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Cultural Landscape Report for Gloria Dei (Old Swedes') Church

Hunter Research, Inc.



HUNTER RESEARCH
Historical Resource Consultants

Cultural Landscape Report for Gloria Dei (Old Swedes') Church National Historic Site

Philadelphia, Pennsylvania



"The churches are old and decrepit. Therefore we, with the help of the Lord, will exert ourselves to build new ones."

Andreas Rudman, *circa* 1697

Cultural Landscape Report

Gloria Dei (Old Swedes') Church National Historic Site

Philadelphia, Pennsylvania

Site History

Existing Conditions

Analysis and Evaluation

Prepared by

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Olmsted Center for Landscape Preservation
National Park Service, Boston, Massachusetts, 2022

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Cover Photo: Gloria Dei Church, looking east with wharves and ships' masts in the background. *Circa* 1854. Source: National Park Service.

Title Page: *The Swedes' Church Wicaco*. Engraving. 1759. Source: Israel Acrelius (1759).

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INTRODUCTION

PURPOSE

This Cultural Landscape Report (CLR) Part 1, prepared for Gloria Dei (Old Swedes') Church National Historic Site (GLDE), assembles and presents historical research, existing conditions assessments and analyses of historical significance and integrity related to the historic church complex and its park setting. Its data will be useful in managing the site and guiding further development of appropriate landscape treatments in accordance with the *U.S. Secretary of the Interior's Standards for the Treatment of Historic Properties*. These treatments may in the future address effective vegetation management, conservation of significant landscape features, improved public access and accessibility, and updated interpretation for the benefit of park visitors. The CLR Part 1 provides park professionals with the information necessary to make informed decisions regarding management and interpretation of GLDE and will ultimately lead to strategies to improve the condition, appearance and public appreciation of the landscape.

HISTORICAL SUMMARY

Gloria Dei National Historic Site (GLDE) is a roughly one-square block area in South Philadelphia near the Delaware River waterfront about a mile south of the downtown (Figure 1.1). It is inclusive of a 1.5-acre lot containing historic



Figure 1.1. Gloria Dei Church, view looking east from the west end of the burial ground with the church center of view. Riverside Hall and the rectory are to the left of view.

buildings, a burial ground and churchyard, established in 1677 and still in active use by the Gloria Dei Church congregation and owned by the Swedes Corporation Rector Church Wardens. The church property, which was designated a National Historic Site in 1942, is flanked by an additional 3.3 acres of parkland, which is owned and managed by the National Park Service. This additional parkland was acquired by Congressional authorization in 1958 to provide Gloria Dei with a "dignified open setting," which at the time meant demolition of a range of older non-church-related buildings to create a small urban park.[1] Since 1958, the congregation and the National Park Service, Independence National Historical Park, have cooperatively managed the site, which is inclusive of the Gloria Dei Church building, a burial ground, a rectory, a community building known as Riverside Hall, a sexton's house and a preschool/church office building. Within the churchyard, a network of brick-paved paths facilitates pedestrian circulation, with shade offered by groupings of mature trees arranged mostly along the periphery of the burial ground and within the adjacent parkland.[2]

Gloria Dei's congregation traces its roots to the initial period of Swedish colonization of the Lower Delaware Valley between the 1630s and the 1650s, although a church was not established in this location, then known as Wicaco, until 1677. At this time, a log blockhouse was built, serving a dual purpose as a place of worship and defense. The existing architecturally distinguished Flemish-bond brick church was erected to replace the blockhouse in 1699-1700. Gloria Dei was affiliated with the Church of Sweden (Svenska Kyrkan); its Lutheran pastors were trained in Sweden and appointed by the grace of the bishop in Uppsala, Sweden. Services were held in the Swedish language. Through several ups and downs, Gloria Dei remained a robust congregation until the late 1700s, but church membership declined as the descendants of the original Swedish and Finnish settlers became increasingly assimilated into Philadelphia society or moved away from the city. Gloria Dei remained a Swedish Lutheran congregation until 1831 and became affiliated with the Episcopal Church in 1845. By this time, services were in English and the church mission had been reoriented to serve its Southwark neighborhood's working-class community. Between 1832 and 1864, the revived congregation built a new rectory, sexton's house, community hall and Sunday school. By this time, the churchyard was hemmed in on all sides by factories and row housing. Interest in Gloria Dei's links to Swedish heritage reawakened in the middle decades of the 20th century with the congregation reinstituting many Swedish customs and celebrations. This occurred even as the church's surrounding neighborhood fell into economic decline and church leaders became concerned for the property's preservation and future. In 1942, they successfully gained federal designation for Gloria Dei as a National Historic Site under the Historic Sites Act of 1935, at the time only the second privately owned church in the nation to receive this honor.[3]

SCOPE OF WORK AND METHODOLOGY

The scope of work and methodology for this project followed *A Guide to Cultural Landscape Reports: Contents, Process and Techniques*.[4] Specifically, it entailed completion of the CLR Part 1 site history, existing conditions, analysis and evaluation chapters, and related tasks. It did not include tasks related to the completion of a Part 2 Treatment chapter or Part 3 Record of Treatment chapter. Notice to proceed on the CLR Part 1 was received from the National Park Service in the fall of 2021 with the work being completed a year later in the fall of 2022.

Background research included the development of a research plan, approval and comment on that plan by the National Park Service, and then execution of the plan. The research plan identified archival repositories with primary documents and secondary sources at a range of locations in the Philadelphia region. To the extent possible, sources were acquired digitally or on-line due to the Covid-19 pandemic. In-person research took place at selected repositories including the Gloria Dei Church Archives, the Independence National Historical Park Archives, the Historical Society of Pennsylvania Library and the Philadelphia City Archives. The seven-volume *Colonial Records of the Swedish Churches in Pennsylvania* (2006-2021), which includes transcriptions and translations of original church records, much of it written by ministers in the Swedish language, was indispensable. Following completion of a substantial level of research, the consultant team's historians prepared a detailed summary of sources consulted and a chronology of historic events, accounts and descriptions keyed to historic maps and imagery.[5]

Field investigations began in mid-winter 2021-22 following completion of sufficient background research for the team to have a fundamental understanding of the Gloria Dei National Historic Site's developmental periods and key landscape features. A detailed landscape investigation and documentation plan was prepared and submitted to the National Park Service for approval.[6] Fieldwork consisted of recording existing landscape conditions through photography, notes and the annotation of site plans. Investigations were limited to the exterior of the property; this task did not involve access to building interiors. Prior to undertaking fieldwork, the property was subdivided into "landscape character areas" to guide the field investigations and subsequent analysis. This included creation of a detailed photographic "shot list" and "shot map," identification of historic views for "repeat photographs," and the imposition of digital file naming conventions. All photographs and field notes were submitted to the National Park Service at the conclusion of the field investigations.

Prior to the commencement of the project, the National Park Service's Olmsted Center for Landscape Preservation provided draft GIS data for the use of the consultant team. This data included both period and existing conditions drawings.

The draft GIS data was refined, verified and updated based on the results of the background research and field investigations. Draft and final data were submitted to the National Park Service for review, comment and approval.

During the late winter and spring of 2022, the consultant team entered an intense period of writing and analysis preparing the CLR Part 1 chapters. First, second and final draft chapters were submitted to the National Park Service for review and comment. As part of the landscape analysis, a literature review was undertaken of National Register of Historic Places documentation for church properties of a similar character to Gloria Dei. This was used to refine the discussion and analysis of Gloria Dei's significance, integrity and character-defining features, as reflected in properties sharing similar themes and physical characteristics. Upon receiving approval of the final draft chapters, the CLR Part 1 was finalized and formatted using the Adobe InDesign template for CLR reports provided by the National Park Service. This too was reviewed and commented upon by the National Park Service before final production of this report.

DESCRIPTION OF STUDY AREA BOUNDARIES AND SETTING

The Gloria Dei study area is approximately 4.8 acres encompassing the city block bounded to the north by Christian Street, to the east by South Christopher Columbus Boulevard, to the south by Washington Avenue and to the west by South Water Street. Gloria Dei is a historic site within an urban park confined by the city's street grid (Figure 1.2). Neighboring blocks offer a mix of modern residential, commercial and transportation land uses. Most of the built environment surrounding Gloria Dei can be associated with urban renewal and redevelopment projects of the past 75 years. Today, the historic site and associated parkland feel like an island set apart from its setting, whereas it was



Figure 1.2. Location of Gloria Dei (Old Swedes') Church National Historic Site, cultural landscape study area delineated on aerial image from 2022.

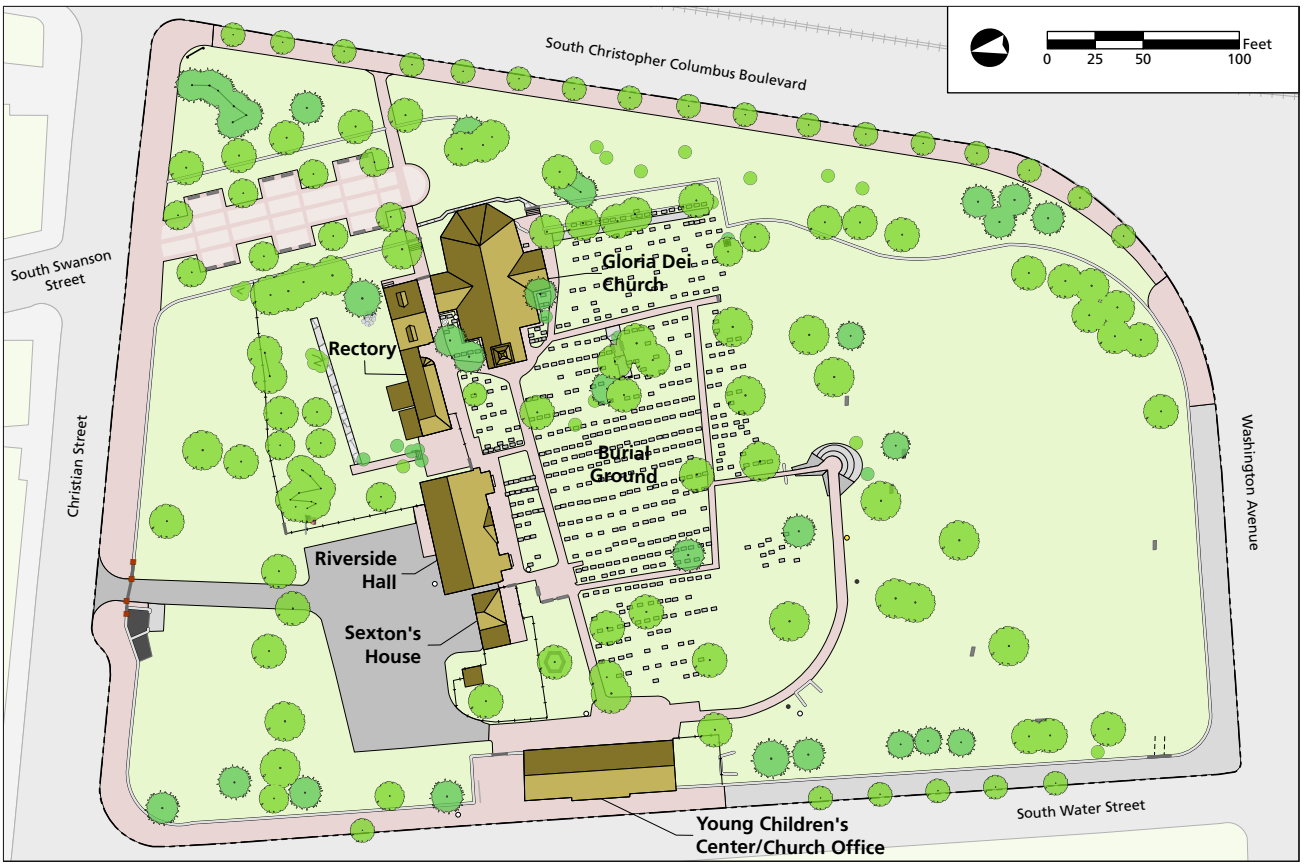


Figure 1.3. Gloria Dei (Old Swedes') Church National Historic Site, site plan.

once integrated into a working waterfront neighborhood of the 18th and 19th centuries. The present-day character is reinforced by a substantial brick perimeter wall that was built to enclose Gloria Dei in the late 1970s. As a result, the number of access points is limited to six gates, with only two presently open on a regular basis.

At the heart of the Gloria Dei property is a tightly knit grouping of five brick buildings, a graveyard and associated landscape features referred to collectively as the churchyard (Figure 1.3). The oldest and most significant of the buildings is the Gloria Dei Church, a two-story brick edifice with a cruciform-shaped plan and three-story tower with steeple. The church anchors the east end of the churchyard and is definitively dated to 1699-1700 with some later 18th-century additions. To the south and west of the church is a burial ground with gravestones dating from the early 1700s to the present. The burial ground fills the churchyard with the exception of its far western end where the gravestones are sparse. At the southwest corner of the burial ground is a cluster of Revolutionary War veteran gravestones. These stones were moved to Gloria Dei in 1950 from other graveyards in the city. They do not mark the locations of actual human remains. Arrayed along the north side of the churchyard are supporting buildings, arranged in east-to-west order as the two-story brick rectory (built in 1832-33), the single-story brick Riverside Hall (built in 1864) and the two-story brick sexton's house (built *circa* 1850). The Young Children's Center/church office, a two-story brick Colonial Revival-style building (completed in 1971), encloses the west end of the churchyard and

currently houses a preschool and parish offices. Areas immediately to the north and south of the churchyard were redeveloped by the National Park Service as a park from the late 1950s to the 1970s. The intent was to buffer the historic site from a waterfront neighborhood that was at the time in economic decline. Many buildings were razed, mostly row houses and industrial buildings dating to the late 1700s and 1800s. At the northeast corner of the Gloria Dei property, outside a perimeter wall enclosing the entire park, is a triangular-shaped parcel with a small paved plaza that forms a forecourt to the original front entrance to Gloria Dei Church.

SUMMARY OF FINDINGS

SITE HISTORY

The six historic developmental periods of Gloria Dei as identified by analysis of primary and second sources are as follows:

Pre-1670s – the Native American and European Contact period

Prior to European colonization, the Gloria Dei site fell within lands associated with the Lenape. Specifically, the site was within the sphere of a tribal sub-group associated with a village known as Wicaco, which in the mid-1600s was located some distance further to the west of Gloria Dei. Topographically, the site selected for Gloria Dei was a slight rise in a natural terrace on the western bank of the Delaware River. Today, the river is nearly 1,000 feet to the east owing to later waterfront development. Swedish colonists had gained ownership of Wicaco from the Lenape no later than 1664. They had likely established one or two homesteads somewhere in the immediate vicinity, although there is no evidence that these early Swedish settlers built directly on the Gloria Dei site prior to 1677.

C. 1677 to 1700 – the Wicaco Blockhouse/Church period

By June 1677, a church had been established at Wicaco overlooking the Delaware River on land donated by Swedish colonists. Early accounts of this church are vague but all agree that the first building was a log structure that appears to have served the dual purpose of both a house of worship and a defensive blockhouse. The arrival from Sweden of pastor Andreas Rudman in 1697 set into motion plans for improving the Wicaco church. A formal grant of land in 1697 established a one-acre church tract, which survives to this day, with some minor variations, and defines the limits of the burial ground. In late 1698, the congregation hired English master mason Joseph Yard of Philadelphia to erect Gloria Dei's brick church, which was complete by the spring of 1700.

1700 to *c.* 1755 – the Rural Swedish Lutheran Church and Burial Ground period

During the first half of the 18th century, Gloria Dei was a rural church serving a small population of Swedish farmers and craftsmen settlers on the southern edge of the rapidly growing city of Philadelphia. The congregation undertook to support the church and its pastor by acquiring neighboring land, eventually totaling over 25 acres and stretching westward from a narrow Delaware River frontage. By the 1750s, this land was beginning to be subdivided for lease or sale, providing the church with an important stream of income for nearly 75 years. During the 1730s, the congregation built a parsonage, located to the north of the present-day rectory, which replaced the parsonage in the early 1830s. The parsonage is the first documentation of there being a permanent residence for clergy on the property. Church records mention a garden, well, stable and pasture for the pastor's use, as well as frequent upkeep of wood fences enclosing the burial ground and a garden, preventing livestock from entering these areas. By the end of this period, activities associated with Philadelphia's commercial waterfront – warehousing, shipbuilding, manufacturing and the like – were coming to define the church neighborhood.

C. 1755 to 1845 – the Urban Swedish Lutheran Church and Burial Ground period

During this period, urban Philadelphia came to thoroughly surround Gloria Dei. The Southwark neighborhood and waterfront facilities hemmed in the small churchyard on all sides. By the 1830s, the area today occupied by parkland to the north and south of the churchyard had been subdivided and built upon with numerous workers' row houses, a lumber and coal yard, a meatpacking and curing house, cooper shops and a distillery. In 1845, the year Gloria Dei made its final formal transition from Swedish Lutheran to Episcopalian affiliation, the churchyard had taken on a character increasingly recognizable in the present-day landscape. At its eastern end it was anchored by the Gloria Dei Church of 1699-1700, accompanied to the north by the recently completed rectory of *circa* 1832-33. The burial ground was slowly expanding westward across the churchyard. The building of a Sunday school around 1840 on the present-day site of the Young Children's Center/church office had extended the east-to-west axis of the churchyard as far west as South Water Street.

1845 to 1958 – the Urban Episcopal Church period

From the mid-19th to the mid-20th century, Gloria Dei's cultural landscape was composed of two clearly defined parts. The first part was a core 1.5-acre historic churchyard at the center of its city block with its early colonial church and burial ground plus supporting brick buildings of the mid-19th century. The churchyard landscape, particularly from the 1910s onward, moved toward a more commemorative and park-like aesthetic with the addition of markers, monuments,

brick pathways and more formal plantings, most notably, rows of trees and boxwood hedges. The second part of the landscape to the north and south of the churchyard held a mix of residential and industrial uses that evolved with the changing demographics and economic fortunes of Philadelphia's riverfront. The largest and most dominant of these businesses in Gloria Dei's immediate setting were a coal yard to the north and a soap factory to the south, both of which pressed hard up against Gloria Dei's property lines. By the 1950s, these had both been razed to the ground, creating brownfields.

1959 to present – the National Park Service and Episcopal Church Partnership period

A proactive and successful effort by church leadership to establish the Gloria Dei (Old Swedes') National Historic Site led to important federal designations in 1942 and 1958 setting a new course for Gloria Dei. It resulted in a concentrated period of park landscape planning and design execution from the 1960s to the late 1970s. Led by the National Park Service with input from Gloria Dei, it is the only time in the site's history that such a comprehensive approach to landscape design was undertaken and executed. The National Park Service pursued an intentional course of protecting Gloria Dei's setting by acquiring neighboring properties, demolishing buildings and creating a simple, unobtrusive park setting with no new buildings or major attractions that would clash with the historically significant churchyard. The goal of transforming the church's immediate surroundings had been achieved by the mid-1980s, resulting in the lawns, vegetation, circulation patterns, perimeter wall and entries that exist today.

EXISTING CONDITIONS

Gloria Dei is composed of five landscape character areas. The churchyard landscape character area is the historic core of the site surrounded by four park landscape character areas referred to as the South Lawn, North Lawn, Swanson Street Forecourt and perimeter. The churchyard generally corresponds to the historic property lines of the Gloria Dei Church tract, as documented by 18th and 19th-century maps. It is inclusive of all of the surviving historic buildings and the graveyard. The other landscape character areas were developed as urban parkland from the late 1950s to the mid-1980s and consist mostly of lawns, plantings and small landscape features such as benches.

Gloria Dei Church is the centerpiece of the historic site with its supporting building assemblage and burial ground defining historic spatial relationships and land uses. The burial ground contains over 900 gravestones, arranged within 30 rows that extend north/south across the churchyard landscape character area. The rows are uniformly arranged with the engraved sides of the stones facing east. The

oldest stones are mostly concentrated in the east end of the burial ground, nearest to the church. A brick perimeter wall encloses Gloria Dei National Historic Site on all sides, with the exception of the Swanson Street Forecourt. A segment of the wall on the South Swanson Street frontage was built in 1898 by Gloria Dei, but the remainder of the wall was built almost 80 years later in 1978-79 by the National Park Service. The new wall's design was patterned on the old wall.

Gloria Dei is a green space within an otherwise built-up urban environment. Vegetation, from open lawns to mature trees, strongly distinguishes this space from its surroundings. Within the churchyard, there are about a dozen older trees that predate the National Park Service's expansion and active management of the site, which began in 1958. Among the most distinguished of these trees are two rows of London plane trees framing two sides of the burial ground. Photographic documentation suggests they were planted in the 1910s. The other landscape areas – South Lawn, North Lawn, Swanson Street Forecourt and perimeter – were reclaimed through urban renewal, cleared of buildings and older urban infrastructure, and planted after 1958 under National Park Service supervision or guidance. A landscape improvement plan prepared by the National Park Service in 1978 indicates that many of the trees and shrubs date to the late 1970s or have been added as incidental or volunteer plantings at an even more recent date.[7]

The city street grid provides the principal vehicular movement pattern at Gloria Dei, allowing automobiles to circulate on every side of the park beyond the perimeter. The local streets, as well as the Route I-95 elevated roadway west of South Water Street, contribute a significant level of street noise. Within the park, there is a gated access drive from Christian Street to a paved parking area that can accommodate about 15 cars north of the sexton's house. Within the churchyard, there is an extensive brick-paved pedestrian pathway system. A central east/west path connects the Gloria Dei Church tower and the Young Children's Center/ church office. Two pedestrian gates and steps up from South Swanson Street to the churchyard are located in the perimeter wall immediately north and south of the church.

Archeological resources are a significant feature of Gloria Dei's landscape. The most obvious of these resources are the burials, which are likely more numerous and less orderly than suggested by the arrangement of the rows of gravestones. Swedish pastors of the colonial period noted the lack of proper recordkeeping for burials. Early burials may not have had gravestones or had markers of wood or stone that deteriorated and were lost. The landscape areas beyond the churchyard are also highly likely to have archeological resources related to past land uses. Evidence of prehistoric occupation cannot be ruled out, and there are almost certain to be areas of 18th and 19th-century urban archeology, including the potential for evidence of the first pastor's house of the 1730s beneath the lawn north of the rectory.

Gloria Dei's landscape is in overall good condition based on the site investigations and assessments conducted in January 2022. It is actively managed with tree trimming and turf care evident. The buildings have no outward major areas of distress based on ground-level visual observations, and paving elements and site furnishings are in adequate repair and states of usefulness. Some specific issues have been noted that require attention including deteriorated and displaced gravestones, the poor condition of the rectory's east façade, uneven and heaved brick pathways and stairs, accumulating debris against the perimeter wall at the east end of the burial ground, damaged gates, and other minor conditions related to the health and appearance of specific trees, shrubs and hedges.

ANALYSIS AND EVALUATION

Research conducted for the CLR Part 1 indicates that National Register of Historic Places/National Historic Landmark documentation for Gloria Dei National Historic Site has not been completed. In the future, consideration may be given to its preparation. The preparers of this study are of the professional opinion that Gloria Dei National Historic Site has areas of significance in architecture, ethnic heritage, exploration/settlement and religion. The period of significance of the associated cultural landscape is 1677 to 1958.[8] This broad period of significance and recognition of resources beyond the church building of 1699-1700 is in keeping with more recent documentation of historic churches and their associated landscapes.

Gloria Dei National Historic Site retains integrity of location, design, materials, workmanship, feeling and association because of the extant buildings and burial ground that define the churchyard landscape character area. Among potential contributing resources are the burial ground (*circa* 1677-1958), Gloria Dei Church (1699-1700), rectory (1832-33), sexton's house (*circa* 1850), Riverside Hall (1864), the oldest South Swanson Street segment of the perimeter wall (1898), the pedestrian circulation pattern within the churchyard, a selection of mature trees predating 1958, and pre-1958 archeological resources across the entire site. With the exception of the archeological resources, these potential contributing resources are concentrated in the churchyard landscape character area.

Another significant element of Gloria Dei's cultural landscape is its natural topography, which remains evident in a slight rise of land with the Gloria Dei Church and the eastern end of the burial ground located at its highest point. The spatial organization of the site follows an internal logic with the burial ground flanked on three sides with buildings creating a churchyard landscape character area that is distinguishable from adjacent land uses. Cultural traditions are evident in the placement and design/style of gravestones, which represent late 17th-century to present-day traditions surrounding death and interment. Some monuments also clearly express historic efforts to commemorate and recognize

the site's significant Swedish heritage. The present-day pedestrian pathway system within the churchyard is also contributing to its historic landscape character. Several of the brick-paved paths nearest the Gloria Dei Church and rectory likely date no later than the mid-1800s, while the others represent paths that were added or formalized in later years. Views also contribute to the historic landscape character of Gloria Dei, but these are limited in number and mostly look inward from the burial ground's southern and western edges with the Gloria Dei Church steeple at the center of the view. One key outward looking view is of the Delaware River obtained when looking eastward across the perimeter wall from a vantage point at the eastern end of the burial ground.

ENDNOTES, INTRODUCTION

1 National Park Service, *Laws Relating to the National Park Service Enacted by the 85th Congress, 1957-58* (July 1, 1959), 41.

2 National Park Service, *Foundation Document Overview, Gloria Dei Church National Historic Site, Pennsylvania*, n.d.

3 "Gloria Dei (Old Swedes') Church National Historic Site" in *Proclamations and Orders Relating to the National Park Service. Up to January 1, 1945* (Washington, D.C.: U.S. Government Printing Office, 1947), 79; National Park Service, *Foundation Document Overview, Gloria Dei Church National Historic Site, Pennsylvania,* n.d.

4 Robert R. Page, Cathy A. Gilbert and Susan A. Dolan, *A Guide to Cultural Landscape Reports: Contents, Process, and Techniques* (Washington, D.C.: National Park Service, 1998).

5 Hunter Research, Inc., "Preparation of a Cultural Landscape Report (CLR) for the Gloria Dei National Historic Site (GLDE), Updated Summary of Documentary Research Methodology, VII.B. Task 2.2" (January 2022); Hunter Research, Inc., "Preparation of a Cultural Landscape Report (CLR) for the Gloria Dei National Historic Site (GLDE), Detailed Chronology Table, VII.B. Task 2.3" (January 2022).

6 Hunter Research, Inc., "Preparation of a Cultural Landscape Report (CLR) for the Gloria Dei National Historic Site (GLDE), Landscape Documentation Plan, Section VII.C. Task 3.2" (November 2021).

7 National Park Service, Denver Design Center, Gloria Dei (Old Swedes') National Historical Site, Landscape Improvement Plan, February 1978

8 There could be other potential areas of significance and periods of significance, e.g., related to unknown prehistoric or pre-1677 historic archeological resources or to the Bicentennial of 1976; however, these would require further investigation or documentation. Gloria Dei may have some areas of significance that meet National Register criteria but do not rise to the national level of significance required of a National Historic Landmark. These distinctions would require further study and agency concurrence and are beyond the scope of this cultural landscape study.

SITE HISTORY

INTRODUCTION

Gloria Dei (Old Swedes') Church National Historic Site traces its historical roots to the mid-1600s period of Swedish Lutheran colonization of the Lower Delaware Valley region of Pennsylvania, New Jersey and Delaware. At the time of the parish's official founding in 1677, this site was set in a rural landscape of widely scattered farms, most still in their first or second-generation of Swedish occupation, slightly less than a mile downstream of where William Penn established Philadelphia five years later in 1682. The Swedes' church hugged the Delaware River on a terrace with expansive views up and downstream and across the river to New Jersey. Within the churchyard is a burial ground that has been in continuous use since the late 1600s. The cemetery contains over 900 documented burials and nearly as many stone grave markers. The tombstones are noteworthy for the variety of styles represented, from death's head stone carvings of the early 1700s to the elaborate sculptural monuments of the late 1800s. Gloria Dei dropped its Swedish Lutheran affiliation in 1845, transferring to an Episcopalian affiliation, emblematic of the Anglicization of many of America's oldest ethnic groups. Adjacent to the burial ground is the brick Gloria Dei Church, completed in 1700; it has been described as a combination of Medieval and Gothic architectural styles, representative of vernacular ecclesiastical building traditions in Protestant northern Europe in the 1600s and 1700s.[1] Completing the churchyard's architectural assemblage are a brick Federal-style rectory of *circa* 1832-33, a vernacular brick sexton's house of *circa* 1850, an Italianate-style brick parish house (Riverside Hall) of 1864, and a Colonial Revival-style Guild Hall of *circa* 1971 (currently referred to as the Young Children's Center), the latter replacing an earlier Guild Hall/Sunday school of *circa* 1840.

From a cultural landscape perspective, Gloria Dei's churchyard, which is about 1.5 acres of land encompassing the burial ground and the buildings referenced above, retains the spatial organization, land use, topography, views, circulation patterns and small landscape features that would be familiar to church visitors of the mid-1800s. The Gloria Dei Church itself and some of its immediately adjacent gravestones at the east end of the churchyard are highly significant features that have persisted from the early 1700s. Far less recognizable is the surrounding additional 3.3 acres of park, mostly enclosed by a high brick perimeter wall that defines Gloria Dei National Historic Site. The site takes up an entire Philadelphia city block bounded by South Columbus Boulevard to the east, Christian Street to

the north, South Water Street to the west, and Washington Avenue to the south, a total of about 4.8 acres. The park lawns to the north and south of the churchyard have gone through numerous phases of redevelopment and renewal and only in more recent times reached their current park-like condition and character. In the mid-1700s to the early 1800s, Philadelphia's Southwark neighborhood grew to tightly envelop the churchyard with buildings and back lots pressing in on all sides. Eventually, this first phase of urban development transitioned in the mid-1800s to early 1900s to an even denser second phase characterized by factories, warehouses and at-grade railroads intermixed with the mostly older workers' row homes. The neighborhood entered a period of economic decline during the 1930s. After Congress recognized Gloria Dei as a National Historic Site in 1942 amid concerns for the site's preservation, and then authorized the National Park Service to acquire adjacent properties in 1958, policies of urban renewal eventually razed dozens of buildings within the city block beyond the limits of the churchyard. By the late 1960s, the demolition was complete. The addition of paths, lawns and specimen trees to the north and south of the churchyard created a park-like setting that is experienced by visitors today. Since the late 1970s, a brick perimeter wall has shielded Gloria Dei from urban surroundings that bear little resemblance to the historic urban landscape of even 50 years ago, let alone the 1700s or the 1800s.

NATIVE AMERICANS AND EUROPEAN CONTACT, PRE-1670s

Gloria Dei occupies a well-defined terrace overlooking the west (right) bank of the Delaware River, a slightly elevated setting that has persisted throughout the period of human occupation in the Middle Atlantic region. During the Precontact, Contact and early colonial periods, resource-rich marshy habitats surrounded the mouths of nearby tributaries of the Delaware: notably, Dock Creek, roughly two-thirds of a mile upstream from Gloria Dei, and Hollander Creek, two miles downstream. Native Americans first engaged in hunting, fishing and gathering in the Delaware Valley some 12,000 years ago and would have traversed the Gloria Dei site frequently throughout the prehistoric period as they exploited local plant and animal resources for food, clothing and shelter. Beginning in the Woodland period, *circa* 2,500 to 500 years ago, with the introduction of horticulture, ceramic technology and more evolved social systems, Native Americans adopted a more sedentary lifestyle and small, informal villages took root in the landscape. The closest of the villages, referred to most commonly as Wicaco, appears to have been located just west of, and perhaps partly on, the present-day Gloria Dei property (Figure 2.1).[2]

Physical evidence of Native American occupation in the Gloria Dei vicinity prior to European contact is limited and has come to light through archeological

investigation. The most notable nearby archeological discovery occurred at the mouth of Dock Creek where the block bounded by Front, Walnut, Second and Dock streets underwent redevelopment in the mid-1980s. Numerous Native American artifacts, including projectile points, stone tools, lithic waste, fire-cracked hearth rock and ceramics, broadly datable from the Late Archaic to Late Woodland periods (*circa* 4,000 years B.P. to A.D. 1600) were recovered from 17th-century deposits and were thought to have been redeposited from a nearby "high, sandy bank" during the course of filling in the tidal marsh along Dock Creek. The excavators postulated that the original marsh-side site was "used mainly for hunting, fishing and other tasks related to food procurement, rather than for tool making."[3] Other Native American artifacts have also been recovered closer to Gloria Dei, again largely from mixed, later historic contexts, at various locations along the Route I-95 corridor between South Street and Catherine Street. This amorphous archeological resource is registered with the Pennsylvania State Historic Preservation Office as the Meadows Site.[4]

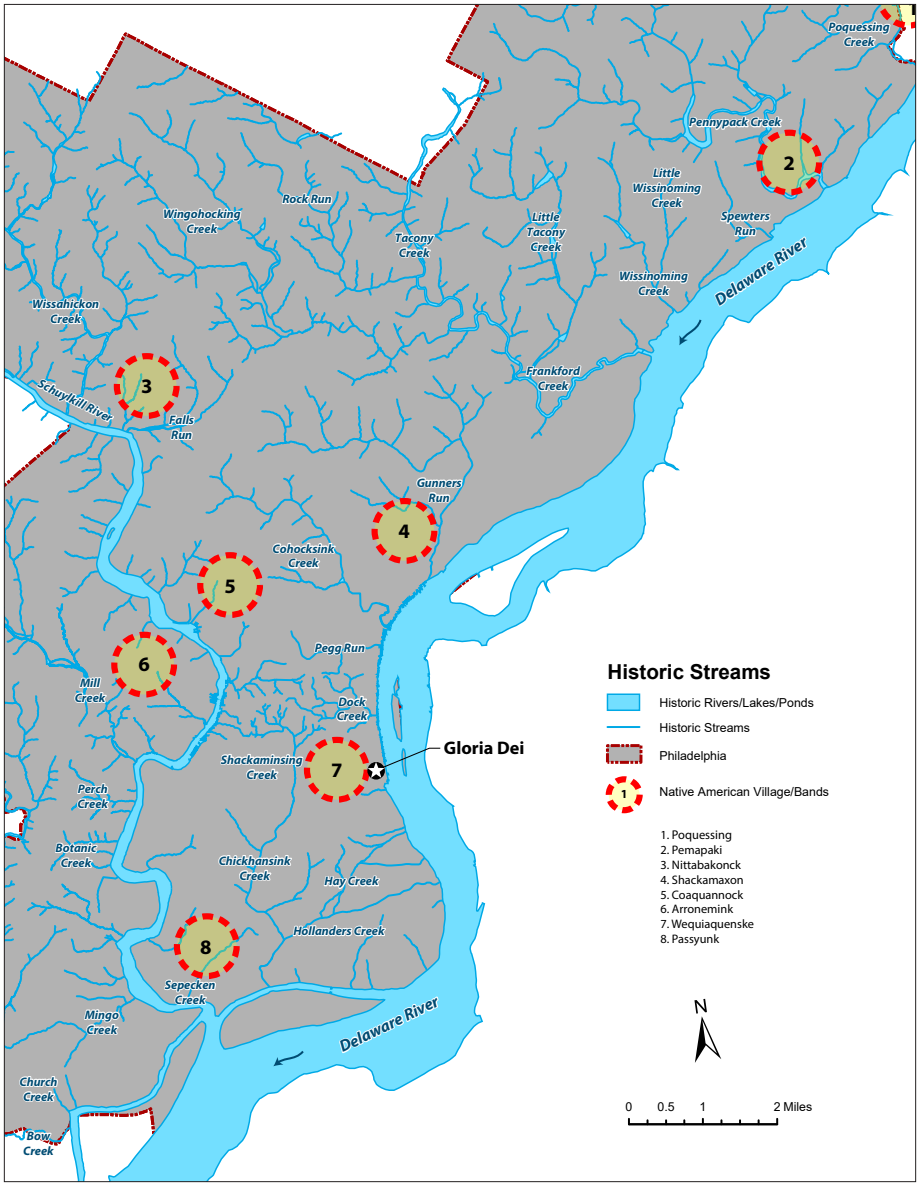


Figure 2.1. Map showing the approximate location of Native American villages/bands in the Philadelphia area in the early to mid-17th century. Location of Gloria Dei indicated by star, just to the east and near the edge of the Wequiaquenske (aka Wicaco) village area (#7). Source: Adapted from Cotter, Roberts and Parrington (1992).

The Gloria Dei site itself is likely to yield evidence of Native American activity, mostly in the form of artifacts mixed in with historic period cultural deposits, although there is a good possibility that intact prehistoric deposits could survive in places beneath historic cultural layers or in the few locations where historic period land use has not penetrated deeply into the pre-urban soil profile. No formal archeological excavations have been undertaken at Gloria Dei. Artifacts have occasionally been gathered from the site, but no mention of Native American finds has been made.[5]

In the early to mid-1600s – the point at which the Delaware Valley enters upon the dawn of history as recorded by the written word, and the river's waters began to be regularly plied by European vessels – the Native American inhabitants of the Philadelphia area were referred to as the Lenape (meaning "the people"). The Lenape typically lived as a series of extended families, or bands of 30 or 40 individuals, with each band occupying a specific territory along a creek or river. They lived for much of the year in loosely nucleated settlements or small villages, which served as bases for hunting, gathering and fishing forays, and where they could grow corn. The Lenape spoke Unami, an Algonquian language prevalent in the Middle and Lower Delaware Valley in both southern New Jersey and southeast Pennsylvania.[6]

The Lenape settlement known as Wequiaquenske (or Wicaco), probably a small, amorphous village or group of villages, was located on the upland between Hollander Creek and Dock Creek, close to the banks of the Delaware. The main geographic focus of this settlement is not known but the present-day Gloria Dei National Historic Site was certainly within its orbit. An idealized map *Philadelphia Region . . . as First Seen by the White Men*, produced in 1934 and based on numerous historical sources, places the settlement (named on the map as Wickawacoing) generally within south Philadelphia alongside another settlement (Passyunk) to the southwest on the banks of the Schuylkill River (Figure 2.2). The name "Wequiaquenske" is variously translated and spelled in many different ways; it is thought to mean "Place of Pine Trees at the Head of a Creek."[7] The abbreviated variant, "Wicaco," which was widely used in the historical period, is used henceforth in this narrative, and Swedes originally referred to Gloria Dei as the church at Wicaco. From a cultural landscape perspective, the relationship of Gloria Dei to Wicaco will likely never be exact in terms of spatial relationships and land uses unless diagnostic archeological evidence emerges on the site or nearby.

The Lenape are thought to have used fires to manage forests, clear land for agriculture and encourage the growth of young plants to attract deer and other game. They also depended heavily on wood, bark and vegetable fibers to construct houses, baskets and other material goods. The forests in the Philadelphia region were at the time of European contact a mix of local tree varieties that likely included cedar, spruce and pine, the latter of which may have had a strong



Figure 2.2. Detail of *The Coaquannock Map*. 1934. Created as a WPA research project, the map's full title is "Philadelphia Region When Known As Coaquannock 'Grove Of Tall Pines' And As First Seen By The White Men. With Indian Villages, Aboriginal Names Of Localities, Streams And Islands And Their Interpretation." The area named *Wickawacoing* became more commonly known as Wicaco after European settlement.

association with the Wicaco area. There would have also been walnut, chestnut, mulberry and sassafras trees as valuable resources to the Lenape. Once Lenape villages exhausted local resources, they are thought to have often resettled a few miles away beginning the process of fire management and local procurement all over again.[8]

Sporadic contact in the Delaware Valley between the Lenape and Europeans may have occurred in the late 1500s, and Henry Hudson, flying the flag of the United East India Company of Holland, briefly anchored in the Delaware Bay in August of 1609. However, it was not until the mid-1620s that any attempt at permanent settlement was made by newcomers from across the Atlantic. In 1624, the newly formed Dutch West India Company established an initial foothold with a small colony of Dutch settlers on Burlington Island, roughly 20 miles upstream from Gloria Dei, followed two years later by the company's first trading post at Fort Nassau, located two-and-a-half miles downstream on the opposite side of the river in present-day Gloucester City. Other Dutch settlements and trading posts soon took root along the valley, ranging as far upstream as the falls of the Delaware (future Trenton). Another Dutch trading outpost, Fort Beversreede, was established in the mid- to late 1630s roughly a mile upstream from the confluence

of the Delaware and Schuylkill rivers, a good strategic location some four miles to the southwest of the future site of Gloria Dei.[9] Throughout this period, the Delaware was referred to as the South River; "South" being used to distinguish it from the North (or Hudson) River, which was the main focus of the Dutch colony of New Netherland in the mid-17th century.

From the late 1630s onwards, the Dutch were joined by Swedes and Finns, who under the aegis of the Swedish South Company, received a mandate from the Swedish Crown to establish colonies along the eastern seaboard from Florida to Newfoundland, with a particular emphasis on the South River.[10] The colony of New Sweden formally came into being in 1638 when a band of Swedish soldiers disembarked at present-day Wilmington, Delaware, and set up the outpost of Fort Christina, named for the reigning Swedish monarch. Another focus of Swedish settlement, established in the mid-1640s was a company-owned tobacco plantation that later became the town of Upland (today's Chester). Still closer to Gloria Dei, in 1648, the Swedes set up a blockhouse within feet of Fort Beversreede at the mouth of the Schuylkill, laying claim to land in the surrounding area.[11]

Even so, while engaging in trade with Native Americans at such places, and competing directly with the Dutch, many of the incoming Swedes and Finns also established self-sustaining farms, raising crops and livestock, resulting in a dispersed pattern of settlement along both banks of the South River and major tributaries like the Schuylkill and Christina rivers. As the colony of New Sweden grew and settlement spread upstream and inland, a formal seat of government was created in 1643 by the third colonial governor, Johan Printz, at Printzhof on Tinicum Island, roughly central within the Swedish sphere of influence (today the site of Printzhof lies onshore at Governor Printz Park in Essington just below Philadelphia International Airport).[12]

The early settlers of New Sweden, mostly adherents of the Lutheran faith, first worshipped in houses or small chapels under the pastorate of the Reverend Reorus Torkillus, who arrived in the colony in 1640. In 1643, a small chapel was built on Tinicum Island, and after this burned in 1646, the first formal Swedish Lutheran church, a log structure was erected in its place, with a belfry containing a bell brought over to New Sweden in 1644.[13] This church served as a home base for the missionary and pastoral work of Johan Campanius, who had been preaching to the Lenape and local settlers since his arrival in the colony in 1643. Campanius returned home to Sweden in 1648, and was succeeded by Lars Carlsson Lock, who continued to lead services at the Tinicum Island church until his death in 1688, after which the building and cemetery were abandoned and supposedly washed away by the river.[14]

The Dutch, Swedes and Finns co-existed uneasily along the South River throughout the 1640s and early 1650s. New Sweden's farmer-settlers grew in

number and became increasingly permanent, while the Dutch maintained a largely commercial presence, trading with the Lenape and their neighbors further west, the Susquehannock. Nevertheless, tensions between the two rival European colonial powers gradually heightened to the point where the Dutch in 1651 abandoned Fort Beversreede and dismantled Fort Nassau, relocating the latter further downstream to a new site named Fort Casimir at present-day New Castle, Delaware. At the same time there was growing dissatisfaction among the Swedes and Finns with their autocratic and high-handed governor, Johan Printz, whose removal was engineered by petition in 1654. His successor Johan Rising then took the provocative step later the same year of attacking the newly established Dutch trading post at Fort Casimir, which surrendered without resistance. An easily angered Governor Peter Stuyvesant of New Netherland then sent out a sizeable force of ships and soldiers from Manhattan the next year to retake not only the fort but also New Sweden in its entirety, this time with little resistance from the heavily outnumbered and outgunned resident Swedes and Finns. Dutch sovereignty over New Sweden was short-lived, however, lasting less than a decade and being cut short by the English take-over of New Netherland in 1664. The friction between New Sweden and New Netherland, and the changes in colonial control in 1655 and 1664 were accompanied by some displacement of the resident population but produced relatively little in the way of new Dutch or English settlement in the short term.[15]

The site of Gloria Dei may well have remained largely unsettled by Europeans until at least the mid-1650s, even though, in 1646, Megkirehondom, sachem of the Pemikpachka tribe, had sold to the Dutch West India Company "[a] piece of land called by their people Wiqquachkoingh [Wicaco], located on the South River of New Netherland" which presumably included land extending back from the west bank of the river upstream from the Schuylkill. It is also possible that a Native American presence at Wicaco persisted until mid-century, for the Swedish military engineer, Peter Lindström, writing in 1655, described the original inhabitants of Wicaco as "the most intelligent savages of several nations of savages, who own this River and dwell here. … Six different places are settled, under six sachems or chiefs, each one commanding his tribe or people under him, and each with its own peculiar language [there] being several hundred men strong under each chief, counting women and children."[16]

Some impetus for European settlement at Wicaco appears to have been provided by the successive Dutch and English conquests of New Sweden, which eventually led to Sven Gunnarsson, one of the earliest settlers in the original colony, moving on to a large tract containing the Gloria Dei site. Gunnarsson, a deserter from the Swedish army during the Thirty Years War, was transported to New Sweden as punishment, arriving there with his pregnant wife and two small children in 1640. He was initially stationed at the Fort Christina plantation, but attained "freeman" status in 1645, whereupon he moved upstream to settle in the Kingsessing area on

the west side of the Schuylkill River. Here he operated one of the first gristmills in New Sweden on Cobbs Creek, signed the petition of grievance against Governor Printz, leading to the latter's removal, and emerged as one of the more prominent citizens in the largely self-governing town of Upland.[17]

On May 5, 1664, a patent issued by the Dutch governor of the South River, Alexander d'Hinojossa, confirmed the ownership of Wicaco, across the Schuylkill from Kingsessing, to Sven Gunnarsson and his three sons, Sven, Olle and Anders Svensson (Swanson).[18] The patent identified Wicaco as a tract of 400 morgens, or roughly 850 acres, above Moyamensing Kill (Hollander Creek), although it is not clear whether Gunnarsson or any of his sons were living on the property at the time. The same patent was confirmed on May 3, 1671 by Francis Lovelace, governor of New York, on behalf of the English crown.[19] The tract, further defined in the 1671 patent as extending 400 rods upriver from Moyamensing Kill and 600 rods inland into the woods, would have covered a sizeable portion of central and south Philadelphia, including the Gloria Dei site.

SUMMARY: THE GLORIA DEI CULTURAL LANDSCAPE, C. 1676

For centuries prior to European colonization, the Gloria Dei site fell within lands historically associated with the Lenape. Specifically, the site was within the sphere of a tribal sub-group associated with a village known as Wicaco, which in the mid-1600s was located some distance further to the west of Gloria Dei. Topographically, the site selected for Gloria Dei was a slight rise in a natural terrace on the western bank of the Delaware River. This raised topography is still evident at the east end of the churchyard. In 1676, this location would have offered expansive views of the tidal river, which is estimated to have had its banks within 100 to 200 feet east of the churchyard's entrance on present-day South Swanson Street. Today, the river's bank is nearly 1,000 feet to the east owing to later riverfront development. Sven Gunnarsson and his sons Sven, Olle and Anders Svensson, the Swedish family for whom Swanson Street would later be named, had gained ownership of Wicaco no later than 1664 and likely had established homesteads somewhere in the immediate vicinity. There is no confirmed evidence that these early Swedish settlers had built directly on the Gloria Dei site prior to 1677.

WICACO BLOCKHOUSE/CHURCH, C. 1677-1700

In the later 1660s and 1670s, the growth of settlement in the former New Sweden colony involved both expansion of the pre-existing Scandinavian and Dutch populations and a gradually increasing number of English newcomers. By the early 1680s most of the Swedish and Dutch towns on the right bank of the Delaware River were beginning to take on an English cast: Swedish Fort Christina

became Willington (later Wilmington), while Upland was renamed Chester; Dutch Nieuw-Amstel (the former Fort Casimir) became New Castle. More dispersed communities were also newly established further upstream, notably Bristol and, at the falls, Crewcorne. On the left bank in the province of West New Jersey, Salem was founded in 1675 and Burlington in 1677, both new port-settlements established with a predominantly English Quaker population base. William Penn's receipt of a charter from Charles II in March 1681, granting him a tract of 45,000 square miles of land, effectively modern-day Pennsylvania and Delaware, further cemented the English Quaker overlay on top of the earlier Swedish, Finnish and Dutch settlement pattern of widely dispersed farms, hamlets, forts and trading posts. This grant culminated in the following year with the arrival in the New World of William Penn himself and the founding of the city of Philadelphia just north of the Lenape village of Wicaco on land taken up by Sven Gunnarsson and his three sons. During this period, Gunnarsson, his wife and children, and perhaps other members of his extended family, were all living in the Wicaco area and a small cluster of homes may have existed in the immediate Gloria Dei vicinity.[20]

The viability of Wicaco as a focus of settlement was further enhanced in the mid-1670s when the growth of the local community caused a new Swedish Lutheran church to be established on the riverbank close to where the Gunnarsson and Swanson families were living (Figure 2.3). In May of 1675, Governor Edmund Andros of New York, within whose jurisdiction the Delaware Valley at this time still lay, responded to a petition from his subjects there by confirming the existence of the churches further downstream at Tinicum and Crane Hook, and directing that "for the greater Ease and Convenience of the Inhabitants there Its ordered that the Magistrates Doe cause a Church or p[lace of] Meeting for that purpose

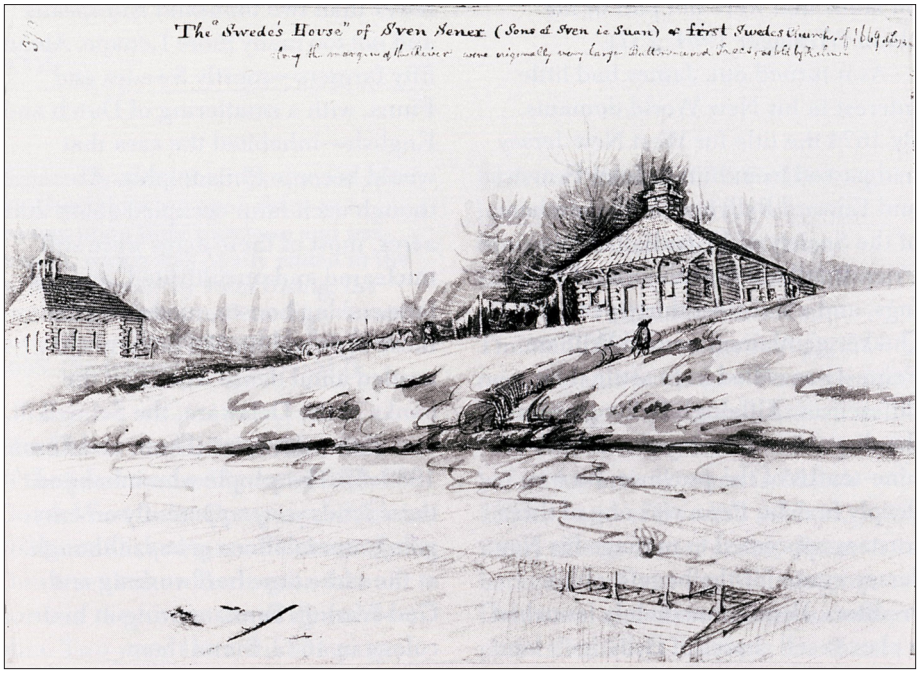


Figure 2.3. Conjectural sketch of the first Swedish blockhouse/church (far left of view) and the house of Sven Swanson on the Delaware riverbank at Wicaco, as it would have appeared *circa* 1680. The existing primary sources provide insufficient evidence to determine whether this sketch actually depicts the spatial relationship between the blockhouse/church and the Swanson house. If the house is accurately placed, they would have been located just north of Christian Street off of the Gloria Dei site. This sketch was included in a manuscript draft of the second volume of John Fanning Watson's *Annals of Philadelphia* (*circa* 1820-1850) on file at the Historical Society of Pennsylvania.

to bee built at Wickakoe."[21] By June 1677, a church had been established on land overlooking the river donated by Sven Swanson, one of Sven Gunnarson's sons. Descriptions of the church are vague and it appears that the building served a dual purpose as both a house of worship and a defensive blockhouse. Indeed, the building may have originated as a blockhouse erected a few years earlier and then been modified for church use between 1675 and 1677. It was supposedly made of logs, measured approximately 20 by 20 feet in plan, and had loopholes in the walls for defense against unexpected attacks. One noted Philadelphia historian, John Fanning Watson, remarked that, "The congregation also was accustomed to bring fire-arms with them to prevent surprise, but ostensibly to use for any wild game which might present in their way in coming from various places."[22] Watson suggested that the blockhouse was meant to protect against attacks by local Lenape bands still active in the area. Given the timing, a blockhouse could just as easily have offered protection during times of tension among the rival European powers vying for control of the colonies.

