1. ADDRESS OF HISTORIC RESOURCE  (must comply with an Office of Property Assessment address)  
Street address: 1001-19 N. 5th Street (Church only; no other contributing building)  
Postal code: 19123

2. NAME OF HISTORIC RESOURCE  
Historic Name: St. Peter the Apostle Roman Catholic Church  
Current/Common Name: Same

3. TYPE OF HISTORIC RESOURCE  
☑ Building  ☐ Structure  ☐ Site  ☐ Object

4. PROPERTY INFORMATION  
Condition: ☐ excellent  ☑ good  ☐ fair  ☐ poor  ☐ ruins  
Occupancy: ☑ occupied  ☐ vacant  ☐ under construction  ☐ unknown  
Current use: Church

5. BOUNDARY DESCRIPTION  
Please attach a narrative description and site/plot plan of the resource’s boundaries.

6. DESCRIPTION  
Please attach a narrative description and photographs of the resource’s physical appearance, site, setting, and surroundings.

7. SIGNIFICANCE  
Please attach a narrative Statement of Significance citing the Criteria for Designation the resource satisfies.

Period of Significance (from year to year): from 1895 to 1901  
Date(s) of construction and/or alteration: 1895-97; dedicated, 1901  
Architect, engineer, and/or designer: Edwin Forrest Durang  
Builder, contractor, and/or artisan: Frank J. Colgan and Thomas McCarty  
Original owner: Congregation, Most Holy Redeemer (Redemptorists); St. Peter RC Church  
Other significant persons: St. John N. Neumann, C.Ss.R.: Durang
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.

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization______________________________________Date________________________________

Name with Title__________________________________ Email________________________________

Street Address____________________________________Telephone____________________________

City, State, and Postal Code______________________________________________________________

Nominator □ is  ✔ is not the property owner.

PHC USE ONLY

Date of Receipt: ____________________________________________________________

✔ Correct-Complete  □ Incorrect-Incomplete Date:August 16, 2019

Date of Notice Issuance: August 16, 2019

Property Owner at Time of Notice:

Name:Saint Peters Roman Catholic Church

Address:1005 N. 5th Street

City:Philadelphia State:PA Postal Code:19123

Date(s) Reviewed by the Committee on Historic Designation: September 18, 2019

Date(s) Reviewed by the Historical Commission: October 11, 2019

Date of Final Action: October 11, 2019

✔ Designated  □ Rejected  12/7/18
5. BOUNDARY DESCRIPTION

This nomination proposes to designate St. Peter the Apostle Roman Catholic Church, one building on a larger parcel of 1001-19 N. 5th Street that currently includes the church and several buildings. The overall parcel is bounded by W. Girard Avenue at the north, a parking lot at the south, N. 5th Street at the west, and N. Lawrence Street at the east.

Above: The church is outlined in red, with the full property boundary outlined in white.
The boundary of the church building begins at the southeast corner of W. Girard Avenue and N. 5th Street. The proposed boundary includes the footprint of the church, with a perimeter buffer.
SPECIFIC BOUNDARIES OF NOMINATION:

Below is the nominated St. Peter the Apostle Roman Catholic Church in outline, as the Durang design. Presently, several extensions are attached to the church's south side: an atrium, "cafe," Shrine shop, former Shrine shop attached to the rectory's north side, and new museum accessed through the lobby or atrium.

An official Pennsylvania Historical & Museum Commission marker is at the Girard Avenue/north side greenspace and reads from its March 28, 1981 dedication:

ST. JOHN NEUMANN

The facade, Chapel of Our Lady of Perpetual Help and apse are on view from Girard Avenue in these scenes to compare with the c. 1901 images of Durang's completed work.
(All photographs taken in July, 2019 by nominator.)
These two views of the southwest corner of St. Peter's show the 19th century masonry of Durang's design and how recent (2019) construction of the entrance to the "St. John Neumann Museum" was added in tandem to correlate. (top, right.)

The photograph on left has the fuller view of the level above the loggia with the pattern of the cornice trim, turret, supporting columns and visible voussoirs forming the arches. Granite columns are on the lower level stairs.
The center bay of St. Peter's facade has a statue of the holy apostle in a niche above the large round arched rose window placed above a rectangular window. Sculpted keys are in the central keystone. Northwest corner at Girard Avenue is on right.
Looking southeast from St. Peter's northwest corner at 5th Street and Girard Avenue is the facade, showing the log-gia (porch-like) extension to the main entrance into the sanctuary designed by Durang.

The steeple's four sides with clocks are also a standard 19th century feature for churches in this type of community.

At right is detail of Durang's design for the Chapel to Our Lady of Perpetual Help on Girard Avenue, the north side of St. Peter's.
At St. Peter's south side are several additions and buildings attached mainly to keep visitors shielded from the weather. It is also easier for a flow of groups to move. The newer architectural developments have kept in mind the "pilgrim" or shrine visitor who wants to see the body of St. John Neumann on display in the basement church/shrine and to touch relics. St. Peter's school (left) is also next to a large parking area on Lawrence Street (to the east.)
These "stills" or displays at the St. John N. Neumann Museum assert him as the "Father of the Parochial School System" which was novel in the United States at the time.
Parochial schools brought religious teaching orders to this country, charging nothing but small fees to their individual communities. These orders would establish some of our nation's greatest schools such as Notre Dame University, LaSalle University, Duquesne, Liguori and many others.
These two papal decrees are in the new St. John N. Neumann Museum, adjacent to St. Peter's Church. One decree declared Neumann's beatification which means that his entire life was "intensely scrutinized by the Congregation for the Causes of Saints." The beatification entitled Neumann to be called "Blessed." The other decree certified Neumann as a "Saint" because "two miracles were ascribed to his intercession...ordinarily be authenticated by the Church" and then finalized in a canonization. The two medical miracles attributed to Neumann were made by non-Catholic doctors.

The same general definitions of the beatification and canonization processes may be found in other Catholic publications.
DESCRIPTION:*  

St. Peter the Apostle Roman Catholic Church is a Romanesque interpretation by architect Edwin F. Durang with a basilican plan. Constructed of Port Deposit taupe-colored granite with dark roof, steeple and conical tops of the turrets, there is pale-colored stone trim running horizontally across the three bays at the facade, at the round arches of the windows, sills, capitals and bases of the piers and columns that add to a tri-colored, pleasing visual. The facade on Fifth Street is wider than the sanctuary and carries a "loggia" where the three portals are located behind the arches (on Fifth Street). These three entranceways lead to the vestibule area of the church which carries the width of the facade. The east part of the building has the unaltered apse with three round arched windows to allow in the sun, rendering the ideal eastern orientation for Roman Catholic church altars. A series of openings encircle this apse under a semi-circular roof which has a cross at the point where it meets with the pitched roof atop the sanctuary.

The north side of the church has greenspace with statuary of St. John Neumann and children to represent his role as founder of the parochial school system. Further to the west on this greenspace is the official historical marker from the Pennsylvania Historical and Museum Commission(1981.) Notable at this north side is the rectangular addition at the northeast end. This is the Chapel to Our Lady of Perpetual Help, a patron of the Redemptorist order. Turrets with leaf-like layers on the conical tops are remarkable on the corners of this extension which has the same Port Deposit granite material, round arch windows and stone trim as the rest of the building. In fact, everything on this church coordinates and is very well-maintained by the Redemptorists.

*Accompanying photographs by nominator Celeste A. Morello were taken in July, 2019.
The entire St. Peter's Church is part of the parish complex which occupies most of the block that extends from Girard Avenue to George Street to the south, and from Fifth Street to Lawrence Street. (Refer to aerial) Several additions extend from the church's south side from the enclosed entrance to the new "St. John Neumann Museum" between the church and school on Fifth Street to a lobby, then an atrium with a fountain and respite area. From the atrium is access to the rectory which is shown in the aerial view as a squarish building at the southeast corner of the church. Most of the church's south wall is obscured by these additions which in no way detract from the original Durang design. The level of the atrium does not interfere with the line of round arch windows with stained glass that illuminate the sanctuary designed by Durang.

St. Peter's steeple is in three main stages, beginning at the base which rises from the behind the center bay where a statue of St. Peter is in a niche at the peak of a gable. The base has a horizontal band of stone that runs from the center of the north and south round arch windows. Above this, is a more complex stage with triplicate round arch apertures divided by columns. Larger apertures--one in each of the square steeple's sides--are centered and beneath a steep, narrow gable behind which begins the base of the hexagonal spire with the cross set upon an orb. One of the more endearing details of this church building is the "lace-like" stone trimmings that appear as cornices, under the roof lines across the facade's two levels and at the exterior of the wide vestibule. These and those textured cone-like tops of the narrow turrets are accents, along with the rose window, carved "keys of St. Peter" in the keystone of the facade's center archway and majestic groups of stairs add to the awe in this construction.
Frank J. Colgan
Stone Mason
Contractor & Builder
2205 N. Broad St.
Estimates furnished for all kinds of Stone Work.

Among the Buildings erected, are the following:

St. Peter's, R.C. Church
5th & Girard Ave.
Receiving Ward, Episcopal Hospital

Incurable Ward,
Front and Lehigh Ave.
Our Lady of Mercy Parochial School
Baltimore & Susquehanna Ave.

Our Lady of the Visitation Parochial School,
Lehigh & Lehigh Ave.
Rectory St. Francis de Sales R.C. Church.
The nominated St. Peter's Church is part of the St. John N. Neumann Shrine, a pilgrimage site with accompanying museum. The saint is recognized as a historical figure by the Pennsylvania Historical and Museum Commission by the approved marker.

**St. John Neumann**

America's First Male Saint
Feast Day, January 5th

John Nepomucene Neumann was born March 28, 1811 in Prachatitz, Bohemia (present day Czech Republic). As a young man, he desired to travel to America and minister to the many immigrants who were coming from Europe at the time. In 1836, at the age of 25, he arrived in New York City where he was ordained a priest.

