National Park Service
Cultural Landscapes Inventory

2021



Thompson Memorial A.M.E. Zion Church Property

Harriet Tubman National Historical Park

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Introduction

The Cultural Landscape Inventory (CLI)

The Cultural Landscape Inventory (CLI) is a comprehensive inventory of all cultural landscapes in the National Park System. Landscapes that are listed, or eligible for listing, on the National Register of Historic Places, or are otherwise managed as cultural resources and in which the National Park Service has, or plans to acquire, legal interest are included in the inventory. The CLI identifies and documents each landscape's location, size, physical development, landscape characteristics, character-defining features, and condition. Cultural landscapes have approved CLIs when concurrence with the findings is obtained from the park superintendent and all required data fields are entered into the Cultural Resources Information System (CRIS-CL) database. In addition, for landscapes not currently listed on the National Register and/or without adequate documentation, concurrence is required from the State Historic Preservation Officer, Tribal Historic Preservation Officer, or the Keeper of the National Register.

Scope of the CLI

The information contained within the CLI is compiled from primary and secondary sources and through on-site surveys of the landscape. The level of investigation is dependent upon scoping the need for information. The baseline information collected provides a comprehensive look at the historical development and significance of the landscape. Documentation and analysis of the existing landscape identifies character-defining characteristics and features and allows for an evaluation of the landscape's integrity and an assessment of the landscape's condition. The CLI also includes historic maps, drawings, and images; photographs of existing conditions; and a site plan that indicates major features. The CLI documents the existing condition of park landscape resources and identifies impacts, threats, and measures to stabilize condition. This information can be used to develop strategies for improved stewardship. Unlike a Cultural Landscape Report (CLR), the CLI does not provide management recommendations or treatment guidelines for the cultural landscape, but it may identify stabilization measures.

The Cultural Resources Information System (CRIS)

CRIS is the National Park Service's database of cultural resources on its lands, consisting of archeological sites, historic structures, ethnographic resources, and cultural landscapes. Cultural Resources Inventory System (CRIS) replaces three legacy inventory systems: ASMIS (archeology), CLI (cultural landscapes), and LCS (historic structures); and it reinstates the former ERI (ethnographic resources). This Cultural Landscape Inventory document reflects the information in a corresponding CRIS Cultural Landscape record.

Statutory and Regulatory Foundation

The legislative, regulatory, and policy directives for conducting and maintaining the CLI within CRIS are:

- National Historic Preservation Act (NHPA) of 1966 (16 USC 470h-2(a)(1)) Sec. 110
- Executive Order 13287: Preserve America, 2003. Sec. 3 (a and c)
- Secretary of the Interior's Standards and Guidelines for Federal Agency Historic Preservation Programs
- Pursuant to the National Historic Preservation Act, 1998. Std. 2
- Cultural Resource Management Guideline, 1997, Release No. 5, page 22; issued pursuant to Director's Order #28 (DO-28)

The NHPA requires the identification, evaluation, and nomination of historic properties to the National Register of Historic Places and the maintenance and expansion of an inventory of cultural resources. DO-28 requires a cyclic assessment of the current condition of cultural landscapes based on an assessment interval, with a default of six years.

Use

Beyond fulfilling legal and policy requirements, park staff can use the Cultural Landscape Inventory in the following ways:

- To learn about park cultural landscapes (all staff)
- To inform management decisions (park managers)
- To inform project planning and development (park managers, facility managers, project managers, compliance specialists)
- To monitor the condition of the cultural landscape and take measures to protect its significance and integrity (cultural resource managers, facility managers)
- To recognize the stabilization and treatment needs of landscape features and plan work within cultural landscapes to address the needs (facility managers, cultural resource managers)
- To understand the cultural value of natural systems in a cultural landscape (natural resource managers)
- To create programming and educational materials based on site history (interpretation and education specialists)
- To recognize impacts within cultural landscapes and enforce protection measures (visitor and resources protection staff)

General Information

Property Level and CLI Numbers

Inventory Unit Name: Thompson Memorial A.M.E. Zion Church Property

Resource Classification: Cultural Landscape

CLI Identification Number: 976198

Parent Landscape: 976198

Inventory Status: Complete

Park Information

Park Name: Harriet Tubman National Historical Park

Alpha Code: HART

Park Organization Code:

Park District:

Region: Northeast

Restricted: Yes

Landscape Description:

The Thompson Memorial A.M.E. Zion Church Property is part of the Harriet Tubman National Historical Park (NHP), located the Finger Lakes region of upstate New York. Harriet Tubman has long been associated with her extraordinary work with abolitionist causes and as the Underground Railroad's most famous “conductor.” Her heroic efforts in personally leading approximately 70 people out of slavery to freedom in the North defined her as the “Moses of her People.” Harriet Tubman NHP was officially established in January 2017 and is composed of three of the four properties most closely associated with her free life: The Harriet Tubman Home (Home for the Aged) and the Tubman Farm (Tubman residence) on South Street (NY 34) that straddle the City of Auburn and Town of Fleming boundary; and the Thompson Memorial A.M.E. Zion Church on Parker Street in the City of Auburn (the fourth is the Harriet Tubman Underground Railroad NHP in Maryland). The thirty-two acres of The Harriet Tubman Home and Tubman Farm are owned by the A.M.E. Zion Church of America and managed by a nonprofit organization established by the church, The Harriet Tubman Home, Inc., in partnership with the National Park Service (NPS). The half-acre church property is owned by the NPS.

The Thompson A.M.E. Zion Church is the place where Harriet Tubman worshipped and from which she was buried in 1913. The parish moved out of the church in 1993 and the property is no longer used for religious purposes. Erected in 1891 on the southern part of the property, the church serves as the focal point. The modest Queen Anne-style frame building measures approximately 32 feet wide by 50 feet long, and features a square bell tower at the front that has a truncated spire and louvered windows. Other details include Queen Anne-style colored-glass windows, drop siding, bargeboards, and an Onondaga limestone foundation that is parged. The building is undergoing stabilization with planning underway for its rehabilitation for park use. On the northern portion of the church property is the parsonage, a modest Classical Revival-style two-story gable-front house with a Foursquare plan. The house features a Palladian-style attic window, one-over-one doublehung sash windows, a front porch, clapboard siding, and a cast-stone foundation. It is presently undergoing exterior restoration that has removed asbestos shingle siding and non-historic components of the front porch.

A public concrete sidewalk extends across the frontage of the property, and abuts a concrete entrance ramp to the front entrance of the church, and a concrete walk to the entrance of the parsonage. There are no foundation plantings

around the buildings, and the space between them is mown grass. Except for an unmaintained gravel driveway along the north side of the parsonage, there is no defined circulation to the rest of the property. The rear (west) half is covered in successional woods comprised of black locust, box elder, Norway maple, and English ivy that continues north and south onto adjacent properties. These woods extend back to the west property line that borders residential properties along Park Place. This rear part of the property is a relatively level terrace that ends at a bank approximately three feet high along the west (rear) and north boundaries of the property.

SIGNIFICANCE SUMMARY

The Thompson Memorial A.M.E. Zion Church Property was designated a National Historic Landmark in 2001. It is nationally significant under National Register of Historic Places Criterion B in the areas of Ethnic Heritage/Black, Social History, and Religion for its association with American abolitionist and political activist Harriet Tubman. The site reflects significant and symbolic aspects of Tubman's spiritual, social, and cultural life as her regular place of worship. It is one of several park properties that relate to Tubman's life between 1859 and 1913 in Auburn, New York. They include her own residence, the Harriet Tubman Home for the Aged that she founded, and the church on Parker Street where she worshipped.

The park's overall period of significance is 1859-1913. It begins with Harriet Tubman's acquisition of the (Tubman Farm) property from William H. Seward, and ends with the year of her death. The period of significance for the Thompson Memorial A.M.E. Zion Church Property is 1891-1913. It begins with the parish's acquisition of the Parker Street parcel and construction of the church building, includes the completion of the adjacent parsonage, and ends the year of Tubman's funeral service at the church.

ANALYSIS AND EVALUATION SUMMARY AND CONDITION

The physical integrity of the property's landscape is evaluated by comparing the landscape characteristics and features present during the period of significance (1895-1913) with those of the existing landscape as assessed in 2021. Overall, the cultural landscape of the half-acre Thompson Memorial A.M.E. Zion Church Property retains historic spatial character, circulation, buildings, and views. Some historic details of the buildings, which are the dominant features of the landscape, are missing, restoration is underway or planned in the near future. The landscape's most notable change is the presence of successional vegetation in the rear of the lot, which historically was generally open.

The condition of the overall landscape is "poor." This evaluation indicates the property shows clear evidence of major disturbance and rapid deterioration by natural and/or human forces. Immediate corrective action is required to protect and preserve the remaining historical and natural values. The NPS has been developing rehabilitation plans for the church, which will include reconstruction of the steeple and other building components, as well as replacement of one of the non-historic entrance ramps and removal of the other. There are also plans to install a new walk/lift to the parsonage. The "Cultural Landscape Report, Harriet Tubman National Historical Park," currently in draft, will address landscape treatment issues when finalized.

Landscape Hierarchy Description:

The Thompson Memorial A.M.E. Zion Church Property is one of two landscapes at Harriet Tubman National Historical Park. The other landscape is the Harriet Tubman Home and Tubman Farm Property.

Landscape Type:

Historic Site

Other Names:

Other Name:	Thompson Memorial A.M.E. Zion Church Property	**Other Name Type:**	Current
Other Name:	Thompson Memorial A.M.E. Zion Church	**Other Name Type:**	Current
Other Name:	Thompson A.M.E. Zion Church	**Other Name Type:**	Historic
Other Name:	A.M.E. Zion Church of Auburn	**Other Name Type:**	Historic

Site Plan



Site map for the Thompson Memorial A.M.E. Zion Church Property, 2021.

Concurrence Information

Concurrence Status:

Park Superintendent Concurrence: Yes

Park Superintendent Date of Concurrence: 05/26/2021

Completion Status Explanatory Narrative:

This CLI is based on the September 2018 draft of the “Cultural Landscape Report, Harriet Tubman National Historical Park,” by John Auwaerter, and Student Assistants Claire Fisher and Vincent Ryan. The report was developed by the Olmsted Center for Landscape Preservation in partnership with the Center for Cultural Landscape Preservation in the Department of Landscape Architecture at the State University of New York College of Environmental Science and Forestry, Syracuse, New York. Field work for the CLR was completed in 2017-2018.

Concurrence Graphic Information:

Attachment File Path

CULTURAL LANDSCAPES INVENTORY
CONCURRENCE FORM

Thompson Memorial A.M.E. Zion Church Property
Harriet Tubman National Historical Park

Harriet Tubman National Historical Park concurs with the findings of the Cultural Landscape Inventory (CLI) for the Thompson Memorial A.M.E. Zion Church Property, including the following specific components:

MANAGEMENT CATEGORY: Must Be Preserved and Maintained

CONDITION ASSESSMENT: Poor

Good: indicates the inventory unit shows no clear evidence of major negative disturbance and deterioration by natural and/or human forces. The inventory unit's cultural and natural values are as well preserved as can be expected under the given environmental conditions. No immediate corrective action is required to maintain its current condition.

Fair: indicates the inventory unit shows clear evidence of minor disturbances and deterioration by natural and/or human forces, and some degree of corrective action is needed within 3-5 years to prevent further harm to its cultural and/or natural values. If left to continue without the appropriate corrective action, the cumulative effect of the deterioration of many of the character defining elements will cause the inventory unit to degrade to a poor condition.

Poor: indicates the inventory unit shows clear evidence of major disturbance and rapid deterioration by natural and/or human forces. Immediate corrective action is required to protect and preserve the remaining historical and natural values.

The Cultural Landscape Inventory for the Thompson Memorial A.M.E. Zion Church Property is hereby approved and accepted.

AHNA WILSON Digitally signed by AHNA WILSON
Date: 2021.05.26 09:26:59 -04'00'

Superintendent, Harriet Tubman National Historical Park Date

Superintendent's concurrence, 05/26/2021.

United States Department of the Interior

NATIONAL PARK SERVICE
Interior Region 1
North Atlantic-Appalachian
1234 Market Street, 20th Floor
Philadelphia, PA 19107

IN REPLY REFER TO:

1.A.2. (IR1-RSS)

May 12, 2021

Kathleen LaFrank
Historic Preservation Program Coordinator
New York State Parks, Recreation & Historic Preservation
Division for Historic Preservation
Peebles Island State Park
P.O. Box 189,
Waterford, NY 12188-0189

Dear Ms. LaFrank:

Enclosed you will find a copy of the Cultural Landscapes Inventory (CLI) for the Thompson Memorial A.M.E. Zion Church Property at Harriet Tubman National Historical Park. We seek to reconfirm our agreement on previously evaluated resources and your concurrence on the status of previously unevaluated resources identified in this CLI for listing in the National Register of Historic Places. The report has been prepared by a team of historical landscape architects with the National Park Service (NPS) Olmsted Center for Landscape Preservation and staff at Harriet Tubman National Historical Park. The CLI program and the enclosed report continue the NPS efforts to update our cultural resource inventories.

Through the CLI program, the NPS is currently undertaking a nationwide effort to inventory its cultural landscapes. The CLI is conducted in accordance with Section 110 of the National Historic Preservation Act of 1966 (as amended). It is an inventory of baseline information for all historically significant cultural landscapes within the national park system, and it examines multiple landscape features that contribute to the significance of historic properties. The CLI process includes gathering information from existing secondary sources and conducting on-site reconnaissance of the existing landscape. The information collected provides a comprehensive look at the historical development and significance of the landscape, placing it in context of the property's overall significance. For landscapes found potentially eligible for the National Register of Historic Places, the evaluation describes their character-defining features and

SHPO Concurrence Form, 07/22/2021, page 1 of 6.

assesses the landscape's overall historical integrity. It also raises questions about the landscape that need further study.

It is important to note that the CLI reports are not intended as comprehensive inventory reports for any one property, although for some properties they provide fuller documentation than for others. For example, the reports do not include a full architectural description of structures, but document structures as elements of the overall landscape, and similarly documents other characteristics such as vegetation, spatial organization, and views and vistas. The CLI is one component of the NPS inventory effort that also includes cultural resource inventories for historic structures, archeological sites, ethnographic resources, and museum objects. For example, the NPS Historic Structures Inventory (formerly List of Classified Structures) includes structural features of cultural landscapes, but the CLI takes a more encompassing approach to the properties, inventorying all above-ground features in each park in which the NPS has a legal or mandated interest.

Previous Historic Property Evaluation:

Harriet Tubman National Historical Park was established in 2017, but National Register of Historic Places and National Historic Landmark listings of park resources date back through several nominations completed over the past five decades. This includes the Thompson Memorial A.M.E. Zion Church and parsonage property, which was acquired by the National Park Service (NPS) in 2016.

A portion of the Harriet Tubman Home property was designated a National Historic Landmark (NHL) on May 30, 1974, under the name "Harriet Tubman Museum / Harriet Tubman Home for the Aged." Significance for the 5-acre site was identified in the areas of Religion/Philosophy, Social/Humanitarian, and Other ("Afro-American" History) for the nineteenth and twentieth centuries. No specific period of significance was listed. Like most nominations of its era, this documentation contained minimal information on the property's historic resources and landscapes. It also mistakenly identified the Home for the Aged as Tubman's residence. The NHL designation did not include the church property.

The Home for the Aged and three other properties were identified in a National Register Multiple Property Documentation Form (MPDF), "Historic Properties Relating to Harriet Tubman in Auburn, New York," approved by the Keeper of the National Register on April 2, 1999. The MPDF identified the Home for the Aged, Tubman's residence, the Thompson Memorial A.M.E. Zion Church, and Tubman's gravesite in Fort Hill Cemetery, as meeting National Register nomination criteria. Significance for the resources was identified under Criterion B (associated with the lives of persons significant in our past), Criteria Consideration A (owned by a religious institution), and Criteria Consideration C (cemetery/grave). The overall period of significance was documented as 1859-1913. Based on the MPDF, National Register inventory/nomination forms were completed and approved for all four sites on the same date as the MPDF. For the 0.5 acre "Thompson (Memorial) A.M.E. Zion Church" property, nationallevel significance was identified under Criterion B for Harriet Tubman, in the areas of

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Ethnic Heritage/Black, Social History, and Religion, and Criteria Consideration A. The period of significance was listed as 1891-1913, beginning with the construction of the church and ending when Tubman's funeral service was held at the church. The church was described in the documentation, but not the adjacent parsonage.

