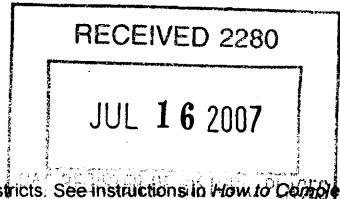


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United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials and areas of significance, enter only categories and subcategories listed in the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Wallace Chapel AME Zion Church
other names/site number _____

2. Location

street & number 138-142 Broad Street not for publication
city or town Summit Town vicinity
state New Jersey code NJ county Union code 039 zip code 07901

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. See continuation sheet for additional comments.

Amy Cradic 6/25/07
Signature of certifying official/Title Date
Amy Cradic, Assistant Commissioner Natural & Historic Resources/DSHPO
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet for additional comments.

Signature of certifying official/Title Date
State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:
 entered in the National Register.
 See continuation sheet.
 determined eligible for the National Register.
 See continuation sheet.
 determined not eligible for the National Register.
 removed from the National Register.
 other, (explain:) _____

for
Signature of the Keeper Date of Action
Edson H. Beall 8-28-07

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2	1	buildings
_____	_____	sites
_____	_____	structures
_____	_____	objects
2	1	Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

Religion/religious facility

Religion/church-related residence and facility

Current Functions

(Enter categories from instructions)

Religion/religious facility

Religion/church-related residence and office

7. Description

Architectural Classification

(Enter categories from instructions)

Late 19th and 20th century revival

Colonial revival

Materials

(Enter categories from instructions)

foundation Cement block

walls Brick; Synthetics

roof Slate; Asphalt shingle

other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

8 Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria considerations

(mark "x" in all the boxes that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Areas of Significance

(Enter categories from instructions)

- Social History _____
- African American Ethnic Heritage _____
- Religion _____
- Other: Women's History _____

Period of Significance

1925-1946

Significant Dates

1925

1938

Significant Person

(Complete if Criterion B is marked above)

Randolph, Reverend Florence Spearing

Cultural Affiliation

N/A

Architect/Builder

Unknown

Wallace Chapel AME Zion Church
Name of Property

Union County, New Jersey
County and State

10. Geographical Data

Acreage of property Under 1 acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	18	555423	4506951	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Ellen Freedman Schultz, Partner
organization Preservation Partners date 07/31/2006
street & number 218 Weldy Avenue telephone 215-886-6449
city or town Oreland state PA zip code 19075

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A **USGS map** (7.5 or 15 minute series) indicating the property's location.
- A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name _____
street & number _____ telephone _____
city or town _____ state _____ zip code _____

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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SECTION 7: NARRATIVE DESCRIPTION

The Wallace Chapel AME Zion Church property consists of the Wallace Chapel church building and the adjacent two-story twin house, which now serves as the Parsonage and Community House/Church office (**photo 1**). The church is a Colonial Revival style red brick chapel dedicated in 1938. It has a one-room sanctuary on the first floor with a rear-projecting balcony, and a community meeting room with a stage and kitchen on the lower level. The church is a one-story gable end structure with a projecting square bell tower topped with an octagonal cupola centered along the main façade. There are two modern brick additions in the rear southeast corner by the parking lot to enable handicapped accessibility to the ground floor and to allow for modern bathroom facilities. The roof is slate and original. The adjacent twin house (ca. 1905) is a two-story, four-bay, hipped-roof structure with a central inner chimney and a central shed dormer along the east and west side roof. The congregation acquired the house around 1928, before the church was built and was used by the congregation for meetings, services and a parsonage. The separate entrances are mirror-image hipped-roof portico side entrances with round column supports. The building has been faced with replacement vinyl siding. The roof is asphalt shingle. The Wallace Chapel church building is closest of the two buildings to the corner of corner of Broad and Orchard Streets, and is set back from that corner. The front façade faces northwest onto Broad Street. The Church's simplicity in plan and ornamentation and its red brick construction and louvered bell tower with decorative urns reflect the colonial revival spirit in which it was constructed as well as the limited resources of the congregation at the time it was built.

The Church building has a raised foundation and its symmetrical façade reflects the predominantly rectangular interior plan. The exterior walls are red brick laid in stretcher bond with soldier belt courses between the basement and first floor throughout. The entrance to the chapel from the sidewalk along Broad Street is up a cement path, which leads to six brick steps capped with limestone flanked by a painted wrought iron railing (**photo 6**). There is a slate tile landing before the entryway. The main entrance is in this central tower and is delineated by double aluminum doors crowned by a half-round stained glass light divided into ten equal segments. Inset in this half-round light are two intertwined letters "W" and "C" for Wallace Chapel. The square brick bell tower has a soldier brick belt course around the first level and balcony level. There is a centered circular stained glass window above the entrance, which corresponds to the balcony level inside in the front face of the tower. The square brick bell tower has a box cornice with a slightly overhanging eave with dentils underneath. The octagonal enclosure for the bell at the top of this tower has horizontal siding with alternating louvered openings in every other face starting in the front façade. The bell enclosure is surrounded at the base by a white wooden finial topped square corner posts and smaller vertical posts and a center lattice, and at the top by a wooden box cornice. On top of each face of the bell enclosure is a pediment flanked by finials of an urn-like shape at each corner. The conical tower roof is sheathed in slate and has a gold cross on top. The bell tower is original to the construction of the Church.

