

NOMINATION OF HISTORIC BUILDING, STRUCTURE, SITE, OR OBJECT

PHILADELPHIA REGISTER OF HISTORIC PLACES

PHILADELPHIA HISTORICAL COMMISSION

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

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

Street address: 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 _____

CRITERIA FOR DESIGNATION:

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

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

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization _____ Date _____

Name with Title Celeste Morello, MS, MA Email _____

Street Address 1234 S. Sheridan Street Telephone 215.334.6008

City, State, and Postal Code Philadelphia, PA 19147-4820

Nominator ☐ is ☒ is not the property owner.

PHC USE ONLY

Date of Receipt: July 23, 2019

☒ 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

Criterion
H added
by PHC

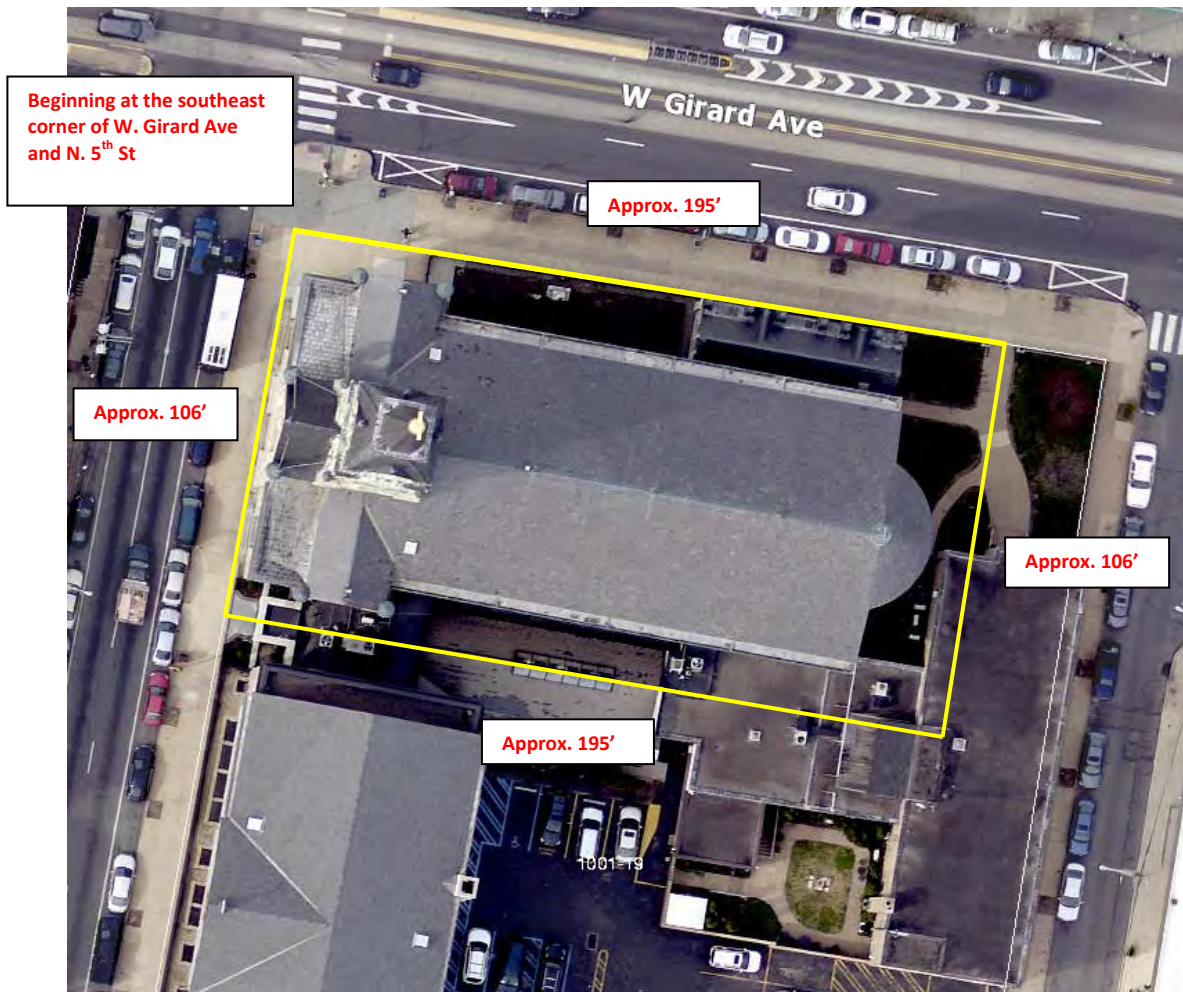
5. BOUNDARY DESCRIPTION

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.



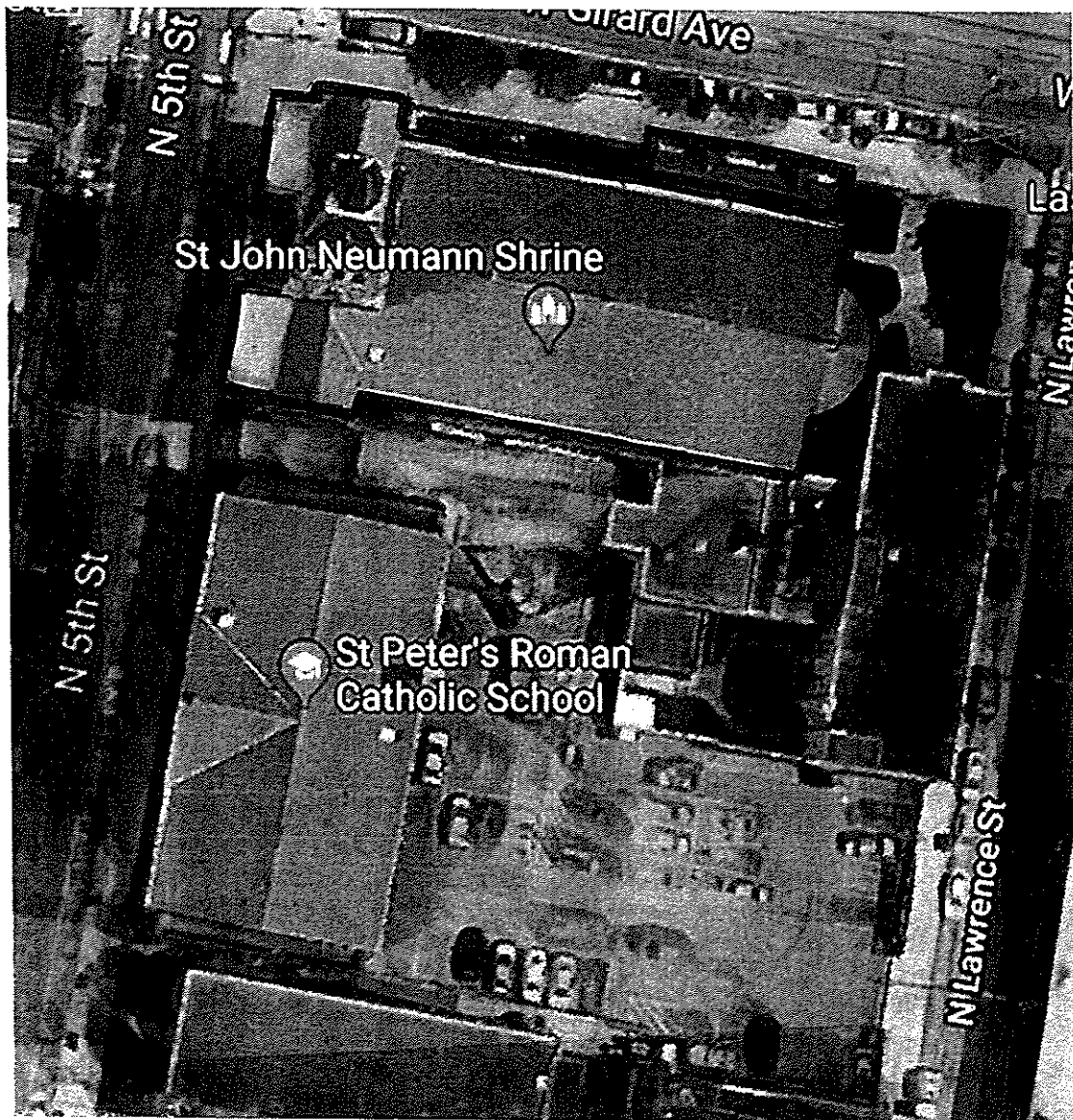
SPECIFIC BOUNDARIES OF NOMINATION:

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

Here lie the remains of the first male American saint, canonized in 1977. Born 1811 in Bohemia, he came to the U.S. in 1836. A devoted Redemptorist priest, he became fourth Bishop of Philadelphia, 1852, and set up nation's first Catholic diocesan school system. Died, 1860.



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.)

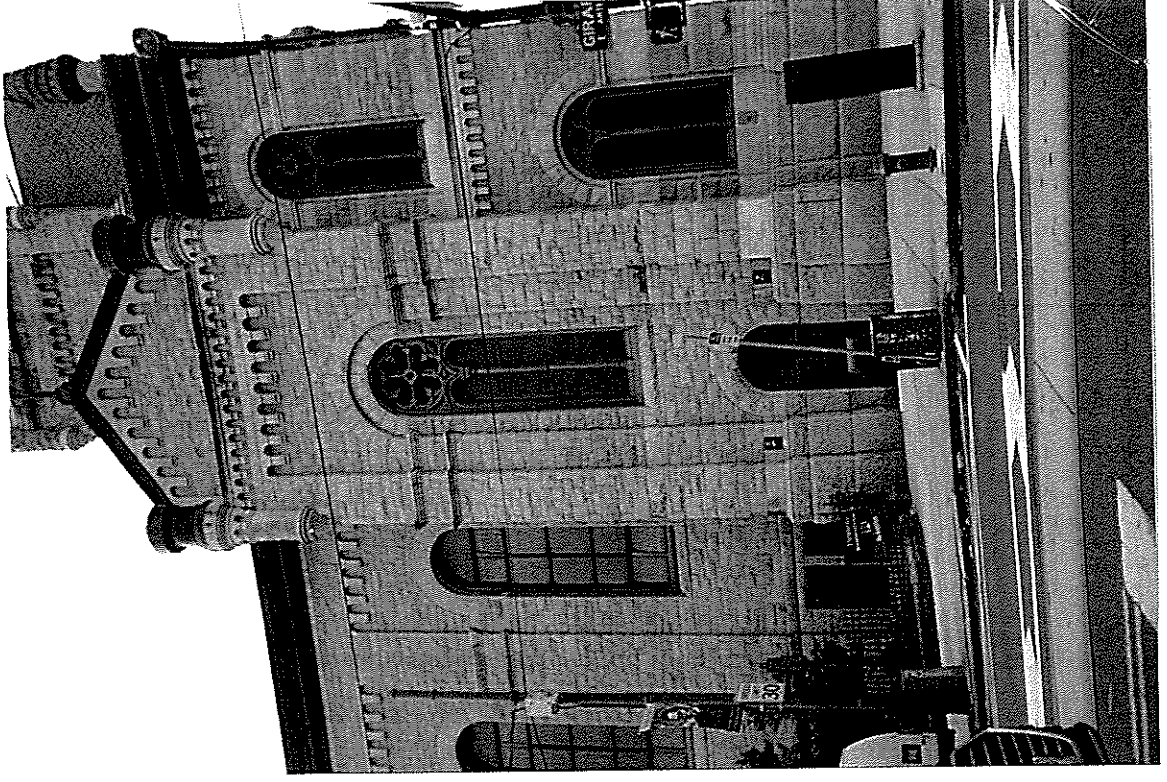
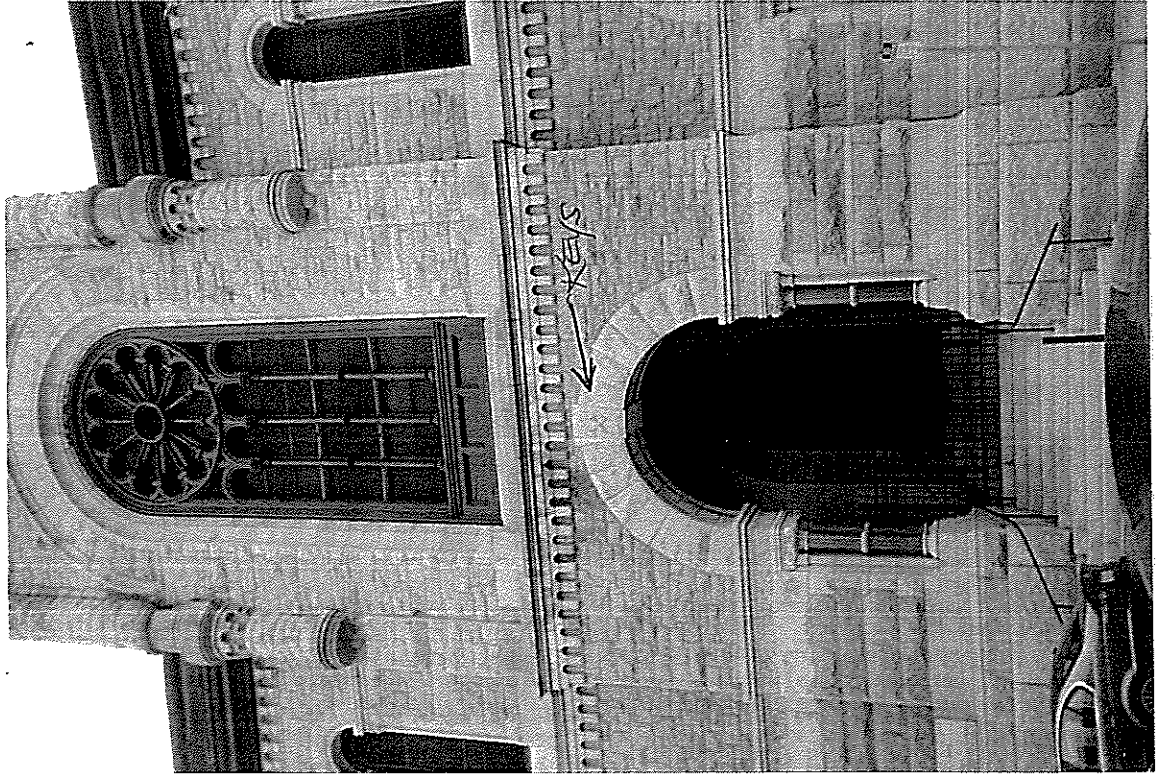




These two views of the south-west corner of St. Peter's show the 19th century masonry of Durang's design and how recent (2019) construction of the entrance to the "St. John Neumann Museum" was added in tandem to correlate. (top, right.)

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 loggia (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.