On January 3, 2001, the Secretary of the Interior approved updated documentation for the 1974 NHL designation, under the name, "Tubman Home for the Aged, Harriet Tubman Residence, Thompson Memorial A.M.E. Zion Church." The update expanded the NHL boundaries by adding two of the three properties in the 1999 MPDF: the Tubman Residence (Tubman Farm) and the Thompson Memorial A.M.E. Zion Church (the gravesite was not included in the boundary expansion). The NHL context was listed as "XXXI. Social and Humanitarian Movements, D. Abolitionism." National-level significance was documented under NHL Criterion 2 (National Register Criterion B) and NHL Exception A (National Register Criteria Consideration A) (religious properties), in the areas of Ethnic Heritage/Black and Social History. The overall period of significance was listed as 1859-1913. The expanded NHL designation counted three contributing resources: Frame house/Home for the Aged, Tubman Residence (brick Tubman house), and the Thompson Memorial A.M.E. Zion Church. Four resources were documented as non-contributing: Garage at the Home for the Aged (1954 building demolished in 2012), the Garage at the Tubman Residence (Tubman barn; the NHL changed the evaluation of contributing in the 1999 National Register documentation), the Harriet Tubman Memorial Library, and the Harriet Tubman Multipurpose Building (visitor center). The NHL documentation also identified one archaeological site ("Cellar Hole," John Brown Hall) as worthy of additional investigation, but did not count it as a contributing resource. Consistent with the 1999 National Register listing, the NHL expansion did not document the parsonage (1910) at the A.M.E. Zion Church, but did describe the front steps to the church.

Current Findings:

The enclosed CLI for the Thompson Memorial A.M.E. Zion Church Property fully evaluates the cultural landscape, particularly the associated landscape characteristics and features, and finds that the site's landscape retains integrity to the areas of Ethnic Heritage/Black, Social History, and Religion. As noted previously, two of the property's features compiled on the attached list have already been listed on the National Register. The CLI identifies five resources and features related to spatial organization, vegetation, circulation, and buildings and structures, that contribute to the significance and historic character of the property. Two features have been evaluated as noncontributing because they are not historically significant, and one feature has been evaluated as undetermined because it is outside of the property boundary.

We call your particular attention to the Landscape Description, Boundary Description, National Register Information and the Statement of Significance, and Analysis and Evaluation Summary in the enclosed CLI.

Based on the CLI, we seek to reconfirm our agreement on previously evaluated resources and your concurrence on the status of resources and features identified in this CLI:

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- The Thompson Memorial A.M.E. Zion Church Property is significant at the national level under National Historic Landmark Criterion 2 (National Register Criterion B) in the areas of Ethnic Heritage/Black, Social History, and Religion. The site is associated with American abolitionist and political activist Harriet Tubman, and reflects significant and symbolic aspects of Tubman's spiritual, social, and cultural life as her regular place of worship.
- The period of significance for the Thompson Memorial A.M.E. Zion Church Property is 1891-1913. It begins with the parish's acquisition of the Parker Street property and construction of the church building, includes the completion of the adjacent parsonage, and ends the year of Tubman's funeral service at the church.
- The categorization of contributing, non-contributing, and undetermined landscape characteristics and features (see attached list).

If you concur with these findings, we ask that you please sign on the space provided and return this letter to Jeff Killion, CLI Coordinator (Address: National Park Service, Olmsted Center for Landscape Preservation, 15 State Street, 6th Floor, Boston, MA 02109). We would appreciate your response in **45 days**, if possible. Thank you for your attention to this inventory. Should you have any questions, please feel free to contact Mr. Killion at 617-223-5053. Upon your concurrence, a copy of this letter will be sent to the National Historic Landmarks Program.

Sincerely,

Jonathan Meade

Jonathan Meade
Associate Regional Director
Resource Stewardship and Science

Enclosure

cc:
Superintendent, Harriet Tubman National Historical Park

I concur with the National Park Service categorizations of the landscape resources and features for the Thompson Memorial A.M.E. Zion Church Property, as contributing, non-contributing, and undetermined.

R David Mu
New York State Historic Preservation Officer

7/22/2021
Date

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NPS Cultural Landscapes Inventory – Thompson Memorial A.M.E. Zion Church Property
Harriet Tubman National Historical Park
List of Contributing, Non-Contributing, and Undetermined Landscape Features
May 2021

Contributing Landscape Characteristics & Associated Features

The following landscape characteristics and associated features contribute to the property's historic character, though not all are considered countable resources according to the National Register of Historic Places. Those marked with an (*) are described in the National Historic Landmark documentation accepted on January 3, 2001. Those marked with a (+) are described in the National Register documentation accepted on April 2, 1999.

Spatial Organization
Church Lawn

Circulation
* + Church Entranceway
Parker Street Sidewalk
Parsonage Entrance Walk

Vegetation
Turf

Buildings and Structures
* + Thompson Memorial A.M.E. Zion Church
Thompson Memorial A.M.E. Zion Church Parsonage

Non-Contributing Landscape Characteristics & Associated Features

Natural Systems and Features
Successional Woods

Circulation
Parsonage Driveway

Undetermined Landscape Characteristics & Associated Features

Circulation
Parker Street (outside park boundary)

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bcc:
Susan Hollister, Region 1 Historic Architecture Program
Dennis Montagna, Region 1 History Program
Robert Page, Director, Olmsted Center for Landscape Preservation

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Geographic Information

State and County:

State	County
New York	Cayuga

Size (Acres): 0.5

Land Tract Number(s)

115.75-1-81, City of Auburn

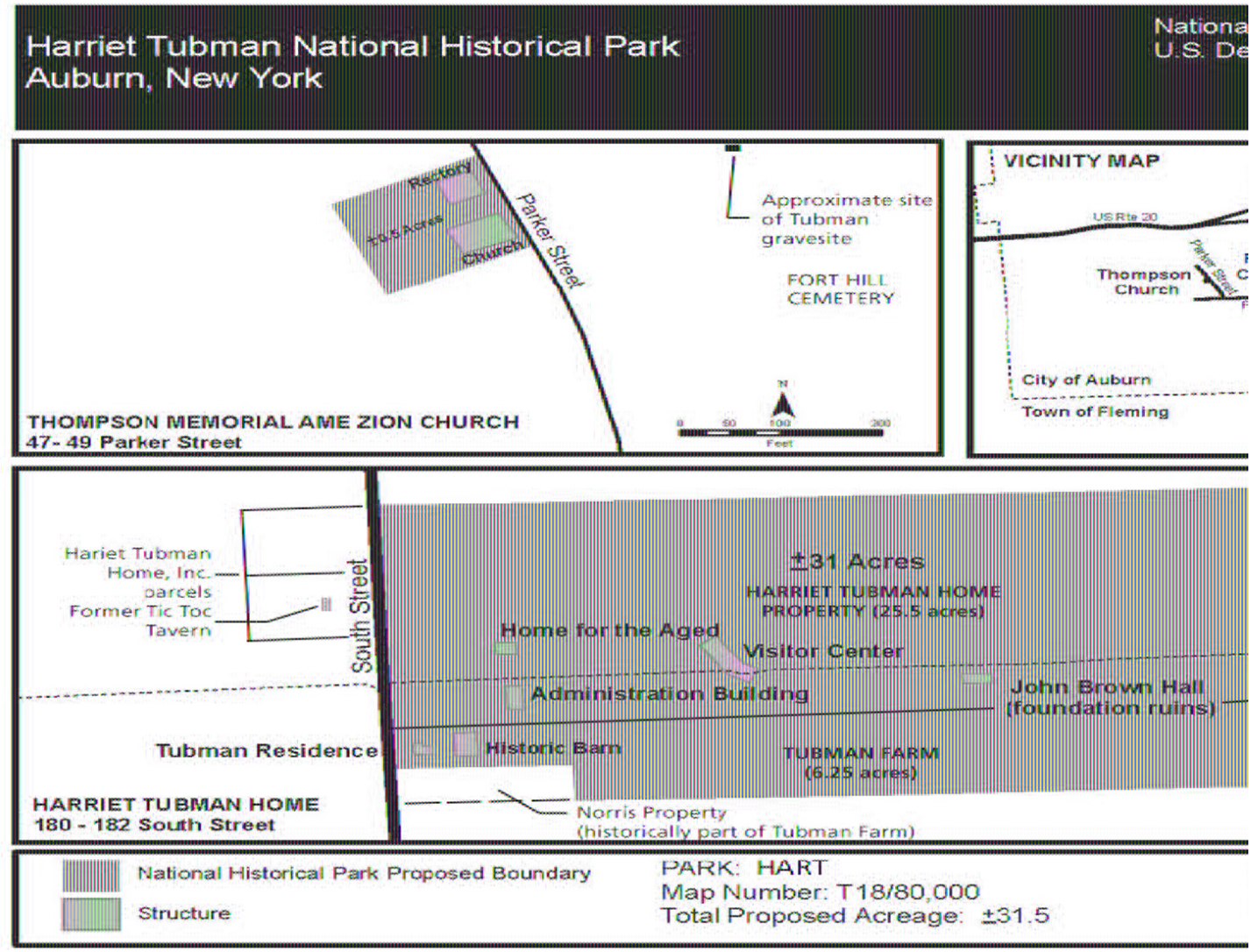
Boundary Description:

Harriet Tubman National Historical Park consists of two geographically separate components: the Harriet Tubman Home on South Street owned by the A.M.E. Zion Church of America (national church), and the former Thompson Memorial A.M.E. Zion Church on Parker Street owned by the NPS. The 0.5-acre church parcel measures 164.9 feet by 132 feet, and includes the church (49 Parker Street) and parsonage (47 Parker Street).

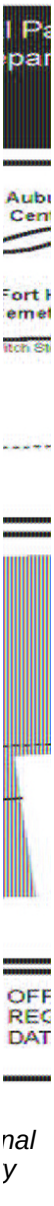
Boundary Coordinates

Source	Type of Point	Latitude	Longitude	Narrative
Aerial Photograph	Area	42.923194	-76.575569	
Aerial Photograph	Area	42.923062	-76.576054	
Aerial Photograph	Area	42.923359	-76.576233	
Aerial Photograph	Area	42.923508	-76.575779	

Location Map:



Map showing boundaries of Harriet Tubman National Historical Park as referenced in the 2014 park legislation. (John Auwaerter, "Cultural Landscape Report, Harriet Tubman National Historical Park," draft 2018 [hereafter CLR]: 205. Natio Park Service, map T1880000, annotated by State University of New York, College of Environmental Science and Forestr [hereafter SUNY ESF].)



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Regional Landscape Contexts:

Type of Context: Physiographic

Description:

Auburn is located at the north end of Owasco Lake, one of the Finger Lakes, which is drained by the Owasco Outlet – also known as the Owasco River – which runs north through the city on its way to the Seneca River. The area of the Tubman sites north of Owasco Lake are located on a smooth plain created by sediments deposited in lakes as glaciers retreated to the north. However, the Thompson Memorial A.M.E. Zion Church Property is adjacent to the wooded hills and valleys of the Fort Hill Cemetery, one of several ridges that trace the area. CLR draft 2018: 7; https://en.wikipedia.org/wiki/Auburn, New York)

Type of Context: Cultural

Description:

The Thompson Memorial A.M.E. Zion Church is located in a historically African-American neighborhood west of downtown Auburn and Fort Hill Cemetery, and south of Genesee Street (see Regional Landscape Context graphic). The church is 0.9 miles from the center of downtown at South Street and Genesee Street, and 1.3 miles from The Harriet Tubman Home. The neighborhood, which includes Parker Street, Garrow Street, Park Place, Woodlawn Avenue, and Fitch Street, was developed after the Civil War. (CLR draft 2018: 192-193)

Parker Street is an unstriped asphalt road with recently rebuilt concrete sidewalks, partial concrete curbs, and few street trees. Overhead power lines are along the east side of the street, across from the church. Parker Street is lined by modest single-family houses from the late 19th and early 20th centuries. An exception is a house across from the parsonage that was built in ca. 2000 on a double lot that had been undeveloped since Harriet Tubman's lifetime. The lot, like all others on the east side of Parker Street, extend back to Fort Hill Cemetery. (CLR draft 2018: 193)

The property adjacent to the north side of the parsonage at 45 Parker Street is a ca. 1870 two-story gable-front and ell house that is the long-time home of Pauline Copes Johnson, a great-great grandniece of Harriet Tubman. Adjacent to the church to the south at 51 Parker Street is a larger two-story gable-front and ell house of a similar age that was the late 19th-century home of Harriet Tubman's nephew, John Henry Ross Stewart. Both houses have enclosed porches, asbestos shingle or vinyl siding, and replacement windows. (CLR draft 2018: 193)

Type of Context: Political

Description:

Harriet Tubman National Historical Park is located in two municipalities: the City of Auburn and the Town of Fleming. Auburn is the seat of Cayuga County and is part of the Syracuse-Auburn Combined Statistical Area. As of July 1, 2017, the city had an estimated population of 26,704, a decrease of 3.6 percent since 2010. Approximately ten percent of the city population is Black or African American. (CLR draft 2018: 190)

Management Information

General Management Information

Management Category: Must be Preserved and Maintained

Management Category Date: 05/26/2021

Management Category Explanatory Narrative:

The Thompson Memorial A.M.E. Zion Church meets the “Must be Preserved and Maintained” management category because the preservation of the property is specifically legislated. As stated in the enabling legislation for Harriet Tubman National Historical Park, “the historical park shall include the Harriet Tubman Home [sic, Tubman Farm brick house], the Tubman Home for the Aged, the Thompson Memorial A.M.E. Zion Church and Rectory [sic, parsonage], and associated land, as identified in the area entitled ‘National Historical Park Proposed Boundary’ on the map.” (CLR draft 2018: 309, citing 16 U.S. Code § 410ttt - Harriet Tubman National Historical Park, Auburn, New York)

Management Agreements:

Type of Agreement: None

Management Agreement Expiration Date:

Management Agreement Explanatory Narrative:

Legal Interests:

Type of Interest: Fee Simple

Narrative: Transfer of the 0.5-acre property at 47-49 Parker Street from the Harriet Tubman Home, Inc. and the Thompson Memorial A.M.E. Zion Church to the NPS occurred on December 30, 2016.

Located in managed wilderness?: Unknown

Adjacent Lands Information

Do Adjacent Lands Contribute? Yes

Adjacent Lands Narrative:

Adjacent lands are lands outside the cultural landscape boundary, including lands inside or outside the park. The church property is across the street from Fort Hill Cemetery, the location of Harriet Tubman's grave. The cemetery is not within the park boundaries. Although there have been changes in the neighborhood surrounding the church property, its overall character is compatible with the historic property.

National Register Information

National Register of Historic Places

Documentation Status: Entered Inadequately Documented

Documentation Narrative Description:

Harriet Tubman National Historical Park was established in 2017, but National Register of Historic Places and National Historic Landmark listings of park resources date back through several nominations completed over the past five decades. This includes the Thompson Memorial A.M.E. Zion Church and parsonage property, which was acquired by the National Park Service (NPS) in 2016.

A portion of the Harriet Tubman Home property was designated a National Historic Landmark (NHL) on May 30, 1974, under the name "Harriet Tubman Museum / Harriet Tubman Home for the Aged." Significance for the 5-acre site was identified in the areas of Religion/Philosophy, Social/Humanitarian, and Other ("Afro-American" History) for the nineteenth and twentieth centuries. No specific period of significance was listed. Like most nominations of its era, this documentation contained minimal information on the property's historic resources and landscapes. It also mistakenly identified the Home for the Aged as Tubman's residence. The NHL designation did not include the church property.

The Home for the Aged and three other properties were identified in a National Register Multiple Property Documentation Form (MPDF), "Historic Properties Relating to Harriet Tubman in Auburn, New York," approved by the Keeper of the National Register on April 2, 1999. The MPDF identified the Home for the Aged, Tubman's residence, the Thompson Memorial A.M.E. Zion Church, and Tubman's gravesite in Fort Hill Cemetery, as meeting National Register nomination criteria. Significance for the resources was identified under Criterion B (associated with the lives of persons significant in our past), Criteria Consideration A (owned by a religious institution), and Criteria Consideration C (cemetery/grave). The overall period of significance was documented as 1859-1913. Based on the MPDF, National Register inventory/nomination forms were completed and approved for all four sites on the same date as the MPDF. For the 0.5 acre "Thompson (Memorial) A.M.E. Zion Church" property, national-level significance was identified under Criterion B for Harriet Tubman, in the areas of Ethnic Heritage/Black, Social History, and Religion, and Criteria Consideration A. The period of significance was listed as 1891-1913, beginning with the construction of the church and ending when Tubman's funeral service was held at the church. The church was described in the documentation, but not the adjacent parsonage.

