

NOMINATION OF HISTORIC BUILDING, STRUCTURE, SITE, OR OBJECT

PHILADELPHIA REGISTER OF HISTORIC PLACES

PHILADELPHIA HISTORICAL COMMISSION

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

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

Street address: 814-22 N 41ST STREET

Postal code: 19104

2. NAME OF HISTORIC RESOURCE

Historic Name: Calvary Monumental Church

Current/Common Name: Calvary St. Augustine Episcopal Church

3. TYPE OF HISTORIC RESOURCE

☒ Building

☐ Structure

☐ Site

☐ Object

4. PROPERTY INFORMATION

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

Occupancy: ☐ occupied ☐ vacant ☐ under construction ☐ unknown

Current use: Episcopal Church

5. BOUNDARY DESCRIPTION

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

6. DESCRIPTION

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

7. SIGNIFICANCE

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

Period of Significance (from year to year): from 1882 to 1983

Date(s) of construction and/or alteration: 1851, relocation 1882

Architect, engineer, and/or designer: _____

Builder, contractor, and/or artisan: _____

Original owner: The Ladies' Missionary Association of Christ Church

Other significant persons: Bishop William White (1748-1836), Father Thomas Logan (1912-2012)

CRITERIA FOR DESIGNATION:

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

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

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization Philadelphia Historical Commission staff Date 5/19/2023

Name with Title Heather Hendrickson with Don Ringgold Email heather.hendrickson@phila.gov

Street Address _____ Telephone _____

City, State, and Postal Code _____

Nominator ☐ is ☒ is not the property owner.

PHC USE ONLY

Date of Receipt: 5/19/2023

☒ Correct-Complete ☐ Incorrect-Incomplete Date: 5/19/2023

Date of Notice Issuance: 5/19/2023

Property Owner at Time of Notice:

Name: The Rector, Church Wardens and Vestrymen of Calvary Church, Northern Liberties

Address: 814 N 41st St

City: Philadelphia State: PA Postal Code: 19104

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

Nomination of 814-22 N 41st Street
TO THE
Philadelphia Register of Historic Places



Calvary St. Augustine Episcopal Church
Built originally in 1851; moved and rebuilt in 1882

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5. BOUNDARY DESCRIPTION

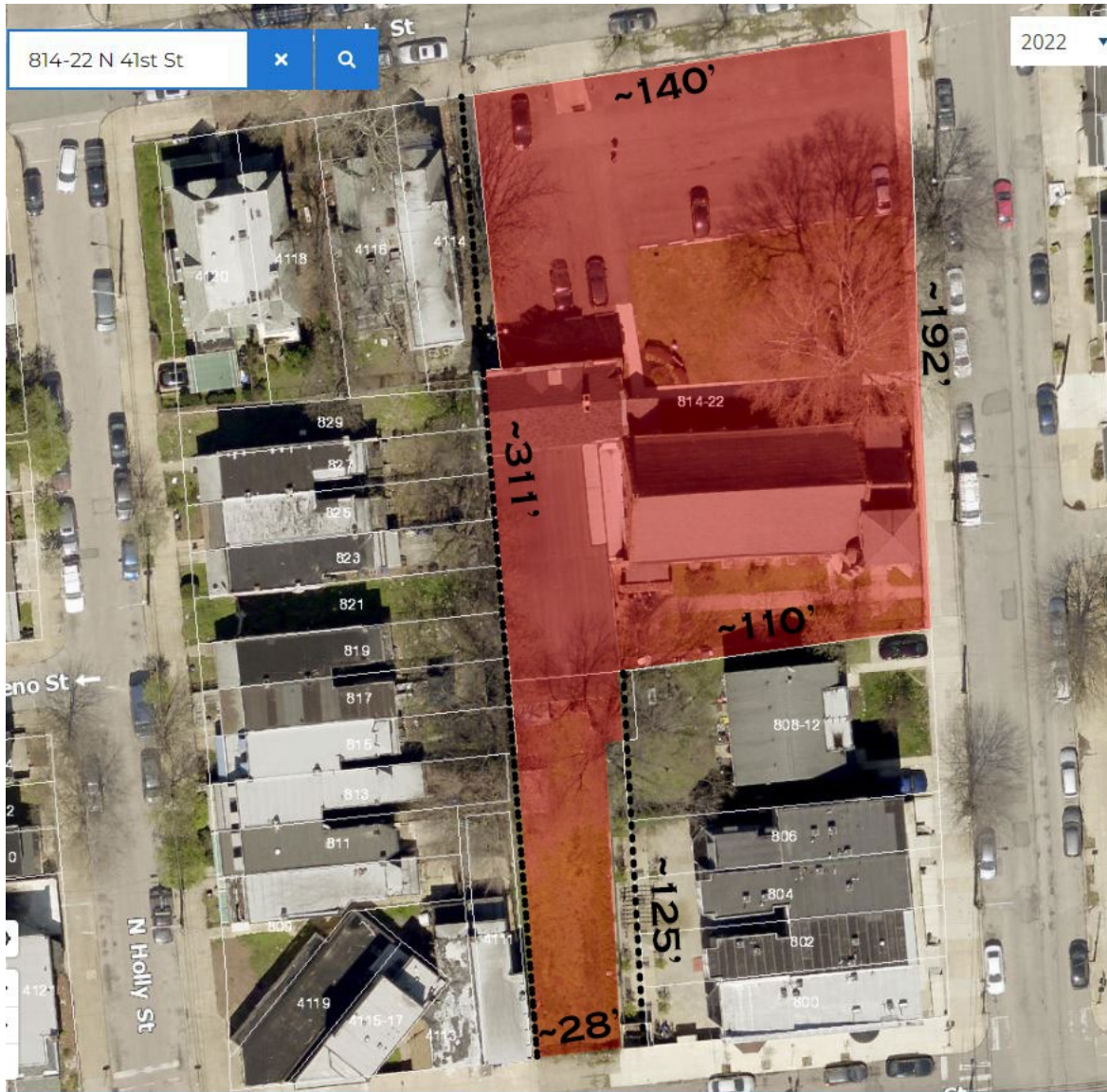


Figure 1. The Area of Parcels owned by The Rector, Church Wardens and Vestrymen of Calvary Church, Northern Liberties with approximate dimensions.

814-22 N 41st Street encompasses five separate parcels which have never been consolidated into one deed. The following boundary description is approximate. The full and legal boundary descriptions for each parcel owned by The Rector, Church Wardens and Vestrymen of Calvary Church, Northern Liberties which now comprise 814-22 N 41st Street, can be found in Appendix A.

All that certain lot or piece of ground situate on the Westerly side of 41st Street in the Sixth Ward of the City of Philadelphia and described as follows;

Starting at a point on the Southwest corner of the intersection of 41st Street and Parrish Street, extending South along the West side of 41st Street approximately 192', thence West along a line parallel with Brown Street approximately 110', thence extending Southward more or less along a line parallel with 41st Street about 125' to the North side of Brown Street, continuing Westward along said Brown Street about 28', thence extending Northward more or less along a line at right angles with Brown Street about 311' to the South side of Parrish Street, thence extending Eastward along the South side of said Parrish Street approximately 140' to the place of beginning.

Being 814-22 N 41st Street.

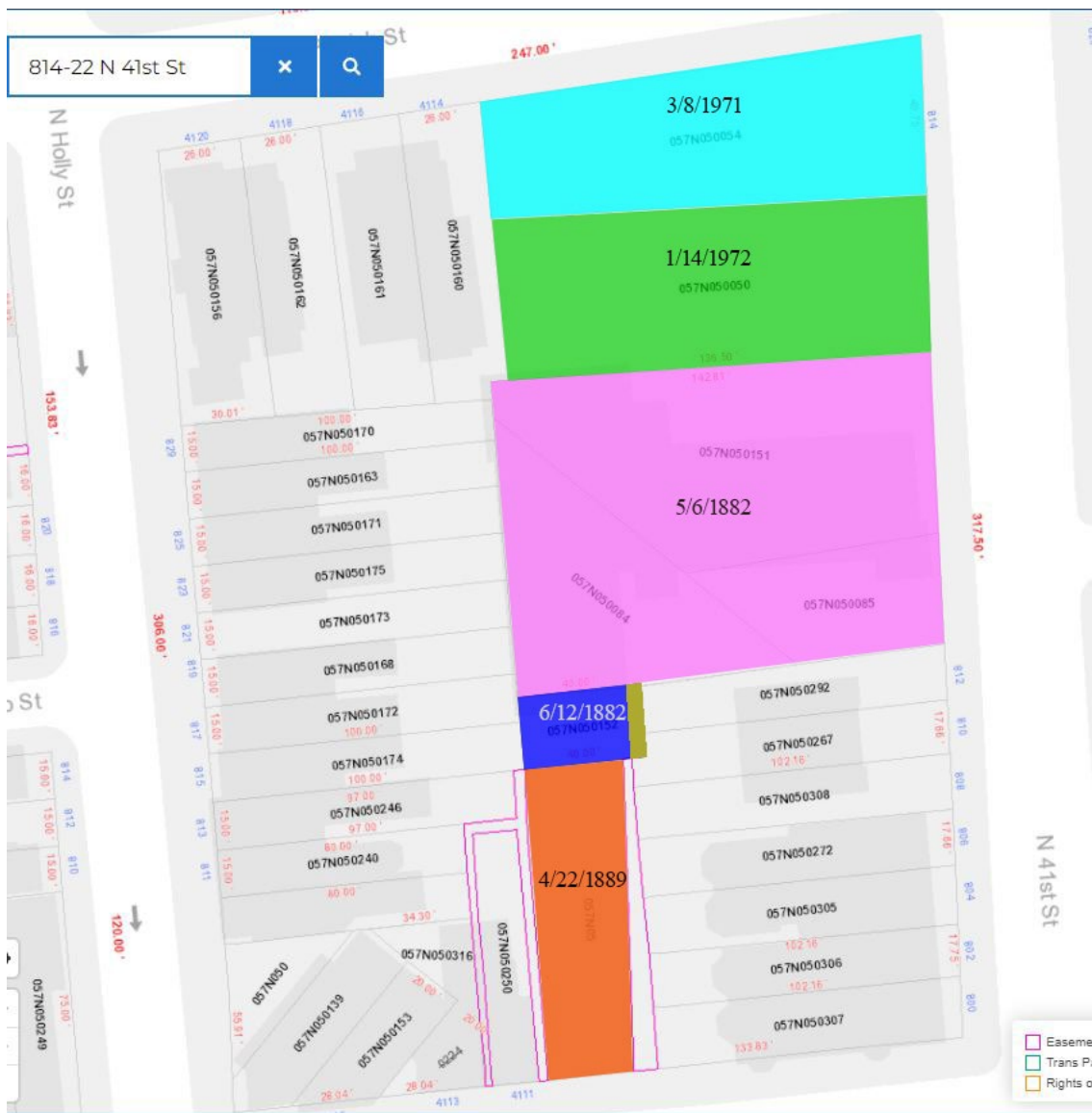


Figure 2. Dates of parcel acquisitions by The Rector, Church Wardens and Vestrymen of Calvary Church, Northern Liberties. Legal boundary descriptions of each parcel found in Appendix A.