St. Peter's Elementary School


St. John Neumann Museum site.

Atrium attached to church.

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.

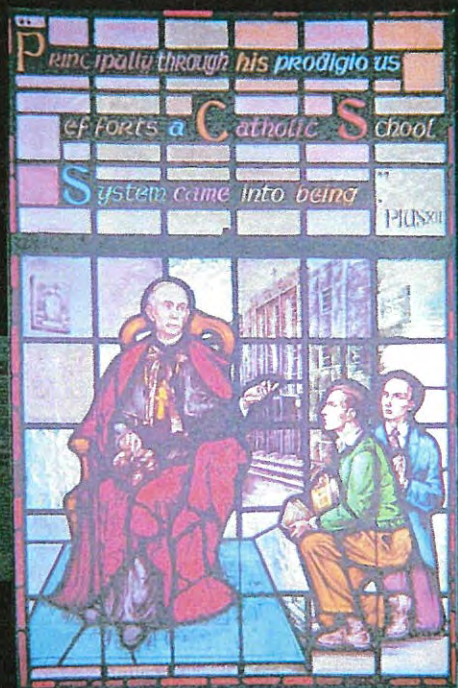

Parochial schools brought religious teaching orders to this country, charging nothing but small fees to their individual communities. These orders would establish some of our nation's greatest schools such as Notre Dame University, LaSalle University, Duquesne, Liguori and many others.



**FATHER OF
THE PAROCHIAL
SCHOOL SYSTEM**

*BISHOP NEUMANN TIRELESSLY PROMOTES
CATHOLIC SCHOOLS AND ORGANIZES
THE FIRST DIOCESAN CATHOLIC SCHOOL
BOARD IN AMERICA.*

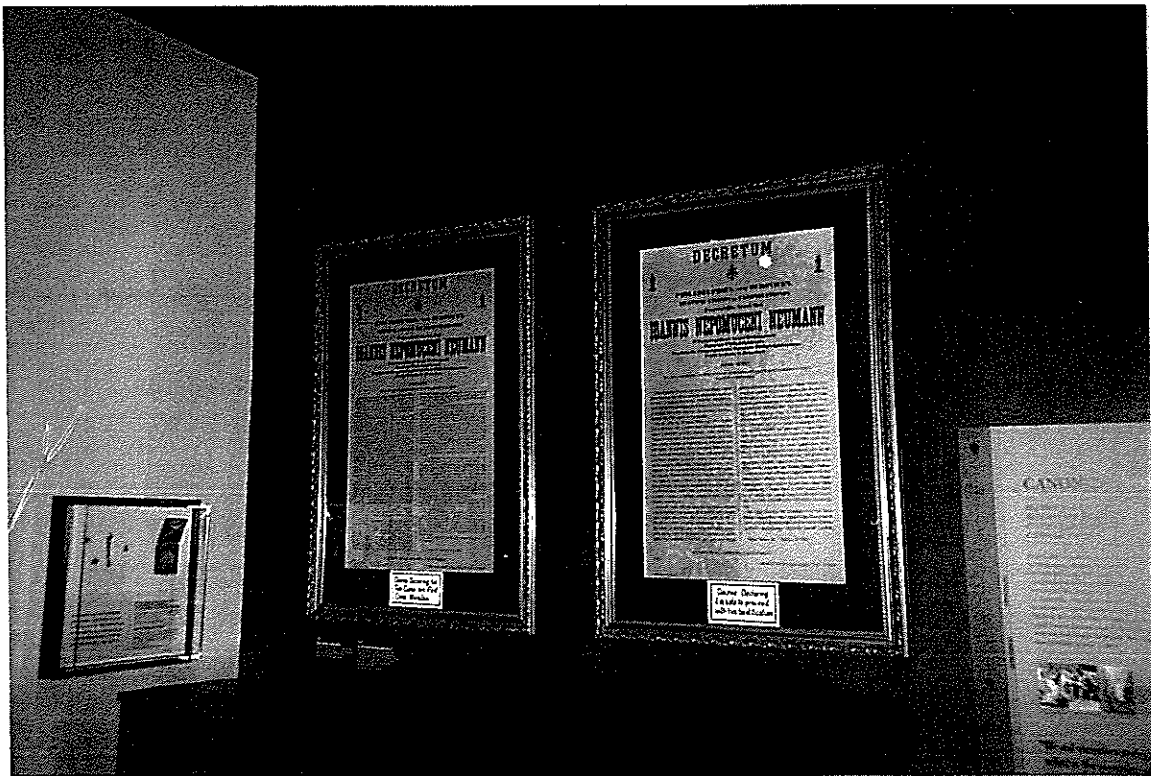
Within his first week in the diocese of Philadelphia, Bishop Neumann was holding meetings to organize and promote Catholic schools. By his third month he had established America's first diocesan Catholic school board. He wanted every parish to have a Catholic school. He believed that such schools were the surest way to promote and defend the faith in the face of a hostile, anti-Catholic environment. There were nine parochial schools when Neumann arrived in Philadelphia. There were nearly one hundred by the time he died.



Principally through his prodigious efforts a Catholic School System came into being.

"OUR CATHOLIC YOUTH
CAN BE SAVED ONLY BY
CATHOLIC SCHOOLS."

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.



Citation found in: The Essential Catholic Handbook. Liguori, Missouri: Liguori Press, 1997, pp. 141 and 152.

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. Farther 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
BROAD & SUSQUEHANNA AVE.
- OUR LADY OF THE VISITATION PAROCHIAL SCHOOL
LEAMY & LEHIGH AVE.
- RECTORY ST. FRANCIS DE SALES R.C. CHURCH.
- CHURCH OF THE RESURRECTION
BROAD & TIoga.
- BACON MEMORIAL CHURCH
MEMPHIS & CUMBERLAND
- PARISH HOUSE FOR DIVINITY SCHOOL
OF THE RE. CHURCH 147TH &
KING-ESSING AVE.
- BASEMENT, ST. THOMAS'S R.C. CHURCH.
18TH & MORRIS STS.

Verification of St. Peter's stone work
by Frank J. Colgan and his crew.

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

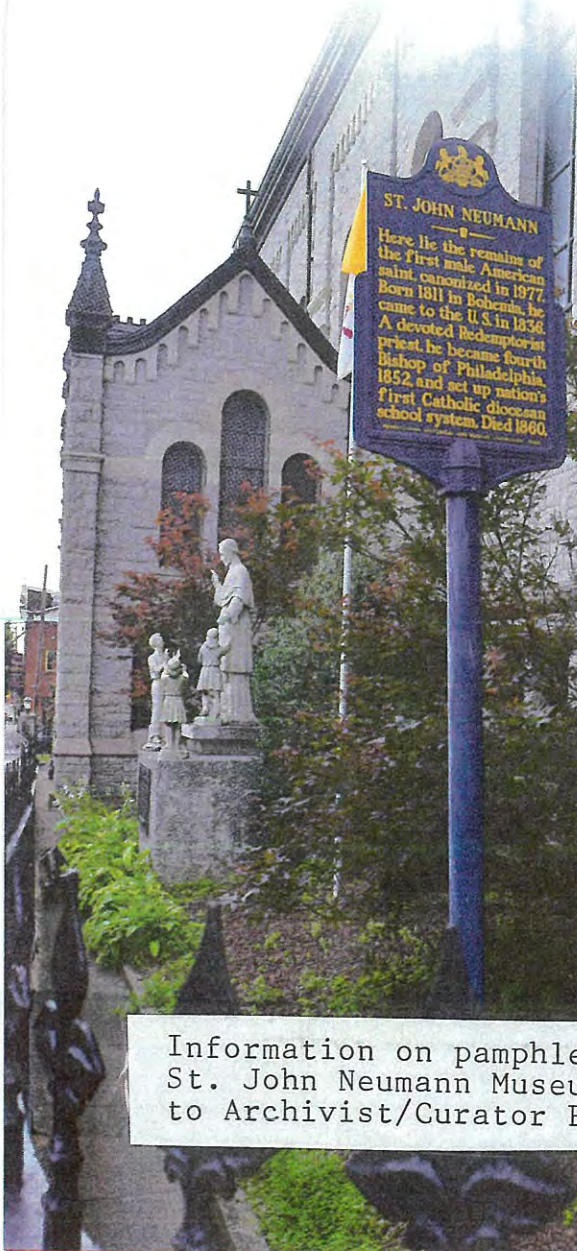
America's First Male Saint
Feast Day, January 5th

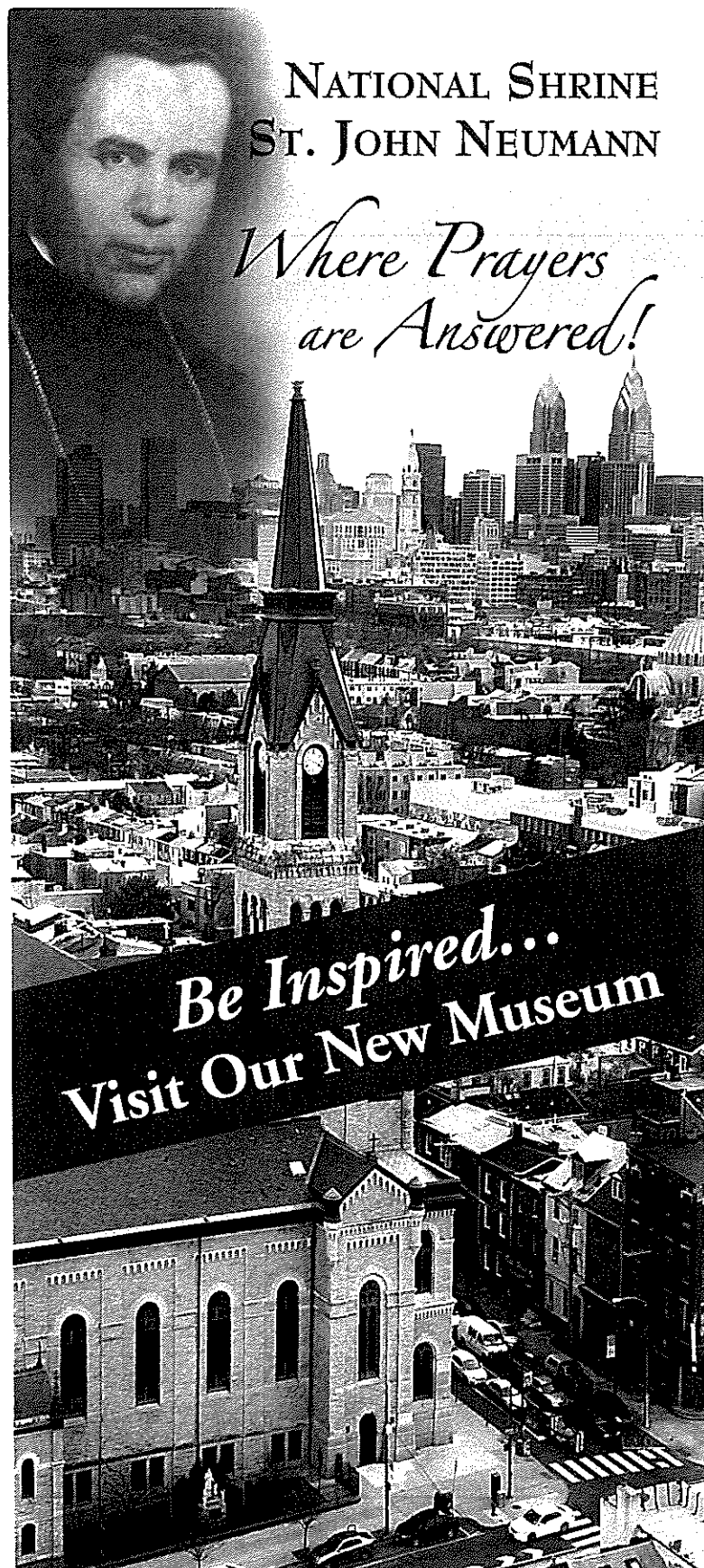
John Nepomucene Neumann was born March 28, 1811 in Prachatitz, Bohemia (present day Czech Republic). As a young man, he desired to travel to America and minister to the many immigrants who were coming from Europe at the time. In 1836, at the age of 25, he arrived in New York City where he was ordained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

Information on pamphlet from
St. John Neumann Museum, (attr.
to Archivist/Curator Patrick Hayes, Ph.D.)





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 † 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 gravesite 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 founded² to become the St. Francis Health System³ today.

¹ Mahoney, D., Historical Sketches of the Catholic Churches...

² Phila.: Mahoney, 1895, p. 72.

³ Ibid., p. 200.

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 male 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.

tholic.

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 Order⁴ 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.⁵

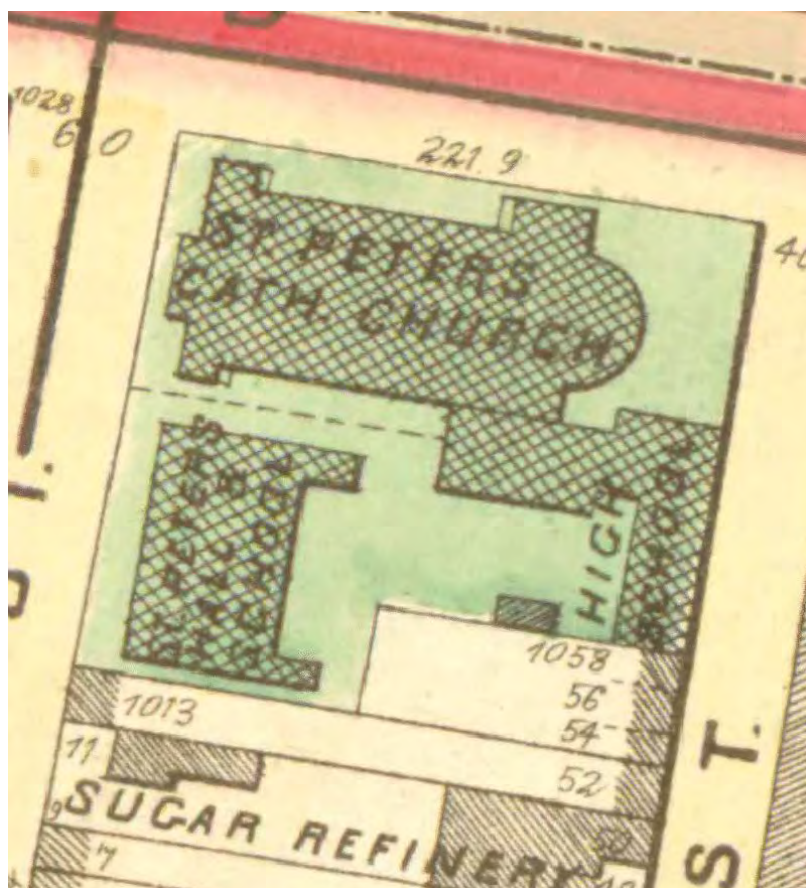
⁴ The "Redemptorist" Order is a shortened name for the Congregation of the Most Holy Redeemer (Latin: Congregatio Sanctissimus Redemptor, or "C.Ss.R." which appears after the clerics' names." The Order was founded in 1732 by lawyer/priest Alphonsus Liguori (d.1787).

