

**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 ON CD (MS WORD FORMAT)

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

Street address: **1647-1657 N. 3rd Street**

Postal code: **19122**

Councilmanic District: **7**

2. NAME OF HISTORIC RESOURCE

Historic Name: **St. Jakobus German Evangelical Lutheran Church**

Other Name: **St. James Evangelical Lutheran Church**

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: **Studio/Warehouse**

5. BOUNDARY DESCRIPTION

Please attach a plot plan and written description of the boundary. **SEE ATTACHED SHEET.**

6. DESCRIPTION

SEE ATTACHED SHEET.

Please attach a description of the historic resource and supplement with current photographs.

7. SIGNIFICANCE

Please attach the Statement of Significance.

[See Attached Sheet]

Period of Significance (from year to year): from

1856-1986

Date(s) of construction and/or alteration:

1856-1857

Architect, engineer, and/or designer:

Unknown

Builder, contractor, and/or artisan:

Unknown

Original owner:

Evangelical Lutheran Church

Other significant persons:

NA

CRITERIA FOR DESIGNATION:

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

- X **(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
- X **(c) Reflects the environment in an era characterized by a distinctive architectural style; or,**
- X **(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
- X **(j) Exemplifies the cultural, political, economic, social or historical heritage of the community.**

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

SEE ATTACHED SHEET.

9. NOMINATOR

Name with Title	OSCAR BEISERT, HISTORIAN J.M. Duffin, Historian	Email	Oscar.Beisert@gmail.com
Organization	Keeping Society of Philadelphia, LLC	Date	10 May 2016.
Street Address	1315 Walnut Street, Suite 320	Telephone	(717) 602-5002
City, State, and Postal Code:	Philadelphia, PA 19107	Nominators are not the property owners.	

PHC USE ONLY

Date of Receipt: 5/12/2016

Correct-Complete Incorrect-Incomplete Date: 10/19/2016

Date of Notice Issuance: 12/16/2016

Property Owner at Time of Notice

Name: Qiongzhao Schicktzan, Tiffany Zhao, & Selina Zhao

Address: 733 S 4th Street

City: Philadelphia State: PA Postal Code: 19147

Date(s) Reviewed by the Committee on Historic Designation: _____

Date(s) Reviewed by the Historical Commission: _____

Date of Final Action: _____

Designated Rejected

5. BOUNDARY DESCRIPTION

The legal boundary description of the 1647-1657 N. 3rd Street is currently composed of five separate lots that have never been consolidated into a single lot:

Lot A

ALL THAT CERTAIN lot or piece of ground. SITUATE on the South side of Cecil B. Moore Avenue and the East side of N 3rd Street, CONTAINING in front or breadth on said Cecil B. Moore Avenue 20 feet and extending in length or depth Southward between parallel lines at right angles with said Cecil B. Moore Avenue 50 feet. BOUNDED Eastward by the next hereafter described lot of ground, Westward by the said 3rd Street, Southward by the 3rd mentioned described lot of ground and Northward by Cecil B. Moore Avenue, aforesaid.

Parcel No. 012N23-0149

Lot B

ALL THAT CERTAIN lot or piece of ground. SITUATE on the South side of the said Cecil B. Moore Avenue at the distance of 20 feet Eastward from the East side of the said 3rd Street. CONTAINING in front or breadth on the said Cecil B. Moore Avenue 18 feet and extending in length or depth Southward of that breadth at right angles with the said Cecil B. Moore Avenue 50 feet. BOUNDED Eastward by the lot of ground next hereinafter described, Westward by the above described lot of ground and Northward by Cecil B. Moore Avenue, aforesaid.

Parcel No. 012N23-0147

Lot C

ALL THAT CERTAIN lot or piece of ground. SITUATE on the South side of Cecil B. Moore Avenue at the distance of 38 feet Eastward from the East side of said 3rd Street. CONTAINING in front or breadth on the said Cecil B. Moore Avenue 32 feet and extending in length or depth Southward between parallel lines at right angles with the said Cecil B. Moore Avenue 50 feet. BOUNDED Eastward on ground now or late of Joseph Abrams, by the lot of ground hereinafter described and Northward by the Cecil B. Moore Avenue, aforesaid.

Parcel No. 012N23-0145

Lot D

ALL THAT CERTAIN lot or piece of ground. SITUATE on the East side of the said 3rd Street at the distance of 50 feet Southward from the South side of said Cecil B. Moore Avenue. CONTAINING in front or breadth in the said 3rd Street 17 feet and extending in length or depth Eastward between parallel lines at right angles with the said 3rd Street 121 feet 8 inches to Bodine Street late Adams Street. BOUNDED Northward partly in the 3 several lots of ground above described and partly by the ground now or late of the said Joseph Abrams, Eastward by the said Bodine Street, Southward by the hereinafter described lot of ground and Eastward by 3rd street, aforesaid.

Parcel No. 012N23-0148

Lot E

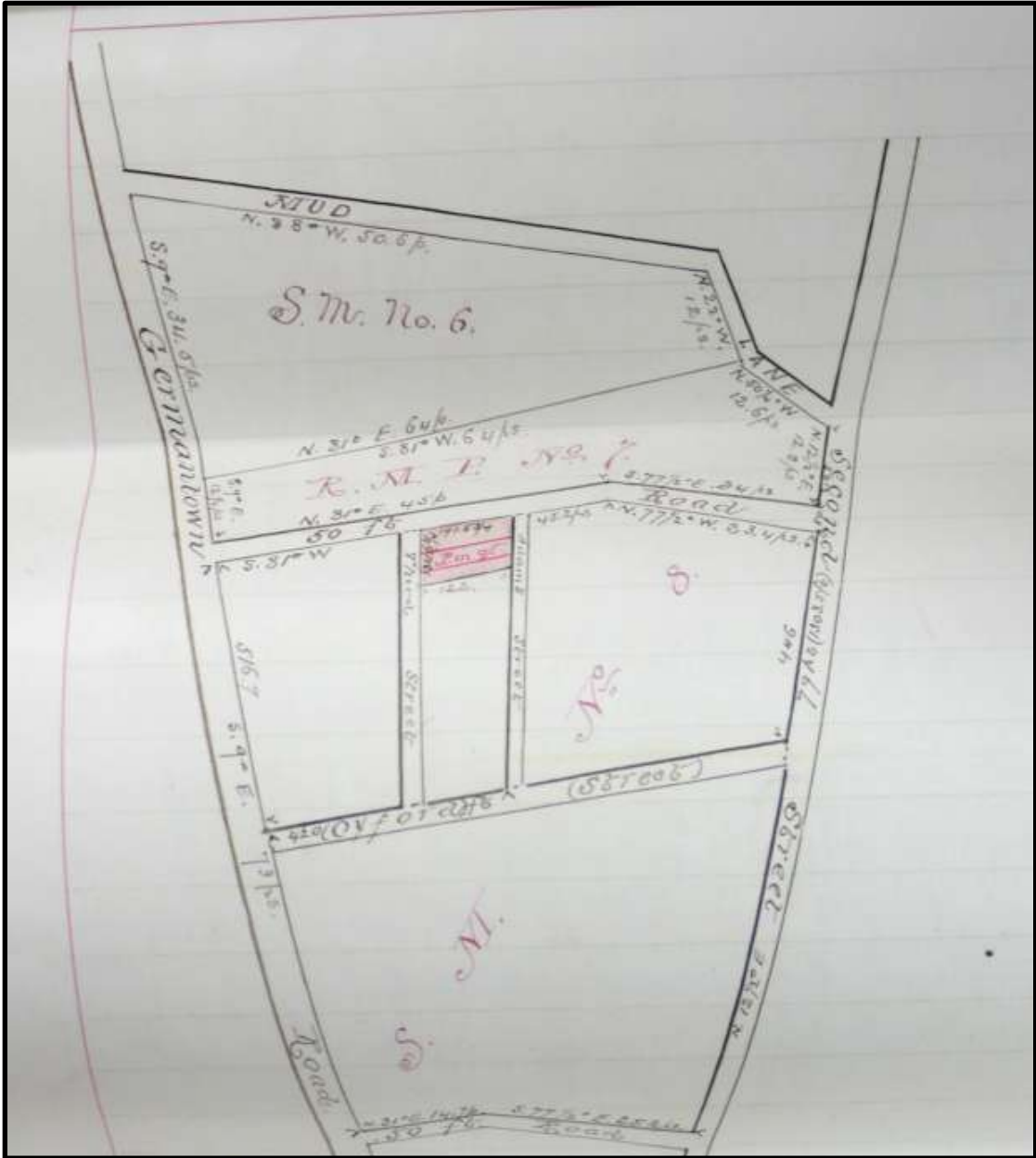
ALL THAT CERTAIN lot or piece of ground. SITUATE on the East side of the said 3rd Street at the distance of 67 feet Southward from the South side of the said Cecil B. Moore Avenue. CONTAINING in front or breadth on the said 3rd Street 33 feet and extending in length or depth Eastward on the North line thereof 121 feet 10-1/4 inches to the said Bodine Street, aforesaid. BOUNDED Northward by the last above described lot of ground, Eastward by the said Bodine Street, Southward by ground formerly of William R. Paul and now or late of the Estate of William H. Deal, deceased and Westward by 3rd Street, aforesaid.

Parcel No. 012N23-0146

Tax Account No. (for all lots) BRT_ID 183131105



The boundary for the subject property is in red. Courtesy Philadelphia Parcel Explorer.



A survey showing the assembly of parcels acquired by St. Jakobus German Evangelical Lutheran Church from Brief of Title, dated September 17, 1880. Courtesy the Lutheran Archives Center at Philadelphia.



The Interior of St. Jakobus Evangelical Lutheran Church in the Kensington Section of North Philadelphia. Note: the interior of the church is not subject to this nomination, but this photo, taken in the 1930s gives insight to the pride German-American Philadelphians had in their historic building. Courtesy the Lutheran Archives Center at Philadelphia.



Looking southeast. Courtesy Oscar Beisert.

6. ARCHITECTURAL DESCRIPTION

Situated at southeast corner of Cecil B. Moore Avenue and N. 3rd Street, the former St. Jakobus German Evangelical Lutheran Church is a simple, but strong locally important Georgian preaching box. The building is of load-bearing, red brick masonry construction with all of the familiar features of the subject style in its later, well-appointed, but conservative renditions. What the edifice lacks in ornamental architectural gusto, it

makes up for in its erect, elevated stance within the once dense, flat and generally drab urban neighborhood of red brick buildings.

