

NPS Form 10-900
Rev. 10-90)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

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

Name of Property

Historic name Sanatoga Union Sunday School

Other names/site number N/A

Location

Street & number 2341 East High Street, Pottstown not for publication N/A
City or town N/A vicinity Lower Pottsgrove Township
State Pennsylvania code PA county Montgomery code 091
Zip code 19464

State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Jean Huttler
Signature of certifying official

6-24-04
Date

Name of State or Federal agency and bureau

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

Signature of commenting or other official _____ Date _____

State or Federal agency and bureau _____

4. National Park Service Certification

I, hereby certify that this property is:

___ entered in the National Register _____

___ See continuation sheet.

___ determined eligible for the National Register _____

___ See continuation sheet.

___ determined not eligible for the National Register _____

___ removed from the National Register _____

___ other (explain): _____

Signature of Keeper

Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

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

Category of Property (Check only one box)

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

Number of Resources within Property

Contributing	Noncontributing	
<u> 1 </u>	<u> 0 </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u> 1 </u>	<u> 0 </u>	Total

Number of contributing resources previously listed in the National Register N/A

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

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: Religion Sub: Church School

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Current Functions (Enter categories from instructions)

Cat: Culture Sub: museum

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

7. Description

Architectural Classification (Enter categories from instructions)

Late Victorian

Materials (Enter categories from instructions)

foundation stone

roof slate

walls brick

other _____

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

8. Statement of Significance

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

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

Criteria Considerations (Mark "X" in all the boxes that apply.)

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

Areas of Significance (Enter categories from instructions)

Social History

Architecture

Period of Significance 1891-1954

Significant Dates 1891

Significant Person (Complete if Criterion B is marked above)

N/A

Cultural Affiliation N/A

Architect/Builder unknown

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

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9. Major Bibliographical References

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

Previous documentation on file (NPS)

___ preliminary determination of individual listing (36 CFR 67) has been requested.

___ previously listed in the National Register

___ previously determined eligible by the National Register

___ designated a National Historic Landmark

___ recorded by Historic American Buildings Survey # _____

___ recorded by Historic American Engineering Record # _____

Primary Location of Additional Data

___ State Historic Preservation Office

___ Other State agency

___ Federal agency

___ Local government

___ University

___ Other

Name of repository: _____

10. Geographical Data

Acreeage of Property less than one acre

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	18	449433E	4454916N	3	_____	_____
2	_____	_____	_____	4	_____	_____

____ See continuation sheet.

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

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

11. Form Prepared By

name/title Nadine Miller Peterson/Preservation Specialist

organization _____ date June 2004

street & number 253 West Broad Street telephone 215-699-8006

city or town Souderton state PA zip code 18964

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

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

Property Owner

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

name Lower Pottsgrove Historical Society

street & number telephone 2341 East High Street

city or town Pottstown state Pennsylvania zip code 19464

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

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

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Section 7 Page 1 Sanatoga Union Sunday School
Montgomery County, Pennsylvania

This property encompasses less than one acre and is located on the north side of East High Street in the community of Sanatoga, Montgomery County, Pennsylvania. The resource consists of a brick Sunday School building that was constructed in 1891. The gable-end building with open bell tower retains minimal Late Victorian detailing and is an example of a vernacular late-nineteenth century religious structure. The Sunday School retains a similar set-back as its neighboring residential and commercial structures along East High Street. These buildings represent the linear development of Sanatoga along what was known as the Philadelphia Pike (now High Street) from the late nineteenth to early twentieth centuries. The Sanatoga Union Sunday School retains all seven aspects of integrity, including location, design, setting, materials, workmanship, feeling and association.

The Sanatoga Union Sunday School is three bays wide (33 feet) by five bays deep (52 feet). The lot in which the building sits measures approximately 164 feet wide by 140 feet deep. The gable-front building is set back from East High Street approximately 28 feet. The Sunday School is one-and-one-half stories tall with a stone foundation and asphalt-shingled roof. The roofline is bracketed and a brick chimney rises from the interior of the southeastern end. A bell tower rises from the peak of the roof, near the front of the building, facing East High Street. The open bell tower is of frame construction and is sheathed in both slate and wood shingles. The bell is still located in the tower with its rope accessed via a balcony on the interior of the building. The tower contains multiple decorative brackets at each corner.

