

**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: 4700 Kingsessing Avenue

Postal code: 19143

**2. NAME OF HISTORIC RESOURCE**

Historic Name: Protestant Episcopal Church of the Atonement

Current/Common Name: \_\_\_\_\_

**3. TYPE OF HISTORIC RESOURCE**

Building

Structure

Site

Object

**4. PROPERTY INFORMATION**

Condition:  excellent  good  fair  poor  ruins

Occupancy:  occupied  vacant  under construction  unknown

Current use: apartments, pre-school

**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 1892 to 1973

Date(s) of construction and/or alteration: 1892-1893 (parish house); 1900-1901 (church)

Architect, engineer, and/or designer: Furness, Evans & Company

Builder, contractor, and/or artisan: Thomas Little & Son (parish house), W. R. Dougherty (church)

Original owner: Episcopal Church

Other significant persons: Frank Furness

**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.

Criterion J replaced Criterion A during designation.

**8. MAJOR BIBLIOGRAPHICAL REFERENCES**

*Please attach a bibliography.*

**9. NOMINATOR**

Organization Powers & Company, Inc. Date \_\_\_\_\_

Name with Title Adrian Trevisan, Associate Email adrian@powersco.net

Street Address 1315 Walnut Street, Suite 1717 Telephone 215-636-0192

City, State, and Postal Code Philadelphia, PA 19107

Nominator  is  is not the property owner.

**PHC USE ONLY**

Date of Receipt: August 17, 2023

Correct-Complete  Incorrect-Incomplete Date: September 13, 2023

Date of Notice Issuance: September 15, 2023

Property Owner at Time of Notice:

Name: Constellar Corporation

Address: 4700 Kingsessing Ave.

City: Philadelphia State: PA Postal Code: 19143

Date(s) Reviewed by the Committee on Historic Designation: 10/18/2023

Date(s) Reviewed by the Historical Commission: 11/10/2023

Date of Final Action: 11/10/2023

Designated  Rejected

### 5. Boundary Description

All that certain lot or piece of ground with the buildings and improvements thereon erected: situate at the corner formed by the intersection of the Southwest side of 47<sup>th</sup> Street and the southeast side of Kingsessing Avenue in the twenty-seventh ward of the City of Philadelphia. Containing in front or breadth on the said side of 47<sup>th</sup> Street one hundred and sixty feet and extending in length or depth southwestward of that depth along said Kingsessing Avenue one hundred and sixty feet. Bounded northeastwards by the said 47<sup>th</sup> Street, southeastward by and southwestward by ground now or late of Charles Robb and Northwestward by Kingsessing Avenue aforesaid. Being 4700 Kingsessing Avenue.



Figure 1: Property Boundary Map (Imagery from Pictometry, 2022)

OPA Account# 773120000

## 6. Physical Description



*Photo 1: Church of the Atonement, northwest and northeast elevations, looking south. (Adrian Trevisan, 2023)*

### Church of the Atonement

The Church of the Atonement is a rectangular, one-story Gothic Revival-style building standing at the south corner of Kingsessing Avenue and South Forty-Seventh Street (the street grid is set at a 45 degree angle from north). Following tradition, the apse, containing the altar, is placed at the east end of the church. Rather than create a large open space to the southwest of the church to provide access to an entrance placed there, however, Furness placed two entrances on the northwest elevation (the long side of the nave on Kingsessing Avenue), one near the chancel and other at the west end. He placed the bell tower at the north corner of the church to provide maximum visibility. The nave is flanked by narrow aisles.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



*Photo 2: Church of the Atonement, northwest elevation. looking east. (Adrian Trevisan, 2023)*

The walls are of quarry-faced ashlar. The northwest (principal) elevation is divided laterally with the wall of the aisle below the clerestory. The wall of the aisle is divided into seven bays. The two lateral ones each contain an entrance door which projects toward the street under a peaked roof. The interior ones contain a large peak-head window. Each of the seven bays of the clerestory contain triple lancet windows. The bell tower contains five lancet windows on the first story, three larger lancet windows on the second, and three shuttered lancet openings in the belfry. The top is crenelated. A date stone is set in the north corner.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



*Photo 3: Church of the Atonement, southwest elevation, looking northeast. (Adrian Trevisan, 2023)*

Functionally, the southwest end of the church is its rear. At the ground level, the elevation of the nave in the center contains four peak-head windows (currently filled with plywood), with a smaller peak-head window flanking them at the end of each aisle. Above them is a large multi-part peak-head window illuminating the nave.

The southeast elevation is not visible from the public right-of-way, but appears to mirror the northwest elevation with three exceptions. In place of the entrance door the west-most bay contains a window. The central bay contains a short cloister connecting the church to the parish house. In place of the bell tower, a small one-story structure flanks the apse.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



*Photo 4: Church of the Atonement, northeast elevation, looking west. (Adrian Trevisan, 2023)*

The northeast elevation is divided into three parts, the end of the apse, the small structure to the left, and the bell tower to the right. The end of the apse contains a small door at street level, and a large window above similar to the one on the southwest elevation. The structure to the left contain one peak-head window. The bell tower elevation replicates the northwest bell tower elevation.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA

Parish House



*Photo 5: Church of the Atonement (right) and Parish House (left), looking west. (Adrian Trevisan, 2023)*

The Parish House is aligned on the same northeast to southwest alignment as the church, and approximately the same width, but is roughly half the size, and is set back from Forty-Seventh Street. Like the church, the walls of the Parish House are of quarry-faced ashlar. The building consist of a nave flanked by wide aisles of unequal length. The aisle to the northwest runs the entire length of the building, that on the southeast only runs about two-thirds of the length. There is an apse on the southwest elevation.



Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



*Photo 6: Parish House, northeast elevation looking southwest. (Adrian Trevisan, 2023)*

The principal elevation is to the northeast and faces the street across a yard. The building stands two-and-a-half stories on an elevated basement, with three bays at the bottom, two bays on the second story, and one above on the gable face. The central bay has the entrance door, set at the top of a short flight of stairs. The flanking bays each have twin windows, peak-head on the first story, flat-head on the basement level. The two bays on the second story each contain three lancet windows. The gable end contains a large round multi-pane window. A large Celtic cross decorates the peak. The end elevation of the aisle to the right contains a door at ground level, and three lancet windows above it set at increasing height, suggesting an interior staircase. The end elevation of the left aisle has three lancet windows at the ground floor and three flat-head windows above.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



*Photo 7: Parish House, southeast elevation, looking northwest. (Adrian Trevisan, 2023)*

