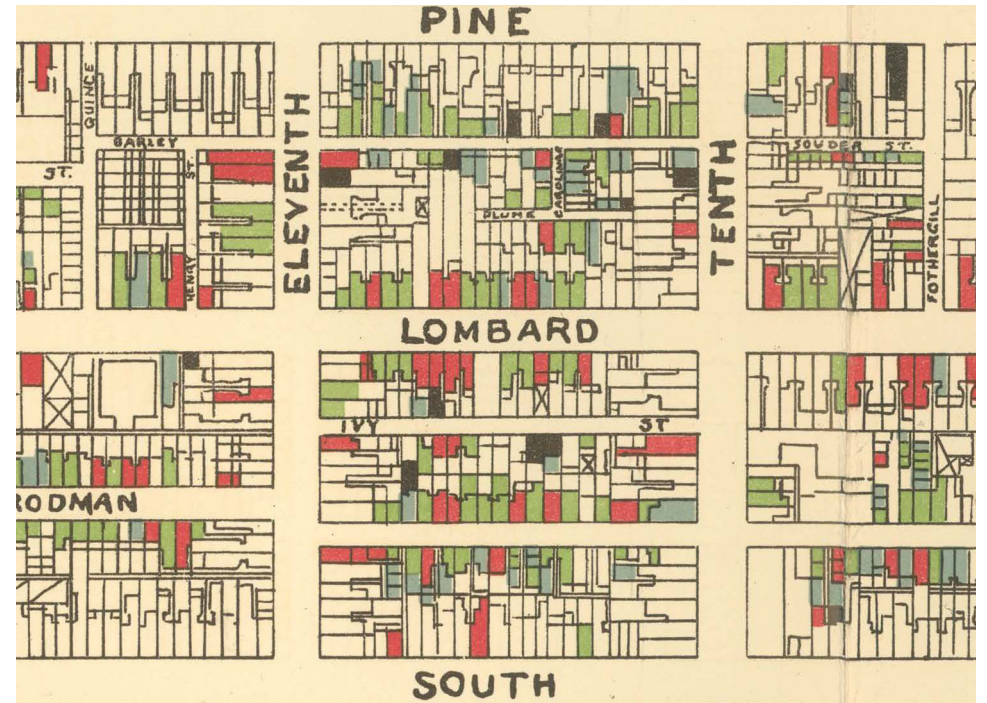


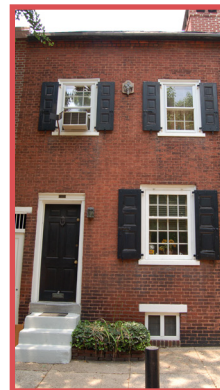
RACE AND CLASS IN PHILADELPHIA'S

THE WARD

S E V E N T H W A R D



WALKING TOUR



WALKING TOUR OF THE
OLD SEVENTH WARD

Developed by
Samuel Wood, Bates College '12
Mari Christmas, Haverford College '08
Amy Hillier, University of Pennsylvania