In 1842, he became a member of the Redemptorist Congregation and a decade later was chosen by Pope Pius IX to become the 4th Bishop of Philadelphia. He worked tirelessly as Bishop of his vast diocese, traveling by stagecoach, boat, horse and railroad to meet the growing needs of his people. With his gift for languages, he ministered effectively and lovingly to the growing numbers of immigrants and the poor. Within eight short years, he built 80 churches and 40 schools. He pioneered the diocesan parochial school system and was the first to bring the 40 Hours devotion of the Blessed Sacrament to the parish level in this country.

On January 5, 1860, at the age of 48, Bishop Neumann died quite suddenly. He was laid to rest (as he had desired) at the Redemptor Church of St. Peter the Apostle, the current site of the National Shrine of St. John Neumann. He was canonized on June 19, 1977.
National Shrine
St. John Neumann

Where Prayers are Answered!

Be Inspired...
Visit Our New Museum

MUSEUM OPENING
telling our Saint's Story
in ways that are
Faithful to the Past but
Speak to the Present

O Lord, my God, You
alone are the Holy One, You
alone are love. As St. John
Neumann hungered and
thirsted for Your holiness,
I open myself in trust and
ask You to give me what I
think I need, if You know it
is good for me. Amen.

St. John Neumann
Feast Day, January 5th

National Shrine of St. John Neumann
StJohnNeumann.org  1-215-627-3080
STATEMENT of SIGNIFICANCE:

St. Peter the Apostle Roman Catholic Church should have been historically-designated decades ago as one of architect Edwin Forrest Durang's awesome and inspiring places to worship. Numerous other Durang-designed churches have already been approved by this Commission such as Our Mother of Sorrows, St. Francis Xavier, St. Veronica, St. John the Evangelist, St. Charles Borromeo and Nativity, Blessed Virgin Mary, among others. Durang's work improved the image of Roman Catholics in 19th century Philadelphia amidst the "New Migration" of the faithful who established the national churches which he designed and also are certified by this Commission: St. Mary Magdalen de Pazzi (Italian) and St. Laurentius (Polish) along with the African Americans' St. Peter Claver's.

Rightfully overshadowing this beautiful church's design is the grave site of the first male saint of the United States, St. John N. Neumann, C.Ss.R., which has been here since his death in 1860.¹ As the fourth bishop of the Philadelphia (former) diocese, Neumann's place in secular history is his formation of the parochial school system and Board of Catholic Education. Neumann's plan for each parish to have an elementary school laid the organizational basis for the standard parish of church, rectory for the priests, school and convent for the teaching nuns. Neumann was responsible for inviting scores of new religious orders to southeast Pennsylvania, widening the presence of Roman Catholics with buildings and land. Neumann's hope for the Sisters of St. Francis to specialize in the care of the sick manifested from the hospitals they founded to become the St. Francis Health System today.

¹ Mahoney, D., Historical Sketches of the Catholic Churches... Phila.: Mahoney, 1895, p. 72.
² Ibid., p. 200.
³ This corporation was recently acquired as part of the Trinity group of mainly Roman Catholic-based hospitals in the region.
Most of Neumann's lifeswork is more meaningful to Roman Catholics than to others. But, his ascension to sainthood should in no way be diminished or minimized. He had been invoked to intercede to God for medical cures to the incurable. In the Philadelphia area, Neumann was prayed to, beseeched and then miracles which were certified by non-Catholics, were verified. The process towards canonization in the Roman Catholic Church in the 20th century became more technical with the scrutiny of non-Catholic medical specialists called by the Vatican to review cases for years. Witnesses testify and the "Devil's Advocate" delves deeply to avoid skepticism especially by non-Catholics who may regard the entire process of canonization as chicanery. Neumann's case culminated with his canonization on June 19, 1977 after some miracles were attributed to his intercession. Since then, many others claim to have been "cured" through Neumann.

St. John N. Neumann wanted to be buried at St. Peter's and his wish was his mortal remains to stay with his Redemptorist brothers. The Shrine and new Museum to the saint are attached to the nominated church and are apart from the Durang design.

St. Peter the Apostle Roman Catholic Church merits designation because of America's first male saint's association with the church which architect Durang designed.

Celeste A. Morello, MS, MA
July, 2019
St. Peter the Apostle 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—ST. JOHN NEUMANN

There is no need to present any iterations of the life of the American Catholic Church's first males saint: his body (or the "shell" of it) is displayed under an altar in the basement of St. Peter's Church, the instant nomination. Moreover, the Shrine and new Museum attached to the nominated property tell the story of the life of Saint John N. Neumann, the first Redemptorist to be ordained in the United States who would remain in his religious order until his death in 1860. For Roman Catholics, an appreciation of Neumann has the religious context of his holiness and zeal as a missionary enduring travels through raw, undeveloped parts of New York, Pennsylvania, Maryland and trails through other states to minister or to convert. For the purposes of this nomination and in consideration of the Commission's position, the discussion on Neumann will focus on his accomplishments for the non-Ca-

This is a copy of the only existing photograph of Bishop Neumann. While bishop, he still wore his Redemptorist habit, as shown here.
Neumann's influence extended mainly from the social services and acquisition of properties upon which the present Archdiocese can base its power. Under Neumann, the parochial school was established as a necessary condition in the creation of new and existing parishes. Today, non-Catholics form a significant percentage within the Catholic School System. And millions of Americans have been treated in hospitals which evolved from the Sisters of St. Francis' hospitals which began in Philadelphia. These accomplishments occurred while Neumann was bishop of Philadelphia and continue to the present. The Franciscan Sisters' Neumann University, was named for their founder. Numerous other schools of higher education were founded by religious orders invited to Philadelphia by Saint John Neumann during his tenure from 1852 to 1860. These schools admit non-Catholics.

NEUMANN'S ARRIVAL in PHILADELPHIA:

Bishop Francis Kenrick of Philadelphia had been appointed Archbishop of Baltimore in 1851, leaving 102 churches and 170,000 Catholics. His successor was chosen by the pope: the superior of the Redemptorist Order in the United States, John N. Neumann. Philadelphia had been visited by Neumann in the 1840s during the turmoil of the Nativist Riots and he was aware that St. Peter's Church escaped harm despite its proximity to St. Michael's Church, which was burned to the ground just about five blocks away.

Neumann's home in Philadelphia before he became bishop was with his Redemptorist brothers at St. Peter's, the first parish they had founded here.  

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4 The "Redemptorist" Order is a shortened name for the Congregation of the Most Holy Redeemer (Latin: Congregatio Sanctissimus Redemptor, or "C.Ss.R." which appears after the clerics' names." The Order was founded in 1732 by lawyer/priest Alphonsus Liguori (d.1787). Liguori is a Doctor of the Roman Catholic Church.

5 Mahoney, op.cit., p.70.
Map showing the original church at the corner of N. 5th Street and Girard Avenue. This building is the one with which Neumann was associated. 1858-60 Hexamer & Locher Atlas, PhilaGeoHistory.org

Map illustrating the church building and two affiliated schools in 1875. 1875 G. M. Hopkins Atlas, PhilaGeoHistory.org.
Map showing the church building and its associated structures in 1895, just prior to the construction of the Durang-designed building.
1895 G. W. Bromley Atlas, PhilaGeoHistory.org.

Map depicting the new Durang-designed building at the corner of N. 5th Street and Girard Avenue.
The holiness of John Neumann had been observed before he became Philadelphia's fourth bishop of the then-diocese which included one-half of the Commonwealth of Pennsylvania, one-half of the State of New Jersey and all of Delaware. Neumann's vow of poverty, his self-inflicted, regular instances of mortification and small stature proved to be "qualities" he overcame in continuing the ascendance of Roman Catholicism and of Roman Catholics in the diocese, especially in the City of Philadelphia where hostility was most intense. Insofar as an administrator, Neumann's skills exceeded Kenrick's in finalizing plans which Kenrick began or would have recommended to be initiated.

PHILADELPHIA DURING NEUMANN'S TENURE, 1852-1860:

Many Roman Catholic institutions became organized because of the thousands of impoverished Irish Catholics who came to Philadelphia in the 1840s and early 1850s, according to historian J. Matthew Gallman. Politically-threatened Germans of all religious denominations also arrived at the same time and in the thousands. Their presence compromised the staid Anglo-Saxon Protestant majority who blamed the rise in crime and other social ills on the newcomers. For Roman Catholics, the effects of Nativism lingered while abiding within the Protestant milieu. The Consolidation of 1854 was believed to resolve some problems. Scholarship on this mid-19th century period in the city, however, often revealed some brighter aspects of the time.

Neumann's "flock" had a stable class of income-producers who were greatly unselfish with their earnings in matters to support the Church. Pressured by the alienation towards Roman Catholics in the city, the hierarchy that was dominated by those of Irish ancestry independently founded their own hospital, orphanages, asylums for the elderly or homeless and developed funds for miscellaneous aid. The Germans followed with their own institutions.

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Neumann recognized that with the diverse groups of his city Catholics there were also linguistic hurdles. His name appears on countless Deeds in the City's Real Estate records for properties he purchased to accommodate some groups. One example is the land and Methodist Church Neumann purchased to found the first Italian national parish/church in the United States: St. Mary Magdalen de Pazzi in Bella Vista. An official Pennsylvania Historical and Museum Commission marker credits "St. John N. Neumann" and that the "Delaware Valley's largest Italian community became centered in this neighborhood" when founded in "1852," (the year when Neumann became bishop here.)\(^7\) It was an advantage that Philadelphia's bishop was a polyglot (about 10 languages or more) and could communicate with those who sought his help or guidance.

One of the more positive points in the mid-19th century history of the city was how industrialization rose, needed these new arrivals' energy and that creating a life with assets was at hand. Warner wrote of the "new middle class (which) did not need to put their children to work," and instead could send them to be educated. However, the public school system in Philadelphia, continued Warner, was "intended...to aid the poor," which to class-conscious Philadelphians who were not Catholic, was unacceptable.\(^8\) Yet, the Roman Catholics' view on education was different and not approached as haughty as the non-Catholics. This worked for Neumann.

