

## **South Side Presbyterian Church**

### **City of Pittsburgh Historic Landmark Nomination**

**Prepared by Preservation Pittsburgh for the South Side Presbyterian Church**



412.256.8755  
1501 Reedsdale St., Suite 5003  
Pittsburgh, PA 15233  
[www.preservationpgh.org](http://www.preservationpgh.org)

December, 2018.





## INDIVIDUAL PROPERTY HISTORIC NOMINATION FORM

**HRC Staff Use Only**

Date Received:.....  
 Parcel No.:.....  
 Ward:.....  
 Zoning Classification:.....  
 Bldg. Inspector:.....  
 Council District:.....

**Fee Schedule**

Please make check payable to *Treasurer, City of Pittsburgh*  
 Individual Landmark Nomination: \$100.00  
 District Nomination: \$250.00

**1. HISTORIC NAME OF PROPERTY:**

South Side Presbyterian Church; First  
 Presbyterian Church of Birmingham

**2. CURRENT NAME OF PROPERTY:**

South Side Presbyterian Church

**3. LOCATION**

a. Street: 1926 Sarah Street

b. City, State, Zip Code: Pittsburgh, PA 15203-2020

c. Neighborhood: South Side Flats

**4. OWNERSHIP**

d. Owner(s): South Side Presbyterian Church

e. Street: 1926 Sarah Street

f. City, State, Zip Code: Pittsburgh, PA 15203-2020 Phone: (412) 431-0118

**5. CLASSIFICATION AND USE – Check all that apply**

<u>Type</u>	<u>Ownership</u>	<u>Current Use:</u>
<input checked="" type="checkbox"/> Structure	<input type="checkbox"/> Private – home	<u>Church</u>
<input type="checkbox"/> District	<input type="checkbox"/> Private – other	_____
<input type="checkbox"/> Site	<input type="checkbox"/> Public – government	_____
<input type="checkbox"/> Object	<input type="checkbox"/> Public - other	_____
	<input checked="" type="checkbox"/> Place of religious worship	_____

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**6. NOMINATED BY:**

- a. Name: South Side Presbyterian Church & Matthew W. C. Falcone
- b. Street: 1926 Sarah Street / 1501 Reedsdale Street #5003
- c. City, State, Zip: Pittsburgh, PA 15203 / Pittsburgh, PA 15233
- d. Phone: (412) 431-0118 Email: kathysspc@aol.com / mfalcone@preservationpgh.org

**7. DESCRIPTION**

Provide a narrative description of the structure, district, site, or object. If it has been altered over time, indicate the date(s) and nature of the alteration(s). (Attach additional pages as needed)

*If Known:*

- a. Year Built: 1869-70 with additions in 1893, 1913, and 1920
- b. Architectural Style: Gothic Revival
- c. Architect/Builder: John T. Natcher (builder, 1869-70); Waite & Rowlands (builder, 1893); 1913 builder/architect unknown; J.L. Long (architect, 1920); E.A. Hill (builder, 1920)

Narrative: see attached

**8. HISTORY**

Provide a history of the structure, district, site, or object. Include a bibliography of sources consulted. (Attach additional pages as needed.) Include copies of relevant source materials with the nomination form (see Number 11).

Narrative: see attached

**9. SIGNIFICANCE**

The *Pittsburgh Code of Ordinances, Title 11, Historic Preservation, Chapter 1: Historic Structures, Districts, Sites and Objects* lists ten criteria, at least one of which must be met for Historic Designation. Describe how the structure, district, site, or object meets one or more of these criteria and complete a narrative discussing in detail each area of significance. (Attach additional pages as needed)

The structure, building, site, district, object is significant because of (check all that apply):

- 1.  Its location as a site of a significant historic or prehistoric event or activity;
- 2.  Its identification with a person or persons who significantly contributed to the cultural, historic, architectural, archaeological, or related aspects of the development of the City of Pittsburgh, State of Pennsylvania, Mid-Atlantic region, or the United States;
- 3.  Its exemplification of an architectural type, style or design distinguished by innovation, rarity, uniqueness, or overall quality of design, detail, materials, or craftsmanship;
- 4.  Its identification as the work of an architect, designer, engineer, or builder whose individual work is significant in the history or development of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;
- 5.  Its exemplification of important planning and urban design techniques distinguished by innovation, rarity, uniqueness, or overall quality of design or detail;

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6.  Its location as a site of an important archaeological resource;
  7.  Its association with important cultural or social aspects or events in the history of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;
  8.  Its exemplification of a pattern of neighborhood development or settlement significant to the cultural history or traditions of the City, whose components may lack individual distinction;
  9.  Its representation of a cultural, historic, architectural, archaeological, or related theme expressed through distinctive areas, properties, sites, structures, or objects that may or may not be contiguous; or
  10.  Its unique location and distinctive physical appearance or presence representing an established and familiar visual feature of a neighborhood, community, or the City of Pittsburgh.

Narrative: see attached

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#### 10. INTEGRITY

In addition, the ordinance specifies that “Any area, property, site, structure or object that meets any one or more of the criteria listed above shall also have sufficient integrity of location, design, materials, and workmanship to make it worthy of preservation or restoration”. (Attach additional pages as needed)

Narrative: \_\_\_\_\_

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#### 11. NOTIFICATION/CONSENT OF PROPERTY OWNER(S)

##### *1.3(a)(2) Community information process.*

*Preceding submission of a nomination form for a District, the Historic Review Commission shall conduct at least one (1) public information meeting within or near the boundaries of the proposed district, which shall include at least one (1) member of the Department of City Planning and one (1) Commission member, to discuss the possible effects of designation. Notice shall be given to the owners of property in the proposed district in accordance with Section 1.3(b) below. The final public information meeting shall be held no more than six months before the nomination form is submitted.*

##### *1.3(a)(1)(a) Subsection F.*

*In the case of a nomination as a Historic District, by community-based organizations or by any individual, but in either event the nomination shall be accompanied by a petition signed by the owners of record of twenty-five (25) percent of the properties within the boundaries of the proposed District.*

- Please attach documentation of your efforts to gain property owner’s consent.-

\*\* The nomination of any religious property shall be accompanied by a signed letter of consent from the property’s owner.

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12. PHOTO LOGS: *Please Attach*

13. BIBLIOGRAPHY: *Please Attach*

14. NOMINATION FORM PREPARED BY:

a. Name: Jesse A. Belfast for Preservation Pittsburgh

b. Street: 3532 Campus Street

c. City, State, Zip: Pittsburgh, PA 15212

d. Phone: (412) 477-5745 Email: jbellafesta@gmail.com

e. Signature: \_\_\_\_\_



## **HISTORIC NOMINATION – INSTRUCTIONS**

### **INSTRUCTIONS FOR FILLING OUT THE NOMINATION FORM**

1. Indicate the original name of the property if it is currently known by a different name; e.g. Union Station.
2. Indicate the current name of the property
3. Indicate the street address for the property. For districts, attach a separate sheet listing the street address of each property included in the nomination and a clear street map of the area showing the boundaries of the proposed district.
4. Indicate the owner of the property and his or her mailing address. For districts, attach a separate sheet listing the owner of each property and his or her mailing address.
5. Check the classification as indicated.
  - a. **“Historic Structure”** means anything constructed or erected, the use of which requires directly or indirectly, a permanent location on the land, including walks, fences, signs, steps and sidewalks at which events that made a significant contribution to national, state or local history occurred or which involved a close association with the lives of people of nations, state or local significance; or an outstanding example of a period, style, architectural movement, or method of construction; or one of the last surviving works of a pioneer architect, builder or designer; or one of the last survivors of a particular style or period of construction.
  - b. **“Historic District”** means a defined territorial division of land which shall include more than one (1) contiguous or related parcels of property, specifically identified by separate resolution, at which events occurred that made a significant contribution to national, state, or local history, or which contains more than one historic structure or historic landmarks, or which contains groups, rows or sets of structures or landmarks, or which contains an aggregate example of a period, style, architectural movements or method of construction, providing distinguishing characteristics of the architectural type or architectural period it represents.
  - c. **“Historic Site”** means the location of a significant event, a prehistoric or historic occupation or activity, or a building or structure whether standing, ruined or vanished, where the location itself maintains historical or archaeological value regardless of the value of any existing structures.
  - d. **“Historic Object”** means a material thing of historic significance for functional, aesthetic cultural or scientific reasons that may be, by nature or design, moveable yet related to a specific setting or environment.
6. Indicate the person(s) responsible for the nomination. Please note: According to the Historic Preservation Ordinance:

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*“Nomination of an area, property, site, or object for consideration and designation as a Historic Structure, Historic District, Historic Site, or Historic Object may be submitted to the Historic Review Commission by any of the following:*

- a. The Mayor of the City of Pittsburgh
  - b. A Member of the Historic Review Commission
  - c. A Member of the City Planning Commission
  - d. A Member of the Pittsburgh City Council
  - e. The Owner of Record or any person residing in the City of Pittsburgh for at least one year (for the nomination of a Historic Structure, Site or Object)
  - f. A signed petition of 25% of the owners of record (for the nomination of a Historic District)
7. Write a physical description of the nominated property or district. Include the following information as applicable:
- architectural style(s)
  - arrangement of architectural elements
  - building materials
  - method(s) of construction
  - visual character
  - street pattern
  - density
  - type and arrangement of buildings
  - topography
  - history of the development of the area
8. Provide a narrative history of the structure, district, site, or object. Include the following information when available:
- History of the development of the area;
  - Circumstances which brought the structure, district, site, or object into being;
  - Biographical information on architects, builders, developers, artisans, planners, or others who created or contributed to the structure, district, site, or object;
  - Contextual background on building type(s) and/or style(s);
  - Importance of the structure, district, site, or object in the larger community over the course of its existence.
  - Include a bibliography of all sources consulted at the end. Where historical information is uncertain or disputed, reference sources in the text.
9. Listed below are the categories and criteria for historic designation as set forth in the Pittsburgh Historic Preservation Ordinance. Describe in detail how the structure, district, site, or object meets one or more of the criteria. According to that legislation in Section 1.4 of the Pittsburgh Historic Preservation Ordinance, *Criteria for Designation*, a building must meet at least one of the following criteria in order to be designated:
1. Its location as a site of a significant historic or prehistoric event or activity;
  2. Its identification with a person or persons who significantly contributed to the cultural, historic, architectural, archaeological, or related aspects of the development of the City of Pittsburgh, State of Pennsylvania, Mid-Atlantic region, or the United States;
  3. Its exemplification of an architectural type, style or design distinguished by innovation, rarity, uniqueness, or overall quality of design, detail, materials, or craftsmanship;
  4. Its identification as the work of an architect, designer, engineer, or builder whose individual work is significant in the history or development of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;

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5. Its exemplification of important planning and urban design techniques distinguished by innovation, rarity, uniqueness, or overall quality of design or detail;
  6. Its location as a site of an important archaeological resource;
  7. Its association with important cultural or social aspects or events in the history of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States;
  8. Its exemplification of a pattern of neighborhood development or settlement significant to the cultural history or traditions of the City, whose components may lack individual distinction;
  9. Its representation of a cultural, historic, architectural, archaeological, or related theme expressed through distinctive areas, properties, sites, structures, or objects that may or may not be contiguous; or
  10. Its unique location and distinctive physical appearance or presence representing an established and familiar visual feature of a neighborhood, community, or the City of Pittsburgh.
10. In addition, the ordinance specifies that “Any area, property, site, structure or object that meets any one or more of the criteria listed above shall also have sufficient integrity of location, design, materials, and workmanship to make it worthy of preservation or restoration.”
  11. The nomination must be accompanied by evidence that the nominator has made a good-faith effort to communicate his or her interest in the historic designation of this landmark or district to the owner(s) of these properties. Describe how this was done, and attach evidence that the owner(s) of the nominated landmark or of the properties within the nominated district have been informed of the nomination. This may include a copy of a notification letter with a mailing list, a letter confirming phone calls, or a petition signed by affected property owners.
  12. Clear photographs of the nominated buildings or districts should accompany the nomination form. The applicant shall include photographs of all elevations of an individual building and its setting, or the front elevation of each building in a district. In the case of closely spaced buildings or rowhouses, several buildings may be included in one photograph. Each photograph must be labeled with the street address of the building(s) and the month and year the photograph was taken.
  13. Copies of major supporting documents should accompany the nomination form. Such documents may include, but are not limited to:
    - historic photographs;
    - historic and contemporary maps;
    - historic or contemporary texts describing the subject property or district;
    - historic or contemporary texts describing people, places, or events that comprise the historic context of the subject property or district.
    - Oversized materials (such as architectural drawings) and materials too fragile to copy may be accepted.

**PLEASE NOTE:** It is the responsibility of the nominator to provide the Historic Review Commission and its Staff with information sufficient to fairly evaluate the nomination. **Incomplete nomination forms will not be accepted. Fee must be included. Nominations must be submitted in both electronic and hard-copy format.**

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**CHECKLIST: *South Side Presbyterian Church***

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- #1-6 Nomination Form:** Address, Ownership, Classification, Nominator Info.
  - #7: Description
  - #8: History
  - #9: Significance
- #10 Integrity**
- #11 Consent of Property Owners**
- #12 Photographs of Property:** numbered and labeled
- #13 List of Supporting Documents**
  
- Fee**
- Hard-Copy nomination**
- Electronic nomination (Word Format for text).**

## 7. Physical Description

### Setting and Site

The South Side Presbyterian Church (1926 Sarah Street) occupies the southwest corner of Sarah and S. 20<sup>th</sup> Street in Pittsburgh's South Side Flats neighborhood in the City's 17<sup>th</sup> Ward. The building faces north toward Sarah Street and occupies the full 120-foot-depth of the lot, extending south to Larkins Way. Because the adjacent house at 1924 Sarah Street was sold by the church in 2008, the congregation owns an L-shaped lot that fronts 72 feet on Sarah Street and 116 feet on Larkins Way. The property is sited one block south of the neighborhood's principal commercial thoroughfare, E. Carson Street. The immediate block surrounding the property is densely developed with rowhouses on the south side of Sarah Street and the north side and south sides of Larkins Way. An exception is the opposite (north) side of Sarah Street, where the entire block is occupied by Philips School, a one-story building that was constructed in ca. 1957-58 after its predecessor building, Humboldt School (1867, with 1881 additions) was demolished.

### Exterior

The church complex is divided into three main sections that were built in four stages in 1869-70 (main part of sanctuary), 1893 (narthex and tower addition), 1913 (community center/gym), and 1920 (second floor addition to community center).

The principal (original) section of the church building measures about 85 feet wide by 56 feet deep and about 45 feet tall to the eaves of the roof. The building rests on a smooth-cut, regular coursed sandstone foundation topped with a cut stone water table. The building measures five bays deep and three bays wide. Walls consist of common bond plain brick. On the east (side) façade of the first floor, each of the six bays contain paired, double hung windows with geometric stained glass panels except for the fourth bay back, which contains a side door on S. 20<sup>th</sup> Street with double-leaf, seven-panel doors surmounted by a Gothic arched, stained glass transom. First floor window and door lintels are flush with the adjacent brick wall and consist of aluminum-clad wood. First floor sills are stone that has been painted gray. On the second floor, each of the six bays are recessed, giving the illusion of pilasters between the bays. Each bay contains a Gothic arched stained glass window set in a wood frame with two sashes (originally double hung but now converted to fixed sashes with ventilators). The second floor windows have unpainted stone sills and brick-arch lintels with recessed voids that likely provided a nailer for wood window hoods. Each window bay is topped with six corbelled Gothic arches. The building's plain eaves are clad in aluminum that generally conforms to the cyma reverse profile of the wood molding behind it. The building's front gabled roof is clad with blue-gray asphalt shingles. The east (side) eaves wall is pierced by one masonry chimney and the south (rear) gable wall is pierced by two masonry chimneys. The west (side) elevation is similar except that it lacks a first floor door. The rear (south) façade is obscured by the community center addition on its first floor. On the second floor, the rear façade contains a central apse, constructed of brick with three sides. The center section of the apse contains a blind, Gothic arched window; each of the side panels contain a boarded up arched window that is partly obscured by the community center addition. On either side of the apse is a blind arched window set in a recessed rectangular panel topped with brick dentils. The gable features a brick cornice with corbelled Gothic arches and a circular window whose sash has been removed and covered with plywood with drilled vent

holes. There are octagonal, brick projections at each corner of the rear façade that were reportedly surmounted with pinnacles (*Pittsburgh Commercial Gazette*, March 26, 1870).

The building's Sarah Street (front/north) façade features a one-bay deep addition (1893), in a modified gothic style that adapts the paneled brick façade and Gothic arched corbels of the original section of the building. The addition added a narthex and increased the useable space in the sanctuary by one bay. The north face is symmetrical in all respects except that the east tower, at 100 feet, is 30 feet taller than the west tower and features a belfry with four Tudor style arches trimmed in stone and supported by a pair of columns with modified Corinthian capitals. Each archway features elaborate wrought iron grill work in its balustrade and arch enclosure. The pyramidal tower roofs are both clad in slate. Unlike the other façades, the north façade features a rusticated stone foundation with a cut stone water table. Gothic window and door arches feature smooth-cut stone voussoirs, impost blocks, and sills. The central bay of the north façade contains two entry doors (each a large, paneled, single-leaf pocket door with arched, stained glass transom) recessed in between two Gothic arches resting on sets of modified Corinthian stone columns. The second floor contains two pairs of double-hung, stained glass window. The third floor (balcony level) contains a large arched stained glass window with five horizontal pivoting operable wood sashes. The window contains a cut stone Gothic arch that is set in a central gable with corbelled arches. At its apex, the gable is really a parapet since it is higher than the roof line behind it. Thus, the top section of the large stained glass window is above the sanctuary ceiling height and opens into the attic space.

The community center was added to the church's south (rear) façade in 1913 and it is built up to the sidewalk line on both S. 20<sup>th</sup> Street and Larkins Way. The office and meeting rooms (east) half of the addition is two stories (the second story was added in 1920) and measures three bay deep (along S. 20<sup>th</sup> Street) and 10 bays deep along Larkins Way. This wing rests on a rusticated stone foundation with a smooth-cut water table on its main (east) façade only. Typical windows are one-over-one-light, double-hung, vinyl sash replacements. The east façade contains one larger window opening fitted with three windows surmounted by a transom. To the immediate right is a paneled wood door with glazed upper half. Ornamental features include continuous, cut-stone lintel and sill courses (painted white) and five projecting diamond-shaped brick ornaments between the first and second floors. The community center office wing has a flat roof and parapet wall capped with cut stone, which is then capped with aluminum. The south façade of the office wing contains ten typical windows on the first and second floors and four diamond ornaments. An additional first floor entry door is located at the west end of the building.

The gym section of the community center (also built 1913) measures three bays wide and two bays deep. The south façade contains three groups of windows that are recessed below the sill level. Each group contains three twelve-over-twelve-light, double-hung, wood sash windows with eight-light, fixed transoms. Lintels are steel, and sills are rowlock brick. The roof is flat, and the brick parapet wall is topped with tile coping; the central bay features a taller parapet. The north elevation is similar. The west elevation of the gym abuts a neighboring rowhouse.

## Interior

The main section of the church has an excavated basement that is two rooms deep; only the front (northmost) room has a brick floor, and the remaining spaces have dirt floors. A central passageway is also excavated and connects the basement north-south. Flanking the passageway are stone foundation walls that support the building's floor joists and interior iron columns on the first floor. Crawl spaces lie

behind these stone walls. An additional cross passage is located at the rear (south end) of the basement; it provides access to two furnaces as well as a west side door that leads to the church yard (formerly used to remove ashes from the furnaces). The basement passages contain sections of excavated earth that still bear pick marks.