6. DESCRIPTION: (ELEVATIONS)

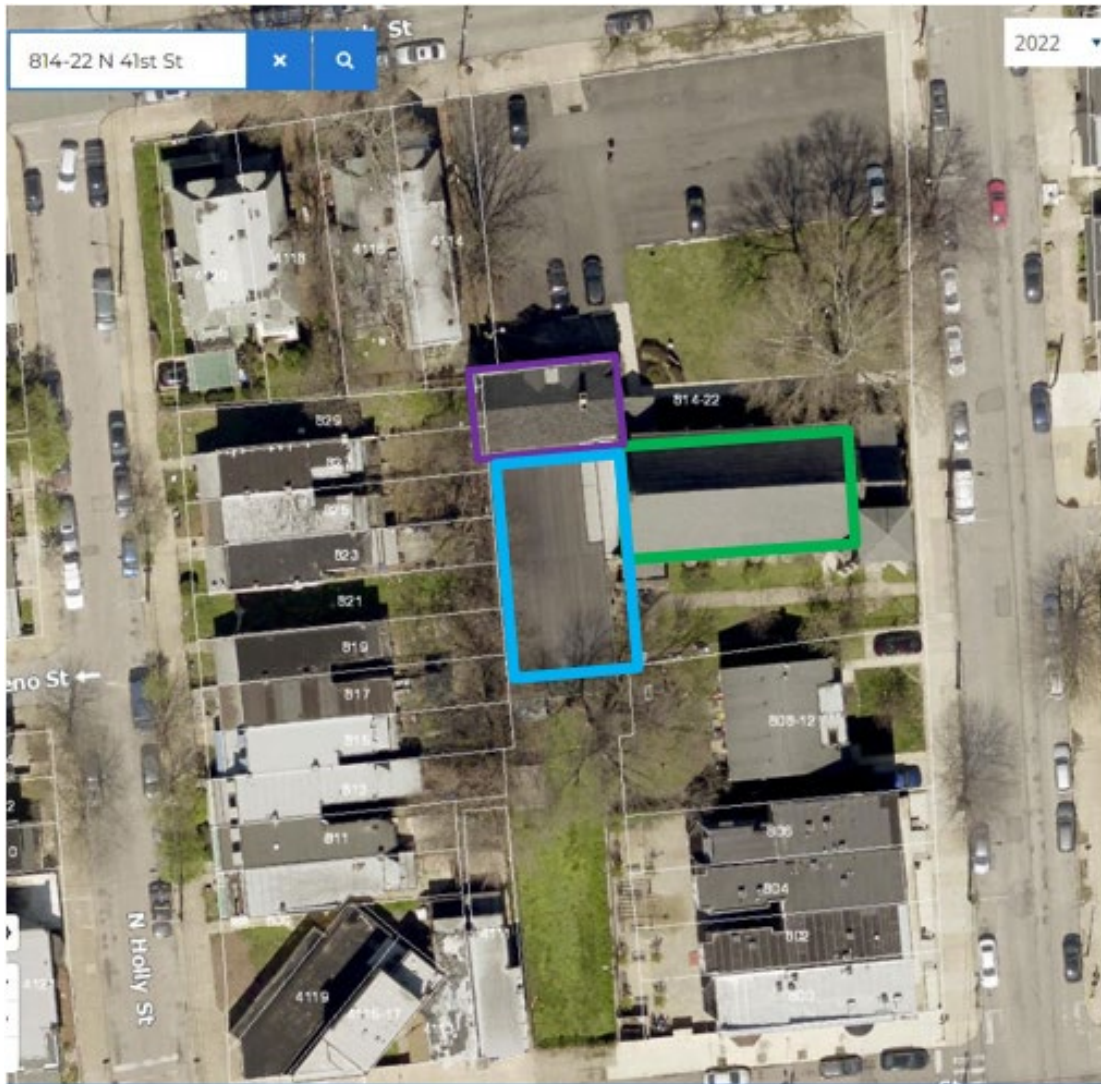


Figure 3. Building 1 (green), Building 2 (purple), Building 3 (blue)

Building 1: Stone Parish Church
East Façade



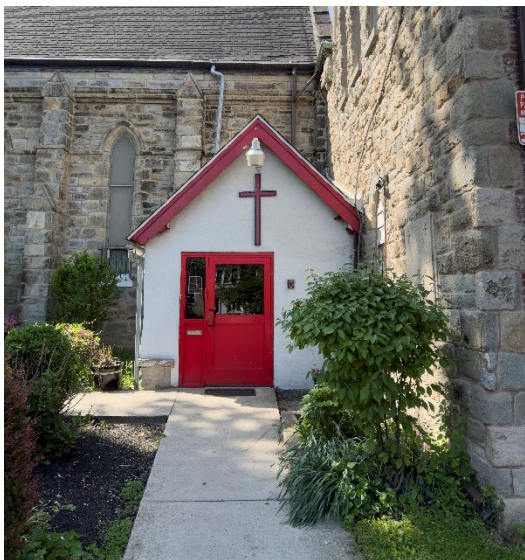
This east-facing church is made of rough stone in the English parish style. The left block is the bell tower, one width wide and three widths tall. Each vertical width is marked by a beltcourse and sandwiched by two pointed buttresses, making six pointed buttresses in total. The first vertical width contains a gothic arched window, the second contains a narrow lancet window and the third contains a gothic arched louvered opening with gothic tracery where the bell is located. The tower is topped by a hipped roof in gray asphalt shingles and a copper cross.

The right block shows two gabled roofs. The easternmost gable is shorter and projects from the main block of the nave, containing the chancel. The shorter gable is faced with a trio of lancet windows. The lower edge of the gable flared out to create an entrance vestibule which is sandwiched by two pointed buttresses. The rear gable on the main block has a narrow louvered lancet opening.

North Façade



The north façade is lit by five lancet windows with alternating pointed buttresses. The eastern-most window is shorter and broader with gothic tracery. At the west of this façade is a small one-story gabled porch, which acts as the main entrance to the church.



South Façade

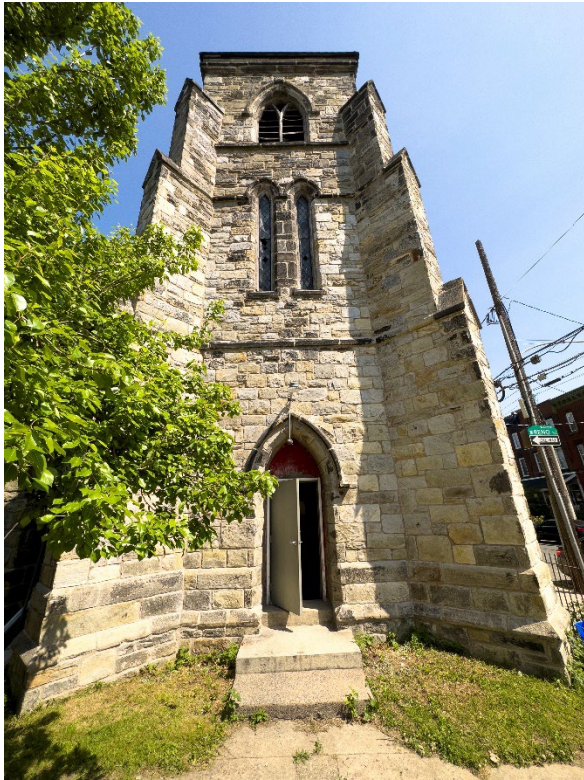


Figure 5. View of belltower looking North

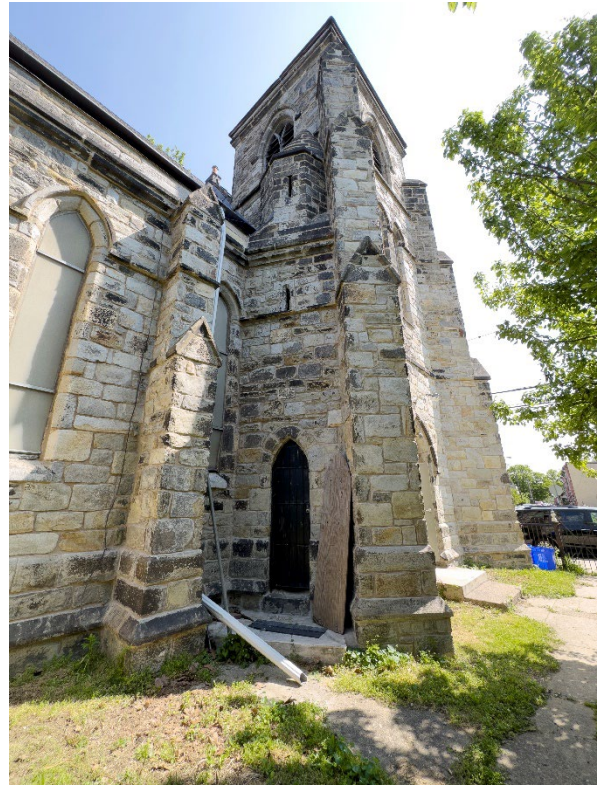


Figure 4. View of belltower looking Northeast



Figure 6. the bell, given as "The Children's Gift to Calvary," 1852.

The bell tower at the east of the property is three stories tall. Looking at the south façade of the belltower the first story has a gothic arched doorway that leads into the sacristy. The second story contains two narrow lancet windows that light the inside of the bell tower. The third story contains a gothic-arched louvered opening, with gothic tracery. This façade is surrounded on either side by two stepped buttresses.

Looking at the Southwest façade of the bell tower, a gothic-arched door leads to the belltower stairs. At the second story, two narrow windowless slits allow light to penetrate, and the third story has a gothic-arched louvered opening with gothic tracery.

814-22 N 41st Street
Nomination to the Philadelphia Register of Historic Places





The south façade of the stone church building mimics the north façade. The long side is lit by five lancet windows which alternate with pointed buttresses. The west side of this façade has a protruding gabled vestibule with a gothic arch. The wooden plank doors are surrounded on each side by stone pilasters. Above the door is a stone niche.