The south, or main, façade is three bays wide on the first floor with a window-door-window configuration. The windows are arched with stone lintels. Simple four-over-four sash are located in each window. The central entryway contains a double wooden door with decorative arched transom. Original cast iron hardware remains on the door. A central arched window is located on the half-story. The arched window has a tri-partite configuration with a similar decorative transom as the door. All of the windows are distinguished by brick sills. A date stone is located immediately above the half-story window, and indicates that the building was constructed in 1891.

Both the east and west facades are simple in detail. Each contains five symmetrically placed, arched windows. Simple four-over-four sash are located in each window. The original panes of glass remain on the majority of the eastern windows, while the panes on the western windows were replaced in the mid-1990s due to a hailstorm. The north, or rear, façade contains a centrally located apse. The apse is constructed of brick and its roof is sheathed in asphalt shingles. An arched window is located in both its east and west facades. The windows are both one-over-one double hung with stone sills and decorative brick lintels. A single arched entry is located to the

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Section 7 Page 2 Sanatoga Union Sunday School
Montgomery County, Pennsylvania

east of the apse. It contains a wood paneled door and decorative wood transom. Modern metal railings inserted into a concrete base are located immediately outside the door. A decorative circular window with a stained glass crucifix is located in the half-story of this façade.

The interior of the Sunday school building is simple in detail. It contains a large open area for services. The open area is principally accessed from the main façade via a foyer. This foyer leads to stairs located on the west side that access a balcony that was constructed during the 1930s and was used for the younger children during Sunday services. The balcony measures approximately 13 ½ feet by 31 feet and consists of an open area currently used for storage. The balcony contains a series of multi-paned windows on its north side. The large open area for services contains many original features including the alter and original wooden benches and chairs. Wood wainscoting is present throughout this section of the Sunday school. An enclosed office, with multi-paned windows on its north side, is located in the southeastern end of the building and was constructed at the same time that the balcony was installed. The Sunday school is highly intact. The only alterations that have occurred since the building's construction are the addition of the balcony, stairwell, and office in the 1930s and the replacement of the west-façade windows during the 1990s due to storm damage. There are no restroom facilities in the building.

The Sanatoga Union Sunday School is an example of a Late Victorian gable-end church plan. The gable-end church exposes a broad gable to the street, the façade being subdivided into a few simple forms (Gottfried and Jennings 1988:251). As is the case in the Sanatoga Union Sunday School building, three-bay organization (window-entrance-window) is most common. The gable-end church typically has a short steeple or bell tower centered in the roof ridgeline near the main façade. The architecture of the Sanatoga Union Sunday School is also reminiscent of a vernacular one-room school design typical of the nineteenth century (Gulliford 1984:20-21). This approach, utilizing both simple religious architecture with a one-room school plan, is very appropriate for a community Sunday school for children.

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Section 8 Page 1 Sanatoga Union Sunday School
Montgomery County, Pennsylvania

The Sanatoga Union Sunday School is significant under Criterion A for its Social History and Criterion C for its architecture during the period 1891 through 1954. In addition, the Sanatoga Union Sunday School meets Criteria Consideration A for religious properties. The Sanatoga Union Sunday School contributes to a small, but important component of the religious, social, and architectural heritage of Montgomery County - the Union Sunday School. The Sunday school movement was a significant religious transformation in the Baptist, Lutheran and Reformed congregations during the mid-nineteen hundreds. It was later manifested in the construction of small Sunday school buildings in the north and western part of Montgomery County (and other Southeastern Pennsylvania counties) during the late nineteenth and early twentieth centuries. Like the dozens of village chapels erected across Southeastern Pennsylvania during the last three decades of the nineteenth century, the Sanatoga Union Sunday School was designed to provide a place for citizens of all ages and religious affiliations (hence the "Union" designation) to gather regularly for Bible study, spiritual admonishment, worship and friendship. These buildings were integral to the small town character and communal function of the communities in which they exist.