The first floor, going from north to south (front to rear), contains an entry vestibule with three rooms; three anterooms (originally used as reception and infant school rooms); and a large hall (originally a large Sunday school room). The first floor measures 14 feet high. The side vestibule rooms each contain a staircase leading to the second floor and a door leading to a narrow restroom. These three rooms are connected to each other by two sets of swinging doors. The central bay contains the two pocket-type entry doors that access Sarah Street. Each vestibule room contains an additional set of double swinging doors that access three additional rooms to the south, used as meeting rooms and a kitchen. These three rooms are connected to each other with bifold doors and each is connected to the large hall (Sunday school room) with a set of swinging doors. The Sunday school room features two rows of cast iron columns and an asphalt tile floor with shuffle board courts (dating to 1951). The room features 1920s-era schoolhouse lights and its west wall contains an elevated platform, which is used for summer worship services, open mics, youth club, and other performances. The room's southeast corner contains a walnut staircase with octagonal newel post, which accesses the rear of the second floor sanctuary. The rear (south) wall contains two doors that access the community center hallway. A central set of doors was infilled when the community center was added. The room retains its original door and window casings and wainscot.

The second floor contains two anterooms, which are currently used for storage. The west and east rooms each contain a staircase that accesses the balcony level. The two anterooms are connected to each other and to the sanctuary by sets of bi-fold doors with faux graining. The sanctuary consists of a single, rectangular room with a flat ceiling measuring 27 feet high. To the rear is a balcony with a curvilinear, solid railing with Gothic arched panels. The balcony contains 6 tiered levels, but no pews are present. The east balcony stairs led to the tower and attic. The sanctuary's opposite (front/south) wall contains an apse that is framed by a Gothic arch with stenciled pilasters. Installed in the recess are the casework and façade pipes of an 1889 organ (its mechanicals are removed). Behind the organ, the two apse windows are in place but were boarded up on the exterior when the community center second floor addition was built in 1925. The sanctuary's plasterwork is plain, except for cove moldings along the ceiling's perimeter. The sanctuary retains its original white ash pews that feature walnut trim and ornaments; the walnut panel trim is repeated on the set of faux finished bi-fold doors at the rear of the sanctuary. The side pews are of skewed construction, and all pews retain original book racks and communion cup holders. The sanctuary also retains its original wainscot. Though originally planned to be walnut, the work appears to be executed in white ash. At the front(south) end of the sanctuary is a raised, rounded platform that contains the pulpit, communion table, and piano, and is accessed in the sanctuary by two sets of stairs; a third set of stairs in the southeast corner of the platform leads to the Sunday school room on the first floor and to the second floor of the community center.

The community center is divided into three rooms on its first and second floors. One the first floor (going east to west) is a vacant office, an art supply, and food pantry room, and an office suite connected by pocket doors (the center office is used by the pastor). On the second floor, the rooms are currently used

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for Sunday School and Co-Creators Youth Club; the central and west room originally functioned as a dining room and kitchen, respectively. They contain their original character-defining features, including china cupboard, dish cupboard, enameled sink, and sliding service window. Second floor millwork is painted, and first floor millwork is generally faux finished.

The gym section of the community center contains a basement and first floor. The basement contains two restrooms and a large preschool-age oriented room with walls and ceiling clad in painted beadboard. The first floor of the gym is a single room featuring hardwood floors, basketball hoops, and walls and ceilings clad in painted beadboard. The ceiling has recessed can lights.

## 8. Narrative History

### Chronology of Building Construction, Additions, and Alterations

The first time discussion relating to building construction is mentioned in session (the body of ruling elders) minutes is October 7, 1867, when session designates the collection taken the first Sabbath in October to be used for ministerial relief and church erection. Then, at its November 1, 1867, meeting, session gave “consideration of the propriety, availability, and actual necessity of making a full effort to purchase the ground with the view to an early erection of a church, or whatever may be best in our circumstances to pursue.” Discussions apparently continued into the following year without action, as the pastor of the South Side congregation met on July 6, 1868, with the pastor of Third Presbyterian Church (then located downtown on Sixth Avenue) to discuss church erection.

By July 1869, the congregation had hired John T. Natcher to construct a church building reported to cost \$30,000. John T. Natcher was a contractor and builder (1847-1889), then based in the South Side (Birmingham) at 162 S. 16<sup>th</sup> Street. Natcher was murdered in August 1889 by a painter with whom he had a monetary dispute; his obituary states that he erected the (former) South Side Market House, (former) Mt. Lebanon United Presbyterian Church, and mills or foundries for the Garrison Foundry Company, Robinson Rea & Company, Zug and Company, Shoenberger & Company, McIntosh & Hemphill, and Clark’s Solar Iron Works (*Pittsburgh Daily Post*, August 24, 1889). On July 21, 1869, session met at the East Birmingham Common School building “where we now worship during the erection of church building.” A March 26, 1870, account of church construction also states that construction began in July 1869 and that it was scheduled to be completed mid-May 1870 (*Pittsburgh Commercial Gazette*, March 26, 1870). By January 1870, the first floor of the building was in use by the congregation, as minutes from January 10 state that “session met in new church session room.” Though building had commenced the prior year, the congregation’s deed to the original 96-by-120-foot lot is dated November 9, 1870; the lot was purchased from the School District of East Birmingham for \$6,000 (Allegheny County Deed Book [ACDB] 261:586). The church was officially dedicated on December 4, 1870.

- June 1889, trustees sign contract for installation of a pipe organ.
- 1893, church is enlarged, remodeled, and rededicated November 19. Sarah Street façade addition with twin towers, large front entrance, additional rooms on the first and second floors, and the balcony; new second floor stained glass windows (based on stylistic evidence). Contractor is Waite & Rowlands, of 2500-2506 Jane Street, South Side.
- March 23, 1913, session minutes recognize “the kind intentions of a beneficial Christian friend [likely Wilson Shaw] and the Shadyside Presbyterian Church in connection with the institutional work on the South Side. Session authorized the purchase of the adjoining lot, erection of [community center] building, and revision to the existing building.
- June 19, 1913, church receives electrical permit from City of Pittsburgh for installation of 50 fixtures/receptacles.
- November 21, 1913, session moves that rooms in the main office wing [community center, first floor] be used only for the pastor, session, board of trustees, and Sunday school officers.

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- April 2, 1919, session notes that Wilson A. Shaw recently deeded over to South Side Presbyterian Church the house at 1924 Sarah Street [rented in the past as a parsonage/manse]; thus, the pastor was relieved of paying monthly rent.
- October 13, 1920, session approves second floor addition to community center to contain an office, dining room, and kitchen. Session also approves alterations to the bathrooms and locker rooms under the gym according to plans of J.A. Long, Architect. Redecoration of sanctuary also approved.
- October 17, 1920, trustees sign contract with E.A. Hill, Contractor, for the erection of second floor community center, etc., for \$6,312.00.
- February 9, 1921, inspection shows addition by E.A. Hill completed satisfactorily.
- May 14, 1924, Duquesne Light Company proposed new lighting system for sanctuary and Sunday school rooms [note: church pays Clifford Rossiter \$265.35 on February 10, 1926, for electrical work completed in 1924].
- November 12, 1924, Julius Golden redecorates church
- February 12, 1937, manse damage by fire;
- May 25, 1940, J.C. Schmitt paid \$18/window to seal sashes and install ventilators and Chamberlain metal weather-stripping on ten windows.
- April 2, 1951, Flooring Specialists install [asphalt tile] flooring in Sunday school and adjoining halls for \$2,800; a \$95 premium is paid for the shuffleboard courts in the floor.
- November 9, 1952, Sunday school windows screened for \$152.
- As of 1956 furnaces still burn coal; congregation cannot afford conversion to gas.
- Summer 1985, Emerald Art Glass repairs and cleans first and second floor stained glass windows.
- 1985, insulation installed in attic.
- Spring 1987, Ariondo Plastering repairs ceiling plaster in sanctuary for \$9,500.

In 1983, the Church began intentional congregational redevelopment, renewal, and increased neighborhood service and outreach; with this spiritual and social renewal, it also began making numerous repairs, restorations, and building improvements. Structural members were inspected and one received a minor repair immediately. Many fundraisers were held to invest in repairs done by both contractors and volunteers throughout the 1980's and 1990's. The main original slate roof was replaced with asphalt shingles. In 1985, Emerald Art Glass repaired, cleaned, and re-glazed the second floor stained glass windows. The gym floor was refinished and the gym painted. Insulation was installed in the main attic, and painting, installing carpeting, creating the nursery room under the gym, cleaning out the main basement, and insulating the gym attic made improvements. In 1987, plaster was repaired and painted on the sanctuary ceiling and front wall. More fundraising enabled the Church to install a handicap ramp and a chairlift to the sanctuary. Pointing was done on the east and west walls of the main building. New windows were installed in the community center wing's meeting rooms and offices, two handicap accessible restrooms were created, and the old shower/locker room under the gym was remodeled into a large women's restroom with a new wall and entrance to the nursery room providing it with its own preschool-age restroom facility, as the Church opened a Preschool there in 1996. Six new furnaces were installed throughout the mid-1990's; one was the first central furnace for the meeting room and office section of the community center wing, replacing individual room gas heaters.

In June 1994, the church's front eastern tower was struck by lightning, knocking loose a decorative brick tile and a couple of bricks. After much prayer and spiritual discernment, the Church was led to not only repair the tower but also to do major exterior restorations of the whole front (the 1893 addition) of the building – for the benefit of the South Side neighborhood as well as to create a more appealing, attractive, alive look for the most visible part of the building. It should be noted that the building's exterior and windows were blackened from decades of coal heating and steel mill soot. At this exact time, the Church was blessed to receive a bequest in just the financial amount needed to do this, confirming the Church's belief that indeed God provides! Gerald Lee Morosco Architects, P.C., was contracted to oversee this work from 1994 – 1996. M&T Building Restoration did the stone and brick repairs, cleaning, pointing, and restoration. Subcontractors removed the original slate and installed new slate roofs on the two towers, installed lightning rod protection to the entire facility, and W. Chestnut Painting & Decorating restored and painted the wooden doors, frames, and transoms. New yet historic looking signage was added. Also in 1995-96, Gerald Lee Morosco Architects, P.C., oversaw re-painting the sanctuary and the Sarah Street vestibule, halls, and stairway areas, designing a rich color scheme believed to be more historic as well as attractive! W. Chesnut Painting did this excellent painting also. The Church celebrated the completion of all this work in a special worship service and reception on its 145th anniversary in 1996.

Repairs, renovations, and restorations have continued, including ongoing pointing, painting, gym floor refinishing, and roof work. After several years of fundraising, a new asphalt shingle roof was installed on the main building in 2011. In 2013, unusually heavy snow and ice caused a support board of the gym roof to crack, creating a valley in the central flat roof surface with water leakage. Frederick M. Winkler Architect AIA donated his services to work with the church in obtaining bids and preserving the health of the gym floor until Rich's Construction rebuilt the central roof support structure, installed new roofing, and fixed and repainted the ceiling and water-damaged wall areas inside. In 2017, the old roof and box gutters of the apse over the community center wing were removed and rebuilt, with blue asphalt roof shingles and new copper-lined box gutters. Frederick M. Winkler Architect has been an active Church participant since 1996 and has blessed the Church by donating his professional expertise on these and countless other building maintenance and improvement projects. Several times, sections of the sanctuary plaster cornice fell and needed repair; in 2006, Frederick M. Winkler designed and had made a Styrofoam replacement which matches the heavy plaster cornice exactly, which the Church has been delighted to use for repairs.

### Congregational History

While the South Side Presbyterian Church was incorporated in 1851, its roots can be traced to 1833, when a Sabbath School was opened on the South Side (then Birmingham) by A. A. Hardy of Third Presbyterian Church. The school initially met in the market house and later moved to a public school building. At a meeting of the Presbytery of Pittsburgh held at Third Presbyterian Church on July 7, 1851, to organize a Presbyterian church in Birmingham. Messrs. Riddle, Sparks, Bradford, and Wallace formed a committee to organize the First Presbyterian Church of Birmingham, which was incorporated at a meeting on August 9, 1851. Initial members were Many Ann Aughinbaugh, Mary Ann Pate, Eliza Bradford, and William Aughinbaugh (elected as elder). In addition to its initial support from Third Presbyterian Church, the

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congregation received support from the Philadelphia Home Missionary Society, which appointed Rev. G.G. Bradford to take charge of the church. Congregation tradition holds that church services were held in the early years at the Birmingham Public School on S. 14<sup>th</sup> Street, though this could not be confirmed by other sources. Session minutes dated December 16, 1860, state that the congregation then operated a missionary Sabbath School at the public school in Brownstone [then the part of the South Side east of 27<sup>th</sup> Street], and there was discussion of establishing an Presbyterian congregation at that location. The East Birmingham Public School District completed construction of the Humboldt School on the opposite side of Sarah Street from the present church location. Because a building appears on the church site on an 1862 map (see Figure 2), it is possible that a public school was previously located on the church site since the lot was purchased by the school district in 1849 (ACDB 99:161). If this is the case, it is possible that church services were held at this location until the present building was completed in 1870. Church oral tradition holds that the foundation for their main building was dug and laid in 1860 but that construction was halted due to the Civil War, so it is also possible that this map was showing that work. After the outbreak of the Civil War in 1861, the pastor, the Rev. James F. Read, D.D., took a temporary leave of absence to offer his services in the army as a chaplain to Union troops. Over the next two decades, the congregation grew in tandem with the surrounding community. In 1873 after the borough of Birmingham was incorporated into the City of Pittsburgh, the name of the Church was changed to its present name, South Side Presbyterian Church. In 1887, the Sabbath School reported 7 officers, 25 teachers, and 350 scholars. In 1890, session minutes refer to the congregation as “large and scattered,” and in January 1893, the number of deacons was increased to nine “on account of the great increase in the congregation,” which that year numbered 549 members. In 1896, the South Side Presbyterian Church was active in establishing the Arlington Heights Mission Church, and some members moved their involvement to that work.

In 1913, the South Side Presbyterian Church constructed the Community Center wing, which initially contained a gym, locker and shower rooms, and offices, with the assistance of Shadyside Presbyterian Church and in particular Wilson A. and Mary Shaw. Wilson and Mary Shaw, members of Shadyside, donated the land occupied by the gym as well as the Church manse at 1924 Sarah Street so the pastor could live rent-free. The South Side Presbyterian Church had (and still has!) a holistic view of people’s well-being needs and opened the Community Center up to the public with daily programs and activities for all ages. This was the first public gym on the South Side. Such an amenity was badly needed, as the South Side population had increased to a congested 40,000 residents. The Community Center catered to both youth and adults, offering sports, gym classes, sewing classes, business classes, scouting meetings, summer camps, and social events (“The Work of the South Side Presbyterian Church Community Center,” 1922). In April 1919, the Public Health Nursing Association established one of its first Allegheny County stations in the South Side Church; public prenatal and baby conferences were held in the Church and a staff of 28 nurses served the South Side area with the ministry of health care. In 1920, the Church added a second floor of meeting rooms to the Community Center wing. The South Side Presbyterian Church was blessed each year from about 1900 to 1960 with an annual contribution to its operational expenses by Shadyside Presbyterian Church as a partner in the South Side missionary work (typically \$5,000 until the Depression and a reduced amount thereafter).

South Side Presbyterian Church membership peaked at 895 in 1912, and Sabbath School membership was roughly 1,000 at that time. In the early 20th century, the Church was also well known for its choir, one of

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the first volunteer choirs in the city, directed by Professor J. M. Hammond and later by his son, Clyde E. Hammond; it often performed on Pittsburgh radio. By 1944, church membership dropped to 444, and it continued to decrease in the succeeding decades as population shifted to more suburban neighborhoods. However, in 1949 the congregation was strengthened by its merger with the South Side's Ukrainian Presbyterian Church. That congregation's pastor, Dmitri Halenda, served as assistant pastor of the South Side congregation until his death in 1967. By 1977, the church's membership dropped to 115 members. In the early 1980s, the congregation received support for Pittsburgh Presbytery to redevelop the congregation and its mission. At about that time, Pittsburgh Presbytery funded the Church's annual hiring of a very part-time Pittsburgh Theological Seminary student in a field education position to lead a weeknight Youth Club and summer Vacation Bible School for community youth.) In 1983 and then in decreasing amounts over about ten years, the Church applied for and received annual grants from Pittsburgh Presbytery (along with some support from the Synod of the Trinity) for Congregational Redevelopment, enabling the Church to call a full-time pastor for the first time in many years. (For some time prior to that, the Church had been served by retired ministers leading worship services.) The South Side Church then began intentional congregational renewal and redevelopment, along with increased neighborhood outreach and service.

Since that time, the congregation has focused on building connections with the surrounding neighborhood, and the majority of its new members now come from the surrounding neighborhood. The congregation now offers a robust array of community ministries and provides space to a number of community groups. The congregation actively supports social justice, neighborhood well-being and redevelopment, holistic health, and personal spiritual development. Along with this focus on renewal, the congregation undertook several important preservation programs to restore and maintain the historic integrity of its building from the mid-1980s and mid-1990s, include roof replacement, masonry repointing, stained glass window repair and cleaning, sanctuary plastering and repainting, and interior woodwork restoration.

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## 9. Significance

According to legislation in Section 1.4 of the Pittsburgh Historic Preservation Ordinance, *Criteria for Designation*, a building must meet at least one of the following criteria in order to be designated:

1. Its location as a site of a significant historic or prehistoric event or activity: *The South Side Presbyterian Church does not meet this Criterion for designation.*
2. Its identification with a person or persons who significantly contributed to the cultural, historic, architectural, archaeological, or related aspects of the development of the City of Pittsburgh, State of Pennsylvania, Mid-Atlantic region, or the United States: *The South Side Presbyterian Church does not meet this Criterion for designation.*
3. Its exemplification of an architectural type, style, or design distinguished by innovation, rarity, uniqueness, or overall quality of design, detail, materials, or craftsmanship;

Though not an architect-designed building, South Side Presbyterian Church is distinguished as a local example of mid-nineteenth vernacular Gothic Revival design with late-nineteenth century Gothic Revival alterations and early twentieth century utilitarian additions.

The original (1869-70) section of the building was constructed by contractor and builder, John T. Natcher, then a south side resident with offices and shop at 162 S. 16<sup>th</sup> Street. The 1893 Sarah Street façade addition with towers was constructed by South Side contractor and builder, Waite & Rowlands, located nearby at 2500-06 Jane St. Though not rare, innovative, or unique in terms of its design, the building is distinguished by its quality of design and high degree of integrity of feeling, materials, and craftsmanship. Even with the façade addition, the building's basic plan and division of space, both interior and exterior, reflects its original ca. 1870 design, which (excluding the narthex) consists of one large room and three small rooms per floor, with the principal first floor room serving as Sunday school and the principal second floor room serving as sanctuary. The functions of all principal rooms are evident because all major character-defining spaces are fundamentally unaltered. This high degree of architectural integrity is rare, and the survival of all original millwork, including doors, windows, pews, wainscot, staircases adds appreciably to the building's quality of materials and craftsmanship. A contemporary (1870) account of the building's construction states that the "sashes, doors, &c. were made by [Mr. Natcher]...and are far superior to machine made work" (*Pittsburgh Commercial Gazette*, March 26, 1870). By today's standards, the building has an excessive number of doors—the first and second floor central anterooms have doors on all four sides in a dizzying array of hinged, bi-fold, and swinging types. The survival of such an arrangement is indeed rare and it gives the building an equally rare ability to convey its Victorian sensibility regarding spatial division and hierarchy.

