
National Park Service
Cultural Landscapes Inventory

2024

Revised: 1/2025



Gloria Dei (Old Swedes') Church NHS Landscape
Gloria Dei (Old Swedes) Church National Historic Site

Table of Contents

Introduction

General Information

Concurrence Information

Geographic Information and Location Map

Management Information

National Register Information

Chronology & Physical History

Analysis & Evaluation of Integrity

Uses

Condition

Treatment

Bibliography & Supplemental Information

Introduction

The Cultural Landscape Inventory (CLI)

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

Scope of the CLI

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

The Cultural Resources Information System (CRIS)

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

Statutory and Regulatory Foundation

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

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

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

Use

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

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

General Information

Property Level and CLI Numbers

Inventory Unit Name:	Gloria Dei (Old Swedes') Church NHS Landscape
Resource Classification:	Cultural Landscape
CLI Identification Number:	976343
Parent Landscape:	976343
Inventory Status:	Complete

Park Information

Park Name:	Gloria Dei (Old Swedes) Church National Historic Site
Alpha Code:	GLDE
Park Organization Code:	4469
Park District:	GLDE
Region:	Northeast
Restricted:	Yes

Landscape Description:

Gloria Dei (Old Swedes') Church National Historic Site is located in the City of Philadelphia, Pennsylvania, approximately one mile south of the city center. Since 1958, the 3.66-acre property has been managed by the National Park Service as part of Independence National Historical Park, in partnership with the church management of Gloria Dei. The National Park Service owns the park area surrounding Gloria Dei Church to provide a setting for this national historic site.

Gloria Dei Church is a historic site within an urban park defined by the city's street grid. 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 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 two presently open on a regular basis.

At the heart of the Gloria Dei property is a tight knit grouping of five brick buildings, a graveyard, and associated landscape features referred to collectively as the churchyard. 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 brick tower topped with a wood steeple. The church anchors the east end of the churchyard and is dated to 1698-1700 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 except for 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 that were moved to the site 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 1832-1833), the single-story brick Riverside Hall (built in 1864) and the two-story brick sexton's house (built ca.1850). The Roak Building, a two-story brick Colonial Revival-style building (completed in 1971), encloses the west end of the churchyard and currently houses a preschool. Areas immediately to the north and south of the churchyard, known as the North Lawn and South Lawn, were redeveloped by the National Park Service as a park from

the late 1950s to the 1970s. Many buildings were razed, mostly row houses and industrial buildings dating to the late 1700s and 1800s.

East of the Gloria Dei property, outside a perimeter wall that encloses the entire park, is a roughly triangular-shaped parcel abutting Christopher Columbus Avenue that includes the Swanson Street Forecourt area, a small, paved plaza that forms a forecourt to the original front entrance to Gloria Dei Church, and lawns with scattered trees and shrubs, and a park sign. This parcel of land is owned by the City of Philadelphia and the US Coast Guard and is currently maintained by the National Park Service through an informal agreement.

Vegetation, from open lawns to mature trees, strongly distinguishes the property 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. 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 North Lawn, South Lawn, and Swanson Street Forecourt were landscaped 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.

SIGNIFICANCE SUMMARY

Gloria Dei (Old Swedes') Church National Historic Site possesses significance under National Register of Historic Places Criteria A and C for its cultural landscape that reflects the site's evolution over more than three centuries of use. Under Criterion A, the property is significant at the national level in the areas of Religion and Ethnic History-European for the founding and development of the religious site by members of the Swedish community during the 17th and 18th centuries. It is significant at the national level in the area of Conservation for 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 plans for Interstate 95 and urban renewal projects. It is significant at the local level in the area of Exploration/Settlement for the role the religious site played in the formation of the city of Philadelphia in the seventeenth and eighteenth centuries. Under Criterion C, the property is significant at the national and local levels in the area of Architecture for the property's 17th-19th-century buildings, structures, and objects, which include the burial ground (ca.1677 with continued active burial practices to present), Gloria Dei Church (1698-1700, 1704-1705, 1774), rectory (1832-1833), sexton's house (ca.1850), Riverside Hall (1864), and the eastern brick perimeter wall (1898). Gloria Dei (Old Swedes') Church National Historic Site also meets National Register Criteria Considerations A (Religious Properties) and D (Cemeteries).

The period of significance for Gloria Dei (Old Swedes') National Historic Site begins in 1677 with the earliest documentation of the site's use for church services and burials, and ends in 1958 when the property surrounding the Gloria Dei churchyard was acquired by the National Park Service and development of the current open landscape was initiated.

ANALYSIS AND EVALUATION SUMMARY AND CONDITION

The physical integrity of Gloria Dei is evaluated by comparing landscape characteristics and features present during the period of significance, 1677-1958, with the existing conditions as assessed in 2022. Many landscape characteristics and features from the period of significance remain today. The natural topography of the site remains evident in a slight rise of land, with the Gloria Dei Church and the eastern end of the burial ground located at this high point. The site's spatial organization reflects the historic period as the burial ground remains flanked on three sides with buildings. Cultural traditions are evident in the placement and design 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. Historic buildings include the Gloria Dei Church (1698-1700), rectory (1832-1833), sexton's house (ca.1850), Riverside Hall (1864), and the oldest South Swanson Street segment of the perimeter wall (1898). Circulation features are represented in the pedestrian pathway system within the churchyard, as 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 but within the period of significance. Views within the Gloria Dei churchyard also contribute, including interior views from the burial ground's southern and western edges looking to the Gloria Dei Church steeple. A key exterior view looks eastward across the perimeter wall to the Delaware River from a vantage point at the eastern end of the burial ground. Lawns dotted with mature trees, several predating 1958, add to the property's historic character.

Since 1958 some landscape characteristics and features at Gloria Dei have changed. Non-contributing resources include the Roak Building (Young Children's Center for the Arts). 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, as well as protecting the site from potential fire hazards. Many buildings were razed, mostly row houses and industrial buildings dating to the late 1700s and 1800s. This parkland, developed after 1958, does not contribute. The National Park Service also extending the brick perimeter wall in 1978-1979 to enclose the north, west, and south sides of the property. It is not historic, but its character is compatible with the original wall on the east side.

Condition:
The overall condition of Gloria Dei National Historic Site is evaluated as "Good." This assessment indicates the square's landscape shows no clear evidence of major negative disturbance and deterioration by natural and/or human forces. The square's cultural and natural values are as well preserved as can be expected under the given environmental conditions. No immediate corrective action is required to maintain its current condition.

Landscape Hierarchy Description:

Gloria Dei (Old Swedes') Church National Historic Site is one of three legislated national park units managed by Independence National Historical Park in and around the city of Philadelphia. The other two are Edgar Allan Poe National Historic Site and Thaddeus Kosciuszko National Memorial. Independence National Historical Park itself contains eight park landscapes that function as component landscapes. These include Washington Square, First and Second Bank of U.S. (Area A), Rose and Magnolia Gardens (Area B), Franklin Court (Area C), Graff House (Area D), Welcome Park (Area E), Deschler Morris House, and Independence Square.

Landscape Type:
Historic Site

Other Names:

Other Name:	Wicaco Blockhouse	Other Name Type:	Historic
Other Name:	Wequiaquenske	Other Name Type:	Historic
Other Name:	Old Swedes' Church	Other Name Type:	Both Current And Historic

Gloria Dei (Old Swedes') Church NHS Landscape
Gloria Dei (Old Swedes') Church National Historic Site

Site Plan



Site map, 2024.

Concurrence Information

Concurrence Status:

Park Superintendent Concurrence:	Yes
Park Superintendent Date of Concurrence:	08/30/2024

Completion Status Explanatory Narrative:

Jennifer Hanna, Historical Landscape Architect with the Olmsted Center for Landscape Preservation in Boston, MA, drafted this CLI in summer 2023 based on the findings of the 2022 “Cultural Landscape Report, Part 1, Gloria Dei (Old Swedes') Church National Historic Site.” The 2022 Cultural Landscape Report was produced by Patrick Harshbarger, Richard Hunter, Adrian Trevisan, Alexis Alemy, Evan Mydlowski, and Patricia Madrigal of Hunter Research. Mapping was completed by Kelsey Little, GIS Specialist with the Olmsted Center. The draft CLI was reviewed Jeff Killion, Regional Cultural Landscape Inventory Coordinator, at the Olmsted Center. The cultural resources contact for Independence National Historical Park is Marilou Ehrler, Chief of Cultural Resource Management, who may be reached at: marilou_ehrler@nps.gov or 917-831-8820.

NOTE: Although the cover date is 2024, this CLI was officially counted as part of the FY 2025 CLI workplan because SHPO concurrence was not received until FY 2025 (on 10-2-2024).

Concurrence Graphic Information:



United States Department of the Interior

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

1.A.2.(IR1-RSS)

Andrea Lowery
PHMC Executive Director/State Historic Preservation Officer
Pennsylvania Historical and Museum Commission
State Historic Preservation Office
Commonwealth Keystone Building, Second Floor
400 North Street
Harrisburg, PA 17120-0093

Dear Ms. Lowery:

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

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

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

SHPO concurrence letter, October 2, 2024, page 1 of 5.

encompassing approach to the properties, inventorying all above-ground features in each park in which the NPS has a legal or mandated interest.

Previous Historic Property Evaluation:

Gloria Dei Church was designated a National Historic Site on November 17, 1942. The 4.8-acre site is an affiliated area of the National Park Service under Independence National Historical Park, and is owned and administered by the Corporation of Gloria Dei (Old Swedes') Church. The site was administratively listed in the National Register of Historic Places on October 15, 1966, with passage of the National Historic Preservation Act.

On May 12, 1972, the Keeper of the National Register accepted documentation for the "Southwark District," which included the Gloria Dei Church property. The documentation identified the 125-acre district's national-level significance under Criteria A and C in the areas of Architecture, Commerce, and Religion/Philosophy for the 18th and 19th centuries (no specific period of significance given). The documentation acknowledged the property's national historic site status, and briefly described the church building and the adjacent graveyard "where many tombs dating before the Revolution can still be seen."

Current Findings:

The enclosed CLI for Gloria Dei (Old Swedes') National Historic Site fully evaluates the cultural landscape, particularly the associated landscape characteristics and features, and finds that the site's landscape retains integrity to the areas of Religion and Ethnic History (European), Conservation, Exploration/Settlement, and Architecture. As noted previously, two of the property's features compiled on the attached list have already been listed in the National Register. The CLI identifies an additional sixteen resources related to natural systems and features, spatial organization, vegetation, circulation, buildings and structures, constructed water features, views and vistas, and small-scale features that contribute to the significance and historic character of the property. Twenty-two features have been evaluated as noncontributing because they are not historically significant. One feature has been evaluated as undetermined because future research is needed to determine its significance.

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

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

- Gloria Dei (Old Swedes') Church National Historic Site is significant at the national level under Criterion A in the areas of Religion and Ethnic History-European for the founding and development of the religious site by members of the Swedish community during the 17th and 18th centuries.
- Gloria Dei (Old Swedes') Church National Historic Site is significant at the national level under Criterion A in the area of Conservation for 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.
- Gloria Dei (Old Swedes') Church National Historic Site is significant at the local level under Criterion A in the area of Exploration/Settlement for the role the religious site played in the formation of the city of Philadelphia in the seventeenth and eighteenth centuries.

SHPO concurrence letter, October 2, 2024, page 2 of 5.

Gloria Dei (Old Swedes') Church NHS Landscape
Gloria Dei (Old Swedes) Church National Historic Site

- Gloria Dei (Old Swedes') Church National Historic Site is significant at the national and local levels under Criterion C in the area of Architecture for the property's 17th-19th-century buildings and structures and burial ground.
- Gloria Dei (Old Swedes') Church National Historic Site meets National Register Criteria Consideration A (Religious Properties) for its associations with exploration and settlement of the area, the history of the church and the surrounding community, and traditional Swedish Lutheran cultural values.
- Gloria Dei (Old Swedes') Church National Historic Site meets National Register Criteria Consideration D (Cemeteries) because the graveyard derives its primary significance from its establishment in 1677, which coincides with the earliest documentation of the site being occupied for church services; the intact arrangement and distinctive design features of the gravestones; and its association with the development of the adjacent Gloria Dei Church community.
- The period of significance for Gloria Dei (Old Swedes') National Historic Site begins in 1677 with the earliest documentation of the site's use for church services and burials, and ends in 1958 when the property surrounding the Gloria Dei churchyard was acquired by the National Park Service and development of the current open landscape was initiated. Although interments continue in the western portions of the burial ground, such continuing use is perceived as significant but not exceptionally significant to warrant 2024 as the end date.
- The categorization of contributing, non-contributing, and undetermined landscape characteristics and features (see attached list).

If you concur with these findings, we ask that you please sign on the space provided and return this letter to Jeff Killion, Interior Region 1 CLI Coordinator, by email: jeff.killion@nps.gov. We would appreciate your response in **30 days**, if possible. Thank you for your attention to this inventory. Should you have any questions, please feel free to contact Mr. Killion at 508-455-8540 (telework cell).

Sincerely,

**JONATHAN
MEADE**

Jonathan Meade
Associate Regional Director
Resource Stewardship and Science

 Digitally signed by JONATHAN
MEADE
Date: 2024.09.03 12:48:40 -04'00'

Enclosure/Attachment

cc:
Superintendent, Independence National Historical Park

I concur with the National Park Service categorizations of the landscape resources and features for the Gloria Dei (Old Swedes') National Historic Site, as contributing, non-contributing, and undetermined.



Pennsylvania State Historic Preservation Officer
Andrea L. MacDonald, Deputy SHPO

10/2/2024
Date

SHPO concurrence letter, October 2, 2024, page 3 of 5.

bcc:

Dennis Montagna, Region 1 History Program
Stephen Pisani, Region 1 Historic Architecture Program
Bethany Serafine, Region 1 History Program
Robert Page, Director, Olmsted Center for Landscape Preservation

NPS Cultural Landscapes Inventory – Gloria Dei (Old Swedes') National Historic Site
Independence National Historical Park
List of Contributing, Non-Contributing, and Undetermined Landscape Features
August 2024

Contributing Landscape Characteristics & Associated Features

The following landscape characteristics and associated features contribute to the property's historic character, though not all are considered countable resources according to the National Register of Historic Places. Features marked with a (*) were evaluated in the 1972 National Register.

Spatial Organization

Burial Ground flanked by Church Buildings on Three Sides

Buildings and Structures

* Gloria Dei (Old Swedes') Church
Rectory
Sexton's House
Riverside Hall
Perimeter Wall, east segments (on South Swanson Street)

Circulation

Pedestrian Paths within Gloria Dei's Churchyard
Sidewalks along Perimeter Wall

Vegetation

Mature Trees (mulberry, silver maple, London plane, honey locust)
Cemetery Lawns (with scattered perennials and shade trees)

Views and Vistas

View east from a high point at the east end the burial ground to the Delaware River
Views from the western and southern edges of the burial ground to church
View outside the perimeter wall, from the former alignment of South Swanson Street to the church

Small Scale Features

* Burial Ground Gravestones
Revolutionary War Marker

SHPO concurrence letter, October 2, 2024, page 4 of 5.