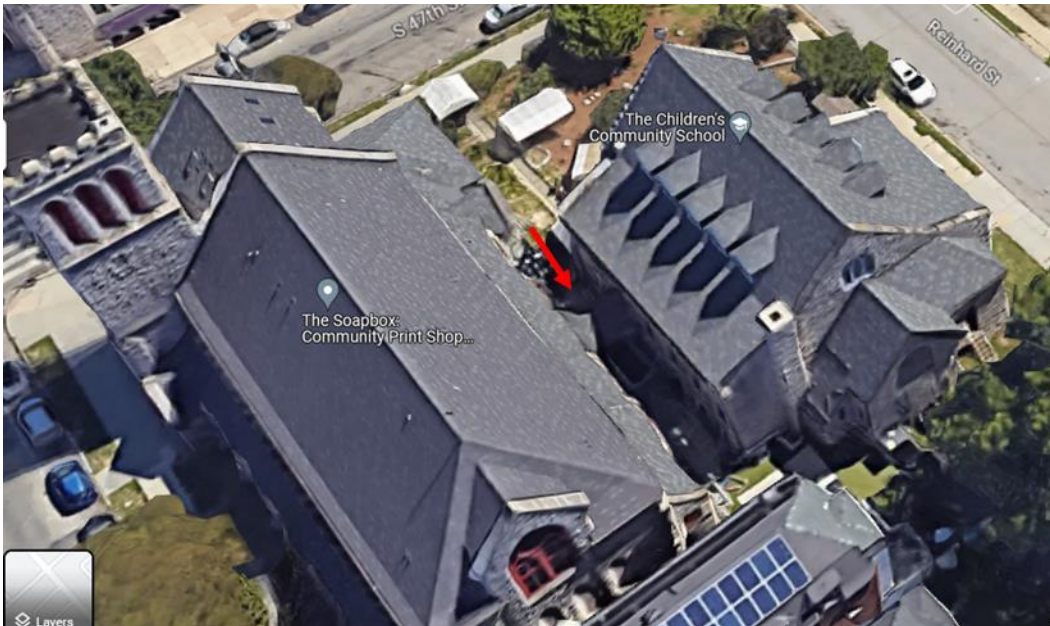
The southeast elevation faces Reinhard Street and is divided into three sections. From right (northeast) to left (southwest) these are the wall of the nave, the wall of the aisle, and the wall of the apse. The wall of the nave is divided into three bays separated by piers. Except for the central bay on the second story, which is blank, each contains a peak-head window. The wall of the aisle is divided into four bays, again separated by piers. Those on the first story contain a peak-head window, those on the second contain twin, flathead, double-hung sashes. As on the northeast elevation, there is also an elevated basement with one window per bay. On the second bay from the left, a path has been excavated from the street to the building and a door, set in a brick surround, replaces the window. This does not appear to be original. The wall of the apse contains one peak-head window set between the first and second stories of the aisle. The roof of the nave contains five dormers.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



*Photo 8: Parish House, southwest elevation, looking north. (Adrian Trevisan, 2023)*

The apse covers the southern two-thirds of the southwest elevation. It is divided into two bays. The one closest to the street contains a peak-head door at its center and a peak-head window to its left. The other bay contains a large round window. Above it, the gable end of the nave contains a large peak-head window.



*Photo 9: Church of the Atonement and Parish House, aerial view, showing cloister connecting the church to the parish house (arrow) (Google Maps)*

The northwest elevation is not visible from the public-right-of-way. The aisle runs the full length of the nave, and aerial images (Google Maps) suggest that it is divided into seven bays which mirror those of the aisle on the south east elevation. It too, has five dormers on the roof.

## 7. Statement of Significance

The Protestant Episcopal Church of the Atonement and adjacent Parish House were both designed by noted Philadelphia architect Frank Furness and constructed in two phases at the end of the nineteenth century. The Parish House was constructed in 1892-1893 to house the chapel, offices, and facilities for St. Paul's Mission Church of the nearby Protestant Episcopal Divinity School. The Church was constructed in 1900-1901 for the congregation of the Church of Atonement, which had moved there from its original Center City location and merged with St. Paul's due to declining attendance. The location of the institution reflects Philadelphia's growth as immigrants arriving in Center City after the Civil War occupied existing buildings and spurred a construction boom across the Schuylkill River in the new suburb of West Philadelphia.

For these reasons, the Protestant Episcopal Church of the Atonement and adjacent Parish House merit listing in the Philadelphia Register of Historic Places by satisfying the following criteria as established in the Philadelphia Historic Preservation Ordinance §14-1004 (1):

### **Criterion 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.

### **Background – West Philadelphia**

Philadelphia County experienced phenomenal growth in the first half of the nineteenth century, with population growing almost 600% from 80,000 in 1800 to 565,000 in 1860. As the land between the Delaware and Schuylkill Rivers became more crowded, some individuals began to purchase land and construct buildings west of the Schuylkill in the 1840s. Omnibus lines, replaced by horse-drawn street cars in 1858, enabled residents of West Philadelphia to commute to jobs in Center City, and the West Philadelphia population more than doubled between 1850 and 1860, from 11,000 to 23,000. Philadelphia's population continued to grow after the Civil War, reaching 1.3 million in 1900, pushing development even farther west.<sup>1</sup>

Initial land speculators in West Philadelphia, with William Hamilton at the forefront, laid out a grid of streets mimicking that of the city across the river, with lots for both the wealthy and those of moderate income. Hamilton's plat included land for churches and schools, and as the population grew new institutions were founded. As the population spread west following the Civil War, the wealthy moved west before it, leaving their estates behind to be subdivided into moderately priced housing.<sup>2</sup>

<sup>1</sup> Campbell Gibson, "Population of the 100 Largest Cities and Other Urban Places In The United States: 1790 to 1990," Census.gov, June 1998, <https://www.census.gov/library/working-papers/1998/demo/POP-twps0027.html>; Roger Miller and Joseph Siry, "The Emerging Suburb: West Philadelphia, 1850–1880," *Pennsylvania History* 47, no. 2 (April 1980): 102–3, 109, 112–14.

<sup>2</sup> Miller and Siry, "The Emerging Suburb: West Philadelphia, 1850–1880," 107–9.

\* The Philadelphia Historical Commission determined that the nomination made a better argument for Criterion for Designation J (Exemplifies the cultural, political, economic, social, or historical heritage of the community.) and voted to designate the property under Criteria E and J.

## **Background – The Episcopal Church**

The Anglican Church arrived in Philadelphia with the founding of Christ Church in 1694. Following the War of Independence, colonial Anglican churches went through a process of separating themselves from England similar to that of the colonial parliaments in the 1770s. In 1780 Anglican church leaders in Maryland began to meet to discuss the future of the church. In 1783 they renamed themselves the Protestant Episcopal Church and submitted a charter for the church to the Maryland state legislature, which quickly approved it. In 1784 Anglican leaders in several middle and southern states, including Pennsylvania, met and adopted a similar approach. Anglican churches in New England also met, but reorganized themselves along a different model. In 1789, the two groups met in Philadelphia and established a national Episcopal church.<sup>3</sup>

In his groundbreaking study of Philadelphia, *Philadelphia Gentlemen*, E. Digby Baltzell quotes a mid-eighteenth century saying that in Philadelphia one could be a Christian in “any church, but not a gentleman outside the Church of England.”<sup>4</sup> The Episcopal Church inherited this mantle, and as Baltzell goes on to show, retained the reputation of being the church for wealthy, white upper-class Philadelphians. As Philadelphia grew, the upper classes—able to afford transportation—moved westward to remain in pleasant surroundings, and their churches followed them.<sup>5</sup>

## **The School of Divinity**

As the church grew in the early decades of the nineteenth century, differences arose within it over the elements required for salvation. One group held that adult renewal (renewal of the individual’s covenant with God at several points during his or her adult life) was not necessary, while a second group, dubbed Evangelicals, held that it was. Each established schools of divinity to teach ministers. When the Civil War began, northern Evangelicals found themselves separated from their school in Virginia and in 1862 incorporated a Divinity School of the Protestant Episcopal Church of Philadelphia. After several years of fund-raising and organizing, the new school opened in a former mansion at the northwest corner of Thirty-ninth and Walnut Streets in 1866. The mansion, which had been constructed a few years earlier by Episcopalian financier Thomas Allibone, had been left vacant when he fled to Europe upon the collapse of the Pennsylvania Bank in 1857. In 1870 the diocese closed a separate organization, the Mission House for the training of missionaries, and transferred its students to the school of divinity, enlarging the student body.<sup>6</sup>

---

<sup>3</sup> Robert W Prichard, *History of the Episcopal Church* (New York, NY: Morehouse Publishing, 1999), 27, 82–97.

