

**NOMINATION OF HISTORIC BUILDING, STRUCTURE, SITE, OR OBJECT**  
**PHILADELPHIA REGISTER OF HISTORIC PLACES**  
**PHILADELPHIA HISTORICAL COMMISSION**

SUBMIT ALL ATTACHED MATERIALS ON PAPER AND IN ELECTRONIC FORM (CD, EMAIL, FLASH DRIVE)  
ELECTRONIC FILES MUST BE WORD OR WORD COMPATIBLE

**1. ADDRESS OF HISTORIC RESOURCE** (must comply with an Office of Property Assessment address)

Street address: 2424 E. Allegheny Avenue

Postal code: 19134 Councilmanic District: 1

**2. NAME OF HISTORIC RESOURCE**

Historic Name: Our Lady Help of Christians Roman Catholic Church

Current/Common Name: Same

**3. TYPE OF HISTORIC RESOURCE**

☒ Building ☐ Structure ☐ Site ☐ Object

**4. PROPERTY INFORMATION**

Occupancy: ☐ occupied ☒ vacant ☐ under construction ☐ unknown

Current use: \_\_\_\_\_

**5. BOUNDARY DESCRIPTION**

Please attach

**6. DESCRIPTION**

Please attach

**7. SIGNIFICANCE**

Please attach the Statement of Significance.

Period of Significance (from year to year): from 1885 to Present

Date(s) of construction and/or alteration: 1887 to 1898

Architect, engineer, and/or designer: Albert Wolfring Leh

Builder, contractor, and/or artisan: B.H. Birkel

Original owner: Archdiocese of Philadelphia

Other significant persons: Archbishop Patrick Ryan

**CRITERIA FOR DESIGNATION:**

The historic resource satisfies the following criteria for designation (check all that apply):

- ☒ (a) Has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past; or,
- ☐ (b) Is associated with an event of importance to the history of the City, Commonwealth or Nation; or,
- ☐ (c) Reflects the environment in an era characterized by a distinctive architectural style; or,
- ☐ (d) Embodies distinguishing characteristics of an architectural style or engineering specimen; or,
- ☒ (e) Is the work of a designer, architect, landscape architect or designer, or engineer whose work has significantly influenced the historical, architectural, economic, social, or cultural development of the City, Commonwealth or Nation; or,
- ☐ (f) Contains elements of design, detail, materials or craftsmanship which represent a significant innovation; or,
- ☐ (g) Is part of or related to a square, park or other distinctive area which should be preserved according to an historic, cultural or architectural motif; or,
- ☒ (h) Owing to its unique location or singular physical characteristic, represents an established and familiar visual feature of the neighborhood, community or City; or,
- ☐ (i) Has yielded, or may be likely to yield, information important in pre-history or history; or
- ☒ (j) Exemplifies the cultural, political, economic, social or historical heritage of the community.

H & J added  
by PHC

**8. MAJOR BIBLIOGRAPHICAL REFERENCES**

Please attach

**9. NOMINATOR**

Organization Port Richmond on Patrol and Civic Association Date \_\_\_\_\_

Name with Title Celeste A. Morello, MS, MA Email \_\_\_\_\_

Street Address 1234 South Sheridan Street Telephone 215-334-6008

City, State, and Postal Code Philadelphia, PA 19147-482

Nominator ☐ is ☒ is not the property owner.

**PHC USE ONLY**

Date of Receipt: 14 May 2018

X Correct-Complete ☐ Incorrect-Incomplete Date: 17 May 2018

Date of Notice Issuance: 17 May 2018

Property Owner at Time of Notice

Name: Archdiocese of Philadelphia

Address: 18<sup>th</sup> & Race Street

City: Philadelphia State: PA Postal Code: 19103

Date(s) Reviewed by the Committee on Historic Designation: 12 September 2018

Date(s) Reviewed by the Historical Commission: 12 October 2018

Date of Final Action: 12 October 2018

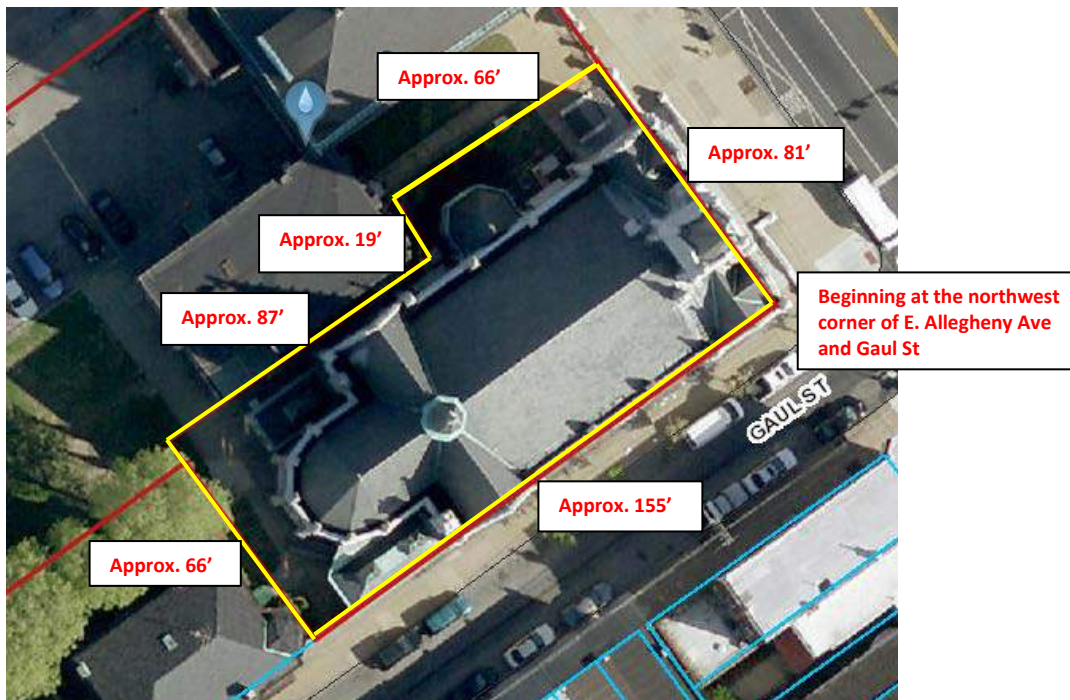
☒ Designated ☐ Rejected

## 5. BOUNDARY DESCRIPTION

This nomination proposes to designate Our Lady Help of Christians Roman Catholic Church, one building on a larger parcel of 2424 E. Allegheny Avenue that currently includes several buildings. The overall parcel is bounded by E. Allegheny Avenue at the northeast, Gaul Street at the southeast, privately owned rowhouses and additional church property at the southwest, and Chatham Street at the northwest.



The boundary of the church building begins at the northwest corner of E. Allegheny Avenue and Gaul Street. The proposed boundary includes the footprint of the church, with a perimeter buffer.





D E S C R I P T I O N

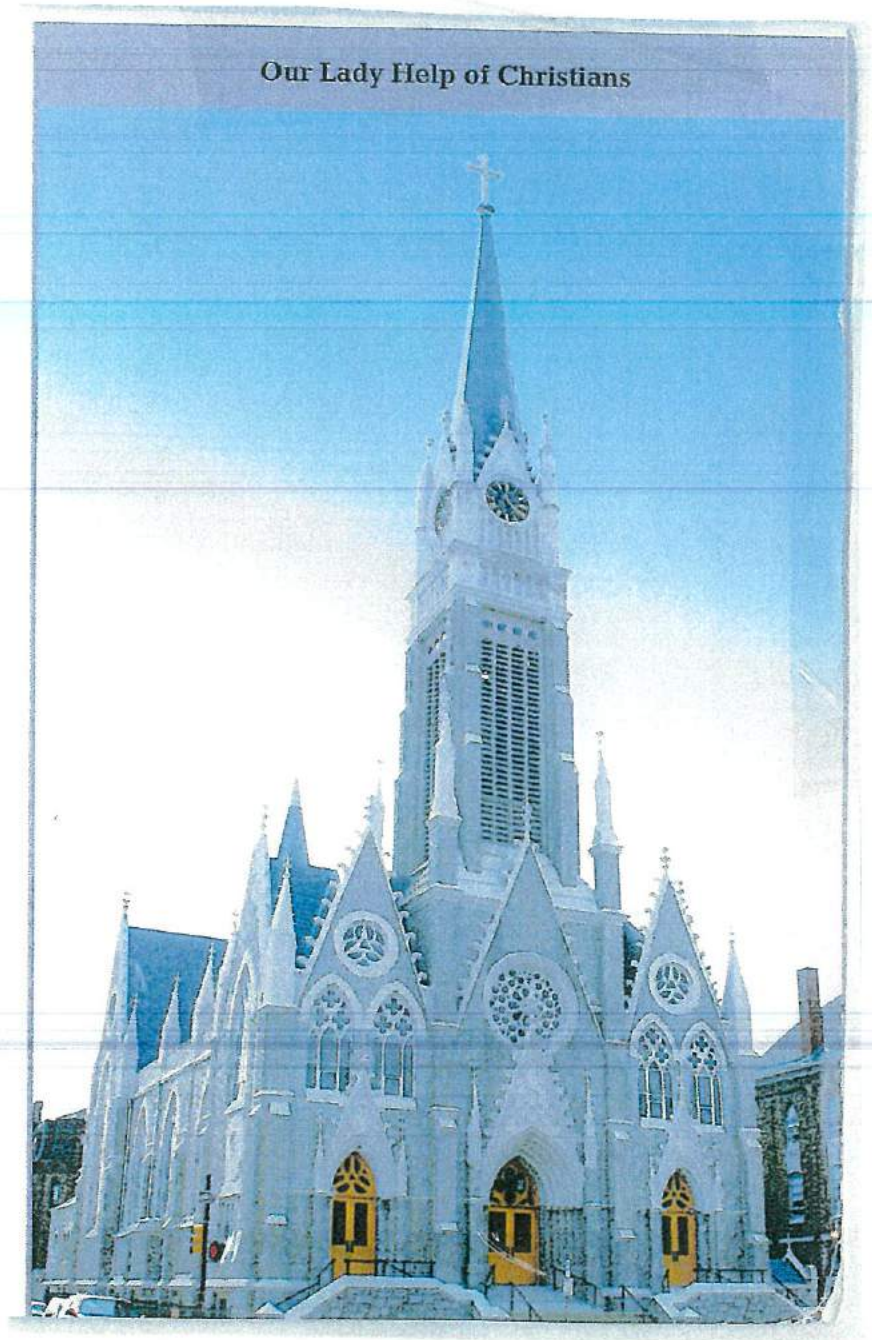
Image from Archdiocese of Philadelphia's bicentennial history.

Albert W. Leh's use of a "Flamboyant Gothic"<sup>1</sup> in the tracery of the main windows, multi-paned windows and the "lace-like" projections in the pediments make this church's architecture distinctive along Allegheny Avenue.

On the east side, below the tower, is "A.D. 1898" dating the building in lieu of an incised cornerstone.

Our Lady Help of Christians merged with Nativity, BVM Church, one block east on Allegheny Avenue in June of 2016.

The church is presently closed and soon will be deconsecrated, removing sacred objects inside.



<sup>1</sup> "Flamboyant Gothic" is defined as the use of "luxuriant profusion of ornament" in the "late phase of Gothic architecture." Janson, H.W., *History of Art*. NY: Abrams, 1977, p. 298. Zarnecki, in *Art of the Medieval World* 1975, used descriptives such as "undulating movement of forms" and "forms (that) defy the material" to explain the "flamboyant." Page 424.



Description:

Our Lady Help of Christians Roman Catholic Church\* is located on the south side of Allegheny Avenue, with a northward orientation; its altar is at the south end of the church in a semi-circular apse. The church was designed in the late 1880s or early 1890s in a "Flamboyant Gothic Revival" with ornate details set in three contrasting colors: the gray granite masonry; cream-colored (painted) window frames, arches, finials, tops of buttresses and tracery; and what appears (to this nominator) as a dark gray slate roof with coordinating color at the steeples and clock's faces.

The facade is divided into three bays, all with entries into the church from ten steps leading to a platform from the pavement then five additional steps to the double-doors, all with transoms. The center entry has five archivolts, which are plain. Steep pediments are atop the Gothic archivolts, with finials at the peaks. A "rose" window with tracery is in the center bay within a pediment also topped with a finial, duplicated on the side bays but atop smaller circular windows with tracery above two Gothic arched multi-paned windows with quatrefoil designs.

From the center bay, the base of the bell-clock tower emerges. At the corners of the tower are buttresses, decreasing in depth as rising alongside copper louvred siding on all four sides. Atop this is the clock below a steep pediment on all sides, with finials at the corners. The enclosure around each clock face is in that cream color which makes this part of the tower more obvious atop the gray granite, dark face (of clock) and dark gray steeple where a gold cross is perched. Behind this tower, towards the apse is a shorter spire, in the same dark gray color, matching the roof.

The west and east sides of the church are asymmetrical, but do share at the north ends a bay with a large Gothic-arched window that slightly projects outward and are defined by buttress-like

---

\*

Please refer to Appendix I for series of images from The Philadelphia Church Project's site and Google maps.

"jambs" with small turrets in a cream color on top with finials. The west wall is shorter, with one window recessed in a bay behind the north projecting bay. Following this bay southward is a semi-circular projection for the interior shrine niche. This has the appropriate roof in the same dark slate color, which in these black and white images has the "light-medium-dark" scheme, playing upon the religious symbolism in the number "3" (as in the Trinity). Gothic-arched windows are around this shrine-niche. More southward is the attachment to the Rectory, the residence of the clergy which is not a contributing property and not designed by the church's architect, A.W. Leh.

The east wall is five bays, with the bays on the ends projecting for only about two feet. The bays are separated by buttresses seemingly more for decorative rather than structural use. The buttresses decrease in depth and in height, ascending towards the roofline where they taper into "finials" with the same decorative lace-like elements as on the pediments. Three windows recede at this east wall and these windows, as those in the west are from the Mayer & Co. of Munich (Germany) studios<sup>\*</sup> which has furnished stained glass in many Philadelphia churches. Also at this east wall facing Gaul Street can be seen at street level, the 6' high basement level with its screened windows behind a simple black wrought iron fence that connects to the recent cyclone fence. This newer fence is higher to prevent trespassing onto the steps at Allegheny Avenue.

The southern part of this church terminates in an apse, a semi-circular projection with Gothic-arched windows, buttresses dividing the windows into bays and finials atop the buttresses at the roofline. The roof--in the same dark gray color as the

---

\*

Refer to Appendix II on the stained glass' information.

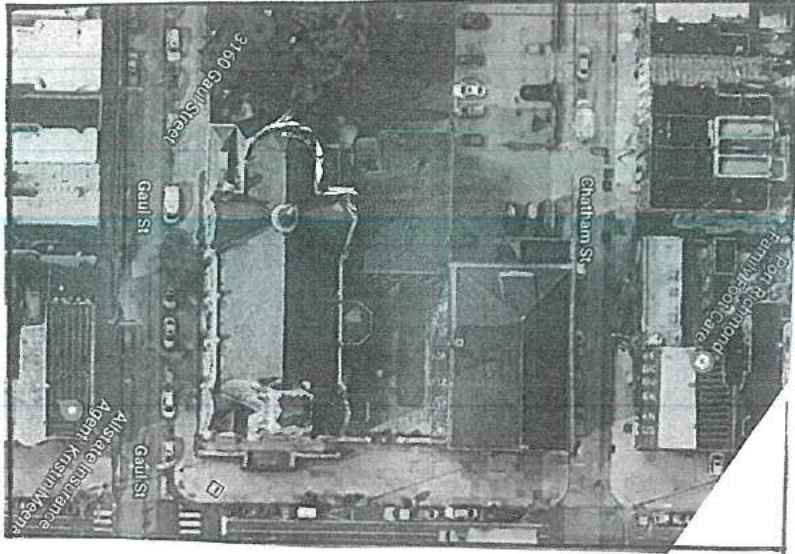


roof over the nave, spire and steeple, conforms to the half-circle shape of the apse, has a cross where the roof panels merge and then a spire/steeple at the north end of the apse. Some of the finials in this 2008 photograph have been damaged while others have no need to be restored. An entablature with quatrefoils is repeated all around the church below the roof, in the cream color. Also at this east wall, next to the apse is a small structure with windows that is original to the Leh design. It is of the same dressed granite with a line of three Gothic-arched small windows to the north, then a circular "oculus-like" window with stained glass shaped as a quatrefoil. At the south end of this structure is another Gothic-arched, small window. This structure is shallow in depth and may serve as the dressing room for the clergy and altar assistants. This building too is atop a basement level, even in height with that of the church.

A chimney is seen next to this apse and deserves attention to its design with the Gothic arches at each of the four sides at the top, the moldings, dressed granite in squared-off mortar and its integration to the church's wall.

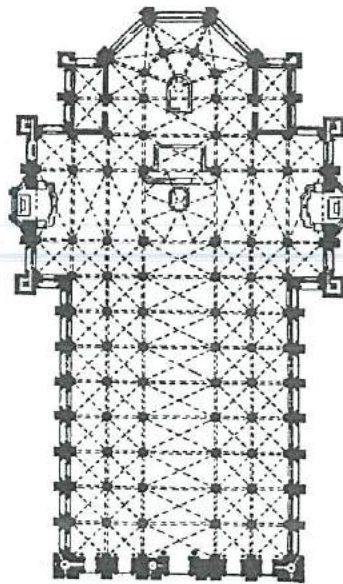
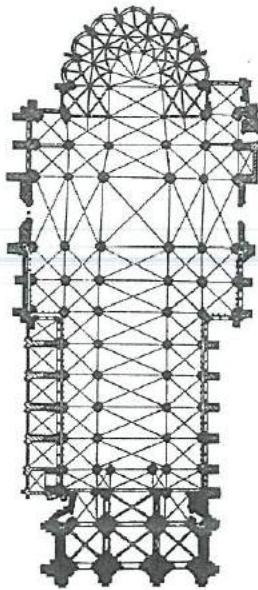
Appendix I has twelve(12) images from The Philadelphia Church Project's on-line site which may have other details not in this church's "description" herein, but are illustrated.





Aerial view of cruciform plan of Our Lady Help of Christians R.C. Church.

Its Gothic Revival design at this perspective has medieval precedents in (left, bottom) Church of St. Denis, France, 11th century, and Cathedral in Milan, Italy, begun in 1386. (right, bottom)



Our Lady Help of Christians' semi-circular apse and steeple at crossing above nave (inside) are evident, while the square bell-clock tower is closer, to be seen from Allegheny Avenue.

Significance:

The Roman Catholic church of Our Lady Help of Christians in the Port Richmond neighborhood of Philadelphia represents a time in the American Catholic Church's history when German Catholics asserted their status in the United States while not willing to yield their foreign language and customs. The Catholic Church was confronted with "controversy" and a national movement because German Catholics had increased significantly in number after 1870 and formed a formidable bloc which demanded representation in the Catholic hierarchy.

German Catholics were responsible for founding the first Roman Catholic church in the "Richmond" district in 1882 at Nativity of the Blessed Virgin Mary Church. Soon alienated by a majority of Irish Americans, in 1885 the archdiocese under Archbishop Patrick J. Ryan established a "German Church" for the former Nativity congregants. Whatever transpired at Nativity for this displacement of the Germans had not been recorded. However, German Catholics on a national level had begun to repel "English-speaking" clergy and founded their own national parishes where German was not only spoken, but taught, perpetuating the foreign language with its foreign customs and traditions. In effect, this repulsion to "Americanize" was a problem within the Catholic Church. Pleas were sent to Rome to no avail. In Philadelphia, Archbishop Ryan brought other prelates from the major East Coast dioceses together to discuss the "German problem" where the 1976 History of the Archdiocese linked to Our Lady Help of Christians, and not to any other German national parish in the archdiocese. It was implied that the conflicts between the Irish and Germans at Nativity were serious and influenced Ryan to call this meeting in 1886, just one year after this parish was founded, though without any church building.



In addition to this somewhat scandalous ordeal in this church's founding, what is most obvious about Our Lady Help of Christians is its architecture, to the credit of its architect, Albert Wolfring Leh of Bethlehem. The church building, dated to "1898" on its east wall, is in a Flamboyant Gothic Revival, a bold "statement" edifice on Allegheny Avenue. It is one of three Roman Catholic churches within about three blocks, all facing Allegheny Avenue and all serving different ethnicities. Leh was chosen to design a church for these disenchanted Germans who had founded Nativity, then were made uncomfortable to leave. A national parish was established a few years later, and Leh's hiring (as a fellow German) and his traditional Gothic design with "flamboyant" ornamentation certainly makes the on-looker stop to gaze at the workmanship in this beautiful building.

Criteria (a) and (e) set the discussion to warrant historical designation for this church that is beloved in this community. To date, the Archdiocese of Philadelphia has declared that this church will soon be deconsecrated, removing all sacred objects from the building. Certifying this property will leave this building as testament to the German Catholics' history that contributed to a national movement, national discussions among Catholic hierarchy and why a German American designed this church at that time. This nomination is sponsored by the Port Richmond On Patrol and Civic Association with its sincere desire for this church building's existence to continue for generations.

Celeste A. Morello, MS, MA  
May, 2018



Our Lady Help of Christians Roman Catholic Church...

(a) has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past.

Located in the Port Richmond community in Philadelphia near the Delaware River, this church represents efforts by German Catholic residents during the period of the highest migration of Germans to the United States. Catholics were a strong component of the new arrivals from about 1870 to 1900 to Philadelphia where German Catholics already held historic significance since the 1700s. At the latter migration period, however, the American Catholic Church recognized the substantial number of German Catholics and their peculiar preference to maintain their foreign language and customs while desiring assimilating and trying to reach the ranks of authority within the American Roman Catholic Church.

The Port Richmond Area

Often referred to as the "Richmond" district, the area's history was primarily, and briefly, noted in relevance to the railroad lines that travelled along the river from western or northern locations towards the port of Philadelphia. Scharf and Westcott's *History of Philadelphia* (1884) dated Richmond's fledgling activity "by 1849", about two years after the district was incorporated. "The Philadelphia and Reading Railroad had completed its line from the Falls of Schuylkill to Richmond in 1842," wrote Webster.<sup>2</sup> A 1956 report distinguished "Port Richmond...(as) the largest privately owned railroad tidewater terminal in the world, with 85 miles of track on its 225 acres."<sup>3</sup> But the railroad lines were not the sole reason for increased activity in this neighbor-

<sup>2</sup> Webster, Richard, *Philadelphia Preserved*. Phila.: Temple Univ. Press, 1981, citing Scharf & Westcott at page 400, 40n.

<sup>3</sup> Ibid., pp. 305, 312, 400 41n.

hood. The Bicentennial History of the Archdiocese described the "Richmond District...largely settled by German farmers."<sup>4</sup> The many smaller waterways flowing into the Delaware River had provided fertile soil for crops. Others of German ancestry began industries dependent on rail transport, such as Charles and Frederick Lennig's chemical company, north of Richmond, in Bridesburg where since 1842, Germans were employed from nearby residences. Bridesburg and Kensington bordered Richmond and had similar demographics: English, Irish, then more Germans who arrived first in higher numbers from the German Revolutionary years 1830s to 1848, then from the 1870s to 1900s in much more concentrations. (Refer to pages 22 and 23.)

#### German Roman Catholics

German Catholics were a vital part of Pennsylvania's growth since the early 1700s and especially as refugees from the Seven Years War in Germany. Among the early Catholic missionaries in the Society of Jesus Order ("Jesuits"), one was from Germany and he had attended to German Catholics in Berks, Lancaster and other counties where agriculture was the main occupation. Eventually, German Catholics came to Philadelphia, with most becoming members of Old St. Mary's in Society Hill.<sup>5</sup> It was there that these Germans determined their need for a German-speaking priest and venue where they could continue German customs and the language. Holy Trinity Roman Catholic Church at 6th and Spruce Streets, was the result and at its founding, 1788, became not only the first German national parish in the United States at that time, but the first national parish where membership was based on foreign ethnicity.<sup>6</sup> This profound move by the Germans--not the only foreign Roman Catholic group

<sup>4</sup> Staff of Archdiocese of Philadelphia, Our Faith-Filled Heritage. Strasbourg, France, 2009, p. 146.

<sup>5</sup> Scharf & Westcott, History of Philadelphia. Phila.: Everts, 1884, pp.1370, 1375 ii.

<sup>6</sup> Ellis, John Tracy, Documents of American Catholic History. Vol.1. Wilmington: Michael Glazier, 1987, p. 160.



in Philadelphia at that time--determined the course for future German national churches, including Our Lady Help of Christians. (Refer to map herein, p. 25.)

Until 1842, only one German Catholic church ministered to German-speaking, or traditional German Catholics in Philadelphia: Holy Trinity. With the founding of St. Peter's Church at Fifth and Girard Avenue in 1842 by the Redemptorist Order, there was a sizable increase in the congregation to 10,000 by 1863.<sup>7</sup> In the interim years, German national parishes became established throughout Philadelphia prior to and after the Consolidation (1854): in Manayunk, at St. Mary of the Assumption (1849), St. Alphonsus in then-Southwark (South Philadelphia) (1853), All Saints in Bridesburg (1860) and then St. Boniface (1866) in Kensington, which derived from St. Peter's.<sup>8</sup> The map of (most of) the city shows that German Catholics had no single colony here, yet there were about ten or more enclaves where German national parishes existed near "Irish" parishes, then Polish, Lithuanian and Italian national parishes. But in Richmond, along Allegheny Avenue, the grouping of Roman Catholic churches--so close to each other--there is a history that influenced decisions outside of Pennsylvania.

#### Port Richmond's German Catholics

There is no question that the first Roman Catholic Church in this district was Nativity, BVM and it was indeed created for the German Catholics specifically. German Catholics in nearby communities had their churches for decades. So by "1882" Redemptorist priests purchased land at Allegheny Avenue and Belgrade Street for a church for their German-speaking Catholics.<sup>9</sup> What is one of the examples in the quirks of American Catholic historiography is why

---

<sup>7</sup>Mahoney, D., *Historical Sketches of the Catholic Churches & Institutions of Philadelphia*. Phila.: 1895, p. 73

<sup>8</sup>Ibid., pp.70-74.

<sup>9</sup>Ibid., p.139.



not fully disclose more facts on the displacement of certain ethnic groups within the Church, such as at Nativity. Mahoney wrote that "From the beginning the English-speaking Catholics were decidedly preponderant in the congregation" at Nativity,<sup>10</sup> but they (who were of Irish ancestry) had not constructed a church in Richmond. The Hopkins Atlas of 1886 shows property owners of both German and non-German ethnicities around Nativity and the lot purchased by "Patrick J. Ryan" the Archbishop of Philadelphia. (An ironic twist is that Ryan's predecessor, John N. Neumann, a Redemptorist, began to put titles on property in the names of the prelates of the then-diocese because of the German Catholic trustees at Holy Trinity Church who preferred lay ownership of real estate funded by parishioners rather than clergy who made no financial contributions.)<sup>11</sup>

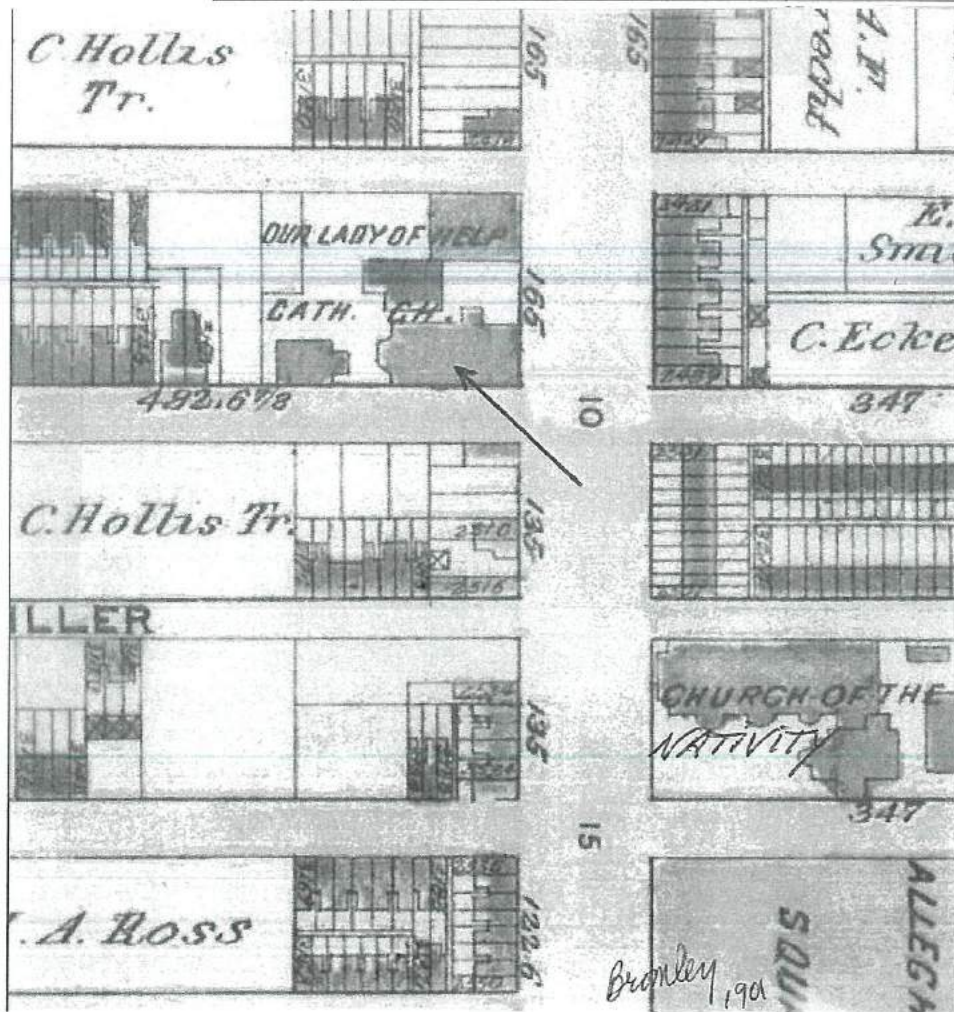
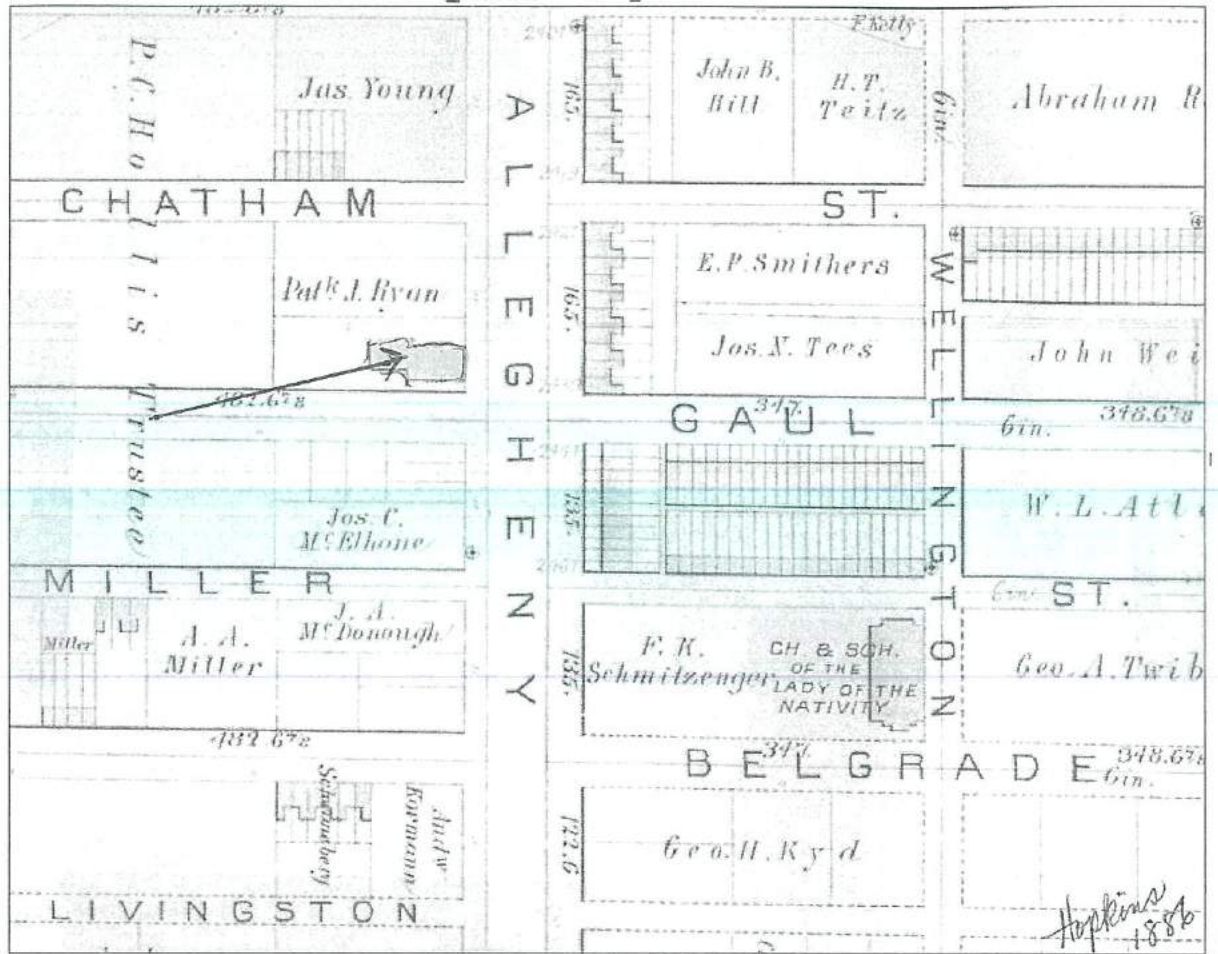
Why the Irish of Port Richmond had not moved first to build a church is unknown. And what sentiments that the German Catholics held as parishioners at Nativity to when they were told that other plans were made for their religious needs--elsewhere--are also not on record. Mahoney wrote how the German-speaking pastor was replaced by a diocesan priest when Archbishop Ryan ordered the Redemptorists to leave.<sup>12</sup> Usually, congregants followed their priests and in this matter, it was language and ethnicity at Nativity that had caused the founding of Our Lady Help of Christians. In a good faith gesture, Nativity's pastor appropriated thousands of dollars toward the construction of a "German Church," (as noted on the atlases.) And what happened in 1885, after only about a few years at Nativity, can only be implied by the scant information by a layperson like Mahoney and documents like the atlases.

