

**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: 10800 Knights Road

Postal code: 19154

Councilmanic District: 10th

**2. NAME OF HISTORIC RESOURCE**

Historic Name: Saint Michel<sup>\*</sup> Chapel Shrine of the True Cross

Current/Common Name: None--part of Jefferson Health-Knights Road  
<sup>\*</sup>The French spelling and pronunciation is used.

The name is pronounced: san mee-shell phonetically.

**3. TYPE OF HISTORIC RESOURCE**

☒ Building

☐ Structure

☐ Site

☐ Object

**4. PROPERTY INFORMATION**

Occupancy: ☒ occupied ☐ vacant ☐ under construction ☐ unknown

Current use: multiple uses by hospital administration.

**5. BOUNDARY DESCRIPTION**

Please attach

**6. DESCRIPTION**

Please attach

**7. SIGNIFICANCE**

Please attach the Statement of Significance.

Period of Significance (from year to year): from 1931 to c. 1975 (deconsecrated)

Date(s) of construction and/or alteration: 1931 to 1933; additions later.

Architect, engineer, and/or designer: George I. Lovatt, Sr., AIA

Builder, contractor, and/or artisan: local

Original owner: Francis A. Drexel (1824-1885)

Other significant persons Jesus (4 BC-29 AD); Louise Drexel Morrell (1863-1945)  
+ Saint Katharine M. Drexel, SBS (1858-1955).

## 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

## 9. NOMINATOR

Organization \_\_\_\_\_ Date \_\_\_\_\_

Name with Title Celeste A. 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: NOV 13 2018

☒ Correct-Complete ☐ Incorrect-Incomplete Date: February 5, 2019

Date of Notice Issuance: February 5, 2019

Property Owner at Time of Notice

Name: Frankford Hospital - Torresdale Division

Address: 10800 Knights Road

City: Philadelphia State: PA Postal Code: 19114

Date(s) Reviewed by the Committee on Historic Designation: 3/12/2019, Criteria A, C, and E

Date(s) Reviewed by the Historical Commission: 4/12/2019

Date of Final Action: 4/12/2019, Criteria A, C, and E

☒ Designated ☐ Rejected

3/12/18



## 5. BOUNDARY DESCRIPTION

This nomination proposes to designate the property known as the Shrine of the True Cross, which sits on an approximately 27-acre parcel at 10800 Knights Road. The parcel includes multiple buildings that are part of Aria Health–Torresdale campus. The larger property is bounded by Knights Road at the east, Red Lion Road at the northeast, and privately owned residences at the northwest and southwest.

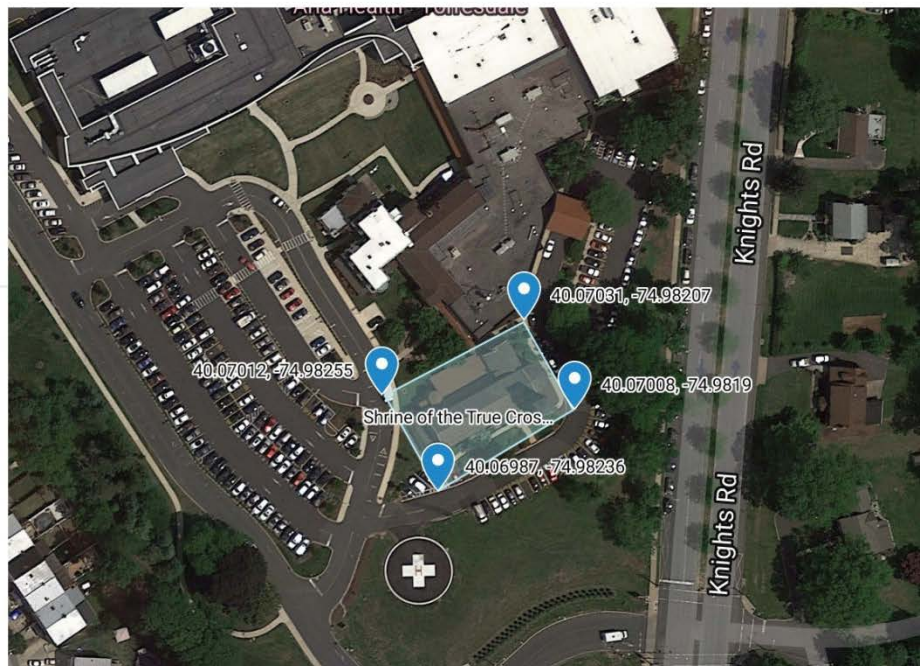






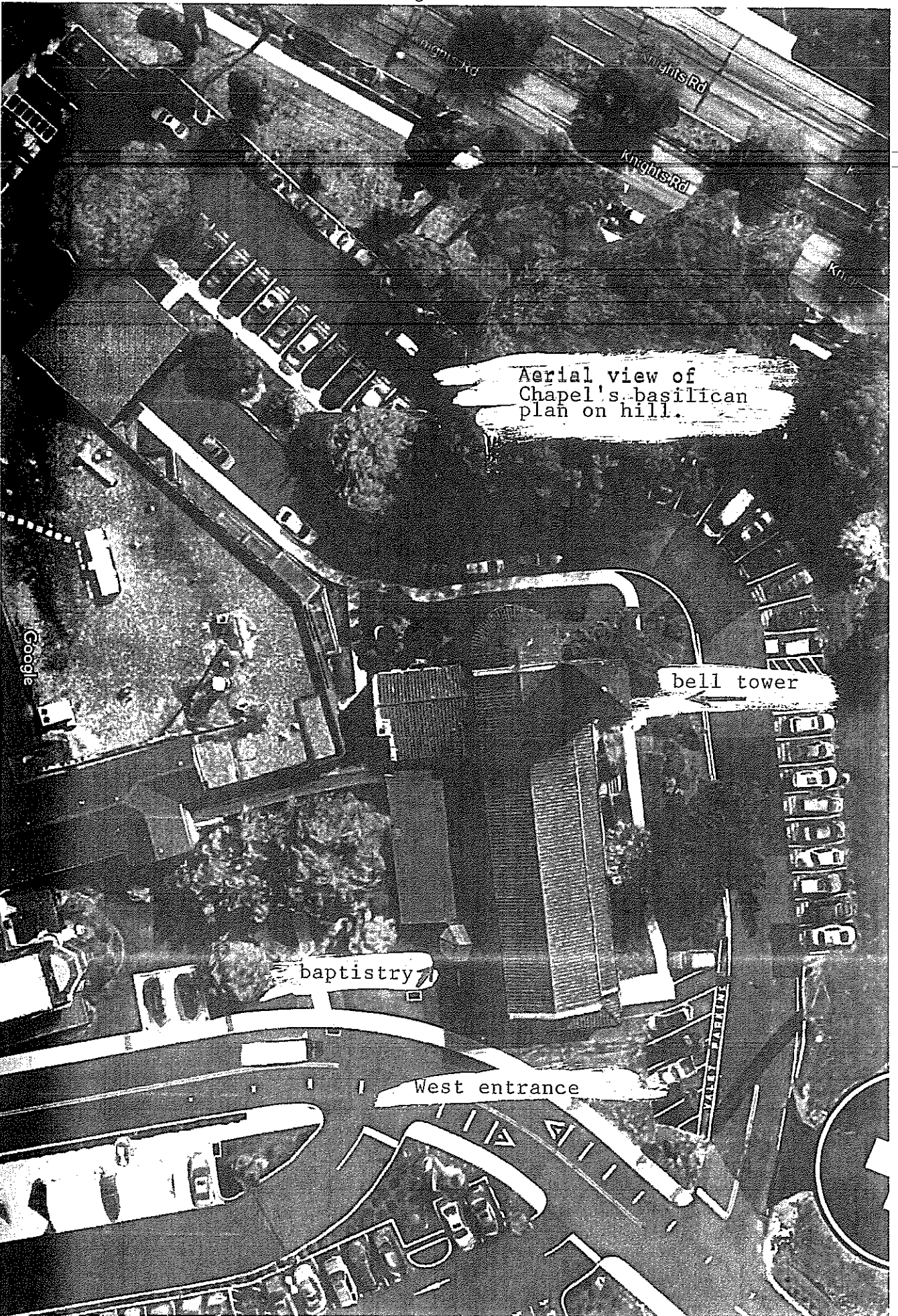
The boundary of the Shrine of the True Cross includes the footprint of the chapel, with a perimeter buffer.

Boundary	
	Shrine of the True Cross
	40.07008, -74.9819
	40.07031, -74.98207
	40.07012, -74.98255
	40.06987, -74.98236



Latitudinal and longitudinal points delineate the boundary of the Shrine of the True Cross.





Aerial view of  
Chapel's basilican  
plan on hill.

bell tower

baptistry

West entrance

Google





Street View - Oct 2017

Image capture: Oct 2017 © 2019 Google





Image capture: Oct 2017 © 2019 Google



Street View - Oct 2017

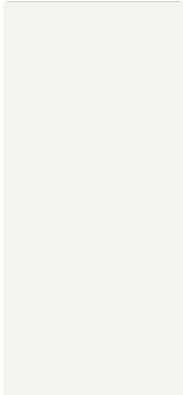


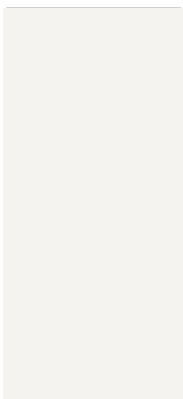




Image capture: Oct 2017 © 2019 Google



Street View - Oct 2017





DESCRIPTION of BUILDING:

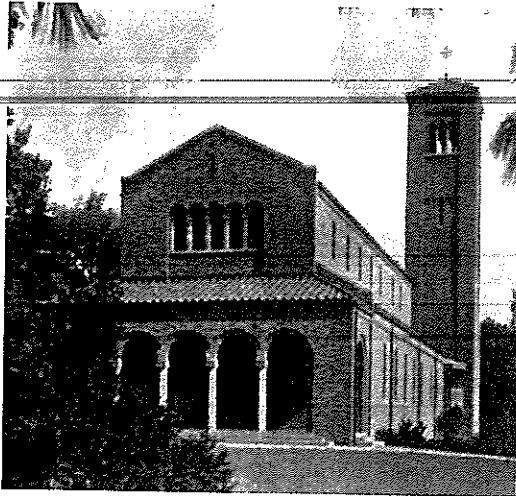
This serene yet expressive brick construction by architect ~~George I. Lovatt, Sr., ATA was commissioned by Mrs. Edward deV.~~ (Louise Drexel) Morrell in about 1930 as a chapel and shrine for the faithful to see a piece of the True Cross upon which Jesus Christ was crucified in 29 A.D. The chapel is the only property seeking designation, with no other contributing property.

Inspired by medieval churches in northern Italy and notably San Miniato al Monte in Tuscany (Italy)<sup>1</sup>, here Lovatt used brick formed to resemble those made in pre-Renaissance Italy, terra cotta roofs, rounded arch windows, bell tower ("campanile"), side projecting baptistry and octagonal apse--all constructed upon a rolling hill in Philadelphia's Torresdale section. Lovatt's architectural plans are included in this nomination to show that he used materials such as "stone caps" atop chimneys and arches at the western elevation windows; "stone sills and lintels" on all windows; "stone coping" along the rooflines with a "brick cornice" below at the first and second levels. Granite steps are at all portals. "Metal gutters" (now oxidized verdigris to contrast with the reddish brick color) line the roofs throughout the building.

The focus of this building is the facade or "western elevation" so that the altar area would be at the eastern end. Ornate masonry from the second level superstructure and other brick patterns are more evident at this vantage. Lovatt applied many architectural motifs subtly, as the "carved stone inserts" between the bricks merging as they outline the rounded arches on both levels.

"The Catholic Standard & Times" labelled the architectural style of this chapel as "Italian Romanesque" or "Lombard," attributing some influence from the Florentine San Miniato al Monte, a twelfth century design. (Refer to next page.)

<sup>1</sup> May 12, 1933 edition, published in Philadelphia.  
Refer to enlarged print of this article herein on page 10.



Obviously, there were other influences not only San Miniato, in the Chapel's design to create a balance and visual complement with the first and second levels. As at St. Rita's on South Broad Street (a Baroque) Lovatt has a clerestory, pitched roof and rounded arch windows.





May 12, 1933 edition of  
"The Catholic Standard &  
Times" (Philadelphia).

# Exquisite Shrine Is Latest Addition to Fine Churches

Cardinal Will Solemnly Consecrate St. Michel's Shrine of the True Cross, Torresdale, Tomorrow (Saturday)—Bishop O'Hara Will Celebrate Low Mass—Pilgrimages Open to Public Will Begin Sunday Afternoon—Full Details of New Structure

Description given,  
and Lovatt recognized  
as architect.

The Church of St. Michel's Shrine of the True Cross, Torresdale, will be solemnly consecrated by His Eminence, the Most Rev. Archbishop O'Hara tomorrow (Saturday). Low Mass will be celebrated by the Most Rev. Bishop O'Hara in the church at 9 o'clock. The Bishop will consecrate the altars of the crypt underneath the sanctuary of the church before the Mass.

Sunday's Ceremonies  
On Sunday afternoon at 3.30 o'clock the church and grounds will be formally opened to the public. The novena in honor of the True Cross will be brought in solemn procession outdoors. Solemn Benediction of the Most Blessed Sacrament will be given by the Rev. John LaFarge, S. J. The Rev. Thomas J. Burke, J. C. D., will be deacon and the Rev. William A. McArdle will be sub-deacon.

The sermon will be delivered by the Rev. Thomas J. Kelley, D. D. After the exercises the faithful may venerate, and be blessed individually with, the relic of the True Cross.

## Consecration Officers

For the consecration on Saturday, which will be limited to ticket holders, the officers will be as follows: His Eminence, the Most Rev. Archbishop, officiating; chaplains, the Rev. Francis J. Flood and the Rev. Frederick O. S. B.; deacons, the Very Rev. Louis Pastorelli, S. S. J., and the Very Rev. James A. Riley, C. S. Sp.; sub-deacon, the Rev. Francis P. Sokol. The Rev. Francis J. Furey, D. D., will be master of ceremonies.

The chanters will be the Revs. F. X. Williams, C. S. Sp., and John Dodwell, C. S. Sp.

The Most Rev. Bishop McCort, of Altoona, will be attended by the Rev. Joseph J. Hannigan and the Rev. Thomas P. Buckley.

Archabbot Alfred Koch, O. S. B., of Latrobe, will be attended by the Revs. Vincent Dever and John Griffin, C. S. Sp.