<sup>4</sup> E. Digby Baltzell, *Philadelphia Gentlemen* (Chicago, IL: Quadrangle Press, 1971), 240.

<sup>5</sup> Baltzell, 223–47.

<sup>6</sup> “FAQs,” Saint John’s in the Village, accessed August 3, 2023, <https://www.stjvny.org/faqs>; Prichard, *History of the Episcopal Church*, 118–20, 145; “Pennsylvania Legislature - Senate - Bills Introduced,” *Philadelphia Inquirer*, March 26, 1862, 8; “Divinity School of the Protestant Episcopal Church in Philadelphia,” *Philadelphia Inquirer*, October 6, 1866, 7; “Fire,” *Public Ledger*, September 15, 1856, 1; “The Pious Mr. All-Bone, Taking Leave of His Directors Previous to His Departure for Europe. [Graphic],” Library Company of Philadelphia Digital Collections, accessed August 3, 2023, <https://digital.librarycompany.org/islandora/object/Islandora:65135>; J. Wesley Twelves, *A History of the Diocese of Pennsylvania* (Philadelphia, PA: Diocese of Philadelphia, 1969), 54.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA

By 1880 the school had outgrown Allibone's mansion (described as "for those days—comparatively spacious"<sup>7</sup>) and was preparing to move to a new, larger, location farther west at Fiftieth Street and Woodland Avenue. (As frequently happened with estates in West Philadelphia, the Allibone mansion was purchased by a developer and demolished to make way for twenty-four houses.) Opening in 1882, this large, three-story School of Divinity structure would house forty-nine students and their faculty, and contained classrooms, sleeping quarters, a dining facility, and a gymnasium. In 1886 this was joined by a chapel that seated 150.<sup>8</sup>



Figure 2: West Philadelphia, 1878. Red pin shows 4700 Kingsessing Avenue. Note lack of houses (J. B. Scott, *Atlas of the 24th & 27th Wards, West Philadelphia, 1878*, Greater Philadelphia GeoHistory Network.)

<sup>7</sup> "Death of Thomas Allibone, Esq.," *Philadelphia Inquirer*, September 8, 1876, 3.

<sup>8</sup> "P. E. Divinity School," *Philadelphia Inquirer*, June 16, 1881, 3; "The New Episcopal Academy," *The Times*, June 17, 1881, 2; "Many Fine Buildings," *The Times*, April 19, 1886, 1; "Chapel of the Divinity School of the P. E. Church, West Philadelphia," *Philadelphia Inquirer*, June 4, 1886, 2; Twelves, *A History of the Diocese of Pennsylvania*, 54.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



Figure 3: West Philadelphia, 1895. Red pin shows 4700 Kingsessing Avenue. Note increasing housing density. (G.W. Bromley and Co., Atlas of the City of Philadelphia, 1895, Greater Philadelphia GeoHistory Network.)

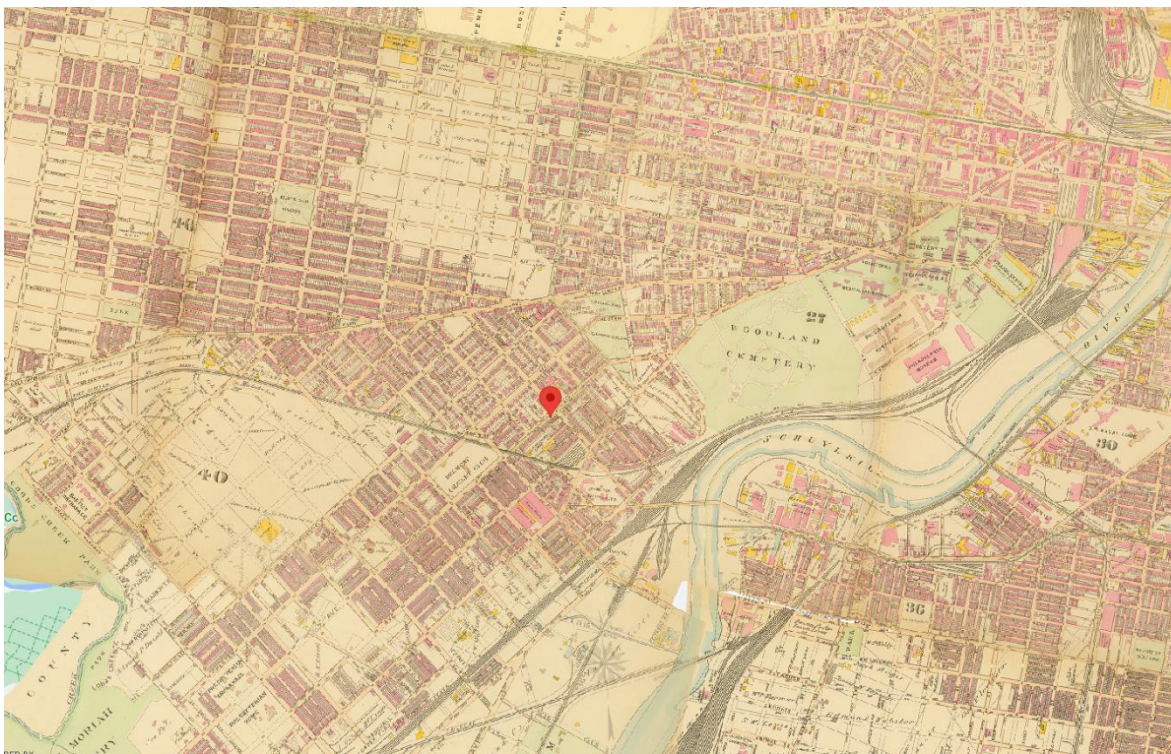


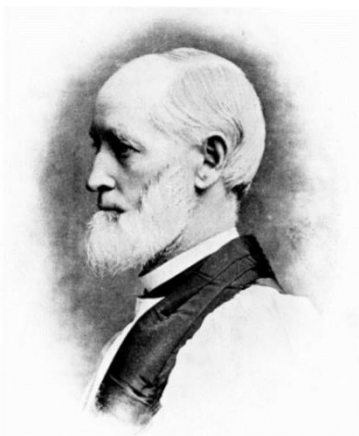
Figure 4: West Philadelphia, 1910. Red pin shows 4700 Kingsessing Avenue. Note increasing housing density. (G.W. Bromley and Co., Atlas of the City of Philadelphia, 1910, Greater Philadelphia GeoHistory Network.)

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA

In about 1895 school leadership appealed to the Diocesan Finance Committee for funds, writing,

In the Spring of 1887, this section of the city suddenly entered upon the phenomenal growth which has so completely changed its character and appearance. At that time, there was no place of public worship of any denomination in the region between 42nd Street and Baltimore Avenue, and 70th Street and Woodland Avenue. The rapid access of population created a need for a new church enterprise. The need was provided by the Divinity School, with the approval of the Diocesan Authorities and the written consent of the rectors of the three nearest parishes.<sup>9</sup>

The “new enterprise” was a mission in West Philadelphia—“a new feature in Eastern theological seminaries,”<sup>10</sup> according to *The Times* of Philadelphia. Its objectives were twofold: to bring more people into the Episcopal Church, and to provide practical learning opportunities for the students at the Divinity School much in the way Model Schools provided student-teaching opportunities for Normal School students.<sup>11</sup>



RIGHT REVEREND OZI WILLIAM WHITAKER, D.D.