Scottish Thistle Society Marker
Boundary Marker
Boot Scrapes (2)

Non-Contributing Landscape Characteristics & Associated Features

Spatial Organization

Spatial Organization of the Landscape Beyond the Churchyard

Buildings and Structures

Perimeter Wall, south, west, north segments (NPS-era)
Roak Building (Young Children's Center)
Utility Sheds (4)

Circulation

Christian Street Access Lane
Curved Path to Amphitheater

Vegetation

Vegetation in North and South Lawns
Perimeter Street Trees
Gloria Dei Memorial Garden
St. John's Memorial Garden
Shrubs

Views and Vistas

Views from South Lawn to churchyard

Small-Scale Features

Amphitheater
Privacy Fence, Rectory Yard
Privacy Fence, Sexton's House Yard
Playground
Low Brick Tree Wells, South Lawn
Flagpole, South Lawn
Lighting, Various Locations
Benches, Various Locations
Signs, Various Locations
Trash Receptacles, North and South Lawns

Undetermined Landscape Characteristics & Associated Features

Small-Scale Features

Remnant of Low Brick Wall between Churchyard and South Lawn

SHPO concurrence letter, October 2, 2024, page 5 of 5.

Revision:

Revised By	Type of Revision	Revision Date	Revision Narrative
Jeff Killion	Other	01/01/2025	NOTE: Although the cover date for the CLI is 2024, this CLI was officially counted as part of the FY 2025 CLI workplan because SHPO concurrence was not received until FY 2025 (on 10-2-2024). The revision date of 1/1/2025 has been entered here so that the year 2025 appears on the cover page.

Geographic Information

State and County:

State

Pennsylvania

County

Philadelphia County

Size (Acres): 3.66

Land Tract Number(s)

01-101, 0.03 acres;
01-102, 0.06;
01-103, 0.02;
01-104, 0.03;
01-105, 0.08;
01-106, 0.02;
01-107, 0.22;
01-108, 1.61 (Corporation of Gloria Dei);
01-109, 1.20;
01-110, 0.01;
01-111, 0.03;
01-112, 0.02;
01-113, 0.33.

Boundary Description:

Gloria Dei Church National Historic Site (NHS) is located at 916 South Swanson Street in the Southwark neighborhood of the City and County of Philadelphia. The CLI boundary is approximately 3.66 acres, bounded to the north by Christian Street, to the east by the portion of brick wall running from Christian Street to Washington Avenue, to the south by Washington Avenue, and to the west by South Water Street, 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 surrounding Gloria Dei's historic buildings, burial ground, parking lot, and lawns.

Within the boundary of the property is a privately owned parcel (all part of tract 01-108) that includes the Gloria Dei Church, supporting buildings, and church cemetery that the National Park Service maintains a legal interest in through the terms of a cooperative agreement between the agency and Gloria Dei Corporation. The National Park Service owns the land surrounding this parcel to provide an appropriate setting for this national historic site.

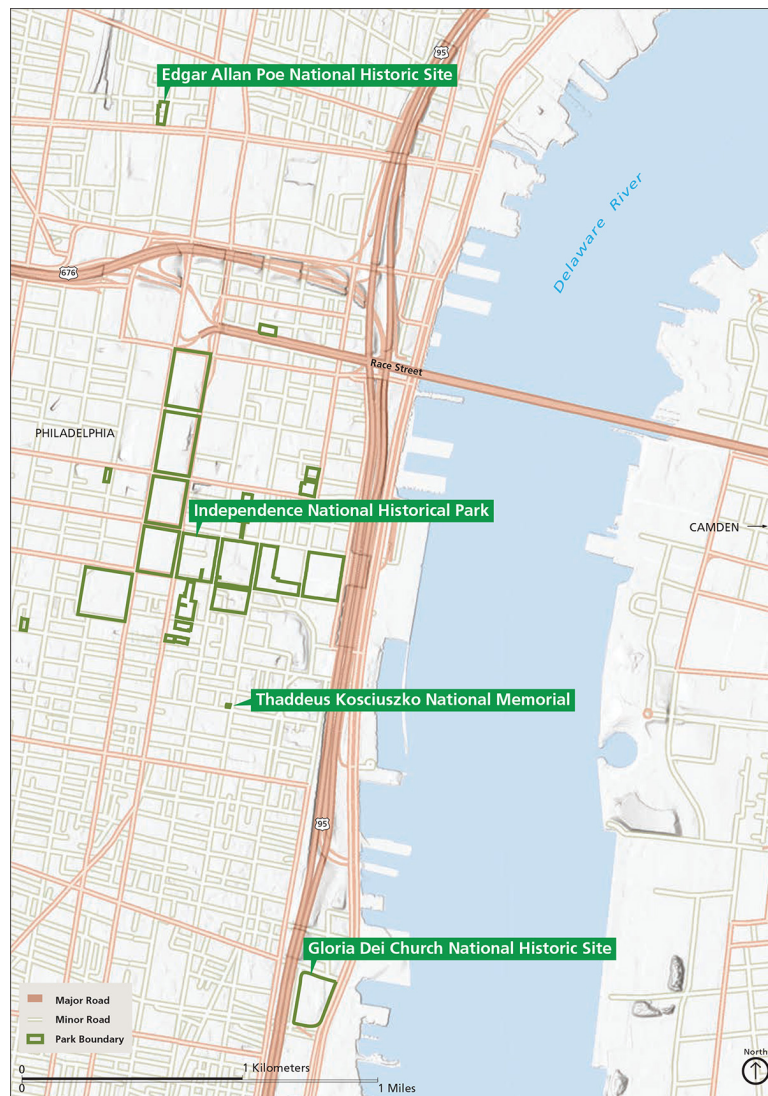
Establishment as NHS in 1942 by Executive Order concerned the entirety of current and future parcels bounded by Water Street, Christian Street, Swanson Street, and Washington Avenue without regard to federal fee ownership or otherwise. Management of the NHS was outlined in a cooperative agreement referenced in the 1942 order. The 1942 cooperative agreement (Article II, c. and d.) indicates authority for the National Park Service to cooperate with the Gloria Dei Corporation in the preservation of the buildings and site, this authority to include the expenditure of government funds. Thus, the 1942 cooperative agreement supports the inventory of landscape and buildings within the church/corporation parcel as well as the surrounding federally-owned lands.

An approximately 1.14-acre triangular parcel abutting the NHS to the east and roughly defined by Swanson Street Forecourt, Christian Street, and South Christopher Columbus Avenue, is owned by the City of Philadelphia and the US Coast Guard. The park's Statement for Management cites an informal agreement regarding these parcels, an agreement which is made tangible by ongoing NPS grounds maintenance there accompanied with the prominent placement of a NPS sign. Given the lack of NPS ownership or legal interest in the triangular parcel, the CLI boundary excludes this area.

Boundary Coordinates

Source	Type of Point	Latitude	Longitude	Narrative
Aerial Photograph	Area	39.935214	-75.144368	
Aerial Photograph	Area	39.93488	-75.142869	
Aerial Photograph	Area	39.933703	-75.143506	
Aerial Photograph	Area	39.933596	-75.143634	
Aerial Photograph	Area	39.933524	-75.143977	
Aerial Photograph	Area	39.953647	-75.144692	

Location Map:



Map of Independence National Historical Park and other park units in the Philadelphia area. Gloria Dei (Old Swedes') Church National Historic Site is the southernmost park unit. (National Park Service, Foundation Document 2017: 3)



Gloria Dei (Old Swedes') Church National Historic Site is located just west of the Delaware River. (Hunter Research, "Cultural Landscape Report for Gloria Dei (Old Swedes') Church National Historic Site,"--hereafter CLR--2022: 4)



Regional Landscape Contexts:

Type of Context: Physiographic

Description:

Gloria Dei (Old Swedes') National Historic Site lies within the Atlantic Coastal Plain, which stretches over 2,200 miles in length from Cape Cod to the United States Mexico border and southward another 1,000 miles to the Yucatan Peninsula. The plain slopes gently seaward from the inland highlands in terraces and continues into the Atlantic and Gulf of Mexico, forming the continental shelf. Philadelphia is at the confluence of the Delaware and Schuylkill rivers on the eastern border of Pennsylvania. The Appalachian Mountains to the west and the Atlantic Ocean to the east moderate the climate and eliminate temperature extremes. Precipitation falls throughout the year, with maximum amounts during the summer months.

Type of Context: Cultural

Description:

The historic church and churchyard have been used for religious services for more than three hundred and fifty years. Gloria Dei was a Lutheran church established during the years the lower Delaware Valley was a Swedish colony. New Sweden flourished from 1638 to 1655 when the area was incorporated into the Dutch New Netherlands until William Penn's arrival in 1682. Although the present church was consecrated in 1700, the Gloria Dei congregation traces its history as far back as 1646. It remained a Lutheran congregation until 1831 and has been an Episcopal church since 1845. The extensive population of Swedes and Finns remaining in the area assimilated into the larger Philadelphia society. Many descendants of the original Lutheran congregants still celebrate Swedish customs at the church, and the interior of the church houses many artifacts reflecting its Swedish heritage. (FD 2017: 18)

Gloria Dei (Old Swedes') National Historic Site is a unit of Independence National Historical Park. The park works collaboratively with the congregation and local stakeholders on the stewardship and interpretation of Gloria Dei Church National Historic Site.

Type of Context: Political

Description:

Gloria Dei (Old Swedes') Church National Historic Site sits at 916 South Swanson Street in Philadelphia, which according to the 2020 Census, has a population of approximately 1,584,064. The City of Philadelphia shares boundaries with Philadelphia County and covers an area of roughly 135 square miles in southeastern Pennsylvania at the confluence of the Delaware and Schuylkill rivers. Gloria Dei Church is located just west of the Delaware River and southeast of the downtown units of Independence National Historic Park.

Management Information

General Management Information

Management Category: Must be Preserved and Maintained

Management Category Date: 08/30/2024

Management Category Explanatory Narrative:

Gloria Dei (Old Swedes') Church National Historic Site meets the requirements for the "Must Be Preserved and Maintained" management category because preservation of the property is specifically legislated. Gloria Dei Church was designated a National Historic Site per an Executive Order on November 17, 1942, under authority granted by the Historic Sites Act of 1935.

"Whereas the Gloria Dei (Old Swedes') Church, situated in the City of Philadelphia, Commonwealth of Pennsylvania, is recognized as possessing national significance as a splendid example of the cultural and religious aspects of Swedish colonization in North America;" and

"Whereas a cooperative agreement has been made between The Corporation of Gloria Dei (Old Swedes') Church and the United States of America, providing for the designation, preservation, and use of the Gloria Dei (Old Swedes') Church as a national historic site." (FD 2017: 43)

The Executive Order designated 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." (FD 2017: 43)

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." This law relates specifically to the North Lawn and the South Lawn, which Congress directed to be redeveloped as open spaces. (CLR 2022: 166)

Management Agreements:

Type of Agreement: Cooperative Agreement

Management Agreement Expiration Date:

Management Agreement Explanatory Narrative:

Management of the NHS is according to cooperative agreement referenced in the 1942 designation as an NHS by Executive Order, for the entirety of current and future parcels bounded by Water Street, Christian Street, Swanson Street, and Washington Avenue, without regard to federal fee ownership or otherwise. Relevant elements of the cooperative agreement include: 1) the Church will preserve, protect, maintain and restore the Church; 2) the Church will not build on its grounds without the approval of the Secretary; 3) the Church will confer with the NPS prior to placement of monuments, markers, tablets or other memorials; 4) the Church will not alter or repair the Church until plans of those actions have been approved by the Secretary, and 5) the Department of the Interior will provide the Church with technical advice and assistance in planning and execution of measures to preserve, protect, and restore the Church property within limits of available appropriations. (National Park Service 1993: 32-33)

Legal Interests:

Type of Interest: Fee Simple

Narrative: The National Park Service owns the South Lawn and most of the North Lawn, inclusive of the perimeter walls.

Type of Interest: None - Privately Owned

Narrative: Gloria Dei Church owns tract 01-108 containing the historic buildings and burial ground.

Type of Interest: None - Local Government Owned

Narrative: Sidewalks and part of a 1.14-acre area bordering area at Christian Street and South Columbus Avenue are owned by the City of Philadelphia.

Type of Interest: None - Other Federal Agency Owned

Narrative: Part of a 1.14-acre area that includes the Swanson Street Forecourt and land extending south is owned by the US Coast Guard.

Located in managed wilderness?: Unknown

Adjacent Lands Information

Do Adjacent Lands Contribute? Yes

Adjacent Lands Narrative:

Adjacent lands are lands outside the cultural landscape boundary, including lands inside or outside the park. 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. To Gloria Dei's east is a roughly triangular shaped parcel that abuts the multi-lane Christopher Columbus Boulevard, a major arterial road. The parcel features the Swanson Street Forecourt, a paved pedestrian courtyard delineated by rows of trees and shrubs that is set within a larger lawn area dotted with trees and shrubs that extend east and south to the boulevard. There is also an NPS sign at the northeast corner. These features are non-contributing but the land is contributing. The parcel has two owners: City of Philadelphia and the US Coast Guard. Although outside of Gloria Dei's boundary, the parcel is informally managed by the NPS.

East of the boulevard 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 the Gloria Dei property. Today there is a US 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 south across Washington Avenue is a commercial strip development of the 1980s. To Gloria Dei's west, across South Water Street, is an elevated viaduct carrying Interstate Route 95 (Delaware Expressway), which cut through the neighborhood in the mid-1960s and created a visual and auditory barrier. To Gloria Dei's north, across Christian Street, is a complex of townhomes dating to the 2000s.

National Register Information

National Register of Historic Places

Documentation Status: Entered Inadequately Documented

Documentation Narrative Description:

Gloria Dei Church was designated a National Historic Site on November 17, 1942. The 3.66-acre site is an affiliated area of the National Park Service under Independence National Historical Park, and is owned and administered by the Corporation of Gloria Dei (Old Swedes') Church. The site was administratively listed in the National Register of Historic Places on October 15, 1966, with passage of the National Historic Preservation Act.

On May 12, 1972, the Keeper of the National Register accepted documentation for the "Southwark District," which included the Gloria Dei Church property. The documentation identified the 125-acre district's national-level significance under Criteria A and C in the areas of Architecture, Commerce, and Religion/Philosophy for the 18th and 19th centuries (no specific period of significance given). The documentation acknowledged the property's national historic site status, and briefly described the church building and the adjacent graveyard "where many tombs dating before the Revolution can still be seen."

According to research conducted for this CLI and the categories of National Register documentation outlined in the "CLI Professional Procedures Guide," the areas and periods of significance, or resources that contribute to its significance, are not documented in the National Register. Therefore, for purposes of the CLI, Gloria Dei Church is considered "Entered-Inadequately Documented."

Eligibility: Eligible -- SHPO Consensus Determination

Concurrence Eligibility Date: 10/02/2024

Concurrence Narrative:

The Pennsylvania SHPO had no review comments on the CLI.