The two flanking sides of the front façade have double casement stained glass windows with a round stained glass fanlight. All windows have limestone lintels and brick surrounds laid as headers that project slightly. Along the northwest corner of the façade is a side entrance, with steps that lead into a cloakroom off the main vestibule. This side entrance is accessed by another side path. These side stairs are enclosed within a brick wall

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capped in limestone (**photo 7**). The west elevation is divided into five regularly spaced casement stained glass window with semicircular lights. All original windows throughout have limestone lintels with brick surrounds laid as headers that project slightly. This is repeated on the east elevation. The west elevation is interrupted by a one-story modern brick stairwell enclosure for steps that lead to the lower level for community functions. It is just south of the aforementioned side stairs and projects from the building. The east elevation is interrupted in the rear by two shed roof additions, a 1980 two story cement block stairwell faced in brick off the southeast corner for handicapped accessibility to both levels of the building, and a 1996 one story bathroom addition off the east side rear (**photo 8**).

The rear elevation of the main chapel has an exterior chimney off center (**photo 9**). There are four windows with six fixed lights on the lower level, two double casement flanked by one single casement on either side. The second level of the rear elevation has a large half-round stained glass window in four segments with a protective outer window, which corresponds to the inner sanctuary pulpit. A smaller double casement stained glass window to the east corresponds to the pastor's study adjacent to the interior altar.

There is a vestibule before entering the sanctuary with a cloakroom to the right and stairs, with square post railings, to the left that lead both to the second floor balcony and downstairs to the community room. There is deep red maroon carpeting throughout with varnished mahogany crown molding and paneled door to the cloakroom. The entrance to the sanctuary is double swinging wood paneled with wood surround. A dedicatory plaque to the right of these double doors reads "Tribute to The Reverend Florence Randolph, DD in recognition of her worth and work as evangelist and missionary, as preacher and pastor of this church for 21 years as the builder of this edifice and as the friend and helper of many throughout her long and fruitful life."

The sanctuary is one large rectangular room, divided into two rows of thirteen varnished oak pews with red velvet small-buttoned cushion seats on either side of a central aisle (**photos 10**). It has white rough-hewn plaster walls with dark mahogany paneled wainscoting. The altar is a raised platform with a turned wooden railing with small-buttoned velvet kneeling cushions along its length. The altar is divided into three parts, the center with pastor pedestal and half-round stained glass window, the right divide for a raised choir with the organ console on the floor in front, the left divide for the pastor's study. There is wood flooring at each pew with dark red carpeting throughout. The ceiling is finished with acoustic tiles, and it has a gambrel shape. Period pendant light fixtures hang over the pews. Each side has five evenly spaced twin stained-glass memorial and commemorative recessed casement windows unified by a half-round segmented pediment with radiators centered beneath.

Four square columns crowned by simple moldings support the projecting second floor balcony in the rear (**photo 11**). It has seven rows of auditorium style seats with red fabric bottoms that flip up. There is a drop ceiling.

The lower level, referred to by Reverend Harrield, the current pastor, as Fellowship Hall, is a large rectangular room with a front stage along the southern façade and a kitchen along the northern wall (**photo 12**). This in fact is the front of the church, but the rear of this room. According to many original congregants, they met here

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before the upstairs was completed. The walls are painted concrete block, the flooring is linoleum square tile alternating striated red and black. The windows are recessed double metal casement with eight opaque lights, some of which are covered. Lighting alternates between original glass pendant and fluorescent fixtures. The raised stage is wood.

The adjacent twin house (**photo 2**) may date from around 1905 according to oral tradition and Reverend Harrield. Map research confirms the following: There is no footprint of a house on the Robinson Atlas 1906 and there is no mapping done of this neighborhood of Summit on the 1911 Sanborn Map; however, there is a footprint of the house on the Sanborn Map 1921. Presently the house is faced with replacement synthetic siding. The foundation is concrete. Each side is a mirror image. The windows are all 1/1 double-hung sash. The front façade has twin windows on the first floor and two evenly placed double-hung windows on the second floor. The east and west side facades have randomly placed windows, one to the rear and one pair in the center of the first floor, and three individual windows on the second. There is a one-story shed roof rear addition along the width of the block with centered back entrances and tripartite windows to each side of the rear entrances with an overhanging portico to the rear of the concrete steps (**photo 5**). The second floor rear has two windows to the west, a smaller one centered and another individual one to the east. The east (**photo 3**) and west side (**photo 4**) facades of this addition have a paired window.

A separate two-car garage, with doors facing east, is in the rear along a grassy area surrounded by chain link fencing (**photo 5**). The garage was built in 1951 under the pastorate of the fifth pastor of the church Reverend John E. Carrington.

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SECTION 8: STATEMENT OF SIGNIFICANCE

The Wallace Chapel A.M.E. Zion Church in Summit, New Jersey stands today as a living legacy to the life work of Reverend Florence Spearing Randolph (1866-1951). Randolph was an African-American woman who spent her life as a social, political and spiritual leader advocating for the progressive ideals of gender and racial equality, temperance and suffrage throughout the late 19th and early 20th century. Braced by her strong Christian faith along with respect from well-educated African American elite, she demonstrated an independence of spirit on both the state and national level in public service as a leader of civic organizations at a time in America's past that was difficult for both blacks and women. As a woman of faith, she was one of few women elevated to the level of pastor in the African Methodist Episcopal Zion church at that time, and in that leadership role she preached domestically and also became active overseas as a missionary in Africa. Her religious faith, in fact, informed her activism throughout her life, but culminated in her last twenty-five years as pastor of the Wallace Chapel. Under her ministry, she transformed the fledgling congregation in Summit, New Jersey into a vital part of the community, bridging the racial divide to raise funds to construct their house of worship as it stands today. From the pulpit she addressed the role of African American girls and women at home, inequities of race and advocated for educating young people about their African heritage. Wallace Chapel AME Zion Church is significant on the local, state and national level under Criteria B because of its association with Reverend Florence Spearing Randolph.