⁵ Liguori is a Doctor of the Roman Catholic Church.

Mahoney, op.cit., p.70.



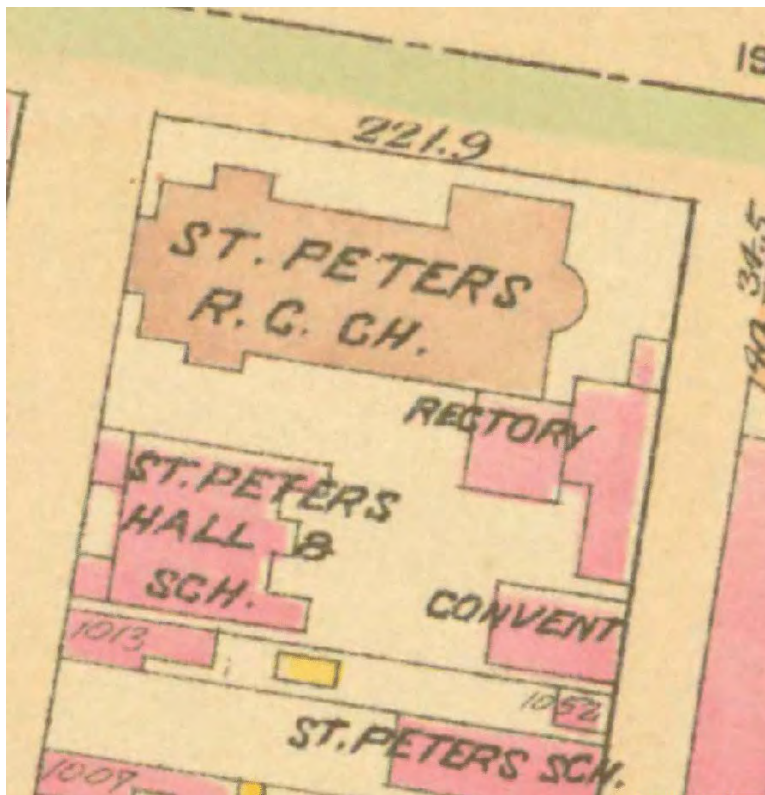
Map showing the original church at the corner of N. 5th Street and Girard Avenue. This building is the one with which Neumann was associated.
1858-60 Hexamer & Locher Atlas, PhilaGeoHistory.org



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.
 1910 G. W. Bromley Atlas,
 PhilaGeoHistory.org.

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.⁶ 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.

⁶ Gallman, J. M., *Receiving Erin's Children*. Chapel Hill: University of North Carolina Press, 2000 which was based on his doctoral dissertation, examined Philadelphia's Irish Catholic migrant history and compared it to that in Liverpool, England.

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.

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. 66. 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 focussed 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"⁹ 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"¹⁰ 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.

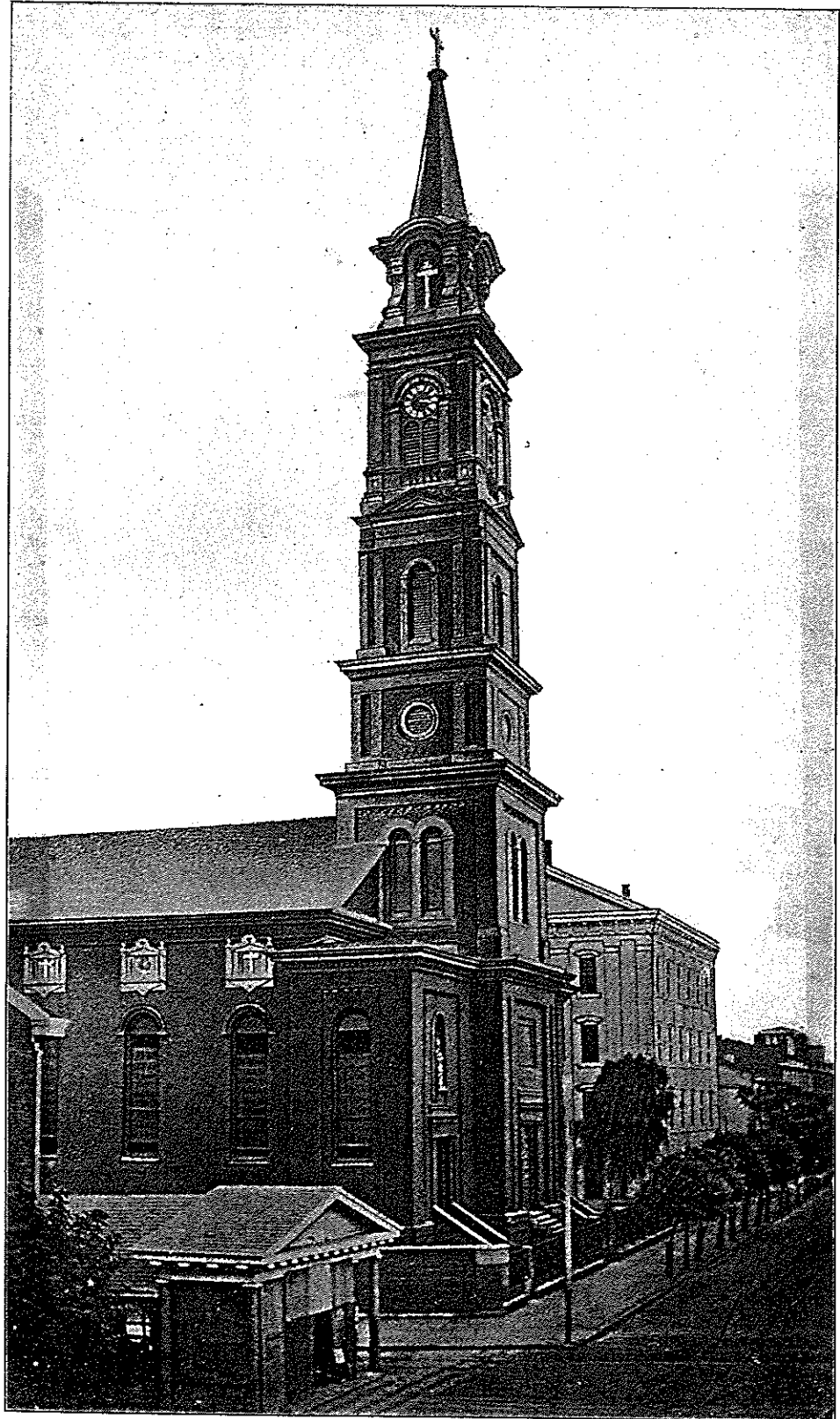
⁹ Morello, C.A., Beyond History: The Times & Peoples of St. Paul's Roman Catholic Church, 1843-1993. Phila.: Jefferies & Manz, 1992, p. 56 citing the Catholic Directories of 1851, 1852 and 1853.

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.



OLD ST. PETER'S CHURCH.

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."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,"¹² opening in 1853 (under Neumann) and staffed by the Christian Brothers who later would found La-Salle University and other colleges throughout the nation. The Sisters, Servants of the Immaculate Heart of Mary (or "IHM's) 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.¹³

¹¹Clark, op.cit., p.99.

¹²Mahoney, D., Historical Sketches of the Catholic Churches.... Phila.: 1895, p.72.

¹³Ibid., 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,¹⁴ 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 Flanigan from West Philadelphia.¹⁵ 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 males¹⁶ are now in open causes for canonization while Neumann continues to act as intercessor, with more miracles to his credit than before.

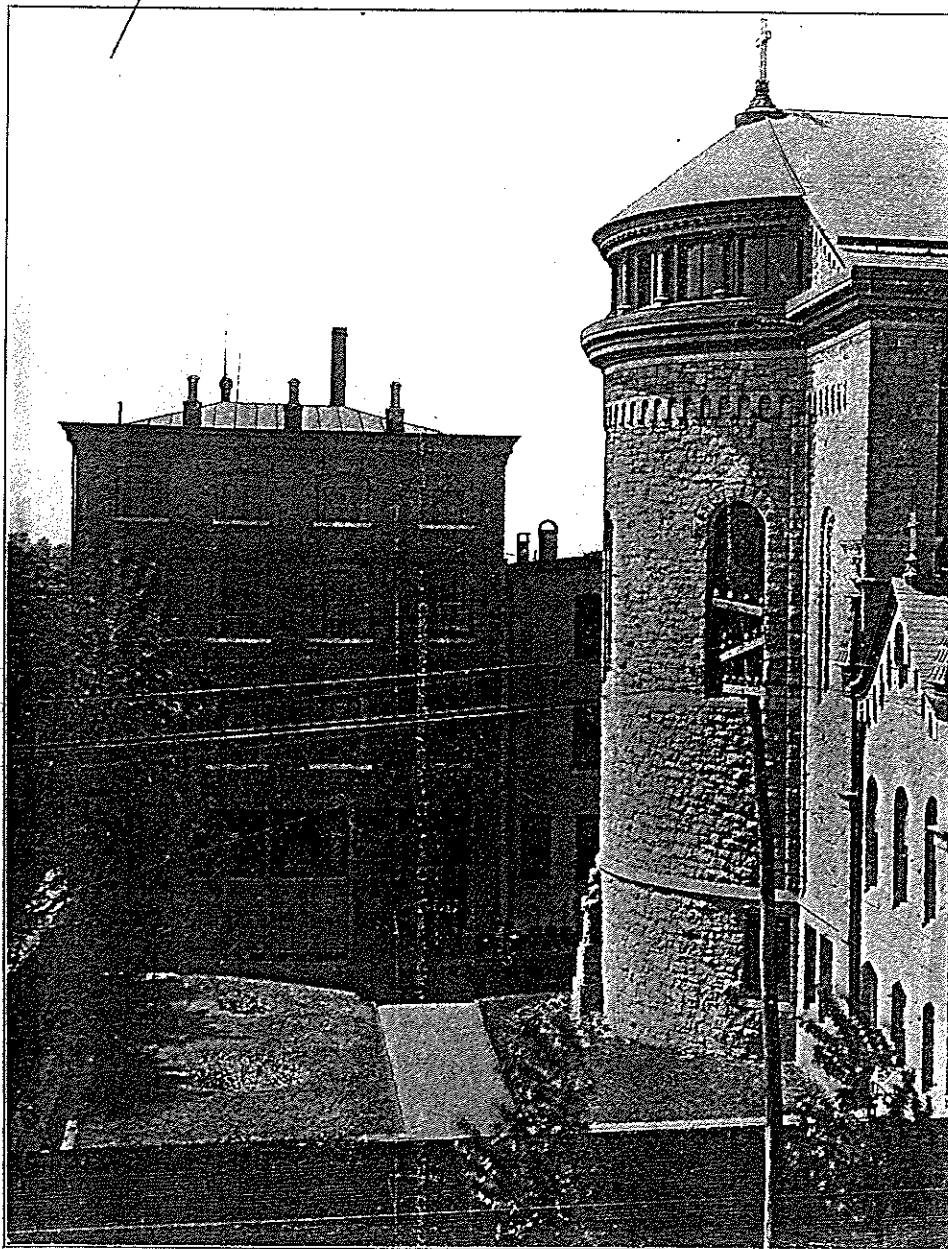
Saint John N. Neumann, C.Ss.R. is the holy "little bishop" who chose to rest at St. Peter's Church. His association with St. Peter's and the love for him by his Redemptorists and others are an asset to this city; to come to see St. Peter's is to see St. John Neumann and to contemplate on what he left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

¹⁴ 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.

¹⁵ Archdiocesan Staff, Our Faith-Filled Heritage, 2007, p. 110.

¹⁶ 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.

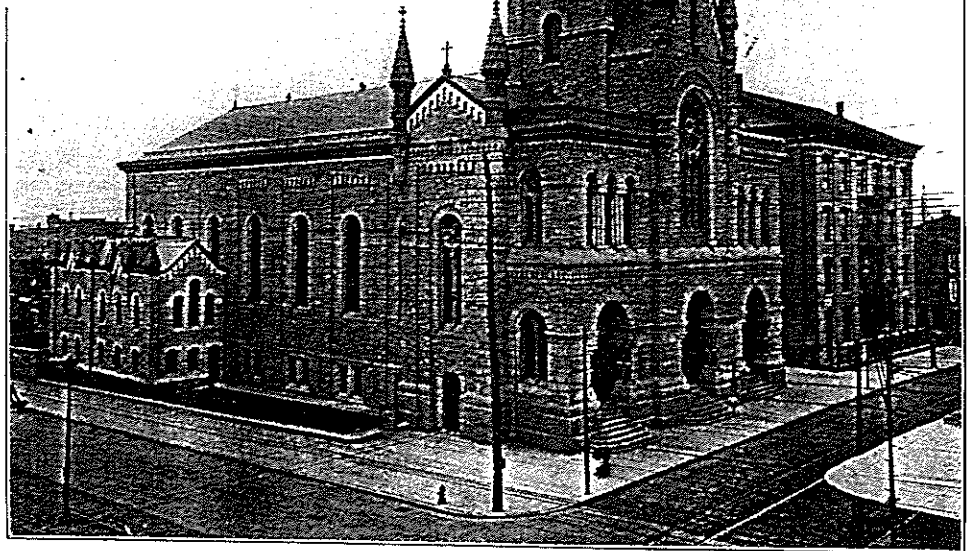


EXTERIOR VIEW OF THE SANCTUARY OF ST. PETER'S CHURCH,
BENEATH WHICH REST THE REMAINS OF
VENERABLE BISHOP NEUMANN.



E. F. DURANG,
Architect,
1200 CHESTNUT ST., PHILADELPHIA.

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.



ST. PETER'S CHURCH, FIFTH AND GIRARD AVENUE, PHILA.

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 advertizement is from Durang's "Album" with his subcontractors, and a "Who's Who" in the profitable ecclesiastical art, fixtures and furniture industry.

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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 work¹⁷ 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 pre-eminent 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-

¹⁷ Full citation: Tatman, Sandra and Moss, Roger, Biographical Dictionary of Philadelphia Architects. Boston: Hall & Co., 1985.

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 1895.¹⁸ 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 1897.¹⁹ (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.²⁰ 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.