*Figure 5: Bishop Ozi W. Whitaker (The Bishops of the American Church, Past and Present, 1897)*

The timing of the decision and backgrounds of those involved suggests that Bishop Ozi W. Whitaker was the prime mover behind this expansion of the Divinity School’s program. Bishop Whitaker arrived in Philadelphia in 1886 after serving seventeen years as Missionary Bishop in Nevada. At that time, the Episcopal Church focused its missionary work on foreign countries and portions of the United States (such as Nevada) where it had a small presence. He served as assistant to the bishop for eight months after his arrival and was then appointed bishop upon the death of his predecessor. The population of West Philadelphia was expanding greatly, but with no presence in the neighborhood the Episcopal Church had no way of bringing the residents into the church.

---

<sup>9</sup> Francis A. Smyth, “The Story of A Parish Church,” November 18, 1952, 10, Philadelphia Studies, philadelphiastudies.org.

<sup>10</sup> “Teaching Parochial Work,” *The Times*, June 12, 1893, 8; Twelves, *A History of the Diocese of Pennsylvania*, 30.

<sup>11</sup> “Teaching Parochial Work,” 8; “An Important Church Enterprise,” *The Times*, November 13, 1892, 2.



Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA

The 1900 census for the neighborhood shows the residents to be white and mostly from Pennsylvania although there were several from other states and from countries such as the United Kingdom and Canada. It was middle class neighborhood with clerks, cooks, and salesmen living next to the occasional architect, lawyer or dentist. Laborers, hack men, and janitors were few. This mix proved to be a receptive audience for the mission, and under Professor Batten's leadership the congregation of the mission grew from 50 in 1889 to 238 in 1895. At this size it could no longer operate efficiently from the school of divinity where the chapel seated 150. With Diocese backing, the school purchased a lot at the corner of Kingsessing Avenue and Forty-Seventh Street in 1890 and began fund-raising.<sup>12</sup>



*Figure 6: William West Frazier (King's Notable Philadelphians 1902)*

In June 1892, the prominent architectural firm of Furness, Evans & Co. was engaged to design a new chapel and parish house for the mission. While it is not clear how Furness was chosen, a history of the Church of the Atonement written in 1952 mentions the presence of William West Frazier on the Board of Trustees of the Mission, representing the bishop. Frazier was a wealthy sugar refiner who had seen combat alongside Furness in the 6<sup>th</sup> Pennsylvania Cavalry during the Civil War and had engaged him to design several houses for family members and for himself. He was also heavily involved in diocesan business, serving as a volunteer on several boards and donating to various campaigns. Given this, it seems likely that Frazier suggested Furness. Contractor Thomas Little & Son began construction in early October.<sup>13</sup>

---

<sup>12</sup> "Twelfth Census of the United States, 1900" (Washington, DC: Government Printing Office, 1902), Philadelphia, Ward 27, District 0670, National Archives and Records Administration; Smyth, "The Story of A Parish Church," 10.

<sup>13</sup> "A Chapel and Parish House," *Philadelphia Inquirer*, June 30, 1892, 7; "William W. Frazier," *The American Sugar Bulletin*, August 27, 1921, 1; "Episcopal Missionary Society Reports Gains," *Philadelphia Inquirer*, January 13, 1901, 25; "W. W. Frazier Dies; Ill Only a Few Days," *Evening Public Ledger*, August 24, 1921, 1, philadelphiastudies.org; "Furness, Evans & Co.," *Philadelphia Builders' Guide*, October 5, 1892, i.

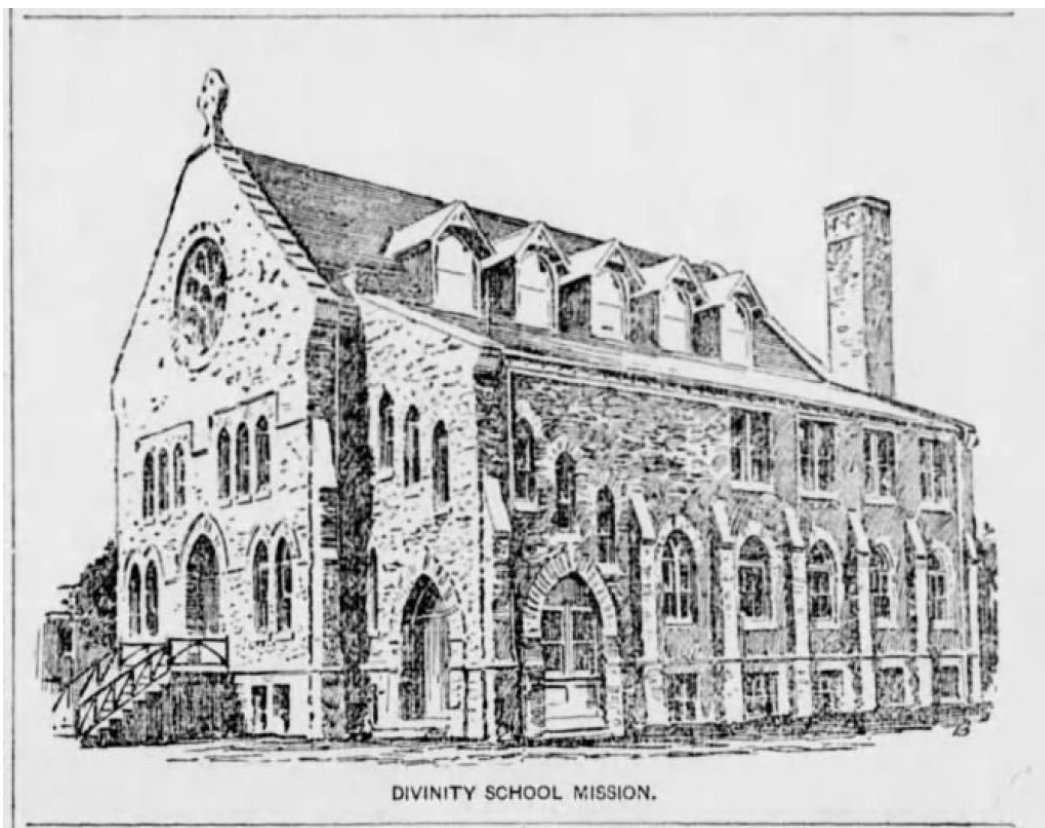


Figure 7: Newspaper sketch of St. Paul's Chapel and Parish House. (*The Times*, Philadelphia, 1893)

In addition to the 550-seat chapel, the new building—named St. Paul's Chapel and Parish House at the suggestion of the Divinity School's Dean—contained a basement gymnasium, reading room, lecture rooms, and a kitchen. In keeping with its missionary objectives, all were open to members of the public. In his dedicatory remarks, Bishop Whitaker said, "This result has been looked forward to with earnestness by those concerned in the work of the school. By it the work of God will be honored and the salvation of men advanced. It is an important step in the advancement of the people in the neighborhood. ...Here old and young, rich and poor can alike meet in a common brotherhood. Here the truth will be spoken and proclaimed; here characters will be formed of eternity."<sup>14</sup> These words underlined the significance the Diocese gave to its missionary efforts in rapidly growing West Philadelphia.<sup>15</sup>

