1920, two families and two lodgers in 1930 totaling seven people, and three families and three lodgers totaling 18 people in 1940. Similarly, 1615 Christian Street went from three residents in 1920, to two in 1930, to 19 in 1940.

In *The Philadelphia Negro*, Du Bois analyzed the occupational distribution of the city's Black residents and explained how it differed from the occupational distribution of White residents.¹⁶ Although there is some variation between sections of the book, Du Bois divided occupations into six categories:

1. The Learned Professions
2. The Entrepreneurs
3. Skilled Trades
4. Clerks, Semi-professional, & Responsible Workers
5. Laborers
6. Servants

In general, Du Bois created these categories based on level of education or training, and how common they were. Category 1, The Learned Professions, consisted of those few individuals who had graduated from university, including lawyers, physicians, clergy, and architects. Category 2 consisted of those Black Philadelphians who owned and ran their own business. This entrepreneurial group

¹⁶ Du Bois, *The Philadelphia Negro*, 97–146.

included owners of small businesses such as shoe repair shops, undertakers, barbershop, restaurants, candy stores, and cigar shops. In describing the Black entrepreneurial class, Du Bois noted several constraining factors, including a lack of practical business training or experience due to the small number of Black-owned businesses and the resistance of White business owners to hiring Black employees. A would-be Black businessperson also had trouble amassing enough capital to set up a business because it was difficult to have a job where they could earn and save enough money (although Du Bois does not mention it, the paucity of Black-owned banks to provide start-up capital in the form of a loan must certainly have been an obstacle as well.) Lastly, any Black-owned business suffered from race prejudice. Du Bois stated that many Black and White Philadelphians expected that Black businesses were poorly run, and consequently preferred to patronize White-owned businesses.

The number of Black Philadelphians in the third category, Skilled Trades, was also small. For Du Bois, the dearth of Black craftsmen was due to lack of training and, yet again, “simple race prejudice” that was driven by the desire of White tradesmen to drive up wages. “To-day the [White] workmen plainly see that a large amount of competition can be shut off by taking advantage of public opinion and drawing the color line.”¹⁷ Category 4, Clerks, etc. were constricted in number by similar racial prejudices. White-owned businesses tended not to hire Blacks, except for jobs at the bottom of the skill hierarchy and pay scale, such as messengers or bartenders. Aside from these positions, most of the clerks and sales staff in this category worked in stores catering to Blacks.

This left the vast majority of Black Philadelphians employed as laborers or as servants in hotels or private (White) houses, where barriers to entry were lower than other occupational groups, because skills were perceived to be simple and wages therefore small. Du Bois estimated that “Probably over one-fourth of the domestic servants of Philadelphia are Negroes, and conversely nearly one-third of the Negroes in the city are servants.”¹⁸

For the purpose of analysis of the Census data, each employed resident of the historic district was assigned to one of the six categories (Table 3). Du Bois wrote *The Philadelphia Negro* in 1899. In the next half-century--the period of significance for this nomination--new industrial occupations (e.g. auto mechanic) had appeared. Each occupation listed in the 1920, 1930, or 1940 Census records for residents of the proposed district has been assigned to one of the six categories from Du Bois based on the authors' judgement. The complete list is contained in Appendix 1. It should also be noted that at this time the Census did not consider housework as an occupation, so census enumerators only recorded the occupations of those residents who worked outside of the home.

Comparison of the occupations of Black Philadelphians living in the District shows that residents did not belong exclusively to the higher-status categories, as might have been expected from the unofficial name “Black Doctors' Row.” Instead, as can be seen from Figure 15, the percentage of Category 1 residents was higher on Christian Street than on average in Philadelphia. With such a small number of individuals it is difficult to draw too many conclusions, but it seems that the number of residents in Categories 1-4 all declined as a percentage of total occupants in CSHD by 1940. Alongside other possible factors, this decline reflects the internal migration of Black Philadelphians to newer, more fashionable neighborhoods such as North and West Philadelphia.

¹⁷ Du Bois, 123.

¹⁸ Du Bois, 127.

Table 3: Occupational Categories on Christian Street

Occupational Category	1920 Census		1930 Census		1940 Census	
	Count	%	Count	%	Count	%
1 The Learned Professions	38	7%	50	6%	37	4%
2 The Entrepreneurs	16	3%	29	4%	22	2%
3 Skilled Trades	67	12%	58	7%	38	4%
4 Clerks, Semi-professional, etc.	113	20%	118	15%	106	11%
5 Laborers	157	27%	246	31%	347	37%
6 Servants	174	31%	283	36%	380	41%
Total	561		784		930	

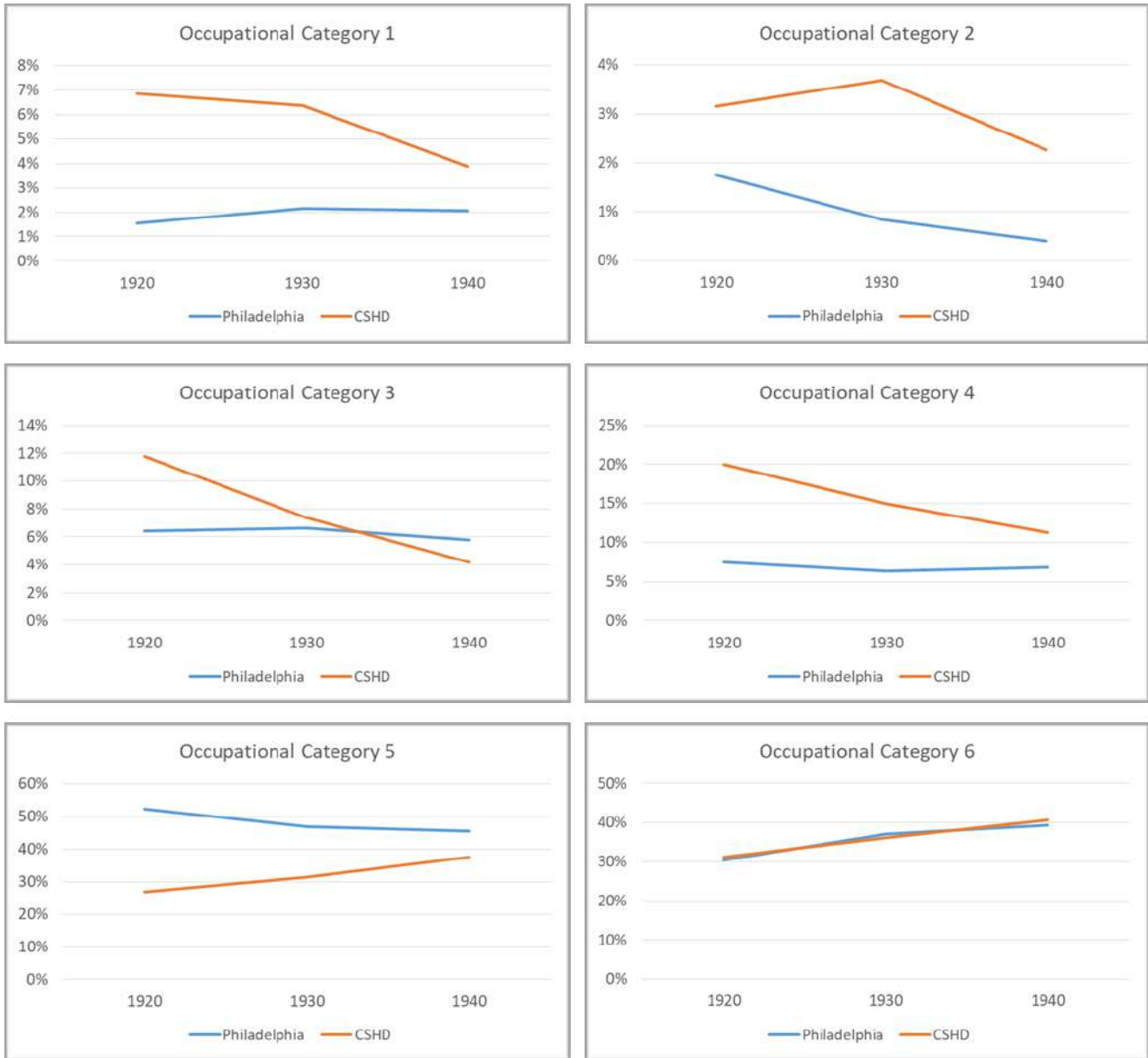


Figure 15. Occupational changes for Black residents of Christian Street (1920-1940) as compared to Black residents of Philadelphia as a whole. Note: CSHD = Christian Street Historic District. Occupational titles in name between Summary Reports, consequently, the authors' judgment has been used to determine equivalent titles. Titles in occupational Category 1 changed the least, making it the most accurate. Sources: for CSHD Census, Christian Street pages from 1920, 1930, and 1940 U.S. Census. For Philadelphia, 1920, Occupations, Table 2, pp. 1193-1197; 1930, Occupation Statistics, Table 12, pp. 1413-1415; 1940, the Labor Force, Table 13, pp. 48-53.

The Organizational Life of Christian Street

In the history of African Americans in Philadelphia, Christian Street is significant as the venue for a large set of Black organizations that came into formation in the midst of the First Great Migration. Whereas Appendix 2 includes biographical sketches of the many remarkable individuals who resided on Christian Street, the following description of these organizations is meant to suggest how different residents interacted with each other, their shared aspirations and modes of collective action, and the social infrastructure that maintained the neighborhood's identity during the period of significance, as individual families arrived and departed. A description of the organizational life of Christian Street is also meant to suggest the significance of Christian Street as a "Black main street" for non-residents.

Although prominent Black professionals may have been the first to settle along Christian Street after 1910 and there remained concentrated until after World War II (in Nelson's count, seven out of ten professionals who lived in the Thirtieth Ward lived on Christian Street), the Thirtieth Ward was always a socioeconomically diverse community, with organizations large and small that supported a range of racial identities, political ideologies, and forms of collective action.¹⁹ The Christian Street Y.M.C.A. (1724 Christian) and the Catherine Street Y.W.C.A., for example, were integrationist.²⁰ Black staff and administrators may have ran the two branches, but they belonged to and received essential construction funding and operating budgets from a predominantly White national council, which despite its commitment to moral reform and "the brotherhood of all mankind," tolerated the racial segregation of Y.M.C.A.s and Y.W.C.A.s until after World War II. In contrast, Quaker City Lodge, No. 720 of the Improved Benevolent and Protective Order of the Elks of the World (I.B.P.O.E.W.), located at 1914 Christian Street (now demolished), was a Black-funded, Black-run secular fraternal order that (along with its women's auxiliary, Keystone Temple No. 448) advanced a more militant, separatist labor politics on behalf of its working-class members. Thus, while Black professionals were concentrated on Christian Street, and while media outlets in the Black press such as the *Philadelphia Tribune* and the *Baltimore Afro-American* (Orrin C. Evans, managed the Philadelphia bureau from 1518 Christian) magnified their presence, the Christian Street community was far from monolithic. To a much greater extent than their White counterparts, the Black elite lived amongst the working class, one of many consequences of housing segregation.²¹

¹⁹ Nelson, *Black Leadership's Response to the Great Depression in Philadelphia*, 78.

²⁰ The characterization of the Christian Street Y.M.C.A. and the Catherine Street Y.W.C.A. as "integrationist" comes from Thomas Sugrue, who writes, "The Y's moral integratonists worked within churches and religious organizations toward the goal of interracial cooperation...Religious interracialists had modest goals: to foster 'tolerance' of racial difference, to encourage whites to grapple with the presence of 'the Negro problem' in their midst, and to create spaces for interracial dialogue through what one skeptical observer called 'tea, touch, and talk.' To white interracialists, the very prospect of attending conferences with blacks was heady. And to black interracialists, especially those who aspired to respectability, interracial meetings were a rare opening to a white world mostly forbidden to them." Thomas J. Sugrue, *Sweet Land of Liberty: The Forgotten Struggle for Civil Rights in the North* (New York: Random House Trade Paperbacks, 2009), 78.

²¹ Nelson writes, "Homes of many white-collar black professionals who resided in the Thirtieth Ward proved indistinguishable from dwellings occupied by the working class. Municipal housing inspectors [for the 1934 WPA Colored Housing Property Survey] identified eighty-eight households in which black professionals resided. Among these households, forty-five received an unsatisfactory rating and eight--including the homes of two ministers and two businessmen, a teacher, undertaker, lawyer, and physician (the home of Dr. Agnes Berry Montier of 1512 Christian Street)--were classified as untenable. An additional black professional lived in a dwelling categorized as being decadent, a home completely unfit for human habitation. Only thirty-three of the eighty-eight black

Everyone who lived on Christian Street, however--whether a member of the Black elite or the working class--seemed to take part in what Du Bois called the "experiment of organization."²² Based on published obituaries, residents of Christian Street in the period between 1910 and 1945 did not belong to merely one or two organizations; they tended to belong to five or six, supplementing church membership with professional, social, and political affiliations that connected them to African American communities throughout the Northeast and, indeed, across the country (i.e. from Camden, Baltimore, and New York to the Deep South and the Midwest). In Drake and Cayton's canonical study of Black urban life in this period, such enthusiastic participation in organizational life was important not only as expression of a democratic character and as a means of amassing social capital, but also because voluntary association helped to reinscribe an ethical contrast with the supposedly disorganized life of the poor and the transient. Middle-class Blacks in stable family neighborhoods such as Christian Street were organized whereas the lower-class Blacks and migrants in the tougher parts of the Seventh Ward were atomized, or so the popular belief held.²³

One of the ways that the organizational life of Christian Street resembled the organizational life of other middle-class Black communities in the early twentieth century is that it derived from the Black church. On Christian Street, the First African Baptist Church (1600-1606 Christian; designated on the Philadelphia Register of Historic Places in 2015) was the pioneering African American institution. In need of larger devotional space to accommodate its 1,700 congregants, Rev. William A. Credit and First African Baptist's board of trustees decided to purchase three lots on Christian Street and then hired the architecture firm of Watson & Huckel to design a Gothic Revival-style church with a 96-foot bell tower. First African Baptist's new facility was completed in 1906.²⁴ In 1915, Rev. William A. Harrod was named pastor of the congregation and, in 1916, at his request, the church purchased 1839

professional homes surveyed in the fourth, sixth, and thirteenth districts in the Thirtieth Ward received satisfactory ratings from building inspectors." Nelson, *Black Leadership's Response to the Great Depression in Philadelphia*, 76–77. The 1934 survey that Nelson cites--an immediate predecessor to the Home Owners' Loan Corporation maps published between 1935 and 1940--is available at the Pennsylvania State Archives in Harrisburg. On housing segregation and the Black middle class more recently, the standard work is Mary Pattillo, *Black Picket Fences: Privilege and Peril among the Black Middle Class*, Second edition (Chicago: University of Chicago Press, 2013). On the *Philadelphia Tribune's* magnification of the Black elite's more conservative viewpoint, especially in contrast to Black newspapers such as *The Philadelphia Independent*, see V. P. Franklin, "'Voice of the Black Community': The Philadelphia Tribune, 1912–41," *Pennsylvania History: A Journal of Mid-Atlantic Studies* 51, no. 4 (1984): 261–84. This district nomination is heavily reliant on the digitized archives of *The Philadelphia Tribune*. Because of public health restrictions, we could not consult the undigitized archives of the *Independent*, stored at the Free Library of Philadelphia, which would undoubtedly have added perspective to the above description.

²² The phrase "experiment in organization" is the heading of Section 36 in Chapter XII of Du Bois's *The Philadelphia Negro*.

²³ St. Clair Drake and Horace R. Cayton, *Black Metropolis: A Study of Negro Life in a Northern City*, Enlarged edition (Chicago; London: University of Chicago Press, 2015), 689. For an overview of the history of African American organization and arguments as to their historical importance, see Theda Skocpol and Jennifer Lynn Oser, "Organization despite Adversity: The Origins and Development of African American Fraternal Associations," *Social Science History* 28, no. 3 (2004): 367–437; Theda Skocpol, Ariane Liazos, and Marshall Ganz, *What a Mighty Power We Can Be: African American Fraternal Groups and the Struggle for Racial Equality* (Princeton, N.J.: Princeton University Press, 2008); Nina Mjagkij, ed., *Organizing Black America: An Encyclopedia of African American Associations*, 1st edition (New York: Routledge, 2001).

²⁴ Oscar Beisert and Off Boundary Preservation Brigade, "First African Baptist Church: 1600-06 Christian Street," October 9, 2015, Philadelphia Register of Historic Places, Philadelphia Historical Commission.

Christian Street as its new parsonage, replacing the old parsonage at 628 19th Street. First African Baptist also constructed a brownstone annex at 1608 Christian Street (not included in the 2015 PHC designation), a space that included offices for the congregation's building and loan association and industrial training school (See Figure 16).

Perhaps the most significant Black church in the vicinity of Christian Street, though, was the Tindley Temple United Methodist Church at 762 S. Broad Street, named for Charles Albert Tindley (1509 Christian), widely known as "The Prince of Colored Preachers."²⁵ The Tindley Temple was completed in 1928 and, at the time of Tindley's death in 1933, its congregation had grown to over 33,000 congregants, requiring multiple services per day (Figure 17). The rapid growth of Tindley Temple was due, in part, to the popularity of Tindley's gospel "songfests" and the essential relief that the congregation provided to the poor and destitute during the worst of the Great Depression. And though Tindley Temple was on Broad Street, there was evidently little difference between Rev. Tindley's official work and the pastoral care he provided at 1509 Christian. "In the sanctity of his home he received the meek, the lowly, the important and the high in the same manner," wrote one memorialist in an obituary. "And above all, he talked the language of each."²⁶

Bridging the work of the Black churches around Christian Street and the secular organizations that grew in popularity after the 1920s was the Christian Street Y.M.C.A. (1724 Christian), founded in the 1890s by Adolphus Lewis and Edward B. Williams and the first Black Y.M.C.A. branch in the nation to have its own building. For nearly a century, from the 1850s until after World War II, practically all Y.M.C.A.s in the United States were segregated.²⁷ In the early twentieth century, however, a handful of prominent White philanthropists who supported the Y.M.C.A.'s moral, ruggedly individualist values began to provide philanthropic support for the construction of Black branches around the country. Julius Rosenwald, the Sears Company mail-order magnate of Chicago, provided a \$25,000 matching grant in order to construct the Christian Street branch (\$22,800 was raised by the local Black community and the rest, presumably, came from the Y.M.C.A.'s regional office).²⁸ There were twelve other Black Y.M.C.A.s around the country that Rosenwald helped to fund between 1910 and 1915.²⁹ In 1914, Christian Street became the first to officially open. Its new building was magnificent: a five-bay, four-story Italian palazzo in brick. It was the largest non-ecclesiastical structure on Christian Street. After a renovation in 1941, the building (replaced in 1973) included social and game rooms, a library, meeting rooms, staff offices, a gymnasium, a swimming pool, basement locker rooms, a banquet hall, a ladies

²⁵ Ralph H. Jones, *Charles Albert Tindley: Prince of Preachers* (Nashville, Tenn: Abingdon Press, 1982).

²⁶ Joseph Baker, "12,000 Brave Sun As City Pays Tribute To Dr. Chas. Tindley: Long Hours of Record Heat Fail to Faithful Hordes Who Line Curb From Morning Until Night MINISTER CALLED HUMBLEST MAN," *Philadelphia Tribune*, August 3, 1933.

²⁷ On the history of Black Y.M.C.A.s, see Nina Mjagkij, *Light in the Darkness: African Americans and the Y.M.C.A., 1852-1946*, First Edition (Lexington: University Press of Kentucky, 1994). On the notion that Y.M.C.A.s were part of the infrastructure of the American town, referenced in the opening paragraph of this statement of significance, see Paula Lupkin, *Manhood Factories: YMCA Architecture and the Making of Modern Urban Culture*, Illustrated Edition (Minneapolis: University of Minnesota Press, 2010).

²⁸ "Philly Y.M.C.A. Began in 1909," *Afro-American*, October 8, 1932.

²⁹ The original Rosenwald Y.M.C.A.s include Philadelphia, Washington, DC, Chicago, Indianapolis, Kansas City, Cincinnati, St. Louis, Brooklyn, Baltimore, Columbus, Harlem, Atlanta, and Pittsburgh. Mjagkij, *Light in the Darkness*, 77.

bathroom, and dormitories. The Y's neon sign that hung in front of the main entrance could be seen from S. Broad Street (Figure 18).³⁰

While some criticized the national Y.M.C.A. network's "separate but equal" policy, there is no question that the Christian Street branch quickly became one of the most successful and beloved Black organizations in South Philadelphia, largely due to its competent staff and enterprising administrators.³¹ It was a second home for neighborhood boys, especially after school and during the summer (the branch ran summer "wilderness" camps in New Jersey). Migrants and visitors stayed in the dormitories and established Philadelphia contacts in the library and lounges. Men and women from a wide assortment of smaller clubs and social groups met there regularly (Figure 19). There was a community health club and clinic, as well as an employment agency. In the war years, the USO held social events for Black servicemen at the Christian Street branch. And there was, of course, basketball. Members of the Christian Street Y.M.C.A. Basketball "Hall of Fame" include Charles "Tarzan" Cooper, Wilt "The Stilt" Chamberlain, longtime Temple University coach John Chaney (himself a transplant from Jacksonville, Florida), and after the period of significance, Earl "The Pearl" Monroe. Lastly, it is important to note that the photographic archival record of John Mosley, whose dark room in the 1930s was in the "Y's" basement, demonstrates that the Christian Street branch was always, in fact, interracial (Figure 20).

While the Christian Street Y.M.C.A. served as a recreation and social center for practically all of the Thirtieth Ward, the Jack and Jill of America "mother's club" catered to the highest echelons of the Black elite. Effectively, if not technically, the "Y" was a public space; Jack and Jill of America, in contrast, represented the desire of some members of the Black elite to maintain status distinctions that the experience of the Great Depression may have temporarily undermined, above all those of educational achievement and cultural sophistication. In January of 1938, the first meeting of Jack and Jill took place in the parlor of 1605 Christian Street, then the home of Marion Turner Stubbs (later, Marion Turner Stubbs Thomas). Stubbs was a graduate of the University of Pennsylvania (Class of 1930) who attended the Sorbonne in Paris and received a performance degree in piano from the Zeckwer-Hahn Philadelphia Musical Academy. She was also the daughter of Dr. John P. Turner and the wife of Dr. Frederick Douglass Stubbs, two of Philadelphia's most prominent Black physicians in the 1930s and 1940s. Along with eleven other mothers who lived in the vicinity of Christian Street, Stubbs created Jack and Jill of America as a selective, invitation-only playgroup for the children of Black professionals. Jack and Jill organized special events such as holiday parties (many of which seem to have taken place at the Catharine Street Y.W.C.A.), theatrical performances, and arts and crafts groups, as well cultural education and parenting advice for mothers (Figure 21). In 1946, Dorothy B. Wright (possibly the "Dora Wright" who appears in the 1940 Census as residing in 1625 Christian Street), was elected

³⁰ Theodore Jordan, "Old 'YM' Bldg. Modernized, Streamlined: Gym Equipment Equal To Best In East; New Swimming Pool," *Philadelphia Tribune*, January 9, 1941.

³¹ Probably the most famous critic of the "Colored Y.M.C.A. movement" was W.E.B. Du Bois. In a 1914 article that appeared in *The Crisis*, the official magazine of the N.A.A.C.P. that was then under Du Bois's editorial leadership, he wrote, "It is a fine thing that the colored people have such well-equipped Y.M.C.A. buildings in Chicago and Washington and Philadelphia, but it is unchristian and unjust and dangerous procedure which segregates colored people in the Y.M.C.A. movement. However much we may be glad of the colored Y.M.C.A. movement on the one hand, on the other hand we must never for a single moment fail to recognize the injustice which has made it an unfortunate necessity." "Y.M.C.A.," *The Crisis* 9, no. 2 (December 1914): 77, 80.

the first president of Jack and Jill of America's national federation. The club certainly met a need. By the end of 1939, there were new chapters in New York, Washington, D.C., and Tuskegee, Alabama and today includes 252 chapters and over 40,000 family memberships nationwide. Jack and Jill of America also serves here as a representative of the many informal women's groups that met in the row houses of Christian Street, helping to make the neighborhood an intimate, supportive community. Jack and Jill was not without its critics in the organization's early years, some of whom found its level of exclusivity out of step with the New Deal era's public values, but it has since evolved into a multi-faceted organization with a national college scholarship program.³²

Another significant, lesser-known community institution along Christian Street was Post Office Station "D," on the northeast corner of 18th and Christian streets. The small but classically designed station (it is basically a series of triumphal arches in brick) opened in 1893 as the Philadelphia postal system's "Southwest" branch (Figure 22).³³ What made the post office so significant to the people of the Thirtieth Ward was the fact that it was an information center, a commercial hub, and a material symbol of the federal government. While one might not think of the post office as a banking institution today, during the early twentieth century the U.S.P.S. offered short-term, government-backed savings accounts and money orders that enabled Black migrants who found industrial jobs in Philadelphia to send remittance funds to relatives who remained in the South. For these reasons, the northeast corner of 18th and Christian was one of the most popular intersections on Christian Street during the 1920s and early 1930s. "To wait from 15 to 20 minutes for a postage stamp is a common occurrence," wrote *Tribune* reporter Elijah Hodges, exasperated by the crowds at Station "D" in 1927. "While at the money order and postal savings windows is a line which if stretched out in a single file would reach clear across Christian Street."³⁴ Although the post office was segregated from Woodrow Wilson's administration in 1913 until Franklin Delano Roosevelt's administration thirty years later, the reforms of the 1883 Civil

³² In October 1938, the *Philadelphia Tribune* published an anonymous critique of the club that argued that Jack and Jill was not only unnecessarily exclusive, but also psychologically detrimental to the child members. "Why start them out so early in life as unmitigated snobs by setting them so definitely apart from their other fellow-beings?" the anonymous author questioned. "Sooner or later they are going to have to get out into this world and scuffle side by side with these same men and women upon whom their parents are at this moment teaching them to turn their backs. That is going to set up a problem of readjustment, if not maladjustment! They are bound to grow up with a definite 'complex.'" Anonymous, "The People's Forum: Thinks 'Select' Clubs Develop Juvenile Snobs," *Philadelphia Tribune*, October 6, 1938. This kind of critique of Black elitism would receive its canonical treatment twenty years later in E. Franklin Frazier, *Black Bourgeoisie* (New York: Free Press, 1957). For a description of how Jack and Jill became more of a service organization during the Civil Rights era, see Annie S. Barnes, "An Urban Black Voluntary Association," *Phylon* 40, no. 3 (1979): 264–69. In her conclusion, Barnes emphasizes that Jack and Jill was one of many responses to racial segregation. See also <https://jackandjillfoundation.org/>

³³ Notices for the new station appeared in December of 1892. "The Post-office Department has arranged for the purchase of the property at the northeast corner of Eighteenth and Christian Streets, running back to Webster Street, to be used as the new postal station, to be called Southwest Station." "Building and Real Estate Notes," *Real Estate Record and Builders' Guide* VII, no. 50 (December 14, 1892): 1. "All B. Rorke contractor, Drexel Building, has been given the contract to erect the new sub-post-office station at the northeast corner of 18th and Christian street, after plans prepared by architect John F. Stuckert, 49 N. 13th street and who will supervise the work." "Building and Real Estate Notes," *Real Estate Record and Builders' Guide* VII, no. 52 (December 28, 1892): 1. The building was renovated in 1924, including "new entrances, heating repairs, electric work, plumbing, carpentry and mill work." "Post Office Station 'D' (Alts. Add.)," *Real Estate Record and Builders' Guide* 39 (June 25, 1924): 406.