Sven Gunnarsson died around 1678 and is conjectured to have been buried in the churchyard at Wicaco. His Wicaco property passed into the hands of his three sons, Sven (1636-1696), Olle (1640-1692) and Anders (*circa* 1642-1688), all three of whom lived, married and raised families locally, each son also dying and probably being buried at Wicaco. Sven Swanson was a justice on the Upland Court in 1681-1682 and served in the Pennsylvania Assembly in 1683; Olle Swanson was a justice on the Upland Court from 1673 to 1680. Sven Gunnarsson and his wife also had two daughters: Gertrude (*circa* 1638-1695), who married Jonas Nilsson and raised 11 children, living in Kingsessing; and a second, name unknown, who died in Cecil County, Maryland, in 1676.[23]

In the spring of 1683, the three Swanson brothers agreed to transfer the northern section of their Wicaco property to William Penn for his new planned city of Philadelphia. This transaction involved about 300 acres with a mile of river frontage (between roughly South and Vine streets in the modern city) and left the Swansons each with a 230-acre tract in what is now south Philadelphia. Penn supplemented this initial purchase with additional land adjoining to the west, bought from two other Swedish farmers, creating a 1,200-acre block of land for the city measuring a mile north-south and two miles east-west, and extending over to the west side of the Schuylkill River (Figure 2.4).[24]

Swedish, Finnish and Dutch settlers in the Wicaco, Kingsessing and Upland sections of the Delaware Valley worshipped at the Lutheran churches at Wicaco and Tinicum up until the late 1680s when the Tinicum congregation disbanded following the death of pastor Lock. The first pastor at Wicaco was Jacobus Fabritius who served from the time of the church's founding in 1677 until his death in 1693. Fabritius, educated in Silesia and of German-Polish extraction, had originally come to the New World in 1669 to take up the position of pastor at



Figure 2.4. Holme, Thomas. Detail of *A mapp of ye improved part of Pensilvania in America*. 1687. Holme, Penn's surveyor general, showed the implanting of the City of Brotherly Love on the west bank of the Delaware with Wicaco immediately to the south and the Swansons' tract, including the Gloria Dei site, bordering the river between the city and Hollander Creek. Source: Library of Congress.

the Lutheran church in Albany, New Netherland. A controversial and irreverent figure, frequently the subject of court actions, he was reassigned to the Delaware Valley where he preached to the largely Swedish congregation in German, a language that the Swansons and their neighbors would have understood with little difficulty given the similarities of German and Swedish. A colleague of Fabritius at Wicaco was Jacob Jongh from Gothenburg who functioned as the church's clerk and schoolmaster from 1677 until 1686. Whether the school was based in the blockhouse/church or in a separate building nearby is not known.[25]

After a brief interlude, Jacob Fabritius was succeeded as pastor of the church at Wicaco by Andreas Rudman, who arrived in the Delaware Valley from Sweden via England in the summer of 1697. Rudman preached his first sermon in Wicaco on July 4 of that year.[26] By this time the church on Tinicum Island was likely demolished or beyond repair, while the blockhouse/church at Wicaco was also in poor condition and too small for the growing congregation. Rudman noted in a letter written shortly after his arrival, "The churches are old and decrepit. Therefore we, with the help of the Lord, will exert ourselves to build new ones. The lower will then be at Christina [Christiana, later Wilmington] and the upper at Wicaco, or at Passayunk, where the parsonage or parson's land is located. Four English miles from this land there is a beautiful city called Philadelphia, built entirely by Quakers, and the whole country is, God help us, filled with these weeds."[27]

The Wicaco congregation and pastor Rudman concluded that a sum of £400 would be necessary for building a new church, and agreed to raise that amount by subscription, but immediately a dispute arose over where the building should be located. For some, Wicaco, the site of the existing blockhouse/church and graveyard, was preferable because of its proximity to the rapidly expanding city of Philadelphia. Others favored Passyunk (Point Breeze), the site of the parsonage and glebe, while a few even lobbied for Tinicum, on the grounds of it being the site of the oldest church in New Sweden. After more than a year of debate, in the late summer/early fall of 1698, Wicaco was finally chosen as the site for the new church. Vestry minutes from this period still survived as late as 1835, but unfortunately have since been lost. The two main historical accounts of the resolution of this dispute differ slightly. Acrelius, writing in 1758, says that Pastor Rudman and his counterpart at Christiana, Delaware, Pastor Eric Björk, conferred and announced their decision, while Jehu Curtis Clay, writing in 1835, relates a story of the names of the competing locations being written on pieces of paper and put into a hat, a withdrawal then resulting in the selection of Wicaco as the chosen site. Either way, both historians reported great rejoicing by all once the decision had been made.[28]

In the meantime, on September 19, 1697, the family of the recently deceased Sven Swanson had granted an acre of land for the building of a new house of

worship. Although the historical record does not specify exactly where this acre was in relation to the existing blockhouse/church and burial ground, it most likely formalized the existing land uses since when the metes and bounds of this acre were plotted on an official survey of church lands in 1828, it encompassed the church and burial ground and an area extending west from them.[29] This donation may well have been intended as an inducement for selecting Wicaco as the new church site, since the dispute over its location was still in its early days. The congregation also presciently expressed an interest in obtaining "a small addition [of land] down to the river, in order to prevent ship-building in front of the church, and the danger which would thereby be incurred from fire,"[30] and a sexton's house. The first was granted, the second was not.

Finally, in the fall of 1698, construction got under way. On October 19, two sizeable contracts were awarded by the church establishment: master mason Joseph Yard of Philadelphia was retained for £120 to "erect the Church, 60 feet long and 30 feet wide and 20 high"; and brickmaker Richard Cantrill was hired for £30 to make 100,000 bricks. An account of expenses kept by Pastor Rudman shows that construction mostly occurred during 1699 with much of the work apparently being carried out by the same team that had just recently completed the new Swedish church at Christiana (Wilmington, Delaware). The new church at Wicaco was largely complete by the spring of 1700 at a cost approaching £1,000 and was consecrated as "Gloria Dei" on June 2, 1700 by Pastor Björk.[31] This building was constructed with its long axis in an east-west orientation with the apse at the eastern end, following the conventional practice of Christian churches.

The location of the earlier blockhouse/church relative to the new Wicaco church (the presently standing structure), and how long the former remained standing after the new church was completed, have been the subject of some speculation. An oral source, 60-year-old Jacob Bengtson, interviewed by Per (Peter) Kalm in 1748, recalled that "the old wooden church at Wicaco …. had remained standing many years after the present stone structure had been erected. It was located immediately south of the present church, and so close to it that one could barely squeeze into the church between the two."[32] The churchyard adjoining the first church is believed to have been used for burying purposes by Swedish families on both sides of the Delaware from 1677 onward. However, since additional land was acquired from the Swansons for the building of the new church, it is possible that this was not part of the pre-existing churchyard, which it may be deduced lay south and west of the earlier blockhouse/church.

SUMMARY: THE GLORIA DEI CULTURAL LANDSCAPE, 1700

The nucleus of Gloria Dei's cultural landscape was in place by 1700, with construction of the brick church to the north of a burial ground in a spatial relationship and land use that remains clearly evident down to the present day

(Drawing 2.1). A key topographical characteristic of this landscape was the location of the church and burial ground near a high point of a low terrace overlooking the Delaware River. Little documentary evidence exists for the circulation patterns of this period, although presumably there would have been an increasingly well-worn lane approaching the church. It is also probable that church congregants traveled by small watercraft, although there is no evidence that there was a nearby dock or wharf dedicated to church use. Somewhat more speculatively, the old log church/blockhouse of the mid- to late 1670s was probably still standing just to the south of the new church. A formal grant of land in 1697 had established a one-acre church tract land boundary, which to this day continues, with some minor variations, to define the limits of the burial ground. It is probable, although not certain, that most of the larger trees in the immediate vicinity would have been harvested by 1700, leaving a relatively open rural landscape that transitioned into farm fields, pastures and discrete wood lots maintained for firewood and building materials. Several small farmsteads would have been within view.

RURAL SWEDISH LUTHERAN CHURCH AND BURIAL GROUND, 1700 TO C. 1755

Over the course of the first half of the 18th century, the City of Philadelphia blossomed mightily as a center of commerce, manufacturing and immigration. By mid-century, it had surpassed Boston as the largest city and busiest port in British North America. Its physical extent mushroomed as plantations and farms were subdivided, the street grid was extended and new buildings were erected. The city expanded to the south, north and west, while development of the waterfront resulted in a proliferation of wharves, docks, shipyards and warehouses. The southward expansion was facilitated by further selling off of Swanson and other Swedish-owned farmland, and Wicaco took on a new aspect as a suburb of Southwark, much as London's similarly-named southern suburb across the Thames had in the late medieval and early modern period.

A major new feature introduced on the waterfront to the south of the city, located about 1,500 feet south of Gloria Dei, was the Association Battery (aka the Grand Battery), erected in 1748 by a volunteer militia as a defense against French and Spanish privateers during King George's War. Equipped initially with 27 cannon (later increased to 50), this fortification would have been the first substantial structure to greet Philadelphia-bound vessels on the Delaware River above the mouth of the Schuylkill, likely overshadowing the nearby church. The battery fell into disuse in the 1760s following the end of the French and Indian War, its demise hastened by Quaker reluctance to incur unnecessary military spending on its upkeep.[33]



Cultural Landscape Report

Independence National Historical Park

Philadelphia, Pennsylvania

Gloria Dei Church
National Historic Site
1700 Period Plan

HUNTER RESEARCH
Historical Resource Consultants

National Park Service

Olmsted Center for Landscape Preservation

www.nps.gov/oclp

SOURCES

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DRAWN BY

Kelsey Little, Olmsted Center, ArcGIS Pro 2.6, 2021

UPDATED/REVISED BY

Evan Mydlowski, Hunter Research, Inc., ArcGIS Pro 3.0, 2022

LEGEND

- 2021 CLI Boundary
- Land
- Water
- Road
- Parcel
- Marsh
- Burial Ground
- Building
- Building (Location Approximate)

NOTES

1. Projection: NAD 1983 State Plane Pennsylvania South
2. All features shown in approximate scale and location

0 15 30 60 Feet

Drawing 2.1

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Gloria Dei played its own part in Philadelphia's early 18th-century growth. The church administration not only serviced its congregation and maintained the new church building and churchyard, but also built a parsonage and stables, and increased its landholdings through the purchase of additional real estate, ultimately subdividing property for lease and sale. The majority of the church's land acquisitions during this period were to the west and north of the original church site, resulting in the assembling of a large tract stretching back for almost a mile from the riverfront.

In the early 1700s, Gloria Dei and its predecessor, the old blockhouse/church, stood side by side on the riverbank, bordered to the north by a marshy area that extended upstream to the mouth of Dock Creek, where a tidal basin and wharves provided an important point of transshipment of goods coming into and leaving the city.[34] Further inland, to the northwest of the church, was "a remarkably low ground, … having a pebbly bed like the river shore, which shows it once had a communication with the Delaware river at the foot of Christian street."[35] This land was gradually filled and flattened over succeeding years to the point where in 1830, historian John Fanning Watson began his description of this area with the claim that "[t]hey who see the region of Swedes church now, can have little conception of the hills and undulations primarily there."[36] The foundation of the church, today exposed and facing Swanson Street, was previously underground. Mid-19th-century photographs taken of houses on Swanson Street near the church show their main entrances at the tops of exterior stairs to what was then the second floor since so much ground had been cut away along the street that new basement entrances had been added to the buildings.[37]

Pastor Rudman left Gloria Dei soon after the consecration of the new church, taking a position in New York City, although he later returned to serve two other congregations in the Philadelphia area. He died in 1708 and is buried in the churchyard at Gloria Dei.[38] Rudman's replacement, Andreas Sandel (1671-1744) assumed the pastorship in 1702. He oversaw the addition of side porches to the church in 1704, which helped stabilize the church walls, and supervised the completion of the church tower a year later. The construction of the south porch may have been the event that precipitated the removal of the earlier log blockhouse/church. Sandel served as pastor until 1719, living at the parsonage in Passyunk, while also leasing a house in the center of Philadelphia. He spent considerable time and effort safeguarding the church's interests from the effects of the nearby city's southward spread. After his departure, Gloria Dei was served by a succession of pastors (Jonas Lidman [1719-1732]; Johan Eneberg [1730-1732]; Gabriel Falk [1733]; Johannes Dylander [1737-1741]; Gabriel Näsman [1743-1750]; and Olof Parlin [1750-1757), some more successful than others in leading the congregation, while also experiencing periods when the pastorship remained vacant.[39]

The pastor's living situation changed over the course of the early 18th century. Originally, the Gloria Dei pastors resided at a parsonage on the glebe land in Passyunk. By 1732, however, Pastor Eneberg was noted as living in the city and commuting to the church. The congregation discussed purchasing a horse for the pastor to facilitate this trip, as well as his travels to outlying parishioners, but concluded that stabling would be too expensive. Instead, the congregation decided to build a parsonage at Gloria Dei, a task that appears to have been completed at some point in the mid-1730s.[40] Even so, in 1737, it appears that the pastor had yet to take up residence next to the church and was still living in a rented house in the city. In that year, Pastor Dylander pronounced himself ready to make the move, but requested that the parsonage, evidently now in existence, first be repaired. In Dylander's words, "[t]hey promised for my sake, as a beginning, that the windows would be repaired so that the house would not be harmed by rain and snow, and that a fence would be set up in front of the house and everything else that is most necessary. As soon as most of the winter is over they promised to begin with the extension to the kitchen."[41] In addition to these repairs, a well was dug for the minister, and a path laid out to it from the parsonage.[42]

Shortly after the construction of Gloria Dei was completed, the congregation turned its attention to the churchyard. In 1707, church records mention that "[i]t appears that the cemetery fence is down, and should have been repaired but no one took care of it. . . . we decided to take better care of the cemetery."[43] Each family in the congregation agreed to contribute sixpence annually for upkeep of the cemetery. A year later, the church records noted that "[s]ince the cemetery is overgrown with bushes and at one end with trees, it is necessary that they be pulled out and the cemetery cleaned up. Jean Stille, Niels Laican, Bengt Bengtson and Jacob Bengtson [Per Kalm's later informant] volunteered for cleaning it up."[44] In 1711, the cemetery fence was found to be rotten and was repaired; parishioners were asked to make additional donations to pay for the repairs.[45] The churchyard and cemetery extended west and south of the church, and corresponded roughly to the area of the present-day burying ground.

The cemetery seems to have suffered from poor record keeping. In 1727 church records noted that, "[i]t was said how necessary it was that the Congregation's members should some day [sic] come together, and everyone seek out and mark their grave places here in the churchyard, making sure that there were orderly rows so that corpses could be buried in other lots. The Church Council and the members of the congregation answered to this that they would assemble on the Second Day of Pentecost, and then, after the service help with this."[46] It is unclear how successful this was. Seventeen years later, newly arrived minister Pastor Näsman requested that "[t]he pastor and the clerk should be informed beforehand when corpses are buried. Especially the former, so that he knows about it and records in the church book at the pastor's house the deceased's behavior and

departure from the world."[47] Since one presumes it would be difficult to bury somebody in the churchyard without being noticed, this may imply that Pastor Näsman was often away and would return to find fresh graves in the cemetery.

In addition to the church, parsonage and cemetery, the church property around this time included a stable and pasture for the pastor's horse on the land to the west of the churchyard. Church records mention the building of a stable in 1753,[48] although it is unclear exactly where this was, and where the pastor's horse might have been stabled prior this date. There was evidently a yard around the pasture, with a fence between it and the churchyard, and there is a reference in 1744 that "the cemetery [fence] is broken on the western side, toward the pastures, [and] as an emergency measure that this time, the fallen-down fences should be set up and supported,"[49] This measure was presumably intended to keep the pastor's horse from grazing in the churchyard. In addition to the horse, the pastor probably had a cow for milk, and by 1756, at least, a "Ministers Garden" existed, with a gate between it and the churchyard.[50]

Beyond the churchyard property, the church consolidated and expanded its landholdings during the first two decades of the 18th century (Figure 2.5). Initially, the impetus for buying land was to protect the church from unwanted waterfront development and commercial activity in the immediately surrounding area, but as time went on, the property acquisitions were viewed as a means of generating income through subdivision, either for lease or sale. A deed of 1702, in which the heirs of Sven Swanson (his widow, Katerina, and three daughters with their husbands) sold "one acre & a quarter of an acre & five perches" to the church wardens, appears to have merely confirmed the earlier 1697 sale of the church site. This parcel extended down to the river's edge and included within its bounds both the original blockhouse/church and Gloria Dei.[51] In 1718-19, amid much negotiation, the church and congregation acquired an additional acre of land to the west of the churchyard and a much larger 25-acre tract lying to the north and west. The former purchase, made from Hans and Barbara Boon (Barbara being one of Sven Swanson's daughters), involved a long triangular parcel extending west from the churchyard to Moyamensing Road.[52] The latter, acquired with much more difficulty from Martha Cock, extended from the Delaware River westward along the south side of what would later become Christian Street as far as future South Ninth Street, bordering the north side of both the churchyard and the one-acre parcel bought from the Boons.[53] The 25-acre acquisition was confirmed in another deed of 1743 between the church and Martha Cock (now Martha Griffiths) prior to the church's subdivision of portions of the land for lease, sale and future development.[54] The Coombs manuscript map of 1828 (see below, Figure 2.18) conveniently explains the location of these land acquisitions and documents their later subdivision into much smaller rental parcels.[55]

During the 1740s Gloria Dei suffered through a period of weak leadership and a dwindling congregation. Following the unexpected death of Pastor Dylander in 1741, the church was without a pastor for two years until the arrival of Gabriel Näsman, whose ministry was little short of disastrous. During his pastorate, the congregation declined from 115 households in 1743 to a Sunday service attendance of "hardly more than 4, 6, 8 or 10 people."[56] There also appears to have been a long-running dispute between Pastor Näsman and the congregation over the church's rental income "because in Wicaco and Christina the pastors are remunerated by the rental of church land, the rents of which are divided between him [Näsman] and the church according the discretion of the church council, which divided for Mr. Pastor Näsman so that his upkeep is not only uncertain, but also from time to time diminished."[57] Näsman was eventually replaced in 1750 by Pastor Olof Parlin, under whose leadership the fortunes and finances of the church were greatly improved.

From the mid-1740s onwards, the church and Pastors Näsman and Parlin pushed increasingly to subdivide and sell off church property on long leases, thus still receiving ground rents while allowing the grantees to erect buildings and otherwise make use of the property. This effectively constitutes the beginnings of the southward spread of the city on to church land and spells the end of Gloria Dei's period of existence as a rural Swedish Lutheran church. The earliest sales from 1745-1747 were for parcels along Front Street, a respectable distance from the church and parsonage, but by the mid-1750s, properties were also being taken up on either side of Swanson Street, south of Christian Street, and immediately west of the churchyard, i.e., within the limits of the present-day Gloria Dei National Historic Site.[58] Straddling Swanson was a parcel granted in 1753 to Thomas White by the church, which bordered the north side of the parsonage lot and fronted 350 feet on Christian Street, 34 feet along the Delaware River and 88 feet on its western side.[59] White is thought to have erected a building (perhaps a warehouse) on this property to the west of Swanson Street, close to the parsonage, shortly after taking on the lease. To the west – and apparently including the southwest corner – of the churchyard, a long, east/west-oriented lot was sold to Richard Dennis in 1754.[60] This lot may have been poorly defined on the ground for, in the following year, church records note that "[i]t was approved to repair the cemetery fence on the north side, set up a new yard between Mr. Dinis' lot and my [the pastor's] pasture, to repair the roof on the parsonage, the floor and the fireplace on the first floor and the south room as well as the church fireplace."[61]

SUMMARY: THE GLORIA DEI CULTURAL LANDSCAPE, 1755

During the first half of the 18th century, Gloria Dei transitioned from a rural church serving local Swedish settlers to a church on the edge of the American colonies' largest and most rapidly growing city. The cultural landscape reflects this

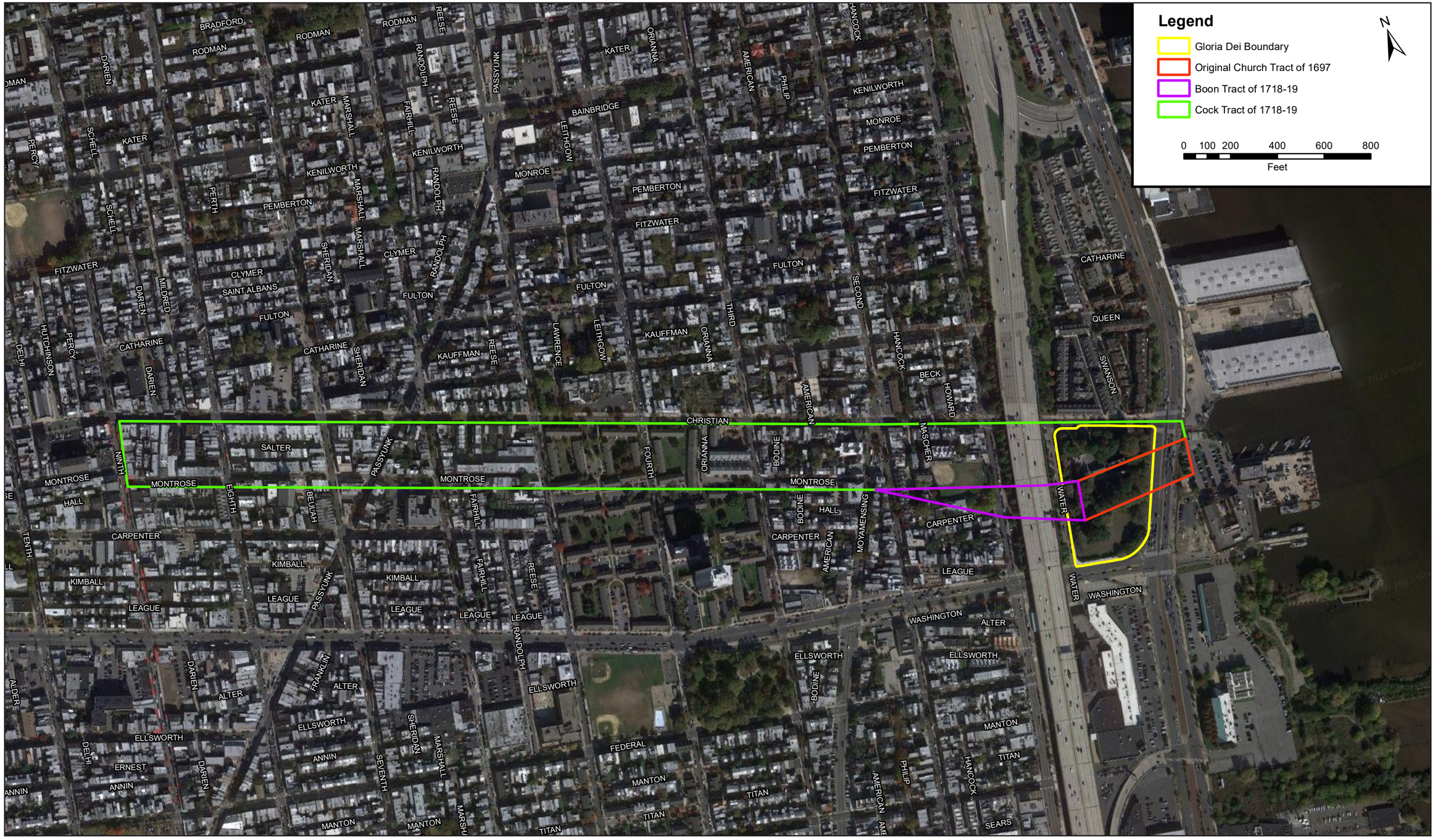


Figure 2.5. Gloria Dei Land Acquisitions of 1697 and 1718-19. The metes and bounds of the original Swedish church deeds (in red, purple, green), per the Coombs survey of 1828, have been superimposed on an aerial photograph. It illustrates the relationship of the church lands at their greatest extent in the early 18th century to the present-day urban landscape. The Gloria Dei National Historic Site boundary (in yellow) bears little direct relationship to the original church land boundaries except that it encompasses the core where the church and graveyard were established on the banks of the Delaware River in the early colonial period.

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Cultural Landscape Report

Independence National Historical Park

Philadelphia, Pennsylvania

Gloria Dei Church National Historic Site 1755 Period Plan

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Nicholas Scull, *To the mayor, recorder, aldermen, common council, and freemen of Philadelphia this plan of the improved part of the city surveyed and laid down by the late Nicholas Scull*. 1762.

DRAWN BY

Kelsey Little, Olmsted Center, ArcGIS Pro 2.6, 2021

UPDATED/REVISED BY

Evan Mydlowski, Hunter Research, Inc., ArcGIS Pro 3.0, 2022

LEGEND

- 2021 CLI Boundary
- Land
- Water
- Road
- Parcel
- Building
- Pathway
- Garden
- Docks
- Wood Fence
- Gate
- Burial Ground

NOTES

1. Projection: NAD 1983 State Plane Pennsylvania South
2. All features shown in approximate scale and location

0 15 30 60 Feet

Drawing 2.2

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transition, and specifically how the congregation used land acquisitions of 1718-19 to set itself in a position to support its upkeep through renting or selling its land for new land uses (Drawing 2.2). In 1755, the churchyard consisted of the Gloria Dei Church of 1700, now graced with the addition of the porches and a tower with belfry; the burial ground, slowly expanding to the west; and a parsonage some short distance to the north and west of the church, with a well, garden, stable and pasture for the pastor's everyday use. While the location of the first parsonage of the 1730s, which would be replaced by a new rectory closer to the church in the mid-1830s, is well established by map-based evidence, the location of the well, garden, stable, pasture and enclosing wood fences, are somewhat more speculative. The expansion of Philadelphia into its Southwark suburb was evident at Gloria Dei and within its surroundings. Within the bounds of the present-day site, there were at least two additional non-church-related buildings, White's warehouse at the southwest corner of Christian and Swanson streets, on land only recently subdivided from the church tract, and the Dennis House to the south of the burial ground in an area today occupied by lawn. Gloria Dei now rested at the southern edge of Philadelphia's city street grid with Christian Street and Swanson Street forming the north and east sides of the church's block, although apparently Swanson Street was not formally established as a public street south of Christian Street until after 1787. In 1755, Swanson Street was serving as a private access lane to the wharves and residences located along it. A lane had also been extended from Christian Street toward the rear of the parsonage and the pasture, likely terminating near the stable. A close approximation of this lane exists in the present-day landscape as an access to Gloria Dei's parking lot. The church's spatial relationship to the Delaware River had become more attenuated because of the extension of Swanson Street between the church and the river, as well as the development of the waterfront with docks extending eastward into the river. Increasing levels of activity associated with the waterfront – warehousing, shipbuilding, manufacturing and the like – were coming to define the church neighborhood.

URBAN SWEDISH LUTHERAN CHURCH AND BURIAL GROUND, C. 1755 TO 1845

From the mid-18th through the mid-19th century, Gloria Dei became increasingly and thoroughly surrounded by urban Philadelphia. The city's industry and commerce, its residential neighborhoods and waterfront facilities came to hem in the church and churchyard on all sides. This inexorable growth saw Swanson, Christian, Church and Washington streets all in place by 1800 and their frontages, except for a section of Washington Street, largely built-up by 1830. Prior to the American Revolution, as shown on the Scull map of 1762 (Figure 2.6), the wharves, docks and shipyards of the port spread southward along the riverbank



Figure 2.6. Scull, Nicholas. Detail of *Plan of the Improved Part of the City*. 1762. Gloria Dei, labeled "Sweeds [sic] Church" (center of view), is placed at the southern end of Philadelphia's colonial riverfront. The Association Battery, labeled "Fort," is at the south end of Swanson Street. The rectangle around the church suggests the presence of a fence enclosing the burial ground. Source: Library of Congress.

in front of the church almost to the Association Battery, while new buildings were erected, spreading progressively southward along Swanson and Front streets, and westward away from the river along Christian Street.

The Association Battery appears to have been functional at least until the early 1760s, being depicted in some detail and labeled "FORT" on the Scull map. However, during the early years of the Revolutionary War (1776-1777), until the British took control of Philadelphia, it appears to have been in a state of decay and is noted as "Old Battery demolished" on William Faden's map produced for the British in 1778 (Figure 2.7). Whether the departing American or incoming British forces were responsible for the demolition is unclear, but within a year or so, as shown by a second Faden map (Figure 2.8), the British had refortified the position with a series of redoubts. The northernmost element in these defenses, a linear earthwork with two artillery pieces, may have extended into the southwest corner of the Gloria Dei National Historic Site. The two Faden maps show clearly that Gloria Dei lay at the southernmost end of the Philadelphia metropolis, the one from 1778 displaying a slightly more extensive built-up zone (yet more paper streets) than the more accurate city-wide map published a year later.

A series of pastors were assigned to Gloria Dei by the mother church in Uppsala between 1750 and the mid-19th century: Olof Parlin (1750-1757); Eric Nordenlind (a temporary appointment, 1757-1759); Carl Magnus Wrangel (1759-1768); Anders Göransson (1769-1779); Matthias Hultgren (1779-1786); Nils Collin (1786-1831); and the Reverend Jehu Curtis Clay (1831-1863). Except for the final minister, the American-born Clay, these clergymen were all native Swedes, trained in Sweden and fluent in Swedish, although services at Gloria Dei were increasingly held in English. As Gloria Dei's surroundings became more urbanized, the church's "Swedishness" gradually waned, while the size of the congregation fluctuated. This was mostly related to the growing Anglicization of



Figure 2.7. Faden, William. Detail of *The Course of Delaware River from Philadelphia to Chester …..* 1778. The Old Battery, shown here at the far south end of the Philadelphia street grid, was about one block from Gloria Dei on the southern edge of the city. Source: Library of Congress.



Figure 2.8. Faden, William. Detail of *A Plan of the City and Environs of Philadelphia, …..* 1779. The building labeled with the letter "S" is Gloria Dei Church. The closest of the British fortifications to the southwest could possibly have extended onto the present-day bounds of the Gloria Dei National Historic Site. The church was occupied by the British during 1777-78. Source: Library of Congress.

Philadelphians of non-English backgrounds and the popularity and effectiveness of individual pastors, but other sects, such as Quakers, Pietists and Moravians, also drew away many congregants.

The size of the congregation initially rebounded during the pastorates of Parlin and Wrangel from the dire Näsman years of the 1740s. Pastor Wrangel joyfully announced in 1761 that he had rescued over 20 Swedes from "the horrible darkness of the Quakers;"[62] however, the congregation dwindled again during the Revolutionary War and through much of the Federal period. In 1789, a formal end to the Swedish ministry in America was announced due to a lack of Swedish parishioners. In its place were created the "United Swedish Lutheran Churches of Wicaco, Kingsessing, and Upper Merion," with Nils Collin remaining as pastor.[63] When the Reverend Jehu Curtis Clay replaced Collin in 1831 and was elected as the first Protestant Episcopal Rector of Gloria Dei, only eight people attended his first service. In 1856, celebrating a quarter century of his pastorate, Clay noted 150 people in attendance from a church congregation that consisted of 160 families totaling 600 individuals. Clay ascribed this change in part to the decision in 1843 to dissolve the relationship with the two daughter churches at Kingsessing and Upper Merion, which had required the minister to divide his Sundays between the three locations, a situation that satisfied no one, as indicated by the almost unanimous agreement of all three congregations. Another reason was the decision, two years later, to formally acknowledge what had been obvious for many years—that it no longer made sense to call the church Swedish Lutheran, since services had been held in English for many years using the prayer book of the Episcopal Church. In 1845, Gloria Dei formally became part of the Protestant Episcopal Church and was able to attract a broader base of congregants.[64]

Maintaining the upkeep of the church building, parsonage and churchyard was a challenge in the years leading up to the American Revolution. In 1761, Pastor Wrangel reported that in recent years, owing to the declining congregation and limited funds from rents, the church had "decayed" and the churchyard had "long laid waste."[65] By 1764 he had reformed the rental policy to increase the rental income from a meager £80 to almost £300 per annum.[66] In another fund-raising move, the vestry decided that any church member descended from or married to a Swede would continue to be buried in the churchyard for free, but others would have to pay 6 shillings for a man or woman and 5 shillings for a child.[67] Some of the newly raised money was used to repair the parsonage and the church, and later, in 1768, for "A pumpe, a Chaire [Carriage] house, a cow house, a room adjoining the stable, and a Fence round a Lott of Ground belonging to the Church."[68] It is unclear from the church records if these latter structures replaced earlier ones in poor condition, or were newly erected. In 1774, the upper portion of the church tower was constructed in masonry.



Figure 2.9. *The Swedes' Church Wicaco*. Engraving. 1759. This earliest known view of Gloria Dei Church documents gravestones, fences and vegetation to the south of the church. Source: Israel Acrelius (1759).

The church, its associated buildings and property suffered further during the Revolutionary War. The British military, during its occupation of Philadelphia in 1777-78, used the church as a barracks and hospital. Soldiers made off with churchyard fencing for firewood, rifled the church treasury and parsonage basement for valuables, and "destroyed all the pews in Wicacoa Church."[69] After the war, various improvements and repairs were implemented. In 1783, an additional room was built over the parsonage kitchen,[70] and in the following year a "neat Board Fence [was built] round the Burial Ground."[71] Also included in this round of repairs was "Building a stable, Carriage House and Hay Loft to accommodate the Rector, also to put in a new Pump in the Yard."[72] New pews were installed in the church in 1791 and a wood frame steeple was constructed in 1803.[73]

The earliest detailed depiction of the Gloria Dei Church building is an engraving included as a frontispiece in Israel Acrelius's *Description of the Former and Present Condition of the Swedish Churches . . .,* published in 1759 (Figure 2.9).[74] The view is looking north at the southern façade and main entry into the church, which is accessed via a stair and walkway with a railing leading up from Swanson Street. Three figures tend to the churchyard in the foreground, which is notable for several leaning gravestones and at least one vault. A wood board fence is clearly visible along the Swanson Street frontage. A young tree is visible left of view in the burial ground with a clump of shrubs and smaller trees in the burial ground's southeast corner. Comparison with the almost contemporary Scull map of 1762 (see above, Figure 2.6) identifies the larger building in the distance on the riverbank to the right of the church as a probable warehouse on "Wharton's" wharf, while the building in the right foreground is probably a smaller structure of similar type on "Dennis's" wharf. The church is depicted again, some 40 years later, in an evocative engraving by William Russell Birch of the U.S. Navy frigate *Philadelphia* under construction in dry dock in Joseph Humphrey's shipyard



Figure 2.10. Birch, William Russell. *Preparation for War to defend Commerce.* 1800. Engraving. This well-known view of a Philadelphia shipyard looks north on Swanson Street with Gloria Dei Church in the background. Source: The Library Company of Philadelphia.

(Figure 2.10).[75] In this view, the church building appears little changed but is overwhelmed by the hurly-burly of shipbuilding and commerce on the riverbank and several new buildings along both sides of Swanson Street. The Acrelius and Birch images of 1759 and 1800 admirably capture the transition of Gloria Dei's surroundings from rural/exurban to urban over the course of the second half of the 18th century.

Several subsequent views of the church in the late 1820s and 1830s focus again on the church and its immediate surroundings. Writing in 1827, Cephas G. Childs included an engraving of the church based on a drawing by Thomas Sully (Figure 2.11) and gave the following description of the property: "The visiter [sic] on a week day enters the churchyard through the shady grounds of the parsonage, and by a path imperfectly indicated by a few bushes of overgrown box. The parsonage itself, standing in affectionate proximity to the Church, separated from it only by a fence, whose decayed condition tells you that it serves merely as a landmark, and is not intended to divide the servant of God from the home of his heart and his labours."[76] William Russell Birch produced a very similar engraving of the church around the same time (Figure 2.12).[77] Both his and Sully's illustrations are from roughly the same vantage point to the southwest of the church, showing the gravestones in the churchyard in some disarray and the parsonage beyond. The arrangement of stones is roughly the same, and a far cry from the densely packed rows of stones found in the burial ground today, suggesting some later orderliness has been imposed. There are a few notable differences, however. Sully's view offers a winter scene with a solitary figure in the churchyard and depicts the railing leading from the church's southern entrance down to Swanson Street. Birch's

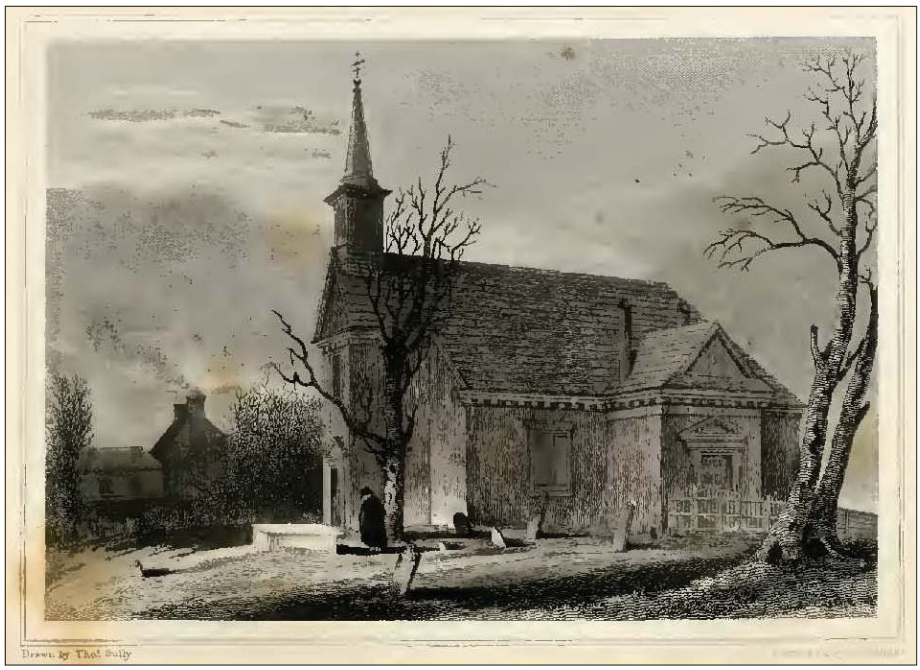


Figure 2.11. Childs, Cephas G. *Old Swedes Church, Wicaco*. Engraving from a drawing by Thomas Sully. 1827. This view looking north from the burial ground captures Gloria Dei's old parsonage in the background apparently separated from the church by a scrubby line of hedges or small trees. The parsonage was replaced by the present-day rectory a few years after this illustration was created. Source: Historical Society of Pennsylvania.

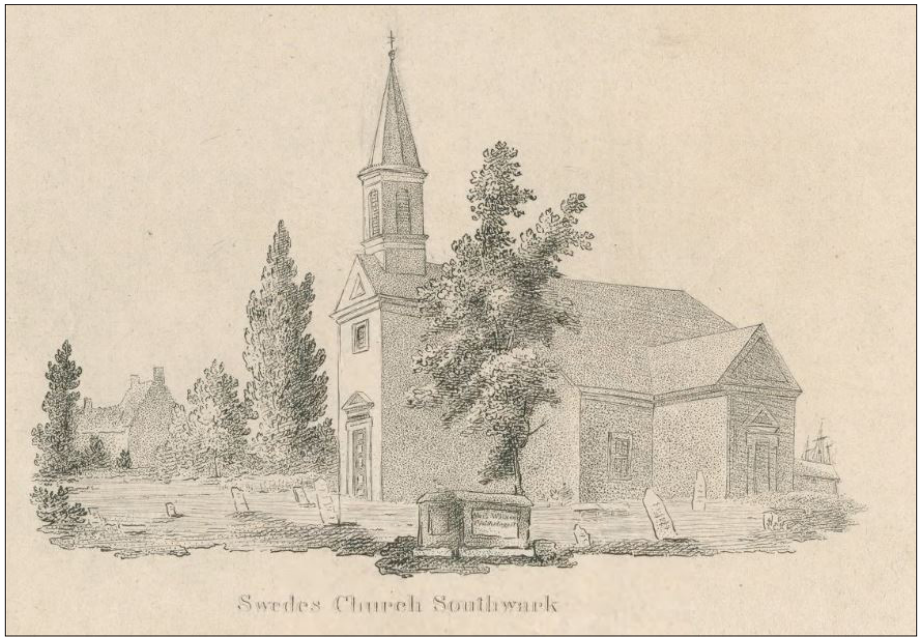


Figure 2.12. Birch, William Russell Birch. *Swedes Church Southwark*. Engraving. 1827-1828. This view, like others from this period, suggests that the gravestones were not originally organized in orderly rows, nor as numerous, as they became later in the 19th and 20th centuries. Source: Pennsylvania Academy of Fine Art.

view shows leaves on the trees and ships' masts on the horizon beyond the church. There are also differences in how the form of both the church and parsonage buildings are depicted, and in the arrangement of the gravestones, although both are in agreement regarding one prominent tree in the burial ground off of the church's southwest corner.

Two other images from the same period – a water color by William Breton painted in 1828 and a woodcut included in the Reverend Clay's *Annals of the Swedes on the Delaware*, published in 1835 – show a different view from the southeast and present the church in a kinder light with a well-ordered churchyard and rows of headstones facing south (they currently face east, although this may be artistic



Figure 2.13. Breton, William L. *The Swedes Church, Southwark.* Watercolor. 1828. This view shows vegetation, fencing and sidewalks. Note that the gate from Swanson Street is evident but there do not appear to be steps up into the graveyard because Swanson Street is at a higher elevation than it is today. Source: The Athenaeum of Philadelphia.

license), as well as buildings along the Swanson Street frontage to the north of the church (Figures 2.13 and 2.14).[78] These both agree regarding a clump of bushes in the southeast corner of the burial ground, one prominent tree in the burial ground off of the southwest corner of the church, and a wood picket fence for the walkway to the church's south porch entrance and a wood board fence along the Swanson Street frontage. These also indicate a generously wide sidewalk and curb at Swanson Street. Clay also shows the burial ground's fence turning its southeastern corner to continue along the top of what appears to be a stone wall that has been built to retain the burial ground where the terrace has been cut back to the south of the churchyard on the neighboring property to the north.

Beyond the immediate confines of the churchyard and parsonage lot, the process of subdivision and sale that had begun under Pastors Näsman and Parlin in the 1740s and 1750s, was accelerated in the 1760s under Pastor Wrangel. In the latter decade, the church finally parted with the riverfront land on the east side of Swanson Street, which was rapidly taken up by shipbuilding and commercial interests. The parcel fronting the river

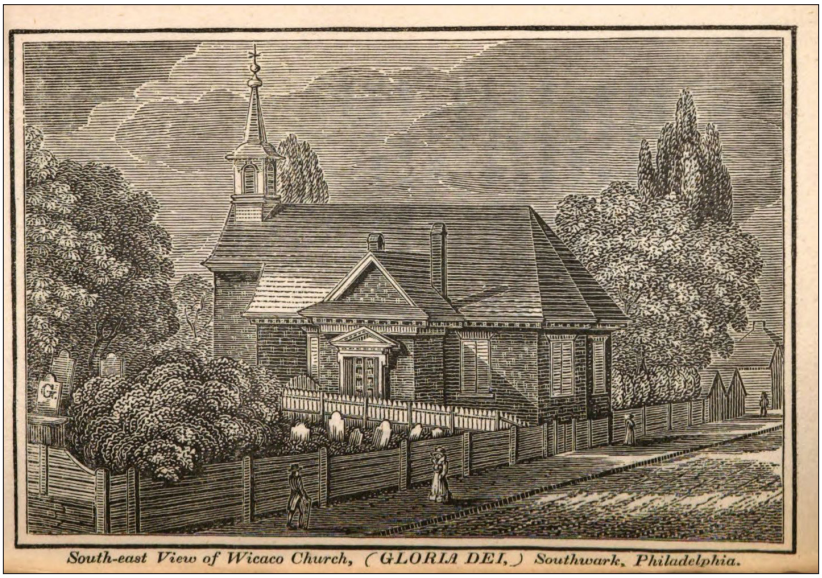


Figure 2.14. Clay, Jehu Curtis. *South-east View of Wicaco Church, (GLORIA DEI,) Southwark, Philadelphia*. Woodcut. 1835. This view, remarkable for its detail, appears to show a low stone wall (bottom left) similar to one that survives today serving as a foundation for the brick perimeter wall instead of a wood fence as shown here.

immediately downstream from Thomas White's lot, for example, was acquired by Thomas Wharton, who controlled other wharves just north of Christian Street. On the south side of Christian Street, between Thomas White's lot and Church Street, the church sold three parcels lying within the present-day Gloria Dei National Historic Site, one each to James Bayley, a shipwright (future 14, 16, and 18 Christian Street), Michael Sisk, a plasterer (20 Christian Street) and Joseph Towne, a shopkeeper (22 and 24 Christian Street). A two-story house with a cellar was to be built on each parcel. Several other parcels on both sides of Front Street, south of Christian Street, were also sold off by the church, while again telling of the development pressure along the waterfront, Thomas White in 1762 sold off the land that would later become 2 through 12 Christian Street (within the present-day Gloria Dei National Historic Site) to a group of four shipwrights, Warwick Coates, Arthur Donaldson, Joseph Marsh and Simon Sherlock.[79]

In virtually every case, the subdivision and sale of church lands was quickly followed by the erection of buildings, chiefly commercial and storage buildings along the waterfront, and houses and stores on the streets further from the river. The progression of this development is easily seen in a succession of maps produced in the early Federal period. John Hills' *Plan of Moyamensing, Southwark, Passyunk &c. ….*, produced in 1787, shows the imprint of a projected new street grid imposed on the then-existing network of roads (Figure 2.15). At this time, in the vicinity of Gloria Dei, only Christian Street and Front Street were formally established, along with a stub of a street, identified as "church alley," that extended south from Christian Street to the rear of the churchyard. The new grid added several proposed thoroughfares: the east-west Federal, Washington and Carpenter streets; the southerly extension of Swanson and Second streets and the church alley (as Church Street); and Wharf Street, which was to run north-south along the river's edge, east of Swanson Street. Aside from the church and parsonage, other buildings – mostly houses – were standing within the present-day



Figure 2.15. Hills, John. Detail of *Plan of Moyamensing, Southwark, Passyunk &c. ….* 1787. Swedes Church is shown center left of view in a bright red ink, with a dotted line indicating a fence enclosing the graveyard. The streets highlighted in green were not yet in existence and some, like Wharf Street (far left), would not be built. Source: Philadelphia Streets Department, Survey and Designs Bureau.

Gloria Dei property along the south side of Christian Street and along the east side of the incipient Swanson Street to the south of the church. East of Swanson, along the riverbank below the church, were a public wharf at the east end of Christian Street and, just downstream, the privately held Dennis and Jones wharves.[80] Elsewhere, numerous buildings lined both sides of Front and Christian streets and the west side of the church alley.

A decade later, in 1797, John Hills produced a more comprehensive plan of the City of Philadelphia and its environs which shows the new street grid beginning to take a firmer hold (Figure 2.16). Within the limits of the Gloria Dei National Historic Site, a similar arrangement of buildings is evident in 1797 as was shown on the 1787 map, but development had intensified in the interim along the waterfront. East of the church, between Swedes Public Landing at the foot of Christian Street and the Federal Street Public Landing were no less than six wharves (from north to south, Marsh, Townsend, Dennis, Humphreys and Wheeler Marshal) (cf. Figure 2.10). The church-owned property extending west beyond Passyunk Road (modern Passyunk Avenue) was also becoming increasingly built up along the southern frontage of Christian Street, while a rope walk extended for more than two blocks along the north side of Mirrels Lane.[81] Another map, accompanying John Adems Paxton's *Stranger's Guide* to Philadelphia, published in 1810, emphasizes the primacy of the waterfront in the urbanization of Southwark (Figure 2.17).[82]

Perhaps the most critical cartographic source for understanding the disposition of church property from the mid-18th century through Gloria Dei's formal merging with the Protestant Episcopal Church in 1845 is the survey map produced by David Coombs in 1828 at the request of William Jones on behalf of the congregation (Figure 2.18). This framed manuscript map, which measures approximately four feet by twenty feet, hangs on the wall of the Young Children's Center. It references the three principal deeds for the church's land acquisitions extending as far west as the future Ninth Street and indexes the various parcels that the church subsequently leased and sold off. While the only two buildings depicted are the church and the parsonage, the map delineates the many subdivisions of the land, the vast majority of which supported the building of homes, commercial premises and industrial uses. The accompanying data show periods when the process of subdivision was most active – in the mid-1740s and mid-1750s, the 1760s, 1812 and the mid- to late 1820s, this last burst of activity involving property between Third and Fourth Streets and perhaps providing the impetus for the Coombs survey.[83]

By 1830, the southward-spreading tentacles of Philadelphia's urban development had fully encompassed and extended beyond Gloria Dei along Front and Second streets down to the Navy Yard. Washington, Church and Swanson streets had all been formalized, providing the present-day street configuration that bounds the



Figure 2.16. Hills, John. Detail of *This plan of the city of Philadelphia and its environs (showing the improved parts)*. 1797. The building identified as number "1" is Gloria Dei. This view shows buildings lining the Swanson and Christian street frontages but the South Water Street and Washington Avenue frontages have yet to be established except as "paper" streets. A half-dozen trees are placed between the church/burial ground and the parsonage north of the church. Source: Library of Congress.