in conjunction with

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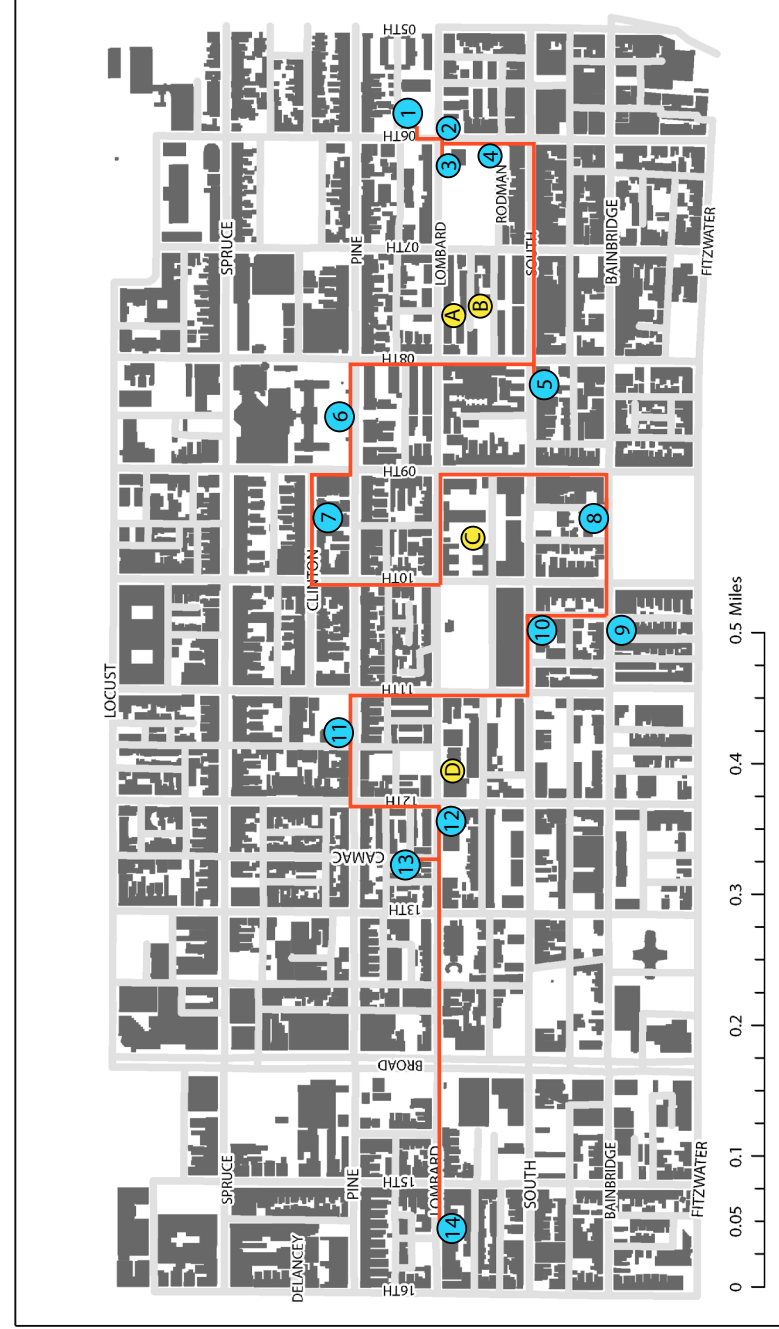
Special thanks to the Hurford Humanities Center at Haverford College and the
National Endowment for Humanities for their financial support.

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Du Bois organized this chart of alleys for his book, *The Philadelphia Negro*. Some of these alleys have been built over while others have been transformed into exclusive, quiet residential streets. See the map below to see some where some of these were. Turner's Court (A) is now called Bradford Alley, which can be accessed from 7th or Rodman Street. How would you describe this alley today? Compare your observations with Du Bois'.

- A Turner's Court
- B Cross Alley

- C Allen's Court and Covett's Court
- D McCann's Court

Some of the present characteristics of the chief alleys where Negroes live are given in the following table :

General Character	Width, in feet	Paved with	Character of Dwelling	Number of Stories in Houses	Inhabitants	Cleanliness, etc.	Width of Sidewalk	Lighted by	Fences in Common or Private	Remarks.
Poor.	3	Bricks.	Poor.	3	All Negroes.	Fair.	No Lights.	None.	Common.	
Very Poor.	6	Bricks.	Back Yard Tenements.	3	All Negroes.	Dirty.	6	1 Gas Lamp.	5 in open House.	Poor and Doubtful Characters.
Poor.	3-6.	Bricks.	Back Yard Tenements.	3	All Negroes.	Fair.	3	No Lights.	2 for whole Alley.	Remnants from 15th Ward slums.
Very Poor.	6	Bricks.	Back Yard Tenements.	3	All Negroes.	Dirty.	6	1 Gas Lamp.	5 in open House.	Poor and Doubtful Characters.
Squalid.	12	Bricks.	Back Yard Tenements.	2 and 3.	All Negroes.	Dirty.	None.	1 Gas Lamp.	5 in open Court.	Very Poor People.
Horsemans' Court.	12	Bricks.	Back Yard Tenements.	2 and 3.	All Negroes.	Dirty.	None.	1 Gas Lamp.	5 in open Court.	Respectable People.
Lombard Row.	9	Bricks.	Fair.	3	Negroes and Jews.	Fair.	None.	1 Gas Lamp.	Private.	Respectable with Gambler's Room; kept and prostitutes.
Turner's Court.	9-12	Bricks.	Old Wood-ten House.	1 to 3.	All Negroes.	Fair.	None.	1 Gas Lamp.	Common.	Many Empty and Doubtful People.
Alley off Carver Street.	6	Bricks.	Old Brick Tenements.	3	Jews and Negroes.	Fair.	None.	1 Gas Lamp.	Common.	Fairly Respectable.
McCann's Court.	12	Bricks.	Old Brick Tenements.	2 to 5.	All Negroes.	Fair.	None.	1 Gas Lamp.	Common.	Poor People and some Questionable.
Cross Alley.	12	Asphalt.	Wood and Brick.	2 to 3.	Jews and Negroes.	Dirty.	None.	No Lights.	Common.	Some Bad Characters.

SOME ALLEYS WHERE NEGROES LIVE.