³⁴ Elijah Hodges, "More Help Is Needed At P. O. Station 'D': P. O. Sub Station Serving 100,000 Has Inadequate Force," *Philadelphia Tribune*, December 8, 1927.

Service Act (also known as the “Pendleton Act”) made it a space of merit that the patronage system of Philadelphia’s Republican Machine could not control. To work at the post office required an examination and was therefore a high-status non-professional job. Black postal workers at Post Office Station “D” also received employment protections from the National Alliance of Postal and Federal Employees, a union for Black employees created in 1913.³⁵

In 1934, after Christian Street had clearly become a predominantly African American community, Postmaster Joseph F. Gallagher appointed John M. Brown the head of Station “D,” making Brown the first Black postal superintendent in the city.³⁶ In 1940, after Station “D” moved from Christian Street to a larger building at the corner of Montrose and 18th streets, Brown was named one of Black Philadelphia’s ten “Outstanding Citizens” due to his leadership of Station “D,” the colored postal employees union, his work with the Philadelphia Chapter of the NAACP, and his personal generosity with families who were struggling in the neighborhood. A *Tribune* reporter wrote, “His position gave him access not possessed by the average citizen about the financial troubles of many families. Few persons knew of the work done by Mr. Brown in this field.”³⁷ During World War II, with labor shortages due to enlistment and when Black women remained severely underrepresented in white-collar occupations, Brown appointed Katharine Edwards Hemsley as the first Black woman clerk in the Philadelphia postal system. The *Tribune* cited as one of Hemsley’s credentials for her position behind the money order window her experience as a math teacher in Atlantic City.³⁸ Together, the careers of Brown and Hemsley help to mark the entrance of African Americans into clerical positions throughout Philadelphia while the original building for Post Office Station “D” memorializes an important linkage during the Great Migration between Philadelphia and the South.³⁹

As mentioned above, the \$50,000-clubhouse that the Quaker City Lodge, No. 270 (along with Keystone Temple, No. 448) constructed in 1930 at 1943 Christian Street was home to one of the most dynamic and socioeconomically diverse organizations in the neighborhood during the 1930s and 1940s.⁴⁰ The all-White Benevolent and Protective Order of Elks began in New York City in 1867. Two Pullman porters from Cincinnati established “Black Elkdom” (the I.B.P.O.E.W.) in 1897 and soon lodges spread throughout the country, rivaling more established Black fraternities and secret societies such as the Prince Hall Masons and the Knights of Pythias. The I.B.P.O.E.W. arrived in Philadelphia with the Octavius Catto Lodge, which opened in the Seventh Ward in 1903 and moved to a clubhouse on

³⁵ On Black postal work in this period, see Philip F. Rubio, *There’s Always Work at the Post Office: African American Postal Workers and the Fight for Jobs, Justice, and Equality*, New edition (Chapel Hill: University of North Carolina Press, 2010).

³⁶ “The Republican boys are pointing out that all white workers will be transferred from that branch and the station will be entirely manned by those who have a little too much pigment in their skin,” the *Tribune* reported. “The main point, however, is that a colored man is at last head of a branch post office in Philadelphia.” “Under The Microscope,” *Philadelphia Tribune*, August 23, 1934.

³⁷ “Eight Men and Two Women on Philly Honor Roll: Outstanding Citizens from All Walks of Life Selected,” *Afro-American*, February 24, 1940.

³⁸ Yvonne Gregory, “Former School Teacher Is First Negro Woman To Be Employed As Post Office Money Order Clerk,” *Philadelphia Tribune*, December 19, 1942, sec. 2.

³⁹ On the Whiteness of white-collar work in Philadelphia, see Jerome P. Bjelopera, *City of Clerks: Office and Sales Workers in Philadelphia, 1870-1920* (Urbana: University of Illinois Press, 2005).

⁴⁰ “Quaker City Elks Will Open New Home,” *The Pittsburgh Courier*, July 19, 1930, sec. Philadelphia.

Fitzwater Street (between 15th and 16th streets) in 1930.⁴¹ Quaker City, organized in 1926 with 405 members, was the city's second chapter. By 1936, Quaker City's membership totalled 4,600 and new lodges opened in North and West Philadelphia, making Philadelphia the unofficial capital of Black Elkdom. The extraordinary popularity of Philadelphia's I.B.P.O.E.W. lodges in an era when most other fraternal orders declined in membership was largely due to the social programming that they offered, which enabled the organization to be self-supporting and provide a generous insurance package to members. Quaker City chartered bus excursions to other cities and boat rides down the Delaware River, ran food drives, owned baseball and basketball teams that competed in the professional colored leagues, and hosted dinners and parties at their club house, which was lavishly renovated in 1945.⁴² The Keystone Temple, meanwhile, organized fashion shows, minstrel shows, theater productions, a glee club, essay contests, and special events at large venues such as The Palestra gymnasium at the University of Pennsylvania and the Metropolitan Opera House on North Broad Street.⁴³ Above all, Quaker City and other I.B.P.O.E.W. lodges in Philadelphia were known for their spectacular parades, which included marching and string bands and horse-mounted, rifle-toting Elks in full military regalia

⁴¹ "CORNERSTONE LAID FOR ELK TEMPLE: Philly Order's New \$178,000 Building Is Well Under Way MAYOR IS SPEAKER Banquet Hall To Seat 1,200--Completion In January," *Afro-American*, October 13, 1928.

⁴² The renovation of 1943 Christian Street in 1945 was occasion for the only physical description of the club's interior that the authors have encountered. "The members of the Quaker City Elks Lodge and Keystone Temple, now possess a 'home within a home' since their building at 1943 Christian street has been renovated and furnished very smartly. It is one of the finest homes of its kind, giving a delightful atmosphere and offering a variety in programs to its members. The lodge under the guidance of its Exalted Ruler Charles T. Mitchell, Jr. [appears in the 1940 Census as a resident of 1716 Christian Street], is setting a new pace in Elkdom. Pastel colors predominate in the new decorations. The parlor, which is to your left as you enter the rose painted hallway, is very cozy. Beige walls, a light ceiling, gold and green floor length drapes, a huge mirror over the trophy decorated mantle, modernistic lamps, and tables, red plush loveseat with two matching chairs, complete this room. Crossing the hall is the East Room, formerly the 'Bull Room,' which is painted sea green with a light ceiling. The drapes in this room are red with a series of white zagging lines woven into the pattern. The library, also on the first floor, carries the best Negro newspapers, books and popular magazines. Members, who arrive early for meetings or wait for friends, will enjoy many pleasant moments in this room which is painted canary yellow. The doors, windows and ceilings are white. Vividly colored drapes show the room to its best advantage. At the head of the stairs on the second floor is the Green Room, where the ladies of the lodge meet. Pale green walls and furniture are accentuated with pink flowered drapes. Male members of the lodge who enjoy a game of billiards get behind the 'eight ball' in the recreation center. The walls of this room are also painted green. For those who have desires to quench their thirst, the bar on the third floor will prove a popular spot. The walls are painted old rose with a light border. The ceiling is sky blue while the walls of the bar are painted a military blue. The bar is of maple and walnut. Striped drapes and white venetian blinds with red binding adorn all the windows. The grille, which is used for entertainment as well as a meeting room, is painted blue and white. The business offices are sea green. Quaker City Lodge has the promise of being the mecca of Elk activities in this city." "Renovated Q.C. Elks Home Offers Varied Program," *Philadelphia Tribune*, August 25, 1945. This article also detailed the "competent and colored" contractors who completed the work. "Just about six weeks ago the property at 1943 Christian Street was turned over to the Quick Construction Company for alterations. B.H. George is head of this concern and his chief lieutenant on the job was R.M. Beattie. Every contractor on the job was a Negro and each man has done his work in a highly satisfactory manner. The slogan of the job has been 'competent and colored.' Among the sub-contractors were: hardwood floors, Waddy Belton; plumbing, John H. Boykin; plastering, B.C. Walls; cement finishers, E.W. Smith; electrical, Charles Johnson; painting, Alphonso Harris; special interior decorating, Robert Harris; window shades, William Fosty."

⁴³ "600 Swoop Down In Raid On Famous Kiddies Resort: Quaker City No. 720 Holds Its Second Annual Picnic for the Little Tots FOURTEEN SCHOOL BUS CONVEYANCES," *Philadelphia Tribune*, August 22, 1929; "Quaker City Elks At Palestra U.of P.," *Philadelphia Tribune*, April 3, 1930; "Quaker City Lodge Of Elks to Hold Memorial Services At Metropolitan," *Philadelphia Tribune*, May 1, 1930; "Keystone Temple Plans Monster Minstrel Show," *Philadelphia Tribune*, January 11, 1940.

(Figure 23). During and after the Great Depression, these parades were proud moments of public demonstration for Philadelphia's growing African American community and they helped to define the cultural and geographic boundaries of the Thirtieth Ward (Figure 24).

Quaker City Lodge contributed to the heritage of Christian Street as one of the few organizations in the Thirtieth Ward that represented the interests of the non-elite, relying on collective action rather than racial uplift to confront racism and segregation. Compared to a post-collegiate fraternal organization such as the Alpha Boulè Chapter of Sigma Pi Phi, which counted several Thirtieth Ward residents as members, (including John Asbury and his son, David), Elks were less educated. Compared to the Prince Hall Masons, Elks members were younger and less religious.⁴⁴ And compared to the Philadelphia office of the N.A.A.C.P., Elk leadership in many lodges lacked the legal expertise to pursue reform through the courts.⁴⁵ But none of these differences prevented the Elks from staying true to the “protective” mission of their organization. Quaker City Lodge endorsed Black Republican politicians from the Thirtieth Ward such as Asbury (1710 Christian Street) and William H. Fuller (1705 Christian) who helped to introduce Pennsylvania’s first Civil Rights bill in 1921 (it did not pass), as well as supporting Philadelphia representatives to the National Negro Congress. The Elks led a grassroots campaign to remove Henry J. Trainer, the White, Machine-appointed ward leader.⁴⁶ They sent money to I.B.P.O.E.W. lodges in southern states to support anti-lynching struggles and the defense of agricultural workers. And they led “don’t shop where you can’t work” campaigns while supporting White-owned retailers in the Thirtieth and Seventh wards that did employ Blacks, anticipating the use of this

⁴⁴ Although Robert Gregg found in his study of Philadelphia’s Black churches in the early twentieth century that church membership was often prerequisite to fraternal participation, Venus Green’s analysis of the I.B.P.O.E.W. emphasizes that the Elks were mostly secular. Gregg writes, “To become a member of a lodge in the Free and Accepted Masons, Odd Fellows, Knights of Pythias, or any of a myriad of other orders, it was imperative first to belong to a church. Not only did a lot of recruiting take place within congregations, but most orders stipulated that members should be churchgoing Christians. Not being a church member would have led to ‘blackballing’ during the stringent examinations of individuals considered for membership.” Gregg, *Sparks from the Anvil of Oppression*, 114.

⁴⁵ Venus Green makes several of the above comparisons and describes the evolution of the I.B.P.O.E.W. into a “multiclass fraternal order in which its working-class membership determined its primary objectives and the allocation of resources” in Venus Green, “Not Your Average Fraternal Organization: The IBPOEW and Labor Activism, 1935–1950,” *Labor History* 53, no. 4 (November 1, 2012): 471–94. On the elitism of the Philadelphia N.A.A.C.P. office in the 1930s, see H. Viscount Nelson, “The Philadelphia NAACP: Race Versus Class Consciousness During the Thirties,” *Journal of Black Studies* 5, no. 3 (1975): 255–76. Beth Tompkins Bates suggests that organizations such as the Elks represented a “new crowd” that entered Black politics in the 1930s. “The moderate approach of the ‘old guard,’ represented by those leaders who wanted to maintain a somber, reformist stance, contrasted sharply with that of a more militant ‘new crowd,’ which was emerging from the economic turmoil of the Great Depression and the social dynamics of migration; the old guard relied on making appeals or seeking legal redress for individuals, the new crowd on collective demands. The outlook of most new-crowd black workers was shaped by the experience of migrating from the agrarian South to the industrial North seeking jobs during World War I, while that of the old guard represented the place they had established for themselves in pre-World War I Yankee environs.” Beth Tompkins Bates, “A New Crowd Challenges the Agenda of the Old Guard in the NAACP, 1933-1941,” *The American Historical Review* 102, no. 2 (1997): 340–77.

⁴⁶ On the 1931 Civil Rights bill and Fuller, see Eric Ledell Smith, “‘Asking for Justice and Fair Play’: African American State Legislators and Civil Rights in Early Twentieth-Century Pennsylvania,” *Pennsylvania History: A Journal of Mid-Atlantic Studies* 63, no. 2 (1996): 169–203. On the Elks’ opposition to Trainer, see Edgar Roster, “Decry Trainer Domination of Thirtieth Ward: ‘Does Not Need White Leader’, Magistrate Henry Tells Elks,” *Philadelphia Tribune*, February 13, 1936.

powerful protest strategy by the Civil Rights Movement generation.⁴⁷ John M. Marquess, the “Exalted Ruler” of the Quaker City Lodge, was infamous in the White business community and lauded by his supporters for calling regional boycotts. In 1931, prior to the expected arrival of 200,000 Black Elks to Philadelphia in order to celebrate the 32nd Grand Lodge Convention, Marquess used the national Black press to pressure the Pennsylvania Railroad to desegregate 30th Street Station, at that point still under construction, by removing the “For White” and “For Colored” signs in front of the station bathrooms.⁴⁸ In 1934, Marquess threatened to lead a general boycott of Gulf Oil for its sponsorship of an NBC-broadcast television program in which Will Rogers used racial epithets.⁴⁹ Marquess’s boycotts were not always successful, however. In 1934, he also tried to pressure the Philadelphia Police Bureau to appoint a Black captain. The police inspector responded by raiding 1914 Christian Street and arresting 166 members under the pretense that they were projecting indecent films inside the clubhouse and illegally gambling.⁵⁰

As the record of the Quaker City Lodge helps to indicate, one of the crucial dimensions of Christian Street’s historical significance is that it was where many of Philadelphia’s Black legislators lived (Table 3) and the site wherein large numbers of Black elites first began to shift from the Republican Party to the Democratic Party, forever changing the balance of municipal power in Philadelphia. Sometime around 1933 or 1934, the Citizens Democratic Club began to meet at 1914 Christian Street.⁵¹ The name of the club was a reference to the Citizens Republican Club, which Andrew F. Stevens Sr., a prominent caterer and the father of Andrew F. Stevens Jr. (1840 Christian), founded in 1884 at the intersection of 15th and Lombard. Whereas the members of the Citizen Republicans Club worked to promote the commercial success of the Black elite and to secure political patronage for African Americans at the state and city levels, the Citizens Democratic Club worked to ensure that Roosevelt’s New Deal came to Philadelphia and benefited Black workers. The political career of William Allmond (1700 Christian) followed the shift in the political allegiances of the Black elite around 1936.⁵² In 1927, Allmond served as First Vice President of the Citizens Republican Club and from 1921 until 1936, he supported the candidacies of three Republican neighbors on the 1700 block of Christian: Asbury (1921-1924; 1710 Christian), William H. Fuller (1925-1932, 1705 Christian), and Walker K. Jackson (1935-1936, 1724 Christian). In 1936, however, Allmond made the break and ran for state legislature as a Democrat, successfully contributing to the Democratic sweep of the Black vote in Philadelphia.⁵³ Even the 30th Ward Young Republican Club, started in 1935 and headquartered at 1904 Christian Street, endorsed Roosevelt for the 1936 Presidential Election and a full Democratic ticket, including Allmond,

⁴⁷ “Negroes Employed in South Street Shop,” *Philadelphia Tribune*, November 12, 1931.

⁴⁸ W. Rollo Wilson, “ELKS WIN FIGHT WITH P. R. R.: ‘JIM-CROW’ SIGNS ARE REMOVED IN PHILLY Officials Say That No Discrimination On Buses Has Ever Been Ordered,” *The Pittsburgh Courier*, March 21, 1931.

⁴⁹ In a written statement submitted to the Philadelphia office of Gulf Oil, Marquess wrote, “In the lodge of which I am the head, over 150 chauffeurs are members and over 250 members of the lodge are owners of automobiles. Many of them have already ceased purchasing Gulf products, and have taken their trade to other companies. “Many Elks Are Boycotting Gas of Gulf Oil Co.,” *Afro-American*, March 3, 1934.

⁵⁰ “166 Philly Elks Taken in Raid,” *Afro-American*, April 14, 1934.

⁵¹ Details about the start of the Citizens Democratic Club remain unclear, but by 1935, notices about the “regular meeting” can be found in the *Tribune*. “Citizens Democratic Club,” *Philadelphia Tribune*, May 9, 1935.

⁵² Haley pinpoints 1936 as the critical year in Banner-Haley, *To Do Good and to Do Well*, 167.

⁵³ John Saunders, “Trainer 30th Ward Rule Is Seen Ended With Election Of Allmond To Legislature: Son And Daughter Work Side By Side With Jubilant Democratic Victor; Urges ‘United Front,’” *Philadelphia Tribune*, November 5, 1936.

at the local level. Wilon Jackson (1701 Christian), the president of the 30th Ward Young Republicans, cited the Democratic Party’s support of anti-lynching bills and his group’s continued opposition to Harry J. Trainer.⁵⁴ While some working-class African Americans in Philadelphia’s river wards continued to depend on the Republican Party in order to access Machine-controlled jobs, clearly Christian Street’s Black elite was by 1936 moving away from the party of Lincoln and toward the liberal government activism of the Democratic Party’s New Deal.⁵⁵

Table 3: Black Elected State Representatives, 7th and 30th Wards

Term	6th District (7th Ward)	7th District (30th Ward)
1921-1922	Andrew F. Stevens*	John C. Asbury*
1923-1924	Andrew F. Stevens*	John C. Asbury*
1925-1926	Samuel B. Hart	William H. Fuller*
1927-1928	Samuel B. Hart	William H. Fuller*
1929-1930	Samuel B. Hart	William H. Fuller*
1931-1932	Samuel B. Hart	William H. Fuller*
1933-1934	Samuel B. Hart	John W. Harris Jr.
1935-1936	Samuel B. Hart/Richard A. Cooper	Walker K. Jackson*
1937-1938	Samuel D. Holmes	William A. Allmond*
1939-1940	E. Washington Rhodes	William A. Allmond*

* Christian Street resident, see biographies for additional information about their political careers

Note: During the period of significance, Philadelphia sent two Black representatives to the State Legislature in Harrisburg, one from the 7th Ward and one from the 30th Ward. As shown above, four of the five men elected from the 30th Ward lived in the proposed historic district, as did one of the five men from the 7th Ward.

The purpose of describing the above organizations is to try to illuminate the remarkable social history of Christian Street in the early half of the twentieth century, a social history that the relatively uniform architecture of the present neighborhood can sometimes conceal. After World War II, with the onset of suburban sprawl and mass-ownership of automobiles, areas of Philadelphia became available for concentrated African American settlement for the first time, especially West, North, and Northwest Philadelphia. Christian Street slowly declined in influence, though many of the organizations and patterns of sociability that first developed around this “main street” continued to influence African American life in the city.

⁵⁴ “Formally Open 30th Ward G.O.P. Club,” *Philadelphia Tribune*, December 19, 1935; “GOP Setback Seen in 30th Wd. Somersault: Young Republican Club Repudiates Landon for Roosevelt,” *Philadelphia Tribune*, October 15, 1936.

⁵⁵ For an overview of this crucial period in the political history of African Americans in Philadelphia, see James Wolfinger, *Philadelphia Divided: Race and Politics in the City of Brotherly Love*, New edition (Chapel Hill: University of North Carolina Press, 2011).

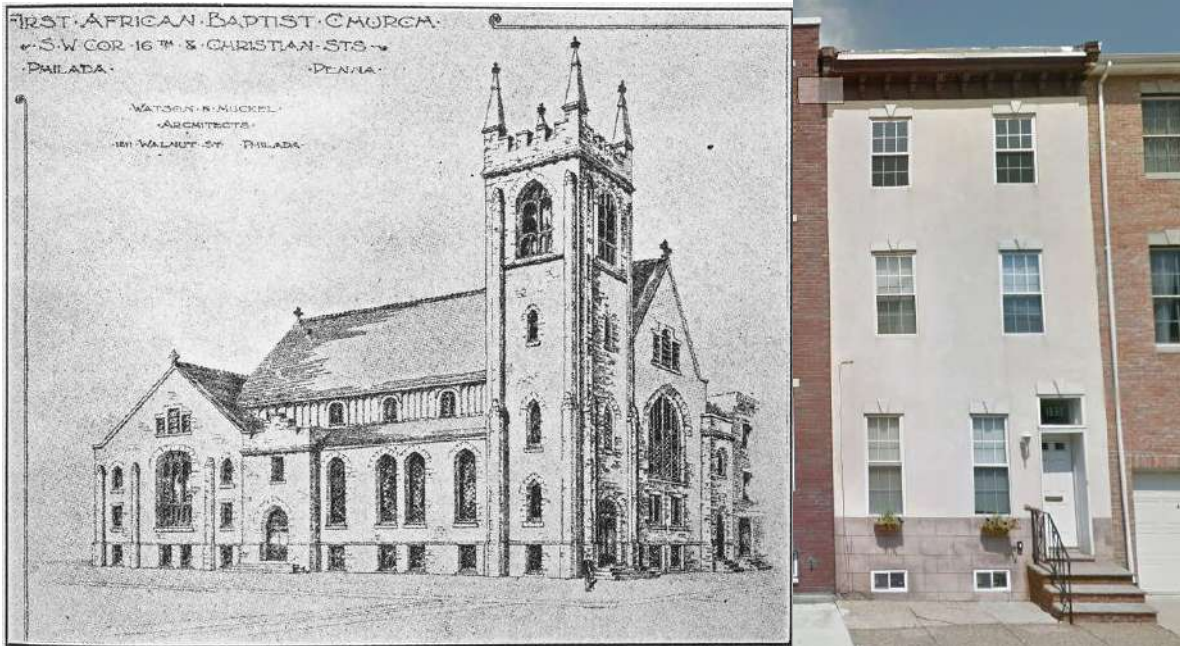


Figure 16. (L) First African Baptist Church at 1600-1606 Christian Street, facing southwest (New York Public Library). (R) 1839 Christian Street, the parsonage for First African Baptist, home to Rev. Harrod (Google Maps, 2017).