On January 3, 2001, the Secretary of the Interior approved updated documentation for the 1974 NHL designation, under the name, "Tubman Home for the Aged, Harriet Tubman Residence, Thompson Memorial A.M.E. Zion Church." The update expanded the NHL boundaries by adding two of the three properties in the 1999 MPDF: the Tubman Residence (Tubman Farm) and the Thompson Memorial A.M.E. Zion Church (the gravesite was not included in the boundary expansion). The NHL context was listed as "XXXI. Social and Humanitarian Movements, D. Abolitionism." National-level significance was documented under NHL Criterion 2 (National Register Criterion B) and NHL Exception A (National Register Criteria Consideration A) (religious properties), in the areas of Ethnic Heritage/Black and Social History. The overall period of significance was listed as 1859-1913. The expanded NHL designation counted three contributing resources: Frame house/Home for the Aged, Tubman Residence (brick Tubman house), and the Thompson Memorial A.M.E. Zion Church. Four resources were documented as non-contributing: Garage at the Home for the Aged (1954 building demolished in 2012), the Garage at the Tubman Residence (Tubman barn; the NHL changed the evaluation of contributing in the 1999 National Register documentation), the Harriet Tubman Memorial Library, and the Harriet Tubman Multipurpose Building (visitor center). The NHL documentation also identified one archaeological site ("Cellar Hole," John Brown Hall) as worthy of additional investigation, but did not count it as a contributing resource. Consistent with the 1999 National Register listing, the NHL expansion did not document the parsonage (1910) at the A.M.E. Zion Church, but it did describe the front steps to the church.

According to research conducted for this CLI, and the categories of National Register documentation outlined in the "CLI Professional Procedures Guide," the areas and periods of significance of the property are adequately documented, but the parsonage and other landscape features have not been documented. Therefore, for purposes of the CLI, Thompson Memorial A.M.E. Zion Church is considered "Entered – Inadequately Documented."

Eligibility: Eligible -- SHPO Consensus Determination

07/22/2021

Concurrence Eligibility Date:

Concurrence Narrative:

The New York SHPO agreed with the findings of the CLI and had no review comments.

Significance Level: National

Contributing: Contributing

Classification: Multiple Property

Statement of Significance for National Register of Historic Places:

The Thompson Memorial A.M.E. Zion Church property, part of the Harriet Tubman National Historical Park, is nationally significant under National Register Criterion B in the areas of Ethnic Heritage/Black, Social History, and Religion for its association with American abolitionist and political activist Harriet Tubman. The site reflects significant and symbolic aspects of Tubman's spiritual, social, and cultural life as her regular place of worship. It is one of several park properties that relate to Tubman's life between 1859 and 1913 in Auburn, New York. They include her own residence, the Harriet Tubman Home for the Aged that she founded, and the Thompson Memorial A.M.E. Zion Church on Parker Street where she worshipped.

The park's overall period of significance is 1859-1913. It begins with Harriet Tubman's acquisition of the (Tubman Farm) property from William H. Seward, and ends with the year of her death. The period of significance for the Thompson Memorial A.M.E. Zion Church is 1891-1913. It begins with the parish's acquisition of the Parker Street property and construction of the church building, includes the completion of the adjacent parsonage, and ends the year of Tubman's funeral service at the church.

CRITERION B
Ethnic Heritage/Black, Social History, and Religion:

Harriet Tubman (1822-1913) is most famous for her role as a conductor on the Underground Railroad. A fugitive slave herself, Tubman repeatedly made dangerous trips to the South to escort others to freedom, actions which earned her the title "Moses of her people." She dedicated her years in Auburn to selflessly and tirelessly looking after those who could not take care of themselves, and she did it with the same conviction that she was doing God's will that she brought to her rescue work before the Civil War. Despite international fame (she received a Diamond Jubilee medal from Queen Victoria, and was the subject of a biography), it was an on-going struggle for Harriet to carry on her charitable work due to lack of funds. Although the heroism of her Underground Railroad work has overshadowed other aspects of Harriet's remarkable life, character, and work, it is with these lesser known facts of her life that the sites in Auburn are interwoven. (NHL 2001, Sec.8: 9)

Thompson Memorial A.M.E. Zion Church Property.
The A.M.E. Zion Church, of which Harriet Tubman was a member during her years in Auburn, has been one of the unifying and sustaining institutions for the African American community in that city from its founding in 1838 to the present. As the home of the congregation of the A.M.E. Zion Church from 1891 to 1993, the Thompson Memorial A.M.E. Zion Church is historically significant in and of itself. It also serves, however, as a juncture between Harriet Tubman's life, activities, and commemoration and the larger context of the African American community in Auburn, and therefore is one of the Harriet Tubman-related sites. (NHL 2001, Sec.8: 18)

There had been African Americans in Auburn from its founding in 1793, as Captain John Hardenburgh brought with him two slaves, Harry and Kate Freeman, when he came to settle on his portion of the Military

Tract assigned to veterans of the American Revolution. New York law provided for the gradual freeing of slaves in the state after 1800, with certain conditions of age applying, and by the 1830s almost all were free. That Auburn had an established African American population is borne out by the fact that maps of the time (1836) show an area along the banks of the Owasco river named New Guinea, which is labeled as a "Negro settlement." According to the oral tradition, this is land that Captain Hardenburgh gave to his slave Harry Freeman when he freed him, and it became the nucleus of the African American community in Auburn. (NHL 2001, Sec.8: 18)

During the 1830s and 1840s, opposition to slavery gradually grew in the North as prominent white abolitionists solidified their arguments against the "peculiar institution." In so doing, they joined the African American community which had, naturally, long advocated the abolition of slavery. In particular, the African American churches were a wellspring of opposition and the A.M.E. Zion Church in New York took a very active role in these efforts:
[It] "became to the Afro-American race what Faneuil Hall was to the Anglo-American: their Cradle of Liberty. When the doors of all the other churches and the public halls and theaters were closed to Abolitionist orators and friends of emancipation, the doors of Zion Church were always opened to them. It naturally become the forum of the proudest triumphs of Afro-American orators." (NHL 2001, Sec.8: 18-19, citing Fortune, The New York Age, 1 October 1896, as quoted in Walls 1974: 141)

In central New York, the A.M.E. Zion Church actively assisted in the anti-slavery activities. Frederick Douglass, who came to Rochester in 1847 to publish The North Star, frequently spoke from the pulpit of the city's Zion Church. It was also in the context of the church that he and other members and abolitionists, such as Jermain W. Loguen, Sojourner Truth, William Howard Day and Harriet Tubman, came together. Reverend Loguen made the Syracuse A.M.E. Zion Church a haven for fugitives on the Underground Railroad, openly publishing the fact that he would receive any who called upon him in this capacity. The central position of the church in abolitionist activities in central New York is well established, and undoubtedly had considerable influence upon where Harriet Tubman eventually decided to settle and bring her family members. (NHL 2001, Sec.8: 19)

By the time Harriet acquired land in Auburn from Seward in 1859 and moved her family there, the A.M.E. Zion Church was well established in the community. On July 17, 1838, members of the African American community had incorporated their church as the Auburn African Methodist-Episcopal (A.M.E.) Church. Their first home was in an old school house on Washington Street which had originally been erected in 1846 as a separate school for African American children. When they were admitted to the regular school system in 1851, the Washington Street school was abandoned, and eventually taken over by the Zion church for a house of worship. There is evidence that the church was struggling financially because in 1853 an announcement in the Auburn Daily Advertiser called on the citizens of Auburn to subscribe to a fund to pay a debt incurred to fix up the church building. This effort resulted in the city's purchase of the building and then turning it over to the A.M.E. Zion Church for its use. The congregation continued to meet on Washington Street for the next four decades, and it is from here that they moved into a new church on Parker Street. (NHL 2001, Sec.8: 19)

The church on Parker Street, named the Thompson A.M.E. Zion Church after Bishop Joseph P. Thompson (and later named Thompson Memorial A.M.E. Zion Church), was built in 1891 with funds raised through subscription and donations. At the ceremony to celebrate the laying of the cornerstone on August 9, 1891, there was considerable interest in the undertaking exhibited by all the citizens of Auburn. The speakers attached great importance that the A.M.E. Zion Church now had its own facility that was built expressly for their use and purposes and owned outright. Bishop Thompson spoke, recalling his arrival in Auburn in 1841 and the early struggles to establish the Church in the village, how they had lost earlier places of worship,
"through the ignorance and want of education of the people and their pastors. And now a few good men have volunteered to give you a place of worship free from debt....I thank God that I am privileged to see the laying of the second cornerstone for a place of worship for my poor persecuted people of Auburn."

The cornerstone was filled with various documents pertaining to the A.M.E. Zion Church as well as a memorial medal of John Brown. (NHL 2001, Sec.8: 19-20, citing Auburn Daily Advertiser, 10 August 1891)

The A.M.E. Zion Church, in its new building on Parker Street, considered itself the home church of Harriet

Tubman, although she attended other churches. However, the Parker Street church's connection to Tubman, went beyond her participation in the parish, serving as the place of annual meetings of the directors of The Harriet Tubman Home institution following its establishment in 1895. In 1910 a parsonage was constructed next to the church for the parish's reverend and family. (CLR draft 2018: 81-82)

On March 13, 1913, Harriet Tubman's funeral was held in the Thompson A.M.E. Zion Church. In the morning a private service was held at the Harriet Tubman Home for the Aged on South Street and then her body was transported to the Parker Street church for viewing until the 3:00 o'clock public ceremony. According to contemporary accounts, hundreds passed the flag draped casket and because of the small size of the church, many were excluded from the funeral service itself. After the service, the casket was taken to the grave site in nearby Fort Hill Cemetery and Harriet Tubman was laid to rest with military honors. (NHL 2001, Sec.8: 20)

The Thompson Memorial A.M.E. Zion Church continued to be used by its congregation until 1993 when a larger facility with much needed meeting rooms was acquired. It serves as a reminder of the importance of the Church in the African American community in Auburn and of the central role that the church and religion played in the life of Harriet Tubman, its historically important member. The church is now federally-owned and part of the Harriet Tubman National Historical Park. (NHL 2001, Sec.8: 20)

National Register Significance Criteria:

B - Associated with lives of persons significant in our past

National Register Criteria Consideration:

National Register Periods of Significance (with Historic Context Themes):

Time Period: CE 1891 - CE 1913

Historic Context Theme	Subtheme	Facet	Other Facet
Creating Social Institutions and Movements	Social and Humanitarian Movements	Abolitionism	

Area of Significance:

Area of Significance Category: Ethnic Heritage

Area of Significance Subcategory: Black

Explanatory Narrative:

Area of Significance Category: Religion

Area of Significance Subcategory:

Explanatory Narrative:

Area of Significance Category: Social History

Area of Significance Subcategory:

Explanatory Narrative:

NRIS Information:

NRIS Name:	Tubman Home for the Aged, Harriet Tubman Residence, Thompson Memorial A.M.E. Zion Church
NRIS ID:	74001222
Other Name:	Harriet Tubman District, Properties Relating to Harriet Tubman in Auburn, NY
Primary Certification Date:	01/03/2001

State Register Documentation:

Identification Number:	98PR4087
Name:	Thompson AME Zion Church
Listed Date:	12/15/1998
Narrative:	Other sites include #s 90PR04122 (Home for the Aged), 98PR4085 (residence), and 98PR04088 (grave).

National Historic Landmarks:

National Historic Landmark?	Yes
Theme:	Abolitionism
Contributing:	Contributing
NHL ID:	74001222
NHL URL:	
Date:	01/03/2001

Statement of Significance for National Historic Landmark:

World Heritage Site:

Is Resource within a designated National Natural Landscape: No

Chronology and Physical History

Chronology:

Year	Event	Major Event Narrative
CE 1789	Established	By 1789, the Tubman properties are part of Cayuga homeland; near village of Osco (Fort Hill Cemetery).
CE 1789	Established	The Haudenosaunee Confederacy cedes territory to the US federal government through Treaty of Canandaigua. Military Tract surveyed; established 26 towns and square 600-acre “Great Lots” awarded to Revolutionary War veterans. Tubman sites are on South Street within Aurelias, Town No. 8, Great Lots #57 (City of Auburn) and #66 (Town of Fleming).
CE 1793	Settled	Auburn is settled by John Hardenbergh, an American Revolution veteran.
CE 1891	Built	The A.M.E. Zion Church of Auburn builds a new church on Parker Street.
CE 1891	Built	The space between front of the new church and the sidewalk is surfaced in stone, and two large stone slabs form the steps up to the front doors. A cross-walk of smaller stones is built across Parker Street on axis with the front doors.
CE 1894	Established	The church is renamed Thompson A.M.E. Zion Church in memory of the congregation’s founder, Bishop Joseph Pascal Thompson
CE 1895	Established	The Harriet Tubman Home institution is chartered.
CE 1910	Built	Thompson A.M.E. Zion Church builds a parsonage on Parker Street.
CE 1913	Memorialized	Harriet Tubman dies on March 10 in John Brown Hall; her funeral is held at the Thompson A.M.E. Zion Church on March 13 and she is buried in Fort Hill Cemetery.
CE 1940 - 1949	Altered	In the 1940s, the exterior of the church and parsonage are sided in asbestos cement shingles.
CE 1940 - 1949	Planted	In the 1940s, the grounds are likely enhanced with foundation plantings, which included a yew tree with an understory of deciduous shrubs, probably spirea and lilac, at the front corners of the church. Deciduous shrubs are likley planted along the front porch of the parsonage.
CE 1956 - 1966	Altered	In the mid-1950s, church improvements include redecoration of the sanctuary, basement renovations, and a new kitchen in the parsonage. In April 1956, Bishop Walls leads the rededication of the newly redecorated sanctuary.
CE 1956	Established	The Thompson A.M.E. Zion Church is officially renamed Thompson Memorial A.M.E. Zion Church.
CE 1983	Altered	In ca. 1983, two concrete ramps with pipe railings are built at the entrance of the church, and the limestone foundation is parged with concrete. At the parsonage, original classical columns and balustrade are replaced by stained dimensional timber posts and railings.

Year	Event	Major Event Narrative
CE 1993	Abandoned	The Thompson Memorial A.M.E. Zion Church moves out of its church on Parker Street.
CE 1997	Established	The Harriet Tubman Home (HTH), Inc. is incorporated to manage the Harriet Tubman Home property.
CE 1999	Established	The Tubman Residence (Tubman Farm), Thompson Memorial A.M.E. Zion Church, Tubman gravesite, and Harriet Tubman Home for the Aged (25-acre property) are listed together in the National Register of Historic Places through a multi-properties nomination.
CE 2001	Established	The National Historic Landmark designation of the Harriet Tubman Home for the Aged is expanded to include the Tubman Residence (Tubman Farm) and Thompson Memorial A.M.E. Zion Church.
CE 2001	Stabilized	Stabilization work is undertaken on the church in 2001, along with other Tubman resources at her home.
CE 2003	Stabilized	Work completed includes removal and storage of window sash, sealing of window openings, repair of the roof framing, and removal of asbestos shingle siding.
CE 2003	Removed	Overgrown yew trees and shrubs are removed from the front corners of the building.
CE 2005	Altered	A new wood shingle roof is installed at the church.
CE 2014	Established	Act of December 19, 2014 (P.L. 113-291, Section 3036), authorizes establishment of Harriet Tubman National Historical Park, which will include Harriet Tubman Home, the Tubman Home for the Aged, the Thompson Memorial A.M.E. Zion Church and Rectory, and associated land.
CE 2016	Purchased/Sold	The A.M.E. Zion Church sells the Thompson Memorial A.M.E. Zion Church and parsonage to The Harriet Tubman Home, Inc. The property is then purchased by the National Park Service.
CE 2017	Established	Harriet Tubman National Historical Park is officially established on January 10, 2017.

Physical History:

INTRODUCTION

The following section provides information on the physical development and evolution of the Thompson Memorial A.M.E. Zion Church property, organized by time periods. Information is extracted from the 2018 draft, "Cultural Landscape Report, Harriet Tubman National Historical Park," by John Auwaerter, State University of New York, College of Environmental Science and Forestry, in cooperation with the National Park Service, Olmsted Center for Landscape Preservation.