The formation of the Sanatoga Union Sunday School began in April 1865 and was originally known as the Crooked Hill Sunday School. Crooked Hill was the name of the village until January 1890 when it was officially changed to Sanatoga. The village of Sanatoga can be characterized as a linear community that was founded along the Philadelphia Pike (currently East High Street) during the early-to-mid nineteenth century. The Sunday school was originally held in the schoolhouse where ninety-six local children assembled during the first session in 1865. The idea of a Sunday school for children of all denominations in the community gained in popularity such that by 1890, a decision was made to build a chapel dedicated solely to the religious education of Sanatoga's youngest members. Property for the building was donated by Mr. Samuel Kurtz. A re-dedication booklet published in 1991 noted the following:

Of course the first thing to do after this decision was arrived at was to excavate for the cellar and this was accomplished by having a series of digging matches. In the evening after the day's work was over the men and boys would assemble and spend several hours in digging and as there was some good natured rivalry as to who should be considered the best digger, it is needless to state that the task was accomplished in an incredibly brief space of time.

The stones in the cellar walls were donated by Jesse Favinger and hauled to the site free of charge by various members. The bricks, sand, and lime used in erecting the superstructures were also donated and brought to the site by volunteers.

Mr. Kurtz did not mention in his writings the name of the person who supervised the work and brought it to a successful conclusion, but most of Sanatoga's older residents today cast their vote for Ephraim S. Hartenstine, through he would have been a young man at the time.

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Section 8 Page 2 Sanatoga Union Sunday School
Montgomery County, Pennsylvania

On Sunday morning, May 10, 1891, 112 persons assembled at the Sanatoga schoolhouse and marched down the street to their new chapel. There were three services that day, at 9 a.m., 1:30 p.m., and 7:30 p.m.

Officers of the Sanatoga Union Sunday School Association at that time were: Frank S. Brant, superintendent; George C. Hollenbach, assistant superintendent; Ephraim S. Hartenstine, secretary; Samuel J. Kurtz, assistant secretary; J.S. Scheifley, treasurer; Miss Ella Rahn, organist; Henry Scheffey, janitor; and trustees: Hollenback, Scheffey, and Brant.

The stated object of the Association was for the spiritual welfare of its members and those under its care by the teaching of the principles of the Gospel of Jesus Christ. Membership was vested in the officers, teachers, and members of the Bible class (Lichtenwalner 1991).

The Sanatoga Union Sunday School was an integral part of the community of Sanatoga for one hundred years. Little changed in the physical characteristics of the building during that time, except for the construction of a balcony during the 1930s. The school was structured around a core of teachers and a Superintendent who ensured that the community's children were well educated in the religious training of the day. The school was run by volunteers from the community (mostly women) and funded primarily by the passing of the offering plate each Sunday. Sunday Schools in general were supported financially by donations, subscriptions, collections during Sunday School, collections at special sermons or special fund raising events. If large repairs were needed at the school, parents were requested to donate for the cause. During its heyday in the early twentieth century, the Sunday school was immensely successful with almost all of the children in the community attending.

On a typical Sunday morning, most students walked to school from within the community. Once inside, a short service was held by the Superintendent with all of the children in the large open area of the building. Then, small groups were formed with children of similar ages to discuss the service, recite bible verses, and perform other activities typical of traditional Sunday schools. The smallest children gathered in the balcony area. The remaining children (typically broken into three groups – school age, pre-teens, and teenagers) each had their own areas throughout the large open area of the building. A bible was given to each child as a reward when he learned the 10 commandments and other prizes (such as a box of candy or games) were given for perfect attendance and the memorization of bible verses. The weekly Sunday school visit provided more than just religious education, but also an outlet for the youth of the community to come together for social activities. But by the end of the twentieth century, few children attended the Sanatoga Union Sunday School. This may have been due to changing social activities and religious way of life in the community. By the late-twentieth century, most Protestant churches began to have their own Sunday Schools at the churches themselves. In 1991, the building was donated to the Lower Pottsgrove Historical Society, who has been entrusted in preserving the building for future generations. The Historical Society currently uses the building as its meeting place, records facility, and display center. It also opens the building to the public on several occasions throughout the year for community fundraising events.