The sanctuary retains the original white ash and walnut pews, ash wainscot, and extensive collection of faux grained divider doors in a remarkable state of preservation. The casework and façade pipes of the ca. 1889 organ survive though its mechanicals do not; the Gothic arch framing the apse in which it is installed retains its decorative plasterwork with stenciled pilasters. The flat ceiling and simple plaster molding give the sanctuary a distinctly mid-nineteenth-century feeling. The plasterwork is now plainly painted in warm, historically-sensitive colors. The sanctuary's significance in term of quality of design,

workmanship and materials is not the result of one particular outstanding element or feature, but rather it is the result the space's completeness. That is to say, the survival of a great number of historical elements, though individually undistinguished, results in a space that is exceptional in its integrity of feeling.

The basic form and architectural details (save the wood window hoods and corner pinnacles) of the original building's exterior survive intact on three façades. The principal façade's 1893 renovation is sympathetic to and shares some basic design features of the earlier building, such as the corbelled brick cornice. However, the addition is grander in terms of scale, quality of materials, and ornamentation. Here, running bond façade brick replaces common bond plain brick, stone lintels replace brick or wood lintels, and additional ornament abounds: pressed brick underscores the water table; portals feature carved column capitals; the frame the spire is replaced by two substantial (though shorter) masonry towers—complete with wrought iron filigree; and the scale of the central gable is increased by means of a false front. (To keep up the illusion of height, the upper section of the large, central stained glass window must open to the attic rather than the sanctuary.) The overall effect of the façade addition is harmonious, and the composition is significant for exemplification of the evolution and transition from mid-nineteenth to late-nineteenth century vernacular Gothic Revival architecture.

4. Its identification as the work of an architect, designer, engineer, or builder whose individual work is significant in the history or development of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States: *The South Side Presbyterian Church does not meet this Criterion for designation.*
5. Its exemplification of important planning and urban design techniques distinguished by innovation, rarity, uniqueness, or overall quality of design or detail: *The South Side Presbyterian Church does not meet this Criterion for designation.*
6. Its location as a site of an important archaeological resource: *The South Side Presbyterian Church does not meet this Criterion for designation.*
7. Its association with important cultural of social aspects or events in the history of the City of Pittsburgh, the State of Pennsylvania, the Mid-Atlantic region, or the United States.

The South Side Presbyterian Church is locally significant to the history of the South Side in association with the themes of religion, ethnicity, and social history. The church is one of the oldest continually active religious congregations on the South Side. Though churches abound in the South Site Flats, there are few that are active in their original building, at their original location, and who continue to pursue their original mission. The congregation has been active since 1851, which corresponds to the period of early development in East Birmingham. Initially, the church's establishment reflected the Scots Irish, German, and English ethnic groups that were predominant in the neighborhood. At the end of the nineteenth century, when the neighborhood's manufacturing base transitioned from a labor force dominated by skilled laborers to one dominated by unskilled (and foreign born) laborers, the South Side Presbyterian Church shifted its focus outward rather than inward and built a community center in 1913 to implement its mission of broad-based social engagement. At a time when the South Side was densely populated with 40,000 inhabitants, many of whom shared inadequate housing, the South Side Presbyterian church opened the community's first public gym and offered a host of community activities and outreach

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programs, such as sports, gym class, sewing classes, scout meetings, business classes, socials, and summer camp. The church offered showers to hundreds of children in the summer at a time when few had indoor bathing facilities. In 1919, the Public Health Nursing Association established a station at the church staffed by 28 nurses serving the community. It was reported that some 22,000 patrons used the church's community center in the 1921 season. At its height in the second decade of the twentieth century, the congregation's Sabbath school enrolled 1,000 children. Though church membership declined in the mid-twentieth century, reaching only 115 in 1977, the church underwent a period of revitalization in the 1980s and 1990s, as new residents moved to the area. Today the congregation continues to serve the South Side by offering a diverse array of community programs, including a pre-school, food pantry, clothing pantry, emergency fund, prayer team, coffee house and open mic night, poetry exchange, and co-creators youth club. The pastor leads classes in breath and movement meditation and dance prayer in the gym, and community groups continue to utilize church facilities for alcoholics anonymous meetings and basketball. In this way, the South Side Presbyterian Church continues its historically significant role of serving the social and spiritual needs of its members and the community at large.

8. Its exemplification of a pattern of neighborhood development or settlement significant to the cultural history or traditions of the City, whose components may lack individual distinction: *The South Side Presbyterian Church does not meet this Criterion for designation.*

9. Its representation of a cultural, historic, architectural, archaeological, or related theme expressed through distinctive areas, properties, sites, structures, or objects that may or may not be contiguous: *The South Side Presbyterian Church does not meet this Criterion for designation.*

10. Its unique location and distinctive physical appearance or presence representing an established and familiar visual feature of a neighborhood, community, or the City of Pittsburgh.

The South Side Presbyterian Church is a prominent feature of the South Side Flats, which serves as a neighborhood landmark. The structure dates to the neighborhood's most intensive period of development and it has been present for nearly 150 years at the southwest corner of S. 20<sup>th</sup> and Sarah Streets. For more than a generation, the South Side has celebrated churches as important features of the neighborhood skyline, and the community has promoted its churches as significant neighborhood landmarks by organizing summer church tours. The South Side Presbyterian Church has been highlighted at these tours.

## 10. Integrity

In addition to significance, the ordinance specifies that “Any area, property, site, structure, or object that meets any one or more of the criteria listed above shall also have sufficient integrity of location, design, materials, and workmanship, to make it worthy of preservation or restoration.”

The South Side Presbyterian Church retains a high degree of integrity of location, design, materials, and workmanship. The church continues to occupy the same lot that it purchased from the School District of East Birmingham in 1870, and the church remains a landmark building among the predominantly residential building on Sarah Street. Though the church complex was constructed in four phases (1869-70, 1893, 1913, and 1920) the interior and exterior of each section of the building (sanctuary, narthex, office/kitchen/dining room, and gym, largely reflects the period in which it was constructed because existing sections of the building were not drastically remodeled to suit changing tastes as new additions were added. An exception are the nave stained glass windows, which appear to have been replaced during the 1893 to match the new windows installed on the building’s Sarah Street façade.

Integrity of materials and workmanship is conveyed through the church’s intact millwork (window and door frames, wainscot, stair railings and newel posts, pews, and doors), decorative sanctuary plasterwork, narthex tile work, and ornamental exterior stone trim. Of particular note are the church’s extensive number of doors (including bifold and swinging configurations) that are intact and function as originally designed. Also unusual is the high degree of integrity of the church’s faux grained woodwork. Though the graining in the office wing was reproduced during the 1980s-1990-era restoration program, this section of the building is the latest (1913) and least important from a historical perspective. The most elaborate and important examples of faux graining—in the sanctuary, narthex, Sunday school, and meeting rooms—appear to be original and in an excellent state of preservation. The church’s extensive collection of ca. 1870 millwork—reportedly hand produced by contractor John T. Natcher—conveys a high degree of integrity of workmanship. The sanctuary carpeting an asphalt tile floors in the Sunday school room and halls reflect a mid-twentieth century sensibility, but no evidence indicates that the original flooring in these spaces was anything other than plain wood of little architectural value.

The church’s high integrity of materials and workmanship results in high integrity of design. The configuration of interior spaces has received little alteration, and even though the use may have changed over time the original function of a space is usually discernable from extant building features. Even utilitarian spaces, such as the second-floor kitchen, typically retain original features. An exception is the locker and shower section of the gym basement, which has been converted to a pre-school and restroom.

Likewise, the building’s exterior retains a high degree of integrity. Decorative stone trim, pressed brick, and ironwork are all intact, as are the wood window frames and sashes in the sanctuary and gym. An exception are the windows in the office wing of the community center, which have been replaced with vinyl windows of a similar one-over-one-light, double hung sash configuration. This change is minor because it is on the rear alley and on the newest and least architecturally significant section of the building. Overall the exterior and interior of the building survive in a remarkably unaltered state.

## 12. Photographs

### List of Photographs (all photos taken by Jesse A. Belfast)

- Photo 1: South Side Presbyterian Church (August 2018). View southwest from corner of S. 20th and Sarah streets showing an overview of the east (side) and north (front) façades.
- Photo 2: South Side Presbyterian Church (August 2018). View northwest from corner of Larkins Way and S. 20<sup>th</sup> Street showing rear (south) and east (side) façades as well and the 1913/1920 community center addition.
- Photo 3: South Side Presbyterian Church (August 2018). View northeast along Larkins Way showing the south façade of the community center.
- Photo 4: South Side Presbyterian Church (August 2018). View southwest from churchyard showing north façade of gym section of community center, dating to 1913.
- Photo 5: South Side Presbyterian Church (August 2018). View northeast from churchyard showing west (side) façade of church.
- Photo 6: South Side Presbyterian Church (August 2018). View southwest along Sarah Street showing overview of north (front) façade (the first bay with towers and narthex is an 1893 addition).
- Photo 7: South Side Presbyterian Church (August 2018). View south showing detail of stained glass windows in narthex and balcony.
- Photo 8: South Side Presbyterian Church (August 2018). View south showing detail of entry door.
- Photo 9: South Side Presbyterian Church (September 2018). View south showing detail of left entry door. Notably, both doors are single leaf pockets doors.
- Photo 10: South Side Presbyterian Church (August 2018). View south showing detail of left (east) tower.
- Photo 11: South Side Presbyterian Church (August 2018). View southeast, showing church and a ca. 1880 rowhouse at 1924 Sarah Street that once served as the manse.
- Photo 12: South Side Presbyterian Church (August 2018). View west showing east (side) façade.
- Photo 13: South Side Presbyterian Church (August 2018). View west showing juncture of 1869 part of building (left) and 1893 addition and alteration (right). The bay at right existed as part of the original construction, but it was rebuilt when the towers were added to the church.
- Photo 14: South Side Presbyterian Church (August 2018). View northwest showing detail of rear (south) façade of church. The apse is now obscured by the organ, but its side windows are extant and boarded up (see Photo 62). Note the ornaments at the corners of the church; these were originally topped with pinnacles.
- Photo 15: South Side Presbyterian Church (August 2018). View west showing the primary entrance to the community center.
- Photo 16: South Side Presbyterian Church (August 2018). View northwest showing overview of the community center.
- Photo 17: South Side Presbyterian Church (August 2018). View northwest showing detail of gym section of community center and secondary entrance on Larkins Way.
- Photo 18: South Side Presbyterian Church (August 2018). View southeast showing the church in context on the south side of Sarah Street.

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Photo 19: South Side Presbyterian Church (August 2018). View southwest showing the church in context in the 1900 block of Sarah Street. Phillips Elementary School (located behind the trees at right) occupies the entire opposite side of the block.

Photo 20: South Side Presbyterian Church (August 2018). View west showing the community center addition in context on Larkins Way, which is occupied by alley houses in the remainder of the block.

Photo 21: South Side Presbyterian Church (September 2018). View facing east of excavated portion of basement below the narthex. This room was part of the 1893 addition, and the stone wall at right would have been the original limit of the 1869 building.

Photo 22: South Side Presbyterian Church (September 2018). View southeast of basement section under classrooms (immediately behind the narthex). This was the only fully excavated room in the original section of the church.

Photo 23: South Side Presbyterian Church (September 2018). View south showing the central basement passage way. Crawl space containing heating ductwork is located behind each of the longitudinal walls.

Photo 24: South Side Presbyterian Church (September 2018). View northeast at south terminus of main basement passage showing a rear cross-passage with furnaces at either end. Note the pick marks that are still visible in the earthen wall.

Photo 25: South Side Presbyterian Church (September 2018). View northeast showing overview of 1<sup>st</sup> floor main Sunday school room.

Photo 26: South Side Presbyterian Church (September 2018). View southwest showing overview of 1<sup>st</sup> floor main Sunday school room, which is here arranged for a summer worship service.

Photo 27: South Side Presbyterian Church (September 2018). View east showing interior of S. 20<sup>th</sup> Street 1<sup>st</sup> floor entry door, which is original to the 1869 construction. The millwork was reportedly hand made by contractor John T. Natcher.

Photo 28: South Side Presbyterian Church (September 2018). View south showing stairs (original to 1869) leading from Sunday school room to the rear of the sanctuary on the second floor.

Photo 29: South Side Presbyterian Church (September 2018). View southwest showing rear wall of 1<sup>st</sup> floor Sunday school room. The central opening was infilled, and two side doors added in 1913 when the community center addition was built.

Photo 30: South Side Presbyterian Church (September 2018). View north showing three sets of doors that lead from the Sunday school room to three auxiliary rooms (the left room is a kitchen and the right room is a meeting room). Doors to the narthex are visible in the background.

Photo 31: South Side Presbyterian Church (September 2018). Detail of a typical stained glass window and wainscot in the 1<sup>st</sup> floor Sunday school room.

Photo 32: South Side Presbyterian Church (September 2018). View southeast showing the 1<sup>st</sup> floor meeting room (east anteroom). The three anterooms are connected side-to-side by two pairs of folding doors.

Photo 33: South Side Presbyterian Church (September 2018). View west in 1<sup>st</sup> floor meeting room (east anteroom) facing doors to central anteroom. Doors at right lead to the narthex.

Photo 34: South Side Presbyterian Church (September 2018). View southwest showing 1<sup>st</sup> floor west anteroom, now used as a kitchen. The doors at left lead to the main Sunday school room.

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- Photo 35: South Side Presbyterian Church (September 2018). View southwest in central section of narthex (1<sup>st</sup> floor). The doors at left and center lead to the east and center anterooms. The narthex is divided into three sections; the doors at right lead to the west section of the narthex.
- Photo 36: South Side Presbyterian Church (September 2018). View north showing center section of 1<sup>st</sup> floor of narthex and the interior of the two pocket doors that face Sarah Street and serve as the primary entrance.
- Photo 37: South Side Presbyterian Church (September 2018). View facing north of interior of stained glass transom above west door.
- Photo 38: South Side Presbyterian Church (September 2018). View facing west in central part of 1<sup>st</sup> floor narthex, showing detail of encaustic tile.
- Photo 39: South Side Presbyterian Church (September 2018). View facing south in central part of 1<sup>st</sup> floor narthex, showing detail of porcelain tile wainscot. All the woodwork in the narthex and anterooms faux finished.
- Photo 40: South Side Presbyterian Church (September 2018). View southwest in east narthex room (1<sup>st</sup> floor) showing east stairs leading from narthex to the 2<sup>nd</sup> floor sanctuary. The door at left leads to a bathroom.
- Photo 41: South Side Presbyterian Church (September 2018). View southwest showing newel post (1893) in east room of narthex. The doors in background lead to the center narthex room. Judging from the spindle style, it is likely that, excepting the newel post, the 1869 millwork on the two narthex staircases was reused when constructing the 1893 addition.
- Photo 42: South Side Presbyterian Church (September 2018). View south showing 1<sup>st</sup> floor east bathroom. A similar bathroom is located off the west anteroom.
- Photo 43: South Side Presbyterian Church (September 2018). View north showing view looking down east stairs toward narthex on 1<sup>st</sup> floor. Note early electric fixtures may date to either a 1913 or a 1924 electrical renovation.
- Photo 44: South Side Presbyterian Church (September 2018). View south showing overview of sanctuary from the balcony.
- Photo 45: South Side Presbyterian Church (September 2018). View southeast showing organ detail (with apse behind it).
- Photo 46: South Side Presbyterian Church (September 2018). View north showing overview of sanctuary from elevated platform containing the pulpit and communion table.
- Photo 47: South Side Presbyterian Church (September 2018). View north showing detail of two sets of folding doors between the sanctuary and 2<sup>nd</sup> floor three anterooms.
- Photo 48: South Side Presbyterian Church (September 2018). View showing detail of typical 2<sup>nd</sup> floor (sanctuary) stained glass windows. Based on style, the glass appears to have been replaced as part of the 1893 renovation. These 12 nave windows were originally has double hung sashes but were fixed in place and fitted with lower ventilators in 1940.
- Photo 49: South Side Presbyterian Church (September 2018). View southwest from balcony showing overview of nave windows.
- Photo 50: South Side Presbyterian Church (September 2018). View north showing balcony details. The at far left leads to stair accessing the narthex. The single-leaf door at center leads to the west 2<sup>nd</sup> floor anteroom.

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- Photo 51: South Side Presbyterian Church (September 2018). View north showing detail of sanctuary side of bi-fold doors. Note the exceptional condition of the faux graining. The dark trim outlining the panels is genuine walnut. The hardware on these doors dates to the 1893 renovation, but it is not clear if the doors were reused from the earlier part of the building. A similar scheme with walnut trim outlining a lighter field is used in the pews, which do date from the original 1869-70 construction. The opposite side of these doors (in the anteroom) lacks the walnut trim.
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- Photo 55: South Side Presbyterian Church (September 2018). View southwest, showing central 2<sup>nd</sup> floor anteroom. The doors at right lead to the west anteroom containing stairs to the balcony.
- Photo 56: South Side Presbyterian Church (September 2018). View east showing east 2<sup>nd</sup> floor anteroom and stairs to balcony. The railing and newel post appear to have been reused from the 1869 part of the building.
- Photo 57: South Side Presbyterian Church (September 2018). View west showing overview of the balcony.
- Photo 58: South Side Presbyterian Church (September 2018). View north, showing detail of balcony stained glass window; the arched sashes are operable via a center horizontal pivot. The upper part of the window is in the attic and is covered with plywood on the inside (outer glazing is intact).
- Photo 59: South Side Presbyterian Church (September 2018). View east showing east tower as visible from the attic.
- Photo 60: South Side Presbyterian Church (September 2018). View southwest showing attic trusses above the sanctuary. The insulation dates to a mid-1980s renovation.
- Photo 61: South Side Presbyterian Church (September 2018). View southeast in attic show detail of original rear (south) circular gable window in storage. The window opening is presently covered with plywood with holes drilled for ventilation.
- Photo 62: South Side Presbyterian Church (September 2018). View south showing the west (side) apse window, now obscured by the organ and boarded up on the exterior. The sash lite pattern may be indicative of the original pattern used on the nave windows, which may have contained large panes of colored glass set in wood muntins rather than small pieces of leaded glass.
- Photo 63: South Side Presbyterian Church (September 2018). View west showing main 1<sup>st</sup> floor hallway of the 1913 community center. The two doors at left lead to offices.
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- Photo 65: South Side Presbyterian Church (September 2018). View west from pastor's office to adjacent office room.

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- Photo 66: South Side Presbyterian Church (September 2018). View southwest showing 2<sup>nd</sup> floor east room of the community center. The second floor is a 1920 addition.
- Photo 67: South Side Presbyterian Church (September 2018). View east showing 2<sup>nd</sup> floor central room in community center, originally used as a dining room.
- Photo 68: South Side Presbyterian Church (September 2018). View northwest showing 2<sup>nd</sup> floor west room in the community center, originally used as a kitchen.
- Photo 69: South Side Presbyterian Church (September 2018). View east from community room kitchen to dining room (2<sup>nd</sup> floor). Note the sliding service window.
- Photo 70: South Side Presbyterian Church (September 2018). View south showing 1<sup>st</sup> floor community center hall leading to doorway on Larkins Way. The office is at left and gym at right.
- Photo 71: South Side Presbyterian Church (September 2018). View northwest showing overview of gym (1<sup>st</sup> floor).
- Photo 72: South Side Presbyterian Church (September 2018). View north showing detail of interior of gym windows.
- Photo 73: South Side Presbyterian Church (September 2018). View northeast showing toilet room in basement of gym.
- Photo 74: South Side Presbyterian Church (September 2018). View southwest showing pre-school room in gym basement. The gym basement formerly contained shower and locker rooms.