Situated on a tight assemblage of city lots forming an ungenerous rectangular parcel, the primary elevation of the building faces onto Cecil B. Moore Avenue and is dominated by the four-stage tower, erupting from a two-and-one-half-story church edifice, featuring a pedimented, front-gable facade. This, the primary, north elevation, and the west elevation were both designed to be uninterrupted by buildings, facing onto principal streets, an important note in the context of Philadelphia's built environment. The east and south elevations were almost equally hemmed in by closely adjacent row houses. While fully exposed by the vacant lots created by urban blight and subsequent demolition, the east elevation was separated from a row of three houses by a narrow pedestrian alley. This original condition is reflected in the limitation of five windows and the lack of architectural compensation for the sixth bay at the northern most section of the six-bay eastern elevation. The rear, south elevation retains its original, modest composition with row of houses just across what was a narrow alley.

Almost all of the windows outside of the tower are dressed with wide moulded architraves, eared at the heads and broken by keystones, all of which are smooth faced and unadorned. An engraving of the north and west-facing elevations, as well as a photograph, both of either the third or fourth quarters of the nineteenth century, show that the window architraves and door cases were originally delineated by brick corbeling. Beyond these details, the façade reads as it did when it was constructed in 1856-1857.

The north-facing, primary elevation is dominated by a four-stage tower and pedimented gable-end. The tower, projecting squarely from the north wall of the nave and interrupting its crowning triangular pediment, is built of red brick. The first two stages of the tower correspond with the principal stories of the nave. The lower half of the tower has a round-arched opening with space allowing for a double door and transom. The original doors and transom have been replaced. Delineated by a course of brick corbeling, the second stage of the tower features a round-arched opening with space allowing for a double round-arched mullion window—not unlike tracery or the effect of a lancet window. The stained-glass windows have been covered and/or replaced. The first two stages of the tower are accented by Tuscan cantons that extend the relatively shallow depth of the projecting tower. The cantons are simple, being formed of redbrick with Tuscan capitals. Between the second and third stages of the tower is a cornice that forms the lower half of the triangular pediment. The squat third stage features an ocular window at center, which is trimmed in brick corbeling. The oculus is within a plane of red brick that is framed by a plain architrave formed by tiers of brick corbeling with imposts and key blocking. The third stage is capped with pressed tin metal flashing, which appears to be original. Atop the third, squat stage, is the base of the fourth stage, which consists of a square blocking-coarse plinth with scalloped corners. Blooming from the center of the plinth is a raised, octagonal louvered tower with a two tiered, projecting cornice. The cornice consists of ovolo moulding in the first tier and simple, but details moulding in the second. Much of the tower appears to be covered with metal flashing that is not original.

The eight round-arched louvered openings are narrow and delineated by slender collonettes that connect the projecting cornice with the base of the tower. This stage is surmounted by an octagonal lantern and a concave-sided spirelet.

Flanking the tower is the north wall of the nave, featuring two like-stories and a third, half-story. Within the first story is a small, but distinctive blind opening with a double recession in the form of a square. Unlike the entrance within the first story of the tower, the square recessions are squat and unadorned. The scale of the first and second stories within the east and west sections of the north elevation closely correspond with the interior plan. The second story features a relatively tall, arched top window—both of which feature stone or plaster architraves as previously described. The east and west sections of the north elevation of the nave also feature flanking brick pilasters with Tuscan capitals. The pilasters at the northeast and northwest corners feature stone or plaster quoins that match the previously architraves of the windows. The second and third stories are delineated by the base of the triangular pediment. The pediment is continued to form the triangular, front-gable which terminates within the third stage of the tower and forms the front-gabled roof.

The east and west elevations are similar in composition, running the full length of the nave. The west elevation features two tiers of six evenly spaced bays. The bay closest to the northwest corner of the building is a blind aperture. The same configuration is repeated on the east elevation, only the same aperture that is blind on the west-facing elevation is not present, but simply a blank wall due to the once adjacent row house to the east. Corresponding with the nave, the upper windows are relatively tall and feature round-arched heads. Originally featuring stained glass, the windows have been infilled. The lower windows are of squat proportion and are not arched.



Looking south. Note the context of mid-nineteenth century row houses with the church in the background.
Courtesy Oscar Beisert.



Looking south. Courtesy Oscar Beisert.



Looking east. Courtesy Oscar Beisert.



Looking south. Courtesy Oscar Beisert.



Looking south. Courtesy Oscar Beisert.



Looking east. Courtesy Oscar Beisert.



Looking northeast. Courtesy Oscar Beisert



Looking south. Courtesy Oscar Beisert.



Looking northeast. Courtesy Oscar Beisert.



Looking northwest. Courtesy Oscar Beisert.



Looking northeast. Courtesy Oscar Beisert.



Looking west. Courtesy Oscar Beisert.



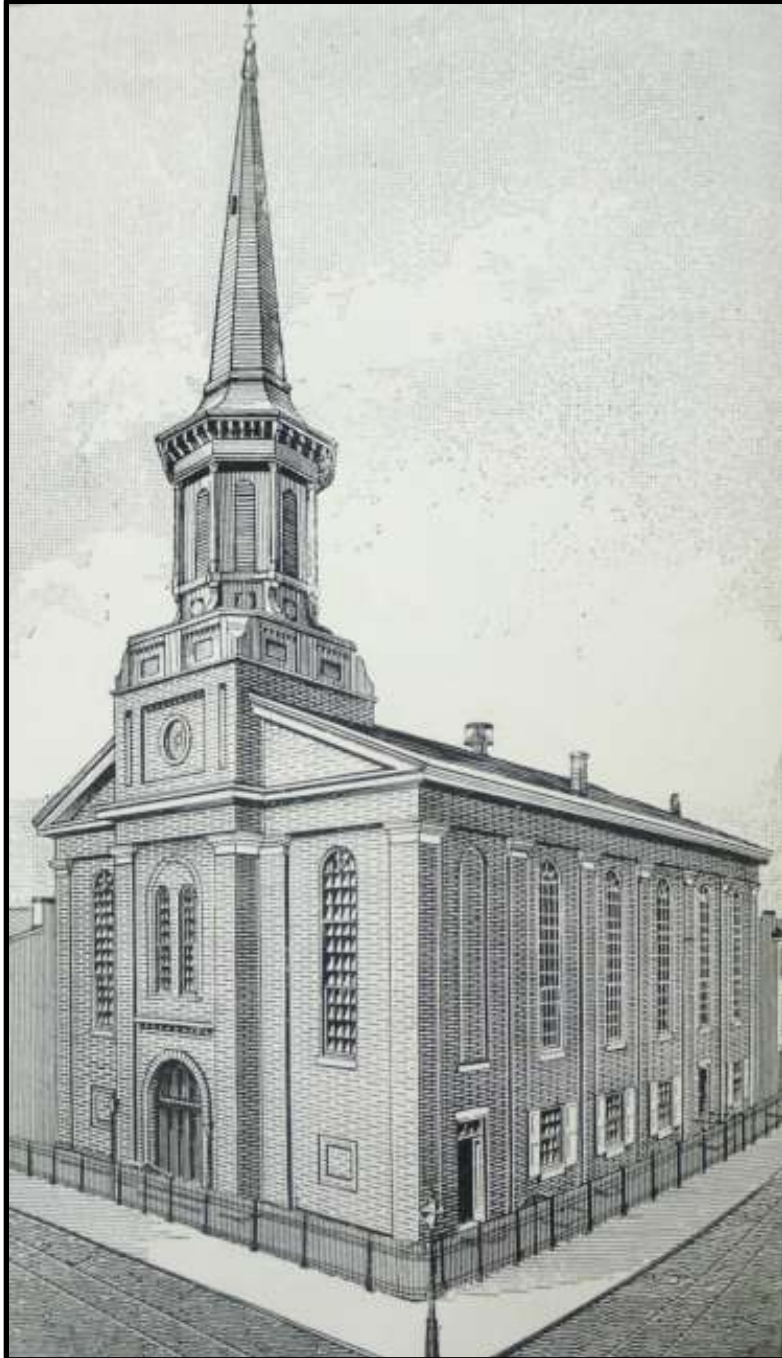
Looking northeast. Courtesy Oscar Beisert.



Looking west. Courtesy Oscar Beisert.



Looking west. Courtesy Oscar Beisert.



Lithograph of the subject building, third quarter of the nineteenth century.
Courtesy the Lutheran Archives Center at Philadelphia.

7. STATEMENT OF SIGNIFICANCE

The former St. Jakobus German Evangelical Lutheran Church at 1647-1657 N. 3rd Street is a significant historic resource that merits designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places. Located at 1647-1657 N. 3rd Street in the Kensington section of North Philadelphia, the former house of worship satisfies Criteria for Designation a, c, d, and j as enumerated in Section

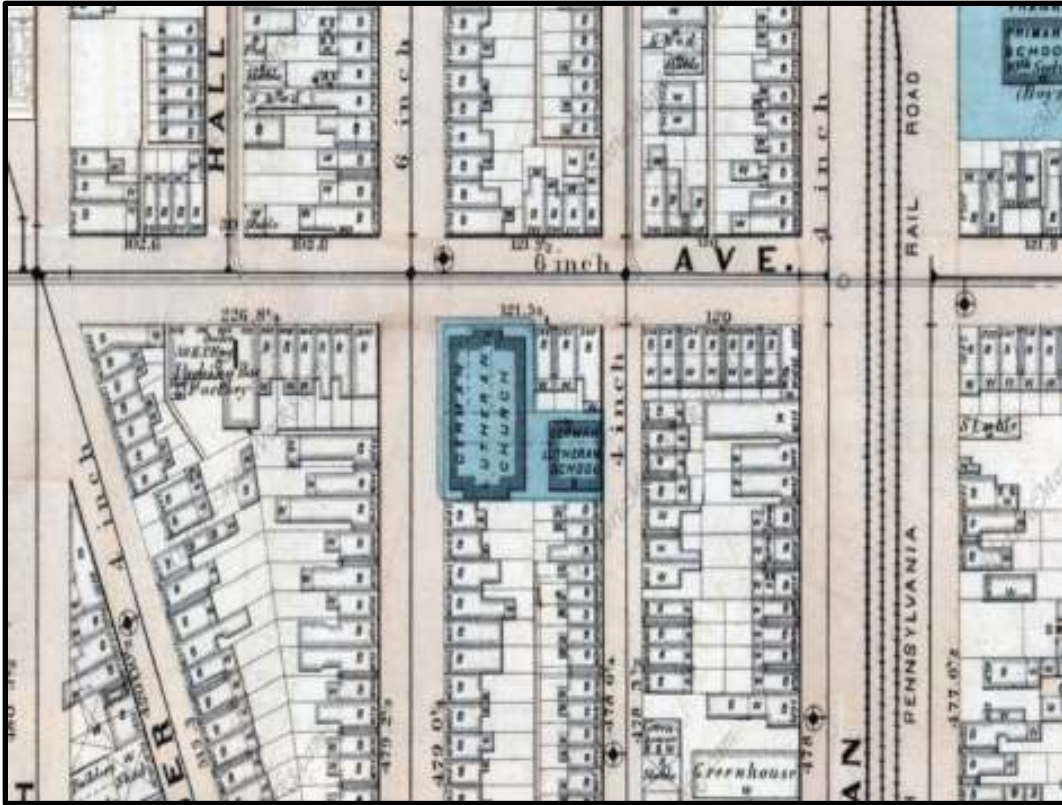
*St. Jakobus Evangelical Lutheran Church, Philadelphia, Pennsylvania
Nomination to the Philadelphia Register of Historic Places, April 2016 – Page 18*