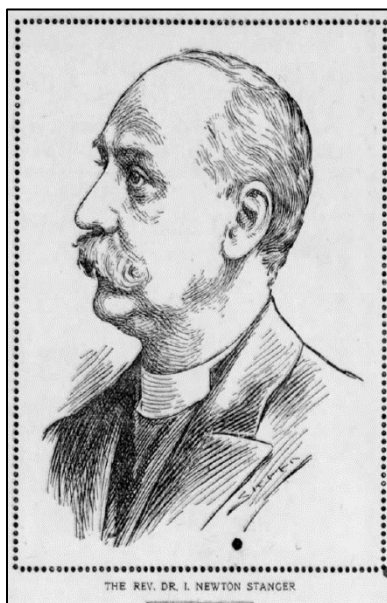
### **The Church of the Atonement**

As one congregation was growing, another was shrinking. Fifty years earlier, in 1846, a group of Episcopalians formed a new parish near Logan Square. They purchased a lot on the northeast corner of 17<sup>th</sup> Street and Summer Street, named their church "Church of the Atonement," engaged an architect, and on May 31, 1847 laid the cornerstone. The prosperous parishioners were generous in their support of the church, purchasing an organ, paying for a professional choir (despite objections from those who felt it was not seemly), constructing a library, and

<sup>14</sup> "An Important Church Enterprise," 2.

<sup>15</sup> "Bishop Whitaker Lays a Corner-Stone," *The Times*, November 6, 1892, 6; "An Important Church Enterprise," 2; Twelves, *A History of the Diocese of Pennsylvania*, 30; Smyth, "The Story Of A Parish Church," 11.

providing for a missionary to minister to the poor in the immediate neighborhood. As the close of the century approached, however, local demographics changed, and the church found its congregation shrinking. In the words of a 1913 article about Presbyterian churches that had left the neighborhood, from its peak at sixteen, “only four white Presbyterian churches remain in the entire district...A large portion of the population of the district referred to [now] consists of Jews, Italians, and negroes.”<sup>16</sup> Like their Presbyterian counterparts, the Church of the Atonement vestry began investigating the possibility of merging with another Episcopal church nearby.<sup>17</sup>



*Figure 8: Rector of the Church of the Atonement,  
Rev. Dr. I. Newton Stanger. (The Times, Philadelphia, 1900)*

Several churches were considered, but none of the proposals came to fruition. At the same time, the advisory committee of the new St. Paul’s Chapel in West Philadelphia asked the bishop for help in finding a rector. The bishop suggested that the rector of the Church of the Atonement, Rev. Dr. I. Newton Stanger, might be willing to divide his time between the two churches preaching in each on alternate Sundays. The vestry of the Church of the Atonement and the committee of St. Paul’s accepted this suggestion, and when three years later in 1899, the Bishop proposed that the two churches merge, with a new, larger church and accompanying rectory to be constructed next to the parish house at the corner of Kingsessing and Forty-Seventh Street, they accepted that as well—with the condition that it be erected as a memorial to the late Rev. Dr. Benjamin Watson, who had served as rector of the Church of the Atonement for thirty five years.<sup>18</sup>

All quickly agreed to this condition, and fund-raising began anew. Again Furness, Evans & Co. was engaged as architect, and again the hand of W. W. Frazier could be seen. In contrast to the official church history, one article quoted Stanger saying, “The parish grew and our great benefactor was attracted to us. He told us that if we would merge the Divinity School into a new

<sup>16</sup> “Churches Desert Old Part of City,” *The Continent*, August 21, 1913, 1172.

<sup>17</sup> Smyth, “The Story of A Parish Church,” 1–9.

<sup>18</sup> Smyth, 11–12; “Philadelphia,” *The Churchman*, June 10, 1899, 839.

Church of the Atonement he would build a memorial to Dr. Watson.”<sup>19</sup> Rather than pay for the entire church, Frazier set a challenge for the congregation, agreeing to donate \$1,000 for every \$1,000 donated by them.<sup>20</sup>



*Figure 9: Newspaper image of the Church of the Atonement. (West Philadelphia Illustrated, 1903)*

As part of the church’s push to attract new members in the rapidly growing West Philadelphia suburbs, the church would be large and—in the words of a newspaper article—“one of the finest in the city.” As described in the newspaper,

“the new building is a gothic clerestory structure, 143 long by 70 feet wide. The interior of the nave is 100 feet by 65, and the chancel 35 feet by 30 feet. The outside walls will be of Avondale stone in rubble ashlar, to correspond to the parish house. On the inside they will be Kittanning stainless brick, trimmed with terra cotta. The open roofs will be of Georgia pine and the doors and pews of antique oak. The arrangement of the nave and aisles is peculiar. The nave will be wide and all the pews placed between the large pillars, so that 700 sitting will be in full view of the altar. On special occasions 300 movable seats can be placed on the side aisles, which are six feet wide and tiled with brick. The floors under the pews will be in quartered hard pine and finished so that no carpets will be necessary. The large square English tower at the junction of the nave and chancel will accommodate an unusually fine organ chamber, open on two sides, with

<sup>19</sup> “Fine New Church Across the River,” *Philadelphia Inquirer*, April 8, 1901, 6.

<sup>20</sup> Smyth, “The Story of A Parish Church,” 13; “Opening of New Church,” *The Times*, April 5, 1901.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA

choir stalls for some sixty singers. The sanctuary will be very ample. Over the altar table there will be a fine window with representations of the Holy Family.<sup>21</sup>

The result, in the words of another article, “will be large and characterized by simplicity and dignity. That is, in fact, the tone of the whole building.”<sup>22</sup>

The phrase, “The arrangement of the nave and aisles is peculiar,” hinted at design challenges posed by the location and orientation of the lot. Although the full lot was a large rectangle, the parish house already occupied half of it, and could not be demolished or moved. Traditionally, the apse, containing the altar, was placed at the east end of the church, with the entrance the opposite it on the west end. Were Furness to follow this convention here, however, he would need to place a large open space at the southwest end of the lot to provide access to the entrance of the church. This would result in a smaller church, which would not be acceptable given the parish’s expected growth. Given the conservatism of the Episcopal Church, a design which placed the altar somewhere else in the building would also pose problems. Given these two constraints, Furness placed two entrances on the northwest elevation (the long side of the nave), one near the chancel and other at the west end. This allowed him to keep the altar at the east end, but did not limit the size of the building by creating a large open space outside.

The congregation was estimated to number 1,000 and the church was built to accommodate all of them gracefully. W. R. Dougherty was selected to construct the church. Appropriately given the rebirth of the original Church of the Atonement in its new location, it opened with a special Easter service.<sup>23</sup>

1920 marked the peak of Episcopal Church membership in urban Philadelphia. By that year membership at the Church of the Atonement had stabilized at around 550, with about 200 of them members of families. In addition to various organizations within the church, it supported a church school with about 200 students, a 45-member volunteer choir, a Boy Scout Troop and a Girl Scout troop.<sup>24</sup>

This number remained stable until 1940, but after the war began to decline steadily as it did for other urban Episcopal churches. By 1964 the situation was grim. The number of parishioners at the Church of the Atonement had dropped to 181.<sup>25</sup> A self-study of the church concluded that—repeating the experience sixty years earlier—demographic change in the neighborhood had led to steady declines in membership, and consequently, declines in church income as well. White Episcopal residents were again leaving the parish for the suburbs and being replaced by non-whites who were not Episcopalian. Based on 1960 Census data the report estimated that only 412 Episcopalians lived the parish, accounting for 1.4% of the total population of 28,927. 94 of them were members of the Church of the Atonement. The remaining 87 parishioners lived

---

<sup>21</sup> “Two New Churches Will Soon Grace City Suburbs,” *The Times*, July 11, 1900, 7.