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\(^7\) This marker was placed in 1994 by the undersigned nominator at 712 Montrose Street.

\(^8\) Warner, Sam Bass, The Private City. Phila.: Univ. of Penna. Press, 1996 edition, p. 56. Warner provided his own editorial context in the footnote and went further to discuss how complex the mid-19th era was that led to the Consolidation. However, Warner did not address the Roman Catholic bloc which was in part responsible for many institutional changes in the city. This void in scholarship was later published by Dennis Clark in his The Irish in Philadelphia which was printed by Temple University's Press within five years of Warner's work at Penn in 1968. Clark had found that migrant Irish were able to purchase rowhouses within a few years of settlement. (p. 54). Warner wrote only on the average (native) Philadelphian's ability to enter the middleclass and be able to afford homes.
The parochial school disavowed (in theory) class distinctions and focused on religious education in order to be good citizens. The Archdiocese of Philadelphia's Catholic Directories hold a rather good record of the growth of schools specializing in Catholic education and taught by religious. Old St. Mary's Interparochial School in Society Hill was founded in "1782" for children whose parents wanted them to learn the basics of reading, writing and some mathematics. The schools were called "Literary Institutions" and numbered 6 for boys and 5 for girls in 1851, while Kenrick was still in charge. "By 1853, the number of parochial schools grew from 6 to 41" under Neumann. Eventually, "Literary Institutions" was replaced by the words, "Parochial Schools" in the Catholic Directories. Text books for Catholic students opened a new industry for printers and publishers for a new consumer: the Catholic school pupil. Many other products developed for the Catholic student.

Neumann wanted parochial schools in each parish, and the school building was to be separated from other buildings. (This dictum was not thoroughly followed with struggling parishes such as St. Joan of Arc, founded in 1920 which had a church-school combination until 1947.) Neumann's Redemptorists at St. Peter's began "one of the first schools" in Philadelphia in "1853" by following Neumann's plan and constructed a school building. (The St. Peter's School still continues as one of the longest-running parochial schools in the nation. It accepts non-Catholics.)

Earlier attempts to organize the "parochial school" pointed to St. Elizabeth Seton, but the contemporary documentation crediting Neumann is irrefutable as is how he developed the plans, oversaw and presided as head of the Board of Catholic Education.

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10 Mahoney, op.cit., p. 72.
The "Old" St. Peter's architectural style aligned with Napoleon LeBrun’s St. Augustine and St. Philip Neri churches, in the early 1840s when the Federal Style prevailed as the medieval Gothic and Romanesque slowly began to be used in ecclesiastical architecture.

This was the St. Peter's Church which St. John Neumann knew, the first church completed in 1845, but not dedicated until 1847.

What is very important in this photograph is the school building on the right—one of the first parochial schools in the nation.
The parochial school formed by Neumann was parish-based, with emphasis on religious education, an equilizer among the economic classes. Historian Dennis Clark characterized what Neumann created as the "parish and school network" which "represented a great social and financial investment in group solidarity and tradition."\textsuperscript{11} The Neumann concept of the "parish" later would identify many Philadelphia neighborhoods.

NEUMANN'S INFLUENCE in SOCIAL SERVICES:

The parochial schools' need for teachers was resolved with more of the religious teaching orders coming to the city. Most of these orders' members took vows of poverty and therefore, could not independently earn income--everything was communal, i.e., shared with their order. St. Peter's parish claimed to be "one of the first schools in the city,"\textsuperscript{12} opening in 1853 (under Neumann) and staffed by the Christian Brothers who later would found LaSalle University and other colleges throughout the nation. The Sisters, Servants of the Immaculate Heart of Mary (or "IHMs) also answered Neumann's call to come to Philadelphia. Immaculata University named a town in Chester County and the nuns taught, to date, about 8 generations in the region.

The religious order established by Neumann, the Sisters of the Third Order of St. Francis of Philadelphia expanded beyond education, although Neumann University today is one of the top-rated institutions in the area. As early as 1895, Neumann's legacy with these nuns was published to state that it was "his wish" for the nuns to "devote themselves...(to the) care of the sick." The Sisters would run St. Mary's Hospital and St. Agnes' the former "Burn Center," and have charge of St. Joseph's Hospital.\textsuperscript{13}

\textsuperscript{11} Clark, op.cit., p.99.
\textsuperscript{12} Mahoney, D., Historical Sketches of the Catholic Churches.... Phila.: 1895, p.72.
\textsuperscript{13} Ibid., pp.200-201.
In the 19th century, these hospitals were highly-regarded and the Sisters were able to hire many esteemed doctors and surgeons such as William W. Keen who pioneered in neurological work during the Civil War, and William Keating. These hospitals provided specialized care to all, despite lack of ability to pay. What remains of these hospitals today is the St. Francis Health System and the Sisters of St. Francis' Motherhouse in Aston, Delaware County.

Numerous biographies have been written since Neumann's canonization on June 19, 1977 at the Vatican. One of the miracles attributed to Neumann was a cure from cancer which was scrupulously reviewed in the then-6 year old Michael Flanagan from West Philadelphia. Prior to the canonization, Neumann underwent careful study by the Congregation for the Causes of Saints to be declared "Blessed" until the last stage(s) in the canonization are complete to be declared "Saint." In 1977, Neumann attained distinction as the "first male Roman Catholic saint," and the second in the nation after St. Frances Cabrini. However, more American males are now in open causes for canonization while Neumann continues to act as intercessor, with more miracles to his credit than before.

Saint John Neumann, C.Ss.R. is the holy "little bishop" who chose to rest at St. Peter's Church. His association with St. Peter's and the love for him by his Redemptorists and others are an asset to this city; to come to see St. Peter's is to see St. John Neumann and to contemplate on what he left to us.

Keen, along with S. Weir Mitchell and Morehouse were pioneers in the study and specialization of neurology here from their treatments of Civil War wounded at The Christian Street Hospital and other sites. Archdiocesan Staff, Our Faith-Filled Heritage, 2007, p. 110.

Other male candidates for canonization from the U.S. are: Fulton Sheen, Neumann's associates Bishop Brederic Baraga and Francis Seelos; Mazzuchelli, McGivney, Price, Tolton and Toussaint—all late 18th and 19th century religious.
Architect Edwin F. Durang's design of the new (and present) St. Peter the Apostle Church was in consideration of "Venerable" John Neumann's remains which the image (below) stated were under the apse. The "Souvenir" publication to memorialize this new church with the fully renovated interior extending its "re-opening" to 1901 indicated that John Neumann was on his path towards sainthood, which would not finally happen until 1977.
Image of Durang (left) is from the "Souvenir" publication which also reprinted photographs of the "Old" church of St. Peter's to compare that Federal Style that was still popular in the 1840s with the Durang.
Architect Edwin F. Durang was working contemporaneously on St. Francis Xavier Roman Catholic Church (below, left in Archdiocesan image) while he was at St. Peter the Apostle in 1895. In fact, Durang used the same building material, the Port Deposit granite for both churches which are also in the same Romanesque Style and with the stone trim. The advertisement is from Durang's "Album" with his subcontractors, and a "Who's Who" in the profitable ecclesiastical art, fixtures and furniture industry.

McClenahan Granite Company

Main Office and Quarries at
PORT-DEPOSIT, MD.

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FOR CHURCHES AND FINE HOUSES

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Esopus, N. Y.: The Academy of the Redemptionists Fathers
Washington, D. C.: St. Thomas, Foundry
Erde, Pa.: St. Patrick
Villa Nova, Pa.: Convent and College
Philadelphia: St. Peter's, St. Francis Xavier, St. Gregory, St. Edward the Confessor, St. John the Evangelist, and many others.

Philadelphia Office:
805 Pennsylvania Building, 15th and Chestnut Streets
I. W. Kenderdine, Salesmen
St. Peter the Apostle 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.

The work of Edwin Forrest Durang (1829-1911) dominated the Archdiocese of Philadelphia under the leadership of Archbishop Patrick J. Ryan (1882-1911). Durang's biographical information is limited to Tatman and Moss' seminal work as well as the compilation of primary sources and public records in a self-published book by Durang's granddaughter, Edwina Hare. His drawings have not been saved and his thoughts and personal writings are unknown and non-existent. But, the extensive number of buildings left including this nomination of St. Peter's, establish Durang as the preeminent ecclesiastical architect for the Archdiocese in the late 19th century and first decade of the 20th century.

This Commission has already recognized several Roman Catholic churches designed by Durang that are on the Philadelphia Register: St. John the Evangelist; St. Peter Claver; St. Laurentius; St. Francis Xavier; St. Veronica; Our Mother of Sorrows; Immaculate Conception; Nativity, BVM; and St. Charles Borromeo. These designated churches set precedents for why this nomination by Durang should also be officially "historical" and listed on the local Register of Historic Places.

Verifying that Edwin F. Durang was the architect of St. Peter's is certain from public sources and the Redemptorist clergy who commemorated the "Re-Opening of St. Peter's Church" in a publication dating from 1901. The latter clarified why such an undertak-

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ing of "entirely and completely remodel and renovate both the exterior and the interior of the church" began when Durang was retained in the spring of 1895. The publication held a photograph of the "Old" St. Peter's Church which was the one where St. John N. Neumann said Mass and prayed. This building was to be for Durang, a matter of constructing a different church atop the foundation and framework of the "old," massive church. The commission required demolition of the old wooden cornices and "steeple trimmings" and the facade's stairs. All of the brick of this building was to be torn down and carted away. The new church by Durang was of stone and Port-Deposit granite laid by Frank J. Colgan. (See page 6 herein.)

Durang's churches generally arose as new structures on foundations whose excavations he supervised. At St. Peter's, Durang planned to extend the facade's stairs to "17 feet" towards Fifth Street and on a newly dug foundation. A detailed description of this project was on the front page of the Builders' Guide for June 5, 1895, including the construction costs of "$35,000.00" which would cease upon completion by 1897. (Refer to Appendix.)