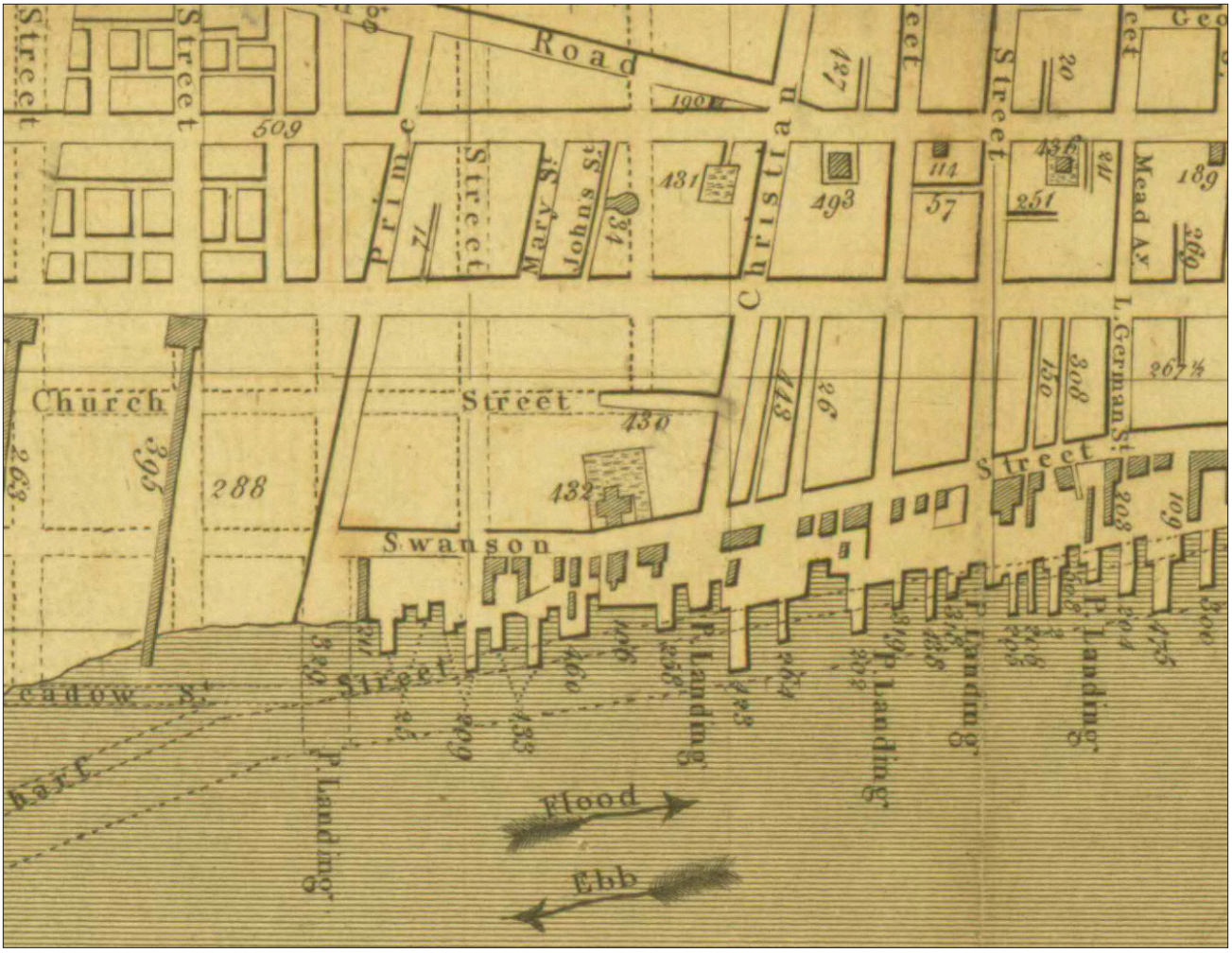


Figure 2.17. Paxton, John Adems. Detail of *New Plan of the City [Philadelphia] and its Environs*. 1810. Between the two public landings at the foot of Christian and Federal streets are shown eight facilities: #258, Marsh's wharf; #106 Delavau's shipyard; #460, Ware's wharf; #433, Swift's wharves; #209, Humphrey's wharf and shipyard; #25, Beasly's wharf and shipyard; #211, Hutton's shipyard; #329, Phillip's shipyard. Also of note on this map are additional rope walks (#395, Snowden's and #263, McLeod's) extending between Front Street and the river, south of Federal Street; a shot tower (#34, Bishop's Shot Manufactory) and a satellite cemetery associated with Gloria Dei (#431, Swedes' burying ground), the latter two being located in the block bounded by Christian, Front, John and Second streets. Source: Historical Society of Frankford.

Gloria Dei National Historic Site. William Allen's *Plan of the City of Philadelphia and Adjoining Districts*, published in 1830, shows the Gloria Dei block as built-up along the Christian, Swanson and most of the Church street frontages, with only the southwest corner undeveloped at this time (Figure 2.19).[84] Following soon after the appointment of Jehu Curtis Clay as Rector of Gloria Dei, the old parsonage built in the 1730s was demolished and replaced in 1832-1833 with a new rectory "in the Republican Style," placed closer to the church, an action that seems to echo the many years of contraction in the church lands. The Reverend Clay, in 1856, looking back at his accomplishments over the preceding 25 years, noted various other improvements to the church property around this time, including "a two-story brick building put up for the accommodation of the Sunday school,…"[85] The identity of the latter building is somewhat unclear, but it was almost certainly the building later referred to as the Guild Hall, which



Figure 2.18. Coombs, David. Detail of the eastern section of *Survey and Draught of Church Lands*. 1828. This remarkable survey map documents the early colonial church lands (the area colored in green). The only buildings shown are the eastern aspects of the church (center right) and the old parsonage (small building north of the church). The division of the church lands into lots for lease or sale took place from the 1750s to the 1820s, although the buildings that the new renters or owners constructed are not shown. The notes at the edges of the map document when and to whom the church leased or sold each of the lots. Source: Gloria Dei Church Archives.

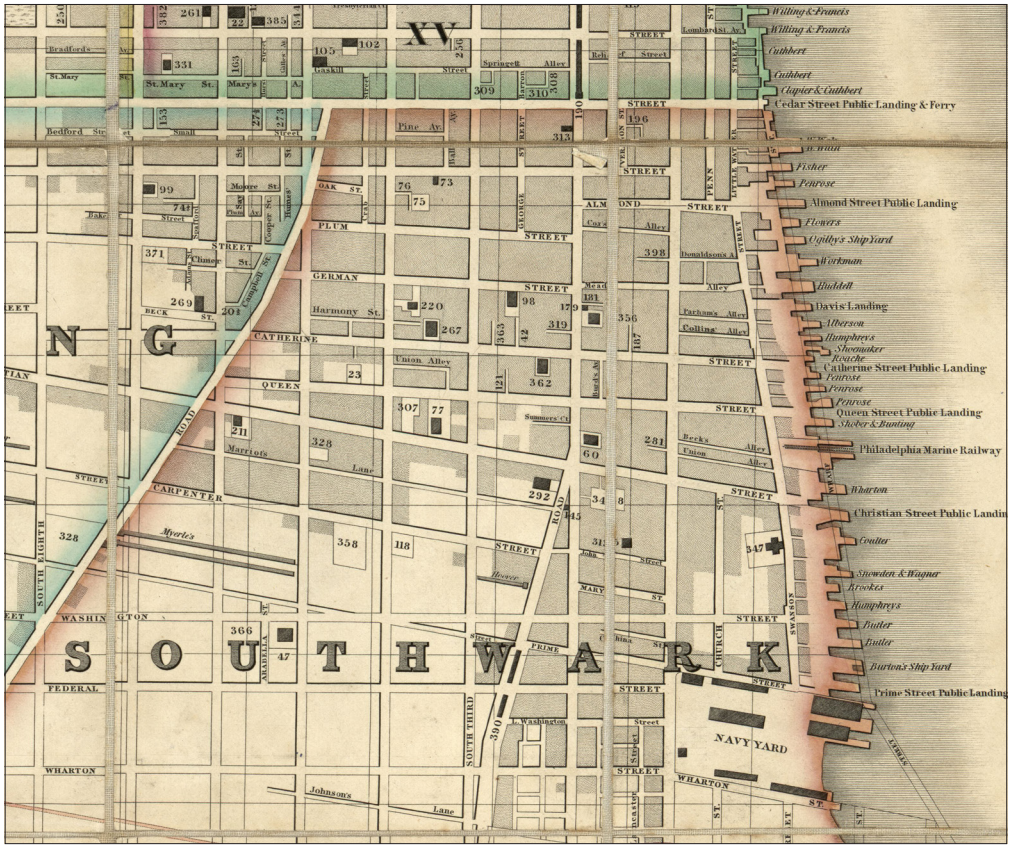


Figure 2.19. Allen, William. Detail of *Plan of the City of Philadelphia and Adjoining Districts*. 1830. Gloria Dei is shown here in the lower right quadrant about two blocks north of the Navy Yard. The shading indicates built-up areas encroaching on the church. Source: Library of Congress.



Cultural Landscape Report

Independence National Historical Park

Philadelphia, Pennsylvania

Gloria Dei Church
National Historic Site
1844 Period Plan

HUNTER RESEARCH
Historical Resource Consultants

National Park Service

Olmsted Center for Landscape Preservation

www.nps.gov/oclp

SOURCES

William Allen, *Plan of the City of Philadelphia and Adjoining Districts*, 1830.

William Russell Birch, *Swedes Church Southwark*, Engraving, 1827-1828.

William L. Breton, *The Swedes Church, Southwark*, Watercolor, 1828.

Cephas G. Child, *Old Swedes Church, Wicaco, Engraving from a drawing by Thomas Sully*, 1827.

Curtis Jehu Clay, *South-east View of Wicaco Church, (GLORIA DEI), Southwark, Philadelphia*, Woodcut, 1835.

Hexamer & Locher, *Maps of the City of Philadelphia, 1858-1860, Vol. 7, Plate 89*, 1860.

J.C. Sidney. *Map of the City of Philadelphia Together with All the surrounding Districts*, 1849.

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NOTES

1. Projection: NAD 1983 State Plane Pennsylvania South
2. All features shown in approximate scale and location

0 15 30 60 Feet

Drawing 2.3

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occupied the site of the present-day Young Children's Center erected in 1970-71. Also in the 1830s, the privately held properties along the south side of Christian Street to the north of the new rectory underwent major redevelopment. 2-12 Christian Street were constructed by Thomas Mercer in 1833,[86] replacing 18th-century structures, while the Philadelphia Fire Association issued insurance policies for recently erected buildings at 14 and 18 Christian Street in 1835 and 1837 respectively.[87] Finally, around 1840, the building at the southwest corner of Christian and Swanson streets was demolished, making way for further redevelopment on this site.[88]

SUMMARY: THE GLORIA DEI CULTURAL LANDSCAPE, 1844

In 1844, the year before Gloria Dei made its final formal transition from Swedish Lutheran to Episcopalian affiliation, the churchyard had taken on a character increasingly recognizable in the present-day landscape (Drawing 2.3). At its eastern end it was anchored by the Gloria Dei Church of 1700, standing closely to its north against the recently completed rectory of *circa* 1832-33. The burial ground was slowly expanding westward from the church, coming very close to filling up the area that had been defined for its occupation by the original Swanson one-acre land grant of 1697. The building of a Sunday school around 1840 had extended the east-to-west axis of the churchyard westward to Church Street (later renamed South Water Street). There was likely a connecting walkway leading from the church's tower to the Sunday school, much as there is central walkway there today. The old parsonage lane extending off of Christian Street, no longer served its original purpose of providing access to the parsonage and stable, which had been demolished by the late 1830s and taken up by a lumber yard. Beyond the limits of the churchyard tract, Gloria Dei would have looked east across Swanson Street onto a humming working waterfront with the Delaware River channel increasingly distant, although still very much present in a forest of ship's masts. A recently planted buffer of trees along the eastern and southeastern edges of the churchyard may have been intended to provide some increasingly important screening. To the north, Gloria Dei looked into the backyards and rear elevations of a dozen or more row homes filling the Christian Street frontage. Another clump of row homes along Church Street and more scattered mixed residential and industrial buildings on Washington Avenue had their rear elevations to the church. Railroads were a very recent addition to the streetscape, running their tracks at grade in Swanson Street and Washington Avenue, creating a new source of delay and potential hazard to pedestrians and horse-drawn vehicles.

URBAN EPISCOPAL CHURCH, 1845 TO 1958

Over the course of the second half of the 19th century, the Gloria Dei neighborhood became increasingly urbanized as the block defined by Christian, Swanson, Washington and Church (present-day South Water) streets absorbed residential, commercial and industrial development, hemming in the church and cemetery on all sides. Again, contemporary maps, in addition to photographs, are witness to the changing character of the urban landscape. J.C. Sidney's *Map of the City of Philadelphia* . . ., published in 1849, shows the principal buildings within the block and predominantly built-up character of the surrounding streets (Figure 2.20). Especially noticeable is the extent to which by this time the waterfront across Swanson Street has expanded out into the river, the result of landfilling along the shoreline. Between the landings at the foot of Christian and Washington streets, there also appears to have been a reconfiguration of wharves and some consolidation of waterfront businesses, now focused on three principal players, Snowden, Clarke and Wilson.[89]

Within a decade or so, as shown by the much more detailed multi-volume set of fire insurance maps of the city compiled by Ernest Hexamer and William Locher in 1858-1860, the immediate surroundings of Gloria Dei had experienced still further change and the addition of numerous homes and businesses (Figure 2.21). In the years between 1849 and 1858, several buildings were erected in the northwestern corner of the church property: two adjoining brick structures, one



Figure 2.20. Sidney, J.C. Detail of *Map of the City of Philadelphia*. 1849. Very few buildings are individually identified, although the outline of each structure is depicted with reasonable accuracy based on comparison with later maps. The church with its rough cruciform plan is picked out more boldly and enumerated (#68), while the rectory is visible just to the north. Source: Historical Society of Frankford.



Figure 2.21. Hexamer & Locher. Detail of *Maps of the City of Philadelphia*. 1860. Evident in this detailed map is the extent of new construction related to a meatpacking house along the southern boundary of the burial ground. This map is the first to show the presence of the present-day sexton's house. Color coding: brick buildings are shown in pink, frame buildings in yellow and commercial/ industrial buildings in green. Source: Free Library of Philadelphia.

of three stories, the other of two, of uncertain use; and a two and three-story brick structure with a frame addition on the western end (the present-day sexton's house) with a separate frame structure to the east. Across Swanson Street from the church sprawled the wharves and transshipment facilities of the waterfront, including a shipyard, a coal and lumberyard, a wood and molding mill, the Southwark Planing Mill and another coal yard.

Directly adjoining the church property to the north, a lumber yard stretched from Church Street to Swanson Street, serviced by several small buildings, the lumber presumably being out in the open and filling most of the lot. Beyond the lumber yard to the north, fronting on to Christian Street and the northern end of Swanson, was an almost continuous row of two, two-and-a-half and three-story brick buildings, mostly residences with a few outbuildings, although a bakery was in operation at 20 Christian Street. An alley, identified as Woodworth Avenue and corresponding to the old parsonage lane, gave access to the lumber yard from Christian Street between Nos. 12 and 14. A representation of this lane remains present in the landscape today as the paved drive between Christian Street and Gloria Dei's parking lot.

South of the church property, the Hexamer & Locher maps reveal a more radical change in land use. Rows of two and three-story, mostly brick homes lined Church Street and the western end of Washington Avenue (as the former Washington Street was now known). Some of these buildings were present in the 1840s, but those at the corner of Church and Washington were more recently erected. More transformative were three businesses which took up most of the land area of the southern half of the Gloria Dei block. A cooperage, no doubt supplying traders and shipping interests on the nearby waterfront, had frontage on all three streets and supported three shops and several other buildings. A distillery complex occupied the southeastern corner of the block, while a meat packing and curing business stretched from Church Street to Swanson Street with its principal building and a smokehouse both bordering the south side of the cemetery. A single two-and-a-half-story brick residence remained fronting on to Swanson Street, possibly the building that is visible through the shipbuilding scaffolding in the Birch view of 1799 (see above, Figure 2.10).[90]

What must have been a noisy and noxious setting for those seeking sanctuary at the Gloria Dei Church and cemetery persisted through the remainder of the 19th century. More buildings were added and others were replaced during this period, and some new businesses appeared, while others changed hands, but the historic maps show relatively little change in the overall built environment and land use. The Hopkins *City Atlas of Philadelphia*, published in 1875 (Figure 2.22), and the Bromley *Atlas of the City of Philadelphia,* published two decades later (Figure 2.23), depict largely the same sets of row homes on Christian and Otsego (former Church) streets and Washington Avenue. However, the brick home on Swanson

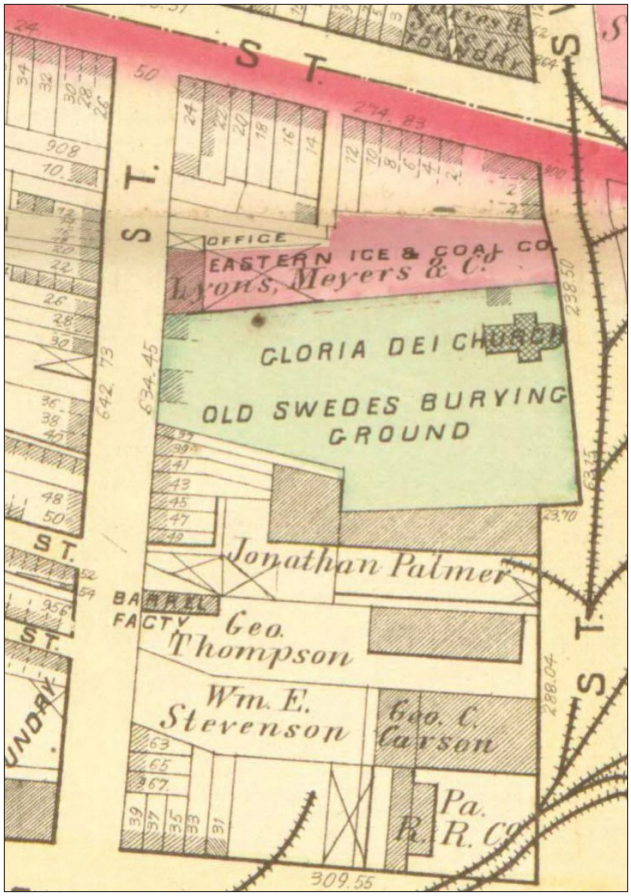


Figure 2.22. Hopkins, G.M. Detail of *City Atlas of Philadelphia*. 1875. The green-shaded area clearly defines the churchyard much as it exists today. Source: City of Philadelphia, Department of Surveys.

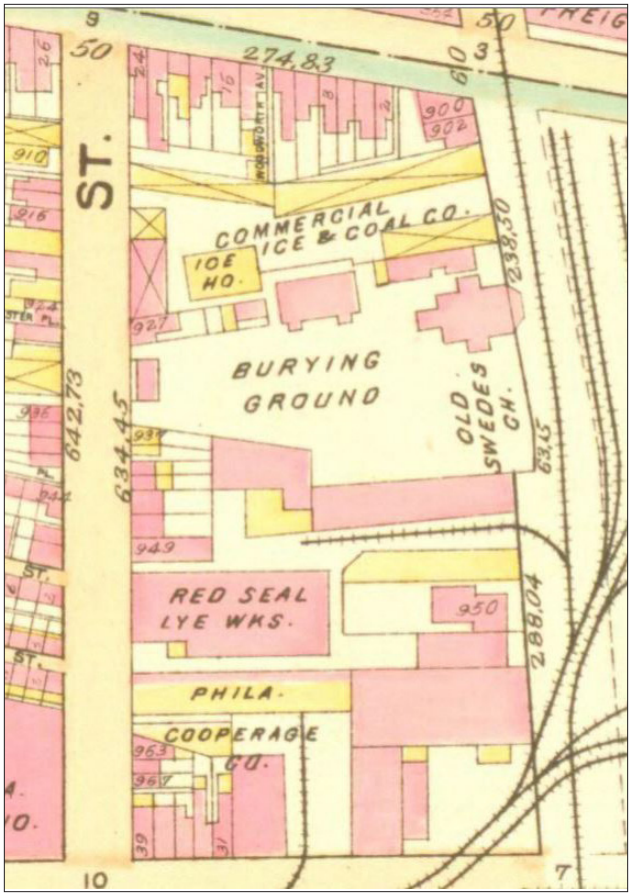


Figure 2.23. G.W. Bromley and Co. *Atlas of the City of Philadelphia*.1895. Industrial buildings and railroads dominate the setting of the "Burying Ground." Source: Athenaeum of Philadelphia.

Street south of the church was no longer standing by 1875, its site redeveloped for industrial purposes. Cooperage operations were continued in the southern half of the Gloria Dei block by William E. Stevenson and the Philadelphia Cooperage Company, and also by George Thompson's barrel factory, although the latter facility, by 1895, had been replaced by the Red Seal Lye Works, a soap-making business. This latter erected new brick buildings and also took over the property of the neighboring meat-packing plant. The lumber yard north of the churchyard was replaced by Lyons, Meyers & Company's Eastern Ice and Coal Company, later the Commercial Ice & Coal Company, which erected several buildings on the property, including, by 1895, a large ice house.

Perhaps the most profound changes in the landscape of the Gloria Dei neighborhood in the later 19th century were those wrought by the railroads and the steamship lines. By 1875, the Pennsylvania Railroad had acquired the majority of the land extending east from Swanson Street to the river as well as the site of the former distillery complex in the southeast corner of the Gloria Dei block. Rail lines fed into the wharves where the steamers of the American & Red Star Lines docked directly across from the church and also into the riverfront terminals of the Philadelphia, Wilmington & Baltimore and the Southwark railroad companies.

One outcome of the rail lines, which ran within the Swanson Street right-of-way, appears to have been a regrading of the street and lowering of its surface elevation to more closely conform to the height of the wharves, which resulted in the foundation of the eastern end of the Gloria Dei Church becoming more exposed (see below, Figures 2.26 and 2.27).

In 1873, the American Line opened Philadelphia's principal immigration station at Pier 53 at the foot of Washington Avenue, a facility that displaced the Philadelphia, Wilmington & Baltimore terminal and remained in operation until 1915 (Figure 2.24). By 1895, the Allan Lines, a subsidiary of the Pennsylvania Railroad, controlled the steamship wharves across from Gloria Dei, while the railroad itself had established an immense freight station on the site of the former Navy Yard immediately south of the immigration station. Throughout the final quarter of the 19th century, a large grain elevator stood on the north side of Washington Avenue, east of Swanson Street, while the City of Philadelphia maintained a municipal wharf at the foot of Christian Street. Rail spurs snaked into the two largest industrial operations in the Gloria Dei block to the south of the church, transporting planed lumber, iron hoops and barrels in and out of the cooperage and flammable fat, lye and soap in and out of the lye works.

The 1875 and 1895 atlas maps provide minimal detail on the church property, although the latter shows the principal buildings with reasonable accuracy: the Gloria Dei Church, rectory, sexton's house, Guild Hall, and a building in the northwest corner of the churchyard (identified as 927 Otsego Street), all of which were depicted on the Hexamer & Locher map of 1860; and a more recent, large brick building located midway along the northern edge of the burying ground. This last building was a new parish hall (today's Riverside Hall), which was erected in 1864, replacing the smaller Guild Hall as the church's Sunday school and used exclusively for that purpose until at least 1915.[91]



Figure 2.24. View looking east along Washington Avenue towards the Emigrant Station. The large structure at left is a grain elevator, while tracks of the Pennsylvania Railroad feed into various facilities along the waterfront. Gloria Dei is several hundred feet to the left of the photographer who took this view. *Circa* 1895-1910. Source: Gloria Dei Church Archives.

Historic photographs from the second half of the 19th century give a far more evocative picture of the church and churchyard than historic maps. A view from the



Figure 2.25. View looking east northeast across the cemetery toward Gloria Dei Church and rectory (at left). The dwellings, masts and industrial building to the right of the church are on the opposite (east) side of Swanson Street. *Circa* 1854. Source: National Park Service.

mid-1850s looking northeast shows the church and rectory standing in the northeastern corner of an orderly and fairly well-maintained cemetery (Figure 2.25). Beyond, across Swanson Street, are a pair of dwellings, several ships' masts and a long, low building in the mast yard (cf., Figure 2.21). Other details of this remarkable view include what appears to be a privy in the foreground, probably associated with one of the houses on Church Street from which this view was likely taken, and what appears to be a board fence and trellis near the southwest corner of the burial ground. The path from the church tower westward through the burial ground to the Sunday school/Guild Hall can be made out, and it is clearly not paved with brick as it would be at a later date, but a white-appearing material, perhaps crushed stone or oyster shells. This view also shows at least three relatively mature trees between the rectory's rear wing and the burial ground, one or two younger trees in the burial ground, and a taller more mature tree near the burial ground's southeast corner. A different view from 1858 looks north northwest along the Swanson Street side of the churchyard, which is bounded by a solid horizontal wooden plank fence set on a masonry footing (Figure 2.26). A stereo-photograph from 1876 offers a similar view, although the fence has been replaced and uses intermediate posts (Figure 2.27). A series of stone or timber hitching posts lines the cobbled street, presumably for the carriages of church attendees and visitors to the wharves. The trees on the burial side of the fence are growing to maturity but are clearly not London plane trees like those there today.

Upon recasting itself as a Protestant Episcopal church in 1845, Gloria Dei was ministered by only four rectors up until the World War I era. Initially, the congregation thrived under the new denomination, but as the neighborhood became increasingly industrialized, residents moved away and church attendance dwindled. The Reverend Jehu Curtis Clay, who oversaw the church's transition and led it with vigor throughout his tenure, was succeeded in 1863 by the Reverend J.W. Leadenham. During his brief two-year term as rector, the Reverend Leadenham oversaw the construction of the new parish hall (Riverside Hall) before being succeeded by the Reverend J. Sanders, who held the position for only three years. In 1868, the Reverend Sanders was replaced by the Reverend Snyder Binns Simes who served as rector almost a half century until his death in 1915.

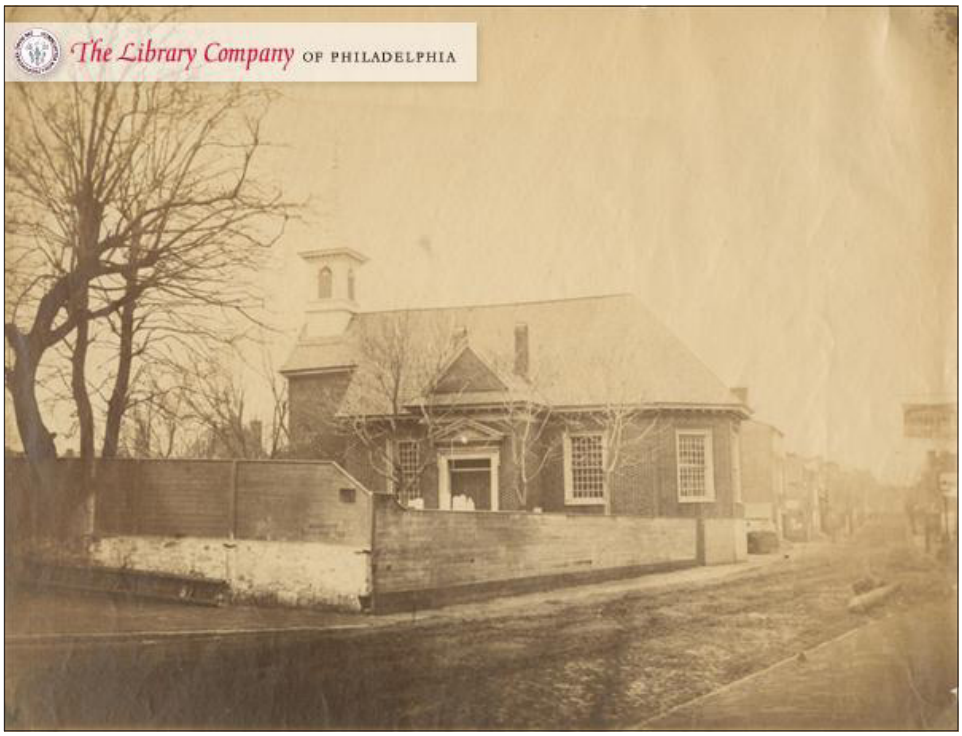


Figure 2.26. View looking north northwest along Swanson Street toward Gloria Dei Church. 1858. A row of three young trees is visible in the burial ground just inside the Swanson Street fence. The street and sidewalk elevations are considerably above those of today. Source: The Library Company of Philadelphia.



Figure 2.27. View looking northwest along Swanson Street toward Gloria Dei Church. 1876. The trees visible in the earlier photograph of 1858 have matured. Also note the hitching posts along the Swanson Street frontage. Source: Gloria Dei Church Archives.

Writing in 1947, the Reverend John Roak remarked that Simes "saw the gradual trek of the church's communicants beyond the Schuylkill, while the immediate community became increasingly industrialized and a great majority of the homes were filled with poor immigrants arriving at the foot of Washington Avenue from Middle, Eastern, and Southern Europe."[92] Sadly, during Simes's ministry the industrializing neighborhood around Gloria Dei was less and less perceived as fertile territory for an Episcopalian church.[93]

The Reverend Roak further noted that Simes's immediate successor, the Reverend Percy Stockman, proposed linking Gloria Dei with the Seamen's Church Institute as a way to restore vitality to the community, but this initiative faltered in part because of the changing roster of clerical leaders. The Reverend Stockman was followed by two other ministers before Roak's own arrival in 1933, i.e., four different rectors held office in the space of 18 years. It also appears that while Gloria Dei's ministers were tasked with restoring the vitality of the church during this period, limitations were imposed on them in how they were to accomplish this, with old-guard members of the vestry not wanting their church associated with the working class, itinerant members of the Seamen's Church.[94]

The landscape of the Gloria Dei neighborhood continued to industrialize over the first few decades of the 20th century, as is clearly seen in the Sanborn Map Company's fire insurance maps of 1917 (Figure 2.28) and the first aerial photographs of this section of the city (Figures 2.29 and 2.30). Although within the Gloria Dei block, the buildings in the churchyard, along the Christian Street frontage and at the corner of Washington Avenue and South Water (former Otsego and Church) Street remain largely constant from the 1890s through the late 1930s, there were some major changes in the southeastern quadrant. By 1917, all of the area south of the churchyard except the Washington Avenue/South Water Street corner properties had come under the control of P.C. Tomson Company (successor to the Red Seal Lye Company), which established its sprawling soap-making operations in a series of buildings fronting on to South Water Street and Washington and South Delaware avenues.[95] Many of these buildings were rebuilt or built anew during this period as the factory suffered several fires. Illumination was still provided by gas lamps and fires were common, but the two main ingredients of soap, fat and lye, were both especially combustible. The Tomson Soap Factory caught fire no less than six times between 1890 and 1924, with the newspaper report of the last event beginning "Flames in a factory were fought from the churchyard of Old Swedes' Church last night"[96] leaving no doubt of the seriousness of the blaze. Following destruction of its building in the 1896 fire, permission was granted for the soap factory to build a four-story brick building, which, as Figures 2.30 and 2.31 show, left much of the churchyard in perpetual shadow during the winter months.[97]

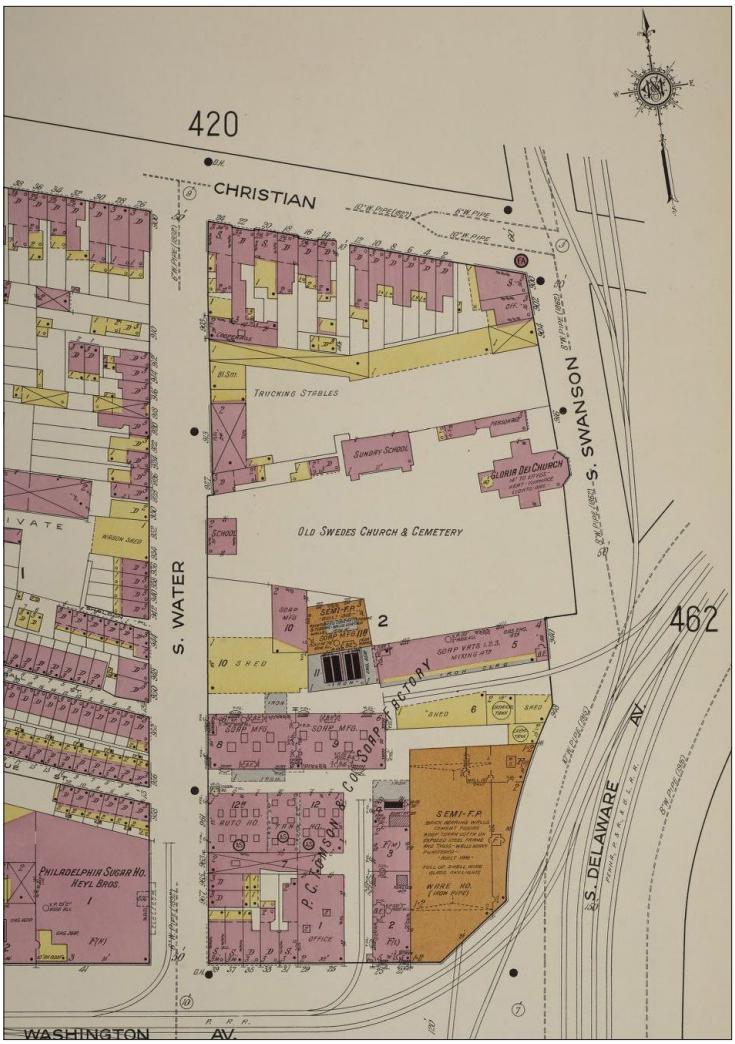


Figure 2.28. Detail of *Sanborn Fire Insurance Map from Philadelphia, Philadelphia County.* 1917. This map shows the P.C. Tomson & Co. Soap Factory occupying a closely packed complex of industrial buildings immediately south of the Gloria Dei property. The plan of the churchyard has changed little from the earlier Hexamer & Locher insurance map published nearly 75 years previously (cf. Figure 2.21). Source: Library of Congress.



Figure 2.29. Aero Service Corporation. Delaware River waterfront at Washington Avenue, South Philadelphia, Philadelphia. This view looks west from a dirigible moored over the Delaware River. *Circa* 1930. The Gloria Dei churchyard is overshadowed by the multi-story soap works but its treed expanse is clearly visible. The tower in the background is the Sparks Shot Tower. Source: The Library Company of Philadelphia.



Figure 2.30. Dallin Aerial Surveys. Philadelphia waterfront from Morris Street looking north with the soap factory blocking views of the burial ground. The roof and steeple of the church are visible. February 13, 1932. Source: Hagley Museum and Library.

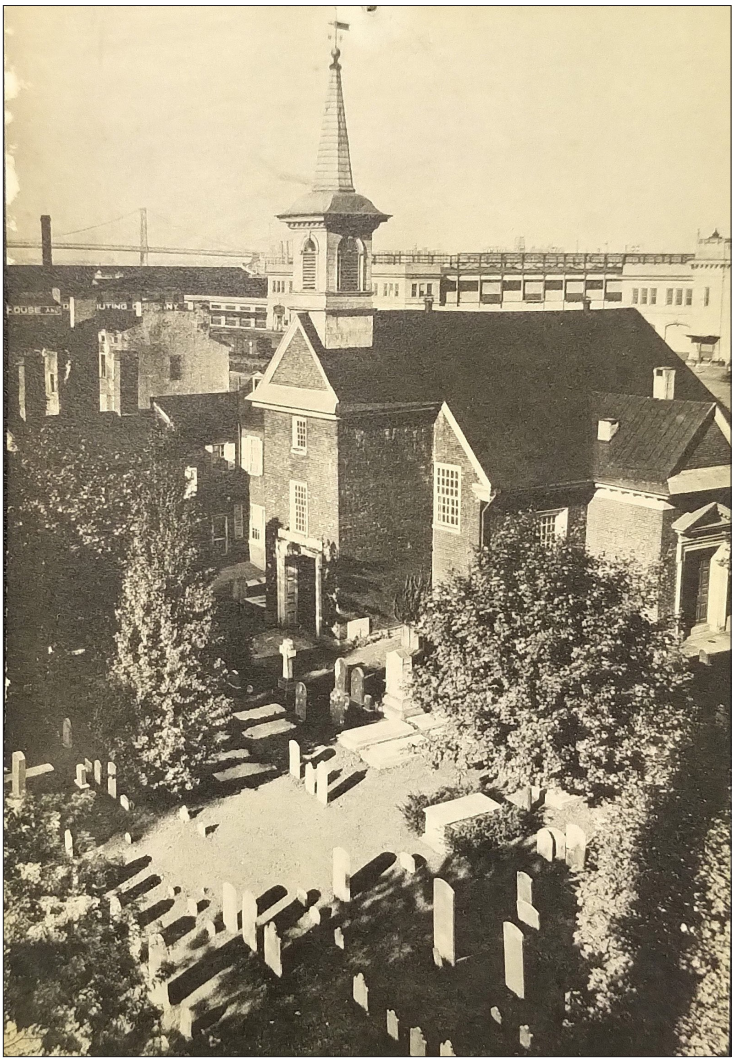


Figure 2.31. View looking down and to the northeast at the Gloria Dei Church and churchyard from the roof of the four-story P.C. Tomson & Company soap factory building to the south. Undated (*circa* 1930). Source: Gloria Dei Church Archives.

Elsewhere within the Gloria Dei block, the strip of land extending from South Water Street to South Swanson Street between the churchyard and the rear of the properties fronting on to Christian Street saw a change in use. The Commercial Ice & Coal Company facilities had been replaced by a "trucking stables" operation by 1917. The former ice and coal company buildings along the north and west sides of this lot were retained, but the frame ice house and a second frame building adjoining the rectory were demolished. The basic shape of the rail network encircling and feeding into the block remained largely as before, although there was a proliferation of lines passing along South Delaware Avenue to the east of the church and along Washington Avenue (Figure 2.28).

Within the churchyard, photographs show the cemetery as being well maintained in the early decades of the 20th century. However, ivy still clung to parts of the church early on in this period as illustrated in a postcard view of 1906 (Figure 2.32). Riverside Hall, visible on the left side of the 1906 view, was where the church held Sunday school classes, while the Guild Hall at the western, South Water Street, end of the churchyard was also used as a school, as indicated by the Sanborn mapping. This 1906 postcard also shows the main east-to-west path from the Gloria Dei Church tower to the Guild Hall formalized with the planting of two rows of trees to create an allée. The trees at the western end are clearly a few years more mature than those at the east end. The material of the walkway appears to be slate pavers, certainly not brick as it is today.

A photograph of the church and rectory from 1917, the same year as the Sanborn maps, gives a useful ground-level view of the street elevation and rail tracks in relation to the church (Figure 2.33). The east end of the church projects out into the narrow sidewalk along South Swanson Street and the deep, exposed foundation of the church has been recently cemented over. The eastern churchyard wall, formerly a board fence, has been reconstructed in brick, with a plaque next to the entrance, which survives today and notes a date of construction



Figure 2.32. Postcard view of Old Swedes' (Gloria Dei) Church looking east. 1906. This view shows rows of trees flanking the central sidewalk, which appears to be paved with slate. Source: Gloria Dei Church Archives.



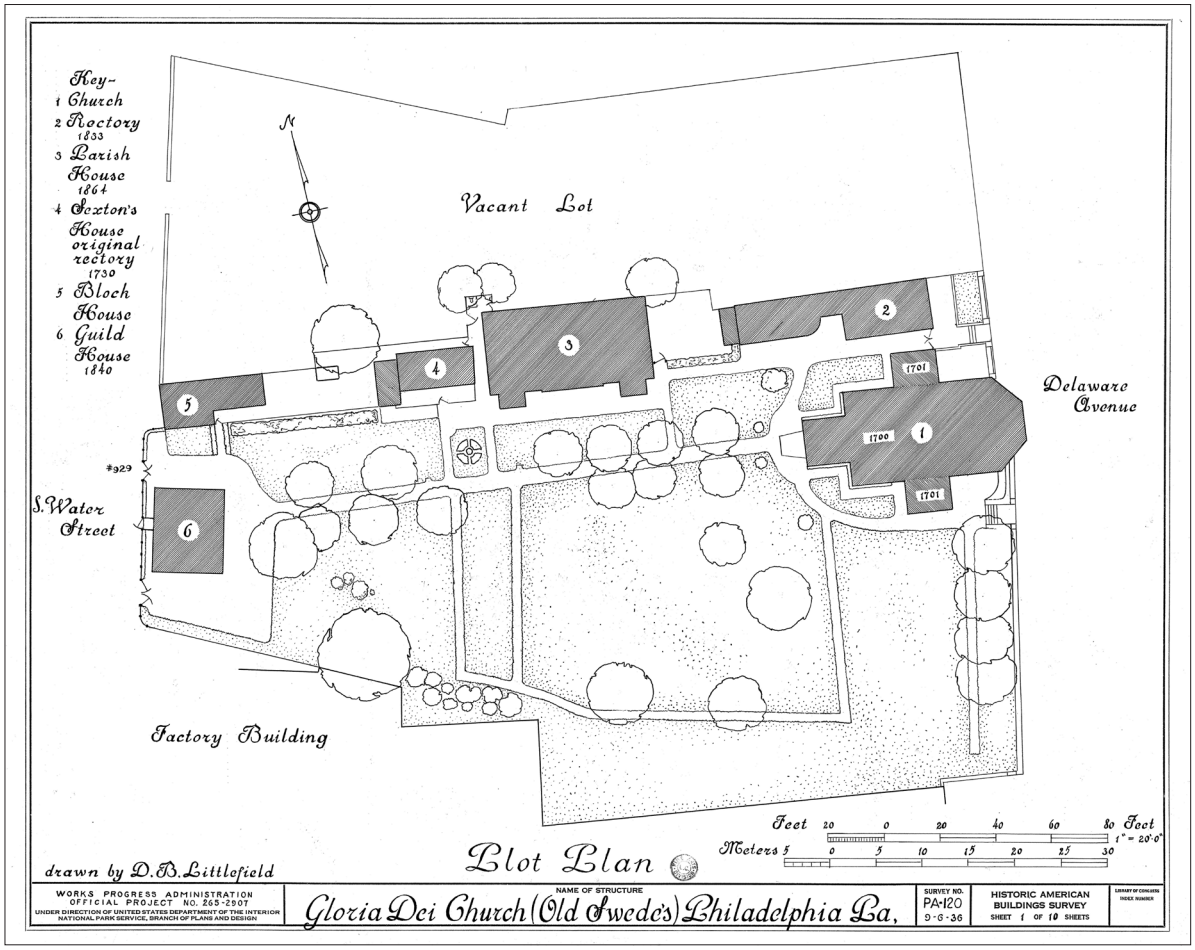
Figure 2.33. View looking west southwest from South Delaware Avenue (present-day Columbus Avenue) showing Gloria Dei Church. 1917. Note the proximity of the railroad tracks. Visible in the background are the brick wall, gates and fence erected along the church's Swanson Street frontage in 1898. There are also four young trees visible on the burial ground side of the wall, apparently the four London plane trees that are still there today. Source: City of Philadelphia, Department of Records (Image 8401).

of 1898. A new, more ornate gateway with brick pillars topped by globe-shaped finials provides access to the path leading to the south porch, while the front yard of the rectory is defined by a matching gate and an iron fence on a low brick wall. Off to the left, the soap factory buildings loom over the churchyard.[98]

In 1936, the Gloria Dei Church and rectory were the subject of a documentation study by the Historic American Buildings Survey.[99] The plot plan produced as part of this work helpfully identifies the buildings within the churchyard at the time (Figure 2.34). Gloria Dei Church, the rectory, parish house (Riverfront Hall) and sexton's house remain standing today. The building identified as the Guild Hall (former Sunday school) was replaced by the Young Children's Center in 1971. The structure noted as "Block House" matches the footprint of a brick residential building at that location no later than the 1840s but seems to be referring to a proposal to move a reconstructed blockhouse to the site for purposes of historical commemoration (see below, Figure 2.36). The basic cemetery layout is also outlined, while the parcel bordering the churchyard on the north, the site of the trucking stables, is identified as a vacant lot, the buildings having been pulled down between 1932 and 1936 (cf. Figure 2.30). The south elevation of the church, as documented by measured drawings at this time, shows clearly the extent to which South Swanson Street had been cut down, by five feet or more, to facilitate rail access to the wharves along the river, causing the foundation of the east end of the church to be exposed adjacent to the sidewalk (Figure 2.35).

Although the church leaders recognized the decline in church membership in the early 20th century, they do not seem to have viewed this as an immediate existential threat. During the Great Depression, however, the Reverend Roak

Figure 2.34. Littlefield, D.B. *Plot Plan, Gloria Dei Church (Old Swede's) Philadelphia, Pa.* 1936. The spatial relationships documented by the plan have changed little in the past 85 years. Curiously, the plan does not identify the open space as a burial ground. Source: Historic American Buildings Survey (HABS).



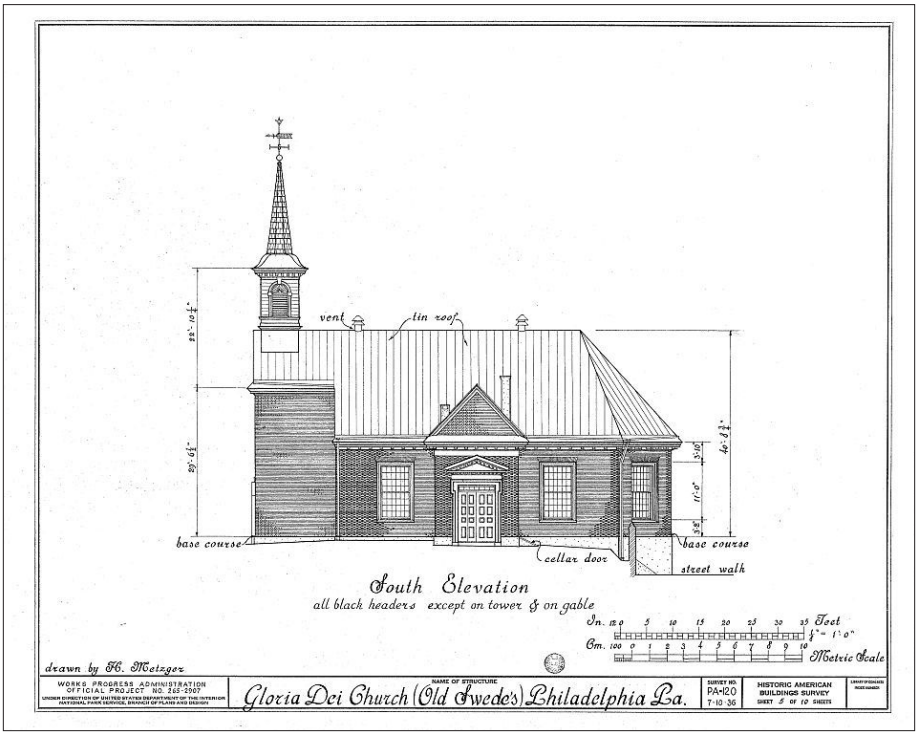


Figure 2.35. Metzger, H. *South Elevation, Gloria Dei Church (Old Swede's) Philadelphia, Pa.* 1936. The exposure of the basement walls at the east end of the church from the regrading of the street is clearly evident. Source: Historic American Buildings Survey (HABS).

noted that "the Church's financial losses were staggering,"[100] which must surely have added urgency to any revitalization efforts. After a period of study, Roak decided that revitalization of the church could be best achieved by emphasizing its Swedish history. In 1938 he and his wife, Marian, began the church's celebration of Luciafest, a festival long popular in Sweden. Roak also established ties with the Swedish Colonial Society (SCS), which had been founded in 1909. Under the leadership of Colonel Frank Worthington Melvin, this society was also undergoing numerous changes, one of which involved making the rector of Gloria Dei Church its *ex-officio* chaplain.[101]

In 1938, Roak and Melvin discovered that the Internal Revenue Service had assumed ownership of the P.C. Tomson & Company soap factory site for non-payment of taxes. Gloria Dei and the SCS worked with Congressman Leon Sacks to have House Bill 8050 submitted to Congress, declaring Gloria Dei a "National Historic Shrine" and transferring the Tomson tract into church ownership as a park. However, passage of the bill faltered, chiefly because it was announced concurrently with competing legislation that proposed the creation of a federal housing project occupying the land between Catharine Street, Swanson Street, Washington Avenue and Second Street, excluding Gloria Dei and another nearby historic landmark, the Sparks Shot Tower. Despite vigorous lobbying by Melvin, the bill did not pass in 1940. However, this set the stage for the Under Secretary of the Interior Abe Fortas to designate Gloria Dei a National Historic Site on November 17, 1942, under authority granted by the Historic Sites Act of 1935.[102]

In a revealing, if somewhat self-serving, report stating his view of the creation of Gloria Dei National Historic Site, published in 1958 by the SCS, Colonel Melvin noted that "the undersigned gradually developed the thought that the entire remainder of the city block . . .in which the Church is situated should be acquired for park purposes, both to protect the Church, and to beautify its surroundings."[103] Melvin goes on to say that in 1945 he proposed that a mixed group of church vestry and SCS Council members, with the Reverend Roak as chair, be established to study how best to accomplish this aim. Despite Roak's promise to present this idea to the vestry, "at the three succeeding meetings of the Vestry, however, no action whatsoever was taken to consider such tentative proposal and it died then and there. But it was not forgotten."[104] While Melvin lays the blame (in a public document no less) for the initial failure of the project squarely on Roak's inaction, Roak may have been anticipating his vestry's negative reaction to these plans and, with an eye to the Reverend Stockman's earlier failure to associate the church with the Seamen's Church Institute, concluded that he did not have enough support in the vestry to ensure approval of Melvin's proposal.