Du Bois and his wife Nina lived in the College Settlement House at 7th and Lombard while he collected data for his study. Du Bois went door-to-door to gather information on all Seventh Ward households. In 1899, his results were analyzed and presented in his groundbreaking book, *The Philadelphia Negro*. Here, Du Bois describes the blocks between Eighth, Sixth, Pine and South as the historic heart of the African

Introduction

Welcome to Philadelphia's Old Seventh Ward. At the end of the 19th Century, this area was the heart of Philadelphia's growing African American and immigrant communities. The Ward, bounded by Spruce and South streets and extending from 7th Street to the Schuylkill River, had the largest number of African Americans in the city. Furthermore, Philadelphia had a larger black population than any other city in the North, allowing for a rich African American heritage to flourish here. Much of that heritage has its roots right here in the Ward.



During the second half of the 19th Century, Philadelphia was a booming industrial port city and point of immigration. Because of Philadelphia's promising job opportunities for unskilled laborers, many immigrants and African Americans settled in the city. The Ward's affordability and proximity the city's industrial center attracted many of Philadelphia's newcomers. However, this quickly resulted in overcrowding as backyards were transformed into tenements to accommodate the swarms of people. The Ward became associated with poverty, filth and crime which were commonly attributed to the large numbers of African Americans who called it home. As a result, Susan Wharton, a wealthy Quaker who lived in the Ward, wished for a study to be done on the "Negro problem." In 1896 Wharton and the provost of the University of Pennsylvania, Charles C. Harrison, in collaboration with the College Settlement Association, invited W.E.B. Du Bois to study African Americans in the Seventh Ward.

American population. "Here the riots of the thirties took place, and here once was a depth of poverty and degradation almost unbelievable. Even to-day there are many evidences of degradation, although the signs of idleness, shiftlessness, dissoluteness and crime are more conspicuous than those of poverty." (*The Philadelphia Negro*, Pg. 58)

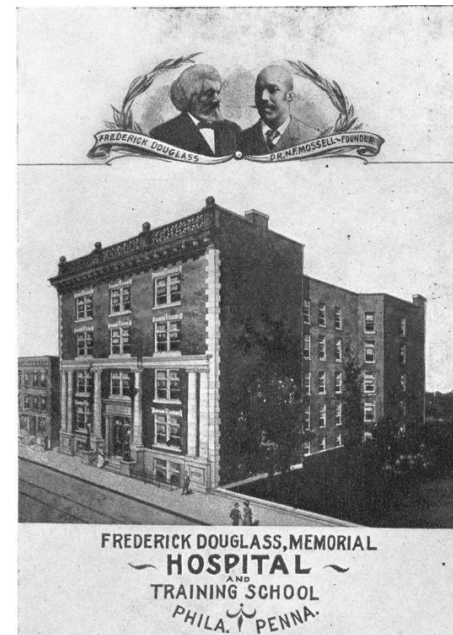
Today, the Seventh Ward no longer carries that name, nor is it associated with filth and poverty. Instead, this area has become the neighborhoods of Washington Square West, Rittenhouse Square and Fitler Square. The former tenement homes and businesses of immigrants and African Americans have been converted into trendy boutiques, chic restaurants, old row homes, and expensive new condominiums. The area has undergone a dramatic racial and economic transformation. In 1900, 30 percent of the residents of the Ward were black; today, only 7 percent of the residents are black as blacks have migrated to West Philadelphia, North Philadelphia, South Philadelphia, and Southwest Philadelphia.

As you walk around the Ward you will be introduced to its rich African American history. Many buildings of important institutions and homes of famous residents still exist today. See how the Ward's history is being preserved and how this compares to the preservation of white history. As you walk through the Ward, think of what Du Bois saw. Do you still see aspects of the Ward he described? How are the issues that Du Bois raised in his book, about discrimination in education, employment, and housing, still relevant today? How does knowing that the Seventh Ward was once the heart of black Philadelphia change how you feel as you stroll along South Street, visit the playgrounds, and admire the homes?

We hope that this tour leaves you feeling more connected to the city's history and raises some new questions for you about how we remember and how our lives become part of the fabric of places like the Old Seventh Ward.

14 Frederick Douglass Memorial Hospital

15th and Lombard



The Frederick Douglass Memorial Hospital and Training School was founded in 1895 by Dr. Nathan Mossell, the first African American to receive a medical degree from the University of Pennsylvania. The Douglass Hospital was the second black hospital in the United States and it was home to the first approved African American training school in the country. Prior to the establishment of Douglass Hospital, African Americans nurses, practitioners and doctors were most often denied employment in the city's hospitals. Additionally, black women were not offered admission to all but one of the city's nurse training schools. Therefore, in addition to serving Philadelphia's black community, the Douglass Hospital also gave medical training and employment opportunities to many of African American nurses, practitioners and doctors. Although the hospital was largely

under black control, the staff was made up of both white and black physicians and surgeons. However, black citizens could go to the hospital without fear of receiving poor medical treatment, a fear that existed when black citizens went to the white-staffed Pennsylvania Hospital on Pine Street. No one at Frederick Douglass was ever turned away because of color or because they were too poor to pay.