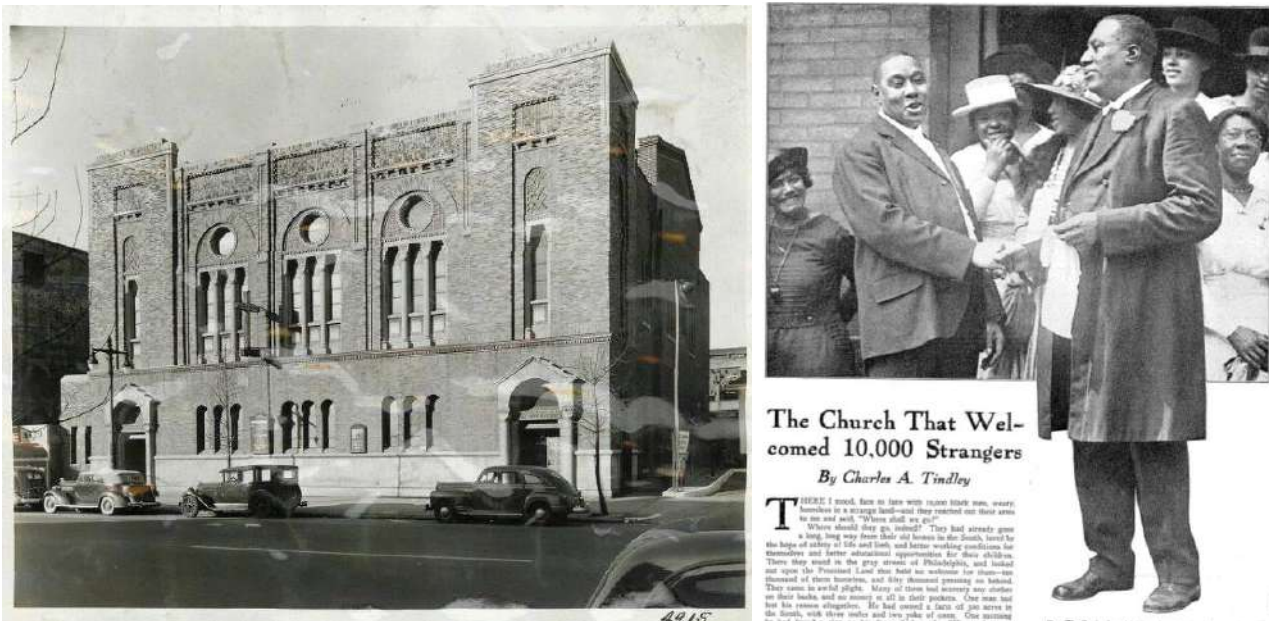


Figure 17. (L) Tindley Temple on N. Broad Street. Ballinger Collection, Athenaeum of Philadelphia. (R) Charles A. Tindley, from "The Church that Welcomed 10,000 Strangers," *World Outlook*, Vol. 5-6 (October 1919), pp. 5-6. Cited in "Goin' North": <https://goinnorth.org/files/show/581>.

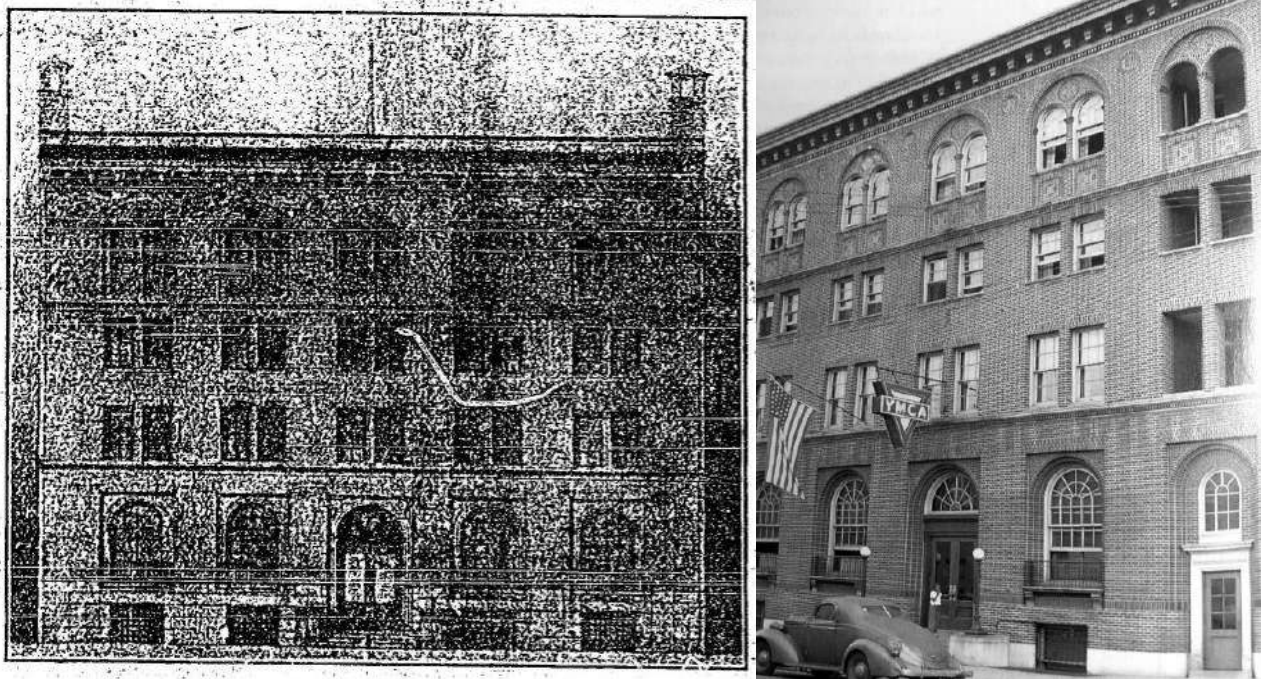


Figure 18. (L) Elevation of the “Southwest Branch Y.M.C.A.” as published in the *Philadelphia Tribune*, 24 January 1914, p. 1. (R) The Christian Street Y.M.C.A. (1724 Christian Street) in 1938 (Works Progress Administration Collection, Pennsylvania State Archives; including in “Goin’ North,” <https://goinnorth.org/items/show/914>).

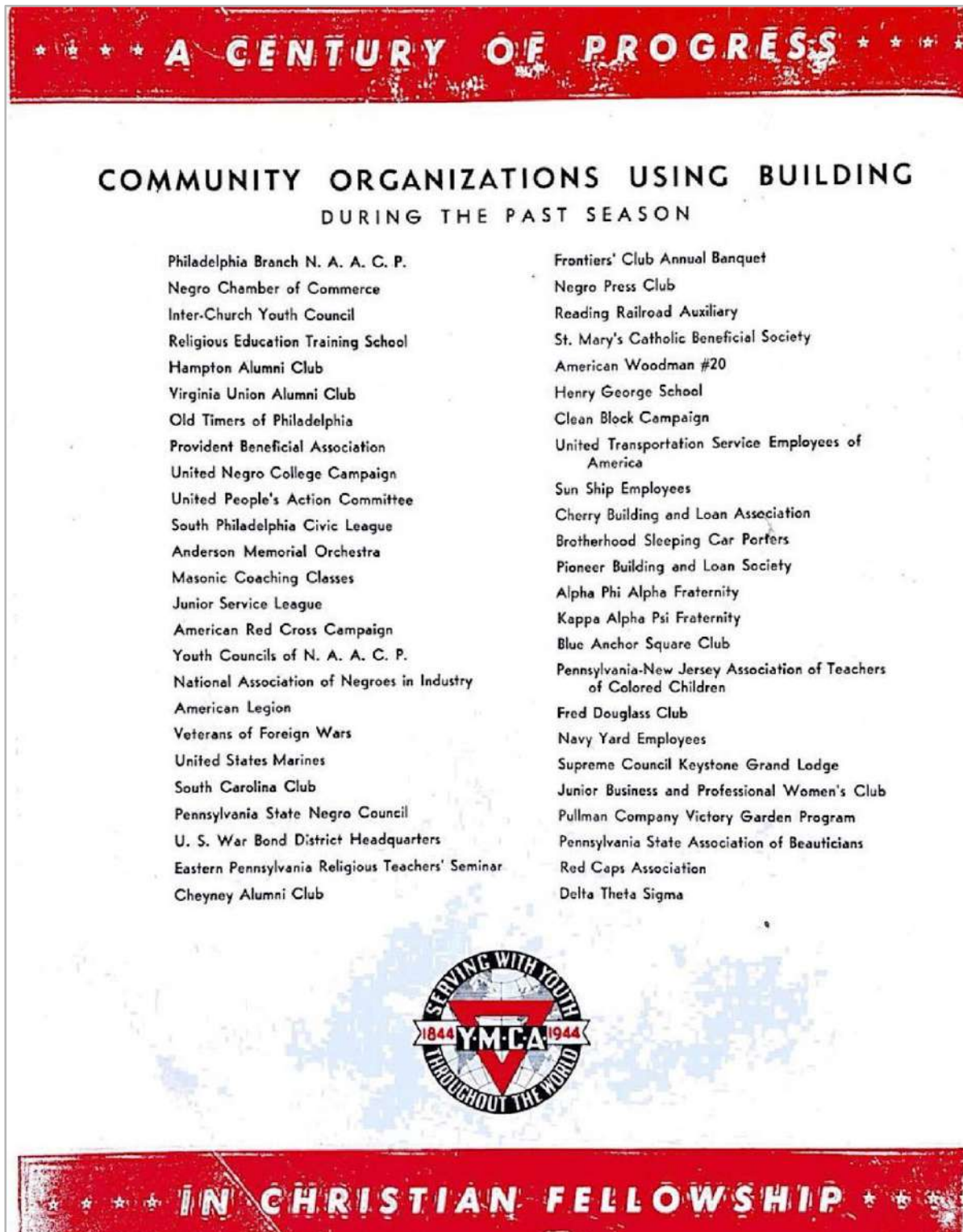


Figure 19. The many Black organizations that met at the Christian Street Y.M.C.A. in 1944. The “Y” was the epicenter of the Thirtieth Ward’s Black community (Y.M.C.A., Christian Street Branch, Special Collections Research Center, Temple University Libraries).



Figure 20. (L) Members of an interracial boys club in front of the Christian Street Y.M.C.A. in 1945 (John Mosley, Charles L. Blockson Afro-American Collection, Temple University Libraries). (R) Readers of the “News of YMCA World Service” from the Catharine Street Y.W.C.A. in the Christian Street Y.M.C.A. (John Mosley, Charles L. Blockson Collection, Temple University Libraries).



Figure 21. (L) A picture of the 1938 Jack and Jill Halloween Party. (*Philadelphia Tribune*, 3 November 1938). (R) A picture of the 1939 Jack and Jill Christmas Party (*Philadelphia Tribune*, 21 December 1939, p. 8). Both events took place at the Catherine Street YWCA. Jack and Jill of America started in the home of Marion Turner Stubbs, 1605 Christian Street.



Figure 22. (L) Post Office Station "D" (northeast corner of 18th and Christian streets), the information center of Christian Street (Google Maps). (R) John M. Brown, Superintendent of Post Office Station D and one of the *Philadelphia Tribune's* "Outstanding" Citizens (Image from "Eight Men and Two Women on Philly Honor Roll: Outstanding Citizens from All Walks of Life Selected," *Baltimore Afro-American*, 24 February 1940, p. 6.).

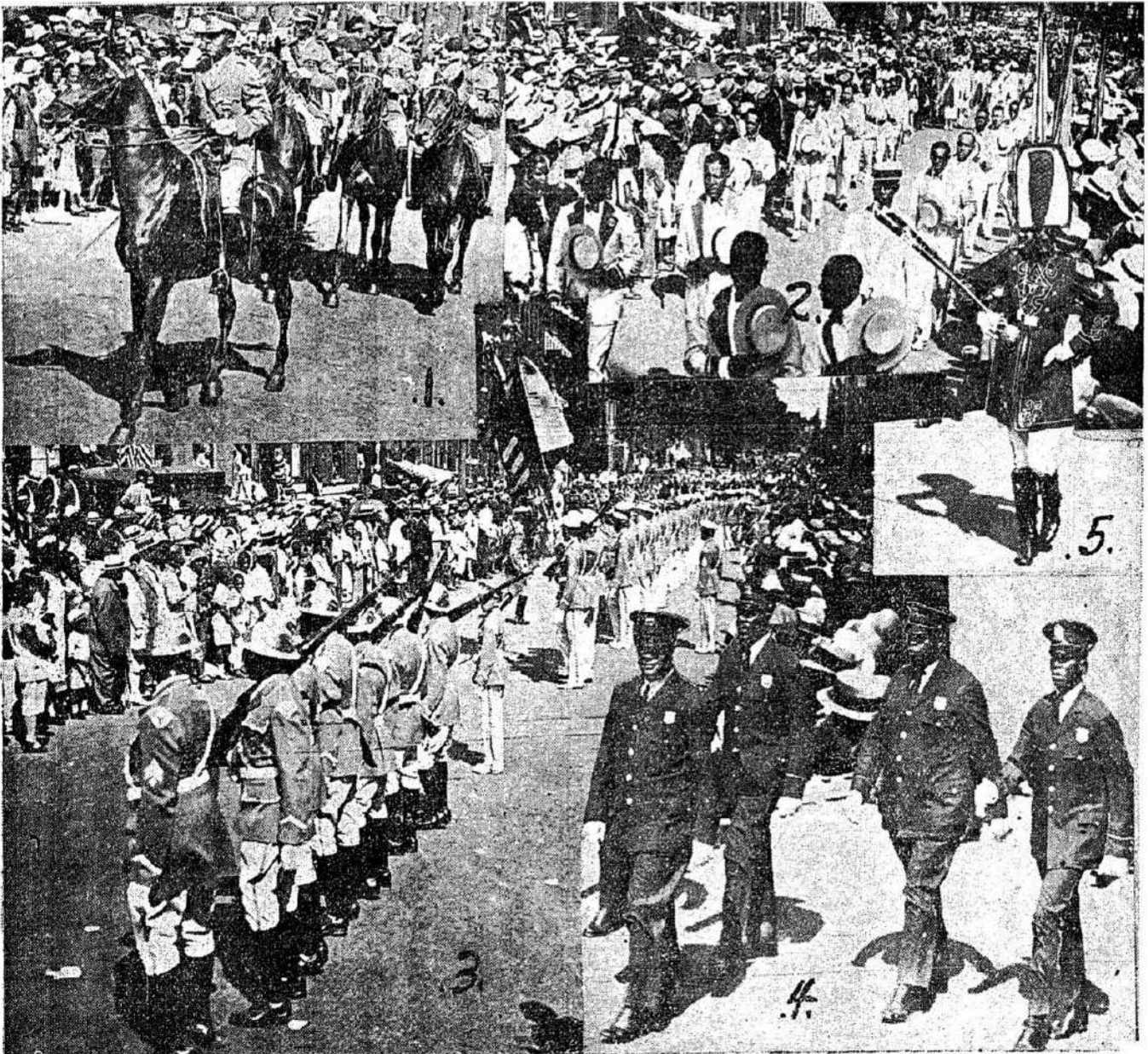


Figure 23. The I.B.P.O.E.W. parades down Christian Street for the opening of the new Quaker City Elks Lodge No. 720 (1914 Christian) in 1930. "National Bar Association Meets in DC--Quaker City Elks Dedicate New Home--Sad War Mothers in Paris," *Afro-American*, August 16, 1930, p. 10.

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Appendix 1:

Occupational Categories of Christian Street Residents in the 1920, 1930, 1940 U.S. Censuses

Occupation	DuBois Classification	New Classifications	Note
Accounting	4		
Actor	4		
Apprentice	3		
Architect		1	
Ash Helper		5	
Attendant		5	
Attorney	1		
Auto Mechanic		4	
B. H. Maid		6	
Baker	3		
Barber	3		
Barber Prop	2		
Bartender	4		
Bathman		6	
Beautician		3	"Hairdresser" is a 3
Bellboy	6		
Bellman	6		
Bishop	1		
Blacksmith	3		
Boardinghouse Prop.	2		
Boiler maker	3		
Bolter		5	factory worker
Book binder	3		
Book-Folder		4	
Bookkeeper	4		
Boot Black	5		
Bowling usher		4	
Boy Helper (Navy Yard)		5	
Bricklayer	3		
Builder	2		
Building Inspector		4	"Inspector in Factory" is a 4
Bus Boy	6		
Bus Girl	6		

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Bus man	6		
Butcher		3	
Butler	6		
Cafeteria Worker		6	"Waiter"/"waitress" are 6
Candy Maker	3		
Capper (Bottling Works)		4	
Carbonator		4	
Caretaker		5	
Carpenter	3		
Car-Washer		5	
Cashier		4	like a clerk
Caterer	2		
Cement Finisher		3	
Cementer	3		
Census Enumerator		4	
Chauffeur	6		
Check - Girl		5	
Checker Warehouse (Naval Yard)		4	
Chef		3	works in a restaurant; "cook" works in a house (#6 domestic)
Chemist	3		
Cigar maker	3		
Civil Engineer		1	
Cleaner		5	
Cleaner/Dry Cleaner		3	"Laundryman (steam)" is a 3
Clergy/Minister	1		
Clerk	4		
Clerk Retail	4		
Coal		5	
Coal and Ice		5	
Collector (Dept of Street Cleaning)		5	
Collector (Insurance)		4	
Commercial Traveler		4	employee, not entrepreneur, so similar to sales person
Contractor	2		
Cook	6		
Cooper	3		
Coppersmith		3	"Gold Beater" is a 3

Christian Street/Black Doctors Row Historic District
Nomination to the Philadelphia Register of Historic Places

Costumer		3	"dressmaker" is a 3
Custodian	5		
Dairy Work	5		
Day Seamstress	5		
Day work	5		
Decorator		2	
Dentist	1		
Detective		4	"policeman" is a 4
Dietician		3	
Dishwasher		5	
Doctor/Physician	1		
Domestic	6		
Dressmaker	3		
Driller		5	
Driver	5		
Druggist		4	
Electrical Eng	3		
Electrician	3		
Elevator Operator	5		
Embalmer		3	"Shrouders of Dead" is a 3
Engraver (Printing Plant)		3	
Entertainer		4	"Actor" is a 4
Errand boy	4		
Expressman	4		
Factory	5		
Farmer		5	
Finisher		5	in 1920, this is a 16-year old girl
Fireman		5	works with stationary engineer, shovels coal into the engine
Fitter (Dept Store)		5	"Seamstress" is a 5
Florist		4	
Foreman		4	"Inspectors in Factory" is a 4
G. H. Work [General House?]	6		
Garage Prop.		2	
Garageman		4	
Gardener		4	
General Work		5	
Government Work	4		
Graduate Nurse	1		

Christian Street/Black Doctors Row Historic District
Nomination to the Philadelphia Register of Historic Places

Grocery Store	2		
Hairdresser	3		
Hairdresser Prop	2		
Head waiter		4	
Helper		5	
Home-Maid	6		
Home-Work	6		
Hospital		4	
Hotel	2		
Housekeeper	4		
Housemaid	6		
Houseman	6		
Housewife	5		
Housework	6		
Inspector (Hotel)		4	
Insurance		4	
Insurance Collector		4	
Interior		2	
Interpreter		4	
Janitor	5		
Jeweler		3	
Junk Dealer		2	
Keeper (Insurance)		4	wild guess
Laborer	5		
Lamp Shades		5	
Laundress	6		
Laundryman	3		
Law Student	1		
Letter Carrier	4		
Longshoreman	5		
Machinist		4	
Maid	6		
Manager	4		
Manufacturer		2	
Masseur		3	"barber" is a 3
Matron	4		
Mattress Maker (Naval Yard)		3	
Mechanist		4	
Mess Attendant		6	
Messenger	4		
Milliner	3		

Christian Street/Black Doctors Row Historic District
Nomination to the Philadelphia Register of Historic Places

Music teacher	1		
Musician	4		
Newspaperman		1	
Notary Public		1	
Nurse	6		
Officer		1	
Oiler		5	
Operator	5		
Orderly (Hospital)		6	"nurse" is a 6
Ordinance		5	
Organist	4		
Out Of Work			
Packer		5	
Painter	3		
Paper hanger	3		
Pastry Cook	3		
Pharmacist		1	
Pickle		4	
Pile Driver		5	
Plasterer	3		
Plumber	3		
Plumbing	3		
Policeman	4		
Porter	5		
Postal Clerk		4	
President		1	
Presser (clothing)		3	"laundryman" is a 3
Printer		4	
Projectionist		4	
Proprietor	2		
Proprietress	2		
Publisher (employee)		3	"bookbinder" is a 3
Pullman Porter	5		
Radio repair		4	
Ragger		5	
Real Estate Clerk		4	
Real Estate Mgr		2	
Registered Nurse	1		
Repairman		5	
Restaurant		2	
Retired			
Rigger		4	

Christian Street/Black Doctors Row Historic District
 Nomination to the Philadelphia Register of Historic Places

Riveter		3	
Roofer	3		
Sailor	5		
Salesman		4	
Saleswoman		4	
School			
Seamstress	5		
Secretary		4	
Servant	6		
Shoe repairer		5	
Sign Painter		3	
Singer		4	"Musician" is 4
Social Worker		4	
Soda Dispenser (Drug store)		6	"waiter" is a 6
Special Officer		4	"policeman" is a 4
Stableman		5	"Teamster" is a 5
Stationary Engineer	3		
Steel-fitter		4	
Stenographer	4		
Stevedore	5		
Steward	4		
Stock Broker	4		
Stockman (Dept Store)		4	
Student	1		
Superintendent		4	"Manager" is a 4
Supervisor		4	"Manager" is a 4
Tailor	3		
Tailor Shop	2		
Teacher	1		
Teamster	5		
Undertaker	2		
Usher		4	
Utility Man		4	
Waiter	6		
Waitress	6		
Washer		5	
Weaver (Cotton Mill)		3	
Welfare Work			
Window Cleaner		5	

Appendix 2:

Biographical Sketches of Notable Individuals from the Christian Street Historic District

The following sketches (listed in order of address) are based primarily on coverage from the *Philadelphia Tribune*. For biographical information about Julian Abele (1515 Christian Street), see Willson (2019) in the bibliography to “Section 6, Criteria A and J.” A biographical sketch is also available online at the University Archives and Records Center, University of Pennsylvania: <https://archives.upenn.edu/exhibits/penn-people/biography/julian-francis-abele>.

- | | |
|---------------------------------|---|
| 1. Josiah Caldwell | 1420 Christian Street |
| 2. Mary Anderson | 1440 Christian Street |
| 3. Thomas C. Imes | 1505 Christian Street |
| 4. Charles A. Tindley | 1509 Christian Street |
| 5. Lydia White | 1510 Christian Street |
| 6. Agnes Berry Montier | 1512 Christian Street |
| 7. Frederick Massiah | 1517 Christian Street |
| 8. William Burton Crawford | 1518 Christian Street |
| 9. Cornelius G. Wooding | 1531 Christian Street |
| 10. Marion Turner Stubbs Thomas | 1605 Christian Street (Jack and Jill) |
| 11. Wesley Graham | 1631 Christian Street |
| 12. William Allmond | 1700 Christian Street |
| 13. Wilon Jackson | 1701 Christian Street |
| 14. William H. Fuller | 1705 Christian Street |
| 15. Samuel Bythewood | 1709 Christian Street |
| 16. John C. Asbury | 1710 Christian Street |
| 17. William A. Hazel | 1724 Christian Street |
| 18. Hazel Augustus | 1728 Christian Street |
| 19. Walker K. Jackson | 1733 Christian Street |
| 20. John M. Brown | 1747 Christian Street (Post Office Station “D”) |
| 21. Adolph Hodge | 1828 Christian Street |
| 22. William A. Harrod | 1839 Christian Street |
| 23. George Bayton | 1840 Christian Street |
| 24. Walter Jerrick | 1843 Christian Street |
| 25. Emma Royall | 1901 Christian Street |
| 26. David McHarris | 1913 Christian Street |
| 27. Harold Norwood | 1935 Christian Street |

**Appendix 2:
Biographies of Notable Residents**

1420 Christian St. – Josiah Caldwell (1862 – 1935)

Josiah Caldwell was born in Charlotte, North Carolina in 1862. After attending Charlotte public school as a child, he attended Livingston College in Salisbury, North Carolina, receiving a BD and DD. He joined the pastorate of the African Methodist Episcopal Zion Church in 1890, and was assigned to ever-larger churches North Carolina, Virginia, and New York, before arriving in Philadelphia in 1896.⁷⁰

In Philadelphia, Caldwell was assigned to the Wesley A.M.E. Zion Church, at 1500 Lombard St., a highly visible post, given to those with promise—by 1978 eleven of Welsey’s 38 pastors (almost one in three) had become bishops. Having performed well, four years later he became financial secretary of the national A.M.E. Zion Church organization—an opportunity to learn how the church functioned. Not surprisingly, four years after that, in 1904, he became one of twelve bishops, based St. Louis, Missouri, with responsibility for the Middle and Western Episcopal District.

Completing his meteoric rise, in 1911 he was elected Chairman of the Board of Bishops, and moved back to Philadelphia. In addition to his national leadership duties, he was also responsible for churches in New York, Philadelphia, Maryland, Virginia, and North Carolina.⁷¹



*Bishop Josiah Caldwell, c. 1935
(Philadelphia Tribune)*

Caldwell had married in 1880. His wife, Ella, and their three children moved with him to his various assignments. When they returned to Philadelphia in 1911, they moved to a house on South 15th St. and remained there at least until 1916. In 1920, three white people lived in 1420 Christian St., Anna Viola Brown, a 22-year old clerk; Lawrence Rushanoff, a 19-year old Russian Jew who worked as a driver; and Olive Hinkley, a 25-year old New Yorker who worked as a stenographer. While Rushanoff and Hinkley were lodgers, Brown was boarder, but no housekeeper or owner is listed in the Census. By 1930, as part of the demographic change occurring on Christian St., Hinkley, Rushanoff, and Brown had moved, and Bishop Caldwell had purchased the house for himself and his family.⁷²

Bishop Caldwell was described as having “rare powers as an orator. Many joined the church under the spell of his earnest flow spiritual words. His voice was musical and seemed to have magnetism which captured the attention of his hearers.”⁷³ He spent much of his time on the road, visiting churches in his district, both to oversee them and to preach. He also attended conferences, serving as the A.M.E. Zion’s representative to three world ecumenical councils, where he had the opportunity to meet and work with religious leaders of many denominations from around the globe. By 1923, the A.M.E. Zion

⁷⁰ “Noted Bishop Passes Away In The East,” *Indianapolis Recorder*, April 13, 1935, 1.