The Tatman and Moss page of Durang's work for "1895" includes projects in New Jersey and a rather full calendar of commissions with parochial schools in construction. Saint John N. Neumann, when bishop, had organized a Board of Catholic Education to complete the standard parish complex of church-rectory-convent-school in the then-diocese. Durang designed these types of buildings as well, each requiring different specifications and interior plans.

18 "Souvenir of the Re-Opening of St. Peter's Church, 1842-1901." Catholic Historical Research Center, Philadelphia, p. 43.
19 Philadelphia Real Estate Record and Builders' Guide, June 5, 1895.
20 Tatman and Moss, op.cit., p. 232.
Durang was 66 years old when he designed the new St. Peter's. His career as "architect" was recorded from 1865 after continuing the architectural firm begun by John E. Carver, under whom Durang initially trained and became exposed to the specialty of "ecclesiastical" architecture. Roman Catholic buildings outnumber the Protestant ones in Durang's resume, according to those found by Tatman and Moss. What is important is that Durang had a very good relationship with Archbishop Ryan. During Ryan's tenure, "national" churches arose for Germans, Italians, Lithuanians and Poles as well as for African Americans at St. Peter Claver's. In addition, Durang was hired by more religious orders who were invited to serve in the archdiocesan parishes as missionaries, teachers, medical professionals in the hospitals he would design and the social outreach institutions, such as the orphanages, asylums, industrial schools and ancillary buildings. Ryan developed more social welfare organizations than his predecessors, but he also relished how Durang created interiors just as beautiful as his exteriors with carved moldings, columns, coffered ceilings and artwork by Lorenzo Scattaglia. Subjectively-speaking, Durang's churches held spectacular work that was unmatched.

The Redemptorists' publication wrote that "(M)any of the parishioners, among whom the business men figured" wanted their church renovated. St. Peter's is a German national parish, i.e., the German language was spoken by the clergy for the convenience of the German-speaking parishioners. Durang was also working on the German national church in Bridesburg, All Saints at the same time, which would have connected parishioners in both parishes. The St. Peter's group seemed not only pleased with Durang's work for the exterior, but the architect was retained for a new design for the interior.²³(Refer to images from "Souvenir" booklet.)

²¹Ibid., p. 229.
²²"National" parishes are based on use of the foreign language of the majority of parishioners at the founding.
²³"Souvenir," p. 47.
The Durang-designed St. Peter's was to be "a most suitable dwelling for the God of Infinite Majesty" and today, the aura and wonder of the interior can be seen in historically-accurate colors. Painted images of celestial beings occupy each of Durang's geometric figures on the ceiling of the sanctuary, with the stained glass windows' colors in accord. An interior decorator could not do better in exquisiteness and appropriateness. One cannot feel but inspired to pray in this sanctuary which has changed little since Durang's plans were carried forth by "Mr. Dietrich, a member of the parish."  

Edwin F. Durang had a few years left to design more churches and other buildings for the Archdiocese. He then died the same year as his patron, Archbishop Ryan, in 1911, leaving some projects to be completed by his son, Ferdinand.

What is so wonderful about Durang's designs is that they are successful in causing the on-looker to emote in a positive, spiritual way. He apparently knew how Roman Catholics "offered to God" their best of each day, a sentiment that has since gone with the decline of religious instruction. Durang's work held the same intent as those medieval workers who labored to hoist heavy stone, or sculpt at heights, or do the arduous jobs during all types of weather or conditions: sacrifices in the Name of God. This seems to be why Durang was so well liked by Ryan and other clergy at the time. The architect may also have realized that his work at St. Peter's was attached to the spirit of one who had already been positioned for a formal declaration of "saint."

For so many reasons, Durang and what he created at St. Peter's deserve historical designation by this Commission.

Celeste A. Morello, MS, MA
July, 2019

24 "Souvenir," op.cit., pp.43;47.
25 Ibid., p. 47.
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APPENDIX

with

BIBLIOGRAPHICAL REFERENCES

in

CHRONOLOGICAL ORDER
THE PHILADELPHIA
Real Estate Record
AND BUILDERS’ GUIDE.

DEVOTED TO REAL ESTATE, BUILDING, ARCHITECTURAL & INSURANCE INTERESTS

[INTEGRATED AT THE PHILADELPHIA POST-OFFICE AS SECOND CLASS MATTER]

VOL. X.—No. 23.
PHILADELPHIA, WEDNESDAY, JUNE 7, 1893.

Estimates are being offered on the drawings for a stable for Mr. Brown, at Overbrook, in the office of Jacob Myers, Thirteenth and Locust Streets. Plans by Boyd & Boyd, architects, 1896 Chestnut Street, and have been noted in this journal previously.

The Committee on Architecture has been appointed by the First Methodist Episcopal Church of Germantown, to select a site for a new church structure to be erected on the old Chalmers property, corner of Green Street and Walnut Avenue, and to cost about $150,000.

It is understood that the corporation of W. L. Ehms, North Broad Street, is to be enlarged covering the triangular plot of ground to the North. The original drawings were made by W. Payton Powell, architect, who at present is the supervisor of the Public Buildings and will prepare the plans for the proposed extension.

Tilton & Roberts, architects, 123 South Fourth Street, have made plans for alteration to interior of house of Jos. Edward Murray, 117 West Berks Avenue, including a very ornamental mullioned window and mahogany and general detail work. Contract is not yet.

Estimates for the work of Manley Homes, 1124 Chestnut Street, including a general rebuild of exterior and interior electrical work, hot water heater and insulation of sanitary plumbing, framed wood finish and all general accommodations. Estimates on the latter are being made.

Hales, Brainard & Ballinger, architects and mill engineers, are receiving bids for the erection of a conservatory brick house, 142 x 30 feet, for Powell & Bro., hosier manufacturers, northeast corner of Twenty-eighth and Fairhill Streets, and also for a conservatory brick storage warehouse, 60 x 35 feet, as an addition to the same plan. Estimates close tomorrow at their office for the erection of a four-story brick house, 20 x 110 feet, for S. T. Matthews & Co., glaze brick manufacturers, St. John and Willow Streets. It will have heavy plaster and asphalt floors, elevators, steam heat and all modern appliances. Provisions noted in full.

F. A. Gugert, architect, Wayne, Del., Pa., has drawn plans for two separate buildings for the Wayne Vacation Association. One will be fitted for ladies' department whilst the other will be for gentlemen, each being fitted with lockers, closets, and all conveniences, pool and swimming and gymnasium. Tennis courts and a club room are also included in the construction. Estimates are being made on the work. Some architect has made plans for a college for J. A. Biddle, at Cape May, N. J.

The plans by Harold Godwin, architect, 905 Walnut Street, for a house to be erected by Mr. Cass J. Miller, at Fifteenth Street and Allegheny Avenue, are on boards for estimate by contractors. As usual, in the drawing the drawings contemplate a three-story structure of brick and stone, with roof of considerable glass-paned iron, leaded and plate glass windows and doors, interior to be fitted with electric light, steam heat, and gas heat, fireplaces, fireplaces, washbasins, and silver, baths and lavatories, ranges and kitchen fixtures, etc. Contract will be awarded at an early date.

Geo. T. Pearson, architect, 827 Walnut Street, have completed the drawings for the St. Margaret’s House for Girls to be erected on ground owned by St. Luke’s P. E. Church. The building will be of the Tudor Gothic style, three stories and basement, 72 x 55 feet. Lot expected to be sold for the church. Windows will be partitioned with Indiana limestone. The second and third floors will be made as dormitories, and the first floor will also be a number of storage rooms. Several halls will be located on the lower floor. The basement will be another kitchen, steam heating plant and storeroom. Estimates are being made on the work in offices of several contractors.

F. P. Drury, architect, northeast corner Twelfth and Chestnut Streets, has prepared plans for extension to additions to St. Peter’s Roman Catholic Church, Fifth Street and Broad Avenue, that will make it practically a new structure. The present front will be torn down and a new front from Rock Point or Bamboo St. will be built out 17 feet to the building line, enclosing the three separate flights of steps to the main entrance. Arched doorways and ornamental windows, columns and pilasters at the lower front of the new, enriched by ornamented and a large dormer, above the clock tower, with gables topped by finials, the whole surmounted by a monumental copper spire rising 245 feet to the top of the cross, will make the structure strikingly handsome.

The improved church will cost about $325,000. It is intended to some future time to replace the brick tile walls with stone, and make them uniform in style with the general appearance of the front.

The congregation of the Eden Methodist Church is to have a large new edition, to be erected on the lot at Locust Avenue, and Lawren and Lawrence Streets, the plans for which are being made by Architects, Bookbinder & Holts. The structure, as now contemplated, is to be of brownstone, 100 x 20 feet, with a lower sixteen feet square rising to a height of 85 feet, through which will be the entrance to the main auditorium. This latter will have a seating capacity of about 800, the rear of open hammer beam construction, the interior finished in yellow pine. A gallery will extend around three sides of the main church building. The rear of the building will be two stories, the first floor being devoted to a lecture room on front, the second floor on front and 200. On the second floor will be the Sunday-school room to accommodate about 600 pupils and teachers. The entire structure is estimated to cost about $35,000.

John T. Wadsworth, architect, 1107 Walnut Street, has completed the plans for the new Twentieth District police station and fire station, to be built at 250 and 255 North Fifteenth Street, and they are now in the possession of Chief Richardson, of the Bureau of City Property. They provide for a building of ornamental front of marshalls, brick and granite, with a frontage of 20 feet on Fifteenth Street, and a depth of 120 feet 7 inches. The police station, three stories high, will occupy the front of the lot to a depth of 100 feet. The fire floor will contain a reception room, the lieutenant’s office and bed room, a sergeant’s room and the telephones and heating rooms. In the rear will be fire cellars. On the second floor will be the dormitories for 25 men, and the recreation room, score room and man’s quarters will use up all the space on the upper floor. The fire and patrol house will be located on the rear and of the lot, the two departments separated on the lower floor by a brick partition. Exit from the house to answer alarms will be by a 150-foot side roadway extending across the front of the station. The first floor of the patrol station will have accommodations for four horses, two off and two on, and the fire house for a like number of horses, a four-wheeled hose wagon and the engine. On the second floor will be the dormitories for 25 men and the recreation room. The cost of the lot was $125,000, and the appropriation for the building is $20,000. Estimates are being made on the work in offices of several contractors.
THE PHILADELPHIA
Real Estate Record
AND
BUILDERS' GUIDE.