At the consecration of the altar in the crypt Bishop O'Hara will be assisted by the Rev. William J. Fogarty and the Rev. Aloysius J. Roth, C. S. Sp. The Rev. Salvator Burgio, C. M., will be master of ceremonies.

O'Hara will celebrate low Mass in the upper church at 9 o'clock.

sketch published last week is complemented this week with a fuller description.

The erection of this chapel on the estate of the late Francis Drexel by his daughter, Mrs. Louisa Drexel Morrell, has been the fulfillment of the ambitions of her parents, to build, on the family estate a memorial, that should also serve the public as a pilgrimage church and as a place of religious retreats.

Some years ago, while visiting San Moritz, Mrs. Morrell saw a modern chapel that had been executed in the Lombardy style. Something about the edifice appealed to her, and thus began a series of visits to the north of Italy, where her travels were mostly among the old churches of Lombardy and Tuscany. The purity of style and its ecclesiastical feeling impressed her deeply, and before long she became convinced that here was the precedent on which she desired to have based the design of her proposed chapel.

During her frequent travels, she was ever on the outlook for objects of religious art to add to the family collection with the idea that some of them would adorn the proposed chapel. Early in 1931 the actual work started. For her architect she had chosen George I. Lovatt, F. A. I. A., of Philadelphia, to whom she had gone previously for a small mission church at Bellmead, Virginia, and whose reputation as an ecclesiastical architect was well known.

## General Plan

Mrs. Morrell's desires as expressed to her architect were: a memorial chapel to seat about 300, with a family crypt chapel to be similar in arrangement to the crypt churches of northern Italy. The chapel was to be dedicated to St. Michel, which had also been the name of the family homestead and it was to be designed in the Italian Romanesque style of the twelfth century.

Although the proposed chapel was to differ in character and purpose, the arrangement of the plan of the old monastic Church of St. Miniato Al Monte was considered an appropriate motif. The final plan consists of a nave with aisles that terminate to the east with side altars, that on the north dedicated to the Blessed Virgin, that on the south dedicated to the Sacred Heart. At the west end is an open porch or narthex, adjoining which on the north side a vestibule gives direct entrance to the north aisle and to the baptistry. Abutting the baptistry and parallel the north side is an open cloister which will eventually contain additions to the cloister garden.

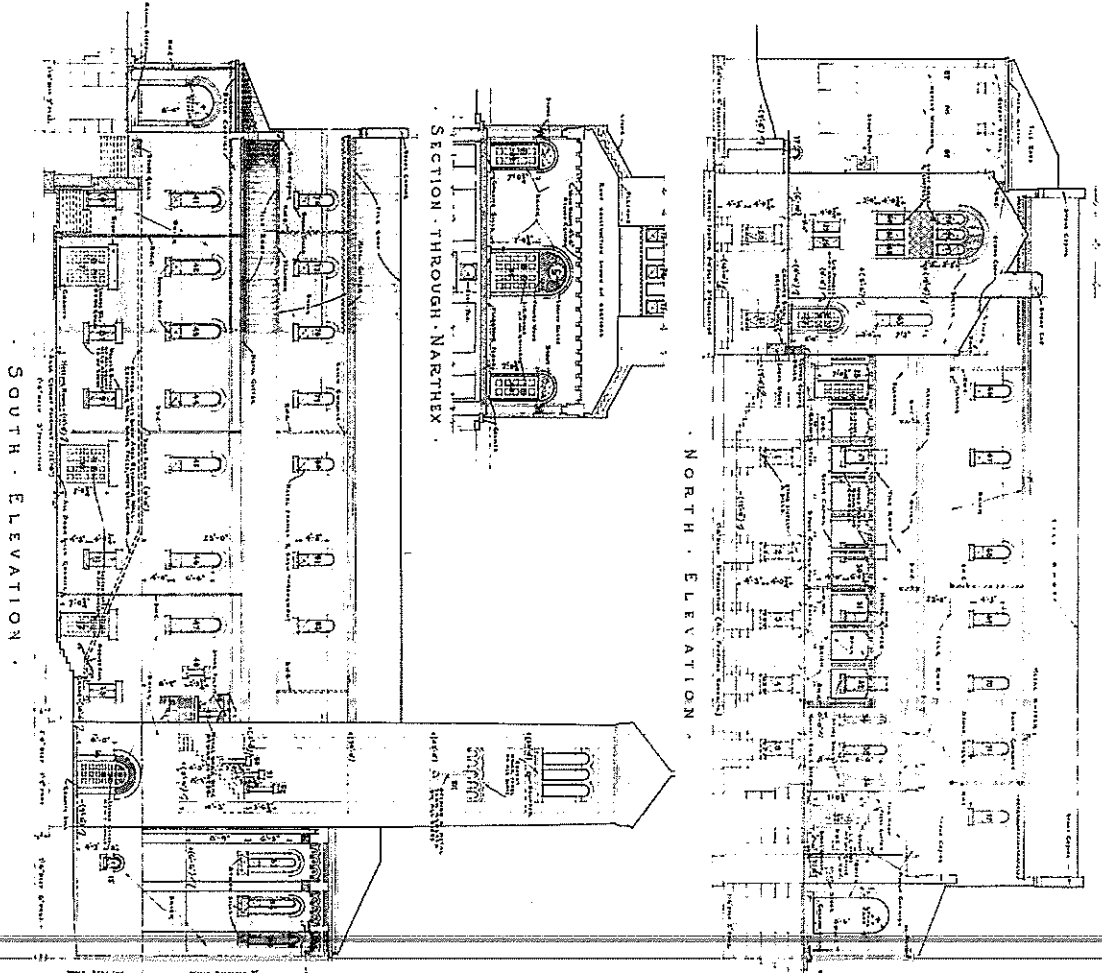
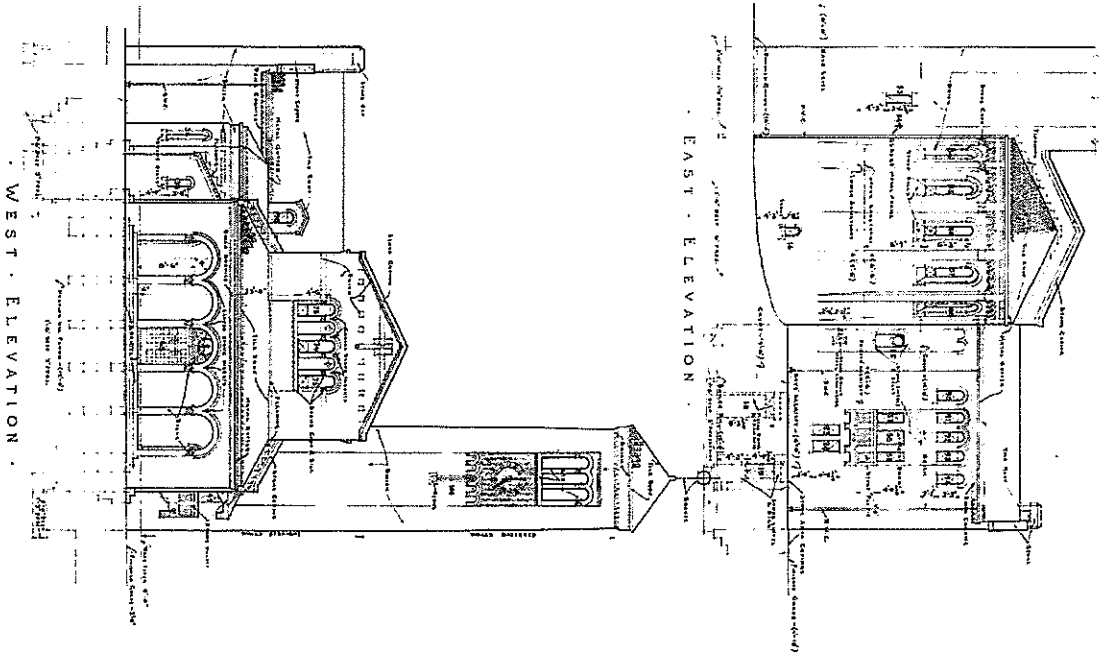
A pamphlet, "St. Michael Chapel and Shrine of the True Cross," written by "Mrs. Edward Morrell" (i.e., Louise Drexel Morrell, a widow since 1917) ~~stated that the "Style of Architecture" was~~ "13th century Romanesque." as those in "northern Italy." (See Appendix I.) (She never credited the architect who created this composite design.) The visitor to this Chapel, if walking from the north, southward, would see at the northwest corner a concrete block representing a cornerstone, but higher. It reads: "WHO IS LIKE TO GOD" and under this; "A 1931 D". One may proceed through the single arch to the narthex and then to the double doors at the western elevation's facade. Two steps lead to this concrete narthex from the west where the five arches that span the entire width of the Chapel's lower level remind of the San Miniato facade. The difference is that here, the gallery is open. The visitor then advances in an eastward direction through the doors to the Chapel's interior. Lovatt had designed the windows containing the "pierced lead grilles of varying design and patterns" and he chose the "pot metal glass"<sup>2</sup> instead of usual stained glass. Lovatt also drew the design of the lighting fixtures who were created from the welding skills of the students at the industrial schools founded by Louise.<sup>3</sup>

The altar area inside is rounded and oriented to the east. Its exterior descends so that the bell tower (southeast corner) is best accessed at the southern elevation which reveals the subterranean entrance to the "meeting room," crypt, utilities room and storage. (Refer to Lovatt drawings.) It is especially at this eastern and southern elevation vantage where one sees Lovatt's integration of the building with the surrounding terrain. The attached images describe this well; a visit to this well maintained property is better to understand its emotional influence.

<sup>2</sup> Ibid. "Pot metal" glass was described as consisting of "metals and chemicals mixed with molten white glass" to produce the panes.

<sup>3</sup> Students at St. Emma's Industrial School and at the St. Francis Industrial School had performed the welding and metal-work. The schools, located in Virginia and Pennsylvania respectively, were founded by Louise and named after her parents' patron saints.



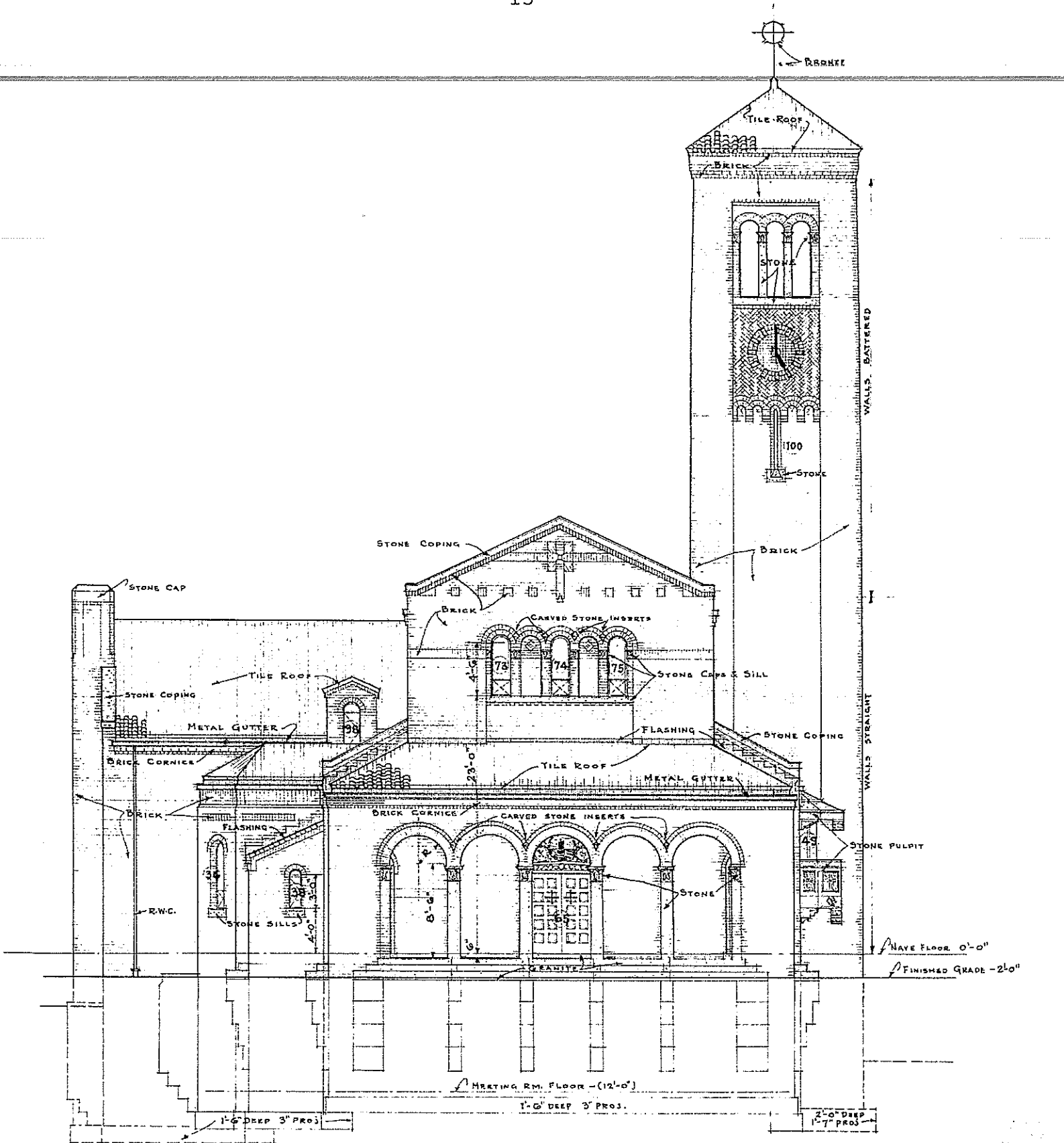


Scale: 1/8" = 1'-0"

SAINT MICHELLE'S CHAPEL  
BYDREY TOWNSHIP PHILADELPHIA CO. PENNSYLVANIA

GEORGE J. LOVATT, F.A.A.  
REGISTERED ARCHITECT  
ARCHITECTS BUILDING COMPANY  
PHILADELPHIA, PENNA.