---

<sup>10</sup>Ibid., p. 139.

<sup>11</sup>Refer to the Archdiocesan (Bicentennial) history, p.57.

<sup>12</sup>Mahoney, op.cit., p. 143.



The Hopkins Atlas above shows property-owners around the churches in 1886 and lack of development. Fifteen years later in the Bromley Atlas (left), rowhouses are drawn and the nominated church is named, along with other parish buildings.

(Source: The Athenaeum.)



Atlas of the  
City of  
Philadelphia,  
Vol. 9, 25th  
& 33rd  
Wards, 1891

Plate 8

WORK TITLE:

Atlas of the City of  
Philadelphia, Vol. 9,  
25th & 33rd Wards,  
1891

SUBTITLE:

From actual surveys  
and official plans of the  
Survey Dept.

CREATOR:

Geo. W. and Walter S.  
Bromley

PUBLISHER:

G. W. Bromley & Co.

DATE:

1891

SOURCE:

Map Collection, Free  
Library of Philadelphia

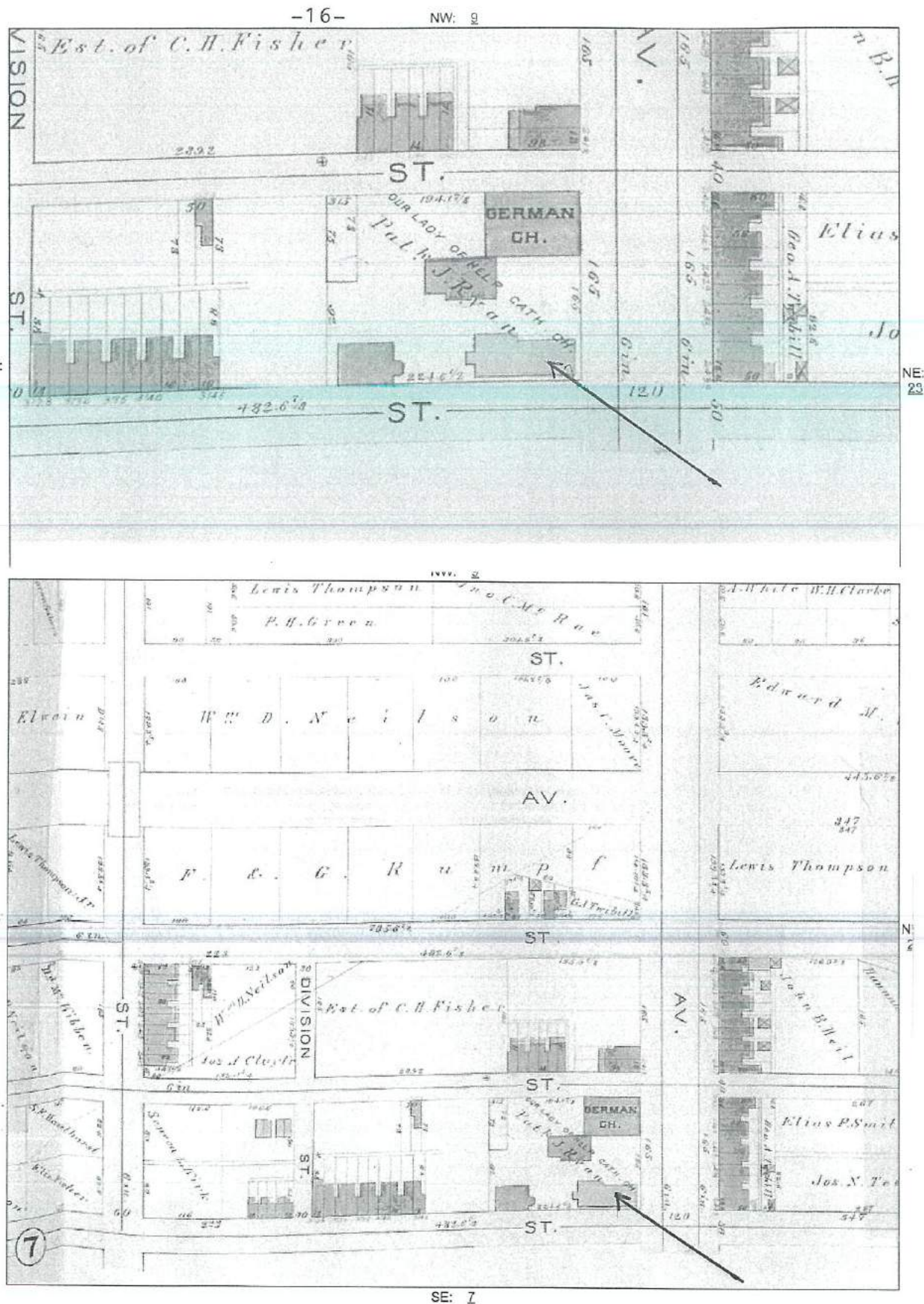
GEOGRAPHY (THIS WORK):

Philadelphia, PA  
(Kensington,  
Bridesburg, Richmond)

IMAGE FILE(S):

BRM1891.  
PhilaWard25\_33.011.  
Plate8

SW: 4  
125





# Atlas of the City of Philadelphia, 1895

## Plate 43

RELATED IMAGES/PLATES:  
Later Year: 43 (1910)

WORK TITLE:  
Atlas of the City of  
Philadelphia, 1895

SUBTITLE:  
Complete in One  
Volume

CREATOR:  
George W. & Walter S.  
Bromley, Civil  
Engineers

PUBLISHER:  
G.W. Bromley and Co.

DATE:  
1895

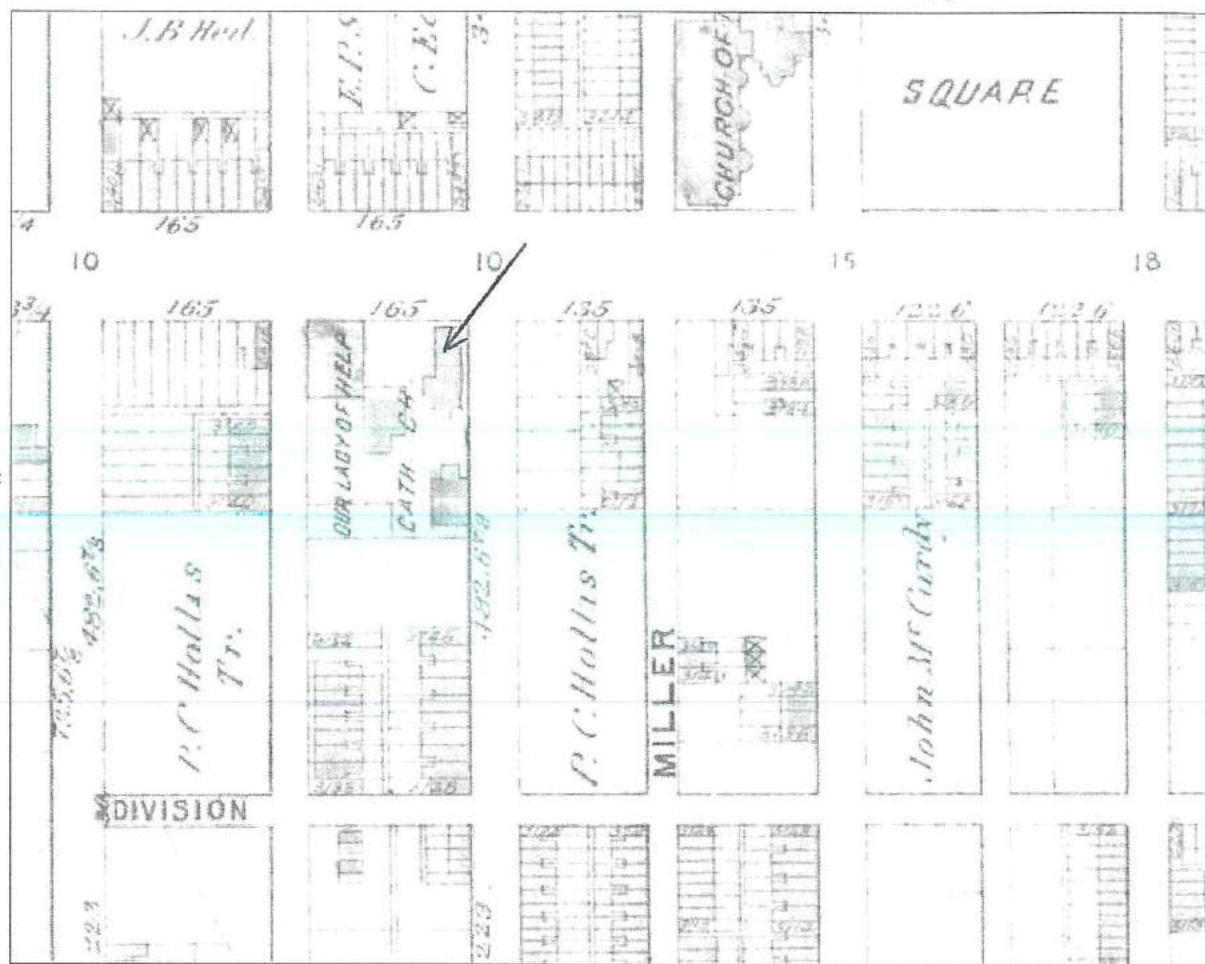
DESCRIPTION:  
From actual surveys  
and official plans.

SOURCE:  
Athenaeum of  
Philadelphia

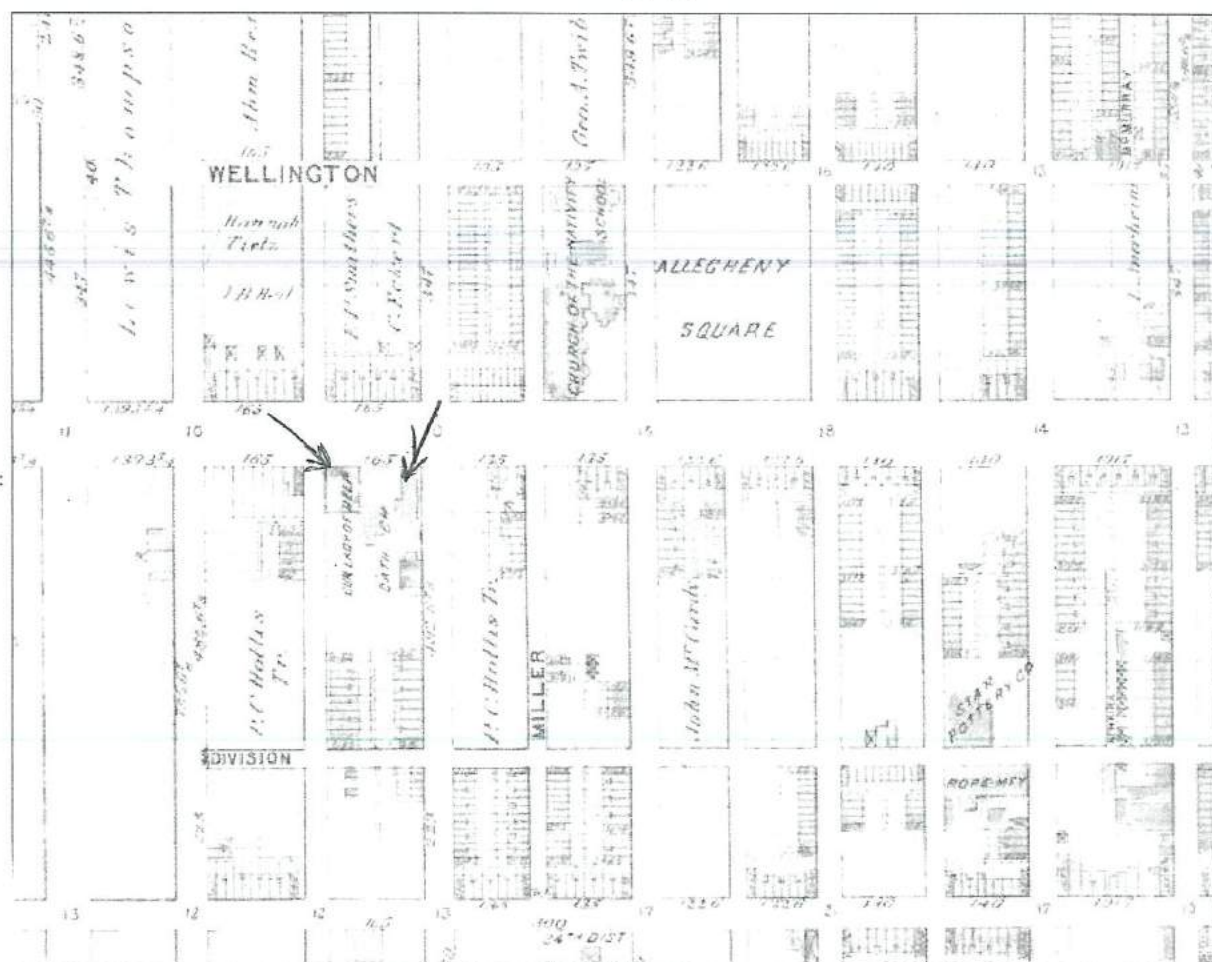
GEOGRAPHY (THIS WORK):  
Philadelphia, PA

IMAGE FILE(S):  
bromley1895-plate43  
(4.9 MB)

West:  
42



South: 14 16



South: 14 16

Samuel Bass Warner aptly characterized Philadelphia's growing neighborhoods that were based on late 19th century immigrants fulfilling the labor needs at the time: "For all ethnic groups, churches provided an important social organization."<sup>13</sup> Having their own parish was, for all of the city's German Catholics a tradition begun at Holy Trinity in 1788 that continued for over one hundred years. For the Germans, the numbers of their group could justify why they sought leadership within the archdiocese. At Our Lady Help of Christians, there seemed to be other problems.

The atlases of 1891 and 1895 correlate to Mahoney's account on the "frame chapel" initially constructed on the Chatham Street side of the lot, then a "stone chapel" erected by 1887 on the Gaul Street side, the foundation of the present structure. (Refer to previous pages.) The length of time to build this church from 1887 to the "1898" noted on the Gaul Street wall of the church could mean anything, from insufficient funds, to changes in plans or other things not recorded. Yet, intangible things prevailed.

#### The "German Issue"

The Jesuit missionaries in 1759 took a census of Roman Catholics they ministered throughout Pennsylvania and separated the Germans from the English and Irish. The Germans of all religious denominations in Pennsylvania had in common a reluctance to discard their foreign language and sought to perpetuate it<sup>14</sup> with future generations, as seen in the Amish and Mennonite and similar sects.

By the 1880s, German Catholics constituted a national "movement called "Cahenslyism--named after a German layman" in "a society

<sup>13</sup> Warner, S.B., *The Private City*. Phila.: Univ. of Penna. Press, 1996 edition. p. 180.

<sup>14</sup> Refer to Benjamin Franklin's "Observations concerning the Increase of Mankind, Peopling of Countries, &c." on how the Germans "will never adopt our Language or Customs" and "Germanize us." p. 14. (1755)



to fund the American missions."<sup>15</sup> He had "complained to the Holy See (i.e., Rome) that German Americans were treated as second-class citizens and asked that they be given more German bishops, a plea that was rebuffed" by the pope.<sup>16</sup> The scope of the German Catholics who wanted representation in the American Catholic church involved the Midwestern and East Coast dioceses. As Hitchcock furthered this issue, "In St. Louis, for example, large and imposing churches built by German Catholics were officially considered mere 'chapels of ease' of English-speaking parishes"<sup>17</sup> in commenting about how the German language was of the utmost importance in Catholic worship and ministry. Overall, it was irrelevant in the American Church.

In Philadelphia, Archbishop Ryan, a native of Ireland, had seen the German Catholic "issue" coincidental to the founding of Our Lady Help of Christians when he became involved in apparent clashes at Nativity and resolved the Irish-German situation when he purchased the lot and administered to the building of a "German Church" for the minority group. Why the two groups failed to integrate under the Church seemed to be because of the Germans resistance to speaking English and acculturating to "English" living. The Germans may have felt they had been the "first" to force a church to materialize in Richmond, but the Irish majority (who probably showed more financial support in the archdiocese) usurped Nativity in such a way as to insult the Germans.

The more recent account of the Archdiocese of Philadelphia's history had abjured what Connelly reported in the 1976 one: It was an ~~inst~~ance to laud Ryan and his devotion to his archdiocese. Moreover, the Connelly discourse on Philadelphia's German Catholics suspiciously noted this instant church--not others--in relation

<sup>15</sup>Hitchcock, James, History of the Catholic Church. San Francisco: Ignatius Press, 2012, p.444.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

to what occurred nationally in the Catholic church relating to the sudden rise in German Catholic in the 1870 to 1900 period. Connelly commented how Germans "resented" the "dominant" presence in the American Catholic church of ranking prelates of Irish ancestry and none of their ethnicity. He described a "controversy" stirred by a "Father Peter Abbelen" who "defended the rights of the Germans to...parochial rights" and "condemned those who would hasten to 'Americanize' the Germans." These statements by Abbelen affected Archbishop Ryan to act, especially upon information that Abbelen brought his message directly to Rome.<sup>18</sup>

There were several German national parishes which were founded prior to Our Lady on Allegheny Avenue not listed by Connelly and he commented that there was an "unsuccessful" "arrangement" at Nativity, but omitted that Nativity began for the German Catholics in Richmond, not for the Irish there. This omission would have altered the reader's understanding of the local "German issue" in Richmond and why the Germans at Nativity were "unsuccessful" there and nowhere else.

Whatever was unrecorded still brought Ryan and the archbishops of Baltimore, Boston and New York together on "December 17, 1886" (one year after Our Lady Help of Christians was established). All denied "unfair treatment of any national group" (inferring the Germans). It is relevant to this instant nomination that what Connelly recorded about the German Catholics at Our Lady was coincidental to this "German issue" which the priest-author stated was indeed "a most serious one that would divide not only diocese but the entire Church in the United States."<sup>19</sup> (underlining added.)

Alas, Connelly had not committed to an ending of this saga, or how Ryan and the others would thereafter handle German Catholics.

<sup>18</sup>Connelly, James, The History of the Archdiocese of Philadelphia. Phila.: The Archdiocese of Philadelphia, 1976, pp.278-279.

<sup>19</sup>Ibid., p. 279.



How Our Lady Help of Christians Church fared from the "1885" founding and proceeded to respond after the 1886 meeting of the archbishops on the "German issue" had not been memorialized. Evidently, American Catholic historiography left a void in any information on this "controversy" and "issue" that had national significance, though suggestive of a shameful past best not left for the future. Understandably, as Connelly added, what precedent was set with the Germans could have implications for other ethnic groups in the country as well.

This unspoken history from Our Lady Help of Christians parish contributed to the national cause propounded by German Catholics who brought a pride in their foreign ethnicity, which in Philadelphia had a very long tradition and reason to raise the "German issue" within the American Church.

## German Migrations by the Numbers

The chart below demonstrates how significant the German influence has been in the history of the United States through periods correlating to events in German-speaking areas that propelled migrations. Note the decades from 1870 to 1900 which concern the instant nomination's "period of significance."

### U.S. IMMIGRATION (1820-1960): Countries of Origin

	1820-30	1831-40	1841-50	1851-60	1861-70	1871-80	1881-90	1891-1900	1901-10	1911-20	1921-30	1931-40	1941-50	1951-60	TOTALS
Germany	7,729	152,454	434,626	951,667	787,468	718,182	1,452,970	505,152	341,498	143,945	412,202	114,058	226,578	477,765	6,726,294
Italy	439	2,253	1,870	9,231	11,725	55,759	307,309	651,893	2,045,877	1,109,524	455,315	68,028	57,661	185,491	4,962,375
Ireland	54,338	207,381	780,719	914,119	435,778	436,871	655,482	388,416	339,065	146,181	220,591	13,167	26,967	57,332	4,676,407
Gr. Britain	27,489	75,810	267,044	423,974	606,896	548,043	807,357	271,538	525,950	341,408	320,213	29,378	131,592	195,498	4,582,190
Austria <sup>1</sup>					7,800	72,969	353,719	592,707	2,145,265	453,649	32,868	3,563	24,860	67,106	3,754,507
Canada	2,486	13,624	41,723	59,309	153,878	383,640	393,304	3,311	179,225	742,185	924,515	108,527	171,718	377,952	3,555,398
Russia <sup>2</sup>	89	277	551	457	2,512	39,284	213,282	505,290	1,597,306	921,201	61,742	1,356	548	584	3,344,479
Sweden <sup>3</sup>					37,667	115,922	391,776	226,265	249,534	95,074	97,249	3,960	10,665	21,697	1,249,810
Mexico <sup>4</sup>	4,818	6,599	3,271	3,078	2,191	5,162	1,913	971	49,642	219,004	459,287	22,319	60,589	299,811	1,138,655
Norway <sup>3</sup>	91	1,201	13,903	20,931	71,631	95,323	176,586	95,018	190,505	66,395	68,531	4,740	10,100	22,935	837,890
France	8,497	45,575	77,262	76,358	35,986	72,206	50,464	31,141	73,379	61,897	49,610	12,623	38,809	51,121	684,928
W. Indies	3,834	12,301	13,528	10,660	9,046	13,957	29,042	33,230	107,548	123,424	74,899	15,502	49,725	123,091	619,787
Hungary <sup>1</sup>										442,693	30,680	7,861	3,469	36,637	521,340
Greece	22	30	16	31	72	210	2,308	15,996	167,519	184,201	51,084	9,119	8,973	47,608	487,189
Poland <sup>5</sup>	21	369	105	1,164	2,027	12,970	51,806	96,720		4,813	227,734	17,026	7,571	9,985	432,311
China	3	8	35	41,397	64,301	123,201	61,711	14,799	20,605	21,278	29,907	4,928	16,709	9,657	408,539
Denmark	169	1,063	539	3,749	17,094	31,771	88,132	50,251	65,285	41,983	32,430	2,559	5,393	10,984	351,402
Japan					186	149	2,270	25,942	129,797	83,837	33,462	1,948	1,555	46,250	325,396
Switzerl'd	3,226	3,882	4,644	24,011	23,286	28,293	81,988	33,149	34,922	23,091	29,676	5,512	10,547	17,675	323,902
Netherl'ds	1,078	1,412	6,251	10,789	9,102	16,541	50,692	31,816	48,262	43,718	26,948	7,150	14,860	52,277	320,896
Others	37,495	74,886	67,164	47,289	36,178	41,738	74,502	113,958	484,200	466,310	458,266	75,107	156,150	404,023	2,537,266
Totals	151,824	599,125	1,713,251	2,598,214	2,314,824	2,812,191	5,246,613	3,687,564	8,795,386	5,735,811	4,107,209	528,431	1,035,039	2,515,479	41,840,961

#### Notes:

- 1 Data for Austria-Hungary not reported until 1861; Austria and Hungary recorded separately after 1905
- 2 Russia includes U.S.S.R. in Europe; Latvia; Estonia; Lithuania; and Finland.
- 3 Sweden included with Norway 1820-1868.
- 4 Mexico: no record of immigration 1886-1893.
- 5 Poland: immigration for 1899-1919 included with Austria, Germany, or Russia.

Sources: U.S. Bureau of the Census  
U.S. Immigration & Naturalization Service



The Compendia below from 1880 and 1890 have specific references to German-speaking arrivals to Philadelphia. The 1890 rate of "German" parentage is helpful, although not definitive to the number of German Catholics, despite their high numbers migrating from Bavaria.