14-1004 of the Philadelphia Code. The former St. Jakobus German Evangelical Lutheran Church:

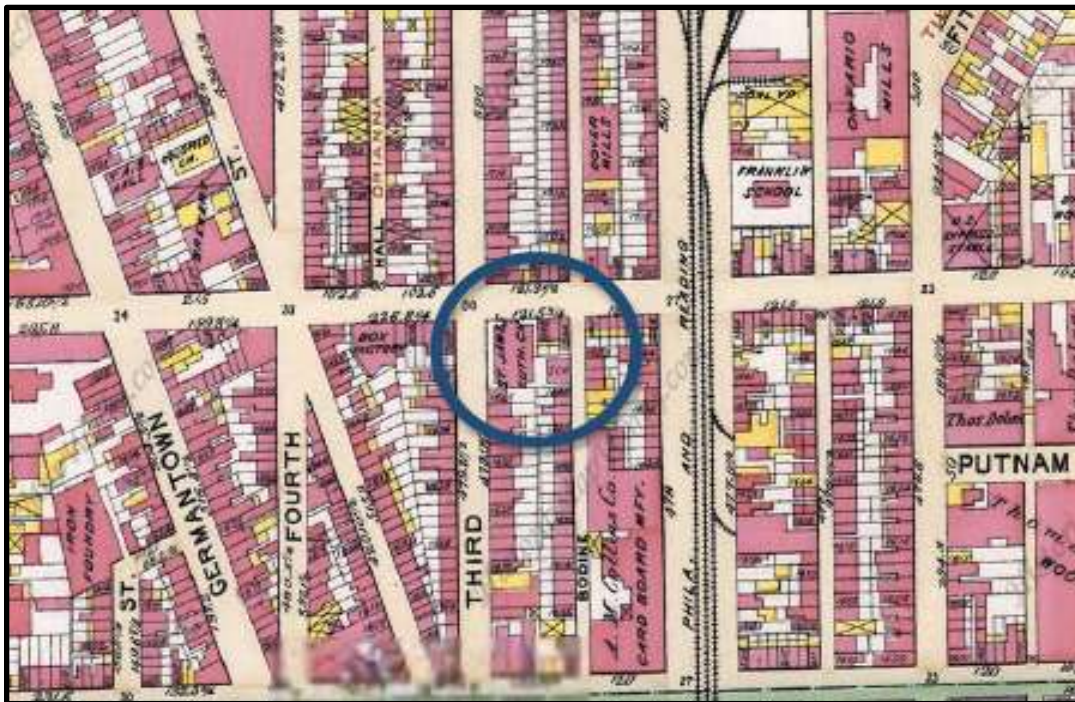
- (a) Has significant character, interest, or value as part of the development, heritage, or cultural characteristics of the City, Commonwealth, or nation or is associated with the life of a person significant in the past;
- (c) Reflects the environment in an era characterized by a distinctive architectural style;
- (d) Embodies distinguishing characteristics of an architectural style or engineering specimen; and,
- (j) Exemplifies the cultural, political, economic, social, or historical heritage of the community.



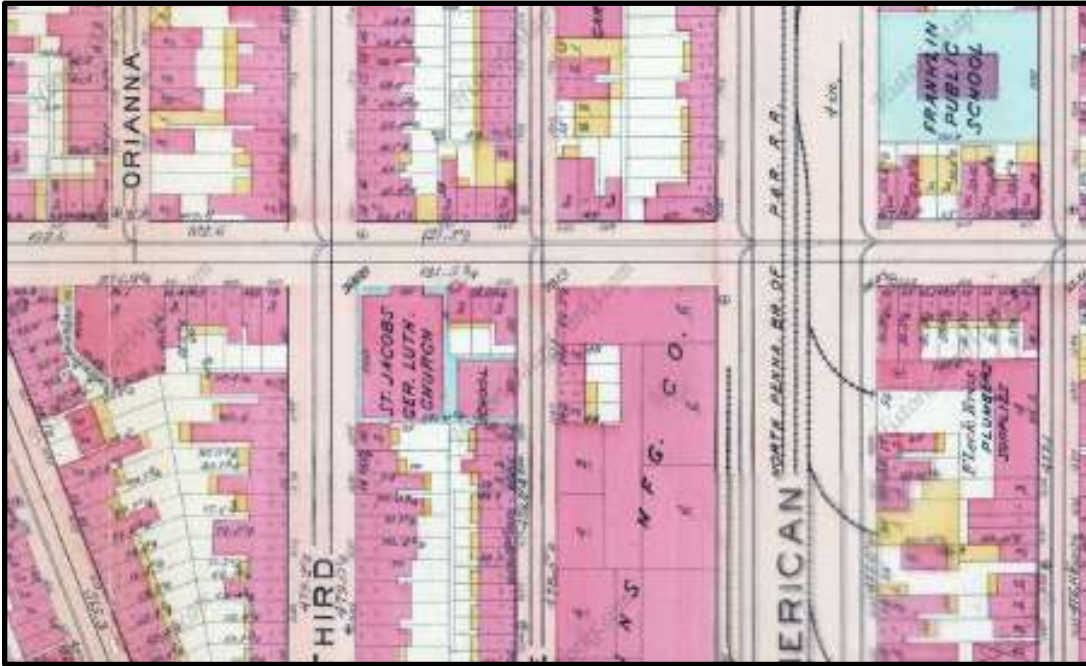
Map of S. L. Smedley, 1863 – Plate 15. Provided by John Manton, Archivist and Historian.
Courtesy Philadelphia GeoHistory Network.



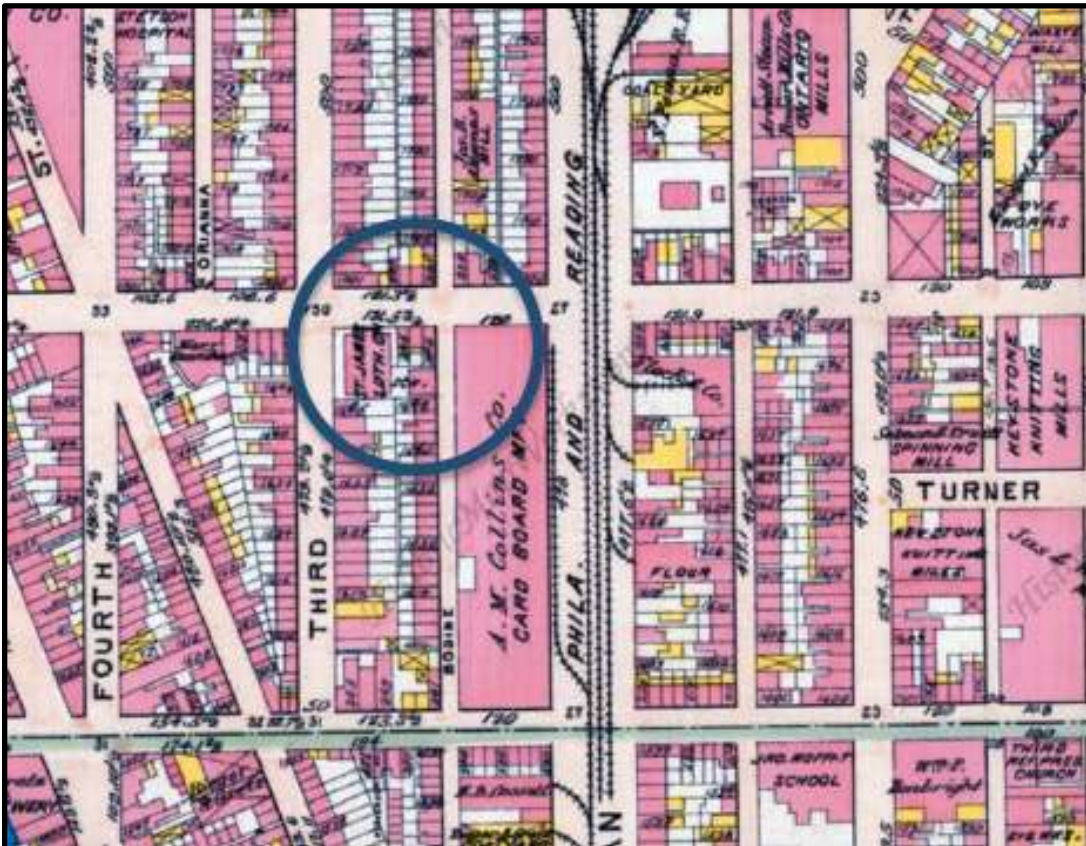
Map of G. H. Jones, 1874 – Plate 12. Provided by John Manton, Archivist and Historian.
 Courtesy Philadelphia GeoHistory Network.