<sup>22</sup> “Church to Be Built in Dr. Watson’s Memory,” *Philadelphia Inquirer*, September 29, 1900, 7.

<sup>23</sup> “New Church Opened,” *The Times*, April 8, 1901, 4; “Contracts Waiving Lien Laws,” *Philadelphia Builders’ Guide*, June 27, 1900, 412.

<sup>24</sup> Rev. James M. Collins, “Church of the Atonement Year Book” (Philadelphia, PA, 1921), philadelphiastudies.org; Baltzell, *Philadelphia Gentlemen*, 261.

<sup>25</sup> It is unclear why the self-study reports 181 communicants in the narrative on p W4 and 249 in the table on p W10, but the difference is insignificant in terms of the overall picture.

outside of the parish area, driving to services. On a typical Sunday 43% of members attended service—78 people in a building that seated 700.<sup>26</sup>

Again repeating the situation in the 1890s, the self-study concluded with the recommendation that the Church of the Atonement merge with another church, perhaps the nearby St. Monica's. It is unclear if any attempt was made to follow up on this recommendation, but no twentieth-century equivalent of St. Paul's Chapel and Parish House appeared. In August 1973, with congregation numbering 26, the church closed. A spokesman for the deanery in which the Church was located, said they urged the diocese not to sell the church, saying, "The committee wanted to see the property become something other than simply a vacant lot or a gas station."<sup>27</sup> In keeping with this request, on June 2, 1974, the diocese officially gave the church to a newly created local non-profit named the Atonement Community Center.

The arc of existence of the Church of the Atonement reflects the cultural and demographic development of Philadelphia. The church was originally founded at Seventeenth and Summer Streets. It prospered there until local demographic change caused the congregation to shrink to a level unable to sustain the church. At the suggestion of diocesan leadership, the church moved to the rapidly expanding suburb of West Philadelphia, merging with a growing church that had recently been established there. It prospered there for more than half a century until once again demographic change resulted in an unsustainably small congregation. When church leadership showed themselves unable to merge with another church or move west again, the diocese closed the church.

### **Criterion 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.**

As stated in contemporary newspaper articles, the two buildings standing at the southwest corner of the intersection of Kingsessing Avenue and Forty-Seventh Street were designed by Frank Furness, one of Philadelphia's most prominent—and idiosyncratic—architects. The building to the south, the Chapel and Parish House, was designed in 1892 for a growing missionary parish led by the nearby School of Divinity named St. Paul's. The larger church to the north was designed a decade later for the Church of the Atonement, which had moved from Center City and merged with St. Paul's.

---

<sup>26</sup> General Division of Research and Field Study, "Self-Study - Memorial Church of the Atonement" (Philadelphia, PA, May 20, 1964), philadelphiastudies.org. W3-W5.

<sup>27</sup> General Division of Research and Field Study, W12-13; "Community Gets Vacant Church," *Philadelphia Inquirer*, June 3, 1974, 9.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



Figure 10: Captain Frank Furness during the Civil War  
([www.rushlancers.com](http://www.rushlancers.com))

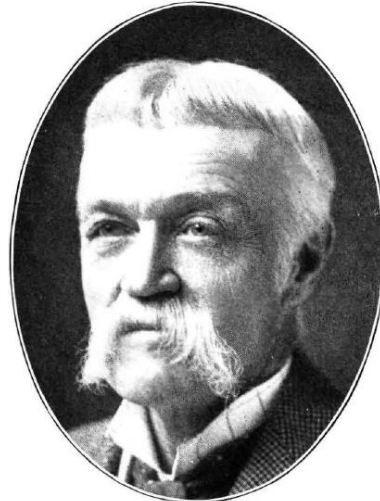


Figure 11: Frank Furness as an architect.  
(*King's Notable Philadelphians 1902*)

Frank Heyling Furness was born in Philadelphia on November 12, 1839, son of a Unitarian minister. As a teenager he expressed an interest in architecture, and the family found him a position where he could “learn the use of the Instruments”<sup>28</sup> from local architect John Fraser. With no school of architecture in the city, the family was saving money to send Furness to Paris to study when a young architect named Richard Morris Hunt stopped to visit Frank’s older brother. Hunt, who was the first American to study architecture at the *École des Beaux-Arts* in Paris, was returning to New York from Washington, DC after working in for Thomas Ustick Walter, then Architect of the Capitol. “When during this visit, and in talking to my brother,” Furness recalled many years later, “Mr. Hunt spoke of his profession, there at once fell upon me a fascinated administration, which is destined to end only with my life.”<sup>29</sup> Three years later Furness’ father asked Hunt to accept Frank as a student in his office in New York.<sup>30</sup>

Furness’ studies with Hunt were cut short by the outbreak of the Civil War. He returned to Philadelphia and enlisted in the Sixth Pennsylvania Cavalry Regiment, being organized by West Point graduate and Mexican War veteran Richard Henry Rush. At the suggestion of General George McClellan, Rush armed the unit with lances, leading to it being nicknamed “Rush’s Lancers.” Although the lances proved impracticable and were soon abandoned, the nickname remained. Furness was quickly commissioned lieutenant as was his childhood friend William West Frazier. The two alternated in staff and command positions, interacting frequently in their three years in the unit. While in command of Company F, Furness took part in the Battle of Trevilian Station where, in the words of his 1899 citation for the Congressional Medal of Honor, he “voluntarily carried a box of ammunition across an open space swept by the enemy’s fire to

---

<sup>28</sup> George Thomas, Jeffrey Cohen, and Michael Lewis, *Frank Furness - The Complete Works*, Revised Edition (New York, NY: Princeton Architectural Press, 1996), 351.

<sup>29</sup> Thomas, Cohen, and Lewis, 351.

<sup>30</sup> Thomas, Cohen, and Lewis, 13–18.

the relief of an outpost whose ammunition had become almost exhausted, but which was thus enabled to hold its important position.”<sup>31</sup> After the war, Furness returned to Hunt’s studio.<sup>32</sup>



Figure 12: Rodef Shalom Synagogue (<https://rodephshalom.org/history/>)

After two years with Hunt, Furness married and returned to Philadelphia where in 1867 he joined his former employer, Fraser, and a second young architect, George Hewitt, in forming the firm of Fraser, Furness & Hewitt. The three received many commissions, including the Church of the Holy Apostle (1868), the Rodef Shalom Synagogue (1868), and the H. Pratt McKean House (1869), with the older Fraser apparently doing most of the business development while the younger Furness and Hewitt did the designs. When, after a few years, Fraser visited Washington DC seeking government commissions, Furness and Hewitt pushed him out of the firm. In the words of one study, “he left no discernable mark on the office’s early work.”<sup>33</sup>

One study of Furness uses the career of fellow Philadelphian, Henry A. Sims, as contrast—using Sims to show what “normal” was, and demonstrating how far Furness ventured away from

---

<sup>31</sup> “Frank Furness | U.S. Civil War | U.S. Army | Medal of Honor Recipient,” Congressional Medal of Honor Society (Congressional Medal of Honor Society), <https://www.cmohs.org/recipients/frank-furness>, accessed August 10, 2023, <https://www.cmohs.org/recipients/frank-furness>.