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*Photo 1: South Side Presbyterian Church (August 2018). View southwest from corner of S. 20th and Sarah streets showing an overview of the east (side) and north (front) façades.*



*Photo 2: South Side Presbyterian Church (August 2018). View northwest from corner of Larkins Way and S. 20<sup>th</sup> Street showing rear (south) and east (side) façades as well and the 1913/1920 community center addition.*

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*Photo 3: South Side Presbyterian Church (August 2018). View northeast along Larkins Way showing the south façade of the community center.*



*Photo 4: South Side Presbyterian Church (August 2018). View southwest from churchyard showing north façade of gym section of community center, dating to 1913.*

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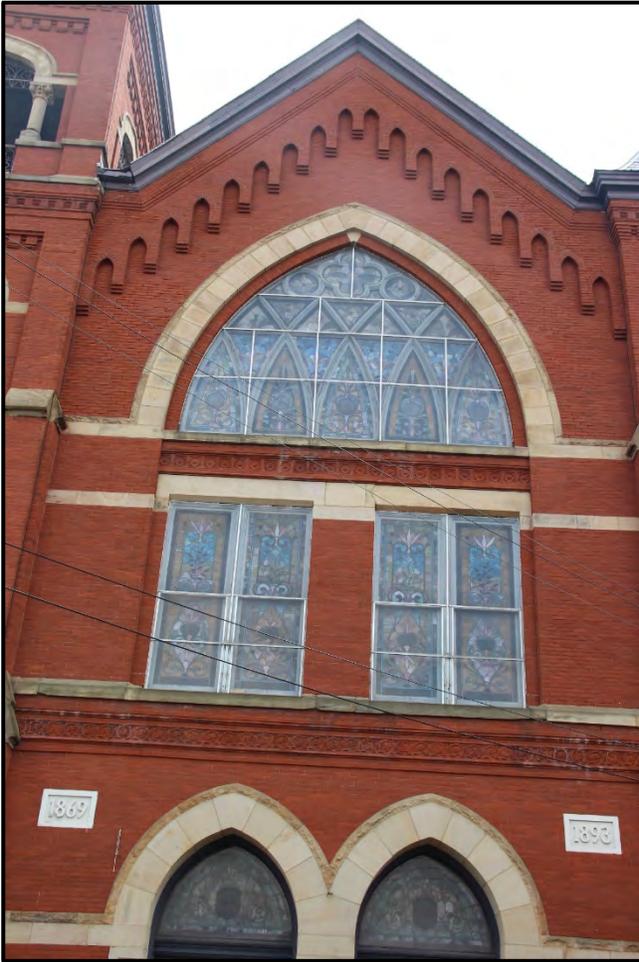
*Photo 5: South Side Presbyterian Church (August 2018). View northeast from churchyard showing west (side) façade of church.*

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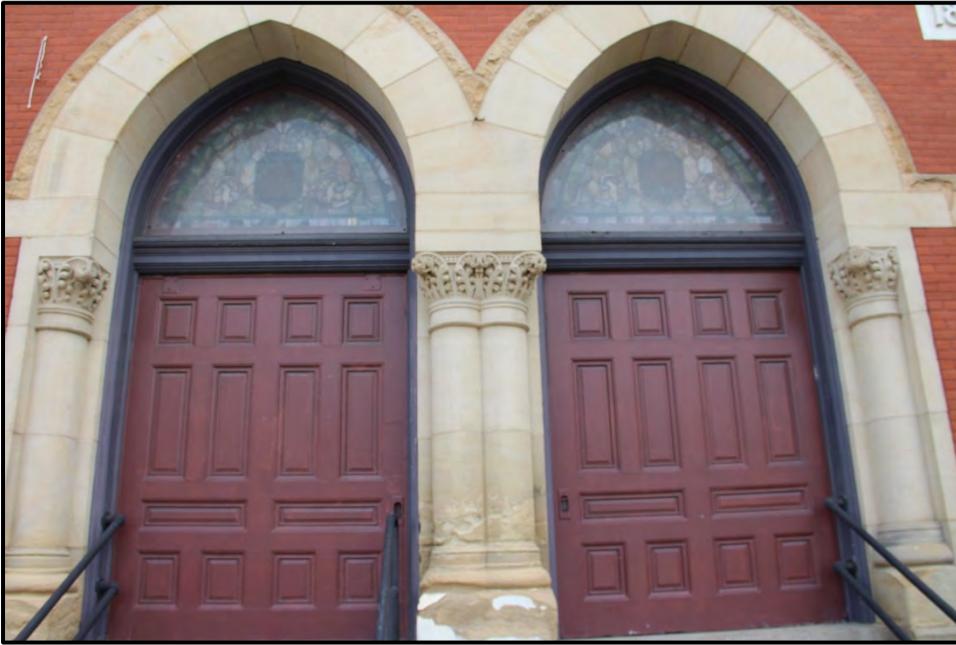
*Photo 6: South Side Presbyterian Church (August 2018). View southwest along Sarah Street showing overview of north (front) façade (the first bay with towers and narthex is an 1893 addition).*

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*Photo 7: South Side Presbyterian Church (August 2018). View south showing detail of stained glass windows in narthex and balcony.*

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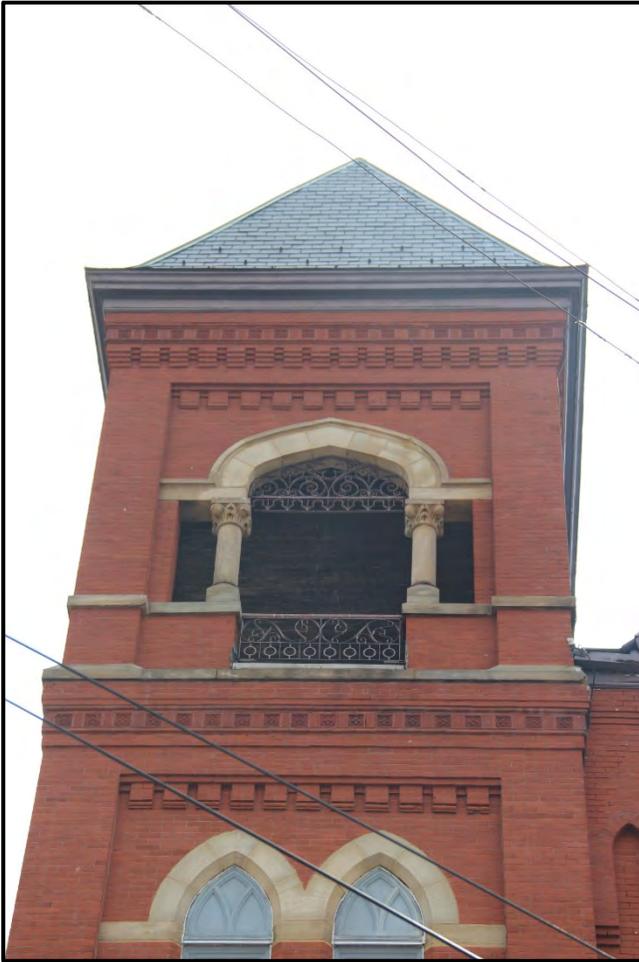
*Photo 8: South Side Presbyterian Church (August 2018). View south showing detail of entry door.*

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*Photo 9: South Side Presbyterian Church (September 2018). View south showing detail of left entry door. Notably, both doors are single leaf pocket doors.*

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*Photo 10: South Side Presbyterian Church (August 2018). View south showing detail of left (east) tower.*

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*Photo 11: South Side Presbyterian Church (August 2018). View southeast, showing church and a ca. 1880 rowhouse at 1924 Sarah Street that once served as the manse.*



*Photo 12: South Side Presbyterian Church (August 2018). View west showing east (side) façade.*

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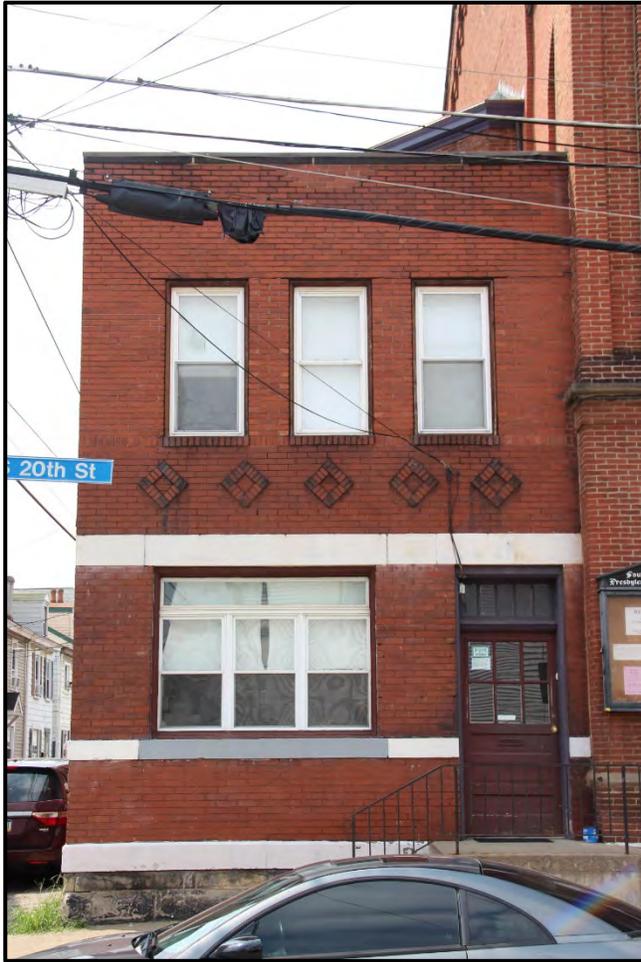


*Photo 13: South Side Presbyterian Church (August 2018). View west showing juncture of 1869 part of building (left) and 1893 addition and alteration (right). The bay at right existed as part of the original construction, but it was rebuilt when the towers were added to the church.*



*Photo 14: South Side Presbyterian Church (August 2018). View northwest showing detail of rear (south) façade of church. The apse is now obscured by the organ, but its side windows are extant and boarded up (see Photo 62). Note the ornaments at the corners of the church; these were originally topped with pinnacles.*

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*Photo 15: South Side Presbyterian Church (August 2018). View west showing the primary entrance to the community center.*

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*Photo 16: South Side Presbyterian Church (August 2018). View northwest showing overview of the community center.*



*Photo 17: South Side Presbyterian Church (August 2018). View northwest showing detail of gym section of community center and secondary entrance on Larkins Way.*

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*Photo 18: South Side Presbyterian Church (August 2018). View southeast showing the church in context on the south side of Sarah Street.*



*Photo 19: South Side Presbyterian Church (August 2018). View southwest showing the church in context in the 1900 block of Sarah Street. Phillips Elementary School (located behind the trees at right) occupies the entire opposite side of the block.*

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*Photo 20: South Side Presbyterian Church (August 2018). View west showing the community center addition in context on Larkins Way, which is occupied by alley houses in the remainder of the block.*



*Photo 21: South Side Presbyterian Church (September 2018). View facing east of excavated portion of basement below the narthex. This room was part of the 1893 addition, and the stone wall at right would have been the original limit of the 1869 building.*

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*Photo 22: South Side Presbyterian Church (September 2018). View southeast of basement section under classrooms (immediately behind the narthex). This was the only fully excavated room in the original section of the church.*



*Photo 23: South Side Presbyterian Church (September 2018). View south showing the central basement passage way. Crawl space containing heating ductwork is located behind each of the longitudinal walls.*

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*Photo 24: South Side Presbyterian Church (September 2018). View northeast at south terminus of main basement passage showing a rear cross-passage with furnaces at either end. Note the pick marks that are still visible in the earthen wall.*



*Photo 25: South Side Presbyterian Church (September 2018). View northeast showing overview of 1<sup>st</sup> floor main Sunday school room.*

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*Photo 26: South Side Presbyterian Church (September 2018). View southwest showing overview of 1<sup>st</sup> floor main Sunday school room, which is here arranged for a summer worship service.*

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*Photo 27: South Side Presbyterian Church (September 2018). View east showing interior of S. 20<sup>th</sup> Street 1<sup>st</sup> floor entry door, which is original to the 1869 construction. The millwork was reportedly hand made by contractor John T. Natcher.*

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*Photo 28: South Side Presbyterian Church (September 2018). View south showing stairs (original to 1869) leading from Sunday school room to the rear of the sanctuary on the second floor.*

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Photo 29: South Side Presbyterian Church (September 2018). View southwest showing rear wall of 1<sup>st</sup> floor Sunday school room. The central opening was infilled, and two side doors added in 1913 when the community center addition was built.



Photo 30: South Side Presbyterian Church (September 2018). View north showing three sets of doors that lead from the Sunday school room to three auxiliary rooms (the left room is a kitchen and the right room is a meeting room). Doors to the narthex are visible in the background.

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*Photo 31: South Side Presbyterian Church (September 2018). Detail of a typical stained glass window and wainscot in the 1<sup>st</sup> floor Sunday school room.*

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*Photo 32: South Side Presbyterian Church (September 2018). View southeast showing the 1<sup>st</sup> floor meeting room (east anteroom). The three anterooms are connected side-to-side by two pairs of folding doors.*



*Photo 33: South Side Presbyterian Church (September 2018). View west in 1<sup>st</sup> floor meeting room (east anteroom) facing doors to central anteroom. Doors at right lead to the narthex.*

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*Photo 34: South Side Presbyterian Church (September 2018). View southwest showing 1<sup>st</sup> floor west anteroom, now used as a kitchen. The doors at left lead to the main Sunday school room.*

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*Photo 35: South Side Presbyterian Church (September 2018). View southwest in central section of narthex (1<sup>st</sup> floor). The doors at left and center lead to the east and center anterooms. The narthex is divided into three sections; the doors at right lead to the west section of the narthex.*

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*Photo 36: South Side Presbyterian Church (September 2018). View north showing center section of 1<sup>st</sup> floor of narthex and the interior of the two pocket doors that face Sarah Street and serve as the primary entrance.*



*Photo 37: South Side Presbyterian Church (September 2018). View facing north of interior of stained glass transom above west door.*

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*Photo 38: South Side Presbyterian Church (September 2018). View facing west in central part of 1<sup>st</sup> floor narthex, showing detail of encaustic tile.*

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*Photo 39: South Side Presbyterian Church (September 2018). View facing south in central part of 1<sup>st</sup> floor narthex, showing detail of porcelain tile wainscot. All the woodwork in the narthex and anterooms faux finished.*

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*Photo 40: South Side Presbyterian Church (September 2018). View southwest in east narthex room (1<sup>st</sup> floor) showing east stairs leading from narthex to the 2<sup>nd</sup> floor sanctuary. The door at left leads to a bathroom.*

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*Photo 41: South Side Presbyterian Church (September 2018). View southwest showing newel post (1893) in east room of narthex. The doors in background lead to the center narthex room. Judging from the spindle style, it is likely that, excepting the newel post, the 1869 millwork on the two narthex staircases was reused when constructing the 1893 addition.*

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*Photo 42: South Side Presbyterian Church (September 2018). View south showing 1<sup>st</sup> floor east bathroom. A similar bathroom is located off the west anteroom.*

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*Photo 43: South Side Presbyterian Church (September 2018). View north showing view looking down east stairs toward narthex on 1<sup>st</sup> floor. Note early electric fixtures may date to either a 1913 or a 1924 electrical renovation.*

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*Photo 44: South Side Presbyterian Church (September 2018). View south showing overview of sanctuary from the balcony.*



*Photo 45: South Side Presbyterian Church (September 2018). View southeast showing organ detail (with apse behind it).*

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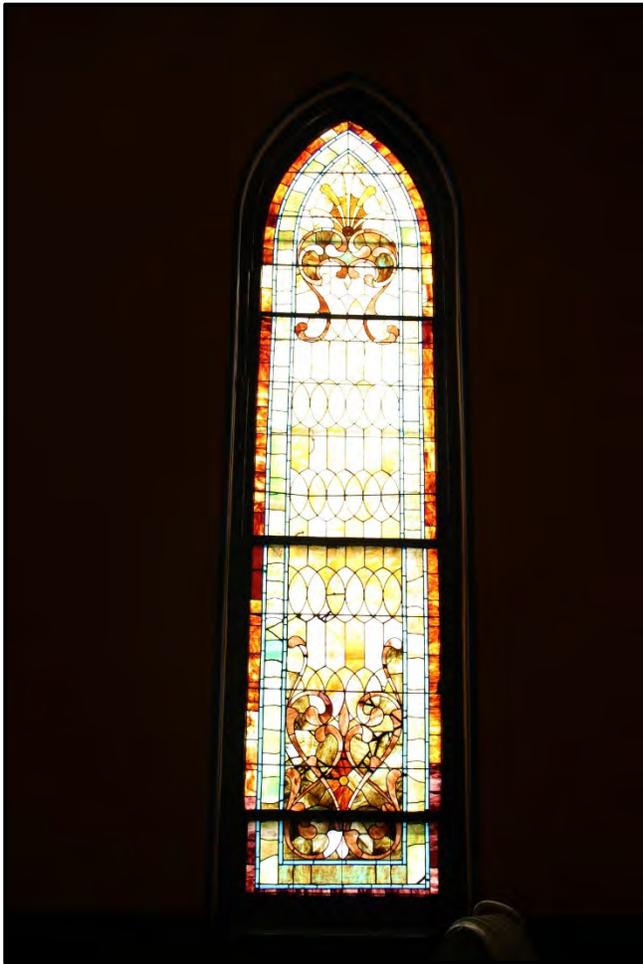


*Photo 46: South Side Presbyterian Church (September 2018). View north showing overview of sanctuary from elevated platform containing the pulpit and communion table.*



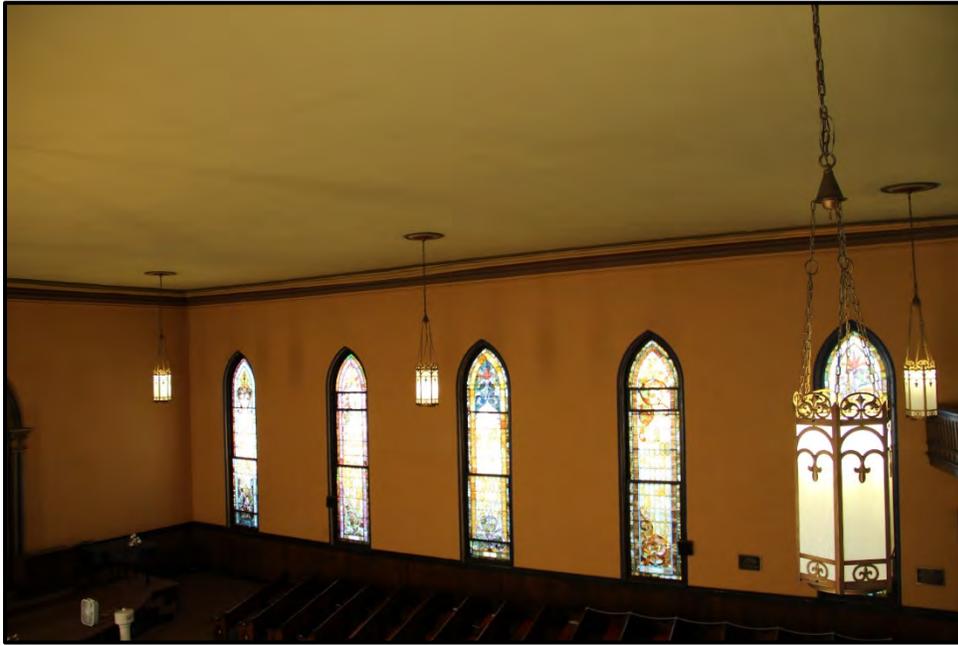
*Photo 47: South Side Presbyterian Church (September 2018). View north showing detail of two sets of folding doors between the sanctuary and 2<sup>nd</sup> floor three anterooms.*