Figure 7. Photo taken in 1930s, with this south facade in the background. Source: Archives of the Diocese of Pennsylvania. Philadelphiastudies.org

Building 2: The Parish House
North Façade

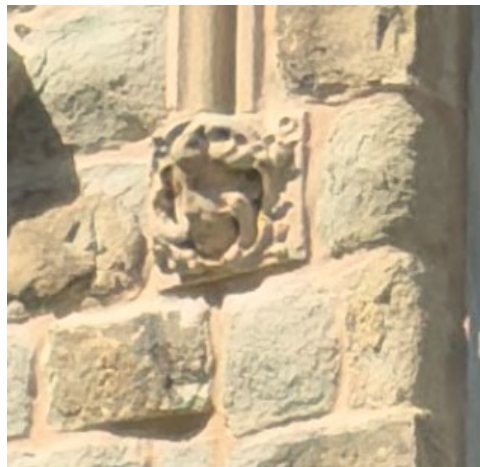


The north façade of the Parish house is of red brick, four bays wide and 2 ½ stories tall. Two connected twin gabled dormers anchor this symmetrical façade. Three basement windows line the bottom of the north façade. Two HVAC mechanical elements are installed in front of this façade. At the first story, three large sash windows adorn the western side and a smaller window is to the east. Security gates cover the windows, blocking whatever ornament may be there. On the second floor are 2 1/1 sash windows directly under the dormer gables. The cornice consists of a copper built-in gutter system connected to three downspouts.

East Façade



The west façade of the Parish House is clad in rough stone, matching the stone on the church, with a gabled roof. This façade is 2 bays wide and 2 ½ stories tall. A group of three pointed gothic openings of leaded glass adorn the upper section of this façade, with a gothic arched crown. At the base of the arch are stone or terracotta figures of heads surrounded by leaves.



Building 3: Meeting Hall
South Façade



Building 3 was likely the first structure built on this lot. If so, this would have been built around 1882. This would have served as the temporary chapel while the main church was being reconstructed on the lot. This simple one-story red brick building is three bays wide. It is in a vernacular Greek-revival style with a temple front. The overhanging gable roof has wooden cornice brackets. Under the center roofline is a circular opening which could have held glass at one point. The main central door has a large triangular opening above the doorframe which has been boarded up. The windows flanking the door have similar triangular openings above, and one still holds what looks like original stained glass.




Figure 8. Detail of easternmost window opening. Notice the leaded stained glass in the triangular opening.

West façade



The west façade of the meeting hall is a simple red painted brick face. Above the door are remnants of what could have been an awning to shelter the door opening from the elements. The overhanging roof is decorated with wooden cornice brackets. There is a window to the left of the door with a triangular opening above, like the windows on the south façade of this Meeting Hall.



CALVARY CHURCH.
BISHOP WHITE MEMORIAL.
Cor. Front and Margaretta Streets, (above Callowhill.)
Rev. E. A. FCGGO, D.D. Rector.
Rev. THOS. POOLE HUTCHINSON, Minister in charge.
OFFICE BACK OF THE CHURCH.

SEATS FREE.

Divine Service and Sermon, Sunday 10½ A. M., 7½ P. M.
" " Lecture, (from Advent to Trinity) Friday Evening
7½ P. M.
Holy Communion, Third Sunday in the month.
Holy Baptism, at any service.

The Minister in charge will be happy to visit in any case of sickness or sorrow, or any one desirous of religious instruction by being notified after any of the above Services, or at his Office, back of the Church, every morning, (Sunday excepted) from 10 to 12 A. M.
You are affectionately invited to attend the means of grace which God has given in His Church, and prepare for the hour of death and the day of judgment.

For what shall it profit a man if he shall gain the whole world and lose his own soul. S. Mark viii. 36.
This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.
Come unto Me, all ye that labour and are heavy laden and I will give you rest. S. Matt. xi. 28.

McCALLA & STATLEY, PRINTERS, 237-9 DICK STREET, PHILA.

Figure 9. Calvary Church broadside. Source: Christ Church Archives.

7.SIGNIFICANCE

Calvary St. Augustine Episcopal Church is a significant historic property in the City of Philadelphia and merits protection and inclusion on the Philadelphia Register of Historic Places. Located in the Belmont section of West Philadelphia, Calvary St. Augustine Episcopal Church satisfies multiple Criteria for Designation, including:

- a. Has significant character, interest, or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past
- b. Is associated with an event of importance to the history of the City, Commonwealth, or Nation
- j. Exemplifies the cultural, political, economic, social, or historical heritage of the community

Period of Significance: 1883-1984

Calvary St. Augustine Episcopal Church was erected in West Philadelphia in 1883 and has been a visual landmark in the Belmont neighborhood for 140 years. Its association with several important historical figures makes it eligible for designation under Criterion A. Built by the Ladies' Missionary Association of Christ Church as a living monument to Bishop William White (1748-1836), a beloved Philadelphian and Pennsylvania's first Episcopal Bishop, this church has resiliently survived multiple types of neighborhood change.

Calvary St. Augustine Episcopal Church is also eligible for designation under Criterion A for its association with the Rev. Canon Thomas Wilson Stearly Logan, Sr., (1912-2012), credited as the oldest serving African American priest in the Episcopal Church as well as a famed civil rights pioneer and community advocate. He assisted in merging St. Michael's Church and Calvary Church in 1945 to create one of Philadelphia's first interracial congregations. He served as rector of Calvary Church for 40 years, being named rector emeritus upon his retirement in 1984.

Calvary St. Augustine Episcopal Church is also eligible for designation under Criteria B and J for its association with the impacts of the Great Migration and changing neighborhood dynamics in West Philadelphia in the early 20th Century.

Brief Historical Background

Today, Calvary St. Augustine Episcopal Church sits at the corner of 41st and Parrish in the Belmont section of West Philadelphia. It was erected on this lot in 1883, but the church edifice was by no means new at the time of its construction at this location. Calvary's story started 32 years prior across the city, in the waterfront Northern Liberties District.

Bishop William White, first bishop of the Episcopal Church of the United States and Chaplain of the Continental Congress, served as rector of St. Peter's Church and Christ Church for 57 years. Beloved by the congregation and many Philadelphians, Christ Church parishioners wished to commemorate his life after his passing in 1836. It was decided that a living monument in the form of a parish church would be erected in his honor and be accessible to the poor and rich alike. The Northern Liberties was chosen as the location for this new parish, just outside of Philadelphia to the north (before the Consolidation Act of 1854, which would unite Philadelphia with neighboring towns and townships).

The Ladies' Missionary Association of Christ Church raised the necessary funds and land was chosen at the corner of Front and Margarett Streets. The corner stone was laid on April 4, 1851, the one hundred and third anniversary of the death of Bishop William White by the Right Reverend Bishop Potter.¹ The church was consecrated during the General Convention, October 12, 1856, and Rev. Samuel Bowman preached the sermon. In this sermon, he praised Calvary Monumental Church for adopting the Free Church model which was controversial at the time.² Unlike Christ Church, Calvary Monumental Church vowed to never charge pew rents, and the poor and rich would be treated equally. Calvary was amongst the first churches to adopt the free pew system.

The parish flourished and the Ladies' Missionary Association of Christ Church gave the church into the hands of a Vestry, who carried out this mission work. Very quickly, however, the area around the church began to change. Situated strategically along the Delaware River, Philadelphia's waterfront became a thriving hub of industrious activity during the 19th and early 20th centuries. Industries such as shipbuilding, textile manufacturing, ironworks, and sugar refining flourished along the waterfront. The construction of piers, docks, and warehouses facilitated the efficient movement of goods, while the introduction of steam-powered machinery revolutionized production processes. The development of railroads further enhanced the accessibility of the waterfront, connecting Philadelphia to other major industrial centers and facilitating the transportation of goods across the country. While this benefited the city economically, the Northern Liberties district shifted from a residential neighborhood to an overwhelmingly industrial neighborhood. Calvary Monumental Church was increasingly surrounded by railroad warehouses and the members of Calvary could no longer sustain their church. In 1870, Christ Church Vestry resumed responsibility of it.³

In 1874, the Reverend Thomas Poole Hutchinson became rector, and he would remain rector for the next twenty-two years. In 1881, the Ladies' Missionary Association of Christ Church decided it was no longer practical to carry out a mission in the Northern Liberties location. Instead of demolishing the living monument to Bishop White, it was decided to relocate the church, to its present site in West Philadelphia.



Figure 10. Calvary Monumental Church (yellow) in its original location on corner of Margaretta St and Front Street in Northern Liberties. Note the original church had a steeple, like Christ Church. Source: Davis, Theodore R, and Harper & Brothers. Bird's eye view of Philadelphia. 1872. LOC

Reverend Hutchinson used his own funds to pay for lumber and bricks salvaged from the Centennial of 1876 and a one-story temporary building was erected on the rear of the lot, which still stands today.⁴ The last service was held at Margaretta Street on April 23rd, 1882, and the work demolishing Calvary began immediately. The church was carefully taken apart, with each stone and timber numbered, moved, and replaced exactly how it had been before. The work of transferring and rebuilding cost \$14,000.⁵ The original corner stone was re-laid on St. Peter's Day (Thursday, June 29th), 1882. Ownership was again turned over to the Vestry of Calvary Church.

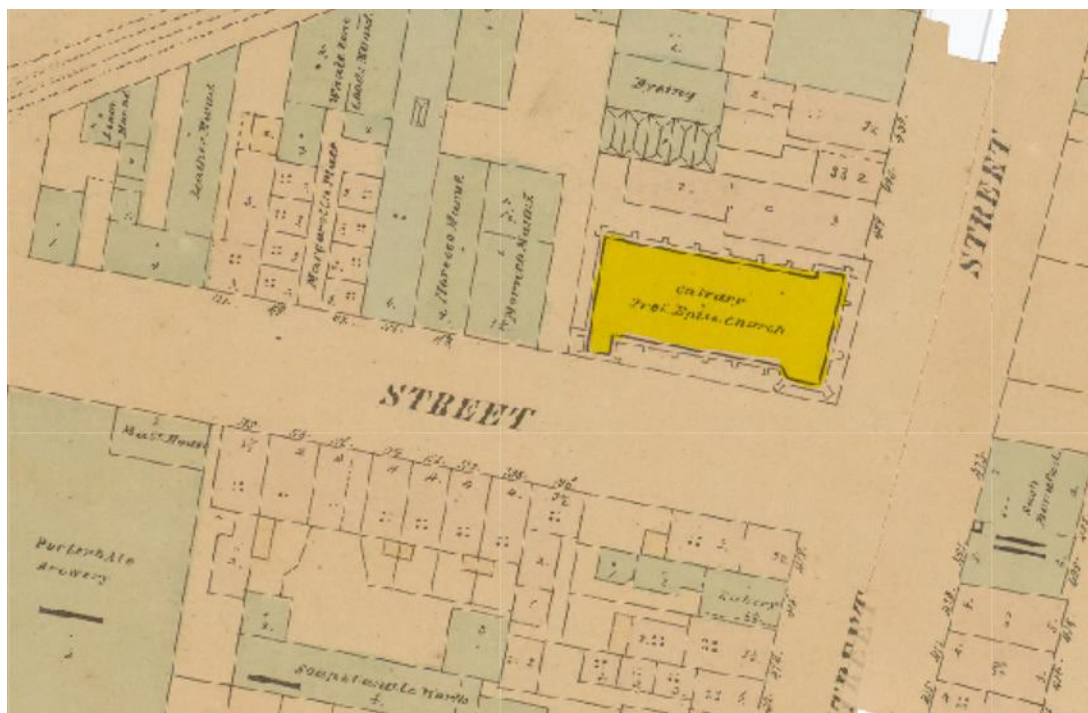


Figure 11. Calvary Protestant Episcopal Church (yellow) in Northern Liberties found on Hexamer & Locher, Maps of the City of Philadelphia, 1858-1860. Source: Phillygeohistory.org.