⁷¹ “Noted Bishop Passes Away In The East,” 1; “Given A Large Reception,” *Philadelphia Tribune*, December 23, 1916, 1; “Senior Bishop Dies in Philadelphia,” *Pittsburgh Courier*, April 13, 1935, 4; “Bishop Caldwell, 73 Yr Old Prelate, Apoplexy Victim,” *Philadelphia Tribune*, April 11, 1935, 1.

⁷² *Boyd’s Philadelphia City Directory - 1916* (Philadelphia, PA: C. E. Howe Co., 1916), 347; “1920 US Census,” n.d., District 0978 Image 20; “1930 US Census,” n.d., District 0113 Image 1.

⁷³ “Noted Bishop Passes Away In The East,” 1.

church counted more than 400,000 members; no doubt running an organization of this size required exceptional managerial as well as religious ability from its senior leadership.⁷⁴

In 1934, Ella Caldwell died unexpectedly, with newspapers ascribing the cause to indigestion. Slightly more than a year later, Bishop Caldwell succumbed to a stroke, dying at home on a Sunday evening. His three children and former parishioners at Wesley A.M.E. Zion Church were joined by his fellow bishops for the ceremony. By the 1940 Census, the Caldwell house at 1420 Christian St. was rented to Eliza Parker, who lived there with 12 lodgers.⁷⁵

⁷⁴ "Fleet St. A.M.E. Zion Church, Brooklyn," *The New York Age*, October 9, 1920, 8; "100 Delegates Attend 109th A M.E.Z. Meet," *Philadelphia Tribune*, June 26, 1930, 2; "Bishop Caldwell, 73 Yr Old Prelate, Apoplexy Victim," 1; E.O. Watson, ed., *Year Book of the Churches* (New York, NY: The Federal Council of the Churches of Christ in America, 1923), 400.

⁷⁵ "Indigestion Fatal To Mrs. Ella Caldwell," *Philadelphia Tribune*, January 4, 1934, 1; "Bishop Caldwell, 73 Yr Old Prelate, Apoplexy Victim," 1; "Senior Bishop Dies in Philadelphia," 4; "Noted Bishop Passes Away In The East," 1; "1940 US Census," n.d., District 51-931 Image 8.

1440 Christian St. – Mary Anderson (1869-1963)

Mary Anderson may have been the person who lived on Christian Street for the longest amount of time. She and her husband, Rev. J. C. Anderson, purchased the house at 1440 Christian Street between 1910 and 1920. It is not clear at which church Rev. Anderson worked. Beginning in 1894, Mary Anderson hosted a large (ca. 40 people) annual New Year's dinner at her house in the first half of January. She continued the tradition until at least 1950 (when she would have been 81 years old). She died in 1963 at age 93, having lived at 1440 Christian Street for more than forty years.⁷⁶

⁷⁶ "1910 US Census," n.d.; "1920 US Census," n.d.; "Social Revue," *Philadelphia Tribune*, January 14, 1932, 4; "Mrs Anderson Gives Annual Dinner," *Philadelphia Tribune*, 17 1935, 4; "Mrs. Mary Anderson Has Annual Dinner," *Philadelphia Tribune*, January 10, 1950, 4; "Death Certificate - Mary Anderson," April 4, 1963.

1505 Christian Street – Thomas C. Imes (1842-1923)

One article from 1920 referred to Dr. Thomas C. Imes as the “Dean of Colored Physicians” in Philadelphia. He was born in Mifflintown, Juniata County in 1842. According to one genealogist, he was the son of a Maryland slave who, once freed, moved north of the Mason-Dixon and became a successful farmer in Franklin County, Central Pennsylvania.⁷⁷ Imes moved to Philadelphia to attend public secondary school and entered Hahnemann Medical College in 1881. Dr. Imes worked as an outpatient physician at Hahnemann Hospital from 1896-1902, ran a private practice from his home in South Philadelphia, and became a member of the staff and the first board of directors for Mercy Hospital and School for Nurses, founded in 1907. He died in 1923.⁷⁸



Dr. Thomas C. Imes. Hahnemann University Photographs Collection, Drexel College of Medicine

⁷⁷ “The 11th Imes Family Reunion Family Reunion,” accessed May 10, 2021, <http://www.reunionindex.com/imes.html>.

⁷⁸ Barbara Williams, “Thomas Creigh Imes,” *Hahnemann University Library Newsletter | Archives and Special Collections*, April 1988. We thank Dr. Steven Petizman of Drexel University College of Medicine for sharing this article.

PHYSICIANS GIVE A VERY HANDSOME BANQUET AT MR. HOWARD'S RESIDENCE

In Honor of 36 Years of Service of Dr.
Thomas Creigh Imes, Dean of
Colored Physicians.

HOST GIVEN GREAT SURPRISE

On last Monday night forty physicians of our city gathered at the residence of Mr. Jas. A. Howard, 526 S. 11th street, for the purpose of scattering a few flowers along the pathway of Dr. Thomas Creigh Imes at a time when he could see them and enjoy their fragrance.

The affair culminated into a beautiful banquet, such as Howard is famed for serving. Covers were laid for forty with not a seat vacant because of the high esteem in which Dr. Imes is held by the members of the medical fraternity.

Matters were so arranged as to give the guest of the hour a complete surprise. After a goodly number of doctors had gathered, Mr. Howard called at the residence of Dr. Imes and told him that his services were immediately required at his home. The doctor asked what seemed to be the matter and what instruments or medicines would be best for him to carry. Upon getting what information was available, he hurriedly accompanied Mr. Howard to his home at 526 So. 11th street, and to the doctor's surprise, a healthy-looking group of his own fraternity gave him a royal greeting.

After that little time was lost in gathering around the festive board, where all enjoyed a nicely prepared banquet. When the last course was reached, Dr. Henry E. Gowens, who was one of the principal leaders in the affair, acted as toastmaster, and introduced the following named speakers, who referred to the long years of service Dr. Imes had given and of the



DR. T. C. IMES.

high respect in which he is held. Toasts were responded to by Dr. Lennon, Dr. Minton, Dr. Slowe, Chris. J. Perry, Dr. Jackson, Dr. Abele, Dr. Hinson, Dr. Strickland, Dr. Lewis, Dr. Sutton and Doctor Preston Edwards.

After which Dr. Imes was introduced. He admitted that he was completely surprised at the gathering and of all that had been said and that he owed a debt of gratitude to all who had spoken so many kind words concerning his humble career.

Dr. Gowens expressed the hope that all would retire from the banquet board with an extended professional feeling. After which the guests retired at about 1 a. m.

1509 Christian St. – Charles Albert Tindley (1851-1933)

Called by his son, “The Prince of Colored Preachers,”⁷⁹ Charles Albert Tindley was born into slavery in Berlin, Maryland on the Eastern Shore in 1851. His mother died when he was two, and his father “hired him out” for various small jobs. Although slaves were often prohibited from learning to read, Tindley became friends with a white boy who helped him to learn to read using scraps of newspaper.⁸⁰

Tindley married when he was seventeen, and moved to Philadelphia where he worked as a hod carrier (brick carrier, bringing material to bricklayers) while studying at night and volunteering at the Bainbridge Street Methodist Church, first as janitor and then as unpaid sexton. After several years of studying he was admitted to the Delaware Conference of the Methodist Episcopal Church, with the second highest score of those taking the exam with him. Not having the money or the time to attend university, he then supplemented this with correspondence courses in theology, Greek and Hebrew. In the following years he was assigned to churches in New Jersey, Delaware and Maryland, before finally being appointed to Ezion M.E. Church in Wilmington, Delaware, where he stayed for five years.⁸¹



Charles A. Tindley
(Charles L. Blockson Afro-American
Collection, Temple University Libraries,
Philadelphia, Pa.)

In 1902, having developed the reputation of being a “tall, lanky, silver-tongued pulpit orator,”⁸² he was assigned to the Bainbridge Street Methodist Church in Philadelphia, where his career had begun. According to an account by his son, “This church was located on Bainbridge Street below Twelfth, and was only a store-front building with a congregation numbering between thirty-five and forty.”⁸³ Preceding pastors had been college-educated, but had been unable to make the church grow.⁸⁴

Under Tindley’s direction, in the space of a few years the congregation outgrew the store-front. In 1905 he decided to purchase a white church seating 600 in a prominent location on Broad Street, having to overcome strong opposition from church leadership to do so. The congregation continued to grow, and although a gallery seating an additional 200 was added, the congregation soon outgrew this building as well. After purchasing a large lot adjacent to the church (762 S. Broad St.), Tindley hired the architectural firm Ballinger & Company to design a large church seating thousands. Under the name Calvary Methodist, this church was constructed between 1923 and 1928, and when completed stood as a monument to African American achievement. In 1924, the church was renamed Tindley Temple United Methodist Church.⁸⁵

⁷⁹ Elbert T. Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley* (Wilmore, KY: First Fruits Press, 2016), 1.

⁸⁰ Tindley, 7; Emily Cooperman, “National Register of Historic Places Registration Form - Tindley Temple United Methodist Church” (National Park Service, November 20, 2010), 10.

⁸¹ Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley*, 10–11; Cooperman, “National Register of Historic Places Registration Form - Tindley Temple United Methodist Church,” 11.

⁸² Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley*, 16.

⁸³ Tindley, 17.

⁸⁴ Tindley, 17.

⁸⁵ Cooperman, “National Register of Historic Places Registration Form - Tindley Temple United Methodist Church,” 18–19; Tindley, *The Prince of Colored Preachers: The Remarkable Story of Charles Albert Tindley*, 17–20; Matthew S. Hopper, “From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949” (Philadelphia, PA: Preservation Alliance for Greater Philadelphia, 1998), 36–37.

As his congregation grew, Tindley also rose to national prominence because of his preaching and his popularization of gospel music that he had composed. Widespread distribution of his hymns was assisted by the formation of the Paradise Publishing Company around 1916, and many are still sung today. Among his most famous are "I'll Overcome Someday" (believed to be the source of the civil rights anthem, "We Shall Overcome"), "Go Wash in the Beautiful Stream," "(Take Your Burden to the Lord and) Leave It There," "Stand by Me," and "We'll Understand it Better By and By." He also pioneered the use of radio to broadcast church services. The combination of preaching, gospel music and radio broadcast resulted in Tindley's congregation growing to over 10,000 members at the time of his death in 1933—one of the largest in the United States, and a far cry from the thirty-five to forty he had inherited thirty years earlier. This put him at the pinnacle of Philadelphia's black elite, consulted by politicians and social activists alike.⁸⁶

In addition to his work in the church, Tindley was active in social activities. Among others, in 1912 he founded the Second Emancipation League, a non-denominational organization that endorsed women's suffrage and aimed to improve the lives of black women in the greater Philadelphia area. In 1930, as the Great Depression continued to rage, he joined Rev. William Harrod of the First African Baptist Church (see 1839 Christian St.) on Mayor Harry Mackey's "Committee of Nine." Mackey asked them to "learn the dire needs of the Negro and in turn co-operate with a committee of one hundred which the Mayor has working on the relief of the unemployed."⁸⁷ Six months Tindley hosted a public meeting at Tindley Temple, attended by the Mayor and his wife, at which the committee presented its initial findings.⁸⁸

Somewhere between 1911 and 1920 Tindley and his family moved from a rowhouse at 1908 Bainbridge St. to a larger rowhouse at 1509 Christian St. The reason for this move is not known. The Tindleys' 1910 Census record has not been found, but the 1920 record shows Charles and his wife Anna living with their three daughters, Mary Turner (widowed), Emma (single), Mabel Duncan (divorced); two grandchildren, Albert and Loretta Duncan; and their son, Nathaniel. If Mary, Mabel, and the two grandchildren had recently moved back home, the Tindleys' may simply have needed more space. By 1930 all of the children had moved out, leaving only Charles Tindley and his second wife, Jennie (Anna having died during construction of the new church) at 1509 Christian St.⁸⁹

In 1933 Tindley walked into Frederick Douglass Memorial Hospital complaining of pain in his foot. Examination revealed an infection which had turned gangrenous. Despite attempts at treatment, the infection spread, leading to the death of the 82 year old minister on July 26, 1933. Despite record-breaking heat, 4,200 people attended funeral services inside Tindley Temple, while an additional crowd

⁸⁶ Hopper, "From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949," 37; Robert Gregg, *Sparks from the Anvil of Oppression: Philadelphia's African Methodists and Southern Migrants, 1890-1940* (Philadelphia, PA: Temple University Press, 1933), 70.; Cooperman, "National Register of Historic Places Registration Form - Tindley Temple United Methodist Church," 11–12.

⁸⁷ Joseph H. Rainey, "25,000 Negroes Unemployed With 10,000 Additional Underemployed," *Philadelphia Tribune*, November 20, 1930, 1.

⁸⁸ Hopper, "From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949," 31; Rainey, "25,000 Negroes Unemployed With 10,000 Additional Underemployed," 1.

⁸⁹ *Philadelphia City Directory - 1911* (Philadelphia, PA, 1911), 1866; "1910 US Census," n.d.; "1920 US Census," n.d.

estimated to number 5,000 stood outside on Broad Street, blocking traffic and requiring 100 policemen to manage the crowd and traffic. The day before nearly 20,000 had passed before the bier.⁹⁰

Usually for the times, Tindley's death was noted in white newspapers across the country, with the *Public Ledger* going so far as to call him "a great man."⁹¹ In the words of the black *Philadelphia Tribune* (which perhaps say as much about Tindley's colleagues as they do about him):

Charles A. Tindley, despite the fact that he made money (might have made more if he had chosen) and had the good will of the people to whom money is a bauble, kept his feet on the ground. No liveried chauffeur drove him to his church. No veritable chariot drawn by the finest mohair was parked in front of his home; rather, he walked up Rosewood street in the rear of his church to preach some of the greatest sermons yet heard by human ears, and like the humblest of the humble in that street he walked again home. It was never hard to reach Philadelphia's first minister. He was never occupied with pseudo "conferences" designed to impress people with his importance. In the sanctity of his home he received the meek, the lowly, the important and the high in the same manner....and above all, he talked the language of each.⁹²

More Information:

<https://catalog.archives.gov/id/71993811>

<https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1009&context=firstfruitsbooks>

<https://www.preservationalliance.com/files/aachurches.pdf>

⁹⁰ Joseph Baker, "Rev. Charles A. Tindley Dead," *Philadelphia Tribune*, July 27, 1933, 1; Joseph Baker, "12,000 Brave Sun As City Pays Tribute To Dr. Chas. Tindley," *Philadelphia Tribune*, August 3, 1933, 1.

⁹¹ "Dailies Join Negro Press In Praising Charles A. Tindley," *Philadelphia Tribune*, August 3, 1933, 1.

⁹² Baker, "12,000 Brave Sun As City Pays Tribute To Dr. Chas. Tindley," 1.

1510 Christian St. – Lydia White (1917-?)

The 1940 Census shows Lydia White renting a room at 1510 Christian St. from Maude Stenton. White listed her occupation as “entertainer.” Advertisements and articles in the *Philadelphia Tribune* show that she was a dancer. She grew up in Chicago where she had “the distinction of being the only colored girl to appear in the Neptune Follies” [a famous aquatic burlesque show] during the World’s Fair, and signed a contract to appear in an “all-colored” movie in development.⁹³

Leaving Chicago, White moved to Philadelphia, where she first appeared at the Piccadilly Club. She then appeared at a July 21, 1937 party for Mrs. Hobson Reynolds at the Hi-Hat Inn on White Horse Pike in Lawnside NJ, where she danced to the music of a new band led by Johnnie Muse. White then moved to the new Bella Napoli Cafe in Camden, dancing at its grand opening on September 9, 1937, starring in its “fast stepping floor show” along with the Seymour Brothers and “a beautiful bronze chorus.”⁹⁴

One columnist described her as “Lydia White, the hip heaver,” while another wrote that, “her own dance creation is ravishing, it is done somewhat like the ancient Greek Olympian dance.” Her last appearance in the Philadelphia press was at a surprise stag birthday party that the wife of Edward HaZell, Deputy Appraiser in the Acceptance Tax Office and president of the city-wide Democratic committeemen’s organization, threw for him at Apex Hall at 16th and Lombard Streets. The 300 attendees (including Dr. C. Wooding, 1531 Christian St., and William Allmond 1600 Christian St.,) were entertained by card games and White’s “spicy dancing.” Since she is listed in the Census three years later, presumably she continued working in clubs around Philadelphia.⁹⁵



Lydia White, 1937
(*Philadelphia Tribune*)

⁹³ “1940 US Census,” n.d.; “Advertisement - Hi-Hat Club,” *Philadelphia Tribune*, August 25, 1937; “Advertisement - Jam Session and Battle of Swing,” *Philadelphia Tribune*, August 26, 1937; Clarence Jackson, “Lydia White, Exotic Dancer, Seems Headed For Stardom,” *Philadelphia Tribune*, July 29, 1937.

⁹⁴ “Nite Life in South Jersey,” *Philadelphia Tribune*, July 22, 1937; “Nite Life in South Jersey,” *Philadelphia Tribune*, August 26, 1937; Wert Hooper, “I’ve Got Something Here,” *Philadelphia Tribune*, October 14, 1937.

⁹⁵ “The Original Stroller Man,” *Philadelphia Tribune*, September 16, 1937; Jackson, “Lydia White, Exotic Dancer, Seems Headed For Stardom”; “Edward HaZell Honor Guest At Birthday Stag,” *Philadelphia Tribune*, November 25, 1937.

1512 Christian St. - Agnes Berry Montier (1879-1961)

Agnes Berry was born in 1879. She graduated from the Philadelphia Girls Normal School in 1898 and taught at the O.V. Catto School and the Thomas Durham School. She married Joseph A. Montier. The Montiers were one of the earliest free black families in Pennsylvania. They descended from Richard Morey, the son of Philadelphia's first mayor, and one of the Morey family slaves, a young woman named Cremona. Upon Richard Morey's death, Cremona inherited 198-acres of land in present-day Cheltenham, including a parcel that became the Colored Cemetery in Glenside. Her daughter, Cremona Jr. Morey married John Montier, a free black from the French Caribbean, in 1766.⁹⁶ Undoubtedly aware of his family history, Joseph A. Montier created the Olde Philadelphia Club in 1925, an organization unofficially associated with the St. Thomas Episcopal Church that brought African-American professionals and businessmen together to socialize. The epithet "O.P.s," sometimes used to refer to members of the black elite, derives from Montier's club.⁹⁷



Dr. Berry and her husband, Joseph A. Montier, from the Blockson Collection, Temple University.

While working as a teacher, Berry Montier enrolled in night classes at the Temple University Medical School and in 1912 became the first black woman to graduate from this institution.⁹⁸ She worked in the obstetrics departments of Samaritan Hospital (now the site of Temple University Hospital in North Philadelphia) and the Frederick Douglass Memorial Hospital at 1512 Lombard Street. Dr. Berry, as she was known professionally, was associated in private practice with Dr. George L. Bayton, a neighbor, at 1840 Christian Street. Keystone Temple, No. 448, the women's auxiliary of the Quaker City Lodge, No. 720, as well as the women's auxiliary of the predominantly white Loyal Order of the Moose, chose Dr. Berry as their medical examiner.⁹⁹ Berry also taught nutrition and health classes at black public high schools.

Dr. Berry and her husband were avid travelers and accumulated a substantial collection of Mexican clothing and decorative art, which they loaned to professional exhibitions and presented to the public

Dr. Berry and her husband were avid travelers and accumulated a substantial collection of Mexican clothing and decorative art, which they loaned to professional exhibitions and presented to the public

⁹⁶ Donald Scott, "The Montiers: An American Family's Triumphant Odyssey," *AfriGeneas*, August 31, 2004, <https://bit.ly/3ezFleo>; Karen Smyles, "The Montiers: An American Story," *WHYY* (blog), accessed May 11, 2021, <https://whyy.org/montiers-american-story/>.

⁹⁷ John Mosley, "Club Founder Cited," *Philadelphia Tribune*, June 4, 1960.

⁹⁸ Lauri Kochis, "Temple's First Black Female MD Graduated in 1912," *Temple Now*, October 14, 2020, <https://bit.ly/3tAr8Y7>.

⁹⁹ Nettie George Speedy, "My Scrapbook of Doers: Dr. Agnes Berry-Montier, Who Overcame All Difficulties to Become a Leading Physician," *The Chicago Defender (National Edition)*, May 23, 1925.

with fashion shows. Dr. Berry was particularly enthusiastic about Mexican fashion because she thought that it was more flattering for darker skin tones than the modern styles from Paris.¹⁰⁰

¹⁰⁰ Agnes Montier, "Mexico City Becoming A Style Center," *Philadelphia Tribune*, October 13, 1945; "Fashion Show Has A Theme That's Unique," *Michigan Chronicle*, May 31, 1947.

1517 Christian St. – Frederick Massiah (1886-1975)

Frederick McDonald Massiah was born in the Barbados and moved to Philadelphia in 1904 or 1905. He returned to Barbados in 1909 and described himself as a mason when he returned in 1910. In the 1910 Census he described himself as a plasterer.¹⁰¹

He studied at the University of Pennsylvania and at Drexel and by 1920 was working as a contractor. His first notable work was an elliptical concrete dome on the Roman Catholic Ascension of Our Lord church in Kensington in 1925. According to an article in the *Philadelphia Tribune*, church officials wanted the church to stand out, to be different. They wanted a tower of poured concrete. The German architect had designed an elliptical tower and “it was pointed out [to the officials] that the construction of an elliptical tower constructed of reinforced concrete was practically an impossible feat.” They insisted. “The Irish contractor recalled some unique work he had seen done by a reinforced concrete engineer, one Frederick Massiah by name. He was a Negro, but he believed, he informed the officials, that if anyone could do the work they wanted it was this man.”¹⁰²



Frederick Massiah (The Encyclopedia of the African and African American Experience)

Massiah’s success with this tower led to numerous other contracts including a 16-story addition to the Finance Building in West Penn Square, an addition to the Majestic Hotel, a 6-story apartment building several public and parochial school buildings, 18 swimming pools at the Philadelphia Zoological Gardens, and underground tunnel connecting all of the buildings in Independence Square, and the Browning, King, and Co building. Massiah was awarded all of these projects in competitive bids against competitors from Philadelphia, New York and Chicago. Reflecting this success, in 1928 “Colored Philadelphia threw out its chest with pride”¹⁰³ when Massiah was recognized by the William E. Harmon Foundation Award for Distinguished Achievement Among Negroes, receiving second place award for the “Industry, Including Business” category in this national-wide competition.¹⁰⁴

The financial benefit that came with this success allowed Massiah to move to 1517 Christian St. where he rented a room from Annie Mailes, the 42 year old black woman who owned the house. Among the other lodgers were Mailes’ brother Thomas (an usher at a theater), her cousin Joseph Williams (a messenger at a bank), her brother-in-law Harry Richardson (a servant at a hotel), and another lodger, Edwin Scotty (a steel-fitter). Shortly before the census was conducted, Massiah attended a reception and banquet given for Marian Anderson after her October 11 recital at the Academy of Music. Also in

¹⁰¹ Joseph-James Ahern, “University of Pennsylvania Finding Aid - Frederick and Edith L. Massiah Papers,” October 31, 2013,

https://dla.library.upenn.edu/dla/ead/ead.html?id=EAD_upenn_archives_USUSPUArUPT50M417&.

¹⁰² Orrin C. Evans, “Twelve Million Dollar Contract To Negro,” *Philadelphia Tribune*, October 27, 1927, 9.

¹⁰³ “Frederick Massiah,” *Philadelphia Tribune*, January 10, 1929, 16.

¹⁰⁴ W. Rollo Wilson, “Ten Million Dollar Job, Has Negro Contractor,” *Pittsburgh Courier*, October 29, 1927, 13; “Harmon Award Presented To Massiah At Big Meeting,” *Philadelphia Tribune*, February 14, 1929, 1.

attendance was Agnes Berry Montier, MD (see 1512 Christian St.), who by 1930 had moved away from Christian St.¹⁰⁵

In 1931 Massiah won a contract to build a new post office in Camden, with a \$1,000,000 bid, the lowest bid submitted. Trade unions were not pleased with the award, claiming that Massiah proposed pay of 35 and 40 cents per hour that was well below the rate demanded by the union, and because he proposed automating much of the work, resulting in a payroll of fewer than 100 men.¹⁰⁶

Four year later Massiah was the only black of 13 individuals in the building trade indicted by a Grand Jury on Federal kickback charges surrounding kickbacks on Public Works Administration projects. According to the charges, Massiah required mechanics to pay him \$0.60 of the \$1.20 hourly rate they were paid by the government, while common laborers paid him \$3 to \$4.50 of their \$15 weekly. Massiah is mentioned only in one article in the *Tribune* and one in the *Inquirer* announcing the indictment. Since the charges against the others were quashed for various reasons, it seems fair to conclude that those against Massiah were quashed as well. As further evidence that the charges had little effect on Massiah's standing in the community, less than a year later it was announced that Massiah had joined the Board of Directors of the Armstrong Association, along with a prominent physician and minister.¹⁰⁷

Massiah's career continued until his death in 1975. During that time he continued to complete large projects including the William Donner X-Ray laboratory at the University of Pennsylvania, the Trenton Sewage Disposal Plan, the Capehart Housing Project at Fort Meade, Maryland, and the Morton Housing Development in Germantown, and office building at the southwest corner of 16th and Chestnut Streets, and the concrete skeleton of the Bishop White Memorial Church in Valley Forge.¹⁰⁸

Around 1950 Massiah married Edith Lamarre who grew up in Haiti, and had moved to Philadelphia after graduating from Ohio State University. Around this same time, Massiah gave up his rented room on Christian Street and purchased a house in North Philadelphia at 1507 North 16th Street. The Massiahs had three children, Frederica (a judge), Allen, and Louis (a documentary filmmaker and McArthur grant recipient). Frederick Massiah died on July 7, 1975 after a lengthy illness. His papers are under the care of the University of Pennsylvania archives.¹⁰⁹

¹⁰⁵ "1920 US Census," n.d.; "1930 US Census," n.d.; "Friends Fete Marian Anderson," *Philadelphia Tribune*, October 17, 1929, 4.