The Douglass Hospital was one of the most modern hospitals in Philadelphia and was well regarded across the country. The hospital was built upon the "most approved plans of modern hospital construction" and hosted all the latest modern equipment. Additionally, the hospital was among the first to direct a city-wide education campaign on tuberculosis. Furthermore, the hospital ran a night clinic where

day workers were able to receive medical attention during the evening hours. In 1948, the hospital merged with Mercy Hospital to form Mercy-Douglass Hospital, which remained open until 1973. The building, despite its historical significance, no longer stands and little has been done to preserve the hospital's history, a stark contrast to the Pennsylvania Hospital.



13 St. Peter Claver Catholic Church

12th and Lombard Streets



During the late 19th Century, Philadelphia's black Catholics, many of whom were immigrants from the West Indies, were not welcome in the city's Catholic churches. In many cases, African Americans were required to worship separately from the white congregation. When blacks were allowed to attend mass, they often had to sit in segregated seating. As a result, black Catholics formed the St. Peter Claver Union in 1886. With the help of other Catholics in the community, most notably Katherine Drexel, the Union purchased the former Fourth Presbyterian Church, located on the southwest corner of 12th and Lombard, in 1890. The building was remodeled and dedicated as St. Peter Claver Catholic Church by Archbishop Patrick Ryan on January 3rd, 1892. The church was named after the 16th Century saint who fought the slave trade. Accompanying Ryan was the first officially recognized black Catholic priest in the United States, Father Augustus Tolton, who gave the congregation's first mass. Shortly after, in 1906, the church had raised enough money to build a school for "Colored Catholics" that was erected next door to St. Peter Claver. The church acted as the center for black Catholic life throughout the rest of the 19th Century and 20th Century until it closed in 1985. Today, the church is the St. Peter Claver Evangelical Center and is used to host religious and charitable events.



1 Mother Bethel A.M.E. Church

6th and Lombard (419 S 6th Street)

Mother Bethel A.M.E. Church was founded in 1794 by Richard Allen as the first African Methodist Episcopal (AME) church in the country. Furthermore, the church stands on the oldest parcel of land continuously owned by African Americans in the United States.

The congregation was founded in 1787 as a breakaway faction of St. George's Methodist Episcopal Church, located at 4th and Arch streets. Just a year earlier, the pastor of St. George's invited Allen to preach at the 5 am worship services. Many of the white members of St. George's were unwilling to allow black leadership and even full black membership, fearing they would lose credibility and respect in the community. Consequently, many of the African Americans were met with hostility by white members and officers. The church mandated African American congregants only take communion after the white congregation and required segregated seating sections.

However, Allen's sermons grew immensely popular among the black community, attracting a larger number of African Americans to the church. Allen became seen as an important figure in the African American community and, in 1787, he and Absalom Jones founded the Free African Society, a mutual aid organization that assisted the community and worked to abolish slavery. To accommodate the growing number of black churchgoers at St. George's, a separate balcony was constructed for African American congregants. Without knowledge of the new seating, Allen

and Jones were praying in the main seating area when an usher attempted to remove the two men. Furious to be interrupted mid-prayer, Jones and Allen led the other African American members out of the church, not to return.

Allen organized the group of black congregants to raise money for their own church. In 1791, Allen bought the lot on the corner of Sixth and Lombard streets and in July of 1794, the first service was held in a former blacksmith shop. Allen became the first bishop of the AME in 1816 and continued to transform Mother Bethel into the center of black life. Prior to Emancipation, the church acted as an important station on the



Jimmy Calnan of Camac Street tells a tour group about the history of his block in the Seventh Ward.

Underground Railroad and a recruiting station during the Civil War. Additionally, the church hosted a school for children and published one of the oldest African American newspapers in the nation, the Christian Recorder, founded in the 1840s. Since the first church, there have been three other churches on this site. The fourth and current church was built and dedicated in October of 1890.