Significance Level: National

Contributing: Contributing

Classification: Site

Statement of Significance for National Register of Historic Places:

Gloria Dei (Old Swedes') Church National Historic Site possesses significance under National Register of Historic Places Criteria A and C for its cultural landscape that reflects the site's evolution over more than three centuries of use. Under Criterion A, the property is significant at the national level in the areas of Religion and Ethnic History-European for the founding and development of the religious site by members of the Swedish community during the 17th and 18th centuries. It is significant at the national level in the area of Conservation for 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 plans for Interstate 95 and urban renewal projects. It is significant at the local level in the area of

Exploration/Settlement for the role the religious site played in the formation of the city of Philadelphia in the seventeenth and eighteenth centuries. Under Criterion C, the property is significant at the national and local levels in the area of Architecture for the property's 17th-19th-century buildings, structures, and objects, which include the burial ground (ca.1677 with continued active burial practices to present), Gloria Dei Church (1698-1700, 1704-1705, 1774), rectory (1832-1833), sexton's house (ca.1850), Riverside Hall (1864), and the eastern brick perimeter wall (1898). Gloria Dei (Old Swedes') Church National Historic Site also meets National Register Criteria Considerations A (Religious Properties) and D (Cemeteries).

The period of significance for Gloria Dei (Old Swedes') National Historic Site begins in 1677 with the earliest documentation of the site's use for church services and burials, and ends in 1958 when the property surrounding the Gloria Dei churchyard was acquired by the National Park Service and development of the current open landscape was initiated. Although interments continue primarily in the western portions of the burial ground, such continuing use is perceived as significant but not exceptionally significant to warrant 2024 as the end date.

Gloria Dei (Old Swedes') National Historic Site may be significant under Criterion D in the area of Archeology-Historic (Non-Aboriginal) for the burials in the church's original one-acre tract as well as those that may be present in the North and South Lawn areas. The entire site also has potential to yield archeology from Native Americans, Swedish colonization, early American history, and the industrial era. However, such determinations are beyond the scope of this Cultural Landscape Inventory.

CRITERION A

Religion and Ethnic History (European):

Gloria Dei (Old Swedes') Church National Historic Site is significant at the national level under Criterion A in the areas of Religion and Ethnic History-European for the founding and development of the religious site by members of the Swedish community during the 17th and 18th centuries. 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. However, a place to hold worship was not begun in this location, then known as Wicaco, until ca.1675. The log structure was completed in 1677 and the first sermon was delivered in June of that year. A burial ground was established around the same time. In 1698-1700 the church was replaced by the existing architecturally-distinguished Flemish-bond brick church. (CLR 2022: 2; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

Gloria Dei was affiliated with the Church of Sweden (Svenska Kyrkan), and its Lutheran pastors received training in Sweden and were appointed by the bishop's grace in Uppsala, Sweden. Services were held in the Swedish language. Gloria Dei retained a robust northern European ethnic congregation until the late 1700s when church membership declined, as the descendants of the original Swedish and Finnish settlers 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. (CLR 2022: 2)

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. (CLR 2022: 2)

Today, many descendants of the original Lutheran congregants still celebrate Swedish customs at the church and the interior of the church houses many artifacts reflecting its Swedish heritage. Additionally, the property's stone burial markers, ecclesiastical building characteristics, and clustered arrangement of the church, graveyard, and supporting buildings represent evolving patterns of Swedish ethnic and religious significance. (FD 2017: 18; CLR 2022: 2)

Conservation:

Gloria Dei (Old Swedes') Church National Historic Site is significant at the national level under Criterion A

in the area of Conservation for 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 plans for Interstate 95 and urban renewal projects. The property was established as an NHS in 1942 by Executive Order under the Historic Sites Act of 1935, becoming the second private church in the United States to achieve this status. The designation applies to the entirety of current and future parcels bounded by Water Street, Christian Street, Swanson Street, and Washington Avenue, without regard to federal fee ownership or otherwise. Management of the NHS, according to cooperative agreement referenced in the 1942 order, included the following elements: 1) the Church will preserve, protect, maintain, and restore the Church; 2), the Church will not build on its grounds without the approval of the Secretary of the Interior; 3) the Church will confer with the NPS prior to placement of monuments, markers, tablets or other memorials; and 4) the Church will not alter or repair the Church until plans of those actions have been approved by the Secretary.

Several dozen other churches followed in Gloria Dei's lead 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. At this time, dilapidated and condemned buildings within the historic site's boundaries were razed, mostly row houses and industrial buildings dating to the late 1700s and 1800s, to create a "dignified open setting" specified in the 1958 legislation.

Exploration/Settlement:

Gloria Dei (Old Swedes') Church National Historic Site is significant at the local level under Criterion A in the area of Exploration/Settlement for the role the religious site played in the formation of the city of Philadelphia in the seventeenth and eighteenth centuries. 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 subgroup 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. (CLR 2022: 6)

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. (CLR 2022: 6)

Remarkably, the historic core of the site retains aspects of the 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 1698-1700. 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. (CLR 2022: 209; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

CRITERION C

Architecture:

Gloria Dei (Old Swedes') Church National Historic Site is significant at the national and local levels under Criterion C in the area of Architecture for the property's 17th-19th-century buildings and structures and burial ground. The Gloria Dei Church is nationally significant for its high artistic values that represent the expression of aesthetic ideals or preferences of that time. The burial ground, rectory, sexton's house, Riverside Hall, and eastern perimeter wall are locally significant for their embodiment of distinctive characteristics of a type, period, or method of construction.

The Gloria Dei burial ground (ca.1677-with continued active burial practices to present) 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 church, in the section with the oldest part of the burial ground. According to Israel Acrelius, in "History of New Sweden" (1759), the graveyard was divided up in sections based on where parishioners lived. The markers here are for the most part arranged within 30 rows that extend north/south across the entire burial ground. The rows are uniformly arranged with the engraved sides of most 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.

The 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 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.

Gloria Dei Church (1698-1700) features a cruciform-shaped floor plan with its main interior spaces defined by an altar, transept, nave, and tower. North and south porches were added circa 1704-1705 and the upper masonry tower was completed in 1774. The building is composed of brick walls laid in a Flemish-bond "checkerboard" pattern of alternating red stretchers and vitrified black headers. This patterned brick construction is highly characteristic of late 17th and 18th-century brick buildings in the greater Philadelphia region, including many Quaker meeting houses and farmhouses associated with Quaker owners. 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. 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.

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. The rectory (1832-1833) 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 measures around 80 by 18 feet, is oriented with its front facing east, and has about a 19-foot setback from the street. 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. Riverside Hall (1864) 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 overlooking the burial ground. The building is by far the most Victorian-styled building 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. The sexton's house (circa 1850) 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. 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 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.

A brick perimeter wall encloses Gloria Dei National Historic Site on all sides, except for the Swanson Street Forecourt and open lawn area which lies outside the wall. Approximately 170 linear feet of perimeter wall on the South Swanson Street frontage of the churchyard (east boundary of burial ground and opposite the east façades of the church and rectory) was built in 1898. This segment of the wall 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. To the north of the 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.

CRITERIA CONSIDERATIONS

Criteria Consideration A – Religious Properties:

Gloria Dei (Old Swedes') Church National Historic Site meets National Register Criteria Consideration A for its associations with exploration and settlement of the area, the history of the church and the surrounding community, and traditional Swedish Lutheran cultural values.

Criteria Consideration D – Cemeteries:

Gloria Dei (Old Swedes') Church National Historic Site meets National Register Criteria Consideration D because the graveyard derives its primary significance from its establishment in 1677, which coincides with the earliest documentation of the site being occupied for church services; the intact arrangement and distinctive design features of the gravestones; and its association with the development of the adjacent Gloria Dei Church community.

National Register Significance Criteria:

- A - Associated with events significant to broad patterns of our history
- C - Embodies distinctive construction, work of master, or high artistic values

National Register Criteria Consideration:

- A -- A property owned by a religious institution or used for religious purposes
D -- A cemetery

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

Time Period: CE 1677 - CE 1958

Historic Context Theme	Subtheme	Facet	Other Facet
Expressing Cultural Values	Architecture	Vernacular Architecture	
Peopling Places	Colonial Exploration and Settlement	Scandinavian Exploration and Settlement	
Creating Social Institutions and Movements	Social and Humanitarian Movements	Historic Preservation Movement	

Area of Significance:

Area of Significance Category: Architecture

Area of Significance Subcategory:

Explanatory Narrative:

Area of Significance Category: Conservation

Area of Significance Subcategory:

Explanatory Narrative:

Area of Significance Category: Ethnic Heritage

Area of Significance Subcategory: European

Explanatory Narrative:

Area of Significance Category: Exploration - Settlement

Area of Significance Subcategory:

Explanatory Narrative:

Area of Significance Category: Religion

Area of Significance Subcategory:

Explanatory Narrative:

NRIS Information:

State Register Documentation:

National Historic Landmarks:

Statement of Significance for National Historic Landmark:

World Heritage Site:

Is Resource within a designated National Natural Landscape: No

Chronology and Physical History

Chronology:

Year	Event	Major Event Narrative
CE 1624	Colonized	The newly formed Dutch West India Company establishes an initial foothold with a small colony of Dutch settlers on Burlington Island, roughly 20 miles upstream from Gloria Dei site.
CE 1630 - 1650	Colonized	The Swedish colonize the Lower Delaware Valley.
CE 1638	Colonized	The colony of New Sweden is formalized when a band of Swedish soldiers disembark at present-day Wilmington, Delaware and set up the outpost of Fort Christina.
CE 1643	Established	A formal seat of Swedish government is created by the third colonial governor, Johan Printz at Printzhof on Tinicum Island, near today's Philadelphia airport.
CE 1664	Purchased/Sold	Swedish colonists gain ownership of Wicaco from the Lenape no later than 1664.
CE 1664	Purchased/Sold	On May 4, 1664, a patent issued by the Dutch governor of the South River, Alexander d'Hinojossa, confirms the ownership of Wicaco, across the Schuylkill from Kingsessing, to Sven Gunnarsson and his three sons, Sven, Olle, and Anders Svensson (Swanson). The patent identifies Wicaco as a tract of approximately 850 acres. The tract, which was confirmed in 1671, covered a sizeable portion of what would become central and southern Philadelphia, including the Gloria Dei site.
CE 1675	Built	A log structure, roughly twenty by twenty feet, is built on the site as a place of worship and for defense.
CE 1677	Established	A burial ground and churchyard are established on the property.
CE 1682	Established	William Penn establishes Philadelphia.
CE 1683	Purchased/Sold	The three Swenson brothers transfer the northern section of their Wicaco property to William Penn for his planned city of Philadelphia.
CE 1697	Purchased/Sold	A formal grant of land from the family of recently deceased Sven Swanson grants one acre of land for the building of a new house of worship and establishes a one-acre church tract.
CE 1698 - 1700	Built	A Flemish-bond brick church is erected to replace the log structure.
CE 1704	Altered	Side porches are added to the church which help to stabilize the church walls.
CE 1705	Altered	The church tower is completed.
CE 1711	Rehabilitated	The cemetery fence is found to be rotten and is repaired.
CE 1711	Expanded	By 1711, the churchyard and cemetery extend west and south of the church and correspond roughly to the area of the present-day burying ground.

Year	Event	Major Event Narrative
CE 1718 - 1719	Purchased/Sold	Between 1718 and 1719, the church and congregation acquire an additional acre of land to the west of the churchyard and a 25-acre tract to the north and west of the churchyard.
CE 1730 - 1739	Built	The first parsonage is built on the site, which includes a well, garden, stable, pasture and enclosing wood fences by the 1730s.
CE 1745 - 1747	Purchased/Sold	The church sells land parcels on long leases, allowing grantees to erect buildings and use the properties. The first such leases, between 1745 and 1747 are along Front Street. By the 1750s, grants are being made on land within the current Gloria Dei Church National Historic Site.
CE 1748	Developed	The Association Battery (aka the Grand Battery) is erected by a volunteer militia as a defense against French and Spanish privateers during King George's War, about 1,500 feet south of Gloria Dei.
CE 1753	Built	A stable is built on church grounds.
CE 1756	Planted	By 1756, a "Ministers Garden is planted with a gate between the garden and the churchyard.
CE 1774	Built	The upper portion of the church tower is constructed in masonry.
CE 1777 - 1778	Military Operation	The British military use the church as a barracks and hospital during their occupation of Philadelphia.
CE 1784	Built	A new board fence is built around the Burial Ground.
CE 1784	Built	A new stable is built, as well as a carriage house and hay loft to accommodate the Rector, and a new pump is installed in the yard.
CE 1803	Built	A wood frame steeple is constructed.
CE 1830 - 1839	Developed	By the 1830s, the area today occupied by open space to the north and south of the churchyard is subdivided and built upon with numerous workers' row houses, a lumber and coal yard, a meatpacking and curing house, cooper shops, and a distillery.
CE 1831	Established	Gloria Dei Church ceases to be a Swedish Lutheran Congregation.
CE 1832 - 1833	Built	The old parsonage built in the 1730s is demolished and replaced with a new rectory "in the Republican Style," and located closer to the church.
CE 1832 - 1840	Built	The Congregation of Gloria Dei builds a new community hall and Sunday school, later referred to as the Guild Hall.
CE 1830 - 1839	Planted	A buffer of trees is planted along the eastern and southeastern edges of the churchyard circa 1830s.
CE 1840	Demolished	The building at the southwest corner of Christian and Swanson streets is demolished, making way for further redevelopment on the site.
CE 1845	Established	Gloria Dei Church becomes affiliated with the Episcopal Church.

Year	Event	Major Event Narrative
CE 1849 - 1858	Built	Several buildings are erected in the northwestern corner of the church property; to adjoining brick structures, one 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.
CE 1864	Built	A parish hall (today's Riverside Hall), is erected, replacing the smaller Guild Hall as the church's Sunday school and used exclusively for the purpose until at least 1915.
CE 1898 - 1989	Built	The eastern churchyard wall, formerly a board fence, is reconstructed in brick.
CE 1898 - 1917	Built	By 1917, a new ornate gateway with brick pillars topped by globe-shaped finials provides access to the path leading to the south porch of the church, and the front yard of the rectory is defined by a matching gate and iron fence on a low brick wall.
CE 1936	Established	The Historic American Building Survey documents Gloria Dei Church and rectory.
CE 1942	Established	Gloria Dei (Old Swedes') Church is designated a National Historic Site under authority granted by the Historic Sites Act of 1935.
CE 1950	Memorialized	Seven Revolutionary War-era gravestones and a monument to the Scottish Thistle Society are moved from Ronaldson Cemetery at Ninth and Bainbridge streets, which was close to Gloria Dei. The Philadelphia Chapter, National Society Daughters of Founders and Patriots of America undertakes creation of a "Revolutionary Corner" at Gloria Dei in which to place the stones just outside of church property, on the former P.C. Tomson & Company soap factory land recently obtained by the National Park Service.
CE 1958	Purchased/Sold	Around 3.3 acres of parkland is acquired through Congressional authorization to provide Gloria Dei with a "dignified open setting."
CE 1958	Demolished	A range of older, non-church related buildings on the 3.3 acres are demolished.
CE 1960	Purchased/Sold	The northeast corner of the property, consisting of 900-902 Swanson and 2-12 Christian Street, is acquired by the National Park Service.
CE 1962	Purchased/Sold	The National Park Service acquires the remaining Christian Street houses.
CE 1964 - 1965	Demolished	The buildings along the south side of Christian Street between South Swanson and South Water streets are demolished.
CE 1969	Demolished	Buildings 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 the corner of Washington and South Delaware avenues – are demolished.
CE 1970 - 1971	Built	The Roak Building (now Young Children's Center for the Arts) is erected on the site of the former Guild Hall.