¹⁰⁶ "Camden Post Office Bid Goes To Local Negro Contractor," *Philadelphia Tribune*, June 25, 1931, 3.

¹⁰⁷ "Fred Massiah, Harmon Award Winner, Among 9 Indicted By Federal Grand Jury," *Philadelphia Tribune*, May 16, 1935, 1; "Jury Indicts 3 Golders In 'Kick-Back,'" *Philadelphia Inquirer*, May 15, 1935, 1; "Kickback Charge Against Golders Erased by Judge," *Philadelphia Inquirer*, July 31, 1935, 1; "Plumber Cleared of Kickback Charge," *Philadelphia Inquirer*, January 8, 1935, 3; "3 Are Added To Armstrong Directors Board," *Philadelphia Tribune*, January 23, 1936, 3.

¹⁰⁸ "Frederick M. Massiah Dies," *Philadelphia Tribune*, July 12, 1975, 1; "New Negroes' Gains In Business Mark A 'Coming of Age,'" *Philadelphia Tribune*, January 1, 1963, 21; William Whitaker and Sandra L. Tatman, "Massiah, Frederick McDonald (1886-1975) - Engineer," in *Philadelphia Architects and Buildings* (Philadelphia, PA: The Athenaeum of Philadelphia, n.d.); "Photo Standalone 4," *Philadelphia Tribune*, July 12, 1975, 7.

¹⁰⁹ "Edith Lamarre Massiah, Judge's Mother, Dies," *Philadelphia Tribune*, May 10, 1991, 1A; "Frederick M. Massiah Dies," 1.

1506 Christian St. – William Burton Crawford (1890-1955)

Born in Harrisburg, William Burton Crawford graduated from the Philadelphia College of Pharmacy with a degree in pharmacy in 1911. After working at several jobs including head druggist of the pharmaceutical department of Douglass Memorial Hospital, he opened his own pharmacy in Chester. Although appointed by the governor as a delegate to the National Civic Movement Convention in Kansas City in 1914, he was unable to attend due to business responsibilities.¹¹⁰



*William Crawford, 1914
(Philadelphia Tribune)*

In 1934, while living on Haverford Avenue in the 34th Ward and serving on the Democratic Ward Committee, he was appointed to a position at the US Mint. The Tribune described him as “one of the best speakers and orators in the 34th ward and politically...not only the most powerful Democrat of color in the 15th Division but throughout the entire 34th ward.”¹¹¹

By 1940 he had moved to Christian Street, first renting lodging at 1506 and then moving to 1518. In 194, he was appointed a “government field agent” responsible for inspecting “Army and Navy Units; engineering material, and aero-nautics, including the New York area.” While this would seem a far cry from pharmacy, the article also stated that he had graduated from both Army and Navy schools. He appears not to have stayed on Christian Street long; his 1955 death certificate bears an address on South Bancroft Street.¹¹²

¹¹⁰ Joseph W. England, *The First Century of the Philadelphia College of Pharmacy 1821-1921* (Philadelphia, PA, 1922), 617; “Governor Appoints Talented Physician As A Delegate,” *Philadelphia Tribune*, July 18, 1914, 1; “Chester Letter,” *Philadelphia Tribune*, August 15, 1914, 6; “Chester Letter,” *Philadelphia Tribune*, September 5, 1914, 8.

¹¹¹ “Gets Federal Job,” *Philadelphia Tribune*, April 5, 1934, 15.

¹¹² “1940 US Census,” n.d.; “Local Man Appointed Gov’t Field Agent,” *Philadelphia Tribune*, June 12, 1943, 2; “Certificate of Death - William B. Crawford” (City of Philadelphia, October 21, 1955).

1531 Christian St. - Cornelius G. Wooding (1896-1973)

Cornelius G. Wooding (C.G. Wooding) was one of several black physicians who resided on Christian Street in the 1930s and 1940s. He appears on the 1930 Census as a resident of 1531 Christian Street and remained there until his death in 1973.¹¹³

Wooding possessed strong academic and professional credentials. Born in Virginia, he moved to Pennsylvania to attend Lincoln University, where he was a member of the Kappa Alpha Psi fraternity. After graduation from Lincoln in 1916, Wooding enrolled in the Temple University School of Medicine. He completed medical school in 1920 only to begin extensive post-graduate training in pathology, first at Mount Sinai Hospital in New York City and Columbia University, then at the Sprague Memorial Pathological Institute at the University of Chicago and the Massachusetts General Hospital, and finally as a private student of Dr. Pierre Masson at the University of Montreal and, returning to Philadelphia, Dr. Joseph MacFarland at the University of Pennsylvania.

In Philadelphia, Dr. Wooding was affiliated with Frederick Douglass Hospital, where he established the pathology laboratory and served on the board, the Oncologic Hospital of Philadelphia, and he ran a private practice starting around 1925. In later years, he was affiliated with Mercy-Douglass Hospital in West Philadelphia. He led an active social life and was one of the founding members of the Pyramid Club.

Wooding may have met his wife, Mable, during his postgraduate work at Mount Sinai Hospital in New York. She was also there to complete postgraduate training as a nurse. Previously, she had worked for the Philadelphia Department of Health and she was later a nurse at Douglass Hospital. Mable Wooding was born in 1902 and died on July 19, 1972.

In 1949, C.G. Wooding became the first black physician ever appointed to the medical examiner's office (see image above, from the *Philadelphia Tribune*, 25 January 1949). The appointment was political; it was made by the Republican head of the Thirtieth Ward, William A. Upshur Jr., against opposition from white physicians in the city coroner's office.¹¹⁴ His dismissal from the position in 1957, when Wooding was 61 years old, was a public scandal. His superiors claimed that the dismissal was due to malpractice and failure to follow reporting protocols. The *Philadelphia Tribune*, in contrast, reported that Wooding, "refused to shut his eyes to graft and corruption which are going on under the very noses of Morgue officials."¹¹⁵ Wooding claimed that officials accepted payments from insurance companies to



Dr. Wooding, 1949 (*Philadelphia Tribune*)

¹¹³ "Dr. Wooding Dies, Physician 40 Years," *Philadelphia Inquirer*, March 26, 1973, sec. 3-B.

¹¹⁴ "Another Barrier Smashed: Dr. Wooding Sworn in as Coroner's Physician," *Afro-American*, February 5, 1949.

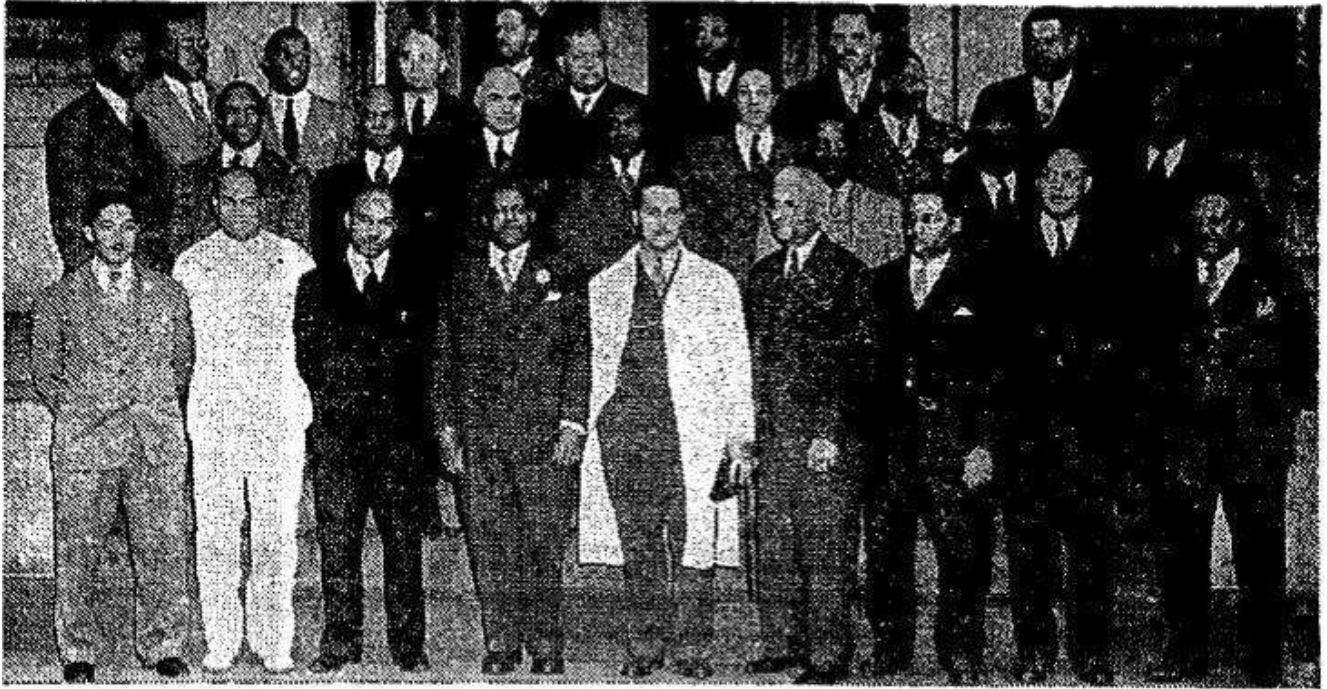
¹¹⁵ "Probe Of Morgue May Be Sparked By Dr. Wooding," *Philadelphia Tribune*, January 19, 1957.

falsify the cause of death of the deceased. He also claimed that some of his colleagues also destroyed vital organs and tissues of the deceased in order to prevent investigators from ascertaining the true cause of death. There was an investigation into Wooding's claims but it is unclear how the civil service commission ruled. Wooding did not resume his public post.

The authors would like to acknowledge Ms. Donna Lambert of Germantown, Philadelphia, the grandniece of "Uncle Neid and Aunt Mable," for sharing her mother's memories of 1531 Christian Street with Inga Saffron via email (December 20, 2020), who passed these memories on to the Preservation Alliance. Ms. Lambert writes that her mother, "Told us how she would stay summers with them [Dr. and Mrs. Wooding] while she was on summer break from Cheyney University. She told us the interior of their home had four bedrooms, a spiral staircase and indoor atrium. They had a large garden patio in the rear and a rooftop garden as well. Their front steps were marble. Every Saturday part of my mother's chores were to scrub, yes scrub, those steps. She laughs now but she said she hated doing that. Because Uncle Neid and Aunt Mable were avid readers, all their walls overflowed with books."

Ms. Lambert continues, "We also heard stories of various well known entertainers, intellectuals and activists living in and socializing in this area who also socialized with Uncle Neid and Aunt Mable. Entertainers such as Billie Holiday, Ella Fitzgerald and Pearl Bailey socialized with my aunt and uncle. I vaguely remember Frank Sinatra's name tossed around but I cannot confirm that. The three ladies, my mother most certainly can confirm."

Douglass Board Members



Officers and members of the Board of Directors of Frederick Douglass Memorial Hospital, 16th and Lombard, in 1944. Dr. C.G. Wooding stands at far right (*Philadelphia Tribune*, 28 October 1944, p. 10).



Cornelius and Mabel Wooding (far right) at a Pyramid Club formal in 1951 (*Philadelphia Tribune*, 29 May 1951, p. 5.).

1605 Christian - Marion Turner Stubbs Thomas (Jack and Jill of America)

In January of 1938, the first meeting of Jack and Jill took place in the parlor of 1605 Christian Street, then the home of Marion Turner Stubbs (later, Marion Turner Stubbs Thomas). Born in 1910, Stubbs was a graduate of the University of Pennsylvania (Class of 1930) who attended the Sorbonne in Paris and received a performance degree in piano from the Zeckwer-Hahn Philadelphia Musical Academy. She was also the daughter of Dr. John P. Turner and the wife of Dr. Frederick Douglass Stubbs, two of Philadelphia's most prominent black physicians in the 1930s and 1940s. From 1912 until 1931, Dr. Turner served as medical inspector for the Philadelphia public schools. In 1935, he became the first African American to serve on the Philadelphia Board of Education and the chief surgeon of Frederick Douglass Hospital.

Marion Turner Stubbs had two daughters, Marion Patricia and Frederica Turner. Along with eleven other mothers who lived in the vicinity of Christian Street, she created Jack and Jill of America as a selective, invitation-only playgroup for the children of black professionals, including her own. Jack and Jill organized special events such as holiday parties (many of which seem to have taken place at the Catharine Street Y.W.C.A.), theatrical performances, and arts and crafts groups, as well cultural education and parenting advice for the mothers. In 1946, Dorothy B. Wright (possibly the "Dora Wright" who appears in the 1940 Census as residing in 1625 Christian Street), was elected the first president of Jack and Jill of America's national federation. The club certainly met a need. By the end of 1939, there were new chapters in New York, Washington, D.C., and Tuskegee, Alabama and today includes 252 chapters and over 40,000 family memberships nationwide. Jack and Jill of America also serves here as a representative of the many informal women's groups that met in the row houses of Christian Street, helping to make the neighborhood an intimate, supportive community. But it also had its vocal critics who found the club's level of exclusivity out of step with the era's public values.¹¹⁶



Image of plaque above from the Marion Turner Stubbs Collection (Box 9 of 11), Charles L. Block Afro-American Collection, Temple University Libraries.

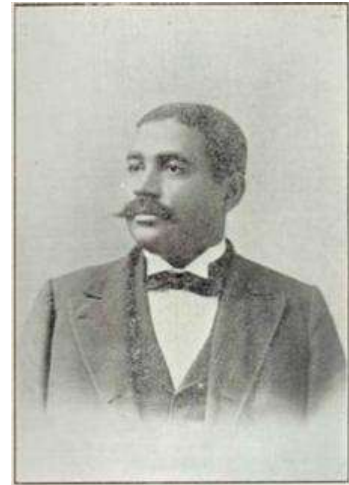
¹¹⁶ In October 1938, the *Philadelphia Tribune* published an anonymous critique of the club that argued that Jack and Jill was not only unnecessarily exclusive, but also psychologically detrimental to the child members. "Why start them out so early in life as unmitigated snobs by setting them so definitely apart from their other fellow-beings?" the anonymous author questioned. "Sooner or later they are going to have to get out into this world and scuffle side by side with these same men and women upon whom their parents are at this moment teaching them to turn their backs. That is going to set up a problem of readjustment, if not maladjustment! They are bound to grow up with a definite 'complex.'" Anonymous, "The People's Forum: Thinks 'Select' Clubs Develop Juvenile Snobs," *Philadelphia Tribune*, October 6, 1938. This kind of critique of black elitism would receive its canonical treatment twenty years later in E. Franklin Frazier, *Black Bourgeoisie* (New York: Free Press, 1957). For a description of how Jack and Jill became more of a service organization during the Civil Rights era, see Annie S. Barnes, "An Urban Black Voluntary Association," *Phylon* 40, no. 3 (1979): 264-69. In her conclusion, Barnes

Marion Turner Stubbs later worked as an equal employment opportunity counselor for the Department of Housing and Urban Development. She died in 1994.

emphasizes that Jack and Jill was one of many responses to racial segregation: "Middle-class blacks have utilized Jack and Jill, during the 1940s and 1950s primarily, to help them adapt in a segregated society. Participation in Jack and Jill served as an avoidance technique for diminishing the frequency of exposure to painful social situations. It also served as a compensatory mechanism by providing activities for children who were denied access to many activities in the wider society," 269.

1631 Christian St. – Rev. Wesley F. “Pop” Graham (1858 – 1932)

Born into slavery in Scott County, Mississippi in 1858, Wesley Graham studied in Arkansas and at the Wayland Seminary in Washington DC. He served as pastor at churches in Danville and Alexandria, Virginia, before being called to Philadelphia to assume the leadership of the Holy Trinity Baptist Church in 1911. He and his wife, Josie, purchased the house (since demolished) at 1631 Christian Street.¹¹⁷



Rev Wesley Faul Graham
(Find-a-Grave)

Holy Trinity had been founded by the Reverend R. W. Christian in 1891. Rev. Christian grew initial church membership from about 50 to about 300 and purchased land on Bainbridge Street between 18th and 19th Streets for a church. Rev. Granville L.P. Taliferro took over as pastor in 1894, and increased membership further, to over 500 members. Under Taliferro’s leadership, the church—which had been meeting in the Royal Theater on South Street—raised funds and commissioned designs for a church from two architects, William H. Decker and Hazlehurst and Huckel in 1882. Apparently neither was accepted, and in 1900 a third design was commissioned from Edwin Gilbert of Gilbert & Reid, and the church was built. After dividing his time between publishing and the church for several years, Taliferro retired from the church, dying in 1914.¹¹⁸

Under Graham’s leadership, church membership grew to 3,000. At a time when most of Philadelphia’s black churches had fewer than 30 congregants and operated out of a storefront, this put Holy Trinity at their forefront and made Graham one of a handful of the city’s most prominent black ministers. He became heavily involved in community affairs. In the words of one colleague, “Few civic, political, charitable or business enterprises in Philadelphia failed to receive a helpful word or kindly deed from Dr. Graham.”¹¹⁹ As one sign of the church’s and Graham’s position within Philadelphia’s black ecumenical community, he was among the religious and lay leadership who spoke to a crowd of 2,000 black and white people at the memorial service of Booker T. Washington held in the university hall of the John Wanamaker store in 1915. In 1931, as the Great Depression took its toll on Philadelphia’s black workers, Graham announced that he had taken a pay cut of \$520, and if parishioners remained out of work he “would serve his church gratis, accepting only enough food to keep him out of debt.”¹²⁰

¹¹⁷ “Holy Trinity Bapt. Church Has 5 Pastors in 76 Years,” *Philadelphia Tribune*, November 25, 1967, 19; “Well-Known Baptist Minister Dies,” *California Eagle*, July 1, 1932, 10; “Dr. Wesley Graham Installed As Pastor,” *Afro-American*, September 9, 1911, 1; “1920 US Census,” n.d.; “1930 US Census,” n.d.

¹¹⁸ “Holy Trinity Bapt. Church Has 5 Pastors in 76 Years,” 19; Matthew S. Hopper, “From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949” (Philadelphia, PA: Preservation Alliance for Greater Philadelphia, 1998), 23; Emily Cooperman, “Inventory Of African-American Historic Church Resources - City Of Philadelphia - 2008” (Philadelphia, PA: Preservation Alliance for Greater Philadelphia, 2008), 38; “Noted Baptist Preacher And Publisher Is Dead,” *Philadelphia Tribune*, August 15, 1914, 1.

¹¹⁹ “Thousands Jam Sts. At Funeral of Veteran National Bapt. Figure,” *Philadelphia Tribune*, June 23, 1932, 1.

¹²⁰ “Taliferro Day’ Honors 2nd Holy Trinity Pastor,” *Philadelphia Tribune*, October 22, 1966, 17; Robert Gregg, *Sparks from the Anvil of Oppression: Philadelphia’s African Methodists and Southern Migrants, 1890-1940* (Philadelphia, PA: Temple University Press, n.d.), 46–47; “2,000 Attend Booker T. Washington Memorial,” *Afro-*

When Graham died in 1932, the police blocked off the street in front of the church to provide space for the more than 2,000 people who were unable to enter the packed building, which was filled with 200 ministers (including Rev. Charles A. Tindley, see 1509 Christian St.), members of the church's ladies' auxiliary, the Elks' dramatic organization called the Evonians, and an honor guard from the Elks Quaker City Lodge (see 1943 Christian St.) "clad in the purest purple and with shiny helmets."¹²¹ Reflecting the complexities of leading a large church in a large city, Rev. W.H.R. Powell of the Shiloh Baptist Church on Lombard Street said, "There are perhaps some who may even be glad that this man has fallen, for there are no limits to the heights or depths of the human mind, but when all of the faults of 'Pop' Graham are enumerated and placed beside his accomplishments, he still stands out brilliantly as the greatest unofficial leader and guider of Baptists that our group has produced in sixty years."¹²²

An obituary notes that in his 21 years at the head of the church, Graham "had paid off a huge debt on the edifice, [and] that his great mind had created business organizations which will live after him."¹²³ He was buried at Mount Lawn Cemetery before a crowd of 5,000, topped only by the 6,000 who had paid their respects as his body lay in state at the church the previous week. Twelve years later, an Easter Sunday sunrise service at the Cemetery dedicated to him drew a crowd of several thousand, larger than that seen in previous years.¹²⁴

More Information: <https://www.findagrave.com/memorial/159543738/wesley-faul-graham>

American, December 11, 1915, 1; "Pastor Will Work for \$520 Less in Depression," *Afro-American*, November 28, 1931, 18.

¹²¹ "Thousands Jam Sts. At Funeral of Veteran National Bapt. Figure," 1.

¹²² "Thousands Jam Sts. At Funeral of Veteran National Bapt. Figure," 1.

¹²³ "Thousands Jam Sts. At Funeral of Veteran National Bapt. Figure," 1.

¹²⁴ "Thousands Jam Sts. At Funeral of Veteran National Bapt. Figure," 1; "Easter Sunday Sunrise Rites," *Philadelphia Tribune*, April 8, 1944, 10.

1700 Christian St. – William “Bill” Allmond (1883-1943)

William Allmond graduated in the first class of Philadelphia Training School for Embalmers in 1901 and went to work in his family’s mortuary company. In 1907 he struck out on his own, and in 1913 opened his own business at 1700 Christian Street after remodeling the building. In November of that year he conducted the first black “Automobile Funeral,” in which the hearse and mourners’ vehicles were all automobiles.¹²⁵



William Allmond (Black Legislators in Pennsylvania)

In 1927, Allmond moved into politics, being elected First Vice President of the Citizens Republican Club. A year later he ran for city council, claiming support of Magistrate Edward Henry. This effort appears to have collapsed when Henry issued a statement contradicting Allmond’s claim.¹²⁶

Having failed for the moment in politics, Allmond returned to undertaking. In 1928 he was one of a group of black undertakers who banded together to purchase the Mt. Lawn Cemetery from its white owners. In 1931, Allmond was ordered to deduct \$350 from a \$991 bill for funeral expenses. The lawyer for the plaintiff, was John C. Asbury (see 1710 Christian St.). Five months later, having failed to repay the money, Allmond was charged with fraud for having substituted a cheaper casket than requested, without reducing the price. The case seems to have been resolved quietly as there is no further mention in the press.¹²⁷

In 1934, Allmond, who an unfriendly article in the *Tribune* described as “fat, aristocratic, and rich looking”¹²⁸ ran afoul of Asbury while attempting to be named County Undertaker. Having been given the position by Asbury (his “political enemy”¹²⁹ for nearly 15 years), Allmond went to a Democratic party boss for confirmation. Enraged, Asbury withdrew the position and gave it instead to an undertaker from North Philadelphia. Allmond then ran for state legislature, initially as a member of both parties, before changing his party affiliation from Republican to Democrat. In the ensuing election, however, he was defeated handily by Walker K. Jackson (see 1733 Christian St.), 1,883 votes to 244.¹³⁰

¹²⁵ *Black Legislators In Pennsylvania History in 1911 - 2010*, n.d., 17; “Flashes and Sparks,” *Philadelphia Tribune*, August 30, 1913, 5; “Undertaker William Allmond Jr. (Photo),” *Philadelphia Tribune*, November 8, 1913, 1; “Advertisement - William Allmond Funereal Director,” *Philadelphia Tribune*, January 17, 1925, 5.

¹²⁶ “Sparks Again To Head The Citizens’ Club,” *Philadelphia Tribune*, December 15, 1927, 1; “Fight Looms For Places In 30th Ward,” *Philadelphia Tribune*, March 29, 1928, 1; “Peace Reigns In 30th Ward Division Fight,” *Philadelphia Tribune*, April 19, 1928, 1.

¹²⁷ “Calamity Howlers, Dirge Singers Catch Tail of This Kite,” *Philadelphia Tribune*, August 2, 1928, 1; “Jurist Orders Cut In Monroe Funeral Bill,” *Philadelphia Tribune*, December 10, 1931, 1; “Allmond Held For Court On Fraud Charge,” *Philadelphia Tribune*, May 12, 1932, 1.

¹²⁸ “Henry’s Aid Fatal to Bill Allmond,” *Philadelphia Tribune*, January 18, 1934, 1.

¹²⁹ “Henry’s Aid Fatal to Bill Allmond,” 1.

¹³⁰ “Henry’s Aid Fatal to Bill Allmond,” 1; “Gov. Pinchot Hit As Foe Of Negroes,” *Philadelphia Tribune*, May 10, 1934, 1; “Jackson Swamps Harris In Bitter 30th Ward Fight,” *Philadelphia Tribune*, May 17, 1934, 1.