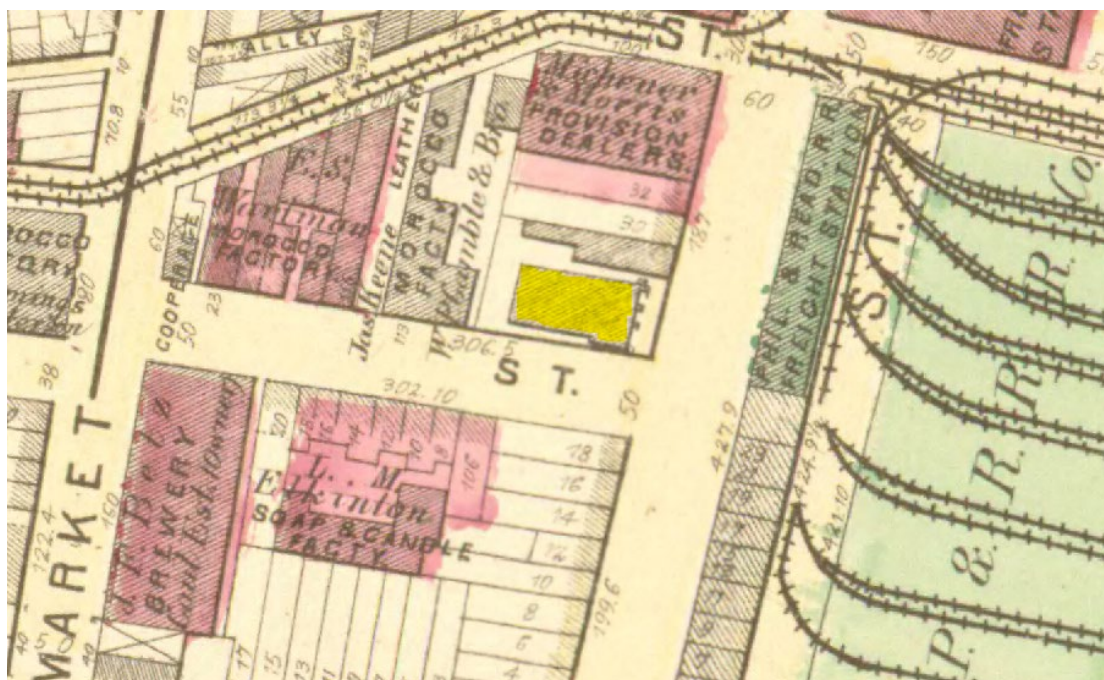


Figure 12. Calvary Church (yellow) in Northern Liberties, increasingly surrounded by factories and railroad lines found on G. M. Hopkins 1875 Philadelphia Atlas. Source: Phillygeohistory.org.

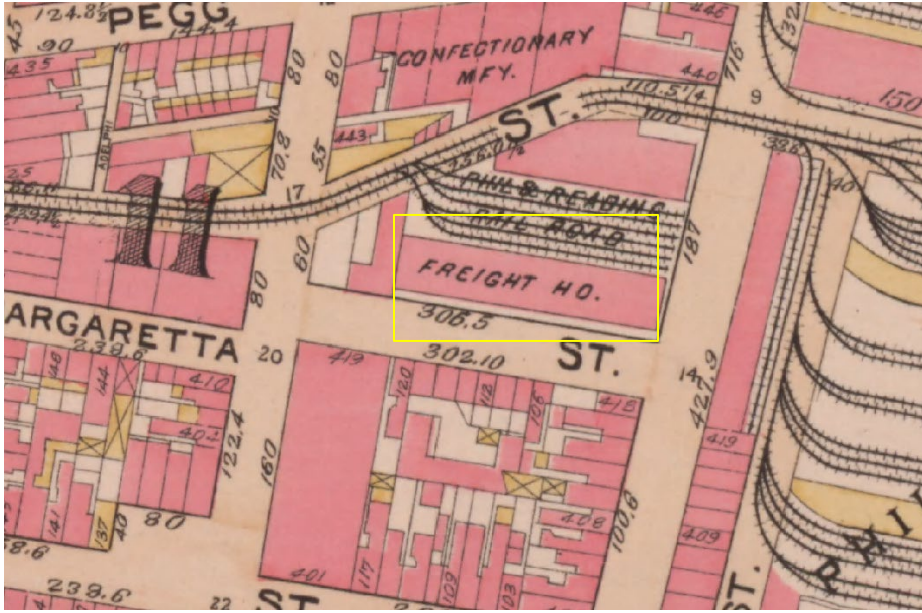


Figure 13. Freight House in the location where Calvary Church once was, before being moved to its present location in West Philadelphia. G. W. Bromley 1895 Philadelphia Atlas. Source: Phillygeohistory.org.

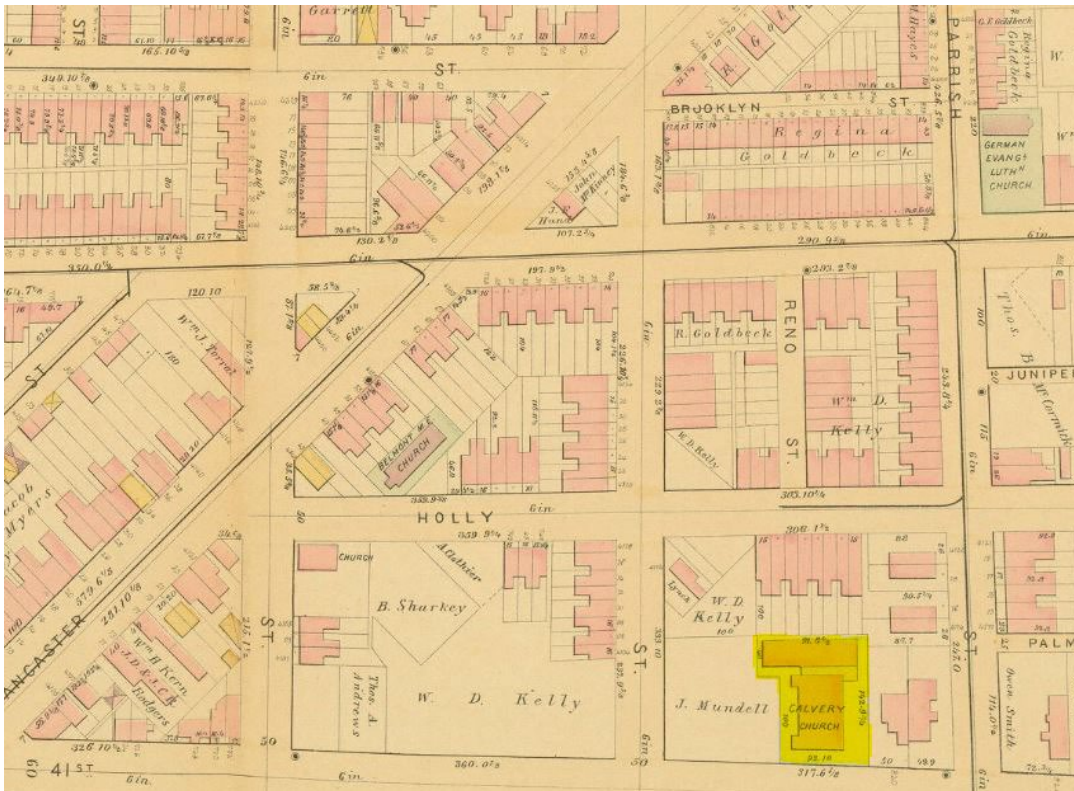


Figure 14. Calvary Church's (yellow) new home in West Philadelphia at 814 N 41st St, as seen in Baist's Atlas of West Philadelphia, 24th and 27th Wards, 1886, Plate 9. Source: Phillygeohistory.org.



Figure 15. from The Philadelphia Inquirer, Saturday, April 29, 1882. Source: newspapers.com.

In the 1880s, the Belmont section of West Philadelphia was an economically diverse community. There still existed some large single homes of wealthy Philadelphians, built in the mid-19th century when Belmont had a village-like semblance. With the termination of the Market Street horsecar line at 41st and Haverford, the neighborhood became more accessible to a larger variety of people. Recent immigrants of Germany, Ireland, and Italy settled in Belmont where there was a variety of institutions including many churches, the Pennsylvania Railroad YMCA, the Belmont Grammar School, the Philadelphia Keystone Battery Armory, and the West Philadelphia Hospital for Women. An electrified Route 40 streetcar went into service in 1895, and electric trolley lines reached further north to Parkside. These technological advancements were catalytic to the development of this neighborhood.⁶

The first wave of the Great Migration (1916-1930) changed the racial makeup of the neighborhood and triggered racial tensions. This became another period of trial in Calvary Monumental Church. In a letter to the members of Calvary Church dated August 23, 1945, the Priest-In-Charge, Senior Warden, Junior Warden, and Secretary of Vestry, typed:

“This letter is a Bulletin to all the members of our parish family. All of you who have watched the population changes in the Lancaster Avenue section have known that, sooner or later, the substitution of Negro for White people in this neighborhood would result in a crisis in our parish life, since a large proportion of our people have moved elsewhere. In considering this situation, your Vestry had to make a choice between two alternatives: -namely, to sell our property to the highest bidder and thus confess ourselves beaten and unwilling to adapt ourselves to changing conditions; or, on the other hand, to take such action as will assure the continued effective ministration of our historic parish to the people who surround its church, regardless

of race. “My House shall be a House of Prayer for all People,” saith the Lord. We rejoice to say that your Vestry’s decision was unanimous for the second alternative...