Upbringing and Education

Randolph, born in Charleston, South Carolina August 9, 1866, was the youngest of seven children of John and Anna Smith Spearing. She was born into a family of free blacks dating back several generations before the Civil War. Her father, a prosperous cabinet-maker, died when Florence was very young and left her mother to raise four children. She attended public school and graduated from the Avery Normal Institute in Charleston, South Carolina. Instead of studying to be a teacher, as did most of her classmates, Florence decided on a different path. Driven by the need to contribute to supporting her family and given that her sisters worked as seamstresses and domestic servants, she decided to become a dressmaker and an instructor at a dressmaking school. She moved to New York City at sixteen and later to Jersey City where she felt she had a better chance at becoming successful at her dressmaking business. In 1886 she married Hugh Randolph, of Richmond, Virginia, who was a Pullman car cook. They had one child, a daughter, Leah Viola, in 1887. Hugh Randolph died in 1913. (1)

As a young person, Randolph accompanied her blind grandmother who made frequent visits to pray with the sick and explain the scriptures. This very much influenced her to pursue a career in the ministry as a young adult living in Jersey City. In the late 1880s, she began studying with Reverend E. George Biddle, an AME Zion Holiness minister, Yale graduate and a Greek and Hebrew scholar (2). Randolph studied and worked with Biddle, from whom she received most of her early training.

Randolph did not at first embrace the idea of becoming a woman preacher. It was something she was encouraged by others to do, as she gained a following that encouraged her to lead meetings and conduct revivals. According to the biographical information published in *The National Cyclopedia of the Colored Race*

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in 1919, Randolph was granted a license to preach in 1897. She worked for fourteen years in Jersey City as a voluntary and un-salaried missionary and for two years as the Superintendent of the Negro Work for the Christian Endeavor Society of the New Jersey. She was recommended to and became a Conference Evangelist. Bishop Alexander Walters ordained her a Deacon in 1901 and an elder in 1903 (3) In a little over ten years, she was appointed pastor of five churches in New York and New Jersey, on a temporary basis, most notably the Pennington Street AME Zion Church (now Clinton AME Zion) in Newark, NJ, and the Smith Metropolitan Church in Poughkeepsie, NY. All of the churches had struggling, small, poor congregations, and Randolph was assigned to the problem churches until a man could be found to take over permanently. (4) She was successful as a preacher; an August 31, 1905 article published in *The New York Age: An Afro-American Journal of News and Opinion*, New York's African American newspaper, reported that she not only preached in New Jersey, but "ably filled pulpits in Pennsylvania, New York and New England." Her ability to engage an audience was in evidence when, the article continues, "on a visit to Charleston her friends prevailed upon her to hold a series of revival services, which resulted in such an ingathering of souls in all the churches as has not been witnessed in that city for many a year." (5) In August 1901 she was chosen as a delegate to attend to the Third Ecumenical Conference of Methodism, which convened in London September 4, 1901, where she took the opportunity to preach and lecture in England, Scotland, France and Belgium. (6) Again, she attracted much press attention with her sermons. She had the power to engage the public and congregations through her sermons and her lectures in a manner that was described as modest and yet intelligent. Early on, her ability to reach across the racial divide was in evidence in her work with the church, but she also became quite active for social reform through such organizations as the Woman's Christian Temperance Union and the National Federation of Women's Clubs. (7) It wasn't until 1925 that she was sent to another "problem" church in Summit as a temporary supply pastor for a small congregation of 35 that was founded in 1923. When she arrived, they were meeting in various locations around town including the Lincoln YMCA, the segregated Y for blacks. It was here that her work as a pastor and her civic activism melded into one powerful voice.

Pre-Wallace Chapel/Progressive Ideals/Women and the Domestic Sphere

As a leader in public service most of her life, Randolph became well known amongst the African American social elite. She was active early on in the Women's Christian Temperance Movement (WCTU). According to Associate Professor of History at Temple University Bettye Collier-Thomas, it was her early work lecturing for temperance that began to attract followers, drawn to a persona that combined a fiery conviction of her religion with a gentle womanly manner. She was founder and first president of the New Jersey Federation of Colored Women's Clubs (1915), a member of the Executive Board of the New Jersey State Suffrage Association, Chaplain of the Northeastern Federation of Colored Women's Clubs (1918-1919) and Chairman of the Religion Department of the National Association of Colored Women or NACW (1919-1927). She served as president of the AME Zion Women's Home and Foreign Missionary Society or WHFMS for 17 years and was elected national president in 1916 by the denomination's General Conference. (8) In the March 2005 exhibit honoring Randolph's achievements, "An Unsung Heroine of the Cloth," Curator Ethel Washington notes that in 1911, while attending the convention of the WHFMS, Randolph proposed the creation of a Bureau of Overseas Supply. Its creation was ratified in 1912 and Randolph was appointed the First General Secretary of the Supply Department, a division that provided humanitarian aid for overseas' missions. (9) According to correspondence between Randolph and the Department of Foreign Missions of the AMEZ Church in Philadelphia dated 1922,

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she was sent to the Gold Coast of West Africa in 1922 as a temporary pastor and was involved in a Teachers' Institute (10)

The National Federation of Afro-American Women (NFAW) was founded in the late-19th century as an outgrowth of the first National Conference of the Colored Women of America, 1895-1896. The increase of women's volunteer organizations advocating for progressive change, particularly as it related to social and political issues, was gaining momentum. The objectives of the NFAW were stated as

(1) the concentration of the dormant energies of the women of the Afro-American race into one broad band of sisterhood for the purpose of establishing needed reforms, and the practical encouragement of all efforts being put forth by various agencies, religious, educational, ethical and otherwise, for the upbuilding and advancement of the race; (2) to awaken the women of the race to the great need of systematic effort in home-making and the divinely imposed duties of motherhood.