548  
COMPENDIUM OF THE TENTH CENSUS.  
TABLE XXXIII.—The foreign-born population of fifty principal cities, distributed

48

COMPENDIUM OF

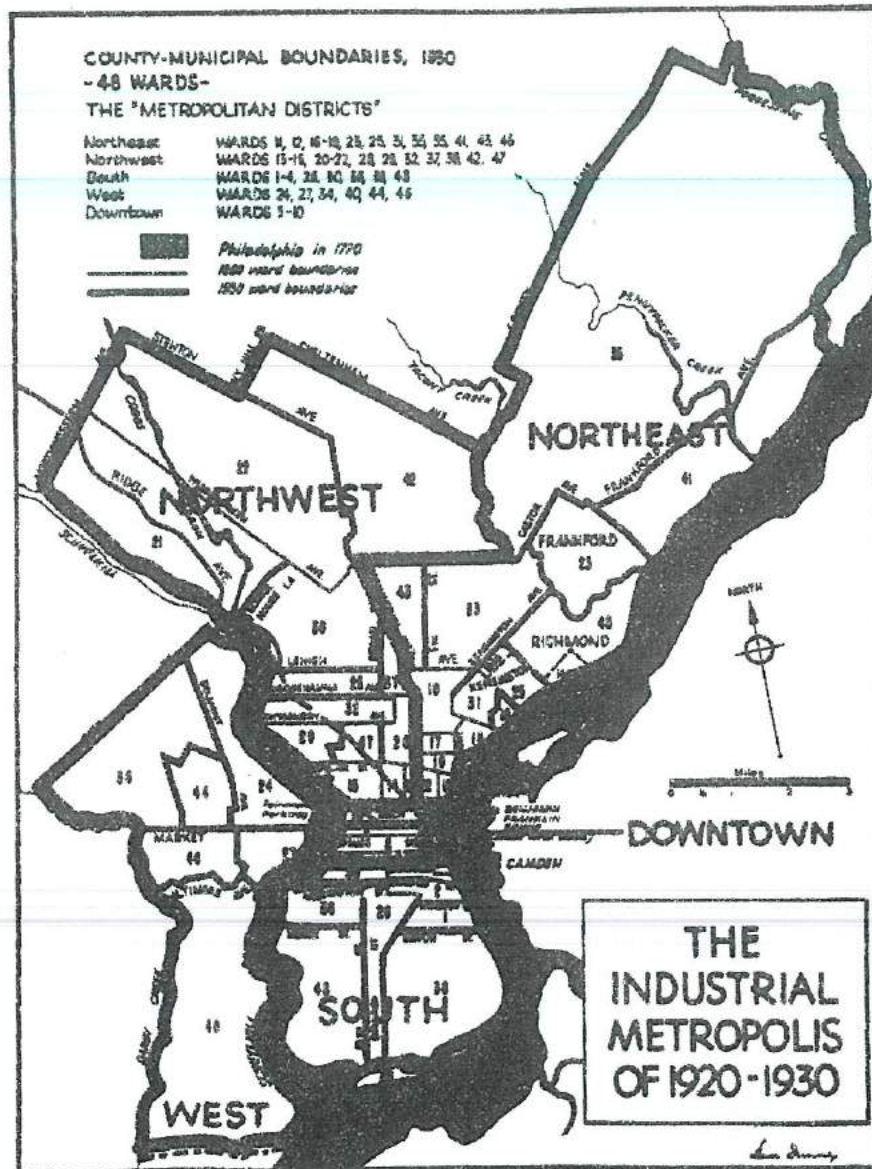
TABLE XXXVIII.—The foreign-born population of 1880

Living in—		GERMAN EMPIRE.										1880	
		Total.	Baden.	Bavaria.	Brunswick.	Hamburg.	Hanover.	Hessen.	Lübeck.	Mecklenburg.			
1	New York, N. Y.	163,482	10,611	17,990	292	1,589	7,282	9,993	12	489			
2	Philadelphia, Pa.	55,783	4,778	4,416	76	209	717	2,201	3	88			
3	Brooklyn, N. Y.	55,339	4,846	8,099	48	408	2,037	2,606	6	131			
4	Chicago	76,205	2,145	2,626	44	59	1,919	739	9	1,923			
5	Boston	7,396	1,051	741	16	170	238	240	2	21			
6	Saint Louis					113	8,928	1,958	8	93			
7	Baltimore					170	2,162	763	5	39			
8	Cincinnati					170	6,298	1,291	2	194			
9	San Francisco					557	1,880	697	13	88			
10	New Orleans					140	693	274	3	21			
11	New York, N. Y.	3,230							100	1,629			
12	Philadelphia, Pa.	5,549								12			
13	Brooklyn, N. Y.	207								650			
WHITE PERSONS HAVING EITHER BOTH PARENTS BORN AS SPECIFIED OR ONE PARENT BORN AS SPECIFIED AND ONE PARENT NATIVE—continued.													
CITIES.		France.		Hungary.		Italy.		Russia.		Other countries.		White persons of mixed foreign parentage.	
		Num-ber.	Per-cent.	Num-ber.	Per-cent.	Num-ber.	Per-cent.	Num-ber.	Per-cent.	Num-ber.	Per-cent.	Num-ber.	Per-cent.
11	New York.....	15,592	1.28	16,286	1.20	54,964	4.52	68,904	5.68	69,530	5.72	48,480	3.82
12	Chicago.....	4,841	0.57	1,641	0.19	8,219	0.90	11,294	1.02	64,264	7.51	26,220	4.23
13	Philadelphia.....	5,417	0.93	1,635	0.28	10,803	1.79	10,136	1.72	12,900	2.18	24,277	4.11
14	Brooklyn.....	4,745	0.83	858	0.15	12,701	2.22	4,745	0.83	13,342	2.33	26,725	4.68
15	St. Louis.....	4,270	1.40	816	0.11	2,242	0.74	2,221	0.73	10,252	3.37	10,899	3.58
16	Boston.....	1,506	0.50	314	0.07	6,636	2.19	6,246	2.06	6,471	2.14	21,143	6.99
17	Baltimore.....	1,150	0.64	165	0.09	1,327	0.74	5,553	3.08	4,891	2.71	4,344	2.41

Of the large number of white persons of foreign parentage living in these cities in 1890, those of Irish and German extraction constituted by far the greater proportions. For those of Irish extraction the proportions were large in all of these cities. In Boston they constituted more than one-half of all whites of foreign parentage, or 53.39 per cent; in Philadelphia, more than two-fifths, or 44.15 per cent, and in Brooklyn and New York, a little over one-third, or 35.36 and 33.73 per cent, respectively. The proportions for those of German parentage were also large in all of these cities except Boston, where this element constituted but 7.30 per cent. In Baltimore and St. Louis it was more than one-half, or 61.66 and 59.60 per cent, respectively; in Chicago, 37.35 per cent; in Brooklyn, 36.75 per cent; in New York, 35.04 per cent, and in Philadelphia, 29.29 per cent.

nearly 1/3

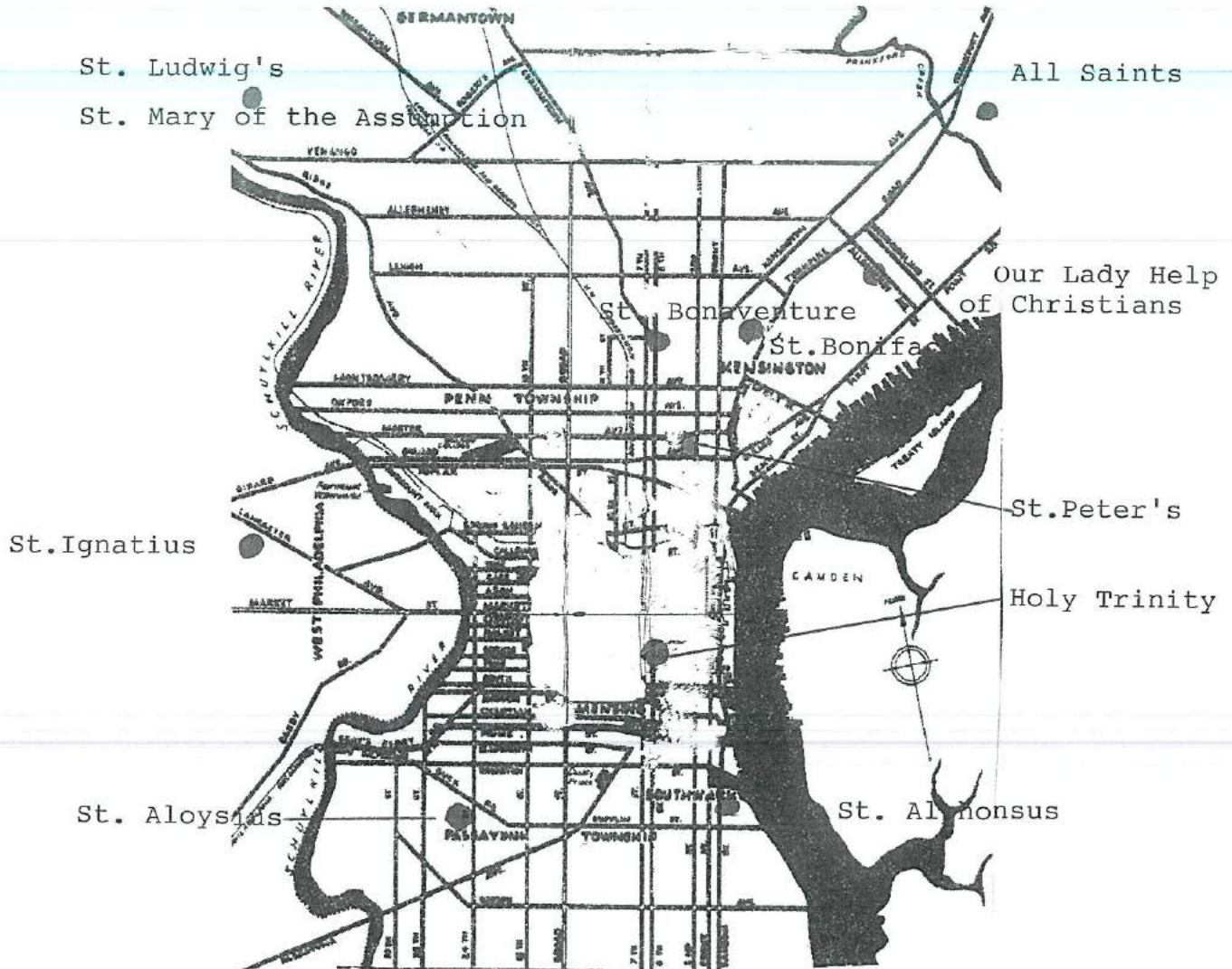
1890



Map from Sam Bass Warner's *The Private City* locates "Richmond" jutting out onto the Delaware River, below Frankford, a name of German origin.



Approximate sites of German national Catholic churches in the City of Philadelphia:



Our Lady Help of Christians Roman Catholic Church...

(e) is the work of a designer, architect, landscape architect or designer, or engineer whose work has significantly influenced the historical, architectural, economic, social or cultural development of the City, Commonwealth or Nation.

This church's architect was Albert Wolfring Leh (1848-1918). He was born in Easton, Northampton County, Pennsylvania; his parents were from Berks County. Leh's biographer, Kenneth Raniere wrote that his career began between 1880 and 1883 in Bethlehem in carpentry and cabinetmaking, then he advanced to become a draftsman "in the late 1880s and early 1890s."<sup>20</sup> This would have been the time when he was involved in the design of the Allegheny Avenue church.

American Catholic historiography overly emphasizes the clergy, too often omitting the names of those in the laity who were clearly instrumental in the Church's early parishes. Thus, there was a situation in how the first Catholic church along Allegheny Avenue by the Delaware River was Nativity, Blessed Virgin Mary and it was founded for local German Catholics in 1882. Then, within two years, the Germans were outnumbered by "English-speaking" Irish Americans who dominated Nativity, alienating the founding members. When a new church was recommended for the Germans, it seemed that they resented Archbishop Patrick Ryan's purchase of land for a German national parish. Archdiocesan histories disclosed tensions and how the German-speaking Redemptorist priests ceded Nativity to the Archdiocese. The Germans' new pastor, George Wolf had erected a "frame chapel" in about 1885; a "stone chapel" followed.<sup>21</sup> In 1887,

---

<sup>20</sup>Raniere, Kenneth, *A Living Legacy: Architecture of A.W. Leh*. Bethlehem: Moon Trail Books, 2009, pp. 12,21.

<sup>21</sup>Mahoney, op.cit., pp.139-140,143.



Mahoney noted "Rev. William Heinen, of East Mauch Chunk preached" at the blessing of Our Lady's church's cornerstone.<sup>22</sup> Raniere credited Father Heinen as the "driving force behind the construction" of St. Joseph's church in East Mauch Chunk in 1895, and this church was a Leh design, very similar to Our Lady's.<sup>23</sup>

What is evident is that the Germans did not hire the archdiocesan architect, Edwin F. Durang--who designed Nativity, one block away. The local congregation--or the clergy--had contacts with the German national parishes outside of Philadelphia, in an area significantly more "German" and therefore, more trusted. Leh had a firm by the early 1890s and enough commissions for himself and two partners, Lehr and Martz. For many of his designs, Leh turned to Philadelphia craftsmen and at Our Lady's church is one such example. The steeple (or spire) was supposedly produced by O.W. Ket-cham Terra Cotta Works, if Leh patterned St. Michael's Church in Lansford, Carbon County after the Philadelphia church. Otherwise, there is very little known of Our Lady's church's construction.

Comparing the Port Richmond church's architecture to Leh's St. Joseph's and St. Michael's designs offered information on what the architect had done in applying basic designs to the three buildings, but modifying ornamentation. Leh designed the three churches within a ten to twelve year period in which he also designed residences, commercial buildings and "cottages." Raniere noted over 100 structures in Leh's portfoglio, mainly in the Bethlehem-Allentown area.<sup>24</sup> For the Roman Catholic churches in discussion, Leh drew three bays, a front, tall tower with clock and steeple, tracery at the windows, buttresses and Gothic arches. They are Gothic Revivals, though only Our Lady's bears more extensive decoration and the contrasting color scheme, adding a more "feminine" appearance than the "masculine" Carbon County churches. (Refer to images, page 28.)

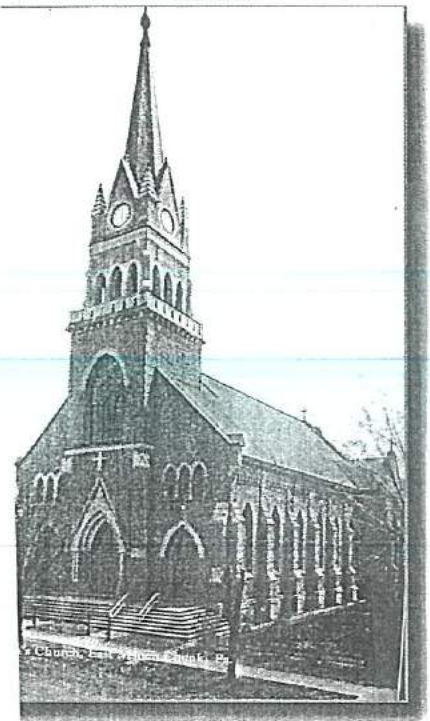
---

<sup>22</sup>Ibid., p. 143.

<sup>23</sup>Raniere, op.cit., pp.31.

<sup>24</sup>Ibid., pp.33, 233.





A view of St. Joseph's Church  
in East Mauck Chunk at Sixth  
and North Sts. (1895)

St. Michael's R.C.  
Church, Lansford,  
Carbon County, Penn-  
sylvania. (1908)



The Tatman biographical listing on Leh provides a more concise account, with better sources than used by Raniere. This source put Leh professionally as an architect "By 1878" when "he had established Ritter, Beck & Leh,"<sup>25</sup> an earlier time frame which is more relative to the "1885" founding of Our Lady's in Philadelphia, than that cited by Raniere. The earlier date also predisposed Leh to establish his reputation among those of German ancestry, which was of importance to the slighted Germans who were segregated from Nativity, BVM in Philadelphia. These local Germans chose Leh, perhaps influenced by Father Heinen, and not E.F. Durang, the archdiocese's architect who was Archbishop Ryan's "employee" and held almost exclusive commissions in designing parish complexes of not only churches, but schools, convents and rectories. Ryan's name was on the real estate deeds for Our Lady and he tried to resolve the pervasive problem with all of the German national parishese where "the tenacious holding to the German language would make the Germans appear as second rate citizens,"<sup>26</sup> to the English-speaking Catholics, especially those of Irish ancestry.

But Leh's work at Our Lady seemed to have been uniquely for this particular congregation. Durang had been employed to design a hospital (St. Mary's), and other work for the German-based St. Francis buildings staffed by the Franciscan nuns as well as St. Bonaventure's, nearby All Saints' Church and the Redemptorist Father's St. Peter's at Fifth & Girard needed his services.<sup>27</sup>

Leh's work in Bethlehem and in Allentown is notable and found to highlight the period when Bethlehem Steel Company flourished, with new wealth to local residents and subsequent architectural

---

<sup>25</sup>Tatman, S., A.W. Leh. Philadelphia Architects & Buildings on-line site: [www.philadelphiabuildings.org](http://www.philadelphiabuildings.org)., 2018.

<sup>26</sup>Connelly, Jas., The History of the Archdiocese of Philadelphia. Phila.: The Archdiocese of Phila., 1976, p. 279.

<sup>27</sup>Tatman & Moss, Biographical Dictionary of Philadelphia Architects. Boston. p.232. (Refer to attached pages on Durang.)

commissions to display the rise in the economy. Although more associated with the Northampton County towns and others in "anthracite country" Leh's use of the "Flamboyant Gothic" provided an emotional boost to the church's parishioners who invested their earnings to create this beautiful edifice which is an awesome sight and called a "landmark" in Port Richmond.

---

Celeste A. Morello, MS, MA  
May, 2018

---



## BIBLIOGRAPHICAL REFERENCES:

### (Primary and Secondary Sources)

Archdiocese of Philadelphia Staff, Our Faith-Filled Heritage: The Church of Philadelphia--Bicentennial as a Diocese, 1808-2008. Strasbourg, France, 2007.

Connelly, Jas. (Ed.), The History of the Archdiocese of Philadelphia. Phila.: Archdiocese, 1976.

Ellis, John Tracy (Ed.), Documents of American Catholic History. Vol. I. Wilmington: Michael Glazier, 1987

Hitchcock, Jas., History of the Catholic Church. San Francisco: Ignatius Press, 2012.

Jansen, H.W., History of Art. NY: Abrams, 1977.

Mahoney, Daniel, Historical Sketches. Phila.: Mahoney, 1895.

Raniere, Kenneth, A Living Legacy: Architecture of A.W. Leh. Bethlehem: Moon Trail Books.

Scharf & Westcott, History of Philadelphia. Phila.: Everts, 1884.

Tatman, Sandra, "Albert Wolfring Leh," philabuildings.org., 2018.  
Tatman and Moss, Biographical Dictionary of Philadelphia Architects. Boston.

Warner, Sam Bass, The Private City. Phila.: Univ. of Penna. Press, 1996.

Webster, Richard, Philadelphia Preserved. Phila.: Temple Univ. Press.

Zarnecki, G., Art of the Medieval World. NY: Abrams, 1979.

---

### Other sources:

Compendia of the U.S. Census of 1870, 1880 and 1890.  
Washington, D.C.: Gov't Printing office.

Atlases: Hopkins (1886); Bromley (1891), (1895), and (1901).

### Special thanks to:

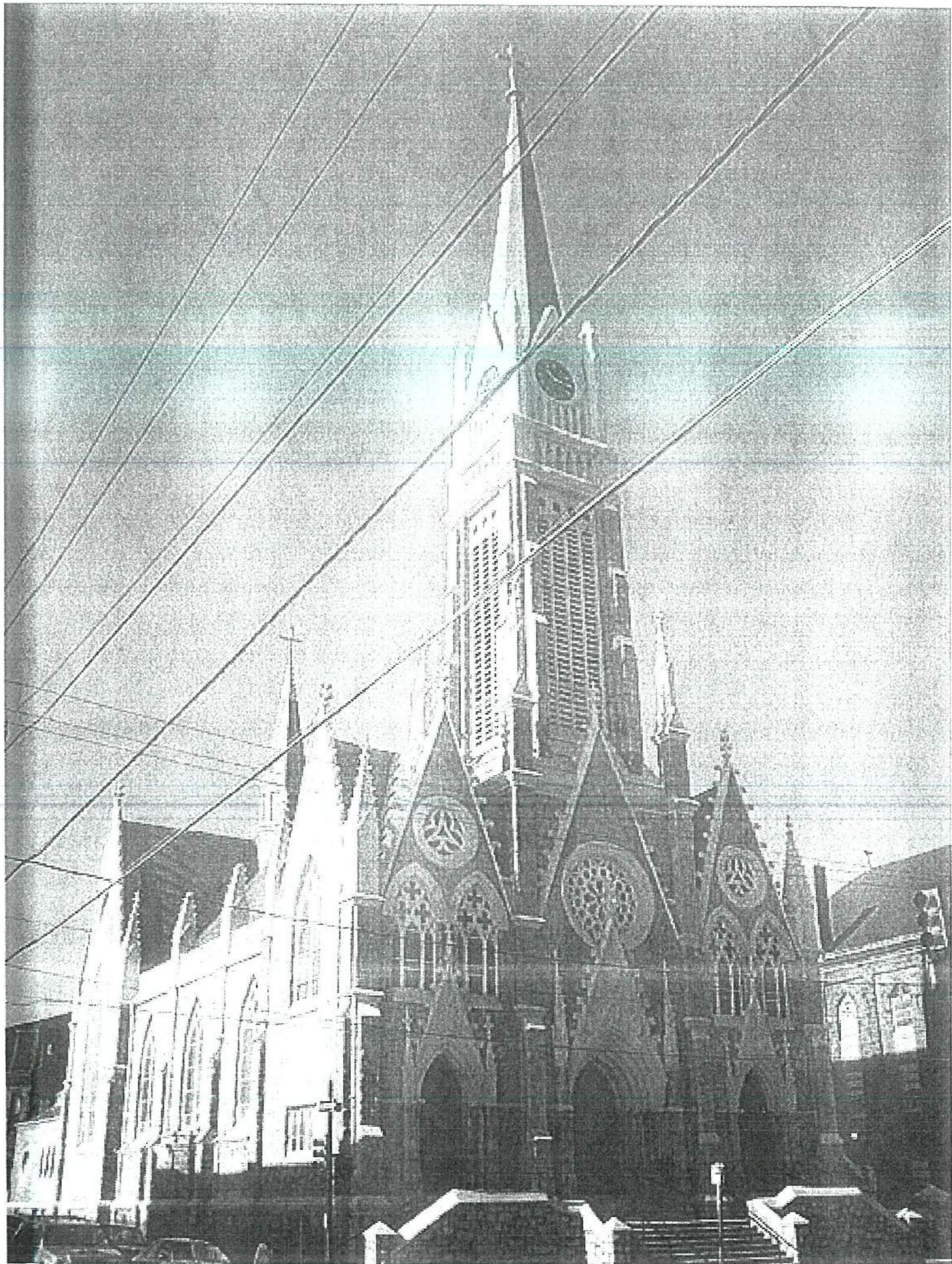
Port Richmond On Patrol & Civic Association  
Messrs Bruce Laverty & Michael Seneca, The Athenaeum of Philadelphia  
Ms. Laura DePasquale, Philadelphia Historical Commission

A P P E N D I X    I :

Down-loaded images from The Philadelphia  
Church Project.org, and Google Maps.

(12 images.)

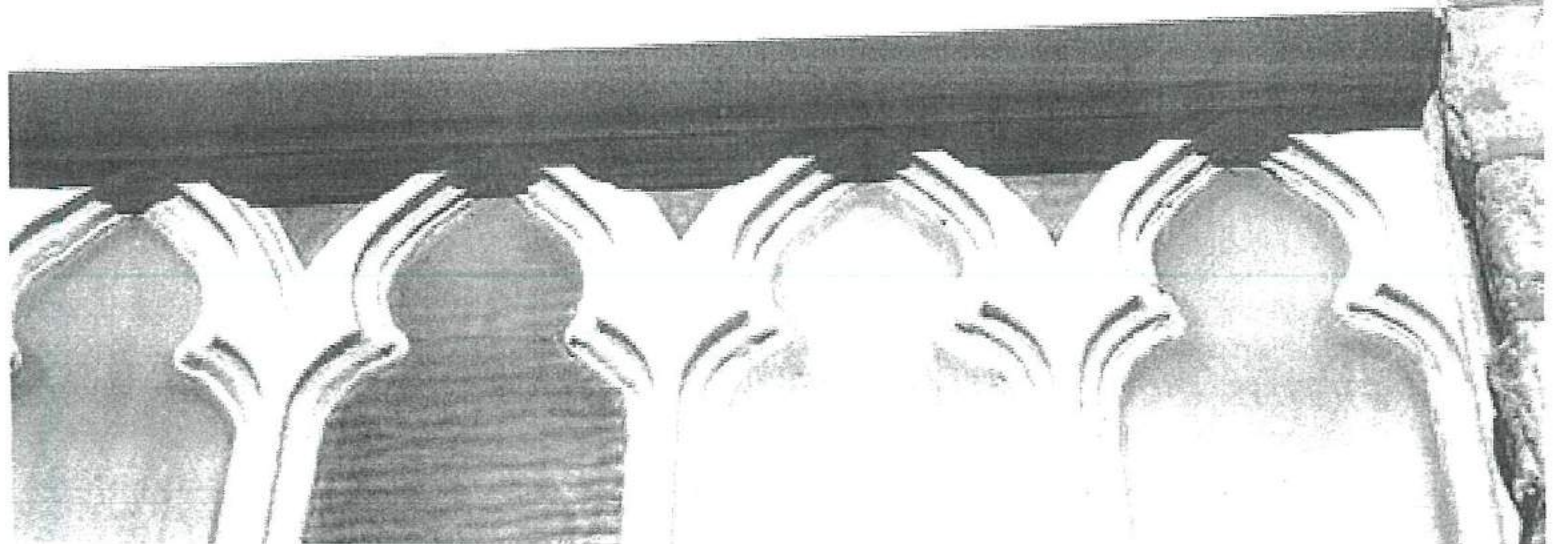




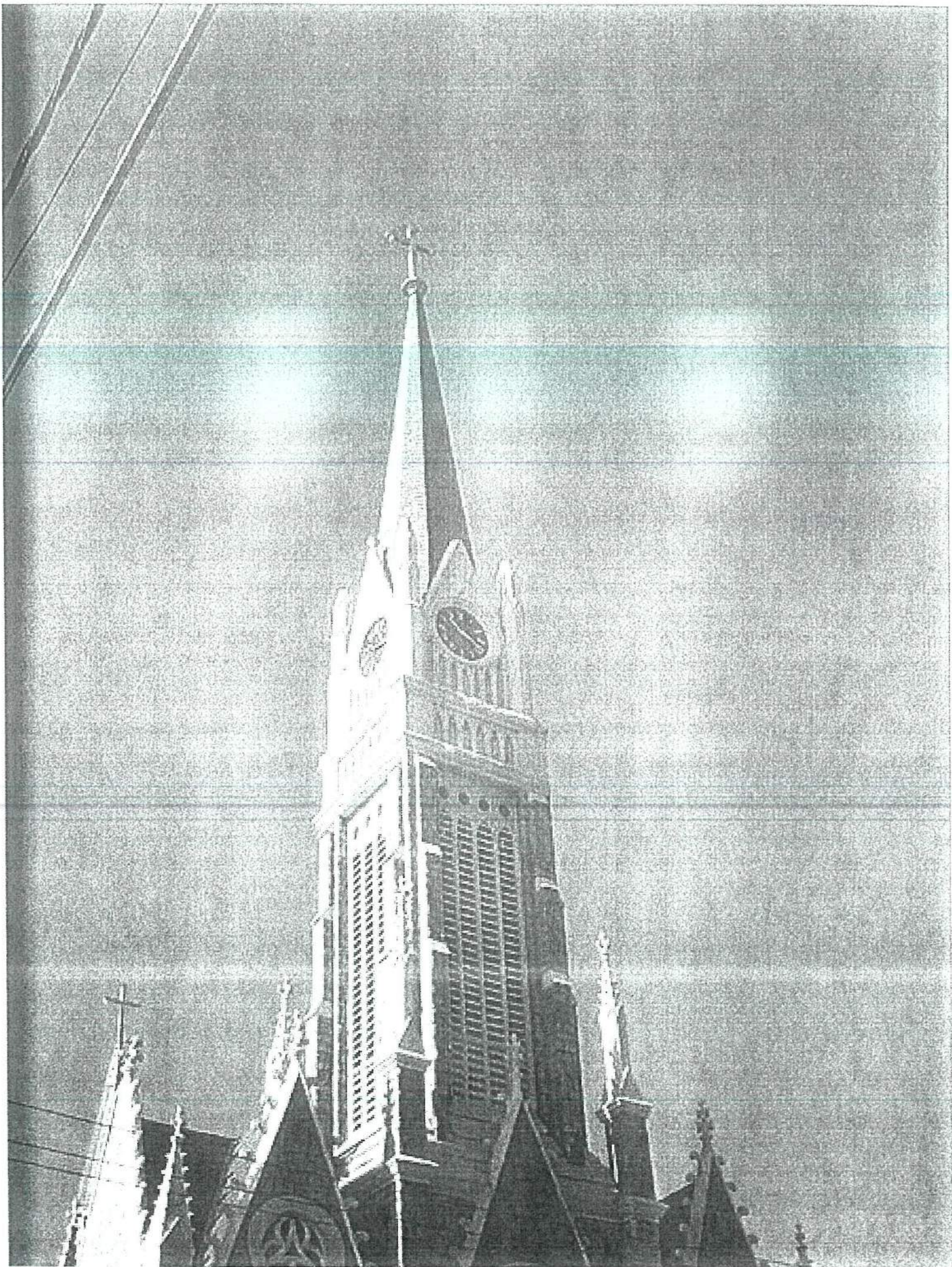




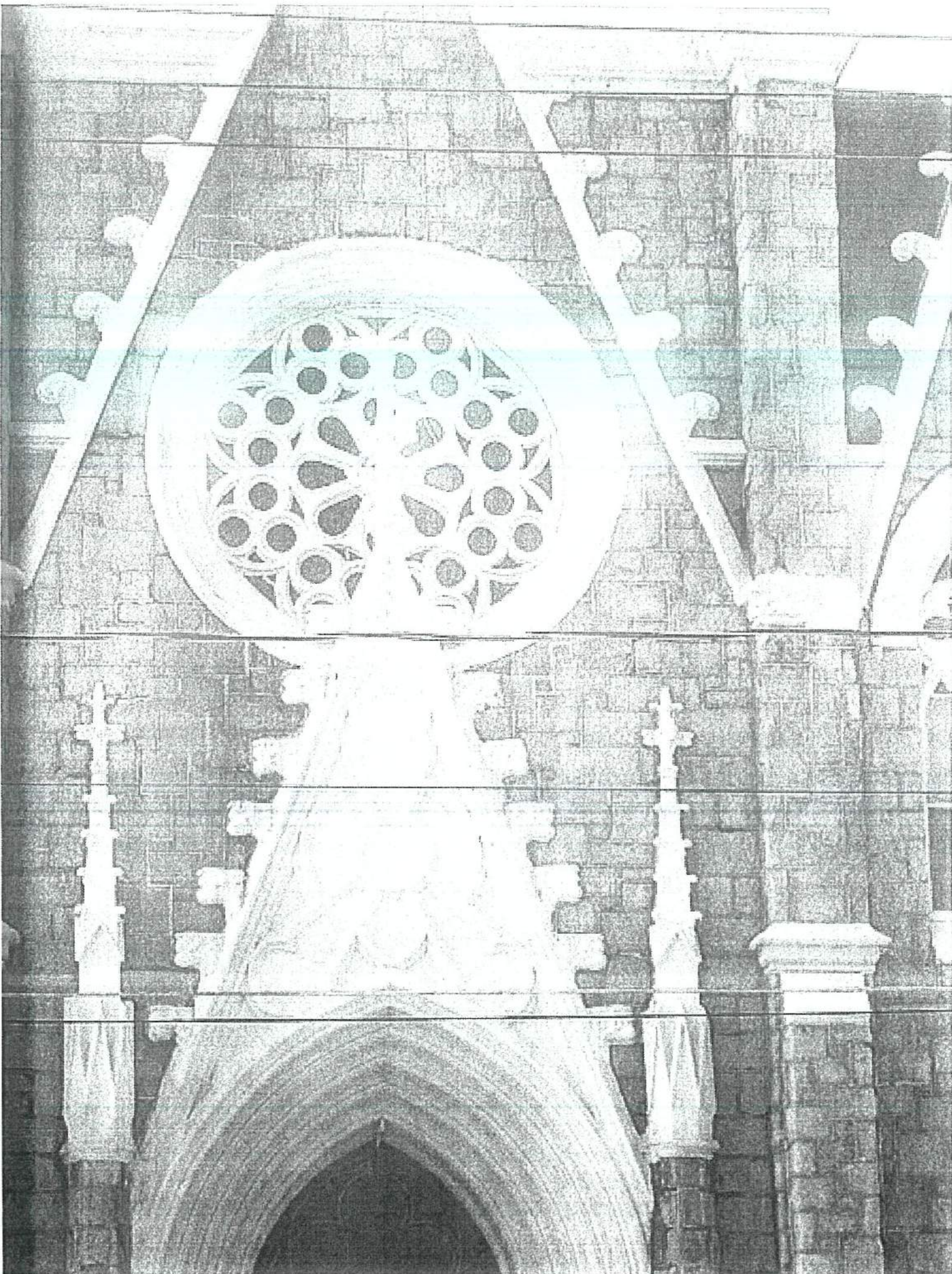
Gaul Street side.