We appeal to all members of Calvary’s family to stand by the parish and to help make this experiment in Christian fellowship a real success. The eyes of the Church at large are on us to see whether there can be democracy in the Church, such as our boys in the armed forces have fought to make possible in the world, at home and abroad. We rightfully scorn the Nazi ideas of race hatred and contempt. All belonging to Calvary can fight such notions effectively by continuing to worship there and giving the work financial support as usual. This is the challenge of the new era in Calvary Church. We ask you meet it bravely and humbly.”⁷

The Vestry of Calvary voted to invite Father Logan and the African American church of St. Michael and All Angels into a merger. The Reverend Thomas W. S. Logan, previously rector of St. Michael and All Angels’ Church, became the new rector of Calvary Church and the two congregations became one. This marked the first time in the history of the Diocese that an African American clergyman was called as rector to a white congregation. The merger took place on September 9, 1945. Father Logan retired from active ministry in 1983 after serving Calvary for 38 years.

As time went on, as with many Protestant churches, membership declined, and the church began to have difficulty meeting its financial obligations. Resilience had marked Calvary to this point, and this attitude would continue. In 2008, the Vestry reached out to St. Augustine’s Church of the Covenant to begin to discuss a merger. On February 15, 2009, the two churches held their first service as a merged congregation. A month later they chose the name Calvary St. Augustine Episcopal Church.

Today, the congregation is smaller but vibrant. Being the result of a legendary move from Northern Liberties to West Philadelphia, and two separate mergers, this church is steeped in history. The congregants are proud of their church and of its history. More people should be aware of this historical treasure tucked away in Belmont, and hopefully this can be accomplished in part by listing on the Philadelphia Register of Historic Places.

Criterion A: Is associated with the life of a person significant in the past

As a living monument to Bishop William White, Calvary St. Augustine Episcopal Church is associated with this infamous historical figure, which satisfies Criterion for Designation A.

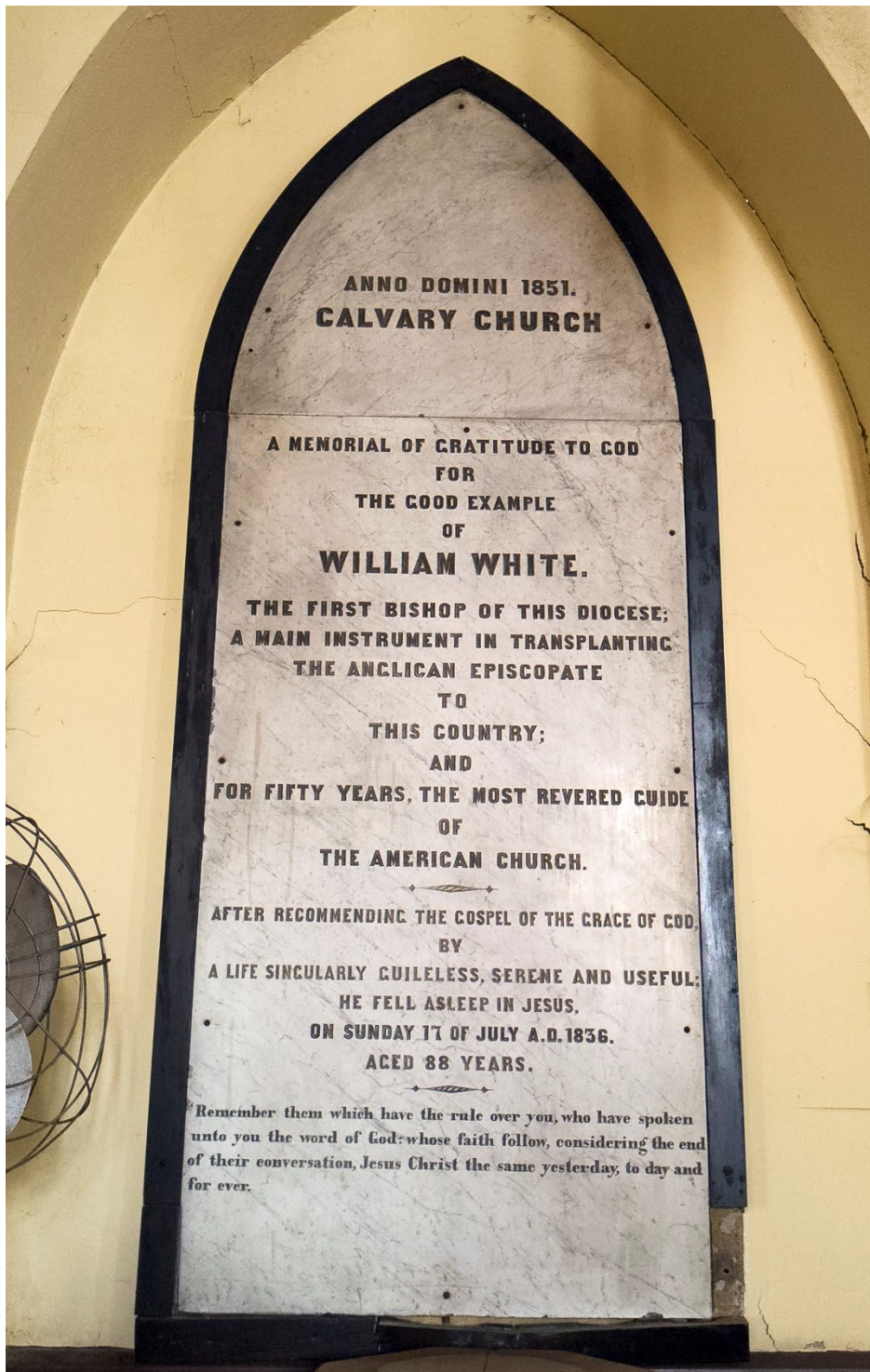


Figure 16. marble monument to the memory of Bishop White. Located at the rear of the nave in Calvary Church.

BISHOP WILLIAM WHITE (1748-1836)

Bishop William White, the first Bishop of Pennsylvania, was a prominent figure in the early history of the Episcopal Church in the United States. Born on April 4, 1748, in Philadelphia, Pennsylvania, William White played a crucial role in establishing the Episcopal Church as an independent denomination in America. White grew up in a devout Anglican family and developed a strong interest in religious matters from an early age. His dedication and intellectual prowess propelled him into a significant leadership role within the church.

White's early education began at the College of Philadelphia (now the University of Pennsylvania), where he graduated with honors in 1765. Recognizing his intellectual abilities and commitment to religious studies, he pursued theological training with Provost William Smith and with the rector and assistant of Christ Church in Philadelphia. He was ordained in England as a rector in 1770 and returned in 1772 to be ordained as an Anglican priest. He later returned to England a third time to be consecrated as a bishop in 1787.

Throughout his career, Bishop White was involved in various key elements in American history. The American Revolution marked a turning point in White's life. Recognizing the need for an independent church structure in the United States, he actively participated in the creation of the Protestant Episcopal Church. He served as chaplain to the Continental Congress during the Revolutionary War and became rector of Christ Church in 1779. He served as rector of St. Peter's and of Christ Church for the next 57 years until his death in 1836. He played a pivotal role in drafting the constitution and liturgy of the new church. His work, "The Case of the Episcopal Churches in the United States Considered," which he published anonymously in 1782, advocated for the establishment of an independent Episcopal Church in America.

In 1786, Rev. White organized the first general convention of the Episcopal Church in Philadelphia, where he advocated for the creation of a system of bishops to oversee the church's affairs. As a result, he was consecrated as the first Protestant Episcopal Bishop of the Diocese of Pennsylvania on February 4, 1787.

White's influence extended beyond his diocese. He participated in the consecration of the first bishop of New York, Samuel Provoost, and worked diligently to establish the Episcopal Church's constitution and canons. His leadership, dedication to the faith, and commitment to the principles of religious freedom have left a lasting impact on the development of the church and the nation.

Bishop White was a beloved figure in Philadelphia and heavily engaged in many charitable causes. He was president of the Philadelphia Dispensary for the Medical Relief of the Poor, which opened in 1786. He involved himself with prison ministry and in 1787, joined other prominent men (Benjamin Franklin and Benjamin Rush) in forming the Philadelphia

Society for Alleviating the Miseries of Public Prisons (now the Pennsylvania Prison Society), which was the first of such societies in the world. He helped found the Episcopal Academy to educate the young, and the first Episcopal Sunday school in America, to promote children's literacy and spiritual development. Bishop White helped create the Magdalen Society of Philadelphia in 1800 for women who had previously engaged in sex work and was pivotal in creating the Pennsylvania School for the Deaf.

In addition to devoting time to his wide range of charitable causes, he was admired for his ministry during the 1793 yellow fever epidemic in Philadelphia. At a time when the wealthy and prominent members of society escaped the city for the safer country, Bishop White stayed in Philadelphia to minister to the infected and the dying.

In 1802, Bishop White ordained Absalom Jones, the first African American Episcopal Priest. Absalom Jones was born into slavery on November 6, 1746, in Delaware. Jones later gained his freedom and became a prominent religious leader and social advocate. In 1787, he co-founded the Free African Society, an organization that provided mutual aid and support to Philadelphia's Black community. Jones's commitment to equality and justice extended to the religious sphere, as he sought to challenge racial discrimination within the church. In 1804, he became the first African American ordained as a priest in the Episcopal Church, marking a significant milestone in American religious history. ⁸

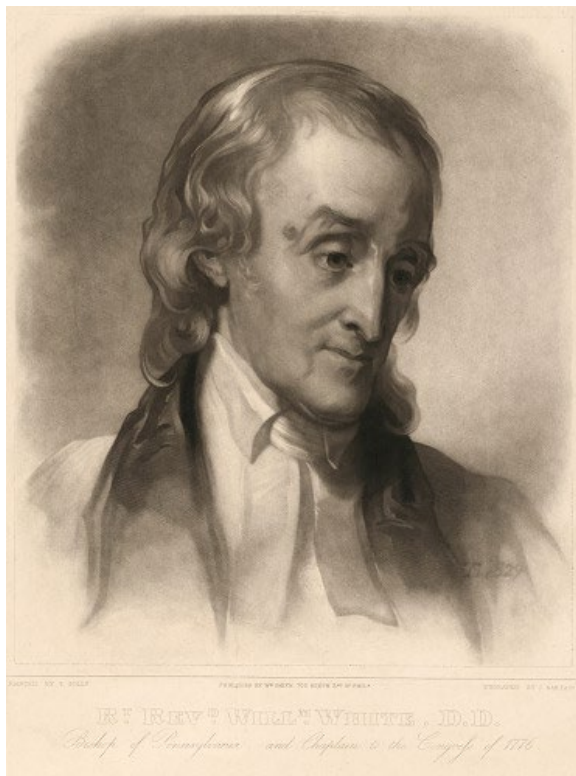


Figure 17. Reverend William White, by John Sartain, 1830. Source: National Portrait Gallery.