The properties in Auburn and Fleming associated with Harriet Tubman's free life straddled the worlds of a prosperous city and modest rural community that had been the ancestral homeland of the Cayuga people. During the early 19th century, this area of New York had been transformed through turnpikes and canals into a region of flourishing farms, industries, and socially progressive communities that supported the Underground Railroad. The area was a stark contrast to the rural and remote Eastern Shore of Maryland, where Harriet Tubman grew up enslaved. (CLR draft 2018: 7)

The places that shaped Harriet Tubman's life as a free citizen and as a champion of social justice provided both physical and spiritual sustenance. Her own farm and the Harriet Tubman Home property on South Street were on the rural outskirts of the City of Auburn, but close enough that Aunt Harriet, as she was known locally, could walk to the city's churches, stores, and meeting halls (Figure 1). Her walks and rides took her past some of the city's wealthiest residences that shared the same South Street address, as well as through the city's rural burial grounds, Fort Hill Cemetery. A devoutly spiritual person, Harriet Tubman sought out the African Methodist Episcopal (A.M.E.) Zion Church to continue her life work of caring for the indigent. Following her death in 1913, the church would remain as stewards of the Tubman properties in Auburn through decades of extensive change in the rural landscape. (CLR draft 2018: 7)



Figure 1. Portrait of Harriet Tubman taken during her early years in Auburn when she was between 43 and 46 years old, ca. 1866- 1868. (CLR draft 2018: 15. Library of Congress, LC-DIG-ppmsca-54230)

LANDSCAPE ORIGINS, TO 1859

Harriet Tubman settled near the north end of Owasco Lake, one of the eleven Finger Lakes that extended through the northern edge of the Allegheny Plateau, an area of uplifted sedimentary rock deposited in ancient seas during the Devonian age, 418 to 360 million years ago. The lakes originated as a series of northward-flowing streams that were scoured by glaciers, most recently during the last ice age that ended approximately 10,000 years ago. This glacier deposited till that dammed the old stream valleys to create the lakes, and shaped the surrounding land into valleys and low hills (Figure 2). The area of the Tubman sites north of Owasco Lake formed into a relatively smooth plain created by sediments deposited in lakes as the glacier retreated to the north. Low ridges of approximately eighty feet above the plain (780 feet above sea level) formed east and west of the South Street properties, while a higher ridge at an elevation of 860 feet above sea level created a natural barrier to the south. Another rise of 805 feet to the north would become the site of Fort Hill Cemetery. Owasco Lake, which settled at an elevation approximately 700 feet above sea level following retreat of the glacier, drained north through the Seneca and Oswego rivers and into Lake Ontario. Not far south of Owasco Lake, the land drained south in the watershed of the Susquehanna River, which provided a natural route toward Tubman's home along the Chesapeake Bay in Dorchester County, Maryland. (CLR draft 2018: 7-8)

As the climate of the Lake Ontario region warmed following the end of the last ice age, the land transitioned from primarily fir, spruce, and pine forest to oak-hickory forest on well-drained ridgetops and slopes, and beech-maple forest on moist, well-drained soils. Other trees and shrubs found in these upland forests included hickory, hop hornbeam, basswood, elm, flowering dogwood, witch hazel, shadbush, choke cherry, and viburnum. (CLR draft 2018: 8)

Cayuga Homeland:
The Finger Lakes region supported human culture long before European settlement that began at the close of the 18th century. After the end of the last ice age, nomadic people formed small hunting and fishing camps in the tundra-like environment. As the climate warmed, the land became more

hospitable and by 2,000 years ago, people were beginning to establish permanent villages and practice agriculture. In the 12th century (CE), five peoples or nations united to form the Haudenosaunee Confederacy: the Seneca, Cayuga, Onondaga, Oneida, and Mohawk. The homeland of the Cayuga, the "People of the Great Swamp" (the swamp at the north end of Cayuga Lake, now the Montezuma National Wildlife Refuge) was between the Seneca to the west and the Onondaga to the east, surrounding Cayuga and Owasco lakes. Like other people of the Confederacy, the Cayuga lived in longhouses within palisaded villages, and farmed the surrounding land with orchards and crops. In the late seventeenth century, French Jesuit missionaries told of three main Cayuga villages. (CLR draft 2018: 8)

According to a European historian writing in the nineteenth century, one of the Cayuga's principal villages, known as Osco, pronounced "Was-Kough," was located near the head of Owasco Lake, and included a sacrificial mound and fortification on high ground west of the Owasco Outlet, later the site of Fort Hill Cemetery. It was a long-established village that may have been built in part by the Cayugas' predecessors, the Alleghans. The word Osco described a nearby crossing of the outlet on stepping stones. Europeans settlers later adopted the name for the lake and outlet. It is likely that a large area of land surrounding Osco, encompassing the core of Auburn and perhaps extending to the future Tubman properties on South Street, was farmed by the Cayuga people. (CLR draft 2018: 8)

European Settlement:
During the Revolutionary War (1775-1783), the Cayuga Nation remained neutral, but in 1779 became the target of US military attacks during the Sullivan-Clinton Expedition, which broke the power of the Haudenosaunee Confederacy. After the war, the federal government settled with the Haudenosaunee nations in the Treaty of Canandaigua (1789), which required that the nations give up their homelands in exchange for smaller sovereign reservations. The Cayuga's reservation of 64,000 acres was at the head of Cayuga Lake; the land around
Owasco Lake was surrendered, including the village of Osco. Approximately 1,800,000 acres were set aside as bounty for those who served in the war. Known as the Military Tract, the survey completed in 1790 established twenty-six towns, each subdivided into six-hundred-acre lots, laid out in squares as local conditions permitted. The site of Osco and the Tubman properties fell within Aurelius, Town No. 8, formed on January 27, 1789 – named after Emperor Marcus Aurelius (Figure 3). (CLR draft 2018: 7[sic])

Founding and Growth of Auburn:
The Town of Aurelius enjoyed an auspicious place within the Military Tract due to its location along major roads and the Owasco Outlet, which connected with the navigable Seneca and Oswego rivers (see Figure 3). The primary east-west road across upstate New York, the Great Genesee Road, headed west 120 miles along Indian trails from Fort Schuyler (Utica) to Canandaigua. Military Tract allotment #47, where the road crossed the Owasco Outlet, was purchased in 1792 by Colonel John L. Hardenburgh, who had served in the Sullivan-Clinton Expedition and was one of the surveyors of the military tracts. Here, Hardenbergh built grist and saw mills along the Owasco Outlet beginning in 1793, and soon a village known as Hardenburgh's Corners developed around them, along the Great Genesee Road. (CLR draft 2018: 7[sic])

The economic importance of Aurelius increased with improvement of the Great Genesee Road as the Seneca (or Great Western) Turnpike in 1800, and extension of the Cherry Valley Turnpike east to near Aurelius that same year. In 1805, Hardensburgh's Corners was given the shorter and more pleasant-sounding name of Auburn when it was designated the new seat of Cayuga County, created in 1799. By 1810, Auburn had a population of 4,642, and in 1815, was incorporated as a village. (CLR draft 2018: 7-8[sic])

Construction of the Erie Canal, which began in 1817, bypassed Auburn eight miles to the north, with no navigable connection. While the village's prominence on the state's transportation routes waned and it was eventually surpassed in size by Syracuse to the east and Rochester to the west, Auburn remained a prosperous industrial town and commercial center for the surrounding agricultural region. Railroad access beginning in the late 1830s provided new connections, reinforcing Auburn's wealth and prominence. A plat published in 1837 showed the city's optimism about its future growth: four wards expanding out from the established core, laid out in grids with small lots (Figure 4). In 1848

Auburn was incorporated as a city, and by the late 1850s had a population of 10,986. (CLR draft 2018: 8[sic])

While Auburn's antebellum population was overwhelmingly white, there was a small black community by the 1820s, just outside of town along the Owasco Inlet. Known as New Guinea, the area by 1837 consisted of about ten houses along Mechanic Street (now Osborne Street), downstream of the main industrial area and above the Cumpston flour and saw mills. By the 1850s, African Americans began to move to Auburn's north side near the state prison, where an African American school was opened in 1839 on Washington Street. In 1847, this building became home to Auburn's African Methodist Episcopal Zion Church (later renamed
Thompson A.M.E. Zion Church), founded that same year. (CLR draft 2018: 8[sic])

Fort Hill Cemetery:
The Cayuga village site of Osco, with its ancient Indian mound, was called Fort Hill or Fort Alleghan by European settlers. Through the first half of the nineteenth century, the site remained undeveloped and covered by mature trees; the village government designated the site a park in its expansion plan of 1837, but the park was never developed. In 1851, civic leaders chose the ancient mound as the site for Fort Hill Cemetery, intended to replace the crowded North Street Burial Ground with a landscaped garden for the dead (Figure 5). Part of the mid-nineteenth century Rural Cemetery Movement, Fort Hill Cemetery featured a picturesque landscape designed to capture the beauties of art and nature, with curving drives, groves of trees, and artistic grave monuments. The burial sections were given romantic names that referred to the site's natural beauty and Native American heritage, including Laurel Hill, Mount Hope, Glen Alpine, Council Grounds, and Fort Alleghan—the latter a large circular burial section on the Indian mound. An open area to the west, where Harriet Tubman would one day be buried, was named the West Lawn. (CLR draft 2018: 7[sic])

Auburn's Rural Outskirts:
Within a few blocks of the commercial district along Genesee Street were rural precincts of the city, where some of the farmland was owned by wealthy city residents. This rural landscape extended uninterrupted into the Town of Fleming, which had been subdivided from the Town of Aurelius in 1823. Named after one of its early settlers, General George Fleming, the town was predominantly rural, with approximately ninety percent of its 13,710 acres consisting of "improved" farmland during the middle of the nineteenth century. Near the center of the town, five miles south of Auburn, was the unincorporated village of Fleming. It was a cross-roads hamlet
with a post office, stores, a school, two churches, and a population of about 200 prior to the Civil War. (CLR draft 2018: 10[sic])

By the late 1840s, Fleming was connected to Auburn by an improved road—the Auburn and Fleming Plank Road, which was a continuation of South Street (present NY 34, South Street Road). Perhaps once an Indian trail that headed south between Owasco and Cayuga lakes, the road was probably in use by European settlers after opening of the Military Tract in 1790. (CLR draft 2018: 10[sic])

Church Property Landscape, 1859:
In 1859, the future church property was part of a farm field west of Fort Hill Cemetery. Although the city had platted streets and lots there in 1837, there was no development by 1859. The field was part of a farm or estate that had a house and orchard to the north off Genesee Street. (CLR draft 2018: 14)



Figure 2. Early nineteenth-century map showing location of the Tubman sites (identified by red arrow) in relation to the Finger Lakes and river systems south of Lake Ontario. (CLR draft 2018: 17. Horatio Gates Spafford, A Gazetteer of the State of New-York, 1813, annotated by SUNY ESF)

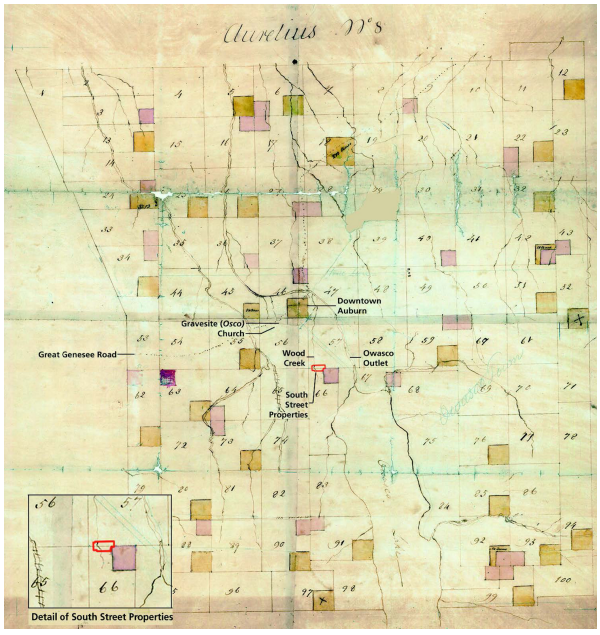


Figure 3. Military Tract survey of Aurelius, Township Number 8 showing approximate current location of the Tubman properties and downtown Auburn within allotments 56, 57, and 66, ca. 1790. (CLR draft 2018: 18. New York State Engineer and Surveyor, "Aurelius No. 8," New York State Archives, A0273-78_108.)

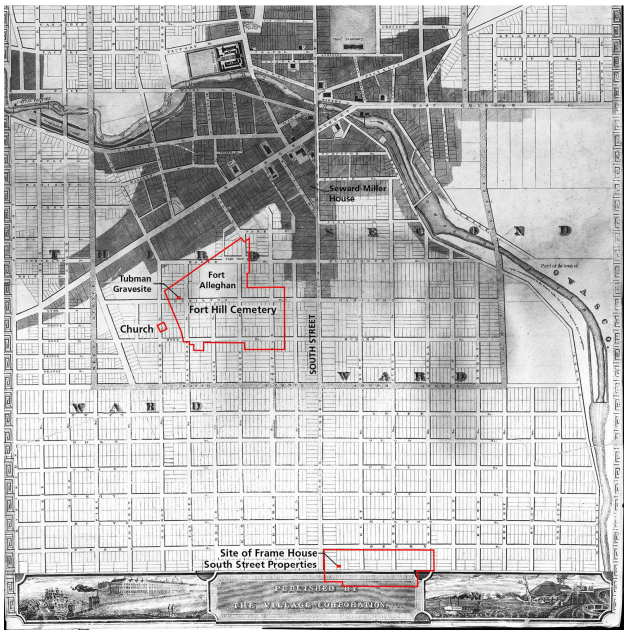


Figure 4. Map of Auburn showing proposed expansion in blocks and relation to current boundaries of the Harriet Tubman properties and Fort Hill Cemetery, 1837. (CLR draft 2018: 19. Detail, Hagaman and Peabody, "Map of Auburn from Actual Survey, Published by the Village Corporation, 1837.")

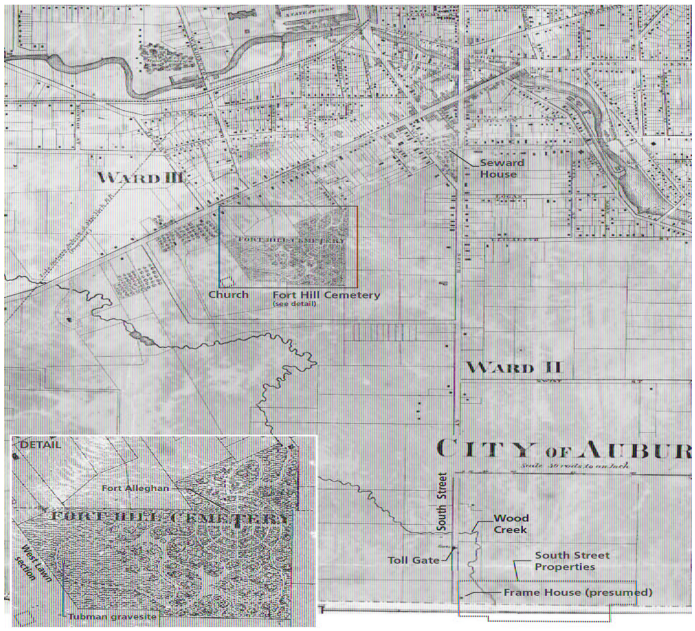


Figure 5. Map of Auburn showing Fort Hill Cemetery in relation to the current park boundaries and Tubman grave site, 1859. (CLR draft 2018: 21. Detail, O.W. Gray, Map of Cayuga and Seneca Counties, New York, 1859, Library of Congress, G3803.C31859.G7.)