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*Photo 48: South Side Presbyterian Church (September 2018). View showing detail of typical 2<sup>nd</sup> floor (sanctuary) stained glass windows. Based on style, the glass appears to have been replaced as part of the 1893 renovation. These 12 nave windows were originally has double hung sashes but were fixed in place and fitted with lower ventilators in 1940.*

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*Photo 49: South Side Presbyterian Church (September 2018). View southwest from balcony showing overview of nave windows.*



*Photo 50: South Side Presbyterian Church (September 2018). View north showing balcony details. The door at far left leads to stair accessing the narthex. The single-leaf door at center leads to the west 2<sup>nd</sup> floor anteroom.*

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*Photo 51: South Side Presbyterian Church (September 2018). View north showing detail of sanctuary side of bi-fold doors. Note the exceptional condition of the faux graining. The dark trim outlining the panels is genuine walnut. The hardware on these doors dates to the 1893 renovation, but it is not clear if the doors were reused from the earlier part of the building. A similar scheme with walnut trim outlining a lighter field is used in the pews, which do date from the original 1869-70 construction. The opposite side of these doors (in the anteroom) lacks the walnut trim.*

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*Photo 52: South Side Presbyterian Church (September 2018). View northwest showing detail of pew arrangement. Note the skewed configuration of the side pews and the turned center supports, which are present in all pews.*

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*Photo 53: South Side Presbyterian Church (September 2018). View west showing detail of pew #82. The main body of the pew is solid white ash, while the scrolls, caps, panel trim are walnut.*

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*Photo 54: South Side Presbyterian Church (September 2018). View south showing detail of decorative book rack and communion cup holders.*



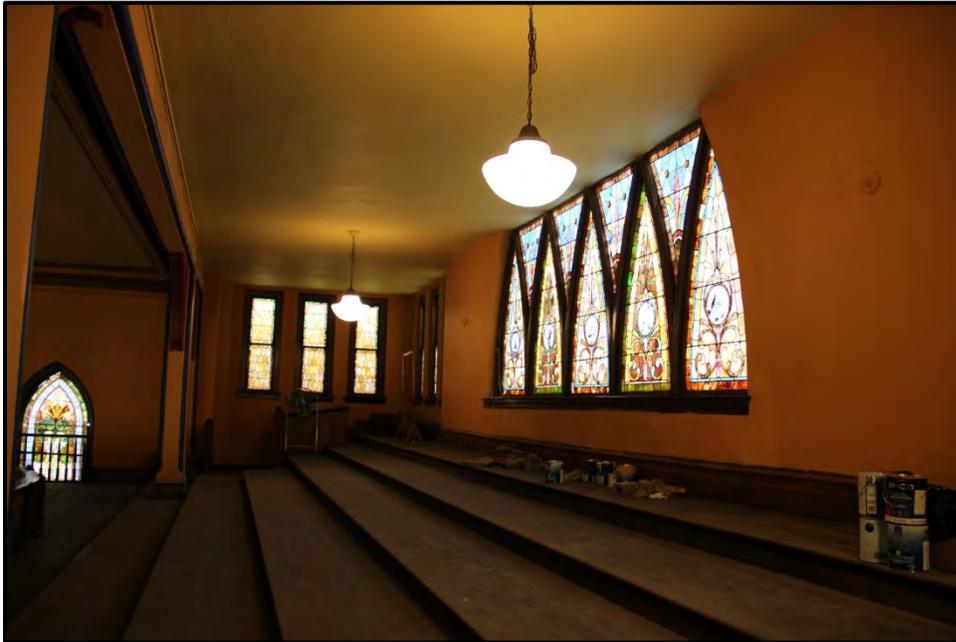
*Photo 55: South Side Presbyterian Church (September 2018). View southwest, showing central 2<sup>nd</sup> floor anteroom. The doors at right lead to the west anteroom containing stairs to the balcony.*

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*Photo 56: South Side Presbyterian Church (September 2018). View east showing east 2<sup>nd</sup> floor anteroom and stairs to balcony. The railing and newel post appear to have been reused from the 1869 part of the building.*

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*Photo 57: South Side Presbyterian Church (September 2018). View west showing overview of the balcony.*



*Photo 58: South Side Presbyterian Church (September 2018). View north, showing detail of balcony stained glass window; the arched sashes are operable via a center horizontal pivot. The upper part of the window is in the attic and is covered with plywood on the inside (outer glazing is intact).*

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*Photo 59: South Side Presbyterian Church (September 2018). View east showing east tower as visible from the attic.*



*Photo 60: South Side Presbyterian Church (September 2018). View southwest showing attic trusses above the sanctuary. The insulation dates to a mid-1980s renovation.*

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*Photo 61: South Side Presbyterian Church (September 2018). View southeast in attic show detail of original rear (south) circular gable window in storage. The window opening is presently covered with plywood with holes drilled for ventilation.*

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*Photo 62: South Side Presbyterian Church (September 2018). View south showing the west (side) apse window, now obscured by the organ and boarded up on the exterior. The sash lite pattern may be indicative of the original pattern used on the nave windows, which may have contained large panes of colored glass set in wood muntins rather than small pieces of leaded glass.*

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*Photo 63: South Side Presbyterian Church (September 2018). View west showing main 1<sup>st</sup> floor hallway of the 1913 community center. The two doors at left lead to offices.*



*Photo 64: South Side Presbyterian Church (September 2018). View southeast showing office room and adjacent pastor's office, which is connected by a doorway containing a pair of pocket doors.*

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*Photo 65: South Side Presbyterian Church (September 2018). View west from pastor's office to adjacent office room.*



*Photo 66: South Side Presbyterian Church (September 2018). View southwest showing 2<sup>nd</sup> floor east room of the community center. The second floor is a 1920 addition.*

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*Photo 67: South Side Presbyterian Church (September 2018). View east showing 2<sup>nd</sup> floor central room in community center, originally used as a dining room.*



*Photo 68: South Side Presbyterian Church (September 2018). View northwest showing 2<sup>nd</sup> floor west room in the community center, originally used as a kitchen.*

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*Photo 69: South Side Presbyterian Church (September 2018). View east from community room kitchen to dining room (2<sup>nd</sup> floor). Note the sliding service window.*

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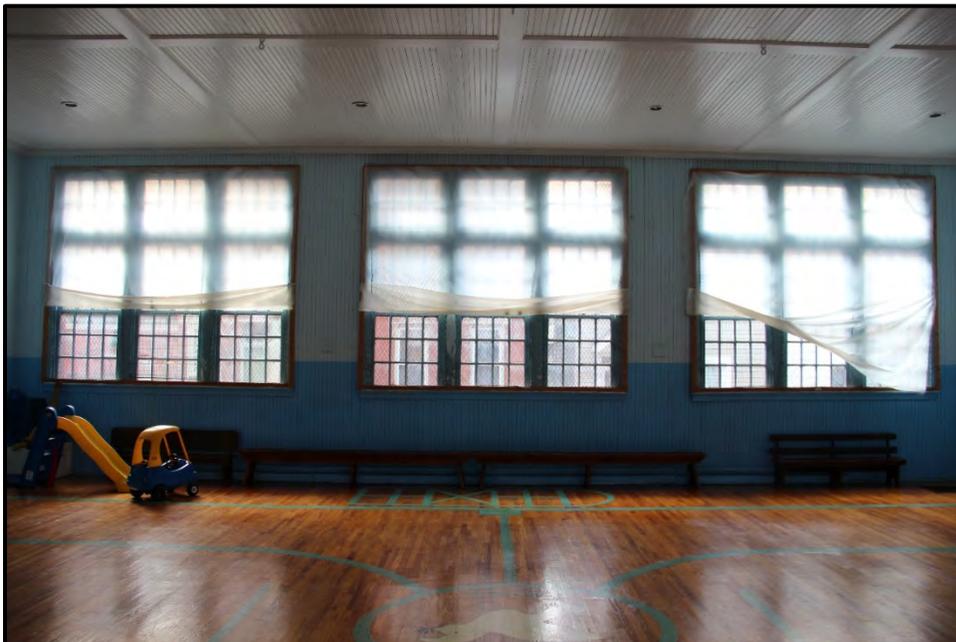


*Photo 70: South Side Presbyterian Church (September 2018). View south showing 1<sup>st</sup> floor community center hall leading to doorway on Larkins Way. The office is at left and gym at right.*

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*Photo 71: South Side Presbyterian Church (September 2018). View northwest showing overview of gym (1<sup>st</sup> floor).*



*Photo 72: South Side Presbyterian Church (September 2018). View north showing detail of interior of gym windows.*

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*Photo 73: South Side Presbyterian Church (September 2018). View northeast showing toilet room in basement of gym.*



*Photo 74: South Side Presbyterian Church (September 2018). View southwest showing pre-school room in gym basement. The gym basement formerly contained shower and locker rooms.*

## 13. Supporting Documentation

### List of Maps

- Figure 1: Building Sketch Map from Allegheny County Real Estate Portal (2018), showing exterior wall dimensions.
- Figure 2: Site plan on aerial mapping with exterior photo directions.
- Figure 3: Basement floor plan with photo directions.
- Figure 4: First floor plan with photo directions.
- Figure 5: Second floor plan with photo directions.
- Figure 6: Balcony plan with photo directions.
- Figure 7: Attic plan with photo directions.
- Figure 8: Site of South Side Presbyterian Church as depicted on an 1862 map (Beers, 1862).
- Figure 9: South Side Presbyterian Church as depicted on the 1872 Hopkins plat map (Hopkins, 1872).
- Figure 10: South Side Presbyterian Church as depicted on the 1884 Sanborn Fire Insurance Map (Sanborn 1884).
- Figure 11: South Side Presbyterian Church as depicted on the 1893 Sanborn Fire Insurance Map (Sanborn 1893).
- Figure 12: South Side Presbyterian Church as depicted on the 1906 Sanborn Fire Insurance Map (Sanborn 1906).
- Figure 13: South Side Presbyterian Church as depicted on the 1924 Sanborn Fire Insurance Map (Sanborn 1924).
- Figure 14: South Side Presbyterian Church as depicted on the 1916 (revised 1922 and 1928) Hopkins plat map (Hopkins 1928).
- Figure 15: South Side Presbyterian Church as depicted on the 1951 revision of the 1924 Sanborn Fire Insurance Map (Sanborn 1951).

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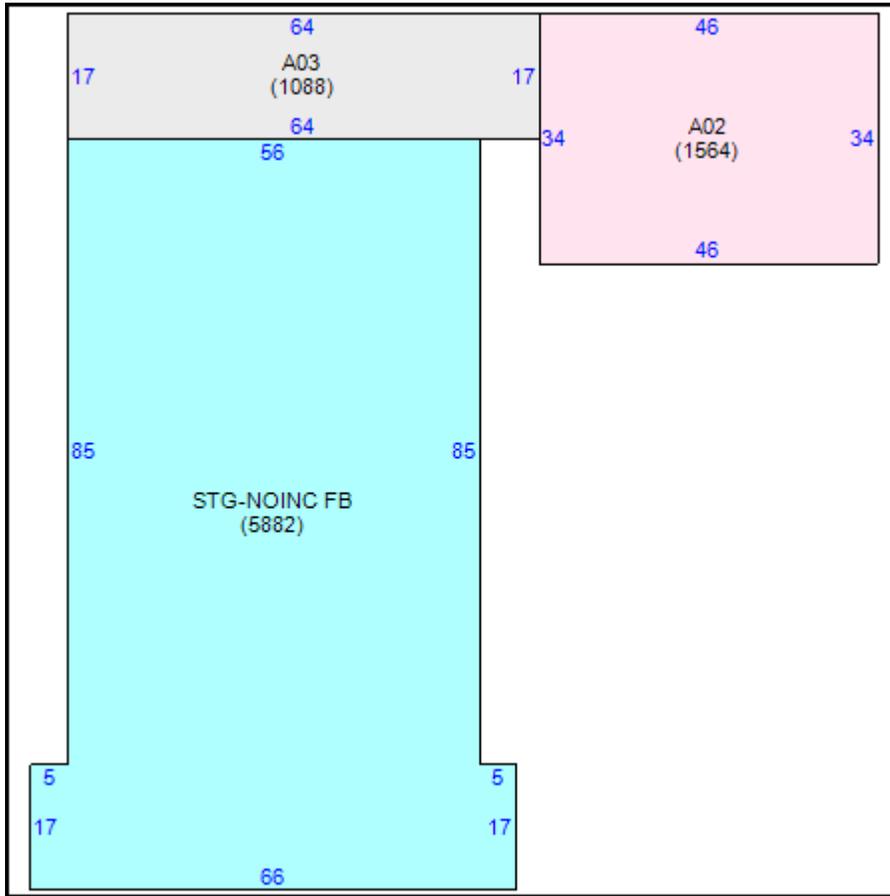


Figure 1: Building Sketch Map from Allegheny County Real Estate Portal (2018), showing exterior wall dimensions.

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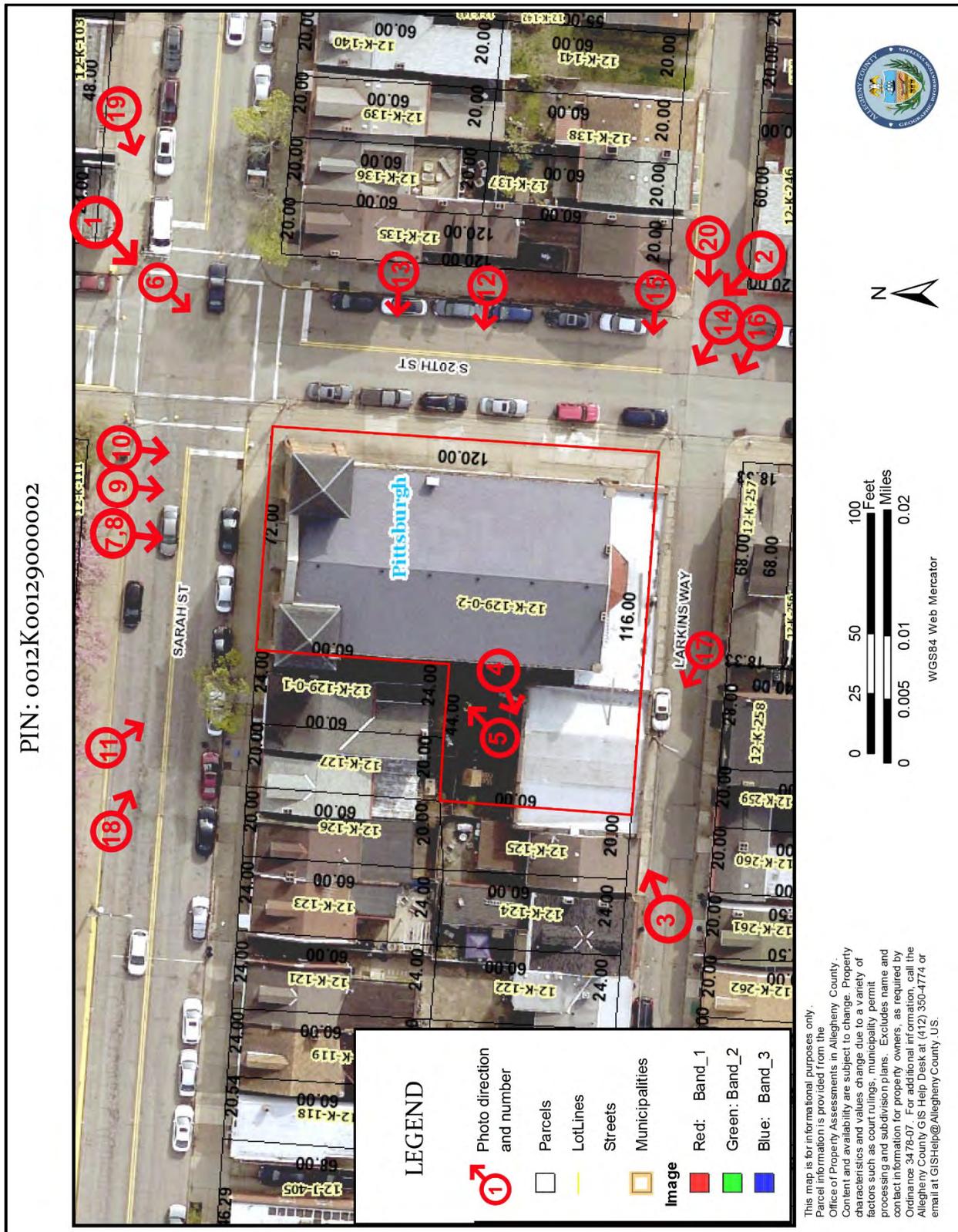


Figure 2: Site plan on aerial mapping with exterior photo directions.

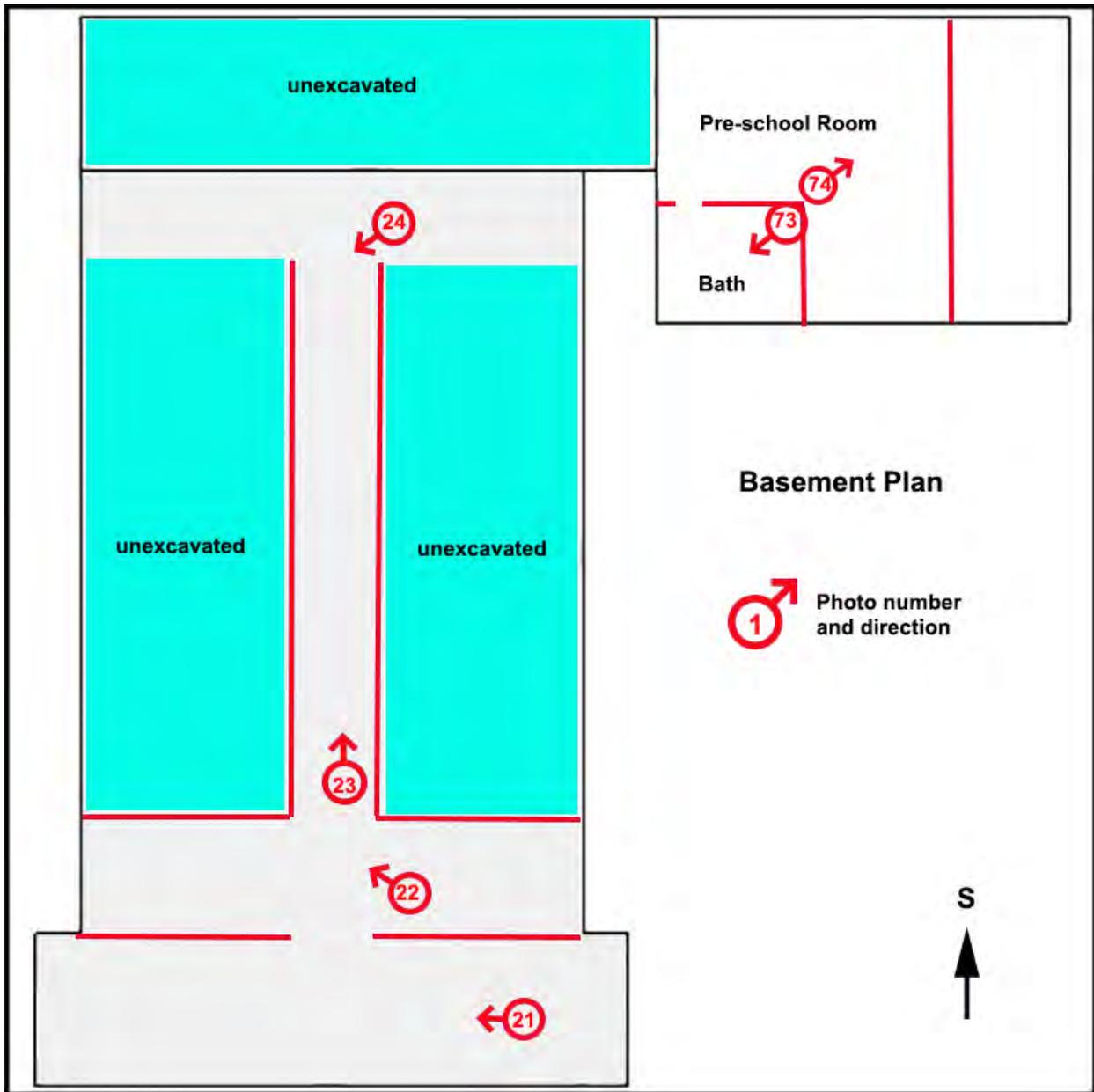


Figure 3: Basement floor plan with photo directions.