Mrs. Booker T. Washington was president. The State of New Jersey was not represented. (11)

It was not until more than a decade later that Florence Randolph, living in Jersey City, spearheaded the effort to bring the state into this national forum. She founded and became the first president of the New Jersey Chapter of the State Federation of Colored Women's Clubs (NJSFCWC) in 1915. Their objectives were inextricably tied to some of the same objectives of the Women's Christian Temperance Union as 30 chapters of the WCTU of the Colored Women of New Jersey (WCTUCWNJ), an affiliate group of the Woman's Christian Temperance Union, banded together to form this association. (12) The NJSFCWC membership grew rapidly in one year. Their mottos were "Work and Serve the Hour" and "Lift as we Climb" and the focus was on solving many problems confronting the racial inequities of the day. In 1918, three years after its establishment, the NJSFCWC sent a delegate to the 11th Biennial Convention of the National Association of Colored Women in Denver, Colorado in 1918. (13) Florence Randolph served as president for 12 years and, in 1925, when the organization had reached a "position of permanence" she "refused to accept renomination in 1927...". On July 28, 1916 the first convention of the NJSFCWC was held in the First Baptist Church, Englewood, NJ with Randolph presiding. The organizers had initiated a letter writing campaign to invite all women's clubs and organizations "working together in the interest of church, civic betterment and education to join with them in their crusade for advanced womanhood." (14) According to the 1957 history of the NJ State Federation of Colored Women's Clubs, at this first convention it was decided that the Federation adopt a girl from the Gold Coast of Africa to educate. Charity K. Zormelo of Keta, West Africa came as a ward of the NJ State Federation of Colored Women's Clubs and was responsible for her education through high school and college. By all oral accounts, while here, Charity was "adopted" by Randolph with whom she lived. Capitola Dickerson befriended Charity and remembers her as the adopted daughter of Florence Randolph. After college, Charity returned to Africa and became head mistress of the New Africa University College at Angola Keta, West Africa. She later married the president of the college but died at a young age, October 14, 1945. (15) Many elder members of the Wallace Chapel congregation recall that Charity attended Summit High School and the Hampton Institute (16).

The NJSFCWC's focus on civic betterment and education for African Americans was demonstrated by the program at their Second Annual Convention of the NJSFCWC held in 1917 in Plainfield -- speakers' topics included race history and anti-discrimination, calling for members to organize for change. The message was

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often directed at women and children. In 1917 for example, as the membership was growing, topics included "Race History", "The Value of Race History to Instill Race Pride", and "Phillis Wheatley and her Work." In 1919, an address by Florence Randolph at close of the convention Mt. Zion Baptist Church, Newark, July 25, 1919 stated:

Remember we shall get nothing in this country, or I might say the world, unless we demand it. Let us cease to gather in small groups and complain about American discrimination – but rather let us become strongly organized and prepare ourselves for real aggressive work, then demand our rights in the only sensible way – by organized effort. If we are simply going to meet every year after year and then go home and take it easy until the next convention, all the injustices we now suffer and the barbarism of the white south will continue. But if we each would be willing to sacrifice some of her time, and a little money, with much prayer, we are sure to win. It should be the aim of every club in this federation to organize at least one Civic club in its respective town, undenominational and free from church obligations if we expect to do any big things for the race in our state.(17)

By 1917, at the end of the third Annual Meeting, it was reported that ninety-two clubs were enrolled in the NJSFCWC with combined membership of 2,616.

Randolph became a member of the Executive Committee of the New Jersey Suffrage Association, and was the President of the Executive Committee of the AME Zion Missionary Society of New Jersey for 25 years. As an influential member of the Woman Suffrage Association, the former Governor Edward C. Stokes, then chair of the New Jersey Republican Party, invited Randolph to assist Lillian Feickert, head of the Republican women's division, in Warren G. Harding's presidential campaign in 1920. In 1922-24, she traveled throughout Africa to gain firsthand knowledge of the AME Zion foreign mission field.

Her civic activism and religious zeal came together in her final years when she accepted her post in Summit. At Wallace Chapel, Randolph used the pulpit and her ability as a community leader to speak "truth to power" and build her congregation while continuing to be recognized on state and national levels. On June 7, 1933, Randolph received a Doctor of Divinity from Livingstone College, Salisbury NC. (18) In 1942 she shared the program with Eleanor Roosevelt who addressed the General Convention on Christian Education of the AME Zion Church August 13, 1942 at Livingstone College. Randolph led the prayer. (19) In 1945 Randolph was honored at the 30th Anniversary Dinner of the NJSFCWC, which was held in Jersey City. In the program, it is mentioned that funds were collected for a Florence Randolph Home for Girls, a future dream that was never realized. (20)

Her sermons

Florence Randolph, in much the same way as Martin Luther King, Jr., was empowered by her faith to evoke change for African Americans, to seek a solution to the social injustices of the day. As a Christian leader she spoke from the pulpit about racial injustice. In Summit, in particular, she was able to bridge the racial and gender divide within a segregated and stratified community as is evident in growth and success of the Wallace Chapel. Some of her sermons, the originals of which are in the Randolph Collection presently in private holdings, have been published in Betty Collier-Thomas' *Daughters of Thunder: Black Women Preachers and*

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their Sermons, 1850-1979 (San Francisco, Jossey-Bass Publishers, 1998). They are further evidence of Randolph's powerful voice as a proponent of feminist and Christian values, an ideology she held true to throughout her life. The titles of some of her sermons are "Hope" (1898 and 1945), "Antipathy to Women Preachers" (ca.1930), "The Friends of Wickedness" (1909), "If I Were White" (1943), "Christian Perfection" (1926), "Conversion" (1931), "Woman, the Builder of Her House" (1909), "Looking Backward and Forward" (1943), and "Leaning the Wrong Way" (1934).