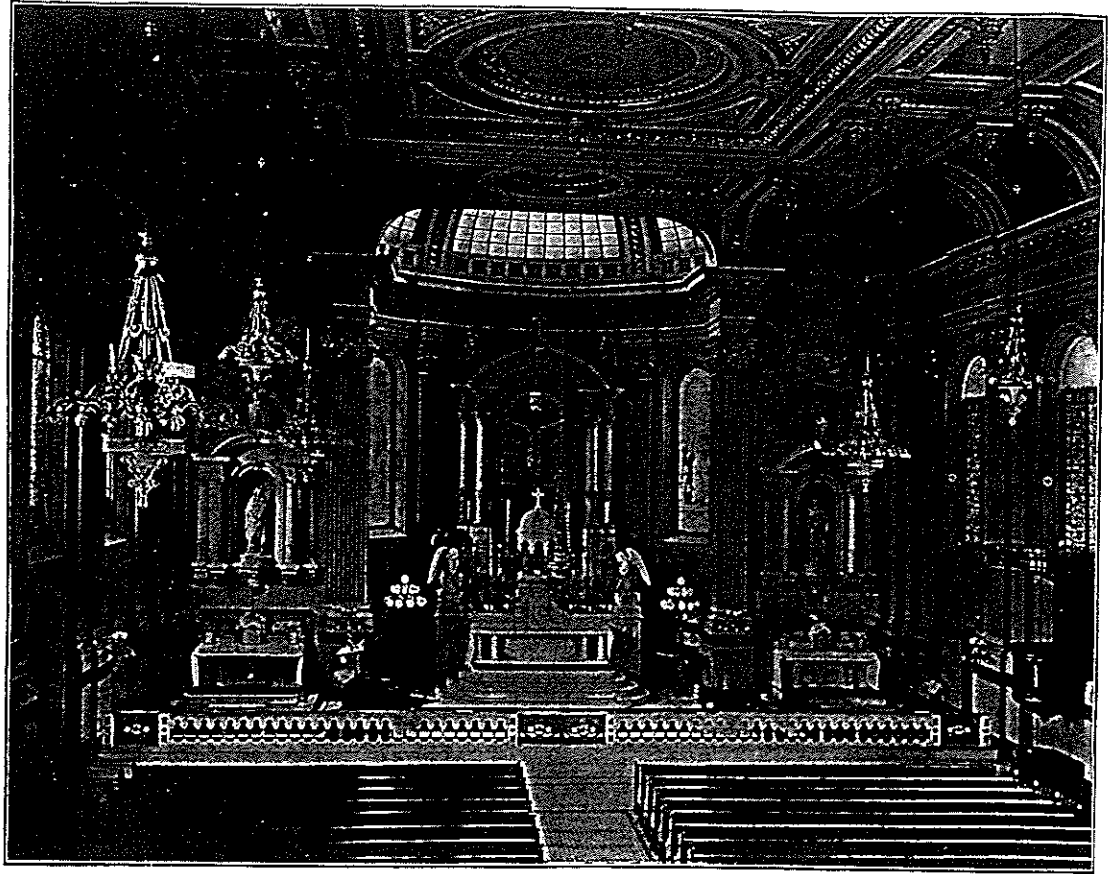
Durang was 66 years old when he designed the new St. Peter's. His career as "architect" was recorded from 1865 after continuing the architectural firm begun by John E. Carver, under whom Durang initially trained and became exposed to the specialty of "ecclesiastical" architecture.²¹ Roman Catholic buildings 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"²² 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.)

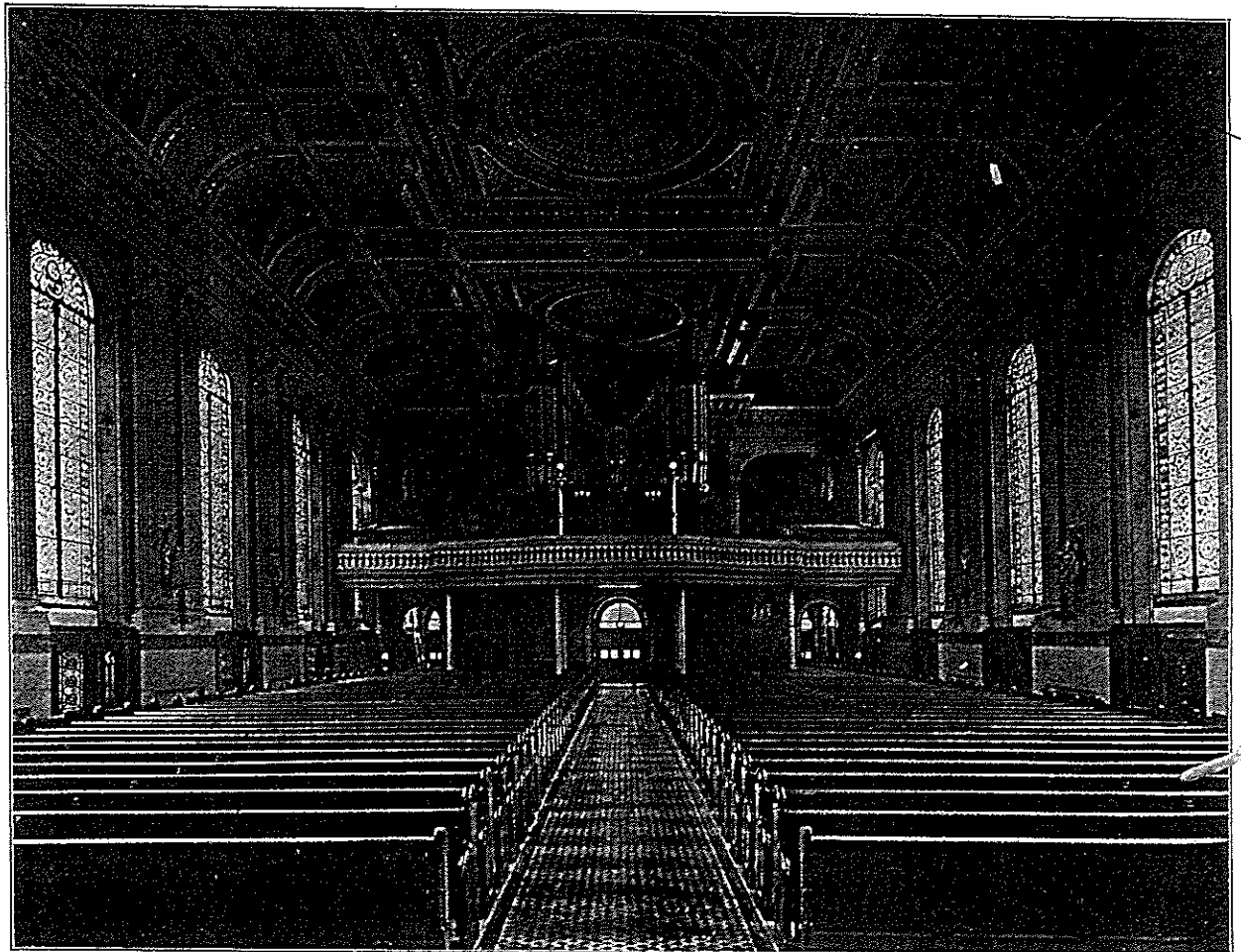
²¹Ibid., p. 229.

²²"National" parishes are based on use of the foreign language of the majority of parishioners at the founding.

²³"Souvenir," p. 47.



INTERIOR OF ST. PETER'S CHURCH, FIFTH AND GIRARD AVENUE, PHILA.



INTERIOR OF ST. PETER'S CHURCH IN 1901.

The Durang-designed St. Peter's was to be "a most suitable dwelling for the God of Infinite Majesty"²⁴ 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."²⁵

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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Patrick Hayes, Ph.D., Curator/Archivist

The St. John Neumann Museum & Archives

A P P E N D I X

with

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in

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THE PHILADELPHIA Real Estate Record AND BUILDERS' GUIDE.

DEVOTED TO REAL ESTATE, BUILDING, ARCHITECTURAL AND INSURANCE INTERESTS

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

VOL. X.—No. 23.

PHILADELPHIA, WEDNESDAY, JUNE 5, 1895.

\$5.00 PER YEAR

Architects' Notes.

Estimates are being offered on the drawings for a stable for Maj. Brent, at Overbrook, in the office of Jacob Myres, Thirteenth and Locust Streets. Plans by Boyd & Boyd, architects, 1246 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 settle on a plan for a new church structure to be erected on the old Champion property, corner of Green Street and Walnut lane, and to cost about \$100,000.

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

Titus & Roberts, architects, 132 South Fourth Street, have made plans for alteration to interior of the house of Jos. Edward Murray, 147 West Susquehanna Avenue, including a very ornamental mantle-piece of marble and mahogany, and general detail work. Contracts not let. Also drawings for the Manley Homestead at Media, this will include a general rebuilding of exterior and interior electric work, hot water heat and finest of sanitary plumbing, hard wood finish, and all general accommodations. Estimates on the latter are being made.

Hales, Brinkworth & Ballinger, architects and mill engineers, are receiving bids for the erection of a one-story brick dye house, 140 x 30 feet, for Powell & Bro., hosiery manufacturers, northeast corner of Twenty-eighth and Parrish Streets, and also for a one-story brick storage warehouse, 85 x 65 feet, as an addition to the same plant. Estimates close to-day at their office for the erection of a four-story brick property, 20 x 110 feet, for C. J. Matthews & Co., glazed kid manufacturers, St. John and Willow Streets. It will have heavy plank and asphalt floors, elevators, steam heat and all modern appliances. Previously noted in full.

F. A. Gugert, architect, Wayne, Del. Co., Pa., has drawn plans for two separate buildings for the Wayne Natatorium 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 for swimming and gymnasium. Janitors' quarters and a club room are also included in

the construction. Estimates are being asked on the work. Same architect has made plans for a cottage for J. A. Batley, 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 noted previously in this journal the drawings contemplate a three-story structure, brick and stone, slate roof, considerable galvanized iron work, leaded and plate glass windows and doors, interior to be fitted with electric work, steam heat, and gas heaters, fine mantles, wardrobes, and tiling, baths and lavatories, ranges and kitchen fixtures, etc. Contract will be awarded at an early day.

Geo T. Pearson, architect, 427 Walnut Street have completed the drawings for the St. Margaret's Home 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, 78 x 86 feet. Leipsville stone will be used for the walls and the windows will be mullioned with Indiana limestone. On the first floor there is to be a parlor and reception, clergy and matron's rooms, an oratory, a refectory, kitchen and pantry. The second and third floors will be used as dormitories, about twenty bed rooms being outlined, and the third floor will also have a number of storage rooms. Several baths will be located on the two upper floors. In the basement will be another kitchen, steam heating plant and storerooms. Estimates are being made on the work in offices of several contractors.

E. F. Duraug, architect, southeast corner Twelfth and Chestnut Streets, has prepared plans for extensive improvements to St. Peter's Roman Catholic Church, Fifth Street and Girard Avenue, that will make it practically a new structure. The present front will be torn down, and a new front of Port Deposit or Avondale stone will be built out 17 feet to the building line, enclosing the three separate flights of steps to the main entrances. Arched doorways and ornamental windows, gables and pinnacles at the lower front of the tower, surmounted by crosses, and above these the clock tower, with gables tipped by finials, the whole surmounted by an ornamental copper spire rising 225 feet to the top of the cross, will make the structure strikingly handsome. The improvements will cost about \$25,000. It is intended at some future time to replace the brick side walls with stone, and make them

conform in style with the general appearance of the front.

The congregation of the Eden Methodist Church is to have a large new edifice, to be erected on the lot at Lehigh Avenue, Orkney and Lawrence Streets, the plans for which are being made by Architect Gladstone Holm. The structure, as now contemplated, is to be of brownstone, 100 x 80 feet, with a tower 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 roof of open hammer beam construction, the entire 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 to accommodate about 350 and an infants' class-room holding 20. 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 \$30,000.

John T. Windrim, architect, 1107 Walnut Street, has completed the plans for the new Twentieth District police patrol and fire station, to be built at 253 and 255 North Fifteenth St, and they are now in the possession of Chief Eisenhower, of the Bureau of City Property. They provide for a building of ornamental front of moulded bricks and granite trimmings, with a frontage of 33 feet on Fifteenth Street, and a depth of 192 feet 7 inches. The police station, three stories high, will occupy the front of the lot to a depth of 100 feet. The first floor will contain a reception room, the lieutenant's office and bed room, a sergeant's room and the telegraphers' and hearing rooms. In the rear will be five cells. On the second floor will be the dormitories for 50 men, and the recreation room, store room and matron's quarters will use up all the space on the upper floors. The fire and patrol house will be located on the rear end 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 10-foot wide runway extending along the sides of the police 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-wheel hose wagon and the engine. On the second floor will be the dormitories for 12 men and the recreation rooms. The cost of the lot was \$32,500, and the appropriation for the house is \$40,000. Estimates are being made on the work noted in this journal in a previous issue.

THE PHILADELPHIA REAL ESTATE RECORD

AND BUILDERS' GUIDE.

VOL. X.—No. 31

PHILADELPHIA, WEDNESDAY, JULY 31, 1895.

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JOHN F. HIRSHANE, City Editor.

PHILADELPHIA, WED'Y, JULY 31, 1895.

Architects' Notes.

Architects Hales & Ballinger have awarded the contract for the erection of a paper-box manufactory for William P. Datz & Brother, at the northeast corner of Sixth and Mulberry Streets, to John M. Anderson. The building will be of slow-burning construction, five stories and basement, with mottled brick front and redstone trimmings, equipped with a 75-horse-power boiler, automatic engine, steam-heating and electric-light system, elevators, etc. The work was noted in this journal, issue of July 10th.

Clarence Gardner, architect, Gwynedd, Pa., has made plans for entire alteration to front and interior of 2144 46 Green Street, for the Messrs. J. E. and A. L. Pennock, 305 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 grille work over the former, the interior will contain every modern convenience and comfort. Sub-contractors are now offering estimates on the work in office of the owners.

Robeson L. Perot, architect, Haseltine Building 1410 Chestnut Street, has made plans for alteration and addition to the P. E. Stephen Church at Wissahickon. These contemplate a new chancel choir room, vestry room, and general repairs etc. Also plans for alterations to a house at Germantown chiefly exterior work, stone and pobbledashed work, etc. Mr. Perot has drawings made for alterations to a house at Downingtown, Pa. Plans are being made for a fine house 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 Spruce Street east of Forty-first Street. Plans in detail are now being made for the work.

William L. Elkins, Jr., has purchased a seven-acre tract of land near Ogontz from Tainall Jackson for \$50,000.

The contract for the construction of an additional story to the Women's Hospital, at Fortieth and Parrish Streets, has been awarded to R. C. Ballinger & Co.

Hayes Montiehall, contractor, 4017 Wallace Street, is estimating on a store building 2929 Market Street, and has asked sub-contractors for bids on detail work.