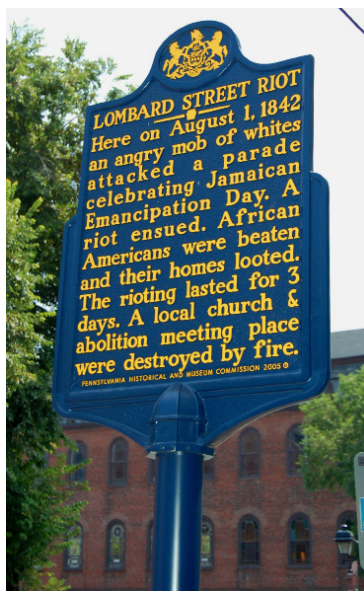
The church is still operating today, warmly welcoming any visitors to its services. Additionally, the church has a museum featuring church artifacts and memorabilia, items of the Allen family and the tomb where the remains of Allen and his wife, Sarah, are laid to rest. The building itself stands as a symbol of the area's rich African American history and was added to the National Register of Historic Places in 1972.

2 1842 Race Riot

6th and Lombard Streets

Philadelphia's rich history of immigrants is littered with examples of racial tension between various ethnic groups. The wave of Irish immigrants during the early and mid-1800s, spurred by the Irish potato-rot and famine, brought thousands of Irish immigrants to Philadelphia. Irish immigrants became neighbors with the growing number of African Americans. During the first half of the 19th century, riots and other forms of confrontation erupted as a result of social and economic competition between Irish Catholics and African Americans. Racial tension became increasingly violent as the movement to abolish slavery gained momentum and the Irish feared African Americans would take their jobs. An anti-abolition sentiment transformed into a hostile anti-black sentiment, causing racially charged rhymes to become popular such as,

"When the negroes shall be free
To cut the throats of all they see,
Then this dear land will come to be
The den of foul rascality."



11 418 Camac Street

This home has a unique story that is shared in the documentary, "Legacy of Courage," produced in collaboration with the Mapping Du Bois project. Veronica "Ronnie" Hodges had always remembered her grandmother's stories of living with her family here at 418 Camac around the turn of the last century. Ronnie would walk down Camac Street and try to imagine what life would have been like in this neighborhood nearly a hundred years ago. One day, the current owner of 418 Camac, Jimmy Calnan saw Ronnie looking at his home and asked her to share her story. Together, the two were able to discover some of the stories that this neighborhood holds. In 1900, this block was overcrowded with poor African American and immigrants. At that time, this block was 3/4ths black. Children could be seen running up and down the block and, like Ronnie's grandmother, around the corner to St. Peter Claver, which she described as a second home. Now, this area is quaint and quiet and made up of mostly white residents. When you look around, do you see the Seventh Ward that Du Bois described; the dirty, smelly, and crowded slums?



12 Home of Frances Ellen Watkins Harper

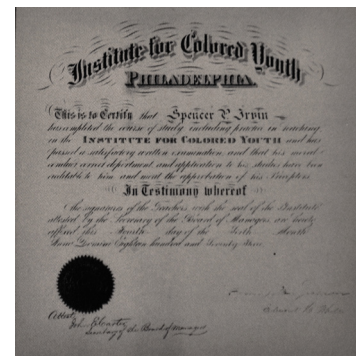
1006 Bainbridge Street



Harper was a well-known antislavery activist and supporter of African American suffrage who played an active role in Philadelphia and helped with the city's Underground Railroad. Although she was born in Baltimore, Harper spent much of her time in Philadelphia, living here variously from 1854 until her death in 1911. In addition to her role as a black activist, Harper was prominent poet most famous for her poem, "Bury Me in a Free Land," which she wrote in 1865. In the final verse of her poem, Harper writes:

I ask no monument, proud and high,
To arrest the gaze of the passers-by;
All that my yearning spirit craves,
Is bury me not in a land of slaves.

able to be enrolled. By 1900, the Industrial School had actually grown bigger than the academic Institute itself. Coppin wanted the industrial department to become even further improved, however this resulted in tension between her and the white Quaker-led board, who wanted the school to maintain its focus on teacher training. Therefore, the school was closed in 1902 and later reopened as Cheyney University, a teacher-training school in West Chester, Pennsylvania.



The school attracted and produced many famous and well respected African Americans. Graduates include Octavius Catto (famous civil rights and political and founder of the first black baseball team), Julian Abele (the first African American to graduate from the architecture school at the University of Pennsylvania and contributing architect to Philadelphia's art museum and free library), and Rebecca J. Cole (the second black women doctor in the U.S.).

10 J.S. Ramsey School

Quince and Pine Streets

The building that housed the J.S. Ramsey School was constructed in 1850 and now houses the Kahn Place Park apartments. The school provided both grammar and secondary schooling to the black and white populations of the Seventh Ward. However, the school was made up of primarily African American students and in Du Bois' study, he identified the school as "nearly all colored." In 1896, the Ramsey School had the 496 students, making it the largest school by enrollment in the Ward. Although most of the students were black, all the teachers of the Ramsey School were white until 1905. At the time, the city of Philadelphia prohibited African Americans from teaching white students.