"Hope"(1898 and 1945) speaks of the "elevation and future progress of the race...The Negro has a history which God intends shall never be blotted out." Her words focus on the need to nurture and care for African-American girls as the future hope for the race as whole. "Antipathy to Women Preachers" advocates for women as religious leaders. "Friends of Wickedness" talks about the "hideousness of sin...and how important it is for every woman, especially every mother to know God." (21)

Collier-Thomas characterizes Randolph and her "domestic gender ideology" as illustrated in her sermon "Woman, the Builder of Her House" given in Newburgh, NY in 1909. In this sermon, she uses construction as metaphor for the solid role women need to take on in the home environment as its "foundation." Domestic well being, she says is dependent on the moral and spiritual foundation of the woman. In "Leaning the Wrong Way" Randolph speaks out as a social critic of white America. "Easy money, Easy luxury, Easy living." "If I Were White" (1943) is a powerful if not scathing indictment of white America and its hypocritical values and ideals as the country entered a war overseas to preserve the free world .It was delivered on Race Relations Sunday June 14, 1943 at Wallace Chapel AME Zion Church. The sermon was reprinted in the local and state press such as the *AME Zion Star of Zion* (3/4/43), the *New York Age* (2/27/43), the *Pittsburgh Courier* (2/27/43) and *The Summit Herald* (2/11/43) and was controversial at the time. (22) A Letter to the Editor that appeared in the subsequent week of *The Summit Herald*, February 18, 1943 praised the decision of that newspaper to print the sermon, as controversial as it was as "the best I have had the privilege of hearing in many a moon...The only disconcerting angle was that you found it necessary to offer apologies for its publication." (23).

"If I were white and believed in God,...I would speak in no uncertain words against Race Prejudice, Hate, Oppression, and Injustice. I would prove my race superiority by my attitude towards minority races; toward oppressed people...In the city of Summit, in which we are most interested, I would speak of the unjust housing problems [affecting] Negroes, the school problem, the movies, the hospital and certainly the Negro physician; the lack of Negro books in the library, the ignorance of Negro history because it[']s not taught in our schools..."(24).

Wallace Chapel and the Summit Community: Bridging the racial divide.

The congregation was first organized in 1923 with Reverend H.C. Van Pelt as pastor. At first they were small in number and met in local places. Bishop P.A. Wallace D.D. appointed Reverend Randolph in May of 1925 as a temporary supply pastor. Her first sermon Nehemiah 4:6 "*For the people had a mind to work*" seemed to express her own approach to life.

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Within a year, the movement was on to raise money to build a church. Before settling on Broad and Orchard, the congregation had identified another building lot nearby. Determining it unsuitable, according to oral tradition, it was sold for the purchase of the present site. In 1928, three lots at Broad and Orchard were purchased, a corner property 120 feet by 150 feet including a duplex house, six rooms each for purchase price of \$16,000. There was a \$3000 initial payment, with \$2500 to be raised by the people and \$500 given by the NJ Annual Conference. The house was renovated and one half, then numbered 128 Broad Street was made into a chapel for 100 people, whereas the three upper rooms became the parsonage and the cellar was converted into a dining room and kitchen. (25) On the occasion of the 80th Anniversary, a history was written about the church. It states directly "the first \$100 was given by Mr. H.B. Twombly, one of the leading [white] citizens of Summit and a friend to the poor, both white and black." By 1931 the Church had the mortgage paid off. (26)

Fundraising efforts continued, even during the throes of the depression, so that on September 29, 1935 at 4 p.m. they were able to break ground for a new chapel. Groundbreaking ceremonies for the new Wallace Chapel A.M.E. Zion Church in Summit were reported in *The New York Age*, Saturday October 5, 1935. The Church was built in stages, the basement level being the first to be completed. The congregation met there for the first time on June 7, 1936 for a 5:45 am service. Feb 14, 1937 they launched new effort to raise \$5000 for the main auditorium of the church. The membership raised \$3,000. It was the white members of the community and Rev. George William Brown of the Central Presbyterian Church, who headed a committee that raised \$2,464, which enabled them to meet their goal. Members donated funds for the side stained glass windows. The largest window, Christ the Good Shepherd was given by Mr. and Mrs. D. J. Harrison of Summit, and one side window by the Antillian Club. Individual members of the church gave pulpit furniture and offering plates. (27)

Randolph is remembered as much for her inspirational words from the pulpit as she is for her ability to instill racial pride in her congregants young and old. Wallace Chapel became the core for many in the African American community in Summit. *The Summit Herald* October 1, 1935 reported on the work of the Church beyond religious needs but "into the general welfare of the people comprising its membership, the community house opened two years ago serving a wonderful purpose with classes in English, practical nursing, dressmaking, cooking and music taught by volunteer workers. " (28) Ms. Dickerson recalls having classes to teach younger members of the congregation about their African heritage, which was unusual at the time. She also believes that Randolph never took a salary. It appears, from several oral accounts, that under Randolph's leadership, Wallace Chapel became for the African-American community of Summit, a vibrant center and source of pride for that community. More importantly, "Rev. Randolph has won the respect and high regard of the entire community, which extends congratulations to her on her work and expects the new church edifice to be a distinct addition to the religious life of the community, and to be of great advantage to the colored people." (29)

At the groundbreaking ceremony Reverend Randolph is quoted in *The Summit Herald* as saying "When our friends, both white and black, come to us here, they all say 'There's a different feeling here. Why?' Because Christ in God lives in us. We are not afraid to confess our faith in God nor to say Amen." (30) According to oral tradition, the effort to build the church was successful on all levels, from donated funds to chicken dinners. People could donate even one dollar by buying one brick at a time. An undated newspaper item reports on the

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brick rally for Wallace Chapel, "The pastor opens the drive with a personal gift of four hundred bricks, but is stressing the fact that even one brick will be gladly received." (31)