DATE: MARCH 1931  
SHEET NUMBER: 1284



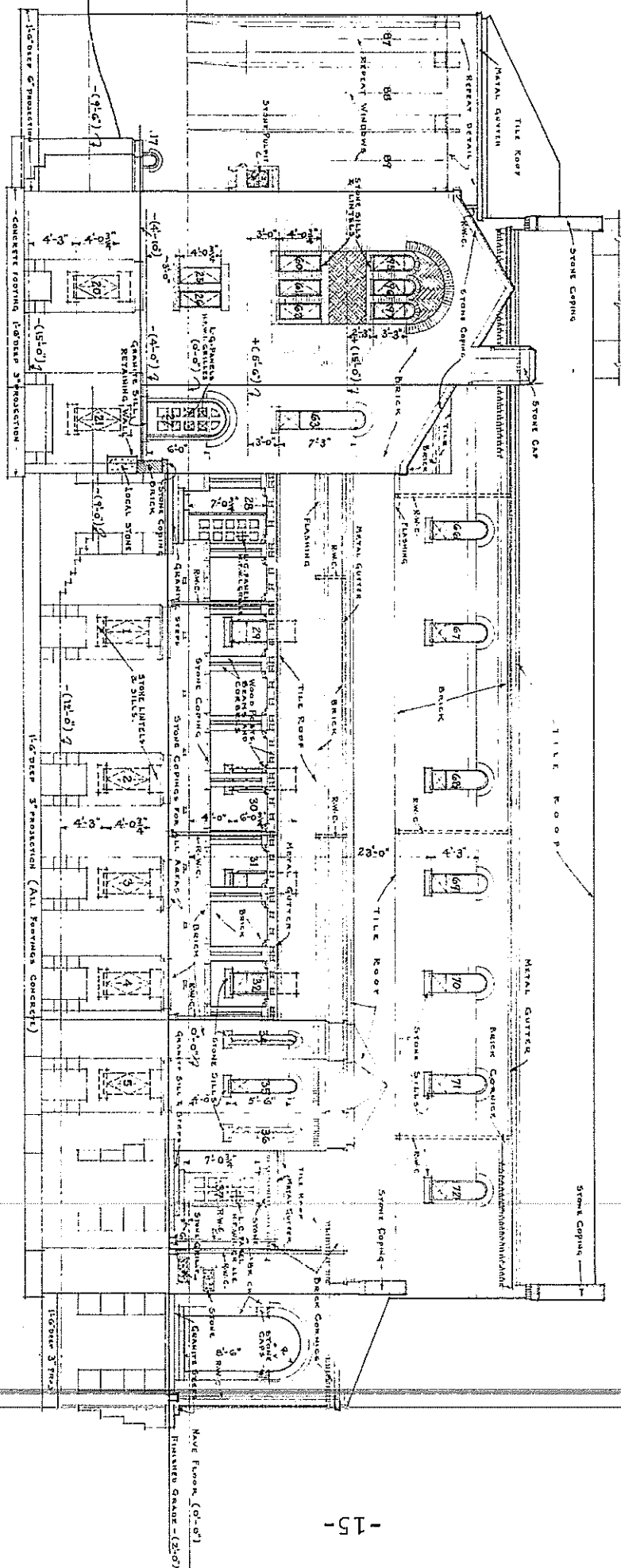
· WEST · ELEVATION ·



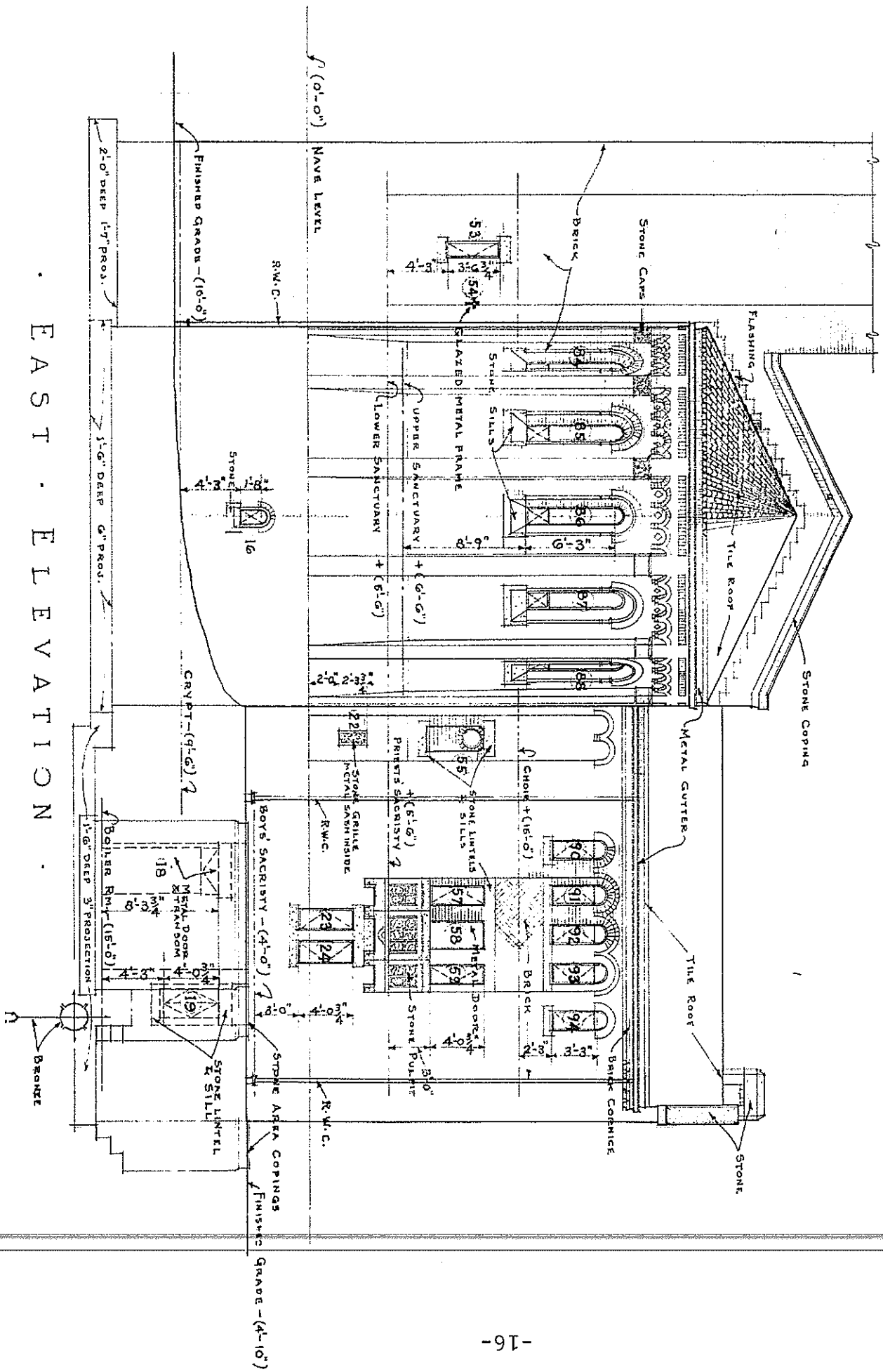
Architectural drawing showing the roof construction of the San Juan Arch Street Carriage, viewed from the side. The drawing includes the following labels and dimensions:

- STONE** (top left and bottom left)
- Plastering** (top right)
- San Juan Arch Street Carriage** (center text)
- Larch Glass** (middle right)
- Green Wood** (middle right)
- L.G. Panels** (middle right)
- Window Sashes** (middle right)
- Flagstone Floor** (bottom left)
- Granite** (bottom left)
- Steel Pan** (bottom left)
- Dimensions:**
  - 7'-0" (multiple locations)
  - 7'-0 1/2"

[illegible]



# EAST ELEVATION











© 2015 Pictometry





© 2015 Pictometry





© 2015 Pictometry

STATEMENT of SIGNIFICANCE:

The Saint Michel Chapel Shrine of the True Cross<sup>4</sup> is a complement to the Saint Michel residence under separate nomination to this Commission. These properties are located in the former Saint Michel estate owned by Francis A. Drexel, one of the country's premier financiers and principal of Drexel & Co., a long-running banking and investments firm with offices here, New York City (with JP Morgan), London and Paris. Mr. Drexel's daughters, Mother Katharine Drexel (later "Saint"), and Louise Drexel Morrell decided to dedicate this property in memory of their parents, into what may have been the earliest Roman Catholic shrine in the Commonwealth of Pennsylvania.

Louise Morrell was mainly involved in the shrine's construction, hiring award-winning architect George I. Lovatt to design a composite of her favorite medieval Italian churches onto a rolling terrain. The estate was to become a public pilgrimage site, accommodating those who could not travel abroad, but had the experience of this unusual style of church (for Philadelphia) and of praying over a sacred relic, a piece of the True Cross upon which Jesus Christ (4 B.C.-29 A.D.) was executed to His death. This was a rare relic, and one not in the possession of lay individuals, but the Chapel and all aspects of its origination and subsequent operation had no influence from the Archdiocese. Jesus is the founder of the Roman Catholic Church, from which Protestant Christian churches not in accord with Roman Catholicism were derived; the relic represented one of the world's largest religious blocs and impacted western civilization for almost 2,000 years.

The Chapel became the vehicle to display this relic; no contributing, adjoining property is part of the nomination.

<sup>4</sup> Title from June, 1933 publication by the Sisters of the Blessed Sacrament, one months after Chapel's dedication. (See Appendix 1.) The cross and crucifixion (as a method of execution) are cited in John 19:17-19 (as a witness, Apostle and Evangelist); and the synoptic writings of Matthew 27:31-33; Mark 15:20-21; and Luke 23:26;33; all Evangelists are Saints in the Roman Catholic Church. Writings from the New Testament.

Lovatt had the ability to transform traditional architectural styles that were centuries-old in western Europe into historically-accurate adaptations in Philadelphia. He had worked from the 1890s through the 1930s into a changing city, immersed with eastern and southern Europeans into a staid Anglo-Saxon Protestant society for which the Gothic and some variations of it were preferred. However, Lovatt's list of commissions shows that his work spanned the decades in the Archdiocese of Philadelphia as well as the neighboring Diocese of Wilmington (Delaware), making him a favored draftsman who knew Roman Catholic church design and all what was required. Lovatt's churches that earned him architectural awards, however, were appreciated by fellow non-Catholic architects when Art Deco was avant garde and more modern styles pushed the old European designs farther back in time. This did not seem to be the case with the Chapel Shrine in its setting, materials and manner of causing the on-looker to emote--which was a hallmark of Lovatt's work!

This Chapel Shrine barely fulfilled its purpose in forty years and was sold to a hospital corporation in the 1970s. The Chapel at that time was deconsecrated, per the Roman Catholic ceremony of removing the building from "the service of God."<sup>5</sup> Although Louise Morrell had good intentions for the Chapel Shrine, what is left for its current owners, the Jefferson Health, is a wonderful example of Lovatt's work at a time when the Depression, different ethnicities assimilated (and whose descendants influence the City today), and the hope for more spirituality were merged architecturally. Louise Morrell wanted a visually inspiring Chapel and Lovatt designed it, meriting historical designation.

<sup>5</sup> This is terminology used by Church officials. Per a telephone message on November 2, 2018 from the Archdiocese of Philadelphia's Chancery Director, Monsignor Gerald Mesure, there is no record of when or by what bishop the Chapel was deconsecrated prior to sale.



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Saint Michel Chapel Shrine of the True Cross...

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(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.

The nominated property came into existence as one of the Commonwealth's first Roman Catholic shrines because of the efforts and funding of Louise Bouvier Drexel Morrell (1863-1945). The youngest daughter of financier Francis Anthony Drexel (1824-1885) and his second wife, Emma Bouvier (d.1883), Louise had enjoyed a life enriched not only by her family's wealth, but one with great devotion to the Roman Catholic Church. The Drexels' lives began daily around prayer and Mass. Emma Drexel raised Louise and her two half-sisters Elizabeth and Katharine Mary (later "Saint") to practice the Catholic corporal works of mercy<sup>6</sup> and to integrate these into their daily lives. Indeed they did. While her older half-sister Katharine Mary was limited later by her religious duties as Reverend Mother of her order of nuns, the Sisters of the Blessed Sacrament, Louise was able to accomplish goals with their inheritances (after their parents' deaths) as well. In many, if not all instances, Louise's founding and funding of various institutions and schools paralleled that of her sister Katharine's whose mission was dedicated to the African and Native Americans.

In 1889 Louise married Colonel Edward deV. Morrell and they purchased land adjacent to Louise's father's Saint Michel estate. This area would later be called "Morrell Park" with Morrell Avenue crossing nearby. The Staff of the Catholic Historical Research Center prepared information on Louise which is attached for information which will not be repeated in this narrative.

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<sup>6</sup> Louise D. Morrell's early life was reported in Sister M. Dolores' book, *The Francis A. Drexel Family* (1939) which Louise commissioned. The Catholic corporal works of mercy are: feeding the hungry, give drink to the thirsty, clothing to the naked, sheltering the homeless, tending to the sick, visiting the imprisoned and buying the dead. Source: Redemptorist priests, *The Essential Catholic Handbook*. Liguori, Missouri: Liguori Press, 1997, p. 161.

THE ORIGINS of the CHAPEL as "SHRINE":

The United States of America had not been the location for the Roman Catholic Church's founder, Jesus, or His Apostles or anyone in early Christianity. For tracing the lives of these individuals, the Middle East and western Europe provide the sites, along with some religious artifacts, on the historical origins of a religion, Christianity, the fundamental influence in western culture. For all Christians--whether Roman Catholic or Protestant or any of the Orthodox faiths--anything relating to Jesus (4 BC-29 AD) has importance. The ability to see and/or to touch anything from Jesus' person has utmost value to all Christians.

Raised to tend to the poor and disadvantaged, the Francis A. Drexel family who lived in Center City and at their country house, "Saint Michel," knew that travel abroad was only for those who could afford such an expense. In particular, in the 1930s, the Middle East was not as accommodating to pilgrims wanting to see the towns and places where Jesus had gone. Over the centuries, in the days before Easter, "The Way of the Cross" imitating Jesus' carrying the crossbar that would hold him to die, was memorialized not only in the Middle East, but throughout western Europe. The Cross had more than a meaning of suffering and sacrifice: it was an object touched by Jesus, if one had access to a piece of this True Cross, as the Drexel family.

Nineteenth century Philadelphia was one where the old Quaker or Protestant (mainly Episcopalian and Presbyterian) families had prestige, social standing and wealth. Roman Catholics had not been part of this elite class until Francis M. Drexel founded Drexel & Company, lending millions of dollars to the federal government. The brokerage company began in Philadelphia in 1837 and then expanded into brokerage houses in New York City, London and Paris.

The Drexel name was that of great wealth and philanthropy. ~~Francis A. Drexel, the owner of Saint Michel, died in 1885 and~~ left a multi-million dollar estate to his three daughters. One daughter, Elizabeth had died in 1890, foregoing her inheritance to sisters, Katharine Mary and Louise. Katharine used her millions towards her new order, the Sisters of the Blessed Sacrament so the nuns could purchase land for missions and construct institutional schools, among other educational facilities. The Sisters' charges were only African and Native Americans. While Katharine did this, her sister Louise advanced her interests in vocational schools, African American Catholic schools and missions, and then this nominated Chapel, which would have the Sisters involved.