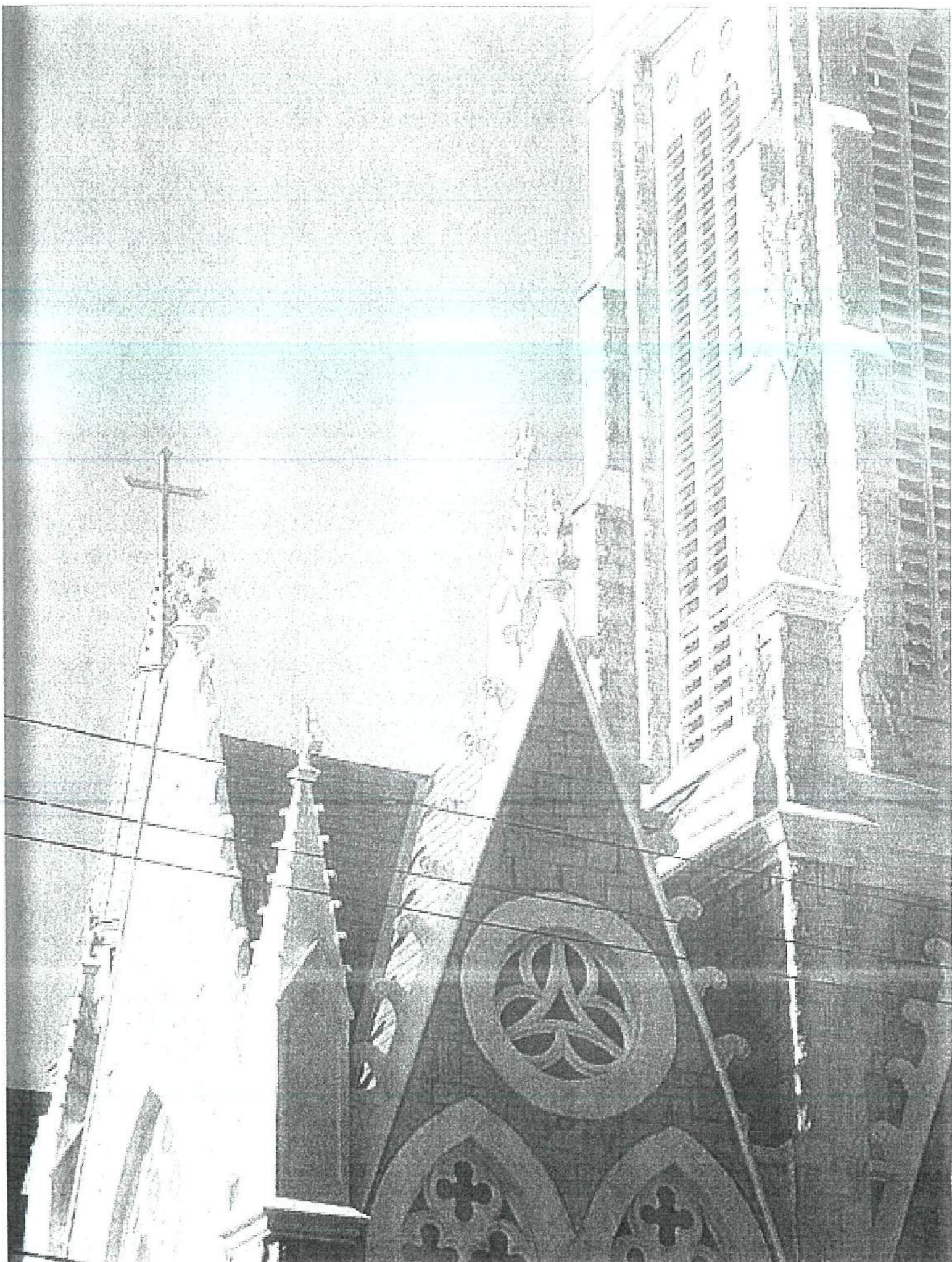




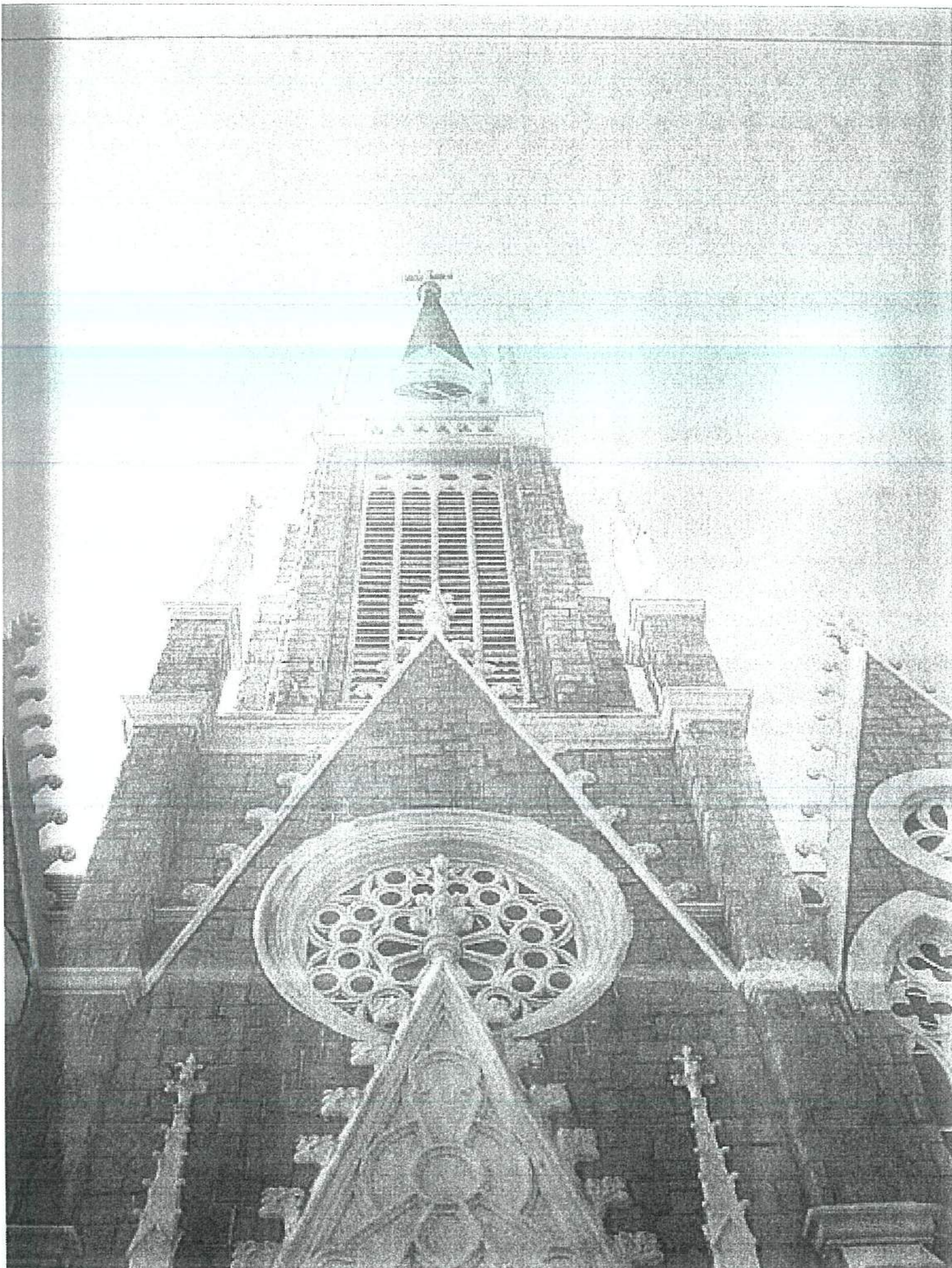




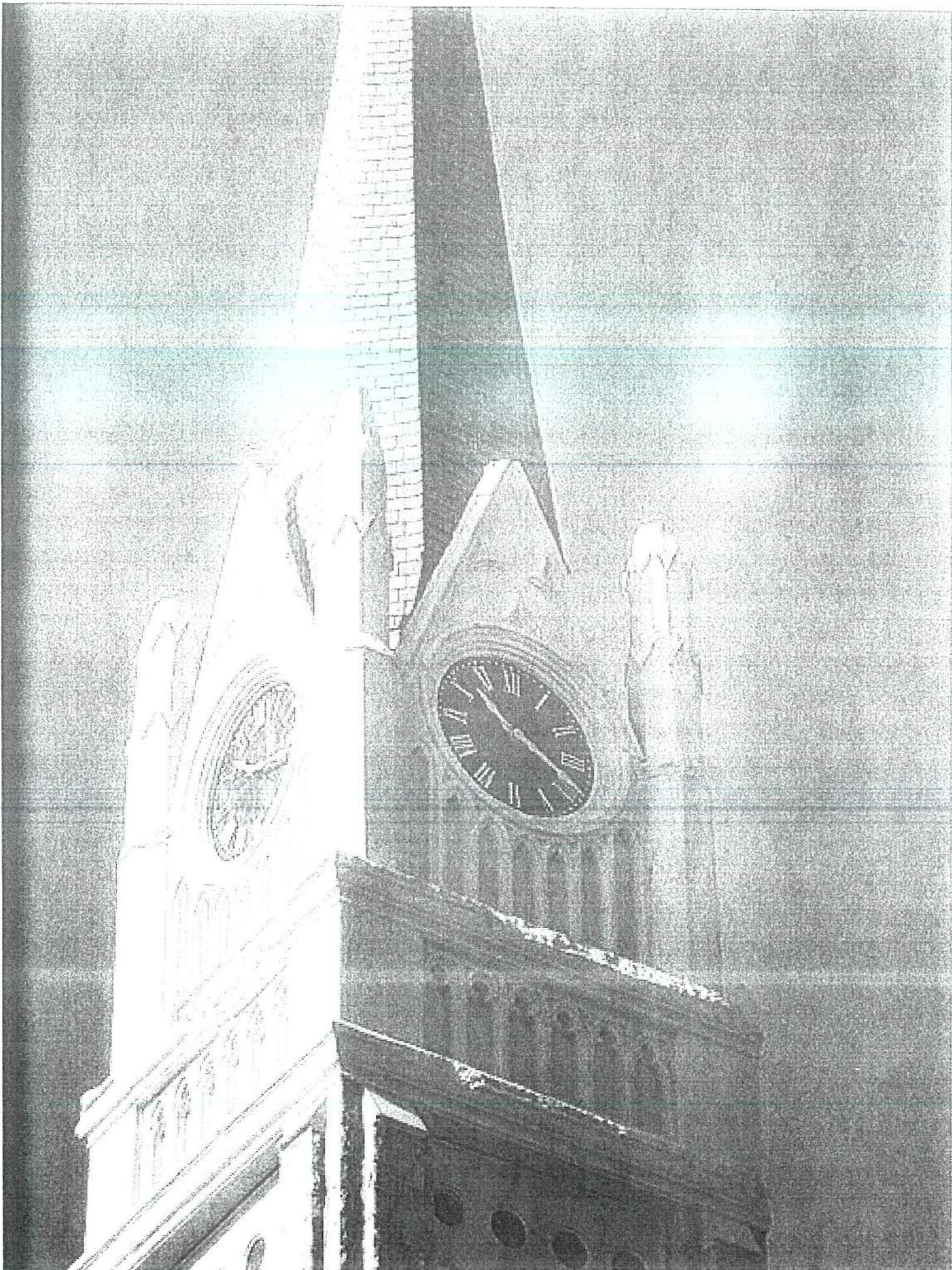




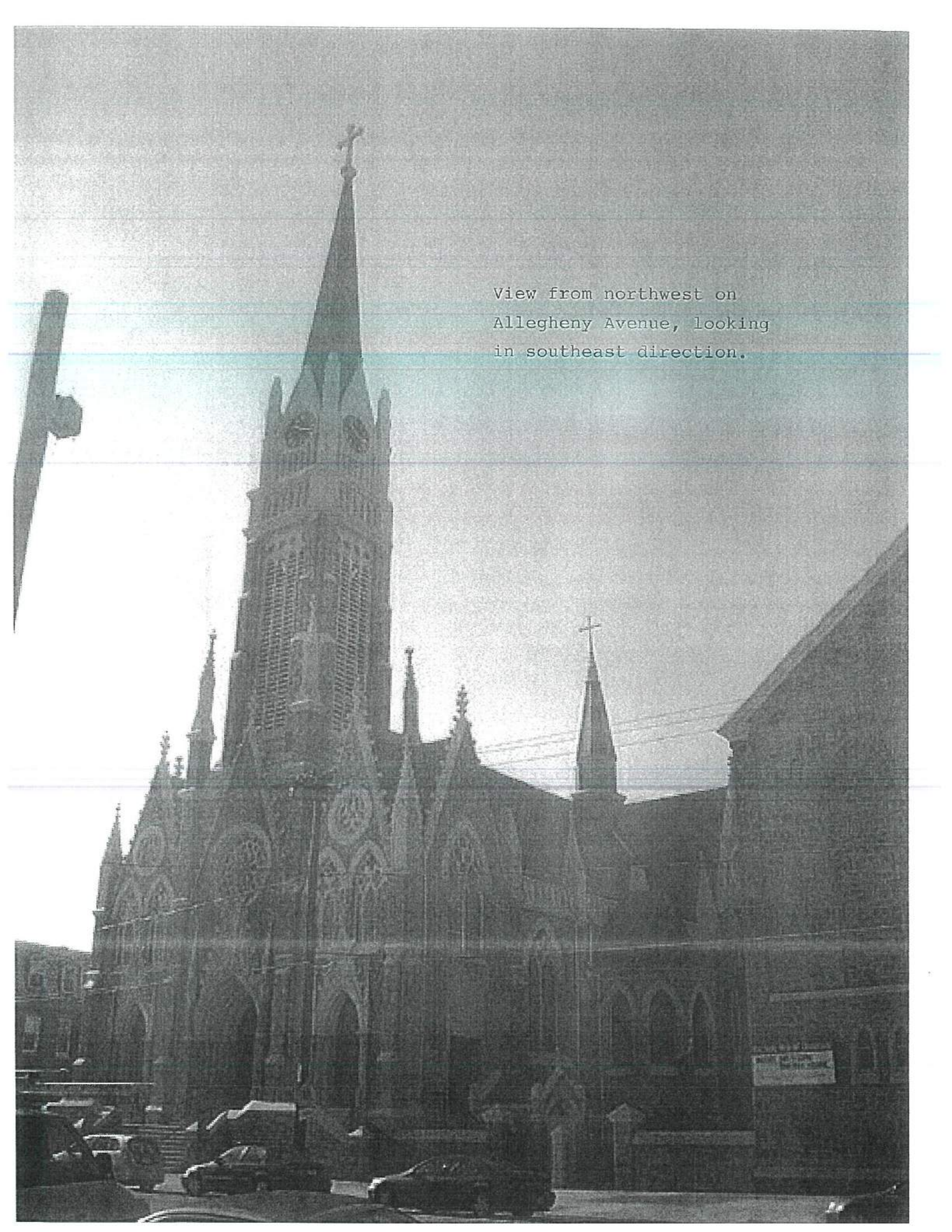










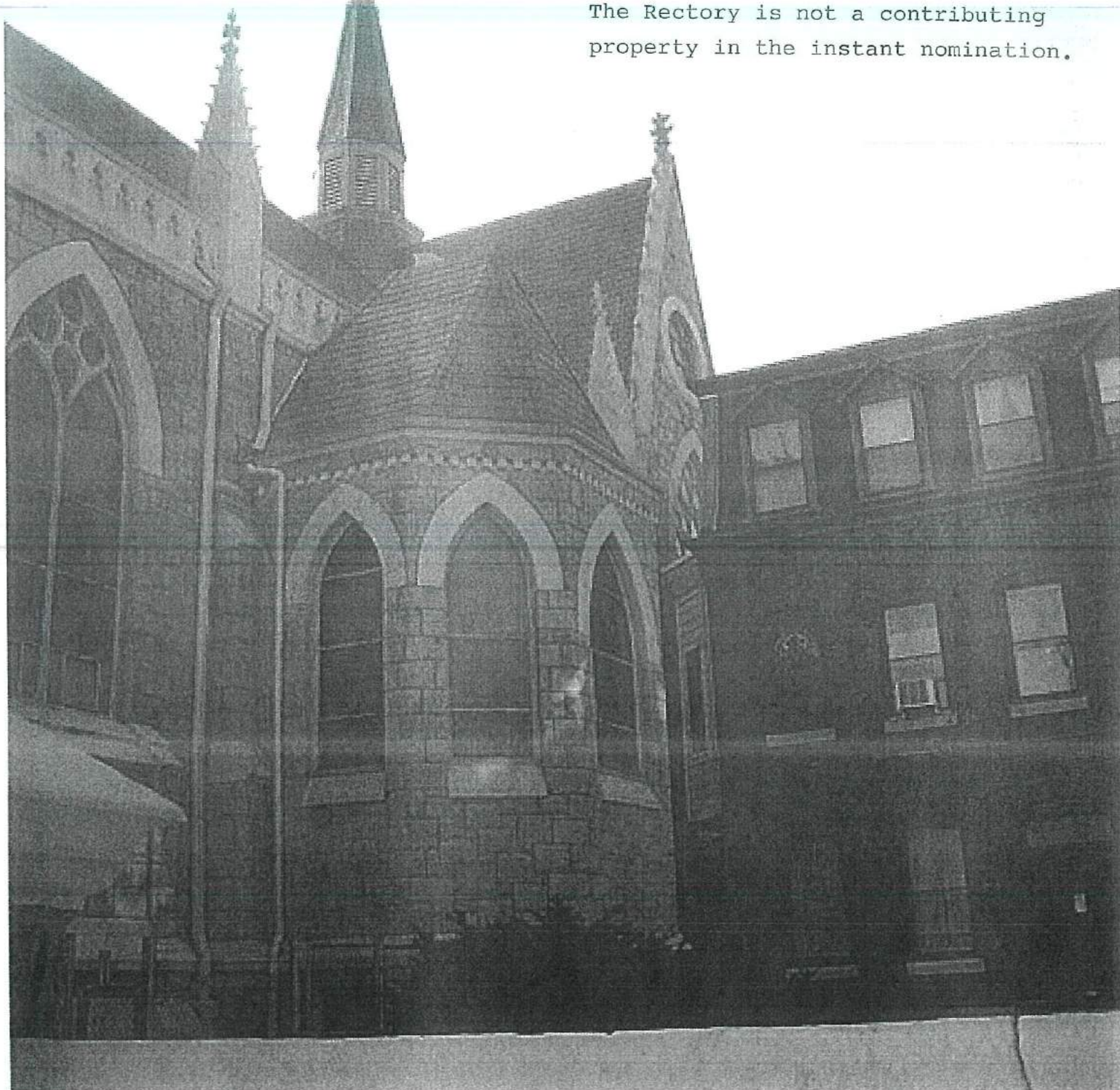
A black and white photograph of a large Gothic cathedral, likely St. Peter's in Pittsburgh. The central feature is a very tall, slender spire topped with a cross. The facade is highly detailed with Gothic arches and windows. To the right, another smaller spire is visible. In the foreground, there are several vintage cars parked on the street. The sky is overcast.

View from northwest on  
Allegheny Avenue, looking  
in southeast direction.

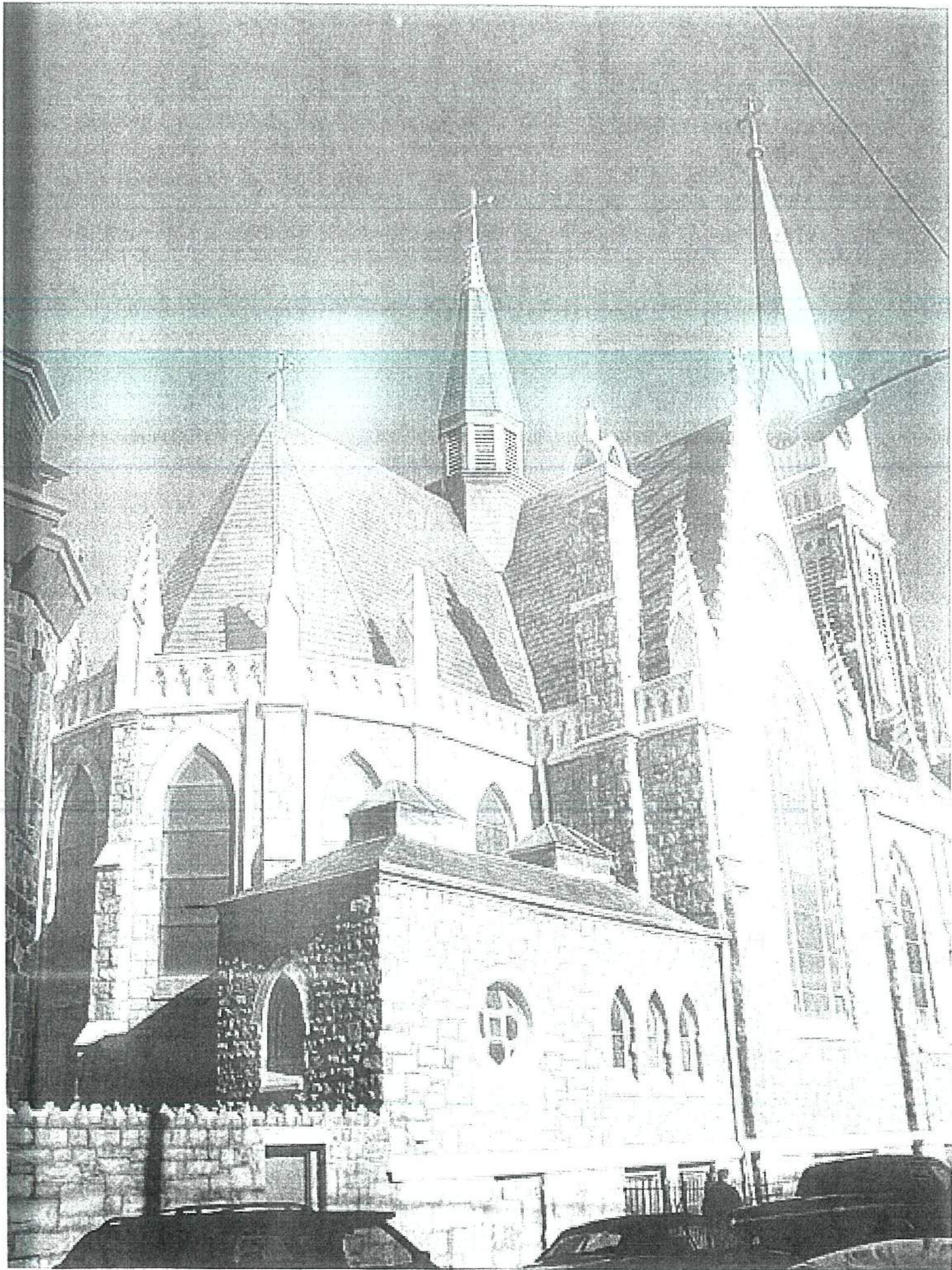


West side of church from Allegheny Avenue, showing attachment to Rectory.

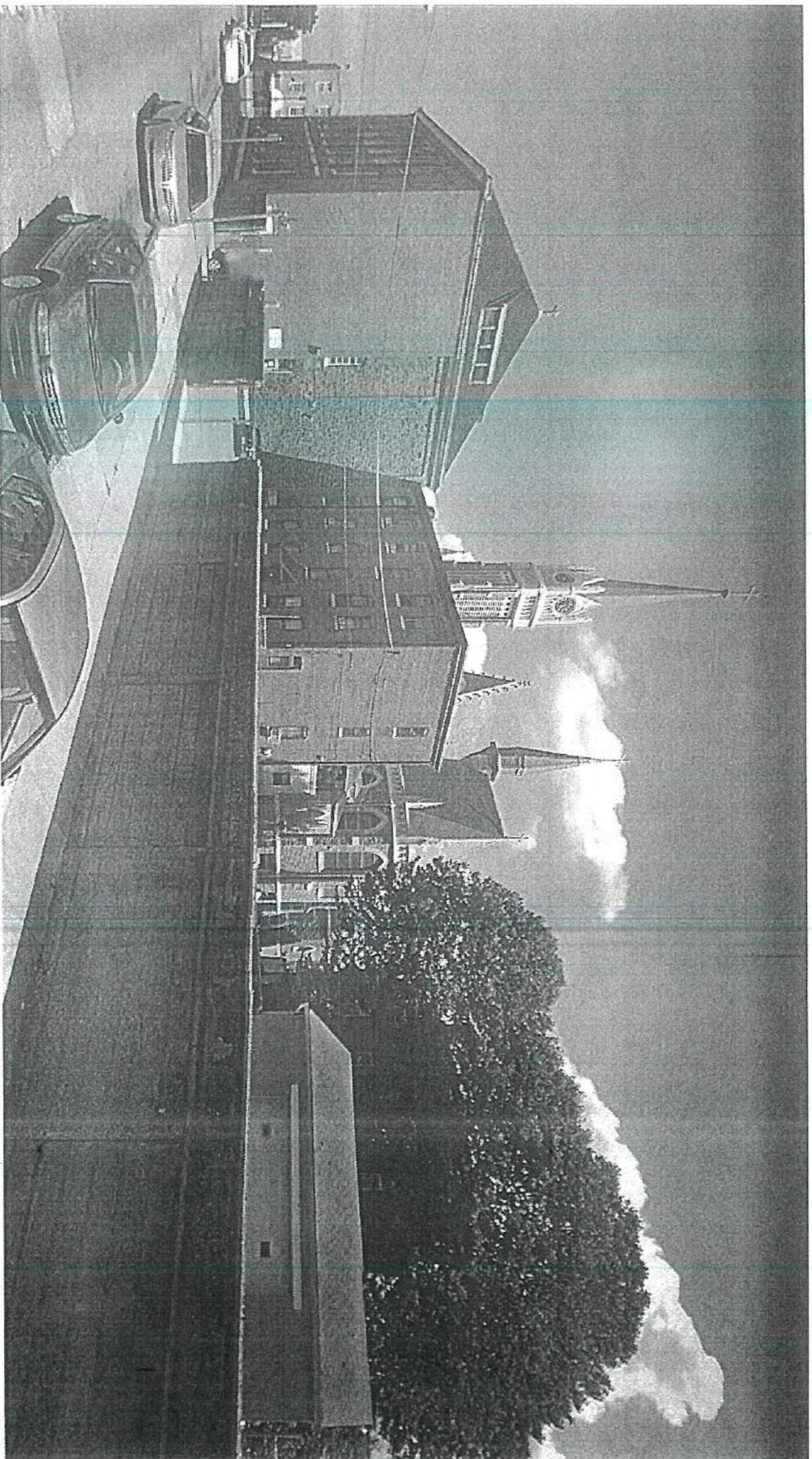
The Rectory is not a contributing property in the instant nomination.











View from Chatham Street, looking northeastward.



A P P E N D I X    I I    :

Architect A.W. Leh's drawings of Our Lady Help  
of Christians Church, and,  
Information on said church's stained glass windows



## Our Lady Help of Christians Church

[Add to My Buildings](#)

### Overview

- **Building Type:** church

### Location

GAUL ST near E ALLEGHENY AVE  
3160 GAUL ST  
Philadelphia, PA

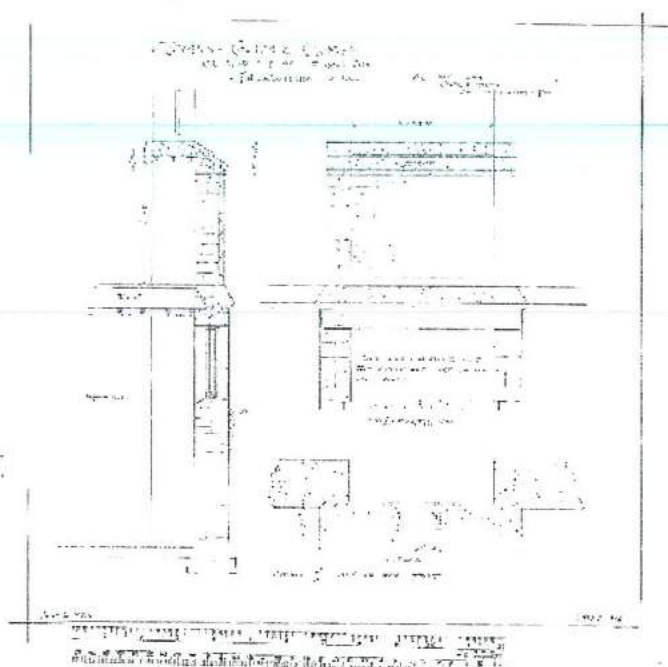
> [Search near this location](#)

> [View location in Google Maps](#)

> [Why are there multiple addresses or locations listed?](#)

### Links to Other Databases

- [Census of Stained Glass Windows in America - Building Information](#)
- [PhillyHistory.org - find historic photos near this building](#)



[Church]

elevation details

(A. W. Leh, architect, 6/2/1898)

A.W. Leh Collection, Athenaeum of Philadelphia.

Local ID #: LEH\*005\*003

> [View more images \[3 total\]](#)

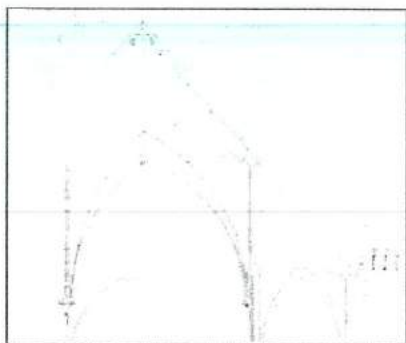


## Our Lady Help of Christians Church

Images (*click thumbnails to view*)

3 images

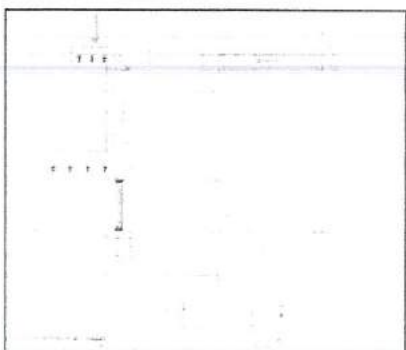
OTHER IMAGES — (3 images, all shown)



[Church]  
**Sections Showing Truss and Plaster Work of the Interior**  
(A. W. Leh, architect, 5/16/1898)  
A.W. Leh Collection, Athenaeum of Philadelphia.  
Local ID #: LEH\*005\*004  
> [Image Source](#)



[Church]  
**window details**  
(A. W. Leh, architect, 1898)  
A.W. Leh Collection, Athenaeum of Philadelphia.  
Local ID #: LEH\*005\*001  
> [Image Source](#)



[Church]  
**elevation details**  
(A. W. Leh, architect, 6/2/1898)  
A.W. Leh Collection, Athenaeum of Philadelphia.  
Local ID #: LEH\*005\*003  
> [Image Source](#)



# Stained Glass Windows

## Mayer & Co., of Munich

have been favored by the Most Reverend Archbishops and Right Reverend Bishops with orders for stained glass windows for the following cathedrals:

BROOKLYN, N. Y. (Pro Cathedral)  
CHICAGO, ILL.  
HARRISBURG, PA.  
MONTREAL, ALA.  
PORTLAND, ME.  
SYRACUSE, N. Y.  
CHARLESTON, S. C.  
CLEVELAND, OHIO  
LA CROSSE, WIS.  
PHILADELPHIA, PA.  
SAN FRANCISCO, CAL.  
COVINGTON, KY.  
LITTLE ROCK, ARK.  
PITTSBURG, PA.  
ST. LOUIS, MO.  
ST. PAUL, MINN.