Year	Event	Major Event Narrative
CE 1978 - 1980	Built	The National Park Service undertakes a landscape improvement project including the construction of a brick pathway leading to a small circular concrete amphitheater with new plantings of ginkgo, honey locust, mulberry, elm, American holly, white pine, and red oak, and a shrub border between the burial ground and the South Lawn.
CE 1978 - 1980	Built	In the North Lawn area, the old lane from Christian Street to the sexton's house is paved and turned into an access for a small parking lot to the north of the house.
CE 1978 - 1980	Planted	New tree plantings, including sweetgum, black oak, and ginkgo are planted on the north lawn.
CE 1979	Built	The perimeter wall is completed.
CE 1980	Built	A bus drop-off zone is created on Christian Street at the corner of Water Street.
CE 1985	Altered	In the mid-1980s, the National Park Service, church management, PennDOT, and the City of Philadelphia work together to design and implement a landscape plan on a small triangle of land created with the transformation of South Delaware Avenue into Christopher Columbus Boulevard.
CE 1985 - 1990	Built	In the mid-1980s, an abandoned segment of Swanson Street is transformed into a park "forecourt" with stone set pavers, benches, and planting beds defined by a formal row of star magnolia trees. A low brick is built to separate the forecourt from the triangle of land, and is planted with a row of London plane trees and small groupings of Austrian pine.
CE 1995 - 1999	Built	In the late 1990s, Gloria Dei establishes St. John's Memorial Garden in the southeast corner of the burial ground consisting of a narrow planting bed against the perimeter wall defined by a border of bricks engraved with the names of the departed.
CE 1990 - 1999	Built	In the 1990s, to the west of the St. John's Memorial Garden is another planting bed, referred to as the Gloria Dei.

Physical History:

INTRODUCTION

The following section provides information on the physical development and evolution of the site, organized by time periods. The following section provides information on Gloria Dei's physical development and evolution and is drawn primarily from the Cultural Landscape Report for Gloria Dei (Old Swedes Church) National Historical Site prepared by Hunter Research, Inc. and ETM Associates and published in 2022. Graphics associated with this section are located at the end of this report.

This section is organized by six historic periods that correspond with major periods of landscape change: Native American and European Contact Period (pre-1670s), Wicaco Blockhouse/Church Development Period (circa 1677 to 1700), Rural Swedish Lutheran Church and Burial Ground Period (1700 to circa 1755), Urban Swedish Lutheran Church and Burial Ground Period (circa 1755 to 1845), Urban Episcopal Church Period (1845 to 1958), and the National Park Service and Episcopal Church Partnership Period (1959 to Present). Additional information on the history of individual landscape features is included in the Analysis and Evaluation chapter of this report.

NATIVE AMERICAN AND EUROPEAN CONTACT, Pre-1670s

Gloria Dei occupies a well-defined terrace overlooking the west 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, Wequiaquenske, referred to most commonly as Wicaco, appears to have been located just west of, and perhaps partly on, the present-day Gloria Dei property. (CLR 2022: 14)

In the early to mid-1600s, the river's waters began to be regularly plied by European vessels. The newcomers referred to the Native American inhabitants of the Philadelphia area 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 basis 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. (CLR 2022: 16)

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 Church site was certainly within its extents. An idealized map, "Philadelphia Region ... as First Seen by the White Men, produced in 1934 and based on numerous historical sources, placed 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. 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." 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. (CLR 2022: 16, citing Cotter et.al. 1992: 28)

Sporadic contact in the Delaware Valley between the Lenape and Europeans may have occurred earlier, 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 (now 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. 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. (CLR 2022: 17-18)

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. 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 (now Chester). Still closer to Gloria Dei site, 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. (CLR 2022: 18)

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 that raised 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). (CLR 2022: 18)

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. 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. (CLR 2022: 18)

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. 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 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. (CLR 2022: 18-19)

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, to move 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 Kingessing 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. (CLR 2022: 19-20)

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). 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. 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. (CLR 2022: 20)

The Gloria Dei Church Cultural Landscape, ca.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. (CLR 2022: 20)

WICACO BLOCKHOUSE/CHURCH DEVELOPMENT, ca.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. (CLR 2022: 20-21)

The viability of Wicaco as a focus of settlement was further enhanced in the mid-1670s when the growth of the local community prompted establishment of a new Swedish Lutheran church on the riverbank close to where the Gunnarsson and Swanson families were living (Figure 1). In May 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 to bee built at Wickakoe." By June 1677, a church had been established on land overlooking the river donated by Sven Swanson, one of Sven Gunnarsson'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 from rival European powers vying for control of the colonies, or indigenous tribes. (CLR 2022: 21-22, citing Craig 2006: 1:136-137 and Gehring 1977: 77-78)

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. (CLR 2022: 22)

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). (CLR 2022: 22)

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. He was succeeded by Andreas Rudman in 1697 who preached in the log structure at Wicaco, by this time in poor condition and too small for the growing congregation. (CLR 2022: 22-24; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

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. (CLR 2022: 24)

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. 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," and a sexton's house. The first was granted, the second was not. (CLR 2022: 24-25, citing Clay 1835: 79)

Finally, in the fall of 1698, construction was 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. 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. (CLR 2022: 25, citing Craig 2006: 2:97-98,102-105,108-111,150-163)

The location of the earlier blockhouse/church relative to the new Wicaco church (the presently standing brick 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." 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. (CLR 2022: 25, citing Craig 2006: 1:205)

The Gloria Dei Church 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 today. 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 structure of ca.1675 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. (CLR 2022: 25-26)

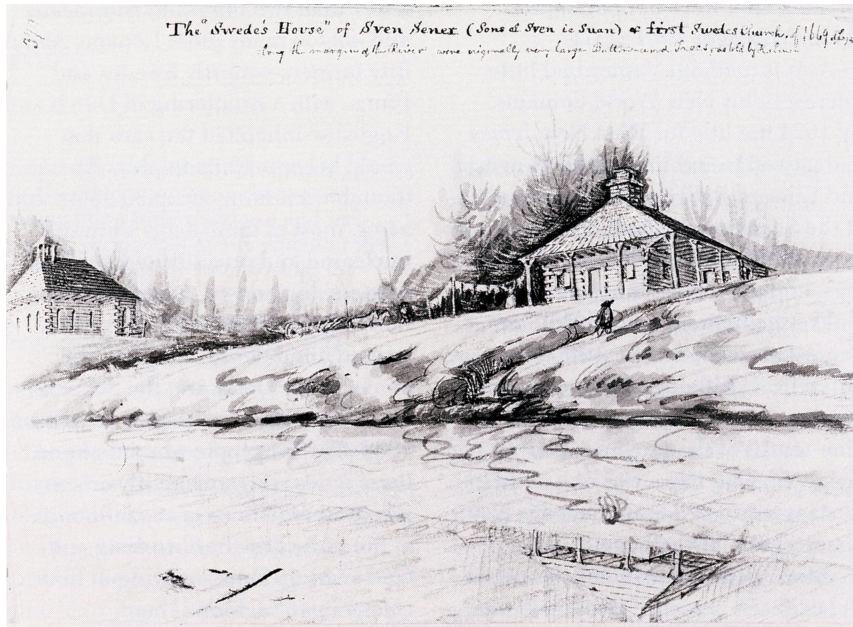


Figure 1. Conjectural sketch of the first Swedish blockhouse/church (far left of view) and the house of Sven Swanson on the Delaware riverbank at Wicaco, as it would have appeared circa 1680. (Historical Society of Pennsylvania, from CLR 2022: 21)



Figure 2. Detail of Thomas Holme's "A mapp of ye improved part of Pensilvania in America. 1687." Just south of Philadelphia is Wicaco and the Swansons' tract, including the Gloria Dei site, bordering the river between the city and Hollander Creek. (Library of Congress, from CLR 2022: 23)

RURAL SWEDISH LUTHERAN CHURCH AND BURIAL GROUND, 1700–ca.1755

Over the course of the first half of the 18th century, the City of Philadelphia blossomed 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. Wicaco was renamed Southwark by William Penn. Southwark served as a suburb of Philadelphia, much like its namesake in England where Southwark was a suburb of London. (CLR 2022: 26; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

A major new feature introduced on the waterfront to the south of the city, located about 1,500 feet south of Gloria Dei Church, 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. (CLR 2022: 26)

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. Most 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. (CLR 2022: 29)

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 entering and leaving the city. 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." 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." 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. (CLR 2022: 29, citing Watson 1830: 135-136)

Andreas Sandel 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 structure. 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 in 1719, Gloria Dei was served by a succession of pastors, as well as periods when the pulpit was vacant, through the late 1750s. (CLR 2022: 29)

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." 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." 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. The churchyard and cemetery extended west and south

of the church and corresponded roughly to the area of the present-day burying ground. (CLR 2022: 30, citing Craig 2008: 4:102 and Craig 2007: 3:108)

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, 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." 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. (CLR 2022: 31, citing Craig 2008: 4-188)

Beyond the churchyard property, the church consolidated and expanded its landholdings during the first two decades of the 18th century. 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. In 1718-1719, 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. 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. 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. The Coombs manuscript map of 1828 conveniently explains the location of these land acquisitions and documents their later subdivision into much smaller rental parcels (CLR 2022: 31, citing Craig 2006: 2-169)

From the mid-1740s onwards, the church and Pastors Gabriel Näsman and Olof 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 Church National Historic Site. 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. 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. 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." (CLR 2022: 32, citing Craig 2009: 5-96)

The Gloria Dei Church Cultural Landscape, 1755:

By 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. (CLR 2022: 37)

URBAN SWEDISH LUTHERAN CHURCH AND BURIAL GROUND, ca.1755–1845

From the mid-18th through the mid-19th century, Gloria Dei Church became increasingly and thoroughly surrounded by urban Philadelphia. The city's industry and commerce, 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, the wharves, docks, and shipyards of the port spread southward along the riverbank 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 (Figure 3). (CLR 2022: 37-38)

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." By 1764 he had reformed the rental policy to increase the rental income from a meager £80 to almost £300 per annum. 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. 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." 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. (CLR 2022: 41, citing Craig 2015: 6A: 68 and Craig 2015: 6B: 470)

The church and associated buildings and property suffered further during the Revolutionary War. The British military, during its occupation of Philadelphia in 1777-1778, used the church as a barracks and hospital (Figure 4). Soldiers made off with churchyard fencing for firewood, rifled the church treasury and parsonage basement for valuables, and destroyed the pews. After the war, various improvements and repairs were implemented. In 1783, an additional room was built over the parsonage kitchen, and in the following year a "neat Board Fence [was built] round the Burial Ground." 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," New pews were installed in the church in 1791 and a wood frame steeple was constructed in 1803. (CLR 2022: 42 citing Peterson 2021: 7A: 336)

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 5). 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, and there are 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 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 (see Figure 3). The Acrelius image captures the transition of Gloria Dei's surroundings from rural/exurban to urban over the course of the second half of the 18th century. (CLR 2022: 42-43)

Several drawings of the church in the late 1820s and 1830s offer more intimate views of the church and its immediate surroundings. They include an 1827 engraving of the church based on a drawing by Thomas Sully; an engraving by William Russell Birch about the same time period, an 1828 watercolor by William Brenton, and an 1835 woodcut included in the Reverend Clay's "Annals of the Swedes on the Delaware" (Figures 6, 7, 8, 9). (CLR 2022: 41-46)

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 Carl 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. 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 1787 and 1810, which track the imprint of a new street grid imposed on the then-existing network of roads. 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. (CLR 2022: 45-47)

Perhaps the most critical cartographic source for understanding the disposition of church property from the mid-18th century through 1845 when Gloria Dei formally merged with the Protestant Episcopal Church, is a survey map produced by David Coombs in 1828 at the request of William Jones on behalf of the congregation (Figure 10). The map 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. (CLR 2022: 47)

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 Gloria Dei Church 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 11). 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,” and 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...” The identity of the latter building is somewhat unclear, but it was almost certainly the building later referred to as the Guild Hall, which occupied the site of the present-day Roak Building erected in 1970-1971 that now houses the Young Children’s Center for the Arts. 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. Numbers 2-12 Christian Street were constructed by Thomas Mercer in 1833, 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. Finally, around 1840, the building at the southwest corner of Christian and Swanson streets was demolished, making way for further redevelopment on this site. (CLR 2022: 47-53, citing Clay: 158; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

The Gloria Dei Church 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. 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 overlooked 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. (CLR 2022: 56)



Figure 3. Detail of Nicholas Skull's "Plan of the Improved Part of the City," 1762. Gloria Dei Church, 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. (Library of Congress from CLR 2022: 38)



Figure 4. Detail of William Faden's, "A Plan of the City and Environs of Philadelphia...1779." The building labeled with the letter "S" is Gloria Dei Church (center right). British fortifications to the southwest may have extended onto the present-day bounds of the Gloria Dei NHS. The church was occupied by the British during 1777-1778. (Library of Congress, from CLR 2022: 40)



Figure 5. “The Swedes’ Church Wicaco,” 1759. This earliest known view of Gloria Dei Church documents gravestones, fences and vegetation to the south of the church. (Israel Acrelius, 1759, from CLR 2022: 42)

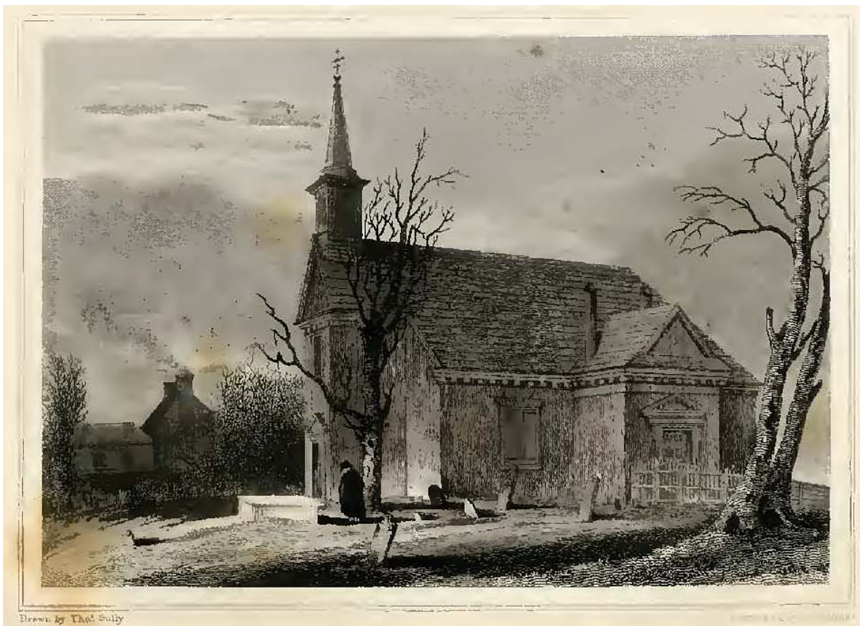


Figure 6. “Old Swedes Church, Wicaco” by Cephas G. Childs, engraving from a drawing by Thomas Sully, 1827. View looking north from the burial ground shows Gloria Dei’s old parsonage in the background apparently separated from the church by a scrubby line of hedges or small trees. The parsonage was replaced by the present-day rectory a few years later. (Historical Society of Philadelphia, from CLR 2022: 44)