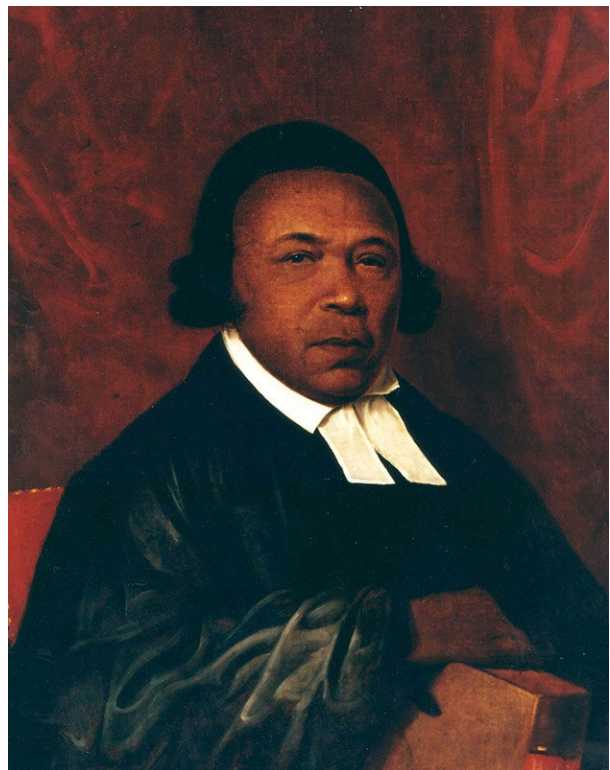


Figure 18. Reverend Absalom Jones, by Raphaele Peale. Source: Archives Biographical Files.

Criterion A: Is associated with the life of a person significant in the past

Furthermore, Calvary St. Augustine is associated with the Reverend Canon Thomas Wilson Stearly Logan, Sr., the first African American clergyman in the Episcopal Diocese called to be rector of a historically white congregation. He led this first interracial Episcopal congregation serving as rector of Calvary Church for 40 years. This satisfies Criterion for Designation A.



NEW RECTOR INSTITUTED AT CALVARY CHURCH

Figure 19. From the November 1945 Church News. Source: philadelphiastudies.org.

The Reverend Canon Thomas Wilson Stearly Logan, Sr. (1912-2012)

(Taken from “Esteemed priest Thomas Logan made history” by Ayana Jones, May 3, 2012 in the Philadelphia Tribune)⁹

Reverend Canon Thomas Wilson Stearly Logan Sr. was the oldest serving African American priest in the Episcopal Church, USA. Father Logan died May 2, 2012. He was 100.

He was born in Philadelphia on March 19, 1912. The son of a minister and a teacher, Logan was one of eight siblings to graduate from college. Education and achievement were very important in the Logan family.

After graduating from Central High School for Boys, he attended Johnson C. Smith University and later graduated from Lincoln University in 1935 with a bachelor's degree. Three years later, he earned a Bachelor of Sacred Theology from General Theological Seminary in New York City, and in 1941 received a Master of Sacred Theology from Philadelphia Divinity School (now Episcopal School). Over the years, Logan also received five honorary doctorates from Lincoln University, Hampton University and St. Augustine's College.

In 1938, he married Hermione Hill at St. Simon of Cyrenian Church in South Philadelphia. The ceremony was officiated by his father, Rev. John R. Logan Sr., and his brother, Rev. John R. Logan Jr. From this union one son was born, Rev. Father Thomas W. S. Logan Jr., who died in 2011.

Logan devoted more than 73 years of his life to the Episcopal Church. He spent his dedicated ministry serving on commissions and community groups as well as in parochial leadership. He was ordained as a deacon in June 1938 in the Diocese of Pennsylvania at Holy Apostles Church. The following year, he advanced to the priesthood at St. Peter's Church in Philadelphia. He served as curate at St. Phillips Church in New York City from 1938 to 1939; and vicar at St. Augustine's Chapel in Yonkers from 1938 to 1939; and vicar and rector at St. Michael's and All Angels Church in Philadelphia from 1940 to 1945. At St. Michael's, Logan worked successfully to eliminate the church's debt during his first 12 months there. As its first rector, Logan helped quadruple the church's membership in less than five years.

In 1945, Logan helped merge Calvary Monumental Church with St. Michael's Church, creating one of Philadelphia's first interracial congregations. He was elevated to rector at Calvary Church, where he served until his retirement in 1984, when he was bestowed the title of rector emeritus at Calvary Church.

Logan has also served the church in a number of other leadership roles, including delegate to the Anglican Conference in Cape Town, South Africa; member of the Restitution Fund Commission; past president of the Homeless Fund; member of the Diocesan Council; a founder of the National Conference of Black Episcopalians; past president of the National Workers Conference USA; member of the Brotherhood of St. Andrew and life member of the Union of Black Episcopalians.

Logan has been a visionary leader in various fraternal and civic organizations locally and nationally. He is a past Most Worshipful Grandmaster of the Prince Hall Masonry of Pennsylvania; Imperial Chaplain of the Shrine of North America; former president of the

Hampton University Ministries Conference; Exalted Ruler of the Improved Benevolent Protective Order of the Elks of the World and international chaplain, Frontiers International.

He was a member of Sigma Pi Phi (Boule). He was also celebrated as the longest serving and oldest living member of Alpha Phi Alpha Fraternity, Inc., becoming a member in 1933.

His extraordinary contributions to the City of Philadelphia and region go far beyond that of a parish rector. He is past president of the Tribune and Rafters' Charities and was one of the founders of the African American Museum in Philadelphia.

Committed to equity, opportunity and active in the local and national work for social and economic justice, Logan was a life member of the NAACP, and former board member of branches in Philadelphia and Darby, Pa. In the early 1960s, he was active with the National Baptist Convention and collaborated with Martin Luther King Jr. in organizational and fundraising efforts in Philadelphia to support civil rights strategies.

Logan's service to humanity and community leadership has been recognized by countless awards and citations from church, education, fraternal and community organizations nationwide.

His family said he has served God, church and community with conviction, valor, dignity, unwavering faith, and unparalleled commitment.



Figure 20. Father Tom Logan (right) with brother Rev. John Logan Jr. (left), and father Rev. John Logan Sr. (center). Archives of Episcopal Diocese.

In 2016, the portion of North 41st Street that passes Calvary St. Augustine (between Parrish and Brown) was given the honorary street name title “Logan Divinity Way.” A dedication ceremony for this honorary title was held on Saturday, October 15, 2016 at the Church.

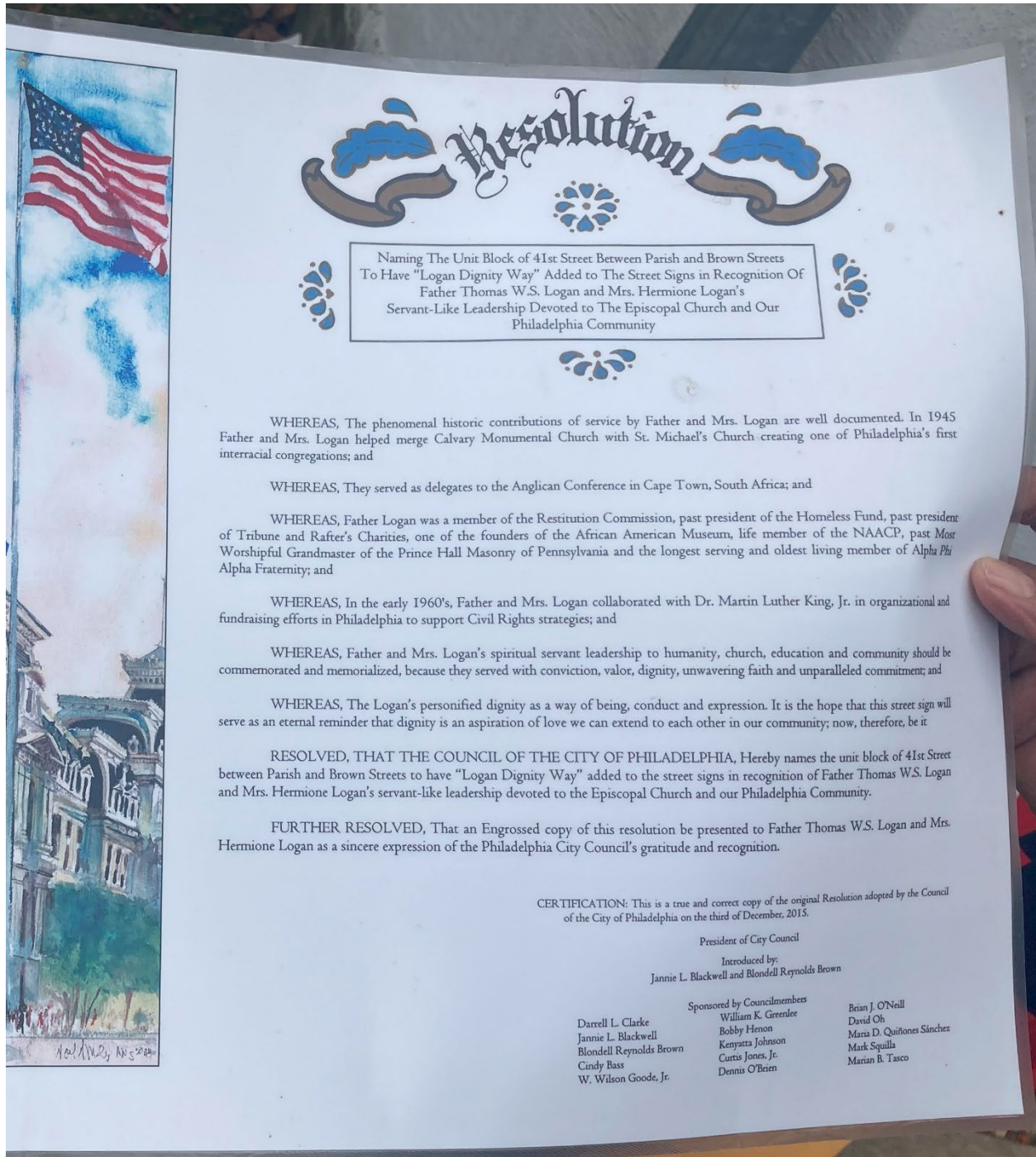


Figure 21. Resolution adopted by Philadelphia City Council for honorary street name on December 3, 2015.



Figure 23. Father Logan, pictured on the left. Photograph of the Christmas Eve Service at Calvary Church, 1964. Source: Archives of the Diocese of Pennsylvania. Philadelphiastudies.org.