The Reverend Roak may not have been moving at the pace that Colonel Melvin wanted, but he was moving ahead nonetheless. Included at the end of the 1947 version of his *Historical Sketch of Gloria Dei Church (Old Swedes')*

Philadelphia, Oldest Church In Pennsylvania – A NATIONAL SHRINE was a "Plan for the Preservation and Restoration of This Historic Site" (Figure 2.36) by well-known Philadelphia architect and Gloria Dei parishioner G. Edwin Brumbaugh. Doubling down on the ancient character of the site, Brumbaugh labeled the drawing, "Founded 1646, present building erected 1700." Keeping within the limited footprint of the churchyard and part of the Tomson soap factory tract, he proposed relocating the reconstructed blockhouse from the 1926 Sesquicentennial to the church grounds and placing it directly to the west of the sexton's house. A formal entrance to the churchyard would be through a Colonial-style "Gate House," containing an arched drive-through to a path leading up through an allée of trees to the west door of the church. This would replace the Guild Hall and would be flanked to its south by a gift shop. Farther south along South Water Street, Brumbaugh placed a small "Museum," flanked by a heftier "Historical Hall," much larger than the church. In a nod to the practical challenges of the church's location in relation to its far-flung parishioners he placed a parking lot to the east of the Historical Hall, screened from the church by trees. While this was only a sketch, rather than a formal design drawing, it clearly showed that Roak and the church's vestry were fully invested in re-emphasizing the church's Swedish roots.[105]

In 1950, the City of Philadelphia and the management of Ronaldson's Cemetery at Ninth and Bainbridge streets agreed to close that cemetery and move the remains of those buried there to a cemetery in Bucks County. As part of the Reverend Roak's efforts to strengthen ties to his church's past, he received permission to move seven Revolutionary War-era gravestones and a monument to the Scottish Thistle Society from Ronaldson's' Cemetery to the grounds of Gloria Dei. This would actually be the third location of the gravestones, as the soldiers had

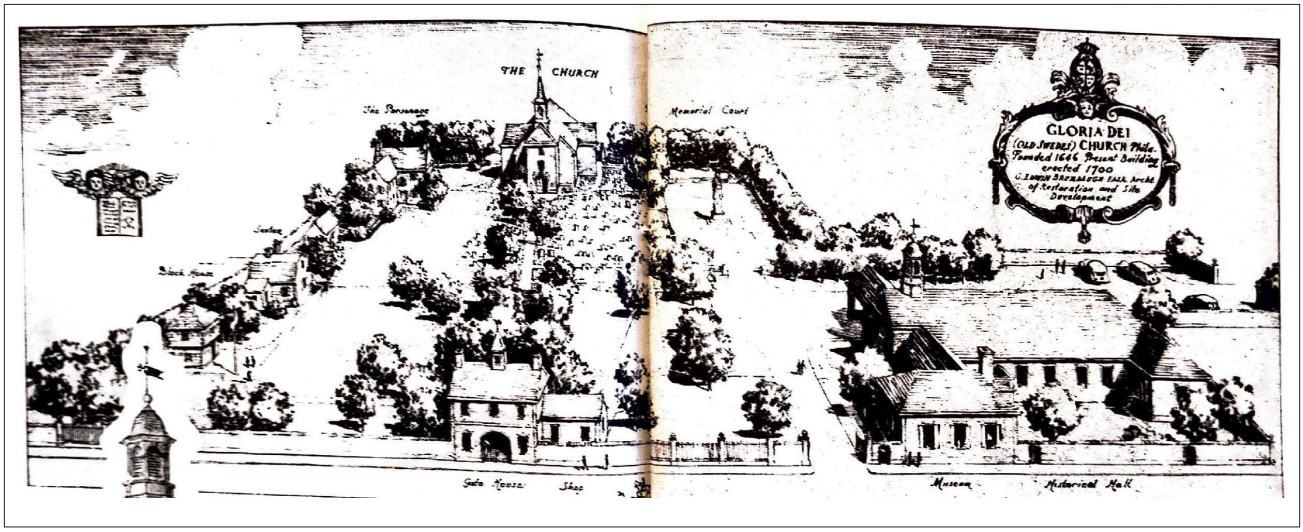


Figure 2.36. Brumbaugh, G. Edwin. A Plan for the Preservation and Restoration of This Historic Site. 1947. This sketch documents that Gloria Dei's leadership entertained an expansive park and additional buildings including a blockhouse, log cabin and museum. Source: Roak (1947).

originally been buried in the Franklin Square and Lafayette burying grounds. The Philadelphia Chapter, National Society Daughters of Founders and Patriots of America (NSDFPA), undertook creation of a "Revolutionary Corner" at Gloria Dei in which to place the stones. Interestingly, the Revolutionary Corner was placed just outside of church property, on the former P.C. Tomson & Company soap factory land recently obtained by the National Park Service. While not directly linked to the church's Swedish past, this initiative offered Gloria Dei the opportunity to strengthen ties between the church and Revolutionary War commemorative groups such as the NSDFPA, the Daughters of the American Revolution and the Society of the Cincinnati.[106]

The connection to the Scottish Thistle Society was rather more tenuous. Founded in 1796 in Philadelphia, and incorporated in 1799, the Society was a benevolent group organized to provide mutual aid, death benefits and illness benefits to its members. Membership was limited to immigrants to the United States from Scotland and those of Scottish heritage who were judged to be of upstanding character, industry and reliability. According to an historical report commissioned at the time by the Reverend Roak, three of the re-interred soldiers were Society members, while parishioner John Bioren (buried in plot 131), a leading Philadelphia publisher, had published the Society's constitution. Apparently this was sufficient justification to include the monument, support its preservation, and thus potentially draw Scottish visitors to Gloria Dei.[107]

Colonel Frank Worthington Melvin was appointed Chairman of the Pennsylvania Historical and Museum Commission in 1956, and promptly "resurrected" his proposal to expand the National Shrine to the entire Gloria Dei block. First gaining SCS leadership support, Melvin urged Congressman William Barrett, Congressman for the legislative district in which Gloria Dei was situated, to introduce a bill appropriating $250,000 to acquire the land. Like Roak years earlier, however, Barrett disappointed Melvin by taking no action. Undeterred, Melvin continued to press forward with the bill. He called a new meeting, this time obtained Roak's approval, and had himself "appointed a special committee of one with complete power to act."[108] Barrett submitted the bill and it was signed into law by President Eisenhower in 1958 as an Act to Preserve Gloria Dei (Old Swedes') Church National Historic Site by Authorizing the Acquisition of Abutting Properties (PL 85-709). While not as strong a bill as Melvin had hoped, he concluded that "This is a *mandate* [italics in original] which the Secretary of the Interior may, possibly, delay, but he and his successors cannot ignore."[109]

The Sanborn Map Company fire insurance map coverage of 1950 (Figure 2.37) and countless photographs taken between 1950 and 1960 (and held by the City of Philadelphia's Department of Records [Figures 2.38-2.50]) witness the condition of the Gloria Dei block during this critical stage in the evolution of the historic site. The Southwark neighborhood surrounding the church was still a



Figure 2.37. Sanborn Map Company. Detail of *Sanborn Fire Insurance Map from Philadelphia, Philadelphia County, Pennsylvania*. 1950. The economic and industrial decline of Gloria Dei's neighborhood is evident in the large vacant parcels where industrial buildings have been razed to the church's north and south. Source: Library of Congress.

gritty, working class neighborhood in the early 1950s. The church grounds were clean and in good repair behind a brick wall and iron railing that bordered the churchyard and rectory property along granite-cobbled South Swanson Street (Figures 2.38-2.41). Railroad tracks still ran alongside South Swanson and down the length of Washington and South Delaware avenues. The church-owned, vacant lot to the north of the rectory and churchyard was bounded by a wooden fence along South Swanson Street, while the brick store and office building at 900-902 South Swanson Streets had been pulled down by this date, rendering the corner lot at South Swanson and Christian streets vacant (Figures 2.42 and 2.43). The Christian Street frontage of the block, however, remained otherwise largely intact with only 16 Christian Street being demolished between 1917 and 1950. The row of three-story brick rowhouses at Nos. 2, 4, 6, 8, 10 and 12 Christian Street, built in the 1830s, were all still standing, as were the homes at 14, 18, 20, 22 and 24 Christian Street (Figures 2.44-2.48). The surface of Christian Street, like South Swanson Street, was stone-cobbled, but the alley between 12 and 14 Christian Street, leading back into the now vacant, former trucking stables/ice and coal company lot, was only partially paved (Figure 2.49).

Along South Water Street, in 1950, there was a two-story brick storage building at No. 903, attached to the rear of the corner store at 24 Christian Street. Further south, at the western end of the churchyard, stood the Guild Hall, which had been used for the first Sunday school (Figure 2.50). Otherwise, the only other buildings still standing in the southern half of the Gloria Dei block in 1950 were the cluster of adjoining row homes at the corner of South Water Street and Washington Avenue (965 and 967 South Water Street and 31, 33, 35, 37 and 39 Washington Avenue) and the large brick and cement warehouse, the one remaining soap factory building, at the corner of Washington and South Delaware avenues (see Figure 2.37). Many of the P.C. Tomson & Company soap factory buildings had already been destroyed or badly damaged by yet another major fire in 1944. By 1950, what remained of the industrial structures in the southern half of the block, aside from the warehouse in the southeast corner of the block, had been condemned and razed by the municipal and federal governments in advance of the National Park Service's development of plans for the park component of the emerging historic site.[110]

Colonel Melvin continued to cultivate his own plans for Gloria Dei, and his vision was large: "[i]t is evident that we must raise our thinking above the level of the neighborhood which surrounds the old Church acreage. We want a park that will stand out as an oasis in the desert of sordid housing, a park as attractive as the National Park Service envisions for the great federal park east of Independence Hall, a park that will vie in attractiveness with that which Congress has authorized to open Old Christ Church to full Market Street view."[111]



Figure 2.38. View looking north northeast showing stone cobbled paving and railroad tracks along South Delaware Avenue and South Swanson Street. The east end of Gloria Dei Church is visible at upper left projecting into the sidewalk along South Swanson Street. 1950. Source: City of Philadelphia, Department of Records.



Figure 2.39. View looking northwest along South Swanson Street showing the brick wall enclosing the eastern end of the Gloria Dei churchyard. 1950. Source: City of Philadelphia, Department of Records.

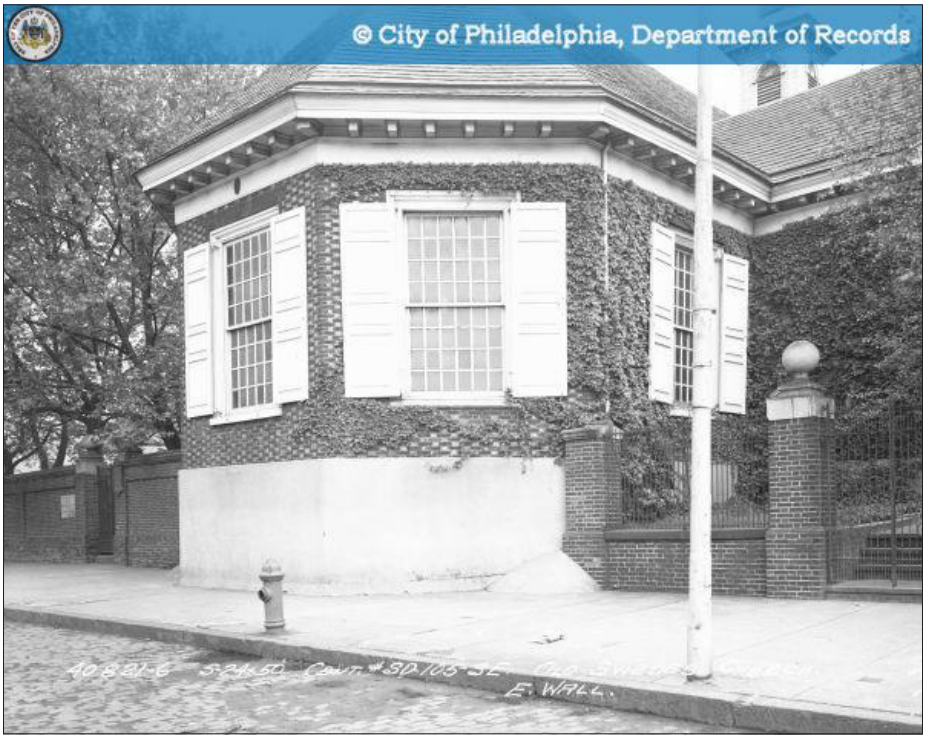


Figure 2.40. View looking southwest across South Swanson Street showing the east end of Gloria Dei Church with its exposed, cement parged foundation. 1950. Source: City of Philadelphia, Department of Records.



Figure 2.41. View looking west across South Swanson Street showing the rectory next to Gloria Dei Church. 1950. A pedimented sign board (non-extant) is visible just inside the gate to the left. The tree (center) is a younger version of a mulberry tree still present in 2022. Source: City of Philadelphia, Department of Records.

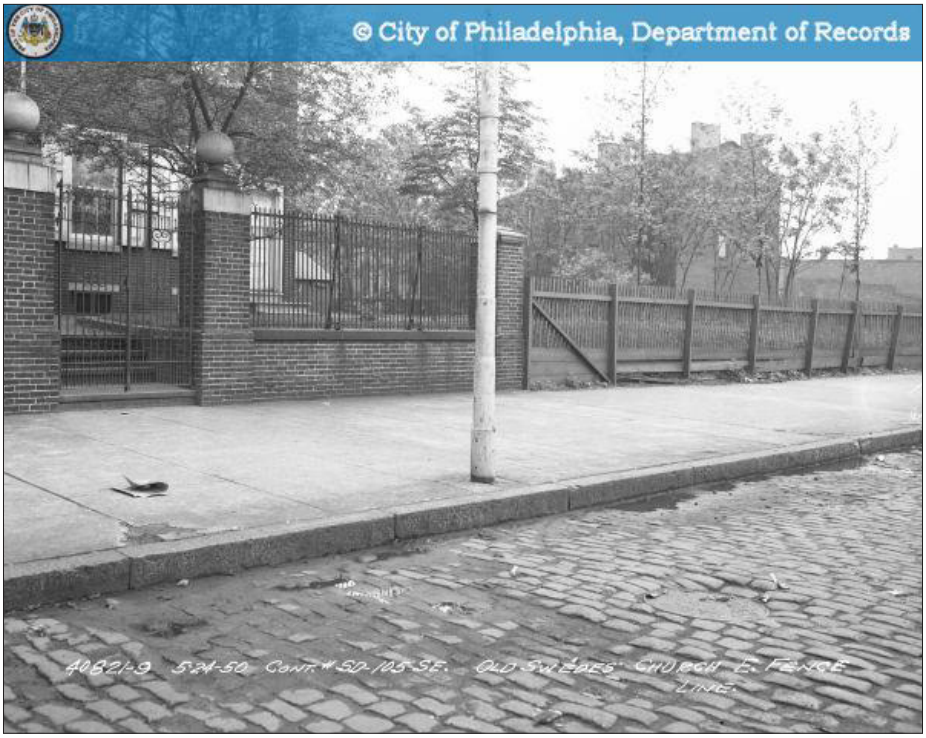


Figure 2.42. View looking northwest across South Swanson Street showing the brick wall and iron railing along the front of the Gloria Dei rectory property and the wooden fence enclosing the vacant lot to the north. 1950. Source: City of Philadelphia, Department of Records.

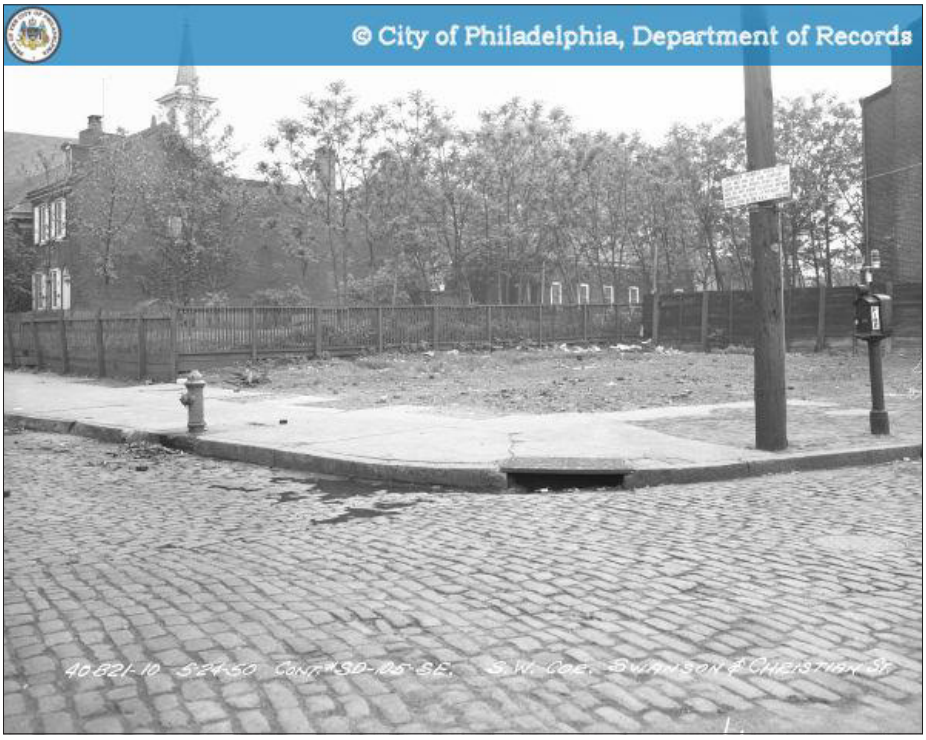


Figure 2.43. View looking southwest showing the vacant lot at the corner of South Swanson and Christian streets. 1950. The rectory and Riverside Hall are visible in the background behind a row of what appear to be volunteer trees growing along the fence line. Source: City of Philadelphia, Department of Records.



Figure 2.44. View looking southwest showing, from left to right, 2, 4, 6, 8 and 10 Christian Street. 1950. The rear elevations faced Gloria Dei. Source: City of Philadelphia, Department of Records.



Figure 2.45. View looking south showing from left to right, 8, 10, 12 and 14 Christian Street. 1950. The rear elevations faced Gloria Dei. Source: City of Philadelphia, Department of Records.



Figure 2.46. View looking southeast showing 14 Christian Street. The vacant lot at right was formerly occupied by 16 Christian Street. The chimney of the sexton's house is visible in the far right background. 1956. Source: City of Philadelphia, Department of Records.



Figure 2.47. View looking south southeast showing 18, 20 and 22 Christian Street. 1956. The rear elevations faced Gloria Dei. Source: City of Philadelphia, Department of Records.



Figure 2.48. View looking south showing 22 and 24 Christian Street. 1950. The rear elevations faced Gloria Dei. Source: City of Philadelphia, Department of Records.

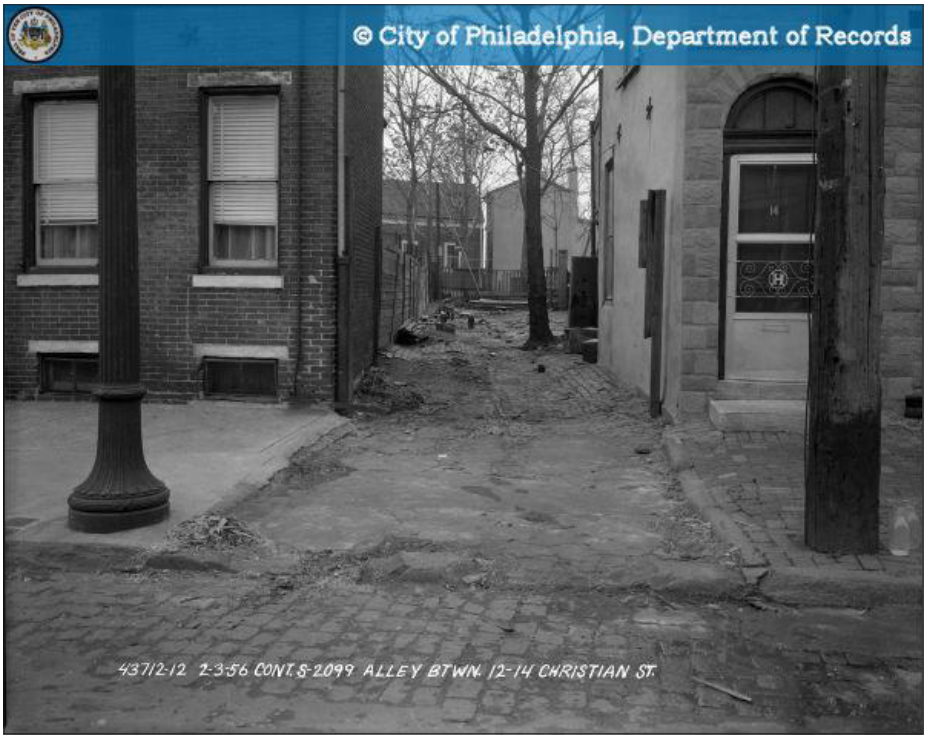


Figure 2.49. View looking south showing the partially paved alley between 12 and 14 Christian Street. 1950. The north elevations of Riverside Hall and the sexton's house are visible in the background. Source: City of Philadelphia, Department of Records.

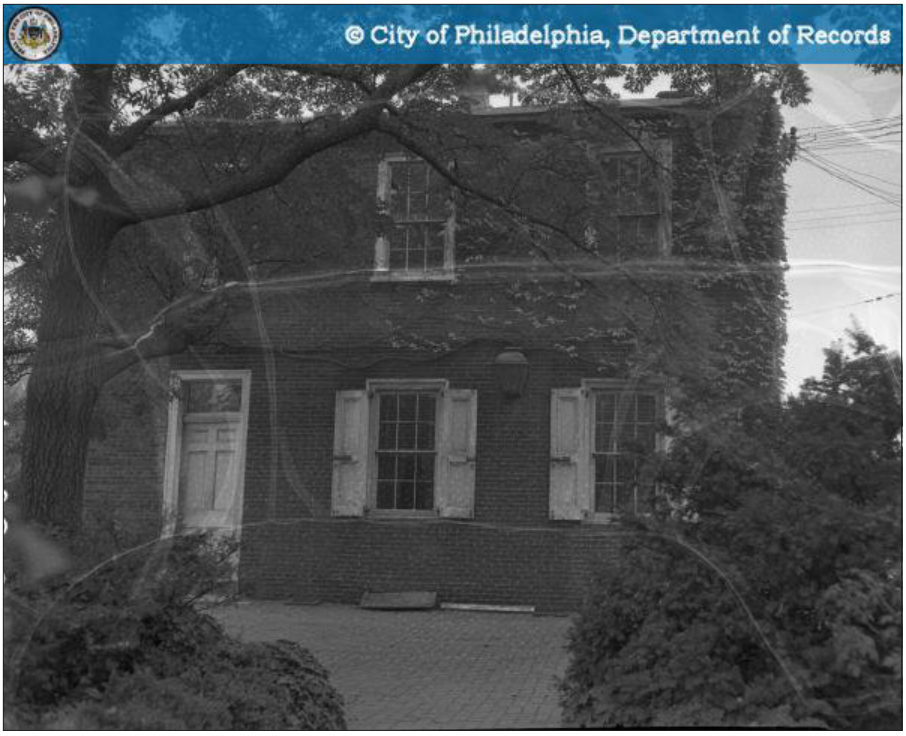


Figure 2.50. View looking west showing the Guild Hall (former Sunday school) at 929 South Water Street. 1950. This building was replaced in 1971 by the Young Children's Center/church office. Source: City of Philadelphia, Department of Records.

To achieve this grand objective, he presented a 16-point plan to create "a *shrine* park" [italics in original]. Noting that "[a] careful reading of the quoted intent of Congress and the National Park Service shows clearly that everything else in the park is to be subservient to the historic edifice. This is not a recreational park." A wall would be built around the block. A tall hedge would line the inside of the wall to provide privacy. At each of the four corners would stand a flagpole and a statue representing one of the nations that built Gloria Dei: American, Swedish, Dutch, and English. The replica blockhouse constructed for the Sesquicentennial in 1926 would be located near the Swedish flag. The sexton's house and Sunday school would be touched up to give them "a colonial aspect." The rectory would be moved 200 feet north where it would front on to a lawn leading down to the church. At the center of this lawn would be a square stone patio on which Swedish folk dances could be held, and The Swedish Colonial Society, The Mayflower Society, the Colonial Dames, etc. could hold afternoon teas or parties. "Truly an oasis of holy peace and security."[112] It should be noted, however, that there was no mention of the graveyard in this plan.

The Reverend Roak meanwhile took more practical steps toward encouraging visitors to the church. Roak and his wife, assisted by the sexton and several members of the congregation, developed interpretive talks and signage for visiting members of the general public and for school groups of differing ages. Female congregation members led these tours dressed in period Swedish garb. They also prepared and distributed promotional literature, in addition to an information



Cultural Landscape Report

Independence National Historical Park

Philadelphia, Pennsylvania

Gloria Dei Church
National Historic Site
1958 Period Plan

HUNTER RESEARCH
Historical Resource Consultants

National Park Service
Olmsted Center for Landscape Preservation
www.nps.gov/oclp

SOURCES

City of Philadelphia, Department of Records, Photograph Collection, 1950-56.

Delaware Valley Regional Planning Commission (DVRPC), Aerial, 1959.

Delaware Valley Regional Planning Commission (DVRPC), Aerial, 1965.

Sanborn Map Company, *Sanborn Fire Insurance Map from Philadelphia, Philadelphia County, Pennsylvania*, Volume 5, Plat 430, 1950.

DRAWN BY
Kelsey Little, Olmsted Center, ArcGIS Pro 2.6, 2021

UPDATED/REVISED BY
Evan Mydlowski, Hunter Research, Inc., ArcGIS Pro 3.0, 2022

LEGEND

- 2021 CLI Boundary
- Land
- Road
- Parcel
- Building
- Railroad
- Tree
- Brick Walkway
- Sidewalk
- Metal Fence
- Wood Fence
- Gate
- Brick Wall
- Burial Ground

NOTES

1. Projection: NAD 1983 State Plane Pennsylvania South
2. All features shown in approximate scale and location

0 15 30 60 Feet

Drawing 2.4

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booklet which was sold on site. Looking further afield, Roak approached the Gray Line bus tour company with a proposal for a tour consisting of Gloria Dei, the Sparks Shot Tower and other historic sites in the area. In the months of July and August the church rented a city bus to provide free bus service to the church from Independence Hall, the cost being defrayed by donations from riders and the sale of handicrafts. As a result of these efforts, the church's registration book was signed by approximately 4,000 visitors from no less than 46 states and 13 foreign countries in 1955. An average of five local school groups visited the church per week during the school year. In 1956 the number of visitors grew to approximately 6,500 and the number of participating school groups to 12 to 15 per week.[113]

As the National Park Service began its planning for the Gloria Dei site, an unexpected variable entered the picture. Inspired by German *autobahns* seen during World War II, and by Robert Moses' highway building in New York City, the U.S. government enacted the Federal Aid Highway Act of 1956. The east coast, north-south portion of this system would pass through Philadelphia. In early June 1956, the Director of the National Park Service received a letter from a member of the Descendants of the Signers of the Declaration of Independence informing him that they had recently discovered that, "[o]ne of the routes proposed for the Delaware Expressway would be directly through this historic edifice [Gloria Dei]."[114] Philadelphia National Park Service staff thanked the correspondent for his warning and assured him that they were tracking the planning for the route of the Expressway, but this would prove to be only one of many complications that were to arise in developing the federal government's plan for the Gloria Dei National Historical Site.

SUMMARY: THE GLORIA DEI CULTURAL LANDSCAPE, 1958

Gloria Dei's cultural landscape in 1958 was composed of two parts (Drawing 2.4). The first part was a core 1.5-acre churchyard at the center of its city block with most of its resources between 100 and 250 years old. It had only recently been recognized by the federal government as a National Historic Site for its associations with Swedish heritage. It was on the verge of receiving significant support from the National Park Service with enabling legislation passed in 1958 to expand the park over the entire city block. The churchyard landscape was moving toward a more commemorative and park-like aesthetic with the addition of markers, monuments, bricked pathways and more formal plantings, like boxwood hedges and the like. The second part of the existing landscape in 1958 was a city block in post-industrial decline. The coal yard and soap factory that had pressed hard against Gloria Dei from the north and south had been razed to the ground, creating brownfields. Revealed across the empty lots were the rear elevations of twenty or so of mid-18th to mid-19th-century brick row homes, concentrated mostly on Christian Street with a smaller cluster forlornly situated at the northeast

corner of Washington Avenue and Water Street. The areas immediately north and south of the churchyard had lost close to half their buildings in the course of less than two decades between 1940 and 1960, and this loss would be made complete in the next decade or so in the name of historic preservation and creating the Gloria Dei park. Remarkably, the historic churchyard at the center of the site retained a highly significant pattern of historic and cultural land uses. Spatial relationships remained unchanged among the most important buildings that had been there since the mid-1800s or earlier. The burial ground had continued to grow away from the Gloria Dei Church in a westward direction, but at a much slower pace. The eastern edge of the churchyard was held by the church and brick wall on Swanson Street, the north edge held by the rectory, parish hall (Riverside Hall) and sexton's house, the west edge held by the Guild Hall/Sunday school and the southern edge by the burial ground where the gravestones stopped. Photographs from the early to mid-1900s suggest considerable effort to neaten the burial ground, straightening and aligning stones, adding new commemorative markers and bricking the pathways, likely all designed to promote the ambience that the church's leaders wanted for visitors to the newly minted historical site. At the southwest corner of the burial ground stood somewhat apart a collection of relocated Revolutionary War-era grave markers and a relocated monument to the Scottish Thistle Society. Trees and hedges planted earlier in the 1900s were becoming more mature adding to the churchyard's park-like qualities.

NATIONAL PARK SERVICE AND EPISCOPAL CHURCH PARTNERSHIP, 1959 TO PRESENT

In the late 1950s, with the enabling legislation in place, the untried partnership of church and state began working on the remaining obstacles to making Gloria Dei a true national historic site. Congress had given the National Park Service the authority to acquire the remaining properties on the block, but did not follow through with funding, leading acquisition of the adjacent properties to drag out over the course of several years. In 1960, the northeast corner, consisting of 900-902 Swanson and 2-12 Christian Street was acquired. Appraisals were conducted on the remaining properties in late 1961, and the remaining Christian Street houses were acquired in 1962. It was not until 1969, however, that the properties along Washington Avenue became government property.[115] Demolition of the structures on these properties was also delayed due to funding constraints. In the interim, squatters occupied the houses on Christian Street, removing doors and government signs, and leaving garbage in the yards behind the houses. In addition to the illegality, this also posed a fire hazard to the nearby church and its associated buildings.[116]

Prior to demolition of the Christian Street houses, the National Park Service had commissioned historic structures reports to ensure that they did not have historic significance. The conclusion was that they were old, but not historically significant. As these properties were being researched and the reports were being written, opposition to their demolition arose within the National Park Service. Officials within the Eastern Office Division of Design and Construction proposed restoring the houses and using them as housing for National Park Service employees. Such an action would improve the tenor of the neighborhood, and provide better security for the church since vandalism "is best prevented by the watchfulness of neighbors."[117] It would also be in alignment with a city policy of encouraging people to live along the Delaware waterfront. [118]

After this proposal appeared in a newsletter published by the Division, the Superintendent of Independence National Historical Park wrote a memo squashing the idea. He pointed out that the law which authorized acquisition of the properties also specified that they would be demolished and become part of the park, and noted that "a significant question is now presented as to what authority exists for us being concerned or involved with 'reviving the waterfront areas,' outside the authorized boundaries of Independence NHP and the Gloria Dei NHS."[119] He closed by urging the Division to focus on assembling specifications and an invitation to bid for demolishing the properties. No more was heard of this idea. Buildings along the south side of Christian Street between South Swanson and South Water streets were subsequently demolished in 1964-65, while those in the southern half of the Gloria Dei block – the row homes at the corner of South Water Street and Washington Avenue and the large warehouse at corner of Washington and South Delaware avenues – were pulled down in 1969 (Figures 2.51 and 2.52).

Over the course of the following years, discussions were held between National Park Service planning staff and the church, represented by the Reverend Roak, architects G. Edwin Brumbaugh and Edward Parnum, and vestrymen, about how the new park would be laid out. While planning was ongoing, the buildings on the newly acquired park lands were demolished, and in keeping with common practice, the basements were filled with rubble from the walls, and then covered by a layer of topsoil and grass seed. National Park Service staff learned of a church plan to move a 270-year old Swedish cabin from Haverford to church grounds from a newspaper article and reminded Roak that this would require approval of the National Park Service. The cabin was not relocated to Gloria Dei. As plans for the Delaware Expressway (the forerunner of Route I-95) progressed, the group also discussed moving the threatened Sparks Shot Tower to church grounds, but instead was able to influence the alignment of the Expressway so that this was not necessary (Figure 2.53). The church had been given land to the west of South Water Street in a parishioner's will, and offered to use this area for parking, rather than have visitors park on the historic site, but no action was taken.[120]



Figure 2.51. Boucher, Jack E. Aerial view looking north along South Delaware Avenue (at right). Gloria Dei Church is in the center of the view surrounded by trees. Beyond, buildings still stand along the south side of Christian Street. In the foreground, by the date of this photograph, the federal government owned most of the site of the former P.C. Tomson & Company soap factory south of the church, and had cleared and graded it. The homes at the corner of South Water Street and Washington Avenue and the large warehouse were demolished in 1969. The vacant land opposite the church to the west of Water Street (center left) was owned by the church, which had demolished the buildings there in 1959 to create a parking area. 1964. Source: Historic American Buildings Survey (HABS).

The church continued to work on promotional activities. A five-minute portion of the standard tour focusing on the church's interior was recorded, and by 1960 had been played enough that the tape recorder was in need of replacement. Free bus service by the Philadelphia Transportation Company, which had been instituted several years earlier, was discontinued in 1961 due to low ridership. The Reverend Roak continued discussions with the Gray Line to have Gloria Dei feature in its historic Philadelphia bus tours, but this was short-lived if indeed it ever actually began.[121]

The number of visitors provided by the Reverend Roak to the National Park Service architect and reported in the annual inspection reports fluctuated significantly during this period. In 1959, the visitor attendance count, which had earlier separated out tourists from school groups, was consolidated into one number. The church reported 39,780 total visitors in 1959, 18,247 in 1960, 31,202 in 1961, and approximately 35,000 in 1964. In this last year, however, the architect



Figure 2.52. View looking southwest from South Delaware Avenue towards Gloria Dei showing the recently completed demolition of buildings along the south side of Christian Street. 1965. Source: City of Philadelphia, Department of Records.

noted that approximately 11,000 had signed the visitor's book, so the remaining 24,000 were presumably from school visits. How these visitor numbers factor into the failure of the bus service is uncertain. Alone among existing reports, the 1962 report noted annual attendance at church services of approximately 20,000, which would mean a weekly attendance of approximately 400, a number that could be easily accounted for by a relatively small number of local parishioners who regularly attended daily services or evening prayers.[122]

As noted above, development of the Delaware Expressway caused considerable concern on the part of the church. Church leadership decided to demolish the buildings on the land between South Water Street and South Front Street in order to use it as parking for the church. As it became apparent that the final path of the Delaware Expressway would be elevated above that property, however, the church discovered that there were legal difficulties with creating a parking lot there, and the land was fenced off pending the highway construction (Figures 2.51 and 2.53).

The 1964 Annual Architect's Inspection Reports of the National Park Service mention the poor condition of the Guild Hall, noting that, "the brick masonry exterior of the Guild House has not changed except that, like the church, another year's destructive forces have been at work. The south wall has been shored [up] to prevent collapse."[123] The 1965 report added that the north wall had developed "a very noticeable bulge."[124] Architect and long-time parishioner Edward Parnum was engaged to design a new Guild Hall and by 1971 the old building had been replaced by a new, larger building, the first to be constructed on church grounds since the parish house (Riverside Hall) a century earlier. Later, the Guild Hall of 1971 was rechristened the Young Children's Center housing the church offices and a preschool.[125]

A series of plans produced by the National Park Service during this period show how design ideas developed. The first, dated 1961, has a garden behind the rectory, with parking for six cars to its west, accessed by an entrance drive from Water Street. Three years later, this had been joined by a visitor center at the

center of the block facing Washington Avenue, with parking for 20 cars filling the corner of Washington Avenue and Water Street. It was not until 1971, however, as Bicentennial celebrations approached, that a formal Design Analysis was prepared.[126] Describing Gloria Dei as "protected, but not owned by the National Park Service,"[127] this document goes on to quote a passage in the enabling legislation stating that "the Secretary is further authorized to develop as a part of the National Historic Site, federally owned lands within said block by landscaping in such a manner as to provide a dignified open setting for Gloria Dei (Old Swedes') Church." This dignified open setting of the church would be placed in federal land and landscaped "in accordance with its early wooded character." [128]

The Design Analysis begins with the premise that visitor parking would be available under the Expressway to the west of the historic site (Figure 2.53), and that South Water Street between the parking and the church would be abandoned by the city, as specified in the city's comprehensive plan. Consequently, the main entrance to the site would be from South Water Street, with the new Guild House serving as a visitor center. The city's proposal to expand the Shot Tower Park, with pedestrian access under the Expressway, further strengthened the orientation toward South Water Street. The Design Analysis noted that "little can be done to lessen the impact of the surrounding industrial noises, odors, and unsightly views. However, the impact of the elevated interstate can be reduced by developing the



Figure 2.53. Aerial view looking west showing the Gloria Dei National Historic Site in lower foreground, the Delaware Expressway (Route I-95) with, beyond, the Sparks Shot Tower and adjoining church-owned vacant land. *Circa* 1971. Source: Gloria Dei Church Archives.

contiguous land beneath it. Instead of the present offal of curb-to-curb black top and cyclone fencing, this area should be devoted to pedestrian open space, recreation facilities, and off Front Street parking for visitors."[129]

The 1971 Design Analysis also noted that while Gloria Dei was an "island of tranquility" it was "surrounded by busy port oriented industries, ship yards, railroad tracks, and the nearly completed Delaware Expressway."[130] These factors subsequently influenced several aspects of the plan. A perimeter wall would be needed to unify the site, and to block noise from the neighborhood. Plants and trees would need to be resistant to pollution, and capable of absorbing outside noise. Once this oasis was created, visitors could be greeted by "costumed ladies" who would provide guided tours, and signage could be developed to tell the stories of those buried in the churchyard.

The Design Analysis document was followed by a Design Directive in the following year (1972), which included a proposed budget, and in the year after that (1973) by a 13-page Grounds Improvement Plan illustrating the concepts described (Figure 2.54). This was modified in 1974 and again in 1978. Groundbreaking for the landscape improvement project took place in 1978 and was largely complete by the end of 1980. In the South Lawn area, the work included construction of a new brick pathway leading to a small, circular, concrete amphitheater. New plantings in this area consisted of a diverse mix of trees

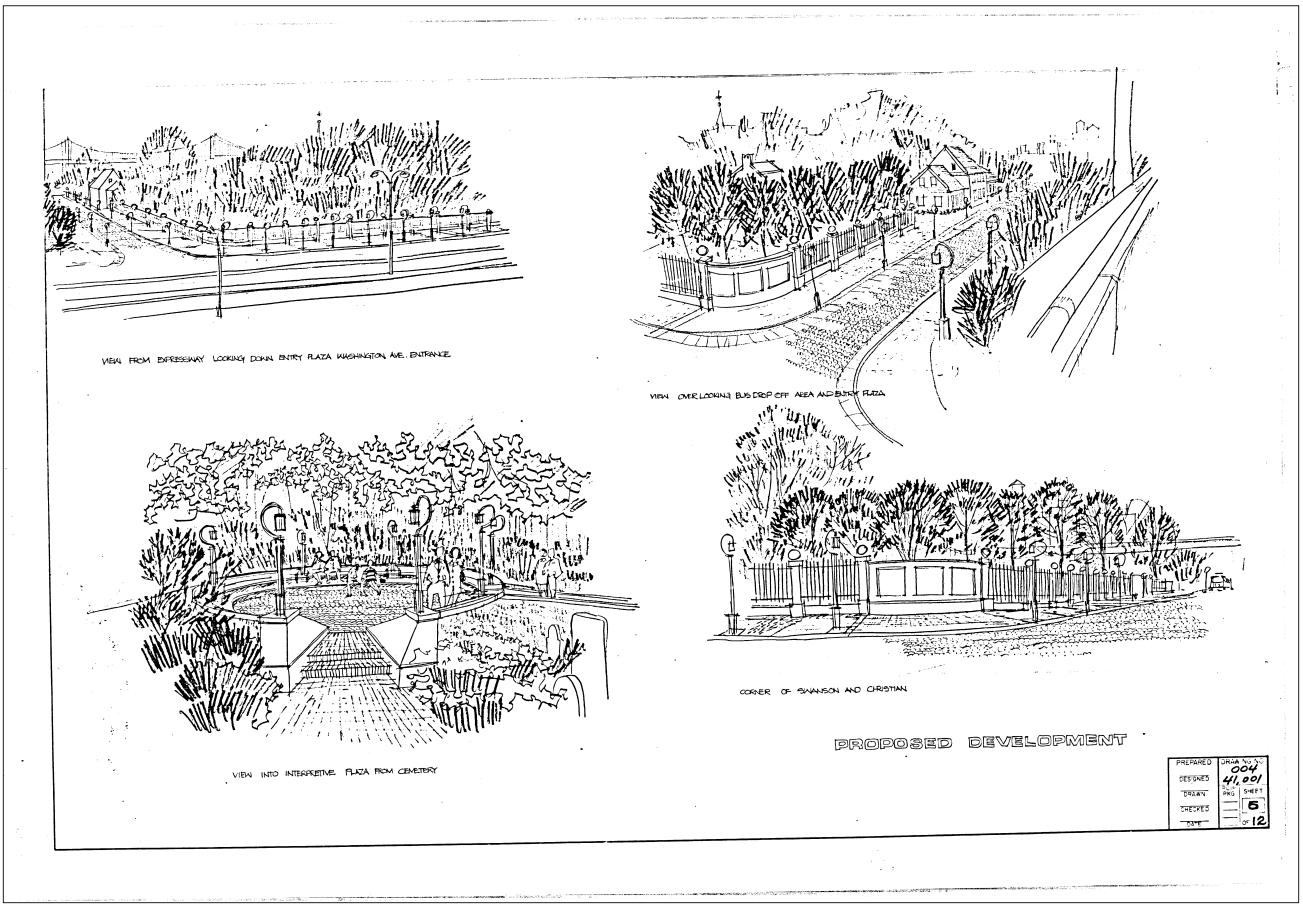


Figure 2.54. Synterra, "Grounds Improvements, Gloria Dei National Historical Site." 1973. These sketches for the perimeter wall, tree plantings and the amphitheater inform the existing landscape at Gloria Dei, particularly beyond the churchyard. Source: National Park Service, INDE Archives.

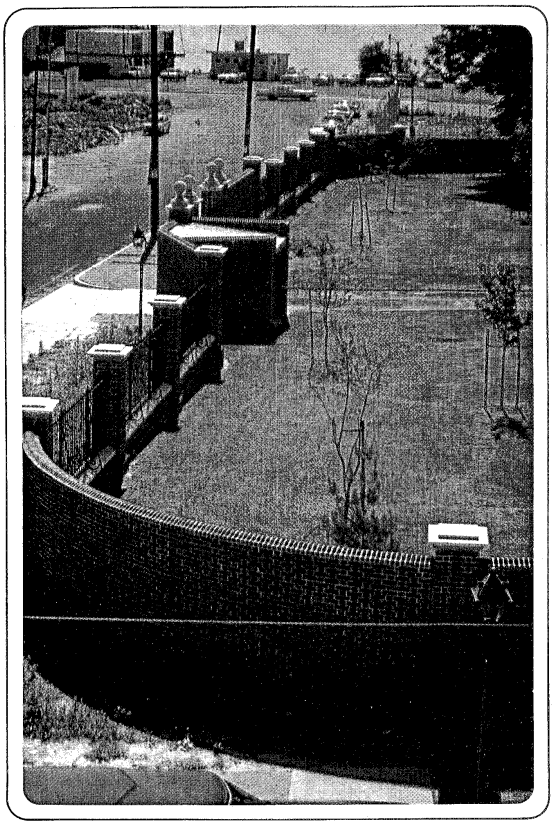


Figure 2.55. View looking east from the elevated Route I-95 expressway at Gloria Dei's North Lawn shortly after the new perimeter wall was complete and trees planted per NPS improvement plans. From Witmer, "Project Appraisal – Post Construction." 1981. Source: National Park Service, INDE Archives.

(ginkgo, honey locust, mulberry, elm, American holly, white pine and red oak), as well as establishment of shrub border between the burial ground and the South Lawn. In the North Lawn area, the old lane from Christian Street to the sexton's house was paved and turned into an access for a small parking lot to the north of the house. The lawn was provisioned with new tree plantings including sweetgum, black oak and ginkgo (Figure 2.55). In 1979 the perimeter wall was completed, accompanied by archeological monitoring as the construction penetrated the foundations and basements of several former buildings along Christian Street and Washington Avenue. In 1980 a bus drop-off zone was created on Christian Street at the corner of Water Street.[131]

In the mid-1980s, work involving the transformation of South Delaware Avenue into Christopher Columbus Boulevard left a triangle of land too small to be used independently. The National Park Service, church management, the Pennsylvania Department of Transportation (PennDOT), and the City of Philadelphia worked together to design and implement landscaping for the land that harmonized with the Gloria Dei site. The National Park Service informally agreed to manage the land, but no formal agreement was signed then or has been since. City records show the land divided into two parcels. The triangle of land itself is shown as belonging to the city. The portion of South Swanson Street between Christian Street and Columbus Boulevard and the land between the perimeter wall and Columbus Boulevard are shown as owned by the United States government and managed by the U.S. Coast Guard by virtue of this parcel having once been railroad-owned property associated with the lots east of Swanson Street that became the U.S. Coast Guard Station at 1 Washington Avenue. The abandoned segment of Swanson Street was transformed into a park "forecourt" with stone sett pavers, benches and planting beds defined by a formal row of star magnolia trees. A low brick wall was built to separate the forecourt from the triangle of land, which was planted with a row of London plane trees and small groupings of Austrian pine (Figure 2.56).[132]

The last formal planning document for Gloria Dei written by the National Park Service is dated 1981. It reviews the earlier plans, assesses the success of various elements, such as planting, and where necessary suggests modifications to the plan. It appears that management of the National Park Service portion of the Gloria Dei National Historic Site since that time has consisted of maintaining the grounds based on those plans. Gloria Dei's burial ground remains active with new interments taking place in the western end of the churchyard. In the late 1990s, Gloria Dei established a St. John's Memorial Garden in the southeast corner of

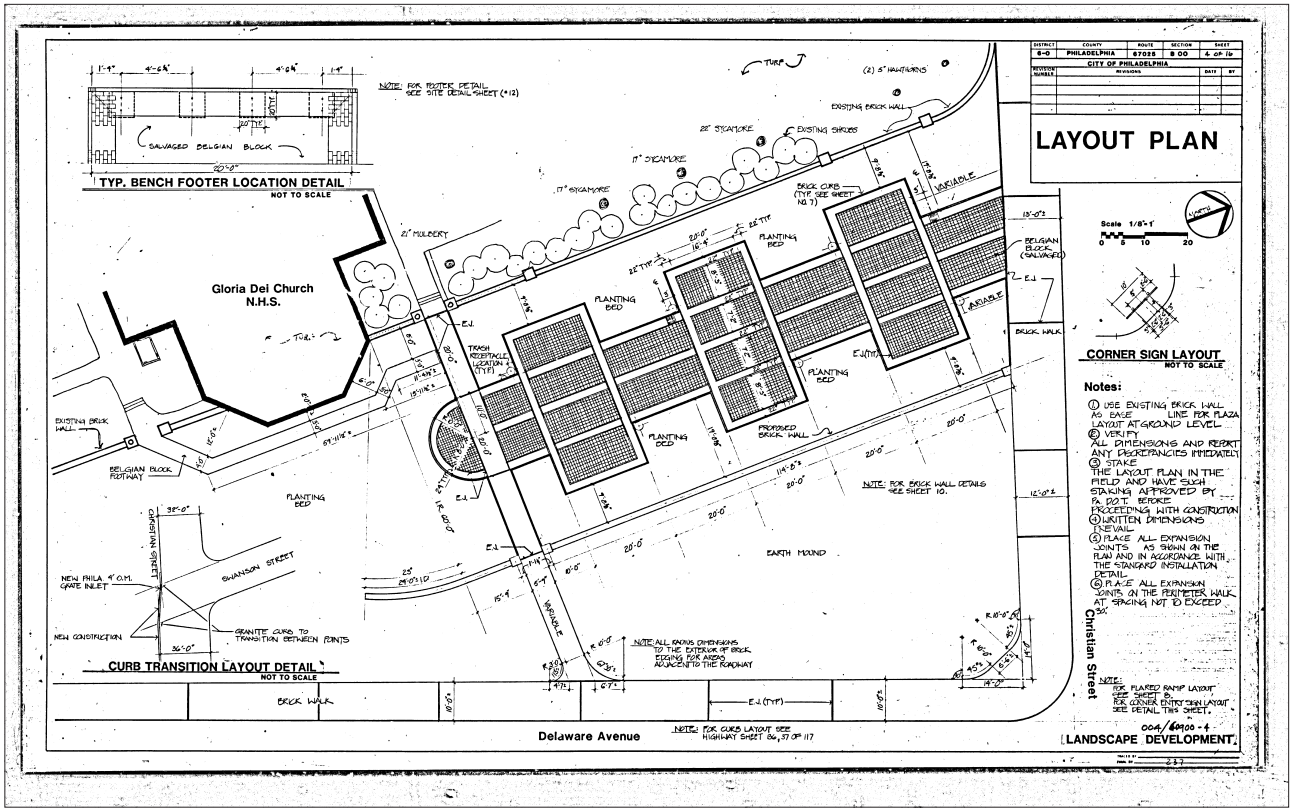


Figure 2.56. [Pennsylvania Department of Transportation] District 6-0, Layout Plan for the Swanson Street Forecourt. *Circa* 1985. This plan transformed the footprint of an abandoned segment of Swanson Street in front of the church and rectory into a landscaped plaza. Source: National Park Service, INDE Archives.

the burial ground. This consists of a narrow planting bed against the perimeter wall. The garden is defined by a border of bricks engraved with the names of the departed. Just to the west of the St. John's Memorial Garden is another planting bed, also established in the 1990s or later, referred to as the Gloria Dei Memorial Garden. This consists of euonymus shrubs providing a background for a planting bed with a brick border and two stone benches. As observed during field visits, at least during winter months, most present-day visitors are local residents who use the southern portion of the park to exercise their dogs. Church leadership maintains the central portion of the park and its historic buildings and churchyard. Melvin's quixotic objective of creating a "shrine park" has been supplanted by a more realistic organization.[133]

SUMMARY: THE GLORIA DEI CULTURAL LANDSCAPE, PRESENT DAY.