Louise Drexel Morrell clarified her intention for this Chapel in a pamphlet that she wrote when the Chapel was opening in May of 1933. (See Appendix 1.) By 1931, the number of Roman Catholics in Philadelphia had increased significantly and Lovatt had been extremely busy designing for the Archdiocese churches, and ancillary buildings that formed parish complexes (rectory, convent and school). Nearing sixty years of age, Louise sought to dedicate a special chapel and shrine to honor her deceased parents, Francis A. and Emma Bouvier Drexel. As Mrs. Morrell, the widow had almost an unlimited budget for a building to materialize to her wishes. Louise had the piece of Jesus' True Cross originally given to her sister, Katharine, as the vehicle around which such a Chapel would be built. There also would come a retreat house and other accommodations for visitors. The idea of a shrine in Philadelphia of this kind had no prototype or model. While some relics were within churches, it was here that a lay person, Louise Morrell, possessed such a highly regarded relic and who would oversee and control a chapel with no influence from the Archdiocese of Philadelphia's hierarchy, or the Vatican's.



LOUISE BOUVIER DREXEL MORRELL and architect, GEORGE I. LOVATT:

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The May 12, 1933 issue of "The Catholic Standard and Times" reported fully on the Chapel's dedication and details on its design, with very little noted on George I. Lovatt, Sr., AIA.<sup>7</sup> He had just won two prestigious architectural awards, on two Roman Catholic churches in Philadelphia in 1926, then in 1930. The 1926 award for Most Precious Blood Church was an international honor, while the "gold medal" in 1930 from the American Institute of Architects was from the Church of the Holy Child on North Broad Street, near Duncannon Street. Lovatt's prior experience with Mrs. Morrell was in a "small mission church at Bellmead, Virginia," according to the Catholic press. He was notably able to translate western European traditional styles here successfully, transforming the Philadelphia sites into extraordinary, exotic architectural masterpieces.

With Mrs. Morrell, Lovatt heard her preference for medieval churches in Italy. Thus, Mrs. Morrell and other contemporary sources would cite churches that were "Lombard," (or northern Italian), or the Florentine San Miniato al Monte or San Lorenzo in Rome as influences found at the Chapel of the True Cross. However, while Lovatt's outline of the Chapel with its bell tower and projecting baptistry harken to the Italian-based churches from the Middle Ages, the construction materials were not: they were unique to this nomination. He had specially-made bricks baked to appear as if centuries-old; "pot metal glass" in the window frames; old wood; and Louise Morrell allowed Lovatt to design metal lanterns/ light fixtures. Students at the technical schools founded by Louise then welded the light pieces together, at her request.

<sup>7</sup> Particularly insulting to Lovatt was where "The Catholic Standard and Times" wrote that Louise as "donor," "...produced a beautiful, historic and unique addition to the Diocese of Philadelphia, and to the perpetual glory of the Catholic faith." (May 12, 1933) (The Archdiocese superceded the Diocese in 1875.)

To George I. Lovatt, Sr., the Chapel of the True Cross was one of his last commissions after contributing so much to his profession, as well as to the Roman Catholics of the Delaware Valley. His beautiful churches give joy and articulate the spirit of the faithful.

For our purposes in this nomination, Lovatt (1872-1958) was an ecclesiastical architect primarily for the Archdiocese of Philadelphia when a sudden increase in eastern and southern European Roman Catholics warranted more parishes and social services buildings. Lovatt's attached biographical information (by The Athenaeum of Philadelphia's Sandra Tatman, Ph.D.) shows that his major architectural achievements, and the awards commending his work, came near the time he was hired by Louise Morrell for the nominated Chapel. By 1930, Lovatt was THE name in ecclesiastical architecture in the region, but he earned it. And he worked during interesting times in history.

One of the residual problems encountered throughout the United States in the Great Migration Period (1880-1920) was a cultural and religious upset in our country's entrenched northern European Protestant-based environment. Reactions to the influx of eastern and southern Europeans--Jews and Christians--were bilateral, but the new groups sought assimilation in American culture. Lovatt's work here in Philadelphia broke down some architectural barriers to old traditional styles when in 1907 his St. Rita of Cascia R.C. Church's Baroque tested the Philadelphia scene. Durang's Baroque adaptations at the Gesu and St. Mary Magdalen di Pazzi in the late 1800s had a slight effect, but not as true to the Roman Baroque as St. Rita's. Lovatt's Chapel of the True Cross design's aura came during the second generation from immigrants now bidding through the Depression. In 1933 when the Chapel was dedicated by Cardinal Dennis Dougherty, one of the City's formidable powers, Lovatt's work peaked amidst Dougherty's encouragement to the faithful and those struggling with disenchantment with the Church and poor economic times.

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Information on this Chapel Shrine by the architect at The

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Athenaeum of Philadelphia remarked on the interior's customized tile work and art by famed artist Nicola D'Ascenzo. Lovatt had worked with D'Ascenzo at the award-winning Church of the Holy Child, now a consolidation of parishes and re-named "Our Lady of Hope." Lovatt's window frames there held D'Ascenzo's beautiful stained glass designs. The two highly skilled professionals at the Chapel of the True Cross had brought the interior more quality than seen in other churches and an aura of "otherworldliness."

What is important in the context of Lovatt's architectural career in the Archdiocesan properties here, is that it was he, and not the 19th century ecclesiastical architect for the Archdiocese, Edwin Forrest Durang, who had won the attention and admiration of his peers at an international level for Roman Catholic churches in Philadelphia, not for any other type of architectural category. Lovatt's work also added to the general history of American architecture where in a generation before his birth, it had not been considered a profession apart from carpentry or drafting or related occupations that did not require licensure. Lovatt's membership in the American Institute of Architects had represented a step forward in advancing the technical knowledge required to produce the kind of thoughtful building such as this Chapel of the True Cross. And, Louise Drexel Morrell's decision to hire Lovatt may have been another honor to add to his long and wonderful record.

Celeste A. Morello, MS, MA  
November, 2018



The Chapel of the True Cross is the work of architect George I. Lovatt, Sr., who was commissioned to design numerous Catholic churches in Philadelphia and South Central Pennsylvania and who served as Philadelphia's city architect under Mayors Joseph S. Clark Jr. and Richardson Dilworth. Because of its association with Lovatt, the property satisfies the following Criterion for Designation:

(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.

Philadelphia Architects and Buildings provides the following biographical information on Lovatt:

George I. Lovatt, Sr., proved to be a formidable competitor for the considerable Catholic church work which was initiated in the late nineteenth and early twentieth centuries. Although Edwin Forrest Durang and Henry Dagit designed a number of Catholic church and institutional buildings during this time, Durang's firm was inherited by his son F. Ferdinand Durang and during the 1930s moved to New York City, leaving Henry D. Dagit, George I. Lovatt, Sr., and the Hoffman-Henon firm to divide major Catholic commissions in the city.

Lovatt studied at the Pennsylvania Museum and School of Industrial Art during the academic terms 1890/91 and 1892/93. His first documented commission occurred as a result of the death of Adrian Worthington Smith, who had begun work on the Monastery of the Visitation in Wilmington, DE (now demolished). Following Smith's death in 1892, Lovatt completed the convent and continued his studies at the PMSI at the same time. He does not appear in Philadelphia city directories until 1894 as an architect, with offices at 424 Walnut Street.

Lovatt's firm received both local and national honors, gleaning a commendation for the Church of the Most Precious Blood, 26th and Diamond streets, Philadelphia, in 1926 at the International Exhibition held in Barcelona, Spain. He followed this honor in 1930 by winning the Philadelphia Chapter of the AIA's gold medal for his Church of the Holy Child, Broad and Duncannon streets, Philadelphia. In 1927 he was joined in the firm by his son George I. Lovatt, Jr., but he did not retire until 1940.<sup>1</sup>

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<sup>1</sup> Sandra L. Tatman, "Lovatt, George Ignatius, Sr. (1872-1958)," Philadelphia Architects and Buildings, Atheneum of Philadelphia, accessed 5 February 2019.



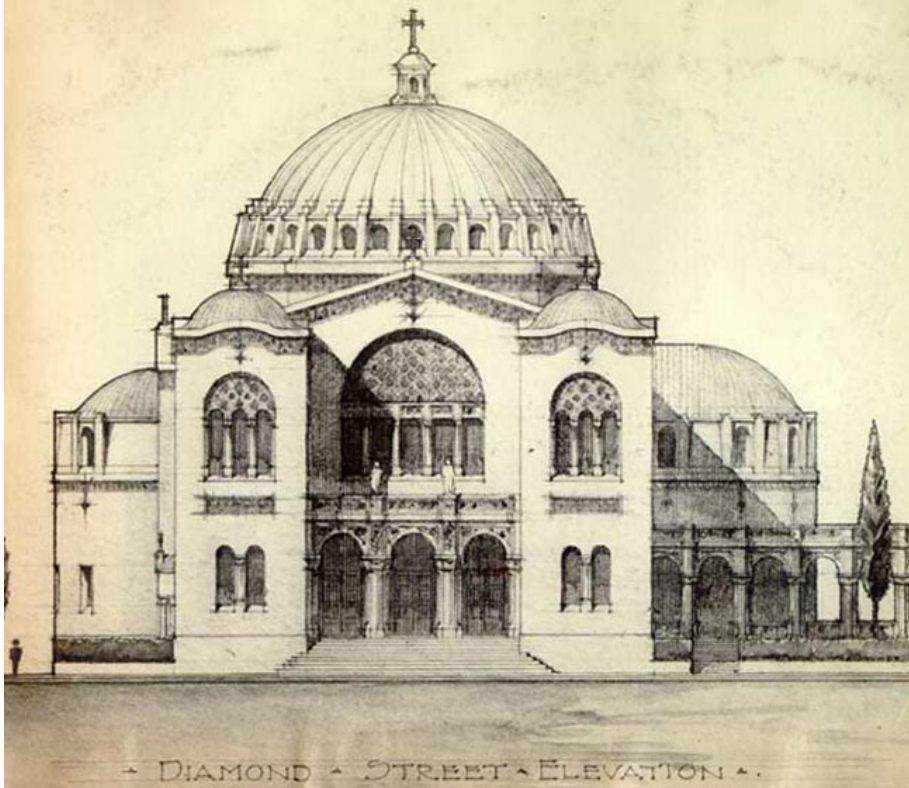
**Church of the Holy Child, 5220-22 N. Broad Street, Philadelphia.**

Lovatt won the Grand Prix in Paris Award and the Philadelphia Chapter of the AIA's gold medal for his design of the Church of the Holy Child. Constructed in 1928. Source: Cyclomedia, 2018.



**St. Bridget Church, 3669 Midvale Avenue, Philadelphia.**

Constructed c. 1910. Source: Cyclomedia.



**Church of the Most Precious Blood, 28<sup>th</sup> and Diamond Streets, Philadelphia.**

Lovatt's firm received a commendation for the Church of the Most Precious Blood, 28th and Diamond streets, Philadelphia, in 1926 at the International Exhibition held in Barcelona, Spain. Source: Philadelphia Architects and Buildings.



**St. Rita's Roman Catholic Church, 1156-62 S. Broad Street, Philadelphia.**

Constructed in 1907-08. Source: Philadelphia Historical Commission.





**St. Patrick Cathedral, Harrisburg, Pennsylvania.**

Constructed in 1907. Source: [pipeorgandatabase.org](http://pipeorgandatabase.org).

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## RESEARCH CENTERS:

- The Athenaeum of Philadelphia
- Catholic Historical Research Center of the Archdiocese of Philadelphia
- The Free Library of Philadelphia

## SPECIAL THANKS TO:

- Archdiocesan archivists Shawn Weldon and Patrick Shank
- Bruce Laverty and Michael of The Athenaeum of Philadelphia
- Meredith Keller, Philadelphia Historical Commission.

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A P P E N D I X      1:

Records and images on the Saint Michel Chapel Shrine of the  
True Cross from the Archives of the Sisters  
of the Blessed Sacrament (SBS).

Source: Catholic Historical Research Center (Archdiocesan Archives), Philadelphia.

[19th-century Philadelphia Anti-Catholicism Archives](#) [Athletics](#) [Bishop's Bank](#) [Bishop Francis P. Kenrick](#) [Bishop John Hughes](#) [Bishop Michael Egan](#) [Black Catholics](#) [Cataloging](#) [Catholic women](#) [Civil War Correspondence](#) [CTAU](#) [Daughters of Charity](#) [Digitization](#) [Emma Bouvier](#)  
[Drexel](#) [Francis A. Drexel](#) [Genealogy](#) [Halvey Photograph Collection](#) [Immaculata University](#) [Irish Catholics](#)  
[Irish immigrants](#) [Irish Land War](#) [Katharine Drexel](#) [Louise Drexel Morrell](#) [Mark Antony Frenaye](#)  
[Medicine](#) [Mighty Macs](#) [Native Americans](#) [Nativist riots of 1844](#) [Negatives](#) [Newspapers](#) [Old St. Mary Periodicals](#) [Photographs](#) [Redpath's Weekly](#) [Shrine of St. Michael of the True Cross](#) [Sisters of Charity](#) [Sports](#) [St. Francis' Industrial School for Boys](#) [temperance](#) [The Catholic Herald](#) [Trusteeism](#) [World War I](#)  
[Catholic Historical Research Center](#) > [Blog](#) > Shrine of St. Michael of the True Cross

## The Other Drexel: Louise Drexel Morrell

By Admin. Posted on April 9, 2010.  
by Shawn Weldon

The name of Mother Katharine Drexel is familiar to many Catholics both within and outside the Archdiocese of Philadelphia. However, her sister, Louise Drexel Morrell is little remembered. Only the Morrell Park section of Northeast Philadelphia, which occupies the former site of her family estate "San Jose", as well as Morrell Avenue in the same area, bears memory to her name. Yet, until her death on November 5, 1945, Louise Drexel Morrell was one of the leading Catholic philanthropists of her time.