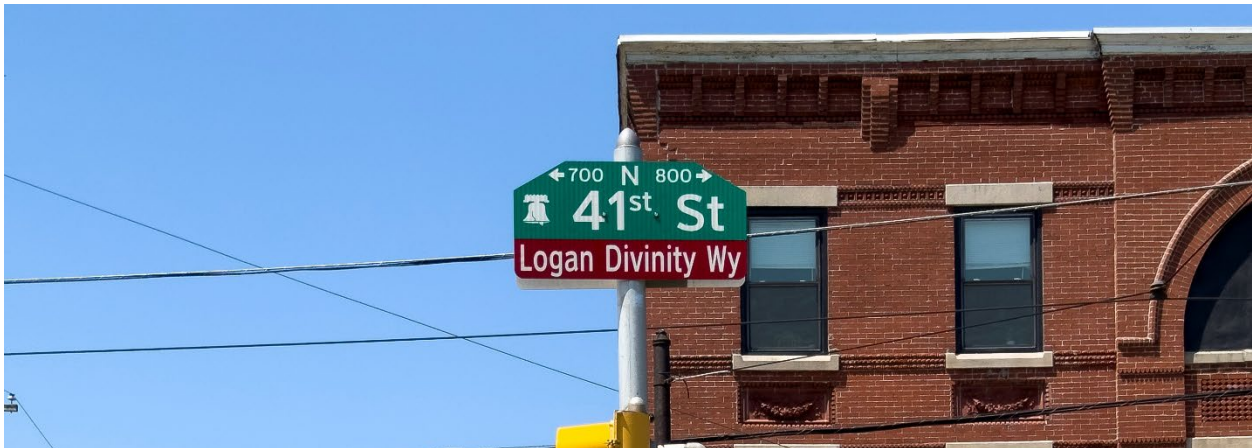


Figure 22. honorary street name for the late Father Logan.



Courtesy of the African Episcopal Church of St. Thomas, Philadelphia, PA.

Figure 24. The Reverend Logan celebrating his 65th year in the priesthood at the African Episcopal Church of St. Thomas, 2004. Photo courtesy of the African Episcopal Church of St. Thomas, Philadelphia, PA. Episcopalarchives.org

Criterion B: Is associated with an event of importance to the history of the City, Commonwealth or Nation

Criterion J: Exemplifies the cultural, political, economic, social, or historical heritage of the community

Calvary St. Augustine Episcopal Church is associated with the impacts of the Great Migration and changing neighborhood dynamics in West Philadelphia in the early 20th Century, satisfying Criteria for designation B and J.

Great Migration

Escaping the South's de jure segregation practices, many African Americans migrated to the North in the early 20th Century, especially to big cities with more opportunity. Jim Crow laws enforced mandatory segregation of blacks from whites. This included segregated water fountains to seating arrangements on buses and in movie theaters, and much more.

Philadelphia was a prominent and industrious city in the North and did not abide by such laws. This is not saying that segregation was not practiced nor that black people had equal rights in Philadelphia, but the idea of moving to the North seemed to be a way out of the oppressive life of the South for many migrants.

In 1890, the African American population in Philadelphia was 39,371 which constituted 3.8 percent of the city's population.¹⁰ Within 20 years, the black population had nearly doubled to make up 5.5 percent of the city's population, or 84,459 people. The first World War produced job shortages, and companies like the Pennsylvania and Erie Railroads reached the southern black labor markets to fill positions. In the years between 1916 and 1918, 40,000 black southerners relocated to Philadelphia.¹¹ In 1920, the African American population had reached 7.4 percent and ten years later 11.3 percent of the Philadelphia population. With the massive influx of new residents, Philadelphia's housing market was strained.

The city's black population were forced into overcrowded slums such as those chronicled in W.E.B. DuBois' social study, *The Philadelphia Negro*.¹² The housing available for African Americans was of very poor quality, and they were charged more rent than what the housing was worth, for "small and unhealthful homes, usually on the back streets and alleys."¹³ DuBois writes, "He must pay more house-rent for worse houses than most white people pay."¹⁴

As the population of Philadelphia grew, and the transportation systems improved, it became possible for wealthier individuals to move further out of the city. As these new locations became less populous, African Americans had the ability to move out of the slums and into areas that had become vacated. North Philadelphia was one of these areas, as well as West Philadelphia, including Belmont.

The North did not have de jure laws, but there were racial restrictions that prevented African Americans from renting and owning property. In the early 20th century, the federal government instituted programs to help families buy their own homes. They “embarked on a scheme to persuade as many white families as possible to move from urban apartments to single family suburban homes. Then, once suburbanization was under way, the government, with explicit racial intent, made it nearly impossible for African Americans to follow.”¹⁵ Exclusionary zoning ordinances helped keep people economically segregated. For example, some subdivisions could only have single family homes, which meant that the only people who lived in these areas had to be able to afford to buy an entire house and could not rent an apartment.

The Federal Housing Administration (FHA) issued bank mortgages for many American families. These mortgages covered 80 percent of the home purchase price and the loan term was 20 years.¹⁶ This allowed many families to purchase homes but there were stipulations on where the homes could be. The FHA conducted their own appraisals of property, to determine the risk involved. Not only did the FHA only loan to white families, but in their calculations, high risk loans included living in a neighborhood that had African American residents or were near African American properties. This further segregated the nation, so that whites lived with whites and blacks were forced to live in their own racially segregated communities, without the possibility of home mortgages, and paying higher rents.

It was a common perception the presence of African Americans on the block or in the neighborhood would deflate the market value of homes for whites, so whites would move away if their neighborhoods were becoming integrated. This affected West Philadelphia and North Philadelphia heavily.

Calvary St. Augustine was in the middle of this movement. The Great Migration paired with the accompanying White Flight caused a sharp turnover in church congregants. Instead of selling the church and moving yet again, the Rector, Wardens and Vestry made a historic decision for the church to change management and accommodate the new neighborhood, creating one of the first interracial congregations in Philadelphia.

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Figure 25. The altar and stained glass of Calvary St. Augustine

Appendix A: Deeds

Deeds for parcels that comprise 814-22 N 41st St and are owned by:

The Rector, Church Wardens and Vestrymen of Calvary Church, Northern Liberties

(These parcels are yet to be consolidated)

Note: Oregon Street became Brown Street



Grantor		Grantee
5/6/1882	John Mundell and Agnes his wife	The Rector Church Wardens + Vestrymen of Calvary Church, Northern Liberties
		(LW 202 p.446)
	Beg. at a point W side of 41 st St 217' 10" N from N side Oregon [Brown] St thence extending W 142' 9 ³ / ₄ " to a point thence S 97' 8 ¹ / ₂ " to a point E 140' more or less to W side 41 st St N along 41 st St 92' 10" to place of beg.	
6/12/1882	John Mundell and Agnes his wife	The Rector Church Wardens + Vestrymen of Calvary Church, Northern Liberties
		(JOD 45 p.107)
	Beg. at distance 99' 11" N from N side Oregon [Brown] St + 100' E from E side Holly St E on a line parallel with Oregon St 40' N on a line at right angles with Oregon St 25' 7 ¹ / ₈ " W on a line bearing S 86° 37' 17" W 40' S on a line at right angles with Oregon St 25' 10" to beg.	
	(piece of above parcel sold back to John Mundell)	
6/17/1893	The Rector Church Wardens + Vestrymen of Calvary Church, Northern Liberties	John Mundell
		(TG 338 p.190)

Beg. at a point 125' N from N side Brown St +
98' 11" W from W side of 41st St
W 3' 11 ³/₄"
S 18' 4 ¹/₄"
E 3' 11 ³/₄"
N 18' 4 ¹/₄" to beg.

4/22/1889 John Mundell and Agnes his wife

The Rector Church
Wardens + Vestrymen of
Calvary Church,
Northern Liberties

(TG 189 p.331)

Beg. N side of Brown St 106' 2" W from 41st St
N parallel with 41st street being W side of 4' alley
100'
W parallel with Brown St 31' 8 ³/₄"
S at right angle with Brown St 99' 11" to the N
side of Brown St
E along the same [Brown St] 27' 8" to place of
beg.

8/27/1970 Zada Pruitt, Administratrix of the Estate of
Anna Robinson Taylor, deceased

Calvary Church
Northern Liberties, a
Pennsylvania
Corporation

(PLMcS 285, p.553)

Incorrect Grantee recorded
See corrected deed dated 1/14/1972 (below)

Being 820 N 41st Street

3/8/1971 Abe J. Salaman and Thelma Salaman, his wife

The Rector Church
Wardens + Vestrymen of

Calvary Church,
Northern Liberties

(PLMcS 405 p.174)

Beg. at the SW corner of 41st Street and Parrish
Street
Extending S along W side of 41st St 49' 9"
W on a line at right angles with 41st St 138' 2 $\frac{3}{8}$ "
to E side of a 3' wide alley leading N into Parrish
St
N along E side of 3' alley at right angles to
Parrish St 37' 9" to the S side of Parrish St
Extending along S side of Parrish St 140' to the
W side of 41st St to the place of beg.

Being 822 N 41st St

1/14/1972 Calvary Church Northern Liberties, a
Pennsylvania Corporation

The Rector Church
Wardens + Vestrymen of
Calvary Church,
Northern Liberties

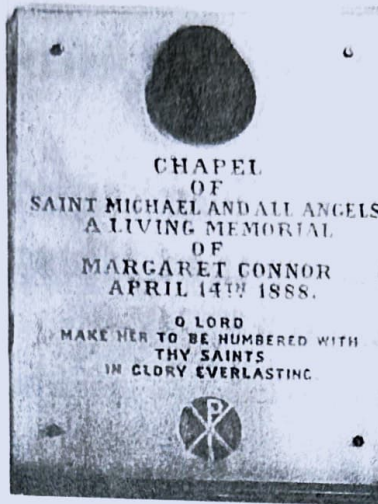
(DCC 73 p.474)

Beg. at a point on the W side of 41st St 49' 8 $\frac{5}{8}$ " S
from S side of Parrish St
S along 41st St 50' to a point
W on a line at right angles to 41st St 136' 6" to a
point
N on a line at right angles to Parrish St 50' 2 $\frac{1}{4}$ "
to a point
E on a line parallel at right angles to 41st St partly
crossing a 3' wide alley which extends N into
Parrish St 140' 9 $\frac{5}{8}$ " to the place of beg.

Being 820 N 41st St

Appendix B: History of St. Michael and All Angels, from the congregation

HISTORY OF ST. MICHAEL AND ALL ANGELS



Just four years after Calvary moved to 41st and Parrish Streets (1886) the St. Michael and All Angels Home for Crippled Colored Children was founded by Mrs. Pauline Henry at 43rd and Wallace Streets.

Within two years, a chapel was added to the home because Mrs. Henry realized that an Episcopal Chapel was needed to serve the spiritual needs of the community, thus the third oldest African American congregation in the Diocese of Pennsylvania was founded. Only St. Thomas and Crucifixion are older.

The dedicated priest of Calvary, Father Hutchinson, continued as rector until 1896 when he returned to Ireland, his place of birth and died in 1898 in England.

The Reverend Jesse Higgins succeeded Reverend Hutchinson, serving from 1896-1899. During his rectorship members of the Bonnell family presented the stone Parish Hall to the church in memory of their kinsman, the Reverend Charles R. Bonnell, the third rector of Calvary.