Figure 4: First floor plan with photo directions.

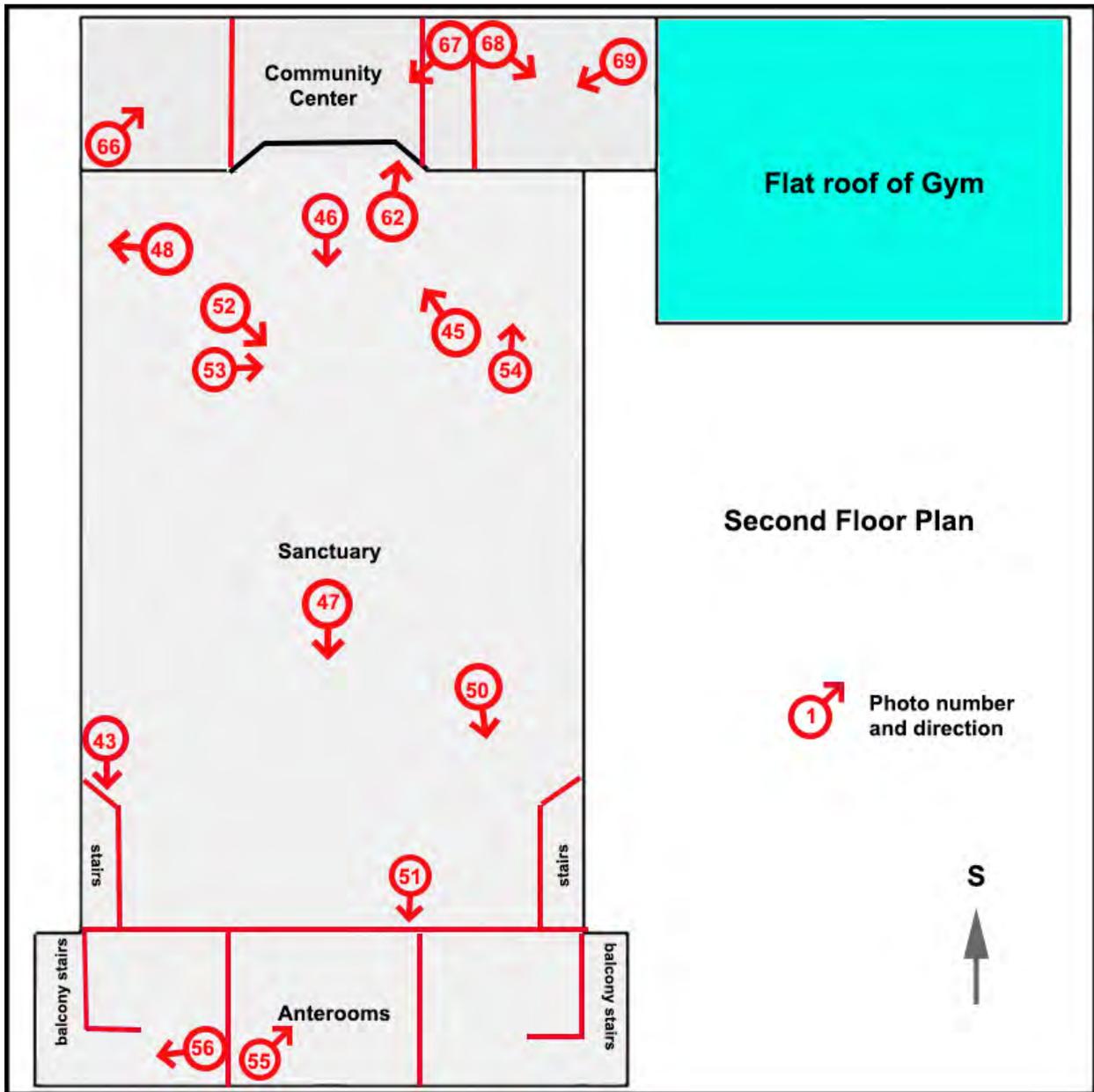


Figure 5: Second floor plan with photo directions.

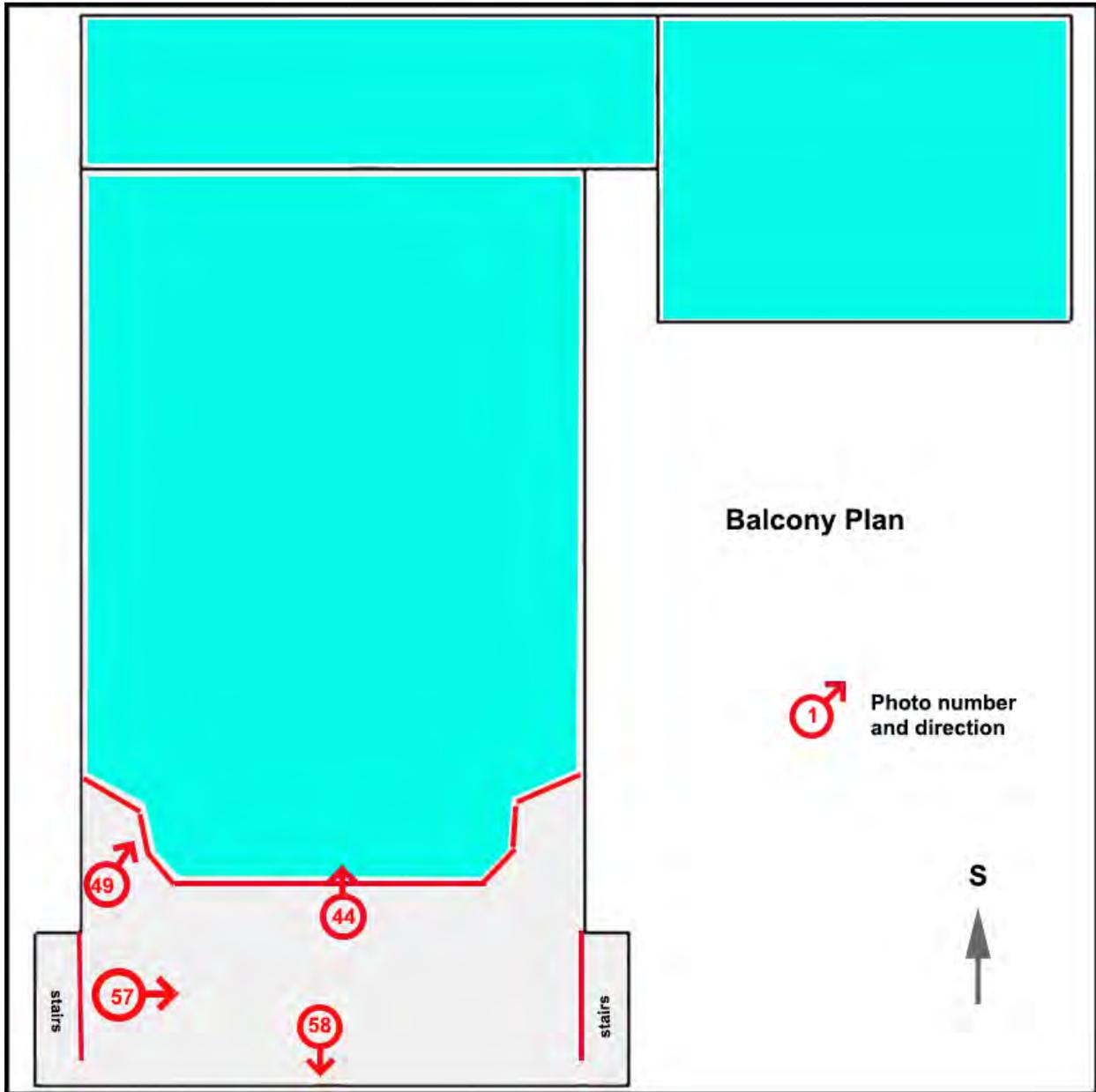


Figure 6: Balcony plan with photo directions.



Figure 7: Attic plan with photo directions.

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## Historic Maps



Figure 8: Site of South Side Presbyterian Church as depicted on an 1862 map (Beers, 1862).

Note that a building appears on the site of the church at the southeast corner of Sarah and John (S. 20<sup>th</sup>) streets. It is likely that this was a school or school-related building, as the property was then owned by the School District of East Birmingham.



Figure 9: South Side Presbyterian Church as depicted on the 1872 Hopkins plat map (Hopkins, 1872).

This is the earliest available map depicting the church building. The shape of the building's Sarah Street façade appears to be inaccurate, as no central protrusion is noted on other maps or in an 1870 description of the building given by the *Pittsburgh Commercial Gazette*. Note the size of the church lot, which originally measured 96 feet wide by 120 feet deep. In 1878 the church sold the adjacent lot and it was developed with a rowhouse (1924 Sarah Street) and an alley house on Larkin Way. Humboldt School (built 1867) is depicted opposite the church on Sarah Street.

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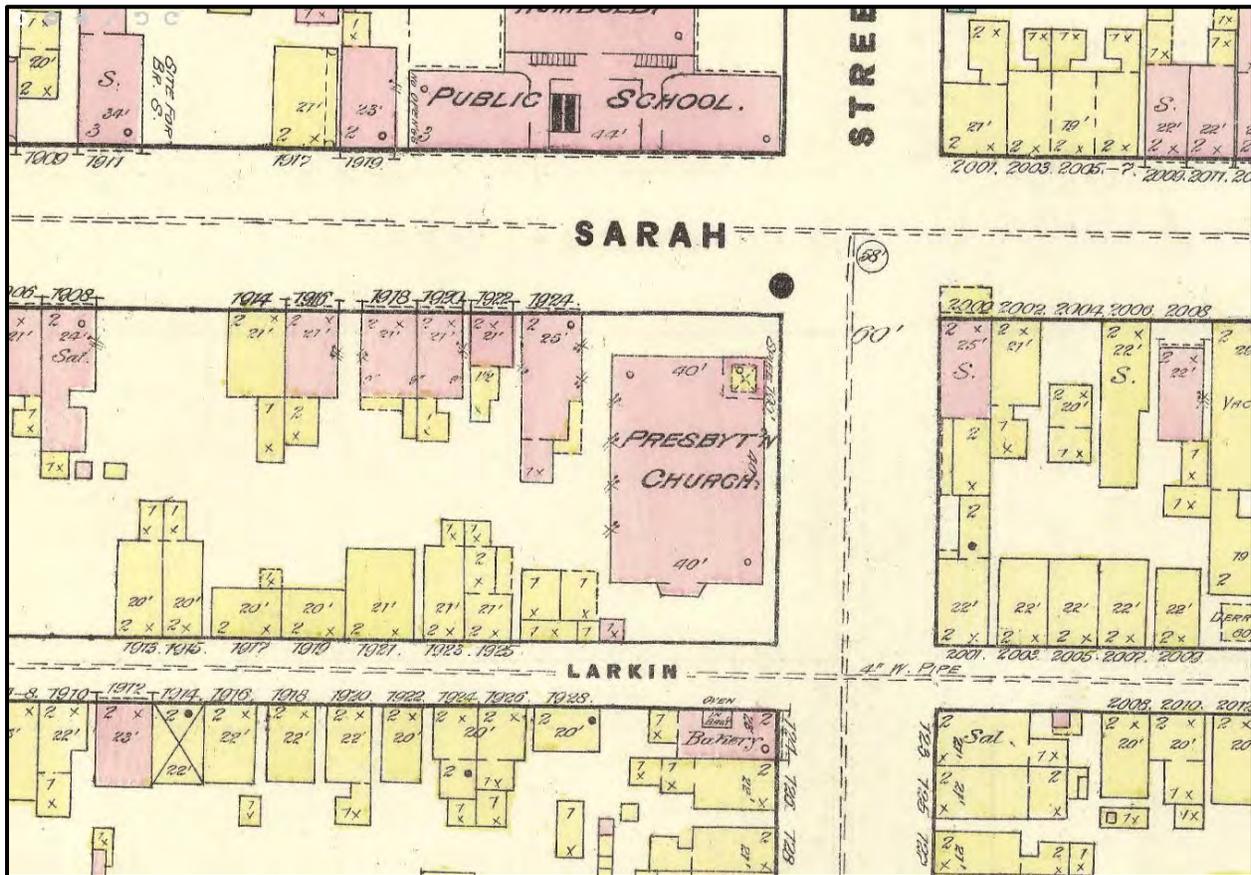


Figure 10: South Side Presbyterian Church as depicted on the 1884 Sanborn Fire Insurance Map (Sanborn 1884).

The 40-foot width of the church noted in this map is inaccurate, as the church measures 56 feet wide. The steeple height indicated on the map is not legible. The steeple height was reported to be 157 feet in an 1870 newspaper article published a couple of months prior to the church’s completion.

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 1926 Sarah Street  
 City of Pittsburgh Historic Structure Nomination

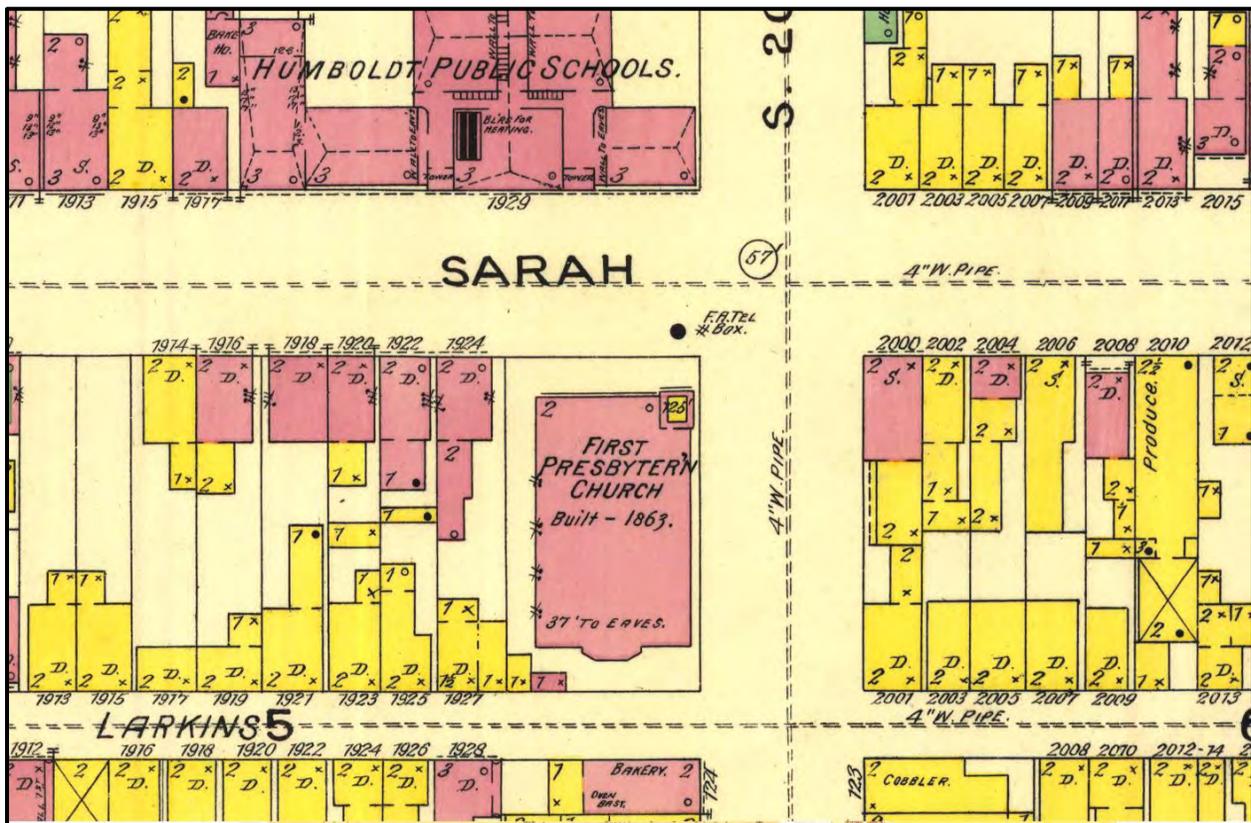


Figure 11: South Side Presbyterian Church as depicted on the 1893 Sanborn Fire Insurance Map (Sanborn 1893).

The construction date of 1863 given on the map is incorrect, as both newspaper accounts and church records confirm and construction date of 1869-70. The building height to eaves indicated on this map is 37 feet; this differs from the height of 45 feet reported by the *Pittsburgh Commercial Gazette* in 1870. The steeple height indicated on the map is 125 feet.