Figure 7. William Russell Birch, "Swedes Church Southwark," 1827-1828. This view suggests that the gravestones were not originally organized in orderly rows, nor as numerous, as they became later in the 19th and 20th centuries. (Pennsylvania Academy of Fine Art, from CLR 2022: 44)



Figure 8. William L. Breton, "The Swedes Church, Southwark," 1828. This view shows vegetation, fencing, and sidewalks. 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. (The Athenaeum of Philadelphia, from CLR 2022: 45)



Figure 9. Jehu Curtis Clay, “South-east View of Wicaco Church, (GLORIA DEI,) Southwark, Philadelphia,” 1835. This view 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. (The Athenaeum of Philadelphia, from CLR 2022: 45)



Figure 10. Detail of the eastern section of “Survey and Draught of Church Lands,” David Coombs, 1828. The map documents early colonial church lands (in green), the eastern aspects of the church (center right) and the old parsonage (small building north of the church). (Gloria Dei Church Archives, from CLR 2022: 50)



Figure 11. Detail of William Allen's "Plan of the City of Philadelphia and Adjoining Districts," 1830. Gloria Dei Church is in the lower right quadrant about two blocks north of the Navy Yard. The shading indicates built-up areas encroaching on the church. (Library of Congress, from CLR 2022: 50)

URBAN EPISCOPAL CHURCH, 1845–1958

Over the course of the second half of the 19th century, the Gloria Dei Church 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. By 1849 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. (CLR 2022: 54)

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. In the years between 1849 and 1858, several buildings were erected in the northwestern corner of the church property: two adjoining brick structures, one 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. (CLR 2022: 54-56)

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. (CLR 2022: 56)

South of the church property, 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. (CLR 2022: 56)

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 historic maps show relatively little change in the overall built environment and land use. 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 (Figures 12, 13). 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. (CLR 2022: 56-58)

The only major change to the Gloria Dei church site during the mid-19th century was the building of a large brick building located midway along the northern edge of the burial ground. The new parish hall (today's Riverside Hall), was erected in 1864, replacing the smaller Guild Hall as the church's Sunday school and used exclusively for the purpose until at least 1915. (CLR 2022: 58)

A photograph from the mid-1850s looking northeast also reveals details about the mid-century development of the site and shows the church and rectory standing in the northeastern corner of an orderly and fairly well-maintained cemetery (Figure 14). Beyond, across Swanson Street, are a pair of dwellings, several ships' masts and a long, low building in the mast yard. 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 15). A stereophotograph from 1876 offers a similar view, although the fence has been replaced and uses intermediate posts (Figure 16). 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. (CLR 2022: 58-59)

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 landscape of the Gloria Dei neighborhood continued to industrialize over the first few decades of the 20th century. 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 remained 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. After a fire in 1896, the company built a four-story building that left the much of the church property in perpetual shadow in the winter months (Figure 17). (CLR 2022: 61)

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 18). 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. The 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. (CLR 2022: 64)

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 19). 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 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. (CLR 2022: 64-65)

In 1936, the Gloria Dei Church and rectory were the subject of a documentation study by the Historic American Buildings Survey. The plot plan produced as part of this work identified the buildings within the churchyard at the time (Figure 20). 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 Roak Building in 1971. (CLR 2022: 65; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

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 John Roak noted the severity of the Church's financial losses, and teamed with Colonel Frank Worthington Melvin at the Swedish Colonial Society (SCS) to revitalize the church by promoting its Swedish heritage. 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. (CLR 2022: 65-67)

In 1947 Reverend Roak prepared a "Historical Sketch of Gloria Dei Church (Old Swedes') Philadelphia, Oldest Church In Pennsylvania – A NATIONAL SHRINE." Appended to the document

was a "Plan for the Preservation and Restoration of This Historic Site" by well-known Philadelphia architect and Gloria Dei parishioner G. Edwin Brumbaugh (Figure 21). 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. (CLR 2022: 67)

In 1950, the City of Philadelphia and the management of Ronaldson 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 originally been buried in the Franklin Square and Lafayette burying grounds. The National Society Daughters of Founders and Patriots of America, Philadelphia Chapter, 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. (CLR 2022: 68-69)

Colonel Melvin was appointed Chairman of the Pennsylvania Historical and Museum Commission in 1956, and promptly "resurrected" his proposal to expand the national historic site to encompass the entire Gloria Dei block. First gaining SCS leadership support, Melvin urged 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." 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." (CLR 2022: 69, citing Cultural Resources Management Records 1956: 12-13)

In the 1950s, the Southwark neighborhood surrounding the church was still a gritty, working-class neighborhood. 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 22, 23). 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 removed by this date, rendering the corner lot at South Swanson and Christian streets vacant. 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. (CLR 2022: 69-71)

Gloria Dei Church Cultural Landscape, 1958:

Gloria Dei's cultural landscape in 1958 was composed of two parts. 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, such as boxwood hedges. The second part of the existing landscape in 1958 was the surrounding city block in post-industrial decline. The coal yard and soap factory that had abutted Gloria Dei from the north and south had been razed, creating brownfields. Views across these empty lots revealed 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 change would be made complete in the next decade or so in creating the Gloria Dei park. (CLR 2022: 81-82)

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 expand westward from the Gloria Dei Church, but at a much slower pace. The eastern edge of the churchyard was held by the church and brick wall on Swanson Street; the northern edge by the rectory, parish hall (Riverside Hall), and sexton's house; the western edge 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 intended 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. (CLR 2022: 82)

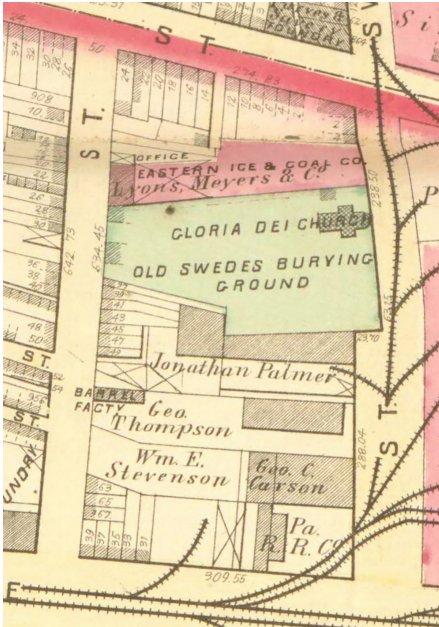


Figure 12. G.M. Hopkins, detail of “City Atlas of Philadelphia,” 1875. The green-shaded area clearly defines the churchyard much as it exists today. (City of Philadelphia, Department of Surveys, from CLR 2022: 57)

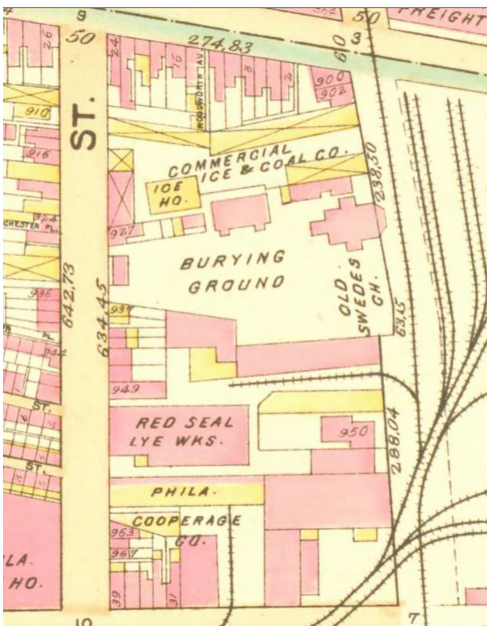


Figure 13. G.W. Bromley and Co., “Atlas of the City of Philadelphia,” 1895. Industrial buildings and railroads dominate the setting of the “Burying Ground” with its support buildings added in the mid-nineteenth century. (Athenaeum of Philadelphia, from CLR 2022: 57)



Figure 14. View looking east-northeast across the cemetery toward Gloria Dei Church and rectory (at left), c.1854. The dwellings, masts, and industrial building to the right of the church are on the opposite (east) side of Swanson Street. (National Park Service, from CLR 2022: 59)

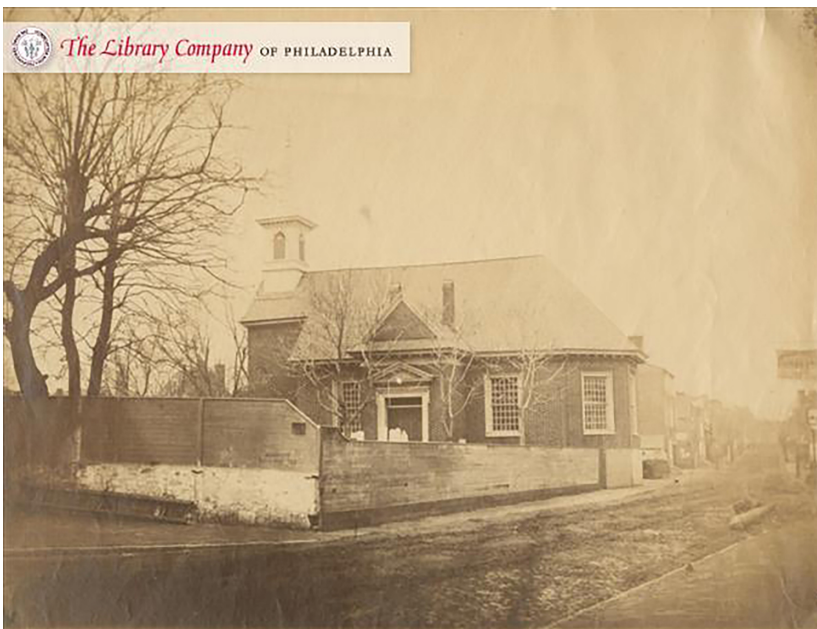


Figure 15. View looking north northwest along Swanson Street toward Gloria Dei Church, 1858. A row of three young trees is visible in the burial ground just inside the Swanson Street fence. The street and sidewalk elevations are considerably above those of today. (The Library Company of Philadelphia, from CLR 2022: 60)



Figure 16. 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. (Gloria Dei Church Archives, from CLR 2022: 60)



Figure 17. View looking 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, c.1930. (Gloria Dei Church Archives, from CLR 2022: 63)



Figure 18. Postcard view of the church and grounds, looking east, 1906. This view shows rows of trees flanking the central sidewalk, which appears to be paved with slate. (Gloria Dei Church Archives, from CLR 2022: 64)



Figure 19. View west-southwest from South Delaware Avenue (present-day Columbus Avenue), 1917. Note proximity of the railroad tracks to the brick wall, gates, and fence erected along the church's Swanson Street frontage in 1898. Four young trees are growing on the burial ground side of the wall, apparently the four London plane trees extant today. (City of Philadelphia, Department of Records, #8401, from CLR 2022: 65)

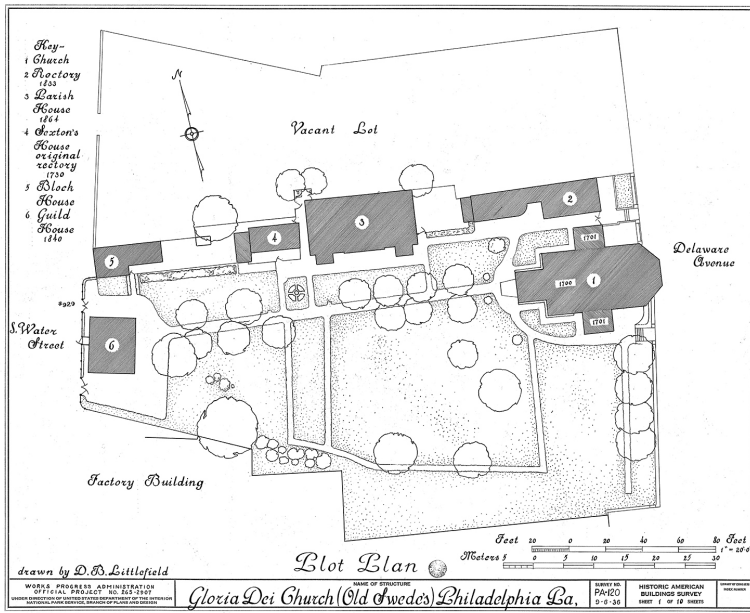


Figure 20. D.B. Littlefield, "Plot Plan, Gloria Dei Church (Old Swede's) Philadelphia, Pa.," 1936. The spatial relationships documented by the plan have changed little in the past 85 years. Note that the plan does not identify the open space as a burial ground. (Historic American Buildings Survey, from CLR 2022: 66)

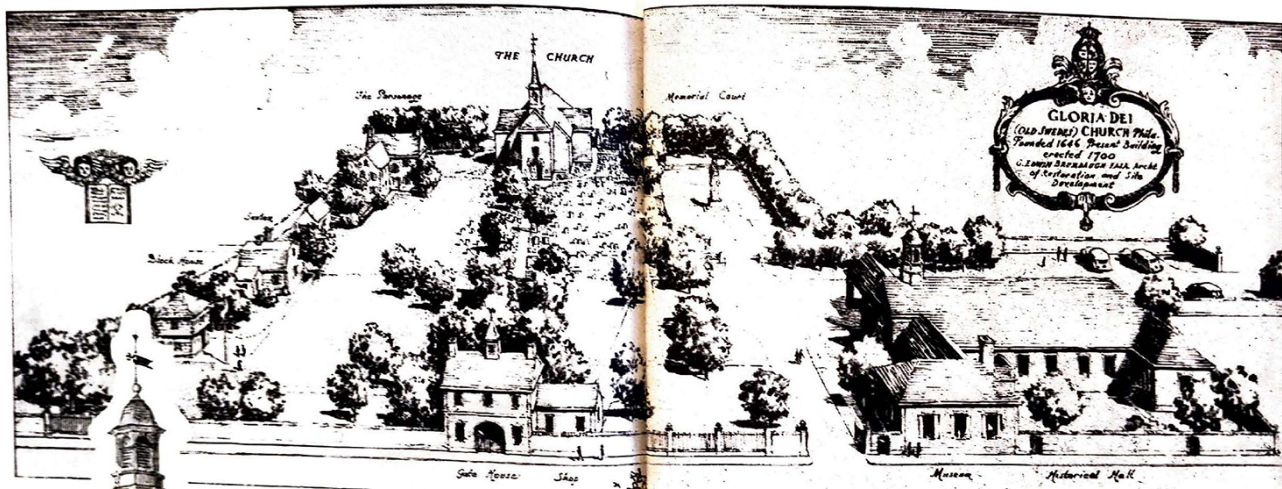


Figure 21. G. Edwin Brumbaugh, "A Plan for the Preservation and Restoration of This Historic Site," 1947. This sketch documents that Gloria Dei's leadership entertained an expansive park and additional buildings including a blockhouse, log cabin, and museum. (Roak 1947, from CLR 2022: 68)