Although the Ramsey School was added to the National Register of Historic Places in 1986, the building was drastically modified during its transformation into apartments. Most people who walk by this building are unable to tell this building is even historic, let alone understand its history. What do you think this says about how African American history is preserved in the city?

On August 1, 1842, the Young Men's Vigilant Association gathered with over 1,000 of Philadelphia's pro-abolitionists. A banner of a slave breaking his chains with the slogan "How grand in age, how fair in truth, are holy Friendship, Love, and Truth" was used to celebrate the abolition of slavery in the British West Indies. The parade of people extended along Lombard between 5th and 8th Streets. An unsympathetic Irish mob attacked the abolitionists near Mother Bethel, setting off three days of rioting. It took militia armed with artillery to restore peace.

The students at Masterman High School in Philadelphia researched and successfully lobbied the Pennsylvania Historical Museum Commission to create the historic marker at the southeast corner of 6th and Lombard Streets for the Lombard Street riots.

3 Starr Garden and Theodore Starr

Between 6th and 7th on Lombard



Beginning in 1878, retailer and philanthropist Theodore Starr organized a series of charitable organizations that worked to benefit the poor, immigrant and African American populations of this neighborhood. His first establishments were the Progressive Colored Men's Club, which provided men with the resources for moral and intellectual improvement (gymnasium, baths, library, lectures rooms and healthful games) and a Coal Club. Between 1880 and 1882, Starr bought two plots of land on St. Mary Street that became the Starr Garden, a public playground and gardening center for the neighborhood that worked to improve the environment. Previously, flowers, trees, and grass had been unseen in St. Mary Street and the garden was greatly loved by the community. Additionally, the Starr Bank, Starr Public Kindergarten, St. Mary Street Free Library and Starr Kitchen were all organized before 1895.

The Starr Bank was a saving bank that had no minimum deposit amount when the city's banks required a minimum deposit of one dollar, an amount many families could not set aside at one time. Along with the bank, many of Starr's organizations taught families valuable skills of thriftiness. The kindergarten was open year-round and gave small children an educational and fun place



to be rather than the streets while their parents were busy working. The library, later called the Starr Library, was the only free circulating library in this part of the city and allowed residents of all ages a place to read and play games. In 1901, the daily attendance was between two and three hundred people. The Starr Kitchen was open every day except Sunday and provided nutritious meals at reasonable rates. Additionally, the Kitchen sponsored a Penny Lunch program for school children. Every day, tables would be set up in playgrounds and school selling a small variety of food items for a penny. In 1898 56,316 lunches were sold to school children. Additionally, the Starr Centre sponsored lecturers to come and speak at the Church of the Crucifixion at 8th and Bainbridge. Lectures were given on topics from English literature and music to politics.



After Starr's death in 1884, his organizations were left in the hands of Hannah Fox. In 1887, all of Starr's organizations were assembled as the Starr Centre Association and Susan Wharton became chairperson in 1900. The Centre continued to grow and provide assistance to thousands of people in the Philadelphia. After 1900 the Centre added a Medical Department, Rainy Day Society, Modified Milk Club, Stamp Savings Club, Work Bureau and expanded the playground.

4 St. Mary's Street College Settlement Association and the Octavia Hill Association Between 6th and 7th on Rodman

Here on Rodman Street, between 6th and 7th streets, was the heart of Philadelphia's worst slums. Because of this area's high density of poor, unsanitary dwellings it saw some of Philadelphia's first housing experiments. During the early 1880s, Theodore Starr purchased some of the neighborhood's deteriorating homes on the 700 block of Rodman Street, historically called St. Mary's Street, which were then fixed up and given modern improvements, running water, baths and ranges. The homes were rented to the industrious classes at moderate rates. Furthermore, in 1887, Hannah Fox began buying properties on the 600 block of St. Mary that were renovated and then rented out to poor immigrant and African American residents, improving their living conditions.

In 1892, these dwellings became home of the College Settlement Association (CSA) with Susan Wharton as president. Wharton, with other reform-minded women, provided low cost, clean housing and additionally advised their residents in thrift, temper-

9 Institute for Colored Youth 9th and Bainbridge Streets

In 1837, Richard Humphreys, a wealthy Quaker, gave an endowment for the establishment of a school that would train African Americans to become teachers. By 1840, this school was named the Institute for Colored Youth and was situated on a farm outside of the city until it relocated to a new home at 9th and Bainbridge. During the first few decades of operation, the school implemented a classical curriculum without any emphasis on teaching or other skills training as Humphreys had wished for.