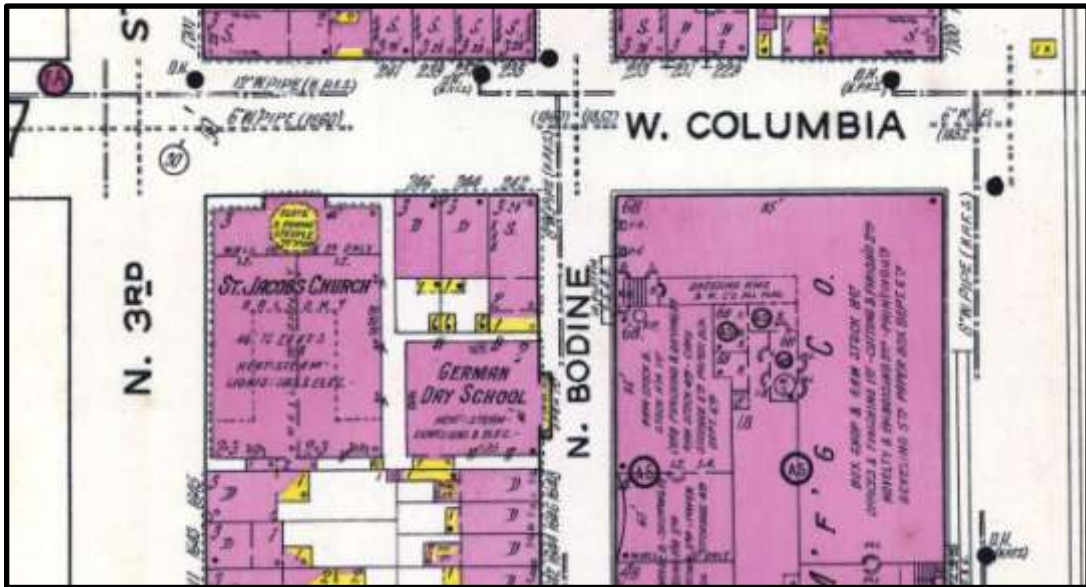
Map of G. W. Bromley, 1895 – Plate No. 15. Provided by John Manton, Archivist and Historian.
 Courtesy Philadelphia GeoHistory Network.



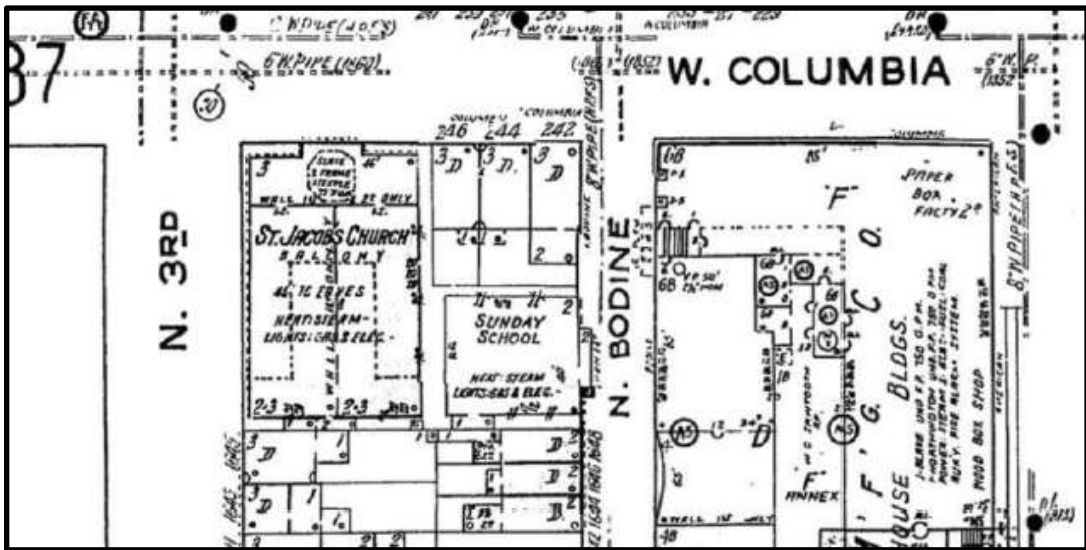
Map of E. V. Smith, 1904 – Plate No. 4. Provided by John Manton, Archivist and Historian.
 Courtesy Philadelphia GeoHistory Network.



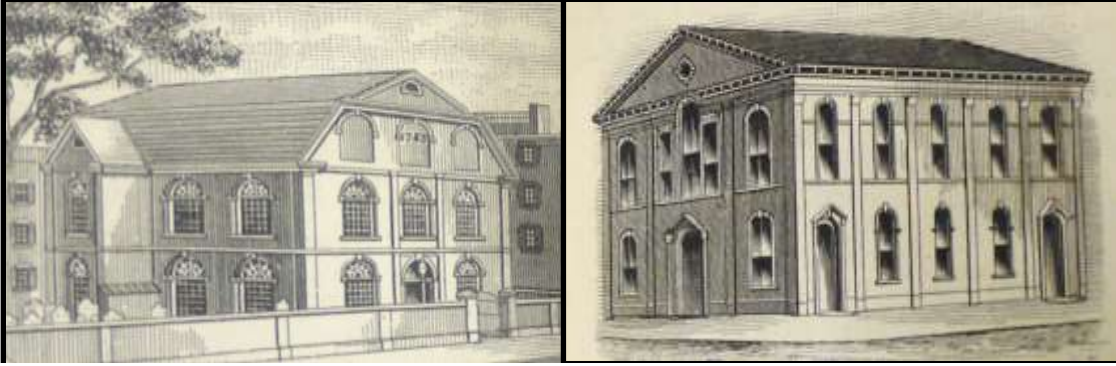
Map of G. W. Bromley, 1910 – Plate No. 15. Provided by John Manton, Archivist and Historian.
 Courtesy Philadelphia GeoHistory Network.



Map of Sanborn, 1917 – Vol. 8, Sheet No. 738. Courtesy of the Pennsylvania State University Libraries.



Map of Sanborn, 1951 – Vol. 8, Sheet No. 738. Provided by John Manton, Archivist and Historian. Courtesy of the Free Library of Philadelphia.



Left: St. Michael's. Right: Zion. Both of these were published in the church history in 1890, as a homage to these "ancient" congregations and their early buildings. Courtesy the Lutheran Archives Center at Philadelphia.¹

Criteria A and J

Since their arrival at Philadelphia in the late seventeenth century, German-Americans played a major role in the development and lifeblood of the city, commonwealth and nation. As with most immigrant groups, churches were a key component of their cultural identity in the New World. For the majority of German immigrants to Philadelphia into nineteenth century the Lutheran and Roman Catholic Churches were the centers of their community. While several older Lutheran congregations still exist today, they are not in their original building. Most have been lost to progress. Descendants of early German settlers, as well as newcomers in the nineteenth century made their lives in Kensington, where a large German community existed for over a century. In the mid-nineteenth century, a group of Germans founded St. Jakobus German Evangelical Lutheran Church. Like many of their earlier counterparts, the congregation soon built an impressive church but unlike these counterparts, the former St. Jakobus German Evangelical Lutheran Church still stands and is one of the oldest extant German-Lutheran "houses of worship" in Philadelphia. As a result the former St. Jakobus German Evangelical Lutheran Church has significant character, interest, or value as part of the development, heritage, or cultural characteristics of the German-American community in Kensington and Philadelphia at-large. The Germans of Kensington were working and middle-class people. The continued use of their church for over one hundred years within their established neighborhood was a testament to the cultural, economic, social, or historical characteristics of Kensington's German-Lutheran community.

Historic Context: The German-American Community in Philadelphia

The former St. Jakobus German Evangelical Lutheran Church is important as a symbol of the German-American community that once occupied the Kensington neighborhood in Philadelphia. Executive Director Jonathan E. Farnham's essay on the "Geography of the German-American Community in Philadelphia," in the nomination of St. Petri German Evangelical German Lutheran Church in West Philadelphia provides an excellent summary of the context of German churches in Philadelphia. He states:

In general, Philadelphia developed from east to west, from its origins

¹ "Fünfunddreisig Jahre der Evangelisch Lutherischen St. Jakobus Gemeinde (Philadelphia, 1890), 4-5.

along the Delaware River in the late seventeenth century to its western boundary by about 1900. Ethnic communities followed this pattern, generally establishing themselves in the eastern section of the city and expanding westward, but not north or south, in a linear fashion. For example, as W.E.B. DuBois noted in *The Philadelphia Negro*, free African Americans first settled around in the area around 6th and Lombard Streets, where Mother Bethel Church is located, and then spread westward along the Lombard Street spine, creating a linear community corresponding with the Seventh Ward. German Americans likewise followed this development pattern, creating a linear community that spread westward roughly along Fairmount and Girard Avenues from its eighteenth-century origins around Franklin Square. There were, of course, other clusters of German Americans throughout the city in Germantown, South Philadelphia, Kensington, Frankford, and elsewhere, but the largest German-American community spread westward from the Delaware to central West Philadelphia along Fairmount and Girard Avenues.

Landmarks can be used to chart this progression. St. Michael's German Lutheran Church (1743) on 5th Street above Mulberry (Arch) Street approximates the point of origin for Germans in Philadelphia. The nearby Zion German Lutheran Church (1766) at 4th and Cherry Streets and the First German Reformed Church (1772) at 4th and Race Streets indicate the growth of the community in the area. From there, German Americans spread north and then west. The German Reformed Church of Northern Liberties was founded in 1819. The *Philadelphia Demokrat*, the largest German-language newspaper in the United States, was founded on N. Front Street near Fairmount Avenue in 1838. St. Paul's German Lutheran Church on Brown Street between 2nd and 3rd Streets dates to 1840. St. Peter's German Catholic Church at N. 5th Street and Girard Avenue dates to 1841. St. Mark's German Lutheran Church at N. 13th and Spring Garden Streets dates to 1851. Evidencing the westward migration, Zion German Lutheran Church moved from 4th and Cherry Streets to Franklin and Race Streets in 1869. Other institutions indicate the presence of this linear German community including the German Chess Club at 4th and Cherry, a Schuetzen Halle at 306 New Street, St. James German Lutheran Church [St. Jakobus Evangelical Lutheran Church] at 3rd and Columbia (now Cecil B. Moore); Carmel German Presbyterian Church at 4th and New Streets; Salem German Reformed Church at 4th and Fairmount Avenue; the German Eye and Ear Infirmary at 441 N. 5th Street (1876); the German Society on the 600 block of Spring Garden Street (1888); Zion German Reformed Church at 6th and Girard; St. Johannis German Lutheran Church at 15th and Ogden; the German Hospital at 20th and Norris Streets (1861); and Corinthian Avenue German Presbyterian Church on Corinthian near Poplar.