Louise Bouvier Drexel  
(1880)

H50 Drexel Family  
 Tornesdale  
 Box 3  
 Folder 10  
 Shrine of the  
 True Cross

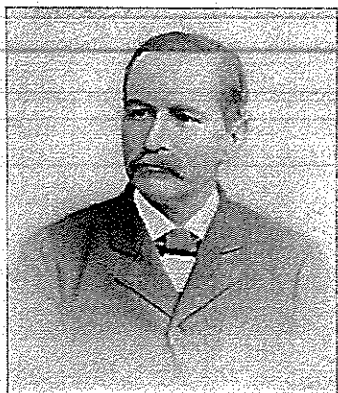
Photograph from The Francis A.  
Drexel Family by Sister M. Dolores

Louise Drexel Morrell was the youngest of the three Drexel sisters. Elizabeth, born August 27, 1855 and Katharine, born November 26, 1858, were the daughters of prominent Philadelphia banker Francis Anthony



Drexel and Hannah Longstreth Drexel. Hannah died in December 1858 from complications resulting from Katherine's birth. Francis later married Emma Mary Bouvier in April 1860 and Louise was born on October 2, 1863.

The Drexels were one of the richest families in Philadelphia and the three sisters were raised in a style suitable to such wealth. ~~They enjoyed private tutors and trips to Europe. However, their parents also gave them a deep~~ spirituality and a sense of responsibility for those less fortunate. Anthony Drexel was a leading contributor to a host of Catholic organizations and activities. Emma Bouvier Drexel was known as the "Lady Bountiful" of Philadelphia due to her charitable activities including distributing food and clothing to the poor from her Walnut Street home.



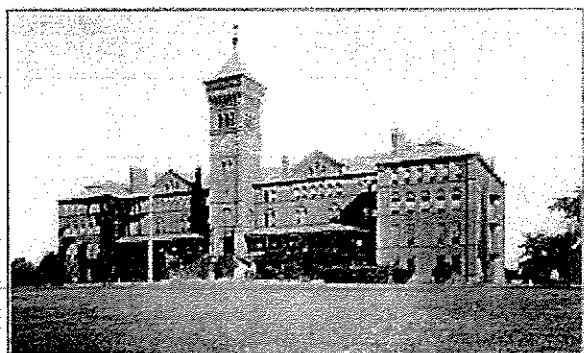
Francis A. Drexel

*FRANCIS*

When ~~Anthony~~ Drexel died in 1885 he left an estate worth over 15 million dollars, a staggering total at that time. One tenth of this was to be distributed to various Catholic institutions. The remainder was divided between the three sisters. According to the provisions of the will, if any of the sisters died without children, her share of the inheritance would go to the survivors. When Elizabeth Drexel Smith and her premature baby died during childbirth in 1890, her share was divided between Katharine and Louise.

Katharine used her inheritance to found and support the Sisters of the Blessed Sacrament. Louise Morrell donated millions of dollars to various educational, religious and charitable organizations throughout her lifetime. However, there were several institutions which received her special attention.

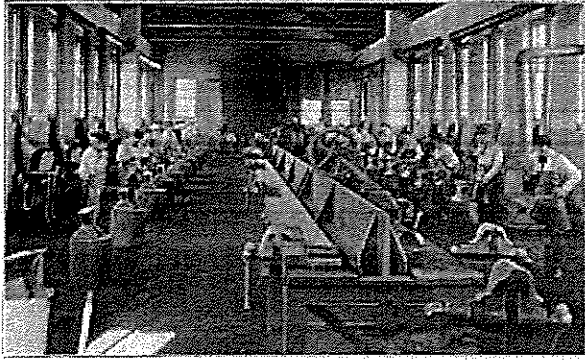
In 1888, Elizabeth Drexel Smith established St. Francis Industrial School for Boys in Eddington. When Elizabeth died in 1890, Louise took over as the major financial supporter of the school. In 1892, as an offshoot of St. Francis, Louise established the Drexmoor on South 9th Street as a home for boys who had graduated from St. Francis and were working in the city. In 1914, the Drexmoor was given to the Salesian's of Don Bosco. Louise then became the major financial sponsor of the Don Bosco Institute which provided social services to Italian children.



ST. FRANCIS INDUSTRIAL SCHOOL FOR BOYS  
Eddington, Pa.

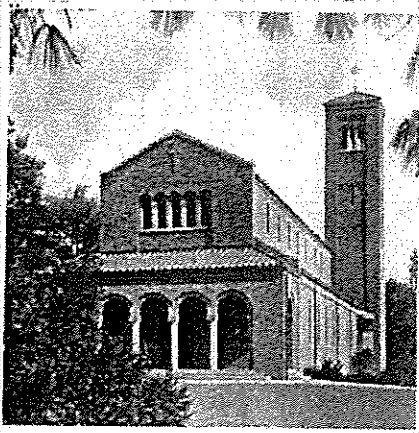
## St. Francis' Industrial School, n.d.

In 1895, Louise and her husband Edward Morrell founded St. Emma's Agricultural and Industrial School in Virginia to provide young African-American men with secular and religious education. The plight of African-Americans was an area of intense concern for Louise. She was one of the early supporters of the Catholic Interracial Movement.



St. Francis' Industrial School, ca. 1897

Although extremely wealthy and socially prominent, Louise Morrell preferred a life of simplicity and hard work. Her former secretary, Emanuel Friedmen, relates that Louise considered useful work a blessing from God and would spend her days answering correspondence from the large number of charities she helped support and overseeing the affairs of St. Joseph's and St. Emma's Industrial Schools. When not working she would toil in her greenhouse or walk the grounds of her estate. During the depression she distributed food and clothing to the needy and funded a soup kitchen.



St. Michael Chapel, Shrine of the True Cross

Louise was also deeply religious. She considered her most satisfying accomplishment to be the erection of the Shrine of St. Michael of the True Cross on the grounds of the old Drexel estate at St. Michel, now the site of Frankford Hospital's Torresdale Division. The Shrine served as a pilgrimage church and a retreat house. It later included a mission center for the Sisters of the Blessed Sacrament.

Perhaps Louise's greatest, yet least apparent accomplishment, lies in her relationship with her sister, Mother Katherine Drexel. In her book *The Francis A. Drexel Family*, Sister M. Dolores conveys the deep attachment between the two sisters. Louise served as a source of emotional and psychological support for Katherine during

her arduous labors to establish and maintain the Sisters of the Blessed Sacrament. As they grew older, Mother Katharine referred to Louise as “My God’s Blessing to Me”.



Katharine Drexel

Mother Katharine Drexel is deservedly a prominent figure in the history of Catholic Philadelphia. Her sister, Louise Drexel Morrell, deserves her own place in that history.



Louise Drexel  
Morrell

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# Mission Fields at Home

VOL. V

JUNE, 1933

NO. 9

## A Hallowed Spot

**M**OTORING along the old Trenton Pike from Philadelphia one may notice just before reaching the terminal of the Frankford Trolley Line at Torresdale, on an eminence about two miles to the left, a slender tower which bespeaks the location there of a religious edifice of some nature or other.

Turning to the left from the main road at this point a picturesque country road winds along and leads to the eminence before described. It is private property made semi-public. Driving in the open gateway one reaches first an unpretentious country house, a stone's throw from which stands a recently built small church or chapel, the graceful bell tower of which had been seen from the highway.

**M**ANY years ago Francis A. Drexel, one of Philadelphia's foremost sons, bought the place as a country-home for his family. The simple house is surrounded by grounds of idyllic beauty with its expansive lawns, flower-beds and magnificent old trees—"my picture gallery" Mr. Drexel poetically termed these latter.

His three daughters here grew into womanhood and to them the place year by year gathered associations and memories of home-life, of relatives and special friends, and to it they turned with tenderest affection when their mother and, a few years after, their father passed into the life beyond.

**T**HE youngest daughter was the first one to leave the dear old home, to become as Mrs. Edward Morrell, mistress of her own household. But she remained near; a shady lane of stately old trees leads straight from the door of St. Michel, her paternal country home, to the door of San José, her own country house.

A few years after this event the second daughter carried out a long cherished hope of devoting herself to the Master by entering the religious life. The girlhood vision of becoming the Spouse of Christ in a cloistered

S. B. S.

community broadened into the actuality of a new congregation in the Church, a sisterhood devoted exclusively to the service of the Indian and Negro races.

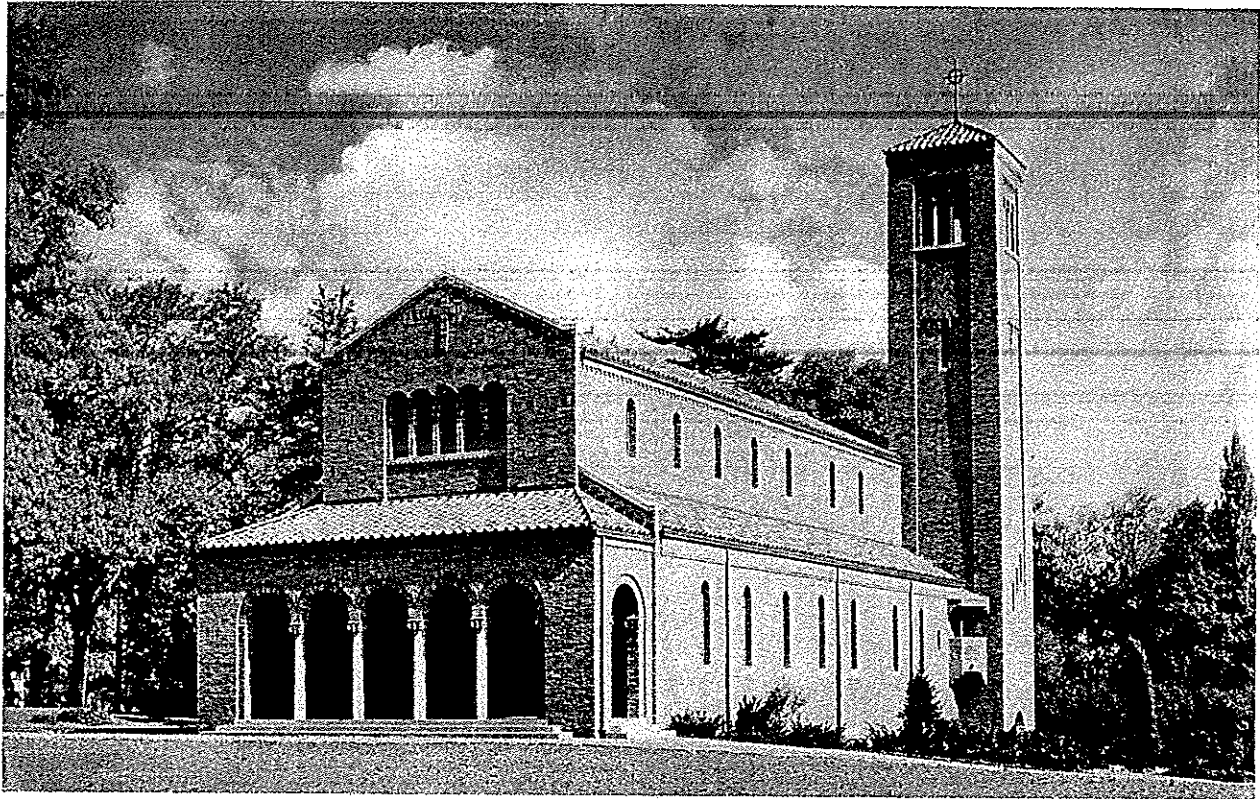
The dear old house now had but one of its long time family of five left. But within a year or two she became Mrs. Walter George Smith and looked forward to a long life, not only of happiness but of helpfulness to her sister, now Mother M. Katharine, in the great work she planned to carry out for God in the service of her neighbor. 'Twas not to be. A short year later Elizabeth Drexel Smith lay a corpse with her new-born babe in her embrace, in the little oratory of the country-home.

**T**HE house emptied of all its loving inmates was filled with lonely solitude for some time. Mother Katharine meanwhile finished the period of her novitiate. Having completed the foundation training as a religious with the Sisters of Mercy in Pittsburgh, it was decided to locate the Motherhouse of the new sisterhood in the archdiocese of Philadelphia.

While the building of this was in course of construction at Cornwells Heights, the dear old home of St. Michel was to Mother Katharine an ideal spot where she, and the band of young women who had come to join her in the new work, could begin their religious life as a separate congregation. And so the old family country-home became the first novitiate of the Sisters of the Blessed Sacrament. When St. Elizabeth's Convent, the Motherhouse at Cornwells Heights, was completed, the young community, with mingled feeling of sorrow in leaving dear St. Michel and of joy in entering their own religious home, bade farewell and left the old house lonely again.

**T**IME passed, numbering a decade or more of years. St. Michel was empty but not neglected. A group of Poles had settled in the vicinity. To provide a place of worship for them Mrs. Morrell—who had continued





*The main entrance with its colonnaded portico suggests San Lorenzo in Rome. On the south side a graceful campanile rises to a height of eighty feet above the ground.*

## *St. Michel Chapel Shrine of the True Cross*

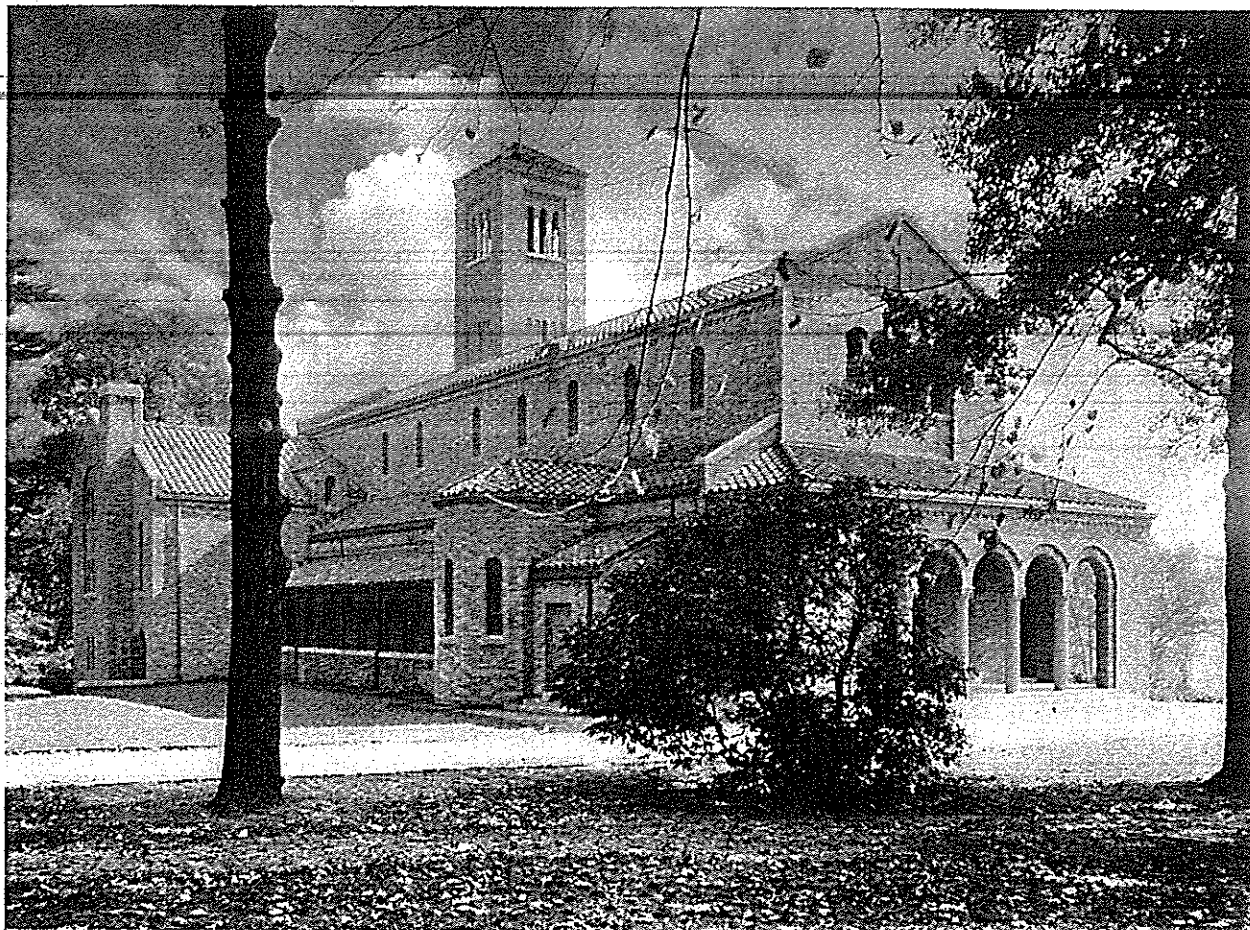
TORRESDALE

**S**T. MICHEL CHAPEL, Torresdale, Pa., is designed after the Romanesque churches of northern Italy. It is a brick building, externally laid in the fashion of the early brick work of the Romanesque period, with handmade materials particularly adapted for color, and to represent, as near as modern conditions will permit, a texture which adds age and quality to the surface. The bricks are colored a soft pinkish tint, shading almost into old rose.