Correspondence is invited from the clergy and others in reference to proposed stained glass windows.  
Designs and estimates are submitted free of charge.

Statues, Stations of the Cross, Calvary Groups

Mayer & Co., of Munich  
and London  
47 Barclay Street, New York





## Our Lady Help of Christians Church

[Published References](#) | [Drawings](#), [Photos](#), [Papers](#), etc.

### Published References

- *Historical Sketches of the Catholic Churches and Institutions of Philadelphia, A Parish Register and Book of Reference*, Daniel H. Mahony, Philadelphia, 1895, p. 143

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians Church

- Census of Stained Glass Windows in America, Building Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window F201

Architect Referenced: [Franz Mayer & Company](#)

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window L1

Architect Referenced: [Franz Mayer & Company](#)

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window L2

Architect Referenced: [Franz Mayer & Company](#)

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window L3

Architect Referenced: [Franz Mayer & Company](#)

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window L4

Architect Referenced: [Franz Mayer & Company](#)

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window L102

Architect Referenced: [Franz Mayer & Company](#)

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window L103



Architect Referenced: [Franz Mayer & Company](#).

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window R1

Architect Referenced: [Franz Mayer & Company](#).

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window R2

Architect Referenced: [Franz Mayer & Company](#).

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window R3

Architect Referenced: [Franz Mayer & Company](#).

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window \*S1

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window R102

Architect Referenced: [Franz Mayer & Company](#).

- Census of Stained Glass Windows in America - Window Information Record

Links: [View citation information](#)

Client/Project Name: Our Lady Help of Christians - Window R103

Architect Referenced: [Franz Mayer & Company](#).

## Drawings, Photos, Papers, etc.

- [Athenaeum of Philadelphia - A.W. Leh Collection](#)

Holding Name: Church

Quantity: 4 drawings : ink on linen. ; 1 drawing : ink on paper., Call Number: LEH\*005\*001

Architect Referenced: [Leh, Albert Wolfring \(1848 - 1918\)](#)

- [Historical Society of Pennsylvania - Jane Campbell Scrapbooks](#)

Holding Name: Our Lady Help of Christians

Call Number: v.8, p.170-171



A P P E N D I X I I I :

The Sources

(In alphabetical order.)



# Our Faith-Filled Heritage

The Church of Philadelphia  
Bicentennial as a Diocese  
1808–2008

THE CHURCH OF  
*Philadelphia*  
CELEBRATES BICENTENNIAL AS A DIOCESE  
1808–2008





County. In September 1859, twenty-six students and four professors moved into the new preparatory seminary.

Bishop Neumann spent five months out of each of his first three years on diocesan visitations. He visited the more populous areas of the diocese every year, and less-populous communities every two years. During his visit, the bishop conferred the Sacrament of Confirmation in churches, public halls and courthouses. He also examined parish property, financial accounts and sacramental records. The "little bishop" (as he was called because of his short stature) gave religious instruction, preached in both German and English, and visited the sick. He carried a portable altar with him so that he could celebrate Mass in homes. His ability to speak several languages allowed him to preach to and hear the confessions of many people who previously had no opportunity to confess their sins in their native tongues. Bishop Neumann even taught himself enough Gaelic to hear confession in that language. He once rode 25 miles from Bellefonte to Snowshoe—both in Centre County, now in the Diocese of Altoona-Johnstown—to confirm a single child. When someone suggested the journey would be too difficult, Bishop Neumann simply replied, "Has not the child a soul to save?"

The continued pace of immigration in the 1850s led Bishop Neumann to continue the establishment of new churches to serve the growing Catholic population. In 1852 there were 170,000 Catholics in the diocese. The following year, on July 29, 1853, seven counties in western New Jersey that had been part of the Diocese of Philadelphia were separated to form the new Diocese of Newark. Nevertheless, by 1858 the population of the Diocese of Philadelphia had increased to 250,000. During his time as bishop, Bishop Neumann rebuilt ten churches, completed six begun by Bishop Kenrick, and founded 72 new parishes, most outside the city of Philadelphia. Notable among the new churches was Saint Mary Magdalen de Pazzi in South Philadelphia. This was the first national parish for Italian immigrants in the United States.

Bishop Neumann had to deal with problems at Holy Trinity Church, now exacerbated by a rift between German-speaking and English-speaking trustees. As the crisis worsened, the trustees were put under interdict, and some were even jailed for contempt of court. To care for German-speaking Catholics in the meantime, Bishop Neumann founded a new national parish, Saint Alphonsus Church, on South Fourth Street. *4 Reed St.*

When Bishop Neumann arrived in Philadelphia, there were no financial resources for completion of the Cathedral. Bishop Neumann continued

Bishop Kenrick's plan of doing more than was available. In his first pastoral letter, he asked Catholics to contribute to this project. The dedication of the Cathedral took place on September 18, 1859, and 10,000 people gathered to see the cross placed on top of the dome.

## Bishop Neumann to Catholics

Although a number of Catholic schools had been founded by 1850, Bishop Neumann is considered the father of the Catholic school system in Philadelphia. He was concerned that Catholics be given a sound education in the principles of the Catholic faith, and that the school, with its own building, adequate staff and proper equipment, should be a major component of every parish. In his first pastoral letter, he wrote:



Saint John Nepomucene Neumann, C.S.S.R.  
Fourth Bishop of Philadelphia, 1852-1860



# THE HISTORY OF THE ARCHDIOCESE OF PHILADELPHIA

*Edited by James F. Connelly, S.T.L., Hist. E.D.*

*Philadelphia*

*c-1976*

THE ARCHDIOCESE OF PHILADELPHIA



reason to hope that their sons would achieve what they had not. The changing material circumstances and the broadening horizon altered the image the Irish had of themselves and the image that other Americans had of them. The growing group of respectable Irish merchants, police and fire officials, school teachers and other civil servants could not possibly be viewed any longer as indolent, reckless, good-humored and irresponsible folk. They had too much power for that; though they might be resented they had to be taken seriously.

The number of Germans coming into the country outnumbered the Irish after the Civil War. In the Archdiocese of Philadelphia, German Catholics did not arrive in the large groups that brought such controversy over language, religious ceremonies and customs as happened in the Archdiocese of St. Louis and in the states of Ohio, Minnesota and Wisconsin in the last two decades of the nineteenth century. From the early eighteenth century, Germans had lived in Pennsylvania, though German Catholics were not dominant. Our Lady, Help of Christians parish was opened by Archbishop Ryan in 1885 to care for Germans who lived in the area of the Nativity parish. Previously, Father George Wolf had served as an assistant of the Nativity, in charge of the German members of the congregation, but this arrangement proved unsuccessful and thus the separate parish for German Catholics in the Port Richmond section of Philadelphia was formed. The church at Allegheny Avenue and Chatham Street joined the other German parishes of St. Peter (1842) and St. Boniface (1866). Four years later, St. Bonaventure parish was opened to serve the Germans as was St. Ludwig's in 1891. In South Philadelphia, St. Aloysius parish opened in 1894 to take care of the German-speaking in that area.

The archdiocese was spared the nasty bitterness of the German quarrels over hierarchical appointments, the retention of the German language and the preservation of their customs.

Most of the Germans who settled in communities brought with them not only a language but songs, prayers, and social and religious customs from their native lands. The fact that they could live among themselves in their communities prevented them from having many of the social and cultural conflicts with the American and English natives that the Irish, whose poverty and ignorance forced them to work for and in a sense against the natives, had experienced.<sup>13</sup>

The Irish were clearly dominant in the American Church, a fact that the Germans resented. Until the opening of World War II, the Germans protested against being Americanized by the Irish. The controversy had reached a climax under the direction of Father Peter Abbelen, who had defended the rights of the Germans to enjoy full parochial rights while he condemned those who would hasten to "Americanize" the Germans. On the other hand, the

other American Catholics saw that the tenacious holding to the German language would make the Germans appear as second rate citizens. Father Abbelen even went so far as to present his complaints to the Congregation of the Propaganda Fide in Rome. Archbishop Ryan, fearing that the bishops had a conflict of nationalities on their hands, insisted that they act prudently and firmly.<sup>14</sup>

On December 17, 1886, the archbishops of Philadelphia, Baltimore, Boston and New York met in Philadelphia to formulate their position. They stated clearly that there had not been any unfair treatment of any national group, and that their synodal laws favored immigrants who were given churches whenever they could show some hope of supporting them. The eastern metropolitans, who recognized the folly of suddenly uprooting ethnic customs, made provision for Catholics who were not English-speaking. Archbishop Ryan indicated that these plans for the non-English-speaking had not always worked out as envisioned and gave as an example St. Mary Magdalen de Pazzi parish in South Philadelphia, the first parish in the United States for the exclusive use of the Italian-speaking Catholics.<sup>15</sup> The increasing Italian migration in South Philadelphia caused Archbishop Ryan to ask the English-speaking people to stay away from the church and to attend the territorial parish, but the pastor of St. Mary Magdalen's protested that without the English-speaking, he could not find a means to sustain the church.

The four archbishops looked upon the German issue as a most serious one that would divide not only dioceses but the entire Church in the United States. They insisted that no nationality could be accorded special privileges, fearing that agitation among the German Catholics for special legislation would incite other nationalities to do the same. It was an especially sensitive point in the Archdiocese of Philadelphia where so many immigrants of southern and eastern European extraction were arriving.

After 1880, the "new immigration," as sociologists described it, brought large numbers of Italians to the archdiocese, particularly to Philadelphia and to scattered parts of Chester, Easton and Reading. Eastern Europeans—Poles, Slovaks, Croatians, Hungarians, Lithuanians and Slovenians—arrived in Philadelphia but many went to the upstate regions where the mining industry employed hundreds of them. The Irish continued to migrate to the southeastern counties but in smaller numbers than the newcomers from eastern and southern Europe. "Little Italy" became the name for neighborhoods where Irish immigrants had once settled. Christopher Morley delightfully described his excursion into the area of Ninth and Christian streets, the center of the Italian markets:

One saw a secret pathos in the effort to reproduce in the flat dull streets of a foreign city something of the color and mirth of Mediterranean soil. One often wonders what fantastic



# DOCUMENTS OF American Catholic History



EDITED BY

John Tracy Ellis

VOLUME I  
1493 to 1865



MICHAEL GLAZIER  
Wilmington Delaware

12/1987

## 52. The Foreshadowing of Trusteeism in the First National Parish of the United States, 1787

THE most important group of Catholics in the thirteen original colonies—aside from those of English and Irish extraction—were the Germans, who had begun immigrating in the early eighteenth century to Philadelphia and the rural settlements west of the city where in time they had developed relatively flourishing congregations. In 1741 two German Jesuits, Theodore Schneider and William Wappeler, came from Europe to minister to these families, and when Robert Harding, S.J., reported a census of the Catholics in Pennsylvania in April, 1757, he gave the total as 1365 of whom 949 were Germans. Motivated by the recent grant of religious liberty and by their nationalist sentiments, in 1787 a group of German laymen in Philadelphia decided to erect a church for those of their own nationality. In spite of the opposition of Fathers Robert Molyneux and Francis Beeston, who were in charge of St. Mary's Church, they persisted and asked John Carroll for permission to proceed. Carroll gave a somewhat reluctant consent; the laymen secured legal incorporation in October, 1788; elected as their own pastor John Charles Helbron, a German Capuchin; and on November 22, 1789, Holy Trinity Church was opened for services. This first national parish in the United States contained all the elements of the later widespread abuse of trusteeism: laymen acting in church affairs on their own initiative, abetted by vagrant priests who had no regard for ecclesiastical authority, appeals to the civil law, etc. In fact, Holy Trinity Church ultimately went into schism in September, 1796, and the trustees did not finally yield to Carroll's authority until January, 1802. The documents which follow are the laymen's original request to Carroll (undated, late in 1787) and his letter of November 24, 1787, in which he refused to concede their right to choose Helbron in place of Father Laurence Graessl whom he had designated to be their priest. Source: Martin I. J. Griffin, "The Church of the Holy Trinity, Philadelphia," *Records of the American Catholic Historical Society of Philadelphia*, XXI (1910), 9-11.

[late in 1787]

To the Right Reverend Father in God, John Carroll.

Right Reverend Sir: We the subscribers duly appointed by a respectable German Catholic Congregation in and about Philadelphia to wait on your Right Reverence with a memorial, humbly set forth:

Whereas by the late glorious revolution in this part of the globe Heaven has blessed with liberty and free and uninterrupted exercise of our most holy Religion, and is the more fully confirmed by the new Federal Constitution, and whereas the German Catholic congregation in and about Philadelphia has largely increased and is daily more and more increasing, that the new chappel in Fourth Street is, as



JAMES HITCHCOCK

# HISTORY OF THE CATHOLIC CHURCH

From the Apostolic Age to the Third Millenium

IGNATIUS PRESS    SAN FRANCISCO

for the new Washington Monument was dumped into the Potomac. The fraudulent memoir of a supposed nun—*I Leaped over the Wall*—spread the most lurid tales of convent life. While some of this anti-Catholic hostility was “nativism”—hatred of foreigners—at its core it was religiously motivated. Some immigrants, especially Germans, were “freethinkers” who fomented anti-Catholic prejudice against the Church as the principal enemy of civilization.

#### *Elite Prejudice*

The crudity and violence of popular anti-Catholicism was sometimes condemned by the Protestant elites, but those elites harbored their own kind of prejudice, which was a combination of the classic Protestant view of Catholicism as a distortion of Christianity and the Enlightenment claim that it was repressive superstition. Elite opinion deplored the *Syllabus of Errors* and the definition of papal infallibility and favored both Italy's seizure of the Papal States and Germany's *Kulturkampf*. For a time, Harvard Law School would not admit graduates of Jesuit colleges, on the grounds that their education did not qualify them.

#### *Ethnic Parishes*

Irish bishops in the United States, in contrast to the efforts of the Quebec hierarchy to preserve French culture, found the immigrant culture of their non-English-speaking flocks troublesome. Ethnic parishes were ubiquitous but were often sources of tension.

#### *Germans*

There were few German bishops except in the state of Wisconsin, where St. Francis de Sales Seminary at Milwaukee was the principal training ground for German American priests, and after 1880, there were practically no bishops except Irish and German. German Catholics lived in all parts of the country but especially in the German Triangle stretching between Cincinnati, St. Louis, and Milwaukee. During the 1880s, the movement called Cahenslyism—named after a German layman who was head of a society to fund the American missions—complained to the Holy See that German Americans were treated as second-class citizens and asked that they be given more German bishops, a plea that was rebuffed.

#### *Schism*

Other ethnic groups considered themselves to have even less influence. The only schism in the history of the United States, the Polish National Church, was founded in Scranton, Pennsylvania, in 1896 by Poles unhappy with their Irish bishop. It remained small and marginal.

#### *The Language Issue*

Strictly speaking, there were no Irish parishes as such, merely parishes where English was the language of confessions and sermons, and ethnic parishes were regarded as concessions. (In St. Louis, for example,

large and imposing considered mere “c

Ethnic parishes v  
ilation of immigra  
complex. They allo  
and minimized cul  
toms even as the  
mans in particular  
their language and c

*The Fidelity of the I*  
Some bishops in t  
immigrants settle i  
wise modern-mind  
for reestablishing th  
the Catholic faith  
tain rural areas tha  
sheer size of the cc  
of the South and V  
contrast, the Chur  
toral needs of her  
thriving Catholic a  
American Catholic  
the immigrants kep  
much to do with t

#### *Parochial Schools*

The “common sch  
tionable to Catholi  
ing prayers and read  
and punishing Catl  
establishing their  
the Civil War, and  
more III, 1884) in  
later there were for  
hundred and fifty t  
came to be called  
schools for the ne:

The bishops wei  
Some agitated to r  
effort succeeded o:  
by “freethinkers”,  
cized by some Ca  
bishop John Irela  
cooperative arrang  
positional that some  
also eventually rej



large and imposing churches built by German Catholics were officially considered mere "chapels of ease" of English-speaking parishes.)

Ethnic parishes were sometimes considered obstacles to the assimilation of immigrants into American culture, but the reality was more complex. They allowed immigrants to ease into the culture over time and minimized culture shock, preserving the old languages and customs even as the second generation became "Americanized". Germans in particular were devoted to parish schools, as places where their language and customs could be passed on along with their religion.

#### *The Fidelity of the Immigrants*

Some bishops in the United States thought it was urgent that the immigrants settle in rural communities, and a few, such as the otherwise modern-minded John Ireland of St. Paul, even sponsored projects for reestablishing the European pattern of farming communities, with the Catholic faith at their center. But ironically, it was precisely certain rural areas that turned out to be dangerous to the faith, as the sheer size of the country made it difficult to provide priests for much of the South and West, and many immigrants became Protestants. By contrast, the Church was highly successful in providing for the pastoral needs of her mushrooming urban flock. While there were many thriving Catholic agricultural communities, especially in the Midwest, American Catholics became a predominantly urban people. Overall, the immigrants kept their faith, and the system of ethnic parishes had much to do with that fact.

#### *Parochial Schools*

The "common schools", which began to spread after 1850, were objectionable to Catholics because they were essentially Protestant, requiring prayers and readings from the Protestant Bible, often led by ministers, and punishing Catholic children for not participating. Catholics began establishing their own schools in large numbers around the time of the Civil War, and the Third Plenary Council of Baltimore (Baltimore III, 1884) mandated that all parishes sponsor them. A decade later there were four thousand throughout the country, enrolling seven hundred and fifty thousand children. Baltimore III also authorized what came to be called the *Baltimore Catechism*, which was used in Catholic schools for the next eighty years.

The bishops were not in total agreement about educational strategy. Some agitated to make the public schools religiously neutral, but that effort succeeded only in Cincinnati, where it was promoted primarily by "freethinkers", with Catholic and Jewish support, and was criticized by some Catholics for making public education secular. Archbishop John Ireland of St. Paul (d. 1918) for a time promoted a cooperative arrangement between Catholic and public schools, a proposal that some other bishops opposed and that public-school officials also eventually rejected. In 1925, the Supreme Court, pronouncing,

#### *Education*

ng-  
sity,  
He  
ees  
red  
urt  
of  
and  
or

8  
8  
1  
7  
2

9

SECOND EDITION

# HISTORY OF ART

*A Survey of the Major Visual Arts  
from the Dawn of History to the Present Day*

PRENTICE-HALL, INC., ENGLEWOOD CLIFFS, N. J.,  
and HARRY N. ABRAMS, INC., NEW YORK



amazingly airy and weightless, since the heaviest members of the structural skeleton are beyond our view. The same impression would be even more striking if we could see Suger's choir in its entirety, for the upper part of the apse, rising above the double ambulatory, had very large, tall windows (the effect, from the nave, must have been similar to that of the somewhat later choir of Notre-Dame in Paris; see fig. 386).

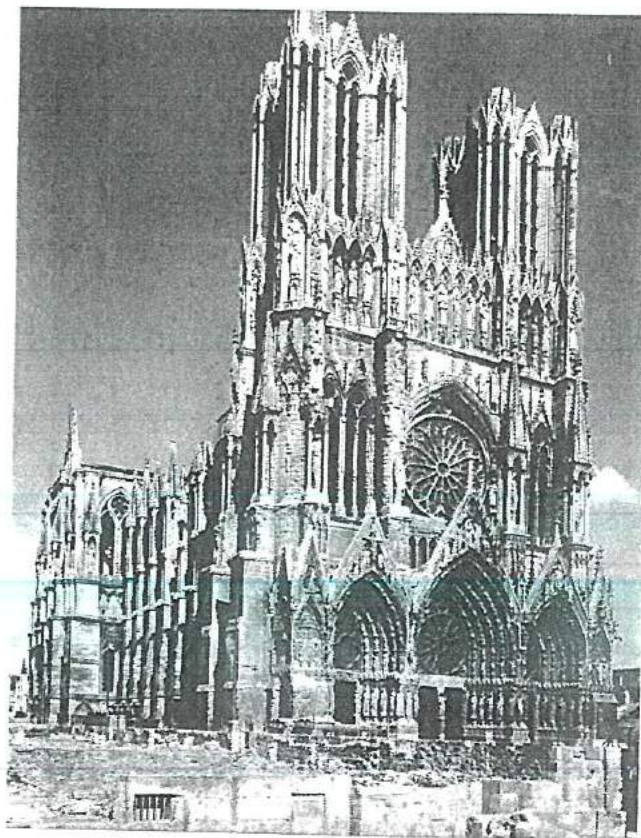
In describing Suger's choir, we have also described the essentials of Gothic architecture. Yet none of the individual elements that entered into its design is really new; the pilgrimage choir plan, the pointed arch, the ribbed groined vault, are familiar to us from the various regional schools of the French (and Anglo-Norman) Romanesque, even though we never encounter them all combined in the same building until St.-Denis. The Île-de-France had failed to develop a Romanesque tradition of its own, so that Suger—as he himself tells us—had to bring together artisans from many different regions for his project. We must not conclude from this, however, that Gothic architecture originated as a mere synthesis of Romanesque traits. If it were no more than that, we would be hard pressed to explain the new spirit that strikes us so forcibly at St.-Denis: the emphasis on strict geometric planning and the quest for luminosity. Suger's account of the rebuilding of his church insistently stresses both of these as the highest values achieved in the new structure. "Harmony" (that is, the perfect relationship among parts in terms of mathematical proportions or ratios) is the source of all beauty, since it exemplifies the laws according to which divine reason has constructed the universe; the "miraculous" light flooding the choir through the "most sacred" windows becomes the Light Divine, a mystic revelation of the spirit of God.

This symbolic interpretation of light and of numerical harmony had been established for centuries in Christian thought. It derived from the writings of a fifth-century Greek theologian who, in the Middle Ages, was believed to have been Dionysius the Areopagite, an Athenian disciple of St. Paul. Through this identification, the works of this Pseudo-Dionysius came to be vested with great authority. In Carolingian France, however, Dionysius the disciple of St. Paul was identified both with the author of the Pseudo-Dionysian writings and with St. Denis, the Apostle of France and special protector of the realm. The revival of monarchic power during the early twelfth century gave new importance to the theology of the Pseudo-Dionysius, attributed to St. Denis and therefore regarded as France's very own. For Suger, the light-and-number symbolism of Dionysian thought must thus have had a particularly strong appeal. We can well understand why his own mind was steeped in it, and why he wanted to give it visible expression when he rebuilt the church of the royal patron saint. That he succeeded is proved not only by the inherent qualities of his choir design but also by its extraordinary impact; every visitor to St.-Denis, it seems, was overwhelmed by

Suger's achievement, and within a few decades the new style had spread far beyond the confines of the Île-de-France.

The how and why of his success are a good deal more difficult to explain. Here we encounter a controversy we have met several times before—that of form versus function. To the advocates of the functionalist approach, Gothic architecture has seemed the result of advances in architectural engineering, which made it possible to build more efficient vaults, to concentrate their thrust at a few critical points, and thus eliminate the solid walls of the Romanesque. Suger, they would argue, was fortunate in securing the services of an architect who evidently understood the principles of ribbed groined vaulting better than anybody else at that time. If the Abbot chose to interpret the resulting structure as symbolic of Dionysian theology, he was simply expressing his enthusiasm over it in the abstract language of the churchman; his account does not help us to understand the origin of the new style. It is perfectly true, of course, that the choir of St.-Denis is more rationally planned and constructed than any Romanesque church. The pointed arch (which can be "stretched" to reach any desired height regardless of the width of its base) has now become an integral part of the ribbed groined vault. As a result, these vaults are no longer restricted to square or near-square compartments; they have gained a flexibility that permits them to cover areas of almost any shape (such as the trapezoids and pentagons of the ambulatory). The buttressing of the vaults, too, is more fully understood than before. How could the theological ideas of Suger have led to these technical advances, unless we are willing to assume that he was a professionally trained architect? If we grant that he was not, can he claim any credit at all for the style of what he so proudly calls "his" new church? Perhaps the question poses a false alternative, somewhat like the conundrum of the chicken and the egg. The function of a church, after all, is not merely to enclose a maximum of space with a minimum of material; for the master who built the choir of St.-Denis under Suger's supervision, the technical problems of vaulting must have been inextricably bound up with considerations of form (that is, of beauty, harmony, fitness, etc.). As a matter of fact, his design includes various elements that express function without actually performing it, such as the slender shafts (called "responds") that seem to carry the weight of the vaults to the church floor. But in order to know what constituted beauty, harmony, and fitness, the medieval architect needed the guidance of ecclesiastical authority. Such guidance might be a simple directive to follow some established model or, in the case of a patron as actively concerned with architectural aesthetics as Suger, it might amount to full participation in the designing process. Thus Suger's desire to "build Dionysian theology" is likely to have been a decisive factor from the very beginning; it shaped his mental image of the kind of structure he wanted, we may assume, and determined





394. West Façade, Reims Cathedral. c. 1225–99

X
 rarely seen before or since. They are truly national monuments, whose immense cost was borne by donations collected all over the country and from all classes of society—the tangible expression of that merging of religious and patriotic fervor which had been the goal of Abbot Suger. As we approach the second half of the thirteenth century, we sense that this wave of enthusiasm has passed its crest: work on the vast structures begun during the first half now proceeds at a slacker pace; new projects are fewer and generally on a far less ambitious scale; and the highly organized teams of masons and sculptors that had developed at the sites of the great cathedrals during the preceding decades gradually break up into smaller units. A characteristic church of the later years of the century, St.-Urbain in Troyes (figs. 395, 396), leaves no doubt that the “heroic age” of the Gothic style is past. Refinement of detail, rather than towering monumentality, has been the designer’s chief concern; by eliminating the triforium and simplifying the plan, he has created a delicate cage of glass (in the choir, the windows begin ten feet above the floor), sustained by flying buttresses so thin as to be hardly noticeable. The same spiny, attenuated elegance can be felt in the architectural ornament. In some respects, St.-Urbain is prophetic of the Late, or Flamboyant, phase of Gothic architecture. The beginnings of Flamboyant Gothic do indeed seem to go back to the late thirteenth century, but its growth was delayed by the Hundred Years’ War with England, so that we do not meet full-fledged examples of it until the early fifteenth. Its name, which means flamelike, refers to the undu-

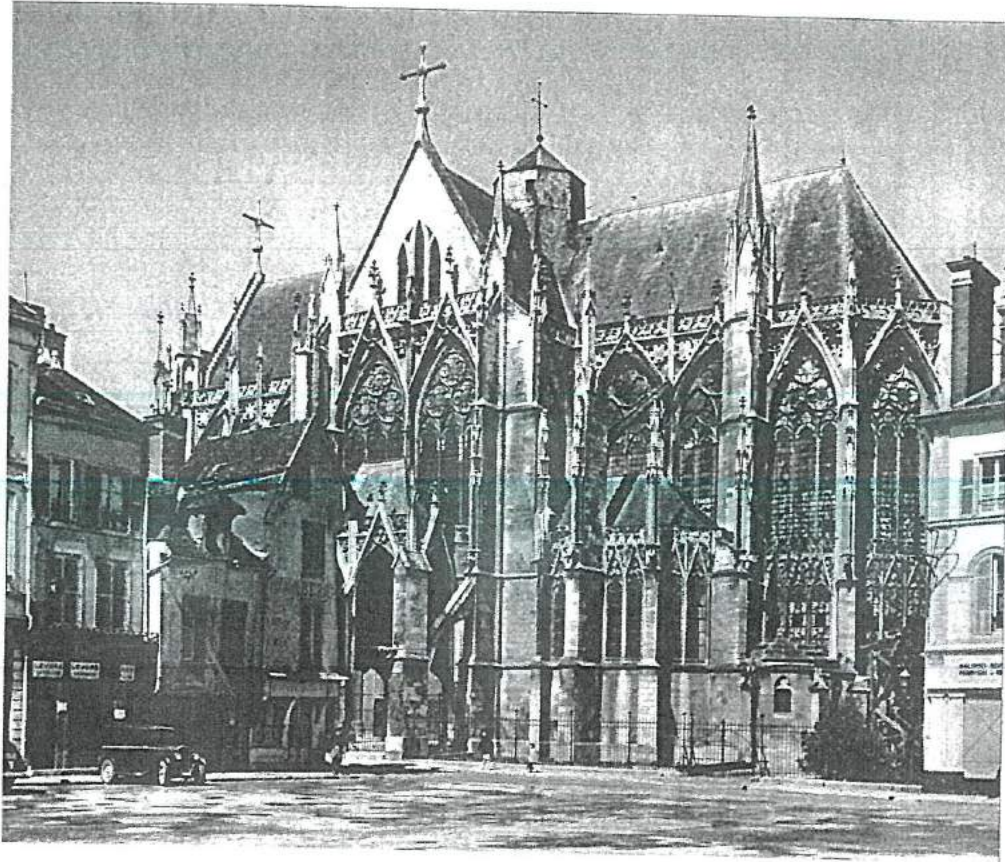
lating patterns of curve and countercurve that are a prevalent feature of Late Gothic tracery, as at St.-Maclou in Rouen (fig. 397). Structurally, Flamboyant Gothic shows no significant developments of its own; what distinguishes St.-Maclou from such churches as St.-Urbain in Troyes is the luxuriant profusion of ornament. The architect has turned into a virtuoso who overlays the structural skeleton with a web of decoration so dense and fanciful as to obscure it almost completely. It becomes a fascinating game of hide-and-seek to locate the “bones” of the building within this picturesque tangle of lines.

### *Secular Architecture*

Since our account of medieval architecture is mainly concerned with the development of style, we have until now confined our attention to religious structures, the most ambitious as well as the most representative efforts of the age. Secular building, to be sure, reflects the same general trends, but these are often obscured by the diversity of types, ranging from bridges and fortifications to royal palaces, from barns to town halls. Moreover, social, economic, and practical factors play a more important part here than in church design, so that the useful life of the buildings is apt to be much briefer and their chance of preservation correspondingly less. (Fortifications, indeed, are often made obsolete by even minor advances in the technology of warfare.) As a consequence, our knowledge of secular structures of the pre-Gothic Middle Ages remains extremely fragmentary, and most of the surviving examples from Gothic times belong to the latter half of the period. This fact, however, is not without significance; nonreligious architecture, both private and public, became far more elaborate during the fourteenth and fifteenth centuries than it had been before. The history of the Louvre in Paris provides a telling example: the original building, erected about 1200, followed the severely functional plan of the castles of that time—it consisted mainly of a stout tower, the donjon or keep, surrounded by a heavy wall. In the 1360s, King Charles V had it rebuilt as a sumptuous royal residence. Although this second Louvre, too, has now disappeared we know what it looked like from a fine miniature painted in the early fifteenth century (see colorplate 44). There is still a defensive outer wall, but the great structure behind it has far more the character of a palace than of a fortress. Symmetrically laid out around a square court, it provided comfortable quarters for the royal family and household (note the countless chimneys) as well as lavishly decorated halls for state occasions. (Fig. 460, another miniature from the same manuscript, conveys a good impression of such a hall.)