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Section 8 Page 3 Sanatoga Union Sunday School
Montgomery County, Pennsylvania

The Sunday school movement in Montgomery County developed during the mid-nineteenth century (beginning around the 1840s) in response to religious liberalization taking place at that time. Most churches in the County (i.e. Mennonite, Brethren, Baptist, Lutheran, and Reformed) offered no formal Sunday school or religious training and children either learned about their ancestors' faith at home or not at all (Ruth 1992:74). Interdenominational religious education was embraced by new congregations in the area, unlike the tradition-minded Mennonites, many of whom were concerned about the adoption of English in place of German in religious scripture. These new congregations – particularly the Baptists, Lutherans, and Reformed – felt that innovative Sunday schools would bring a more Christian life to the young people of the community.

The Sanatoga Union Sunday School fits within a broader national and statewide context as noted in the following passage from the Pennsylvania State Sunday School Association:

From a humble beginning over 200 years ago, Sunday school has grown to become one of the major sources of Christian Education today. The Sunday school movement traces its beginning back to Gloucester, England. There, in 1780, a young printer named Robert Raikes, became concerned for the boys of his neighborhood and their lack of education. Because Sunday was the only day when the boys were not working in the local factories, Raikes gathered them on that day to teach them "the three-R's" and the Bible. The idea of Sunday school quickly caught on and grew rapidly in America. By the mid-1800's, Sunday schools had been established in most communities, but Sunday school leaders found themselves on their own. In an effort to find help and guidance, many leaders came together to form Sunday school associations. In this attitude of cooperation and with a firm purpose of meeting the needs of the Sunday schools of the Commonwealth, the first Pennsylvania State Sunday School Convention met in Philadelphia in 1862. The first president of the newly formed Pennsylvania State Sabbath School Association was the Honorable James Pollock, a former governor of Pennsylvania, an active Sunday school teacher and the director of the United States Mint in Philadelphia. During the first fifty years, the Association attracted many outstanding leaders. Such well-known men as John Wanamaker and Henry J. Heinz gave outstanding leadership to Sunday school work throughout the state. By the early 1900's, the Sunday schools had been organized to the point where Pennsylvania was declared "the greatest Sunday School State." Today, our state remains a leader in the Sunday school movement with over 11,000 schools. And, the Pennsylvania State Sunday School Association remains as the only full time State Sunday School Association in existence today.

There were several similar Union Sunday Schools in Montgomery County during the late nineteenth and early twentieth centuries. These included the Audubon Sunday School, erected in 1878; the Gilbertsville Sunday School, erected in 1913; the Green Lane Chapel, erected in 1896; the Lederachsville Sunday School, erected in 1888; and the Harleysville Chapel, also erected in 1888. These schools are all located in the northwestern portion of the County, where the Lutheran and German Reformed religious congregations were more prevalent. The majority of these Sunday schools functioned until the late-twentieth century when they were converted into residences and commercial properties. The Green Lane Chapel is the only Sunday school that functions as a Sunday school today.

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Section 8 Page 4 Sanatoga Union Sunday School
Montgomery County, Pennsylvania

The Sanatoga Union Sunday School is significant under Criterion A for its contribution to the social history of the community of Sanatoga, Pennsylvania as well as to the broader theme of religious education that was important within the Commonwealth of Pennsylvania during the late-nineteenth and twentieth centuries. The building remains to tell the story of an important religious and community event that occurred during the nineteenth and twentieth centuries in small towns throughout both the Commonwealth and the northern Montgomery County region. The gathering of the community's children for worship and social events was an important activity in the pre-television age. The resource is also significant under Criterion C for its architecture. The Sanatoga Union Sunday School is an excellent example of a Gable-End Church plan with vernacular one-room schoolhouse elements. It represents these elements through its massing, scale, and design. The Sanatoga Union Sunday School retains all seven aspects of integrity, including location, design, setting, materials, workmanship, feeling and association. Not only is the exterior in excellent condition, the interior remains true to its early form. Furthermore, the Sanatoga Union Sunday School retains many of its original interior features such as wooden benches and children's chairs. The period of significance for the Sanatoga Union Sunday School is 1891-1954. The Sanatoga Union Sunday School contributes to a small, but important component of the architectural, religious and social heritage of Montgomery County - the Union Sunday School.