Figure 22. View looking northwest along South Swanson Street showing the brick wall enclosing the eastern end of the Gloria Dei churchyard, 1950. (City of Philadelphia, Department of Records, from CLR 2022: 72)

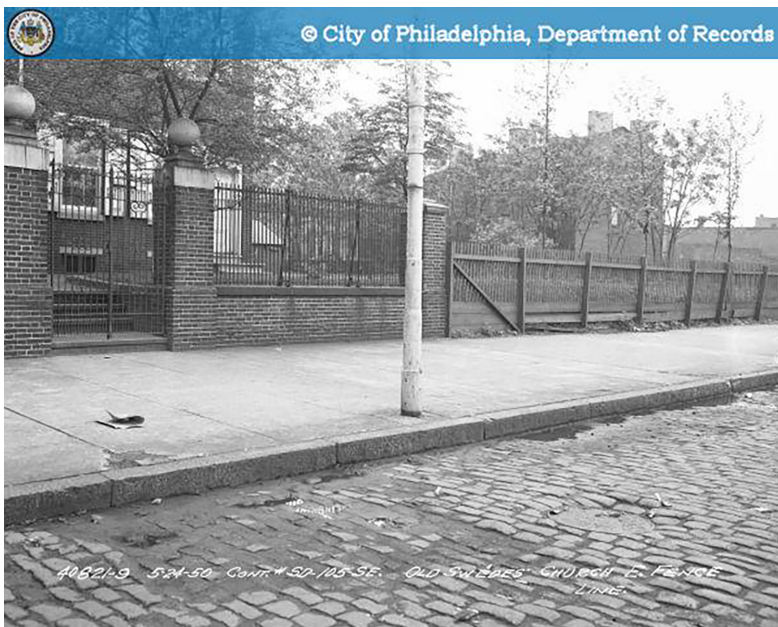


Figure 23. View looking northwest across South Swanson Street showing the brick wall and iron railing along the front of the Gloria Dei rectory property and the wooden fence enclosing the vacant lot to the north, 1950. (City of Philadelphia, Department of Records, from CLR 2022: 74)

NATIONAL PARK SERVICE AND EPISCOPAL CHURCH PARTNERSHIP, 1959–2024

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, allowing acquisition of the adjacent properties to extend 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. 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. (CLR 2022: 82)

Following some discussion of the merits of demolition, buildings along the south side of Christian Street between South Swanson and South Water streets were subsequently demolished in 1964-1965, 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 razed in 1969. (CLR 2022: 83)

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. As plans for the Delaware Expressway (the forerunner of Route I-95) progressed, church leadership 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 24). 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. (CLR 2022: 83)

Development of the Delaware Expressway continued to cause 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. (CLR 2022: 85)

The 1964 Annual Architect's Inspection Reports of the National Park Service discuss 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." The 1965 report added that the north wall had developed a bulge. 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. Named the Roak Building, it now accommodates a preschool. (CLR 2022: 85, citing Millman 1964: 11; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

Following almost a decade of National Park Service planning, 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 (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 to use as access to a small parking lot to the north of the house. The lawn was provisioned with new tree plantings including sweetgum, black oak and ginkgo. 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. (CLR 2022: 87-88)

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, 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 (Figure 25). 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. (CLR 2022: 88)

The last formal planning document for Gloria Dei prepared 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. 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 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. (CLR 2022: 90)



Figure 24. Aerial view looking west showing the Gloria Dei Church National Historic Site in lower foreground, the Delaware Expressway (Route I-95), c.1971. The Sparks Shot Tower and adjoining church-owned vacant land are west of the highway. (Gloria Dei Church Archives, from CLR 2022: 86)

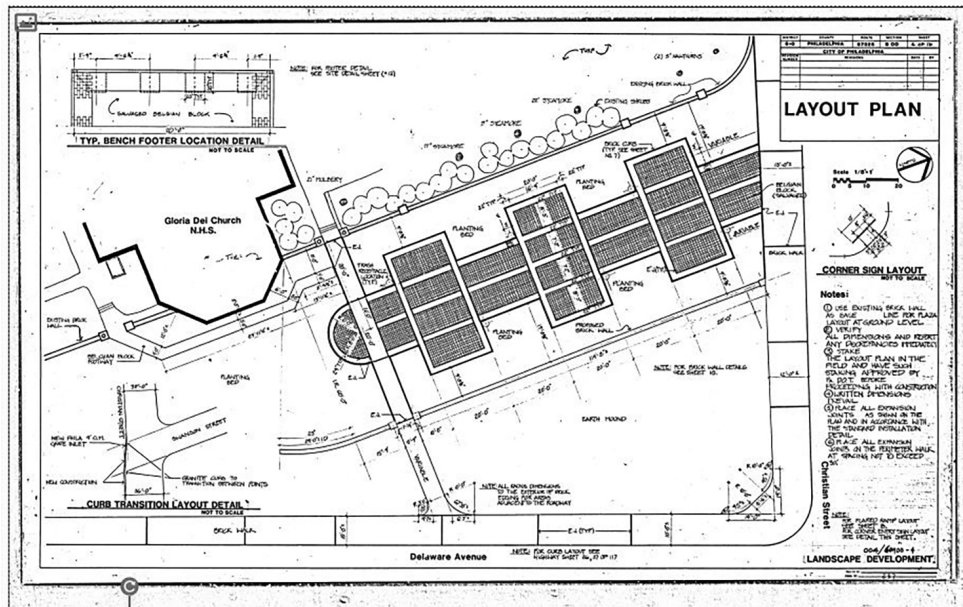


Figure 25. The [Pennsylvania Department of Transportation] District 6-0, Layout Plan for the Swanson Street Forecourt, c.1985, transformed the footprint of an abandoned segment of Swanson Street in front of the church and rectory into a landscaped plaza. (Independence NHP Archives, from CLR 2022: 89)

Uses

Functions and Uses:

Major Category	Category	Use/Function	Historic	Current	Primary
Religion	Religious Structure (church)	Religious Structure (Church)	Yes	Yes	Yes
Defense	Fortification	Battery (Defense)	Yes	No	No
Funerary	Cemetery	Cemetery	Yes	Yes	No
Religion	Church-Related Residence	Church-Related Residence	Yes	Yes	No
Religion	Church School	Church School	Yes	Yes	No
Religion	Church Yard	Church Yard	Yes	Yes	No
Landscape	Leisure-Passive (Park)	Leisure-Passive (Park)	No	Yes	No

Public Access:

Public Access: Other Restrictions

Public Access Narrative:

Gloria Dei (Old Swedes') Church National Historic Site is open to the public. The church building is open for visitation Tuesday through Sunday, 9 a.m. to 4 p.m. However, as the church has an active congregation, religious ceremonies and other special events may occasionally affect access to the interior of the historic church and church grounds.

Associated Ethnographic Group

Ethnographic Study Status: Yes-Unrestricted Information

Ethnographic Narrative:

In 1994 the report, "Rapid Ethnographic Assessment Procedures (REAP)," was completed for the Independence National Historical Park. The purpose of a REAP was to provide ethnographic information on local populations in order to evaluate alternatives and assess planning impacts on ethnographic resources and associated user groups. The REAP did not reference Gloria Dei Church National Historic Site. The "Foundation Document" for Independence National Historical Park references the 1994 Rapid Ethnographic Assessment and notes that it should be updated to provide current information on how the park and its different sites are being used by various traditionally associated user groups and neighborhood communities. (FD 2017: 36)

Analysis & Evaluation of Integrity

Analysis and Evaluation of Integrity Narrative Summary:

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.

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 (Old Swedes') Church National Historic Site include topography, spatial organization, cultural traditions, cluster arrangement, buildings and structures, circulation, vegetation, views and vistas, small-scale features, and archeological sites.

The physical integrity of Gloria Dei is evaluated by comparing landscape characteristics and features present during the period of significance, 1677-1958, with the existing conditions as assessed in 2022. Many landscape characteristics and features from the period of significance remain today. The natural topography of the site remains evident in a slight rise of land, with the Gloria Dei Church and the eastern end of the burial ground located at this high point. The site's spatial organization reflects the historic period as the burial ground remains flanked on three sides with buildings. Cultural traditions are evident in the placement and design 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. Historic buildings include the Gloria Dei Church (1698-1700), rectory (1832-1833), sexton's house (ca.1850), Riverside Hall (1864), and the oldest South Swanson Street segment of the perimeter wall (1898). Circulation features are represented in the pedestrian pathway system within the churchyard, as 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 but within the period of significance. Views within the Gloria Dei churchyard also contribute, including interior views from the burial ground's southern and western edges looking to the Gloria Dei Church steeple. A key exterior view looks eastward across the perimeter wall to the Delaware River from a vantage point at the eastern end of the burial ground. Lawns dotted with mature trees, several predating 1958, add to the property's historic character.

Since 1958 some landscape characteristics and features at Gloria Dei have changed. Non-contributing resources include the Roak Building, a two-story brick Colonial Revival-style building (completed in 1971) at west end of the churchyard currently housing a preschool. 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, as well as protecting the site from fire hazards. Many buildings were razed, mostly row houses and industrial buildings dating to the late 1700s and 1800s. This parkland, developed after 1958, does not contribute. The National Park Service also extending the brick perimeter wall in 1978-1979 to enclose the north, west, and south sides of the property. It is not historic, but its character is compatible with the original wall on the east side.

INTEGRITY

The National Register of Historic Places defines integrity as the ability of a property to convey its significance through physical resources. The National Register program identifies seven aspects of integrity: location, design, setting, materials, workmanship, feeling, and association. Retention of these qualities is necessary for a property to convey its significance; however, not all seven aspects must be present to retain integrity. The following evaluation is based on an 1677-1958 period of significance for Gloria Dei (Old Swedes' Church) National Historic Site. Gloria Dei (Old Swedes') Church 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 area. The property no longer retains integrity of setting.

Location:

Location is the place where the historic property was constructed or the place where the historic event occurred. The historic buildings, churchyard, and perimeter wall remain in their original locations. Evaluation: Retains integrity of location.

Design:

Design is the combination of elements that create the form, plan, space, structure, and style of a property. The spatial relationships among the historic buildings of the Gloria Dei churchyard and burial ground are intact. Though burials continue, their placement is reflective of traditional burial practices on the site. The design of the 1971 Roak Building (Young Children's Center for the Arts) mimics the scale and form of the 1840 building that it replaced, except for its one-story gable-end wings. The addition of an amphitheater and several small sheds do not overtly diminish the overall design, but the presence of the playground and different bench styles used throughout the property are incongruous. The landscape is still characterized by lawns and scattered shade trees, shrubs, and perennials. Evaluation: Retains integrity of design.

Setting:

Setting is the physical environment of a historic property. The churchyard exists within a walled park that was created after 1958 to separate Gloria Dei from an urban setting that 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." This new setting reached its culmination in 1978-1979 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 fabric from the 18th or 19th centuries remained. Evaluation: Lost integrity of setting.

Materials:

Materials are the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property. Gloria Dei retains integrity of materials in its historic structures and gravestones, as well as in the eastern perimeter wall. Historic materials include wood, brick, stone, iron, concrete, as well as some plant material. Familiar modern materials include asphalt, steel, and plastic. Evaluation: Retains integrity of materials.

Workmanship:

Workmanship is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory. This aspect is visible in the brick work of existing historic buildings, historic walkways, and the eastern brick perimeter wall. Workmanship is also evident on the varied styles and designs of gravestones and the Revolutionary War and Scottish Thistle Society Markers. Evaluation: Retains integrity of workmanship.

Feeling:

Feeling is the property's expression of the aesthetic or historic sense of a particular period of time. The religious practices revealed in the spatial organization, architecture, and burial patterns illustrate Gloria Dei's early colonial origins as a center of Swedish culture. Evaluation: Retains integrity of feeling.

Association:

Association is the direct link between an important historic event or person and a historic property. Extant resources still convey their associations with the property's Swedish Lutheran roots and later Protestant Episcopalian affiliation. However, the presence of the perimeter wall has diminished the sense of connection with the surrounding neighborhood. Evaluation: Retains integrity of association.

The next section presents an analysis of landscape characteristics and their associated features and corresponding Historic Structures Inventory (HSI, formerly List of Classified Structures) names and numbers, if applicable. It also includes an evaluation of whether the feature contributes to the property's National Register eligibility for the historic period, 1677-1958, contributes to the property's historic character, or if it is noncontributing, undetermined, or managed as a cultural resource. If a feature is non-contributing, it is evaluated as "compatible" (visually congruent with the historic character of the landscape) or "incompatible" (visually incongruent with the historic character of the landscape).

Landscape Characteristic: Topography

Topography is the three-dimensional configuration of the landscape surface characterized by features (such as slope and articulation) and orientation (such as elevation and solar aspect). 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 Condition (to 1958):

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. Specific to the Gloria Dei Church National Historic Site property, 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. 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. (CLR 2022: 172-173)

The topography provided ease of access to the river. The siting of Gloria Dei on a highpoint 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 north of the Gloria Dei site. 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 eastward on man-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. In contrast, topography within the churchyard appears to have remained nearly constant, protected by its status as consecrated ground and an active church community. (CLR 2022: 172-173)

Post-Historic and Existing Conditions:

The churchyard 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. The church building and the eastern section of the burial ground, the oldest features on the property, are located at the site's 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. (CLR 2022: 172-173)

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. (CLR 2022: 172-173)

Landscape Characteristic: Spatial Organization

Spatial organization is the three-dimensional organization of physical forms and visual associations in a landscape, including the articulation of ground, vertical, and overhead planes that define and create spaces. At the Gloria Dei property, 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 Condition (to 1958):

The compact churchyard confined within the boundaries of a roughly parallelogram-shaped parcel was originally defined 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. Although additional church lands were acquired in the early 18th-century, extending the church property 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 to keep livestock out of the graveyard. As urban development encroached in the later 18th and 19th centuries, the fence differentiated the churchyard from the surrounding densely packed residential and industrial spaces. (CLR 2022: 174-177)

In the mid-19th century, the site's spatial organization was altered by building campaign, including the construction of a new rectory, Sunday school building, sexton's house, and Riverside Hall, which enclosed the northern and western sides of the churchyard. Around 1898 a masonry wall was added east of the rectory and the eastern edge of the churchyard. Gaps between the buildings became key access and egress points. 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. One such neighbor was the fire-prone, multi-story, soap factory immediately south of the burial ground. (CLR 2022: 174-177)

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. 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 collectively line the northern edge; and the non-contributing Roak Building (Young Children's Center for the Arts) 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 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. (CLR 2022: 174-177; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

The most significant changes in spatial organization have taken place in the areas acquired by the federal government, which were cleared of buildings by the 1960s. Lawns and trees now bookend the churchyard serving as landscape buffers and casual spaces for neighborhood activities, particularly dog walking. Additional sections of brick wall were built in 1978-1979 to enclose the entire property, defining the site's boundaries and physically and visually separating it from the surrounding urban environment. 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. (CLR 2022: 174-177)