If the exterior of the second Louvre still has some of the forbidding qualities of a stronghold, the sides toward the court displayed a wealth of architectural ornament and sculpture. The same contrast appears in the house of Jacques Cœur in Bourges, dating from the

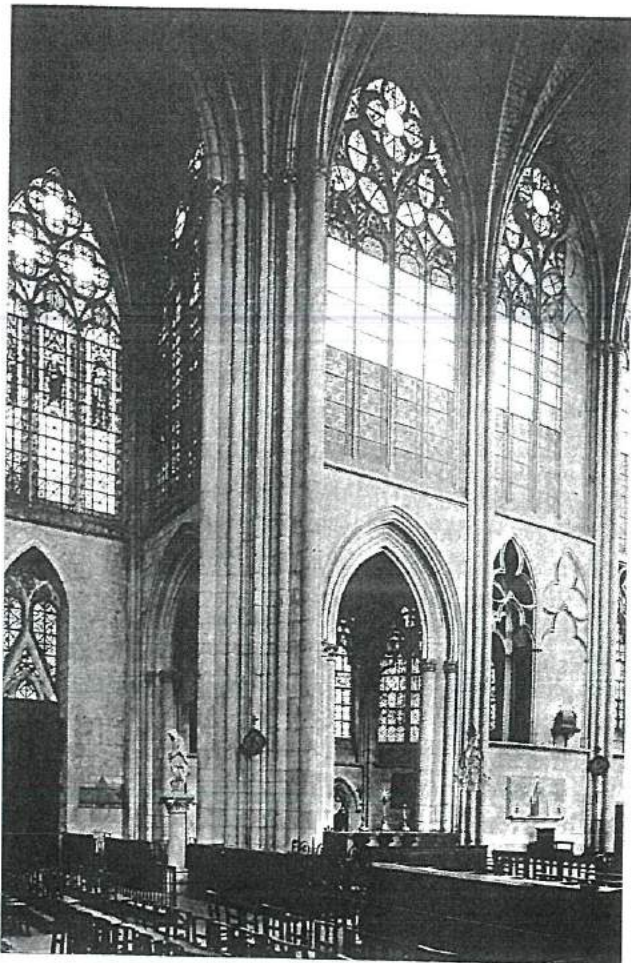




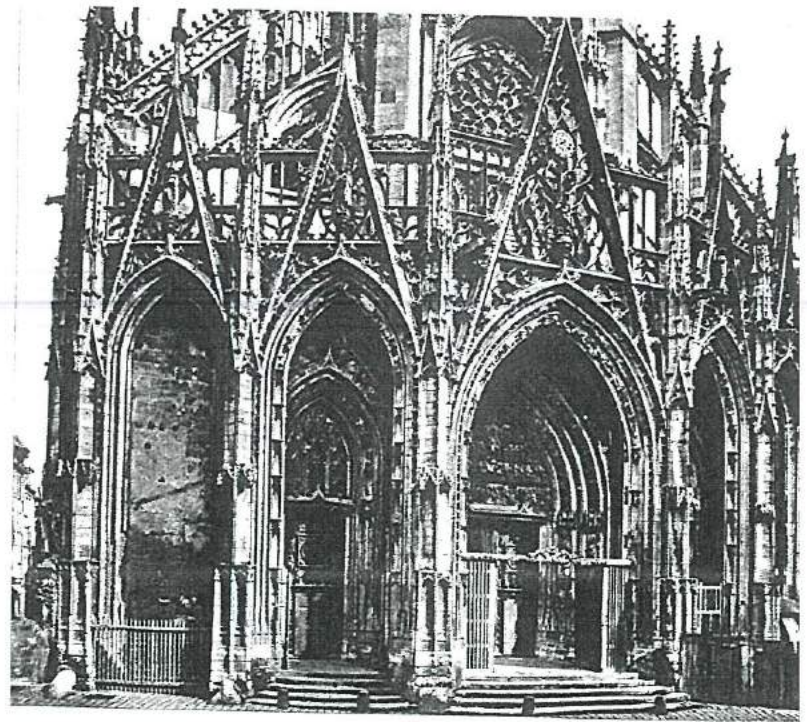
EXAMPLES OF  
GOTHIC

395. St.-Urbain, Troyes. 1261-75

“FLAMBOYANT”  
↓

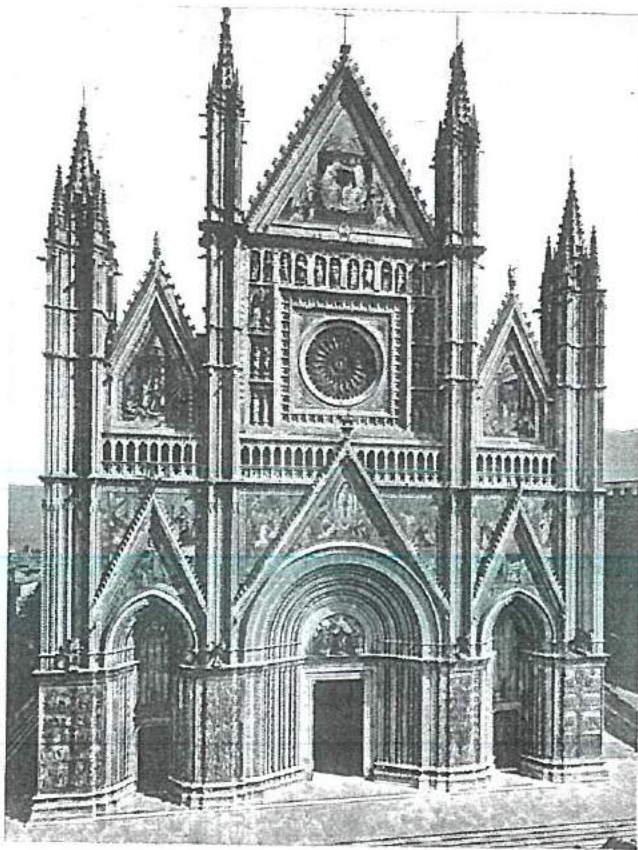


396. St.-Urbain, Troyes.  
Interior toward northeast. 1261-75



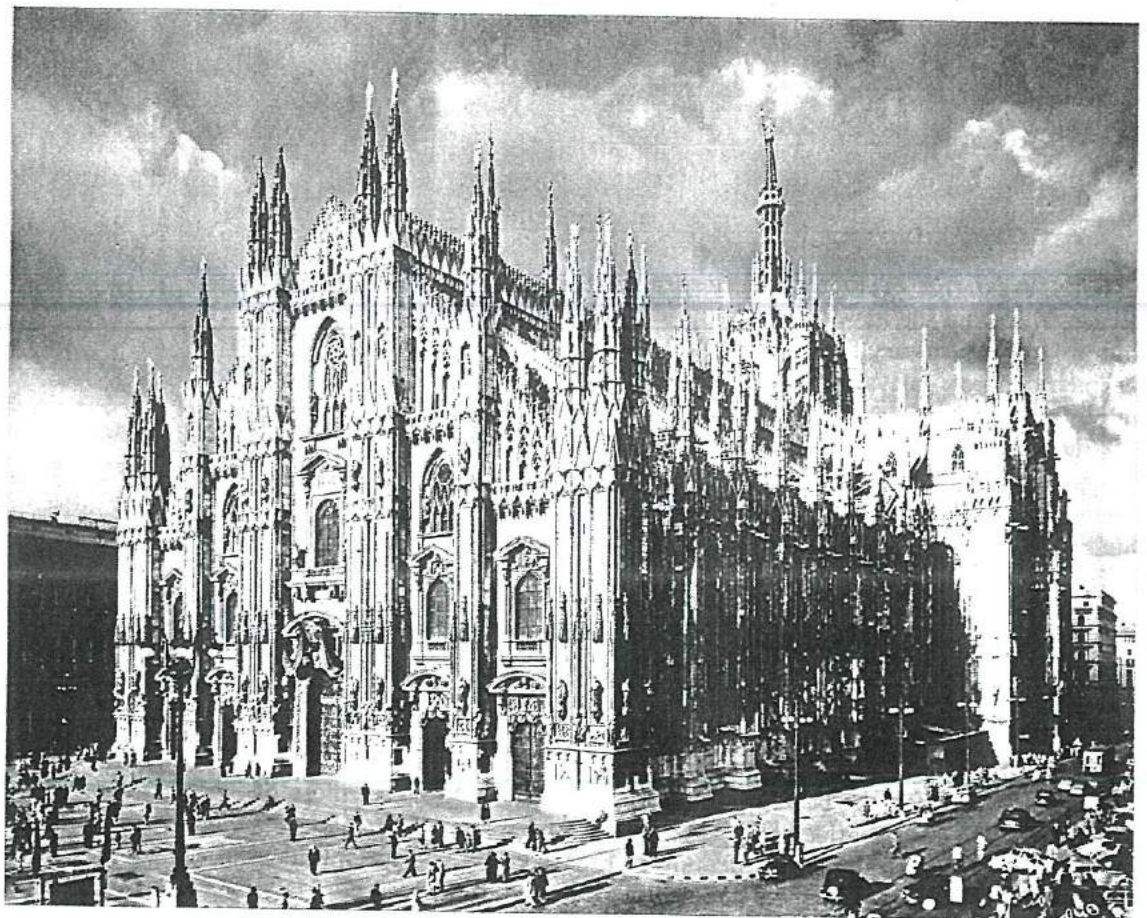
397. St.-Maclou, Rouen. Begun 1434





413. LORENZO MAITANI AND OTHERS.  
Façade, Orvieto Cathedral. Begun c. 1310

with Tuscan Romanesque façades (such as fig. 364) on the one hand, and with French Gothic façades on the other. Many of its ingredients clearly derive from the latter source, and its screenlike lightness, too, is unmistakably Gothic. Yet we realize at once that these features have been superimposed on what is essentially a basilican façade like that of Pisa Cathedral; the towers are reduced to turrets so as not to compete in height or importance with the central gable, and, as at Pisa, the entire design has a strangely small-scale quality that has nothing to do with its actual size. This impression may strike us as somewhat paradoxical, for the Orvieto façade is less complex and more clearly articulated than that of (let us say) Reims Cathedral. But whereas at Reims the infinite richness of detail is subordinated to the grandly simple two-tower silhouette, the Orvieto façade lacks a dominant motif, so that the elements which compose it seem “assembled” rather than merged into a single whole. One somehow feels that the entire arrangement, beautifully balanced though it is, could be folded up or taken apart if the need arose. Except for the modest-sized rose window and the doorways, the Orvieto façade has no real openings, and large parts of it consist of framed sections of wall area. Yet we experience these not as solid, material surfaces but as translucent, since they are filled with brilliantly colored mosaics—an effect equivalent to Gothic stained glass in the North.



414. Milan Cathedral.  
Begun 1386



# A Parish Register and Book of Reference

D. N. WILSON & J. HODGINS  
SUNSHINE BROS. CO.



## ST. BONIFACIUS, 1866.

LATE in the year 1866 steps were taken to divide St. Peter's, whose congregation, from the very small beginning of 1842, had grown to be one of the very largest in the city. Property for a new church having been purchased on the south side of Diamond Street, between Mascher and Hancock, Rev. John W. Gerdemann was intrusted with the work of organizing the new parish and supplying it with the needed buildings.

He began by erecting a three-story brick structure at the southwest corner of Mascher and Diamond Streets. The first floor was fitted up as a temporary chapel, the second as a school, and in the third he resided until the summer of 1873. The corner-stone was blessed and laid on December 9, 1866, by Bishop Wood. Addresses were made by Father Grundtner in German, and by Fathers McMahon and McConomy in English. This building, which was only 40 by 80 feet, and is part of the present parochial school, was dedicated on Sunday, July 14, 1867. Bishop O'Hara officiated and made an address in English. Father Grundtner sang the solemn Mass, and Rev. F. J. Wachter preached in German.

The building of the permanent church was begun in 1869. It was planned on a very ambitious scale, the design calling for a Gothic structure that would be one of the handsomest temples in the city, a fine stone building, 87 feet wide by 148 feet long, and having two lofty spires rising over the front.

Considerably over three years passed before it was ready for dedication. This event took place on Sunday, December 15, 1872. Bishop Wood officiated, Rev. William Lowenkamp, C.S.S.R., sang the Mass, and Bishop Toebe, of Covington, Ky., preached. Bishop Wood also made a congratulatory address. There was a large attendance of the societies from the other German parishes.

A few months later stained glass windows were put in place, and soon afterwards the pastor removed his residence to a rented house fronting on the north side of Norris Square, directly opposite the church. The church when finished presented an elegant appearance. The stained glass windows were specially fine specimens of handiwork, and the building in its appointments and requirements was a noble and stately one. The pastor and builder

left the Church on November 3, 1874. Rev. Ernest O. Hiltermann was asked to assume charge of the parish and bravely assumed the difficult task. In the summer of 1875 he thoroughly renovated the church, which had fallen into a dilapidated condition. A year later he resigned, when, in July, 1876, Archbishop Wood concluded arrangements with the Redemptorist Fathers, giving the parish into their care. Rev. G. H. Krake, who had been Father Hiltermann's assistant, administered its affairs until August, when the Redemptorists assumed the charge, taking up their abode in a modest house adjoining the church, to the east, which is now a part of the parochial school. The first Redemptorist rector of St. Bonifacius' was Father Sniet, and his assistants were Fathers Hoffmann, Schmuettgen and Dreihof.

Within but a few months very important material improvements were made, and there was great betterment also in the spiritual condition of the flock. But this was only a beginning of what has been done since, making the parish what it is now, one of the best appointed and most prosperous in the city. In July, 1877, Rev. F. X. Schmuettgen succeeded to the pastorate. During his regime, both the financial and spiritual affairs of the parish were brought to a prosperous condition. He was succeeded in 1884 by Rev. Ferd. A. Litz, who made great material improvements. The handsome and spacious monastery at the southeast corner of Diamond and Hancock Streets was built and occupied in 1885. But a still greater improvement was the enlargement of the church and the remodeling of the interior of the old part of it. The original heavy columns were replaced by lighter ones of iron, the ceiling was artistically paneled, and the building was lengthened to 172 feet, the addition being at the south or sanctuary end. This work was begun on February 28, 1887, and was completed in a little over eighteen months, the congregation meanwhile worshipping in the school chapel. There was a solemn rededication service on Sunday, September 16, 1888. Archbishop Ryan officiated, and Very Rev. M. A. Walsh, Vicar-General of the Archdiocese, was celebrant. The sermon at the Mass was preached by Rev. F. Schmuettgen, C.S.S.R. In the evening Rev. W. Wayrich, C.S.S.R., preached. The renovated edifice, with its fine new stained glass windows, presented a very handsome appearance. All that was needed to complete it was a handsome organ, and this was added during the pastorate of Father A. Pingel, and solemnly opened on November 18, 1894. Rev. Joseph A. Kautz had, in June, 1890, succeeded Father Litz on the promotion of the latter to the office of Provincial. In 1893 Father Pingel became pastor, and was followed in November of last year by Father Frederick.



## NATIVITY B. V. M., 1882.

THIS parish was at first a mission attended by the Redemptorist Fathers of St. Bonifacius'. At the opening of the year 1882 they purchased ground at the northwest corner of Allegheny Avenue and Belgrade Street, and bounded on the other sides by small streets. The lot has a frontage on the avenue of 135 feet and a depth of 347 feet. On the northern end of this tract they at once began to build a school and chapel, the latter to occupy the upper floor. This building, a brick structure fronting on Belgrade street, is 50 feet wide by 114 feet long.

On March 19, 1882, the corner-stone was blessed in the presence of a great throng, prominent in which were societies from the various German parishes. Bishop Shanahan officiated and Father Wirth, C.S.S.R., rector of St. Peter's, preached. The building was finished and dedicated on August 20th following, Bishop Shanahan again officiating, and Bishop Gross, of Savannah, preaching. Two weeks later the school, conducted by Sisters of Christian Charity, was opened.

From the beginning the English-speaking Catholics were decidedly preponderant in the congregation, and accordingly, after a service of two and a half years, the Redemptorist Fathers turned over the property to the Archbishop, who made it the centre of a regular parish, with Rev. Francis J. Quinn, hitherto assistant at St. Ann's since his ordination, as the rector. Father Quinn received this appointment in January, 1885. In order to accommodate the Germans of the district Rev. George Wolf was sent to him as an assistant. Father Quinn took up his residence in the rooms west of the school, formerly occupied by the Sisters. He introduced the use of gas in the building, which had previously been lighted by oil lamps.

It was not long before he began much more extensive improvements. In 1886 he started the erection of a handsome brownstone pastoral residence on Belgrade Street, not far from Allegheny Avenue, and fronting towards the latter, from which it is now separated by a beautifully laid out lawn. This finished and occupied, the entire first floor of the church building was devoted to school purposes, with the Sisters of St. Joseph in charge. But yet the provision for the children of the parish was inadequate. In order to provide

needed relief he procured from Father Barry the old St. Cecilia's frame church and re-erected it between his residence and the school.

This makeshift school, however, was not to be kept long in use for this purpose, as the pastor matured a plan which was to allow all of the original brick building to be used as a school. He began work on the basement of a permanent church, west of the residence and fronting on Allegheny Avenue, planned so as to be one of the most spacious and handsome in the city. The foundations having been solidly laid and the basement walls erected, he had the corner-stone blessed on September 21, 1890. Archbishop Ryan officiated and Rev. D. I. McDermott preached. There was an enormous concourse present. So rapidly was the work pushed that the basement was dedicated on February 22, 1891, by Archbishop Ryan, Father McDermott again preaching, and his Grace also making a congratulatory address.

Thus was the original chapel superseded and an opportunity given for making further improvements. Not only was the chapel turned into school-rooms, but another story was added to the building, the change costing \$20,000. But the parish was thus supplied with a school that has accommodations for a thousand children. The old frame chapel, too, received a new use, being turned into a parish hall.

Father Quinn had not done building, however. In the spring of 1893 he started work on the superstructure of the church and had the masonry nearly completed when a disastrous accident, that might, however, have been much worse, occurred. On Friday night, October 13, 1893, a fierce hurricane blew a portion of the eastern side wall down upon and crushed in the roof of the basement, making havoc of everything but the sanctuary. Though it was only about half-past nine o'clock, yet, fortunately, there was no one in the basement, else lives might have been sacrificed. The following Sunday and all through the winter the congregation had to worship in the frame chapel. The damage was repaired as quickly as circumstances would permit, and the walls made much stronger than they had been. Then the work was continued, and in the summer of 1894 that on the outside of the building was completed. The edifice presents an exceptionally fine appearance, and will be finished inside in a manner worthy of so large and elegant a temple.

Father Quinn and his parishioners celebrated, on June 18, 1895, the silver jubilee of his ordination in a way which shows unmistakably how he and they are attached to each other. They presented to him a testimonial check which he is to use in having a memorial altar erected in the new church.

1894



## ALL SAINTS' CHURCH, BRIDESBURG, 1860.

**T**HIS parish, now thirty-five years old, has just entered upon a second period of its existence in the building of a new church, which is in progress. The congregation, consisting of the German Catholic families of Bridesburg and neighborhood, was organized in 1860 by Rev. Rudolph E. Kuenzer, who was at one time or other connected with most of the German churches in Philadelphia. A site having been secured, on August 15th of the year named the corner-stone was blessed and laid by Rev. Father Carbon, the then rector of Holy Trinity Church. So rapidly did the work advance that in less than six months the building was ready for dedication, which took place on February 3, 1861, Rev. Father Helmprecht, C.S.S.R., of New York, officiating. The first resident pastor was Rev. Mathias J. Meurer, who remained in charge until 1868, when Rev. Bernard Baumreister succeeded him. Then Rev. Hermann A. Depmann was pastor from 1869 until 1877, when Father Kuenzer assumed charge. He was followed two years later by Rev. John F. Fetschel, who in 1886 made way for the present rector, Rev. Ernest Delam.

The young congregation grew so rapidly that the necessity for a more commodious church was felt, and consequently this new structure, of which the basement has been in use since 1887, was begun. As the means for the completion of the church were not at hand, Father Delam thought it best to wait till times were favorable, but urgent necessity obliged him to resume the work, relying on the zeal and generosity of a poor congregation.

The corner-stone of the superstructure was blessed on Monday forenoon, June 3, 1895, in the presence of a very large concourse; Archbishop Ryan officiated. On his way to the scene of the ceremony he was escorted from the railroad station to the church by the different religious societies of the parish, who were joined at the latter place by the school children dressed in white, wearing wreaths and carrying bouquets. After the ceremony the assemblage repaired to the basement, where solemn Mass was celebrated by Rev. E. O. Hiltnermann, rector of Holy Trinity Church. The Archbishop made a brief address, and the sermon of the day was preached in German by Rev. Fidelis Speidel, C.S.S.R., rector of St. Peter's.

## OUR LADY HELP OF CHRISTIANS', 1885.

**T**HE project of supplying the German Catholics of Port Richmond with a separate church was revived at the beginning of 1885, and in the spring of that year a large lot, 165 by 195 feet, extending along the south side of Allegheny Avenue from Gaul to Chatham Streets, was purchased. Rev. George Wolf, who had been assistant at the Nativity Church since January, was intrusted with the new mission. Early in the summer he began the building of a temporary frame chapel near the corner of Gaul Street and Allegheny Avenue, and had it dedicated on July 12th, Rev. Father Martersteck, of Manayunk, officiating. In the rear part of the building a schoolroom was provided, and he secured for his own residence, temporarily a house in Belgrade Street.

It was not long before both the church and school accommodations became inadequate; and so, in order to allow of the adding of the school to the chapel, a new school building was begun in the summer of 1886. It stands in the middle of the southern side of the lot, is 37 by 64 feet, and two stories high, with mansard roof. It is a brick structure, and is used as school and convent for the Sisters of Christian Charity.

Shortly afterwards, almost at the same time, in fact, excavations for another new building, at the corner of Allegheny Avenue and Chatham Street, a stone chapel that will ultimately be the parochial school, were begun. This building, designed in the Gothic style, is 56 feet wide and 85 feet long. It has a basement and main story, the former being 13 and the latter 27 feet high in the clear. Over the front rises a neat tower. The main floor, used temporarily as the parish church, seats 500 persons. School is carried on in the basement. The basement was finished and ready for use before the following spring, when work on the superstructure was begun. The corner-stone of the latter was blessed and laid by Archbishop Ryan on Sunday afternoon, April 3, 1887, and Rev. William Heinen, of East Mauch Chunk, preached. The work was continued assiduously until the chapel was ready for dedication, which took place on Sunday morning, November 20, 1887, the Archbishop again officiating. At the solemn High Mass which followed the sermon was preached by Rev. E. O. Hiltnermann, rector of Holy Trinity Church.

While the work of building the church had been going on, Father Wolf built a handsome stone pastoral residence on Gaul Street, to the rear of the site occupied by the original frame chapel and on which the permanent church will stand.



# A · LIVING · LEGACY

## ARCHITECTURE OF A.W. LEH

BY

KENNETH F. RANIERE

Original Photography by John Kish IV and Robert Walch

Foreword by Christine Elizabeth Ussler, A.I.A.



Moon Trail Books · Bethlehem, Pennsylvania



# ST. JOSEPH'S R. C. CHURCH

Sixth and North Streets

East Mauch Chunk (now, Jim Thorpe), Pennsylvania

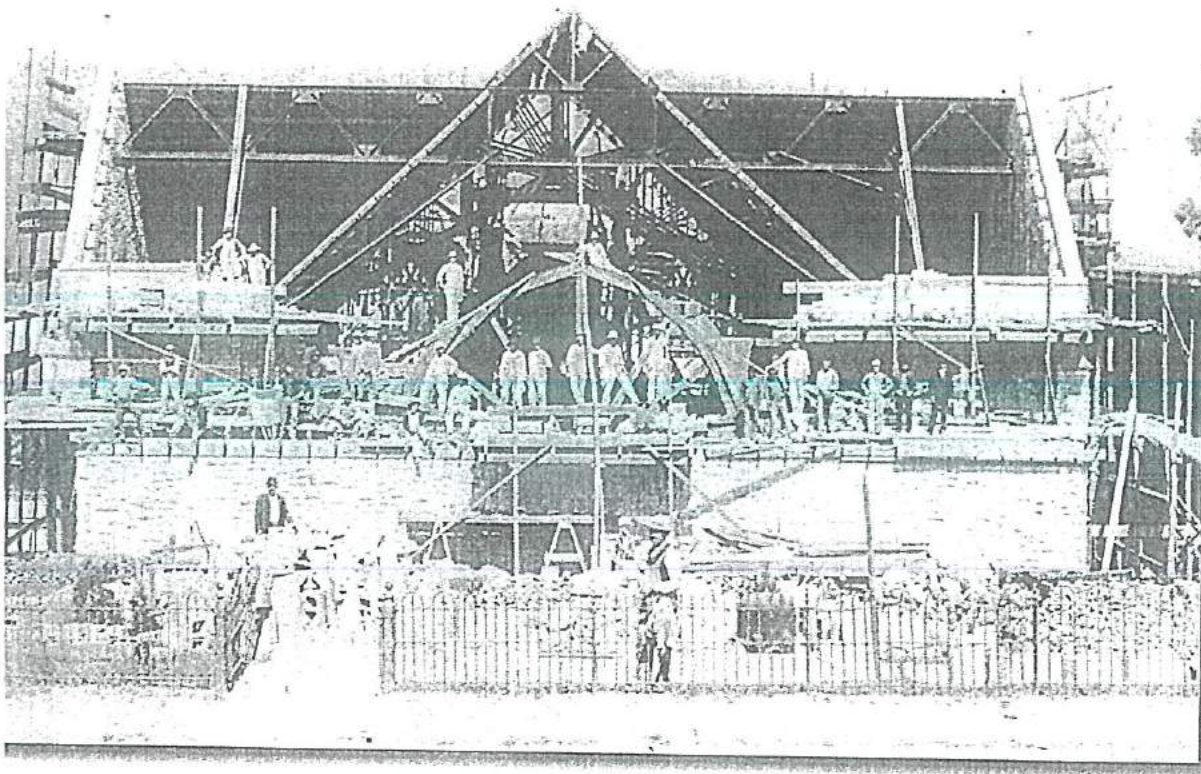
1896

By 1895, St. Joseph's Parish in Mauch Chunk had been in existence for 25 years. German Catholic immigrants in this Pennsylvania coal region soon found themselves in need of a larger church. The driving force behind the construction of this and other churches in the Archdiocese of Philadelphia at that time was Prussian-born Fr. William Heinen—champion, among other things, of Slovak immigrants coming to the New World.

A.W. Leh was hired to draw the plans for a church in the Gothic style. The stone edifice featured a center tower which housed the belfry, clocks, and a handsome spire topped by a gold-leaf sphere and cross. Building materials were secured locally by workers who belonged to the congregation and helped to build the church. South Bethlehem contractor Benedict Birkel erected the exterior stonework.

Exquisite stained glass windows were installed by Franz Meyer of Munich, Inc. at a cost of \$9,000—its value today would be \$483,000. Eighteen hand-painted plaster-cast statues were placed at the baptistry, sanctuary and right transept. The basement was excavated to a depth of 8 ft. and massive stone pillars were needed to support the church, slate roof and imposing 175-ft. tower. The altar was supported by a mountain of stone faced in marble with green onyx inlay. This archdiocesan church ministered to German and Slovak parishioners.





the steel construction of St. Michael's in 1908 (above).



Windows including this St. Michael, were from the Franz Meyer, Inc.

clear it and solicit bids for construction of a church. Their wood-frame church lasted until 1907, when it was destroyed by fire. Afterwards, a committee decided to rebuild in stone rather than in wood. With funds seeded by insurance money from the wooden church, a second house of worship was planned. The lot was located on Abbott St., and the cornerstone for the new church was inscribed "Roman Catholic Slovak Church, St. Michael, 1908."

Fr. Heinen engaged A.W. Leh to work on the church immediately. Leh called for a design in the Gothic style, using New York State gray dolomite marble in broken range. The church measured 150 ft. long by 60 ft. wide, with a seating capacity of 1,100 worshippers.

Leh designed the lofty tower and steeple at 169 ft., with an electric timepiece furnished by the E. Howard Clock Co. of Boston, Mass., the same firm which supplied the clock for E.P. Wilbur Trust Co., in South Bethlehem in 1910. In the belfry, three bells weighing 5,250 lbs.,

or  
ele  
  
He  
les  
at  
or  
wh  
by  
Bu  
  
wa  
blo  
  
wi  
tec  
arc  
arc  
Yoi  
thr  
  
cra  
des  
Joh  
exa  
is tl  
has  
Dio  
chu  
Eur  
Leh  
its r  
rece



originally rung by hand ropes to announce Mass, are now electrified.

St. Michael's bears a striking resemblance to Our Lady Help of Christians Church in Philadelphia, although it is less ornamented. Among Leh's drawings of St. Michael's at the Athenæum of Philadelphia there are no elevations or floor plans, only drawings of the tall steeple and spires, which would be of terra cotta—glazed, fired clay produced by O.W. Ketcham Terra Cotta Works, then located at the Builders Exchange in Philadelphia.

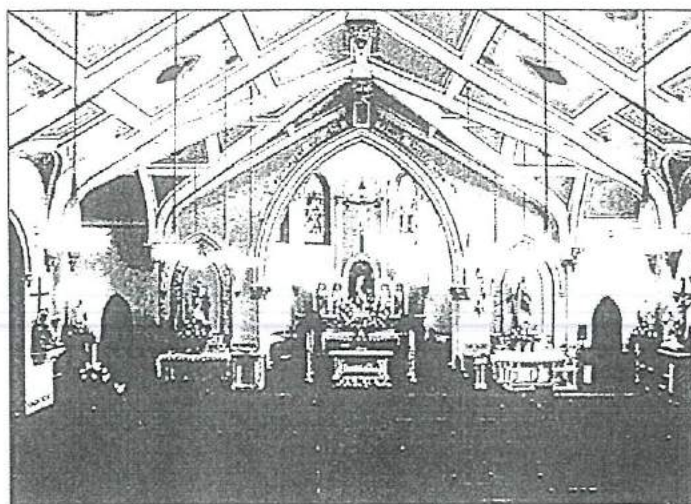
Another of Leh's design components in St. Michael's was the installation of invaluable handpainted, mouth-blown glass furnished by Franz Meyer of Munich, Inc.