The present-day Gloria Dei National Historic Site landscape can be summed up as a historic churchyard set within a one-square-block city park. Roughly speaking, the historic churchyard covers about 1.5 acres of the park's total of 4.8 acres, slightly less than a third of the land area. The churchyard character area retains some remarkable aspects of historical integrity, protected over the years by the sanctity of the Gloria Dei Church and its burial ground, a credit to the persistence of its religious and lay leaders in preserving its historic qualities in the face of changing urban conditions and neighborhood demographics. While these factors led to long stretches of thin church attendance and dwindling support,

the proactive and successful effort to establish the Gloria Dei National Historic Site led to important federal designations in 1942 and 1958 setting a new course for Gloria Dei. It resulted in a concentrated period of park landscape planning and design execution from the 1960s to the late 1970s. Led by the National Park Service with input from Gloria Dei, it is the only time in the site's history that such a comprehensive approach to landscape design has ever been undertaken and executed. The National Park Service pursued an intentional course of protecting Gloria Dei's setting by acquiring neighboring properties, demolishing buildings and creating a simple, unobtrusive park setting with no new buildings or major attractions that would clash with the historically significant churchyard. The only new construction, the Guild Hall (Young Children's Center), was built on the site of an earlier Guild Hall/sunday School, with a relatively close match in scale, materiality and appearance. The goal of transforming the church's immediate surroundings had been achieved by 1980-81 resulting in the lawns, vegetation, circulation patterns, perimeter wall and entries that exist today.

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125 Edward Parnum, *Guild House for Gloria Dei (Old Swedes) Church - Basement and Second Floor Plans*, June 15, 1970, June 15, 1970, Athenaeum of Philadelphia (via PAB), https://www.philadelphiabuildings.org/pab/app/im_display.cfm?ImageId=4597D711-1422-7865-6B0BE2C71CA63A0B&ProjectId=D5FAD43D-F024-4C64-B9290ED9CF21AEC7; Edward Parnum, *Guild House for Gloria Dei (Old Swedes) Church - First Floor Plan, Plot Plan and Schedule*, June 15, 1970, June 15, 1970, Athenaeum of Philadelphia (via PAB), https://www.philadelphiabuildings.org/pab/app/im_display.cfm?ImageId=4597D711-1422-7865-6B0BE2C71CA63A0B&ProjectId=D5FAD43D-F024-4C64-B9290ED9CF21AEC7; "Cultural Resource Management Records," 1962 1956, INDE 77171, SERIES I, SUBSERIES C, Box 19, Folder 12, INDE Archives. Page 64 is a letter dated 1960 addressed to Parnum as "Rector's Warden" of the church.

126 EODG - Senogle, *General Development 1961*, 1"=60' (NPS, March 8, 1961), eTic; Bishop, GLDE Site Plan 1964 - "*General Development Plan - Gloria Dei*," 1"=60' (NPS, November 20, 1964), eTic; Fox, Kent, and Brooks, "Design Analysis."

127 Fox, Kent, and Brooks, "Design Analysis," 1.

128 Fox, Kent, and Brooks, 5.

129 Fox, Kent, and Brooks, 11–12.

130 Fox, Kent, and Brooks, 3.

131 Steenhagen, "Design Directive"; Synterra, *Grounds Improvement 1973* (NPS, June 21, 1973), eTic; Synterra, *Grounds Improvement 1974* (NPS, April 29, 1974), eTic; Synterra, *GLDE Landscape Improvement Plan 004_41002* (NPS, January 25, 1978), eTic; Witmer, *Corner Improvement 1980* (NPS, June 15, 1979), eTic.

132 *Landscaping Delaware Avenue*, ca 1985, eTic; "Statement for Management," 1993; *1 Washington Ave* (Philadelphia, PA: City of Philadelphia, August 14, 1982), Property Data Explorer, https://property-beta.phila.gov/?p=885685560; *900 S Christopher Columbus Blvd* (Philadelphia, PA: City of Philadelphia, July 23, 1984), Property Data Explorer, https://property-beta.phila.gov/?p=885002180.

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EXISTING CONDITIONS

OVERVIEW

The Gloria Dei (Old Swedes') Church National Historical Site is located in the Southwark neighborhood of the City and County of Philadelphia, approximately one mile south of Philadelphia's city center. The study area for this cultural landscape report is approximately 4.8 acres encompassing an entire square city block bounded to the north by Christian Street, to the east by South Christopher Columbus Boulevard, to the south by Washington Avenue and to the west by South Water Street. This acreage comprises approximately 1.5 acres of land privately owned by the Swedes Corporation Rector Church Wardens (according to Philadelphia tax data) with the remainder owned by the federal government, exclusive of the sidewalks within the public right-of-way of the surrounding city streets. Outwardly, the site presents itself as an urban park confined by the city's street grid. This spatial relationship to the street grid is reinforced by a brick perimeter wall entirely surrounding Gloria Dei's historic buildings, burial ground, parking lot and lawns. All of the historic buildings are located within the privately owned church property (Drawing 3.1).

Gloria Dei's key cultural resources, and the basis of its status as a National Historic Site, are a tightly knit grouping of buildings, burial ground and associated landscape features referred to collectively here as the churchyard (Figure 3.1). The churchyard proper, measuring about 1 acre, occupies about a fifth of the site, and stretches east to west from the former alignment of South Swanson Street to South Water Street. The burial ground is by far the oldest visible feature, established



Figure 3.1. Repeat photographs of Gloria Dei, *circa* 1854 (left) and 2022 (right), looking east toward the Delaware River. The building from which the historic photograph was taken is no longer in existence, nor are the buildings or wharves with the ships' masts in the distance. Gloria Dei's setting has experienced greater change than the churchyard itself. Source: National Park Service.

no later than the late 1670s. It contains over 900 gravestones, the oldest of which clearly are inscribed to the early 1700s, while the newest are just a few years old since this remains an active cemetery. The oldest and most significant of the buildings is Gloria Dei Church, a two-story brick edifice with a cruciform-shaped plan and three-story tower with steeple, which anchors the east end of the churchyard and can be definitively dated to 1699-1700 with some later 18th-century additions. Arrayed along the north side of Gloria Dei Church and the burial ground are supporting buildings, arranged in east-to-west order as the two-story brick rectory (built in 1832-33), the single-story brick Riverside Hall (built in 1864) and the two-story brick sexton's house (built *circa* 1850). The Young Children's Center/church office, a two-story brick Colonial Revival-style building (completed in 1971) encloses the west end of the churchyard and currently houses a preschool and parish offices. Within the churchyard, a network of brick-paved paths facilitates pedestrian circulation, with shade offered by groupings of mature trees arranged mostly along the eastern, southern and western periphery of the burial ground.

Areas immediately to the north and south of the churchyard were redeveloped as park from the late 1950s to the 1960s. The intent was to buffer the historic site from a densely developed waterfront neighborhood that was at the time in economic decline. Many buildings were razed, mostly row houses and industrial buildings dating to the late 1700s and 1800s. The area to the north of the churchyard consists of lawn and a parking lot, while the slightly larger area to the south consists of a lawn. Both areas have specimen trees and tree groupings that were planted in the last 40 to 60 years and have since grown to maturity. At the northeast corner of Gloria Dei, outside the perimeter wall, is a triangular-shaped parcel with a small plaza that forms a forecourt to the original front entrance to Gloria Dei Church, the burial ground and rectory. This forecourt is on the footprint of an abandoned alignment of South Swanson Street between Christian Street and Christopher Columbus Boulevard. This section of South Swanson Street was vacated in the 1980s for traffic flow and safety reasons and then landscaped to complement Gloria Dei.

Gloria Dei's surrounding setting is urban within an uneven mix of land uses that reflects, mostly, the last 50 to 75 years of urban and transportation planning that has altered Philadelphia's waterfront neighborhoods. Immediately east of the multi-lane Christopher Columbus Boulevard, a major arterial road, are wharves, warehouses and slips of a mostly 20th-century character stretching eastward into the Delaware River. These wharves are on the former sites of shipyards, warehouses and piers from the mid-18th century when the river flowed much closer to Gloria Dei. Across Christopher Columbus Boulevard from Gloria Dei is the U.S. Coast Guard Station Philadelphia, a modern facility on the former site of the Washington Avenue Emigrant Station, which received immigrants to the United States from 1873 to 1915. To Gloria Dei's west, across South Water Street,

Cultural Landscape Report

Independence National Historical Park

Philadelphia, Pennsylvania

Gloria Dei Church National Historic Site



Tree and Shrub Key

Code	Botanical Name	Common Name
Abco	*Abies concolor*	white fir
Ac	*Amelanchier canadensis*	Serviceberry
Ap	*Acer palmatum*	Japanese Maple
As	*Acer saccharinum*	Silver Maple
Cf	*Cornus florida*	Dogwood
Cs	*Cytisus scoparius*	Scottish Broom
Eu	*Eucommia ulmoides*	Chinese Rubber Tree
Fx	*Forsythia x intermedia*	Border Forsythia
Gb	*Ginkgo biloba*	Ginkgo
Gd	*Gymnocladus dioicus*	Kentucky Coffeetree
Gt	*Gleditsia triacanthos*	Honey Locust
Hm	*Hydrangea macrophylla*	Hydrangea
Io	*Ilex opaca*	American Holly
Jn	*Juglans nigra*	Black Walnut
Lm	*Lonicera maackii*	Amur Honeysuckle
Ls	*Liquidambar styraciflua*	Sweetgum
Ma	*Morus alba*	Mulberry
Ms	*Magnolia stellata*	Star Magnolia
Ns	*Nyssa sylvatica*	Black Gum
Pa	*Platanus acerifolia*	London Planetree
Pe	*Prunus serotina*	Black Cherry
Pn	*Pinus nigra*	Austrian Pine
Po	*Platanus occidentalis*	Sycamore
Pp	*Prunus pendula*	Weeping Cherry
Ps	*Picea spp.*	Spruce
Pt	*Pinus strobus*	White Pine
Py	*Pinus sylvestris*	Scotch Pine
Qp	*Querus palastrus*	pin oak
Qr	*Quercus rubra*	Northern Red Oak
Rh	*Rhododendron*	Rhododendron
Ss	*Spiraea sp.*	Spyrea
Tb	*Taxus baccata*	Yew
Tc	*Tilia cordata*	Littleleaf Linden
Ua	*Ulmus americana*	American Elm
Up	*Ulmus pumila*	Siberian Elm
Vo	*Viburnum opulus*	Viburnum
X	*Unknown*	Unknown
Zs	*Zelkova serrata*	Zelkova

HUNTER RESEARCH
Historical Resource Consultants

National Park Service

Olmsted Center for Landscape Preservation

www.nps.gov/oclp

SOURCES

1. City of Philadelphia Orthoimagery, 2020
2. USGS Digital Elevation Model, 2017
3. Pennsylvania Department of Transportation, 2020
4. NPS Landsnet Boundaries and Tracts
5. Field Review, January 2022

DRAWN BY

Kelsey Little, Olmsted Center, ArcGIS Pro 2.6, 2021

UPDATED/REVISED BY

Evan Mydlowski, Hunter Research, Inc., ArcGIS Pro 3.0, 2022

LEGEND

- CLI Boundary
- Property Owned by Swedes Corporation Rector Church Wardens
- Lawn
- Road
- Brick Walkway
- Concrete Walkway
- Building
- Fence
- Wall
- Deciduous Tree
- Evergreen Tree
- Gravestone
- Sign
- Trash Can
- Lamp Post
- Manhole
- Drain Drop Inlet
- Basement Vent
- Basement Entry
- Bench
- Gate

NOTES

1. Projection: NAD 1983 State Plane Pennsylvania South
2. Contour Interval = 1'
3. All features shown in approximate scale and location

0 15 30 60 Feet

Drawing 3.1

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is an elevated viaduct carrying Route I-95 (Delaware Expressway), which blasted through the neighborhood in the mid-1960s. It creates a visual and auditory barrier that is difficult to ignore. North across Christian Street is a complex of townhomes dating to the 2000s, while to the south across Washington Avenue is a commercial strip development of the 1980s. In sum, the Gloria Dei National Historic Site, while comprised of a highly intact historic churchyard complex, exists within a setting that has undergone significant change over the past half-century (Figure 3.2).

LANDSCAPE CHARACTER AREAS

Although a compact historic site, Gloria Dei is composed of five distinct landscape character areas (Drawing 3.2). Cultural landscape character areas are defined by the physical qualities of a landscape and the type and concentration of cultural resources, as well as the existing conditions of landscape features.[1]

The Churchyard is the historic core of the site, entirely within the acreage privately owned by the church. It generally corresponds to the historic property lines of the Gloria Dei Church tract, as shown on 18th- and 19th-century maps. It encompasses the Gloria Dei Church, burial ground, rectory, Riverside Hall, sexton's house and Young Children's Center/church office. The churchyard measures approximately 335 feet east/west between South Swanson Street and South Water Street and 100 to 125 feet north/south between the North Lawn and South Lawn.

South Lawn corresponds to land within the site perimeter wall to the south of the churchyard, including land formerly occupied by factories and row houses facing Washington Avenue, South Water Street (former Otsego Street) and South Swanson Street. The South Lawn is the property of the federal government and includes the Revolutionary War monuments that were moved to Gloria Dei in 1950. There are no burials associated with these monuments.

North Lawn corresponds to land within the site perimeter wall to the north of the churchyard, formerly occupied by row houses and industries facing Christian Street, South Water Street (former Otsego Street) and South Swanson Street. The southern section of the North Lawn, including the parking lot and rectory side yard are on private church property while the northern section from the parking lot to Christian Street is property of the federal government.

Swanson Street Forecourt corresponds to a triangle of land outside of the perimeter wall to the northeast of the churchyard and North Lawn. This land was formerly owned by the Pennsylvania Railroad for at-grade railroad spurs and formerly occupied by South Swanson Street prior to the street being vacated in the mid-1980s. This area was developed and landscaped in 1985 as a park-like



Figure 3.2. Aerial image from 2022 showing Gloria Dei National Historic Site (yellow boundary) within Philadelphia's urban geographic context. The site has a park-like character within a built-up mixed-use setting. Route I-95 (Delaware Expressway) is clear as a major intrusion in the landscape forming a barrier between the city's residential areas and the riverfront.

Code	Botanical Name	Common Name
Abco	*Abies concolor*	white fir
Ac	*Amelanchier canadensis*	Serviceberry
Ap	*Acer palmatum*	Japanese Maple
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Tb	*Taxus baccata*	Yew
Tc	*Tilia cordata*	Littleleaf Linden
Ua	*Ulmus americana*	American Elm
Up	*Ulmus pumila*	Siberian Elm
Vo	*Viburnum opulus*	Viburnum
X	*Unknown*	Unknown
Zs	*Zelkova serrata*	Zelkova



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SOURCES

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- CLI Boundary
- Property Owned by Swedes Corporation Rector Church Wardens
- Lawn
- Road
- Brick Walkway
- Concrete Walkway
- Building
- Fence
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- Deciduous Tree
- Evergreen Tree
- Gravestone
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- Lamp Post
- Manhole
- Drain Drop Inlet
- Basement Vent
- Basement Entry
- Bench
- Gate

NOTES

1. Projection: NAD 1983 State Plane Pennsylvania South
2. Contour Interval = 1'
3. All features shown in approximate scale and location

0 15 30 60 Feet

Landscape Character Areas
Drawing 3.2

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forecourt outside the gated front steps to the Gloria Dei Church and rectory. The triangle includes former right-of-way owned by the City of Philadelphia, as well as a parcel owned by the federal government.

Perimeter consists of the perimeter wall, gates in the wall, and sidewalks outside of the perimeter wall and Swanson Street Forecourt, which exists as an area that essentially creates a barrier and transition from the surrounding urban setting and completely confines the other landscape character areas.

BUILDINGS

All buildings at Gloria Dei, with the exception of a small storage garage in the North Lawn, exist within the churchyard landscape character area. Gloria Dei Church is the centerpiece of the historic site but the supporting building assemblage – rectory, Riverside Hall, sexton's house and Young Children's Center/ church office, along with the all-important burial ground – provide the overall shape to the historic spatial relationships and land uses. All of these historic buildings exist within the 1.5-acre tract privately owned by Gloria Dei Church.

GLORIA DEI CHURCH

The church, erected in 1699-1700 with north and south porches added *circa* 1704-05 and upper masonry tower completed in 1774, is composed of brick walls laid in a Flemish-bond "checkerboard" pattern of alternating red stretchers and vitrified black headers (Figure 3.3). This patterned brick construction is highly characteristic of late 17th and 18th-century brick buildings in the greater Philadelphia region. The church's trim is wood, painted white, with elaborate



Figure 3.3. Gloria Dei Church, east elevation containing the altar, view looking southwest from the Swanson Street Forecourt. This was historically the street-facing front entrance, now relegated to a secondary entrance. It is accessible from the forecourt, although the gates are usually kept locked.

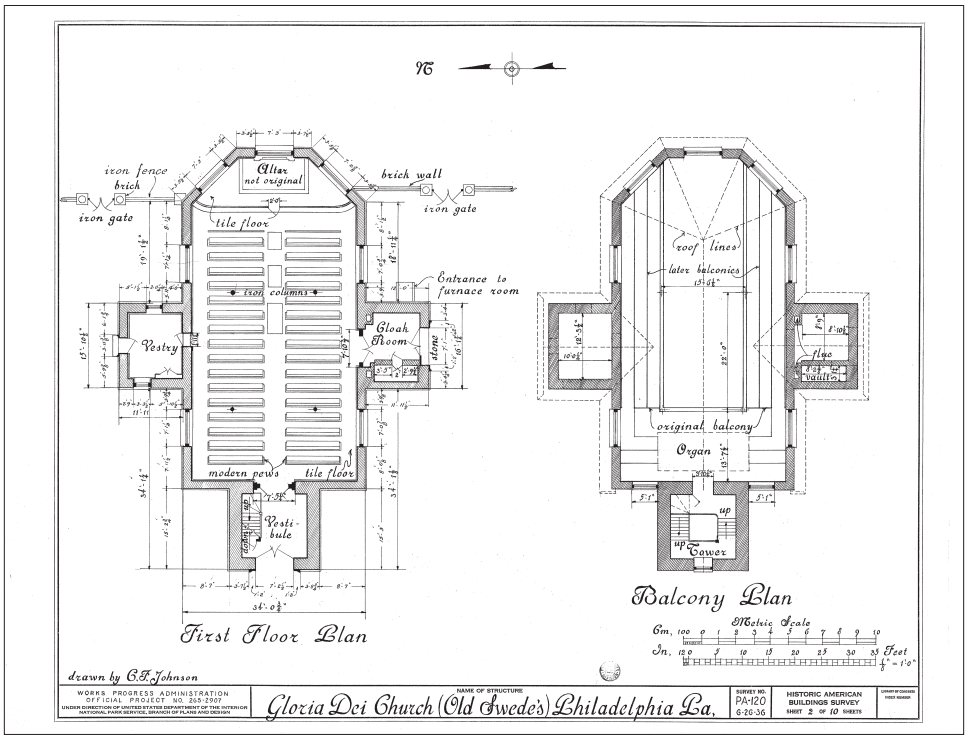


Figure 3.4. Gloria Dei Church, floor plans. Note the church's cruciform plan and the east/west orientation of its principal long axis and north/south orientation of its short axis between the two side porches. The church is the oldest building at the site, and it established the east/west and north/south orientations of later buildings and the burial ground. Source: Historic American Buildings Survey (HABS), 1936.

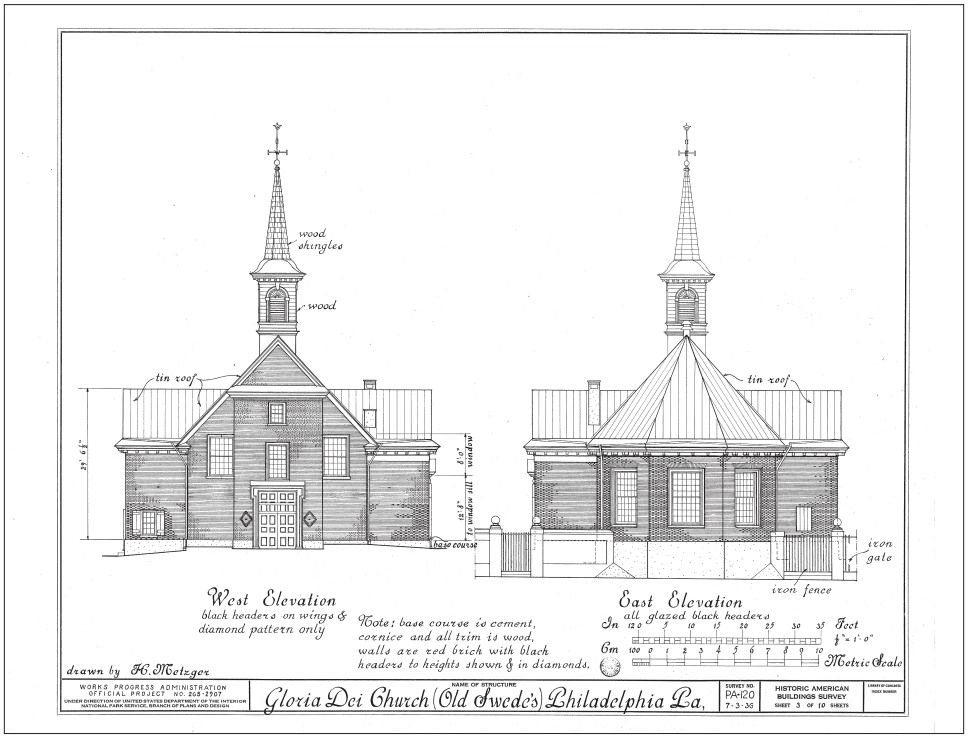


Figure 3.5. Gloria Dei Church, east and west elevations. The church steeple is 70 feet high, making it the dominant vertical feature of the site. Source: Historic American Buildings Survey (HABS), 1936.

wood molding profiles reflecting a Georgian style. Windows are rectangular with large multi-pane sashes. Wood doors are multi-paneled with paneled wood surrounds. Wood shingles cover the roof.

The Gloria Dei Church has a cruciform-shaped floor plan with its main interior spaces defined by an altar, transept, nave and tower. The altar is at the east end of the building; the tower is at the west end. It measures approximately 80 feet long east/west on its long axis, and 34 feet wide north/south exclusive of the side porches, which add approximately 12 feet to each side (Figure 3.4). The north porch has historically served as a vestry and the south porch as a cloakroom and main entrance for congregants. The church is approximately 40 feet tall as measured from the gable peak to the ground. The steeple adds another 30 feet for an overall height of 70 feet (Figure 3.5).[2] Gloria Dei Church is an active Episcopal church parish that holds regular services. The interior is furnished with pews, artwork and artifacts from the early days of the church and commemorative plaques, including floor crypts. Access to a balcony is by way of stairs in the tower. The church has an exterior bulkhead basement entrance on its south side.

The church's east/west orientation is significant because it is mirrored by the long east/west axis of the churchyard tract, the central pathway through the burial ground, and the alignment of the rectory, Riverside Hall and sexton's house along the tract's northern boundary (Figure 3.6). That the church is set slightly off center into the northeast corner of the churchyard contributes to the division of space between buildings to the north and burial ground to the south side of the church tract.

Gloria Dei Church shapes circulation patterns. Its front elevation was historically its east elevation, which abuts South Swanson Street. The main pedestrian entry was until recent times from South Swanson Street through the gates to either



Figure 3.6. Gloria Dei Church, west elevation, view looking east from the burial ground, showing the steeple and tower entrance, with the rectory and Riverside Hall to the left of view.



Figure 3.7. Gloria Dei Church, south elevation, view looking north from the burial ground. The south porch entrance was historically the main entrance and cloak room. Parishioners and visitors entered from the gate on South Swanson Street to the right of the view. This entrance is now seldom used.

side of the church. The double doors of the south porch, also referred to as a cloakroom, served as the main entrance (Figure 3.7). In the 20th century, and especially after the City of Philadelphia vacated South Swanson Street in the mid-1980s, the west-facing tower entry has served exclusively as the main entry with visitors arriving after walking through the burial ground.

The overall exterior condition of Gloria Dei Church is good, based on visual observations.

RECTORY

The two-story brick rectory stands in the northeast corner of the churchyard adjacent to Gloria Dei Church. There is a narrow brick-paved outdoor passage between the two buildings with an inner gate at the east end of the passage. The spatial association between the church and the minister's residence makes a statement about the long-standing custom of the parish providing for its minister, including the setting aside of a private living space.

The rectory, built in 1832-33, is a late Federal-style, three-bay, side-hall, side-gabled dwelling. It has common-bond brick walls with wood trim including a narrow molded wood cornice with no returns. The rectory is oriented with its front facing east, and has about a 19-foot setback from the street. Due to the setback, the rectory is not as prominent in the South Swanson Street streetscape as Gloria Dei Church (Figure 3.8). The front façade is the most formal of the rectory's elevations, featuring a multi-paneled wood door with circular fanlight transom and six-over-six wood sash windows with shutters. By comparison, the



Figure 3.8. Rectory, east elevation, view looking west from the Swanson Street Forecourt. The rectory is set back from the forecourt plaza, historically South Swanson Street, making it less prominent in the original streetscape than the church, which is to the left of this view.

north elevation is nearly windowless except for two small windows allowing light into the interior stairwell (Figure 3.9).

The rectory, similarly to Gloria Dei Church, is oriented on an east/west axis and measures approximately 80 feet deep east/west and 18 feet wide north/south including its two-story rear wing (Figure 3.10). The south and rear elevations have windows and entrances accessible from the churchyard's brick pathway system. The rectory's south side entrance is recessed into a corner where the rear brick wing meets the front main block of the rectory, forming a small private courtyard-like area (Figure 3.11). The rectory has an exterior bulkhead basement entrance on its south side. Adjacent to the rear of the rectory's north elevation are two modern prefabricated storage sheds. The interior private spaces of the rectory were not examined.

The overall exterior condition of the rectory is fair, based on visual observation. The front (east) façade is in poor condition and requires painting and masonry repointing.

RIVERSIDE HALL

Riverside Hall is located on the north side of the churchyard flanked to the east by the rectory and to the west by the sexton's house. A brick patio is located between Riverside Hall and the rectory, while a narrow concrete-paved passage exists between Riverside Hall and the sexton's house. Another brick patio with benches for visitors is located just south of Riverside Hall and the sexton's house.

Riverside Hall is a five-bay, side-gabled, Italianate-style brick building with a non-original asphalt-shingle roof, and original running bond brick walls and wood trim. It has a rectangular plan of approximately 60 feet wide east/west by 30 feet deep north/south. The front façade faces south looking into the burial ground (Figure 3.12). Built in 1864, Riverside Hall is by far the most Victorian of the buildings in the complex, more architecturally elaborate with a corbelled cornice, windows with segmental arch lintels and quoins at every corner return of the front facade. The five front bays alternately step in and out. The two outer bays contain sheltered doorways recessed within arched openings that former outer vestibules. The center bay features a prominent double-arched window. The building's side and rear elevations are less elaborate, although the side elevations feature stained glass Palladian windows in the gable ends (Figure 3.13). The interior of Riverside Hall is composed of a large meeting space with an open, relatively modern kitchen and restroom.



Figure 3.9. Rectory, north elevation, view looking south from the North Lawn. When built in 1832-33, this side of the rectory was adjacent to the old parsonage. The parsonage was quickly replaced by a lumber yard, which later in the 19th century became a coal and ice yard, likely accounting for no desire for the rectory to have doors or large windows on this side.



Figure 3.10. Rectory, oblique view of west (rear) and south (side) elevations from the burial ground. This side of the rectory has windows looking out into the burial ground and a rear patio and entrance separated from the burial ground by a privacy fence.



Figure 3.11. Rectory, side entrance and courtyard, view looking north. This side entrance is hidden from view and creates a private area for the rector to move between the residence and the church vestry (north porch) entrance.



Figure 3.12. Riverside Hall, south (front) elevation, view looking north from the burial ground. The Victorian architectural aesthetic is evident in the brick corbelling, pilasters and window and door arches.



Figure 3.13. Riverside Hall, east (side) and north (rear) elevation, oblique view looking southwest from the rectory side yard in the North Lawn. Note the stained-glass windows in the peak of the gable end.

The overall exterior condition of Riverside Hall is good, based on visual observation.

SEXTON'S HOUSE

The sexton's house is located to the west of Riverside Hall. It is a three-bay brick dwelling with a three-story section in its right two bays and a two-story section in its left bay (Figure 3.14). There is no visible construction seam in the common-bond brick walls between the two and three-story sections, suggesting they are contemporaneous in construction to *circa* 1850, possibly with the left bay having originally served as a kitchen wing. The building is vernacular (i.e. without style) and has many asymmetrical features including a primary roofline above the third story that appears gabled from the rear and flat from the front, and a mix of wood window frames and sashes in four-over-two, six-over-three and six-over-six configurations on its front (south) and side (east and west) elevations. The north elevation, like that of the rectory, is windowless (Figure 3.15). The dwelling measures approximately 30 feet wide east/west and 13 feet deep north/south keeping with the prevailing pattern of orienting the long axes of buildings in an east/west orientation.

The sexton's house faces south toward the burial ground, but is physically and visually separated by a modern wood privacy fence and plantings, which reinforces its character as a caretaker's residence. Entry is through a side gate from the passage between Riverside Hall and the sexton's house. A front patio to the south of the house and a small side yard to the west of the house is enclosed by a fence. A wood utility shed, perhaps 30 to 50 years old, is located off of the sexton's house's northwest corner within an area fenced off as a private patio.

The overall exterior condition of the sexton's house is good, based on visual observation.

YOUNG CHILDREN'S CENTER/CHURCH OFFICE

This building is located at the west end of the churchyard, enclosing the far end of the burial ground opposite the church (Figure 3.16). The Young Children's Center/church office stands prominently as a focal point for all views to the west from within the churchyard, but the building was only constructed in 1971, replacing a Sunday school of *circa* 1840, which at the time of replacement in 1971 was noted as structurally unsound.



Figure 3.14. Sexton's house, south (front) and west (side) elevation, oblique view looking northeast from the west end of the burial ground. Note the asymmetrical architectural form and varied window sizes and placements. Appropriately, it has the appearance of a less formal caretaker's residence as compared to the rectory.



Figure 3.15. Sexton's house, north (rear) elevation, view looking south from the parking area in the North Lawn. The sexton's house, like the rectory and Riverside Hall, looks south or inward to the burial ground and turns its back on the North Lawn, historically an area of industrial land use and the rear yards of the residential properties on Christian Street. Now, the sexton house's rear elevation greets visitors to the only on-site parking lot.



Figure 3.16. Young Children's Center/church office, east elevation, view looking west from the burial ground. This building encloses the western end of the burial ground. Constructed in 1971, it replaced a two-story brick Sunday school of *circa* 1840, which was smaller but oriented similarly.



Figure 3.17. Young Children's Center/church office, west elevation, view looking east from below the Route I-95 (Delaware Expressway) viaduct. Note the lack of doors. This reinforces a feeling of the churchyard being an access-controlled and dignified space apart from its urban environment.

The Young Children's Center/church office is a Flemish-bond, side-gabled brick building in the Colonial Revival style. It is composed of a two-story, three-bay main block, flanked by one-story, three-bay wings in Georgian influenced symmetry. It has a rectangular plan of approximately 80 feet by 27 feet, with the long axis oriented north/south. Entrances are located under pedimented hoods on the east elevations of the wings, while there are no doors whatsoever in the main block. The west elevation facing South Water Street is also without doors, reinforcing the perimeter wall and limiting access from the street (Figure 3.17). The building has a wood-shingle roof, copper gutters and flashing, false-arch brick window lintels with keystones, nine-over-six wood sash windows, and paneled wood doors. The building is presently used as the church offices (entrance through the north wing) and a preschool (entrance through the south wing). A small fenced playground has been placed off of the building's southern elevation.

The overall exterior condition of the Young Children's Center/church office is good, based on visual observation.

BURIAL GROUND

The Gloria Dei burial ground occupies a roughly rectangular plot of ground that measures 275 feet east/west and 125 feet north/south. The burial ground is on church-owned property with the exception of the Revolutionary War monuments placed at the southwest corner. The topography slopes gently down from east to west with a visible highpoint immediately south of the Gloria Dei Church in the oldest part of the burial ground (Figure 3.18).

The burial ground contains over 900 gravestones, based on a count provided by the Historic Gloria Dei (Old Swedes') Preservation Corporation.[3] The gravestones



Figure 3.18. Burial ground, view looking east. Note the ground elevation rising to a high point to the right of the church. This is interpreted as being the location of the original blockhouse/church of *circa* 1677, as well as the oldest section of the graveyard.

are, for the most part, arranged within 30 rows that extend north/south across the entire burial ground (Figure 3.19). The rows are uniformly arranged with the engraved sides of the upright headstones facing to the east, which would be a typical practice in a Christian graveyard; however, it should be noted that the oldest known drawings and photographs of the burial ground from the late 1750s to the 1850s, suggest that some gravestones have been moved and reoriented over time, perhaps to create this more orderly arrangement, especially in the older eastern sections of the burial ground where many original stones are believed to have deteriorated and been lost.

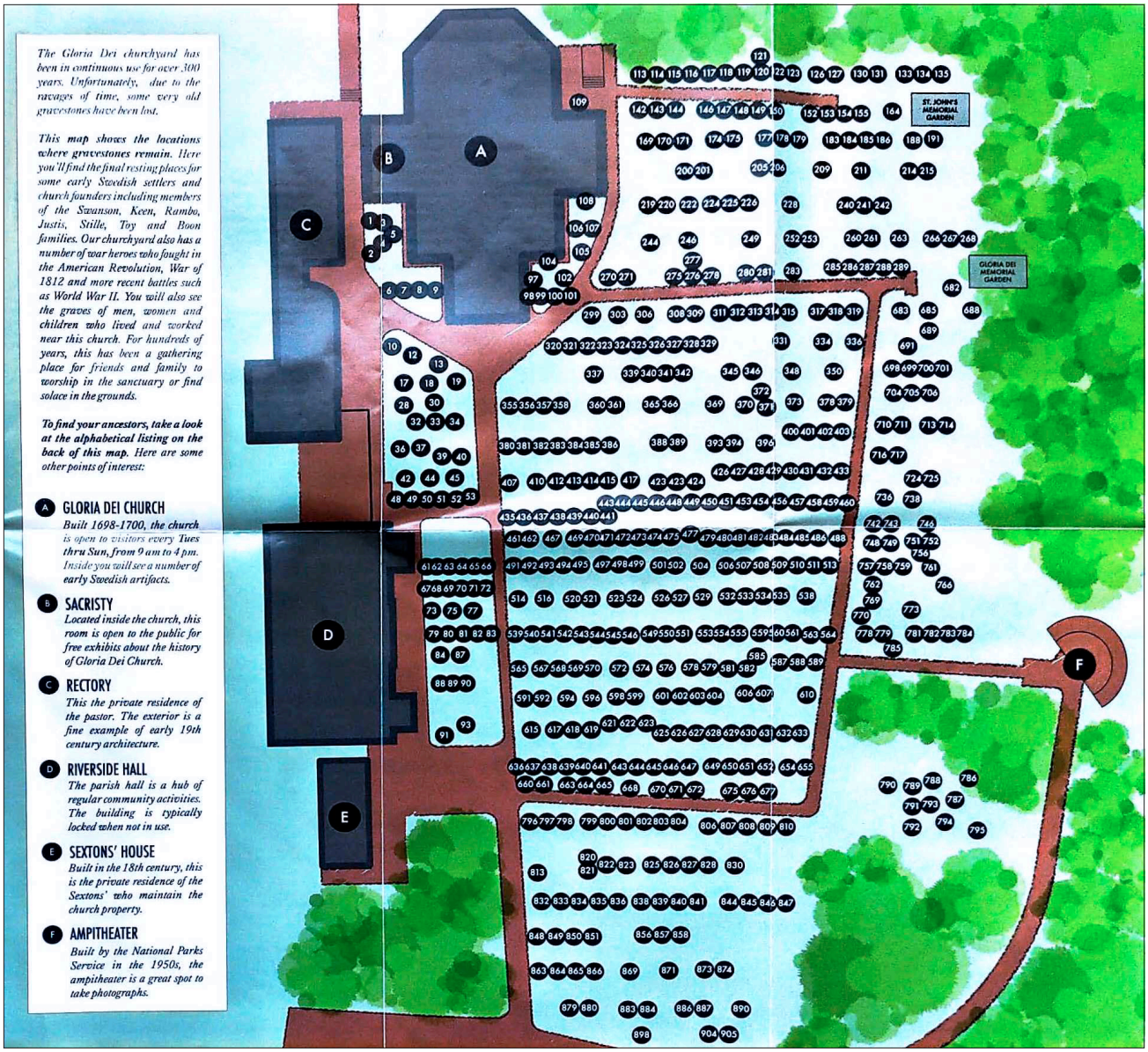


Figure 3.19. Historic Gloria Dei (Old Swedes') Preservation Corporation. Burial Ground, Plotting and Numbering of Gravestones. 2019. Not-to-scale. Gloria Dei did not historically keep grave plot maps, so this modern map, based on research by members of the church's non-profit friends' group, represents an on-going documentation effort. The stone numbers can be checked against a list of names on the back of the map (not shown). Over 900 burials have so far been indicated by the list.



Figure 3.20. Burial ground, eastern section south of Gloria Dei Church, view looking southeast. This is the oldest section of the burial ground. The gaps in the rows of stones likely indicate unmarked graves and locations where markers have deteriorated and been lost.

The ages and styles of gravestones support the observation that the burial ground grew from east to west, although there tend to be newer stones intermixed with the older ones in most areas of the burial ground. The easternmost section of the burial ground, immediately south of Gloria Dei Church, as well as extending north to a small area between the church and the rectory, is characterized by 18th-century to early 19th-century grave markers, consisting mostly of marble tablets (Figure 3.20). There are also several remarkable soapstone tablets that date to the early 18th century (Figure 3.21). In the first row to the east there are prominent ledger markers on raised concrete pedestals (Figure 3.22). These are thought likely to have been added in 1898 during construction of the brick perimeter wall. The construction of the wall may have resulted in some disturbance to older burials due to the need to re-grade and stabilize the cut terrace on the west side of the wall. This cut bank has brick paver slope protection to prevent erosion.

In the areas further west and south of Gloria Dei Church's tower, the gravestones become more varied with a mix of marble and granite materials, and an increasing diversity of stylized monuments consisting of plinths, obelisks, pillow markers, pedestal tombs, bedsteads and sculptures (Figure 3.23). A focal point of this area of the cemetery is the raised tomb of Scottish-born naturalist and ornithologist Alexander Wilson (1766-1813) (Figure 3.24). The Wilson burial area has been landscaped with a non-historic brick/flagstone patio, which is within a grouping of trees adjacent to a prominent silver maple that is visible as a sapling in photographs from the 1930s.

As the cemetery progresses westward, the gravestone chronology steps forward through time from the early 19th century to the early 20th century. The gravestones south of Riverside Hall are predominantly of granite and include a greater diversity of carved Victorian motifs such as urns, floral designs, chains and the like (Figure 3.25). Obelisks and monuments identify family burials, although the overall impression is that the rows of stones in the western graveyard are in their original locations and that Gloria Dei never adopted the standard practice of setting off a grid with plots assigned to specific families. The gravestones south of



Figure 3.21. Burial ground, soapstone twin tablet of *circa* 1711, view looking west. Although faint, the tablet has a carved death's head and hourglass motif. It is the oldest style of stone in the graveyard.



Figure 3.22. Burial ground, east end against the perimeter wall, view looking north. This slope has been cutback and protected by brick pavers, likely necessary when the adjacent segment of the brick perimeter wall was built in 1898 to replace earlier wood fencing in response to lowering of the grade of South Swanson Street. The rectangular stone vaults may have been placed for human remains that were disturbed during the wall's construction. Presently, the leaves accumulating in the gap between the wall and the slope may trap moisture and damage the wall's masonry.



Figure 3.23. Burial ground to the southwest of Gloria Dei Church, view looking northeast. The rear wing of the rectory is visible to the left of the view.



Figure 3.24. Burial ground, patio at the Alexander Wilson tomb, view looking west. The tomb is indicated by a stone marker in the center background, behind the wood bench. The patio paving is a recent non-historic installation.

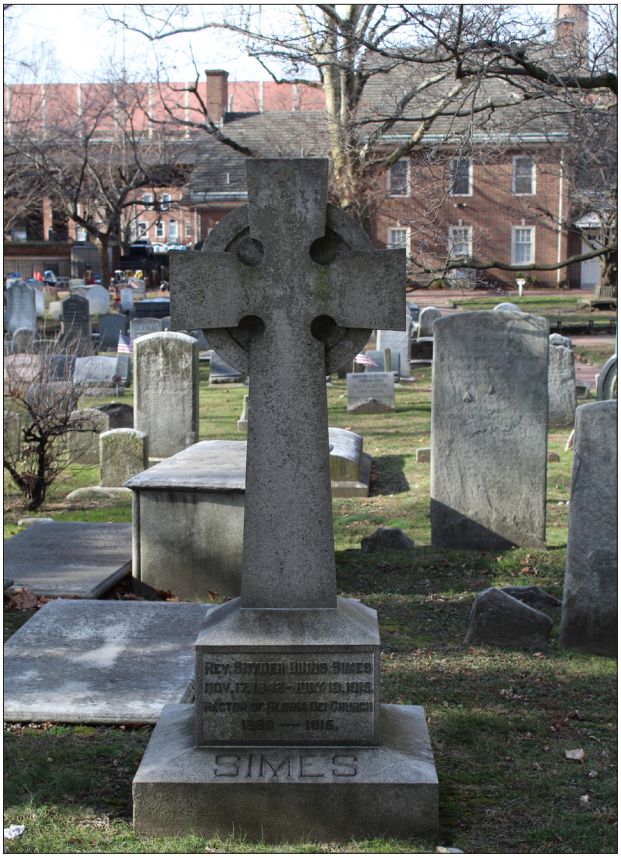


Figure 3.25. Burial ground, view looking west near the center of the burial ground. This view illustrates a variety of gravestone forms and styles of the mid-19th to early 20th century.



Figure 3.26. Burial ground, view looking northwest from the western end of the cemetery with the sexton's house in the background. Here, the graves are newer and the stone markers fewer and less varied.



Figure 3.27. Revolutionary War and Scottish Thistle Society markers, relocated to the burial ground in 1950, view looking southwest. These markers are on federal property just beyond the church-owned tract. They were moved here after the Philadelphia downtown cemeteries where they were previously located were redeveloped. The associated human remains were relocated elsewhere.

the sexton's house and immediately west of the Young Children's Center/church office date from the late 19th century to the present day, but are less numerous, more widely spaced and generally have the most diversity of symbolism and least diversity of form (Figure 3.26).

A set of seven Revolutionary War soldier gravestones and a monument to the Scottish Thistle Society are set apart in the southwest corner of the burial ground, almost within the South Lawn landscape character area. These stones, mostly obelisks, face north and form their own compact cluster (Figure 3.27). These Revolutionary War stones were all moved from other Philadelphia cemeteries in 1950 to preserve them; they do not mark actual burials. The human remains associated with this stone cluster are reported to have been moved separately to a location in Bucks County.[4]

The condition of Gloria Dei's burial ground is assessed as overall fair; however, the condition of individual gravestones ranges from extremely poor to good, and many hundreds of markers are deserving of conservation, which would consist of cleaning and mending per best practices consistent with the *Secretary of the Interior's Standards for the Treatment of Historic Properties*. Common issues are biological growth that is damaging the stones and accelerating the natural weathering process, as well as damage from breakage or cracking. Some stones could use resetting due to leaning or sinking, but generally this is not a major condition issue. There are two stockpiles of displaced gravestones, a small group leaning against the south side of the Gloria Dei Church, and another in the lawn to the north the rectory. Both stockpiles are on church-owned property. Ideally, these stones should be conserved and reset in their proper locations if documentation for their original locations is available from church records.

STRUCTURES

PERIMETER WALL AND GATES

A brick perimeter wall encloses Gloria Dei National Historic Site on all sides, with the exception of the Swanson Street Forecourt landscape character area, which lies outside the wall. Approximately 150 linear feet of wall on the South Swanson Street frontage of the churchyard (in front of the burial ground, Gloria Dei Church and rectory) was built in 1898; however, the remainder of the wall, some 1,500 linear feet, was built almost 80 years later in 1978-79 by the National Park Service in an effort to create a clear spatial division and barrier between the historic site and its urban surroundings.

The original segment of the wall from 1898 has two designs. To the south of Gloria Dei Church, it is an approximately 10-foot-high, Flemish-bond brick

wall, articulated by recessed panels and pilasters, and capped by a carved stone coping (Figure 3.28). To the north of Gloria Dei Church, it is an approximately 3-foot-high stone-capped common-bond brick footwall supporting a 7-foot-high wrought-iron fence between brick posts. The fence's pickets have decorative spearheads and scrolls (Figure 3.29).

The perimeter wall constructed in 1978-79 complements the wall of 1898 by continuing with the previously established design. The wall around the South Lawn is a 10-foot-high, paneled Flemish-bond brick wall with inset panels and stone coping (Figure 3.30). It is nearly identical to the wall of 1898 except for the proportion of the inset panels, which appear to be about twice as wide as the historical pattern. The wall around the North Lawn is a 3-foot-high Flemish-bond brick footwall with stone coping supporting 7-foot-high picket fences set between brick posts with stone caps, complementing the older wall in front of the rectory (Figure 3.31).

The perimeter wall is punctuated by gates at six locations – two on South Swanson Street, one on Christian Street and three on South Water Street. There are no gates on Washington Avenue. The two entrances on South Swanson Street are wrought-iron gated pedestrian entrances providing access to the churchyard and are original openings within the wall that was built in 1898. The gates swing on brick posts capped by carved stone globe finials, one of which is missing from the south gate (Figure 3.32). The Christian Street gate is a double-leaf vehicular gate in the wall of 1978-79 flanked by pedestrian gates (Figure 3.33). The gate leaves are picket-type iron gates supported by brick posts with stone globe finials. One of the posts and gate leaves had sustained vehicular impact damage and was down for repair in January 2022. A single-bay utility garage is built into the wall to the west of the gate. The Christian Street gate provides access to Gloria Dei's parking lot. The South Water Street gates are in the perimeter wall of 1978-79 and consist of two gates flanking the Young Children's Center/church offices and a gate north of the Washington Avenue intersection. The gate to the north of the Young Children's Center/church offices is a pedestrian entrance recessed within a small courtyard (Figure 3.34), while the other two gates are double-leaf and flush with the perimeter wall (Figure 3.35).

The perimeter wall is judged to be in overall good condition, based on visual inspection. Several areas of concern were noted – damage to the Christian Street gate, a missing finial at the southern South Swanson Street pedestrian gate, ivy growing on the wall in front of the rectory and significant amounts of leaf litter piling up in a gap to the west of the wall adjacent to the burial ground. This latter condition appears to have the potential to trap moisture against the wall, which could damage the masonry, although no unusual masonry deterioration was noted at this time.



Figure 3.28. Perimeter wall, east elevation of the brick wall of 1898, south of Gloria Dei Church, view looking northwest. This segment of wall originally fronted South Swanson Street, which was vacated and landscaped as a park in the mid-1980s.



Figure 3.29. Perimeter wall, east elevation of the brick wall and picket fence of 1898, north of Gloria Dei Church, view looking west with the rectory in the background. This wall and fence also originally fronted on South Swanson Street.



Figure 3.30. Perimeter wall, view looking west on Washington Avenue from Christopher Columbus Boulevard. This wall was built in 1978-79 by the National Park Service to enclose Gloria Dei. Its design was intended to be compatible with an earlier wall of 1898 east of the burial ground (see Figure 3.28).



Figure 3.31. Perimeter wall and fence, view looking southeast on Christian Street from near South Water Street. This wall and fence were built in 1978-79 by the National Park Service to enclose Gloria Dei. Its design was intended to be compatible with an earlier wall and fence of 1898 east of the rectory (see Figure 3.29).



Figure 3.32. Perimeter wall gate, South Swanson Street gate south of Gloria Dei Church, view looking east. Note the missing stone globe finial from the left gatepost. This gate was constructed in 1898, replacing an earlier wooden gate.



Figure 3.33. Perimeter wall gate, Christian Street entrance, view looking north. Note the second gatepost from the right is out of view to the right, laying on the ground, awaiting repairs after being hit by a commercial garbage truck. These gates were constructed in 1978-79 by the National Park Service as part of the perimeter wall project.



Figure 3.34. Perimeter wall gate, South Water Street entrance, north of Young Children's Center/ church office, view looking east. This gate is set back from the street forming a small courtyard. National Park Service plans from the 1970s suggest this was intended to be the main entrance for visitors arriving by car or bus from a curbside drop off on South Water Street. Over time, the churchyard's historic circulation pattern has evolved from visitors on foot arriving from the east on South Swanson Street to arriving from the west on South Water Street.



Figure 3.35. Perimeter wall gate, South Water Street entrance, north of Washington Avenue, view looking east. This gate is used mainly for maintenance.

VEGETATION

One of Gloria Dei's landscape contexts is its present-day function as a green space within an otherwise built-up urban environment. Vegetation, from open lawns to mature trees, strongly distinguishes this space from its surroundings. Even the burial ground, despite a dense cover of gravestones, offers up a contemplative park-like atmosphere with many mature trees and shrubs.

Each of the landscape character areas has a slightly different composition of plantings as shown in Table 3.1. Within the churchyard, there are about a dozen older trees that predate the National Park Service's expansion and active management of the site, which began in 1958. The other landscape areas – South Lawn, North Lawn, Swanson Street Forecourt and perimeter – were reclaimed through urban renewal, cleared of buildings and older urban infrastructure, and planted after 1958 under National Park Service supervision or guidance.