HARRIET TUBMAN'S EARLY YEARS IN AUBURN, 1859–1895

Overview:
In 1859, Harriet Tubman contracted to purchase from William H. Seward seven acres of the Burton

Farm, on the Auburn and Fleming Plank Road—an illegal transaction at the time for an escaped slave. Tubman may have felt that Auburn, with its supportive abolitionist community and established black neighborhood would one day be a place where she and her family could live as free people. After the Civil War, she became a citizen and respected member of the Auburn community. Despite some advances, social and economic limits on African American participation in the American mainstream persisted and took on new forms of injustice. Churches became a focal point of the black community, including the Thompson African Methodist Episcopal Zion Church, where Harriet was a member. Guided by her deep religious faith and Auburn's community of social reformers, Harriet Tubman was able to maintain her farm as a place of hospitality and refuge for struggling African Americans. She bridged highly segregated worlds – white and black, rich and poor, male and female, urban and rural. By the mid-1890s, Tubman was seeking to institutionalize her life's campaign for social justice and civil rights, which would mark a new period for her property in Auburn. Much of this support came from her church. (CLR draft 2018: 27,37)

Parker Street and the A.M.E. Zion Church:
Along the west side of Fort Hill Cemetery was Parker Street, a residential road built through a farm field soon after the Civil War. By 1871, the street was lined by sixteen houses, most of a vernacular gable-front and ell plan, set on small lots with about fifty feet of frontage (Figure 6). Parker Street, together with neighboring Chapman (Cornell) Avenue, Garrow Street, and Fitch Avenue, became home to many in Auburn's African American community during the post-Civil War period. At least three of Tubman's relatives lived in the neighborhood, one of whom built a house on the west side of Parker Street, south of the empty lots where the Auburn African Methodist Episcopal Zion Church would build its new church in 1891. (CLR draft 2018: 41)

Harriet Tubman's first known place of worship in Auburn, Central Presbyterian Church, was established in 1862 by members of the Second Presbyterian Church who broke away in 1861 over the issue of slavery. Harriet Tubman and her parents attended soon after the founding, perhaps invited by David M. Osborne, one of the founders of the new church and the son-in-law of Harriet Tubman's friend, Martha Coffin Wright. Tubman also probably knew Flavel Danforth, the church's deacon and owner of property north of her farm on South Street. The new parish met at the Young Men's Christian Association on Genesee Street, and soon built a basement chapel near the courthouse, where Harriet married her second husband Charles Nelson Davis in 1869 (her first husband, John Tubman, died in 1867). (CLR draft 2018: 30,41)

Harriet may have soon followed her husband to another church. One year after their wedding, Davis became one of the first trustees of St. Mark's African Methodist Episcopal (A.M.E.) Church, the second African church in Auburn established in 1870 and part of a denomination based in Philadelphia that traced its founding back to 1797. St. Mark's met in temporary quarters downtown and bought property for a permanent church building on Mechanic Street along the Owasco Outlet, north of New Guinea, Auburn's original African American neighborhood. A foundation was built, but the building was never completed and the congregation eventually folded. (CLR draft 2018: 42)

The older African congregation in Auburn, which traced its origins back to 1838, was part of a sister denomination based in New York City, the African Methodist Episcopal Zion (A.M.E. Zion) Church. Its origins began in 1796, when black members of the predominantly white John Street Methodist Episcopal Church in New York City formed an independent congregation under the leadership of James Varick – the first black congregation in New York state. In 1800, the young congregation built its own church building, which it named Zion. In 1820, the A.M.E. Zion Church officially withdrew from the Methodist Episcopal Church, four years after the Philadelphia A.M.E. Church withdrew. The New York church's name reflected its place of founding at the Zion Church (Mother Zion), its retention of Methodist Episcopal doctrine and church government, and its leadership by descendants of Africa. By 1830, more than a dozen A.M.E. Zion churches were established in the Northeast. During the first half of the nineteenth century, the A.M.E. Zion Church became a leading voice in the abolitionist movement and was widely known as the Freedom Church. Frederick Douglas often spoke from Rochester's A.M.E. Zion Church, and Rev. Jermain Loguen led the A.M.E. Zion Church of Syracuse, which became known as the Abolition Church. (CLR draft 2018: 42)

The A.M.E. Zion Church of Auburn was founded under the leadership of Joseph Pascal Thompson

(1818–1894), who would go on to serve at Mother Zion and become consecrated as bishop in 1876. Thompson was born a slave in Winchester, Virginia, and as a youth escaped to Philadelphia. Through the support of his adopted family, he studied at the Auburn Theological Seminary, and became licensed to preach in 1838, when he founded what would become the A.M.E. Zion Church of Auburn, officially established in 1845. Thompson later practiced medicine in Newburgh, New York, where he was active in aiding fugitives on the Underground Railroad. (CLR draft 2018: 42)

The A.M.E. Zion Church of Auburn initially met in private homes, but by ca. 1847 secured space in a former school on Washington Street near the state prison, in what would become Auburn's second African American neighborhood (see Figure 6). The congregation remained here through the 1880s, by which time Harriet Tubman was attending. In October 1884, a local paper ran a story that described the Rev. James E. Mason's recollection of first meeting Harriet at the church. He recalled that she stood up to give "testimony to God's goodness and longsuffering," and that "she possessed such endurance, vitality, and magnetism that I inquired and was informed it was Harriet Tubman – the 'Moses' of her people." (CLR draft 2018: 42-43, quoted in Larson 2003: 263)

By the 1880s, the A.M.E. Zion Church of Auburn was outgrowing the Washington Street building, and in May 1886 a parishioner wrote to the Star of Zion that the church was dilapidated. Soon after, the congregation began to plan for a new church building, with much of the effort undertaken through the leadership of Pastor Dangerfield who was appointed to the parish in 1889. He was among a group of ten clergy and lay people of the "Auburn Church Building Association," an independent corporation formed to undertake the construction project. In June 1891, the Building Association reported that the church was about to acquire title to a lot, and that ground would be broken soon after. The property, which had been selected by May 1890, was on Parker Street in Auburn's third African American neighborhood west of Fort Hill Cemetery. On June 23, 1891, the congregation purchased the half-acre parcel, which included three platted lots with 166 feet of frontage, for $700 from Mary McNally (Figure 7). McNally had acquired the property from Horace B. and Abijah Fitch on December 20, 1869, but apparently never made any improvements. The deed to the church stipulated that the "said premises shall be used, kept, maintained, and disposed of, as a place of Divine worship for the use of the ministry and membership of the African Methodist Episcopal Zion Church in America," and that the church "shall quietly enjoy the said premises" – perhaps a condition requested by the neighbors. (CLR draft 2018: 43, from Krieger 2018: 26,41,45-46)

The new church building was sited on the southern half of the property, leaving the northern half vacant for future expansion. In early July 1891, excavation had been completed, and by the end of the month, the Onondaga limestone foundation was complete and the cornerstone was laid during a festive event on August 9, 1891. Bishop Joseph Pascal Thompson gave the sermon at the accompanying service held at the Cayuga County court house, where the congregation had been gathering since November 1890. Construction was substantially complete by October, except for interior decoration, pews, and an organ, at a cost of $2,485. The first service in the new church was held on Sunday, November 15, 1891. (CLR draft 2018: 43)

The Church Building Association and parish had initially selected a Gothic Revival design from the Methodist Church's 1889 Catalog of Architectural Plans that featured a tall spire and lecture hall wing, but it had to alter these plans to reduce costs. These revised plans may have been by the builder that the church hired for the project, B. H. Benham of Seneca Falls. The church as completed was a simple one-story Queen Anne-style frame building with a rectangular footprint, gable roof, truncated bell tower, and a central entrance close to the sidewalk. The auditorium had seating for approximately 200. Queen Anne-style details included classical pilasters and incised scrollwork on the tower, decorative shingles in the gable front and porch, molded bargeboards along the front eaves, double-hung sash windows with colored glass, and heavy brackets supporting a gabled hood over the double front doors (Figure 8). The building was painted in brown-hued colors typical of the style and the period. The space between the sidewalk and front of the church was surfaced in stone, and two large stone slabs formed the steps up to the front doors. A cross-walk of smaller stones was built across Parker Street on axis with the front doors. (CLR draft 2018: 43-44)

In ca. 1894, the A.M.E. Zion Church of Auburn renamed itself the Thompson A.M.E. Zion Church in memory of the congregation's founder, Bishop Joseph Pascal Thompson, who died that year and had preached at the new church's cornerstone laying service three years earlier. During its early years in the new building, Harriet Tubman assisted in the church's service to the poor and needy, but also had made connections to other churches, including the First Methodist Church. In 1896 she wrote in a dictated letter, "I have been appointed by the first M.E. and the A.M.E. Churches of Auburn to collect clothes for the destitute colored children…" This was a continuation of her long history of community service that she would institutionalize with the A.M.E. Zion Church through establishment of The Harriet Tubman Home in 1895. (CLR draft 2018: 44, quoted in Larson 2003: 279)

Church Property Landscape, 1895:
In 1895, the Thompson A.M.E. Zion Church on Parker Street contained the same property as it does today, with the church built in 1891 occupying the south half of the half-acre lot. The north half of the lot, where the parsonage would later be built, was most likely an open field. The only known landscape features on the property were large stone slabs that paved the surface between the sidewalk along Parker Street and the foundation of the church. The land sloped down to the north, requiring window wells on the church's south foundation wall, and allowing for full windows on the north. There may have been a walk to the rear of the church, to a basement door at the back of the building. The public sidewalks along Parker Street were stone, and there was a stone cross-walk on axis with the front doors of the church. Parker Street was a dirt road and mostly likely had drainage ditches on both sides at this time. (CLR draft 2018: 46)

Given the former agricultural use of the area, the landscape remained predominantly open with some shade trees along the street and in front yards. Most of the houses were small one or two-story gable-front and ell buildings. To the rear of the church lot was the Charles Smith property, who was the superintendent of The Harriet Tubman Home, which was undergoing development in the 1890s as a residential street named Park Place. Across Parker Street from the church were two empty lots, which provided unobstructed views east to Fort Hill Cemetery. In the distance were old-growth trees in the core of the cemetery, and in the foreground was the recently established West Lawn area, where Harriet Tubman would be buried. (CLR draft 2018: 46)

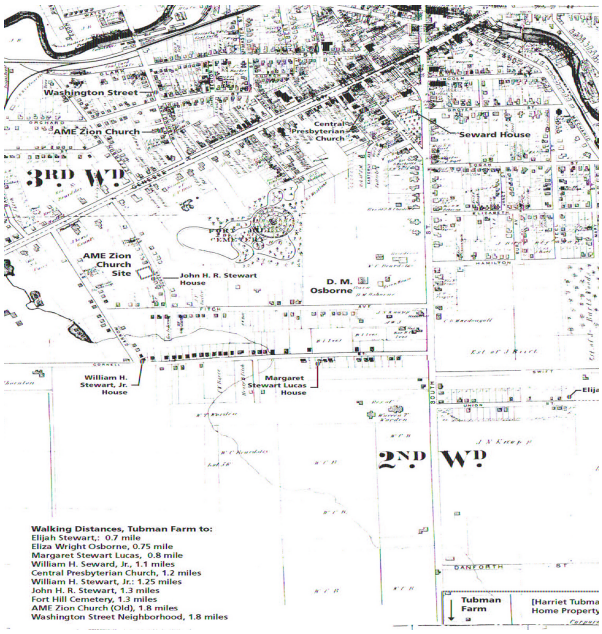


Figure 6. Map of Auburn in 1871 showing relationship of the Tubman Farm to places in town, including the churches she attended. The annotations show places added after 1871. (CLR draft 2018: 58. Detail, W.W. Richie, Map of the City of Auburn, Philadelphia, 1871)

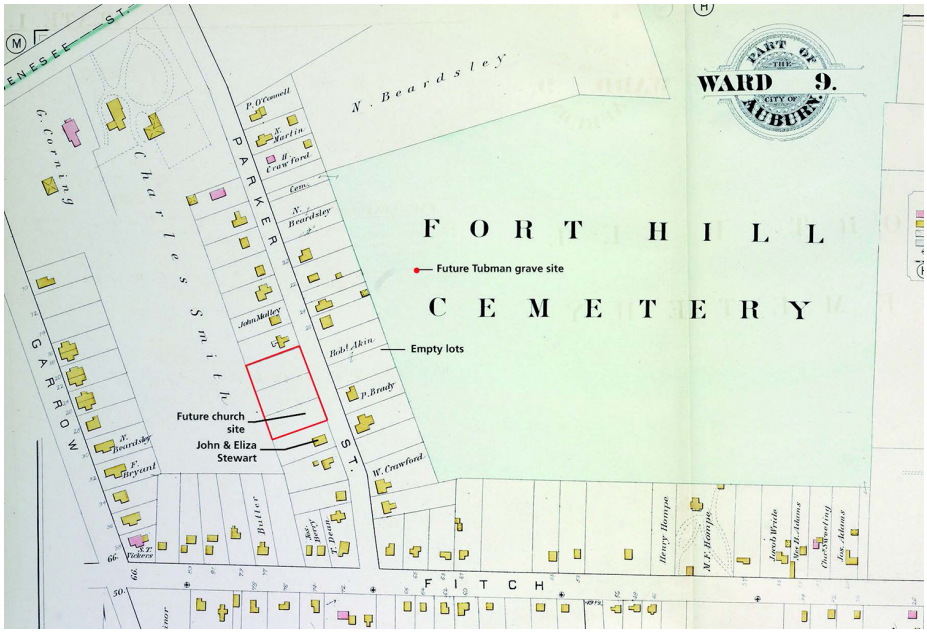


Figure 7. An 1882 Auburn atlas showing Parker Street with three empty lots north of the John and Eliza Stewart House (relatives of Harriet Tubman) that the A.M.E. Zion Church purchased in 1891. (CLR draft 2018: 60. Detail, G.M. Hopkins, City Atlas of Auburn, New York, Philadelphia, 1882.)



Figure 8. Group outside the entrance to Thompson A.M.E. Zion Church showing stone pavement, looking west from Parker Street, 1905. (CLR draft 2018: 61. Collection of Pauline Johnson, Auburn)

FOUNDING OF THE HARRIET TUBMAN HOME, 1895–1913

Overview:
In 1895, Harriet Tubman partnered with the A.M.E. Zion Church to help institutionalize her life's work of caring for the indigent and needy. With its mission in the "interest of humanity, regardless of race, color, sex or condition," the A.M.E. Zion Church – the Freedom Church – shared in Harriet Tubman's life-long campaign for human rights. At the time, Tubman was about 73 years old, and was caring for her dependents at her farm, in the brick house she built in 1881–1882. Her dreams would lead her to acquire the adjacent twenty-five-acre brickyard property to the north, and later, without any other options for continuing her ownership, give this land (Harriet Tubman Home property) to the A.M.E. Zion Church in 1903 to carry on her social justice work. (CLR draft 2018: 67, cited in Walls 1974: 50,67; Review comment, J. Bowes, 26 May 2021)

Auburn and the Thompson A.M.E. Zion Church:
Harriet Tubman's later life in Auburn after establishment of The Harriet Tubman Home institution in 1895 witnessed the continued growth and prosperity of the city. Between 1890 and 1910, Auburn's population jumped from 25,858 to 34,668; by 1900, it contained 350 manufacturing plants that employed 6,000 workers – 2,600 of them worked for D.M. Osborne & Company, which was absorbed into International Harvester in 1903. New mansions were built farther south on South Street, including a large fire-proof house designed in 1904 at 130 South Street for John Osborne, who would serve as treasurer of The Harriet Tubman Home. New residential neighborhoods were developed on the outskirts of the urban core, such as West Auburn off Genesee Street, but the south end of the city in the vicinity of the Harriet Tubman Home property remained rural. (CLR draft 2018: 80-81)

The prosperous industrial economy provided continued employment opportunities for Auburn's African American community. Parker Street, Garrow Street to the west, and Fitch Street to the south remained a vibrant African American neighborhood, anchored by the Thompson A.M.E. Zion Church. Several houses were built on Parker Street after 1895, but two lots remained empty across from the church, adjacent to Fort Hill Cemetery (Figure 9). Park Place, located in the field behind the church, was subdivided but by 1904 had not been fully developed. Parker Street during this time was a dirt road lined by ditches and stone sidewalks. (CLR draft 2018: 81)

The A.M.E. Zion Church, in its new building on Parker Street, considered itself the home church of

Harriet Tubman, although she attended other churches. As late as 1897, for example, Tubman was baptized at Bethany Baptist Church in Syracuse. The Parker Street church's connection to Tubman, however, went beyond her participation in the parish. It served as the place of annual meetings of the directors of The Harriet Tubman Home institution, and its pastor, Rev. R.F. Wheeler, served as the Home's first superintendent following the church's acquisition of the twenty-five-acre Harriet Tubman Home property. Donations to the Home were also collected at the church. (CLR draft 2018: 81)

Reverend Edward U.A. Brooks, a lawyer who served as one of the directors of The Harriet Tubman Home, was called to serve the Thompson A.M.E. Zion Church in 1909, and apparently was dissatisfied with the lack of housing provided by the parish. By November 1909, he had worked with the Church Building Association, which had been formed two decades earlier to manage construction of the church, to launch a campaign to build a parsonage on the northern half of the church lot. The goal of the campaign was to raise $2,200, and by May 1910, enough of the goal had been reached to begin construction. The parish planned on doing some of the construction itself, including digging of the cellar hole, building the foundation, plastering, painting, and grading of the grounds. Ground was broken on June 28, 1910, and on November 26 of that year, the Rev. and Mrs. Brooks moved into the completed two-story house, which had no stylistic similarity to the church. In plan it was an American Foursquare-style house on a cast stone (concrete) block foundation, with Neo-Classical details including a Palladian-style attic window and classical columns and railings in the front porch (Figure 10). (CLR draft 2018: 81-82)

Like the church, the parsonage was maintained without any plantings around its foundation, and was painted a dark color scheme similar to the church (Figure 11). There were no street trees in front of the church or parsonage, as there were elsewhere on Parker Street. The space between the church and the parsonage was maintained as a lawn, which was apparently used by the congregation for outdoor gatherings, perhaps along with the larger open space at the rear of the property. On a Friday evening in June 1912, for example, the Auburn Citizen reported that "there will be a lawn social at the Zion church grounds." (CLR draft 2018: 82, citing Auburn Citizen, 21 June 1912)