Four large three-story brick dwellings, each 24 x 40 feet, with back and front porches, are to be started at once on the south side of Ashland Avenue, between Fifty-seventh and Fifty-eighth Streets, by Contractor Joseph D. Arthur.

Contractor H. E. 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 gray stone and will be 60 x 80 feet.

Superintendent Kretz, 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 then be long delayed, and the contracts will be awarded as speedily as possible.

Plans were submitted to the Bureau of Building Inspectors 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 in previous issue of this journal.

Builder James D. Winchell has begun the construction of eight three-story built brick dwellings, each 16 x 52 feet, with very large yards, containing each 256 square feet of air space. They will be put up on the south side of Lehigh Avenue east of Thirtieth Street, at a cost exceeding \$20,000.

Builder George W. Shorman will break ground for two important dwelling operations. The first comprises thirteen two-story brick dwellings, each 14.9 x 41 feet, on the east side of Fifty-second-and-one-half Street between Media and Warren Streets. The cost of the two operations will exceed \$48,000.

Henry G. Schultz & Son have started two dwelling operations in the Twenty-eighth Ward. The first is for three three-story dwellings, each 16 x 57 feet, on the north side of Ontario Street east of Fifteenth Street, and a three-story brick dwelling, 18 x 57 feet, at the northwest corner Carlsle and Ontario Streets.

Extensive repairs to obliterate the damage caused by the recent fire at the jewelry establishment of Bailey, Banks & Biddle has been started. Contractor S. B. MacDowell secured a permit covering the work, which includes the removal of the mansard roof which will be

replaced by a thirteen-inch brick wall. The estimated cost of the repairs is placed at \$5000.

Hugh Gaynor, owner, will break ground today for the erection of five two-story brick dwellings, 16 x 44 feet, on the north side of Wharton Street above Twenty-eighth, and for a two-story store and dwelling, 17 x 60 feet, at the northwest corner of Newkirk and Wharton Streets. They will cost about \$8000 to build.

Work has commenced on the alterations to St. Peter's Church, at Fifth Street and Girard Avenue. The high steps 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 \$42,000.

Scott Methodist Episcopal Church, Rev. S. G. Groves, Pastor, has decided to make alterations and enlargements to the Sunday-school room. The seating capacity of the infant department will be increased about 100. A recess will be added to the rear of the building, with ventilators in the roof, and the pulpit recess will also be remodeled.

Builder W. G. Serrill 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 north side of Morse Street, east of Thirty-second Street.

Allen B. Rorke has begun the erection of a 10-story annex to the Aldine, on Chestnut Street above Nineteenth Street. It is to have a frontage of 51 feet 8½ inches and a depth of 230 feet 6½ inches. The building will be constructed with an iron framework, with brick walls, ornamented with stone and terra cotta work. It will cost \$225,000 and has already been fully described.

Builder J. H. Hillyer has begun the construction of fourteen handsome dwellings to be erected on Wayne Avenue and Manheim Street, Germantown. Seven of them will have Port Deposit stone fronts and others press brick fronts alternating. Each will be three stories, 18 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 25th.

Gibson & Co., operative builders, are about erecting three three-story 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 Street and Baltimore Avenue and Forty-fourth and Locust Streets.

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PHILADELPHIA.

ST. PETER'S, 1842.

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 Hatscher 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 out 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 Hatscher 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.

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 Czvitkovicz, 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 15th of August, 1843, the corner-stone 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 corner-stone 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 Fey 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. Coudenrove 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



RT. REV. JOHN N. NEUMANN, D.D., C.S.S.R.
Fourth Bishop of Philadelphia.

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 Luehrman and John De Dycker. The latter built the present schoolhouse, with accommodations for 1,000 children.

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

Father Lowekamp was succeeded in 1874 by Rev. M. Holaus, 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 Communion 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.S.S.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 Hespeler. Mgr. Satolli, the Apostolic Delegate, and Archbishop Ryan attended and made addresses.

THE SISTERS OF ST. FRANCIS.

INSTITUTED IN THE DIOCESE IN 1855.

It pleased Divine Providence to call into existence the Sisters of St. Francis through the Rt. Rev. John Nepomucene Neumann, C.S.S.R., Bishop of Philadelphia, in the diocese of Philadelphia, on the 9th April, 1855, the feast St. Mary of Cleophas and Easter Monday.

The Rt. Rev. Bishop Neumann requested permission of His Holiness Pope Pius IX. to call into his diocese the Dominican Nuns. The Holy Father suggested that the daughters of the Seraphic Saint Francis might be trained to fulfill the object requested by the Rt. Rev. Prelate. Upon his invitation, several Franciscan Fathers came from Bavaria and assisted him in the execution of his plans. Thus, the diocese of Philadelphia was, in the design of God's Providence, the chosen spot where the first Community of Franciscans in America were called into existence.

The congregation of St. Peter, under the charge of the Redemptorist Fathers, had the happiness to have the first house of the Order in their midst. Mother Mary Frances Bachmann was the first to receive the holy habit of St. Francis from the hands of the Rt. Rev. Bishop Neumann.

Bishop Neumann was in all respects a faithful pastor and loving father for the little flock which had placed itself under his care. It was his wish that the Sisters should devote themselves to the exercise of the spiritual and corporal works of mercy, but the visitation and care of the sick was to be their primary object. They could accommodate but a few sick in the small convent, therefore the Sisters devoted themselves to visiting the sick and attending them in their own homes.

On September 1, 1858, the foundations of the second house were commenced in St. Alphonsus' parish. This was destined to be the novitiate. Sister Mary Agnes was appointed Mistress of novices and Superiress of the house. It was here, too, that the first school was opened. After Bishop Neumann's death God sent another paternal protector and patron in the person of the Rt. Rev. James F. Wood, D.D. Under his protection the little Community continued to prosper. In 1863 the Order suffered a severe loss in the death of Mother Mary Frances.

Bishop Wood immediately appointed Sister Mary Agnes as General Superiress of the Community, and Rev. Antonin Maria Granducy, O.S.B., V.M., the Spiritual Director of the Community, brought the news of this appointment February 10, 1864, on which day fell Ash Wednesday.

In Archbishop Wood's time the Sisters were confined to receiving Germans only into the Community, which limitation confined them somewhat, but with the advent of our present Archbishop Ryan, its fields of labor were

considerably widened, as the Order was allowed to receive members of all nationalities, thus enabling it to go to the North, South and West.

Of the many institutions conducted in the archdiocese by the Sisters of St. Francis, the most important are St. Mary's Hospital, at Palmer Street and Frankford Avenue, and St. Agnes' Hospital, Milfin and Broad Streets, Philadelphia.

St. Mary's Hospital had its origin from a smaller institution of the same character, at Fourth Street and Girard Avenue, the site of which is now occupied by private dwellings. In July, 1866, this was transferred to the old hotel which then occupied the site of the present hospital. The present dispensary was then rented by the Sisters as a drug store and the present chapel as a grocery store. Beginning humbly, with accommodations for only sixty patients, the institution has since grown, with improved and costly additions until it now accommodates more than 100 patients.

St. Agnes' Hospital, Broad and Milfin Streets, was opened in May, 1888. With a frontage of 200 feet on Broad Street, the present centre and wing cost about \$300,000. It was built on a lot purchased for \$70,000. Recent additions have been made to its real estate, which now covers two acres, through the munificence of the daughters of the late Francis A. Drexel. The addition of another wing is under contemplation, and this, when completed, will make St. Agnes' the peer of any similar institution in the country. At present it accommodates 200 patients, who are under the supervision of a medical and surgical corps of the city's foremost experts and a resident staff of four physicians.

Besides these local institutions the Sisters of St. Francis have charge of St. Joseph's Hospital, Thirteenth and Walnut Streets, Reading, Pa. This was opened in July, 1873, the building, like that of St. Mary's, having for nearly been a hotel. For some time an old frame building was occupied as a smallpox department. This was the nucleus of the present fine house, which was built ten years ago, at a cost of \$80,000. A new chapel and operating room were added three years ago. The late Rev. Edward McKee increased the property by the gift of an adjoining lot. The hospital accommodates sixty patients.

The present novitiate of the Order is situated at the Convent of Our Lady of Angels, Glen Riddle Delaware County, which was formerly the preparatory department for the ecclesiastical students of the diocese, familiarly known as the "Little Seminary". It was occupied by the Sisters for the first time September 7, 1871, and with the large and beautiful new chapel and other improvements is well equipped for its sublime work.

The following shows the diocesan institutions conducted by the Sisters of St. Francis:

Mother House, 505 Reed Street, Philadelphia, Pa., September 28, 1858; Novitiate, Our Lady of Angels, Glen Riddle, Pa.; Sacred Heart School, Brakesburg; St. Mary's School, Manayunk, Pa.; St. John's School, Allentown, Pa.; St. Boniface's School, St. Clair, Pa.; St. John's School, Hanover, City; St. Martin's School, Ashland, Pa.; St. Francis School, Mahanoy, Pa.; St. Elizabeth's School, Philadelphia, Pa.; St. Bernard's School, Bethlehem, Pa.; St. Mary's School, Doylestown, Pa.; St. Mary's School, Catasquequa, Pa.; St. Joseph's School, Easton, Pa.; St. Peter and Paul's School, Lehighton, Pa.; School, Most Blessed Sacrament, Bally, Pa.; St. Bonaventura's School, Philadelphia, Pa.; St. Mary's School, Minersville, Pa.; St. Ludwig's School, Philadelphia, Pa.; St. Alphonsus School, Philadelphia, Pa.

CHURCHES

St. Ann's, Richmond, Philadelphia
 St. James', Philadelphia
 St. Francis Xavier's, Philadelphia
 St. Charles Borromeo's, Philadelphia
 St. Agatha's, Philadelphia
 Our Lady of Mercy, Philadelphia
 St. Thomas Aquinas', Philadelphia
 St. Monica's, Philadelphia
 Visitation of the Blessed Virgin Mary, Philadelphia
 Nativity of the Blessed Virgin Mary, Philadelphia
 St. Peter's, Philadelphia
 St. Veronica's, Philadelphia
 Church of the Gesù, Philadelphia
 Grace Church, Philadelphia
 Baber Memorial, Pottsville, Pa.
 Zion, Reading, Pa.
 Methodist Episcopal, West Pileston, Pa.
 St. Mary's, Beaver Meadow, Pa.
 St. Joseph's, Hazleton, Pa.
 St. Mary's (Polish), Reading, Pa.
 St. Bonaventura's, Philadelphia
 All Saints', Bridesburg, Pa.
 Church of St. Rose de Linn, Carlondale, Pa.
 St. Joseph's, Reading, Pa.
 St. Mary's, Lebanon, Pa.
 Our Lady of Good Counsel, Philadelphia
 St. Patrick's, McAdoo, Pa.
 Church of the Annunciation, Shandon, Pa.
 St. Michael's, Chester, Pa.
 Sacred Heart, Larnokin, Pa.
 St. Joseph's, Ashland, Pa.
 St. Laurence's, Philadelphia
 St. Cecilia's, Coatesville, Pa.
 Convent Chapel of Villa Maria, West Chester, Pa.
 St. John's, Lamberdvile, N. J.
 Chapel of St. Francis, Trenton, N. J.
 Church of St. Joachim, Frankford, Pa.
 Church of St. Nicholas of Tolentino, Atlantic City, N. J.
 St. Joseph's (Polish), Camden, N. J.
 St. Anthony's, Lancaster, Pa.
 Polish Church, Pittston, Pa.
 St. John's Is., Philadelphia
 Sacred Heart of Jesus, Philadelphia
 Church of the Immaculate Conception, Allentown, Pa.
 St. Gabriel's, Philadelphia
 Our Mother of Sorrows, West Philadelphia
 Sacred Heart of Jesus, Allentown, Pa.
 St. Mary Magdalen de Pazzi, Philadelphia
 St. Peter Chaviers', Philadelphia
 St. John's, Philadelphia
 Church of the Messiah, Philadelphia
 Cumberland Disston Memorial, Philadelphia
 Oxford Chapel and Church, Philadelphia
 St. Andrew's, Newtown, Pa.

St. Edward's, Shamokin, Pa.
 St. John's, Pottstown, Pa.
 St. Francis de Sales, Lenni, Pa.
 Sacred Heart, Chester, Pa.
 Villa Marie Chapel, West Chester, Pa.
 St. Thomas of Villa Nova, Villa Nova, Pa.
 Our Lady of Good Counsel, Bryn Mawr, Pa.
 St. Monica's, Berwyn, Pa.
 Holy Infancy, Bethlehem, Pa.
 Nativity Blessed Virgin Mary, Media, Pa.
 St. Mary's, St. Clair, Pa.

COLLEGES AND SCHOOLS

St. Augustine School Building, Philadelphia
 Annunciation B. V. M. School Building, Philadelphia
 Cathedral School Building, Philadelphia
 Immaculate Conception School Building, Philadelphia
 Our Lady of Mercy School Building, Philadelphia
 St. Ann's School Building, Philadelphia
 St. Charles Borromeo's School Building, Philadelphia
 St. Francis Xavier's School Building, Philadelphia
 St. James' School Building, Philadelphia
 St. Joachim's School Building, Philadelphia
 St. Michael's School Building, Philadelphia
 St. Patrick's School Building, Philadelphia
 St. Paul's School Building, Philadelphia
 St. Teresa's School Building, Philadelphia
 St. Thomas Aquinas' School Building, Philadelphia
 St. Veronica's School Building, Philadelphia
 Visitation of the B. V. M. School Building, Philadelphia
 St. Monica's School Building, Philadelphia
 St. Mary's School Building, Lancaster, Pa.
 St. Gabriel's School Building, Philadelphia
 Public School, Race and Crown Streets, Philadelphia
 Augustinian College of St. Thomas of Villa Nova, Villa Nova, Pa.
 Trinity College, Washington, D. C.
 Convent of the Sisters of Notre Dame, Walnut Hills, Cincinnati, Ohio
 Convent of the Sisters of Notre Dame, Philadelphia
 Chapel and Building of the Sisters of Notre Dame, Moylan, Pa.
 Convent of the Sisters of Notre Dame, Fort Lee, N. J.
 Mater Misericordiae Convent of the Sisters of Mercy, Merion, Pa.
 Convent of Our Lady of Angels, Glen Riddle, Pa.
 Industrial School of the Immaculate Conception, Philadelphia
 Mount St. Michael's, Reading, Pa.
 St. Anthony's Academy, Philadelphia
 St. Joseph's College, Philadelphia
 Sacred Heart School, Philadelphia
 Gesù School, Philadelphia
 Kutztown State Normal School, Kutztown, Pa.