In 1896 Fanny Jackson Coppin was first hired as the head of the girls' departments while Octavius Catto was head of the boys' department. Together, the two made the school into a very well respected institution of higher education at a time when African Americans had very few such opportunities. After Coppin joined the Institute, the school began fulfilling Humphreys' vision by focusing its curriculum on the teachers training while still maintaining the classical studies. Furthermore, the library was expanded and opened to the community. This, along with sponsored lectures, allowed the African American community to further their education without attending school or paying fees they could not afford.

In 1869, Coppin was made principal and proceeded to challenge the Board of Managers to further develop the school. In 1877, Jackson succeeded in her long campaign to abolish tuition. Coppin also fought long and hard to against the Board to incorporate an industrial training curriculum, inspired by the industrial exhibits at Philadelphia's 1876 Centennial Exposition. Finally, in 1884, Coppin was allowed to open a dressmaking department. In 1888, after a specially adapted industrial building had been constructed, courses were offered in carpentry, bricklaying, shoemaking, and millinery. Over the next few years, more courses were offered that taught typewriting, printing, sewing, and plastering. The Institute's industrial training was immensely popular among the black community. It attracted not only young people, but an entire cross-section of the community, people between the ages of 12 to 57 looking to better their condition. In 1895 there were some 604 registrants, however only 244 were



8 Engine Company 11 1016 South Street

Engine Company 11 was established in 1871 when Philadelphia organized its first Municipal Fire Department. It wasn't until 1886 when Philadelphia hired its first African American firefighter, Isaac Jacobs, who was stationed at Engine Company 11. However, Jacobs was not allowed to fight fires and remained in the firehouse to care for the company's horses. In 1905, nearly two decades later, Philadelphia hired its second African American firefighter, Stephen E. Presco. Unlike Jacobs, Presco was allowed to fight fires and died while attempting to extinguish a fire at a shirtwaist factory. In the early 20th Century, Engine 11 became the firehouse where all African American firefighters were stationed. The men of Engine 11 often worked under white supervisors and chiefs and consequently were often treated as second class citizens and firefighters. However, these men risked their lives for citizens of all color.



The city of Philadelphia did not desegregate its fire service until 1952. The slow process of integrating black and white firefighters continued over the next two decades. Engine Company 11 is now located a few blocks away at 6th and South Street. The current building is home to a beautiful mural, "Mapping Courage: Honoring W.E.B. Du Bois & Engine #11," that was painted in 2008.



Muralist Willis Humphrey designed and painted "Mapping Courage." The Mural shows Du Bois to the left, looking out into a Seventh Ward scene with each resident colored according to Du Bois' class hierarchy. To the right, the men of Fire Engine Company 11 are honored as the protectors of the Ward.

ance, sexual morality, hygiene and self-help. It was the College Settlement Association that invited Du Bois to survey the Seventh Ward, and he and his wife, Nina, lived in the settlement house while Du Bois conducted his study. The work done by Starr, Fox and Wharton provided the foundation for the Octavia Hill Association, which was organized in 1896 to improve the living condition of the city's poorer districts. The Association had bought and renovated 28 properties by 1901 where more than 80 families of various nationalities were able to find comfortable, sanitary housing. The Association maintained the buildings, keeping them in repair and up to sanitary standards while also keeping oversight of its tenants.

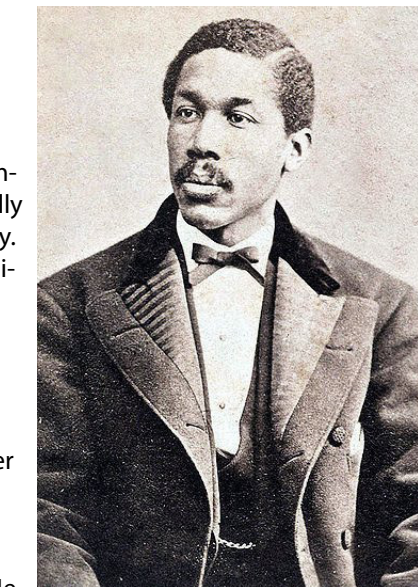


A street corner is shown before (left) and after (right) the Octavia Hill Association renovated and improved the environment.

5 Home of Octavius Catto 8th and South Street

Octavius Catto was a black educator, intellectual and civil rights activist who is remembered as one of Philadelphia's most politically active African Americans of the 19th century. After graduating as valedictorian of the Institute for Colored Youth in 1858, he immediately became the assistant to the Institute's principal and began his influential career in education.