South Side Presbyterian Church  
 1926 Sarah Street  
 City of Pittsburgh Historic Structure Nomination

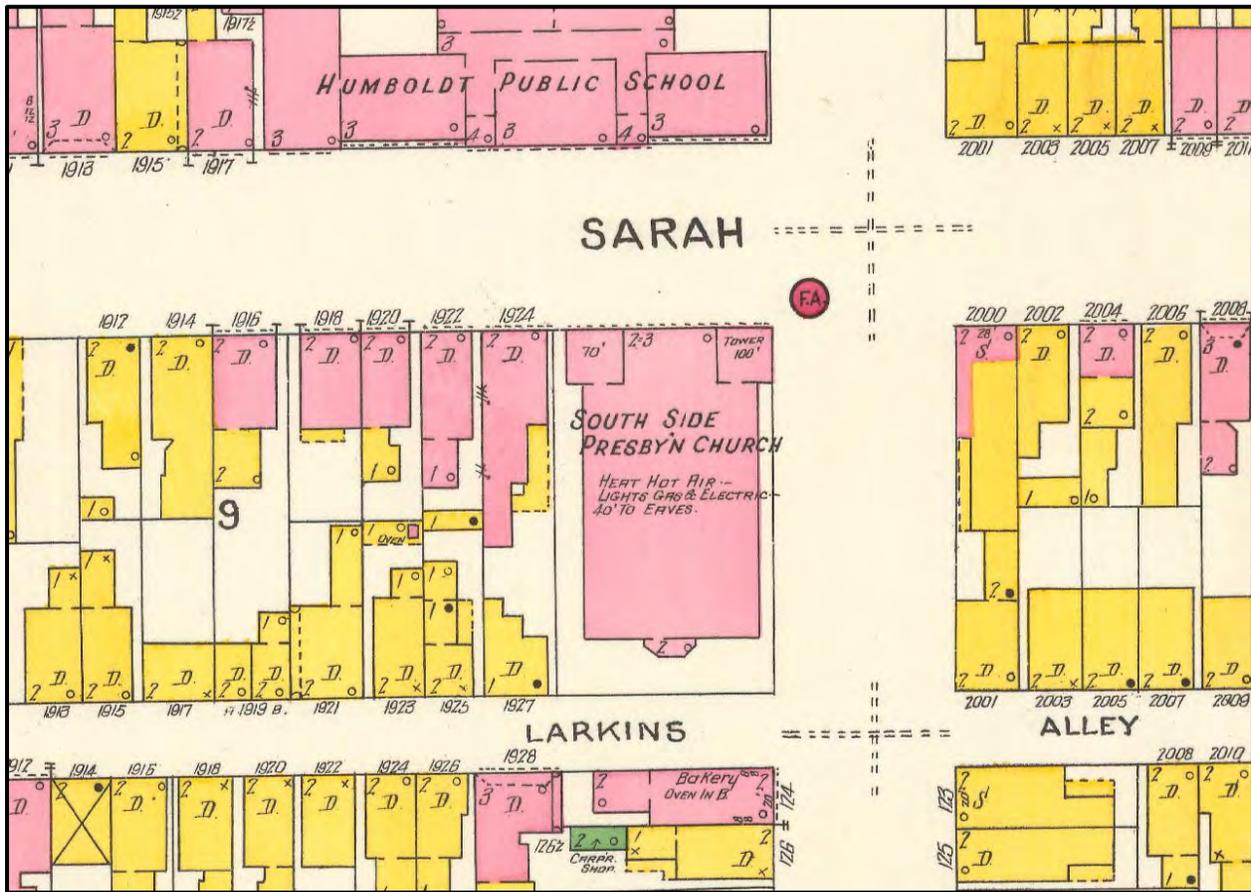


Figure 12: South Side Presbyterian Church as depicted on the 1906 Sanborn Fire Insurance Map (Sanborn 1906).

This map shows the 1893 church addition to the Sarah Street façade of the building, which extended the building to the sidewalk line and added east and west towers. The map indicates a height of 100 feet and 70 feet, respectively for the east and west tower. The map indicates a building height to eaves of 40 feet, which differs from the 37-foot height given on previous (1893) Sanborn map. In spite of this discrepancy, no change to wall height was made in 1893 or later years. The heat type is noted at hot air, and the lighting type is gas and electric.

South Side Presbyterian Church  
 1926 Sarah Street  
 City of Pittsburgh Historic Structure Nomination

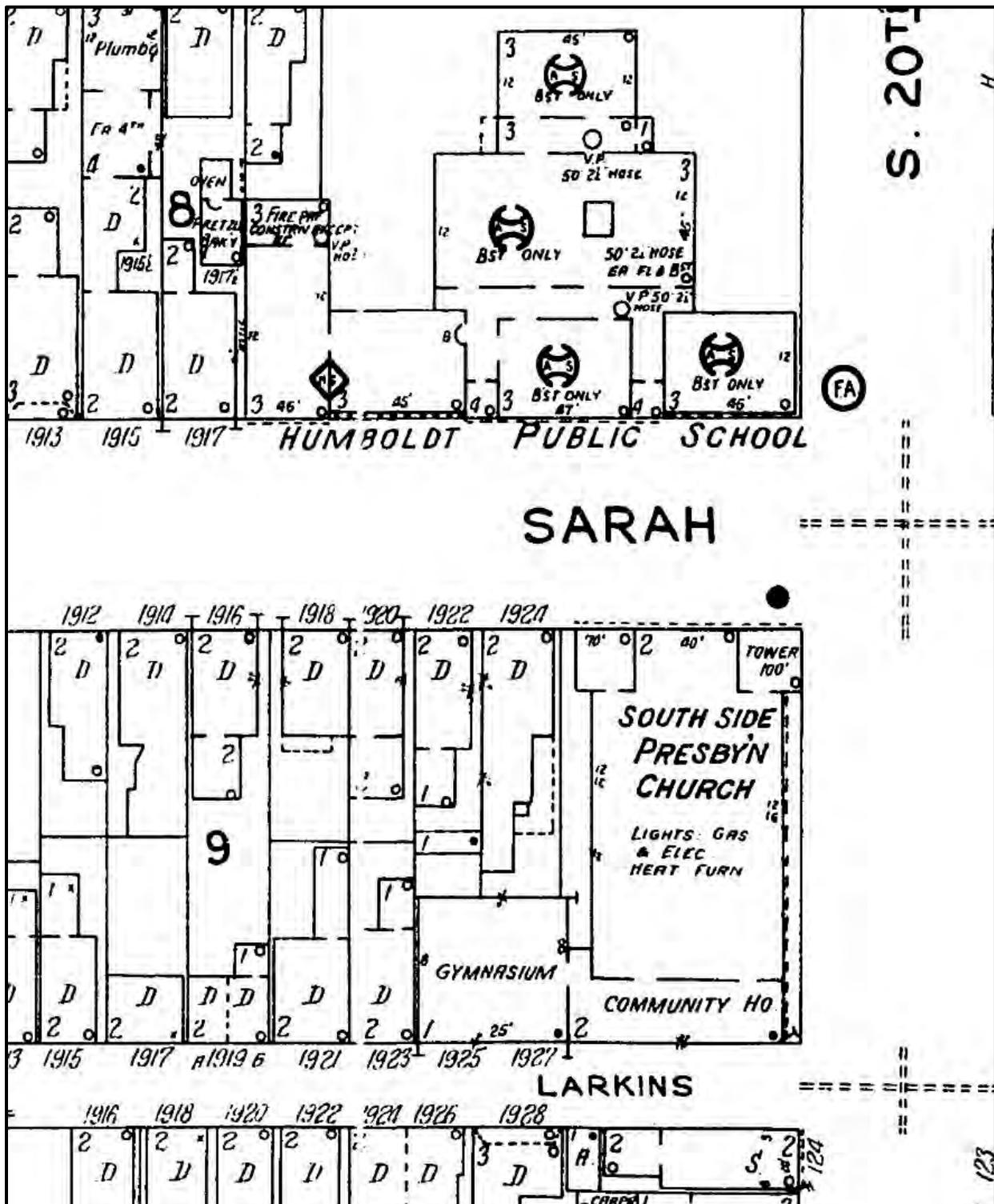


Figure 13: South Side Presbyterian Church as depicted on the 1924 Sanborn Fire Insurance Map (Sanborn 1924).

South Side Presbyterian Church  
1926 Sarah Street  
City of Pittsburgh Historic Structure Nomination

This map shows the footprints of the 1913 gym and community center addition and notes the 1920 second floor addition to the community center.

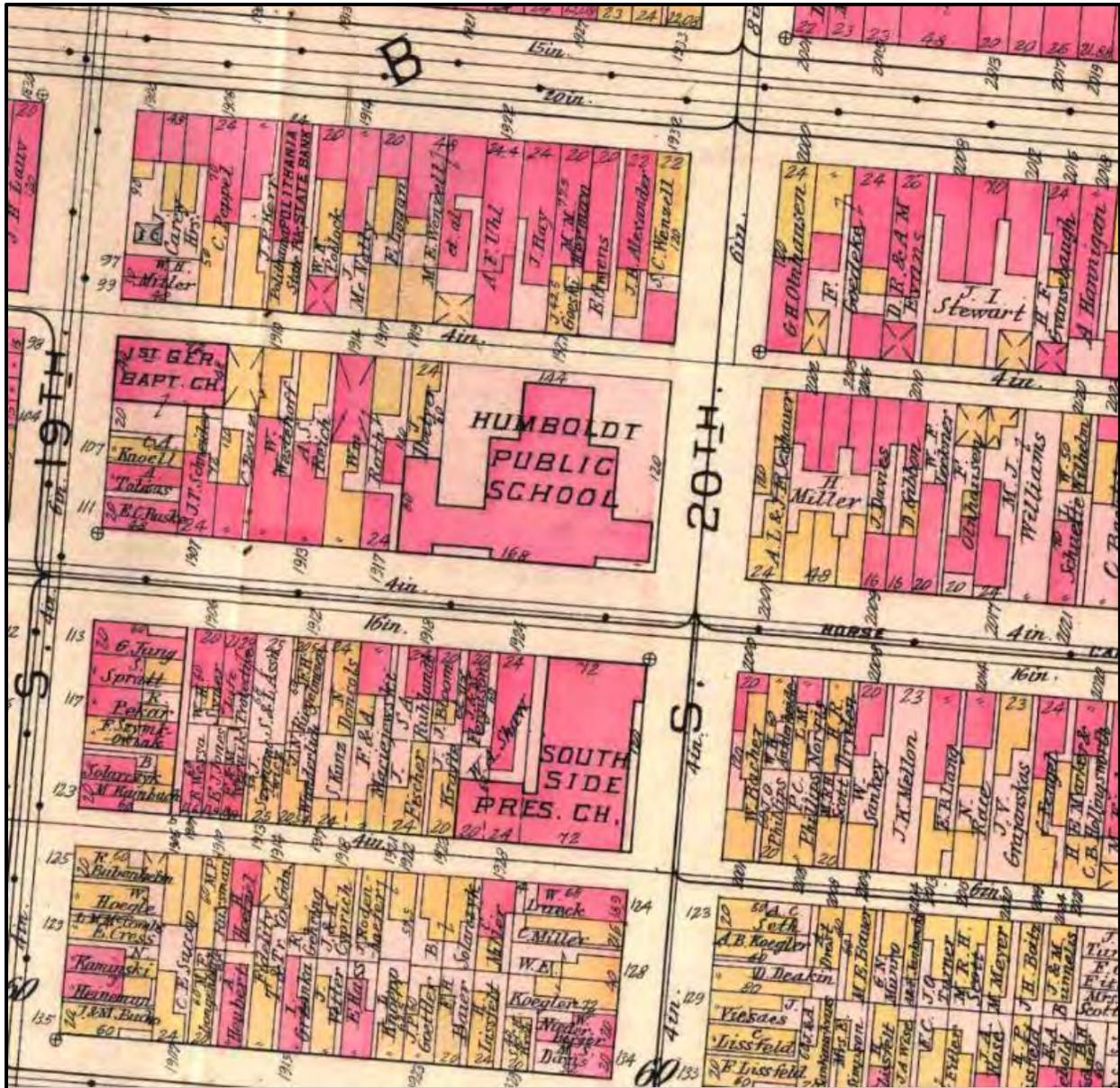


Figure 14: South Side Presbyterian Church as depicted on the 1916 (revised 1922 and 1928) Hopkins plat map (Hopkins 1928).

No building changes are depicted.

South Side Presbyterian Church  
1226 Sarah Street  
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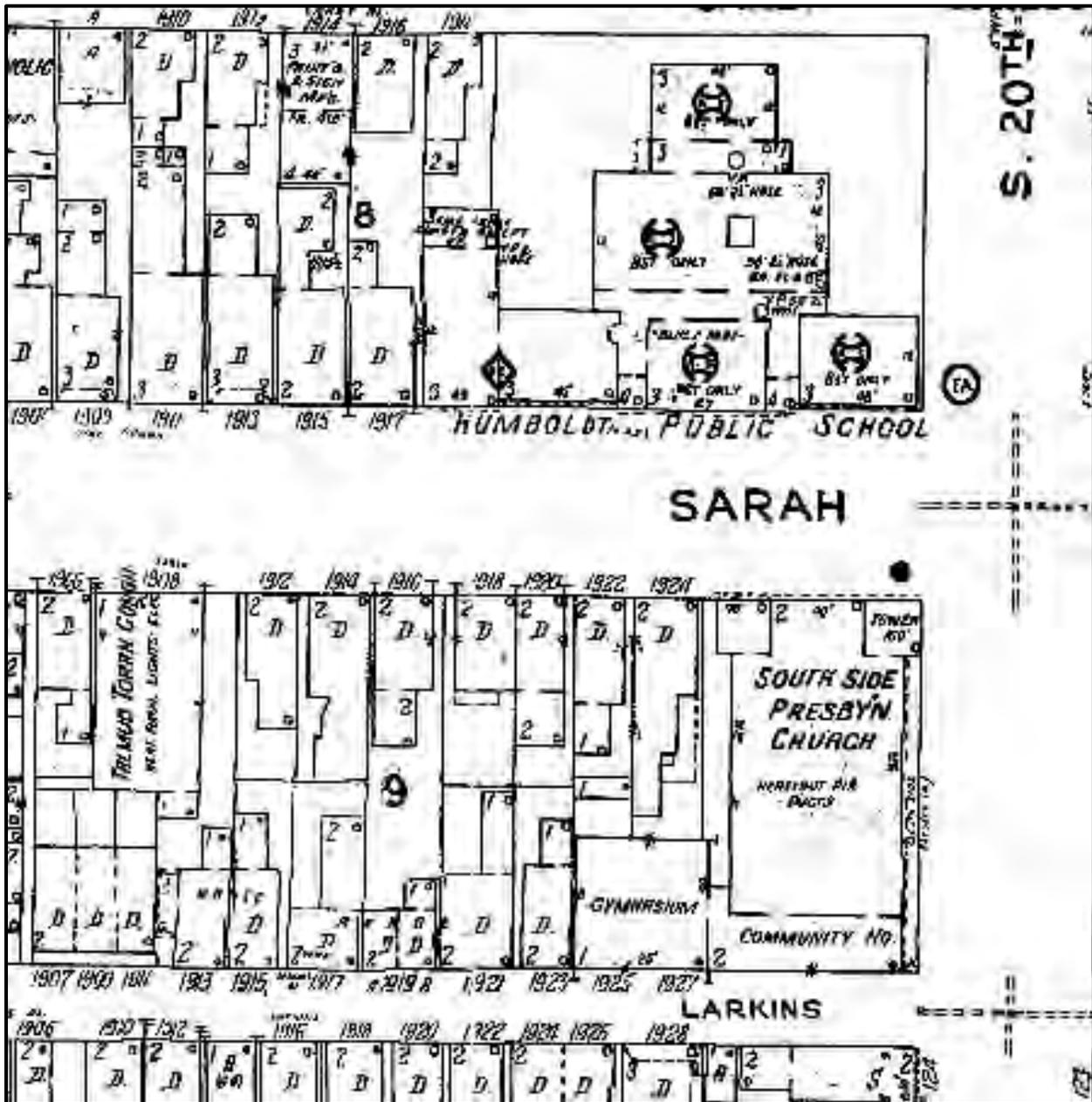


Figure 15: South Side Presbyterian Church as depicted on the 1951 revision of the 1924 Sanborn Fire Insurance Map (Sanborn 1951).

No changes to building are depicted.

South Side Presbyterian Church  
1926 Sarah Street  
City of Pittsburgh Historic Structure Nomination

#### Other documentation



Detail of June 12, 1911 from South Side Slopes near Mission Street Pump Station, showing east façade of South Side Presbyterian Church. Note the series of chimney flues between each window on the eaves wall. Photo courtesy of the Pittsburgh City Photographer Collection, University of Pittsburgh, Archives of Industrial Society, image 715.112657.CP.

South Side Presbyterian Church  
1926 Sarah Street  
City of Pittsburgh Historic Structure Nomination



View looking west on Sarah Street near S. 20<sup>th</sup> Street, August 13, 1931. South Side Presbyterian Church is visible at left, and Humboldt School is visible at right. Photo courtesy of the Pittsburgh City Photographer Collection, University of Pittsburgh, Archives of Industrial Society, image 715.3115031.CP.

South Side Presbyterian Church  
1926 Sarah Street  
City of Pittsburgh Historic Structure Nomination

**John T. Natcher,**  
**CARPENTER AND BUILDER**  
of Rolling Mills, Foundries, Fac-  
tories, Dwelling Houses, &c.  
Jobbing or repairing promptly attended to.  
**125 & 127 FIRST AVE., Pittsburgh.**  
Special attention given to erecting Steam  
and Hand Cranes of all sizes. ja81--

*Pittsburgh Daily Post*, August 8, 1879.



*Pittsburgh Daily Post*, August 22, 1889.

**The New First Presbyterian Church  
Building in East Birmingham.**

In our rambles through East Birmingham yesterday we observed that the handsome new church edifice for the First Presbyterian congregation of Birmingham is rapidly approaching completion. We took a look through the building and have no hesitancy in saying that it will be one of the finest on the South Side. It is located at the corner of Sarah and John streets, two of the finest thoroughfares in East Birmingham, and has beautiful surroundings. Its erection was commenced in July last under the general supervision of Mr. Jno. T. Natcher, carpenter and builder No. 162 Sixteenth street, Birmingham, and it will be entirely completed and ready for occupancy in six weeks. The first floor of the building, we may state, has been occupied since the holidays. The new edifice is built entirely of brick and has a front on Sarah street of fifty-six feet, extending back eighty-seven feet, and is about forty-five feet high from the ground to the roof, which is of slate. The bell tower or spire is situated at the south eastern end of the building and is one hundred and fifty-seven feet high. The upper part of it is wood. On each of the other corners of the building and in the center of the front there is pinnacles which help to adorn the exterior of the building. The door and window caps are of wood made to resemble stone. The first floor or basement is forty-five feet by fifty-three feet and fourteen feet high. It is divided into a Sabbath school room, reception room and infant school room. The reception room is finished in ash with all the modern improvements—the other rooms in pine. As stated above the first floor has been occupied since the holidays.

The audience room will be 68x53 feet and 27 feet high. It will contain one hundred and twenty pews, made of white ash, with walnut pannels, scrolls and caps, and will seat about 800 persons. Five large and one small window, glazed with stained glass, on each side of the room, will furnish all the light required. The ceiling will be frescoed and tastefully ornamented with stucco work. There will be a vestibule both down and up stairs, and over the upper vestibule will be the gallery for the choir, reached by a stairway from the same. A stairway will also lead from the gallery into the tower. Wainscoting of walnut will be put up all through the audience room.

When completed, an ornamental iron fence will be erected around the front of the church on Sarah street, enclosing the small space between the church and the pavement line. Before closing it is but proper to state that the contractor, Mr. Natcher, is deserving of the highest credit for the workmanlike manner in which the building has been constructed. All of the sashes, doors, &c., in the building were made by him. They are complete and substantial in every respect, and are far superior to machine made work. Altogether the church is a credit to the projectors and an ornament to the borough. Mr. Natcher's well known reliability and his success in the erection of this church will give him a reputation second to none in the carpenter and builder line. The Building Committee express themselves entirely satisfied with all the work thus far completed.

*Pittsburgh Commercial Gazette, March 26, 1870.*

## JOHN T. NATCHER IS DEAD.

The Victim of William Lee's  
 Bullet Breathes His Last.

### IRRATIONAL FOR SEVERAL HOURS.

The Heart-Broken Wife Bends Over  
 His Bedside and Closes His  
 Eyes—Last Words of  
 the Dying Man.

### RESULT OF THE AUTOPSY.

John T. Natcher is dead and William Lee is morally a murderer. The victim of Wednesday's shooting drifted from unconsciousness to death at the Homeopathic Hospital last evening at 5:50 o'clock. His sorrow-stricken wife bent at his bedside, and the hot tears from his poor old mother's eyes were still fresh on his cheek. Five sad-faced little children had just been led away by their trembling old grandmother after gazing in a startled, half-realizing way upon the white, still face of their father, then in the embrace of death. About 4 o'clock the sufferer had moved uneasily, and when his brother Stephen leaned over to listen asked, in a hoarse whisper, "Have you your horse and wagon outside, Steve?"