Table 3.1. Trees and Shrubs

Trees - Common Name	Abb.	Latin Name	1. Churchyard	2. South Lawn	3. North Lawn	4 Swanson St. Forecourt	5. Perimeter
Balsam Fir	Ab	Abies balsamea			■		
Serviceberry	Ac	Amelanchier canadensis	■				
Japanese Maple	Ap	Acer palmatum			■		
Silver Maple	As	Acer Saccharinum	■				
Ironwood	Cc	Carpinus caroliniana	■				
Flowering Dogwood	Cf	Cornus florida	■			■	
White Ash	Fa	Fraxinus americana		■			
Ginkgo	Gb	Ginkgo biloba		■	■		
Kentucky Coffeetree	Gd	Gymnocladus dioicus		■			
Honey Locust	Gt	Gleditsia triacanthos	■	■			
Black Walnut	Jn	Juglans nigra	■				
American Holly	Lo	Llex Opaca	■	■			
Sweetgum	Ls	Liquidambar Styraciflua			■		
Mulberry	Ma	Morus Alba		■	■		
Black Gum	Ns	Nyssa sylvatica					■
London Planetree/Sycamore	Pa	Platanus x acerifolia	■		■	■	
Black Cherry	Pe	Prunus Serotina			■	■	
Gutta Percha	Pg	Palaquium gutta		■			
Austrian Pine	Pn	Pinus nigra				■	
Weeping Cherry	Pp	Prunus pendula	■				
Norway Spruce	Ps	Picea Abies			■		
Black Cherry	Ps	Prunus serotina	■		■		
White Pine	Pt	Pinus Strobus		■	■		■
Pin Oak	Qp	Quercus Palustris			■		
Northern Red oak	Qr	Quercus rubra		■			
Little Leaf Linden	Tc	Tilia cordata		■			
Arborvitae	Ts	Thuja sp.		■			
American Elm	Ua	Ulmus americana				■	■
Siberian Elm	Up	Ulmus pumila		■			
Zelkova	Zs	Zelkova Serrata					■
Shrubs - Common Name	**Abb.**	**Latin Name**	**1. Churchyard**	**2. South Lawn**	**3. North Lawn**	**4. Swanson St. Forecourt**	**5. Perimeter**
Scottish Broom	Cs	Cytisus scoparius	■				
Forsythia	Fl	Forsythia intermedia		■		■	
French Hydrangea	Hm	Hydrangea macrophilla	■				
Amur Honeysuckle	Lm	Lonicera maackii		■	■		
Privet	Lo	Ligustrum ovalifolium	■				
Rhododendron	Rh	Rhododendron	■				
Spiraea	Ss	Spiraea sp.					
Yew	Tb	Taxus baccata			■		
Viburnum	Vo	Viburnum		■	■		

A landscape improvement plan prepared by the National Park Service in 1978 indicates that many of the trees and shrubs date to the late 1970s or have been added as incidental or volunteer plantings at an even more recent date.[5]

PLANTINGS IN THE CHURCHYARD

The churchyard is covered by well-spaced mature trees, tended border plantings near the Gloria Dei Church, and hedge plantings along perimeter areas. Perennial garden beds are also present between tree and shrub planting areas. The burial ground is covered with closely mowed turf lawn.

The churchyard trees feature a variety of evergreen and deciduous species with several notable older specimens. Next to Gloria Dei Church's west elevation is a grouping of three American holly trees with trimmed canopies (Figure 3.36). Two of the holly trees are to the north of the tower, while the other is to the south. A silver maple with a large diameter trunk is located just southwest of the church at a small brick and flagstone terrace that is the site of the Alexander Wilson memorial. Grouped with the silver maple are mature ornamental trees including several serviceberries, an American holly and a Japanese maple (Figure 3.37). Several specimen ornamental trees including flowering dogwood and cherry (all in good condition) can be found among the headstones. A total of nine mature London plane trees (24-inch to 36-inch diameter trunks) line the perimeter of the churchyard, four on the burial ground's east side (Figure 3.38), four at the eastern end of the burial ground's south side, and one near the Young Children's Center/ church office. A mature American elm, honey locust and spruce are also located within the southwest corner of the churchyard. A very large mulberry tree (with a 48-inch-plus diameter trunk) is located east of the rectory against the perimeter wall next to the South Swanson Street gate, while a young black cherry tree is located within the enclosed private yard west of the sexton's house. Most of the mature deciduous trees within the churchyard are pruned to a high canopy level, offering clear views.

Within the churchyard, shrub and groundcover plantings are mostly along perimeters and pathways. Mature, trimmed, English yew hedges line a section of a brick pathway at the southwestern corner of the burial ground, and can also be found at the northeast corner of the Gloria Dei Church in front of the rectory (Figure 3.39). The sexton's house yard is partially enclosed by two sections of privet and yew hedge. There is a diverse garden planting of shrub and groundcover species within the sexton house's private side yard (Figure 3.40). This planting area with its eclectic display of found objects is judged to be a reflection of the current occupants' gardening activities. A portion of a large forsythia planting extends from the South Lawn and into the burial ground along the southern boundary (Figure 3.41). The forsythia planting bed is a collection area for leaves with many of the shrubs partially buried up to 1-foot deep or



Figure 3.36. American holly trees with liriope groundcover, view looking northeast in the churchyard with Gloria Dei Church and rectory in the background.



Figure 3.37. Silver maple tree with smaller ornamental serviceberry and American holly tree in the background, view looking northwest in the churchyard with Riverside Hall and rectory in the background. This tree is visible as a young tree in photographs from the 1930s. It is approximate to a location where there has been a singular tree in the burial ground as documented in a view as early as 1759.



Figure 3.38. London plane trees, view looking northeast from the burial ground at a tightly spaced row of four trees next to the perimeter wall. These trees are believed to be the oldest extant at Gloria Dei and appear in images as early as the 1910s.



Figure 3.39. Yew hedges at base of large mulberry tree (trunk visible left) near the northeast corner of the Gloria Dei Church, view looking south from the front door of the rectory. The globe finial of the South Swanson Street gate is visible peaking above the yews.



Figure 3.40. Sexton's house side yard and patio, view looking east. This space is enclosed with privacy fencing. It contains a variety of found objects and small features, none of which are of a historic character.



Figure 3.41. Forsythia border, view looking west along the southern boundary of the burial ground where it transitions to the South Lawn in the background. Note the deep layer of leaves collecting around the bases of the forsythia.

more in some areas. Small patches of English ivy and liriope groundcover dot the landscape at many tree and headstone locations. Perennial planting areas are evident within many of the border plantings throughout the burial ground, although not actively growing and visible during the winter.

On the southern edge of the burial ground near its eastern end are two planting areas referred to as the Gloria Dei Memorial Garden and the St. John's Memorial Garden, both just within the church-owned property. The former, which is the westernmost of the memorial gardens, consists of a hedgerow of mature, rounded, evergreen euonymus shrubs, a mulch bed for annual plantings, a small dry-laid brick border, a brick terrace and two small stone benches (Figure 3.42). The bench located on the terrace features griffin statuary carved into the leg supports and appears aged and worn, while the bench in the mulch bed is a modern polished granite bench. A small plaque set in the mulched bed reads "Gloria Dei Church Memorial Garden." Shade is provided from the surrounding mature tree canopy. Although the date of this garden's establishment is not definitively known, it does not appear on the National Park Service landscape improvement plan of 1978, nor in any historic views. It is judged to be a relatively recent addition to the landscape.

The St. John's Memorial Garden is a narrow planting area at the foot of the brick perimeter wall of 1898 near the southeast corner of the burial ground (Figure 3.43). The planting area has a border of bricks engraved with names of deceased and dates, none identified as earlier than the late 1990s. A bronze plaque affixed to the brick wall's corner pier identified this space as St. John's Memorial Garden. This garden appears to be no more than 25 years old.



Figure 3.42. Gloria Dei Memorial Garden, view looking southwest from the burial ground with bench seating (right) and evergreen euonymus hedge. This small planting area was established about 25 years ago and is outlined with bricks. It is on church property.



Figure 3.43. St. John's Memorial Garden, view looking south from the burial ground. The petite planting area is outlined with bricks at the base of the wall. A metal plaque attached to the wall identifies the garden as a memorial.

SOUTH LAWN

The South Lawn's defining characteristic is a central turf lawn area of approximately one acre with perimeter tree and shrub plantings. The northern portion of the South Lawn near the burial ground has a diverse mix of trees including ginkgo, honey locust, mulberry, elm, American holly, white pine and red oak (Figure 3.44). The boundary between the South Lawn and the burial ground is reinforced in its eastern half by a shrub border consisting of a large stand of forsythia and young arborvitae. The western edge of the South Lawn features a row of white pines and honey locust trees parallel to the perimeter brick wall (Figure 3.45). The south edge of the South Lawn is planted with a long row of evergreen viburnum shrubs and a linden tree near the brick perimeter wall (Figure 3.46). There is small grouping of Chinese rubber trees in the lawn's southeast corner. The provenance of these unusual trees (for this climate) is unknown as they are not shown on the National Park Service's planting plans from the late 1970s. Most trees within the South Lawn are rather young with only a few white pines and honey locust trees along the western edge predating the National Park Service planting plan of 1978. Some of these latter white pine and honey locust trees appear, based on aerial photographs, to date to the 1950s after the buildings on South Water Street had been razed.

NORTH LAWN

The North Lawn is made up of three smaller lawn areas separated by fencing and a driveway access. From southeast to west, these lawn areas are identified as the rectory side yard, which is enclosed by fencing, and the yards east and west of the parking lot access lane from Christian Street. The rectory yard has at its eastern edge three mature London plane trees and a sprawling Japanese maple (Figure 3.47). Below the towering London plane trees is a mature ground plane planting



Figure 3.44. South Lawn, view looking north from center of the lawn. Note the mature mulberry tree in the foreground with white pine, honey locust and American holly trees in the background. This area was cleared of industrial buildings in the 1940s and 1950s. None of the trees shown pre-date the 1950s and many were planted in the late 1970s when the National Park Service implemented a new landscape plan for the South and North Lawns.



Figure 3.45. South Lawn, view looking northwest at a row of white pine trees inside the South Water Street perimeter wall. The more mature trees were planted in the 1950s following the demolition of buildings that once occupied this area. The smaller center tree was planted per National Park Service plans of 1978-79.



Figure 3.46. South Lawn, view looking east with evergreen viburnum hedge in foreground and linden center of view. A grouping of Chinese rubber trees in the left background do not appear on the National Park Service planting improvement plan of 1978.



Figure 3.47. North Lawn, view looking east in the rectory side yard. Mature London plane trees tower over the yew and forsythia hedges below, as well as a mature Japanese maple. These trees were established in the late 1970s.



Figure 3.48. North Lawn, view looking east from the parking lot access lane. The toppled brick post from the Christian Street gate is visible in the foreground.



Figure 3.49. North Lawn, view looking northwest from the parking lot toward a mature ginkgo tree with smaller ginkgo and white pine trees in the background. These trees were established as part of the National Park Service's landscape improvement plan of 1978-79. The Route I-95 (Delaware Expressway) viaduct looms large in the background.

of forsythia and yew shrubs. A grove of young volunteer mulberry and black cherry trees is present along the north edge of a wood picket fence that forms the rectory side yard's northern edge. There are several mature yews along a pathway leading to the small patio between the rear of the rectory and the east elevation of Riverside Hall. The lawn area north of the rectory yard and east of the parking lot lane includes two fairly young sweetgum trees, a black oak and a ginkgo (Figure 3.48). The northwest corner of the westernmost lawn area features a young grove of ginkgo and white pine trees (Figure 3.49).

SWANSON STREET FORECOURT

This triangular-shaped landscape character area is based on a City of Philadelphia design of 1985 that was created when a segment of South Swanson Street was

vacated to improve traffic flow and safety in the area.[6] The main element of the design is a Belgian block (stone sett) forecourt on the footprint of the street with a formal planting scheme within the forecourt and a less formal planting scheme in an island bounded to the north by Christian Street and to the east by Christopher Columbus Boulevard. The formal forecourt planting is defined by eight mature star magnolia trees set within planting beds that are lined with burning bush hedge rows and English ivy groundcover (Figure 3.50). A large, approximately 4-foot-tall, concrete planter is located at the south end of the forecourt; however, it contained no visible plantings and feels more like a barrier than a planter. The base of Gloria Dei Church's foundation, which extends toward the forecourt and was exposed when the street was regarded in the late 1890s, is planted with evergreen viburnum, euonymus and English ivy groundcover.

A low brick wall separates the formal planting area within the forecourt from the informal area in the island to its northeast. Historically, this island area was the location of a collection of at-grade railroad spurs serving the nearby industries and docks. The island area is defined by a long north/south sloped lawn and several small groupings of Austrian pine along the roadway (Figure 3.51). A row of five young London plane trees along the forecourt complements the older plantings of the same species found further south along the brick perimeter wall in the churchyard and North Lawn (Figure 3.52).

Figure 3.50. Swanson Street Forecourt, view looking southwest toward Gloria Dei Church. The forecourt brick wall and star magnolias are in the foreground, while euonymus and viburnum hedges shield the church foundation.





Figure 3.51. Swanson Street Forecourt, view looking north with Christian Street in the background. Residential development dating to the 2000s is visible in the background.



Figure 3.52. Swanson Street Forecourt, view looking northwest toward row of London plane trees established in the mid-1980s. The low wall shields the forecourt plaza on the abandoned alignment of South Swanson Street. Gloria Dei Church and rectory are out of view to the left.

PERIMETER

Shade tree plantings in tree wells are the single planting type found in the perimeter landscape character area. A block-long planting of 17 young zelkova trees set in tree pits within the brick sidewalk spans the eastern edge of the property along Christopher Columbus Boulevard. The zelkova trees were planted in 2019-20 under a contract managed by the National Park Service, and irrigation bags are still present on some. The west edge of the property along South Water Street features five individual tree pits with black gum trees. The young trees are in relatively poor condition and two of them appear to be dead (Figure 3.53). A set of yews in poor condition is found inside the pedestrian entry court on South Water Street north of the Young Children's Center/church office (see Figure 3.34).

CIRCULATION

Figure 3.53. Perimeter, view looking north on South Water Street showing poor condition of street trees. The Young Children's Center/church office is in the background, far right. The Route I-95 (Delaware Expressway) viaduct is left of view. This is the only street, other than a short section of Christian Street, available for street parking next to Gloria Dei.



VEHICULAR

The principal vehicular circulation pattern around the Gloria Dei National Historic Site is the city street grid. The city streets allow automobiles to circulate on every side of the park beyond the perimeter. They contribute to noise, air pollution and traffic congestion. Route I-95 (Delaware Expressway) is on a viaduct immediately west and parallel to South Water Street, creating a background hum of moving traffic, although mitigated somewhat by noise barriers. South Water Street is a one-way street south, while Christian Street, Christopher Columbus Boulevard and Washington Avenue are two-way streets. The latter two are major arterial streets with high levels of traffic. Both have bike lanes. On-street curbside parking is allowed on South Water Street (see Figure 3.53) and at the far west end of Christian Street. South Water Street is paved with Belgian blocks (stone setts), while the other streets are asphalt. These factors all play into the feeling that the park is an "island" within a sea of moving traffic.

Within the park proper, vehicular circulation is limited to the North Lawn where a lane provides access between the Christian Street gate and a parking lot located to the north and rear of the sexton's house (see Figure 3.33). The asphalt-paved lane is about 100-feet-long north/south and is lined with Belgian-block curbing. The asphalt-paved parking lot has a rectangular footprint about 80-feet-wide east/west and 60-feet-deep north/south. It is un-striped and has several condition issues related to deteriorated



Figure 3.54. Parking lot, in the North Lawn, view looking east. Note the poor condition of the pavement. The rear elevation of Riverside Hall and the rear wing of the rectory are to the right of view.

pavement and drainage, particularly shallow depressions where water collects (Figure 3.54). A small concrete pad next to the sexton's house serves as reserved/handicap parking.

PEDESTRIAN

Gloria Dei's pedestrian pathways can be divided into two networks, the one that exists outside the perimeter wall and the one inside the perimeter wall.

Street sidewalks are located on all of the park's street frontages outside the perimeter wall. Sidewalks can be documented through historic maps and photographs to have been located on all of Gloria Dei's surrounding streets since at least the middle decades of the 19th century. Today they are paved with modern brick pavers, except on South Water Street south of the Young Children's Center/church office where the sidewalk is concrete. Most of the perimeter sidewalks were repaved in 2019-20 under a contract managed by the National Park Service.

The Swanson Street Forecourt plaza, on the footprint of old South Swanson Street, is a paved checkerboard design of Belgian block (stone setts) and running-bond brick. The plaza extends from Christian Street south to form a pathway leading to the north pedestrian gate in the perimeter wall between the Gloria Dei Church and rectory (Figure 3.55). A secondary pathway extends eastward to Christopher Columbus Boulevard. The plaza's stone setts are probably meant to contextualize this space as having been a former street, although the brick checkerboard pattern somewhat confuses this interpretation. There is a narrow path leading from the south end of the forecourt plaza around the church foundation to the pedestrian gate in the perimeter wall south of the church (Figure 3.56). The stones are set into the ground with gaps left to allow the lawn to fill between the stones, making it seem like a very informal, secondary, perhaps even



Figure 3.55. Swanson Street Forecourt, plaza, view looking southeast. The stone sett and brick pavers were installed in the mid-1980s. The plaza is on the footprint of old South Swanson Street, historically the front entrance to Gloria Dei. The plaza's design and materiality are a reference to the street's historic spatial association with the church, which is visible in the right background of this view.



Figure 3.56. Swanson Street Forecourt, stone paver path from the plaza to the south gate to the churchyard, view looking south with the church foundation to the right and out of view. This path, which winds around the base of the church's east elevation (altar), connects to the gate that once was the church's main entrance (see Figure 3.32). The narrow and informal nature of the path relegates it to a secondary status.

non-public pathway. Curiously, the south gate was historically the main entrance to the churchyard, but this landscape treatment clearly relegates the historic main gate to a secondary status.

Although pedestrian gates are located at South Water Street, Christian Street and the Swanson Street Forecourt, only the South Water Street entrance north of the Young Children's Center/church office is regularly open. The two Swanson Street Forecourt pedestrian gates are almost always locked and the stone steps inside the gates in poor condition or leaf covered, the entrance to the south of the Young Children's Center/church office is blocked off by installation of the preschool playground, and the Christian Street entrance is usually open but connects only to a lane that must be shared with vehicles coming to and from the parking lot. Most visitors on foot appear to use the northernmost of the South Water Street entrances.

Within the churchyard, there is an extensive pathway system that is almost entirely composed of brick pavers. A central east/west path between the Gloria Dei Church tower and the Young Children's Center/church office is the axis off of which almost all other paths branch (Figure 3.57). This path's status as a main way is indicated by its greater width. Narrower paths extend north and south into the burial ground, essentially dividing the cemetery into a grid of one large and eight smaller rectangles. Extensive areas of brick pavement are found at nearly all building entrances and the pathways along the north side of the churchyard that connect the Gloria Dei Church, rectory, Riverside Hall and sexton's house.

Most brick pathways in the burial ground are sunken below the grade of the lawn and have vertical brick edging (Figure 3.58). Many paths show evidence of uneven settling and heaving due to age and nearby tree root heaving. Measurements of the brick pavers indicate that most are modern standard dimension, machine-made 3-5/8-inch x 2-1/4-inch x 7-5/8-inch bricks. Nearly all of the paths gridding the burial ground are of modern-dimension bricks; however, bricks in the pathways immediately surrounding the Gloria Dei Church and the path between the church and the rectory, and the rectory and the Riverside Hall are far more varied in their dimensions, most having a long dimension between 8 and 8-1/2 inches. This suggests that these brick paths close to the buildings were bricked at a much earlier date using bricks that were manufactured by hand in the 19th century. There are some concrete pathways in the churchyard, including one at the far eastern end of the burial ground and one between the sexton's house and Riverside Hall, which provides access to the parking lot in the North Lawn area.

Ancillary details of the churchyard's pedestrian pathway system include short flights of steps with stone treads, many worn with age; cast-iron drain covers, particularly along the main east/west pathway; and cast-iron boot scrapes outside the front entrances to the rectory and Riverside Hall. There are memorial stone tablets set flat and flush with the brick paving at a number of locations.



Figure 3.57. Churchyard, main east/west brick path, view looking west from the Gloria Dei Church tower. Note the sunken and uneven condition of the pavers.



Figure 3.58. Burial ground, typical brick path conditions, view looking south from south of the sexton's house. The leaning edging bricks and uneven treads may present tripping hazards.relegates it to a secondary status.



Figure 3.59. South Lawn, brick path, looking east toward the amphitheater. This path was installed in the late 1970s as part of National Park Service landscape improvements. It is in good condition.

The South Lawn contains only one pathway, which follows a curving route from south of the Young Children's Center/church office, past and to the south of the Revolutionary War gravestone grouping, and then eastward to a small concrete amphitheater located in the South Lawn about 30 feet south of the burial ground (Figure 3.59). This pathway was constructed around 1978 as part of National Park Service landscape improvements that included provision for visitors to walk from the church office to the amphitheater for an introduction prior to taking a guided tour of the churchyard and Gloria Dei Church.

The North Lawn has no pathways except for a narrow pathway of slate pavers that extends across the lawn north of the rectory (see Figure 3.47).

SMALL-SCALE FEATURES

Small-scale features, although not numerous, reflect various periods of development and use. The most important historic small-scale features include a stone boundary marker and a short surviving segment of masonry wall along the church tract's historic southern boundary between the burial ground and the South Lawn where the division of space has become increasingly blurred over the years. Most other small-scale features including fences, walls, a flagpole, trash cans and benches date to the 1960s or later as part of various episodes of park improvements.

STONE BOUNDARY MARKER, CHURCHYARD

An approximately 3-foot-high, granite obelisk boundary marker is located on the southern edge of the burial ground west of the St. John's Memorial Garden

(Figure 3.60). This marker is in line with and about 10 feet west of a corner in the brick perimeter wall where the historic wall of 1898 meets the wall that was built in the late 1970s. Normally, boundary markers such as this would have been located at corners of a tract, so it is hypothesized this marker may have been relocated as part of the building of the perimeter wall. The marker has some damage with several chipped edges. It is also worth noting that the marker is not exactly in line with the tax parcels as recorded in GIS data by the City of Philadelphia, which may also reflect an undetermined discrepancy.

REMNANT OF LOW BRICK WALL BETWEEN CHURCHYARD AND SOUTH LAWN

A segment of low brick wall with a hipped concrete cap is located on the brick path between the amphitheater and the burial ground (Figure 3.61). The path passes through a gap in the wall. The history of this wall is unclear but it is hypothesized that it might be a remnant of a boundary wall or a foundation wall for the soap factory that abutted the burial ground until the 1940s.

SEXTON'S HOUSE YARD PRIVACY FENCE, CHURCHYARD

The patio and yard to the south and west of the sexton's house is enclosed with a combination of a hairpin wrought-iron fence and a modern 6-foot-tall wood stockade privacy fence (Figure 3.62). The origin and age of the hairpin fence is unknown and difficult to determine due to large number of found objects that have been added to the sexton's house yard.

RECTORY YARD PRIVACY FENCE, CHURCHYARD AND NORTH LAWN

A modern 6-foot-tall wood stockade privacy fence encloses the rectory yard on its north and west sides (Figure 3.63). There is a gate in the northwest corner of the fence. Much of this fence, especially the west side, is leaning and not properly installed. Another section of fence, about 4 feett tall, creates a barrier between the burial ground and the patio behind the rectory, which has the effect of defining this entire space as non-public. Landscape plans prepared by the National Park Service in 1978 do not identify this area as a fenced yard, so it is assumed the installation of this fence and definition of this space as "private" is of relatively recent origin.

PLAYGROUND, CHURCHYARD

A small fence-enclosed modern preschool playground with movable plastic toys is located to the south of the Young Children's Center/church office. The



Figure 3.60. Churchyard, stone boundary marker (center), view looking southwest. The perimeter wall and St. John's Memorial Garden are to the left of view.



Figure 3.61. Remnant of low brick wall between the churchyard and the South Lawn, view looking southeast with the amphitheater in the background. The origin of this wall is uncertain; it may be a foundation of a soap factory building that was razed in the mid-20th-century or it could be a remnant of a property boundary wall.



Figure 3.62. Sexton's house fence, view looking east. Wrought iron "hairpin" fences are visible to the right and left of the modern wood privacy fence. The iron fences likely date to the late 19th to early 20th century but their origin is unknown by the current sexton's house occupants. No fences are shown in this location in National Park Service landscape plans of the 1970s, suggesting the sexton's side yard was enclosed later. A working hypothesis is that the iron railings are salvage.



Figure 3.63. North Lawn, wood privacy fence on the north side of the rectory side yard, view looking southeast from outside the yard (the rectory is to the right and out of view). Note the fence's leaning condition. This fence is close to being on the boundary between the church and federal-owned parcels.

playground has the impact of blocking off the pedestrian gate south of the Young Children's Center/church office. This gate is not in regularly use.

LOW BRICK TREE WELLS, SOUTH LAWN

Two, three-sided low brick retaining walls, identified as tree wells in the 1978 landscaping improvement plan, are located in the South Lawn area, one to the south of the playground and the other southwest of the curving path between the Young Children's Center/church office and the amphitheater (Figure 3.64). These were built to protect the trunks and roots of two white pine trees, neither of which has survived.

AMPHITHEATER, SOUTH LAWN

A circular plan, sunken, three-tier concrete amphitheater/outdoor classroom area is located along the north edge of the South Lawn (Figure 3.65). The amphitheater was constructed as part of the National Park Service's 1970s grounds improvement project and has brick pathway entry points on its west and north sides. Granite blocks protect the slope cheeks where the paths were cut down into the existing ground surface. The central floor of the amphitheater is paved with brick and has an in-ground drainage grate. The amphitheater is in fairly good condition yet appears to be missing several of the original design elements identified on plans. Missing items include a bronze plaque mounted to a concrete plinth, integrated light sconces and custom wood-lattice seating.



Figure 3.64. South Lawn, brick tree well, view looking west. According to National Park Service plans, this well was constructed in the late 1970s to protect a white pine tree that no longer exists. That tree was likely planted in the 1950s.

SIGNAGE, VARIOUS LOCATIONS

For the purposes of this report, signs are defined as freestanding small landscape features. They are apart from the numerous memorials, commemorative markers and plaques, mostly stone and some bronze, affixed to buildings and walls, and in some instances inlaid in pathways. Freestanding signs basically consist of three types – the park's single main entry sign, three interpretive signs and a handful of small signs on wood posts with instructions to park visitors, mostly regarding proper behavior and park rules.

A standard painted wood National Park Service park entry sign is located at the southwest corner of the intersection of Christian Street and South Christopher Columbus Boulevard in the Swanson Street Forecourt area (Figure 3.66). The sign shows signs of water damage and lettering damage on its front face.

A two-sided vertical interpretive panel is located on the South Water Street perimeter, north of the Young Children's Center/church office. This interpretive sign has a history of Gloria Dei Church on the south side of the panel, and a history of Philadelphia's religious congregations on the north side of the panel (Figure 3.67). A low-profile cantilevered interpretive sign is located in the parking lot to the north of Riverside Hall (Figure 3.68). It interprets the history of Gloria Dei Church and is situated to attract the attention of visitors arriving by motor vehicle and parking in the lot. The sign's fiberglass panel has faded and checked. A Pennsylvania Historical and Museum Commission cast-metal marker on a metal post is located in the churchyard in the passage between Gloria Dei Church and the rectory (Figure 3.69).

FLAGPOLE, NORTH LAWN

A tubular aluminum flagpole, approximately 25 feet tall, is located east of the parking lot (Figure 3.70).

BENCHES, VARIOUS LOCATIONS

Seating elements are found throughout the property in many forms and styles. The churchyard features several seating areas including teak benches with memorial plaques located on the terrace next to the large silver maple and the Alexander Wilson tomb (see Figure 3.24), three metal benches with wood slat seats are located near the sexton's house terrace along the main east/west pathway (Figure 3.71), and a six-sided wood bench encircles the trunk of a weeping cherry tree southwest of the sexton's house. (Figure 3.72). The Gloria Dei Memorial Garden also features two stone benches (see Figure 3.42). The South Lawn has a half-dozen wood benches (some with memorial plaques) scattered around the northern and western ends of the lawn. There is also a moveable wood



Figure 3.65. South Lawn, amphitheater, view looking south. The slatted boards for the seats are missing. The floor is covered in leaf litter and the drain appears non-functional. The plinth to the right of the view is designed for a memorial plaque that is missing. The amphitheater was built by the National Park Service in the late 1970s.



Figure 3.66. Swanson Street Forecourt, park entry sign, view looking southwest from Christopher Columbus Boulevard. Note the peeling paint and wood rot.



Figure 3.67. Perimeter, South Water Street, interpretive sign, view looking south. This side of the sign interprets the history of Philadelphia's diverse colonial-era churches. The other side interprets Gloria Dei.



Figure 3.68. North Lawn, interpretive sign at the parking lot, view looking southeast with the rear of Riverside Hall in the background. This aging sign is located where it is likely to capture the attention of visitors who arrive by automobile and park in the adjacent lot.



Figure 3.69. Churchyard, cast-metal marker placed by the Pennsylvania Historical and Museum Commission, view looking east with the church's north porch in the background. According to PHMC data, this marker was dedicated in 1954.



Figure 3.70. North Lawn, flagpole, view looking southeast, with the Riverside Hall (right) and rectory (left) in the background.



Figure 3.71. Churchyard, brick plaza and seating area south of the sexton's house on the main east/west pathway, view looking northwest. Note the stones forming a rectangular outline in the center of the plaza. Historical research did not turn up any documentation for this outline serving as a mark out of a lost landscape feature.



Figure 3.72. Churchyard, wood bench and weeping cherry tree, view looking northeast with the sexton's house in the background. This is the only sizeable area of lawn in the churchyard that has no gravestones.



Figure 3.73. South Lawn, lamp post and trash can, view looking west. Exterior lighting in the North and South Lawns is minimal. Lighting in the churchyard is affixed to buildings.

picnic table. (see Figure 3.44). The North Lawn has a metal bench with wood slats behind Riverside Hall at the parking area, as well as several movable plastic benches. The Swanson Street Forecourt has twelve fixed metal benches with wood slats, similar to those in the churchyard and North Lawn (see Figure 3.55)

TRASH RECEPTACLES, NORTH LAWN AND SOUTH LAWN

Trash receptacles are located inside the Christian Street gate in the North Lawn and along the brick pathway from the Young Children's Center/church office to the amphitheater in the South Lawn. The cans are black powder-coated perforated metal with a typical dome lid (see Figure 3.64).

LIGHTING, VARIOUS LOCATIONS

A single high mast lamppost with a double head is located within the South Lawn along the brick pathway near the amphitheater (Figure 3.73). Visual inspection did not confirm operation of the lighting elements. There are additional lights of a variety of types attached to the buildings. Gloria Dei Church, the rectory and Riverside Hall have hanging lantern-shaped fixtures (see Figure 3.11). These lantern fixtures appear to match those shown in plans from the National Park Service's landscape improvement plan of 1978. The perimeter is lit by crane-type street lighting attached to utility poles maintained by the City of Philadelphia or local utility companies.

ARCHEOLOGY

Gloria Dei's subsurface features are a significant aspect of its cultural landscape. The most obvious area of high archeological sensitivity is the burial ground in the churchyard. Many burials, especially the oldest from the late 1600s to the early 1800s, are unmarked. Existing gravestones may have been moved, and no longer accurately reflect the location of specific individual burials. A case can be made for the potential of human remains being found pretty much anywhere within or near the church's original one-acre tract. Swedish pastors of the early colonial period complained of families undertaking burials without documenting or reporting the deaths to the pastor, and later pastors instituted practices such as charging fees for upkeep of the burial ground that may have impacted certain individuals' or families' choice of where to be buried. Most churches, including Gloria Dei, had practices for burying individuals who were non-members or poor, itinerant, diseased or considered unfit for religious reasons. These individuals may have been buried in more distant and unmarked locations. This could be true along the burial ground's historically less well-defined southern and western edges.

Of additional archeological interest, the area immediately south of Gloria Dei Church has long been held to be the location of the first blockhouse church of *circa* 1677, even though the evidence for this is relatively thin and based on a single unconfirmed source. This log building, which could have been built with dirt floors and little in the way of permanent in-ground foundation work, may not have left much archeological evidence, especially in light of the ground disturbances associated with later burials and church construction; however, it is possible that careful analysis might yield some clues.

In either event, no archeological investigations of the burial ground are likely to take place given the churchyard is hallowed ground. It would, however, be a wise practice to pretest or monitor the digging of new graves or other types of ground disturbing activities such as tree plantings anywhere within or near the burial ground to gain some better knowledge of the existing conditions, as well as prevent unintended disturbance of human remains or cultural materials.

The South Lawn and North Lawn are potentially fertile ground for urban archeology. Gloria Dei is on a landform and in a setting remarkably similar to the Route I-95 corridor north of downtown Philadelphia. There, recent archeological investigations in service of widening and reconstructing the expressway have revealed significant prehistoric features near the pre-urban Delaware River shoreline. Also identified have been numerous significant historic sites from Philadelphia's early urban period of the 1700s and 1800s as the city's waterfront expanded northward at the same time that it was expanding southward toward Gloria Dei.[7] Similar archeological conditions seem ripe to exist in the South Lawn and North Lawn, which documentary evidence indicates are likely to have a cap of 20th-century fill and demolition materials overlaying a complex mix of 18th- and 19th-century building foundations, as well as associated features such as privies, wells or middens that may contain rich deposits of material culture. There is even the possibility for prehistoric deposits to be buried within undisturbed pre-colonial contexts, most likely to be found in pockets of ground that served as rear yards and were never built upon by later Philadelphians.

Since 1958 when the National Park Service began acquiring land surrounding Gloria Dei, archeological study of the park has been quite limited. The residential buildings of the 1760s to the 1830s on the Christian Street frontage of the North Lawn were documented then demolished in the early 1960s with the foundations left in place and filled with construction debris.[8] A similar level of documentation does not appear to have been undertaken along South Water Street and Washington Avenue in the South Lawn when those buildings were demolished in the late 1960s. The only substantial archeological investigation undertaken at Gloria Dei since then was the monitoring of the perimeter wall construction in 1978-79. This monitoring documented multiple masonry foundation walls intersecting perpendicular to the Christian Street and South Water Street

frontages, mostly corresponding with former residential buildings. It yielded numerous, mostly 19th-century artifacts in disturbed contexts. National Park Service regional personnel concluded that the assemblage represented "typical 19th century, middle-class material culture," and were somewhat dismissive that the artifacts did not exhibit any particular "Swedishness."[9] Somewhat more interesting in retrospect is commentary by the project archeologist comparing the foundations against 18th and 19th-century maps. Some maps such as the Hexamer & Locher map of 1860 proved highly accurate. Evidence was also found of several presumed residential buildings on South Water Street south of the Young Children's Center/church office. As best as could be determined at the time, these did not appear accurately on historic maps and were considered of greater archeological interest since they yielded new data.[10]

From a cultural landscape perspective, the park's post-1958 landscape improvements largely sought to remove evidence of an older urban landscape from within the perimeter wall to create a park buffer for the churchyard. In the act of doing this, the National Park Service likely preserved within Gloria Dei areas of potential archeological sensitivity beyond the burial ground that have since been left undisturbed. Areas of particular archeological interest exist within the North and South Lawns where there is a high likelihood of significant 18th and 19th-century domestic and industrial archeological resources. Perhaps one of the most intriguing of these locations is immediately north of the rectory in the side yard, an area once occupied by the Gloria Dei parsonage of the 1730s. The parsonage was removed around 1832 or 1833. Later occupancy of this lot by a lumber/coal yard may have only had a limited impact on subsurface features associated with the parsonage. Archeological study of this site could be quite significant if it survives intact, given the parsonage's age, association with individuals who had a direct historical association with the church, and the potential for interesting research questions regarding the living standards of the Swedish parsons, who frequently complained of lack of support.

OPERATIONS OVERVIEW

The National Park Service and the congregation of Gloria Dei (Old Swedes') Episcopal Church collaboratively operate Gloria Dei National Historic Site. The congregation is an active church with a deep sense of preserving its heritage, which is supported by an allied non-profit organization the Historic Gloria Dei (Old Swedes') Preservation Corporation. From a land ownership perspective, the church owns the church tract containing the historic buildings and burial ground, while the National Park Service owns the South Lawn and most of the North Lawn landscape character areas, inclusive of the perimeter walls. The sidewalks and Swanson Street Forecourt public right-of-ways are within the City

of Philadelphia's jurisdiction. The planted triangular island within the Swanson Street Forecourt is recorded in City land records as being owned by the U.S. Coast Guard, which has a facility on the east side of Christopher Columbus Boulevard. It is surmised that this isolated island was once part of the lots on the east side of South Swanson Street that now contain the U.S. Coast Guard Station. Once the railroad spurs were removed and Columbus Boulevard redeveloped as an arterial highway, this triangle became disassociated from the Coast Guard facility. The National Park Service, although apparently lacking a formal agreement with the City or the U.S. Coast Guard, maintains the triangular area.

Officially, Gloria Dei National Historic Site is open daily to the public from 9 a.m. to 4 p.m. Services are held on Sundays at 10 a.m. Visitors may use interpretive signs, on-line sources or brochures available from the church for a self-guided tour. At present, there are no regularly scheduled on-site tours or programs. Tourists may request to see the inside of the church but the building is typically locked for security and they need to know to stop in the church office and ask permission. The park is used regularly by nearby residents, most of whom use the North and South Lawns for walking dogs, during and outside of regular park hours. A good deal of off-leash activity was observed in the South Lawn, which is not encouraged but facilitated by the park being an enclosed space. Another group of visitors seen in the park on a daily basis are parents and children going to and from the preschool in the Young Children's Center/church office.

The Sexton who lives on site provides daily management and care of the churchyard and its buildings. National Park Service staff maintains the other areas and visits the site on a daily and as-needed basis; however, the park is not permanently staffed throughout the day.

LANDSCAPE CONDITION

The Gloria Dei grounds and associated features are in overall good condition based on the site investigations and assessments conducted in January 2022. The landscape has clear evidence of active management with tree trimming and turf care evident, the buildings have no outward major areas of distress based on ground-level visual observations, and paving elements and site furnishings are in adequate repair and states of usefulness. Some specific issues have been noted that may require attention.

CHURCHYARD

Gravestone Condition

Gravestone condition in the burial ground is overall fair although highly variable on an individual basis with some stones evaluated as poor or severe (see Burial Ground Condition Assessment for notes and photographs of individual markers). A few older gravestones have clearly received good care and conservation in recent times, as well as the addition of more modern markers that supplement older weathered markers, e.g., Alexander Wilson. Weathering has adversely impacted many older stones to the point of illegibility. Biological growth is noted on most stones and a minority lean out of plumb or have sunken, fallen, broken or cracked. As would be anticipated, conditions tend to be less favorable in the eastern, older section of the graveyard.

Displaced Gravestones

A few displaced gravestones were noted leaning against the Gloria Dei Church and another stockpile to the north of the rectory. These stones should be replaced if sufficient documentation exists to identify their original locations. These stones are located on church property.

Rectory, East Façade

The rectory's east façade, historically its main entrance but now seldom used, is in poor condition with all of the wood trim exhibiting peeling, cracking and failing white paint. Some minor areas of masonry deterioration were also noted, as well as biological growth.

Brick Paths

Many sections of dry-laid brick pathway are uneven and heaved either due to seasonal frost or tree roots. Brick edging is also canting inward along many pathways sections. This is creating tripping hazards, as well as minor drainage issues.

Steps and Stairs

Single steps and short flights of stairs are found at various locations throughout the churchyard, particularly at building entrances and the eastern gates. A variety of condition and safety issues were noted including uneven or un-level treads, erosion or wearing of stone and brick surfaces, and the lack of handrails. The steps at the rectory gate north of the church are in particularly poor condition due to heaving from tree roots.

Hedge in Southwest Corner of Burial Ground

The yew hedge in the southwest corner of the burial ground is in need of pruning to prevent it from overgrowing the pathways. It has already overgrown and completely concealed several gravestones.

Plantings in the Entrance Court

Shrub plantings in the entrance court north of the Young Children's Center/ church office are in poor condition and appear unsightly.

Leaf Management

A deep layer of leaves is present within the large forsythia planting along the southern edge of the burial ground, particularly in the vicinity of the Gloria Dei Memorial Garden. Many shrubs are partially buried under new and semi-composted leaf material. A deep layer of leaves is also present at the east edge of the burial ground in the gap between the tombs and the brick perimeter wall where the terrace bank was cut and paved with brick. This condition presents a potential maintenance issue due to increased moisture levels at the base of the wall.

SOUTH LAWN

Amphitheater

Wood slat seating, bronze plaque, and integrated lighting are missing from the amphitheater. It has a forlorn and unused appearance. The drain at the center of the amphitheater floor appears non-functional and may cause drainage backup issues.

Masonry Wall

A small section of wall just to the north of the amphitheater is in very poor condition. This wall is surmised to be a boundary wall or perhaps the foundation of a former industrial building. The masonry is in poor condition and needs repair and stabilization.

Tree Conditions

Although trees throughout the property are generally in good condition, two trees in the South Lawn may require attention. Woodpecker holes present in higher branching of the ginkgo to the southwest of amphitheater likely indicate dead wood and may present a safety hazard. The adjacent honey locust was recently

trimmed and now has a very sparse canopy and should be continually monitored for further dieback and potential dropped branches.

NORTH LAWN

Tree Grouping on the North Side of the Rectory Yard

This grouping along the rectory yard's north privacy fence is composed of many low-quality mulberry and weeping cherry trees that appear to be volunteers and form a dense grouping. They present a long-term management issue as trees continue to mature. Groundcover in this area is also sparse and weedy.

Parking Lot

The asphalt parking area has several potholes, degraded sections and lacks parking line striping or handicap parking demarcation.

Wood Stockade Fence

The fence enclosing the rectory side yard has many leaning sections and does not appear to be properly set in the ground.

SWANSON STREET FORECOURT

Deteriorated Sign

The National Park Service wood sign panel on posts is in poor condition with notable wood rotting and some sign lettering damage on its front face.

PERIMETER

Christian Street Vehicular Gate

The eastern gatepost and gate were damaged by a commercial truck and are in the process of repair by park staff.

South Swanson Street Pedestrian Gate, South of the Church

The stone globe finial from one of the posts is missing.

ENDNOTES, EXISTING CONDITIONS

1 Robert R. Page, Cathy A. Gilbert and Susan A. Dolan, *A Guide to Cultural Landscape Reports: Contents, Process, and Techniques* (Washington, D.C.: U.S. Department of the Interior, National Park Service, Cultural Resource Stewardship and Partnerships, Park Historic Structures and Cultural Landscapes Program, 1998), 75.

2 "Historic American Buildings Survey, HABS PA,51-PHILA,174- Gloria Dei (Church), 929 South Water Street, Philadelphia, Philadelphia County, PA," (1936). 10 sheets. The HABS drawings documented conditions in 1936; however, they still accurately reflect the church's dimensions and historic materials. There have been some changes, e.g., replacing a 19th-century tin roof with wood shingles, more appropriate to the original date of construction in 1700.

3 Historic Gloria Dei (Old Swedes) Preservation Corporation [HGDPC] *Gloria Dei Churchyard Map and Self-Guided Tour* [Brochure] (Philadelphia, PA: 2019). HGDPC also provided the project team with an MS-Excel spreadsheet of the gravestones.

4 "Assessment of Effects Form - Treat Nine Monuments" (Philadelphia, PA: National Park Service, March 11, 2016), 8, Compliance, INDE Archives.

5 National Park Service, Denver Design Center, Gloria Dei (Old Swedes') National Historical Site, Landscape Improvement Plan, February 1978

6 City of Philadelphia, Landscape Development, Plan Set 004/60900 (1985), on file at the National Park Service, Independence National Historical Park, Philadelphia, Pennsylvania.

7 Pennsylvania Department of Transportation, AECOM and U.S. Department of Transportation, Federal Highway Administration, *Digging I95 (*2020), on-line at www.diggingi95.com [accessed May 2022]. This website offers a good overview of the Interstate Route I-95 archeology north of downtown Philadelphia.

8 Richard Fitzgerald, Archeological Monitoring of Excavations for Wall Footings, Gloria Dei National Historic Site, Philadelphia, PA (National Park Service, Denver Service Center, February 1979), on file at Independence National Park Archives, Philadelphia, Pennsylvania.

9 Jackie W. Powell, Gloria Dei Archeological Monitoring Report (March 27, 1980), cover letter, on file at Independence National Park Archives, Philadelphia, Pennsylvania.

10 Fitzgerald (1979).

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ANALYSIS AND EVALUATION

This chapter provides a summary of the historical significance of the Gloria Dei (Old Swedes') Church National Historic Site and provides an evaluation of the integrity of the landscape. The chapter identifies the features and patterns present in the landscape that contribute to the site's historic character and analyzes how they have evolved over time based on documentary and physical evidence presented in the prior chapters. The framework for the analysis and evaluation is based on criteria of the National Register of Historic Places and National Historic Landmarks, and on the methodology in the National Park Service's *A Guide to Cultural Landscape Reports: Contents, Process, and Techniques* (1998).[1]

This chapter begins with a summary of the historical significance of the landscape based on the status of Gloria Dei as a National Historic Site. It then proceeds into a discussion of the period of significance and an evaluation of integrity, applying the criteria for evaluation.[2] The chapter then presents an analysis of Gloria Dei's landscape characteristics and features according to National Park Service methodology and typologies for cultural landscape studies. Historic and existing conditions of extant features are compared to assess character and change over time. Each feature is evaluated to determine if it contributes to the historic character of the landscape.

HISTORIC DESIGNATION STATUS

Gloria Dei (Old Swedes') Church was designated a National Historic Site per an Executive Order of Under Secretary of the Interior Abe Fortas on November 17, 1942, under authority granted by the Historic Sites Act of 1935.[3] At the time, Gloria Dei was only the second privately owned church to be granted this status, the first being San Jose Mission near San Antonio, Texas, designated in June 1941.[4] The Executive Order states very little about Gloria Dei's historical significance except that, "…[it] is recognized as possessing national significance as a splendid example of the cultural and religious aspects of Swedish colonization in North America …." The text of the Executive Order also states that the designation encompassed all church-owned lands within the bounds of the city block defined by Washington Avenue, Swanson Street, Christian Street and Water Street, as well as "…all historic structures thereon and all appurtenances connected therewith, …."[5] This latter phrasing is significant since it clearly is meant to incorporate various historic resources, not just the church building proper. At the time of designation in 1942, the youngest historic building on the property was Riverside



Figure 4.1. Gloria Dei Church and burial ground, view looking northeast showing the site's appearance around the time it was designated a National Historic Site in 1942. Source: Historic American Buildings Survey (HABS). 1936.

Hall, built in 1864, and the only major appurtenance, exclusive of gravestones, was the brick perimeter wall built east of the burial ground in 1898 (Figures 4.1 and 4.2).

On August 21, 1958, Congress passed "An Act to Preserve Gloria Dei (Old Swedes') Church National Historic Site" (Public Law 85-709, 72 Stat 706). This legislation authorized the Secretary of the Interior to acquire lands within the block of Washington, Swanson, Christian and Water Streets and "to develop, as part of the national historic site, federally owned lands within said block by landscaping in such manner as to provide a dignified open setting for Gloria Dei (Old Swedes') Church."[6] This law relates specifically to the landscape character areas referred to in this report as the North Lawn and the South Lawn , which were as directed by Congress redeveloped as open spaces in the following years. National historic sites that were established under the Historic Sites Act of 1935 were administratively listed on the National Register of Historic Places following passage of the National Historic Preservation Act of 1966. The National Park Service subsequently prepared nomination forms, however the nomination form for Gloria Dei was not completed. In the future, preparation of National Register/ National Historic Landmark documentation for Gloria Dei should be considered.[7]



Figure 4.2. Gloria Dei Church and burial ground, repeat photograph of Figure 4.1. Little has changed except for the placement of trees.

SIGNIFICANCE STATEMENT AND COMPARATIVE EXAMPLES

The preparers of this cultural landscape study are of the professional opinion, based on the archival research completed for this study, that Gloria Dei National Historic Site has areas of significance in architecture, ethnic heritage, exploration/settlement and religion. The period of significance of the associated cultural landscape is 1677 to 1958.[8]

The National Park Service's *Foundation Document Overview, Gloria Dei Church National Historic Site, Pennsylvania* describes the significance of the site in terms of opportunities "to explore more than 300 years of religious freedom in America and the area's connections to early Swedish settlement" and "the intricacies of European colonization in Pennsylvania."[9] It also specifically mentions that the Gloria Dei congregation traces its history as far back as 1646, although noting that the current church was not consecrated until 1700. The date of 1646 is referencing the founding of the Swedish Lutheran church at Tinicum Island, Pennsylvania. Research for this cultural landscape report substantiates religious services were not held in the non-extant blockhouse/church on the location of Gloria Dei National Historic Site until *circa* 1677, about which time the extant burial ground also came into existence.[10]

A review of National Register of Historic Places and National Historic Landmark documentation of properties with similarities to Gloria Dei provides some comparative data for contextualizing the significance of Gloria Dei (Table 4.1).

TABLE 4.1. SUMMARY OF SIGNIFICANCE OF CHURCH PROPERTIES WITH SIMILARITIES TO GLORIA DEI

Name of Site and Location Date of NR/NHL Listing	Significance Statement Summary	Period of Significance
Christ Church, Philadelphia, PA, NHL 1975[11]	Christ Church, built between 1727 and 1754, is one of the finest large Georgian colonial churches in the United States. It is significant in the area of architecture. The NHL is for the church building only; the boundary excludes the rectory and churchyard.	18th century; specific dates 1727, 1754
Holy Trinity (Old Swedes Church), Wilmington, DE, NHL 1961, Updated 1977[12]	Holy Trinity, Gloria Dei's sister church in Delaware, was built in 1698, and is significant in the areas of architecture and exploration/ settlement. The church and burial ground are contributing; however, the parish house of 1893 is not.	17th century; specific date 1698
Merion Friends Meeting House, Merion Station, PA, NHL 1999[13]	Merion Friends Meeting House, built between 1696 and 1714, is significant for Quaker history and Welsh-inspired vernacular architecture. Its areas of significance are architecture, ethnic heritage – Welsh, and religion. Contributing resources include the meeting house, burial holding vault, burial ground, two carriage sheds and surrounding wall. The caretaker's cottage and community building are not included in the boundaries because they do not fall into the period of significance.	1682 to *circa* 1730: specific dates 1682, 1695 and 1714
St. George's Methodist Church, Philadelphia, PA, NR 1971[14]	St. George's has been in continuous use since 1767 and is significant in the areas of architecture, religion and social history. The church and two adjoining townhouses are contributing; however, the burial ground is not addressed by the nomination.	18th and 19th century; specific dates 1767, 1812
St. Peter's Parish Church, Talleysville, VA, NHL 2012[15]	St. Peter's, constructed in 1701-03, is significant in the areas of architecture and social history. The church and its land parcel are contributing; while 20th-century parish house and a walled garden are non-contributing.	1701-1741; specific dates 1701-03 and 1739-41
St. Peter's Protestant Episcopal Church, Philadelphia, PA, NHL 1994[16]	St. Peter's, constructed 1758-1764, is significant in the areas of architecture, religion and social history. The church, biershed, churchyard (cemetery), wall and gates, vault area and monuments are contributing.	1758-1875; specific dates 1758, 1761, 1789, 1842, 1848, 1875

Churches and churchyards are well represented in the National Register of Historic Places and National Historic Landmark listings. As of 2022, a minimum of seventy-four churches are individually designated National Historic Landmarks, many of them, like Gloria Dei, having been designated as national historic sites prior to 1966.[17] Most of the reviewed nominations emphasize church architecture in their statements of significance, as well as the age of the congregations and their properties' importance to broader themes of religious freedom, and sometimes to ethnic heritage. Of the more recent nominations reviewed, St. Peter's Episcopal Church of Philadelphia, Merion Friends Meeting House and St. Peter's Parish Church provide some of the better models for Gloria Dei's landscape significance. They address the main church buildings and offer areas and periods of significance that incorporate church parcels, burial grounds, supporting buildings and ancillary features such as walls.