HOMES AND ASYLUMS

Catholic Home for Destitute Children, Philadelphia

Services
OF THE

RE-
OPENING
OF



ST. PETER'S CHURCH

1842
10/16

der an der Kirche angestellten Seelsorger. Die Summe von \$65,000 war für den Bau aufzubringen; in einer erstaunlich kurzen Zeit wurde das Geld gesammelt. Bei der Vollendung des Baues waren durch den Bau-Verein beinahe \$40,000 gesammelt. Noch \$25,000 waren aufzubringen, um die auf der Kirche lastende Schuld vollständig zu tilgen. Eine große "Fair," welche am 16. Januar 1899 eröffnet wurde und vier Wochen dauerte, wurde zu diesem Zwecke abgehalten; das unerwartete Ergebnis war \$9,000, welche Summe dem Bau-Fond zugewendet wurde. Die nicht nachlassende Freigebigkeit der guten Leute stellte die baldige vollständige Tilgung der Schuld in Aussicht.

Der äußere Umbau der Kirche hatte bedeutende Opfer an die Gemeinde gestellt; jedoch war die Freigebigkeit der Gemeindeglieder dadurch nicht erschöpft. Man erklärte sich bereit, weitere Opfer zu bringen, um auch das Innere der Kirche umzuarbeiten und mit dem Äußern in Harmonie zu setzen. Der große Erfolg, mit dem soweit das Werk gekrönt war, gab Muth zum neuen Unternehmen. Man wollte sich nicht mit halber Arbeit begnügen und drängte, auch mit der innern Ausschmückung der Kirche zu beginnen. Alle hegten den Wunsch, das Gotteshaus recht bald in vollendeter Schönheit sehen zu können.

Die Pfarrkinder der St. Peters Kirche haben eine große Anhänglichkeit an ihre Kirche, an das Gotteshaus, in welchem sie so oft dem Gebete obliegen, so oft dem Gottesdienste beiwohnen und so viele Gnaden von dem im Tabernakel wohnenden Heilande empfangen und scheuen deshalb keine Opfer wo es gilt, das Gotteshaus würdig auszustatten. So konnte man also schon bald nach der äußern Renovation auch mit der innern beginnen und hatte Grund, zu hoffen, daß die zu diesem Unternehmen nothwendige Geldsumme ebenfalls von den freigebigen Gemeindegliedern aufgebracht werden würde. Um diese neuen Unkosten bestreiten zu können, wurde ein neuer Bau-Fond-Verein gegründet, dessen Mitglieder wöchentlich 5 Cents beizutragen hatten. Derselbe Architekt, Herr Durang, arbeitete die Pläne aus; sie wurden gebilligt und sollten recht bald verwirklicht werden. Herr Dietrich, ein Mitglied der Gemeinde, wurde mit der Ausführung der Arbeit betraut. Am 23. Juli 1900 wurden die Gerüste in der Kirche aufgeschlagen und die innere Erneuerung der Kirche konnte beginnen. Der Gottesdienst wurde in der Kirche eingestellt und bis zu deren Vollendung im Erdgeschoß abgehalten. Die Arbeiten nahmen fast

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 substantiated propositions 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 draught 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.

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Beschreibung der St. Peters Kirche im Anfange des 20. Jahrhunderts.

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 Aeußeren und im Inneren von St. Peters seit dem Bestehen vorgenommen worden sind, sind in unsere Erinnerung zurückgerufen worden und wir sind jetzt zur Gegenwart gelangt, in der das altehrwürdige Gotteshaus in jugendlichem Glanz und strahlendem Festgewand die allgemeine Aufmerksamkeit auf sich lenkt und unserem Blicke nie geahnte Schönheiten enthüllt.

Das Aeußere der Kirche ist so vollständig verändert worden, daß man den Eindruck empfängt, daß an der Ecke der fünften Straße und Girard Avenue eine vollständig neue Kirche erbaut worden ist. Die einzige Erinnerung und das alleinige Wahrzeichen der Vergangenheit bildet die den hohen Thurm krönende Kugel mit dem großen sich über derselben erhebenden, vergoldeten Kreuze.

Nur diejenigen Leser unseres Souvenirs die die alte Kirche, deren Backsteinmauern mit grauem Mörtel rauh beworfen, und deren Haupt-Fassade von einer breiten Treppe, zu der die drei Portale in keinem Verhältnisse gestanden, eingenommen war, gekannt haben, können die an dem Aeußeren der Kirche vorgenommenen großartigen Verschönerungen und Verbesserungen in ihrem vollen Umfange würdigen.

Bei diesem Umbau, der den Thurm, die Haupt-Fassade und die beiden Seiten-Fassaden umfaßt hat, wurde kunstvoll behauener Port Deposit Granit verwendet und wurden die Einfassungen und Ornamente aus Bedford Indiana Stein hergestellt. Die Haupt-Fassade der Kirche ist ein Meisterwerk der Architektur. Der hohe, schön und symmetrisch abgegliederte Thurm mit den schlanken und zierlichen Seitenthürmchen ragt aus dem massiven, aber trotzdem zierlichen Bau so schön hervor, daß er aus demselben fast unmerklich emporsteigt und als einer der schönsten Thürme unserer an Kirche-

A "Building Fund Society" was organized in the beginning of the year 1895, 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-

thürmen so reichen Stadt der Bruderliebe bezeichnet werden muß. Während der alte Thurm aus backsteinernen Gewerten mit oben und unten zurücktretenden Leisten und einem verhältnißmäßig viel zu niederen Giebel bestanden hatte, wurde bei dem Umbau die Giebel-Linie bedeutend herabgelassen. Der Thurm hat dadurch eine viel schlankere Gestalt erhalten und seine Höhe kommt zur vollen Geltung. Der große Raum, den früher die große, breite, gegen Sturm und Regen ganz ungeschützte Treppe eingenommen hatte, ist jetzt überbaut und der dadurch gewonnene Raum in eine höchst geschmackvolle Vorhalle mit drei kunstvollen Portalen umgeändert worden. Je zwei glatt polirte Granitsäulen mit reich geschnittenen Sockeln und schön geschwungenen Knäufen, auf die sich die aus Indiana-Stein ausgehauenen Rundbogen herabsenken, reichen dem Hauptportale zur großen Zierde. Die Basis bis zur Gangelinie des Fußbodens besteht aus hellem Granit. Die Absicht des Architekten bei diesem vollständigen Ausbau der Kirche ist offenbar dahin gegangen, die Hauptwirkungen für das Innere der Kirche aufzusparen. Schon die Vorhalle, die sich dem mittleren Haupteingange der Kirche anschließt, macht durch ihre einfache, aber sehr wirkungsvolle Decoration einen tiefen Eindruck, der durch die Statuen, die in den vier Nischen dargestellt werden, noch erhöht werden wird. Diese Nischen sind mit zierlichen Vogen in Fresco-Malerei, die ein byzantinisches Kreuz zeigen, eingefast.

Das Innere der Kirche ist von außerordentlicher Schönheit und Großartigkeit der Verhältnisse, dabei von einer maßvollen Einfachheit der Decoration, welche die Raumschönheit noch erhöht, so daß kein ähnlicher Kirchenbau in Philadelphia sich damit messen kann. Man findet es bei dem Anblicke desselben fast selbstverständlich, daß der deutsche Kaiser bei seinem neulichen Besuche der Abtei-Kirche von Maria-Saach, an deren Wiederherstellung in ihrer ursprünglichen, altherwürdigen Gestalt er ein lebhaftes Interesse nimmt, unversehens erklärte, daß er dem romanischen Baustile sogar vor dem gothischen Baustile den Vorzug gebe. Es ist ein einschiffiges Langhaus, von einem kolossalen Muldengewölbe überdeckt, das sich bei dem Hochaltar verengt und mit einer Apsis abschließt, die von einem halbrunden Dom, der aus Eisenrippen gebildet und mit goldenem Kathedralglas eingedeckt ist, überdacht ist. Mit großer Meisterschaft ist die Beleuchtung so vertheilt, daß das Innere der Kirche von allen Seiten sich erhellt. Was aber

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.



ET
URANG'S
Architectural Album

SAM BASS WARNER, JR.

THE PRIVATE CITY

Philadelphia in Three Periods of Its Growth

SECOND EDITION

within these schools there were four different tracks for students to pass along—college, general, commercial, and industrial—and some special classes, the buildings, tracks, and classes of the public schools appear limited indeed when compared to the private possibilities of the same era.

The *haut bourgeois* of Philadelphia, like their counterparts in all Eastern cities, have never accepted the mass-production economy education of the public schools. They have continually maintained and expanded their private school network to get just that variety of education and individualized pace which has been denied the majority. In the 1920's for private pupils there were small neighborhood nursery schools, kindergartens, and elementary schools, in-town elementary and secondary day schools, schools for boys, schools for girls, country day schools, coeducational schools, day and boarding English-style schools, progressive schools, parochial schools, military schools, and more besides for children with special problems. By contrast, when some of his teachers tried to imitate a then fashionable experiment in self-directed education at the South Philadelphia School for Girls, Superintendent Broome could not even back them up with the changes in rooms and teaching assignments they would have needed to continue the program.³⁸ It is an unpleasant irony of the history of Philadelphia and of the nation's other cities that such class variations in opportunities for education were the very evils which the Philadelphia school reformers of the early nineteenth century hoped to avoid.

38. Faculty of the South Philadelphia High School for Girls, *Educating for Responsibility, the Dalton Laboratory Plan in Secondary School* (Philadelphia, 1926), ix-6, 24-33.

PENN

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 PHILADELPHIA, UNIVERSITY OF PENNSYLVANIA PRESS

owners, and mill supervisors out of them. Others it lowered to the level of permanent employees. This splitting up of the city's traditional artisan-shopkeeper group would have been a troublesome process in its own right since it frustrated so many men's expectations for a shopkeeping, master artisan role for themselves and their families. In addition to this frustration, the rising productivity of industrialization exacerbated artisan grievances by raising the level of the new middle class's consumption while skilled workers gained little.

One need not recall the extreme symbol of the lavish furnishing of the Victorian *haut bourgeois* house to appreciate the tensions set up by the unequal distribution of the first fruits of industrialization. In the years between 1827 and 1860 the new middle class enjoyed a number of important advances in everyday consumption. The bare floors, whitewashed walls, and scant furniture of middle-income eighteenth-century homes gave way to wool carpeting, wallpaper, and all manner of furnishings. The houses themselves became relatively cheaper and grew in size from three rooms to four-to-six rooms in row houses or flats in row houses. The children slept one to a bed, and indoor toilets became common in their homes. In contrast to the eighteenth century when the middle-income house generally included the shop, the husband now commonly worked in an office, store or shop outside his home, and the first-floor, front room became a parlor instead of a work room. Middle-income nineteenth-century families of the new middle class did not need to put their children to work in the family trade or shop; they could take full advantage of the new public grammar school education. Finally, they had grown prosperous enough to attend the increasing variety of offerings of commercial downtown entertainment.⁶

Almost every item on this list of middle-class consumption gains lay beyond the reach of Philadelphia's artisan population.

6. This description of the rising standards of living among Philadelphia's new middle class during the years 1825-1860 is an impressionistic summary which attempts to reconcile the pessimistic accounts of labor histories with the more optimistic indices of economic historians. Most useful for specifics are, Edgar W. Martin, *The Standard of Living in 1860* (Chicago, 1942), 95-105, 110-115, 121-123, 165-180, 343-345, 353-380, 393-404; and Richard O. Cummings, *The American and His Food* (Chicago, 1940), 27-28, 54-55, 242-244; suggestion of improvement in housing, Robert E. Gallman, "Commodity Output, 1839-1899," *Trends in the American Economy in the Nineteenth Century* (National Bureau of Economic Research, Princeton, 1960), 29-42.

MUNICIPAL INSTITUTIONS

ing and sanitary codes only after the standards of the code become general practice in new construction.¹⁵

PUBLIC SCHOOLS

In the case of the waterworks, the traditions of private forbade the reasonable extension of a public health program citizens and thereby prevented the city from realizing the belief a universal improvement in its standards of living. The schools present quite the opposite case. The very motive creation of Philadelphia's public schools was to aid the poor the beginning the schools were open to all whites, and in the compulsory education (1895) made school inescapable to all children.

The traditions of the city and circumstances under which Philadelphia system first grew, however, confined the public permanently to low-cost, mass uniformity of instruction. The tradition of privatism set narrow goals for instruction, while early nineteenth-century institutional division of education between public and private schools further constrained the schools from offering a variety of programs. Uniform acculturation for urban industrial life became the great specialty of the schools, a specialty set before the Civil War and a task from Philadelphia's schools never could extricate themselves.

The public schools of Philadelphia grew out of a few private schools to reach a large enough fraction of the children. The Philadelphia Directory of 1800 listed about two hundred school teachers, mostly women. Using their own front room, these teachers managed several programs: schools for children of six and under, elementary schools for writing, writing, and arithmetic, academies and "colleges" for boys up to the ages of fourteen to sixteen. In addition

15. On May 7, 1855 the city of Philadelphia passed a comprehensive code. The first sanitary law was the state statute of 1895 (*Laws of Pennsylvania of 1895*, 178-181) which required water closets for new and remodeled tenement buildings. Programs for the municipal enforcement of higher housing standards came out of the reach of the poor. Such was the case in Boston when sanitary fireproofing regulations made conforming tenements too expensive for low families to occupy legally, Lloyd Rodwin, *Housing and Economic Progress* (Chicago, 1961), 13-38. For the New York experience see Roy Lubove, *The Progressive Stumps* (Pittsburgh, 1962); for Chicago, Edith Abbott and Sophonisba Breckinridge, *Tenements of Chicago 1908-1935* (Chicago, 1936).

THE

IRISH

IN

PHILADELPHIA

TEN GENERATIONS OF URBAN EXPERIENCE

DENNIS CLARK



Temple University Press

Philadelphia

1973

became a powerful social medium for Catholic life in the city. For the Irish immigrants it provided a means of maintaining a coherent pattern of social separation from the indigenous Philadelphians, whose reception of the immigrants had proved to be less than enthusiastic. The immigrants' children, or first-generation Philadelphians, were from their earliest years part of a parish community in which their identities and childhood psychological experiences were informed by Catholic consciousness and influence, moral as well as visual and intellectual.

The parish and school network became sufficiently comprehensive that the individual could proceed from cradle to career without substantial non-Catholic contact. It represented a great social and financial investment in group solidarity and tradition. It was a strong influence upon local neighborhood life, reinforcing residential ties and amenities. As part of the Catholic subculture, the schools provided a medium for the fostering of Catholic marriages and vocations to the priesthood, as well as a tutoring system for Catholic orientation and practice. The parishes and schools were a response to Catholic needs and non-Catholic pressures, and as such they formed a responsive institutional fabric in which the immigrant could find the self-assurance, familiarity, and practical aid he needed.