Harriet Tubman's Death and Burial:
After coming down with pneumonia in the winter of 1913, Harriet Tubman died on Monday, March 10, at the age of 91 at John Brown Hall, a brick house located on the Harriet Tubman Home property. Funeral services were set for Thursday, March 13, 1913. Tubman's body was prepared at John Brown Hall, where short services were held at 11:30 a.m. Her casket was then brought to the Thompson A.M.E. Zion Church, where it lay in state for public viewing from noon to 3:00 p.m., followed by a funeral service presided over by Rev. Edward U.A. Brooks and Rev. Charles Smith. Numerous people, both black and white, spoke. There were reports of 1,000 people seeking to attend the funeral, but the church could only hold 350, including standing room. Most had to wait outside until the casket was brought out (Figure 12). (CLR draft 2018: 82)

Tubman's funeral cortege most likely proceeded north from the church up Parker Street to a narrow entrance drive into Fort Hill Cemetery that then existed between two houses south of Woodlawn Avenue (see Figure 9). Harriet Tubman was not buried alongside her husband, Nelson Davis, who had been interred twenty-five years earlier in the Home Section, Lot #240. Tubman was instead interred in the West Lawn Section, lot #439, one of two lots she owned. Her brother, William Henry Stewart, Sr. was the first to be buried in the lots, in #439, following his death on July 18, 1912. The second Tubman lot, #438, remained empty. (CLR draft 2018: 82-83)

The West Lawn sections were newer burial areas of Fort Hill Cemetery, still characterized in 1913 by many empty grave sites and mostly small, young trees. From the old-growth trees at the core of the cemetery (Fort Hill), there were views across the West Lawn sections to the houses and Thompson A.M.E. Zion Church on Parker Street. A 1908 history of Cayuga County, presumably referring to the Parker Street church, noted the prominence of its short spire or bell tower in the views from the cemetery. (CLR draft 2018: 83)

A crowd accompanied Harriet Tubman's remains, in an outer oak casket, to the grave site, and she was buried with military rites based on her service in the Civil War. Following the burial, Tubman's

grave may have been identified by a temporary marker. Her family members and the A.M.E. Zion Church did not take the lead in securing a permanent marker for the grave. Instead, the Empire State Federation of Women's Clubs and the Harriet Tubman Neighborhood Club of New York [City], began raising funds for a permanent stone marker, which would take two years to realize. (CLR draft 2018: 83)

Church Property Landscape, 1913:
Thompson A.M.E. Zion Church witnessed the funeral of Harriet Tubman on March 13, 1913. She had seen the completion of the new church in 1891, which on the exterior remained little changed since its construction. Tubman also lived to see completion of the parsonage on the northern half of the lot in 1910, which was one only few houses added to Parker Street during this period. The lawn between the church and parsonage was likely used as a gathering space for lawn parties and other social events. The church may have planted trees at the rear of the half-acre lot after the field to the west began to be developed with houses in ca. 1895, or after grading of the lot was completed following construction of the parsonage in 1910. (CLR draft 2018: 85)

Harriet Tubman's gravesite in the West Lawn section of Fort Hill Cemetery was within sight of the Thompson A.M.E. Zion Church through two empty residential lots across Parker Street from the church. Young trees along the cemetery boundary and in the West Lawn section probably did not block views by 1913. (CLR draft 2018: 85)

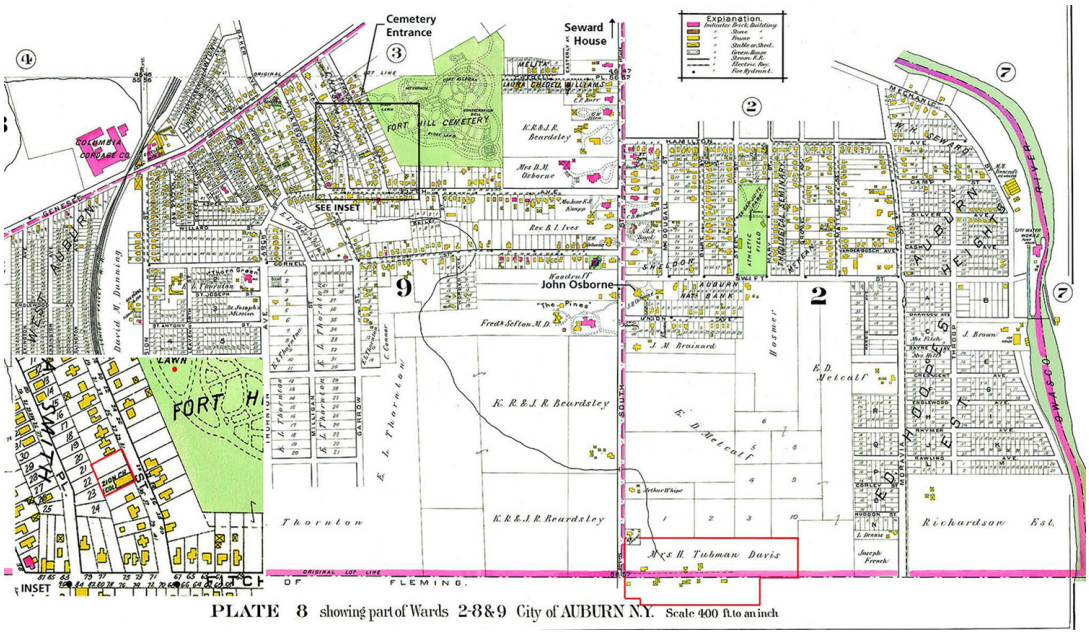


Figure 9. Map of Auburn showing the southern extent of the city in the vicinity of the Harriet Tubman Home, the Osborne houses, Parker Street neighborhood, and Fort Hill Cemetery. (CLR draft 2018: 96. "City of Auburn, N.Y....Showing Part of Wards 2-8 & 9," 1904.)



Figure 10. The parsonage of the Thompson A.M.E. Zion Church built in 1910 on the church lot acquired in 1891, looking northwest, ca. 1910. (CLR draft 2018: 97)



Figure 11. Postcard of the Thompson A.M.E. Zion Church and parsonage showing character around the time of Harriet Tubman's death, looking northwest along Parker Street, 1913. (CLR draft 2018: 98. Collection of the Smithsonian National Museum of African American History and Culture.)



Figure 12. Harriet Tubman's casket being carried out of the Thompson A.M.E. Zion Church, March 13, 1913. (CLR draft 2018: 99. Smithsonian Institution, National Museum of African American History and Culture.)

DECLINE OF THE HARRIET TUBMAN HOME, 1913–1949

Overview:
Following Harriet Tubman's funeral and burial on March 13, 1913, there remained strong public interest in commemorating her life both in Auburn and in other cities, but within a few years,

Tubman's fame began to fade from national consciousness. The Harriet Tubman Home, Board of Lady Managers, continued to operate the home for the aged for about a decade, but then could no longer carry on due to lack of funds and support, concurrent with the decline of Tubman's fame. The Harriet Tubman Home, associated after Tubman's death with the home for the aged in the frame building at #1 Danforth Street, was often confused as Tubman's own residence, which was next door. That brick house and seven-acre farm (Tubman Farm property) took on a new identity, as the home of the Norris family. (CLR draft 2018: 105)

The twenty-five-acre Harriet Tubman Home property began to fall into ruins in the 1930s. The 1940s were a low point for the property, with the frame house dismantled and John Brown Hall demolished, but the Western New York Conference of the A.M.E. Church had begun planning to restore it as a shrine to Harriet Tubman. (CLR draft 2018: 105)

Auburn and the Thompson A.M.E. Zion Church:
In the decades from Harriet Tubman's death in 1913 through World War II, Auburn began to stagnate as industry left and institutions closed. The old guard of abolitionist descendants and social reformers, many associated with the city's industry, also passed. From a population of 34,668 in 1910, the city reached the height of its population in 1930, 36,652, reflecting new residential development in the city's suburban outer wards. By 1940, the city's population dropped to 35,753, mirroring the effects of the Depression and decline in Auburn's manufacturing base. The expansive Osborne factory complex along the Owasco Inlet, built by some of Harriet Tubman's closest friends in Auburn, was closed during the Depression and its buildings were leveled. In 1939, the Presbyterian Church moved Auburn Theological Seminary, the city's only institution of higher learning, to New York City. Like the Erie Canal before it, construction of the New York State Thruway, the major east-west highway across Upstate New York begun in 1942, bypassed Auburn fifteen miles to the north. (CLR draft 2018: 116)

Auburn's African American community remained centered in the neighborhood west of Fort Hill Cemetery, as well as north of Genesee Street near the state prison. The Thompson A.M.E. Zion Church on Parker Street remained an anchor of the community, and continued to keep its abolitionist history alive, such as in a celebration held in 1939 on the occasion of the seventy-sixth anniversary of emancipation. The adjacent houses on Parker Street remained little changed in overall character. The street may have been paved with asphalt
in the mid-1930s and the stone sidewalks rebuilt in concrete, perhaps as part of a federal work-relief project. The stone crosswalk in front of the church was probably removed at this time. (CLR draft 2018: 116)

Like most institutions, the church suffered during the Great Depression. In 1940, it joined with Roosevelt Memorial Baptist Church, and the merged congregation was renamed Thompson Memorial Community Church. The expanded congregation remained in the Parker Street building, which was renovated with new decorations in the auditorium. It was probably at this time that exterior of the church and parsonage were sided in asbestos cement shingles (Figure 13). The grounds were most likely enhanced at this time with foundation plantings, which included a yew tree with an understory of deciduous shrubs, probably spiraea and
lilac, at the front corners of the church. Deciduous shrubs may have also been planted along the front porch of the parsonage. (CLR draft 2018: 116)

Church Property Landscape, 1949:
In 1949, Parker Street was lined by large shade trees, probably American elms, except along the frontage of the church property. The stone sidewalks and dirt surface of Parker Street that existed during Tubman's day had been replaced with asphalt and concrete. Two lots remained undeveloped across from the church, which provided visual connection with Fort Hill Cemetery, but trees along the boundary probably screened views to Harriet Tubman's grave in West Lawn Section, Subsection C. The church and parsonage had undergone some modernization, including addition of siding over the original wood siding, and addition of foundation shrubs. The back of the church property contained scattered trees with open views to the rear of the houses along Park Place. There was most likely a gravel driveway along the north side of the parsonage. (CLR draft 2018: 118)



Figure 13. Thompson Memorial A.M.E. Zion Church, ca. 1965, looking southwest across Parker Street showing asbestos cement shingle siding and plantings that probably dated to improvements made in 1940. (CLR draft 2018: 131. Cayuga Museum of History and Art.)

HARRIET TUBMAN SHRINE AND MUSEUM, 1949–Present

Overview:
In 1949, after growing concern over the deteriorated condition of the Harriet Tubman Home on South Street, the Western New York Conference of the A.M.E. Zion Church announced plans to revive the property, first by rebuilding the frame house at #1 Danforth Street as a shrine to Harriet Tubman. Over the next few decades, the church planned for new philanthropic development on the property that would realize Harriet Tubman's dreams of providing for the needy, while also serving as a memorial to her life's work. By the late 1970s, the church's stewardship of the twenty-five-acre Harriet Tubman Home property refocused on developing the property as a museum site – more a symbol of Tubman's life than a philanthropic enterprise. With renewed public interest in Tubman's life beginning in the 1990s, the church embarked on expansion of the site that included acquisition and preservation of Tubman's brick house and her church on Parker Street, which in 1956 was officially named Thompson Memorial A.M.E. Zion Church. (CLR draft 2018: 137,153)

Auburn and the Thompson A.M.E. Zion Church:
Following World War II, the City of Auburn lost residents while the surrounding towns gained population as suburban development spread into the once rural areas. By the mid-1950s, many of the main roads leading out of Auburn, including South Street, were lined by suburban houses on former farmland, while schools and other institutions such as the state armory also fled the urban core for suburban locations. Federal and state urban renewal and highway programs reinforced suburban development, and funded new arterial highways and redevelopment proposals through downtown that resulted in demolition of hundreds of buildings. Between 1940 and 1990, Cayuga County gained 14,518 persons, while Auburn lost 8,066. Rather than industry and manufacturing, Auburn's economy relied increasingly on service and tourism. In this new economy, historic places such as the Seward House, which had opened as a museum in 1951, played a significant role, and in subsequent years the city would bill itself as "History's Hometown." The city recognized that the Tubman sites also had great potential for contributing to this economy. (CLR draft 2018: 152)

Beginning in the 1990s there were efforts to document resources associated with the region's role in the Underground Railroad and its legacy through the state's Freedom Trail initiative begun in 1997. This survey, funded by the state and sponsored by the City of Auburn and Cayuga County, documented hundreds of properties, including those associated with Harriet Tubman. (CLR draft 2018: 152)

Church Improvements:
The African American neighborhood west of Fort Hill Cemetery, including Parker Street, experienced little redevelopment during the second half of the twentieth century, and retained much of its social composition into the twenty-first century. Through the early 1990s, the Thompson A.M.E. Zion Church, remained an anchor of the community (Figure 14). The church also continued to play a role in Tubman-related programs in Auburn. In 1972, for example, the A.M.E. Zion district bishop visited the church to dedicate a bronze plaque in honor of Tubman. In 1983, the church was one of the three sites that hosted a tribute to Harriet Tubman attended by civil rights leader Queen Mother Moore. (CLR draft 2018: 153)

In the mid-1950s, the Thompson Memorial A.M.E. Zion Church began planning for improvements to its church and parsonage, last renovated in 1940. These improvements were primarily on the interior, and included redecoration of the sanctuary, basement renovations, and a new kitchen in the parsonage, most of which was undertaken by the men of the parish. In April 1956, Bishop Walls returned to Auburn to lead the rededication of the newly redecorated sanctuary, during which he reinforced the parish's historic association with Tubman: "This was Harriet Tubman's adopted church…She used to shout and jump in that aisle in praise of God, who had helped her bring 300 [sic] slaves to freedom." (CLR draft 2018: 153, quoted in Krieger Feb. 2018: 57)

The 1970s were difficult times for the parish, and by the early 1980s, its numbers had dwindled to about thirty-five active members. Both the church and parsonage were reported as needing repairs. In 1983, the parish was assigned a new pastor, Robert Kealon, under whose tenure a fund drive was launched that autumn to help save the landmark touted as Harriet Tubman's place of worship. Mrs. Cordelia Carter, long-time member, organist, and treasurer of the church, was the voice of the campaign. She told a local reporter in September
1983,
"This is a church of churches. A church of historical significance. Harriet Tubman, the leader of the Civil War 'underground railroad' who was credited with rescuing more than 300 slaves, worshipped here for 63 years [sic]. We don't want to close the doors. All races, all nationalities visit the place where Harriet Tubman worshipped. A group of 16 Jamaicans toured the facility just last week after visiting the Tubman home." (CLR draft 2018: 153, from "Saving Zion church uphill struggle," Auburn Citizen, 25 September 1983: 1)

Mrs. Carter and others organized the "Coming Home to Zion" reunion on September 24-25, 1983 with the goal of raising $5,000. The fundraising, which included $1,020 from the reunion event, met with enough success to allow the parish to remain open and also undertake some repairs and improvements to the church and parsonage. These most likely included the addition of two concrete ramps with pipe railings to the entrance of the church, and parging of the limestone foundation with concrete (Figure 15). At the parsonage, the original classical columns and balustrade were replaced by stained dimensional timber posts and railings (Figure 16). (CLR draft 2018: 153-154)

In 1989, Rev. John Caver was appointed pastor of the church, and in 1992, was replaced by Rev. Paul Carter, the recently hired manager of the Harriet Tubman Home. By this time, the ministry was growing after decades of decline, and the parish needed more space. It considered building an addition, but instead decided to move to new, larger quarters after the Wall Street Methodist Church offered to sell its building, an 1886 National Register-listed property adjacent to the state prison, for $1.00. Thompson Memorial A.M.E. Zion Church moved into its new quarters in 1993. Rev. Carter's ministry was transferred to another parish in 1993, prior to rededication of the new church in May 1994. (CLR draft 2018: 154)