Evaluation:

The spatial organization of the burial ground flanked by church buildings on three sides is a character-defining feature of Gloria Dei's cultural landscape. In contrast, the spatial organization beyond the churchyard including the North Lawn, South Lawn, Swanson Street Forecourt, and perimeter wall, save for an older segment of brick perimeter wall and fence on the old South Swanson Street frontage, are non-contributing (Figures 26, 27, 28). (CLR 2022: 174-177)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Burial Ground flanked by Church Buildings on Three Sides	205359	Contributing					No
Spatial Organization of the Landscape Beyond the Churchyard	205360	Noncontributing – Compatible					No

Landscape Characteristic Graphics:



Figure 26. The churchyard and main east/west brick path, view looking east from the burial ground to the west elevation of the Gloria Dei Church and its tower and steeple. The rectory and Riverside Hall are at image left. (CLR 2022: 109)



Figure 27. The churchyard and main east/west brick path, view looking west from the Gloria Dei Church west facade to the Young Children's Center/church office. (CLR 2022: 145)



Figure 28. View looking north from center of the South Lawn, illustrating noncontributing spatial organization of the area outside of the churchyard. (CLR 2022: 136)

Landscape Characteristic: Cultural Traditions

Cultural traditions are the practices that have influenced the development of the landscape in terms

of land use, patterns of land division, building forms, stylistic preferences, and the use of materials. At the Gloria Dei Church property, 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 Condition (to 1958):

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. 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. (CLR 2022: 177-182)

The cruciform plan, tall windows, wide double doors, side porches, and tower with steeple culturally define the church as a church. The rectory and sexton's house have a traditional form of urban townhouses. The rectory adopts a late Federal (or Adamesque) architectural style very common in Philadelphia 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. Riverside Hall is culturally representative of a Victorian building that is meant to be a place for people to assemble. (CLR 2022: 177-182)

The burial ground is also evocative of Gloria Dei's cultural traditions around religious use, reflective of evolving late 17th-century to present-day traditions surrounding death and interment. The gravestones' placement, materiality, form, 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 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. The largest gaps in the rows are near the church, which is also where the orderliness of the rows appears more contrived. It is probable that early colonial gravestones have been lost, some markers 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. (CLR 2022: 177-182)

An outlier in the burial ground is the Revolutionary War monument cluster placed in the southwest corner of the graveyard in 1950. These stones are arranged in a circle and face north, while the majority in the main graveyard are in rows and face east. The monuments are historically associated with the efforts of the church'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 projects. Records from the 1950s indicate that human remains were not moved to Gloria Dei with the monuments. (CLR 2022: 177-182)

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 with new interments; a few near the church or to the east, but mostly to the west. (CLR 2022: 177-182; Review comments, C. Micklewright, 23 August 2024)

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. (CLR 2022: 177-182)

Landscape Characteristic: Buildings and Structures

Buildings are elements constructed primarily for sheltering any form of human activity in a landscape, while structures are elements constructed for functional purposes other than sheltering human activity. As the National Park Service has no legal interest or ownership in any historic building on the property, there is no data in the CRIS-Historic Buildings database.

Historic Condition (to 1958):

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. The first permanent building is the extant Gloria Dei Church, consecrated in 1700. Since that time, 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 and included a parsonage (ca.1735-1832), a well or pump house (ca.1735-unknown), wood fences surrounding the burial ground and/or pastures (ca.1735-1897), stable (pre-1755-unknown), carriage house (pre-1768-unknown), cow house (pre-1768-unknown), and Sunday school on South Water Street (ca.1840-1970). (CLR 2022: 183-186)

Most extant buildings on site date to the mid-19th century and include the rectory (1832-1833), the sexton's house (ca.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 Roak Building in 1971. (CLR 2022: 183-186; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

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 during the 19th century. These now-vanished buildings housed workers and manufacturing processes. By 1958, the end of Gloria Dei's period of significance, its city block was a pale shadow of its mid-19th-century build out, having suffered through the Great Depression and the post-World War II decline of the waterfront economy. The buildings were 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. The National Park Service demolished the remaining buildings in the 1950s and 1960s to create the "dignified open space" as directed in the park's enabling legislation. (CLR 2022: 183-186)

Post-Historic and Existing Conditions:

The Roak Building (Young Children's Center for the Arts) 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. The new building's central block mimicked the scale and form of the earlier Sunday school of circa 1840, though the old school did not have one-story gable-end wings like the new building. (CLR 2022: 183-186; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

Since 1898 an approximately 170-foot-long segment of brick wall, portions topped by an iron picket fence, had existing along Gloria Dei's South Swanson Street frontage. Taking its cue from the historic wall's design, the National Park Service extended the brick wall to enclose the entire block between 1978 and 1979. Six gates in the wall control all circulation into and out of the site.

--Gloria Dei Church [not owned by NPS].

The church, erected in 1698-1700 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 29, see also Figure 26). This patterned brick construction is highly characteristic of late 17th and 18th-century brick buildings in the greater Philadelphia region. The Gloria Dei Church has a cruciform-shaped floor plan with its main interior spaces defined by an altar, transept, nave, and tower. 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. 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. (CLR 2022: 108-110)

--Rectory [not owned by NPS].

The two-and-a-half story rectory, built in 1832-1833, 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 (Figure 30). 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 is Gloria Dei Church. 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 north elevation is nearly windowless except for two small windows allowing light into the interior stairwell. The rectory, like 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. (CLR 2022: 110-111; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

--Riverside Hall [not owned by NPS].

Riverside Hall is a one-and-a-half-story, 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 overlooking the burial ground (Figure 31). Built in 1864, Riverside Hall is by far the most Victorian-styled building 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. The interior of Riverside Hall is composed of a large meeting space with an open, relatively modern kitchen and restroom. (CLR 2022: 111-114)

--Sexton's House [not owned by NPS].

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 32). 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 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 (CLR 2022: 114).

--Perimeter Wall and Gates.

A brick perimeter wall encloses Gloria Dei National Historic Site on all sides, except for the Swanson Street Forecourt and open lawn area which lies outside the wall. Approximately 170 linear feet of wall on the South Swanson Street frontage of the churchyard (east boundary of burial ground and opposite the east façades of the church and rectory) was built in 1898; however, the majority of the wall, some 1,500 linear feet, was built almost 80 years later in 1978-1979 by the National Park Service in an effort to create a clear spatial division and barrier between the historic site and its

urban surroundings. (CLR 2022: 124-128).

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 33). To the north of the 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 (Figure 34). The fence's pickets have decorative spearheads and scrolls. (CLR 2022: 124-128)

The perimeter wall constructed in 1978-1979 complements the wall of 1898 by continuing with the previously established design (Figure 35). The wall around the South Lawn is a 10-foot-high, paneled Flemish-bond brick wall with inset panels and stone coping. 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 36). 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. The portion of the perimeter wall constructed in 1898 contributes to the historic significance of the site, while the portion of the wall constructed in the 1970s is not contributing but is compatible with the historic scene. (CLR 2022: 124-128)

--Roak Building (Young Children's Center for the Arts) [not owned by NPS].

This structure is located at the west end of the churchyard, enclosing the far end of the burial ground opposite the church (Figure 37). The building has stood prominently as a focal point for all views to the west from within the churchyard since its construction in 1971, which replaced a Sunday school of circa 1840 that was structurally unsound. The building is a Flemish-bond, side-gabled brick structure 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, (CLR 2022: 117-118; CLR Part 1 Addendum, S.Kosovych, 13 March 2022)

--Utility Sheds (4) [not owned by NPS].

There are four utility sheds on the property. One shed is a brick utility garage built inside of the perimeter wall west of the Christian Street gate. Three sheds are prefabricated, two placed against the north side of the rectory in the side yard and one placed in the sexton's house yard. (CLR 2022: 186)

Evaluation:

Contributing historic buildings and structures include the Gloria Dei (Old Swedes') Church (1700, 1704-1705, 1774), rectory (1832-1833), 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 Roak Building (1971), the north, west, and south sections of the perimeter wall (1978-1979), and four utility sheds. (CLR 2022: 183-186; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Gloria Dei (Old Swedes') Church [not owned by NPS]	205361	Contributing	tbd				No
Rectory [not owned by NPS]	205362	Contributing	tbd				No
Sexton's House [not owned by NPS]	205363	Contributing	tbd				No
Riverside Hall [not owned by NPS]	205364	Contributing	tbd				No
Perimeter Wall, east segments (facing Columbus Avenue)	205365	Contributing	tbd				No
Perimeter Wall, south, west, north segments (NPS-era)	205366	Noncontributing – Compatible					No
Roak Building (Young Children's Center for the Arts) [not owned by NPS]	205367	Noncontributing – Compatible					No
Utility Sheds (4) [not owned by NPS]	205368	Noncontributing – Incompatible					No

Landscape Characteristic Graphics:



Figure 29. 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 at right. This entrance is now seldom used. (CLR 2022: 110)



Figure 30. 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. It is now used as office space. (CLR 2022: 111)



Figure 31. 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. (CLR 2022: 113)



Figure 32. Sexton's House, south (front) and west (side) elevations, view looking northeast from west end of the burial ground. Note its asymmetrical architecture and varied window sizes and placements. It has the appearance of a less formal caretaker's residence compared to the rectory. (CLR 2022: 115)



Figure 33. Original section of the 1898 brick perimeter wall, east elevation, extending 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. (CLR 2022: 125)



Figure 34. Original section of the 1898 perimeter wall and iron picket fence, 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. (CLR 2022: 125)



Figure 35. Perimeter wall section that is noncontributing, view looking west on Washington Avenue from Christopher Columbus Boulevard. Built in 1978-1979 by the National Park Service to enclose the property. Its design was intended to be compatible with an earlier wall of 1898 east of the burial ground (see Figure 33). (CLR 2022)



Figure 36. Perimeter wall and fence, view looking southeast on Christian Street from near South Water Street, built in 1978-1979 by the National Park Service to enclose the Gloria Dei property. Its design was intended to be compatible with the 1898 section east of the rectory (see Figure 34). (CLR 2022: 126)



Figure 37. The 1971 Roak Building, housing The Young Children's Center for the Arts, east elevation, view looking west from the burial ground. It encloses the western end of the burial ground and replaced a two-story ca.1840 brick Sunday school, which was smaller but similarly oriented. (CLR 2022: 116)

Circulation refers to the spaces, features, and applied material finishes that constitute systems of movement in a landscape. At the Gloria Dei property, the principal circulation system consists of pedestrian pathways divided into two networks; one outside the perimeter wall and one inside the perimeter wall. 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 used as needed for service vehicles and lawn equipment.

Historic Condition (to 1958):

Circulation in Gloria Dei's churchyard in 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 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. 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. Mid-18th-century maps indicate a lane from Christian Street. (CLR 2022: 186-190)

The system of right-angle pedestrian pathways gridding the burial ground today likely traces its origins to the mid-19th century, laid-out concurrently with the construction of the rectory, Sunday school, sexton's house, and Riverside Hall. 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 former Sunday school building (now Roak Building that houses the Young Children's Center for the Arts) 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. 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. 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. (CLR 2022: 186-190; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

The perimeter sidewalks on the city streets that surround Gloria Dei Church National Historic Site were in place during the mid-19th century. The historic paving material is difficult to assess; however, one of the earliest views from 1876 suggests the material was a masonry paver. By the 1950s, the perimeter sidewalks on the streets surrounding Gloria Dei had been repaved with concrete. (CLR 2022: 186-190)

Post-Historic and Existing Conditions:

Beyond the churchyard, Gloria Dei's circulation systems were reworked in the 1970s. 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. The pathway system in the churchyard remained intact; however, a pathway was extended on a curving route southeast from the Roak Building 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. 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. Much of the perimeter sidewalks on the city streets surrounding Gloria Dei have been repaved with brick to create “context sensitive” streetscapes. Most of this perimeter sidewalk repaving took place in 2019-2020. (CLR 2022: 186-190; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

Evaluation:
The pedestrian circulation 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, according to 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 (Figures 38, 39, 40, see also Figures 27 and 35). The curved path to the amphitheater is not historic. The modern brick sidewalks outside the perimeter wall are on streets that had stone-paved sidewalks by the middle decades of the 19th century, but their alignments nonetheless contribute. (CLR 2022: 186-190)

Beyond the churchyard there are circulation 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. (CLR 2022: 186-190)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Pedestrian Paths within Gloria Dei’s Churchyard	205369	Contributing	tbd				No
Sidewalks along Perimeter Wall	205370	Contributing	tbd				No
Christian Street Access Lane	205371	Noncontributing – Compatible					No
Curved Path to Amphitheater	205372	Noncontributing – Compatible					No

Landscape Characteristic Graphics:



Figure 38. Burial ground, typical brick path conditions, view looking south from south of the sexton's house. (CLR 2022: 145)



Figure 39. Swanson Street Forecourt, 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. (CLR 2022: 143)



Figure 40. South Lawn, curved brick path, looking east toward the amphitheater. This path was installed in the late 1970s as part of National Park Service landscape improvements. (CLR 2022: 146)

Landscape Characteristic: Vegetation

Vegetation includes deciduous and evergreen trees, shrubs, vines, groundcovers, and herbaceous plants and plant communities, whether indigenous or introduced in the landscape. At Gloria Dei property, 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 1978-1979. 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 Condition (to 1958):

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. Period illustrations of the churchyard suggest vegetations conditions remained relatively constant into the middle decades of the 19th century when there were a few groupings of specimen 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 1832-1833. 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). (CLR 2022: 190-195)

An 1898 photograph shows 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. 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 from ca.1905-1906 show an allée of trees flanking the burial ground's east/west axial walkway; 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. By 1917, 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. 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. By 1950, the row of four London plane trees had grown to maturity. (CLR 2022: 190-195)

By the 1950s, large trees shaded the burial ground and there was a variety of low growing shrubs. Some of the shrubs hedged paths, while roses and herbaceous peonies were also planted among the gravestones. The church's eastern façade was clad in ivy. Shortly after the demolition of the urban row houses and buildings surrounding the churchyard, 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.