<sup>32</sup> “Sixth Pennsylvania Cavalry - Rush’s Lancers,” accessed August 10, 2023, <https://www.rushslancers.com/>; Josiah Granville Leach, *Some Account of Capt. John Frazier and His Descendants* (Philadelphia, PA: J. B. Lippencott & Co., 1910), 42; Thomas, Cohen, and Lewis, *Frank Furness - The Complete Works*, 75.

<sup>33</sup> Quotation: Thomas, Cohen, and Lewis, *Frank Furness - The Complete Works*, 77; Thomas, Cohen, and Lewis, 23–24, 42–43, 148–60; Sandra L. Tatman, “Furness, Frank (1839-1912),” Philadelphia Architects and Buildings, accessed August 10, 2023, [https://www.philadelphiabuildings.org/pab/app/ar\\_display.cfm/25653](https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/25653).



it. In 1876 *The Penn Monthly* published posthumously an article by Sims, who had died the year before. In it, Sims divided current architectural fashion into two schools, the French and English. He described the former as adapting ancient Greek ideas to modern requirements, while throwing aside Greek rules and making the interior of the building the first consideration with the exterior having to adapt to it. French architects “simply inspired themselves with Greek feeling and severity, and uniting them with medieval common-sense, the result is the style which we now know as the *Neo-Grec*. I do not think that any amount of analytical examination of the French-Greek will detect anything of the ancient Greek art beyond the spirit and feeling which regulates the purely ornamental features.”<sup>34</sup>

In contrast, Sims described the English school as a modern application of Gothic. He admonished his readers that “In saying this I do not wish to be understood to say that all the parodies of medieval art which we constantly see rising in our midst are true art of any kind. Pointed arches and buttresses do not constitute Gothic architecture, and it can exist in perfect purity without them. Gothic is a spirit in design and construction permeating the whole edifice, from the lowest footing course to the highest point of the roof.”<sup>35</sup> He then goes on to cite seven rules to be followed if designing Gothic architecture.

With this explained, Sims turned to the United States.

Those architects who pretend to practice two styles as essentially different as Greek and Gothic as they now stand, can no more produce the best art in either, than a clergyman can be a successful preacher and profound theologian while professing to be both a trinitarian and a unitarian, or a physician can be a successful practitioner professing to be both an allopathist and a homeopathist. No, an architect to be a true artist and to be capable of producing what is really good, and what will stand the criticism of a succeeding generation, must confine himself to one school. This, I take it, is the great fault with our American architecture—that we architects do not confine ourselves each to a single school sufficiently to be thoroughly imbued with its principles and tenets.<sup>36</sup>

Furness apparently did not read this article, or if he did, did not agree with it. Rather than confining himself to one school, he took the variety of schools that he had been exposed to in Hunt’s studio and applied appropriately, adding elements of his own such as the compacted column, differentiated unweighted parts of walls, exaggerated stone sills, and volumetric complexity. As he applied and developed these ideas in design after design, he stepped farther and farther away from conventional architecture and grew in popularity.<sup>37</sup>

---

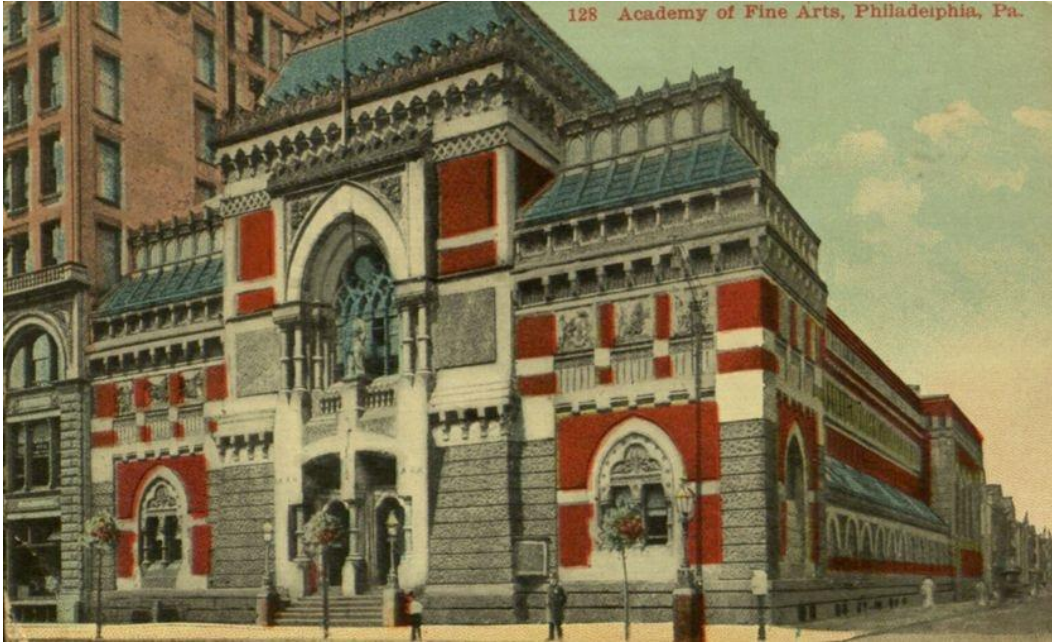
<sup>34</sup> Quotation: Henry Sims, “Architectural Fashions,” *The Penn Monthly*, September 1876, 710; Thomas, Cohen, and Lewis, *Frank Furness - The Complete Works*, 93.

<sup>35</sup> Sims, “Architectural Fashions,” 706.

<sup>36</sup> Sims, 707.

<sup>37</sup> Thomas, Cohen, and Lewis, *Frank Furness - The Complete Works*, 104–20.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



*Figure 13: Pennsylvania Academy of Fine Arts (PennLibraries)*

The first work of the new partnership was the Pennsylvania Academy of Fine Arts at Broad and Cherry Streets. Fraser may have been involved with securing the firm an opportunity to submit a design, because when the new firm of Furness & Hewitt submitted theirs, Fraser sent off a blistering letter demanding that he also given the opportunity. This was not granted; instead, the Furness & Hewitt design was selected over those of three others, and the building completed in 1876. Over the four-year life of the firm, the partners and their subordinates worked on about forty projects. Although many have been demolished and survive only as photographs, some still survive. Those by Furness, including the Academy of Fine Arts, and the Guarantee Trust and Safe Deposit Company demonstrate the influence of Richard Morris Hunt on Furness in the use of classical forms in their design.<sup>38</sup>

---

<sup>38</sup> Thomas, Cohen, and Lewis, 161–95; James O’Gorman, George Thomas, and Myers Hyman, *Architecture of Frank Furness* (Philadelphia, PA: Philadelphia Museum of Art, 1973), 39; Sandra L. Tatman, “Furness & Hewitt (Fl. 1871-1875),” *Philadelphia Architects and Buildings*, accessed August 10, 2023, [https://www.philadelphiabuildings.org/pab/app/ar\\_display.cfm/25823](https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/25823).

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



Figure 14: Centennial National Bank (Wikimedia Commons)

In 1875 Hewitt and Furness agreed to dissolve the partnership; the former went to work with his brothers, while Furness established his own studio. Although he hired a number of young architects as assistants, it appears that the initial designs were done by Furness, with later iterations and refinements done by the juniors. This period saw Furness move into a type of design idiosyncratically his, with a sculptural and abstract sensibility and frequent use of red brick. Surviving examples of this period of his career include the Centennial National Bank at 32<sup>nd</sup> and Market Streets, 125 buildings for the Philadelphia and Reading Railroad Company, and the William H. Rhawn house, “Knowlton.”<sup>39</sup>

---

<sup>39</sup> Thomas, Cohen, and Lewis, *Frank Furness - The Complete Works*, 83–84, 195–227; Tatman, “Furness, Frank (1839-1912).”