"Yes, John," answered the brother.

"Well, I wish you would drive me to the station," answered the dying man as his head sank back upon the pillow. These were the last words spoken, so far as his brother, Mr. S. K. Natcher, is aware. From that moment the patient seemed to pass into a state of coma, the paralysis which had been in full possession of his lower limbs seeming to creep upward and envelop all the powers of life. Death came without a struggle, and was the result of a gradual sinking from no apparent particular cause, such as hemorrhages. Mrs. Natcher remained at the bedside until the last and closed the eyes of her husband in death. Then she was led away, weeping and heart-broken.

#### AWFUL REALIZATION.

The friends of the well known contractor, and, indeed, some of his immediate relatives, did not realize how near he was to death until last evening's startling announcement was made. Then the full realization of the bloody crime and its consequences dawned upon them. Men condemned Lee, and pitied the bereaved in the same breath. John T. Natcher was a man of such wide and general popularity, and possessed of so many good traits, that the record of his slayer stood out with awful distinctness. From speaking a word of honest respect and esteem for the dead, men turned to hurl imprecations upon the head of the man, who, miserable in the consciousness of his guilt, crouches in a cell of the County Jail trying to blot out the memory of a red past and obscure the vision of a black future.

The sad news spread through the streets, and the hospital was besieged with anxious inquirers, who always turned away with heavy hearts. The telephone bell was ringing almost unceasingly in the hospital office, and to all inquiries the answer was the same, "Yes, poor John Natcher is dead." A few of the relatives of the dead man were grouped in the hall when a reporter called at the hospital, each trying to quiet the grief of the other.

anda, and the detective thinks Natcher had written it to be prepared for an expected lawsuit. He said the party who furnished him with the letter had not told him who the persons represented by the initials R. and W. were, but he knew and would tell all at the proper time. The Mr. Nelson referred to by Natcher is one of the employees at the shop on Second avenue.

The reference in the letter to calling "one of the patrol" tallies with the story told by Thomas Morley, one of the men on the police patrol wagon, which is stalled just above Natcher's office on Second avenue.

Detective Coulson has also found a messenger boy who was on the street opposite Natcher's office when the shooting occurred. He heard the shots and saw Lee come out of the office with the smoking revolver in his hand. He saw Lee take a bundle of papers from his hip-pocket to make room for the revolver.

Coulson has other evidence equally damaging to offer at the proper time.

#### THE DEPOSITION TAKEN.

Early yesterday morning it was evident to those about the bed of Mr. Natcher that he could not long survive his wounds, and the police were notified to come to the hospital and take his deposition. Following is the document, verbatim:

"I, John T. Natcher, aged forty-one years, by occupation a carpenter and contractor, believing that I am about to die and about to meet my Maker, do make this solemn declaration, that on Wednesday afternoon, about five minutes of 2 o'clock, I came into my office, No. 117 Second avenue. William E. Lee was there in the office; he asked me to step into my back office. We had been talking together until about five minutes after 2 o'clock; I started to go out from my private office to the front office, with the intention to get a drink. He jumped up and shot at me, striking me in the back; I fell down and he shot me again while I was endeavoring to get up. At the time he shot me he did not say anything, nor did I expect him to shoot me; he was intoxicated. I was in the front office when shot, as I remember lying in there.

"J. T. NATCHER."

No further attempts were made yesterday to probe for the ball known to be imbedded in Mr. Natcher's body. He was becoming weaker every moment and everybody realized that death was near. During the forenoon he vomited a great deal.

#### THE CORONER'S INVESTIGATION.

Immediately after Mr. Natcher's death Coroner McDowell was notified. He went to the hospital, viewed the remains and immediately ordered a post mortem to be held. Drs. Seip, Blystone, McClelland and Thompson held the post mortem examination last night, but the result of it will not be known till this morning. The coroner also empanelled a jury. It consisted of G. B. Anderson, proprietor of the Central Hotel, as foreman, Lewis Ruppel, Harry Diehl, James F. Rattegar, A. A. Heiser and H. Grant Miller.

Coroner McDowell then made out a commitment charging Lee with murder. It was after 10 o'clock when the coroner's commitment was presented to the jail authorities. Lee had gone to bed before that time, and so was still ignorant that a charge of murder was hanging over his head. He will not be told until this morning of the death of Natcher. The inquest will be held at 11 o'clock this morning.

#### PAUL KICKING.

Row in Quay's Camp With Warmcastle  
 Entangled—A Spoils Fight.

There is a row in the local Quay camp. Harry Paul and Collector of Internal Revenue S. D. Warmcastle, it is alleged, do not speak as they pass by. This is the rumor that has been agitating the political circles of the city for the past few days. Paul is disgruntled at the scant treatment he has received from Mr. Quay's

Pittsburgh Daily Post, August 24, 1889. Lower half of article continued on following page.

the grief of the other.

**SKETCH OF THE DECEASED.**

From Mr. Stephen K. Natcher, also a contractor, the following facts as to the life of his brother were obtained: John T. Natcher was born at Carlisle, Cumberland county, about 41 years ago. While a mere boy he was apprenticed to the carpenter trade, and when, in 1863, he came to Pittsburgh he was a thoroughly skilled mechanic. After working in a planing mill on the South Side for several years he went into the contracting business with his father, John R. Natcher, who died in 1874. For the past 11 years the deceased had conducted the business of builder and contractor, and he was regarded as one of the leading members of that line of industry in this vicinity. Among his larger contracts were the Presbyterian Church on South Twentieth street, the Carson Street M. E. Church, the South Side Market House, the Mt. Lebanon United Presbyterian Church, and the following large mills in and about Pittsburgh: Garrison Foundry Company, Robinson, Rea & Co., Zug & Co., Shoemaker & Co., McIntosh & Hemphill and Clark's Solar Iron Works.

**THOSE WHO SURVIVE.**

Mrs. Margaret A. Natcher, mother of the deceased, resides at No. 111 Wylie avenue. Three other sons and four daughters, brothers and sisters of the dead contractor, survive. They are Charles D., of Homestead, merchant; Stephen K., contractor, Pittsburgh; Harry, superintendent of the Clinton Gas and Oil Company, of Frankfort, Ind.; Mrs. Ida Beamer, wife of George Beamer, of Pittsburgh; Mrs. Bertha Kirchenbower, and Misses Mollie and Lizzie. The widow of John T. Natcher was Miss Anna E. Evans, of Birmingham, daughter of Captain James Evans, the well known riverman. Five pretty little children, the eldest a girl of fourteen summers, are left fatherless. Mr. Natcher was a consistent member of the Grace Reformed Church, Webster and Grant streets. Although he saw nine months' hard service during the civil war he was not identified with any military organizations. He was a life-long Democrat, and stood high in the councils of his party.

All the relatives have been telegraphed to, and no funeral arrangements had been made last night.

**MEMORANDA OF THE MURDERED MAN.**

Immediately after the announcement of Natcher's death, Detective Coulson began the work of hunting up evidence on behalf of the Commonwealth. Among other evidence the detective secured a letter, written on one of John T. Natcher's printed letter heads, dated August 14, by John T. Natcher himself. The letter contains memoranda made by Natcher after an interview with Lee, and the person who furnished it offers to produce witnesses to prove that it was Natcher's own handwriting. The following is a copy of the memoranda:

"Conversation, August 14, about 4:45 P. M., between W. E. L. and J. T. N.:

"Lee came in office—Well, what do you know?

"J. T. N.—Nothing.

"W. E. L.—Have you seen Mr. W? Yes? What did he say?

"J. T. N.—Said his lawyer was away and would not be back for a week or ten days.

"W. E. L.—I want to talk to you (going toward my private office).

"Have no time, I said.

"Well by —, you must take time.

"I said I would not talk to him in his condition, and for him to call again. He said he would be — if he would not compel me to leave town, and said I can pay those notes. At this juncture Mr. E. came in, and he still talked very loud, and I told him to keep quiet or go out of my office. He said he wouldn't and I sent for one of the patrol, and when he came Lee had got into his buggy and drove away. A boy was in the buggy with him. He had been drinking a great deal—have seen him much more under the influence of whisky. The day before he came and was very drunk, so much so that Mr. Nelson had to help him down stairs."

There was no signature to the memoranda.

Paul is disgruntled at the scant treatment he has received from Mr. Quay's representative, for, while not a candidate for any office, it is generally supposed he would have no objection of being stricken by the political electricity. Mr. Paul, it appears, has also taken exception to some of the Quay appointments in this end of the State, and, according to report, unburdened himself while at the American Club the other night. He grew emphatic in his remarks, and among other things is said to have stated that he owes the Beaver statesman nothing, that he is false and fickle, and should be sized up properly by everybody. Collector Warmcastle then received a raking from Mr. Paul, according to the story, and was charged with being a Quay tool, who could do nothing but the bidding of Quay. This was said to have been exemplified in a case where Paul asked for the appointment of a friend and was refused on the grounds that Quay had a man for the place. Mr. Paul wound up his oratorical effort with declaring he was done dealing with such people, his only regret being he did not leave that faction long ago.

Mr. Paul, when interrogated about the truth of such statements, admitted he had said something at the American Club rooms but it "was only a joke." He reiterated that he owed Mr. Quay nothing, but qualified the declaration by saying the senator was not indebted to him. He denied that he denounced Senator Quay or his actions, but observed that no man owned him. Mr. Paul furthermore said that if he wanted to support Flinn for the State senate Mr. Quay could not change his mind. Regarding the alleged trouble between him and Warmcastle, Mr. Paul said he had only asked for the appointment of one man and felt sure his request would be granted. As for himself he wanted no office, in fact was just in politics as a species of recreation.

The squabble has stirred up the two factions and Flinn hopes to win another supporter.

**WILLIAM THAW'S MILLIONS.**

Large Sums Loaned to Parties Who Needed It.

The late William Thaw held more personal assets than any other resident of Allegheny county. Most of the money was loaned to private parties. The total list of mortgages equals \$309,232. Mr. Thaw held judgments to the amount of \$63,566 10. His taxable personal property was valued at \$1,200,000. This valuation was larger than that of any person in the county. The first year under the new enabling act of the State tax law Mr. Thaw paid more than any other man in the county. He was very exact in paying his taxes.

**A New Military Company.**

A new independent military company is to be organized in Allegheny. Frank S. Morgan, of Company E, Fourteenth Regiment, is at the head of the enterprise, and has a list of 20 names of young men who have signified their intentions of joining. It is expected that the number will be doubled in a short time, and then a meeting will be held in one of the council chambers in Allegheny, when a permanent organization will be effected.

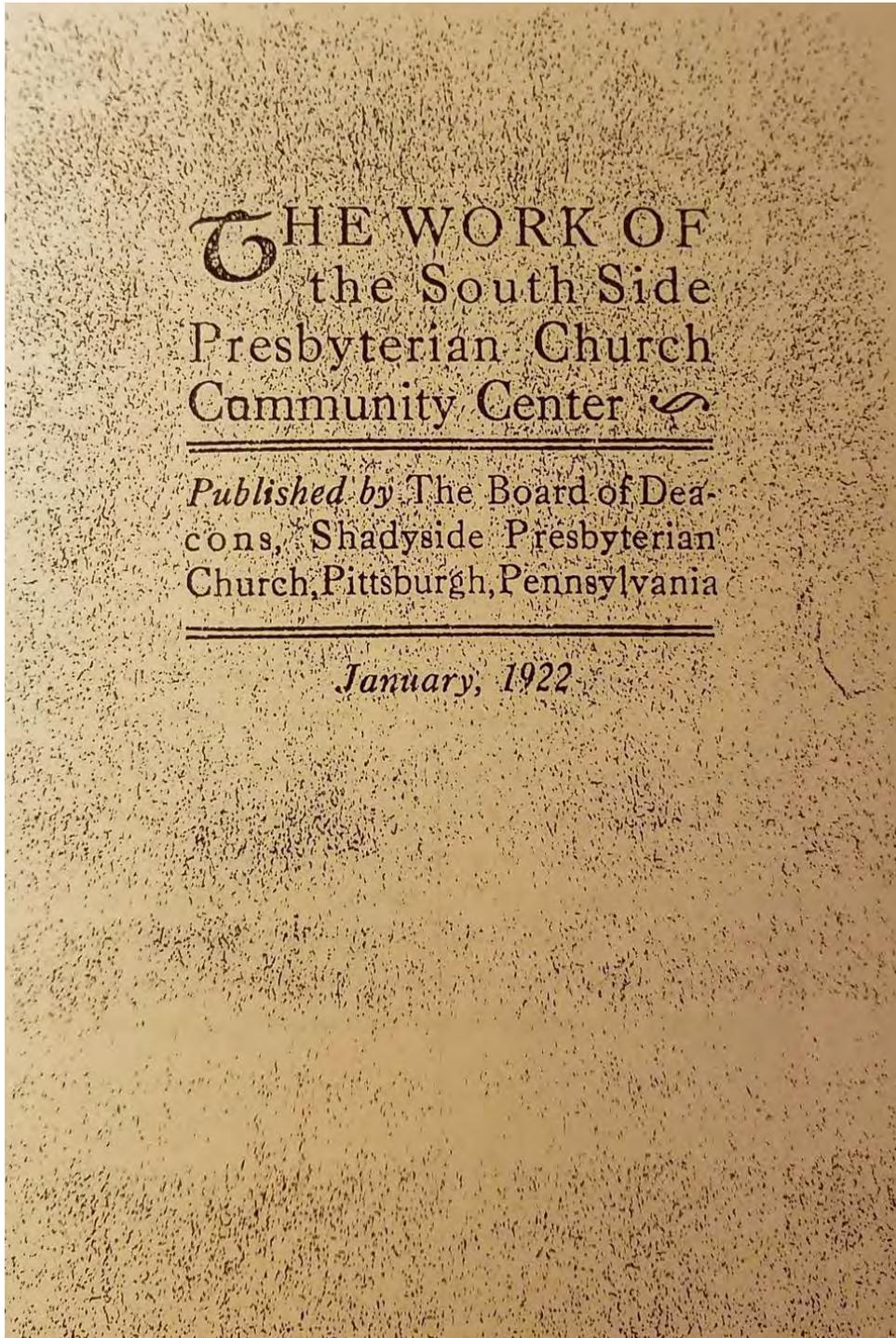
**Want to Boom the Ward.**

The citizens of the Second ward of McKeesport are agitating a scheme to purchase a 10 acre tract of land to offer to an iron or glass firm who will locate a plant on it. The purchase money is intended to be raised by subscription. Railroad tracks and water mains will be laid through the grounds.

MRS. CHAS. SMITH, of James, O., writes: I have used every remedy for sick headache I could hear of for the past fifteen years, but Carter's Little Liver Pills did me more good than all the rest.

**B. & E.**  
 Special Saturday sales—Ladies' genuine Swiss Ribbed Vests, half-dollar quality, at 25c each. Boggs & Bunn.

South Side Presbyterian Church  
1926 Sarah Street  
City of Pittsburgh Historic Structure Nomination



(South Side Presbyterian Church Archives).

**T**O properly picture the Community touched by the South Side Presbyterian Church, let us locate ourselves at the Pittsburgh and Lake Erie Station and move up Carson Street about 10 squares. There the field actually begins. It extends to 35th Street, about 25 squares in length. In width, it is about six or seven squares, being bounded on the left by the Monongahela River, and on the right by the South Hills. Of course the South Side Presbyterian Church has members scattered over the whole South Hills District, but here we are speaking only of the South Side. In this comparatively small area, there are, roughly speaking, about forty thousand people. And in the very center of that great population, the South Side Presbyterian Church is located.

It is interesting to see how the church carries on its work and what some of the results of the work are. The Church activities are such as are carried on by almost any Church. The Community Center work must be given in more detail. The equipment to carry on this work is excellent. Following is the daily program of the Community Center:—

MONDAY

- 4:00- 5:00—7th and 8th Grade School  
Girls Basket Ball.
- 7:00- 8:30—Girls Gym Class, 12 to 16 yrs. of age.
- 8:30-10:00—Women's Gym Class.

TUESDAY

- 4:00- 5:00—Girls Sewing Class, up to 10 yrs. of  
age. Mrs. Dorothy Meanor, Teach-  
er.
- 4:00- 5:00—Small Boys Gym Class.
- 7:00- 8:30—Girls Sewing Class, 12 to 16.  
Mrs. McCosbe, Teacher.
- 7:00- 8:30—Boys Gym Class, 12 to 14 years.
- 8:30-10:00—Young Men's Gym Class, 16 years  
and up.

WEDNESDAY

- 2:30- 4:30—Mothers' Club.
- 4:00- 5:00—Boys Basket Ball practice.
- 5:00- 6:30—Men's Business Class.
- 7:00- 9:00—Boy Scouts.



Assistant Leader.....Mr. L. McCosbe  
Girl Scout Leader.....Miss M. Gray  
Assistant Leader.....Mrs. Sievertson

At these various classes, twenty-two thousand attended last season. It has been the custom to keep the Community Center closed during the hot Summer months, but last Summer it was thought wise to permit the public use of the showers, and something like seven hundred shower baths were given.

All know of the Shadyside-South Side Summer Camp located at Chambers Dam, near Washington, Pa. Last year it was more popular than ever. The original idea of the camp was that religion should be linked closely with it. In order to get back to that original idea, this year a half hour religious service was held each day except Sabbath, when a regular church service was held.

Another feature made possible by the Community Center is the "Children's Hour" when about four hundred children gather every other Thursday night to see an instructive moving picture. This feature and other Community Center features point many to the Sunday School which meets every Sunday afternoon at 2 o'clock. The Sunday School points many to the church and thus to the Kingdom of Christ. At all the Church services including the Sunday

School, young peoples' services and prayer meeting, about forty one thousand attended last year and one hundred and thirty eight were taken into the membership of the church.

**I**N closing, something should be said of the need of the people in this field. There are about forty thousand people in the field. Most of them are such as you find in the congested district of any city,—some of them poor, some poorer, some good, some bad, some educated, some uneducated, but all worthy of help. There are forty thousand people, houses crowded upon each other, hundreds of children growing up without places to play. Where can these growing children, the young men and young women of the South Side, turn for healthy, wholesome amusement and for proper physical development? On the South Side, there is one library, one very small play ground and that is all,—no Y. M. C. A., no Y. W. C. A., no gymnasium, nothing but the Community Center at the South Side Presbyterian Church. Thus it is clear the great need that this Community Center is filling in this worthy field.

Recently we took a block map of the South Side so that we could locate the living quarters of the people. A black dot marked the place where the church members lived. A red dot marked the place

where the Sunday School scholars lived and a red cross marked the location of the people who are touched by the Community Center, but who are not connected with the Sunday School or the Church. It was amazing to see the great number of red crosses scattered all over the South Side, even to its very edges. Some of these red crosses are being turned into Sunday School and Church members. Perhaps a boy who is in gymnasium class is led into the Sunday School, and from there to the Church. By him we have a wedge into the family, and although sometimes we fail, very often the whole family is received into the church. In that way, the Community Center, not only ministers to the physical wants of the Community, but also to the spiritual.

The whole thing summed up leaves this final statement in our minds,—there are two sides to Christianity. The one is the Devotional—the worshiping spirit, which links the individual to God. The other is the Ethical, the serving spirit, which links us socially to our fellowmen. And that church has done its best only as it has kept before men these two sides of true Christianity, looking up to God in prayer, worship and dependence, and reaching out to mankind in help, service and protection. Realizing our opportunity on the South Side, let us unite to meet it and thus better serve our Master and our fellowmen.