May 13, 1937 The New Jersey Inter-Racial committee of Church women held a one-day conference with lunch at Wallace Chapel and subsequently donated \$100 to the Church. March 4th 1938 the Women's Federated Missionary Society of Summit held the World's Day of prayer in the new auditorium. The Church was filled to capacity. It was the "first time that the Day of Prayer was held in a Negro Church, it was most gratifying to the members of our Church. Part of the souvenir booklet includes a section called "Our White Friends in Direct answer to Prayer" (32). The Wallace Chapel effort was one of fellowship with the white, moneyed community of Summit. This, according to several oral interviews, was a direct result of the efforts of Reverend Randolph. In a segregated time in American history, she was able to bring the community together. The white community donated money for bricks, engineering surveys and plans, and legal work. Her congregation was comprised of those employed by the white community in domestic service. Services were held very early in morning and evening on Sundays to work around the schedules of the domestic workers. It was said in an oral interview that, congregants were off on Thursdays, so that was the day they held the fundraising chicken dinners.

Florence Randolph retired from the pulpit in 1946, after 21 years of service, and moved to Montclair, where she lived with her daughter and son-in-law. She died in 1951 at 85.

After Randolph's death, the Wallace Chapel AME Zion Church continued to be a vibrant part of the African American community in Summit. The only physical changes to the integrity of the buildings in evidence are the handicap accessible wing in the rear with modern bathroom facilities. Otherwise, very few changes were made to the physical structure. Reverend Dennison D. Harrield, Jr. was appointed pastor of the Church October 1, 1989 and continues to lead the Church at the end of the year 2006. He is integrally involved in community service locally in Summit as well as on the State level. (33) In 2003, as part of the Women's Heritage Trail Project spearheaded by the New Jersey State Historic Preservation Office and the Alice Paul Institute, a not-for-profit organization in Mount Laurel, New Jersey, Wallace Chapel was included in the intensive level survey phase of that project. Subsequently, the site was selected to be part of the Women's Heritage Trail Project publication (2004), now in its second printing. As part of the Women's Heritage Trail project, The Wallace Chapel joined a distinguished group of women's historic sites across the state, and was selected because of its association with the legacy of Florence Spearing Randolph.

ENDNOTES:

1. Bettye Collier-Thomas. *Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979*. (San Francisco: Jossey-Bass Publishers, 1998); Ellen Freedman Schultz, email from author, December 27, 2006.
2. *Ibid.*
3. Clement Richardson, ed., *The National Cyclopedia of the Colored Race*, volume 1. (Montgomery, Alabama: National Publishing Company, Inc, 1919).
4. Ethel M. Washington, Project Consultant and Curator, "Reverend Florence Spearing Randolph, DD (1866-1951): An Unsung Heroine of the Cloth." (Catalogue from photographic exhibition March 2006).
5. *The New York Age*, 31 August 1905, p. 8.
6. Bettye Collier-Thomas. *Daughters of Thunder* (1998).

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7. *The New York Age*.
8. Collier-Thomas. *Daughters of Thunder*.
9. Ethel M. Washington, Project Consultant and Curator, "Reverend Florence Spearing Randolph, DD (1866-1951): An Unsung Heroine of the Cloth," p. 11-12.
10. Miscellaneous. Letter Folder # 4, New Jersey Historical Society Collection.
11. "A History of the Club Movement Among the Colored Women of the United States of American as contained in the minutes of the conventions, held in Boston July 29,30, 31, 1895" and the "National Federation of Afro-American Women, held in Washington, DC July 20, 21, 22, 1896", Booklet. 1902, New Jersey Historical Society Collection.
12. "Proceedings of the New Jersey State Federation of Women's Clubs Conference. 1st 2nd and 3rd Annual Meetings July 1915-18," Booklet, New Jersey Historical Society Collection.
13. "Our Heritage," (New Jersey. State Federation of Colored Women's Clubs, Inc. Affiliated with the National Association of Colored Women, 1957).
14. *Ibid.*
15. *Ibid.*
16. "Dedicatory Souvenir Program of the Wallace Chapel AME Zion Church. Summit, New Jersey, Beginning Sunday May 15, 1938" Program, New Jersey Historical Society Collection.
17. "Our Heritage," (New Jersey. State Federation of Colored Women's Clubs, Inc. Affiliated with the National Association of Colored Women, 1957).
18. "Doctor of Divinity from Livingstone College, Salisbury, NC June 7, 1933," Degree Certificate, An Unsung Heroine of the Cloth Exhibit, Wallace Chapel, March 11, 2006. Caption from Curator Ethel Washington: "First woman of the AME Zion Church to receive this honor. Historically black college produced most esteemed early pastors and leaders of the AME Zion denomination. Named in honor of Dr. Livingstone a white missionary, explorer, doctor, scientist and anti-slavery activist who spent 30 years exploring the African continent.
19. "General Convention on Christian Education of the AME Zion Church Thursday August 13, 1942 Livingstone College Auditorium, Salisbury North Carolina," Souvenir program, New Jersey Historical Society Collection.
20. 30th Anniversary Dinner of the New Jersey State Federation of Women's Clubs, 1945 House of Friendliness YWCA, Jersey City, Program, New Jersey Historical Society Collection.
21. Collier- Thomas. *Daughters of Thunder*, p. 123.
22. *Ibid.*, p 111.
23. _____, Editor's Mail Box, *The Summit Herald*, 18 February, 1943.
24. Collier- Thomas. *Daughters of Thunder*, p. 128-9
25. "Dedicatory Souvenir Program of the Wallace Chapel AME Zion Church. Summit, New Jersey, Beginning Sunday May 15, 1938." New Jersey Historical Society Collection
26. "A Brief History of Wallace Chapel AME Zion Church, Summit New Jersey. 80th Anniversary Celebration June 29, 1923-June 29, 2003," Wallace Chapel, Summit, New Jersey, 2003
27. "Dedicatory Souvenir Program," 1938.
28. "Break Ground for New Church Here," *The Summit Herald*, 1 October 1935.
29. *Ibid.*
30. *Ibid.*
31. "'Brick Rally'" at Wallace Chapel." Newspaper clipping. No date.
32. "Dedicatory Souvenir Program," 1938.
33. "A Brief History of Wallace Chapel AME Zion Church Summit, New Jersey." Wallace Chapel, 2003.