The A.M.E. Zion Church retained ownership of the Parker Street property after its departure in 1993, but both the church and the parsonage stood vacant. Over the course of the following decade, the

parish remained responsible for maintenance, but had to devote its resources to its actively-used building. By 2000, the Parker Street church roof had developed leaks and windows were broken. Through listing of the church in the National Register in 1999, followed by its designation as a National Historic Landmark in 2001, new attention and resources became available. With the help of city planner Mike Long and support by Harriet Tubman Home, Inc., New York State provided a grant of $284,000 in 2001 toward emergency stabilization of the church, along with other Tubman resources at her home. HTH, Inc. contracted with Crawford & Stearns, Architects and Preservation Planners of Syracuse, to plan emergency repairs and hazardous materials remediation on the church. As completed by Bouley Construction in 2003, the work included removal and storage of window sash, sealing of window openings, repair of the roof framing, and removal of asbestos shingle siding (Figure 17). Overgrown yew trees and shrubs were removed from the front corners of the building. A new wood shingle roof was subsequently installed in 2005 through a second state grant. No work was undertaken on the parsonage, which had not been identified as a historic building in the National Register documentation, as part of the state-funded projects. (CLR draft 2018: 154)

Establishment of Harriet Tubman National Historical Park:
The designation of the Harriet Tubman Home (frame house) as a National Historic Landmark in 1974 marked the beginning of efforts by the A.M.E. Zion Church and its partners to gain National Park Service (NPS) recognition and assistance with preserving the Tubman properties in Auburn. The idea that these properties could be associated with the National Park System began in large part with the recommendations of a 1996 National Park Service report, “Special Resource Study of the Underground Railroad.” The report recommended that the Home for the Aged (Harriet Tubman Home) and the area where Tubman grew up on the Eastern Shore of Maryland were “considered to be high potential candidates for interpretation of the Underground Railroad story and could also have some association with the National Park System.” A year after the Special Resource Study was completed, the A.M.E. Zion Church established The Harriet Tubman Home (HTH), Inc., which over the next two decades would be major force together with the City of Auburn and other local supporters in elevating the Tubman sites in Auburn to become part of the National Park System. (CLR draft 2018: 183)

Based on the recommendations of the 1996 Special Resource Study and buoyed by publicity through awarding of Save America’s Treasures grants to the Harriet Tubman Home, Congress authorized a second Special Resource Study in 2000, entitled the “Harriet Tubman Special Resource Study Act.” As completed in 2008 by the NPS Region 1, the study and its related Environmental Impact Statement addressed Tubman sites in both Auburn and Maryland. The report concluded that resources in both states met the criteria for designation as potential units of the National Park System in terms of national significance, suitability, feasibility, and the need for NPS management. (CLR draft 2018: 183)

During preparation of the Special Resource Study, the A.M.E. Zion Church made clear to the park service that it did not want to give up its legacy at the Harriet Tubman Home, including ownership of the property on South Street and management by HTH, Inc. This became a principle component of the report’s recommended preferred management alternative for the Auburn sites. It called for a partnership with HTH, Inc. to “promote efficiencies through a financial and interpretive relationship that ensures resource protection and sustains the A.M.E. Zion Church’s century old stewardship of Harriet Tubman’s Home for the Aged and other more recent additions to the National Historic Landmark properties at that location.” (CLR draft 2018: 183, citing Special Resource Study 2008: iii)

Following release of the study, the NPS considered making the Auburn sites an affiliated part of the National Park System, rather than a full unit. This designation would not have required federal ownership of any land, but instead would have created a mechanism whereby the park service could provide technical support and some staffing. After extensive negotiations, the NPS and Karen Hill, President and CEO of HTH, Inc. agreed that the Auburn sites could be designated as a national historical park – a full unit of the National Park System that allowed for inclusion of both private and federal land, as well as joint management. At this time, the federal government did not yet own any portion of the Tubman sites in Auburn. (CLR draft 2018: 184)

Legislation to establish the Tubman park units was introduced in 2008 and reintroduced in each of

the following three sessions, but none of the bills passed. Finally, in 2013 President Barak Obama – the country's first African American President – used his executive power through the Antiquities Act of 1906 to establish part of the park recommended in the Special Resource Study: a 480-acre property at the Maryland site, which was donated to the federal government by The Conservation Fund, as the Harriet Tubman Underground Railroad National Monument, a new unit of the National Park System. However, because the Antiquities Act required property to be in federal ownership, President Obama could not designate the church-owned Tubman sites in Auburn as a national monument. (CLR draft 2018: 184)

In 2014, Congress passed the 2015 National Defense Authorization Act and it was signed into law by President Obama. Included within the legislation was authorization to establish two new national park units associated with Harriet Tubman: Harriet Tubman Underground Railroad National Historical Park in Maryland, and Harriet Tubman National Historical Park in Auburn. These were created as partner parks that capped federal expenditures to no more than fifty percent of costs. Maryland's Harriet Tubman Underground Railroad National Historical Park, which encompassed the smaller area previously designated as a national monument, authorized expansion of the park to 4,208 acres. Because the federal government already owned a portion of this park, it was established upon passage of the law. Auburn's Harriet Tubman National Historical Park was authorized at approximately thirty-two acres. The legislation, as codified, stated the purpose of the park: "to preserve and interpret for the benefit of present and future generations the historical, cultural, and natural resources associated with the life of Harriet Tubman." The designation covered the properties designated as National Historic Landmarks in 1974 and 2001—the Thompson Memorial A.M.E. Zion Church in the City of Auburn, and the Harriet Tubman Home property, including the Tubman Farm property that straddled the City of Auburn and Town of Fleming boundary. The park boundaries excluded the 1954 Norris house lot that was historically part of the Tubman Farm, and the Tubman grave in Fort Hill Cemetery that had been excluded from the 2001 National Historic Landmark boundary expansion. Unlike the Maryland unit, the Auburn unit could not be established at the time the legislation was passed because the federal government did yet not own any of the Tubman property. To create the park, some portion had to be in federal ownership. (CLR draft 2018: 184-185, citing 16 US Code, Section 410ttt; legislation text in Appendix A)

Over the next three years, the NPS and HTH, Inc. negotiated on how to establish the Auburn park unit. HTH Inc.'s Karen Hill successfully championed a proposal to have the church convey ownership of the half-acre Thompson Memorial A.M.E. Zion Church property to the NPS, which would allow the Secretary of the Interior to officially establish Harriet Tubman National Historical Park. Sale to the federal government, upon an agreed price of $40,000, was delayed due to complications with relinquishment of a non-profit property that contained state preservation covenants from the two state grants awarded in the early 2000s. In 2016, the state released the covenants to address federal requirement that the property be unencumbered. On December 8, 2016, the church transferred ownership of the half-acre property to HTH, Inc., and a short time later, the deed transferring ownership to the federal government was executed on December 30, 2016. Funds for acquisition of the property were made possible through a grant provided by the National Park Foundation. (CLR draft 2018: 185)

On January 7, 2017, Secretary of the Interior Sally Jewell signed papers establishing Harriet Tubman National Historical Park in Auburn as the 414th unit of the National Park System. Jewell was joined by New York's Congressional delegation along with Karen Hill and Bishop Dennis Proctor, Chairman of HTH, Inc. Bishop Proctor praised creation of the park as part of the enduring legacy of Harriet Tubman:
"The establishment of this park symbolizes our country honoring Harriet Tubman for her entire life of service as a soldier for God and country. As a partnership park it represents the best of the National Park Service to ensure the duality of its resiliency and the goal of diversity. For the Harriet Tubman Home and her beloved A.M.E. Zion Church, the park ensures our ability to continue to lift up more dynamically Tubman's core values of freedom, family, faith, community, justice, self-determination and equality. Lastly, the park designation will spur economic engines of progress for Central New York." (CLR draft 2018: 185, quoted in "Secretary Jewell Formally Establishes Harriet Tubman National Historical Park")

Following establishment of the national historical park, the NPS worked with HTH, Inc. to execute a preservation easement on the property, and also to forge a management agreement that will provide a framework for joint management of the church-owned Harriet Tubman Home and Tubman Farm properties on South Street. At the NPS-owned Thompson Memorial A.M.E. Zion Church on Parker Street, work began in 2018 on stabilization of the church exterior and exterior restoration of the parsonage. A series of planning documents, including a cultural landscape report as well as a historic structure report on the church and parsonage, were launched to guide resource management and park development. Today, NPS personnel assist HTH, Inc. with staffing at the South Street properties as both institutions continue to refine a joint vision for stewardship of Harriet Tubman's legacy. (CLR draft 2018: 185-186)

Church Property Landscape, 2021:
In 2021, Thompson A.M.E. Zion Church had been vacant for over twenty-five years, but had undergone some stabilization and restoration in the early 2000s that fixed the leaking roof and removed hazardous materials, including asbestos shingle siding. The only major exterior changes undertaken during the period were addition of concrete ramps at the front entrance. The parsonage, which had undergone renovations including a rebuilt porch, was also vacant and in deteriorated condition. Volunteer vines and shrubs lined the buildings, and the
rear half of the property had grown up in succession woods dominated by black locust, box elder, and Norway maple. (CLR draft 2018: 157)

In August 2019 the church was struck by lightning, which burned part of the steeple. The NPS has been developing rehabilitation plans for the church, which will include reconstruction of the steeple and other building components, as well as replacement of one of the non-historic entrance ramps and removal of the other. There are also plans to install a new walk/lift to the parsonage. The "Cultural Landscape Report, Harriet Tubman National Historical Park," currently in draft, will address landscape treatment issues when finalized. (PEPC 80954, PEPC 87592)

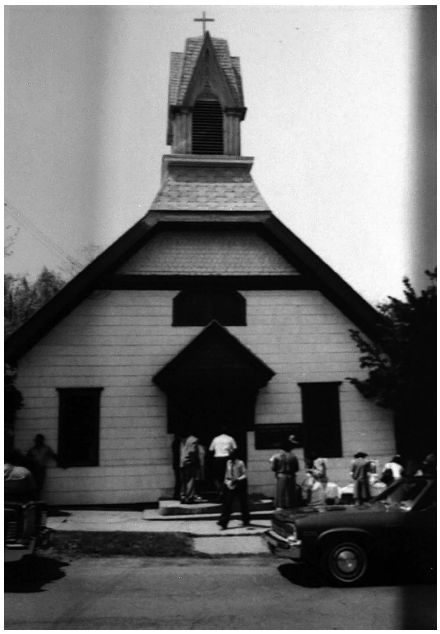


Figure 14. Thompson Memorial A.M.E. Zion Church, looking west across Parker Street, ca. 1975. (CLR draft 2018: 175. Harriet Tubman Memorial Library)



Figure 15. The Thompson Memorial A.M.E. Zion Church in ca. 2001, showing addition of concrete ramps, pipe railings, and concrete parging on the limestone foundation. The corner evergreens date to ca. 1940. (CLR draft 2018: 176. Crawford & Stearns, Architects and Preservation Planners.)



Figure 16. The parsonage showing replacement timber porch posts, railings, steps, and skirting installed ca. 1985, looking southwest from Parker Street, 2016. The white asbestos shingle siding was installed in ca. 1940. (CLR draft 2018: 176. SUNY ESF)



Figure 17. Thompson Memorial A.M.E. Zion Church, ca. 2003, showing state-grant-funded work that included roof and window stabilization, and removal of asbestos shingle siding. The roof was subsequently resheathed with wood shingles in 2005. (CLR draft 2018: 177. Crawford & Stearns, Architects and Preservation Planners)

Uses

Functions and Uses:

Major Category	Category	Use/Function	Historic	Current	Primary
Religion	Religious Structure (church)		Yes	No	Yes
Religion	Church-Related Residence		Yes	No	No
Vacant (Not In Use)	Vacant/Maintained (Mothballed)		No	Yes	Yes

Public Access:

Public Access: Other Restrictions

Public Access Narrative:

Located and 47 and 49 Parker Street in Auburn, the church and parsonage are presently closed to the public. However, the buildings are visible from Parker Street, and the grounds are open dawn to dusk. The NPS has stabilized the exteriors of the church and the parsonage, and working plans call for the rehabilitation of both structures, with the parsonage to serve as an NPS visitor support service center.

Associated Ethnographic Group

Ethnographic Study Status: No Survey Conducted

Ethnographic Narrative:

Analysis & Evaluation of Integrity

Analysis and Evaluation of Integrity Narrative Summary:

Landscape characteristics identified for the Thompson Memorial A.M.E. Zion Church Property landscape include natural systems and features, spatial organization, land use, topography, vegetation, circulation, buildings and structures, small-scale features, views and vistas, and archeological sites. Several landscape characteristics have associated features that contribute to the site's overall integrity and significance, as well as features that do not contribute.

The physical integrity of the property's landscape is evaluated by comparing the landscape characteristics and features present during the period of significance (1895-1913) with those of the existing landscape as assessed in 2021. Overall, the cultural landscape of the half-acre Thompson Memorial A.M.E. Zion church property retains historic spatial character, circulation, buildings, and views. Some historic details of the buildings, which are the dominant features of the landscape, are missing, restoration is underway or planned in the near future. The landscape's most notable change is the presence of successional vegetation in the rear of the lot, which historically was generally open.

INTEGRITY

Historical integrity as defined by the National Register of the Historic Places is the ability of a property to convey its significance by physical resources, as recognized through seven aspects: location, design, setting, materials, workmanship, feeling, and association. The following evaluation is applied to the cultural landscape of the Thompson Memorial A.M.E. Zion Church property, based on a comparison of existing conditions (2021) with conditions at the end of the historic period (1913). The Thompson Memorial A.M.E. Zion Church landscape, presently undergoing stabilization, retains most aspects of integrity, except for feeling that has diminished due to building deterioration and overgrowth of vegetation. The church also retains much of its historic residential setting along Parker Street. (CLR draft 2018: 237-242)

Location:
Location is the place where the historic property was constructed or the place where the historic event occurred. The landscape retains integrity of location. The church and parsonage are on the same half-acre parcel that the church owned during the historic period between 1891 and 1913.

Design:
Design is the combination of elements that create the form, plan, space, structure, and style of a property. The landscape retains integrity of design. The church and parsonage retain much of their historic Queen Anne and Classical Revival architectural styles; planning is currently underway to restore lost integrity. The landscape, characterized historically by lawn, entrance walks, and the public sidewalk, has undergone no known changes in design since completion of the parsonage in 1910, aside from modification of the entrance walk to the church and loss of open space at the rear to natural succession.

Setting:
Setting is the physical environment of a historic property. The landscape retains integrity of setting. The grounds of the church and parsonage retain their residential scale and spare character that existed in 1913. The surrounding neighborhood along Parker Street retains its modest residential character, including most of the buildings that stood during Harriet Tubman's lifetime. One significant change to adjacent properties has been the construction of a house on the double lot across the street from the church that was open space during the historic period and provided a visual connection to Fort Hill Cemetery. Loss of street trees, removal of ditches along Parker Street, replacement of stone sidewalks with concrete, and resurfacing of the gravel street in asphalt have altered details of the historic residential setting.

Materials:
Materials are the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property. The landscape retains integrity of materials. Materials remain largely intact in the church and parsonage, except for addition of asphalt roof shingles on the parsonage. Recent restoration work has removed unpainted wood members in the front porch of the

parsonage. Loss of historic materials has occurred with replacement of stone paving with concrete at the entrance to the church and on the public sidewalk. Volunteer tree species, including black locust and box elder, have taken hold at the rear of the property since the end of the historic period.

Workmanship:
Workmanship is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory. The landscape retains integrity of workmanship. This is evident at the church and parsonage, namely in the wood siding, trim, and windows, and in the masonry of the foundations. The stone foundation of the church is presently parged on the front and sides, but the original stone remains intact underneath. The parsonage reflects the workmanship of early 20th-century mass-produced masonry (cast stone foundation) and millwork, except on the front porch where the original porch columns and railings have been lost.

Feeling:
Feeling is the property's expression of the aesthetic or historic sense of a particular period of time. The landscape has diminished integrity of feeling. The setting of the church and parsonage retains the feeling of a modest, late-19th/early 20th-century neighborhood of detached houses on narrow lots in a mid-sized upstate New York city. The church with its short spire and location at the front of the lot remains a conspicuous, but not outsized part of the streetscape. The historic feeling of the neighborhood has been diminished through the addition of a modern house across from the church, addition of driveways and replacement sidewalk and street pavements, and widespread building alterations that include vinyl and asbestos-shingle siding, vinyl shutters, replacement windows, and redesigned porches.

Association:
Association is the direct link between an important historic event or person and a historic property. The landscape retains integrity of association. The church and parsonage retain their association with Harriet Tubman through preservation of both buildings, which retain much of their historic appearance. Integrity of association has been diminished through loss of continued religious use by the Thompson Memorial A.M.E. Zion congregation.

The next section presents an analysis of landscape characteristics and their associated features at the Thompson Memorial A.M.E. Zion Church Property, and corresponding List of Classified Structures names and numbers, if applicable. It also includes an evaluation of whether the feature contributes to the property's National Register eligibility for the historic period (1891-1913), contributes to the property's historic character, or if it is noncontributing, undetermined, or managed as a cultural resource. If a feature is non-contributing, it is evaluated as "compatible" (visually congruent with the historic character of the landscape) or "incompatible" (visually incongruent with the historic character of the landscape). Graphics associated with this section are located at the end of the report.