Post-Historic and Existing Conditions:

After 1958, the National Park Service's collaboration with Gloria Dei Church 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 1973-1974 and implemented in 1977-1978 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. These plans largely reflect the planting schemes found today, particularly for the tree and shrub groupings. The Gloria Dei Memorial Garden and the St. John's Memorial Garden were planted in the 1990s. 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. (CLR 2022: 190-195)

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 the 1958 period of significance (Figures 41, 42, see 2022 "Cultural Landscape Report for Gloria Dei (Old Swedes') Church" for locations). Contributing species include London plane (*Platanus acerifolia*), white pine (*Pinus strobus*), honey locust (*Gleditsia triacanthos*), sycamore (*Platanus occidentalis*), silver maple (*Acer saccharinum*), and mulberry (*Morus alba*) (see 2022 CLR for a complete list). Most of these trees were planted between 1930 and 1958, although the London plane trees on the eastern edge of the burial ground could date to the early 1900s. The existing vegetation in the North Lawn and South Lawn is based on a master landscape plan. The plantings in the Swanson Street Forecourt date from the mid-1980s, while the street trees of the perimeter are a more recent introduction. 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. (CLR 2022: 190-195; Review comments, M. Ehrler, 9 May 2024)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Mature Trees (mulberry, silver maple, London plane, honey locust)	205373	Contributing					No
Cemetery Lawns (with scattered perennials and shade trees)	205374	Contributing					No
Vegetation in North and South Lawns	205375	Noncontributing – Compatible					No
Perimeter Street Trees	205376	Noncontributing – Compatible					No
Gloria Dei Memorial Garden	205377	Noncontributing – Compatible					No
St. John's Memorial Garde	205378	Noncontributing – Compatible					No
Shrubs	205379	Noncontributing – Compatible					No

Landscape Characteristic Graphics:



Figure 41. View looking northeast from the burial ground at the closely spaced London plan 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. (CLR 2022: 132)



Figure 42. Silver maple tree in front of a smaller ornamental serviceberry and American holly tree, 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. (CLR 2022: 131)

Landscape Characteristic: Views and Vistas

A view is the expansive and/or panoramic prospect of a broad range of vision that may be naturally occurring or deliberately contrived. A vista is a controlled prospect of a discrete, linear range of vision, which is deliberately contrived. The small size of Gloria Dei's original one-acre tract and its urban environment limited opportunities to create historically significant views and vistas. Nonetheless, the church was a prominent visual landmark that attracted artists and photographers of the 18th and 19th centuries.

Historic Condition (to 1958):

Gloria Dei Church was sited on a highpoint that offered sweeping views of the Delaware River from the southeast to the northeast. 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 view 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. (CLR 2022: 200-205)

Mid-18th- and 19th-century artists typically depicted the south and west elevations of the church 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. 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. Though less common, another depicted view looked east across the burial ground with the church in the midground and the city beyond. After the management of Gloria Dei planted the allee of trees along the pathway between the Sunday school and the Gloria Dei church tower entrance in the 19th century, the view looking east along this pathway became the most favored depiction. (CLR 2022: 200-205)

Post-Historic and Exiting Conditions:

Since 1958, the two most traditional views of Gloria Dei – those 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. 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 shrubs and trees that shield the churchyard from the South Lawn with just a few gaps. These plantings are in keeping with the legislative mandate to provide an open setting. 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. (CLR 2022: 200-205; Review comments, M. Ehrler, 9 May 2024)

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 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 (see Figure 26). Due to the limitations posed by the perimeter wall, only an eastward view from the high point at the east end of the burial ground reveals the Delaware River and the site's historic spatial relationship to the river (Figure 43). 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 (see Figure 39). Some of the plantings in the forecourt that were overgrown and obscured this view have been addressed. (CLR 2022: 200-205; Review comments, M. Ehrler, 9 May 2024)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
View east from a high point at the east end the burial ground to the Delaware River	205380	Contributing					No
Views from the western and southern edges of the burial ground to church	205381	Contributing					No
View outside the perimeter wall, from the former alignment of South Swanson Street to the church	205382	Contributing					No
Views from South Lawn to churchyard	205383	Noncontributing – Compatible					No

Landscape Characteristic Graphics:



Figure 43. 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. (CLR 2022: 204)

Landscape Characteristic: Small Scale Features

Small-scale features are elements that provide detail and diversity for both functional needs and aesthetic concerns in the landscape. At the Gloria Dei property, the principal set of small-scale contributing historic 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 several non-historic small-scale features, including an amphitheater, flagpole, lighting, benches, trash cans, fencing, tree wells, and signage related to its post-1958 development as an urban park.

Historic Condition (to 1958):

Small-scale features evolved over time to support land use including the site's residential use (by employees and families of the church), religious use, and burial use. Small-scale features also included fences and boundary markers to documented land ownership. 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,

and firewood storage. 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. (CLR 2022: 205-208)

Post-Historic and Existing Conditions:

After 1958, the acquisition of adjacent properties to create a buffer for the national historic site led to rapid changes in the types of small-scale features at Gloria Dei. The remaining wood fences at the church tract boundaries were removed to create a more open, park-like space. In the 1990s wood privacy fences were reintroduced to define private yards of the rectory and the sexton's house. Other noncontributing small-scale features, introduced after the period of significance, include an amphitheater, brick tree wells, picnic tables, benches, trash cans, signs, lighting, playground equipment, and a flagpole. Most of these urban park furnishings are located in the South Lawn, North Lawn, and Swanson Street Forecourt. There is also a small wood library box that was installed a few years ago near the Water Street gate. (CLR 2022: 205-208; C. Micklewright, 23 August 2024)

--Burial Ground Gravestones.

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 church, in the oldest part of the burial ground (Figure 44). The markers here are for the most part arranged within 30 rows that extend north/south across the entire burial ground. The rows are uniformly arranged with the engraved sides of many 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. (CLR 2022: 117-118; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

The 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. (CLR 2022: 205-208)

--Boundary Marker.

Church records document wood fences at Gloria Dei by the early 1700s were used to define the boundaries of the church tract, as well as to enclose the burial ground, pastures, and garden. Historic illustrations document wood vertical picket fences from the 1750s to the 1830s and horizontal wood board fences from the 1820s to the 1890s. 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 into the middle of the 20th century. 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 18th century. The only remaining visible stone boundary marker is located near the southeast corner of the perimeter wall (Figure 45). As the stone boundary marker dates to the period of significance, it is contributing. (CLR 2022: 146-147)

--Revolutionary War and Scottish Thistle Society Markers.

The Revolutionary War and Scottish Thistle Society markers were relocated to the burial ground in

1950, on federal property just beyond the church-owned tract (Figure 46). They were moved here after the Philadelphia downtown cemeteries where they were previously located were redeveloped. The associated human remains were relocated elsewhere. Although moved from their original location, both markers date to the period of significance and are contributing. (CLR 2022: 122,207)

--Boot Scrapes (2).

There are two, cast-iron boot scrapes outside the front entrances to the rectory and Riverside Hall. These features were present at the end of the period of significance. (CLR 2022: 144)

--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 47). 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. (CLR 2022: 147)

--Amphitheater.

A circular plan, sunken, three-tier concrete amphitheater/outdoor classroom area is located along the north edge of the South Lawn (Figure 48). 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. Missing features include a bronze plaque mounted to a concrete plinth, integrated light sconces, and custom wood-lattice seating. The depressed design of this feature generally conceals its presence in the landscape. (CLR 2022: 150)

--Privacy Fence, Sexton's House Yard.

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. 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. (CLR 2022: 147)

--Privacy Fence, Rectory Yard.

A modern 6-foot-tall wood stockade privacy fence encloses the rectory yard on its north and west sides. 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 feet 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. (CLR 2022: 147)

--Playground.

A small fence-enclosed modern preschool playground with movable plastic toys is located to the south of the Roak Building (Young Children's Center for the Arts). The playground has the impact of blocking off the pedestrian gate south of the Roak Building. This gate is not in regularly use. This feature is not compatible with the property's historic character. (CLR 2022: 147-148; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

--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 Roak Building and the amphitheater. These were built to protect the trunks and roots of two white pine trees, but are evaluated as incompatible because both trees are missing. (CLR 2022: 150; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

--Flagpole, North Lawn.

A tubular aluminum flagpole, approximately 25 feet tall, is located east of the parking lot. The flagpole, which was installed during the 1970s or later as part of National Park Service facilities

improvements. (CLR 2022: 146).

--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. Visual inspection did not confirm operation of the lighting elements. Hanging lantern-shaped fixtures are attached to the church, rectory, and Riverside Hall, which appear to match those shown in plans from the National Park Service's landscape improvement plan of 1978. The perimeter is lit by cobra-type street lighting attached to utility poles maintained by the City of Philadelphia or local utility companies. (CLR 2022: 156)

--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 Roak Building to the amphitheater in the South Lawn. The cans are black powder-coated perforated metal with a typical dome lid. They are generally unobtrusive in the landscape. (CLR 2022: 156; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

--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 on the terrace next to the large silver maple and the Alexander Wilson tomb; three metal benches with wood slat seats near the sexton's house terrace along the main east/west pathway; and a six-sided wood bench encircling the trunk of a weeping cherry tree southwest of the sexton's house. The Gloria Dei Memorial Garden features two stone benches. 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 picnic table. 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. Overall, the variety of designs and materials is incongruous in the landscape. (CLR 2022: 151,154-156)

--Signs, 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. (CLR 2022: 151)

A two-sided vertical interpretive panel is located on the South Water Street perimeter, north of the Roak Building. This 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 49). A low-profile cantilevered interpretive sign is located in the parking lot to the north of Riverside Hall. 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. The signs are collectively compatible with the property's historic character. (CLR 2022: 151; CLR Part 1 Addendum, S.Kosovych, 13 March 2024)

--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 Roak Building to the amphitheater in the South Lawn. The cans are black powder-coated perforated metal with a typical dome lid, and are not overtly noticeable. (CLR 2022: 156)

Evaluation:

Contributing small-scale features include gravestones, and Revolutionary War and Scottish Thistle Markers, a stone boundary marker in the churchyard. Small scale features, including benches, lighting, waysides and signage postdate the period of significance and thus do not contribute. (CLR

2022: 205-209)

Landscape Features:

Feature Name	CLI Feature ID	Feature Contribution	CRIS-HS Resource ID	Associated CRIS-AR ID	FMSS Record Type	FMSS Record Number	FMSS Exact Match
Burial Ground Gravestones	205384	Contributing					No
Revolutionary War Marker	205385	Contributing					No
Scottish Thistle Society Marker	205386	Contributing					No
Boundary Marker	205387	Contributing					No
Boot Scrapes (2)	205388	Contributing					No
Remnant of Low Brick Wall between Churchyard and South Lawn	205389	Undetermined					No
Amphitheater	205390	Noncontributing – Compatible					No
Privacy Fence, Rectory Yard	205391	Noncontributing – Compatible					No
Privacy Fence, Sexton's House Yard	205392	Noncontributing – Compatible					No
Playground	205393	Noncontributing – Incompatible					No
Low Brick Tree Wells, South Lawn	205394	Noncontributing – Incompatible					No
Flagpole, South Lawn	205395	Noncontributing – Compatible					No
Lighting, Various Locations	205396	Noncontributing – Compatible					No
Benches, Various Locations	205397	Noncontributing – Incompatible					No
Signs, Various Locations	205398	Noncontributing – Compatible					No
Trash Receptacles, North and South Lawns	205399	Noncontributing – Compatible					No

Landscape Characteristic Graphics:



Figure 44. 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. (CLR 2022: 117)



Figure 45. A stone boundary marker (image center), view looking southwest. The perimeter wall and St. John's Memorial Garden are to the left of view. (CLR 2022: 148)



Figure 46. The Revolutionary War and Scottish Thistle Society Markers, relocated to the burial ground in 1950, view looking southwest. The associated human remains were relocated elsewhere. (CLR 2022: 122)



Figure 47. 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. (CLR 2022: 148)



Figure 48. Amphitheater, view looking south, built by the NPS in late 1970s. Slatted seat boards, light sconces, and a memorial plaque on the plinth (image right) are missing, and leaf litter likely clogs the floor drain. A bench is visible in the background. (CLR 2022: 152)



Figure 49. Interpretive sign on South Water Street, view looking south. (CLR 2022: 153)

Landscape Characteristic: Archeological Sites

Archeological sites are the locations of ruins, traces, or deposited artifacts in the landscape and are evidenced by the presence of either surface or subsurface features. Only sites identified in approved National Register documentation are identified in this report. While archaeological investigations have occurred within the property, Gloria Dei does not include any archaeological sites that are listed on the National Register.

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, suggesting there are possibly human remains throughout 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. (CLR 2022: 156)

Condition

Assessment Interval (Years): 5
Next Assessment Due Date: 08/30/2029

Condition Assessment and Impacts

Condition Assessment: Good
Assessment Date: 08/30/2024

Condition Assessment Explanatory Narrative:

The Gloria Dei (Old Swedes') Church 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. Nonetheless, there are several specific issues of note, including several deteriorated and displaced gravestones, sections of uneven and heaved brick pathways and stairs, accumulating debris against the perimeter wall at the east end of the burial ground, several damaged gates, and health and appearance issues of specific trees, shrubs, and hedges.

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

Impacts

Type of Impact: Deferred Maintenance

Other Impact:

External or Internal: Internal

Impact Narrative: On church-owned property, there are several deteriorated and displaced gravestones in need of repair and sections of uneven and heaved brick pathways and stairs. On NPS- managed property there is accumulating debris against the perimeter wall at the east end of the burial ground, and several damaged gates.

Date Identified: 08/30/2024

Type of Impact: Deferred Maintenance

Other Impact:

External or Internal: Internal

Impact Narrative: Some of the plantings in the Swanson Forecourt are overgrown and impact the view to the church and the connection between the church and river. (Review comments, Ehrlar, 9 May 2024)

Date Identified: 08/30/2024

Type of Impact: Exposure to Elements

Other Impact:

External or Internal: External

Impact Narrative: Climate change may increase severe storms, flooding, and invasive species, and cause a northward shift in native species ranges, all of which may alter the landscape. (FD 2017: 76)

Date Identified: 08/30/2024

Type of Impact: Vegetation/Invasive Plants

Other Impact:

External or Internal: Internal

Impact Narrative: The health and appearance of specific trees, shrubs, and hedges displaying signs of stress should be monitored.

Date Identified: 08/30/2024

Type of Impact: Visitation

Other Impact:

External or Internal: Internal

Impact Narrative: With the increasing activities at the site—dog walking, day care use, church functions — there are increasing risks of potential user conflicts at the site. (FD 2017: 76)

Date Identified: 08/30/2024

Treatment

Stabilization Measures

Treatment Documents

Treatment Type: Undetermined

Treatment Completed: No

Document Type: Other Document

Title: Foundation Document

IRMA Link:

Narrative:

The park’s 2017 “Foundation Document” describes the entirety of the national historic site as a “dignified landscape setting” for Gloria Dei Church. The report also identifies the following fundamental resources and values for the property:

“A mixture of evergreens and deciduous plants create a park-like setting on the landscape. Other key landscape features include masonry walls surrounding the church, cemetery, and grounds, as well as metal gates. A collection of relocated cenotaphs and burial markers can also be found on this landscape and contribute to the dignified open setting at Gloria Dei Church National Historic Site.” (FD 2017: 19-20)

The Foundation Document identified the need for an all-season landscape maintenance plan “to address mowing practices at the site and tree pruning. This plan would use a comprehensive approach to address a variety of needs related to grounds maintenance within the park, given limited staffing and funding challenges in maintaining a fitting setting for Gloria Dei Church.” (FD 2017: 32)

As a follow up to the 2022 “Cultural Landscape Report, Gloria Dei (Old Swedes’) Church National Historic Site,” work on Volume II, Treatment, is underway. The report will articulate a landscape treatment philosophy, identify the treatment approach, and prepare landscape treatment recommendations.

Approved Treatment Costs

Cost Narrative:

Bibliography and Supplemental Information

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Gloria Dei (Old Swedes') Church NHS Landscape
Gloria Dei (Old Swedes') Church National Historic Site

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