The firm was founded in Munich, Germany, in 1847, with the idea of reactivating medieval building techniques, using a combination of fine arts, architecture, sculpturing and painting. The architectural glass division opened in New York in 1888, and salespersons were sent throughout the area to solicit business.

Leh frequently chose Meyer's fine craftsmanship to be installed in churches he designed throughout the Lehigh Valley; St. John Capistrano in South Bethlehem is just one example. A distinction of Franz Meyer's glass is the detail and intense blues and reds, something which has to be seen to be believed. In July 2008, the Allentown Diocese announced the closing of a great number of churches. Many of these were churches built by the first European immigrants, and some had been designed by Leh himself. St. Michael's Church was spared; however, its name was changed to St. Catherine Drexel, to honor a recently canonized nun from Philadelphia.



The Conkling Armstrong Terra Cotta Co. in Philadelphia was another source of architectural terra cotta Leh used.



The interior view of the church is void of columns thanks to Leh's use of steel beams which support the roof between two gables.





#### 51. OUR LADY HELP OF CHRISTIANS CHURCH - 1898

Client: Archdiocese of Philadelphia

Architect: A.W. Leh

Builder/contractor:

Location: Port Richmond section of Philadelphia, Philadelphia County, Pa.

Description: A large grey stone edifice in the Gothic style; the slim steeple sits squarely atop a tall clock tower with pierced copper enclosing the belfry. The interior is highly ornamented, with multi-colored vaults and pointed arches. Situated at E. Allegheny Ave. and Gaul St., the church, earlier designated a German national parish, is now "a victim of an ever-changing populace."

Remarks: Feb. 4, 1899 newspaper reported that "... the building outlook for the year 1899 in the Lehigh Valley is very good, and Architect A.W. Leh and his assistants are kept hustling. Thus far he has fourteen buildings on the boards for the coming Spring." On the 21st, it is said he would open a branch office in Allentown, about the 1st of March, owing to the increase of business.

Status: Extant

Source: *Bethlehem Globe*, 2/4/1898

#### → 144. ST. MICHAEL'S ROMAN CATHOLIC CHURCH - 1908

Client: Archdiocese of Philadelphia [Now, Allentown Diocese]

Architect: A.W. Leh

Builder/contractor:

Location: Lansford, Carbon County, Pa.

Description: St. Michaels' can be characterized as a conservative variation of the 1898, highly ornamental, Our Lady Help of Christians Church in Philadelphia.

Note the similar tall clock tower, roof spire and three-bay front entrance. St. Michael's tall edifice is prominently situated on a hill on Abbott St., overlooking the coal region of the Panther Valley.

Remarks: Among Leh's drawings, the original design of the church notes spires provided by O.W. Ketcham Terra Cotta Works of Philadelphia—makers of architectural terra cotta. In July, 2008, the Allentown Diocese renamed the church, "St. Katherine Drexel," a canonized saint—ironically born in Philadelphia.

Status: Extant

Source: Visual assessments of Leh drawings





HISTORY  
OF  
PHILADELPHIA.

1609 1884.



BY  
J. THOMAS SCHARF AND THOMPSON WESTCOTT.

IN THREE VOLUMES.  
VOL. II.

PHILADELPHIA:  
L. H. EVERTS & CO.  
1884.



SCHARF & WESTCOTT  
(ENLARGED)

1370

# HISTORY OF

	Men.	Women.
Under the care of Robert Harding:		
In and about Philadelphia, being all Irish (or English).....	72	78
In Chester County.....	18	22
Under the care of Theodore Schneider:		
In and about Philadelphia, being <u>all Germans</u> .....	107	121
Philadelphia County, but up country.....	15	10
Berks County.....	62	55
Northampton County.....	68	62
Northampton County, Irish.....	17	12
Bucks County.....	14	11
Chester County.....	13	9
Chester County, Irish.....	9	6
Under the care of Father Farmer:		
In Lancaster County, <u>Germans</u> .....	108	94
In Lancaster County, Irish.....	22	27
In Berks County, <u>Germans</u> .....	41	39
In Berks County, Irish.....	5	3
In Chester County, Irish.....	23	17
In Chester County, <u>Germans</u> .....	3	...
In Cumberland County, Irish.....	6	6
Under the care of Matthias Manners:		
In York County, <u>Germans</u> .....	54	62
In York County, Irish.....	35	38
	692	673
Total sum.....		1365
April 29, 1757.		



	Men.	Women.
Under the care of Robert Harding:		
In and about Philadelphia, being all Irish (or English).....	72	78
In Chester County.....	18	22
Under the care of Theodore Schneider:		
In and about Philadelphia, being all Germans.....	107	121
Philadelphia County, but up country.....	15	10
Berks County.....	62	55
Northampton County.....	68	62
Northampton County, Irish.....	17	12
Bucks County.....	14	11
Chester County.....	13	9
Chester County, Irish.....	9	6
Under the care of Father Farmer:		
In Lancaster County, Germans.....	108	94
In Lancaster County, Irish.....	22	27
In Berks County, Germans.....	41	39
In Berks County, Irish.....	5	3
In Chester County, Irish.....	23	17
In Chester County, Germans.....	3	...
In Cumberland County, Irish.....	6	6
Under the care of Matthias Manners:		
In York County, Germans.....	54	62
In York County, Irish.....	35	38
	692	673
Total sum.....		1365
April 29, 1757.		

With the total number of thirteen hundred and sixty-five, and these widely separated, and about one-half women, the authorities were yet fearful. A militia act was passed in that year ordering that, in taking the names of all persons liable to military duty, the name of "what religious society each person belongs" should be taken, "especially such as are Papists or reputed Papists;" and all such, when found, were not allowed to belong to the militia, and all "arms, military accoutrements, gunpowder, and ammunition, of what kind soever, which any Papist or reputed Papist shall have in his house or houses or elsewhere, shall be taken" from them, and "shall be delivered to the colonel of the regiment within whose district the said arms are found, by him to be safely kept for public use."

To have, to conceal, or deny the possession of any such "arms, accoutrements, gunpowder, or ammunition" was an offense punishable by imprisonment for "three months." But all "Papists or reputed Papists," though thus debarred from joining the militia or having arms, were yet taxed twenty shillings, to be "paid the captain of each militia company" by all between seventeen and forty-five years, and parents were held for all young men between seventeen and twenty-one.

In November, 1756, a number of Catholics were arrested in Philadelphia for "being disaffected and treasonable," and Dr. Hugh Mathews had company at his house that was deemed seditious, as "many letters and papers had been read and handed about in the said company which there was great reason to suspect contained some traitorous and treasonable matter."

Still, Father Harding and his flock were undeterred. In 1757, while all this injustice growing out of fear was being perpetrated, he "peacefully razed to the ground" the original chapel of St. Joseph's, and erected one sixty by forty feet.

In August, 1758, the Rev. Ferdinand Farmer (German name Steinmeyer) came to Philadelphia to aid Father Harding, with particular reference to ministering to the Germans. His register of baptisms and marriages began on Aug. 29, 1758. He was born in Swabia, Germany, Oct. 13, 1720. He entered the Society of Jesus at Landesperge, Sept. 26, 1743, and arrived in America June 20, 1752. He is thus described by Mrs. Corcoran to Rev. P. A. Jordan, S.J.: "He was tall and upright, of a ruddy, pleasing countenance; graceful in manner and fluent in conversation; full of *bon homie* and anecdotes. . . . In his deportment he was gentle, like his Model, but showing by the bright flash of his light gray eyes that he could feel for his master's honor and defend his cause." Father Jordan adds, "He was a philosopher and astronomer, intimate with the *literati* of his day, and in 1779 one of the trustees of the University of Pennsylvania, soon to be Philadelphia's pride." He is described in a pamphlet issued in 1820-22 as being "of a slender form," and having "a countenance mild, gentle, and beaming with an expression almost seraphic. . . . My childish imagination," said the writer, "ever personified in him one of the Apostles."

In addition to the duty of attending to the Germans in this city, he journeyed as a missionary throughout Pennsylvania, New Jersey, and New York among the scattered people of these regions. By the Catholics of New York his name should be held in veneration as having been in reality the apostle of the faith in that city. The excessive labors of a long-continued service as a missionary at length affected the health of this devoted Jesuit. According to his usual custom of visiting New York once a month, he set out for that city April 10, 1785, while unwell. He discharged his task, and returned to Philadelphia on May 7th. He continued to do duty until about two weeks before his death, on Aug. 17, 1786.

St. Joseph's "chapel" was enlarged in 1757. After the enlargement of the church and the consequent decrease of the burial-space, the necessity for a burial-ground was acknowledged. "It was," says Rev. P. A. Jordan, S.J., "rather the increasing demand for resting-places for those who 'sleep in the Lord' than the increased number of those 'fighting the combat' that induced the purchase of the ground" now St. Mary's.

In 1758 a subscription-list for the purchase of most of the ground at present occupied by St. Mary's Church and graveyard was opened, and three hundred and twenty-eight pounds fifteen shillings and sixpence subscribed.

The money being thus secured, the purchase was made on May 10, 1759.

Joseph Shippen and his wife conveyed for two hundred and fifty-five pounds (subject to a small quit-rent) to James Reynolds (mastmaker) and Bryan O'Hara (perukemaker) the lot of ground, sixty-three



ganized. It was the foundation of St. Joseph's Hospital, Seventeenth Avenue.

It was founded 1763, by Rev. John Kenrick. The contributions for its erection were over one hundred and thirty-seven thousand dollars.

On the revolutionary days St. Mary's was the Catholic Church of this city. It was used for special occasions, St. Joseph's for services on week-days. At the close of the Revolutionary war, an amount of twelve hundred and thirty thousand dollars was taken up for the improvement of the church, pews, galleries, and other additions.

On the third anniversary of the Declaration of Independence was celebrated at this church. The minister (Gerard) invited the presence of the time then present in the city.

"a day of mourning throughout the city for the death of Gen. Washington," draped in mourning, and Rev. Kenrick gave an eulogium on his character.

The church was enlarged to its present size. In 1820, Stephen Moylan died, and on the same day at St. Mary's.

Bishop Egan died. Rev. L. de Meane, administrator, and acted until the arrival of Rt. Rev. Henry Conwell; 1820. At this time the pastor of St. Mary's was William Hogan, who had been pastor of St. Mary's since 1820, by Father De Barth. Father Hogan's was at this time "the largest church in America." On Dec. 12, 1820, Bishop Kenrick died. Then ensued the schism in which the church became divided into "Hoganites" and "Kenrickites." On April 9, 1822, when trust was taken place, and a portion of the church were torn down and both factions held elections, the north side of the church, the Hoganites. Two sets of trustees were elected, one for the church and one for the courts and to Rome were made by the left Philadelphia in 1823, and against the Church. He married Nathaniel, N. H., in 1848. By this time the church abandoned their faith. The church was finally suppressed by the Bishop Kenrick, soon after his death, in 1830. In April, 1831, the suspension of all sacred functions" at St. Mary's. On May 18th the trustees submitted, and disclaimed all right to interfere in the concerns of the church," since which there was peace at St. Mary's.

Rev. William Mathew, D.D., and Rev. Keiley became pastors. In 1829,

Rev. Tolentina de Silva was assistant to Father Keiley, who remained in pastoral charge until the close of 1834, when he opened, on Jan. 1, 1835, Laurel Hill College. The enterprise not proving successful, it was closed in August. On Sept. 24, 1837, Rev. C. J. Carter became an assistant to Bishop Kenrick. He became pastor in 1841, and remained until March, 1849, when he erected the Church of the Assumption, on Spring Garden Street, below Twelfth, where he remained until his death. Father Carter's successor was Rev. George Strobel, who died in 1877. He had been stationed at St. Mary's from August, 1846. In March, 1838, Rev. Peter Richard Kenrick, brother of the bishop, became a pastor. He remained until appointed coadjutor to Bishop Rosati, of St. Louis. He was consecrated at St. Mary's on Nov. 30, 1841. He is now the venerated archbishop of St. Louis. He succeeded Bishop Rosati in 1847.

During the riots of 1844 St. Mary's was guarded by military and by members of the congregation, but it was not injured.

The present rector is Very Rev. Ignatius F. Horstmann, D.D., a native of this city, one of the most eloquent and impressive speakers in the Catholic Church. He has been in charge since December, 1877. His assistant is Rev. Thomas Kelly.

Though this parish has been afflicted, yet have the highest honors been conferred upon it. Two of its pastors have become bishops, one of whom is now an archbishop. Here worshiped many distinguished French families, who for their safety were obliged to leave France on the outbreak of the revolution. Many lie entombed in its cemeteries, their descendants still worshipping at the altar around which their ancestors met and breathed many fervent prayers for the preservation of their land from anarchy. Within the graveyard repose the remains of learned and eminent men, prominent among whom may be mentioned Gen. Stephen Moylan, of the Revolution, and Capt. John Barry, "the father of the American navy."

Holy Trinity Church.—By the return made to Lord Loudon on April 29, 1757, there were two hundred and twenty-eight German Catholics "in and about Philadelphia," under the care of Rev. Theodore Schneider, who had founded the mission at Goshenhoppen, Berks Co., in 1741, and from thence attended the German Catholics in Philadelphia. In August, 1758, Rev. Ferdinand Farmer came to St. Joseph's, and until his death, in August, 1786, ministered more particularly to the Germans. After his death their numbers justified the more active in projecting a separate congregation. Accordingly, they organized an association in 1787, and on Feb. 21, 1788, Adam Premir bought from the Supreme Executive Council of Pennsylvania the lots on the northwest corner of Sixth and Spruce, being sixty-eight feet ten inches front on Sixth Street, and one hundred and ninety-eight feet on Spruce. Pre-



## Leh, Albert Wolfring (1848 - 1918)

ARCHITECT

[Add to My Architects](#)

Born: 9/17/1848, Died: 9/9/1918

Born in Easton, PA, to Daniel Leh and Mary Wolfinger Leh, A. W. Leh began his career in the Union Army and then, after returning to Easton, as a cabinetmaker and woodcarver. At the end of the 1860s he moved to South Bethlehem, and by 1870 was listed as a carpenter in Allentown. He continued as a carpenter or carver until 1873 and then began to study architecture in earnest with [Daniel Dougherty](#). By 1878 he had established [Ritter, Beck & Leh](#) and seems to have used this firm as the launchpad for his architectural career.

As early as 1889 references to the work of Albert W. Leh, an architect maintaining an office in South Bethlehem, PA, began to appear in the *Philadelphia Real Estate Record and Builders Guide*. Although he remains little known in Philadelphia, he prospers in South Bethlehem, where he designed residences, schools, and commercial structures.

*Written by Sandra L. Tatman.*

### Links to Other Resources

- [Bethlehem PA Online](#) - Go to the Children's Home, a Leh design.

[Philadelphia Architects and Buildings](#) | [About](#) | [Participating Institutions](#) | [Feedback](#) | [Search](#) | [Logout](#)

Website and System: Copyright © 2018 by The Athenaeum of Philadelphia.

Data and Images: Copyright © 2018 by various contributing institutions. Used by permission.

All rights reserved.

[E-mail a Link to This Page](#)

The next pages are from Tatman and Moss' [Biographical Dictionary of Philadelphia Architects](#) which contents also are on the pab site.



Firm of Shattuck & Hussey, architects based in New Jersey. After working abroad, not only in China, but in Malaya, for several years, Dunn returned to Philadelphia in 1927 and worked with Ritter & Shay. When that partnership was dissolved, he continued with Versus T. Ritter (q.v.) through 1938. Thereafter he worked for the Bendix Aviation Corporation from 1941 to 1946 and the Portable Products Corp. of Newburgh, N.Y. from 1945 to 1946. He retired in 1954, and at the time of the publication of George Koyl's American Architects Directory in 1962, Dunn was residing in Allentown, PA.

Dunn was an emeritus member of the national AIA and also a member of the Eastern Pennsylvania Chapter of the AIA.

#### LIST OF PROJECTS:

1912 Home Service Garage, Broad St. & Rockland Ave., Phila.

SELECTED BIBLIOGRAPHY: Wallace, Philip B., Colonial Churches and Meeting Houses, Pennsylvania, New Jersey and Delaware. NY: 1931; Wallace, Philip B., Colonial Ironwork in Old Philadelphia: The Craftsmanship of the Early Days of the Republic. NY: 1930; Koyl, p. 184; UPA Gen. Alumni Cat. (1917), p. 259. st

DuPONT, VICTOR, JR. (1852 - 1911). Victor DuPont, Jr., of Delaware appears in Philadelphia only briefly in partnership with Charles Henry Roney (q.v.). He cannot have been much of an architect, and he never actually moved to Philadelphia. The son of a prominent Wilmington lawyer and banker, duPont married in 1880 (the year his partnership with Roney ended) and became, according to Marquis James, the first "ornamental Vice President created in the DuPont corporate hierarchy." Personally he is described as "fat, ambitious and lazy."

LIST OF PROJECTS: See Roney, Charles Henry, for Roney & DuPont projects.

SELECTED BIBLIOGRAPHY: Bateman, Thomas H., DuPont and Allied Families (New York, 1965), p. 8; James, Marquis, Alfred I. DuPont: The Family Rebel (Indianapolis: 1941), p. 178. rm

DURANG, EDWIN FORREST (4/1/1829 - 6/12/1911). Edwin F. Durang was born in a prestigious family of professional actors and performers. His grandfather, John Durang (1768-1822), was credited with being the first native-born American actor; and his father and uncle, Charles and Richard Ferdinand Durang were the first to perform the "Star Spangled Banner." In later years Charles Durang (1791-1870) worked as director and prompter at both the Chestnut Street and the American Theatres in Philadelphia. After his retirement in 1853, he taught dancing and wrote several books regarding dancing as well as a history of the Philadelphia stage. By 1865 Edwin F. Durang was listed in the Philadelphia city directories as an architect with an office at 304 Vine Street. In 1857 he was noted at 417 Market Street, and it is in this year that he began working for John E. Carver (q.v.), veteran residential and ecclesiastical architect. Upon Carver's death in 1859, Durang succeeded him in the firm, retaining the office at 21 North 6th Street until 1880. Following Carver's example, Durang also specialized in ecclesiastical design, most notably those churches and institutions associated with the Catholic Church. In November, 1909, Durang was joined in the firm by his son, F. Ferdinand Durang (q.v.), who succeeded him in 1911. The Durang firms represent one of the most successful enterprises specializing in Catholic church architecture in Philadelphia, only rivalled in the later nineteenth and early twentieth centuries by the dynasty of architects sired by Henry D. Dagitt (q.v.).

Edwin F. Durang was a member of the Franklin Institute.



- 230 Biographical Dictionary of Philadelphia Architects
- 1859 St. Patrick's Ch., parochial res., Phila.
- 1863 Phila. Bd. of Public Ed., Curtin Schl., sw 20th & Catharine sts., Phila.
- 1865 Phila. Bd. of Public Ed., Douglas Schl., sw Huntingdon & Browne sts., Phila.
- 1868 Phila. Bd. of Public Ed., Northeast Schl., nw Crown & Race sts., Phila.
- 1867 Our Mother of Sorrows Ch., ch. & schl. bldgs., 4800-4814 Lancaster Ave., Phila.
- St. Johannais Lutheran Ch., ch., 15th & Ogden sts., Phila.
- 1870 Arch St. Opera Hse., 1003-1005 Arch St., Phila.
- St. James the Greater Ch., rectory & schl., 38th & Chestnut sts., Phila.
- St. Mary's Ch., Wilkes-Barre, PA
- 1871 Phila. Bd. of Public Ed., Paxson Schl., Buttonwood St., e. of 6th St., Phila.
- 1873 St. Andrew's Ch., 135 S. Sycamore St., Newtown, PA
- 1874 Pittson Opera Hse., Pittson, PA (attributed)
- 1875 St. Stephen's Luth. Ch., sw corner of So. Duke & Church sts., Lancaster, PA (attributed)
- 1876 Sacred Heart Ch., 1406-1418 S. 3rd St., Phila.
- St. Charles Borromeo Ch., 20th & Christian sts., Phila.
- 1880 St. Agnes Hosp., 1900 S. Broad St., Phila. (with Frank Watson)
- 1881 Grace Bapt. Ch., Mervine & Berks sts., Phila. (completion only)
- Our Lady of the Angels, Glen Riddle, PA
- 1882 St. Joseph Ch., St. Joseph St., Lancaster, PA
- St. Patrick's Schl., 242 S. 20th St., Phila.
- 1884 St. Francis Ch., alts. & adds., Nanticoke, PA
- 1886 Cottages (2), U.S. Ave., Atlantic City, NJ
- Eagle Hotel, alts. & adds., Lebanon, PA
- Keystone State Normal Schl., new bldg., Kutztown, PA
- Little Sisters of the Poor, bldgs., Fullerton & Sheffield aves., Chicago, IL
- Phila. Bd. of Public Ed., Cahill Schl., Broad & Race sts., Phila.
- Reading Academy of Music, 5th St., Reading, PA
- Schuylkill Seminary, Fredericksburg Academy, Lebanon Co., PA
- St. John's Orphan Asylum, alts. & adds., West Phila.
- St. Joseph's Ch., Ashland, PA
- St. Joseph's Protectorate, alts. & adds., Norristown, PA
- St. Monica's Ch., Atlantic & California aves., Atlantic City, NJ
- St. Peter's Ch. Mission, Reading, PA
- Store, Locust abv. 2nd St., Columbia, PA
- 1887 Beneficial Saving Fund Soc., 1202 Chestnut St., Phila.
- Carpenter, C., res., Merion, PA
- Jesuit College, 17th, 18th, Thompson & Stiles sts., Phila. (demolished)
- Little Sisters of the Poor, alts. & adds., Wingohocking Sta., Gtn., Phila.
- Our Lady of Visitation Ch., schl., south side of Lehigh Ave., bet. Front, 2nd St., Phila.
- Res., n. of 58th St., east of Hoffman St., Phila.
- Schl., Chestnut Hill Ave., bet. Perkiomen Tpke. & Norwood St., Phila.
- St. Bridget's Ch., schl., Falls of the Schuylkill, Phila.,
- St. James Ch., 3728 Chesnut St., Phila.
- St. Vincent de Paul Ch., pastoral res., Price St., n. of Evans St., Phila.
- 1888 Cheatwood Hotel, Atlantic City, NJ
- Factory (picture frame), alts., 6th & Arch St., Phila.
- Hse. of the Good Shepherd, alts. & adds., 50th & Pine sts., Phila.
- Merchants Insurance Co., alts. & adds., sw corner of 5th & Walnut sts., Phila.



- St. Edwards Ch., convent, York St., bet. 4th & 8th sts., Phila.  
 St. Joseph's Hosp., alts. & adds., 17th St. & Girard Ave., Phila.  
 St. Thomas Aquinas College, nr. Scranton, PA  
 St. Vincents Home, 19th & Wood sts., Phila.
- 1889 Academic bldg., Glen Riddle, PA  
 Ch., Lenni, PA  
 Convent Hse., Glen Riddle, PA  
 Hse. of the Good Shepherd, 36th St. & Fairmount Ave., Phila.  
 Maternity Hosp. & St. Vincent's Hse., 70th St. & Woodland Ave., Phila.  
 Keystone State Normal Schl., wing bldg., Kutztown, PA  
 Res., Haverford Ave. bel. 39th St., Phila.  
 Schl. & convent, Pheonixville, PA  
 St. Aloysius Ch., Norristown, PA  
 St. Charles Borromeo, alts. & adds., Kellyville, PA  
 St. John's Evangelical Ch., Pittson, PA  
 St. Joseph's Ch., Easton, PA  
 Wash hse., 18th & Wood sts., Phila.
- 1890 Nativity Ch., Allegheny Ave. & Belgrade St., Phila.  
 Our Lady of Mercy Ch., chapel, 2141 N. Broad St., Phila.  
 R.C. Ch., Carbondale, PA  
 Schl., alts. & adds. Woodland Ave., Phila.  
 St. Laurentius Ch., Berks & Memphis sts., Phila.  
 St. Mary's Ch., Pheonixville, PA  
 St. Mary's Hosp., n.p.  
 St. Nicholas Ch., tennessee & Pacific aves., Atlantic City, NJ  
 St. Patrick's Ch., Pottsville, PA  
 Store, 16th & Walnut sts., Phila.
- 1891 Nativity Ch., schl., Belgrade & Wellington sts., Phila.  
 Our Lady of Mercy Ch., parochial res., Broad St., s. of Susquehanna Ave., Phila.  
 Philopatrian Literary Institute, 12th St. bel. Locust St., Phila.  
 R.C. Chapel, Crum Lynn, PA  
 R.C. Chapel, Cheltenham, PA  
 R.C. Chapel, Norwood, PA  
 Sisters of Notre Dame, chapel, Walnut Hill, Cincinnati, OH  
 St. Michael's Ch., schl. & pastor res., 2nd & Jefferson sts., Phila.  
 Visitation Ch., convent chapel, Mobile, AL
- 1892 Immaculate Heart Convent, chapel, Villa Maria, West Chester, PA  
 Keystone State Normal schl., central bldgs., Kutztown, PA  
 Little Sisters of the Poor, alts. & adds. to hosp. & home, 18th & Jefferson sts., Phila.  
 Laundry, Chestnut Hill, Phila.  
 Our Mother of Sorrows Ch., alts. & adds., 4800-4814 Lancaster Ave., Phila.  
 R.C. Ch., parochial res., Cheltenham, PA  
 R.C. Ch., pastoral res., Bryn Mawr, PA  
 Sacred Heart Chapel, Mobile, AL  
 Sisters of Mercy, convent, Merion, PA  
 Sisters of Mercy, chapel & add. to present home, Merion, PA  
 St. Augustine Ch., schl., Ford & Rainbow sts., Bridgeport, PA  
 St. John's Ch., Lambertville, NJ  
 St. Thomas' T.A.B. Society, hall, Lancaster Ave., Rosemont, PA  
 St. Veronica's Ch., schl. & parochial bldg., 2nd & Butler sts., Phila.
- 1893 Our Lady of Mercy, schl., Park & Susquehanna aves., Phila.  
 Parish res., West Chester, PA  
 R.C. Chapel, Wayne, PA  
 St. Anthony's R.C. Ch., schl. & hall, Lancaster, PA  
 St. Anthony's R.C., pastoral res., Lancaster, PA  
 St. Charles Borromeo, convent, 21st & Christian sts., Phila.  
 St. Francis Xavier, 2323-27 Green St., Phila.



232 Biographical Dictionary of Philadelphia Architects

- St. Katherine Ch., parochial res., Wayne, PA
- 1894 Dooner's Hotel, alts. & adds., 10th bel. Market St., Phila.  
 Mt. St. Joseph, alts. & adds., 18th & Vernon sts., Phila.  
 Nativity Ch., Allegheny Ave. & Belgrade St., Phila.  
 Sisters of St. Francis, academy, Glen Riddle, PA  
 Sisters of St. Francis, hosp., Trenton, NJ  
 St. Ann's Ch., parochial hse., Memphis & Lehigh aves., Phila.  
 St. Bonaventura German Ch., pastoral res., Hutchison St., Phila.  
 St. Bonaventura Ch., ch. & attached parochial res., 9th & Cambridge  
 sts., Phila.  
 St. Thomas Ch., schl., 18th & Vernon sts., Phila.  
 St. Monica's Ch., 17th & Ritner sts., Phila.
- 1895 All Saints' Ch., superstructure, ne corner Buckius & Thompson sts.,  
 Bridesburg, PA  
 Hamills, the Misses, pair of stores, 4202-4 Lancaster Ave., Phila.  
 Our Lady of Mercy, ch., Broad & Susquehanna Ave., Phila.  
 R.C. Ch., Italian parochial schl., Marriott St. bel. 8th St., Phila.  
 St. Agatha's Ch., new chapel, boiler hse. & cooking schl., 38th &  
 Spring Garden sts., Phila.  
 St. Agnes Hosp., Trenton, NJ  
 St. Ann's Ch., schl., Cedar & Tucker sts., Phila.  
 St. Columbia Ch., Lehigh Ave. & 23rd St., Phila.  
 St. Francis Xavier Ch., 24th & Green sts., Phila.  
 St. Joseph's Ch., schl., 10th & Liberty sts., Camden, NJ  
 St. Mary's Ch., alts. & adds., Eaglestown, PA  
 St. Monica's Ch., pastoral res., 17th & Ritner sts., Phila.  
 St. Nicholas' Ch., Pacific & Tennessee aves., Atlantic City, NJ  
 St. Peter's Ch., alts. & adds., 5th & Girard Ave., Phila.  
 St. Vincent's Seminary, boiler hse., Cedar La. & Woodbine Ave.,  
 Gtn., Phila.
- 1896 Higgins, I.H., twin residences, 4645 Lancaster Ave., Phila.  
 LaSalle College, alts. & adds., Broad & Thompson sts., Phila.  
 Notre Dame Academy, alts. & adds., Rittenhouse Square, Phila.  
 Our Lady of Good Counsel Ch., Pennswood Rd., Bryn Mawr, PA  
 Sisters of St. Francis Convent, Glen Riddle, PA  
 St. Agnes' Hosp., stable, 15th & Mifflin sts., Phila.  
 St. Peter Clavier Ch., rectory, 502 S. 12th St., Phila.  
 St. Veronica's Ch., rectory, 6th & Tioga sts., Phila.
- 1897 Irwin, James I., res., Broad & McKean sts., Phila.  
 Sisters of Mercy, stable & fowl-hse., Merion, PA  
 St. Columbia's Ch., parish schl., 23rd St. & Lehigh Ave., Phila.  
 St. Gabriel's Ch., pastoral res., 29th & Dickinson sts., Phila.  
 St. John's Ch., alts. & adds., Hazelton, PA  
 St. John's Ch., convent, Pittston, PA  
 Trinity College for Women, Washington, D.C.  
 Visitation Schl., alts. & adds., Front St. & Lehigh Ave., Phila.
- 1898 Augustinian Brothers, college bldg., Villanova, PA  
 Ch., Beach Haven, NJ  
 Gesu Ch., schl., 18th & Stiles sts., Phila.  
 O'Neill, Charles, alts. & adds. to cottage, Pacific & Illinois aves.,  
 Atlantic City, NJ  
 St. Agnes Hosp., alts. & adds., Broad & Mifflin sts., Phila.  
 St. Paul's Ch., schl., Christian bel. 10th St., Phila.
- 1899 Mt. St. Joseph's Academy, normal schl. bldg., Chestnut Hill, Phila.  
 St. Mary's Ch., Order of the Holy Ghost, parish & schl., Cornwall,  
 PA  
 St. Michael's Ch., alts. & adds., 2nd & Jefferson sts., Phila.
- 1900 St. Francis Assisi Ch., Logan & Green sts., Phila.  
 St. Nicholas Ch., 1409 Pacific Ave., Atlantic City, NJ
- 1901 Sisters of Mercy, ch., Merion, PA  
 St. Mary Magdalene de Pazzi Ch., tower & cupola, Melrose St. bel.