Furthermore, the Sanatoga Union Sunday School meets Criteria Consideration A for Religious Properties. A religious property can be eligible if it is directly associated with either a specific event or a broad pattern in the history of religion. The Sunday school movement was a significant religious transformation in the Baptist, Lutheran and Reformed congregations during the mid-nineteen hundreds. Sunday schools in Pennsylvania gained such popularity that Pennsylvania was known as the "the greatest Sunday School State." This movement was later manifested in the construction of small Sunday school buildings in the north and western part of Montgomery County during the late nineteenth and early twentieth centuries. These buildings were integral to the small town character and communal function of the communities in which they exist and provided an outlet for the youth of the community to come together for worship and friendship.

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Anonymous

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Pennsylvania State Sunday School Association

- 2004 "About The P.S.S.S.A.". Article accessed on the internet (www.sundayschoolhelp.com/about.htm) on February 24, 2004.

Ruth, Phil Johnson

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Section 10 Page 1 Sanatoga Union Sunday School
Montgomery County, Pennsylvania

Verbal Boundary Description:

The National Register boundary for the Sanatoga Union Sunday School follows the tax parcel for the property (Tax Parcel No. 42-00-01558-002) and measures 164 feet wide by 140 feet long.

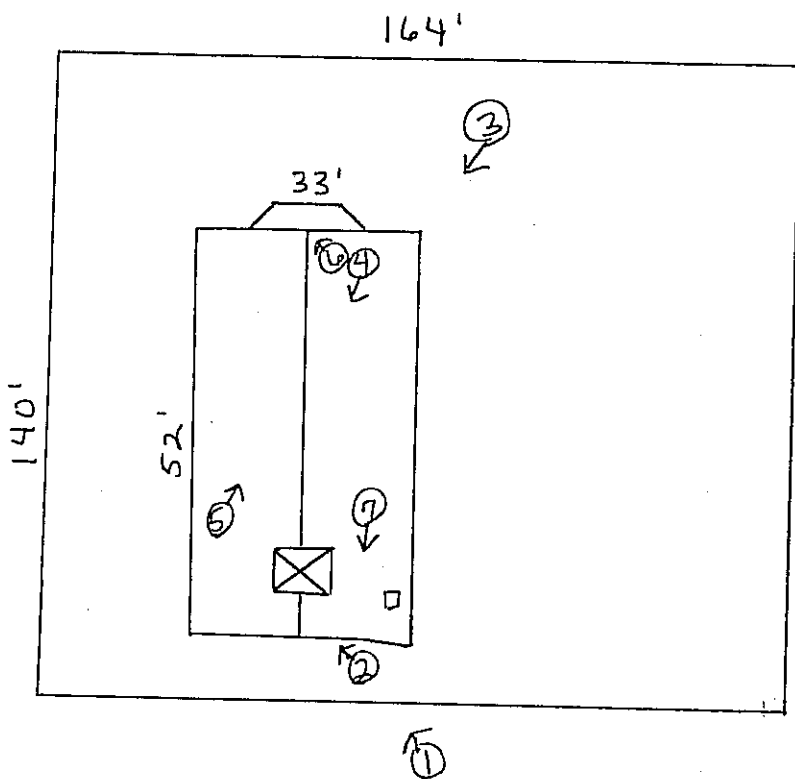
Boundary Justification:

The boundary includes those features historically associated with the property, including the Sunday school building.