Many organizations and institutions serving the German-American community were situated in the Brewerytown section of the city, where numerous German immigrants including architect Emil H.C. Hartmann lived and worked, many at breweries. The organizations and institutions included St. Luke’s German Reformed Church at 26th and Girard; Zion German Presbyterian Church and German School at 28th and Thompson; and the Fairmount Liedertafel at 27th Street north of Girard Avenue.²

The following is table created from the list of German American institutional “landmarks” listed in the nomination for St. Petri German Evangelical Lutheran Church and includes Roman Catholic another churches identified in as German-speaking congregations in Philadelphia city directories; however, this table is limited to central Philadelphia and does not include the northeast or northwest section of the city, such as Frankford and Tacony or Germantown and Manayunk.³

Landmark Name and Location	Date(s) of Construction	Status
St. Michael’s German Lutheran Church, N. 5 th and Arch Sts.	1743	Demolished
First Moravian Church, Race and Moravian St.	1746, 1819	Demolished
Zion German Lutheran Church, N. 4 th and Cherry St.	1766	Demolished
First German Reformed Church, N. 4 th and Race St.	1772	Demolished
Holy Trinity German Roman Catholic Church, S. 5 th and Spruce Sts.	1789	Extant
German Reformed Church of Northern Liberties (later known as Salem German Reformed Church), N. American St. below Green St.	1819	Demolished
First German Reformed Church, N. 4 th and Race (repeated)	1837	Extant
St. Paul’s German Lutheran Church, Brown and N. American Sts.	1840, 1847	Demolished
St. Peter’s German Roman Catholic Church, 5 th and Girard Ave.	1843	Extant
St. Mark’s German Lutheran Church, N. 13 th and Spring Garden	1850, 1865	Extant
Bethlehem German Reformed Church, Blair and Norris Sts.	c. 1852	Demolished
St. Alphonsus German Roman Catholic Church, S. 4 th	1853, 1860	Demolished

² Jonathan E. Farnham, “St. Petri Evangelical German Lutheran Church, Nomination of Historic Building, Structure, Site, or Object, Philadelphia Register of Historic Places” (Philadelphia, 2013)?.

³ All of Germantown’s 17th and 18th century churches were for German-speakers but they all shifted to English by the nineteenth century. A German Lutheran church, St. Thomas, was found in Germantown in 1865. Manayunk had both a German Roman Catholic and Lutheran congregation dating from the 1840s. There were two German Lutheran churches in Tacony – one from the 1790s and the other the 1840s. Dates of construction for the Lutheran churches are from: Donald W. Beetham, William Hope, Betsy Behl, Peter Burke, Peter Ensign, Jim Higgins, Charles Schultz, and Peter Zimmerman, “Compilation of Data on Building History of Philadelphia Lutheran Churches,” paper for Art History Course, University of Pennsylvania, George Thomas instructor, 1975, Lutheran Archives Center at Philadelphia (hereafter LACP).

and Reed Sts.		
St. John German Lutheran Church (Missouri Synod), 400 block Carpenter St.	1853	Demolished
St. Jakobus German Lutheran Church (subject building)	1854	Extant
German Hospital, 20 th and Norris Sts.	1861	Demolished
St. Johannis German Lutheran Church, N. 15 th and Ogden Sts.	1868	Extant
Emanuel German Lutheran Church, S. 4 th and Carpenter Sts.	1869	Extant
St. Bonifacius German Roman Catholic Church, Mascher and Diamond Sts.	1869	Demolished 2011
Emanuel German Reformed Church, 38 th and Baring Sts.	1872	Extant
York Street Methodist Church, E. York and Martha Sts.	1872	Extant (partial)
Salem German Reformed Church, 335-337 Fairmount Ave.	1873	Extant
German Eye and Ear Infirmary, 441 N. 5 th St.	1876	Demolished
St. Michael's German Evangelical Lutheran Church, Trenton and Cumberland Sts.	1880	Extant
Corinthian Avenue German Presbyterian Church, No. 869-879 Corinthian Ave.	1881	Extant
German Society of Pennsylvania, 600 Block of Spring Garden Ave.	1888	Extant
Zion German Reformed Church, N. 6 th and Girard Ave.	1880s	Extant
St. Luke's German Reformed Church, N. 26 th and Girard Ave.	1880s	Extant
Zion German Presbyterian Church, 1238 N 28 th Street	1890	Unknown
St. Petri German Evangelical Lutheran Church, 6816 Jackson Street	1892	Extant
Carmel German Presbyterian Church, N. 4 th and New Sts.	1895	Demolished
Fairmount Liedertafel, 27 th and Girard	Unknown	Demolished

The initial clustering of German institutions in the eastern part of the city, primarily to the north, is very clear here. Putting dates and locations to the list shows that St. Jakobus German Evangelical Lutheran Church appears to be the oldest extant German protestant church in Kensington and Northern Liberties. It is also the third oldest extant German protestant church edifice in the areas of Philadelphia that were discussed. St. Jakobus can be considered the oldest surviving German-Lutheran church building still in its original form.⁴

In addition to the initial geographical clustering of German institutions, the table reflects some of the major trends in German immigration to America. The peak periods of German overseas emigration between 1830 and 1932 were: 1846–1857, 1864–1873 and

⁴ St. Mark German Lutheran Church which is four years older had a new façade and major alterations in 1865 (Beetham et al, "Compilation of Data," 11.

1880–1893.⁵ These peaks correspond with the founding and expansion of German immigrant institutions in Philadelphia during the nineteenth century. While the majority of Philadelphia’s German-born population into the 1880s originated in southern German provinces (unique compared to other American cities) and, as a result, were Roman Catholic, the “most represented province” was the predominately protestant Kingdom of Württemberg.⁶ By the mid-nineteenth century there were ten Lutheran congregations in Philadelphia with a total of “9,520 seats.” Not all of these congregations were geared toward German immigrants, but they certainly made up the majority. The German Reformed was another haven for immigrants with four congregations in 1850 and “3,800” seats. During the 1850s, three new Lutheran churches appear to have been founded—one of which was St. Jakobus German Evangelical Lutheran Church. The total in 1860 was thirteen Lutheran congregations with 8,755 total members which marked the high point prior to the Civil War.⁷ The German Reformed were apparently apt to create new congregation, having the same number in 1860, but with twenty-five percent total growth in membership. Designed and constructed during this period, St. Jakobus German Evangelical Lutheran Church had a total seating capacity of 1,200. This meant that they expected to seat a larger number of parishioners and also that they planned to grow. Their maximum seating capacity could hold thirteen percent of the total Philadelphia membership.⁸ The German community at St. Jakobus thrived for the next fifty years. The church’s newsletter featured pages of advertisement, almost all German males, who wanted to attract the business of their co-religious. These advertisements, shown below, are an insight into the people, and the types of businesses that existed in Kensington. St. Jakobus German Evangelical Lutheran Church was at the center of these working people for more than one hundred years.⁹

These statistics further bolster St. Jakobus German Evangelical Lutheran Church’s importance as an early extant German and German-Lutheran church building in the context of Philadelphia, representing a strong working- to middle-class congregation in the midst of industrial Kensington.

⁵ Klaus J. Bade, “German Emigration to the United States and Continental Immigration to Germany in the Late Nineteenth and Early Twentieth Centuries,” *Central European History* 13 (1980): 354.

⁶ Lesley Ann Kawaguchi, “The Making of Philadelphia’s German-America: Ethnic Group and Community Development, 1830-1883” (PhD diss., University of California, Los Angeles 1983), 111 – 14.

⁷ Table, Growth of Lutheran Churches in Philadelphia, 1720–1975, in Donald W. Beetham, “Summary of Findings of Study of Building History of Philadelphia Lutheran Churches,” paper for Art History Course, University of Pennsylvania, George Thomas instructor, 1975, LACP.

⁸ Lesley Ann Kawaguchi, “Diverging Political Affiliations and Ethnic Perspectives: Philadelphia Germans and Antebellum Politics,” *Journal of American Ethnic History* 13 (2): 3–29.

⁹ *Gemeinde-Bote*, 14 (1914), 6.

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Likely made up of mostly parishioners, this page of 1914 advertisements no doubt helped to support the *Gemeinde-Bote*, the church newspaper. Those represented were no doubt at the heart of commercial life in Kensington's German community. Courtesy the Lutheran Archives Center at Philadelphia.

Gemeinde - Bote

der Evang.-Luth. St. Jakobus-Kirche, 3te und Columbia Ave., Philadelphia, Pa.

Herausgegeben von Pastor Adolf Hellwege, 1900 Nord 6te Straße.

Jahrgang 4.

Philadelphia, Pa. September 1905.

No 12.

Evang.-Lutherische

St. Jakobus-Kirche,

3. und Columbia Ave.

Pastor: Adolf Hellwege.

Wortredner:

Edr. G. und Norris Straße.

Wortredner: Sonntags 10
Uhr; abends 7 1/2 Uhr Sonntags,
4 Uhr; Nachmittags 2 Uhr.

Kirchenrat.

Worte: Herren: Christian Vidert,
Johann Spiegelsberg, August Schuch, Peter
Kramer, Friedrich Zäglmeier, Johann Nie-
der, Friedrich Wet.

Wortredner: Herren: Johann Kälber-
ger, Johann Köhler, Leopold Reich, Fried-
rich Engel, Heinrich Dohler.

Worte: Christian Vidert, Paul;
Kramer, Dohler, Schuch; A. Spiegelsberg,
Johann Köhler, W. Wenderoth, Schuch.

Kirchenrat: Johann Schleich-
mann.

Die Lesen-Stufe wird auch an
Wahl-Tagen abgehalten.



Wochenschule: Jeweils. Lehrer
H. Döbeln und Ael. Luise von Haagen.
Montags bis Freitags vormittags 9-12
und nachmittags 1-4 Uhr.

Personen, welche gewillt sind, sich der
Gemeinde gliedlich als zahlende Mitglieder
anzuschließen, sind gebeten, sich beim
Stuhlkomitee am ersten Montag-
abend jeden Monats im Sitzungssaal zu mel-
den, oder auch vor oder nach Schluß des
Gottesdienstes im Sitzungssaal zu erscheinen.

Monatliche Versammlungen.

Kirchen-Verein: Am 1. Donnerstag, abends
8 Uhr.

Weiber- und Mädchen-Verein: 2. Sonntag,
abends 8 Uhr im Bethel.

Luth. Frauen-Verein: 3. Donnerstag, abends
8 Uhr im Bethel.

Wörter-Buchstaben-Verein: Am letzten Don-
nerstag, abends 8 Uhr im Bethel.