**T**HE main entrance at the western side with its colonnaded portico so typical of Italian churches, suggests San Lorenzo in Rome. The main portal has on the portico side a deep reveal of brick, with a pierced lead tympanum that fills the arch above the carved wood lintel of the door frame. The lead work of this tympanum has a foliated pattern that grows from a central stalk with the Scales of Justice attached thereto. A flaming sword and spear crossed, and a ribbon bearing the inscription: *Sancte Michael, Archangele, Defende Nos*, completes the composition.

The body of the structure terminates at the eastern end with a semi-circular apse. On the south side near the apse a graceful campanile rises to a height of eighty feet above the surface. The electrically operated bell within is arranged to strike the half-hours, hours, and the Angelus. Couched in its corner between the walls of the south aisle, an interesting outdoor pulpit elaborately carved, with hooded canopy, provides opportunity to preach to any large gathering at a religious celebration.

**F**ROM the north side of the chapel a Baptistry juts out. The font is of richly colored Rojo Alicante marble with four carved panels of appropriate symbols. It is eight-sided to symbolize regeneration, and is surmounted by a bronze cover with a magnificently modeled group of St. John baptizing Our Lord. The font is one step below the floor of the church, near the west end and is separated from the north aisle by handsomely wrought iron gates. The Baptistry is entered from the north vestibule and opens on to the cloister which proceeds along this side to the sacristies which are located on the Gospel



*At the left side is shown the Baptistry which opens on to the Cloister. The main entrance, a colonnaded portico typical of churches in Rome, is shown at right of picture.*

side of the apse at the east end. Near the sacristy at the eastern end another outdoor pulpit is located, facing the beautiful lawn with its stately trees, thus providing for additional outdoor ceremonies.

THE building is trimmed with a composition harmonizing in color with the pinkish brick walls. The stone trimming is carved and cut out in grotesque characters suitable to the period of the architecture. The roof is covered with a variegated pan tile with barrel tiles for joint covers, similar in every detail to the old Italian materials and carefully selected as to color to conform to the walls which support it.

THE nave of the church is divided from the aisles on each side by a gracefully colonnaded arcade of seven bays, the stone columns being capped with elaborately carved grotesque figures, symbolic of the demon host which St. Michael, the patron saint of the chapel, vanquished. From these columns rise the stone arches, which in turn support the clerestory walls upon which rests the open timbered roof with its craftsmanship of wood, iron, and polychrome work.

At the termination of the side aisles decorative recessed alcoves are provided for the altars dedicated to the Sacred Heart and Our Lady. Both altars are executed in French limestone, with a carved niche in which the statues are placed. The statue of Our Lady, a wedding present to Mrs. Morrell from her family, has ever been one of her most prized treasures. The work of an unknown Italian artist it has a singular charm and beauty. The statue of the Sacred Heart sculptured by the ecclesiastical artist, Angelo Lualdi of Florence, is a work of art.

The tabernacle door of Our Lady altar is a replica of an icon at the Iberian Monastery at Mount Athos. The icon shows the head of the Virgin with a slight scar on the right cheek and is enclosed in a richly colored enamel frame. The scar of the original was caused by a lance thrust made by a Tartar invader. The tabernacle door of the Sacred Heart altar is a richly colored enamel of Venetian origin picturing Our Lord.

THE walls of the chapel are lined with Italian travertine. This, with the rusticated floor, paved with richly variegated southern standstone, gives an appearance of age to the unusual construction. In niches of the

walls are placed the Stations of the Cross. These are exquisite alsecco paintings by the well-known artist Nicola D'Ascenzo.

The windows are striking in their unique beauty. The lead work predominates in the foundation scheme. Pierced lead grilles of various design and pattern are filled with unpainted colored glass. The color scheme of the glass shades form a deep rich tone at the base of the window through a cycle of tints to a lighter color at the top.

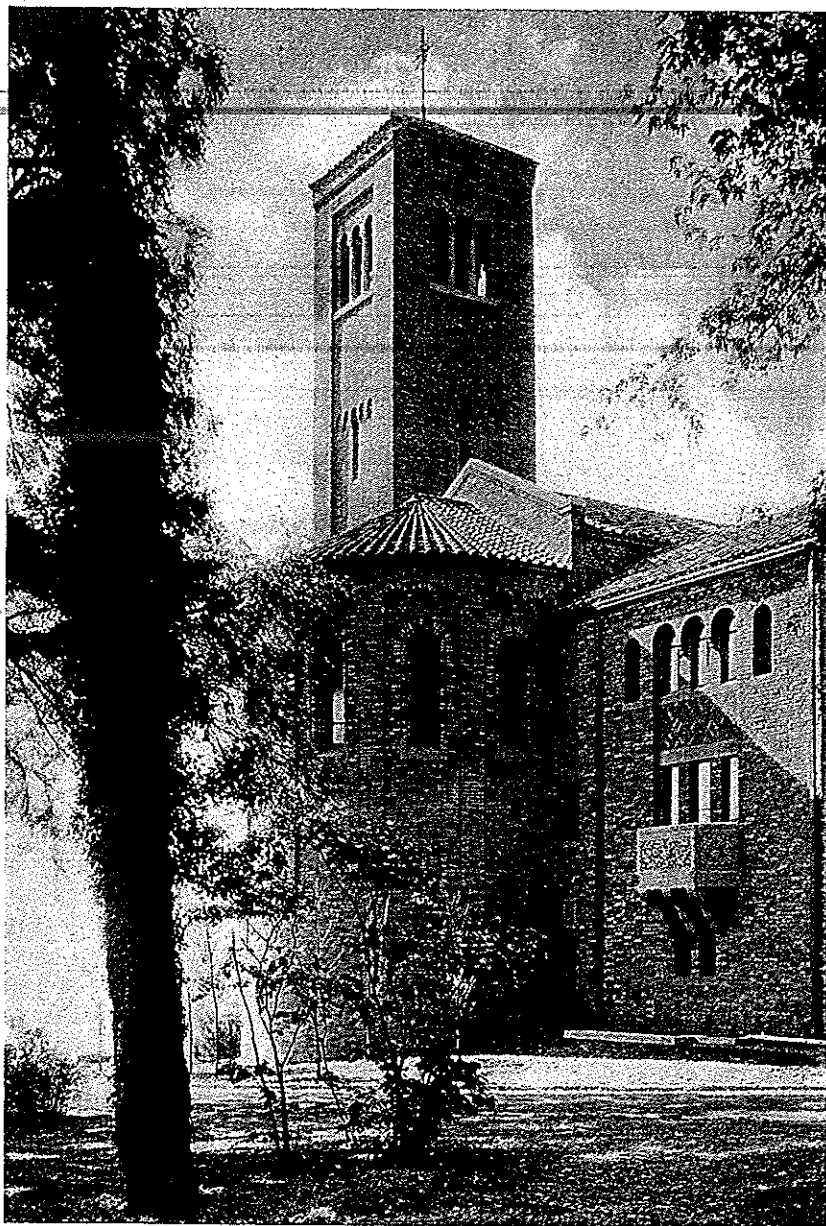
THE sanctuary coming within the apse is divided into two levels, giving an upper and lower sanctuary. The upper sanctuary is elevated five and a half feet above the lower one, thereby permitting the erection of a crypt beneath.

In the upper sanctuary stands the high altar with its thirteenth century baldachino. The altar itself is remarkable because of its material, Numidian marble, a stone now exceedingly rare. The dark red hue of this African marble strikes one as being especially symbolic (of the bloodshedding on the Cross by Our Savior), in this shrine dedicated to the honor of the True Cross. The baldachino is richly carved oak with polychrome decoration, suggestive of a jewel case covering and protecting the high altar. From the rear arch of the baldachino hangs a lovely crucifix, the corpus of ivory on a cross of teak with holly inlay.

THE floor of both the upper and the lower sanctuary is of inlaid marble in the Italian Romanesque manner. From the upper sanctuary stone stairs running through decorative arcaded passages lead to the lower sanctuary, where altars dedicated to St. Joseph and St. Anthony are placed.

These altars are built against the wall that separates the two sanctuary levels. Carved stone slabs above the altars constitute the backgrounds for their statues. The sanctuary rail is located on the lower level, whilst the rail enclosing the upper sanctuary supports the pulpit on one end and the lectern on the other. The communion rail separating the lower sanctuary from the nave is particularly attractive. It is built of French limestone, carved in symbolic motifs with glass mosaic inserts. In the center of the rail are wrought iron gates.

June, 1933



*St. Michel Chapel terminates at its easterly end with a semi-circular apse. An outdoor pulpit is located here which provides for preaching to a large pilgrimage assembled outdoors.*

At the west end of the nave the main entrance door is framed by an elaborately carved oak screen, with recessed confessionals to the left and right. This screen extends above the arch of the door and forms the frame for a large fresco painting of St. Michael. The heavenly warrior is portrayed in the act of slaying the dragon, while in the background a host of angelic figures witness the conflict.

THE crypt beneath the high altar is a mortuary chapel for the Francis A. Drexel family. A broad stone stairway leads from the lower sanctuary floor directly down to it. This crypt modeled after the thirteenth century



4.

Romanesque period is built of colored granite, with a groined ceiling supported on massive granite piers. The crypt altar is located directly beyond ornamental wrought iron gates which encloses it from the stairway; it is in full view from the upper church. The altar is of black Westfield marble. Its simple beauty makes it an impressive shrine for the Relic of the True Cross. The precious relic itself is enclosed in a reliquary pyx of clear crystal and gold, that terminates the upper arm of a finely chased

crucifix of bronze with ebony inlay, on which is an exquisite ivory corpus.

THE beautiful structure was consecrated by His Eminence Cardinal Dougherty on the thirteenth of May. The following day, Sunday, with the closing exercises of the Novena in honor of the Finding of the True Cross, the chapel was thrown open to the public as a chapel of pilgrimages, and other like religious ceremonies.



## *Consecration of St. Michel Chapel and the Crypt, Shrine of the True Cross*

SATURDAY morning, May 13, this latest, and in some respects the most beautiful, addition to Philadelphia's fine churches, was consecrated by His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia. While His Eminence carried out the elaborate and lengthy ceremonial of consecration in the church proper, His Excellency Most Rev. Gerald O'Hara consecrated the altar of the crypt underneath the sanctuary.

AT nine o'clock Bishop O'Hara celebrated the Holy Sacrifice of the Mass in the newly consecrated church. His Eminence, the Most Rev. Archbishop was present in the sanctuary, as were also a number of monsignori and priests from Philadelphia, and nearby cities. The sermon was preached by Rev. John LaFarge, S. J.

Father LaFarge said in part:

\* "St. Michel Chapel, solemnly consecrated today to the service of Almighty God, is destined for the interests, primarily, of the Negro missions of this country. As reminders for all coming times of the great act of the Church's liturgy which His Eminence, the Cardinal Archbishop of Philadelphia, has carried out this morning, there remain twelve crosses carved in the side of the church; five small crosses carved into the solid rock of the altar; and a similar group of crosses engraved upon the altar of the crypt, which the Most Rev. Bishop Auxiliary also has set aside forever, for the worship of God, for the last resting place of the beloved benefactor, and for the commemoration of the living and the dead. . . .

"ST. MICHEL CHAPEL perpetuates the hopes, the prayers, the life, the acts, of its donor. It symbolizes with that sublime truth and richness of appeal that mark all genuinely Catholic things, the internal sacrifices of that donor, her offerings to God, her interior and spiritual anointings. As this altar forms one whole with the acts that have blessed it, so the chapel forms one whole with the life that has called it into being, particularly with the great work of the pilgrimages that began in the chapel of the old family home. This church too forms one great whole with the Divine Sacrifice for which above all other things it exists; that thus all things may be one in Christ, and Christ all in all!

"Certainly, events, like things, may have a sacramental character. What seems but casual turns out in God's Providence to be the first link in a chain of world-wide development. Hence the fitness of our commemorating an occasion like the present, when a church is dedicated for so vast, so incalculably holy and fruitful a cause as that of the furthering of the Negro missions of the United States.

\* "TO St. Michel, as a place of pilgrimage, will come in the years to come, countless men and women of both races. God's inspiration will bring them here, as to their Father's house. From this altar, anointed today in such manifold manner, they will derive the spiritual strength to bring to the Negro race in this country the teachings of Christ, and to remove from the hearts of our Catholic people those obstacles which stand in the way of this message being proclaimed.