PERIOD OF LANDSCAPE SIGNIFICANCE FOR GLORIA DEI, 1677-1958

This cultural landscape evaluation and analysis proceeds on the project team's professional opinion that the period of significance for Gloria Dei begins in 1677 with the earliest documentation of the site being occupied for church services and burials.[18] From the standpoint of architectural significance, specific dates can be assigned to the extant contributing resources that comprise the churchyard – the burial ground (*circa* 1677 with continued active burial practices to present), Gloria Dei Church (1699-1700, 1704-05, 1774), rectory (1832-33), sexton's house (*circa* 1850), Riverside Hall (1864), and the eastern brick perimeter wall (1898). These architectural resources are implicitly acknowledged as significant in the language of the Executive Order establishing the Gloria Dei National Historic Site in 1942.



Figure 4.3. Costumed reenactors celebrate the 250th anniversary of Gloria Dei's consecration in 1950. View looking northeast from the burial ground. Source: Temple University, Special Collections.

While the beginning date of landscape significance for Gloria Dei is clearcut, the end date is less obvious because of the length of time associated with the site's evolving patterns of Swedish ethnic and religious significance. Gloria Dei's early and determined efforts, particularly from the 1930s to the 1950s, to seek out recognition as one of the nation's premiere sites of Swedish heritage is, in the opinion of this study team, a potentially significant chapter in the site's ethnic history (Figure 4.3).[19] That Gloria Dei was only the second private church in the United States to achieve status as a National Historic Site is noteworthy, particularly since several dozen

other churches followed in Gloria Dei's steps in the 1950s to the mid-1960s. In 1958, Gloria Dei reached a milestone when the National Park Service was mandated by Congress to acquire land and jointly administer the site with Gloria Dei. The National Park Service's involvement marked a watershed moment, leading eventually to the implementation of a comprehensive plan to create park-like surroundings for Gloria Dei. For this reason, the project team has selected the year 1958 as its terminal year of cultural landscape significance. The year 1958 captures all landscape resources that predate the National Park Service's direct involvement with Gloria Dei. It also fits within the National Register's requirement that a property's significance be achieved more than 50 years previously, unless of exceptional importance.[20]

EVALUATION OF INTEGRITY

Gloria Dei National Historic Site retains integrity of location, design, materials, workmanship, feeling and association because of the extant buildings and burial ground that define the churchyard landscape character area (see Drawing 3.2). This compact space at the center of the historic site, measuring about 135 feet north/south by 330 feet east/west defines a set of architectural resources, land use patterns, spatial relationships and religious and burial practices that continue to illustrate Gloria Dei's early colonial origins as a center of Swedish culture. There have been incremental changes within the churchyard since the middle decades of the 19th century, but most of these changes relate to the church remaining an active congregation that continues to worship, burying the dead and offering community services such as a preschool. Specifically, this has meant the addition of new burials and gravestones while many older stones were eroded or lost from natural weathering, and the maintenance and formalization of pedestrian pathways. The aging out and renewal of vegetation is also evident, although there is clear evidence for the burial ground having had a scattering of individual specimen trees and perimeter plantings from at least the 1750s onward (see Figures 2.9 to 2.14). The Young Children's Center/church office built in 1971 at the western end of the churchyard is the only notable intrusion within the churchyard landscape character area.

Gloria Dei does not retain integrity of setting. The churchyard exists within a walled park that was created after 1958 to buffer Gloria Dei from an urban setting of which it had been a part since the middle decades of the 18th century. This waterfront neighborhood was in decline by the middle decades of the 20th century when the federal government, in partnership with Gloria Dei, began acquiring neighboring properties, razing existing buildings and establishing a park around the churchyard. Per legislation passed by Congress in 1958, this buffer was required to be a "dignified open setting"[21] (Figure 4.4). The reworking of Gloria



Figure 4.4. View of Gloria Dei National Historic Site, looking southwest from the Delaware River waterfront. 1965. Note the row of trees flanking Gloria Dei Church. These trees have since grown to maturity. The railroad spurs occupying the triangle of land in front of the church eventually became the Swanson Street Forecourt landscape character area in 1985. Source: City of Philadelphia, Department of Records.

Dei's setting reached its culmination in l978-79 with completion of a perimeter wall enclosing all four sides of the city block. The wall created a barrier between the church and its urban surroundings, which by this time had so thoroughly experienced urban renewal that little from the 18th or 19th centuries remained.

LANDSCAPE CHARACTERISTICS

Landscape characteristics are the broad patterns, systems and features that compose the landscape and determine how people interact with it. The analysis of landscape characteristics serves to identify the components of the landscape that define its historic character and contribute to its ability to convey significance and integrity. These analyses entail comparing existing conditions to what was present during the historic period of significance, and then making an evaluation of whether the pattern, system or feature contributes or not.

The landscape characteristics at Gloria Dei include topography, spatial organization, cultural traditions, cluster arrangement, buildings and structures, circulation, vegetation, views and vistas, small-scale features and archeological sites. For each characteristic, the analysis is broken down into the following components:

Historic Conditions, a brief discussion of the pattern, system or feature's history and evolution as it relates to the period of significance.

Post-Historic and Existing Conditions, an overview of changes that have occurred since the end of the period of significance.

Evaluation, a determination of whether the pattern, system or feature contributes to the historic character of the landscape.

Contributing features date to the period of significance and help convey a landscape's historic character and significant associations. Non-contributing features generally post-date the period of significance or have been so altered from the historic condition that they no longer help convey the site's significance. Some materials of landscape can be considered non-permanent (e.g., trees that die, wood or masonry materials that weather, etc.); however, historic character and contributing status can be maintained if they are replaced in-kind and in conformance with the *Secretary of the Interior's Standards for the Treatment of Historic Properties*.[22]

TOPOGRAPHY

Topography is the three-dimensional configuration of the ground surface and the orientation of natural landforms in the vertical and horizontal planes. Evaluation of topography in the context of a cultural landscape focuses on the human relationship to the natural landforms and the use and development of the site.

Historic Conditions. Prior to European colonization, the western banks of the Delaware River in Philadelphia were characterized by low terraces and bluffs, punctuated by small coves that offered natural tidal wetlands and accommodated small streams flowing eastward into the river (see Figures 2.2 and 2.3). Specific to Gloria Dei, historic accounts uniformly place it on a higher terrace overlooking the Delaware River immediately to its east and a low marshy cove to its north.[23] This terrace, judged to be approximately 12 feet above mean sea level, would have been quite noticeable from a boat in the Delaware River. Immediately east of the terrace the land fell steeply to just a few feet above sea level next to the river, while to the west it is judged to have gradually sloped downward toward present-day South Water Street before beginning to rise again to the west.

This specific natural topography influenced the decision by Swedish colonists to locate a church on a high point next to the river. This would have provided ease of access to the river, which served as a transportation artery. While it has sometimes been posited that churches occupy higher topography than their surroundings to place them nearer to heaven, more plausible are long-standing traditions that equate churches with cultural identity and religious authority, i.e., a connection between ecclesiastical architecture and dominant locations in the landscape. The topographic siting of Gloria Dei was a significant decision made by Swedish colonists, especially as they lay claim to space in a landscape increasingly dominated by the new English city of Philadelphia to Gloria Dei's north.



Figure 4.5. Gloria Dei Church and burial ground, view looking northeast. This view from near ground level illustrates the topography rising toward the church. *Circa* 1900. Source: Gloria Dei Church Archives.

Beginning in the 1730s and continuing through the end of the period of significance, the natural topography surrounding Gloria Dei became obscured with layer after layer of urban development. The waterfront progressed away eastward on made land and street grades were leveled and adjusted to accommodate vehicles, railroads and utilities. Areas to the north and south of Gloria Dei were built upon, demolished, built upon again and regraded, raising their elevation and obscuring the natural differences in topography. Throughout this time, the topography within the churchyard appears to have remained nearly constant, protected by its status as consecrated ground and an active congregation (Figure 4.5).

Post-historic and Existing Conditions. The churchyard landscape character area retains a natural topography that has its high point in the eastern section of the burial ground and slopes downward gradually to the west away from the Delaware River. Gloria Dei Church and the eastern section of the burial ground, the oldest features of Gloria Dei, are strategically placed at the highest elevation. This prominence is most evident from the Swanson Street Forecourt where the church's basement has been exposed showing where the terrace has been cut back by later street grading (Figure 4.6).

Evaluation. Despite more than three centuries of urban development and alterations to the elevations and grades of surrounding properties, the natural topography remains evident in a slight rise of land visible to the naked eye from both the western end of the churchyard and the Swanson Street Forecourt. This reveals a topographic factor that influenced the selection of a location for Gloria Dei and the Swedish congregation's desire to place the church and burial ground on what was a prominent and accessible location.



Figure 4.6. Gloria Dei Church, view looking south from near the South Swanson Street and Christian Street intersection. 1960. The exposed parged basement of the church's altar is evidence for the level of the original ground surface, which was cut back around the church for the grading of Swanson Street in the 1890s. Note the historic marker on a signpost at the curb. It has since been moved inside the churchyard near the church's north porch. Source: City of Philadelphia, Department of Records.

SPATIAL ORGANIZATION

Spatial organization is the three-dimensional arrangement of elements creating the ground, vertical and overhead planes that define and create spaces. At Gloria Dei, essential aspects of the historic spatial organization include the location, orientation and spacing of buildings and burials in the churchyard. Other features, particularly historic perimeter walls and tree rows, reinforce the spatial organization.

Historic Conditions. Gloria Dei's historic landscape, at its most essential, consists of a compact churchyard confined within the boundaries of a roughly parallelogram-shaped parcel that was originally defined on the horizontal plane of the ground in 1697 as a one-acre lot fronting the Delaware River. This lot had its short north/south side of about 135 feet parallel to the riverbank and its long east/west axis of about 300 feet extending westward away from the river (cf. Drawings 2.1 and 3.1). Although additional church lands would be acquired in 1718-19, extending the church property well to the west as far as Ninth Street and a short distance to the north to Christian Street, this original one-acre tract demarcated a space that was anchored at its eastern end by Gloria Dei Church and the original oldest section of the burial ground. During the 18th century, the burial ground was enclosed by a fence, serving initially to keep livestock out of the graveyard. As urban development encroached in the later 18th and 19th centuries, the fence came to enclose a sacred space and differentiate the churchyard from the surrounding densely packed residential and industrial spaces.

Within the churchyard, a reworking of the interior logic of the space took place in the middle decades of the 19th century. This reorganization was driven at first by a decision to provide the minister with new housing, abandoning the old parsonage

that was about 75 feet north of the church. A new rectory was constructed immediately adjacent to and to the north of the church in 1832-33. There followed over the next 30 years the most significant building campaign undertaken at Gloria Dei since the construction of the original church in 1700. A new Sunday school building was built at the west end of the churchyard on South Water Street *circa* 1840. It was followed by a sexton's house well to the rear of the rectory *circa* 1850, and finally by Riverside Hall between the rectory and the sexton's house in 1864.[24] These buildings served to define within a vertical plane a northern and western side to the churchyard "court" with gaps between the buildings becoming key access and egress points (see Figure 2.23). Areas beyond the churchyard, today referred to as the South Lawn and North Lawn, were part of Gloria Dei's setting but not part of its spatial organization since they were privately owned and beyond the control of the church. This led to uncomfortable neighbors; for instance, the fire-prone, multi-story, soap factory immediately south of the burial ground (Figure 4.7).

Post-historic and Existing Conditions. Since 1958, when the National Park Service acquired properties north and south of Gloria Dei, the spatial organization within the churchyard has changed little, and, in fact, has not changed much since 1864 when Riverside Hall was completed. The property is still anchored within a portion of the original church tract of 1697. Gloria Dei Church and the oldest section of the burial ground hold down the tract's east end; the rectory, Riverside Hall and the sexton's house together hold the northern edge; and the non-contributing Young Children's Center/church office of 1971 holds the western edge, replacing the earlier Sunday school of *circa* 1840. The southern edge of the churchyard is less well defined since this historically was a fence line with the soap factory hard on the church tract boundary. Today, this southern edge is softer in



Figure 4.7. Panoramic view from the Spark's Shot Tower, looking east toward the Delaware River. 1870. The location of Gloria Dei is circled with the burial ground evident as an interior treed court-like space between Gloria Dei's buildings and its neighbors. Source: Philadelphia Free Library.

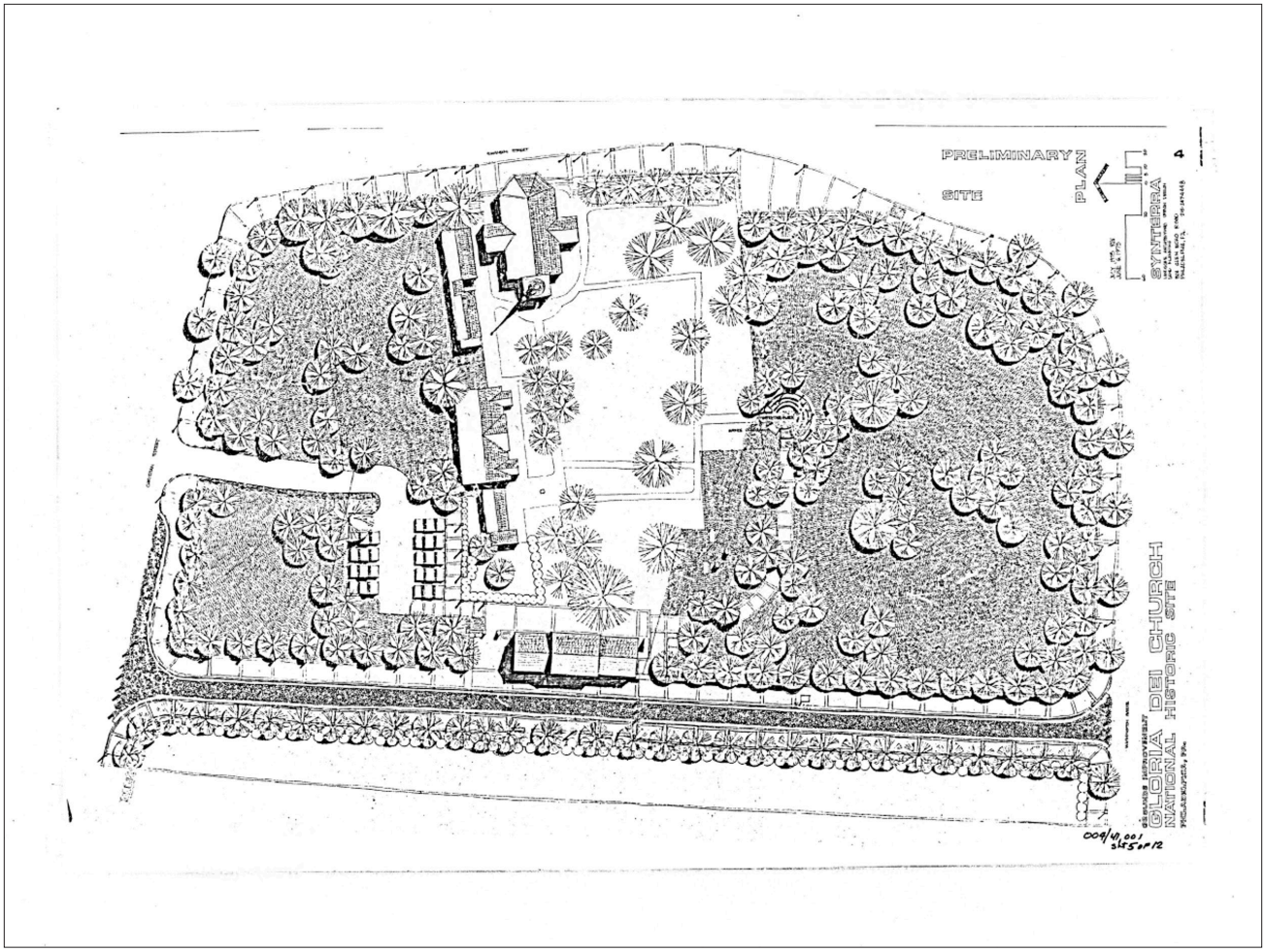


Figure 4.8. Synterra Landscape Architects, Gloria Dei National Historic Site, Landscape Master Plan, Sheet 4. 1973. Note the clear division of space between the churchyard (center) and the North and South Lawns to either side. Source: Independence National Historical Park Archives.

character, defined by a screen of plantings that separate the churchyard from the South Lawn. Most of these plantings date to the 1950s or later.

The most significant changes in spatial organization have taken place in the areas acquired by the federal government. These had been cleared of all architectural resources by the late 1960s. This landscape was reworked as an urban park based on a master plan created for the National Park Service by Synterra consultant landscape architects in 1973 then progressively refined and executed to a plan prepared by consultant Arthur Engineers and Associates in 1977-78. (Figure 4.8). Lawns and trees now bookend the churchyard serving as landscape buffers and casual spaces for neighborhood activities, particularly dog walking. Paramount to the National Park Service-directed spatial reorganization is the brick perimeter wall completed in 1978-79. Of the later changes, this is perhaps the most impactful because it clearly defined the boundaries of the Gloria Dei National Historic Site and physically and visually separated it from the surrounding urban environment.[25]

Within the North Lawn, a subtle change in spatial organization is the enclosure of a lawn immediately north of the rectory with wood privacy fencing. Volunteer trees have been allowed to grow inside the fence creating an even stronger vertical barrier. The impression to the casual visitor is this lawn is a private space not to be entered without permission. The rectory's side yard is not shown in the National Park Service's master landscape plans from the 1970s. Aerial photographs suggest it was first enclosed with a fence to create a private space about 1990. The same may be said of the Sexton House's smaller fenced yard and patio.

Evaluation. The spatial organization and internal logic of the burial ground flanked by church buildings on three sides is a character-defining feature of Gloria Dei's cultural landscape. It is key to defining the part of the site that exists within a pre-1958 period of significance and interpreting the churchyard landscape character area as containing its contributing features. The flipside to this spatial organization is that features visible beyond the churchyard landscape character area in the North Lawn, South Lawn, Swanson Street Forecourt and perimeter, save for an older segment of brick perimeter wall and fence on the old South Swanson Street frontage, are non-contributing.

CULTURAL TRADITIONS AND CLUSTER ARRANGEMENT

Cultural traditions are the practices that influence land uses, patterns of division, building forms and the uses of materials. At Gloria Dei, this is evident in the stone burial markers; the forms of various buildings that define them as a church, community building or residence; and the dominance of brick as a building material. Cluster arrangement, which is defined as the location of buildings and structures in the landscape, is closely related to cultural traditions at Gloria Dei. The clustering of resources – church, graveyard and supporting buildings – forms a cultural complex dedicated to human spiritual and religious needs.

Historic Conditions. Although Gloria Dei's historical significance is derived from its connections to Swedish settlement and the freedom of Lutheran religious practices in the colony of Pennsylvania, there is little in its cultural landscape that defines it as particularly Swedish, as compared to other colonial churches in Philadelphia. The most Swedish of the site's elements consist of iconography and artifacts curated inside the church, as well as a long history of worship following Swedish Lutheran practices, including services in the Swedish language. In more recent times, the site has celebrated Swedish culture with visits from Sweden's royal family and other Swedish notables, as well as celebrations of Swedish Lutheran holy days (Figure 4.9). Some gravestones and stone memorials bear inscriptions that memorialize Swedish colonists, their descendants and later immigrants, but otherwise the landscape does not retain any features that are particularly Swedish in character (Figures 4.10-11).



Figure 4.9. Celebrating the Festival of St. Lucia, view looking east in the burial ground with Gloria Dei Church tower in the background. December 13, 1965. Source: Temple University, Special Collections.

Gloria Dei Church is a Flemish bond, patterned, red brick building. The checkerboard patterning is created by dark brown/black glazed headers alternating with redder glazed stretchers (Figure 4.12). This pattern is associated with many colonial buildings built from the 1680s to the 1730s or later in the Philadelphia region, including many Quaker meeting houses and farmhouses associated with Quaker owners. The earliest use of patterned brick in the region is believed to have been the non-extant Friends Meetinghouse in Burlington, New Jersey, constructed in 1681. The art of patterned brickwork was brought to southeastern Pennsylvania and southern New Jersey by English masons. This comports with church archival records that mention Gloria Dei's congregation hiring English brick makers and masons to construct the church. The architecture of the church may culturally represent an Anglicization of Swedish building preferences or at the very least a practical decision to hire skilled English masons to build a "proper" church that would rival the Quaker meeting houses. It is interesting to speculate that the log blockhouse/church, which the brick Gloria Dei Church replaced, would have been more representative of Swedish building traditions.[26]

By the early 18th century, Philadelphia had the reputation of being a city of brick, which would remain the case for the next 200 years. Unsurprisingly, Gloria Dei's three mid-19th-century buildings – the rectory, sexton's house and Riverside Hall – are brick (Figures 4.13-15). While there is some differentiation in the bonding pattern, mortar, and the tint and finish of the red bricks composing each building, they form an aesthetically compatible cluster arrangement.

Gloria Dei's brick buildings are differentiated by their architectural form, which is a kind of cultural tradition that goes almost without saying but is deeply embedded in Western civilization. The cruciform plan, tall windows, wide double doors, side porches and tower with steeple culturally define the church as a church (see Figures 3.3-7). The rectory and sexton's house have a traditional form of urban townhouses (see Figures 3.8-11 and 3.14-15). The rectory adopts a late Federal (or Adamesque) architectural style very common in Philadelphia



Figure 4.10. Sculptural gravestone of Capt. Peter Lamb (d. 1857) and his wife Abelea Lamb (d. 1860) acknowledges Capt. Lamb's birthplace of Lulea, Sweden. View looking west in the eastern end of the burial ground. The carved anchor may be a cultural representation of Lamb's life as a seaman, which also culturally connects Gloria Dei to Philadelphia's waterfront.



Figure 4.11. Catherine Hanson bronze plaque, affixed to north elevation of Gloria Dei Church, west of the north porch. View looking south. Commemorative plaques such as these document efforts in the 20th century to create more outward acknowledgements of Gloria Dei's Swedish roots.



Figure 4.12. Gloria Dei Church, Flemish-bond patterned brickwork, detail of north elevation to the west of the north porch, view looking south. This style of masonry is characteristic of the workmanship of Philadelphia's English brickmakers and masons from the 1680s to the 1730s.



Figure 4.13. Rectory, Flemish-bond brickwork, detail of east elevation to the south of the front door, view looking northeast.



Figure 4.14. Sexton's house, common-bond brickwork, detail of south elevation above the window in the left bay, view looking north.



Figure 4.15. Riverside Hall, decorative Victorian brickwork, detail of south elevation cornice above the central window bay, view looking north.

from the 1780s to the 1830s, while the sexton's house is plain and vernacular, suggesting it is a dwelling for a household of lower status. Riverside Hall is an outlier from the other three buildings, with its form dominated by two prominent end-bay entrances, arched center-bay windows, stained-glass gable-end Palladian windows and decorative Italianate-style details (see Figures 3.12-13). Riverside Hall is culturally representative of a Victorian building that is meant to be a place for people to assemble.

The burial ground is the most culturally evocative of Gloria Dei's land uses that reflects evolving late 17th-century to present-day traditions surrounding death and interment. From a landscape perspective, the gravestones are a significant cultural feature, collectively and individually (the latter discussed below in the Small-Scale Features section of this report). The gravestones' placement, materiality, form and the carved inscriptions and decorative flourishes have cultural meaning. The gravestones generally trend from older styles in the eastern section of the burial ground to more current styles in the western section. The



Figure 4.16. Moran, J. [photographer]. "Old Swedes' Church". *Circa* 1859. View looking northeast in the burial ground. The burial ground's overgrown lawn and the placement of gravestones are a contrast to the orderliness of later views (see Figure 4.17). Source: Gloria Dei Church Archives.



Figure 4.17. Gloria Dei Church and burial ground. 1929. View looking northeast in the burial ground. The orderliness, as well as introduction of numerous newer stones, is a contrast to the view taken 70 years earlier (see Figure 4.16). Source: City of Philadelphia, Department of Records.

gravestones are also arranged linearly in north/south rows creating the appearance of orderly burial traditions, although they may not have been quite so orderly in earlier periods (Figures 4.16-17). The largest gaps in the rows are near the church, which is also where the orderliness of the rows appears more contrived (Figure 4.18). It is probable that early colonial gravestones have been lost, some markers



Figure 4.18. Gloria Dei burial ground, view looking northwest from south of the church. Note the gaps in the rows of stones, as well as the broken and eroded stones. The rows of 18th and early 19th century stones appear very orderly, suggesting that they have been reset and aligned. Other larger monuments, like the one in the left of view to the Breen family, were probably not erected until later in the 19th century to mark earlier burials.

were of wood and rotted, and that some graves were unmarked. This transition in the gravestone placement and density is an important observation since it confirms that the burial ground's oldest section is its eastern one.

An outlier in the burial ground is the Revolutionary War monument cluster placed in the southwest corner of the graveyard. These stones are arranged in a circle and face north, while the majority in the main graveyard are in rows and face east (see Figure 3.27). The Revolutionary War monuments were moved to Gloria Dei from other graveyards in 1950 and although not in their original locations may be considered contributing resources placed prior to the end of the period of significance in 1958. The monuments are historically associated with the efforts of Gloria Dei's mid-20th-century leadership to build community and political support for historic preservation at a time when Gloria Dei was being threatened by urban renewal. The Revolutionary War monuments are on federal land. Records from the 1950s indicate that human remains were not moved to Gloria Dei with the monuments.

Post-historic and Existing Conditions. Since 1958, there have been no significant changes to the cultural traditions and cluster arrangement embodied in the land uses or the building/gravestone locations, forms or materials in the churchyard. There has been the continued use and expansion of the burial ground to the west as new interments continue to take place.

Evaluation. Cultural traditions and cluster arrangements related to buildings and gravestones, and their use of space, forms and materials are key contributing to the churchyard landscape character area.

BUILDINGS AND STRUCTURES

Buildings and structures are defined as "three-dimensional constructs" in the landscape. Buildings are for human shelter, while structures are not designed for human shelter.

Historic Conditions. Buildings and structures have been present at Gloria Dei since *circa* 1677 when Swedish colonists constructed a blockhouse that reputedly served both security and religious functions (see Figure 2.3). The first permanent building is the extant Gloria Dei Church, consecrated in 1700. Since that time, large numbers of buildings and structures have come and gone from the site. The most significant of the non-extant buildings and structures were those directly associated with the church tract including a parsonage (*circa* 1735-1832), a well or pump house (*circa* 1735-?), wood fences surrounding the burial ground and/or pastures (*circa* 1735-1897), stable (pre-1755-?), carriage house (pre-1768-?), cow house (pre-1768-?), and Sunday school on South Water Street (*ca*. 1840-1970).[27] Unfortunately, very little is known about most of these buildings and structures, which are mostly identified through passing mention in church records.

The present-day extant configuration of church-related support buildings north and west of Gloria Dei Church came into being in the middle decades of the 19th century with the completion of the rectory (1832-33), the sexton's house (*circa* 1850) and Riverside Hall (1864). The only major alteration to church-related buildings since that time has been the replacement of the Sunday school on South Water Street with the Young Children's Center/church office in 1971. The latter building's central block mimicked the scale and form of the earlier Sunday school of *circa* 1840 (cf. Figure 2.50 and Figure 3.16). The school did not have one-story gable-end wings like the Young Children's Center/church office.

The buildings and structures that once occupied the area of the North and South Lawns reflected their location a few hundred feet from the Delaware River and Philadelphia's commercially vital waterfront. The rise and decline of these urban spaces mirrored the waterfront's expansion southward from the city center in the 18th century, its growth into a center of shipbuilding and transportation in the late colonial period, and its expansion with the advent of steamships and railroads in the 19th century. The waterfront's eclipse came in the middle decades of the 20th century as the metropolis's suburbanization led to increasing decentralization of residential and commercial land uses based on a reliance on motor vehicles and highways.[28]

A diversity of closely spaced dwellings, warehouses, storage yards and industries came to flank Gloria Dei's churchyard within the bounds of the current square-block historic site. These now-vanished buildings housed workers and manufacturing processes. Exhaustive research would be required to itemize every building and structure that ever existed within the North and South Lawns,

but the Hexamer & Locher map of 1860 offers a snapshot from a period when development of the block was at its densest (see Figure 2.21). Within the North and South Lawn areas would have lived several hundred people in nearly thirty brick row houses, typical Philadelphia housing stock of the 1760s to the 1830s. Views from the churchyard would have been dominated by the rear and side elevations of these buildings (Figure 4.19). A lumberyard, just to the north of the churchyard, stretched across the rear of the houses on Christian Street. This space would have been stacked high with wood for use in construction, shipbuilding and manufacturing. A three-story meatpacking house, constructed of stone, stood firm against the south side of the churchyard. Its smokehouse stood near the southwestern corner of the burial ground, no doubt filling the air day and night with the smells of curing meats. Meatpacking houses of the mid-19th century still received livestock "on the hoof." The animals would have mainly arrived on railroad livestock cars, which would have unloaded at grade on South Swanson Street in front of Gloria Dei. Other industries rounding out the block included two cooper shops on Washington Avenue and South Water Street respectively, which would have been busy crafting wood barrels. Some of those barrels may have been destined for a distillery at the northwest corner of Washington Avenue and South Swanson Street, adding the smell of its brew to the aroma of animals, smoked meat and sawdust floating about the church.[29]

By 1958, the end of Gloria's Dei's period of significance, its city block was a pale shadow of its mid-19th-century heyday, having suffered through the Great Depression and the post-World War II shrinkage of the waterfront economy (cf. Figures 4.8 and 2.51). The industries were gone, the buildings razed and replaced by vacant lots, except the northwest corner of Washington Avenue and South Swanson Street, which was occupied by a one and two-story warehouse for iron pipe. About half of the dwellings were gone too, though a cluster of a dozen rowhouses survived on Christian Street, and another cluster of seven rowhouses survived at the northeast corner of South Water Street and Washington Avenue.



Figure 4.19. 12 Christian Street, rear and side elevations, view looking northeast not far from the rear elevation of Riverside Hall. 1956. Note the horizontal board fence, enclosed grassless yard, clothesline, utility lines and the occasional tree. This would have been a typical view from Gloria Dei looking north or southwest. Source: City of Philadelphia, Department of Records.

Post-historic and Existing Conditions. After 1958, the National Park Service moved quickly to acquire land surrounding Gloria Dei per the legislation passed by Congress that year. Although some discussion took place within

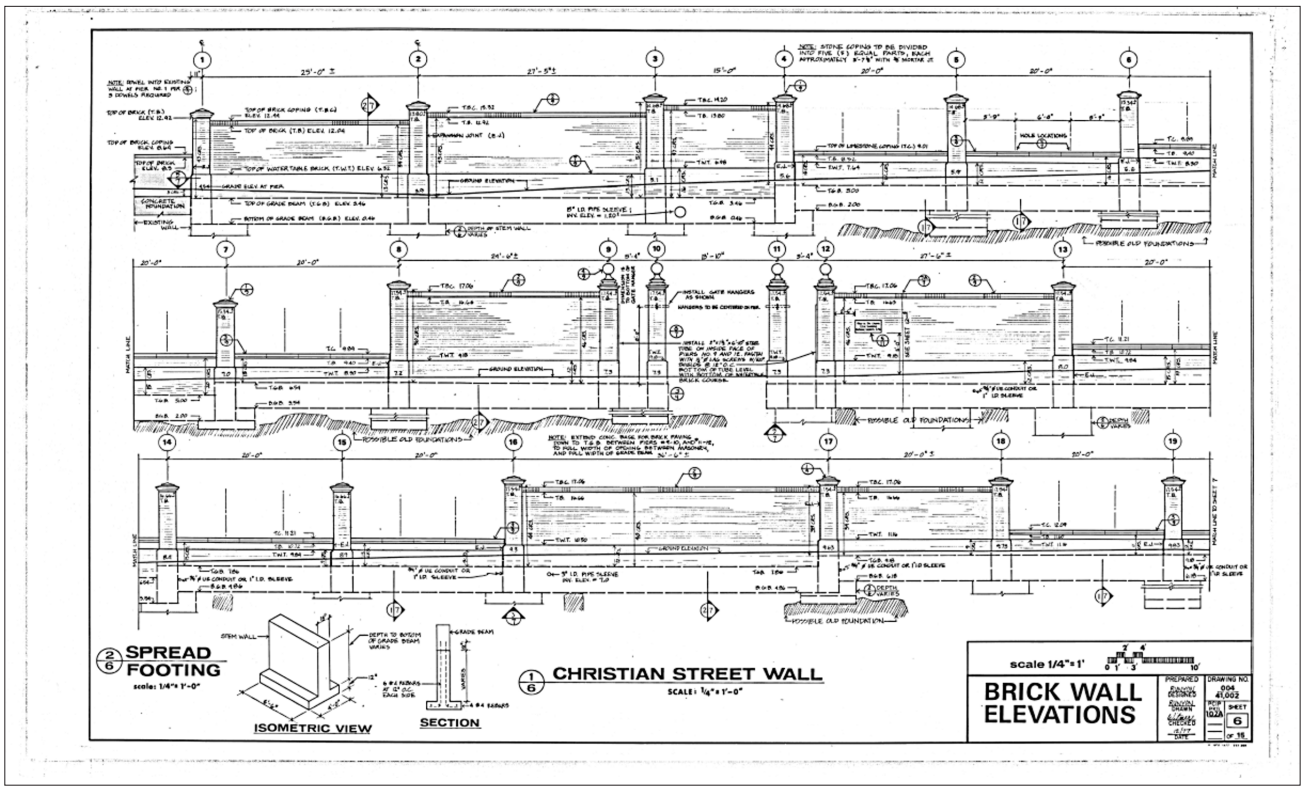


Figure 4.20. Arthur Engineers and Associates, Elevations of the Gloria Dei perimeter wall. 1978. The wall's appearance was complementary to the earlier wall and fence built to the east of the Gloria Dei Church and rectory in 1898. Source: Independence National Historical Park Archives.

the agency regarding the historic value of the remaining mid-18th to early 19th-century row houses on Christian Street, it was ultimately determined to document the buildings prior to demolition to create the "dignified open space" referenced in the legislative act.[30]

Construction of a limited number of new buildings and structures took place in the 1970s to further Gloria Dei's transformation into a park-like space. The Young Children's Center/church office was built in 1971. This was a project undertaken by Gloria Dei, not the National Park Service, to provide an updated building that could serve several functions related to the administration of the site, as well as educational programming.[31]

The perimeter wall, a structure completed in 1978-79, was a transformative project. A 150-foot-long segment of brick wall, partially topped by an iron picket fence, had existing along Gloria Dei's South Swanson Street frontage since 1898. Taking its cue from the historic wall's design, the National Park Service extended it to enclose the entire block (Figure 4.20). This wall, more than anything else in the landscape today, spatially defines the full extent of the Gloria Dei National Historic Site. The six gates in the wall control all circulation into and out of the site.

Evaluation. Contributing historic buildings and structures at Gloria Dei include the church (1700, 1704-05, 1774), rectory (1832-33), sexton's house (*ca.* 1850), Riverside Hall (1864) and the original eastern segment of the perimeter wall (1898) on South Swanson Street. Non-contributing buildings and structures post-date 1958 and include the Young Children's Center/church office (1971), perimeter wall (1978-79) and four utility sheds. The latter include a brick utility garage built inside of the perimeter wall west of the Christian Street gate and three prefabricated sheds, two placed against the north side of the rectory in the side yard and one placed in the sexton's house yard.

CIRCULATION

Circulation refers to the spaces, features and materials that constitute systems of movement. At Gloria Dei, the principal circulation system consists of pedestrian pathways. Motor vehicles may circulate beyond the perimeter and around the site using Philadelphia streets. There is one vehicular lane into and out of the site by way of the Christian Street gate, providing access to a small parking lot. Another gate near the Washington Avenue and South Water Street intersection is kept locked and is opened as needed for service vehicles and lawn equipment.

Historic Conditions. Circulation in Gloria Dei's earliest period of the late 17th and early 18th centuries likely relied on a combination of water transport, with small boats landing on the shore, and a system of trails for wagons, horses and walkers to approach from the northwest, possibly following the Delaware River shoreline and skirting the cove located to the north of Gloria Dei. South Swanson Street extended across the cove on a causeway by the early decades of the 18th century and this defined the church's first public street access. A gate was set in a wood fence just to the south of the church's southeastern corner with steps and a walkway providing access to the church's south porch and its double-door entrance. There is evidence for this pathway having its own picket fence with a second gate just to the west of the south porch that offered access into the burial ground (see Figure 2.14). A pathway is believed to have continued around to the tower entrance and probably then to a "garden gate" in a fence to the northwest of the church. This gate allowed access to a parsonage located north of the church (see Drawing 3.2). Mid-18th-century maps show a lane from Christian Street to the rear of the parsonage, which probably was used by the minister for his carriage, as well as visitors. This lane eventually became a narrow alley between the houses built on Christian Street after 1755. Some later 19th-century maps refer to this lane as Woodworth Avenue (see Figure 2.21). As late as the 1950s, this lane was still present, although probably not much used judged by a tree growing in the middle of the stone sett pavement blocks. A wood fence blocked access from the alley to the churchyard (see Figure 2.49).



Figure 4.21. Gloria Dei burial ground, view looking west on the main east/west pathway with Riverside Hall to the right of the view. 1905. Note the use of slate pavers. This walk is now brick and sunken into the ground. Source: Gloria Dei Church Archives.

A system of right-angle pedestrian pathways gridding the burial ground today likely traces its origins to the mid-19th century. The layout would have only made sense if it were contemporaneous with the construction of the rectory, Sunday school, sexton's house and Riverside Hall. These buildings and the orientation of their entrances would have necessitated some formalization of a pathway system. The brick sidewalks near the Gloria Dei Church and rectory appear older and less uniform in the sizes of their bricks, suggesting they are older than the straight paths that grid the burial ground. The central east/west pathway from the Church tower to the Sunday school (now Young Children's Center/church office) is evident in a photograph of 1859. This main east/west axial path was paved with slate as shown in a dated photograph from 1905 (Figure 4.21). The other paths running north/south and along the burial ground's south side were in place no later than 1936, as documented by a Historic American Buildings Survey (HABS) drawing (see Figure 2.34). The historic paving materials of these lesser pathways are somewhat more difficult to determine as the bricks that pave them today are not original and probably were a repaving project undertaken by the church in the late 1960s or the 1970s. Concrete is the most likely pre-1958 material for the north/south pathways, based on a photograph from the 1950s, along with the physical evidence of one remaining concrete north/south sidewalk at the east end of the burial ground (Figures 4.22-23).

The perimeter sidewalks on the city streets that surround Gloria Dei National Historic Site were in place during the mid-19th century (see Figures 2.13-14, 2.26-27). The historic paving material is difficult to assess; however, one of the earliest views from 1876 suggests the material was a masonry paver (Figure 4.24). This



Figure 4.22. Gloria Dei burial ground, view looking northwest from just south of the church showing a funeral procession in the background. *Circa* 1950s. This photograph shows the older brick sidewalk (bottom right) and what appears to be a concrete sidewalk (left). The older brick walk remains, while the concrete walk has been replaced with brick. Source: Gloria Dei Church Archives.



Figure 4.23. Concrete pathway at the eastern end of the burial ground, view looking north. This pathway likely pre-dates 1958. The other sunken brick pathways in the burial ground were repaved with brick after 1958, excepting those using non-uniform dimension bricks immediately surrounding the Gloria Dei Church and rectory.



Figure 4.24. Detail of sidewalk on South Swanson Street immediately south of Gloria Dei Church (from Figure 2.27). 1876. Also note the horizontal board fence. This fence was replaced with a brick wall in 1898. Source: Gloria Dei Church Archives.



Figure 4.25. Concrete sidewalk in front of 6-8 Christian Street. 1956. This photograph appears to have been taken by the City of Philadelphia to document reconstruction of the sidewalk. The perimeter walkways were repaved with brick in 2019-20. Source: City of Philadelphia, Department of Records.

view of 1876 also shows hitching posts and a stone curb on South Swanson Street in front of the church. By the 1950s, the perimeter sidewalks on the streets surrounding Gloria Dei had been repaved with concrete (Figure 4.25).

Post-historic and Existing Conditions. Gloria Dei's circulation systems were reworked in the 1970s resulting in the patterns that are found today outside of the churchyard landscape character area. These circulation systems incorporated earlier circulation systems but adapted them to the open spaces that resulted from the creation of the North and South Lawns, as well as the construction of the perimeter wall, which limited access to the site to the gated entrances. The former access lane or alley between the Christian Street houses was reworked as a new gated entrance to a new parking lot behind the sexton's house in the North Lawn area (see Figure 3.33). The pathway system in the churchyard remained intact; however, a pathway was extended on a curving route southeast from the Young Children's Center/church office to a concrete amphitheater located south of the burial ground. Per National Park Service records, this amphitheater was intended to facilitate guided tours – visitors would gather at the church office, then be directed to the amphitheater for an overview/ orientation followed by a guided tour of the burial ground and Gloria Dei Church. The plaza and pathways in the Swanson Street Forecourt date from the mid-1980s (see Figure 3.55). The plaza is within the footprint of old South Swanson Street, to some extent helping to maintain a significant spatial relationship since this was once the access to the front entrance gates to Gloria Dei, now seldom used. The alterations to circulation that were implemented in the 1970s and 1980s reinforced a shift in the experience of visiting Gloria Dei. From the 18th century to the early 20th century, the gates on South Swanson Street were the main entrance; however, these became increasingly secondary with the new entrances on South Water Street and the parking lot off Christian Street. The perimeter sidewalks on the city streets surrounding Gloria Dei have been repaved most with brick to create "context sensitive" streetscapes. Most of this perimeter sidewalk repaving took place in 2019-20.

Evaluation. The pedestrian circulatory system in Gloria Dei's churchyard is a contributing resource that follows paths that were laid out and in use by 1958. Some of these paths including those near Gloria Dei Church's south porch and tower entry, the rectory side entrance and Riverside Hall entrances appear to retain their original brick pavers or at least pavers that were manufactured in the 19th century. The remaining paths were not originally brick paved based on photographic evidence of slate pavers and concrete predating the bricks; however, they are on alignments and locations that can be documented to the 1850s or the 1930s, depending on the path.

In other landscape character areas, there are circulatory features that have historic precedents, although they no longer reflect historic integrity of design, materials and workmanship. The asphalt Christian Street access lane is on or near the location of an 18th-century lane that became a 19th-century stone-paved alley; the Swanson Street Forecourt plaza is on the footprint of South Swanson Street, a stone-paved street with at-grade railway tracks before it was vacated and turned into a pedestrian plaza; and the modern brick sidewalks outside the perimeter wall are on streets that had stone-paved sidewalks by the middle decades of the 19th century.

VEGETATION

Vegetation consists of indigenous or introduced trees, shrubs, vines, ground covers and herbaceous materials. At Gloria Dei, there are 23 mature trees that can be documented to have been in existence during the pre-1958 period of significance, mostly in the churchyard, but also a few in the South Lawn and the Swanson Street Forecourt areas. Most of these trees were established in the 1930s to the 1950s, although the London plane trees on the eastern edge of the burial ground could well date to the early 1900s. The existing vegetation in the North Lawn and South Lawn is based on a master landscape plan created by the National Park Service in 1973 and implemented in 1978-79. The plantings in the Swanson Street Forecourt date from the mid-1980s, while the street trees of the perimeter are an even more recent introduction.

Historic Conditions. Vegetation at Gloria Dei in the 18th century was dictated by land uses and included the pastor's vegetable garden and a pasture for livestock. Archival documentation mentions the need to cutdown brush, shrubs and small trees that were overtaking the burial ground, suggesting the graveyard was likely maintained as an open space with vegetation periodically removed by pruning and cutting. A few trees appear to have been left to grow to maturity and provide shade. These conditions remained relatively constant into the middle decades of the 19th century. This is certainly the impression given by the several artists' views of the church, with the earliest dating to 1759 and the latest to 1835 (see Figures 2.9, 2.11-14). These views are consistent in placing two or more standalone



Figure 4.26. Detail of photograph of Gloria Dei Church, view looking northwest from South Swanson Street. 1858. Note the three young trees planted in a row behind the fence. These would be replaced in the early 20th century by a row of four London plane trees, which still exist. Source: The Library Company of Philadelphia.

trees in the burial ground to the south to southwest of the church, a large shrub in the southeast corner of the burial ground adjacent to the fence, and a cluster of trees along the north side of the church prior to the construction of the rectory in 1832-33.

The earliest known photographs of Gloria Dei, dating to the 1850s, suggest that a new pattern of tree planting had been established some years earlier, probably aligning with the construction of the rectory, Sunday school and sexton's house. A wintertime view from South Swanson Street looking north toward Gloria Dei shows a row of three young trees just inside the perimeter fence, quite possibly London plane trees (the farthest to the right has light mottling of the bark) (Figure 4.26). Another view, looking east across the burial ground toward the church is also a winter scene since the trees are leafless (Figure 4.27). This view shows one very mature straight-trunked tree in the burial ground south of the church, as well as one smaller tree in the burial ground nearer to the tower doors and a cluster of three trees in a row to the south of the rectory's rear wing. There are also visible three saplings on the south side of the east/west sidewalk, possibly the end of a row extending further to the west and the Sunday school.

Photographic coverage from the turn of the 20th century provides sufficient detail to document changes in vegetation. A view from 1898 places at least five mature trees in the eastern end of the burial ground, two flanking the church tower, one near the South Swanson Street southern gate, another in front of Riverside Hall, and one near the southern edge of the burial ground (Figure 4.28). None of these trees survive today. This view also shows an evergreen shrub or small tree located west of the church's south porch. Two views of *circa* 1905-06 show an allée of trees flanking the burial ground's east/west axial walkway (see Figures 2.32 and 4.21); these trees are a mixture of saplings and more mature trees suggesting some may be the same as those in the view from the 1850s (cf. Figure 4.27). By this time, the row of trees to the south side of the rectory's rear wing are gone. Another view, taken in 1917, looking west from the waterfront across South Swanson Street shows that the older row of trees just inside the perimeter wall are no longer present and appear to have been replaced by a row of four younger trees, quite possibly the same four London plane trees that remain there today (Figure 4.29).

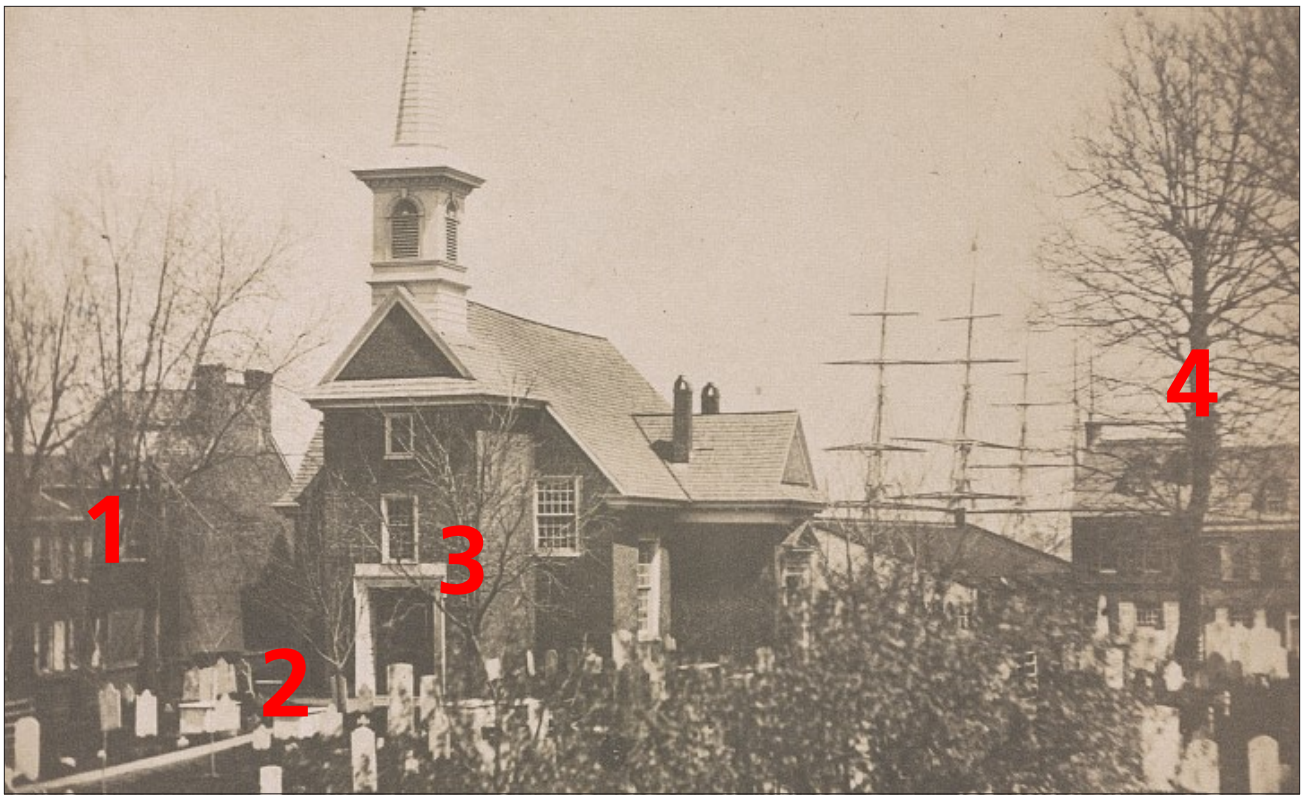


Figure 4.27. Detail of photograph of Gloria Dei Church, view looking east from the rear of a building on South Water Street (from Figure 2.25). *Circa* 1854. Trees in the burial ground numbered for reference: 1. Row of three trees to south side of the rectory's rear wing; 2. Row of three saplings planted along south edge of east/west pathway; 3. Tree at the southwest corner of the church tower; 4. Mature tree near southern edge of the burial ground. Source: National Park Service.