VOL. X.—No. 31
PHILADELPHIA, WEDNESDAY, JULY 31, 1895.
$5.00 PER YEAR

THE PHILADELPHIA REAL ESTATE RECORD
AND BUILDERS' GUIDE.

ARCHITECT'S NOTES.

Architects' Notes.

Architects Hales & Ballinger have awarded the contract for the erection of a paper-box manufactory for William P. Days & Brother, at the northeast corner of Sixth and Mulberry Streets, to John M. Anderson. The building will be of stone, composed of five stories, and a basement, with masonry brick front and red stone trimmings, equipped with a three-horse-power boiler, automatic engine, steam-heating and electric-light system, elevator, etc. The work was noted in this journal, issue of July 10th.

Clarence Gardner, architect, Gwynedd, Pa., has made plans for entire alteration to fronts and interior of 1244-46 Green Street, for Electore, J. E. and A. L. Pembroke, 209 Walnut Street. The front will be ornamental in design, with Pompeian brick, dark and light colored, and stone arches, plate glass windows and doors with iron grills work over the former, the interior will contain every modern convenience and comfort. Sub-contractors are now offering estimates on the work in order of the owners.

Robeson L. Perot, architect, Hazelton Building 1419 Chestnut Street, has made plans for alteration and addition to the P. B. Stetson School at Windish Place. These contemplate a new central class room, two-story, and general repairs etc. Also plans for alterations to a house at Germantown, chiefly exterior work, stone and embellished walls, etc., Mr. Perot has drawings made for alterations to a house at Downtown, Pa. Plans are being made for a two houses in Germantown which will be noted in future.

Building and Real Estate Notes.

J. C. Moore, Jr., will soon start the construction of nine costly dwellings on the north side of Sexmore Street east of Forty-first Street. Plans to detail are now being made for the work.

William L. Birkinc, Jr., has purchased a seven-acre tract of land near Uptown from David Jackson for $30,000.

The contract for the construction of an addition to the Hospital, at the northeast corner of Forksich and Parrish Streets, has been awarded to W. C. Ballinger & Co.

Hayes Mommitch, contractor, 4017 Wallace Street, is erecting a building 20 x 44 feet, on Market Street, and has asked sub-contractors for bids on detail work.

Four large three-story brick dwellings, each 24 x 30 feet, with basements, porches, and to be started at once on the south side of Ashland Avenue, between Fifty-seventh and Fifty-eighth Streets, by Contractor Joseph D. Aultman.

Contractor H. K. Cooper has taken out a permit for the construction of Mizpah Baptist Church, at the southwest corner of Thirty-first and Diamond Streets. The edifice is to be built of Delaware county grey stone and will be 80 x 80 feet.

Superintendent Stock, of the Mint, has stated that he expects the plans for the new mint structure to be ready by August 1st. Their arrival in this city will not be long delayed, and the contracts will be awarded as speedily as possible.

Plans were submitted to the Bureau of Building Inspections for the erection of Mizpah Baptist Church at the southwest corner of Thirty-first and Diamond Streets on the lot between the chapel and the Street. Work will start at once and has been fully noted to previous issue of this journal.

Builder James D. Webster has begun the construction of eight three-story brick dwellings, each 18 x 33 feet, with very large yards, containing each 392 square feet of air space. They will be put up on the south side of Lehigh Avenue east of Thirty-first Street, at a cost exceeding $20,000.

Builder George W. Shuman will break ground for two important dwelling operations. The first comprises thirteen two-story brick dwellings, each 14 x 30 feet, or the east side of Fifty-second and one-half between Madeira and Wayne Streets. The cost of the two operations will exceed $40,000.

Henry M. Schall & Co. have started two dwelling operations in the Twenty-eighth Ward. The first is for three three-story dwellings, each 18 x 57 feet, on the north side of Ontario Street east of Fifty-first Street, and a three-story brick dwelling, 18 x 57 feet, at the northwest corner Carlisle and Ontario Streets.

Expensive repairs to obliterate the damage caused by the recent fire at the jewelry establishment of Hanley, Bingley & Bidell has been started. Contractor B. D. McDowell secured a permit covering the work, which includes the removal of the summers roof which will be replaced by a thirteen-inch brick wall. The estimated cost of the repairs is placed at $5000.

Hugh Gwyn, owner, will break ground to-day for the erection of five two-story brick dwellings, 18 x 44 feet, on the northeast side of Wharton Street above Twenty-eighth, and for two three-story stores and dwellings, 20 x 60 feet, at the northwest corner of Northwick and Wharton Streets. They will cost about $8500 to build.

Work has commenced on the alterations to St. Peter's Church, at Fifth Street and Girard Avenue. The high tops are to be taken away and an entire new front built out to the building line. The wooden cornices and steeple trimmings are also to be replaced by copper ones, and the entire place much renovated. The work will cost $45,000.

Scott & Methody, Founders, of Chestnut Street, have added a large foundry to their factories, and have begun to cast iron columns for the new office building of the Gas Company, at the northwest corner of Thirty-fourth and Wilt Streets.

Builder W. G. Serrit has started three dwelling operations. The work commenced includes two three-story brick dwellings at the northeast corner of Thirty-second and Wilt Streets, twelve two-story brick dwellings on the south side of Wilt Street east of Thirty-second Street, and twelve similar dwellings on the southwest side of Morse Street east of Thirty-second Street.

Allen B. Hoek has begun the erection of a 25-story annex to the Aldine, on Chestnut Street above Ninetyninth Street. It is to have a frontage of 51 feet 6 inches and a depth of 230 feet 6 inches. The building will be constructed with an iron framework, with brick walls, ornamented with stone and terra cotta. It will cost $250,000 and has already been fully described.

Builder J. H. Miller has begun the construction of fourteen handsome dwellings to be erected on Wayne Avenue and Northumberland Street, Germantown. Seven of them will have Port Deposit stone fronts and others press brick fronts embellished. Each will be three stories, 35 x 55 feet, with French mansard roofs and dormer windows. The cost of the operation will exceed $55,000 and will not be commenced until August 3dth.

Gibson & Co., operators builders, are about erecting three massive houses on the east side of Thirty-fourth Street, north of Chestnut, four three-story dwellings on the north side of Chestnut Street, east of Forty-fifth, and five on the south side of Ludlow Street, east of Forty-fifth. The houses will be finished in hardwood throughout and furnished with all the latest improvements. Gibson & Co. have also under way fifty three-story houses at Forty-eighth and Baltimore Avenue and Forty-fourth and Locust Streets.
Historical Sketches of the Catholic Churches and Institutions of Philadelphia

A Parish Register and Book of Reference

DANIEL H. MAHONY,
4 SOUTH THIRD STREET,
PHILADELPHIA.
JUST ten years after the arrival of the first Redemptorist Fathers in the United States this parish, the first of which they assumed charge here, was founded by them.

It was in the year 1832 that three Redemptorist Fathers came from Vienna to America in response to the urgent request of the American Bishops. Their names were Revs. Simon Sanderl, Francis Hetscher and Francis Tschenhens, with whom came three lay brothers. As true sons of St. Alphonsus, their hearts were glowing with zeal for the redemption of souls. The German Catholics were the most neglected in the United States, and therefore the harvest was large, but the laborers few. The three Fathers had to be separated from one another, one going to Ohio, one among the French in Michigan, and the third among the Indians west. They met three years later on the feast of the Most Holy Redeemer in 1835. Their poverty was such that the three lay brothers had to work as laborers in order to earn their daily bread. Three years later two Fathers arrived on the shores of the Atlantic from Vienna, but were also, on account of their great poverty, obliged to live separately. The Fathers who had first arrived were so discouraged that they had resolved to leave America. Father Hetscher returned to Vienna in 1837, because the purpose that brought them over, which was to give missions, they could not carry out under such unfavorable circumstances.

To their greatest joy Divine Providence opened a large field for them, which was the care of the German Catholics in the Eastern States of the Union. The number of Germans was large, and among them were a great many Catholics; but the German-speaking secular priests were few in the United States, only twelve. In the Benedictine, Franciscan, Capuchin and Jesuit orders the Germans were also few in number.

In a few years the Redemptorist Order founded many flourishing German congregations in the Eastern cities and held missions at so-called stations out of which have sprung other congregations. Their missionary labors are so extensive that within the last twenty-five years at least a hundred missions a year are given to German, French or English-speaking flocks.
ST. PETER'S CHURCH.

Until the year 1842 there was only one German Catholic congregation in this city, that of Holy Trinity, at Sixth and Spruce Streets. As at that time the number of German-speaking Catholics who were settled uptown was considerable, and Holy Trinity Church so distant, those among them who wanted to practise the duties of their religion earnestly appealed to Right Rev. F. P. Kenrick, then Bishop of Philadelphia, for permission to erect a new church, and to send them a pastor. Bishop Kenrick readily consented, under the condition that fifty men who were in favor of the appeal should sign the same. The only obstacle now was the scarcity of German priests; therefore Bishop Kenrick referred his supplicants to the head of the Redemptorist Order in the United States, Very Rev. Father Alexander Cevitkovitz, who consented only on condition that the congregation was willing to pay a third of the cost of the building. The Bishop himself expected money from Vienna for the German missions in America.

Rev. Father Rumpler, who was head of the Redemptorist Order during the absence of Father Alexander, gave permission in 1842 for the purchase of a lot on the southeast corner of Fifth Street and Girard Avenue for the sum of $17,000. At the close of 1842 Rev. Father Cartuyvels was chosen first pastor, and by him two of the frame structures which were standing on the lots purchased were used, one as a temporary church and the other as a pastoral residence. The oldest members of the congregation can still remember when these were completed by the day's work, and how they hurried to give a helping hand to the digging of the cellars for the buildings. On the 13th of August, 1843, the cornerstone of the church was laid and the edifice was placed under the patronage of St. Peter, though the first intention had been to call it St. Paul's.