---

SAM BASS WARNER, JR.

---

**THE PRIVATE CITY**

---

*Philadelphia in Three Periods of Its Growth*

SECOND EDITION

PENN

PHILADELPHIA, UNIVERSITY OF PENNSYLVANIA PRESS



The high degree of group-structured life in the northeast had emerged from long interaction of industrial and housing conditions. On the industrial side large textile, boot and shoe, and metal-working establishments had moved into the district in the decades just before and after the Civil War. The young men went into the mills, and the new factory organization of work swept all before it. Residents of the northeast became fully trained and habituated to the rhythms and disciplines of factory work. The old artisans and their shops died out together.<sup>2</sup> The group discipline, plus the passage of time, quieted the violent Protestant-Catholic conflict of the 1830's and 1840's. The Irish, English, German, and native American workers of the northeast settled into the orderly ways of the mill town.

Groups and organizations of all kinds flourished in the Northeast. Skilled English workers continued to be imported for the textile trades throughout the late nineteenth century, and each new group of specialists brought its own unions. The first Philadelphia textile union was a local in a British international. Also, the German workers of the district had fostered a succession of benefit associations and building and loan societies, and the newly arrived Poles imitated the Germans in this respect. The Irish supported athletic and ethnic clubs as well as building and loan associations, while the old Americans maintained their enthusiasm for fraternal organizations. For all ethnic groups, churches provided an important social organization.

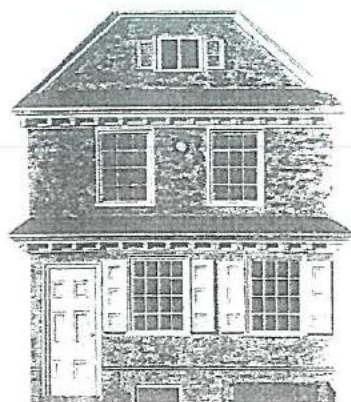
Complementary habits thus characterized the life of the skilled factory workers of the northeast. The mill taught group work and discipline; unions, benefit associations, ethnic clubs, building and loan associations, and fraternal orders, continued these habits. The abundance of cheap housing in the district, the necessity to cope with the irregular hours of slack and busy seasons, and the job benefits of being close to shop gossip combined to give the social habits

Chamber of Commerce, *The Great Northeast* (University of Pennsylvania Library, Philadelphia, 1928). Also, *Kensington: A City Within A City* (Philadelphia, Kensington Printing House, 1891).

2. Many of the British textile immigrants to Philadelphia were skilled artisans who were fleeing modern methods in England. In Philadelphia they were able to continue, sometimes for the balance of their lifetimes, to practice their old craft before the new ways caught up to them again. Rowland T. Berthoff, *British Immigrants in Industrial America* (Cambridge, 1955), Ch. III.



# *Philadelphia Preserved*



Catalog of  
the Historic American  
Buildings Survey

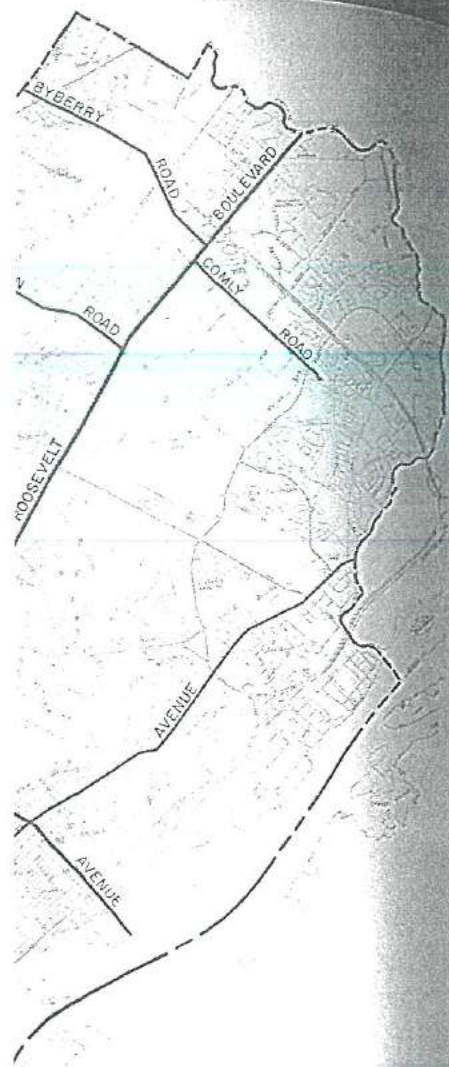
Richard J. Webster

With an Introduction by  
Charles E. Peterson

Temple University Press  
Philadelphia

1981





## Introduction

SIX LARGE TOWNSHIPS existed north of the City of Philadelphia in William Penn's time: Northern Liberties, Oxford, Bristol, Lower Dublin, Moreland, and Byberry. Rural during the colonial period, they were developed during the nineteenth century as activity radiated outward from the city's commercial center.<sup>1</sup> By 1854, when the outlying hegemonies of the county were consolidated with the city, the area north of Vine Street between the two rivers (excluding Germantown and Roxborough) included seventeen separate governmental entities. Nine of them had been carved from the original Northern Liberties Township, which formed the city's northern border, while the two northernmost and hence most remote and most rural of the townships, Byberry and Moreland, had never been subdivided. Although few people today would recognize the names of all the original subdivisions, some of the boroughs and districts retain their old identities and still inspire neighborhood loyalties. Frankford, organized in 1800, is the oldest of these, but Northern Liberties District (1803), Kensington (1820), Richmond (1847), and Bridesburg (1848) are equally well-known and traditional neighborhoods.<sup>2</sup> The Delaware River with its tributaries is the common tie to all of them and significantly influenced the development of the area, hence its designation here as the Delaware River Corridor. Arbitrary boundaries have been assigned to the corridor: the river on the east, Vine Street on the south, Sixth Street on the west, and the city limits on the north.

Open land combined with the Delaware River to make the area attractive for farms and country houses during the colonial period. One could enjoy the virtues of country living without being



Philadelphia stages and drastically reducing the influence of the old inns along Frankford Road.<sup>38</sup> No longer merely a passageway between two cities, the area between Northern Liberties and Frankford was to become Philadelphia's industrial heartland as new waves of European immigrants flowed into the city, and the new railroads merged with the old port facilities.

Since the eighteenth century, shipbuilding had been a lucrative trade for independent shipwrights along the Delaware. With the introduction of steam, shipbuilding became more sophisticated, creating opportunities for those with capital and technical specialties, and in 1830 William Cramp started what was destined to become one of the country's foremost private shipyards. Shortly thereafter, one of Holloway's apprentices headed the nation's foremost propeller-engine manufactory, Reany, Neafie & Company at Beach south of Palmer Street. The Kensington waterfront was teeming with activity, but instead of many small shipyards, six major establishments had consolidated the business.<sup>39</sup>

The Philadelphia and Reading Railroad completed its line from the Falls of Schuylkill to Richmond in 1842 in order to carry its prize cargo from the great anthracite coalfields of Pennsylvania to wharves extending 300 feet into the Delaware River.<sup>40</sup> Out of this developed Port Richmond, today the largest privately owned railroad tidewater terminal in the world, with 85 miles of track on its 225 acres.<sup>41</sup>

The variety of factories in the area reflected the city's diversified economy. By the middle of the nineteenth century Northern Liberties could boast of the country's two leading saw manufacturers: Rowland's Saws on Beach Street, the country's oldest, and Henry Disston's Keystone Saw Works (illus.) on Laurel Street, the country's largest.<sup>42</sup> The neighborhood was already an industrial center when Disston began his saw works in 1846. The works grew steadily until it covered eight acres by the time of the centennial. So persistent was its expansion that two fires, in 1849 and 1864, were less business reverses than opportunities to update facilities.<sup>43</sup> The building at the corner of Front and Laurel streets, erected in 1872 after the second fire, illustrated the functional versatility of these industrial structures, although its functions were not readily visible from the street. Its shell was an example of incongruous architectural splendor. Behind arcaded walls with galvanized iron pilasters and window heads and a richly ornamental cornice were coal storage areas, packing and display rooms, and an office. A passage through the middle of the building carried freight cars to the millyard and coal storage facilities

on the ground story; the floor.<sup>44</sup>

In addition to these host of smaller factories hangings factory at Nev and enlarged after the C of architectural ornamer of Disston's later buildir after 1849, and although hangings, he did help to 1850's, Hart, Montgome.

The water-powered transformed the sleepy v that were economic and s need for wholesale outlet development of a warehc Street that physically and Philadelphia well before t warehouses erected durir generation. Generally of f storefronts at the ground i Later buildings, such as th at Third and Callowhill str architectural ornament and its older neighbors on Leat construction and organizat the broad expanse of its sid yellow brick, and a second- incised iron piers marked tl the customary warehouse f counting room partitioned hatchways at the rear.<sup>47</sup>

As transportation impr neighborhoods like Kensing the vortex of the city, their s and municipal institutions in institutions, such as the Frat their existence than for their patterned after the Franklin provide a technical education is building was begun. Inter



*George Zarnecki*

ART  
OF THE  
MEDIIEVAL  
WORLD

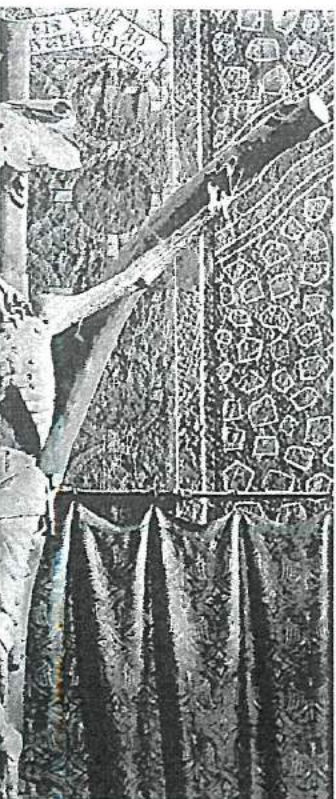
ARCHITECTURE · SCULPTURE · PAINTING

THE SACRED ARTS





Painted; height 34 1/2".  
Landesmuseum, Bonn



The fourteenth and fifteenth centuries saw the transformation of the earlier stages of French Gothic forms into local architectural styles of high originality in various regions of Europe, most notably in England, Germany, and Spain. Meanwhile in France the last form of Gothic, known as *flamboyant*, made its appearance. Taking its name from the flickering of flames, the style relies on the undulating movement of forms applied to wall surfaces, to spires, and, above all, to porches (fig. 455). There is a particular abundance of *flamboyant* churches in the north of France, from Brittany to Flanders, and this concentration reinforces the belief that this style developed under the influence of the Decorated style in England. For all their differences of detail, the various national styles of Gothic architecture reflect the same technical virtuosity put to the service of an ever-increasing richness of picturesque forms, a far cry from the rational and sober Gothic of the thirteenth century. Whether of stone or brick, the forms defy the material, at times pretending to be twisted branches of trees or ivy climbing the walls.

#### ITALY

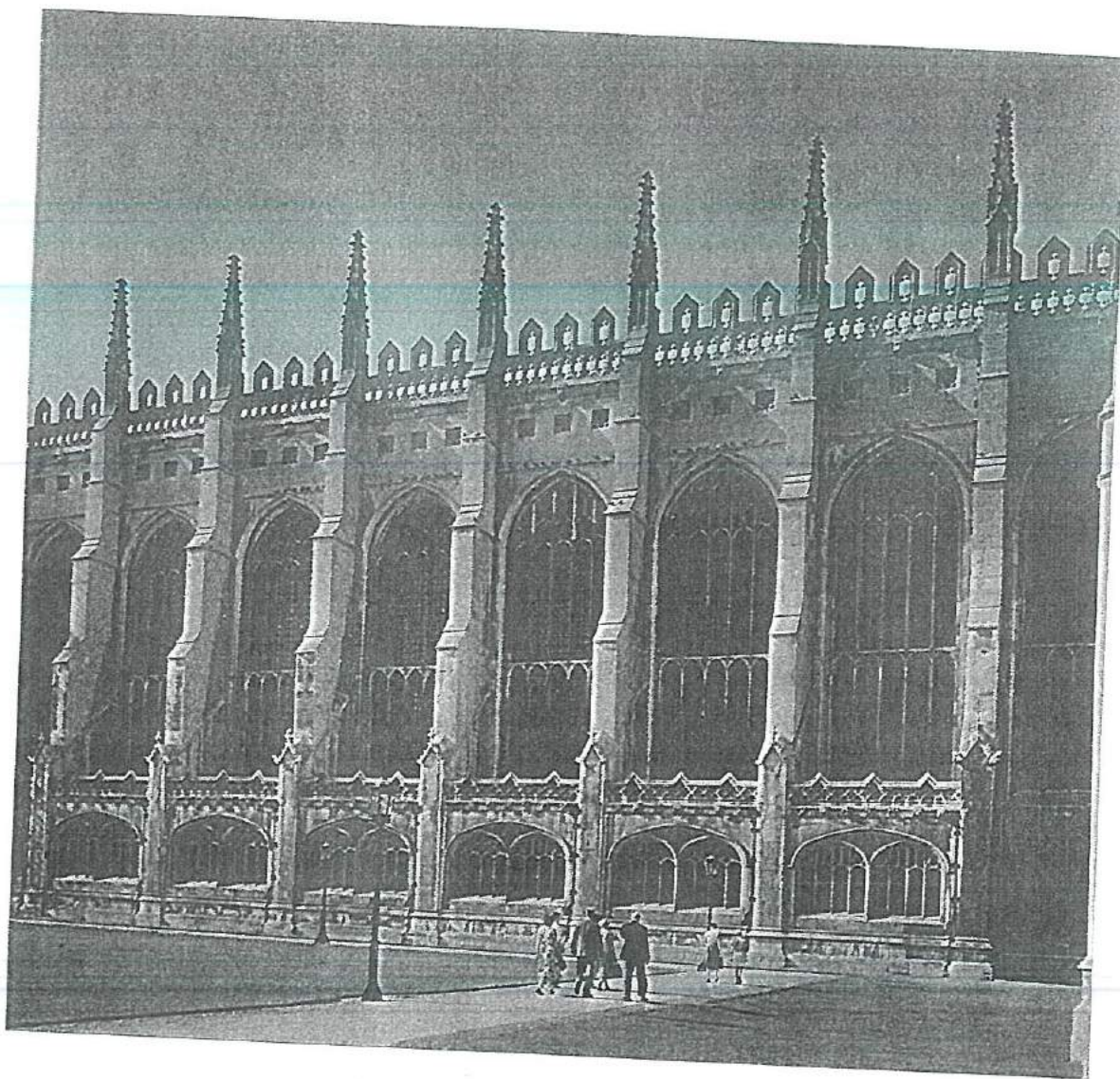
Italy alone had little or no part in these pursuits. French Gothic forms never took deep root, and Romanesque and, above all, antique traditions remained a constant stimulus there. In Giovanni Pisano's façade of Siena Cathedral (1285-95) Gothic elements are used side by side with those derived from Tuscan Romanesque and provide a background for large agitated statues. (For Giovanni's pulpit sculpture, see page 438.) The slightly later cathedral at Orvieto was still essentially Romanesque, with the façade by a Sienese master, Lorenzo Maitani, who worked there between 1310 and 1330 (figs. 456-58). Two drawings for this façade survive; the first, which was never executed, draws substantially on French ideas, but the second, which with some modifications was carried out, abandons the verticality of the previous design and reverts to



Col  
Ekke  
c. 1  
Cathec

454. *Crucifix (Pestkreuz)*.  
Wood, painted; height 57". 1304.





442. Exterior from south, Chapel,  
King's College, Cambridge (England). 1446-1515

◀ 441. South cloister, Cathedral, Gloucester. Before 1377

mendicant friars which were founded in the thirteenth century: the Franciscans in 1209 and the Dominicans in 1216. The strict discipline of poverty precluded the friars from carrying out extravagant building programs, at least at first. Since their main goal was to teach through preaching, their churches were designed for large congregations and were devoid of lavish ornament. San Francesco at Assisi (1228-53; figs. 443, 444) cannot be termed typical because

it is a two-story church, but the upper structure set a pattern for unified, aisle-less buildings, so suitable for the preaching of sermons. Not all the Italian churches built for friars were of this type: some were aisled (S. Croce, Florence; fig. 445), some were vaulted (S. Maria Novella, Florence), and others had trussed or flat ceilings. But all of them are roomy, and offer the congregation an unimpaired view of the altar and the pulpit. As the " "



Two new Roman Catholic churches dedicated in this vicinity within eight days shows growth and vigor under the new archbishop. The Church of Our Lady Help of Christians was dedicated at Port Richmond last Sunday, and next Sunday will witness the dedication of St. Agnes' Church, Cape May Point.



Grant being Rev. H. N. Emery. There were also  
five colored persons present, including five children.

A handsome new building, to be used, among other things, as a parochial school, but which is really the forerunner of a cluster of permanent parish buildings of the Church of Our Lady, Help of Christians (German), is now going up on the church property, on Allegheny avenue, between Gaul and Chatham streets. The lot extends one hundred and sixty-five feet along the south side of Allegheny avenue, from Gaul to Chatham street, and is one hundred and ninety-four feet deep.

John Neugent, of Lawrence, Mass., was received



### A New Parochial School.

A handsome parochial school is in course of erection on Allegheny avenue, between Gaul and Chatham streets. Last year the Rev. George J. Wolf, pastor of the Church of Our Lady, Help of Christians, erected a frame building for the purposes of a school, but this is now inadequate, and to provide more accommodation and for a residence of the Sisters of Christian Charity, now co-operating in the parish work, the present structure is being proceeded with. It stands about midway between Chatham and Gaul streets and will be ready for occupancy in a few months. It is a two-story brick structure, with a frontage of thirty-seven feet and a depth of sixty-four. Excavations have also been begun for a still larger school, which is designed to answer the temporary requirements of a church as well. Fronting Allegheny avenue for fifty-six feet it will have a depth of eighty-five along Chatham street and will be of the Gothic style of architecture. The basement will be devoted to school purposes and the upper floor will be used for a church when the present frame-work structure is demolished.



more than \$3000 over last year's collections.  
Archbishop Ryan will lay the corner stone of  
the Church of Our Lady, Help of Christians,  
Allegheny avenue and Gaul streets, on next  
Sunday afternoon, at 3 30 o'clock.  
The Rev. Edward Shippen Watson, D. D.,



tion, Manayunk.

At half-past 3 o'clock to-morrow Archbishop Ryan will lay the corner-stone of the church and school of Our Lady Help of Christians, Gaul street and Allegheny avenue. A large number of Catholic societies will participate in the ceremonies.

*The new home for destitute orphan girls.*

# RICHMOND'S NEW CHURCH.

Archbishop Ryan Lays the Corner-Stone  
Before a Vast Concourse.

Yesterday afternoon was a great occasion for the Richmond folks. Under the balmyest of skies, across the lots, all wearing a piece of palm, they hurried to the corner of Allegheny avenue and Oak streets, where elaborate preparations had been made for the laying of the corner-stone of the new temporary church and school house of Our Lady Help of Christians. The broad avenue was packed from curb to curb for a long distance east and west with a throng numbering fully six thousand people. The windows and roofs of all the neighboring houses were also crowded. The local Society of Our Lady Help of Christians, with gay banners flying, marched down to Frankford road and Lehigh avenue to meet the neighboring societies and from there proceeded to Richmond and Allegheny avenue, where they received the Bridesburg and down-town societies. The procession thus formed proceeded to the church, the societies presenting a fine appearance.

Anton Haug, of St. Bonifacius' Church, was chief marshal. The societies in line were the St. Alphonsus, St. Bonifacius' Sodality of the Blessed Virgin, St. Michael's, St. Francis Societies, all of St. Bonifacius' Church; St. Peter's Young Men's and St. Peter's Beneficial, of St. Peter's Church, accompanied by the Alexis Band; St. Elizabeth's, of St. Elizabeth's Church; Holy Trinity and St. Joseph's, of Holy Trinity Church; St. Alphonsus' and St. Kilran's, of St. Alphonsus' Church; Society of All Saints, All Saints' Church, Bridesburg; Augustus Social, from St. Alphonsus' parish, and St. Laurentius', composed of four hundred Poles from St. Laurentius' Church.

On the arrival of the procession at the site of the new church the crowd had increased so that a large number of boys took position on the roof of a shed near the church, part of which soon gave way, precipitating about thirty boys to the ground. The crash was so sudden that all that could be seen as the roof went down was a large number of hands waving wildly in air as the boys disappeared from view. The police broke in the door of the shed and helped the struggling boys to extricate themselves. It was soon discovered that only one was badly injured. This was little Johnny Flood, a lad of 13 years of age, who lives with his aunt, Mrs. Brennan, near Amber and Clearfield. He suffered a very bad compound fracture of the ankle bone in his right foot. His shoe was torn off his foot and the bone protruded, yet he bore his sufferings bravely as the policeman carried him out. All the rest, as if by miracle, escaped without injury.

The ceremony was to have taken place at 3 o'clock, but it was after 4 when Archbishop Ryan left the pastoral residence. The foundations of the church were floored over and a wooden platform was erected at the northwest corner, near the corner-stone, for the accommodation of the clerical party. It was decorated with evergreens and on each side of a large American flag were placed the Papal standards. At the rear of the church was a stand with a silver holy water font upon it, surmounted with a large green cross. This is the spot over which the future altar is to be erected. A large arch of green, decorated with American, Papal and German flags, stood at the front of the church on Allegheny avenue. First in the procession as it arrived at the church was the rector of the church, Rev. George J. Wolf, who was followed by six acolytes in purple, bearing candlesticks. After them came the cross-bearer, with the cross covered with purple and decorated with a sheaf of palm. Archbishop Ryan, with his golden staff, mitre and cope followed, attended by Father Kato, of St. Laurentius', as deacon, and Father Ernst Dehan, of Bridesburg, as sub-deacon, and Father August Schulte, of Overbrook Seminary; Father Joseph Heinen, of Mauch Chunk; Father H. M. Effert, of Holy Trinity, and Father J. Freude, of Tacony. The ceremony began by the blessing of the spot where the future altar will stand. The corner-stone was then blessed, and the celebrants ascended the platform raised above the flooring and chanted the Litany of All Souls. The corner-stone was then laid and the various articles placed in the receptacle. They were the principal daily local papers, several Catholic publications, coins of various denominations and a manuscript in Latin giving the name of the acting Pope, President, Governor of Pennsylvania, Mayor of the city and a description of the parish and its bounds. The foundations were then blessed, after which the celebrants ascended the platform and chanted Veni Creator Spiritus.

Father Heinen preached in German, exhorting the people to aid the church. After the benediction the vast crowd slowly dispersed. The building to be erected, which is 82 by 56 feet, will be of brown stone of the Gothic style of architecture. The church, which will be temporarily located on the site, will be on the second floor. When the new church, in the place of the old frame structure now standing, is built this building just dedicated will be used as a school house. The parish is composed of about 120 families, mostly Germans, with a few German Poles. It is bounded by Lehigh avenue, Orthodox street, Kensington avenue and the Delaware river.



# THE LATEST NEWS IN REAL ESTATE

---

The Germantown Catholic Congregation of Our Lady Help of Christians, of Allegheny avenue, near Cedar street, is to have a new and handsome house of worship. For several years a temporary frame structure has been occupied and now plans are being prepared for a large and ornate stone church. Work will probably be started in the spring.

---

Bennett is the architect.

Philadelphia is to have another new church. It is to be erected for the congregation of the Catholic parish of Our Lady Help of Christians, at Allegheny avenue and Gaul street. The structure will be of Port Deposit granite, two stories in height, and will measure 66x125 feet. A peak roof and artificial stone cornices will be the features of the exterior. B. H. Birkle is the contractor, and F. Kornig the architect. The total cost will be about \$45,000.



Danielston made the plans.

The Bureau of Building Inspection yesterday granted permission to Contractor B. H. Birkel to erect the church at the southwest corner of Allegheny avenue and Gaul street, for the congregation of the Church of Our Lady Help of Christians, of which Rev. George J. Wolf is rector. The new edifice will measure 66x125 feet and will be two stories high. It will be constructed of Port Deposit granite. The estimated cost of the work is \$45,000.

Transfers

**Roman Catholic.**

June 19, third Sunday after Pentecost.

Right Rev. Bishop Prendergast will on Sunday afternoon at 4 o'clock lay the cornerstone of the beautiful new church, which is being erected for the congregation of Our Lady Help of Christians, at Allegheny avenue and Gaul street.

The order of the Forty Hours' Devotion in



## CORNER-STONE LAID

### **New Catholic Church to Be Built at Allegheny Avenue and Gaul Street**

In a pouring rain Bishop Prendergast yesterday afternoon laid the corner-stone for the new Catholic Church of Our Lady Help of Christians, at Allegheny avenue and Gaul streets. He was assisted by Rev. Father Hammeke, of St. Bonaventura, as deacon and Rev. Father Joseph Nerz, of St. Ignatius', as sub-deacon, while Rev. Father George, of St. Bonifacius', preached the sermon in German. The other priests present were Rev. Fathers Quinn, of Nativity; Gallagher, of Visitation; Hespelein and Breliof, of St. Peter's; Wachter, of St. Aloysius; Charles Abt, St. Louis, besides Rev. Father George Wolf, pastor of the congregation; Rev. Joseph Assmann, assistant pastor, who acted as master of ceremonies, and Rev. Anthony Koos and Rev. John Berna, of St. Charles Seminary, at Overbrook. The bishop and clergy proceeded to the basement and blessed the part of the church where the altar will stand. They then returned to the platform and Bishop Prendergast, after the proper services, with a trowel in hand laid the stone. Following this the walls were blessed.

### Catholic Church Dedication

A notable event in Catholic circles will be the formal dedication by <sup>N</sup> Archbishop Ryan of the new Church of Our Lady Help of Christians, Allegheny avenue and Gaul street, which takes place to-day. The church was built exclusively for the worship of the German-speaking Catholics in Kensington. The corner-stone was laid on July 19, 1898. The material used in its construction is Port Deposit granite, with artificial stone trimmings. Its architecture is of the fourteenth century Gothic style, and its cost will be upward of \$75,000.



## NEW CATHOLIC CHURCH

### Dedication Exercises at Our Lady Help of Christians

The basement of the new Church of Our Lady Help of Christians, one of the largest German Catholic institutions in the city, at Allegheny avenue and Gaul street, was dedicated yesterday morning with appropriate ceremonial. Archbishop Ryan conducted the services. High mass was sung under the direction of Professor Hueser, of the Seminary of St. Charles Borromeo, and the dedicatory sermon was preached by Rev. Henry Stommel. The sanctuary was crowded with well-known representatives of the Roman Catholic clergy from all parts of the city and the body of the edifice was crowded with the laity.

Although Our Lady Help of Christians, when completed, will be one of the largest and handsomest churches in the city, at present only the basement will be used. The new edifice is built of Port Deposit granite and artificial stone and is 65 feet in breadth, facing on Allegheny avenue, and 140 feet in length. The new building replaces the temporary church erected on the same spot in July, 1885, and is ideally situated in the midst of the parochial school and parish house. White marble and oak will be the material of the interior furnishing. The approaches to the building are through tower vestibules, which are brilliantly lighted by rose windows. In the ornamentation of the sanctuary exquisite art will be used to obtain an artistic effect. It will be octagonal in form, with column supports, and is to be lighted with reflective lights. White marble and onyx are to be used in the construction of the altars. The floors of the altars and vestibule will be laid in mosaics. At present only the basement will be fitted up for church purposes. When the building is completed it will have cost \$75,000.

# GERMAN CATHOLICS IN A NEW CHURCH

## Imposing Dedication Ceremonies Yesterday in Which Archbishop Ryan Assisted—A Growing Congregation.

With impressive ceremonies the basement of the German Catholic Church of Our Lady Help of Christians, Allegheny avenue and Gaul street, was dedicated yesterday morning by Archbishop Ryan. The celebrant of the Solemn High Mass was Professor Hueser, of St. Charles Borromeo Seminary, assisted by Joseph Assmen, of St. Vincent Orphan Asylum, of Tacony, as deacon, and the Rev. Hubert Hannecke, of St. Bonaventura Church, Ninth and Cambria streets, as sub-deacon.

Under the direction of Choirmaster Peter Haehl Gounod's St. Cecilia Mass, Mozart's Twelfth Gloria and Lambillotte's Lauda Slon were sung. For the offertory Rosewig's Veni Creator was rendered by Miss Mary Siegler, with the Te Deum by a chorus of forty voices. During the dedicatory services there were solos sung by Miss Mary Burns, contralto; G. Dieckhaus and Andrew Schmidt, tenors; Peter Haehl and R. Biddle, basses.

The sermon was preached by the Rev. Henry Stommel, rector of St. Alphonse's Church, Fourth and Reed streets. At the conclusion of the offertory Archbishop Ryan made a few eloquent remarks, in the course of which he congratulated the members of the congregation on their beautiful edifice.

Last evening vesper services were held, at which Rosewig's beautiful vespers and Giorza's Salve Regina were sung. At both the morning and evening services prominent clergymen from local churches participated.

The new edifice when completed will be rededicated. As an acquisition to the many beautiful churches in the northeastern section of Philadelphia it is an ornament.

When the interior is completed, with white marble and oak, the church will rank among the finest. Built in the style of the fourteenth century Gothic, the exterior and in-

terior are vividly portrayed in great richness of detail. In the interior decorations and ornamentation the church represents the most modern architecture. The walls are built of Port Deposit granite and artificial stone. The new building is 65 feet in breadth, fronting on the west side of Allegheny avenue and extending along Gaul street 140 feet.

In the ornamentation of the sanctuary in the main auditorium exquisite art will be used to obtain an artistic effect. The sanctuary will be octagonal in form, with column supports, and it is to be illuminated with reflective lights. White marble and onyx are to be used in the construction of the altars. The floors of the latter and vestibule will be laid in mosaics. The cost of the new edifice will be \$75,000.

With over 300 members on its roll, this German Catholic congregation has been the steady outgrowth of a small beginning in June, 1885. At that time a temporary frame church and school building was erected on the present site, with only a handful of worshippers. Two years later the congregation had increased so rapidly that the temporary building was inadequate. The congregation had grown into the hundreds, and the school children could not be properly accommodated. A two-story granite building was then erected on Chatham street, north of the church. In 1887 the parish house was completed.

The corner-stone of the new church was laid June 19, 1898. Largely through the efforts of the Rev. Father George J. Wolf, the rector, the funds necessary for the erection of the new edifice have been collected. He was formerly assistant priest at the Church of the Nativity, corner of Allegheny avenue and Belgrade street, and was assigned to his present charge when the congregation of the Church of Our Lady Help of Christians became a recognized church body.