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5. *The New York Age*, 31 August 1905, p. 8.
6. Bettye Collier-Thomas. *Daughters of Thunder* (1998).
7. *The New York Age*.
8. Collier-Thomas. *Daughters of Thunder*.
9. Ethel M. Washington, Project Consultant and Curator, "Reverend Florence Spearing Randolph, DD (1866-1951): An Unsung Heroine of the Cloth," p. 11-12.
10. Miscellaneous. Letter Folder # 4, New Jersey Historical Society Collection.
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13. "Our Heritage," (New Jersey. State Federation of Colored Women's Clubs, Inc. Affiliated with the National Association of Colored Women, 1957).
14. Ibid.
15. Ibid.
16. "Dedicatory Souvenir Program of the Wallace Chapel AME Zion Church. Summit, New Jersey, Beginning Sunday May 15, 1938" Program, New Jersey Historical Society Collection.
17. "Our Heritage," (New Jersey. State Federation of Colored Women's Clubs, Inc. Affiliated with the National Association of Colored Women, 1957).
18. Joan N. Burstyn, editor. *Past and Promise: Lives of New Jersey Women*, (Syracuse, NY: The Women's Project and Syracuse University Press, 1997).
19. "Doctor of Divinity from Livingstone College, Salisbury, NC June 7, 1933," Degree Certificate, An Unsung Heroine of the Cloth Exhibit, Wallace Chapel, March 11, 2006. Caption from Curator Ethel Washington: "First woman of the AME Zion Church to receive this honor. Historically black college produced most esteemed early pastors and leaders of the AME Zion denomination. Named in honor of Dr. Livingstone a white missionary, explorer, doctor, scientist and anti-slavery activist who spent 30 years exploring the African continent.
20. "General Convention on Christian Education of the AME Zion Church Thursday August 13, 1942 Livingstone College Auditorium, Salisbury North Carolina," Souvenir program, New Jersey Historical Society Collection.
21. 30th Anniversary Dinner of the New Jersey State Federation of Women's Clubs, 1945 House of Friendliness YWCA, Jersey City, Program, New Jersey Historical Society Collection.
22. Collier- Thomas. *Daughters of Thunder*, p. 123.
23. Ibid., p 111.
24. _____, Editor's Mail Box, *The Summit Herald*, 18 February, 1943.
25. Collier- Thomas. *Daughters of Thunder*, p. 128-9
26. "Dedicatory Souvenir Program of the Wallace Chapel AME Zion Church. Summit, New Jersey, Beginning Sunday May 15, 1938." New Jersey Historical Society Collection
27. "A Brief History of Wallace Chapel AME Zion Church, Summit New Jersey. 80th Anniversary Celebration June 29, 1923-June 29, 2003," Wallace Chapel, Summit, New Jersey, 2003
28. "Dedicatory Souvenir Program," 1938.
29. "Break Ground for New Church Here," *The Summit Herald*, 1 October 1935.
30. Ibid.
31. Ibid.
32. "'Brick Rally'" at Wallace Chapel." Newspaper clipping. No date.
33. "Dedicatory Souvenir Program," 1938.
34. "A Brief History of Wallace Chapel AME Zion Church Summit, New Jersey." Wallace Chapel, 2003.

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SECTION 9: MAJOR BIBLIOGRAPHICAL REFERENCES

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_____ "A History of the Club Movement Among the Colored Women of the United States of American as contained in the minutes of the conventions, held in Boston July 29,30, 31, 1895" and the "National Federation of Afro-American Women, held in Washington, DC July 20, 21, 22, 1896."Booklet, 1902. New Jersey Historical Society Collection.

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Unpublished Local Histories (continued)

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Washington, Ethel M., Project Consultant and Curator. "Reverend Florence Spearing Randolph, DD (1866-1951): An Unsung Heroine of the Cloth." Catalogue from Photographic Exhibition March 2006.

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SECTION 10. GEOGRAPHICAL DATA

Verbal Boundary description:

The Wallace Chapel AME Zion Church is located in a residential neighborhood of Summit, Union County, New Jersey on the southwest corner intersection of Broad and Orchard Streets. The front faces Broad Street with a setback from the road, one of the main thoroughfares into the center of Summit. It is Block 4009, Lot 24 in the Roselle USGS quadrangle.

Boundary Justification: The nominated property is the entire property historically associated with the Church.