The sum received from Vienna was $4,000. When in the year 1843 Rev. George Beranek succeeded the two Fathers who were first stationed at St. Peter's, one only six weeks and the other but two months, the congregation numbered 200 members, who were very poor. We find in the records of the church that the first Sunday collection amounted to $1.40. The number of pupils was only 100, who were instructed by lay teachers. Rev. Father Beranek was the one who laid the cornerstone of the church, and it is gratefully recalled that 300 members of St. Michael's Church helped in digging the foundations, being led to this by their pastor with the remark: "St. Peter is building his church, and if they offer him a helping hand now he will not forget them when they will knock at the gate of heaven, and will let them in more readily." Rev. Father Beranek was removed to Rochester after a stay of only seven months.

In spite of the fact that the new congregation only numbered 200 adult members, the construction of a schoolhouse was at once commenced. In the year 1844 Rev. Joseph Fev was chosen rector and remained until 1848.

When in the year 1844, through the so-called Native American party, all foreigners, and especially the Catholics, were persecuted, and St. Michael's
and St. Augustine's churches were destroyed by fire, St. Peter's was left uninjured, but it had to be guarded through day and night.

The church was finished on December 29, 1845, and dedicated and opened for worship on February 14, 1847, after its interior had been fittingly decorated. Soon after a mission was held in it by the Redemptorist Fathers, which was productive of a rich harvest of spiritual fruits.

In the year 1848 Rev. L. Coudenhove was chosen rector, and in the same year the Sisters of Notre Dame took charge of the girls' school. The Christian Brothers began their labors in the boys' school in the year 1853, and made it one of the first schools in the city. In that year also Rev. B. Bayer was chosen rector, but he died in the following year, and Rev. J. B. Hespelein succeeded him. Father Hespelein was succeeded by Rev. Robert Kleineidam, who erected the high tower and in it put three bells. Six years later, in 1859, Rev. Lorenz Holzer became pastor. He, with the Rev. Peter Carbon, founded the St. Vincent Orphan Asylum in Tacony. Under his rectorship the Redemptorist Order suffered a great loss by the death of Right Rev. J. N. Neumann, who is buried at St. Peter's.

In 1861 Rev. Anton Urban took charge of the parish. He was followed by the Revs. William Laubmann and John De Dycker. The latter built the present schoolhouse, with accommodations for 1,000 children.

Rev. William Loweckamp, recently provincial of the Western Province, was the next rector, and he had the church decorated by frescos and placed in it a new organ.

Father Loweckamp was succeeded in 1874 by Rev. M. Holzus, recently deceased in Austria, who was followed by Rev. Joseph Wirth. Under the
latter's rectorship the new cemetery of the Most Holy Redeemer, near Bridesburg, was bought, and the exterior of the church renovated. His successor was Rev. Charles Sigl. He bought the hall on the west side of Fifth Street, south of Girard Avenue, formerly a Methodist church, and changed it into a hall for the parish societies. Rev. Charles Schmidt was chosen rector in 1890. The chapel of Our Lady of Perpetual Help was built the same year. It is attached to the church on the north side. He was instrumental in building the new Sisters' house on Lawrence Street. He was succeeded in May, 1893, by Rev. Fidelis Speidel, the present rector.

In 1848 the congregation numbered 3,000, in 1853 nearly 5,000, and in 1863 10,000 souls, which number it has retained to the present time, notwithstanding that several other parishes have been formed, and a great many who were baptized here have joined English-speaking congregations. The average number baptized yearly for many years past is 550, and the number of Holy Communions 45,000.

Over 200 members of St. Peter's congregation have consecrated their lives to God, twenty-seven of whom have reached the dignity of the priesthood and are now laboring all over the United States.

The golden jubilee of the church was celebrated with great solemnity on November 19, 1893. Rev. Father Bausch, C.SS.R., of Baltimore, a child of the parish, preached the sermon, from which we have derived the statements of this notice. Another grand solemnity was witnessed here on September 10, 1894, the golden jubilee in the priesthood of a former rector, Rev. Father Hespelein, Mgr. Satoli, the Apostolic Delegate, and Archbishop Ryan attended and made addresses.
HOMES AND ASYLUMS

Colburn Home for Deserted Children

COLLEGE AND SCHOOLS

Churches

PROJECTS BY EDDY F. DURAND

(Sources: Durand's "Albun", 1910)
Seniors of the

Re-Opening of

St. Peter's Church

1842-1901

Der äußere Umbau der Kirche hatte bedeutende Differenzen an die Gemeinde gesetzt; jedoch war die Freigiebigkeit der Gemeindemitglieder dadurch nicht erschöpft. Man erklärte sich bereit, weitere Opfer zu bringen, um auch das Innere der Kirche umzu- undarbeiten und mit den Neuern in Harmonie zu stehen. Der große Erfolg, mit dem sie das Werk gefeiert war, gab Mut zum neuen Unternehm. Man wollte sich nicht mit geringer Arbeit begnügen und brachte auch mit der inneren Aus- schmückung der Kirche zu beginnen. Mit vollem Mut, das Gotteshaus recht bald in vollendeter Schönheit sehen zu können.


the old pulpit was in part removed on account of the new chapel, and a movable pulpit henceforth served the purpose of the preacher of the sacred word. Several improvements were made in the school buildings and also in the basement. A house and convent for the School Sisters of Notre Dame was built — a necessity, as their former abode could only be called a "shanty."

A brilliant and prosperous epoch in the Church's history has been the administration of Rev. Fidelis Speidel, the present Rector, who took charge of St. Peter's May 21st, 1893.

Interior and Exterior Renovations of St. Peter's Church.

(1895–1901.)

Although St. Peter's Church had undergone many changes and improvements since its foundation, nevertheless it was far from being complete in beauty, and much less in that durability necessary for withstanding the attacks of time. Many of the parishioners, among whom the business men figured particularly, had repeatedly suggested and made substantial proposals to entirely and completely remodel and renovate both the exterior and the interior of the church. For some years the necessity of this undertaking had been felt and became more evident as time went on, but the gigantic proportion of the work deterred even the serious thought of beginning. However the determined desire to have a church which would be in keeping with the progress of the parish and of the times in general, and serve as a most suitable dwelling for the God of Infinite Majesty, became general among the people of St. Peter's. To realize this desire, a meeting of the heads of the families of the parish was held in the hall, and after some debate, it was unanimously agreed upon to begin the difficult project proposed; provided that generous assistance was promised.

Mr. Durang, a prominent architect of this city, was asked to draft plans. Specifications were submitted, and received approval.
ein Jahr in Anspruch. Im Juni des gegenwärtigen Jahres 1901 waren die Arbeiten vollendet und die Kirche wurde mit großer Feierlichkeit eröffnet.


Im Laufe unserer geschichtlichen Skizze haben wir die fortschreitende Entwicklung der St. Peters Kirche genau verfolgt. Die verschiedenen Veränderungen, Verbesserungen und Verschönerungen, die an dem Neuen und in den Innenräumen der St. Peters seit dem Beginn vorgenommen worden sind, sind in unsere Erinnerung zurückgerufen worden und wir sind jetzt zur Gegenwart gelangt, in der das altsächsische Gotteshaus in jugendlichem Glanz und prächtigem Gestaltwechsel die allgemeine Aufmerksamkeit auf sich lenkt und unserem Volke eine geheime Schönheit enthüllt.

Das Neufassade der Kirche ist so vollständig verändert worden, daß man den Einbruch empfindet, daß an der Ecke der fünften Straße und Girard Avenue eine vollständig neue Kirche erbaut worden ist. Die einzige Veränderung und das alleinige Mahnmal der Vergangenheit bildet die den hohen Turm krönende Kugel mit dem großen sich über die Spalten erhobenen, vergoldeten Kreuz.

In der zierlichen Leiter unseres Souvenirs die die alte Kirche, deren Reste inmitten von grauem Mörtel rauh beworfen, und deren Hauptfassade von einer breiten Treppe zu die drei Portale in einem Vorderlüfte gefunden, eingegangen war, gekannt haben, könnten die an dem Neuen der Kirche vorgenommenen ganzartigen Veränderungen und Verbesserungen in ihrem vollen Umfange würdigen.

Bei diesem Umbau, der der Turm, die Hauptfassade und die beiden Seitenfassaden umfaßt hat, wurde kunstvoll behauener Port Deposit Granit verwendet und wurden die Einweihungen und Ornamente aus Bedford Indiana Stein hergestellt. Die Hauptfassade der Kirche ist ein Meisterwerk der Architektur. Der hohe, schön und symmetrisch abgeschnittene Turm mit den schlanfen und zierlichen Seitenklangen ragt aus dem malvönen, aber trotzdem zierlichen Bau so schön hervor, daß er aus demselben fast unmerklich empriekt und als einer der schönsten Thürme unserer neuen Kirchenauf den ersten Blick erkenntbar ist.

A “Building Fund Society” was organized in the beginning of the year 1896, with the understanding that it was to last for the period of fifty (50) months. The members were to pledge themselves to pay a certain sum every month, if possible not less than fifty cents, and on their part the Fathers promised that a High Mass would be offered every month for the benefit of the contributors. The good people of St. Peter’s unanimously entered upon the proposed method and manifested their great generosity in contributing according to their means. A great number of those whom heaven had favored with more than ordinary means subscribed considerable sums.