The Reverend Walter Biddle Lowry became the rector in 1900 and served until 1901.

For several years previously, Father Alden Welling had served St. Michael and All Angels as Vicar where he trained worshipers in the Anglo-Catholic form of worship was installed and Calvary became known as a "stronghold of High Churchmanship."

Even at the turn of the century it seemed that Calvary and St. Michael, only a few blocks apart, were beginning to gradually come together. Mr. Henry R. Dowdy, a member of Calvary's vestry for many years, was sent to St. Michael on a mission at the request of the rector.

Father Lutz was another early vicar of St. Michael. The chapel came alive when Father J. DeCosta Harewood, the first African American Priest to serve its members, became its Shepherd.

The community followed Father Harewood and great spiritual progress was made. After five years Father Harewood was called to another parish and he was succeeded by Father Arthur Goff-Coombs in 1920. this faithful priest served the people of St. Michael until his health failed and he was called to his eternal reward in 1923.

At Calvary, Father Charles L. Steel was called in 1910 and faithfully ministered until 1936. The Reverend John Quincy Martin was called to the "Living Monument" the same year and served until 1945.

America was drawn into World War II during this era and about fifty members of Calvary marched off to war. Father Martin also served his country as a naval chaplain. The Reverend Kenneth R. Forbes came to Calvary as interim rector, ministering until 1945.

After Father Coombs' passing, the Chapel of St. Michael endured several years of trial and struggle until the Chapel's foster mother, St. Mark's Parish assigned the Reverend John A. Howell to be the priest in charge. During his nine year tenure, he presented 200 persons for confirmation and baptized an equal number. He resigned in 1937 because of age.

In 1939 the troubled financial situation of the Chapel was brightened when the men of the Chapel prevailed upon the rector and vestry of St. Mark's Parish to call a young priest, the Reverend Thomas W.S. Logan to the Chapel. This was approved by the Bishop and Father Logan began his ministry at St. Michael on January 1, 1940.

By the end of Father Logan's first year all bills were paid. The overpowering cry was that the Chapel become a self governing and financially sound parish. Under Father Logan's leadership the successful Contingent Fund Drive was launched headed by Harold L. Pilgrim, Sr. Dr. Lemuel T. Sewell and Ernest Scott, Esq., also assumed leadership roles in the effort. The Chapel petitioned the Diocese for parish status and on May 5, 1945 Father Logan became the first and only Rector of St. Michael and All Angel^s. The membership of the new parish increased from 100 to more than 400 under Father Logan's untiring efforts.

Calvary was suffering a loss of membership due to the rapidly changing racial makeup of the community. A few African Americans joined the parish but most newcomers preferred St. Michael. The Vestry of Calvary voted to invite Father Logan and the congregation of St. Michael to merge with them with Father Logan as the new rector. St. Michael accepted and the merger took place on September 9, 1945.

Appendix C: History of St. Augustine Church of the Covenant, from the Congregation

HISTORY OF ST. AUGUSTINE CHURCH OF THE COVENANT



In the autumn of 1903 an unattached mission Sunday school, meeting Sunday afternoons in a hall on Brad Street above Diamond Street in Philadelphia, was brought to the attention of Bishop MacKay-Smith by Mr. Nathan Nutter. After Archdeacon Henry L. Phillips visited the school and made a favorable report, the Bishop authorized the adoption of the work as a mission of the Episcopal Church.

The Reverend Norman V. Lewis, Rector of the Church of Incarnation, instructed the first class of five candidates, which was confirmed in the Church of the Incarnation in the spring of 1904.

In the month of June 1904, Bishop Mackay-Smith sent the Reverend A. A. St. Claire Moore to be the first Priest in Charge of St. Augustine's Mission. A class of twelve candidates, which Father Lewis had started to instruct, was prepared by Father Moore and confirmed by Bishop Mackay-Smith in April of 1905. Later that same year, Father Moore was sent to Germantown, his successor, the Reverend Henry S. McDuffy, became Priest in Charge in January 1906.

Under the leadership of the Reverend Henry S. McDuffy, membership increased to the extent that the Committee of Supervisors was encouraged to seek larger and better housing for St. Augustine's Mission. By the generosity of a charitable layman, a site on Thompson Street west of 16th Street was purchased. A modern parish house was planned for the site, leaving a space for a future church building to face Thompson Street.

On November 11, 1909 the cornerstone was laid. The opening service of the new parish house was held on March 27, 1910. For three years services were held in the parish house on Thompson Street. Membership increased steadily and plans were formulated to build the much needed church building.

Father McDuffy had the hearty cooperation of a most sympathetic Supervising Committee of the North Philadelphia Convocation, and when the Church of the Beloved Disciple was disbanded, St. Augustine's was placed in possession of the buildings at 2026 West Columbia Avenue. The

first service held at this site was in 1913. When the mortgage of \$10,000 was satisfied, Bishop Rhinelander consecrated the building on May 20, 1923.

In 1925, the Reverend Joseph H. Hudson came as assistant to the Reverend Henry S. McDuffy. Three years later, in March of 1928, Father McDuffy resigned as Priest in Charge, after twenty-two years of service. Father Hudson, his successor, served faithfully as Priest in Charge, until his death, which occurred on September 26, 1937. The Reverend James Deaver acted as Priest in Charge until the Vestry called the Reverend Tollie Caution in September of 1938.

Finding a work well organized, Father Caution realized that St. Augustine's Mission possessed all the potential necessary to Parish hood and set about to lead the Mission in that direction. After making several necessary renovations to the building and presenting three large and several smaller classes for Confirmation, a Charter Committee was formed and application was made for a Charter. At the 159th Convention of the Diocese of Pennsylvania, the proposed Charter was approved on May 4, 1943 and permission was given to apply to the proper Court to grant the same. The parish was admitted into union with the Convention, and the delegates were seated for the session, without vote.

On June 1, 1943, after four years of faithful service, Father Caution resigned from St. Augustine's Mission to accept the position of Vicar at St. Luke's Church in New York City. The Reverend William D. Turner, who began his service as Vicar on December 5, 1943 succeeded him.

On March 27, 1944, the Court certified Articles of Incorporation and St. Augustine's Mission became St. Augustine's Protestant Episcopal Church in the Diocese of Pennsylvania. At this time, Father Turner became Rector. Mrs. Catherine V. Keene and Mrs. Charles W. Simpson unveiled the Charter on October 8, 1944.

Under the leadership of Father Turner, the Congregation moved from 2026 Columbia Avenue to the present site at 27th and Girard Avenue, in April of 1955. Bishop J. Gillespie Armstrong and the Vestry of the Church of the Covenant offered this opportunity for change to Father Turner. After much consideration, involving the Vestry of the Church of the Covenant, the Vestry of St. Augustine's Protestant Episcopal Church, Father Turner and Bishop Armstrong, it was agreed that the property at 2026 West Columbia Avenue would be sold and the Congregation would move to the 27th Street and Girard Avenue site. The proceeds from the sale of the property of St. Augustine's Protestant Episcopal Church would be used for repairs on the property of the Church of the Covenant. The present Church known as St. Augustine's Church of the Covenant incorporated the names of both churches.

During his years as Rector, Father Turner gave leadership in the Diocese of Pennsylvania through his membership on various Committees, Departments and as a member of the Diocesan Council. After a long illness, he died on September 10, 1975, having served St. Augustine's Church of the Covenant for thirty-four years. A spirit of independence and adherence to the faith will always remain his legacy to the Congregation.

The Vestry, Wardens and Congregation exhibited a tremendous spirit of faith, devotion and determination during the period following Father Turner's death. Under the guidance of Bishop Lyman C. Ogilby, a survey of the Congregation was made, a Search Committee appointed and various candidates for Rector were considered.

In September of 1978, the Reverend Arthur J. Kelly was called from St. Stephen's Episcopal Church in Jamaica, New York, and he began his duties as Rector of St. Augustine's Church of the Covenant. In his acceptance speech he stated, "I anticipate a very challenging, fruitful and rewarding ministry." When we celebrated our 80th Anniversary in 1983, it was Father Kelly's fifth year of service to this parish. In that period of time, some former members reaffiliated with this Parish and new members were added. A new spirit of love and Christian fellowship developed.

Since the 80th anniversary, unfortunately, we have witnessed a decline in the economy of our Country and unemployment has increased tremendously which consequently has been disastrous to many "traditional" denominations. Saint Augustine's Church of the Covenant was not an exception as membership has declined through deaths and transfers. However, Parish Guilds, Clubs and Organizations within our Church have through hard work and sacrifice and the blessings of Our Lord and Savior, raised and donated sufficient funds to help the Vestry meet the financial obligations of the Church for which we are fortunate and most grateful.

On October 1, 1999 after completing exactly twenty-one years of service, Father Kelly retired from active Parish ministry to pursue other goals and ministry. His retirement was marked at the annual Men's Day service with uncertainty about the future of the Parish in the next millennium.

The Vestry introduced the Reverend George O. Master, II as Priest in Charge of the Parish to the Congregation in September 2000. Father George inherited a Parish in decline at the beginning of the new millennium. To his credit and with the help of the Congregation, new ministries and directions were planned and acted upon.

Under Father George's direction we have become an active parish once again in the community. Martial Arts classes, prayer meetings, Bible study classes and a basketball team call the St. Augustine's GLO (God's Little Overseers) flourished. New lay ministries such as a Lay Eucharistic Ministers, Prison Ministry and a Health Ministry serving the church and its surrounding communities were started. Pledges increased, the church became active in the Diocese and Sunday school increased.

In 2003, St. Augustine's continued to initiate Christians with the waters of baptism, confirm members of the living Church, nurtured children and young people.

As with most protestant churches membership began to decline and maintaining the church budget became problematic. Near the end of 2008, St. Augustine's reached out to Calvary Episcopal Church, Northern Liberties to begin prayerful discernment on merging the two congregations. On January 4, 2009, the two Vestries of St. Augustine's Church of the Covenant and Calvary, NL formerly met to continue that discernment.

On February 8, 2009, the last service was held at St. Augustine's Church of the Covenant with Reverend George O. Master, II and Reverend Renee McKenzie-Hayward, of Calvary, NL, co-officiating.

On February 15, 2009, the two churches held their first ever service as merged congregations.

On March 8, 2009, the two congregations chose the name Calvary St. Augustine Episcopal Church.

These two congregations, themselves the results of merged congregations have saved their histories and traditions for continued mission and ministry in the years to come.

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¹³ DuBois, W.E.B. 1899. *The Philadelphia Negro*. Philadelphia: University of Pennsylvania Press, 287.

¹⁴ DuBois, W.E.B. 1899. *The Philadelphia Negro*. Philadelphia: University of Pennsylvania Press, 324.

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