"The Church which has just been consecrated is the home of divine grace, and the fountainhead is the altar. Behold this place is holy, and I knew it not. Here too let the priests offer unto Thee the sacrifices of praise; here may the faithful people fulfill their vows; here may the burdens of sin be loosed; the faithful, when fallen, be restored. (*From the ritual of Consecration.*)

"HERE will the priests of God's Church minister to this people in the name of Him Who broke down the wall of hate and indifference that separated His own people from the rest of the world, Who came to make all men one, all children of God and heirs of heaven.

"Here too as a lesson in a book may be learned, something of what this means in actual practice. It is no mere accident that has placed the apostolic works of Torresdale, Cornwells, and Eddington, so close to the great metropolis of Philadelphia, at the national roadside, so to speak, where all may see as they hurry to the North or to the South. God wishes these works to be known. They have been hidden long enough. It is the will of our Holy Father, Pope Pius XI; it is the will of His Eminence the Archbishop that they should be known, because they declare the mind of the Church toward the Negro race; they are the example of what may and must be done. No one person, no one class, or group, or race, or degree, in the Church or in Society, can accomplish the redemption of the American Negro by themselves. The work needs the collaboration of all. We need to imitate the Pontiff in his ceremony, and take a trowel fashioned out of our faith, and form with it a sacred

mortar, made out of all creatures, as says the ritual, the highest, the midmost, and the lowest, on which to build our edifice of the Negro apostolate. Only by such union and collaboration shall we achieve our goal.

"MAY inspiration come to us from the presence of His Eminence today, who has so earnestly appealed to the faithful of his Archdiocese and of this country on behalf of the spiritual welfare of the American Negro; who has laid down so consistent a platform for the rights of those under his own jurisdiction.

"To the two foundresses here this morning, I venture no congratulations, for God is their reward exceeding great; and I know that they would infinitely prefer that I voice joy in this glorious event, and their own desire for prayers for the success of their works.

"To that invisible world of saints, who look down upon us this morning, saints of all nations and races and tongues, saints of Africa and Europe, saints too of the United States, men and women who in times past lived and labored and died in the obscure apostolate for the Negro, we may address in conclusion those sublime words of today's liturgy that accompany the placing of the martyrs' relics in their appointed places:

Rise ye saints of God from your resting places, prepare your dwellings, bless the people, and keep us sinful men in peace.

Proceed ye saints of God, and enter into the city of the Lord, for a new church is built for you, where the people shall adore the majesty of the Lord.

Ye shall go out with cheerfulness and ye shall be brought back with joy. For the mountains and hills shall leap up awaiting you with joy. Alleluia. Amen."

*O God, Holy of Holies, with most humble devotion we implore thy mercy that thou wouldst deign, through the ministry of our lowliness, to purify, bless, and consecrate, by the everlasting abundance of thy sacred gifts, this thy church, unto the honour of the holy and triumphant Cross, and the memory of thy angel, Saint Michael. . .*

*We therefore beseech thee, O Lord, in this thy house, by the grace of thy Holy Spirit, may the sick be healed, the infirm restored to strength, the lame cured, the lepers cleansed, the blind enlightened, demons cast out. May all miseries and weaknesses be driven away, by thy favor, O Lord, and the bonds of all sins be loosed.*

*Thus may all who enter this temple for the purpose of rightly asking thy benefits, rejoice to find all their petitions granted; so that, having obtained the mercy they sought, they may glory in the eternal munificence of thy tender compassion. Through the same Christ our Lord.*

*From Preface from the Pontifical--Consecration of Churches*



St. MICHEL—The Country-home of the Francis A. Drexel family

*The*  
FRANCIS A. DREXEL  
FAMILY

by  
SISTER M. DOLORES  
(*Marie Elisabeth Letterhouse*)

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THE SISTERS OF THE BLESSED SACRAMENT  
CORNWELLS HEIGHTS, PA.

1939

*Offensive 17 May 1944*



woof and warp of daily life and work she had been to the senior groups.

To preserve to all future generations of the Sisters of the Blessed Sacrament the aroma of the beautiful home life of our Mother Foundress, Mrs. Morrell, in her rôle of fairy godmother, suggested that our Mother Foundress' childhood and growth into womanhood be preserved in book form.

All her family treasure-trove; journals and letters as well as anecdotes and reminiscences Mrs. Morrell brought forth, and with these an unflagging interest in the unfolding and completion of the work. Katharine M. Drexel's life as a religious and foundress, happily not yet written, will be found by a future biographer in the letters and events recorded, but at present sacredly guarded, in the archives of the Congregation. To detach our Mother Foundress from her home life and family surroundings would have stripped her of her true personality and that intangible something which is the charm of soul acting and being acted upon by soul in the round of daily life.

The Francis A. Drexel family lives in the pages of this book as they lived in their city home, at St. Michel, on their journeys, at work and at play. Their letters, journals, and diaries are given as they, (without thought of future publication,) wrote them, without interpretation, without explanation, without undue omissions; no author's asides to his kind reader are interpolated, thus preserving all their original fragrance and bloom.

The anecdotes and episodes recounted are all genuine happenings related at one time or another by our Mother Foundress herself, or by some other member of the family. All mere gossip has been strictly taboo and all

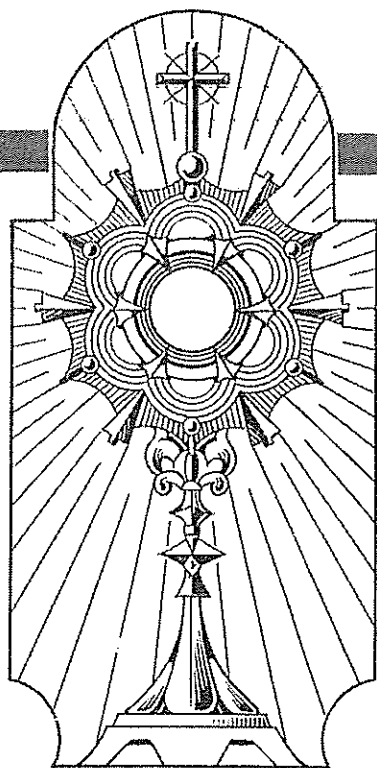
"they say" and "I heard" tales rigidly excluded. Finally, to fully authenticate this F. A. Drexel Family record, Mrs. Morrell critically read over the entire manuscript. Thus duly certified with the seal of authenticity we present this *True Story founded on Facts* as a love-gift to all The Sisters of the Blessed Sacrament.

S. M. D.

*Feast of  
Our Lady Help of Christians  
1939*

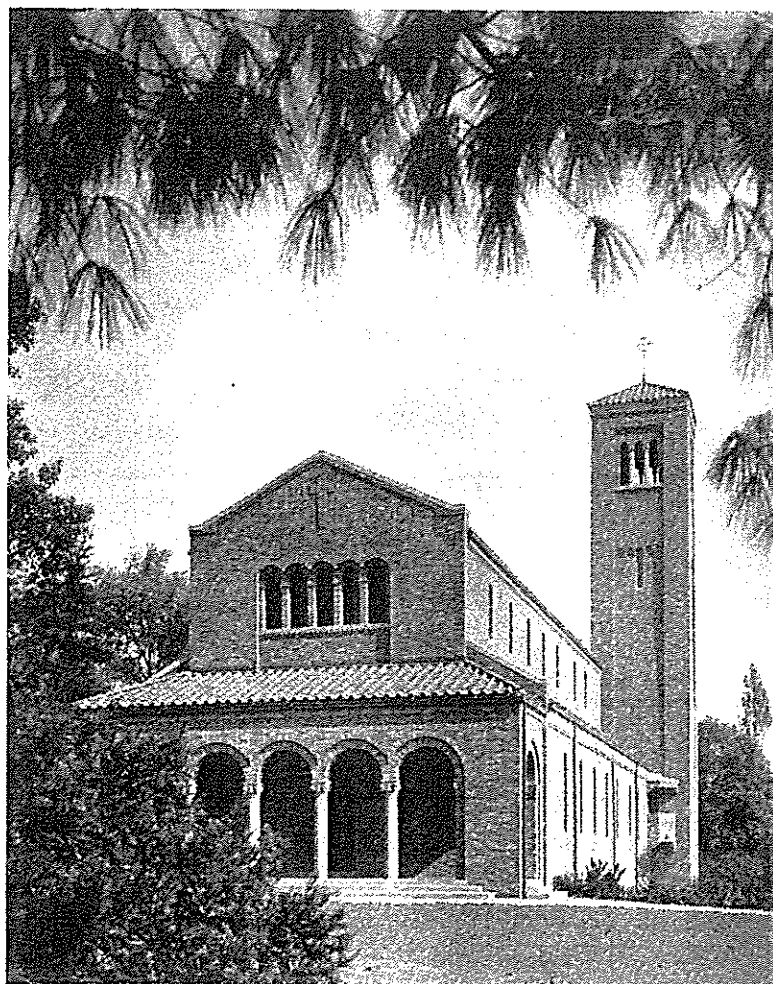
# MISSION FIELDS

## • AT HOME •



JUNE  
1933

Published Monthly  
by the  
Sisters of the  
Blessed  
Sacrament  
Cornwells Heights  
Penna.



# Mission Fields at Home

VOL. V

JUNE, 1933

NO. 9

## A Hallowed Spot

MOTORING along the old Trenton Pike from Philadelphia one may notice just before reaching the terminal of the Frankford Trolley Line at Torresdale, on an eminence about two miles to the left, a slender tower which bespeaks the location there of a religious edifice of some nature or other.

Turning to the left from the main road at this point a picturesque country road winds along and leads to the eminence before described. It is private property made semi-public. Driving in the open gateway one reaches first an unpretentious country house, a stone's throw from which stands a recently built small church or chapel, the graceful bell tower of which had been seen from the highway.

MANY years ago Francis A. Drexel, one of Philadelphia's foremost sons, bought the place as a country-home for his family. The simple house is surrounded by grounds of idyllic beauty with its expansive lawns, flower-beds and magnificent old trees—"my picture gallery" Mr. Drexel poetically termed these latter.

His three daughters here grew into womanhood and to them the place year by year gathered associations and memories of home-life, of relatives and special friends, and to it they turned with tenderest affection when their mother and, a few years after, their father passed into the life beyond.

THE youngest daughter was the first one to leave the dear old home, to become as Mrs. Edward Morrell, mistress of her own household. But she remained near; a shady lane of stately old trees leads straight from the door of St. Michel, her paternal country home, to the door of San José, her own country house.

A few years after this event the second daughter carried out a long cherished hope of devoting herself to the Master by entering the religious life. The girlhood vision of becoming the Spouse of Christ in a cloistered

S. B. S.

community broadened into the actuality of a new congregation in the Church, a sisterhood devoted exclusively to the service of the Indian and Negro races.

The dear old house now had but one of its long time family of five left. But within a year or two she became Mrs. Walter George Smith and looked forward to a long life, not only of happiness but of helpfulness to her sister, now Mother M. Katharine, in the great work she planned to carry out for God in the service of her neighbor. 'Twas not to be. A short year later Elizabeth Drexel Smith lay a corpse with her new-born babe in her embrace, in the little oratory of the country-home.

THE house emptied of all its loving inmates was filled with lonely solitude for some time. Mother Katharine meanwhile finished the period of her novitiate. Having completed the foundation training as a religious with the Sisters of Mercy in Pittsburgh, it was decided to locate the Motherhouse of the new sisterhood in the archdiocese of Philadelphia.

While the building of this was in course of construction at Cornwells Heights, the dear old home of St. Michel was to Mother Katharine an ideal spot where she, and the band of young women who had come to join her in the new work, could begin their religious life as a separate congregation. And so the old family country-home became the first novitiate of the Sisters of the Blessed Sacrament. When St. Elizabeth's Convent, the Motherhouse at Cornwells Heights, was completed, the young community, with mingled feeling of sorrow in leaving dear St. Michel and of joy in entering their own religious home, bade farewell and left the old house lonely again.

TIME passed, numbering a decade or more of years. St. Michel was empty but not neglected. A group of Poles had settled in the vicinity. To provide a place of worship for them Mrs. Morrell—who had continued



St. Michael Chapel



Shrine of the True Cross

+

Philadelphia  
Pennsylvania

St. Michael Chapel

Shrine of the True Cross



ERECTED IN  
HONOR OF

G O D



By MRS. EDWARD MORRELL

*In Loving Memory of Her*

*Father and Mother*

FRANCIS ANTHONY DREXEL

EMMA BOUVIER DREXEL

*and Her Husband*

EDWARD MORRELL

ST. MICHAEL CHAPEL  
*Shrine of the True Cross*



In 1931, owing to the growth of activities in the Mission Center established by the Sisters of the Blessed Sacrament in the old summer home of the Francis A. Drexel family, Mrs. Edward Morrell undertook the erection of this chapel and Shrine of the True Cross.

*Style of Architecture*

FOR the architectural treatment of the 13th century Romanesque Churches of northern Italy were chosen as leit-motif. St. Michael Chapel is not a replica of any particular church, but is fundamentally based on the characteristics of many churches of that period, and every exterior and interior detail was designed to give to the completed structure the atmosphere of its 13th century prototypes. The plan of the building is on the basilica type, featuring a broad nave, with a clerestory

tory, flanked by two side aisles leading to the elevated chancel.

### *Holy Line*

THE central axis of the Chapel is set on a true line east and west, with the chancel toward the east. This position of the chancel (sanctuary) facing the rising sun is a symbolic requirement carried out wherever possible. It is designated the "Holy Line" in Church Law.

### *Main Entrance*

THE main entrance at the west end under a delicately arcaded portico suggests San Lorenzo in Rome. The columns of the portico are softly tinted pre-cast stone. The main portal has a reveal of brick with a pierced lead tympanum which fills the arch above the lintel of the door frame. The foliated pattern of the lead grille grows from a central staff with the Scales of Justice attached thereto. A flaming sword and spear crossed, and a ribbon bearing this inscription: "Sancte Michael, Archangele, defende nos" completes the design. On the inside, the doorway is framed by an elaborate oak screen, with counter-sunk confessionals to the right and left. This screen extends above the

arch of the door and forms the frame of a large altresco, representing St. Michael slaying the dragon, while in the background a host of angelic figures witness the conflict.

### *The Nave*

CROSSING the threshold the attention is at once arrested by the sanctuary directly opposite. Advancing toward it, the nave, with its gracefully colonnaded arcade of seven fully colonnaded arcade of seven bays, emits the religious atmosphere of the Old World churches. The stone columns are capped by richly carved figures symbolic of the demons vanquished by St. Michael. From the columns rise the stone arches which in turn support the clerestory walls upon which rests the open trussed roof. This ceiling invites attention. It is a semblance of the old ship carpentry used in churches of the Romanesque 13th century. Supported and bound by wrought iron straps with suspended rings it recalls the method by which primitive lamps of bygone days were suspended.