Sänger-Vereinigung: Am 2. Sonntag im Mo-
nat, 3 Uhr nachmittags.

Abschreiben-Verein: Dienstag und Frei-
tag, abends 7 Uhr.

Abonnement-Agent:

Dr. Geo. H. Long, 303 Chestnut Street.

Gemeindefest

am

Mittwoch, dieser Woche, 13. September

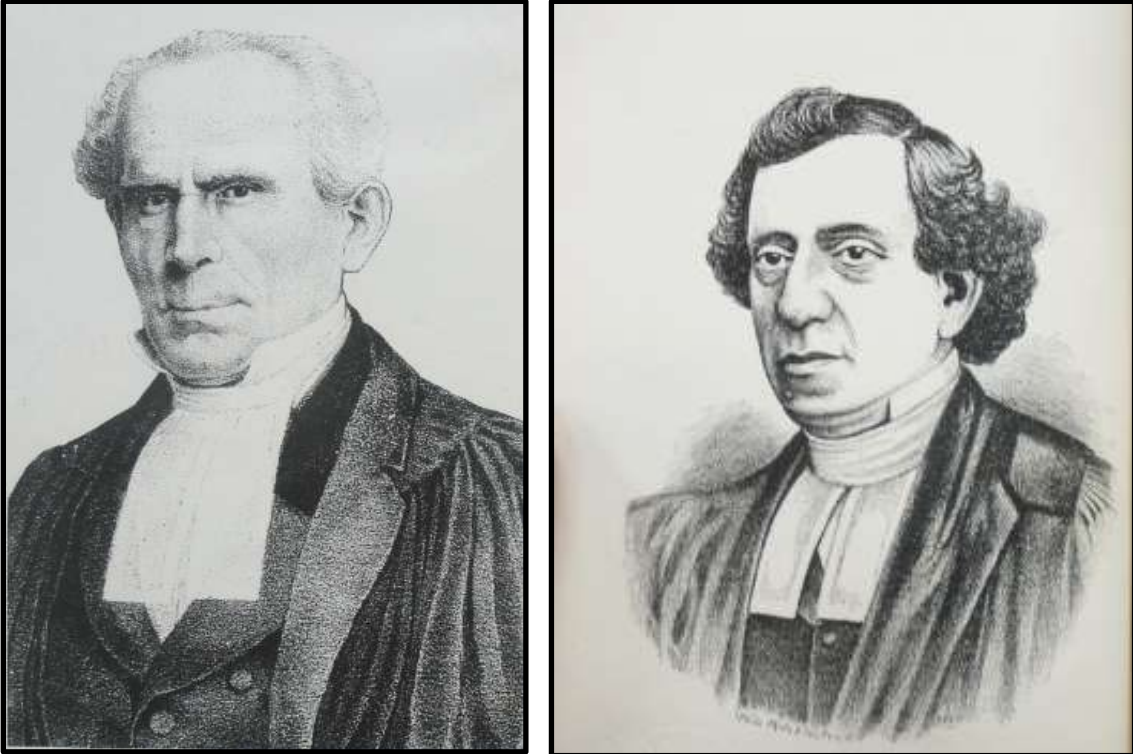
im

HUNTING PARK.

An alle Glieder und Freunde der deutsch-lutherischen St. Jakobus-Kirche und
Wochenschule ergeht hiermit die freundliche Einladung, an jenem Nachmittag und Abend in dem
schönen Park sich mit uns zu versammeln und an den gedeckten Tischen Platz zu nehmen. Für die
Erfrischungen werden 25 Cts. erbeten. Der Ertrag soll in unsere Gemeindefestkasse fließen.

Der Labea-Verein hat gütigst übernommen, die nötigen Vorkehrungen zu besorgen und sind
sonderlich alle Glieder dieses Vereins gebeten, durch ihr Erscheinen das Fest zu verschönern.
Luise Weißhaar, Präsidentin.

The Gemeinde-Bote, September 1905, announcing a picnic in Hunting Park.
Courtesy the Lutheran Archives Center at Philadelphia.



Left: Rev. Benjamin Keller. Right: Rev. Jacob C. Vogelbach. Courtesy the Lutheran Archives Center at Philadelphia.

The History of St. Jakobus German Evangelical Lutheran Church, 1855-1980s

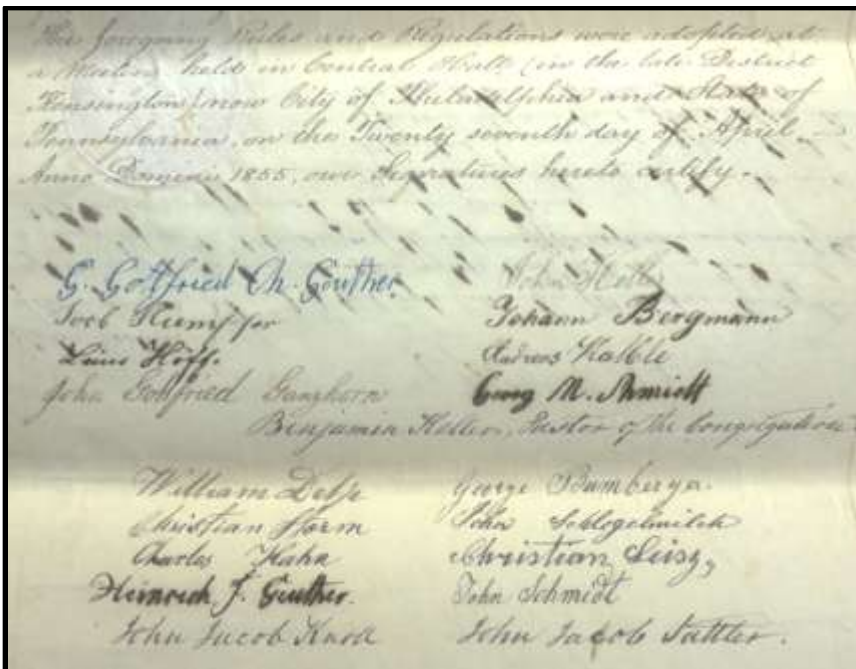
St. Jakobus German Evangelical Lutheran Church was organized on April 27, 1855, as the second independent “daughter congregation” of St. Michael-Zion Church.¹⁰ The official name on the charter granted by the State of Pennsylvania was “The German Evangelical Lutheran Congregation of St. James’ Church (late District Kensington) now City of Philadelphia, State of Pennsylvania.”¹¹ The first steps toward the organization of the church was taken in the last months of 1854, when Rev. Benjamin Keller was appointed by the Evangelical Lutheran General Synod of the United States of North America to serve as a missionary in Kensington contemplated for the organization of the new congregation. Keller’s salary was paid in part by St. Michael-Zion Church and the Synod’s Missionary Committee. The first service was held on Sunday, November 5, 1854 at Phoenix Hall at Thompson Street, between Front and Frankford Avenue with roughly thirty people. In mid-December the group moved to Central Hall located on Frankford Avenue opposite Master Street. St. Michael-Zion financially supported the efforts at this point. At a congregation meeting in December 1854, John U. Kuemmerlein spoke on behalf of the new congregation, pointing out that at St. Paul’s, created and St. Michael-Zion in 1840, “benches must be brought in and placed in the aisles [every Sunday] ... [and] immigration is increasing from year to year ... [such that] there are squares in Kensington populated almost entirely by Germans ... [who] have no opportunity to attend services for they either live too far away or they find the church already filled

¹⁰“City Intelligence. The Thermometer,” *Daily Age*, 23 January 1864, 2’.

¹¹“Charter of The German Evangelical Lutheran Congregation of St. James’ Church (late District Kensington) now City of Philadelphia, State of Pennsylvania (Philadelphia: 1855).

when they arrive for service.”¹² Kuemmerlein pointed that since July 1854, 246 new members joined St. Michael-Zion and two-thirds of them lived in Kensington. At the meeting St. Michael-Zion formed a committee to work on establishing a new congregation in Kensington. The Sunday school was established at Central Hall on February 5, 1855.¹³

In March 1855, St. Michael-Zion authorized the purchase of a lot at the southeast corner of Columbia Avenue (now Cecil B. Moore) and Third Street. The purchase price was \$5,450. The organizational meetings led to the call of Rev. Benjamin Keller to serve as their first pastor. The first Communion Service was held on Whitsunday, May 27, 1855. The first Confirmation Service of nine boys and two girls took place on Palm Sunday, March 16, 1856.¹⁴



The Signers of the Charter of St. Jakobus German Evangelical Lutheran Church, dated 1855. Courtesy the Lutheran Archives Center at Philadelphia.

Worship services were held at Central Hall until a permanent building was constructed for the church. St. Michael-Zion pledged \$15,120 for the erection of a church building and an additional \$1,650 was raised by the members of St. Jakobus for the erection of the tower. After St. Michael-Zion had a change to their charter to allow them to build more churches, they formed a building committee in February 1856 to submit an existing plan for a church that will serve as model. The church “should be large, but plain, spacious, strong and provided with basement rooms, wide entrances, exits and a gallery; the rooms in the basement to serve as school rooms and for prayer meetings ... [and] the cost ...

¹² Carl F. Haussmann, “History of St. Michael’s and Zion Congregation, Philadelphia, Pa,” typescript, 265–66, LACP.

¹³ Ernst A. Selman, *Our Hundredth Anniversary Events (1855-1955)* (Philadelphia: Privately Published, 1955), 1-10.

¹⁴ “Fünfunddreisig Jahre, 8-9.

should not exceed” \$15,000.¹⁵ The following month, the building committee reported back to St. Michael-Zion Kirchenrat that it found a suitable model in the Methodist Church at the corner of Richmond and Marlborough Streets, Old Brick Methodist Church of Kensington.¹⁶ The Kirchenrat decided that the new church should, among other things, be 65 by 95 feet, have ventilator system like Old Brick, and a pulpit like the one in St. Paul’s Church.¹⁷ The members of St. Jakobus asked for an alteration to the plan to include a tower which they had raised money for. The final set of bids and changes to the plans were accepted in March and G.A. and Jacob Binder were chosen as the contractor.¹⁸ Work began shortly and the cornerstone laid on May 12, 1856. When the basement was completed, it was used by the congregation until the completion of the larger building. The Sunday after Christmas, December 28, 1856 marked the completion of the building with dedication that day with a large assembly present.¹⁹

The two-story brick building was announced as being “61 feet front by 95 feet in depth”. The tower was said to be “133 feet high” and originally contained three bells. The seating capacity was reported to be “1200, which included galleries”. At the time of the building’s completion, “the Ministers, Vestrymen, & Church Wardens of the German Lutheran Congregation...” were issued “Perpetual Policy No. 1225” on January 10, 1857 for a value of \$3,000 by the Fire Insurance Company of the County of Philadelphia.²⁰ After the congregation was situated in their new building in early 1857, Rev. Benjamin Keller resigned “for reasons of age” and the Rev. Eduard Speidel took his place as interim pastor.