Parishes and schools facilitated collaboration for many purposes. As early as 1851 the Catholics had established Saint Joseph's Hospital, and by 1856, Saint Joseph's Orphanage and Saint Anne's Widow's Home.⁶⁰ Saint Joseph's Hospital was only one good work of the Daughters of Charity, which had long been active in caring for the ill at the Blockley Almshouse and for victims of epidemics.⁶¹ The parishes were the vehicles for charitable groups such as the Society of Saint Vincent de Paul. The first group began caring for the poor in St. Joseph's parish in 1851, and by 1858 seven groups were at work in other parishes. There were Sunday schools for children who attended public schools; literary clubs like the Philopatrian Literary

1849
1857
1864

laborers, were frequently in no position to pay even \$5-\$10 a month for rent.

Stephen Thernstrom shows that laborers in Newburyport, Massachusetts, were paying between \$60 and \$100 a year in rent in 1850. This surpasses the average Philadelphia rent of \$53-\$68 suggested by Martin and Young. Handlin cites rentals in the Fort Hill area in Boston of \$1.50 per room per week, and equally exorbitant rents for attics and cellars.⁶⁵ While the unskilled immigrants to Philadelphia no doubt faced similar gouging, the fact that the city was able to expand its housing supply and make more working-class houses available was some relief. In addition, rental housing simply was not as large a portion of the Philadelphia housing market as it was in Boston and New York.

As early as 1851 Patrick McKeown was writing home to his sisters in Ireland that "almost every family has a house to themselves let it be large or small and a great many working people own the houses the[y] live in."⁶⁶ The opportunity for a workingman to obtain a home of his own was really there. Advertisements in the *Evening Bulletin* proclaimed, "There is not a Man in the Consolidated City of Philadelphia but Can Avail Himself of a Home If He Desires," and James Tagert of the Plank Road and Harrowgate Land Company offered to sell the houses desired.⁶⁷ At the edge of the city sizable lots were for sale, and builders were invited.⁶⁸

A good many of the Irish were in a position to take advantage of these opportunities. Whereas a two-story house in Ireland was a mark of notable affluence, in Philadelphia such a structure could be had by a thrifty workingman. Few would be so fortunate as Bernard McCredy, who in 1855 willed his daughters \$33,000 worth of property.⁶⁹ But an examination of bequests of Philadelphia Irishmen of the 1850s indicates that it was not uncommon for members of the city's Irish community to own houses and real property.⁷⁰ True, some of the property was in slum areas, but some was in other areas as well; a skilled tradesman like the Kensington wheelwright

John W. Kelly was able to own two three-story brick houses, and one frame house worth \$5,000 at Germantown Road and Franklin Street, and a man of lesser means like Barney Murphy of Front and Otter Streets had a small two-story frame house worth \$500.⁷¹

An examination of a typical deed book, selected at random from among those in the Archives of the City of Philadelphia, shows several hundred property purchases recorded in 1853, with eighteen by Irishmen in Moyamensing, Schuylkill, Port Richmond, and Kensington. For example, John McGinty bought a house for \$567.67 in North Philadelphia and had to sign the deed with an "X"; Catherine Cline and John Killan bought houses in Schuylkill, Killan's on Brazier Street, for \$600 and \$413, respectively; William McKnight sold a three-story tenement in Schuylkill on Fifth Street to Terrence Melion, for \$1,400; builder Thomas Dugan sold three new three-story brick houses in Kensington to a carpenter for \$1,200 each; while John Burke purchased a house at Jefferson and Marvine Streets for \$1,100. It is clear that home buying among the Irish was not unusual, and that the purchases ranged from older, less expensive houses in such areas as Schuylkill to new dwellings at the expanding edge of Kensington.⁷²

The process of property acquisition often took a long time. John McDermott came to the city from County Clare in the 1840s. He first lived in South Philadelphia but, being a weaver, moved to the Kensington textile area, where he bought a house at 448 North Washington Street (now American Street) near Jefferson. The house looked out on the turbulent Nanny Goat Market that occupied the street before it. In a shed in the rear of the house, John McDermott set up his loom. He helped other Clare men, and they helped him. He prospered, purchased a metal-working business, and with the proceeds purchased two newer houses near the pleasant little square at Third and Diamond Streets in a neater and more fashionable neighborhood that had many German families.⁷³

Visiting Philadelphia in the 1860s, a European noted the

SECOND EDITION

HISTORY OF ART

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

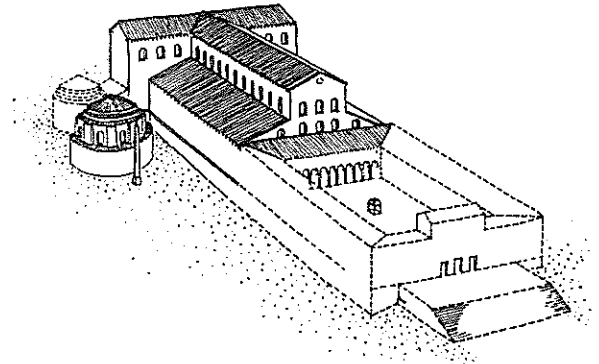
PRENTICE-HALL, INC., ENGLEWOOD CLIFFS, N. J.,

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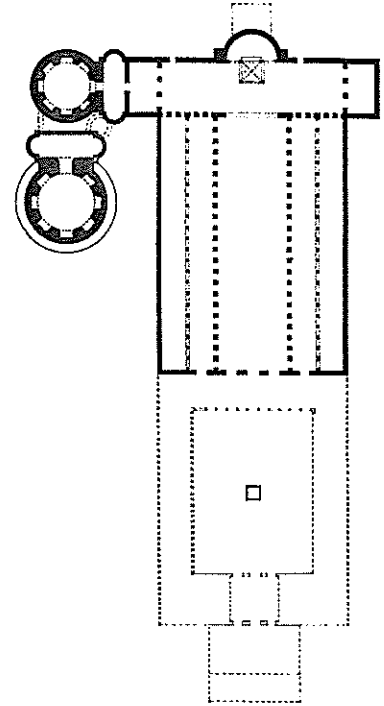
and the original meaning of the forms is of little interest to him. Even the geometric framework shares in this task, for the great circle suggests the Dome of Heaven, inscribed with the cross, the basic symbol of the faith. In the central medallion we see a youthful shepherd, with a sheep on his shoulders, 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-



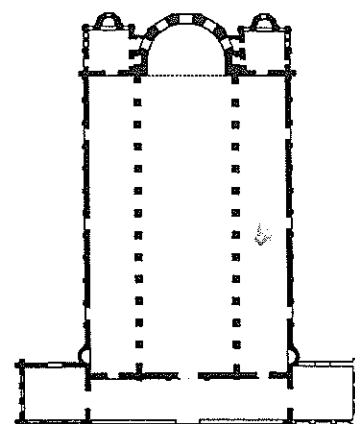
267. Reconstruction Drawing of Old St. Peter's, Rome (after Frazer)



268. Plan of Old St. Peter's, Rome. Begun c. 333 A.D. (after Frazer)



† 266. Interior, St. Paul Outside the Walls, Rome. Begun 386 A.D. [Etching by G.B. Piranesi, 1749]



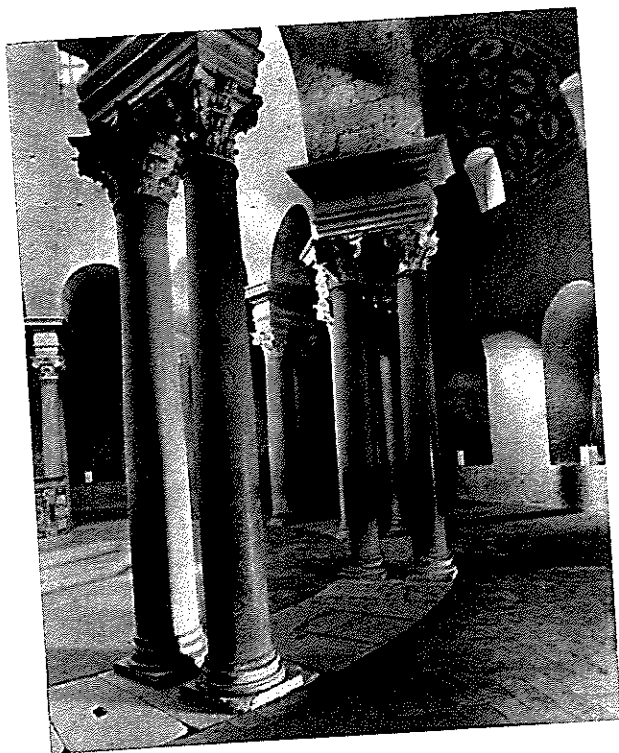
270. Plan of S. Apollinare in Classe, Ravenna (after De Angelis d'Ossat)

269. S. Apollinare in Classe, Ravenna. 533–549 A.D.

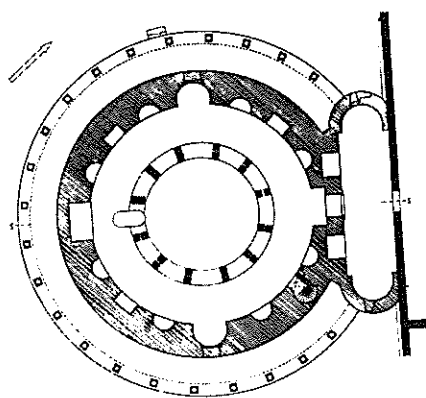
perially sponsored churches arose, not only in Rome but also in Constantinople, in the Holy Land, and at other important sites. These structures were a new type, now called the Early Christian basilica, that provided the basic model for the development of church architecture in western Europe. Unfortunately, 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 163), 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).

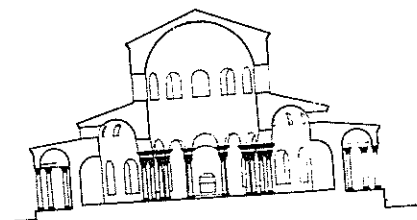
One essential aspect of Early Christian religious architecture has not yet emerged from our discussion: the contrast between exterior and interior. It is strikingly demonstrated in the sixth-century church of S. Apollinare in Classe near Ravenna, which still retains its original appearance for the most 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-



271. Interior, Sta. Costanza, Rome. c. 350 A.D.



272. Plan of Sta. Costanza, Rome



273. Section, Sta. Costanza, Rome

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 * 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 baptisteries * (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 counter-part 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

DICTIONARY OF SAINTS

BY JOHN J. DELANEY

DOUBLEDAY & COMPANY, INC.

GARDEN CITY, NEW YORK

1980-2003

Doctrinale fidei. Though a Carmelite cult has developed around him, he has never been formally canonized.

NEUMANN, JOHN NEPOMUCENE (1811-60). Born at Prachatz, 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 later 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 Harefield 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 Koyl's American Architects Directory in 1962, Dunn was residing in Allentown, PA.

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

LIST OF PROJECTS:

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

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

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

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

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

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

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

E. F. DURANG

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

VISITATION

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

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

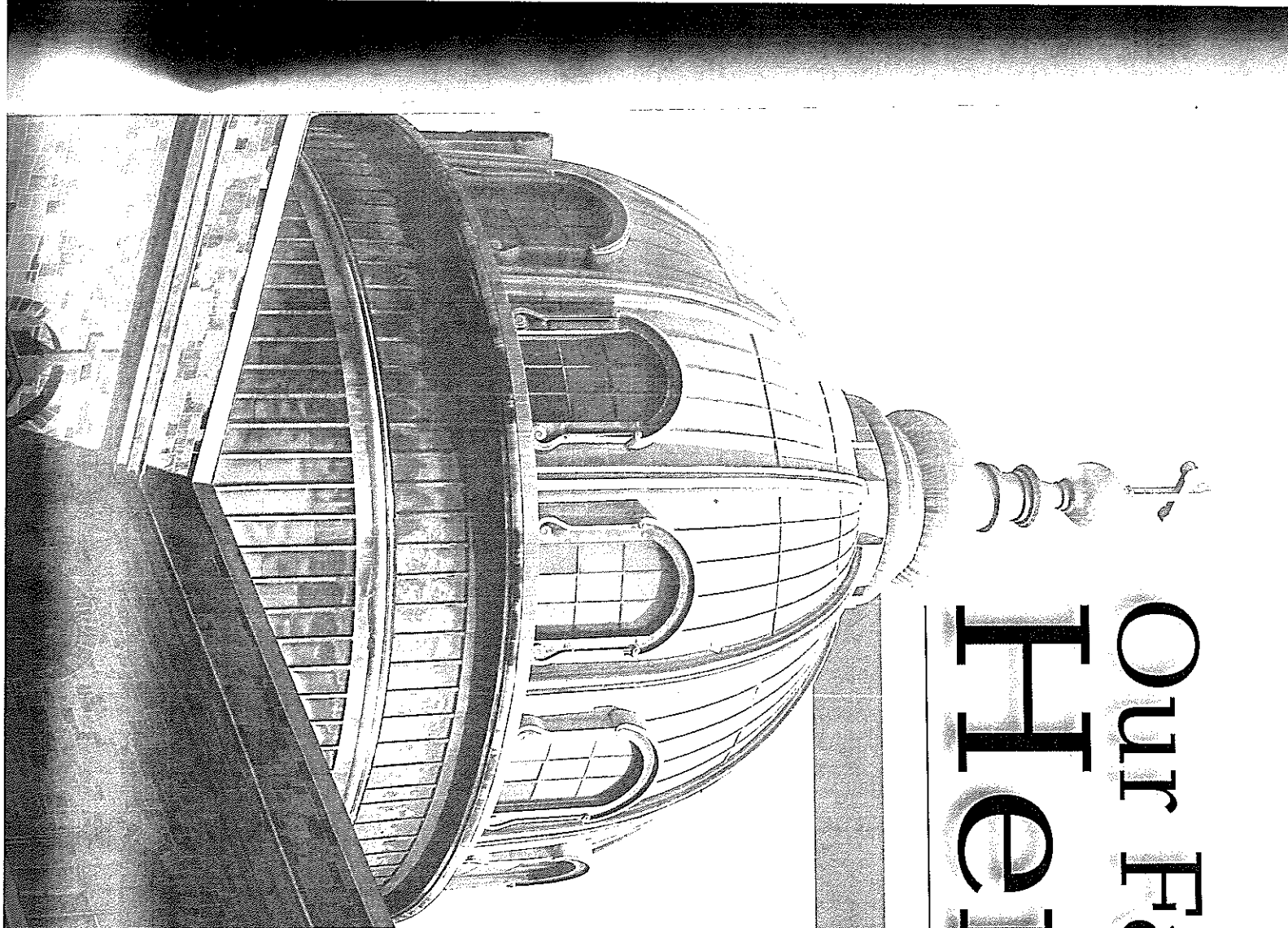
- St. Monica's Ch., 17th & Ritner sts., Phila.
 St. Thomas Aquinas Ch. & rectory, 1616 S. 17th St., Phila.
 St. Agatha's Ch., new altar, 38th & Spring Garden sts., Phila.
 St. Mary's Hosp., alts. & adds., Frankford Ave. & Palmer St., Phila.
 St. Nicholas Ch., convent, Jefferson & State sts., Passaic, 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. & adds. to parish hse., 2321 Green St., Phila.
 St. Gabriel's Schl., Dickinson & 30th sts., Phila.
 St. Monica's Ch., schl., Ritner & Bouvier sts., Phila.
 1907 Catholic High Schl., alts. & adds., Broad & Vine 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. & adds., 1432-1488 S. 29th St., Phila.
 St. Joseph's College, Phila.
 St. Veronica Ch., 533 W. Tioga St., Phila. (dedication)
 1910 Catholic Home for Destitute Children, 29th & Allegheny Ave., Phila.
 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. & adds...to convent, 18th & Wood sts., Phila.
 Immaculate Conception Ch., ch. & rectory, Bridgeton, NJ
 Monahan Hosp., 1920 Race St., Phila.
 Monahan Hosp., alts. & adds. to hosp., 1920 Race St., Phila.
 Sisters of Mercy, stable, Carlisle St. & Columbia Ave., Phila.
 St. Agatha's Ch., alts. & adds., 38th & Spring Garden sts., Phila.
 St. Gabriel's Schl., alts. & adds., 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