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LIST OF PHOTOGRAPHS

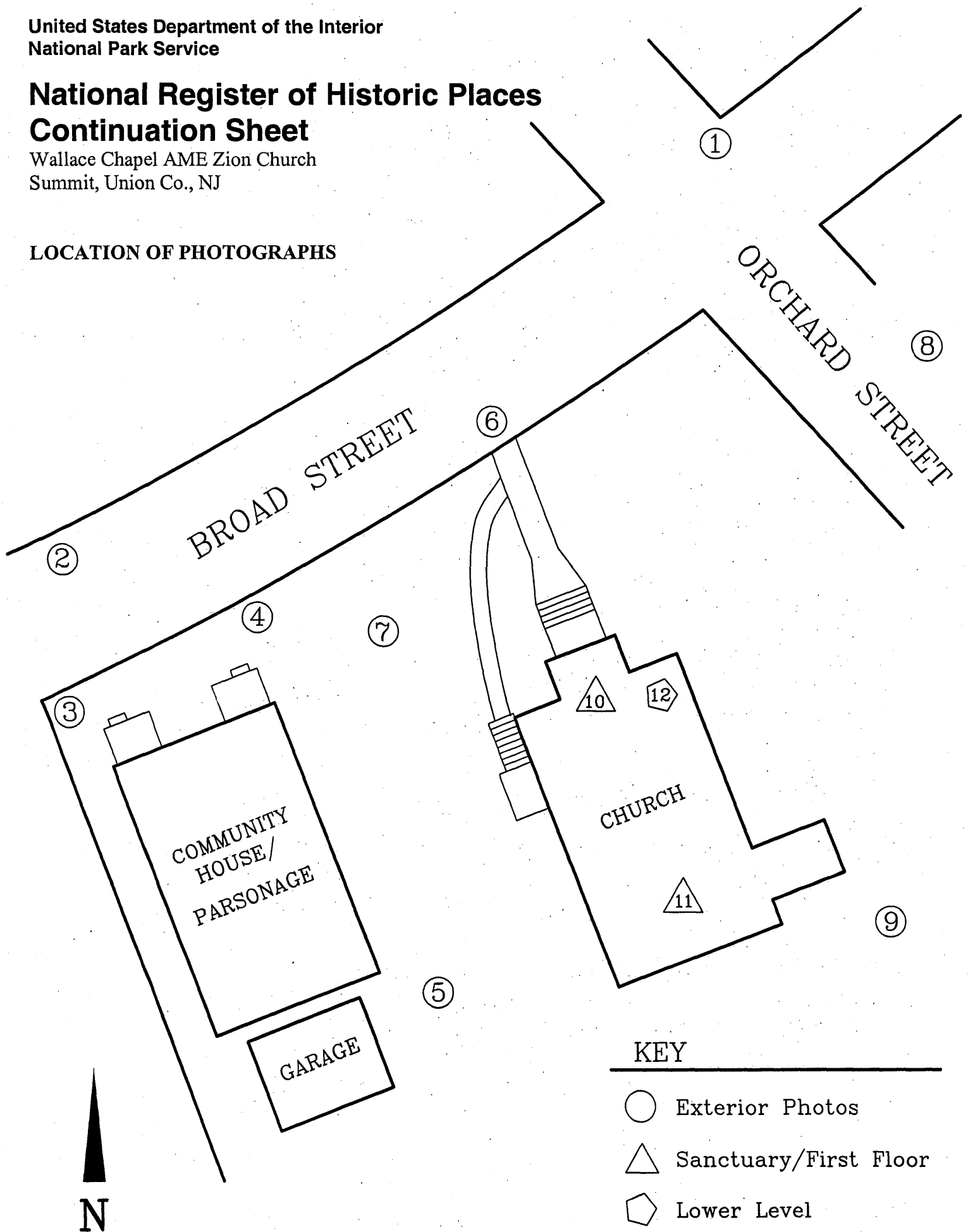
1. General view of Wallace Chapel and Community House/Parsonage looking SE. (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel1.tif
2. Front façade, Community House/Parsonage looking SW (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel2.tif
3. Partial front façade and west elevation, Community House/Parsonage looking SE (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel3.tif
4. Partial front façade and east elevation, Community House/Parsonage looking SW (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel4.tif
5. West elevation and rear façade, Community House/Parsonage looking NW (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel5.tif
6. Front façade, northwest elevation, Wallace Chapel looking SE (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel6.tif
7. Partial front façade and east elevation, Wallace Chapel looking WSW (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel7.tif
8. Side or northeast elevation, Wallace Chapel looking SW (Tristan Rudgard, photographer 7/16/2006) NJ_UnionCounty_WallaceChapel8.tif
9. Rear elevation or southeast elevation, Wallace Chapel looking NW (Tristan Rudgard photographer 7/16/2006) NJ_UnionCounty_WallaceChapel9.tif
10. Interior of sanctuary, first floor, from choir loft looking SW (Ellen Freedman Schultz, photographer 12/11/2006) NJ_UnionCounty_WallaceChapel10.tif
11. Interior of sanctuary from pulpit toward choir loft looking NE (Ellen Freedman Schultz, photographer 12/11/2006) NJ_UnionCounty_WallaceChapel11.tif
12. Interior of lower level, known as Fellowship Hall from rear of room, front of Church looking SW toward front stage (Ellen Freedman Schultz, photographer 12/11/2006) NJ_UnionCounty_WallaceChapel12.tif

Black and white photographic prints were printed on HP Premium Photo paper (Glossy) with HP 100 gray photo cartridge

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LOCATION OF PHOTOGRAPHS



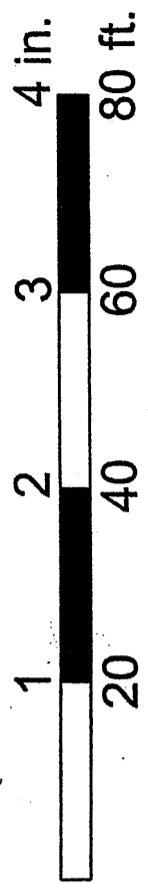
KEY

- Exterior Photos
- △ Sanctuary/First Floor
- ◇ Lower Level

Wallace Chapel AME Zion Church Union County, New Jersey

BROAD STREET (60' R.O.W.)

ORCHARD STREET (40' R.O.W.)



BUILDING COVERAGE = $\frac{4,598 \text{ S.F.}}{19,110} = 24.1\%$
 OTHER COVERAGE = $\frac{5,951 \text{ S.F.}}{19,110} = 31.1\%$
 TOTAL LOT COVERAGE = 55.2%