Two years later Allmond tried again, running for state legislature as a Democrat. William Upshur, a fellow undertaker who lived on 2100 block of Christian St., ran against him, having defeated Walker K. Jackson for the Republican nomination. When Jackson switched party affiliation, the Democratic machine offered Allmond a \$2,200 per year position if he would withdraw for the election. Allmond brusquely declined and with Jackson's support defeated Upshur by a substantial majority as part of a Democratic sweep of the black vote in Philadelphia (including the 30th Ward Young Republicans Club under the leadership of Jackson's brother, Wilon, see 1701 Christian St.), that was seen as a sign of support for Franklin Roosevelt.¹³¹

In 1937 a testimonial banquet was given to honor Allmond at the YMCA (see 1724 Christian St.). Described as a "pompous but democratic Democrat," Allmond was feted by a number of politicians (including William H. Fuller, see 1705 Christian St.) and members of the public, and received a gold watch and a fountain pen. During the war, he was one of a group of black legislators who introduced three bills to prohibit race discrimination in the defense industry. The bills passed the legislature numinously, but were defeated in the Senate. He remained in the Legislature, living at 1700 Christian St., until 1942 when he died in Pleasantville, NJ.¹³²



From the Philadelphia Tribune (12 January 1925), p. 5

¹³¹ "Upshur Defeats Jackson In 30th Ward," *Philadelphia Tribune*, April 30, 1936, 1; "Allmond Snubs \$2,200 Job To Remain In Legislative Race," *Philadelphia Tribune*, September 10, 1936, 1; "Trainer 30th Ward Rule Is Seen Ended With Election Of Allmond," *Philadelphia Tribune*, November 5, 1936, 1.

¹³² "Our Bill' Snatches The Spotlight," *Philadelphia Tribune*, April 8, 1937, 13; "Former Local Man Marries White Woman," *Philadelphia Tribune*, June 7, 1928, 1; *Black Legislators In Pennsylvania History in 1911 - 2010*, 17; "William A. Allmond," in *Pennsylvania House of Representatives*, n.d.

1701 Christian St. – Wilon Jackson (1897 – 1973)

Wilon Jackson was born in Chester, South Carolina in 1897, as were his two brothers, Elijah (born 1885) and Walker (born 1886, see 1733 Christian St.). Wilon left school after the eighth grade. After being drafted and spending almost a year in France with a Field Artillery unit, he joined his family in Philadelphia. The 1920 Census shows Elijah and Wilon living together with their widowed mother Lena at 1729 Christian St. which Elijah owned, Walker is not listed. The 35-year old Elijah gave his occupation as restaurant keeper, while 23-year old Wilon gave his as railroad porter.¹³³



The following decade was eventful for Wilon. He married, and opened a shoe repair shop which enabled him to earn enough money to buy the rowhouse at 1701 Christian St. which was valued at \$25,000. Since he and his wife, Wilhelmina, shared the house with two other couples and one single man, Jackson may have divided the house into apartments, rather than renting single rooms. His 1942 Selective Service card names his business as the Electric Shoe Repair Shop, located at 822 South 17th Street.¹³⁴

Perhaps influenced by his brother, Walker (a State Assemblyman), Wilon also became involved in politics. Having joined the 30th Ward Young Republicans Club at an undetermined time, on December 16, 1935 he was elected club president in a meeting held at his house at 1701 Christian Street. Ten months later, perhaps influenced by his brother's decision to support the Democratic Party candidate, William Allmond (see 1700 Christian St.), Jackson led the Club into opposition to The Organization. Authorized "to choose the political course that would be most beneficial to the Negro masses," Jackson announced the Club's support for the Democratic slate of candidates, including Franklin Roosevelt and Allmond. Justifying his decision, Jackson stated, "I select Allmond instead of William Upshur...because Allmond assured us he would fight of the Negro National Guard unit bill and because Upshur has constantly said that regardless of anything he was for Henry Trainer, absentee ruler of the 30th Ward."¹³⁵

In his 1899 book *The Philadelphia Negro*, W.E.B. DuBois noted the rarity of black-owned small businesses, ascribing this rarity to three factors, the most significant being that "the Negro never was trained for business and can get no training now; it is very seldom that a Negro boy or girl can on any terms get a position in a store or other business establishment where he can learn the techniques of the work or general business method."¹³⁶ Jackson seems to have overcome this obstacle and become

¹³³ "1920 US Census," n.d.; "World War I Veterans Service and Compensation Files, 1917-1919 - Wilon Jackson," March 9, 1921; "1940 US Census," n.d.

¹³⁴ "1930 US Census," n.d.; "Selective Service Registration Card - Wilon Jackson," April 27, 1942.

¹³⁵ "GOP Setback Seen in 30th Wd. Somersault: Young Republican Club Repudiates Landon for Roosevelt," *Philadelphia Tribune*, October 15, 1936, 2; "Wilon Jackson Elected 30th Ward Club Head," *Philadelphia Tribune*, December 19, 1935, 15.

¹³⁶ W.E.B. DuBois, *The Philadelphia Negro* (Pantianos Classics, 1899), 118.

a successful entrepreneur. According to a newspaper profile published several years later, he opened additional shoe repair shops and expanded into making handmade shoes, an endeavor which probably had higher margins than simple shoe repair.¹³⁷

Following World War II, Jackson recognized the opportunity that the GI Bill presented to entrepreneurs and opened the Veterans Electric Shoe Repair and Trade School, with his brother Walker as co-director. From an enrollment of 30 students in 1947, the school grew to more than 600 in 1951. Divided into a Tailoring School and a Shoe Repair Department, it drew students from as far away as Mississippi. This rapid growth required frequent changes in location to larger accommodations. After opening at 2028 Christian St., the school moved to 1416 North Broad St., and finally settled at 717 South Broad St.¹³⁸

It is unclear how long the school stayed in operation, or how long Jackson continued to operate his shoe repair shops. By 1950, he had moved from Christian St. to 6022 Callowhill St., becoming one of the many Christian St. residents who migrated to West Philadelphia. Wilon Jackson died in 1973, at age 76.¹³⁹

¹³⁷ "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," *Philadelphia Tribune*, September 1, 1951, 8.

¹³⁸ "Display Ad - Ensure Your Future, Enroll Now," *Philadelphia Tribune*, July 9, 1949, 8; "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," 8.

¹³⁹ "Philadelphia, Pennsylvania, City Directory, 1950" (Bell Telephone Company of PA, 1950), 534; "Social Security Death Index" (Social Security Administration, n.d.), Ancestry.com.

1705 Christian St. – William H. Fuller (1876-1943)

William Fuller was born in the small town of Louisberg, VA and grew up in slightly larger Franklinton, NC. He moved to Philadelphia to attend Lincoln University, graduating in 1899, and then studied law at Howard University. He returned to Philadelphia for post-graduate studies at the University of Pennsylvania, and was admitted to the bar in 1908. In 1907 he married, and with his wife rented a house on S. Hicks St. After a few years there, the Fullers rented space at 1741 Christian St., and then purchased 1705 Christian Street, where he lived for the rest of his life.¹⁴⁰



William H. Fuller
(*Black Legislators in Pennsylvania*)

In March 1924, black Philadelphia was surprised to learn that J. C. Asbury (see 1710 Christian St.) and Andrew F. Stevens (see 1840 Christian St.) had decided not to stand for reelection to the Philadelphia legislature. In their place, the Republican Party nominated Samuel B. Hart and Fuller, about whom the *Tribune*, clearly mystified, said only, “Mr. Fuller is a practicing attorney with an extensive practice. In politics he is an ardent Republican, who has given much time to uphold the party’s candidates and principles.”¹⁴¹

Eight months later, the *Tribune* announced that “The ‘Organization Juggernaut’ ran practically untrammelled over all opposition in Philadelphia.” Hart received 7892 votes out of a total 8295 cast, Fuller received “between 6,000 and 6,500” of a presumably similar total.¹⁴² Although there had been a tradition that representatives limited themselves to two consecutive terms, Hart and Fuller remained in the Pennsylvania House for the next eight years. Fuller’s most important achievements during this period were a new equal right bill replacing the one that Asbury and Stevens had attempted to have passed in 1921 and again in 1923. He gained enough support for “the Fuller Civil Rights Bill” in both the House and Senate that it arrived on Gov. Pinchot’s desk. In a twist, the NAACP encouraged Pinchot to veto it, stating that “it had been so emasculated in the State Senate as to render it practically worthless.”¹⁴³ Pinchot obliged, and equal rights in Pennsylvania remained unchanged.¹⁴⁴

A year later Asbury resigned from the position of Assistant District Attorney that The Organization had given him in 1924. Fuller was rumored to be his replacement and, after some behind-the-scenes maneuvering, Fuller resigned his seat in the Legislature was appointed Assistant District Attorney. Fuller served uneventfully in this position for the next eleven years, apparently content to do his job without involving himself much in politics. He continued his membership in various organizations, the

¹⁴⁰ “Philadelphia Courts Honor William Fuller,” *Philadelphia Tribune*, September 18, 1943, 1; “Rites Held for Ex-Assistant Dist. Attorney,” *Philadelphia Tribune*, September 25, 1943, 12; *Boyd’s Philadelphia City Directory - 1909* (Philadelphia, PA: C. E. Howe Co., 1909), 726; *Boyd’s Philadelphia City Directory - 1911* (Philadelphia, PA: C. E. Howe Co., 1911), 646.

¹⁴¹ “Messrs. Asbury And Stevens Not To Run For State,” *Philadelphia Tribune*, March 15, 1924, 1.

¹⁴² “Hart And Fuller Carry Districts By Big Majority,” *Philadelphia Tribune*, November 8, 1924, 1.

¹⁴³ “Fuller Equal Bill Facing Opposition As N. A. A. C. P. Directs Guns At Legislation,” *Philadelphia Tribune*, June 25, 1931, 1.

¹⁴⁴ “Pinchot Kills AntiJim Crow Seating Bill,” *Philadelphia Tribune*, July 11, 1931, 5.

most notable of which was the John M. Langston Law Association, the professional organization of the city's black lawyers. By 1942 there were 25 black lawyers in Philadelphia, fewer in proportion to the city's population than in any other northern city.¹⁴⁵

On September 8, 1943, Fuller died in his home at 1705 Christian Street after a lengthy struggle with heart disease. The City closed all its criminal courts the following Monday to enable the entire staff to attend his funeral. Mayor Bernard Samuel, District Attorney John Maurer, attorney Raymond Pace Alexander, and the Rev. W. A. Harrod (see 1839 Christian St.) were among those speaking at the ceremony. As one article noted, with his death, there remained only 18 black lawyer in Philadelphia.¹⁴⁶

¹⁴⁵ "Quits Job Of District Attorney," *Pittsburgh Courier*, July 23, 1932, 3; "Lawyers Form Local Law Association," *Pittsburgh Courier*, May 23, 1925, 11; E. Washington Rhodes, "Under The Microscope: Philadelphia's Colored Lawyers," *Philadelphia Tribune*, January 3, 1942, 4.

¹⁴⁶ "Philadelphia Courts Honor William Fuller," 1; "Rites Held for Ex-Assistant Dist. Attorney," 12.

1709 Christian St. – Samuel Bythewood (1873 – 1949)

Little is known of Samuel Bythewood, a contractor who lived at 1709 Christian St. for thirty years. He was born in Beaufort, SC in 1873. In 1907 the *Philadelphia Builders' Guide* notes that Bythewood and Oldham had been awarded a contract for a front addition to 1519 Catherine St. In 1919 the *Tribune's* "Flashes and Sparks" column which reported "News Social and Otherwise During the Week," announced that "Mr. Samuel H. Bythewood, the well-known contractor and builder has purchased a home at 1709 Christian street and is residing there."¹⁴⁷

Bythewood remained in the house until his death in 1949, appearing in the 1920, 1930 and 1940 Censuses. During this thirty-year period he is mentioned (as "Bythewood" or "Blythewood") only seven additional times in the *Philadelphia Builders' Guide*, once each in 1918, 1921, 1922, 1925, and 1930, and twice in 1919—hardly a level of activity that one would expect from a "well-known contractor and builder." If these projects are indicative, Bythewood's work was mainly in black neighborhoods. The first six projects were all the in Seventh Ward. The 1930 project was the Julia White Priscilla Home for the Aged Colored, in La Mott, Pennsylvania. The client's representative for the last project was Raymond Pace Alexander, Chairman of the Building Committee.¹⁴⁸

The reason for this is not known. It may be that Bythewood did most of his work as a subcontractor on larger projects, and was not noted by the *Builders' Guide*. Alternatively, it may be that the situation had not changed since the 1890s when DuBois described blacks in 1890s Philadelphia as being "excluded" from the trades, including construction, by whites. In this case, Bythewood would have done most of his work in a hidden black construction economy that was not captured by the *Builders' Guide*. Despite the variety of facades visible today, a recent search of building permits for the stretch of Christian Street from the 1400 block to the 1900 block yielded a similarly smaller-than-expected number, implying that many participants in this hidden economy may not have bothered to go through the formality of getting building permits from the city. Although Bythewood received two permits for work on his own house, neither is for the façade, which appears to have been altered from the original.¹⁴⁹

Bythewood does not appear to have been involved in many social activities. He and his wife appear infrequently in the social columns of the *Tribune*, attending the wedding of the daughter of the their neighbors at 1711 Christian St to the son of their neighbors at 1705 Christian St, as well as the

¹⁴⁷ "Death Certificate - Samuel Bythewood" (City of Philadelphia, May 6, 1949); "Building Permits - Bythewood & Oldham," *Philadelphia Builders' Guide*, May 8, 1907, 296; "Flashes and Sparks," *Philadelphia Tribune*, August 30, 1913, 5.

¹⁴⁸ "Death Certificate - Samuel Bythewood"; "1920 US Census," n.d.; "1930 US Census," n.d.; "1940 US Census," n.d.; "Miscellaneous Construction News - Flush Bulk," *Philadelphia Builders' Guide*, June 11, 1918, 616; "Contracts Awarded - Store and Dwelling," *Philadelphia Builders' Guide*, April 16, 1919, 220; "Contracts Awarded - Dwelling," *Philadelphia Builders' Guide*, May 14, 1919, 284; "Contracts Awarded - Residences," *Philadelphia Builders' Guide*, November 2, 1921, 704; "Contracts Awarded - Building," *Philadelphia Builders' Guide*, November 1, 1922, 703; "Contracts Awarded - Building," 299; "Home for the Aged," *Philadelphia Builders' Guide*, July 9, 1930, 439.

¹⁴⁹ W.E.B. DuBois, *The Philadelphia Negro* (Pantianos Classics, 1899), 121–24; "Construction Permit 12301," October 29, 1925; "Construction Permit 13751," December 2, 1923.

occasional party organized by individuals or their church, the First African Baptist Church at 16th and Christian Streets. In the 1940 Census, the 70 year old Bythewood and his 56 year old wife are listed as living with four foster sons, aged 17 to 9.¹⁵⁰

¹⁵⁰ "Marriage Announcement," *Philadelphia Tribune*, November 1, 1947, 6; "Our Women Today: Miss Warlick Honored," *Philadelphia Tribune*, April 4, 1940, 7; "Mr. And Mrs. Percy H. Sykes Hosts At A Delightful At Home," *Philadelphia Tribune*, August 2, 1934, 6; "Newly Weds Feted At Reception," *Philadelphia Tribune*, January 17, 1942, 8; "Rainbow Club St. Patrick's Tea Scores," *Philadelphia Tribune*, March 21, 1942, 6.

1710 Christian Street - John C. Asbury (1862- 1941)

According to Richard Sand of the Pennsylvania Historical and Museum Commission, John Cornelius Asbury was “the most prominent African American politician in Pennsylvania in the first half of the 20th century.”¹⁵¹ He was born in Washington County, Pennsylvania, outside of Pittsburgh. After completing his undergraduate education at nearby Washington and Jefferson College, he moved to Washington, D.C. to attend law school at Howard University, graduating in 1885 and passing the Bar Exam for the District of Columbia in the same year. In 1887, Asbury moved to Norfolk County, Virginia to serve as the local District Attorney, a position that he kept for four years. In 1892, Asbury represented the 2nd Congressional District of Virginia at the National Republican Convention in Minneapolis for presidential candidate Benjamin Harrison. It is the first event on record in Asbury’s illustrious political career.¹⁵²

In 1897, Asbury moved north to Philadelphia, became one of the few African-American members of the Philadelphia Bar and in 1901 married Ida Bowser, the first African American woman to graduate from the University of Pennsylvania (Music) and a noted violinist.¹⁵³ He moved in search of more lucrative career opportunities and soon found them, first with the Keystone Aid Society in 1902 and a year later with the Eden Cemetery Company. The Keystone Aid Society was an industrial insurance company for black workers that survived the economic turbulence of multiple depressions, including the Great Depression, not least because of Asbury’s legal management.¹⁵⁴ The Eden Cemetery Company was a response to the condemnation of Lebanon Cemetery (near present day 19th Street and Snyder Avenue in South Philadelphia), one of the few black burial grounds in the city, for crowding and dilapidation. Asbury and his fellow founders secured a piece of the original Bartram-family estate in Collingdale, Delaware County and, despite resistance from

JOHN C. ASBURY
ENDORSED BY THE
THIRTIETH WARD
Republican Committee; Nominated by a Thousand Citizens, Including Bishops, Ministers,
DOCTORS, LAWYERS, DENTISTS



JOHN C. ASBURY.

Image above from The Philadelphia Tribune, 15 March 1928, p. 1.

¹⁵¹ Kristin E. Holmes, “His Turn: Black Pioneer, Cemetery Founder, Finally Honored,” *Philadelphia Inquirer*, April 24, 2014, https://www.inquirer.com/philly/news/homepage/20140423_Two_ceremonies_to_mark_history_of_Eden_Cemetery.html.

¹⁵² Eric Ledell Smith discusses Asbury in “‘Asking for Justice and Fair Play’: African American State Legislators and Civil Rights in Early Twentieth-Century Pennsylvania,” *Pennsylvania History: A Journal of Mid-Atlantic Studies* 63, no. 2 (1996): 169–203.

¹⁵³ afrc187, “Ida Bowser Asbury,” *Reflections: The UPenn Black History Project* (blog), February 2, 2012, <https://web.archive.org/web/20210509221501/https://upennblackhistory.wordpress.com/2012/02/02/ida-bowser-asbury/>.

¹⁵⁴ “Keystone Aid Society Now 30 Years Old: Staff Breakfast Marks Anniversary of Well Managed Company,” *Philadelphia Tribune*, July 14, 1932.

the local community, successfully disinterred the bodies from Lebanon, transported them six miles to Collingdale, and reinterred them at Eden.

Keystone Aid Society and the Eden Cemetery Company made Asbury one of the wealthiest African Americans in Philadelphia and made him an important supporter of beneficial institutions such as the Downingtown Industrial School, Booker T. Washington's Tuskegee Institute, and Mercy Hospital and School for Nurses. It also quickened his acceptance into the "O.P." society ("Old Philadelphian) of Philadelphia's black elite. In 1905, Asbury became a member of the Alpha Boule Chapter of Sigma Pi Phi, the first non-collegiate African American fraternity (it was founded in Philadelphia a year before), perhaps the most elite fellowship of black men in Philadelphia. He was also an active member of the Odd Fellows and the editor of the *Odd Fellows Journal*, a Mason (St. Albans Lodge, A.F. and A.M.), and a member of the O.V. Catto Elks Lodge.¹⁵⁵ At some point in this period before 1910, the Asbury family moved to 1710 Christian Street.

With his personal income assured from management of the Keystone Aid Society and the Eden Cemetery Company, and with his social standing in good order, Asbury, already a member of the Citizens Republican Club, turned his ambitions toward creating a role for himself within Philadelphia's notorious Republican Machine. Between 1916-1920, Asbury served as City Solicitor, the mayor's chief legal officer. In 1921, Asbury was elected by the voters of the Thirtieth Ward to serve in the Pennsylvania State Legislature as an Assemblyman. He was endorsed by all of the major leaders in the neighborhood, including Charles A. Tindley, William A. Harrod, Thomas C. Imes, Dr. Robert J. Abele, William H. Fuller, and Edward W. Henry.¹⁵⁶ In this position, Asbury introduced Pennsylvania's first civil rights bill--the so-called "Asbury Equal Rights Bill"--but it did not pass, lacking the support of U.S. Senator Boies Penrose, all-powerful head of the Republican Machine.¹⁵⁷ Asbury, however, remained in good standing with the Vare brothers triumvirate, which controlled Philadelphia until the mid-1930s. In 1925, Asbury was appointed Chair of the "Coloured" exhibition for the Sesquicentennial Committee.¹⁵⁸ In 1928, Asbury was appointed Assistant District Attorney after helping to secure Republican John Monaghan's election to the District Attorney's office.¹⁵⁹ This made Asbury one of the most powerful African Americans in the city.

By 1933, however, the Republican consensus in the Thirtieth Ward began to unravel and some of Asbury's former supporters in the Ward turned against him and toward a resurgent Democratic Party, including John M. Marquess, head of the Quaker City Elks, Lodge No. 420. Asbury's commitment to the Republican Party was steadfast, as well as self-serving.¹⁶⁰ It included loyalty to Harry J. Trainer, the

¹⁵⁵ "Asbury Will Organize Lodges," *Afro-American*, April 22, 1911.

¹⁵⁶ "John C. Asbury Endorsed by the Thirtieth Ward," *Philadelphia Tribune*, April 17, 1920.

¹⁵⁷ "An Old Timer," "Asbury's Equal Rights Bill Killed in State Senate; Opposition of Sen. Penrose Cause of Defeat," *Philadelphia Tribune*, April 23, 1921. On the return to machine politics in Philadelphia after the Progressive movement subsided, see Arthur P. Dudden, "The City Embraces 'Normalcy,' 1919-1929," in *Philadelphia: A 300-Year History*, ed. Russell Frank Weigley, 1st ed. (New York: W.W. Norton, 1982), 566-600.

¹⁵⁸ "John C. Asbury Heads Sesqui-Centennial," *The Pittsburgh Courier*, August 8, 1925.

¹⁵⁹ "After 25 Years: Asbury Sworn Into Office Without Show Ceremony," *Philadelphia Tribune*, March 15, 1928.

¹⁶⁰ In the early 1930s, after the Great Depression and with the rise of Roosevelt's New Deal, many African Americans reconsidered their longstanding support of the Republican Party. Asbury was not one of them. In one remembrance, an author wrote, "One of his most outstanding traits was his unswerving loyalty to the political

white, Vare-appointed leader of the Thirtieth Ward, as well as Asbury's support for a redistricting effort that led to the loss of eight black and two white committeemen (all of whom opposed the Republicans) in the Thirtieth Ward.¹⁶¹

John C. Asbury died on Labor Day, 1941. Marian Anderson sang at his funeral services at Union Baptist Church. The author of his obituary noted, "An outstanding lawyer, he had held more city and state political positions than any other member of his race in the State."¹⁶²

More Information:

Asbury and Historic Eden Cemetery:

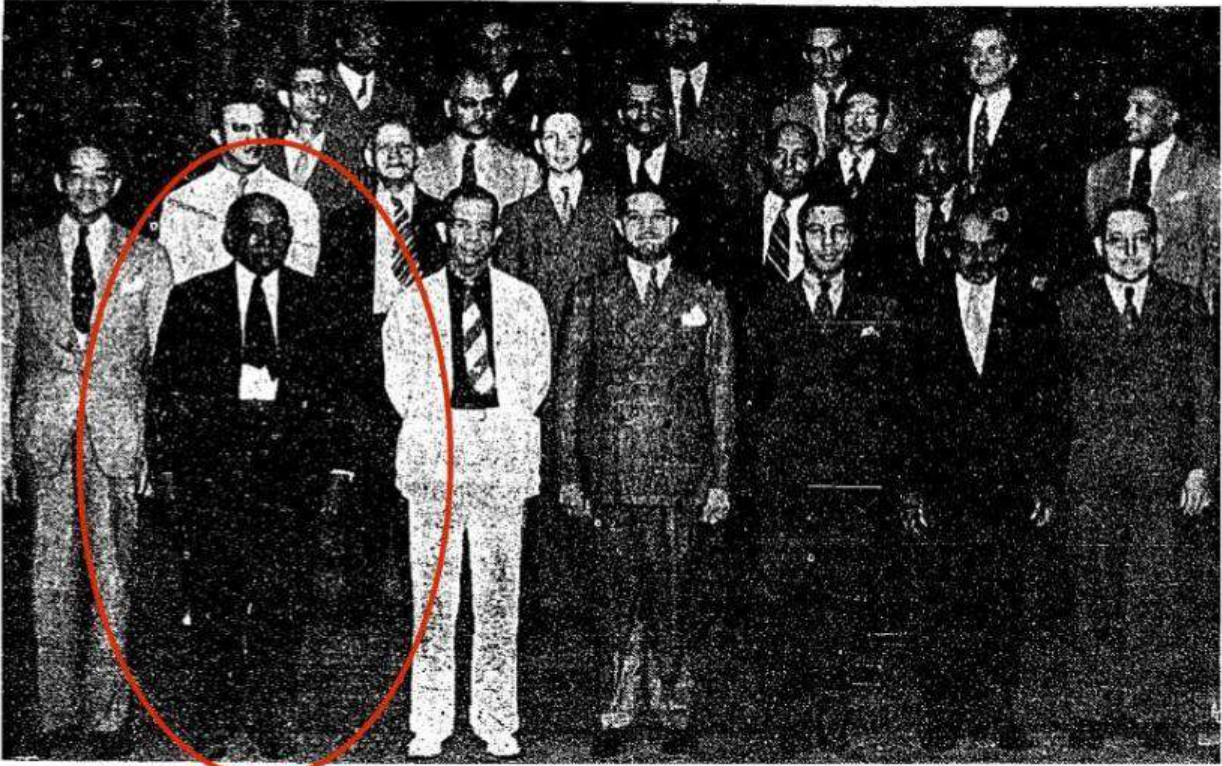
https://www.youtube.com/watch?v=R7jDcYnlwGo&ab_channel=WHYY

party which had honored him and which has, as he put it, 'changed his people from chattels to human beings.' Through all the changing phases of the First, Second, and Third New Deals, Mr. Asbury kept faith with his political ideals. While this one and that one tossed hither and thither in search of some soft political berth in which to land. John Asbury clung to the apparently sinking ship, with his avowed profession that 'The Republican Party is the ship, all else is rolling sea.' He never compromised with this theory." Samuel Reading, "John C. Asbury----An Appreciation," *Philadelphia Tribune*, September 13, 1941.