On February 9, 1857, the congregation called Rev. Jacob T. Vogelbach as their new pastor, who would go on to serve for more than two decades. In February 1880, Rev. Vogelbach resigned his post due to throat-disease, which had ailed him since as early as 1878 and led to the appointment of an interim pastor, Rev. Alexander Richter. The membership at the time was comprised of the following “middle-class Germans:” 148 men, 215 women, and 282 children, which totaled nearly 645 people. Services were held three times on Sundays – at ”10 A.M., 2 and 7 P.M.”²¹

¹⁵ Haussman, “History,” 272–75, LACP.

¹⁶ The report in the minutes state: “wählte die [Bau-]Kommittee die Methodiste Kirche Eke der Queen und Mulberry [sic] Straße” (the Building Committee chose the Methodist Church at the corner of Queen and Mulberry Streets), Kirchenrat, Protokollbuch Vol. 6, p. 134, St. Michael-Zion Church Records, LACP. The reference to Mulberry Street is clearly mistake by the clerk of the Kirchenrat because the 1856 city directories do not list a Mulberry Street and Queen (now Richmond) Streets that would intersect. The details the committee report gives for the Methodist Church in regard to size and features match those of Old Brick.

¹⁷ Kirchenrat Protokollbuch, vol. 6, pp. 134–35, 138–39, LCAP. The Kirchenrat minutes include a fair amount of detail regarding the specifications of the building and some of the design changes made to keep the construction within budget.

¹⁸ Haussmann, “History,” 277–78, LACP.

¹⁹ “Fünfunddreisig Jahre, 12-14.

²⁰ “Perpetual Policy No. 1225,” Fire Insurance Company of the County of Philadelphia. 10 January 1857, LACP.

²¹ “St. Jacobus (Lutheran).” *The Times*. 10 March 1879, 4.

Perhaps to show off the new building, the one hundred and fourteenth annual session of the Lutheran Synod in America was held at St. Jakobus German Evangelical Lutheran Church in May of 1861.²²

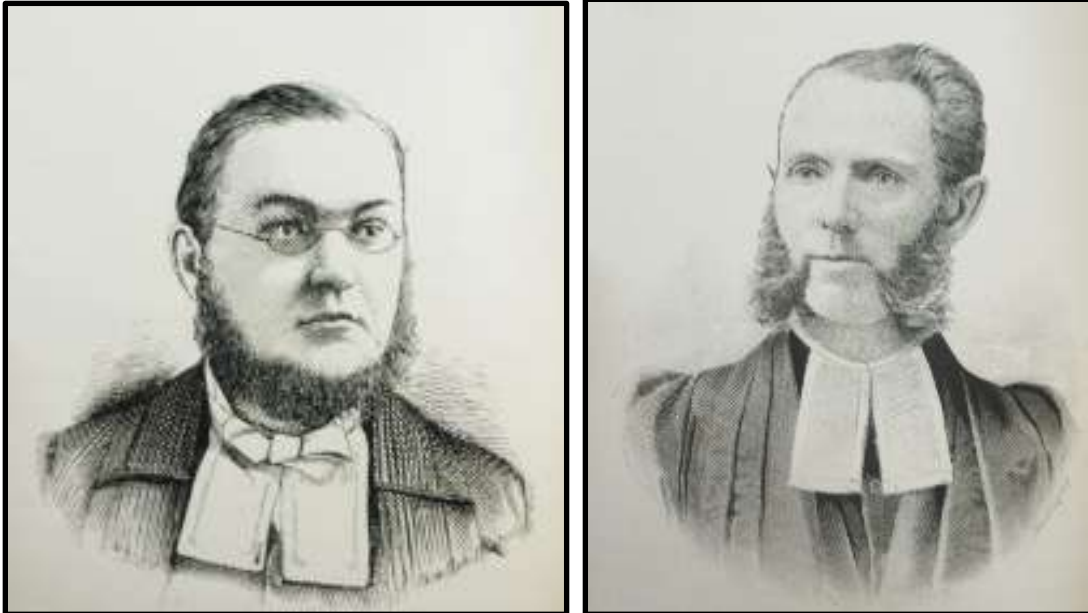


Left: The Organ. Center: The Chancel. Right: The Reredos. Courtesy the Lutheran Archives Center at Philadelphia.

Under the leadership of Rev. Jacob T. Vogelbach the Waisen und Mission-Verein (Orphan and Mission Society) was organized on December 12, 1866. Two years later the a lot adjoining the church at its southeast corner (now vacant) was acquired for \$1,000. Founded in 1856, the parochial school required larger quarters so that a one-story brick edifice was constructed on the lot. The red brick building measured forty feet square. A second story was added to the school in 1887-1888. Rev. Vogelbach lived 1514 N. Fourth Street and served the congregation until his death in 1880. He was a native of Germany, arriving in America in 1831. Rev. Vogelbach joined the Lutheran Synod of Pennsylvania in 1834 and was pastor of several churches including Harrisburg and Allentown before removing to Philadelphia. Prior to his death he became emeritus pastor of the St. Jakobus German Evangelical Lutheran Church.²³

²² "Meeting of the Evangelical Lutheran Synod of Pennsylvania," *The Philadelphia Inquirer*, 28 May 1861, 4.

²³ "Death of a Clergyman," *The Philadelphia Inquirer*, 22 November 1880, 3.



Left: Rev. Alexander Richter. Right: Rev. F. W. Wesholten. Courtesy the Lutheran Archives Center at Philadelphia.

Rev. Alexander Richter served the congregation from February 1880 to May 1881, leaving the congregation to accept a call in Rochester, New York. While only in charge for a short time, Rev. Richter's pastorate led to the establishment of the Tabea-Frauen-Verein (Tabitha Ladies Aide Society), which was founded on September 1, 1880.²⁴ Louise Seeger was the first president, a post she held for more than twenty years.²⁵



Louisa Seeger, President of the Tabea Frauen Verein for almost twenty years, c. 1900. Courtesy the Lutheran Archives Center at Philadelphia.

²⁴ Selman, "Our Hundredth Anniversary".

²⁵ *Geschichte der Evangelisch-Lutherischen St. Jakobus Gemeinde, Ecke der Dritten Str. und Columbia Ave., in Philadelphia, Pa.* (Philadelphia: Privately published, 1900).

Rev. Frederick W. Weiskotten was called to service in July 1881 and would lead the congregation until his untimely death in 1901. In 1885 he organized the Kirchen-Verein or Jugend-Verein (Young People's Society). The church building was renovated under his leadership. In March 1888, memorial services were held in honor of the death of Kaiser Wilhelm.

The large church was filled to its doors, many of the Germans who had gathered to honor the memory of the dead ruler being compelled to stand in the aisles during the entire service.²⁶

In September 1900 three members—Rev. E. Neudoerffer, Miss Martha Stempfer, and Miss Emilie Weiskotten—were commissioned to serve on Telugu-Mission Field in Rajahmundry, India.²⁷ During the Telugu-Mission, problems arose for the missionaries from St. Jakobus, and the Mission Committee of the General Council required Rev. Weiskotten to seek resolution in person. A three-month leave of absence was granted and, during absence, Rev. C.F. Hausmann served as interim pastor. Rev. Weiskotten intended to return by Christmas Day, 1900, but he died during his return from India in December 1900. A memorial service was held under the joint auspices of the Missionary Committee of the General Council and the Council of St. Jakobus German Evangelical Lutheran Church. Dr. J.J. Kuendig of Reading delivered the German portion of the service and Dr. William Ashmead Schaeffer gave the English address.²⁸ At the time of Weiskotten's death, St. Jakobus was the largest German Lutheran congregation in the Ministerium of Pennsylvania with 962 communicants.²⁹



Rev. Adolf Hellwege.
Courtesy the Lutheran Archives Center at Philadelphia.



St. Jakobus Pfarrhaus, 1960 N. 6th Street.

²⁶ "Memorial Services for the Dead Kaiser." *The Times*, 23 March 1888, 2.

²⁷ Selman, *Our Hundredth Anniversary* "13.

²⁸ Selman, *Our Hundredth Anniversary* "13.-14.

²⁹ Russell A. Kazal, *Becoming Old Stock: The Paradox of German-American Identity* (Princeton: Princeton University Press, 2004), 53.

In March 1901, Rev. Adolf Hellwege was called to serve as pastor of St. Jakobus German Evangelical Lutheran Church. At the time of this call, Rev. Hellwege was the pastor at Bethanien German Lutheran Church, Roxborough in Philadelphia. His pastorate began on the last Sunday in April 1901 and he was formally installed the following Sunday and continued for nearly thirty years.³⁰

Rev. Adolf Hellwege was born on March 3, 1866 at Krautsand, Germany, to the Rev. Heinrich Hellwege. Standing about five-eleven with brown eyes and a fair complexion, he immigrated to the United States through the Port of Bremen on May 24, 1887 and upon his arrival he settled in Reading, Pennsylvania. In 1890, Rev. Hellweg became a naturalized citizen of the United States at Reading and the following year, he married Katharina Kessler at St. John's Lutheran Church in Reading.³¹ The Hellweges would go on to have two children—Conrad and Alma. After their marriage he was called to Philadelphia.³²

In August 1901 the congregation purchased a parsonage—a large three-story brick house at the corner of 6th and Norris Streets (1960 N. 6th Street).³³ The building cost \$6,800 and was in continual use for the entirety of Rev. Hellwege's pastorate. Perhaps it was the investment in this parsonage that motivated Rev. Hellwege to stay with the congregation for three decades.

³⁰ Selman, *Our Hundredth Anniversary* 14.

³¹ *Naturalization Petitions for the Eastern District of Pennsylvania, 1795-1930*. (National Archives Microfilm Publication M1522, 369 rolls); Ancestry.com. *Pennsylvania and New Jersey, Church and Town Records, 1708-1985* [database on-line].