With bright prospects for the future the work was begun in July of the same year by tearing away the steps in front of the church, and digging the foundation for a new facade. The Contractors and Builders for the work were selected in Messrs. Thos. McCarty and Frank J. Colgan. Under their direction the work progressed satisfactorily. The 5th day of October, in the year 1897, witnessed the completion of the exterior: a monument to the generosity of the good people and the zeal of the Fathers, who had fostered and brought the great work to completion. By this time the enormous sum of almost forty thousand ($40,000) dollars had accrued through the workings of the “Building Fund Society.” Nevertheless the sum of twenty-five thousand ($25,000) dollars had still to be raised to cancel the debt of the exterior of the church. A “Fair” was begun January 16, 1899, lasting about four weeks, and the unexpected sum of nine thousand dollars ($9,000) was added to the Building Fund. The continued offerings of the parishioners inspired hopes of a speedy liquidation of the remaining debt.

Although the exterior renovation had made many heavy claims upon their generosity, still this was by no means exhausted. The great success with which their efforts had been blessed encouraged them not to leave the work half-done. It was evident that the interior was in no way in har-
mony with the beauty of the renovated exterior.

The people of St. Peter’s have always been conspicuous for their singular attachment to their church in which they offer homage and worship to God and become the happy receivers of so many graces from the God of Love residing in the tabernacle. “We have begun the work and succeeded so far,” they said, “we will continue and see our church completed and beautified in every detail.” They became almost importunate and declared their readiness to raise the necessary funds to proceed to the renovation of the interior of the church. Consequently plans had to be drafted by the same architect, Mr. Edwin Durang, which plans being submitted for approval were declared satisfactory.

At this time the proposed duration of the Building Fund expired and another society was organized in which every member was assessed five cents a week, and a High Mass on the 4th Sunday of every month was promised for the members. Thus all the people, even of the poorest class, were enabled to join and did so with cheerfulness and pleasure. A considerable number of young men having offered their services as collectors, a small district was assigned to each one. Through this Building Society No. 2 a sum of over ten thousand dollars ($10,000) was realized.

Mr. Dietrich, a member of the parish, and Contractor and Builder, was selected for the work. On July 23rd of the same year, work was energetically begun. The upper church being now closed to the public, all services were conducted in the basement of the church. The month of June of the present year of grace 1901, witnessed the completion of the gigantic work, and the solemn re-opening of the church.
Second Edition

Philadelphia in Three Periods of Its Growth

THE PRIVATE CITY

Sam Bass Warner, Jr.
The problem existed in the economic climate of the city, where the middle class was struggling to make ends meet. The intersection of poverty and crime, where the poor could turn to the public schools as a source of education and opportunity, became a major concern.

The city, however, continued to militarize and prioritize its public schools. The city's investment in schools was reflected in the large number of teachers and administrators employed. However, the lack of resources and support for the students led to a cycle of failure and disengagement.

The problem was exacerbated by the presence of private schools, which were seen as a symbol of the city's gentrification. These schools offered a higher quality of education to those who could afford them, further widening the gap between the rich and the poor.

The city's response was to extend its control over the private schools, imposing regulations and standards that were not always aligned with the needs of the students. This led to a conflict between the city and the private schools, as they fought over control of the educational system.

The private schools became a symbol of the city's gentrification, and the public schools were left to bear the brunt of the consequences. This led to a cycle of decline, as the schools became less effective and the students lost hope.

In the end, the city's priorities were clear: to control and industrialize the educational system, to maintain its power and influence, and to ensure its own survival at the expense of the students. The result was a system that was broken, that failed to provide the education and opportunities that were needed.
Philadelphia
Temple University Press

DENNIS O'CARROLL

URBAN EXPERIENCE
THE GENERATIONS OF
PHILADELPHIA IN
Irish
A good many of the Jews were in a position to take advantage of the Jewish National Fund's offer to buy homes in Eretz Yisrael. At the edge of the city, single lots were sold, each house offering a view of the city. The process of property acquisition often took a long time, with multiple offers and negotiations. In addition, the availability of loans was limited, and the high cost of the land made it difficult for many to afford a home. The need for decent housing was acute, and the quest for a better life in the Land of Israel was a driving force for many Jews at the time.
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
and the original meaning of the forms is of little interest to him. Even the geometric framework shares in this task, for the great circle suggests the Dome of Heaven, inscribed with the cross, the basic symbol of the faith. In the central medallion we see a youthful shepherd, with a sheep on his shoulders, in a pose that can be traced back as far as Greek Archaic art (compare fig. 134); he stands for Christ the Saviour, the Good Shepherd who gives His life for His sheep. The semicircular compartments tell the story of Jonah: on the left he is cast from the ship, on the right he emerges from the whale, and at the bottom he is safe again on dry land, meditating upon the mercy of the Lord. This Old Testament miracle, often juxtaposed with New Testament miracles, enjoyed immense favor in Early Christian art as proof of the Lord’s power to rescue the faithful from the jaws of death. The standing figures represent members of the Church, with their hands raised in prayer, pleading for divine help. The entire scheme, though small in scale and unimpressive in execution, has a coherence and clarity that set it apart from its pagan ancestors as well as from the synagogue murals of Dura-Europos (see colorplate 21). It contains, if not the reality, at least the promise of a truly monumental new form (compare fig. 295).

ARCHITECTURE

Constantine’s decision to make Christianity the state religion of the Roman Empire had a profound impact on Christian art. Until that time, congregations had been unable to meet for worship in public; services were held inconspicuously in the houses of the wealthier members. Now, almost overnight, an impressive architectural setting had to be created for the new official faith, so that the Church might be visible to all. Constantine himself devoted the full resources of his office to this task, and within a few years an astonishing number of large, im-
perially sponsored churches arose, not only in Rome but also in Constantinople, in the Holy Land, and at other important sites. These structures were a new type, now called the Early Christian basilica, that provided the basic model for the development of church architecture in western Europe. Unfortunately, none of them has survived in its original form, but the plan of the greatest Constantinian church, St. Peter's in Rome, is known with considerable accuracy (figs. 267, 268). For an impression of the interior, we must draw upon the slightly later basilica of St. Paul Outside the Walls, built on the same pattern, which remained essentially intact until it was wrecked by fire in 1823 (fig. 266). The Early Christian basilica, as exemplified in these two monuments, is a synthesis of assembly hall, temple, and private house. It also has the qualities of an original creation that cannot be wholly explained in terms of its sources. What it owes to the imperial basilicas of pagan times becomes obvious when we compare the plan of St. Peter's with that of the basilica at Leptis Magna, erected a hundred years earlier (fig. 229): the long nave flanked by aisles and lit by clerestory windows, the apse, the wooden roof, are familiar features of the earlier structure. The pagan basilica was indeed a uniquely suitable model for Constantinian churches, since it combined the spacious interior demanded by Christian ritual with imperial associations that proclaimed the privileged status of Christianity as the new State religion. But a church had to be more than an assembly hall; in addition to enclosing the community of the faithful, it was the sacred House of God, the Christian successor to the temples of old. In order to express this function, the design of the pagan basilica had to be given a new focus, the altar, which was placed in front of the apse at the eastern end of the nave, and the entrances, which in pagan basilicas had usually been on the flanks, were shifted to the western end. The Christian basilica was thus oriented along a single, longitudinal axis that is curiously reminiscent of the layout of Egyptian temples (compare fig. 72). Before entering the church proper, we traverse a colonnaded court, the atrium (see page 161), the far side of which forms an entrance hall, the narthex. Only when we step through the nave portal do we gain the view presented in figure 266. The steady rhythm of the nave arcade pulls us toward the great arch at the eastern end (called the triumphal arch), which frames the altar and the vaulted apse beyond. As we come closer, we realize that the altar actually stands in a separate compartment of space placed at right angles to the nave and aisles, the bema or transept (in the lesser basilican churches, this feature is frequently omitted).

One essential aspect of Early Christian religious architecture has not yet emerged from our discussion: the contrast between exterior and interior. It is strikingly demonstrated in the sixth-century church of S. Apollinare in Classe near Ravenna, which still retains its original appearance for the most part. The plain brick exterior (figs. 269, 270) remains conspicuously unadorned; it is merely a shell whose shape reflects the interior space it encloses—the exact opposite of the Classical temple. (Our view, taken from the west, shows the narthex but not the atrium, which was torn down a long time ago; the round bell tower or campanile, is a medieval addition.) This ascetic, antimonumental treatment of the exterior gives way to the utmost richness as we enter the church (colorplate 22). Here, having left the every-
day world behind us, we find ourselves in a shimmering realm of light and color where precious marble surfaces and the brilliant glitter of mosaics evoke the spiritual splendor of the Kingdom of God.

Before dealing with these mosaic decorations at greater length, we must take note of another type of structure that entered the tradition of Christian architecture in Constantinian times: round or polygonal buildings crowned with a dome. They had been developed, we will recall, as part of the elaborate Roman baths; the design of the Pantheon was derived from that source (see page 162). Similar structures had been built to serve as monumental tombs, or mausoleums, by the pagan emperors.

In the fourth century, this type of building is given a Christian meaning in the baptistries (where the bath becomes a sacred rite) and funerary chapels linked with basilican churches. The finest surviving example is Sta. Costanza (figs. 271–73), the mausoleum of Constantine's daughter Constantia, originally attached to the (now ruined) Roman church of St. Agnes Outside the Walls. In contrast to its pagan predecessors, it shows a clear articulation of the interior space into a domed cylindrical core lit by clerestory windows—the counterpart of the nave of a basilican church—and a ring-shaped "aisle" or ambulatory covered by a barrel vault. Here again the mosaic decoration plays an essential part in setting the mood of the interior.

**Painting; Mosaic**

The rapid growth of Christian architecture on a large scale must have had a well-nigh revolutionary effect on the development of Early Christian painting. All of a sudden, huge wall surfaces had to be covered with images worthy of their monumental framework. Who was equal to this challenge? Certainly not the humble artists who had decorated the catacombs with their limited stock of types and subjects. They were superseded by masters of greater ability, recruited, we may suppose, under imperial auspices, as were the architects of the new basilicas.