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA



Figure 15: University Library (built 1890, Furness, Evans & Co., architect; now Anne and Jerome Fisher Fine Arts Library), exterior. (FranklyPenn.com)



Figure 16: Bryn Mawr Hotel (Wikimedia Commons)

In 1881, with Furness continuing to grow in popularity and the number of projects increasing, he elevated junior architect Allen Evans to partner, changing the name of the firm to Furness & Evans. In the following years they gradually elevated several junior architects to associates, resulting in another name change—to Furness, Evans & Co—in 1885. As the staff grew, work became more collective, and it becomes more difficult to distinguish Furness' part of each design from that of his subordinates. Surviving examples of this period of his career include the Undine Barge Club, the William Chalfont House in Kennett Square, the University of Pennsylvania Library, the Bryn Mawr Hotel, and a clubhouse for William West Frazier in Jenkintown. This period also saw the design of the St. Paul's Chapel and Parish House and the Church of the Atonement.<sup>40</sup>

By the turn of the century, architectural taste in Philadelphia had turned away from Furness' bold ideas toward Queen Anne Victorian. Furness, unwilling to change to suit his clients' taste gradually withdrew from active work in the office, leaving it to subordinates eager to follow the latest fashion. By 1909 Evans and the chief of the firm's drafting room were billing more than he was (Evans three times as much) and in following years Furness' billing continued to decline as he devoted himself to interests outside of architecture. He died in 1912. A complete list of his designs can be found in Thomas, Cohen and Lewis' book *Frank Furness: The Complete Works*.<sup>41</sup>

Furness' work has been widely recognized, with more than twenty books devoted to his work or including it in a larger discussion. On May 4, 2009, then Vice President Biden recognized Furness in his remarks at the official kickoff event for the restoration and renovation of the Wilmington train station, designed by Furness in 1908.<sup>42</sup>

## **Conclusion**

The Church of the Atonement and its parish house (constructed St. Paul's Chapel and Parish House) are tangible records of Philadelphia's development and cultural characteristics in the second half of the nineteenth century, as the city's population ballooned in number and shifted in composition (Criterion A). They are also the work of Frank Furness, an architect whose work has significantly influenced the architectural, social, and cultural development of the City (Criterion E). As such they are qualified to be placed on the Philadelphia Register of Historic Places.

---

<sup>40</sup> Thomas, Cohen, and Lewis, *Frank Furness - The Complete Works*, 84–87, 257–330; Sandra L. Tatman, "Evans, Allen (1849 - 1925)," Philadelphia Architects and Buildings, accessed August 10, 2023, [https://www.philadelphiabuildings.org/pab/app/ar\\_display.cfm/25865](https://www.philadelphiabuildings.org/pab/app/ar_display.cfm/25865).

<sup>41</sup> Thomas, Cohen, and Lewis, *Frank Furness - The Complete Works*, 87–90.

<sup>42</sup> "Remarks by the Vice President at the Official Kickoff Event for the Restoration and Renovation of the Wilmington Train Station," The White House - President Barak Obama, May 4, 2009, <https://obamawhitehouse.archives.gov/the-press-office/remarks-vice-president-official-kickoff-event-restoration-and-renovation-wilmington>; "WorldCat - Frank Furness," n.d., <https://www.worldcat.org/search?q=%22frank+furness%22&itemSubType=book-printbook%2Cbook-digital%2Cbook-thesis%2Cbook-mss%2Cbook-braille%2Cbook-largeprint%2Cbook-mic%2Cbook-continuing&itemType=book&limit=50&offset=1&orderBy=title&topic=14000000>.

## 8. Major Bibliographical References

### Books, Journal Articles, and Reports

- Baltzell, E. Digby. *Philadelphia Gentlemen*. Chicago, IL: Quadrangle Press, 1971.
- Collins, Rev. James M. "Church of the Atonement Year Book." Philadelphia, PA, 1921. philadelphiastudies.org.
- General Division of Research and Field Study. "Self-Study - Memorial Church of the Atonement." Philadelphia, PA, May 20, 1964. philadelphiastudies.org.
- Leach, Josiah Granville. *Some Account of Capt. John Frazier and His Descendants*. Philadelphia, PA: J. B. Lippencott & Co., 1910.
- Miller, Roger, and Joseph Siry. "The Emerging Suburb: West Philadelphia, 1850–1880." *Pennsylvania History* 47, no. 2 (April 1980): 99–146.
- O’Gorman, James, George Thomas, and Myers Hyman. *Architecture of Frank Furness*. Philadelphia, PA: Philadelphia Museum of Art, 1973.
- Prichard, Robert W. *History of the Episcopal Church*. New York, NY: Morehouse Publishing, 1999.
- Sims, Henry. "Architectural Fashions." *The Penn Monthly*, September 1876.
- Smyth, Francis A. "The Story of A Parish Church," November 18, 1952. Philadelphia Studies. philadelphiastudies.org.
- Thomas, George, Jeffrey Cohen, and Michael Lewis. *Frank Furness - The Complete Works*. Revised Edition. New York, NY: Princeton Architectural Press, 1996.
- "Twelfth Census of the United States, 1900." Washington, DC: Government Printing Office, 1902. National Archives and Records Administration.
- Twelves, J. Wesley. *A History of the Diocese of Pennsylvania*. Philadelphia, PA: Diocese of Philadelphia, 1969.

### Online Sources

- Congressional Medal of Honor Society. "Frank Furness | U.S. Civil War | U.S. Army | Medal of Honor Recipient." Congressional Medal of Honor Society. <https://www.cmohs.org/recipients/frank-furness>. Accessed August 10, 2023. <https://www.cmohs.org/recipients/frank-furness>.
- Gibson, Campbell. "Population of the 100 Largest Cities and Other Urban Places In The United States: 1790 to 1990." Census.gov, June 1998. <https://www.census.gov/library/working-papers/1998/demo/POP-twps0027.html>
- Greater Philadelphia GeoHistory Network, <https://www.philageohistory.org/geohistory/>
- Library Company of Philadelphia Digital Collections. "The Pious Mr. All-Bone, Taking Leave of His Directors Previous to His Departure for Europe. [Graphic]." Accessed August 3, 2023. <https://digital.librarycompany.org/islandora/object/Islandora:65135>.
- Saint John’s in the Village. "FAQs." Accessed August 3, 2023. <https://www.stjvny.org/faqs>.
- "Sixth Pennsylvania Cavalry - Rush’s Lancers." Accessed August 10, 2023. <https://www.rushslancers.com/>.
- Tatman, Sandra L. various. Philadelphia Architects and Buildings.
- The White House - President Barak Obama. "Remarks by the Vice President at the Official Kickoff Event for the Restoration and Renovation of the Wilmington Train Station," May 4, 2009. <https://obamawhitehouse.archives.gov/the-press-office/remarks-vice-president-official-kickoff-event-restoration-and-renovation-wilmington>.
- WorldCat - Frank Furness," n.d.

Nomination to the Philadelphia Register of Historic Places  
4700 Kingsessing Avenue, Philadelphia, PA

**Newspapers**

*The American Sugar Bulletin*

*The Churchman*

*The Continent*

*Evening Public Ledger*

*Philadelphia Builders' Guide*

*Philadelphia Inquirer*

*Public Ledger*

*The Times (Philadelphia)*