³² Passport Applications, January 2, 1906 - March 31, 1925; Roll #: 1841; - Certificates: 121726-122099, 28 Feb 1922-28 Feb 1922

³³ Adolf Hellwege, *Jubiläums-Büchlein: Zur Erinnerung an die fünfzigjährige Geschichte der evang.-lutherischen St. Jakobus-Kirche, Dritte Straße und Columbia Avenue, in Philadelphia, Pa.* (Philadelphia, 1905).

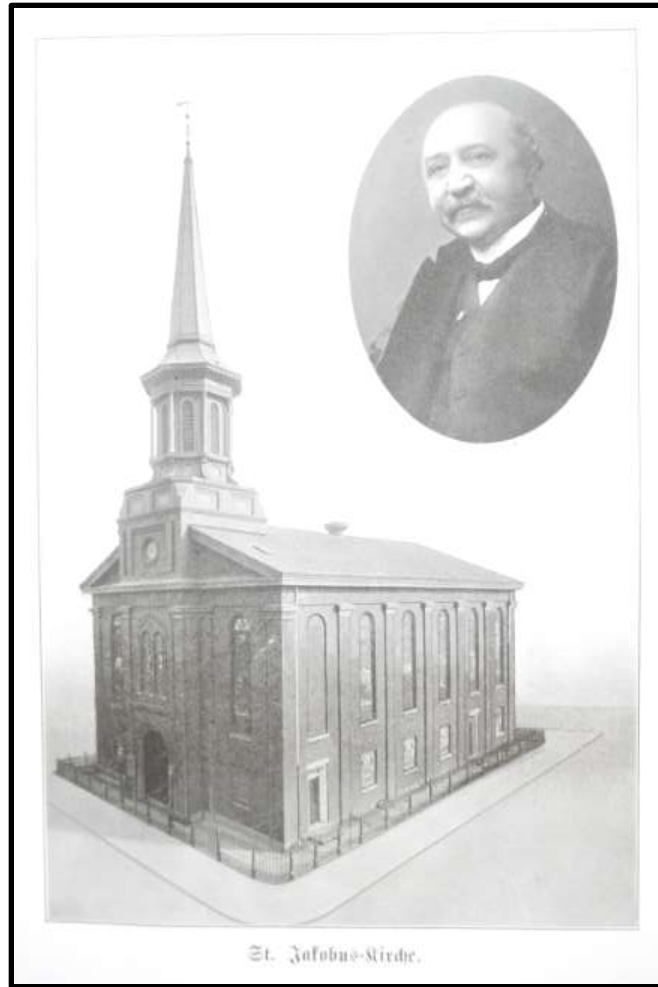


Left: The first issue of the “Gemeinde-Bote”. Right: A 1926 issue.
 Courtesy the Lutheran Archives Center at Philadelphia.

During Rev. Adolph Hellwege’s pastorate, the school was almost immediately renovated. In October 1901’ the “Gemeinde-Bote” (*Church Messenger*) was first printed. In 1903-1904 the first floor of the school building was renovated to serve as the primary department of the Sunday school. A new library room was also added. The Ushers Association was founded “...to give young men of the church a definite task...” on May 14, 1905.³⁴

The pastorate of Rev. Hellwege presided over the height of the congregation’s membership, but then, after World War I, saw a decline. TYPE REASONS. In On the eve of the 75th Anniversary, in October 1930, Rev. Adolf Hellwege died in Wildwood, New Jersey. He had gone to the shore to close his summer cottage and died while taking a swim in the ocean. As a result the 75th Anniversary became a mournful occasion rather than one of joy.

³⁴ Selman, *Our Hundredth Anniversary* “14.



50th Anniversary Program.
Courtesy the Lutheran Archives Center at Philadelphia.

After Rev. Hellwege's death, the congregation was without a pastor for roughly six months. Professor Dr. Henry Offerman of the Lutheran Theological Seminary of Philadelphia served as the interim pastor. Rev. Ernest A. Selman was called to serve the congregation in the spring of 1931, removing from Trinity Lutheran Church at West Hazelton, Pennsylvania. Rev. Selman was installed by the president of the German Conference, Rev. Dr. Otto Kleine and Professor, Dr. Henry Offermann Sunday, June 1931.³⁵

³⁵ Selman, *Our Hundredth Anniversary* 14.

The strong anti-German sentiment created during World War I combined with the onslaught of Nazi extremism in Europe led to a decline in the use of the German language in America. This dissipated in the 1930s, but was all but prohibited in the 1940s. After the Second World War, urban congregations with language accommodations saw a decline in members. This was especially the case with German congregations. St. Jakobus' membership fell from 962 in 1900 to 658 in 1920 and 354 in 1930.³⁶ In the second half of the twentieth century, the German population dwindled in Kensington and the congregational leadership and its dedicated members eventually took on a mission role in the community.³⁷



Students of the German Day School, c. 1914. Courtesy the Lutheran Archives Center at Philadelphia.

³⁶ Kazel, *Becoming Old Stock*, 220.

³⁷ "Summary of Last Years of St. Jakobus." Courtesy the Lutheran Archives Center at Philadelphia.



Christmas at St. Jakobus German Evangelical Lutheran Church, C. 1930s.
Courtesy the Lutheran Archives Center at Philadelphia.



The Confirmation Class of 1933. Courtesy the Lutheran Archives Center at Philadelphia.



Confirmation Class, c.1940s. Courtesy the Lutheran Archives Center at Philadelphia.



St. Jakobus German Evangelical Lutheran Church Council, c. 1940s. Courtesy the Lutheran Archives Center at Philadelphia.



Confirmation Class, c. 1940s. Courtesy the Lutheran Archives at Philadelphia.



Confirmation Class of 1954. Courtesy the Lutheran Archives Center at Philadelphia.



The Elders of St. Jakobus German Evangelical Lutheran Church.
Courtesy the Lutheran Archives Center at Philadelphia.

Criteria C and D

The Georgian style of architecture was the strongest aesthetic influence of the eighteenth and early nineteenth centuries in Philadelphia. Even after the founding of the new nation, the style prevailed, being the basis of what we know as the Federal style. However, in Philadelphia, the Georgian or Federal style never died and remained a constant in the built environment—a city of red brick and symmetry. This stylistic influence is one that primarily affected domestic architecture. However, in Philadelphia’s working to middle class neighborhoods the Georgian style was applied to community, civic and religious buildings through the middle of the nineteenth century decades after the style desisted elsewhere and years before the Centennial and/or the popularization of Colonial and Georgian Revival architecture. The building known as the former St. Jakobus German Evangelical Lutheran Church is a distinctive example of Colonial or Georgian Revival style, as both a strong example of form and an early example of this revivalism.³⁸



“New Lutheran Church, in Fourth Street [at Cherry Street], Philadelphia.” Engraving by W. Birch & Son. Courtesy the Historical Society of Pennsylvania.

³⁸ Betham’s study of Lutheran Churches uses the term “German Colonial” for nineteenth century churches that use the Georgian form. He classifies St. Jakobus and St. Paul’s (1840), Emanuel (1869), Salem Reformed (ca. 1819) all within that form (Betham, “Summary of Findings,” 4, LACP).



Presbyterian Church in a similar style as Zion Lutheran. Courtesy the Historical Society of Pennsylvania.

From the founding of the new nation through the pre-Civil War period, church design maintained Georgian forms and stylistic motifs, featuring overtones of the current styles. Perhaps the most prevalent of form was the use of the basic Georgian preaching box, which essentially lost its tower in the nineteenth century, expecting major architectural projects. Rather the employment of the front-gable two-and-one-half story brick edifice with varying degrees of old and current architectural details was most common.

St. Michael's and Zion Evangelical Lutheran Church were both high style examples of the Georgian preaching box with Palladian details. Georgian Revival architecture maintains elements of style that include the typical front-gabled nave; the use of a triangular pediment in the third, half story gable ends; symmetry; red brick; and varying levels of classical ornament. These features are reflective of the environment as characterized by such building forms as these public and religious buildings. St. Jakobus has all of these features, as employed in the mid-nineteenth century. However, less common in the mid-nineteenth century, the design and execution of St. Jakobus includes a strong Georgian Revival tower. This feature is distinguished in this period of typical Georgian boxes with plain facades and simple revivalist details. An almost identical example to St. Jakobus German Evangelical Lutheran Church is Trinity Lutheran Church, Germantown—at West Penn Street and Germantown Avenue. This building is practically a twin of St. Jakobus German Evangelical Lutheran Church in both form and style.³⁹ For being constructed in the mid-nineteenth century, St. Jakobus has all of the elements of what characterizes Georgian architecture of that period, but it is also distinguished for its time.

³⁹ Though an English Lutheran congregation, Trinity Lutheran intentionally chose to model their church off of St. Jakobus and used the same contractor – Binder (Edward W. Hocker, *History of Trinity Lutheran Church, Germantown, 1836–1936* [Germantown: Trinity Lutheran Church, 1936], 99).



Trinity Lutheran Church, Germantown. Located at Germantown Avenue and Queen Lane.
Courtesy the Historical Society of Pennsylvania.

CONCLUSION

The former St. Jakobus German Evangelical Lutheran Church at 1647-1657 N. 3rd Street is a significant historic resource that merits designation by the Philadelphia Historical Commission and inclusion on the Philadelphia Register of Historic Places. Located in the Kensington section of Philadelphia, St. Jakobus German Evangelical Lutheran Church satisfies Criteria for Designation a, c, d, and j as enumerated in Section 14-1004 of the Philadelphia Code. The building has significant character, interest, and value as part of the development, heritage, and cultural characteristics of the City of Philadelphia and its German-American community. As one of the oldest German-Lutheran church buildings, St. Jakobus German Evangelical Lutheran Church exemplifies the cultural, social, and historical heritage of the larger German community (Criteria a and j). St. Jakobus German Evangelical Lutheran Church embodies distinguishing characteristics of the Georgian Revival architectural style, as rather plainly adapted in second and third quarters of the nineteenth century, as previously described in its basic form and material build. The building is also distinguished due to its incredible tower, which is a far less usual feature to find on churches of that period, fulfilling a greater level of design achievement in the Georgian tradition (Criteria c and d).



Interior of St. Jakobus German Evangelical Lutheran Church, Decorated for Christmas, 1920s-1930s.
Courtesy the Lutheran Archives Center at Philadelphia.



St. Jakobus German Evangelical Lutheran Church, taken in 1963.
Courtesy the Lutheran Archives Center at Philadelphia.

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8. BIBLIOGRAPHY

Contributors

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