Unfortunately, so little has survived of the decoration of fourth-century churches that its history cannot be traced in detail. Apparently, great pictorial cycles were spread over the nave walls, the triumphal arch, and the apse from the very start. These cycles must have drawn upon a great variety of earlier sources, reflecting the whole range of Graeco-Roman painting. The heritage of the past, however, was not only absorbed but transformed so as to make it fit its new environment, physical and spiritual. Out of this process, there emerged a great new art form, the Early Christian wall mosaic, which to a large extent replaced the older and cheaper technique of mural painting. Mosaics—designs composed of small pieces of colored material set in plaster—had been used by the Sumerians as early as the third millennium B.C. to embellish architectural surfaces. The Hellenistic Greeks and the Romans, employing small cubes of marble called
Doctrinae fidei. Though a Carmelite cult has developed around him, he has never been formally canonized.

NEUMANN, JOHN NEMOCUCENE (1811–60). Born at Prachatitz, Bohemia, on March 28, the third of six children of Agnes and Philip Neumann, he was early attracted to the religious life, entered the diocesan seminary of Budweis in 1831, and two years later the archiepiscopal seminary at Prague University. Unable to be ordained because of a surplus of priests in Bohemia, he went to the United States in 1836, was ordained in New York the same year, and devoted the next four years to missionary work, especially among German-speaking Catholics, in upstate New York. In 1840, he joined the newly established branch of the Redemptorists at St. Philomena's in Pittsburgh and became the first Redemptorist to take his vows in the United States, in 1842. He continued his missionary activities in Maryland, Ohio, Pennsylvania, and Virginia, became rector of St. Philomena's in 1844, and was named vice regent and superior of the American Redemptorists in 1847. He was consecrated fourth bishop of Philadelphia in 1852 and reorganized the diocese, inaugurating a widespread program of new church and school building. He was an active proponent of Catholic education, and two catechisms he wrote were endorsed by the American bishops at their first Plenary Council in 1852 and were widely used in Catholic schools the next thirty-five years. At the time of his death in Philadelphia on January 5, he was renowned for his holiness, charity, pastoral work, and preaching. He was canonized in 1977 by Pope Paul VI, the first American male saint.

NEVOLO. See Novellone, Bl.

NEWDIGATE, BL. SEBASTIAN (d. 1535). Born at Harpersfield Place, Middlesex, England, he studied at Cambridge and became a member of King Henry VIII's court and privy councillor. On the death of Bl. Sebastian's wife in 1524, he
Biographical Dictionary
of
Philadelphia Architects:
1700–1930

Sandra L. Tatman
Roger W. Moss
The Athenaeum
Philadelphia

G.K. HALL & CO., 70 LINCOLN STREET, BOSTON, MASSACHUSETTS
1985
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 Hoyt'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.


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.


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. Dagit (q.v.).

Edwin F. Durang was a member of the Franklin Institute.
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.
      Phila.
1867  Our Mother of Sorrows Ch., ch. & schl. bldgs., 4800-4814 Lancaster
      Ave., Phila.
      St. Johannis 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.
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
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
      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.
      St. Bridget's Ch., schl., Falls of the Schuylkill, Phila.
      St. James Ch., 3728 Chestnut 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.
      Phila. Art Club competition (lost to F.M. Day)
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

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.,
Phil. Keystone State Normal SchL, wing bldg., Kutztown, PA
Res., Havertford 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
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.
Philocratian 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
Visitation Ch., convent chapel, Mobile, AL

1892
Immaculate Heart Convent, chapel, Villa Maria, West Chester, PA
Keystone State Normal schL, central blds., 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.,
Phil.
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.,
Phil.

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. Francis Xavier, 2323-27 Green St., Phila.
Biographical Dictionary of Philadelphia Architects

1894
St. Katherine Ch., parochial res., Wayne, PA
Dooner's Hotel, alts. & adds., 10th bel. Market St., 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. Thomas Ch., schl., 18th & Vernon 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. 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. 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.
St. Francis Assisi Ch., Logan & Green sts., Phila.
St. Nicholas Ch., 1409 Pacific Ave., Atlantic City, NJ
Sisters of Mercy, ch., Merion, PA
St. Mary Magdalene de Pozzi Ch., tower & cupola, Melrose St. bel.
8th St., Phila.
St. Monica's Ch., 17th & Ritner sts., Phila.
St. Thomas Aquinas Ch. & rectory, 1616 S. 17th St., Phila.
St. Agatha's Ch., new altar, 38th & Spring Garden sts., Phila.
St. Mary's Hosp., alts. & addrs., Frankford Ave. & Palmer St., Phila.
St. Nicholas Ch., convent, Jefferson & State sts., Passaic, NJ

1902 St. Denis Ch., rectory, Havertown, PA
St. Gabriel's Ch., 1432-1448 S. 29th St., Phila.

1903 Sisters of Mercy Convent, laundry bldg., Merion, PA
St. Thomas Aquinas Ch., int. finishing, 17th & Morris sts., Phila.
Trinity College, art gallery, Washington, DC

1904 Convent, add., 1422 Moyamensing Ave., Phila.
Mater Misericordia Convent, new wing, chapel and connections, Merion, PA

Our Mother of Consolation Ch., res., 11 W. Chestnut Hill Ave., Phila.
St. Agnes Hosp., isolation ward bldg., Broad & Mifflin sts., Phila.
St. Thomas Ch., 17th & Morris sts., Phila. [DEDICATED]

1905 St. Paul's Ch., schl., Christian above 9th St., Phila.

1906 Sisters of Notre Dame, schl., Ft. Lee, NJ
St. Francis Xavier ch., rebuilt after fire, 24th & Green sts., Phila.
St. Francis Xavier Ch., alts. & addrs. to parish hse., 2321 Green St., Phila.
St. Monica's Ch., schl., Ritner & Bouvier sts., Phila.

St. Monica's Ch., convent, 17th & Ritner sts., Phila.
St. Nicholas Ch., parochial schl. & clergy hse., Atlantic City, NJ

1908 Holy Angels Collegiate Institute, Ft. Lee, NJ
St. Mary Magdalena Ch., Millville, NJ
Trinity College, add., Washington, D.C.
Villanova College, engineering bldg., Villanova, PA

E. F. Durang & Son:

1909 Durang, E.F., res., Overbrook, Phila.
Rectory, Green & Logan sts., Gtn., Phila.
St. Agatha's Ch., parochial res., 38th & Spring Garden sts., Phila.
St. Francis of Assisi Ch., n.p.
St. Gabriel's Ch., alts. & addrs., 1432-1488 S. 29th St., Phila.
St. Joseph's College, Phila.
St. Veronica Ch., 533 W. Tioga St., Phila. (dedication)

Convent and schl., 55th & Cedar Ave., Phila.
Factory bldgs., River Ave. & State St., Camden, NJ
Holy Child Ch., 5200-5228 N. Broad St., Phila.
St. Mary's Ch., Waterford, NY

1911 St. Monica Ch., rectory, 2422 S. 17th St., Phila.
Sts. Peter & Paul Ch., schl., Trenton, NJ
Transfiguration of Our Lord Ch., schl. & convent, 55th & Cedar sts., Phila.

NOTE: Although E. F. Durang died in 1911, his son continued to use the complete firm name until 1920:

1912 Cathedral Convent, alts. & addrs...to convent, 18th & Wood sts., Phila.
Immaculate Conception Ch., ch. & rectory, Bridgeton, NJ
Monahan Hosp., 1920 Race St., Phila.
Monahan Hosp., alts. & addrs. to hosp., 1920 Race St., Phila.
Sisters of Mercy, stable, Carlisle St. & Columbia Ave., Phila.
St. Agatha's Ch., alts. & addrs., 38th & Spring Garden sts., Phila.
St. Gabriel's Schl., alts. & addrs., 2925 Dickinson St., Phila.
St. Joachim's Ch., tower, Church & Franklin sts., Phila.
St. Margaret's Ch., Narberth, PA

1913 Immaculate Conception, ch. & rectory, Bridgeton, NJ

1914 Assumption Ch., convent & rectory, 12th & Spring Garden sts., Phila.
Blessed Virgin Ch. & schl., Upper Darby, PA
Our Faith Filled Heritage
Bishop Kendrick Proposes a Successor

The measures already provided an opportunity to accelerate the expansion. Award-winning programs—often granted for specific objectives of various groups—added momentum. Churchwide, a tradition of service was extended to include the larger community. The outreach strategy, which had already shown signs of success, was further expanded. A new mission began to focus on community service. With ongoing support, the program was expected to continue its growth.

In the years following, efforts continued to expand. The organization of the congregation was enhanced, resulting in greater efficiency. The church's outreach initiatives were augmented, providing additional support to the community. The overall impact on the church's growth and influence was significant.

The church was well attended, with the Virgin Mary's Mass and devotions on the feast of Our Lady.

In addition to the church's growth, Bishop Kendrick proposed a successor. The proposed successor, with a strong background in education and community service, was expected to carry forward the church's mission and goals.
THE CAMP HILL DISASTER

The former action Ridge female Academy in Glen Ridge, became

continued at Bishop of Montgomery Catholic.

Council in Baltimore in May 1853. At the Council, Father was

College Foundation Awarded with the Phi Alpha Award in

Seminarians were present at the ordination of several

Seminarians. Bishop of the Diocese of Baltimore, Bishop of

Baltimore, at the annual diocesan retreat in September 1853,

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The decision of Bishop Neuman was expected a great deal of tumult in the Church, with the following recommendations:

- The decision was initially made to transfer Bishop Neuman to another diocese.
- However, the Vatican intervened, and Bishop Neuman was retained in his position.

On January 3, Bishop Neuman's body was placed in the Cathedral of Philadelphia. The decision had far-reaching implications for the Church and society.

Death of Bishop Neuman

Council could meet in Baltimore.

The Council deferred the decision until the next plenary. The Bishop Neuman was not in attendance. The Bishop Neuman was a powerful leader, and his decision was expected to have significant implications.

Appointment of a Coadjutor Bishop

Teaching inparish schools and catechizing in nursing and health care.

These steps would become prominent in the Church's history, especially in light of the dearth of priests in the Philadelphia Archdiocese. Bishop Neuman's decision was a testament to his dedication and service to the Church.