¹⁶¹ "Coalitions Being Formed as Secret Confams Are Held," *Afro-American*, March 4, 1933, sec. 4; "Marquess, Collier Join in Attack on 30th Ward Head," *Afro-American*, March 4, 1933.

¹⁶² Barbara Saunders, "Miss Marian Anderson Sings at Rites for John C. Asbury," *Afro-American*, September 13, 1941.

HOSTS TO NATION'S LAWYERS AT PHILADELPHIA



When lawyers from all sections of the United States meet in Philadelphia August 5, 6, and 7 for the annual convention of the National Bar Association, they will be entertained by the above group of advocates, members of the John M. Langston Law Club, host to the convention. Reading left to right, front row: Raymond Pace Alexander, John C. Asbury, Mercer L. Lewis, President Lewis Tanner Moore, Vice-President, E. Washington Rhodes,

Secretary, C. Edward Dickerson, Treasurer, Rufus Watson; second row: Theodore Spaulding, William H. Fuller, Fleming Asbury; third row: Fitzhugh L. Styles, Herbert E. Millen, Leslie P. Hill, Walter L. Gay; back row: Robert N. C. Nix, John Francis Williams, Macro W. Hubbard; Carlyle L. Tucker, George W. Carry.

Asbury (circled in red) standing next to Raymond Pace Alexander and other prominent black Philadelphia lawyers at the 1937 National Bar Association annual conference. *New Journal and Guide*, 17 July 1937, p. A4.

1724 Christian St. – William Augustus Hazel (1854-1929)

William Hazel began his architectural career at age 18 working as a janitor in the Boston studio of John LaFarge, who was designing the stained glass windows for Boston's Trinity Church. After rising to position where he was doing the work for a draftsman, but realizing that he would never be employed as such because of his race, he moved to New York and found employment as a draftsman in the office of Charles Gambrill, the former partner of H. H. Richardson. After a year he returned to Boston to study stained glass window design, eventually being hired as a designer at Forman, Ford & Co., in Minneapolis, and then designer and manager of the St. Paul office of Brown & Hayward.¹⁶³¹⁶⁴

While in Minneapolis he designed the new interior of the Grand Opera house. Other commissions followed in various cities, until 1909 when he joined the faculty at the Tuskegee Institute's Mechanical Industries Department. During this period Hazel Augustus (see 1728 Christian St.) studied drafting at Tuskegee, so the men may have been acquainted. Ten years later Hazel moved to Howard University with the charge of establishing a School of Architecture. While at Howard he was hired to design and oversee the restoration of Cedar Hill, Frederick Douglass' country home in Anacostia. According to the biographical dictionary *African American Architects*, this "was the first architectural historic preservation project in the nation executed by a black architect."¹⁶⁵ In 1924 Hazel moved to the Y.M.C.A. at 1724 Christian St. No records have survived of his personal or professional life during this period, nor is he mentioned in the *Philadelphia Tribune*, so it is unclear if he remained at the Y.M.C.A. this entire period, or moved to other lodgings. In 1927, due to ill-health, he moved to join his daughter and her family in Maryland. He died in 1929 and is buried in the family plot in Cambridge, MA.



William A. Hazel (African American Architects)

¹⁶³ Dreck Spurlock Wilson, ed., *African American Architects - A Biographical Dictionary 1865-1945* (New York: Routledge, 2004), 195–98.

¹⁶⁴ "Tell 'Em We's Risin'!", *The Appeal*, February 8, 1890.

¹⁶⁵ Wilson, *African American Architects - A Biographical Dictionary 1865-1945*, 197.

1728 Christian St. – Hazel Augustus (1887-1926)

The 1920 Census shows Hazel Augustus and his wife May (or Mae) renting a room or apartment at 1728 Christian Street. Augustus was born in Florida in 1887 and studied drafting—possibly in a “trade program, rather than a degree program”¹⁶⁶—at the Tuskegee Institute in Alabama. William Augustus Hazel (see 1724 Christian St.) was on the faculty of Tuskegee during that time, so the men may have been acquainted.¹⁶⁷



*Hazel Augustus (with family)
(African American Registry)*

After serving in World War I, Augustus moved to Philadelphia, according to a family friend because there was no work to be had in his hometown of Palm Beach. While in Philadelphia he is reported to have studied architecture at the University of Pennsylvania, but the university has no record of him enrolling in or completing any class. He also worked as a contractor. The February 25, 1920 *Philadelphia Builders' Guide* reports him being awarded a contract to build a “grand stand” at the Southwest corner of 34th and Reed for the Madison Athletic Association.¹⁶⁸

Augustus returned to Florida after his studies, becoming Palm Beach’s first black architect. While living in Palm Beach he is credited with designing several buildings include the El Verano Hotel (renamed, Helen Wilkes Hotel, demolished 2005), Payne Chapel A.M.E., Tabernacle Church, and several houses including his own at 615 Division St (demolished 1987).¹⁶⁹

Known for riding a loud Harley-Davidson and liking “fancy cars,” Augustus was killed in a motor vehicle accident in 1926 at age 39. It is unclear if he was riding his motorcycle or driving a car. It is not known if Augustus interacted with Julian Abele (1515 Christian St.) while in Philadelphia, but the fact that he

¹⁶⁶ Joyce B. Williams, “Hazel A. Augustus: 1887-1926 - Early Builder In West Palm Beach,” March 31, 1994, 2. According to the Office of the Registrar, Tuskegee University, “There is no evidence of Augustus being certified with a degree.” A search of records, including commencement records, did not show his name. He may have attend a “trade program,” however, because as late as the 1950s names of students in the “trade program” at Tuskegee were not retained.

¹⁶⁷ Elliot Kleinberg, “Hazel Augustus - A Talent Lost Too Soon,” *Palm Beach Post*, December 19, 1999, 268; John Stuart, “Payne Chapel African Methodist Episcopal Church,” SAH Archipedia, n.d., <https://sah-archipedia.org/buildings/FL-01-099-0107>.

¹⁶⁸ Williams, “Hazel A. Augustus: 1887-1926 - Early Builder In West Palm Beach,” 3; “1920 US Census,” n.d.; Timothy Horning, “Hazel Augustus,” April 27, 2021; “Grand Stand,” *Philadelphia Builders' Guide*, February 2, 1920, 152.

¹⁶⁹ Jenny Vogt, “Standing Tall: Black Architect’s Legacy Remains,” *Palm Beach Post*, February 24, 1990, 127; Kleinberg, “Hazel Augustus - A Talent Lost Too Soon”; Williams, “Hazel A. Augustus: 1887-1926 - Early Builder In West Palm Beach.”

chose to live a few doors away from the well-known architect while pursuing his own architectural studies makes it a possibility.¹⁷⁰

Additional Information:

<https://www.sun-sentinel.com/news/fl-xpm-2005-08-15-0508140061-story.html>

<https://hspbc.pastperfectonline.com/byperson?keyword=Augustus%2C+Hazel>

¹⁷⁰ “City of West Palm Beach to Observe Black History Month in February,” *WPB News List* (blog), January 14, 2021, <https://www.wpb.org/Home/Components/News/News/1227/16>; Williams, “Hazel A. Augustus: 1887-1926 - Early Builder In West Palm Beach,” 3–4.

1733 Christian St. – Walker K. Jackson (1886 – 1968)

Walker Killingsworth Jackson was born in Chester, South Carolina in 1886, as were his two brothers, Elijah (born 1885) and Wilon (born 1897). He studied at Lincoln University, receiving a BA in 1909 and an AM in 1912,¹⁷¹ and acting as manager for the football team. While the 1920 Census shows Elijah and Wilon living together at 1729 Christian St. which Elijah owned, Walker is not listed. The 35 year old Elijah gave his occupation as restaurant keeper, while 23 year old Wilon gave his as railroad porter.¹⁷²



Walker K. Jackson (Black Legislators in Pennsylvania)

By 1930, Walker and his wife Helen (married in 1927), rented a room or rooms at 1733 Christian St. Wilon—now in the shoe repair business—had also married and had purchased 1701 Christian St. Elijah does not appear in the 1930 Census. While Walker was listed as working as a Pullman porter, this may have been a job taken the result of the Great Depression.¹⁷³

In the early 1930s Walker Jackson entered politics, as a division leader for Republican Party in the 30th Ward under machine politician Magistrate Edward W. Henry, and—possibly later—as Henry’s campaign manager, roles more in keeping with his education than Pullman porter. A struggle within the party between Henry and Rep. John C. Asbury (who was part of the Vare political organization, see 1710 Christian St.), resulted in Jackson’s division being halved in size in 1933, with the new dividing line running between his house and the neighboring one at 1731 Christian St. According to a statement by Asbury, this division “was made for the convenience of the voters.”¹⁷⁴

Asbury had acted while Henry was out of the city, vacationing at Hot Springs, Arkansas. Upon Henry’s return, the wheels of retribution were set in motion. Henry, Jackson, John M. Marquess, Exalted Ruler of the Quaker City Lodge (see 1943 Christian St.), B. G. Collier, state head of the Knights of Pythias, and white millionaire Councilman Harry Trainer held a “secret conclave” in March 1933 in which they plotted strategy. Two months later, Jackson was presented as a candidate for the Republican nomination for the 7th Legislative District (the 30th Ward) of the state legislature seat. Perhaps as a swipe at Asbury, Jackson was described as, “direct and positive in his dealing with others, he loves truth unvarnished; he hates duplicity, deception, makeshifts and shams; he has no respect for the

¹⁷¹ According to the online biography provided by the Pennsylvania House of Representatives he received a BA from the Brainerd Institute in Chester, however, according to the Lincoln University’s 1946 Alumni Directory, he received both his BA and MA from Lincoln.

¹⁷² “Walker K. Jackson,” in *Pennsylvania House of Representatives Biographical Dictionary* (Harrisburg, PA: Pennsylvania House of Representatives, n.d.); “1910 US Census,” n.d.; “1920 US Census,” n.d.; Laurence Foster, ed., *The Alumni Directory of Lincoln University* (Lincoln University, PA: Lincoln University, 1946), 61; Orrin C. Evans, “In A Personal Vein,” *Afro-American*, January 27, 1934, 6.

¹⁷³ “1930 US Census,” n.d.; “Marriage Licenses,” *Reading Times*, November 29, 1927, 10.

¹⁷⁴ “Judge Henry Among Those Hit in 30th Ward Shake-Up,” *Afro-American*, February 18, 1933, 4; “He Won,” *Afro-American*, May 26, 1934, 12; Edgar W. Roster, “B. G. Collier, Trainer Candidate, Succeeds Asbury In 30th Ward: Vare Machine Seen Cracked,” *Philadelphia Tribune*, June 7, 1934, 1.

double-crosser, political or otherwise, and will in positive and direct terms state his position on any question. A CLEAN FIGHTER AND A SQUARE DEAL FOR EVERYBODY.”¹⁷⁵

In May 1934, as part of a city-wide collapse of the Vare machine, Jackson received more than twice the votes of the Asbury-supported incumbent to win the Republican nomination, and then in November was one of only two Philadelphia Republicans to prevail against the FDR/New Deal-inspired Democratic wave, winning his seat with a 58% to 42% margin. Some of this success can be ascribed to the demand of the leadership of the black Republican organization that the party go on record as favoring an equal rights law, supporting “justice and a Square Deal for Negroes,”¹⁷⁶ opposing segregated schools, supporting a Federal anti-lynching law, and appointing more black to state jobs—only 63 of the approximately 20,000 state employees were black. Jackson had been quoted approvingly as saying that “he would sacrifice going to the State Legislature if it would ensure greater justice for Negroes.”¹⁷⁷

Although black Pennsylvania’s mood was jubilant on January 1, 1935 when a record number of five black state representatives (three Republicans and two Democrats) were sworn in before their families, including the father of one who had travelled from North Carolina for the ceremony, the mood quickly soured when all were assigned desks at the rear of the chamber, including three-term representative Samuel Hart (R) who was forced to give up his “front and center seat.”¹⁷⁸ While Jackson did have success with a bill to protect charitable institutions from fraudulent solicitations, his subsequent effort to get state funding for Lincoln University was defeated. Jackson seems to have been distracted for the remainder of his term by infighting between different factions of the Philadelphia Republican machine, purportedly caused by his support for a candidate in the primary election for city council against Trainer’s wishes.¹⁷⁹

After being defeated in the party primary by Trainer’s favored candidate, and then throwing his support behind the Democratic candidate, William Allmond (see 1700 Christian St.), Jackson retired from politics. It is unclear what work he did. In the 1940 Census he describes himself as a “clerk” working in an “office.” In his 1942 draft registration card (he was 55 years old) he listed his place of employment as Federal Works Agency, which was a 1939 effort to consolidate some of the numerous federal construction agencies created by the New Deal. Later he became research and educational specialist at the Department of Justice. Outside of work he also involved himself in the Lincoln University Alumni Association, rising to become Executive Secretary in 1946, and throwing himself into the organization and promotion of a football rivalry between Lincoln and Howard Universities. The annual “Classic,”

¹⁷⁵ “Peoples’ Friend,” *Philadelphia Tribune*, May 3, 1934, 3; “Coalitions Being Formed As Secret Confabs Are Held,” *Afro-American*, March 4, 1933, 4.

¹⁷⁶ “Rumbles of Discontent Grow Among G. O. P. Adherents As Campaign Draws Nearer,” *Philadelphia Tribune*, September 13, 1934, 3.

¹⁷⁷ “Rumbles of Discontent Grow Among G. O. P. Adherents As Campaign Draws Nearer,” 3; Kenton Jackson, “Negro Big Factor In Democratic Victory,” *Philadelphia Tribune*, November 8, 1934, 1; Roster, “B. G. Collier, Trainer Candidate, Succeeds Asbury In 30th Ward: Vare Machine Seen Cracked,” 1.

¹⁷⁸ “Negro Members Of House Given Seats To Rear,” *Philadelphia Tribune*, January 3, 1935, 1.

¹⁷⁹ “Negro Members Of House Given Seats To Rear,” 1; “Earle Signs Hart National Guard Bill,” *Philadelphia Tribune*, June 6, 1935, 3; “State Aid For Lincoln Killed By Gov. Earle,” *Philadelphia Tribune*, July 25, 1935, 1; Edgar W. Roster, “Mayor Pledges Hospital Aid: Trainer Turns Thumbs Down On Jackson,” *Philadelphia Tribune*, February 27, 1936, 1.

played at Drexel's or Temple's stadiums on Thanksgiving Day, attracted 25,000 fans in 1943. According to the alumni association directory, he was also a member of the YMCA Board, and a Past Exalted Ruler of the Quaker City Elks Lodge.¹⁸⁰

In 1947 he became co-director of the Veterans Electric Shoe Repair and Trade School, established by his brother Wilon. From an enrollment of 30 students its first year, the school grew to more than 600 in 1951. Divided into a Tailoring School and a Shoe Repair Department, the school drew students from as far away as Mississippi. By 1958, Walker K. Jackson had retired, left Christian St. and was living in a palatial house in Yeadon. He died in 1968.¹⁸¹

¹⁸⁰ Orrin C. Evans, "Allmond Snubs \$2,200 Job To Remain In Legislative Race," *Philadelphia Tribune*, September 10, 1936, 1; "1940 US Census," n.d.; "Selective Service Registration Card - Walker K. Jackson," April 27, 1942; "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," *Philadelphia Tribune*, September 1, 1951, 8; Foster, *The Alumni Directory of Lincoln University*, 61; Jack Saunders, "I Love a Parade," *Philadelphia Tribune*, November 29, 1958, 9.

¹⁸¹ "Veterans Shoe Repair And Trade School Helps Veterans And Non-Veterans Prepare For Life," 8; Saunders, "I Love a Parade," 9; "Walker K. Jackson."

1747 Christian Street - John M. Brown (Post Office Station "D")

Post Office Station "D" opened on the northeast corner of 18th and Christian streets in 1893 as the Philadelphia postal system's "Southwest" branch.¹⁸² It was a significant institution in the Thirtieth Ward because it was simultaneously an information center, a commercial hub, and a material symbol of the federal government. While one may not think of the post office as a banking institution today, during the early twentieth century the United States Postal Service offered short-term, government-backed savings accounts and money orders that enabled black migrants who found industrial jobs in Philadelphia to send remittance funds to relatives who remained in the South. For these reasons, the northeast corner of 18th and Christian was one of the most popular intersections on Christian Street during the 1920s and early 1930s. "To wait from 15 to 20 minutes for a postage stamp is a common occurrence," wrote *Tribune* reporter Elijah Hodges in 1927, exasperated by the crowds at Station "D." "While at the money order and postal savings windows is a line which if stretched out in a single file would reach clear across Christian Street."¹⁸³ Although the post office was segregated from Woodrow Wilson's administration in 1913 until Franklin Delano Roosevelt's administration thirty years later, the reforms of the 1883 Civil Service Act (also known as the "Pendleton Act") made it a space of merit that the patronage system of Philadelphia's Republican Machine could not control. To work at the post office required an examination and was therefore a high-status non-professional job. Black postal workers at Post Office Station "D" also received employment protections from the National Alliance of Postal and Federal Employees, a union for black employees created in 1913.¹⁸⁴



Image above from "Eight Men and Two Women on Philly Honor Roll: Outstanding Citizens from All Walks of Life Selected," *Afro-American* (Baltimore), 24 February 1940, p. 6.

In 1934, after Christian Street had clearly become a predominantly African American community, Postmaster Joseph F. Gallagher appointed John M. Brown the head of Station "D," making Brown the first black postal superintendent in the city.¹⁸⁵ In 1940, after Station "D" moved from Christian Street to a

¹⁸² Notices for the new station appeared in December of 1892. "The Post-office Department has arranged for the purchase of the property at the northeast corner of Eighteenth and Christian Streets, running back to Webster Street, to be used as the new postal station, to be called Southwest Station." "Building and Real Estate Notes," *Real Estate Record and Builders' Guide* VII, no. 50 (December 14, 1892): 1. "All B. Rorke contractor, Drexel Building, has been given the contract to erect the new sub-post-office station at the northeast corner of 18th and Christian street, after plans prepared by architect John F. Stuckert, 49 N. 13th street and who will supervise the work." "Building and Real Estate Notes," *Real Estate Record and Builders' Guide* VII, no. 52 (December 28, 1892): 1. The building was renovated in 1924, including "new entrances, heating repairs, electric work, plumbing, carpentry and mill work." "Post Office Station 'D' (Alts. Add.)," *Real Estate Record and Builders' Guide* 39 (June 25, 1924): 406.

¹⁸³ Elijah Hodges, "More Help Is Needed At P. O. Station 'D': P. O. Sub Station Serving 100,000 Has Inadequate Force," *Philadelphia Tribune*, December 8, 1927.

¹⁸⁴ On black postal work in this period, see Philip F. Rubio, *There's Always Work at the Post Office: African American Postal Workers and the Fight for Jobs, Justice, and Equality*, New edition (Chapel Hill: University of North Carolina Press, 2010).

¹⁸⁵ "The Republican boys are pointing out that all white workers will be transferred from that branch and the station will be entirely manned by those who have a little too much pigment in their skin," the *Tribune* reported.

larger building at the corner of Montrose and 18th streets, Brown was named one of black Philadelphia's ten "Outstanding Citizens" due to his leadership of Station "D," the colored postal employees union, his work with the Philadelphia Chapter of the NAACP, and his personal generosity with families who were struggling in the neighborhood. A *Tribune* reporter wrote, "His position gave him access not possessed by the average citizen about the financial troubles of many families. Few persons knew of the work done by Mr. Brown in this field."¹⁸⁶ During World War II, with labor shortages due to enlistment and when black women remained severely underrepresented in white-collar occupations, Brown appointed Katharine Edwards Hemsley as the first black woman clerk in the Philadelphia postal system. The *Tribune* cited as one of Hemsley's credentials for her position behind the money order window her experience as a math teacher in Atlantic City.¹⁸⁷ The careers of Brown and Hemsley help to mark the entrance of African Americans into clerical positions throughout Philadelphia.¹⁸⁸



An image of John M. Brown at his retirement ceremony, *Philadelphia Tribune*, 28 November 1950, p. 3.

"The main point, however, is that a colored man is at last head of a branch post office in Philadelphia." "Under The Microscope," *Philadelphia Tribune*, August 23, 1934.

¹⁸⁶ "Eight Men and Two Women on Philly Honor Roll: Outstanding Citizens from All Walks of Life Selected," *Afro-American*, February 24, 1940.

¹⁸⁷ Yvonne Gregory, "Former School Teacher Is First Negro Woman To Be Employed As Post Office Money Order Clerk," *Philadelphia Tribune*, December 19, 1942, sec. 2.

¹⁸⁸ On the whiteness of white-collar work in Philadelphia, see Jerome P. Bjelopera, *City of Clerks: Office and Sales Workers in Philadelphia, 1870-1920* (Urbana: University of Illinois Press, 2005).

1828 Christian St. - Adolph Hodge (1887-1964)

Adolph L. Hodge was born and grew up in Norristown, PA,¹⁸⁹ where he attended Norristown High School. After graduating from Howard University in 1913 with a degree in education, he returned to Philadelphia where he attended the Philadelphia School of Pedagogy, a graduate course for male teachers organized at Central High School. He completed the two-year course in 18 months, graduating second in his class, only 6/10 of a percent behind the first-place student. Hodge was awarded a graduation prize for a paper he wrote entitled "The Asserted Retardation Among Negro School Children," which rebutted a paper by a Dr. Phillips' who claimed that black children were less intelligent than white children. Hodge later presented this paper at a monthly Men's Meeting of the First African Baptist Church, with the new pastor-elect, W. A. Harrod (see 1839 Christian St.) in attendance.¹⁹⁰



Adolph L. Hodge, 1934 (Philadelphia Tribune)

Hodge studied physical education at the University of Pennsylvania and coached sports at PSP, a field that he would continue throughout his life. With these degrees he first taught at a white grammar school, and then at a Philadelphia public school. Somewhere in this time he married. He is described as married in the 1920 Census, but his wife was not living with him.¹⁹¹

Sometime between 1920 and 1928 Hodge divorced and moved to New York City, where he was hired to teach in the public school system. On June 6, 1928, he returned to Christian Street to be married to Miss Mathilda A. Yockel, "a comely white woman" by the Rev. William Harrod (see 1839 Christian St.) of the First African Baptist Church. The couple met while teaching at the same school in New York. According to the account of their marriage in the *Philadelphia Tribune*, the couple honeymooned in Atlantic City. Three months before the ceremony, however, Hodge wrote to W.E.B. DuBois asking for recommendations for places to stay while on vacation in Rio de Janeiro and Buenos Aires. DuBois reciprocated by inviting Hodge to attend the fifth Pan-African Congress, held in New York, but in a letter beginning, "I am not sure whether or not you are kidding me," Hodge regretfully declined due to teaching commitments.¹⁹²

¹⁸⁹ Note that while the 1920 Census lists his and his parents' birthplaces as District of Columbia, all other census sheets show his and his mother's as Pennsylvania, and his father's as Maryland.

¹⁹⁰ "Get Degrees On Campus," *Washington Post*, June 5, 1913, 3; "Brief News From Norristown," *Philadelphia Tribune*, February 26, 1916, 6; "Pastor Elect Makes Grand Impression," *Philadelphia Tribune*, March 18, 1916, 2.

¹⁹¹ "Brief News From Norristown," 6; "1920 US Census," n.d.

¹⁹² "Former Local Man Marries White Woman," *Philadelphia Tribune*, June 7, 1928; Adolph Hodge, "Letter from Adolph Hodge to W. E. B. Du Bois," March 7, 1928, Special Collections and University Archives, University of Massachusetts Amherst Libraries; Adolph Hodge, "Letter from Adolph Hodge to W. E. B. Du Bois," February 22, 1929, Special Collections and University Archives, University of Massachusetts Amherst Libraries.

The Hodges returned to New York, and Adolph began organizing summer group tours to Europe. In an August 1933, *Tribune* article entitled, “Negroes Hug And Kiss White Women During Play In Paris,” J. A. Rogers described a bi-racial bedroom farce attended by the Hodges and their party of eleven teachers and nurses, noting that while such plays would be banned in the United States and England, in France they were commonplace. From Paris Hodge took the party to cities in southern France, Italy—including Rome where they had an audience with Pope Leo—Switzerland, and Southern Germany. The following year he conducted a similar tour lasting 68 days and visiting eight countries in Europe and the Middle East, including an audience with Pope Pius XI.¹⁹³

Hodge returned from his 1935 tour declaring that war between Italy and Ethiopia was inevitable, a prediction which proved true later that year. Summer trips to Europe continued in subsequent years, extending to Russia and Scandinavia. While planning his 1938 tour, Hodge wrote to Adolph Hitler, saying that while in previous years his parties had “received the utmost courtesy,” due to recent events Hodge was concerned this would no longer be the case, and requesting Hitler’s personal assurance that they would be safe. The reply was delegated to Mr. E. Schmidt of the U.S.A. German Railroads in New York, who assured Hodge that his party would be treated well. Hodge apparently took a tour to Europe that year, but in 1940 the *Tribune* announced that Hodge was leading a three-week tour to Mexico.¹⁹⁴

Hodge retired from teaching in 1950, and devoted himself to a career which saw him “arrested ... as a supposed spy by Chang Isao-Ling, who was at that time a rival of Chiang Kai ... held up by bandits in Siberia, ... arrested in Moscow for snapping pictures of the Kremlin and ... frowned on in Vienna for photographing scenes of a Jewish program then in progress.”¹⁹⁵ There seems to be no overview of his travels containing a total of the number of people he shepherded around the world, but based on newspaper accounts it would appear to be in the hundreds.