During the Civil War, Catto raised a volunteer regiment of black men to help defend the state. However, General Couch rejected the unit at Harrisburg because the troops were black, fueling Catto to push the color line. He went on to raise eleven regiments of "Colored Troops" that were sent to the front lines. For his efforts during the Civil War, Catto



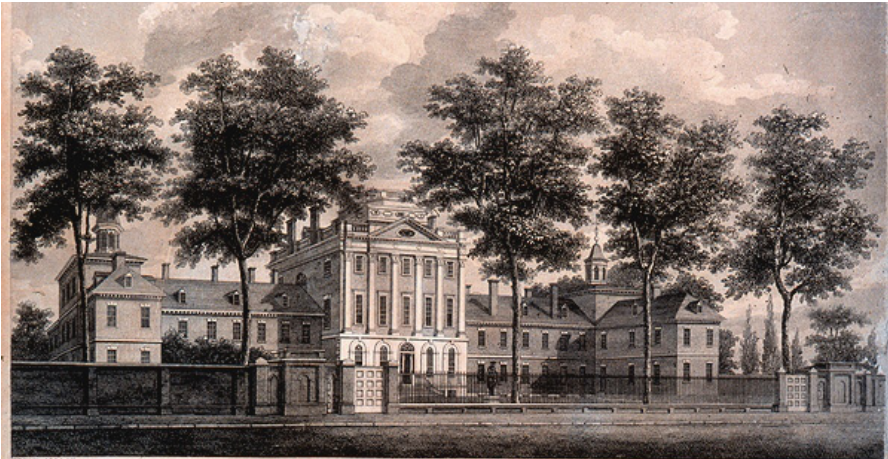
was awarded the position of Major and Inspector General of the 5th Brigade of the National Guard. Following the war, Catto led a boycott to desegregate Philadelphia's transportation system.

In 1869, Catto was made head of the boy's department at the Institute while he remained politically active in the city. Additionally, he helped found the first African American baseball team in the country, the Pythians. The baseball team, however, was forced to play most their games in New Jersey as the majority of Philadelphia's baseball fields were located in predominately Irish neighborhoods where a black baseball team was not welcome. Despite their popularity among blacks, the Pythians were denied admission to the all-white Pennsylvania Association of Amateur Baseball Players in 1867.

African Americans in Philadelphia were first granted the right to vote during the October election of 1871, creating a particularly tense atmosphere in the Ward. While Catto was on his way to vote, he was harassed by various groups of white men. At the intersection of 9th and South streets, Catto was accosted by an Irish Democrat, Frank Kelly, who proceeded to shoot Catto three times. Kelly, who was later acquitted, fled the scene and left Catto to die of his wounds. The public funeral for Catto included a procession that was the largest the city had seen since that of Abraham Lincoln.

6 Pennsylvania Hospital

Between 8th and 9th on Pine



The Pennsylvania Hospital was founded in May of 1751 by Benjamin Franklin and Dr. Thomas Bond as the first hospital in the United States. The hospital was intended to be a partial solution to Philadelphia's growing numbers of sick, poor and mentally-ill who were wandering the streets. The building on Pine Street opened its doors in 1756; it is now used for offices and houses the hospital's archival and historic library.

Before slavery was abolished in Pennsylvania, slave owners would take their slaves to Pennsylvania Hospital for treatment, but after Emancipation, few blacks visited the hospital. Many African Americans found it difficult to seek medical attention because of the hospital requirements, such as the need of a tax-paying citizen to vouch for your identity. Also, because there were no certified black nurses, practitioners, or doctors in Philadelphia hospitals, many blacks feared receiving poor medical treatment. Dr. Nathan Mossell was the only African American doctor working in Philadelphia's hospitals during the 1880s. As a result, he helped found the Frederick Douglass Hospital in 1895, the first hospital to train African American nurses and admit anyone regardless of race or economic status. Shortly thereafter, the Mercy Hospital (1907) was built to serve a similar function. In 1903 the Phipps Institute, just outside the Seventh Ward, was created for the sole purpose to care for tuberculosis patients. It wasn't until they hired an African American nurse, Elizabeth W. Tyler in 1910, that the Pennsylvania Hospital earned the trust of black Philadelphians and received black patients.

7 Home of Susan Wharton

910 Clinton Street



Susan Wharton was a wealthy Quaker who lived at 910 Clinton Street, in the well-to-do section of the Seventh Ward. Wharton's interest in studying her area's increasing crime rates led her to propose the "Negro problem" be studied. She approached her friend and provost of the University of Pennsylvania, Charles C. Harrison, and together they invited W.E.B. Du Bois to survey the Ward's African American population. Additionally, Wharton was an active philanthropist in the Ward. She worked closely with the College Settlement Association, the Octavia Hill Association and the Starr Centre, holding various leadership roles at each organization. All these organization worked to better the living and economic conditions of the city's poor African American and immigrant communities.

Take a look around Wharton's neighborhood. Are you able to see any signs of how this neighborhood differed from most of the others in the Ward at the turn of the century?