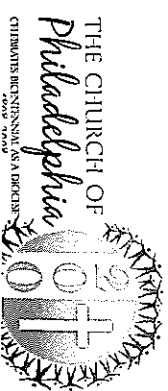


Our Faith-Filled Heritage

The Church of Philadelphia
Bicentennial as a Diocese

1808-2008

C-2007



Bishop Kenrick Proposes a Successor

After twenty-one years of service in Philadelphia, Bishop Kenrick was appointed Archbishop of Baltimore in October 1851. Father Edward Sourin, pastor of Saint John the Evangelist, was appointed Administrator of the Diocese of Philadelphia until a successor was appointed. Shortly after arriving in Baltimore, Bishop Kenrick went to confession at Saint Alphonsus Church. He was greatly impressed by the holiness and spirituality of the priest who heard his confession, Father John Neumann, C.S.S.R., pastor of Saint Alphonsus.

John Nepomucene Neumann was born March 28, 1811, in Prachatitz, Bohemia. He studied for the priesthood in the Diocese of Budweis, but was not ordained there because of the large number of priests already serving that diocese. He was inspired by stories of American missionaries—such as Slovenian-born Bishop Frederic Baraga, who worked with miners and Native Americans in Michigan—and decided to immigrate to the United States. He sailed from Le Havre, France, to New York, where he presented himself to Bishop John Dubois, and was ordained on June 25, 1836.

Father Neumann was sent to missions in the western part of New York, near Buffalo. During his four years there, he was impressed by the priests of the Congregation of the Most Holy Redeemer, with whom he often collaborated. On November 30, 1840, he entered the Redemptorists at

In 1842, Saint Peter the Apostle was founded at Fifth Street and Girard Avenue, to provide a national parish for German Catholics living north of the city. Likewise, in 1849, Saint Mary of the Assumption was founded to serve the growing German population in the area of Manayunk, along the east bank of the Schuylkill River. Other parishes reflected the growth of Catholic communities in outlying areas of the county. Both Saint Stephen (founded 1843) in Nicetown, and Saint Vincent (1851) in Germantown were founded to serve settlements of railroad workers. In 1845 Saint Joachim was founded in Frankford, and Saint Anne in Port Richmond. In 1849 Saint Dominic was founded in Holmesburg—near the Bristol Canal and railroad camps—and in 1850, Saint James on 38th Street became the first parish in West Philadelphia. During his time as bishop, Bishop Kenrick established twenty-six parishes in Philadelphia and outlying areas.

It is important to remember that, although parishes were officially founded by the decree of the bishop, the work of building the parish church rested on the people and their pastors. Many parishes were blessed by the generosity of a few wealthy individuals who contributed to the construction of the church and parish buildings. Most parishes in this era, however, relied on the steady commitment of ordinary people to raise money and organize labor to make a beautiful church a reality. Parishioners who were artisans and craftsmen often took part in construction, and the architecture and decoration of parish churches bear witness to the cultural heritage of their people. Many parishes were, in a real sense, built upon the nickels and dimes, and the prayers and labors of faithful parishioners.

The growth of the Church in the United States changed the focus of religious practices from the individual in the home to organized devotions at the parish level. A number of groups known as confraternities were established in the 1830s and 1840s, to promote devotion to the Blessed Sacrament, the Immaculate Heart of Mary, the Scapular and the Rosary. There was even a group known as the Confraternity for a Good Death.

The Society for the Propagation of the Faith was established in the diocese in the early 1850s to support missionaries. The Sodality for the Conversion to the Faith was formed to invite Protestant Christians to enter the Catholic Church. The St. Vincent de Paul Society was established in many parishes in the late 1850s and 1860s to provide assistance to the poor.

The 1850s also saw an increase of devotion to the Blessed Virgin Mary. New Marian hymns and prayers were composed for the popular May Processions held in many parishes. Many Catholic homes had an image

of the Virgin Mary, and Mass and devotions on the feasts of Our Lady were well attended.

Bishop Kenrick introduced the custom of the Forty Hours' Devotion—a three-day celebration of adoration of the Blessed Sacrament in the parish church. Bishop Neumann encouraged this celebration in every parish. He also arranged a schedule so that the devotion was always going on at some parish in the diocese. He celebrated the Forty Hours himself at Saint Philip Neri Church, Philadelphia, on May 26, 1853—the feast of Saint Philip and, that year, the feast of Corpus Christi.

Jesuits, Redemptorists and other priests preached parish missions to encourage the faithful and to bring back those who had strayed from the Church. Missions often lasted for several days, and included numerous sermons and devotions—often geared for specific age or gender groups. These missions also provided an opportunity to celebrate the Sacrament of Reconciliation.

Defending the Faith

Pittsburgh. On January 6, 1842, he professed his vows in Baltimore, the first member of his Congregation to be professed in the United States. In March 1844, he was named superior of the Redemptorist foundation in Pittsburgh, and served in that position for two years before returning to Baltimore as Vice-Provincial and pastor of Saint Alphonsus Church.

Since Father Neumann's German background would appeal to the significant German population of the diocese, Archbishop Kenrick considered this immigrant priest an ideal candidate to be Bishop of Philadelphia. The humble Father Neumann wanted no part of this plan, and tried to get his appointment blocked. Nonetheless, he was appointed Bishop of Philadelphia on February 1, 1852. He was ordained a bishop on March 28—his forty-first birthday—in Saint Alphonsus Church, Baltimore. Two days later, when he arrived in Philadelphia, the new bishop asked the priests who came out to meet him to use the money set aside for a celebration in his honor to build a new Catholic school.

Bishop Neumann

Bishop Neumann continued Bishop Kenrick's policy of liturgical, sacramental and administrative reform, convoking diocesan synods in 1853, 1855 and 1857. He decreed that the Litany of the Blessed Virgin Mary be sung in parish churches on all Sundays and holy days before the principal Mass, and that Vespers, the evening prayer of the Church, be celebrated on Sunday. Bishop Neumann was particularly interested in

religious instruction, and passed statutes organizing the religious instruction of students preparing to receive the sacraments. He established the Confraternity of Christian Doctrine in every parish to further the cause of religious education, and set up the diocesan Society for the Propagation of the Faith.

Bishop Neumann kept a watchful eye on affairs at Saint Charles Seminary. He spent a great deal of time at the seminary, and personally instructed seminarians in pastoral theology. He added several courses of study to the curriculum, expanded the program to six years, and arranged for seminarians to use the facilities of Saint Joseph's College (located near Old Saint Joseph's Church) for science courses. Bishop Neumann was greatly disappointed when the Vincentian priests who staffed the seminary were forced to withdraw in 1852 because they did not have a sufficient number of priests available for the work. He invited the last Vincentian rector, Father Thaddeus Amat, C.M., to accompany him to the First Plenary Council in Baltimore in May 1852. At the Council, Father Amat was nominated as Bishop of Monterey, California.

Perhaps Bishop Neumann's most significant contribution to the seminary was the establishment of a preparatory or "minor" seminary for younger students. He felt that vocations would be increased, and education for the priesthood more effective, if training for the priesthood started at an earlier age than the usual eighteen or twenty years. In 1859, he purchased the former Ashton Ridge Female Academy in Glen Riddle, Delaware

Pr ASTON

THE CAMP HILL DISASTER

to pieces, and burning coals from the engine box set other cars on fire.

Local residents rushed to the site to lend assistance and pull survivors from the burning wreck. Among them a Quaker woman named Mary Ambler played a prominent role. The Reading Railroad was so grateful that they named the nearby Wissahickon Station after her. In 1869, the Village of Wissahickon was incorporated as the Borough of Ambler.

When news of the disaster reached Philadelphia around 9:00 a.m., crowds flocked to the train station. A relief train carrying doctors and nurses, including Sisters of Charity, rushed to the scene, with frantic parents hanging from the side. A convoy of wagoons, carts and any other available means of transportation made its way up Germantown Pike to the crash site.

When the fires were extinguished and the victims recovered from the shattered carriages, 59 people were dead, including Father Sheridan and 47 young people, aged 9 to 21—the worst train tragedy in the world to that date.

On the morning of July 17, 1856 the first of two excursion trains pulled out from Master Street Station, its ten cars filled with nearly 700 children and their chaperones from St. Michael's parish in Kensington. The young people and their pastor, Father Daniel Sheridan, were on an outing to the country, in the area of Fort Washington, Montgomery County.

The line to Fort Washington was a single track—if a train was coming in the opposite direction, the engineer would pull off onto a "siding" to allow it to pass. Standard practice required outbound trains running behind schedule to pull off and wait for the inbound train from Gwynedd to pass on its way to Philadelphia. Although the St. Michael's train was running 35 minutes late, the engineer ignored the rule about pulling off, and tried instead to make up the time.

At Camp Hill, just outside Fort Washington, the two trains collided on a blind curve. The two engines hit head-on with such force that both rose on end and crashed onto their sides. The first three cars of the excursion train were smashed

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declining, a widow, five sisters, including Mary, and three brothers, with the religious habit. One year later they made their profession in the bishop's chapel as the Sisters of the Third Order of Saint Francis of Philadelphia. Following a Rule that Bishop Neumann composed for them, they began their ministry by visiting the sick and founding a shelter for homeless girls. These Sisters would become prominent in the diocese by teaching in parish schools and working in nursing and health care.

Appointment of a Coadjutor Bishop

During his tenure as bishop, Bishop Neumann came under increasing criticism. No one doubted his holiness, but some were critical of his administrative abilities, especially in light of the debt that existed on diocesan property. Other criticism, on a more personal level, came from clergy who resented synodal legislation concerning finances, church property, and the transfer of responsibility for Saint John the Evangelist Church to the Jesuits.

Aware of the criticism, and feeling out of place in Philadelphia, Bishop Neumann suggested a division of the diocese and his transfer to the northern counties as Bishop of Pottsville. The bishops who received his suggestion at the Eighth Provincial Council, which met in Baltimore in May 1855, did not favor dividing the diocese. They did recommend, however, that Bishop Neumann be given an assistant. Two years later, Father James Wood was named coadjutor bishop of Philadelphia.

Few people would have expected James Frederic Wood, born in Philadelphia on April 27, 1813, to become the bishop of his native city. The Wood family belonged to the Unitarian Church, in which James practiced during his childhood. When he was fourteen years old, his family moved to Cincinnati, Ohio where he began a career in finance. He became friendly with the Archbishop of Cincinnati, John Purcell, who instructed him in the Catholic faith and, in 1838, received him into the Catholic Church. A year later James Wood expressed an interest in the priesthood, and was sent to Rome to study theology. After his ordination on the solemnity of the Annunciation (March 25, 1844), he returned to Cincinnati, to serve as pastor of Saint Patrick's Church. Pope Pius IX appointed him Coadjutor Bishop of Philadelphia on February 17, 1857.

With his background in banking, Bishop Wood was placed in charge of the temporal affairs of the diocese, including completion of the Cathedral. He also celebrated Confirmation within and beyond the City of Philadelphia, thus freeing Bishop Neumann to make visitations to rural

authority to make decisions.

Fortunately, there was not a conflict like that between Bishop Conwell and Bishop Kenrick. Bishop Wood recognized Bishop Neumann's spiritual gifts and greatly admired him. Bishop Neumann was grateful for the relief Bishop Wood gave him from the responsibilities of temporal administration, and was sympathetic to Bishop Wood's feelings of frustration. At the Ninth Provincial Council of Baltimore in 1858, Bishop Neumann again proposed a division of the diocese, offering to go to a new diocese in Easton and leave Bishop Wood to become Bishop of Philadelphia. The Holy See delayed the decision until the next Plenary Council could meet in Baltimore.

Death of Bishop Neumann

On January 5, 1860, Bishop Neumann was returning from the post office on a task typical of his personality. He was checking on the status of a chalice that had been sent to him by a priest in Bellefonte, Centre County, to be consecrated, and which had been lost in transit. On his way home, he collapsed on an icy sidewalk in front of a house at 1218 Vine Street. He was carried inside where he soon died. He was forty-eight years of age.

On January 9, Bishop Neumann's body was placed in the Cathedral chapel, where it was visited by thousands of mourners. A lengthy procession made its way from the chapel to Saint John the Evangelist Church—the pro-cathedral—for the funeral Mass, during which Archbishop Francis Kenrick preached the homily. Bishop Neumann's body was then taken to Saint Peter's Church where he had asked to be buried with his fellow Redemptorists.

The Diocese of Philadelphia had experienced a great deal of turmoil in the years that Bishop Wood had lived in Cincinnati. As Bishop of Philadelphia, however, Bishop Wood found himself at the head of a Catholic community that had emerged stronger from those difficult years. Philadelphia Catholics had fought to defend the faith that their parents had planted, and paid for it with hardship and sacrifice. Now Catholics in Philadelphia were able to hand on that faith to children and grandchildren who gathered in beautiful places of worship and attended Catholic schools that were a model for the nation. Much of this was the fruit of the efforts of Bishop Wood's saintly predecessor. It was likewise a testament to the new members of the flock—immigrants like their bishop—who banded together to preserve the heritage of faith that had been entrusted to them.