Adolph Hodge died in 1964 in Alameda California, near his home in Berkley. Although he may not have seen it when it was printed, a column in the August 26, 1937 *Arizona Gleam*, describes the importance of his life:

It is encouraging to see that Mr. Adolph Hodge of Brooklyn is making a success of his tourist agency.... When more of our people see the folly of wasting their substance in meaningless jaunts almost within walking distance of home, and begin to get a broad vision of what lies beyond the turn in the road, our race will be the better for it. One reason colored people fear so easily is because what is out of their immediate sight is very largely unknown, and they fear the

¹⁹³ J.A. Rogers, “Negroes Hug And Kiss White Women During Play In Paris,” *Philadelphia Tribune*, August 3, 1933; J.A. Rogers, “Pope Evinces Great Interest As Negro Tourists Gain Audience,” *Philadelphia Tribune*, August 17, 1933; “A. Hodge To Conduct Minister’s Party To Congress In Berlin,” *Philadelphia Tribune*, May 10, 1934; “Visits Pope And Vesuvius During Tour,” *Philadelphia Tribune*, August 2, 1934.

¹⁹⁴ “War Inevitable, Tourist Leader Thinks,” *Philadelphia Tribune*, September 5, 1935; “Hodge Gets Hitler’s Assurance Of ‘No Prejudice’ On German Tour,” *The Carolina Times*, February 19, 1938; “Visiting Mexico,” *Philadelphia Tribune*, July 11, 1940.

¹⁹⁵ “‘Globetrotter’ Tag Given To Traveling N.Y. Duo,” *Portland Challenger*, October 31, 1952.

unknown. What lies beyond the horizon is becoming of interest to more and more of our group, and the more explorers we develop, the sooner we will rid ourselves of narrow provincialisms.¹⁹⁶

¹⁹⁶ Floyd J. Calvin, "Calvin's Digest - European Travel," *The Arizona Glean*, August 27, 1937; "California Death Index, 1940-1997" (State of California Department of Health Services, Center for Health Statistics, n.d.), Ancestry.com.

1839 Christian St. – Rev. William A. Harrod (1873 – 1947)

Born in Baltimore, Maryland in 1873, William Harrod graduated from Brown University and Yale Divinity School before being ordained in Baltimore in 1901. After serving as pastor of the Shiloh Baptist Church in Hartford, Connecticut from 1904 to 1915, he was recruited by the First African Baptist Church at 16th and Christian Streets in 1916 on the recommendation of the Reverend A. Clayton Powell of the Abyssinia Baptist Church in New York.¹⁹⁷



Rev. William A. Harrod, 1916
(*Philadelphia Tribune*)

Rev. Harrod, his wife Nettie, and their daughter Portia first moved into the church parsonage at 628 19th Street (at the corner of Bainbridge Street), a half-mile, 10 minute walk from the church. Then, in 1916 in response to Rev. Harrod's desire to be closer to the church, three members of the church (who requested that they not be named publically) purchased 1839 Christian St., down the block from the church, and transferred it to the church at cost. Three years later the church paid off the \$4,700 mortgage on the parsonage, and assumed full ownership.¹⁹⁸

Harrod began meeting his church while still Pastor-elect. Described as "a great church builder, a fine Christian gentleman, and an eminent scholar,"¹⁹⁹ he preached during morning and evening services to a crowded church on March 12, 1915 and in the judgement of the *Tribune*, "made such a great impression on the congregations through his sermons both from subject matter, knowledge of the Scripture, and delivery that it is now an established fact that he is to be a leader in denominational and race circles in the city."²⁰⁰ The next Tuesday he attended the monthly Men's Meeting at which Adolph Hodge (see 1828 Christian St.) presented his prize-winning rebuttal of Dr. Phillip's paper entitled "The Asserted Retardation Among Negro School Children." After his first year, the congregation was so pleased with Rev. Harrod that they presented him with "a fine Overland automobile secured through the untiring efforts of faithful women of the church," to aid in his "labors of ministrations to the sick and needy."²⁰¹

Rev. Harrod took over a church which, according to one report, made "some of the greatest social contributions to the black community in Philadelphia by any black church in the early twentieth century."²⁰² Under his predecessor's leadership the church "took a leading role in the community by

¹⁹⁷ "Rev. William A. Harrod Dies in Philadelphia," *Hartford Courant*, June 14, 1947, 4; "Pastor-Elect of the Cherry Memorial Church," *Philadelphia Tribune*, March 4, 1916, 2.

¹⁹⁸ Charles H. Brooks, *Official History of the First African Baptist Church* (Philadelphia, PA: First African Baptist Church, 1922), 137–38.

¹⁹⁹ "Pastor-Elect of the Cherry Memorial Church," 2.

²⁰⁰ "Pastor Elect Makes Grand Impression," *Philadelphia Tribune*, March 18, 1916, 2.

²⁰¹ "Pastor Elect Makes Grand Impression," 2; "Brief News From Norristown," *Philadelphia Tribune*, February 26, 1916, 6; "Old Historic First African Baptist Church: Holds Anniversary Reception in Honor of Beloved Pastor and Wife," *Philadelphia Tribune*, May 5, 1917, 1.

²⁰² Matthew S. Hopper, "From Refuge To Strength: The Rise Of The African American Church In Philadelphia, 1787-1949" (Philadelphia, PA: Preservation Alliance for Greater Philadelphia, 1998), 33.

creating a series of social programs designed to provide services largely denied to blacks at the time because of white prejudice.”²⁰³ These included an insurance company, a building and loan association, and a school providing training in industrial skills. In 1929 he was elected vice president of the white Baptist Ministers’ Conference of Philadelphia, “the oldest and most outstanding Conference in the Country.” This activity and the size of the congregation and grandeur of the church building, at a time when most of Philadelphia’s black churches had fewer than 30 congregants and operated out of a storefront, put First African Baptist at their forefront and made Harrod one of a handful of the city’s most prominent black ministers.²⁰⁴

Two years later, Rev. Harrod suffered the embarrassment of being charged with misappropriating funds while managing the estate of Mr. James H. Turner. The lawyer for the plaintiff, Mr. Turner’s mother, claimed that Harrod did not have receipts for all the transactions involved with the estate, including several cash payments for Mr. Turner’s funeral. Rev. Harrod’s lawyer successfully defended him through two appearances in court, leading Harrod to comment, “This was my first experience as an administrator of an estate, it shall certainly be my last.”²⁰⁵

As unemployment caused by the Great Depression grew, Rev. Harrod supported Mayor Harry Mackey’s efforts to ameliorate its effects. Along with Rev. Charles Tindley (see 1509 Christian St.) in November 1930 Harrod was elected to the “Committee of Nine,” created by Mayor Harry Mackey to “learn the dire needs of the Negro and in turn co-operate with a committee of one hundred which the Mayor has working on the relief of the unemployed.”²⁰⁶ Six months later the committee held a public meeting at Tindley Temple, attended by the Mayor and his wife. On behalf of the Committee of Nine, Rev. Harrod presented a report on funds raised for unemployment relief, as well as clothing, food, hot meals, and coal donated to families in need. When Mackey completed his term as Mayor and was defeated in an election for U.S. Representative, Harrod wrote to him stating his belief that “whatever cause you espouse you will have our [black] support in gratitude and reciprocation.”²⁰⁷

Harrod continued to run the church and support community activities in the city for the rest of his life. Since assuming his position he had expanded church programs, undertaken repairs, and expanded the congregation. In 1943 he had the great satisfaction of ceremonially burring the church’s mortgage, after it had been paid in full. On June 11, 1947, after a long battle with cancer, Rev Harrod died in his house on Christian Street.²⁰⁸

²⁰³ Hopper, 33.

²⁰⁴ “Rev. W. A. Harrod Is Signally Honored,” *Philadelphia Tribune*, November 14, 1929, 14; Robert Gregg, *Sparks from the Anvil of Oppression: Philadelphia’s African Methodists and Southern Migrants, 1890-1940* (Philadelphia, PA: Temple University Press, 1933), 46–47.

²⁰⁵ “Clergyman Administrator Of Estate Haled To Court,” *Philadelphia Tribune*, March 12, 1931, 1.

²⁰⁶ Joseph H. Rainey, “25,000 Negroes Unemployed With 10,000 Additional Underemployed,” *Philadelphia Tribune*, November 20, 1930, 1.

²⁰⁷ “Minister Promises Aid To Ex-Mayor,” *Philadelphia Tribune*, May 31, 1934, 16; “Mackey Pledges Continued Support To Negroes Of City Hit By Hard Times,” *Philadelphia Tribune*, June 4, 1931, 1.

²⁰⁸ “Pastor Begins His Fifteenth Year,” *Philadelphia Tribune*, May 1, 1930, 12; “Religion,” *Philadelphia Tribune*, June 5, 1943, 16; “Death Certificate - William A. Harrod” (City of Philadelphia, June 17, 1947); “Rev. William A. Harrod Dies in Philadelphia,” 4.

More Information:

<http://keepingphiladelphia.org/wp-content/uploads/2019/06/1600.06.Christian.FirstAfricanBaptist.Final-with-form.pdf>

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1840 Christian St. – George L. Bayton, MD (1876-1937)

George Leander Bayton was born in Tappahannock, Virginia, and went to college at Virginia Union University in nearby Richmond. He followed this by attending medical school at Howard University, receiving his license to practice medicine in Baltimore in 1907, and moving to Philadelphia. In the city he joined the staff of Mercy Hospital and practiced privately in partnership with Dr. Agnes Berry-Montier (see 1512 Christian St.). After first living at 768 South 19th St. with his brother Wentworth (a waiter), Bayton purchased 1840 Christian St. in 1910, and moved in with Wentworth's family. In 1911, Bayton married Helen Stevens, daughter of the late Andrew F. Stevens, Sr., a prominent caterer, and brother of Andrew F. Stevens, Jr. a city council member (see 1840 Christian St.). By 1920 Stevens had joined them at 1840 Christian St.²⁰⁹

Dr. and Mrs. Bayton quickly became part of Philadelphia black society. Dr. Bayton served as second vice-president for the Philadelphia chapter of the Brotherhood of Andrew and Philip, joined the Pequot Club, the Masons, and the Citizens Republican Club, and led the effort to raise money for Howard University's endowment from alumni living in Philadelphia, while Mrs. Bayton was elected president of the Philadelphia chapter of the Women's Auxiliary of the NAACP. They also socialized with Dr. Berry-Montier. Mrs. Bayton attended a charity lunch with her at the Rittenhouse Hotel, and the couple dined with her at the Dunbar Theater.²¹⁰

On March 2, 1937, Dr. Bayton became ill. Despite Dr. Walter Jerrick (see 1843 Christian St.) attending him, he died two days later of double pneumonia. Rev. W. A. Norwood of the First African Baptist Church (see 1839 Christian St.) delivered the eulogy. Wentworth Bayton having predeceased his brother in 1927, and Stevens having married, Helen Bayton continued to live at 1840 Christian St. by herself, taking in lodgers until her death in 1947.²¹¹

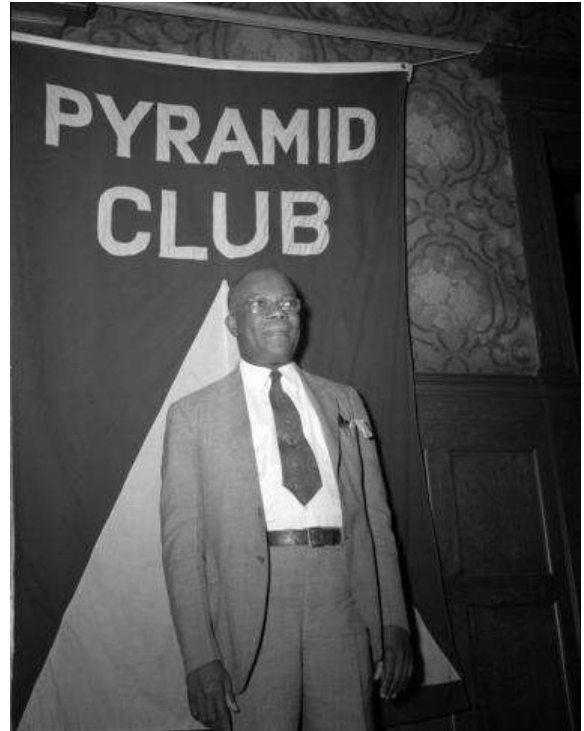
²⁰⁹ "Dr. G. Bayton, Ill For 2 Days Died Suddenly," *Philadelphia Tribune*, March 11, 1937, 12; "About the City," *Afro-American*, January 19, 1907, 8; Barbara S. Prigmore, "Versatile Women: She Owns Finest Art Collection," *Philadelphia Tribune*, June 3, 1944, 8; *Boyd's Philadelphia City Directory - 1909* (Philadelphia, PA: C. E. Howe Co., 1909), 187; "1910 US Census," n.d.; "Crucifixion Episcopal Church Marriage Register," November 15, 1911, 206; "1920 US Census," n.d.

²¹⁰ "First Parochial School for Catholic Children," *The New York Age*, April 4, 1907, 8; "Pequot Club Celebrates Thirtieth Anniversary," *Philadelphia Tribune*, November 1, 1919, 1; "Dr. G. Bayton, Ill For 2 Days Died Suddenly," 12; "Howard Launches Final Campaign For Endowment," *Pittsburgh Courier*, May 15, 1926, 4; "Flashes and Sparks," *Philadelphia Tribune*, June 12, 1915, 5; "N. A. A. C. P. Auxiliary Holds First Meeting," *Philadelphia Tribune*, November 21, 1929, 5; "Dunbar Theatre Notes," *Philadelphia Tribune*, April 24, 1920, 3.

²¹¹ "Death Certificate - George Bayton" (City of Philadelphia, March 4, 1937); "Dr. G. Bayton, Ill For 2 Days Died Suddenly," 12; "Death Certificate - Wentworth Bayton" (City of Philadelphia, January 14, 1927); "Death Certificate - Helen Bayton" (City of Philadelphia, March 1, 1947).

1843 Christian - Walter P. Jerrick (1894-1953)

Walter P. Jerrick was one of Christian Street's great "clubmen," a doctor who was known as much for his charm as for the medical service he provided to Philadelphia's African American community.²¹² Jerrick was born in Georgetown, British Guiana in 1894. He came to the United States when he was 14 years old to attend Downingtown Industrial School and prepare for college. From 1909 to 1913, Jerrick attended Lincoln University, where he started the Rho Chapter of the Alpha Phi Alpha fraternity and for which he served as president for 36 years. After graduation from Lincoln, Jerrick entered the University of Pennsylvania Medical School. He married Sarah E. Jerrick, a schoolteacher who worked in Philadelphia public schools for the extent of her career in 1918. After graduating from Penn, Jerrick completed 6-month fellowships at the University of Edinburgh and the University of Paris before returning to Philadelphia for an internship at Frederick Douglass Hospital.



Dr. Walter P. Jerrick, President of the Pyramid Club. From the John L. Mosley Collection, Charles L. Blockson Collection, Temple University Libraries.

Dr. Jerrick's medical specialty was obstetrics and gynecology. He served as associated gynecologist at the Joseph C. Price Hospital, a 50-bed private hospital at 241 North Eighteenth Street that was adjacent to the Gynecean Hospital for Women. "Known as a great clinical teacher, [Joseph Price] was considered by many to be the father of abdominal surgery in America" and because his hospital was self-funded, he reserved the right to treat all patients "regardless of race, creed, color, or financial means."²¹³ Jerrick was the only colored physician or staff person under his employ. In 1921, Jerrick also opened a private office on Christian Street (exact location unknown; possibly in his home), which included a second-floor medical library, an operating room, and laboratory for blood tests. "Another reason for Philadelphia's love of their adopted son is the individual, personal attention given each, sick or well," one profile stated. "Believing in the use of psychology as well as medicine on his patient, Dr. Jerrick has indeed well gained--and earned--the right to be one of the City of Brotherly Love's most respected physicians."²¹⁴

In 1938, Walter Jerrick was elected first president of the Pyramid Club. Started in the basement of Christian Street YMCA, the Pyramid Club moved to 1517 W. Girard Avenue in North Philadelphia and became the "mecca" of the black elite throughout the 1940s and 1950s. Through his belonging and organizational efforts with the Pyramid Club rather than a political party, as well as in his professional

²¹² "Witty Dr. Jerrick, '13; Loyal To Core, Was All Lincoln," *Philadelphia Tribune*, February 13, 1954.

²¹³ Frederick Murtagh, "James W. Kennedy, M.D. and the Joseph Price Memorial Hospital," in *Transactions & Studies of the College of Physicians of Philadelphia*, vol. XIV, No. 1, V (Philadelphia: College of Physicians of Philadelphia, 1992), 73–82, <http://archive.org/details/transactionsstud5141coll>.

²¹⁴ "Philadelphia Physician Top Citizen," *Atlanta Daily World*, November 14, 1950.

career, Dr. Jerrick was able to serve his community as a “race man.” In 1949, Sarah Jerrick died. Two years later, Dr. Jerrick married Fannie Scott, the long-time secretary of the Pyramid Club. Dr. Jerrick died in 1953. Though a member of the board of directors for the Bureau for Colored Children, the Philadelphia County medical Society, the American Medical Association, and a member of the National Medical Association, Dr. Jerrick’s obituaries all emphasized his skill as an orator, “renowned for his wit and urbanity,” and his love of sports. He “would often say that one of the highlights of his life was the signing of Jackie Robinson by the Brooklyn Dodgers and the breakdown of race bans in professional baseball.”²¹⁵ Walter P. Jerrick is buried in Eden Cemetery.

²¹⁵ “Famed Clubman: Dr. Jerrick Dies After Long Illness,” *Philadelphia Tribune*, October 27, 1953.



Sarah Jerrick. Pictorial Albums of the Pyramid Club, Blockson Collection, Temple University.



Dr. Jerrick, his children, and Sarah Jerrick (sitting) at a Pyramid Club picnic. Pictorial Albums of the Pyramid Club, Blockson Collection, Temple University.

1901 Christian St. – Emma Royall

On October 27, 1927, Emma Royall and her sister Louise Scarr proudly announced the opening of their new beauty salon at 1901 Christian St. Two years later they rebranded their salon as The Spanish Beauty College and introduced a collection of beauty formulas that had taken Royall twelve years of experimentation to perfect. The two also announced plans to establish a nationwide network of salons and schools. Royall would be in charge of production and Scarr business management. On September 29, 1929 they celebrated the official opening of the “completely remodeled and renovated” parlor with “a program of speakers,” with 350 visitors. Since the 1930 Census has Royall and Scarr living at 1901 Christian St., and the new facility was described as being two-story, they may have lived above the salon on the building’s third floor.²¹⁶



*Emma Royall, 1932
(Philadelphia Tribune)*

After only a year they moved to a new shop at Eighteenth and Bainbridge, with 200 people attending the grand opening. The next year saw them traveling to Maryland, Virginia, Washington DC and Tennessee scouting locations for new salons. Salons were eventually opened in New Jersey, Washington, Baltimore, Norfolk, Suffolk, and Portsmouth. In addition to the salons, they established a school, training a number of beauticians who returned for annual sermons at the Wesley AME Zion church stating in 1935.²¹⁷

A 1959 retrospective article describes Royall as founder of the “Royal Spanish Beauty system, without mention of Scarr. The article also mentions cryptically that “Some whose friendship she valued betrayed her trust,” suggesting that perhaps the two sister had had a falling out. Nonetheless, more than thirty years after opening her shop, this female entrepreneur was still hard at work.²¹⁸

²¹⁶ “Advertisement - Royall and Scarr Beauty Specialists,” *Philadelphia Tribune*, October 20, 1927, 4; “Mme. Emma Royall And Mme. Lillian Scarr,” *Philadelphia Tribune*, August 8, 1929, 2; “Advertisement - The System of the Century,” *Philadelphia Tribune*, August 8, 1929, 5; “Open Beauty Parlor,” *Philadelphia Tribune*, September 19, 1929, 5; “1930 US Census,” n.d.

²¹⁷ “Open Beauty Parlor,” *Philadelphia Tribune*, October 2, 1930, 6; “Social Revue,” *Philadelphia Tribune*, September 24, 1931, 4; “Beauticians Hold First Annual Sermon,” *Philadelphia Tribune*, October 31, 1935, 7.

²¹⁸ “Beauty Culture Pioneer Reviews 30 Years’ Work,” *Philadelphia Tribune*, November 7, 1959, 8.

1913 Christian St. - David McHarris (Tate) (1920-1998)

David Tate was born in Harrisburg and moved to Philadelphia while still young. He met Alice McHarris, who adopted him, and he took her surname. He would often sneak out of school to watch shows, and became a dancer and a drummer. By 1940 he considered himself an actor, listing that as his occupation in the Census. In the late 1940s he married Delores "Dee" Martinez and toured the world with her as "McHarris and Delores," appearing as regulars at the Palladium in London and at the Palace Theater in New York. They appeared on television in Allen Funk's popular show "Candid Camera" (1960-1975) and in "The Mike Douglas Show, (1961-1982)," in the movies *The Cotton Club* (1984) and *Money Talks* (1972), and in the Philadelphia Folklore Project's "Stepping in Time" (1994).²¹⁹



David McHarris (Philadelphia Folklore Project)

²¹⁹ Brad Berry, "David F. McHarris, a Dancer and Drummer," *Philadelphia Tribune*, August 11, 1998, 8D; "1940 US Census," n.d.; "David McHarris - Biography," in *IMDB - Internet Movie Database*, n.d.; "Delores and Dave McHarris," Philadelphia Folklore Project, accessed May 25, 2021, <https://www.folkloreproject.org/artists/delores-and-dave-mcharris>.

1935 Christian St. – Harold Norwood, MD (1882 -1935)

Harold Norwood grew up in Washington DC and attended Howard University, graduating in 1909. By 1910 he described himself as a “physician” in the Census, and by 1918 he had married Rose Carter and moved to Annapolis, MD. The 1920 Census found him living at 1726 Catherine St., employed as a physician in general practice. In 1928 he was being considered for the job of Coroner’s Physician, one of three “important positions for colored men of political prominence.”²²⁰

A year later, State Representatives Samuel Hart and William Fuller (see 1705 Christian St.) presented two black candidates to the State Police as part of an effort sponsored by the Republican Club of Philadelphia to secure more state-level political patronage jobs for blacks. Superintendent of State Police Major Lynn G. Adams declared, “There is no place in the ranks of the State police for colored men and I will not accept these applications.”²²¹ Adams also stated that he would refuse to allow the two candidates to take the physical examination for the positions, and Norwood, apparently a member of the Republican Club, volunteered to conduct the examinations for free. By 1930 Norwood had moved to 1935 Christian St., and had become directly involved in politics, running against William Upshur for the Republican nomination for state legislator for the 13th Division of the 30th Ward, but losing by 186 to 66 votes.²²²

Norwood’s family was also socially prominent. His wife, Rose, was president of the Allied Medical Aid society, Chairwoman of the Child Welfare Committee Community Council, member of the Delfians, an “exclusive Bridge club of only nine women.” She was mentioned frequently in the press in articles reporting on these societies supporting charitable activities in Philadelphia. As an indication of the seriousness of her work, she was among a delegation of black attorneys and physicians who met with city boss’s representative James Hazlett to gain his support for the appointment of Dr. John P. Turner to the Board of Education. Hazlett turned them down stating, “The organization has given the Negroes some pretty good jobs, and we have other groups to take care of. Besides, that, I don’t think that the other people of this city are quite willing to see a Negro on the Board of Education. The time isn’t ripe yet.” Ms. Norwood’s view of this statement was not recorded.²²³

Their daughter Vashti was mentioned frequently in articles about young socialites. An article in the *Tribune* about her began, “Vashti Norwood is different.” After saying how much she admired her mother for all of her civic activities, she then declared that she did not plan to be like her in occupation. “I am going to work...I say I won’t be a housekeeper and I mean it.” The article closed describing her as typifying “the independent spirit of the new woman.”²²⁴

²²⁰ “1910 US Census,” n.d.; “World War I Draft Registration Card,” September 12, 1918; “1920 US Census,” n.d.; “Physician On Coroner’s Staff Seems Likely,” *Philadelphia Tribune*, June 7, 1928, 1.

²²¹ “Whites Won’t Let Negroes Arrest Them,” *Philadelphia Tribune*, October 17, 1929, 1.

²²² “Whites Won’t Let Negroes Arrest Them”; “1930 US Census,” n.d.; “Negroes ‘Knife’ Sen. Grundy,” *Philadelphia Tribune*, May 22, 1930, 1.

²²³ “Mrs. Alexander Gives Dinner For Mrs. Lena Gordon,” *Philadelphia Tribune*, March 8, 1929, 4; “Philanthropist Gives Federation Of Clubs Home for Young Girls,” *Philadelphia Tribune*, May 29, 1930, 3; “Miss Virginia Durley,” *Philadelphia Tribune*, October 2, 1930, 4; “In The Giddy Whirl Of Society,” *Philadelphia Tribune*, October 30, 1930, 4; “Vare Leader Turns Down Plea For Aid,” *Philadelphia Tribune*, January 12, 1928, 1.

²²⁴ “Sacrifice: Vashti Norwood Different,” *Philadelphia Tribune*, May 7, 1931, 5.

In 1935, Harold Norwood died at the VA Medical Center in the Bronx, NY. The reason for his visit to that city is not known.²²⁵

²²⁵ "Death Certificate - Harold Norwood" (State of New York, January 18, 1935).