Photographs from the 1930s to the late 1950s, as well as a Historic American Buildings Survey (HABS) site plan of 1936, place at least two dozen trees in the churchyard (see Figure 2.34). The row of four London plane trees had grown to maturity judging by a photograph taken from South Swanson Street in 1950 (see Figure 2.39). By the 1950s, the burial ground was a shady oasis in an urban landscape. An increasing variety of low shrubs appear to have been planted in the understory. Some of them created hedgerows to either side of the paths (Figures 4.30-31). Ornamental plants such as roses and peonies were being placed among the gravestones (Figure 4.32). By this time, the church's eastern face was covered in ivy (see Figure 2.40).

Beyond the churchyard, vegetation was sparse in the 1940s and the 1950s, although lines of increasingly mature volunteer trees and brush are seen along property lines. This boundary vegetation is especially visible along the property line to the north of the churchyard and the rear of the Christian Street properties, the historic dividing line between the churchyard and the North Lawn (see Figures 2.43). The demolition of the factory buildings to the south of the churchyard in the area of the South Lawn created a vacant lot in the 1940s. Shortly after the demolition, a row of pine trees was planted along the vacant lot's South Water Street frontage. Several other trees were planted or allowed to grow in the vacant lot south of the Revolutionary War monuments. These trees may have been intended to provide some screening for the monuments that were moved to Gloria Dei in 1950.[32]



Figure 4.28. Gloria Dei Church and burial ground, view looking east from the west end of the burial ground. 1898. None of the plantings in this view survive; however, the aesthetic of a few mature trees for shade and sparse ground plantings survives. Source: Gloria Dei Church Archives.



Figure 4.29. Detail of view looking west southwest from South Delaware Avenue (present-day Columbus Avenue) showing Gloria Dei Church. 1917. Note what appear to be four small trees just inside the perimeter wall with the large mature tree in the background. The four trees are interpreted as being the currently extant London plane trees. Source: City of Philadelphia, Department of Records.



Figure 4.30. View looking east in the burial ground with the church tower in the background. *Circa* 1955-60. Note the trees framing the path and tower, and the introduction of hedges, probably boxwood, to either side of the main east/west pathway. None of this planting scheme survives. Source: Gloria Dei Church Archives.

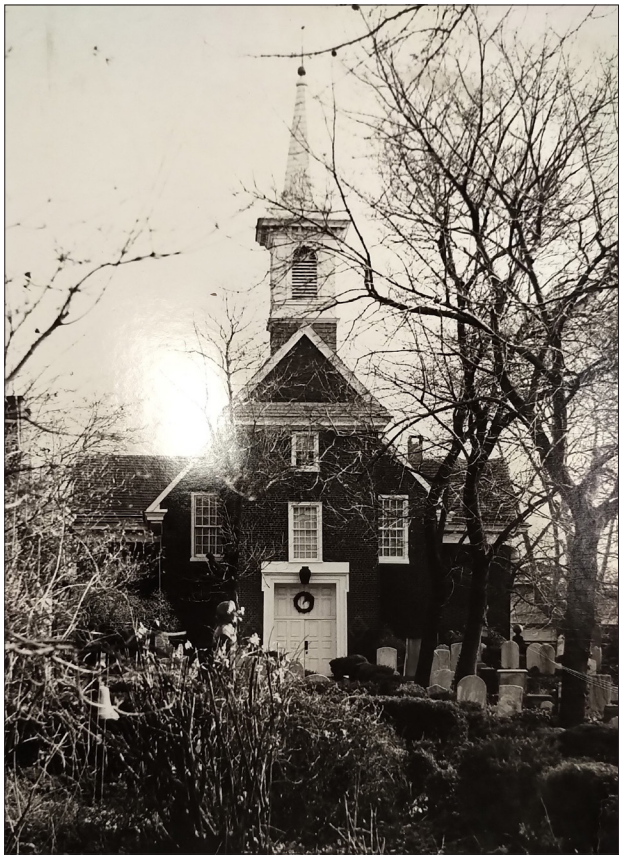


Figure 4.31. View looking east in the burial ground from near the front entrance of the sexton's house with low shrubs in the foreground. None of this mid-20th-century planting scheme survives. *Circa* 1960. Source: Gloria Dei Church Archives.



Figure 4.32. View looking west in the burial ground from south of Riverside Hall. Undated [20th-century]. Note the ornamental plants among the gravestones. Source: Gloria Dei Church Archives.

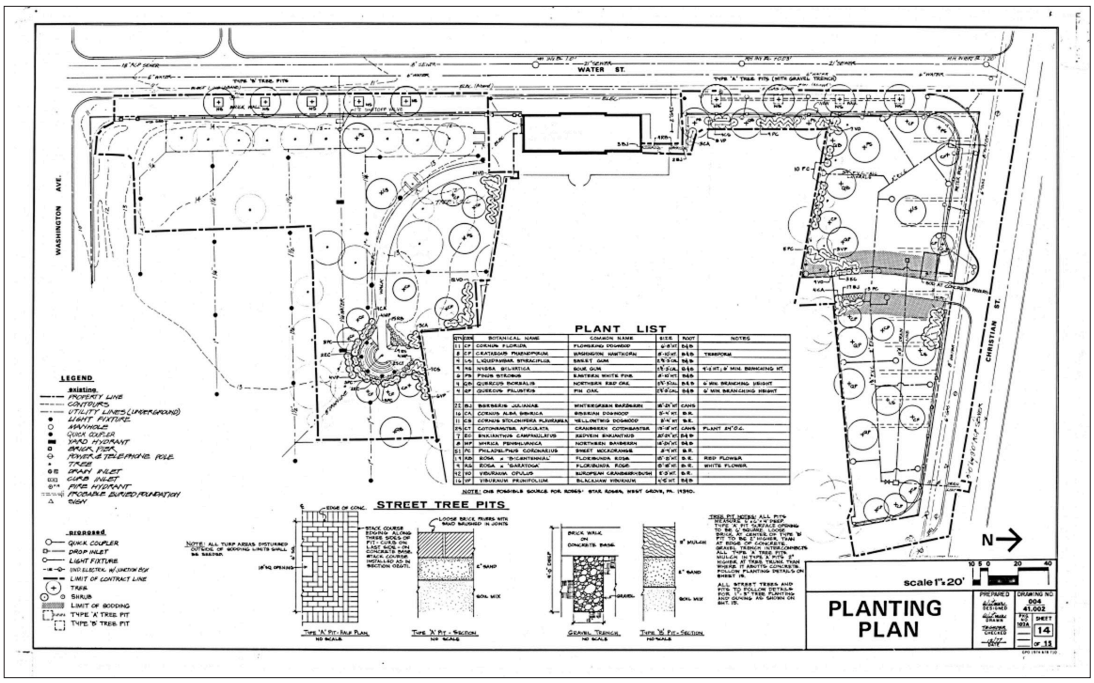


Figure 4.33. Arthur Engineers and Associates, Planting Plan for the North and South Lawns. 1978. This plan accounts for most of the extant plantings in these two landscape character areas. Source: Independence National Historical Park Archives.

Post-historic and Existing Conditions. After 1958, the National Park Service's collaboration with Gloria Dei resulted in numerous new plantings and the transformation of neighboring properties into an urban park landscape. A master plan developed by the National Park Service in 1973-74 and implemented in 1977-78 guided the planting of the North and South Lawn areas, while a planting scheme developed by the Pennsylvania Department of Transportation in 1985 guided the planting of the Swanson Street Forecourt (Figures 4.33-34).[33] These plans largely reflect the planting schemes found today, particularly for the tree and shrub groupings.

Vegetation in the churchyard appears to have been less guided by a master plan than by a legacy of increasingly mature trees that had been there prior to the 1970s. Various small planting projects have since been periodically undertaken by Gloria Dei. Some of these, particularly the Gloria Dei Memorial Garden and the St. John's Memorial Garden, are not of a historic character (see Figures 3.42 and 3.43). The most notable loss of vegetation has been the main east/west pathway's allée of trees, which may have had its origins in the 1850s. Generally speaking, though, the care and renewal of trees has stayed within a historic pattern of a row of trees at the eastern edge of the burial ground and widely spaced single trees or small clusters of trees spaced randomly about the burial ground.

Evaluation. A comparison of existing vegetation with documentary evidence has identified 23 trees, mostly within the churchyard, and some in the South Lawn and Swanson Street Forecourt, that were present at the end of Gloria Dei's period of significance in 1958 (Figure 4.35).

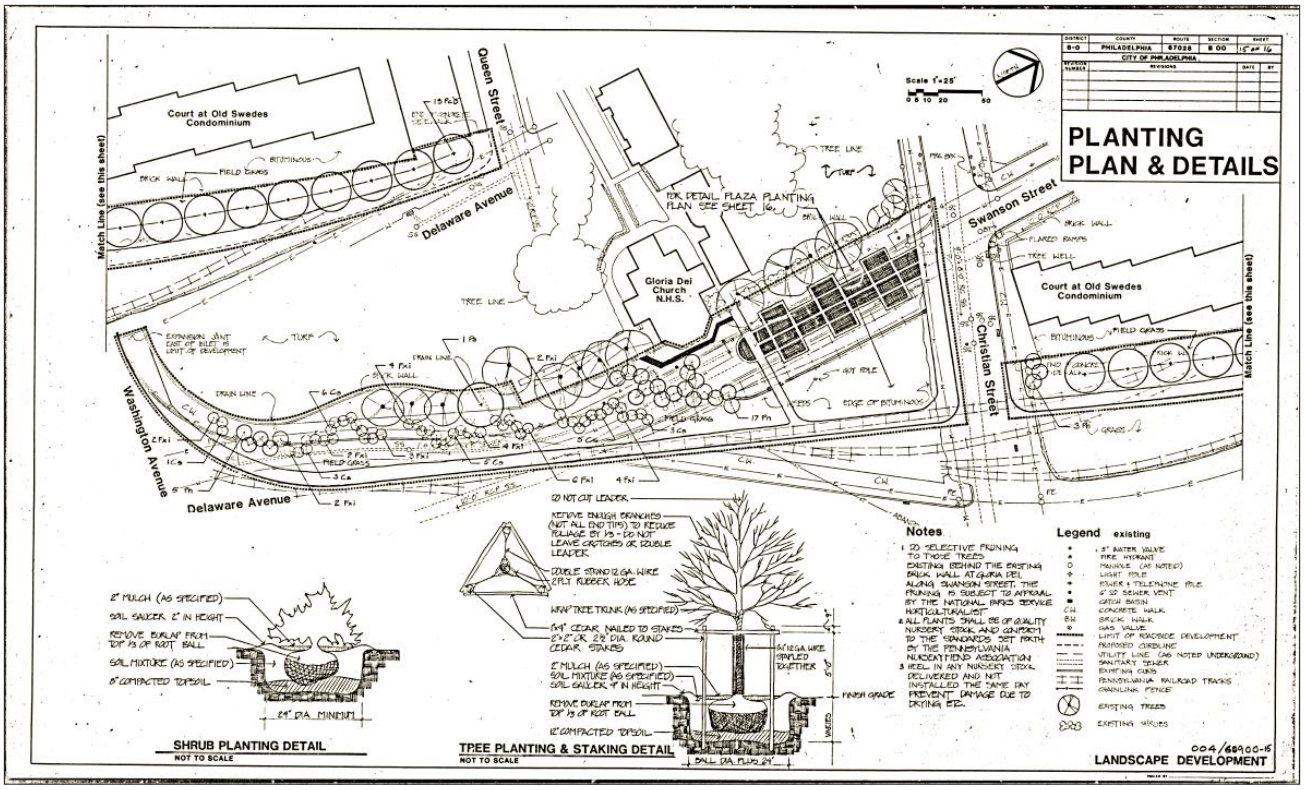


Figure 4.34. [Pennsylvania Department of Transportation] District 6-0, Planting Plan & Details for the South Swanson Street Forecourt. *Circa* 1985. Source: Independence National Historical Park Archives.

Tree and Shrub Key

Code	Botanical Name	Common Name
Abco	*Abies concolor*	white fir
Ac	*Amelanchier canadensis*	Serviceberry
Ap	*Acer palmatum*	Japanese Maple
As	*Acer saccharinum*	Silver Maple
Cf	*Cornus florida*	Dogwood
Cs	*Cytisus scoparius*	Scottish Broom
Eu	*Eucommia ulmoides*	Chinese Rubber Tree
Fx	*Forsythia x intermedia*	Border Forsythia
Gb	*Ginkgo biloba*	Ginkgo
Gd	*Gymnocladus dioicus*	Kentucky Coffeetree
Gt	*Gleditsia triacanthos*	Honey Locust
Hm	*Hydrangea macrophylla*	Hydrangea
Io	*Ilex opaca*	American Holly
Jn	*Juglans nigra*	Black Walnut
Lm	*Lonicera maackii*	Amur Honeysuckle
Ls	*Liquidambar styraciflua*	Sweetgum
Ma	*Morus alba*	Mulberry
Ms	*Magnolia stellata*	Star Magnolia
Ns	*Nyssa sylvatica*	Black Gum
Pa	*Platanus acerifolia*	London Planetree
Pe	*Prunus serotina*	Black Cherry
Pn	*Pinus nigra*	Austrian Pine
Po	*Platanus occidentalis*	Sycamore
Pp	*Prunus pendula*	Weeping Cherry
Ps	*Picea spp.*	Spruce
Pt	*Pinus strobus*	White Pine
Py	*Pinus sylvestris*	Scotch Pine
Qp	*Quercus palastrus*	pin oak
Qr	*Quercus rubra*	Northern Red Oak
Rh	*Rhododendron*	Rhododendron
Ss	*Spiraea sp.*	Spyrea
Tb	*Taxus baccata*	Yew
Tc	*Tilia cordata*	Littleleaf Linden
Ua	*Ulmus americana*	American Elm
Up	*Ulmus pumila*	Siberian Elm
Vo	*Viburnum opulus*	Viburnum
X	*Unknown*	Unknown
Zs	*Zelkova serrata*	Zelkova

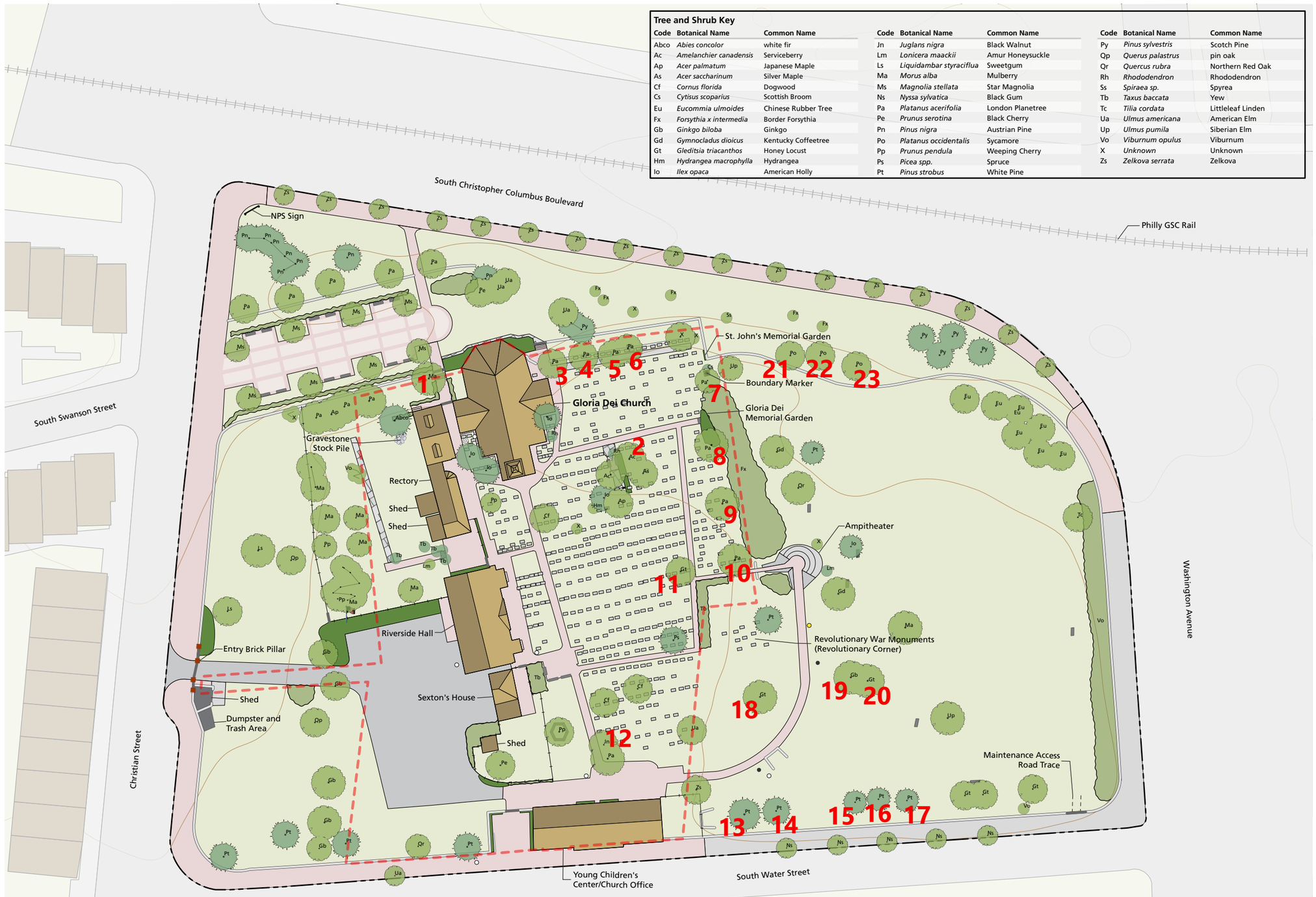


Figure 4.35. Existing Conditions Drawing 3.1 Annotated with Trees Existing Prior to 1958. Tree numbers in red are keyed to Table 4.2.

Cultural Landscape Report

Independence National Historical Park

Philadelphia, Pennsylvania

Gloria Dei Church National Historic Site

HUNTER RESEARCH
Historical Resource Consultants

National Park Service

Olmsted Center for Landscape Preservation

www.nps.gov/oclp

SOURCES

1. City of Philadelphia Orthoimagery, 2020
2. USGS Digital Elevation Model, 2017
3. Pennsylvania Department of Transportation, 2020
4. NPS Landsnet Boundaries and Tracts
5. Field Review, January 2022

DRAWN BY

Kelsey Little, Olmsted Center, ArcGIS Pro 2.6, 2021

UPDATED/REVISED BY

Evan Mydlowski, Hunter Research, Inc., ArcGIS Pro 3.0, 2022

LEGEND

- CLI Boundary
- Property Owned by Swedes Corporation Rector Church Wardens
- Lawn
- Road
- Brick Walkway
- Concrete Walkway
- Building
- Fence
- Wall
- Deciduous Tree
- Evergreen Tree
- Gravestone
- Sign
- Trash Can
- Lamp Post
- Manhole
- Drain Drop Inlet
- Basement Vent
- Basement Entry
- Bench
- Gate

NOTES

1. Projection: NAD 1983 State Plane Pennsylvania South
2. Contour Interval = 1'
3. All features shown in approximate scale and location

0 15 30 60 Feet

Drawing 3.1

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TABLE 4.2. VEGETATION DATING TO GLORIA DEI'S PERIOD OF SIGNIFICANCE (PRE-1958)

Species (Common Name)	Location	Notes
1. *Morus alba* (Mulberry)	Churchyard, next to north gate outside front entrance to the rectory	Large diameter trunk. Photographic evidence documents the tree's growth beginning *ca.* 1937-45. No tree at this location previously.
2. *Acer saccharinum* (Silver Maple)	Churchyard, next to Alexander Wilson grave marker	Young tree shown in HABS photograph of 1936, dates growth beginning in the late 1910s or 1920s. This tree is near location of single tree visible in many older artists views, including the oldest dating to 1759. Seems probable that it was planted to replace an old tree that was lost.
3-6. *Platanus acerifolia* (London Plane trees)	Churchyard, row of four on east side of yard just inside the perimeter wall parallel to old South Swanson Street.	Young trees shown in photograph of 1917, dating trees to the early years of the 20th century. Older views from the 1850s suggest these four trees replaced an earlier row of three trees. The trees appear to be pollarded in early views, which would account for the trees' relatively small size for their age.
7-10. *Platanus acerifolia* (London Plane trees)	Churchyard, row of four trees along the south side of yard	Aerial photographs indicate planted no earlier than 1940, likely in the late 1940s after demolition of the neighboring soap factory.
11. *Gleditsia triacanthos* (Honey Locust)	Churchyard, near southwest corner of southern path	Aerial photographs indicated planted no earlier than 1940, likely in the late 1940s after demolition of the neighboring soap factory
12. *Platanus acerifolia* (London Plane tree)	Churchyard, west end outside front door of the Young Children's Center/ church office	Predates 1940 based on aerial photograph.
13-17. *Pinus strobus* (White Pine)	South Lawn, west end inside the perimeter wall	White pines are marked as "existing" on a 1978 landscaping plan and are visible on a 1963 aerial photograph. Likely planted in the late 1950s. Trees are presently stunted, perhaps due to unfavorable soil conditions.
18-20. *Gleditsia triacanthos* (Honey Locust)	South Lawn, northwest quadrant	Three honey locust trees are marked as "existing" on a 1978 landscaping plan and are visible on a 1963 aerial photograph. Likely planted in the late 1950s.
21-23. *Platanus occidentalis* (Sycamore)	Swanson Street Forecourt, far southern end outside the perimeter wall	Three sycamore trees, planted along a street frontage prior to the construction of the new perimeter wall and closure of South Swanson Street. Visible on a 1963 aerial photograph, likely planted in the 1950s.

No small trees, shrubs or planting beds have been identified in existing photography or landscaping plans that predate 1958. The two flowering dogwoods in the churchyard appear old enough to predate 1958 as saplings; however, they are insufficiently visible in photographs to document that they are that old.

VIEWS AND VISTAS

Views and vistas are features that create or allow a range of vision which can be natural or designed and controlled. The small scale of Gloria Dei's original one-acre church tract and its urban environment limited opportunities to create historically significant views and vistas; however, the church was a prominent landmark and artists and photographers of the 18th and 19th centuries gravitated toward certain views that were often repeated.

Historic Conditions. Historically, the Gloria Dei Church was placed at a prominent location that would have offered sweeping vistas of the Delaware River from the southeast to the northeast during the early colonial period. As Philadelphia grew, the church's visibility became increasingly limited, first as open space around it filled, and then as the waterfront pushed eastward into the river and filled the vista with wharves and warehouses. Even with its church spire, Gloria Dei would have been difficult to view within streetscapes that were crowded with densely spaced buildings and ship masts (see Figure 4.8).

Artists who began drawing or painting Gloria Dei in the mid-1700s to early 1800s frequently chose to depict its south elevation from within or just outside of the burial ground. The two favored views were one looking northeast from the southern edge of the burial ground, often capturing the tower in the view, and the other from South Swanson Street outside of the churchyard fence with the street in the foreground (Figures 4.36-37). There may have been several reasons for this preference – first, it placed foremost the entrance on the church's south porch, which was considered the main entrance; second, it showed the relationship of the church to the burial ground; and third, it allowed for some pleasing background, usually a combination of trees and outlines of distant buildings, thus providing the church with a landscape context.

Somewhat less favored was a view looking east across the burial ground with the church in the midground. This view had its possibilities, including the potential of capturing a forest of ship's masts and the distant Delaware River (Figure 4.38). The view looking east on the main pathway between the Sunday school and the Gloria Dei Church tower entrance gained prominence with Gloria Dei's decision to plant the path with an allée of trees framing the church spire. This became a favored view in the early 1900s.



Figure 4.36. Repeat Views of Gloria Dei Church from the Southwest, 1759 to 2022.



Figure 4.37. Repeat Views of Gloria Dei Church from the Southeast, 1828 to 2022.

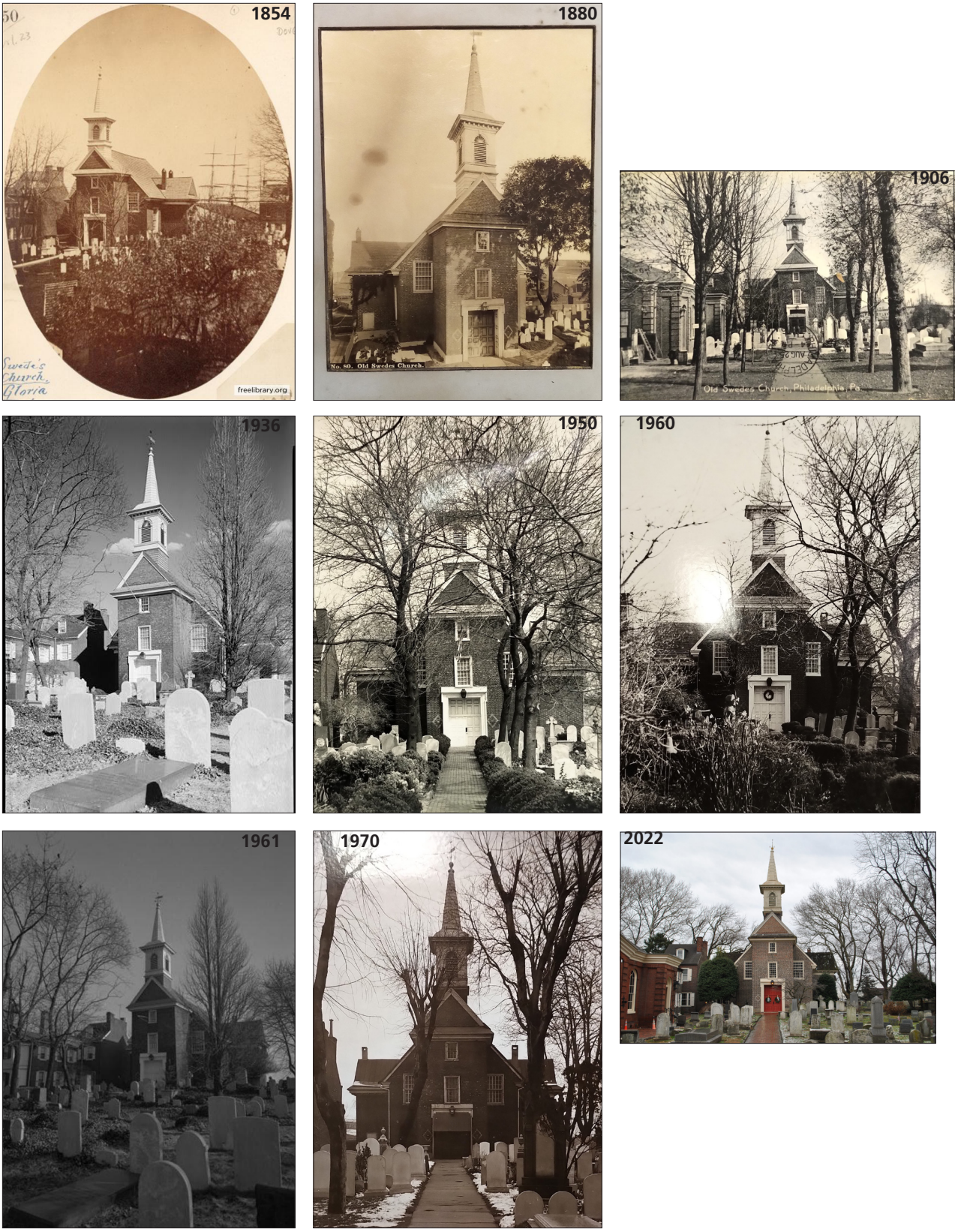


Figure 4.38. Repeat Views of Gloria Dei Church from the West, 1854 to 2022.

Historic views looking south or west in Gloria Dei's churchyard are nearly non-existent. These would have been looking away from the church and in most instances would have offered unappealing views of the rear and side elevations of neighboring industrial buildings and dwellings. Any view toward the churchyard from the north would have been blocked by the buildings on Christian Street.

Post-historic and Existing Conditions. Since 1958, the two most traditional views of Gloria Dei – the ones looking northerly from the burial ground or South Swanson Street – have remained constant with the most notable changes related to the aging and replacement of vegetation (see Figures 4.36-37). Since the tree canopy is high and managed, the trees do not generally interfere with the views. The removal of buildings from the North and South Lawns opened new views of Gloria Dei from those areas. The views from the North Lawn look onto the rear and side elevations of the rectory, Riverside Hall and the sexton's house, which were never meant to be prominent or aesthetic. The views from the South Lawn, which could be the most expansive from within the perimeter, have been managed with a screening of low bushes and trees that shield the churchyard from the South Lawn with just a few gaps. The perimeter wall thoroughly encloses the site and screens visitors from nearly all views looking outward. The major exception to this is a view looking east from a high point in the topography at the east end the burial ground just south of the church's south porch. From there, it is possible to appreciate Gloria Dei's topographical prominence and catch a glimpse of the Delaware River between the large 20th-century buildings that line the waterfront (Figure 4.39).

Evaluation. Views contribute to Gloria Dei's historic landscape character, but they are limited to a small number of key perspectives. The churchyard lends itself to inward looking views with the greatest range of vision achieved from the burial ground's western and southern edges. This places Gloria Dei Church at the



Figure 4.39. View looking east from the east end of the burial ground over the brick perimeter wall (bottom of view). From this vantage point the Delaware River can be seen in the distant background, mid-view.

center of the view with the gravestones in the foreground and the trees and other buildings forming a background screening. These are the same views that artists and photographers have turned to again and again over the past 200 to 250 years. Due to the perimeter wall, there is only one location within Gloria Dei where looking outward offers a range of vision and that is looking east from the high point at the east end of the burial ground. From there, the site's historic spatial relationship to the Delaware River can be appreciated. The perimeter wall also limits views looking inward toward Gloria Dei. The key view outside the perimeter wall is from the former alignment of South Swanson Street where the Gloria Dei Church is visible above the perimeter wall.

SMALL-SCALE FEATURES

Small-scale features are landscape elements that provide detail and diversity combined with function and aesthetics. At Gloria Dei, the principal set of small-scale contributing historical features are the gravestones and monuments. Other small-scale features of a historic character include a boundary marker and two boot scrapes in the churchyard. Throughout Gloria Dei's grounds are other small-scale features of a non-historic character including an amphitheater, flagpole, lighting, benches, trash cans and other furnishing related to its post-1958 development as an urban park.

Historic Conditions. Small-scale features evolved over time to support both persistent and changing land uses. The burial ground, for instance, was a constant in the landscape and as it filled and expanded, new gravestones and memorials were added reflecting changing cultural attitudes toward death. Also persistent was a desire to mark and secure the church tract property with boundary markers, fences and walls. Far less persistent were small-scale features associated with the changing lifeways of the occupants of the church tract, principally the minister and his household members who lived on site beginning in the 1730s, and the sexton's household beginning in the 1850s. Both the minister and sexton continue to live on the site today but much of what would have filled the outdoor spaces near their houses has changed dramatically over time. In the colonial period, there would have been small-scale features related to the care of animals and tending of a garden, which would have required a range of farm-like appurtenances such as troughs, pales and buckets, hitching posts, garden tools, firewood storage, and the like. As Gloria Dei entered later urban phases of development, the houses would have been furnished with clotheslines, storage bins and garbage cans. Outdoor living spaces such as patios or informal areas where lawn chairs might be placed offered refuges during the hot city summers prior to the availability of air conditioning.

Gravestones

Gravestones are the most diverse and significant of the small-scale features located at Gloria Dei. The gravestones are the defining feature of the burial ground, and their aggregate arrangement in rows and orientation to the east within a roughly rectangular area is a defining feature. Taken singly, each of the gravestones is a small-scale feature that has a uniqueness related to the individual(s) who are memorialized, the textual data engraved on the stone, the choice of stone type, the style and aesthetics of the stone, and the placement and orientation of the stone, which may suggest relationships with neighboring stones or its relative age. It is estimated that about 90 percent of the 900 stones at Gloria Dei are from the pre-1958 period of significance. Each stone has a story to tell (Figure 4.40).

Fences and Boundary Markers

Church records document that wood fences existed at Gloria Dei by the early 1700s and were being used to define the boundaries of the church tract, as well as enclose the burial ground, pastures and garden. Historic visual evidence is available for fence types from the 1750s onward with wood vertical picket fences indicated from the 1750s to the 1830s (see Figures 2.9, 2.11-14) and horizontal wood board fences from the 1820s to the 1890s (see Figures 2.26-27). The wood fences on the South Swanson Street frontage were replaced by brick walls and iron picket railings in 1898, but wood fences continued to be used to separate the north and south boundaries of the church tract from neighboring properties well into the middle part of the 20th century (see Figures 2.43, 2.49 and 4.19).

Stone boundary markers may have once existed for all corners of the church tract. These were likely placed around the 1820s, which was the last major subdivision of the land that the church had acquired in the early years of the 18th century. The only remaining visible stone boundary marker is located near the southeast corner of the perimeter wall (see Figure 3.60). Other markers could remain but, if so, they are buried and not visible.

Post-historic and Existing Conditions. After 1958, the acquisition of adjacent properties to create the historic site's park buffer led to rapid changes in the types of small-scale features at Gloria Dei with the exception of the gravestones in the burial ground. The remaining wood fences at the church tract boundaries were removed to create a more open park-like space no later than the 1970s. Only since the 1990s have wood privacy fences made a reappearance, this time defining yards for the private use of the rectory and the sexton's house.

Later small-scale features include an amphitheater, picnic tables, benches, trash cans, signs and a flagpole. Most of these urban park furnishings are located in the South Lawn, North Lawn and Swanson Street Forecourt. With few exceptions, these date to the 1970s or the 1980s, with some later replacements or additions.



Headstone



Bedstead



Platform Tomb



Headstones and Footstones



Horizontal Tablet



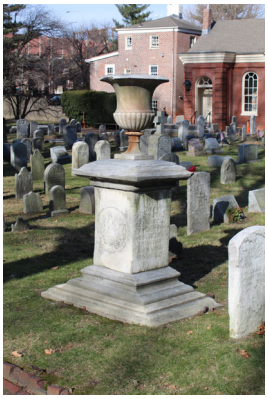
Arched Platform Tomb



Compound Marker with Base, Pedestal and Obelisk



Tablet with Harp Carved Relief



Compound Marker with Base, Pedestal and Urn



Pillow Block

Figure 4.40. Representative Gravestones, 1716 to 1954.

A few small-scale features in the churchyard are out of historic character. These include the preschool playground and a mix of different types of modern wood and stone benches.

Evaluation. Contributing small-scale features are present at Gloria Dei and include gravestones and monuments, boot scrapes, and at least one stone boundary marker in the churchyard. The gravestones, taken collectively, are a key contributing feature of the historic site. Weathering and deterioration of stones is evident, an area for concern. Beyond the churchyard landscape character area, all small-scale features are related to post-1958 urban park redevelopment and non-contributing.

ARCHEOLOGICAL SITES

Archeological sites are below- and above-ground remains related to historic or prehistoric land uses.

Historic Conditions. There is no documentation for prehistoric or historic archeological sites being investigated or identified at Gloria Dei National Historic Site prior to 1958. The burial ground has been treated as "hallowed ground" for centuries; but, this is a spiritual and reverential perspective, not one oriented toward interest in the archeological data that the burial ground most certainly contains.

Post-historic and Existing Conditions. Archeological investigations at Gloria Dei have been limited. Archeological monitoring took place during construction of the perimeter wall in 1978. The project archeologist encountered and documented masonry foundations of buildings and recovered a mix of mostly 19th-century domestic artifacts such as glass and ceramics. These were interpreted at the time as being from disturbed contexts and of limited significance.[34]

Evaluation. Gloria Dei's land use history indicates it should be rich with urban archeology, as well as perhaps some isolated pockets of prehistoric potential in areas that may have remained undisturbed or less disturbed, particularly distant from the street frontages. While the burial ground is hallowed ground and should not be disturbed, it is also an archeological site that is likely to contain a wealth of data in its human remains and burial goods. As one of the oldest known, extant Swedish cemeteries in the region, it could shed light on Swedish colonial cultural traditions, the health and wellbeing of the population and changing burial practices from the late 1600s onward. Archeological investigation is not recommended for obvious reasons; it would be far better to leave the burials undisturbed, but some opportunities may present themselves, e.g., tree falls where uprooted trees reveal burials or when new burials are being excavated near older burials.

The North and South Lawns have a long history of historic urban residential and industrial development from at least the 1730s onward. Building foundations are documented to exist. One portion of a foundation, probably from the soap factory, peaks above the ground near the amphitheater (see Figure 3.61). Other archeological features are likely to survive including shaft features (privies, wells, cisterns, etc.), residential garbage middens, deposits of industrial waste and the like. The number of archeological contexts is likely to be as varied as the generations of residents and workers who used these spaces before they were redeveloped as an urban park after 1958. Urban archeology within a few blocks of Philadelphia's waterfront has potential to be highly significant, as has been demonstrated recently by the Route I-95 project in north Philadelphia (see Chapter 3). Archeological assessments are recommended prior to any future projects that result in ground disturbing undertakings.

CONCLUSION

Gloria Dei (Old Swedes') National Historic Site has significance in the areas of architecture, ethnic heritage, exploration/settlement and religion with a period of significance from *circa* 1677 to 1958. This significance is contained within a cultural landscape that reflects the site's evolution over more than three centuries of use.

Remarkably, the historic core of the site, defined here as the churchyard landscape character area, retains aspects of the site's early colonial Swedish settlement period, with its key features a burial ground established *circa* 1677 and in continuous use ever since, and an architectural distinguished, Georgian Revival-style, patterned-brick church of 1699-1700. The Swedish settlers' decision to locate their Lutheran church on high ground near the Delaware can still be appreciated in an eastward vista of the river.

Other contributing buildings and features pertain to later 18th- and 19th-century development as an urban church on Philadelphia's waterfront. These varied landscape characteristics and features are contained within the one-acre churchyard's topography, spatial organization, cultural traditions and cluster arrangement, buildings and structures, circulation, vegetation, views and vistas, small-scale features and archeological sites (Table 4.3).

Beyond the churchyard, Gloria Dei National Historic Site's landscape character is largely a result of post-1958 park planning and urban renewal. Dozens of residential and industrial buildings, some dating to the mid-18th century, were demolished during the 1950s and the 1960s. Although no above-ground expressions of these buildings survive, archeological potential is judged to be high and largely uninvestigated. Professional planners and landscape architects

working for or in concert with the National Park Service created the South Lawn and North Lawn character areas between 1977 and 1981. The Swanson Street Forecourt character area was created in the mid-1980s.

TABLE 4.3. SUMMARY OF GLORIA DEI CULTURAL LANDSCAPE'S PRINCIPAL CONTRIBUTING CHARACTERISTICS AND FEATURES

Landscape Characterics	Landscape Character Area	Feature (Date)
Topography	Churchyard	Natural high point in the landscape chosen for location of church and burial ground
Spatial Organization	Churchyard	Gloria Dei Church anchoring east end of churchyard; the rectory, Riverside Hall and sexton's house holding the northern edge; plantings holding the southern edge. Together defining the historic church tract
Cultural Traditions and Cluster Arrangement	Churchyard	Burial ground gravestones and internment practices; cluster arrangement of building/gravestone locations, forms and materials
Buildings and Structures	Churchyard	Gloria Dei Church (1699-1700), rectory (1832-33), sexton's house (circa 1850), Riverside Hall (1864)
	Perimeter	Perimeter wall and fence (1898) [only the original segment to east of church and rectory]
Circulation	Churchyard	Access lane from Christian Street on or near location of 18th-century lane
	Swanson Street Forecourt	Forecourt plaza on footprint of South Swanson Street
Vegetation	Churchyard	Mature mulberry, silver maple, London plane, honey locust trees
	South Lawn	White pine and honey locust trees
Views and Vistas	Churchyard	Inward looking views from the western and southern edges of the burial ground with church forming backdrop; vista looking east from east end of burial ground (high point) toward Delaware River
Small-Scale Features	Churchyard	Gravestones, boundary marker
Archeological Sites	Churchyard, South Lawn, North Lawn	Burials and high potential for prehistoric and historic archaeological sites

ENDNOTES, ANALYSIS AND EVALUATION

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2 U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation* (Washington, D.C.: National Park Service, 1990, Revised 1997).

3 "Gloria Dei (Old Swedes') Church National Historic Site" in *Proclamations and Orders Relating to the National Park Service. Up to January 1, 1945* (Washington, D.C.: U.S. Government Printing Office, 1947), 79

4 "Touro Synagogue: A National Shrine, Extension of Remarks of Hon. Aime J. Forand of Rhode Island in the House of Representatives, Wednesday, June 15, 1949" in *Appendix to the Congressional Record* (Washington, D.C.: U.S. Government Printing Office, 1949), A3749/

5 "Gloria Dei," *Proclamations and Orders,* 79.

6 National Park Service, *Laws Relating to the National Park Service Enacted by the 85th Congress, 1957-58* (July 1, 1959), 41.

7 Gregorio S. A. Carrera, Gloria Dei (Old Swedes) Church National Historic Site, National Register of Historic Places Inventory – Nomination Form, September 12, 1972 [Draft with hand-written annotations], on file at Independence National Historical Park, Philadelphia, PA; Chester L. Brooks, Memorandum, National Register Nominations, February 20, 1975, on file at Independence National Historical Park, Philadelphia, PA; Lisa Madison, National Archives Catalog, Pennsylvania SP Gloria Dei (Old Swedes') Church National Historic Site (1986) [Inventory Card listing the file as missing], on-line https://catalog.archives.gov/id/71995176 [accessed June 2022]. An incomplete nomination form prepared in 1972 is on file at Independence National Historical Park; however, this nomination form contains no useful historical data and an attached memorandum of 1975 is suggestive that the nomination was left unfinished. The nomination was recorded as missing by the National Archives and Records Administration in 1986.

8 There could be other potential areas of significance and periods of significance, e.g., related to unknown prehistoric or pre-1677 historic archeological resources or to the Bicentennial of 1976; however, these would require further investigation or documentation. Gloria Dei may have some areas of significance that meet National Register criteria but don't rise to the national level of significance required of a National Historic Landmark. These distinctions would require further study and agency concurrence and are thus beyond the scope of this cultural landscape study.

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10 Ibid.

11 Patricia Heintzelman, Christ Church, National Register of Historic Places Inventory – Nomination Form (1974), on file National Register of Historic Places Database, on-line https://npgallery.nps.gov/NRHP [accessed June 2022].

12 Richard Greenwood, Holy Trinity (Old Swedes) Church, National Register of Historic Places Inventory – Nomination Form (1975), on file National Register of Historic Places Database, on-line https://npgallery.nps.gov/NRHP [accessed June 2022].

13 Bill Bolger and David Orr, Merion Friends Meeting House, National Historic Landmark Nomination (1998), on file National Register of Historic Places Database, on-line https://npgallery.nps.gov/NRHP [accessed June 2022].

14 Mary C. Means, St. George's Methodist Church, National Register of Historic

Places Inventory – Nomination Form (1971), on file National Register of Historic Places Database, on-line https://npgallery.nps.gov/NRHP [accessed June 2022].

15 The Cimbalo Firm, PC (Jasmine Beatty) and James Jacobs, Saint Peter's Parish Church, National Historic Landmark Nomination (2010), on file Virginia Department of Historic Resources, www.dhr.virginia.gov [accessed June 2022].

16 Frederick L. Richards, St. Peter's Church, National Historic Landmark Nomination (1994), on file National Register of Historic Places Database, on-line https://npgallery.nps.gov/NRHP [accessed June 2022].

17 "List of Churches That Are National Historic Landmarks," Wikipedia (May 2022), on-line en.wikipedia.org [accessed June 2022]. This count appears to be a minimum number.

18 John F. Watson, *Annals Of Philadelphia, Being A Collection Of Memoirs, Anecdotes, And Incidents Of The City And Its Inhabitants From The Days Of The Pilgrim Founders* (Philadelphia, PA: E.L. Carey & A. Hart, 1830), 134; John Craig Roak, *An Historical Sketch of Gloria Dei Church (Old Swedes')*, Third Edition (Philadelphia, PA: Gloria Dei Church, 1947), 5; John L. Cotter, Daniel G. Roberts and Michael Parrington, *The Buried Past: An Archaeological History of Philadelphia* (Philadelphia, PA: University of Pennsylvania Press, 1992), 33; Peter Stebbins Craig, ed., *Colonial Records of the Swedish Churches in Pennsylvania,* vol. 1 (Philadelphia, PA: Swedish Colonial Society, 2006), 154–55.

19 Jehu Curtis Clay, *Annals of the Swedes on the Delaware* (Philadelphia, PA: J.C. Pechin, 1835), 156–60; John Craig Roak, *An Historical Sketch of Gloria Dei Church (Old Swedes')*, Third Edition (Philadelphia, PA: Gloria Dei Church, 1947), 23; Reverend John Craig Roak - @PreserveOldSwedes | Historic Gloria Dei Preservation Corporation," October 3, 2017, https://preserveoldswedes.org/2017/10/reverend-john-craig-roak-1898-1989/; "Cultural Resource Management Records," 1962 1956, 10, INDE 77171, SERIES I, SUBSERIES C, Box 19, Folder 12, INDE Archives. Pages 8-15 are Melvin's 1958 Report to the Swedish Colonial Society.

20 "Gloria Dei," *Proclamations and Orders,* 79; "List of Churches That Are National Historic Landmarks," Wikipedia (May 2022), on-line en.wikipedia.org [accessed June 2022]. The project team considered the possibility that Gloria Dei has significance related to the context of America's bicentennial celebrations in 1976, coinciding with the National Park Service's planning and construction of the perimeter wall and other landscape improvements. These were clearly part of a broad investment in Philadelphia historic sites, as well as those in other parts of the nation leading up to and following the celebration. The bicentennial context is beyond the scope of this study to develop further but the Gloria Dei activities would not be viewed as having been of exceptional importance within that context.

21 National Park Service, *Laws Relating* (1959), 41.

22 This general description of landscape characteristics is verbatim from Bryne D. Riley, John Auwaerter and Paul Fritz, *Cultural Landscape Report for the Nelson House Grounds, Colonial National Historical Park* (Brookline, Massachusetts: National Park Service, Olmsted Center for Landscape Preservation, 2011), 128.

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25 Synterra, Gloria Dei National Historic Site [Landscape Master Plan], 12 Sheets (1973), on file Independence National Historical Park Archives, Philadelphia; Synterra, Gloria Dei National Historic Site [Landscape Master Plan], 13 Sheets (1974), on file Independence National Historical Park Archives, Philadelphia; Arthur Engineers and Associates, Gloria Dei (Old Swedes') National Historic

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28 Barra Foundation, *Philadelphia: A 300-Year History* (New York, New York: W. W. Norton & Company 1982), 601-703.

29 Ernest Hexamer and William Locher, *Maps of the City of Philadelphia*, Volume 7, Plate 89 (Philadelphia, PA: Hexamer & Locher, 1858-1860). Electronic document, https://www.philageohistory.org/rdic-images/view-image.cfm/HXL1860v7-PL89, accessed April 2022.

30 Martin Yoelson, "Historic Structures Report - Nos. 2, 4, 6, 8, 10, and 12 Christian Street" (Independence National Historical Park: National Park Service, April 25, 1962), INDE 77252, Box 35, Folder 11, INDE Archives; Martin Yoelson, "Historic Structures Report - Nos. 14, 18, 20, 22 Christian Street" (Independence National Historical Park: National Park Service, September 1963), INDE 77252, Box 35, Folder 12, INDE Archives; Hall, "Memorandum, Subject: Mercer's Row Gloria Dei (Not Sent)."

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Addendum to Gloria Dei Church NHS Cultural Landscape Report Part 1

This addendum modifies and supplements the Cultural Landscape Report Part 1.

1. Pages 2, 6, 20, 117: The old log church was built c. 1675. See source: *Colonial Records of the Swedish Churches in Pennsylvania*, Volume 1, p. 135-136, 154-155.
2. Pages 2, 5, 7, 10: Gloria Dei Church was built between 1698 and 1700. See source: *Colonial Records of the Swedish Churches in Pennsylvania*, Volume 2, p. 150.
3. Pages 2, 41: Church membership declined during the American Revolution, due in large part to the fact that Gloria Dei's pastor, Andreas Goransson, was a Tory and openly favored the British occupation of Philadelphia in 1777. Much of the congregation disagreed with him regarding his offer to the British to use Gloria Dei Church as a hospital. Many parishioners moved to St. Peter's Church and never returned.
4. Pages 5, 68-69: The Revolutionary War gravestones were moved in 1950 from one graveyard, the Ronaldson Cemetery, which had collected them a century earlier from their original sites. Some of the gravestones memorialize people who were not veterans of the Revolution.
5. Page 6: The elimination of fire hazards to Gloria Dei Church was a key factor in the creation of the Gloria Dei Church National Historic Site.
6. Page 8: Some of the engravings on gravestones face west, and a few stones are engraved on both sides.
7. Page 24: Although German and Swedish descend from common roots, they are different languages. Unless the Swedes would have known German as a second language, the congregation would have had difficulty understanding the sermons of Jacobus Fabritius.
8. Page 26: Wicaco was renamed Southwark by William Penn. Southwark was a suburb of Philadelphia like in England where Southwark was a suburb of London.
9. Page 29: Reverend Andreas Rudman is buried under Gloria Dei Church.
10. Page 65: The Young Children's Center is properly called the Roak Building.
11. Page 99: The neighborhood is called Queen Village.
12. Page 110: The rectory is a two and a half story building with two floors and a garret.
13. Page 118: The Historic Gloria Dei Preservation Corporation is an independent, non-profit organization, i.e., a 501(c)(3).
14. Page 119: The eastern section of the burial ground south of the Church has the oldest surviving gravestones but is not necessarily the oldest section. According to Israel Acrelius, in "History of New Sweden" (1759), the graveyard was divided up in sections based on where parishioners lived.
15. Page 120: Figure 3.22 shows the Stille family stone vault. The placement of the vault is unrelated to the wall's construction. His descendants probably wanted a legible memorial as his gravestone had faded.
16. Page 159: The church building is open for visitation Tuesday through Sunday, 9 a.m. to 4 p.m. This report was compiled during COVID; visitation hours were limited then due to lack of staff on site.
17. Page 179: The correct name on the gravestone is Isabella Lamb.

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