Landscape Characteristic: Natural Systems and Features

Historic Condition (through 1913):
Natural systems and features are the natural aspects that have influenced the development and physical form of the landscape, and can include geology, geomorphology, hydrology, ecology, climate, and native vegetation. As an urban maintained landscape, natural systems were largely absent from the Thompson Memorial A.M.E. Zion Church landscape during the historic period. There may have been native grasses at the rear of the property that were remnants of the site's earlier use as a farm. (CLR draft 2018: 252)

Post-Historic and Existing Conditions:
After 1960, maintenance of the rear half of the property ceased, and the area grew up in successional woods dominated by black locust, box elder, and Norway maple. Due to their location and height, the woods detract from the historic character of the landscape due to their alteration of the property's historic spatial character (Figure 18). (CLR draft 2018: 252)

Feature Evaluation:
The successional woods are non-historic and have altered the historic open space of the church lot. (CLR draft 2018: 288)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Successional Woods	191883	Noncontributing – Incompatible			Location	246336	No

Landscape Characteristic Graphics:



Figure 18. The west (rear) half of the church lot is occupied by a tall stand of successional woods dominated by black locust and box elder, with Virginia creeper, ferns, periwinkle, and buckthorn. (SUNY-ESF 2017, DSC-03275)

Landscape Characteristic: Spatial Organization

Historic Condition (through 1913):
Spatial organization is the three-dimensional organization of physical forms and visual associations in a landscape, including the articulation of ground, vertical, and overhead planes that define and create spaces. Spaces in the Thompson Memorial A.M.E. Zion Church landscape consisted of an open lawn between the church and parsonage, and open ground at the rear of the half-acre lot that may have been used as a garden and planted with trees along the west side to screen houses to the west along Park Place. Houses to the north and south framed narrow side yards of the church and parsonage. The front of the church and parsonage were open to the street, without fences or street trees. (CLR draft 2018: 252-253)

Post-Historic and Existing Conditions:
After Harriet Tubman's death in 1913, dense successional woods grew up on the rear half of the property. Overall, the church landscape retains the key open space between the church and parsonage, but has lost most of the open ground at the rear of the lot (Figure 19). (CLR draft 2018: 252-253)

Feature Evaluation:
The church lawn is a historic spatial feature of the Thompson Memorial A.M.E. Zion Church landscape that remains intact between the church and parsonage, but has lost its open character at the rear of the buildings due to the growth of successional woods since the historic period. (CLR draft 2018: 288)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Church Lawn	191884	Contributing			Location	246336	No

Landscape Characteristic Graphics:



Figure 19. The space between the church and parsonage is open lawn. (SUNY-ESF 2017, DSC-03289)

Landscape Characteristic: Land Use

Historic Condition (through 1913):
Land uses are the principal activities in a landscape that form, shape, and organize the landscape as a result of human interaction. The Thompson Memorial A.M.E. Zion Church property was used for religious purposes beginning with the completion of the church building in 1891, and for residential purposes following completion of the parsonage in 1910. The lawn between the buildings was probably used for outdoor social gatherings. Harriet Tubman worshipped at the church and was buried from it on March 13, 1910. (CLR draft 2018: 253)

Post-Historic and Existing Conditions:
In 1993, the parish, then named the Thompson Memorial A.M.E. Zion Church, moved to larger space at the former Wall Street Methodist Church in Auburn. The old church and parsonage on Parker Street stood vacant, but remained under the ownership of the A.M.E. Zion Church. The buildings were stabilized in the early 2000s. In 2016, ownership was transferred to The Harriet Tubman Home, Inc., and then to the United States in 2017 for incorporation into Harriet Tubman National Historical Park. Future use of the property has not yet been determined, but will involve public access and interpretation. Loss of the historic religious use of the property has diminished the historic association of the property and led to deterioration of the buildings and grounds that is currently being addressed. (CLR draft 2018: 253)

Landscape Characteristic: Circulation

Historic Condition (through 1913):
Circulation refers to the spaces, features, and applied material finishes that constitute systems of movement in a landscape. Parker Street, a dirt road lined by ditches and without curbs in front of the church, provided vehicular access to the property, but circulation within Thompson Memorial A.M.E. Zion Church landscape was limited to pedestrians during the historic period. Pedestrian circulation was by stone sidewalks and by a crosswalk on Parker Street that was paved in small stone slabs. Stone pavement covered the short distance from the sidewalk to the foundation of the church and two large stone slabs formed the steps to the front entrance. This pavement sloped down across the face of the church, toward the north. The parsonage, built in 1910, featured a short concrete walk from the sidewalk to wood steps that led up to the front porch. (CLR draft 2018: 253-254)

Post-Historic and Existing Conditions:
A gravel and asphalt driveway was added along the north side of the parsonage, the stone crosswalk on Parker Street was removed and the street was paved in asphalt, and the public sidewalks were rebuilt in concrete. The entrance to the church was altered through replacement or concealment of the stone pavement and steps with concrete, and the addition of concrete ramps with pipe-railings to either side of the front entrance steps. A parking lot was never added to the property, and no surfaced walks appear to have been added at the rear entrances of the two buildings. Overall, circulation was a defining characteristic along the front of the property. The same systems remain today, but the materials have been altered. The concrete ramps detract from the historic character of the landscape (Figures 20, 21, 22). (CLR draft 2018: 253-254)

Feature Evaluation:
The church entranceway is a historic feature, but has lost historic character due to replacement of original stone materials and addition of concrete ramps. The existing components appear to maintain the same design and location as existed historically. It is possible the original stone steps are encased in concrete. The loss of the section of walk that connected to the street (outside park boundaries) also detracts from the historic character of the church entranceway. Parker Street, a city street outside of park boundaries, is an important part of the historic setting of Thompson Memorial A.M.E. Zion Church. Although now paved and widened, it retains its overall character defined by the roadbed without curbs. The Parker Street sidewalk is part of the historic circulation to and adjacent to the Thompson Memorial A.M.E. Zion Church and parsonage. While the materials have changed, the sidewalk appears to retain its historic location and alignment, except for the loss of the portion between the road and sidewalk directly in front of the church entrance. The loss of the original stone material detracts from the historic character of the landscape. The Parsonage driveway is a non-historic feature that is inconspicuous in the landscape. The Parsonage entrance walk appears to retain its historic alignment and materials. (CLR draft 2018: 289-290)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Church Entranceway	191885	Contributing			Location	246334	No
Parker Street (outside park boundary)	191886	Undetermined					No
Parker Street Sidewalk (on park boundary)	191887	Contributing					No
Parsonage Driveway	191888	Noncontributing – Compatible			Location	246336	No
Parsonage Entrance Walk	191889	Contributing			Location	246336	No

Landscape Characteristic Graphics:



Figure 20. View of the front entranceway at the church, the five-foot-wide concrete public sidewalk along Parker Street, and the 30-foot wide asphalt-paved Parker Street. (SUNY-ESF 2017, DSC-03303)



Figure 21. The deteriorated parsonage driveway along the north side of the parsonage, is comprised of gravel, remnants of asphalt, and a concrete apron. (SUNY-ESF 2017, DSC-03288)



Figure 22. The parsonage entrance walk is well-worn 3-foot-wide concrete walk that extends from the public sidewalk to where the front steps were located (now removed). The walk does not connect to the street. (SUNY-ESF 2018, P9184714)

Landscape Characteristic: Topography

Historic Condition (through 1913):
Topography is the three-dimensional configuration of the landscape surface characterized by features (such as slope and articulation) and orientation (such as elevation and solar aspect). Topography in and adjacent to the Thompson Memorial A.M.E. Zion Church landscape during the historic period included drainage ditches along both sides of Parker Street, within the public right-of-way. These ditches drained to the north, following the natural grade. A stone slab provided circulation across the ditch directly in front of the church entrance. The church lot was graded to create relatively level ground that ended in a bank of approximately two to three feet along the west boundary and portions of the north boundary. This grading may have been done when the parsonage as built in 1910. (CLR draft 2018: 254)

Post-Historic and Existing Conditions:
After Harriet Tubman's death in 1913, the roadside ditches were removed with road widening and paving. Aside from this notable change, overall the topography of the site appears to be little changed from the historic period. (CLR draft 2018: 254)

Landscape Characteristic: Vegetation

Historic Condition (through 1913):
Vegetation includes deciduous and evergreen trees, shrubs, vines, groundcovers, and herbaceous plants and plant communities, whether indigenous or introduced in the landscape. Vegetation in the Thompson Memorial A.M.E. Zion Church landscape was limited to turf and most likely specimen trees and English ivy groundcover at the rear of the property. There were no foundation plantings around either the church or parsonage, and no trees along the street frontage. (CLR draft 2018: 254)

Post-Historic and Existing Conditions:
Foundation plantings composed of yew surrounded by deciduous shrubs were added to the front corners of the church, and vines were planted along the higher north foundation wall. Shrubs were also planted around the parsonage. Specimen trees at the rear of the property became enveloped after the 1960s in volunteer woods that included black locust, box elder, and Norway maple (see Natural Systems). The overgrown foundation plantings were removed during stabilization of the buildings in 2017. Overall, the existing sparse vegetation, which is limited to turf, is consistent with the historic character of the landscape (Figure 23). (CLR draft 2018: 254)

Feature Evaluation:
The turf around the church and parsonage reflects the extent of vegetation on the east half of property during the historic period. Turf or garden vegetation on the west half of the property has been lost to successional vegetation. (CLR draft 2018: 291)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Turf	191890	Contributing			Location	246336	No

Landscape Characteristic Graphics:



Figure 23. The front (east) half of the church property surrounding the church and parsonage is maintained in mown turf. (SUNY-ESF 2017, DSC03277)

Landscape Characteristic: Buildings and Structures

Historic Condition (through 1913):
Buildings are elements constructed primarily for sheltering any form of human activity in a landscape, while structures are elements constructed for functional purposes other than sheltering human activity. Buildings in the Thompson Memorial A.M.E. Zion Church landscape during included the Queen Anne-style church built in 1891, and the Classical Revival-style parsonage built in 1910. The rectangular-plan church featured Queen Anne-style colored-glass windows, drop siding, bargeboards, and an Onondaga limestone foundation. It was topped by a square bell tower at the front that had a truncated spire and louvered windows. The Foursquare-plan parsonage featured a Palladian-style attic window, one-over-one double-hung sash windows, a front porch, clapboard siding, and a cast-stone foundation. No known outbuildings existed during the historic period. (CLR draft 2018: 202,254-255)

Post-Historic and Existing Conditions:
Exterior details of both buildings were altered after the historic period. At the church, this included the addition of asbestos shingle siding, asphalt roofing, concrete parging on the limestone foundation, and a white color scheme. The asbestos shingle siding was removed and a wood shingle roof was restored in the early 2000s. At the parsonage, changes included the installation of asbestos-shingle siding that resulted in removal of window moldings and other details, and replacement of the original porch columns, cast-stone piers, and balustrades with stained dimensional lumber. These components were removed in 2017 as part of stabilization work by NPS. A prefabricated shed was added to the rear of the parsonage at an unknown date (Figures 24, 25). (CLR draft 2018: 254-255, 291-292)

Feature Evaluations:
The Thompson Memorial A.M.E. Zion Church is the primary historic resource on the property and retains much of its exterior historic character. The Thompson Memorial A.M.E. Zion Church Parsonage is part of the historic church property that reflects the growth and vibrancy of the church at the end of Harriet Tubman's life. Recent stabilization work has returned some of the building's historic character. See Rebekah Krieger, Historic Structure Report, Part I (2018) for further evaluation and additional history. (CLR draft 2018: 291-292)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Thompson Memorial A.M.E. Zion Church	191891	Contributing			Location	246334	No
Thompson Memorial A.M.E. Zion Church Parsonage	191892	Contributing			Location	246334	No

Landscape Characteristic Graphics:



Figure 24. The church is presently undergoing stabilization and planning is underway for its rehabilitation as part of the national historical park. (SUNY-ESF 2018, P6054450)



Figure 25. The parsonage is presently undergoing stabilization and planning is underway for its rehabilitation as part of the national historical park. (SUNY-ESF 2018, P6054446)

Landscape Characteristic: Views and Vistas

Historic Condition (through 1913):
A view is the expansive and/or panoramic prospect of a broad range of vision that may be naturally occurring or deliberately contrived. Views in the Thompson Memorial A.M.E. Zion Church landscape during the historic period were characterized by general prospects of the surrounding residential streetscape, with the church bell tower serving as prominent focal point. There were also views into Fort Hill cemetery through an empty double lot across from the church. Harriet Tubman's grave may have been visible from the church in winter when trees along the cemetery boundary were bare, or beneath the canopy. Houses along Park Place at the rear of the church were also visible. (CLR draft 2018: 255)

Post-Historic and Existing Conditions:
Views remained largely unchanged, except for the view into Fort Hill Cemetery, which became obstructed by growth of trees along the cemetery boundary and by a house built on the former open double lot. Views of the houses on Park Place became screened by specimen trees, and later blocked by successional woods. Overall, the historic openness of the landscape has been reduced, but the church bell tower still serves as a focal point. (CLR draft 2018: 255)

Landscape Characteristic: Small Scale Features

Historic and Existing Conditions:
Small-scale features are elements that provide detail and diversity for both functional needs and aesthetic concerns in the landscape. There is no record of any small-scale features in the Thompson Memorial A.M.E. Zion Church landscape during the historic period. There were wood utility poles near the church along Parker Street, and an arc light several lots to the north. It is not known whether the rear of the property was fenced. Today, there remain no permanent small-scale features in the landscape aside from nearby utility poles and streetlights. (CLR draft 2018: 255)

Landscape Characteristic: Archeological Sites

Archeological resources are present on the Harriet Tubman Home and Thompson Memorial A.M.E Church properties. Doug Armstrong, Ph.D. conducted numerous archeological field schools at the Harriet Tubman Home between 1999 and 2016. In 2019, archeological excavations also occurred at the Church Property ahead of ADA compliance related construction. One of the most significant findings was the curbstones that were in place during Tubman's funeral service at the church. This archeological feature was left in-situ and will be preserved in place. The archeological report details features and material culture that dates to the period of significance for the church. Further archeological investigations, including baseline documentation, is needed for the park. (Review comment, J. Bowes, 25 May 2021; Review comment, A. Fedchenko, 27 May 2021, citing Armstrong 2020)

Condition

Assessment Interval (Years): 7

Next Assessment Due Date: 05/26/2028

Condition Assessment and Impacts

Condition Assessment: Poor

Assessment Date: 05/26/2021

Condition Assessment Explanatory Narrative:

The condition of the overall landscape is “poor.” This evaluation indicates the property shows clear evidence of major disturbance and rapid deterioration by natural and/or human forces. Immediate corrective action is required to protect and preserve the remaining historical and natural values.

In 2020 the church was hit by lightning, which burned part of the steeple. The NPS has been developing rehabilitation plans for the church, which will include reconstruction of the steeple and other building components, as well as replacement of one of the non-historic entrance ramps and removal of the other. There are also plans to install a new walk/lift to the parsonage. The “Cultural Landscape Report, Harriet Tubman National Historical Park,” currently in draft, will address landscape treatment issues when finalized.

Impacts

Type of Impact: Vegetation/Invasive Plants

Other Impact:

External or Internal: Internal

Impact Narrative: The rear half of the property has grown up in succession woods dominated by black locust, box elder, and Norway maple

Date Identified: 05/26/2021

Treatment

Stabilization Measures

Treatment Documents

Treatment Type: Undetermined

Treatment Completed: No

Title:

IRMA Link:

Narrative:

Harriet Tubman National Historical Park was officially established on January 10, 2017 based on enabling legislation passed in 2014. As a new unit of the National Park System, Harriet Tubman National Historical Park has as of yet few site-specific planning documents to guide administration, use, and development of the park landscape.

Development of treatment recommendations is underway as part of the draft "Cultural Landscape Report, Harriet Tubman National Historical Park." The treatment chapter will articulate a management philosophy for the landscape based on its history, existing conditions, historical significance and character, and park planning; identify existing treatment issues; provide general treatment guidelines; and recommend treatment tasks to enhance the historic character of the landscape within the context of current park operations.

Approved Treatment Costs

Cost Narrative:

Bibliography and Supplemental Information

Bibliography:

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Walls, William J.	The African Methodist Episcopal Zion Church: Reality of the Black Church.	1974	Charlotte, NC: A.M.E. Zion Publishing House			
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Fedchenko, Amy	Review comments, 27 May 2021.	2021	n/a			
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