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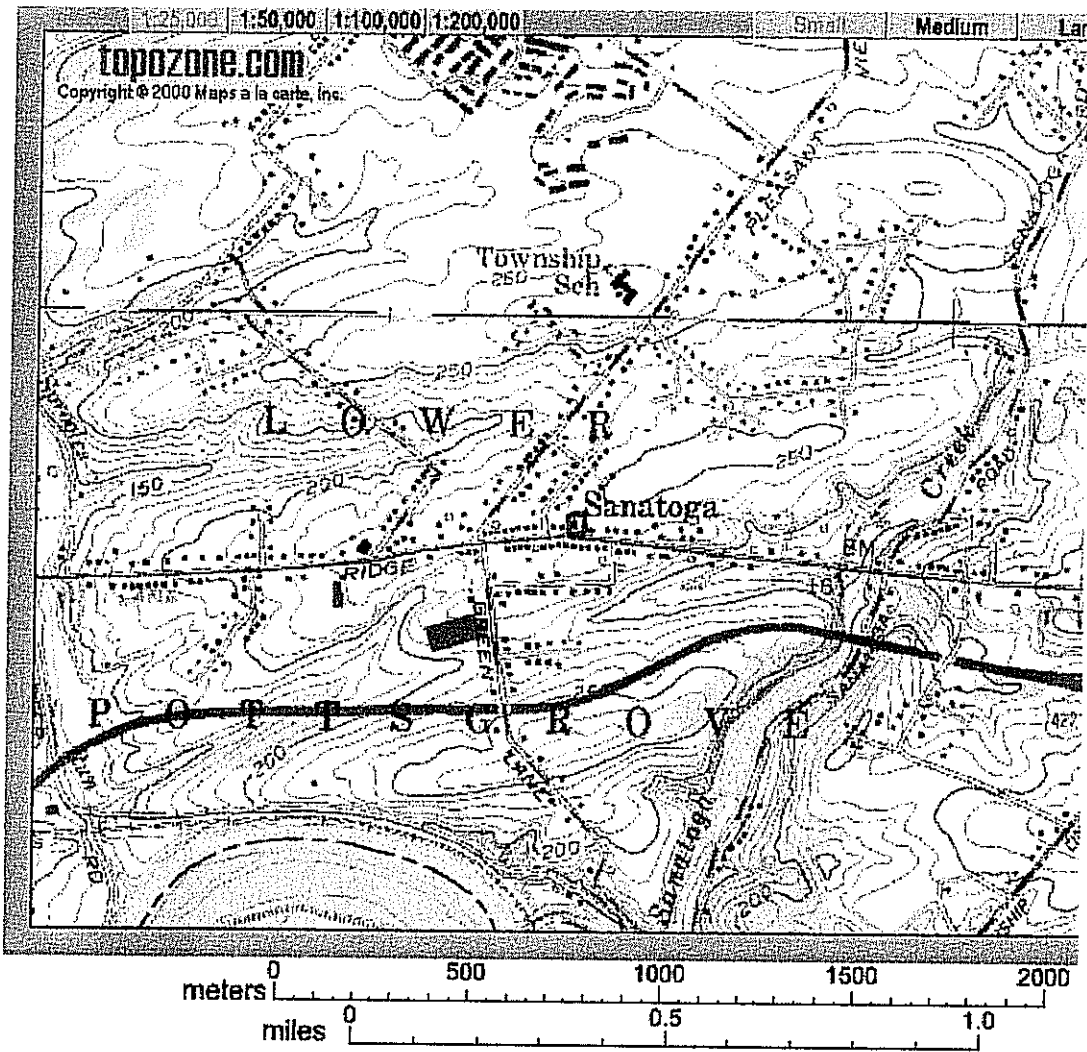
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↑
NORTH

↗ photo Location

Proposed Sanatoga Union Sunday School
National Register Boundary



QUADRANGLE LOCATION:

Phoenixville, PA
Sassamansville, PA

SOURCE:
USGS

1981
1973



Prepared by Nadine Peterson

PROPERTY LOCATION MAP

SANATOGA UNION SUNDAY SCHOOL

FIGURE 1