The walls are a pre-cast stone similar to the Travertine famous in Italy. In niches of the walls are placed the Stations of the Cross. These are ex-

quisite altresco frescoes, perfect in scale and in color harmony with the rest of the chapel.

The windows are, possibly, one of the most interesting details of the entire architectural conception. In the prototype churches of Italy, either no glass or thin sheets of alabaster served to transmit light and keep out the inclement elements. In this chapel the window problem was solved by considering first the lead grille, treating the glass as secondary. In this an old World precedent was followed.

The pews of white quartered oak were made at St. Francis Vocational School, Eddington, Pa. These demonstrate a high type craftsmanship. St. Francis Vocational School was erected in 1883 by the Misses Elizabeth, Ketharine and Louise Drexel in memory of their father.

### *The Sanctuary (Upper)*

THE semi-circular apse at the east end forms the sanctuary, divided into two levels. The upper sanctuary is elevated five and one-half feet above the lower one, thereby permitting the erection of a crypt beneath. The chief point of interest is not only of the sanctuary but of the whole chapel—centers in the main altar.

The *Maiden Altar*, simple in design, liturgical in character, has its large marble built of Numidian marble (rather rare material); the blood red color of the marble seems fittingly symbolic of the Sacrifice offered thereon. On the face of the table is inlaid a hand-modeled, chased bronze dove, finished in burnished gold.

The *Tabernacle* is of hand-wrought bronze, circular in design, illustrating

In counter-stunk vaults in this crypt sleep in Christ the mortal remains of Francis Anthony and Emma Bouvier Drexel, and Edward and Louise Drexel Morrell.

Additional exits from the crypt are provided: one leading to a stairway on the north side, the other leading to ground level at the base of the campanile. The three ornate wrought-iron gates were executed at St. Francis Vocational School and at St. Emma Military Academy, Rock Castle, Va., founded by Edward and Louise Morrell.

### *The Campanile*

THE tall dignified campanile, distinctly Italian, is an inspiring symbol of Glory to God; its height and weight symbolize the immensity of the Most High.

In the corner where the east wall adjoins the campanile nestles an open pulpit.

Beyond the campanile at the eastern end of the building may be viewed the semi-circular apse of the chapel. The brick work here has received special study in the battering of the walls. The arched windows are supported on piers, the stone caps of

which are ornamented with floral symbols of St. Michael. Beyond the apse is the sacristy division; the ground level of this is apportioned as the acolyte sacristy, the floor level to the clergy, and the upper floor reserved as a nun's choir for the Sisters of the Blessed Sacrament.

### *Baptistry*

ALONG the north side of the chapel a portion of the garden cloister follows the side aisle and leads to the Baptistry, placed according to rubrics on the north side. In church terminology, north was symbolic of the region of paganism or sin. It was required furthermore that the Baptistry be separated from the church proper by walls. The idea was to differentiate between the spiritual state of those admitted as members of the Church and those as yet unbaptized. The early Church rubrics prescribed three steps to descend into the Baptistry and to ascend from same into the Church proper; this descent and ascent being symbolic of the spiritual change effected by Baptism. In this case the floor of the Baptistry is only one step below the Church floor, sufficient to carry out the idea.

The octagonal termination of the

FOUNDATIONS OF THE FIFTY YEARS (unpublished pages)  
THE HISTORY OF THE SHRINE OF THE TRUE CROSS MISSION CENTER  
(The first three paragraphs are in the Souvenir Volume)

On February 12, 1891, Katharine Drexel, now known as Sister Mary Katharine, pronounced her first vows in the convent chapel of the Sisters of Mercy in Pittsburgh, and in April of that same year, went to Philadelphia to secure property for the erection of the motherhouse and novitiate, and to have the plans for the new building carried out. On consultation with Archbishop Ryan, the guide and spiritual father of Mother M. Katharine and her little community, it was decided that new congregation would build its motherhouse and novitiate near Philadelphia. Cornwells Heights was the selected spot. Property was secured there and work of construction began on the building. In the meantime, the little community took up its abode at St. Michel, Torresdale, which was now vacant owing to the death of Mrs. Walter George Smith, Mother M. Katharine's sister, Elizabeth. The Sisters were to remain there until the new building at Cornwells Heights was completed. The following May, Archbishop Ryan blessed the temporary novitiate of St. Michel, declared the cloister, and appointed Mother M. Katharine as the first superior of the congregation.

At the end of June, the remaining number of Sisters came to Torresdale. They had been engaged in teaching in the parochial schools in Pittsburgh and could not leave until the term was completed. Mother M. Inez, who had been Mistress of Novices in the Mercy Convent, accompanied the Sisters, and remained with them for several months, until ill health obliged her to return to Pittsburgh. Mother M. Katharine was then appointed Mistress of Novices, and for long years, guided and directed the Sisters in the religious life, preparing them for the missionary work they would be called upon to do among the Indians and Colored People. The first profession and reception ceremonies of the new community were held in the temporary novitiate in September, 1891.

On the feast of Saint Francis Xavier, in December, 1892, the novitiate was closed and the Sisters went to Cornwells Heights to the motherhouse which was then ready for occupancy.

Later on, St. Michel was used as a parish annex for the parishioners of St. Dominic's in Holmesburg. Many members of that congregation lived so far away from the Church, that lacking a means of transportation, it was impossible for them to attend services in inclement weather. With the permission of the Archbishop, St. Michel was opened as a "Chapel of Ease", and continued as such for several years.

When the parish of St. Katherine of Sienna was established in Torresdale, in 1909 the members of St. Dominic's parish, who had been attending Mass at St. Michel, became the nucleus of the new parish, leaving St. Michel vacant.

Time passed. A group of Polish people settled in the neighborhood. Mrs. Morrell brought to the notice of Archbishop Prendergast the lack of a nearby Catholic Church to accommodate these people. With her usual generosity and zeal for God's glory, she offered the chapel for the use of these Polish people. The Archbishop then appointed a priest to take charge of the new congregation.

Mother M. Katharine and Mrs. Morrell were both desirous that their home be dedicated permanently to some work for the glory of God. With the view of making known the Sisters of the Blessed Sacrament, greater work of the

They devoted to the propagation of devotion Sundays from which grew Pilgrimages, Days of Recollection, and finally, Retreats. In 1931, the need for larger quarters resulted in addition of wings to the original Reese home, while a few yards from the house a site was selected for a new Church. Years before, Mrs. Morrell had





in the life of Mother Mary Katharine.

Box 6

II. St. Michel was first occupied in 1870. Shortly after, our dear Mother proposed to her two eldest daughters, one being about 14, the other 11 years of age, to establish a Sunday School for the children of the men who worked on the place.

The Sunday School was held with the greatest regularity. The older children were taught by Elizabeth, the younger by Katharine. After the lessons were recited, the children were assembled around the piano in the parlor, hymns were sung.

After a very few years the number of children increased remarkably, so that fifty or more came every Sunday.

Just before "St. Michel" was closed for the winter prizes were given out for the best lessons and best attendance, and on Christmas Day the children assembled for a celebration when they received useful gifts such as dresses, jackets, etc., also cake, candy, etc.

This Sunday School was held until 1888. A few years after that a regular daily school was established for the children of the neighborhood. (See Mrs. Williams about this.)

III. In the early part of 1870 St. Michel was purchased by Mr. Francis A. Drexel and in autumn of that year Archbishop Wood came out and celebrated the first Holy Mass in the then parlor at St. Michel. The altar and all altar requirements were supplied through the kindness of the Ladies of the Sacred Heart, of Eden Hall. Each subsequent year thereafter until his death Archbishop Wood celebrated at least one Holy Mass at St. Michel.

When Doctor James O'Connor was consecrated Bishop he returned to celebrate Mass at least once a year in the house. Later, permission was granted by Rome for the celebration of Mass whenever a priest was visiting the house.

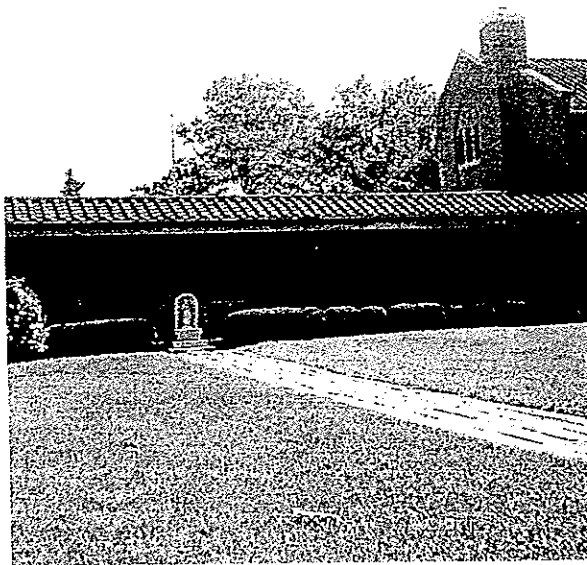
A permanent oratory was then arranged in the second floor.

After Mrs. Elizabeth Drexel Smith's death St. Michel was closed temporarily until Mother M. Katharine came with her Sisters from Pittsburgh to take up residence there until St. Elizabeth's was built. The Sisters remained from April, 1891 until December 2, 1892. Of course, during their stay, there was daily Mass and all usual church services.

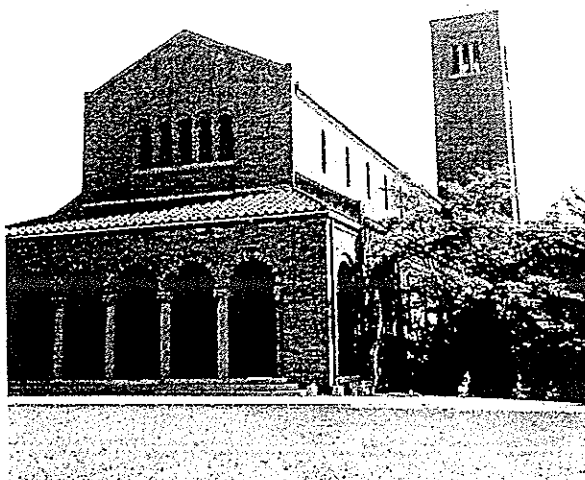
When the house was finally vacated Colonel Edward Morrell had the necessary furnishings constructed at St. Francis Industrial School, and gave a re-furnished oratory to his wife as a surprise to her. Within a comparatively short time thereafter he conceived the idea of removing the second floor entirely and turning the main part of the house into a permanent chapel. Archbishop Ryan readily consented to this and this chapel became a station church on Sundays for the congregation at St. Dominic's parish who lived in the vicinity. It was also used on First Fridays for the St. Michel school children.

In 1896 the Pastor of St. Dominic's decided it was no longer required as a station chapel and decided to have it closed. The week this was decided

SISTERS OF THE  
BLESSED SACRAMENT



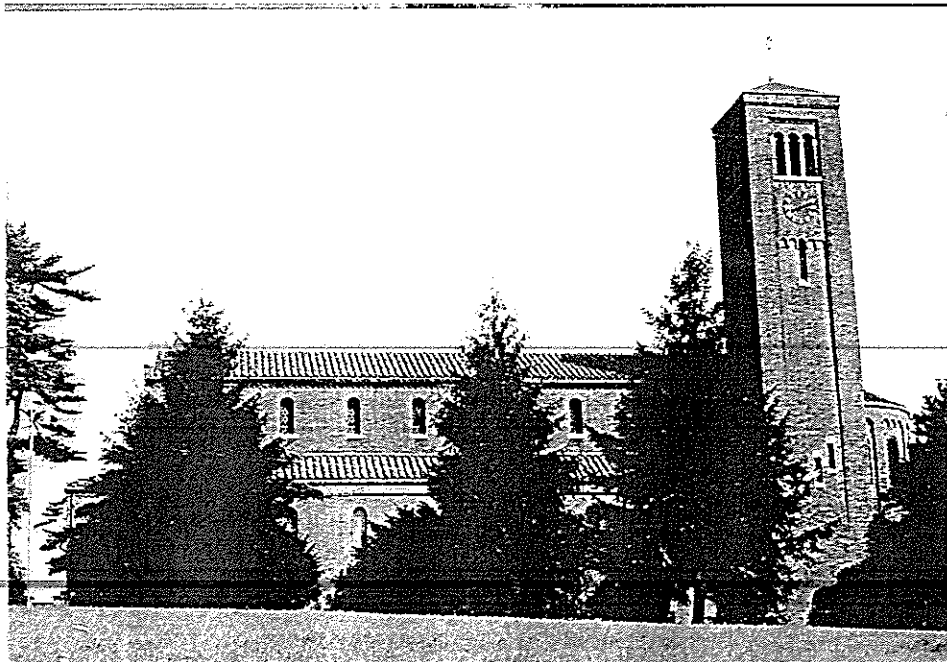
View of Enclosed Hall,  
from Main Building  
to Main Chapel



Front View of Main  
Chapel

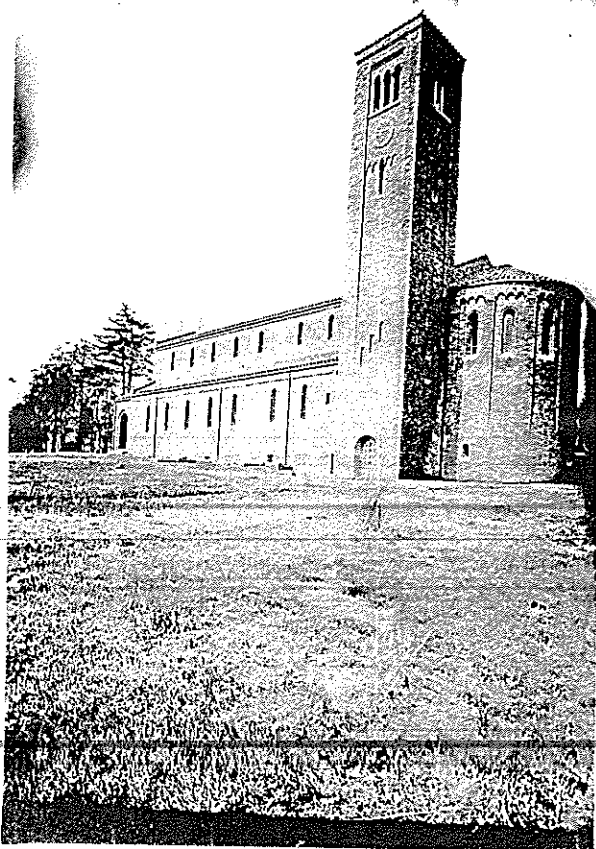
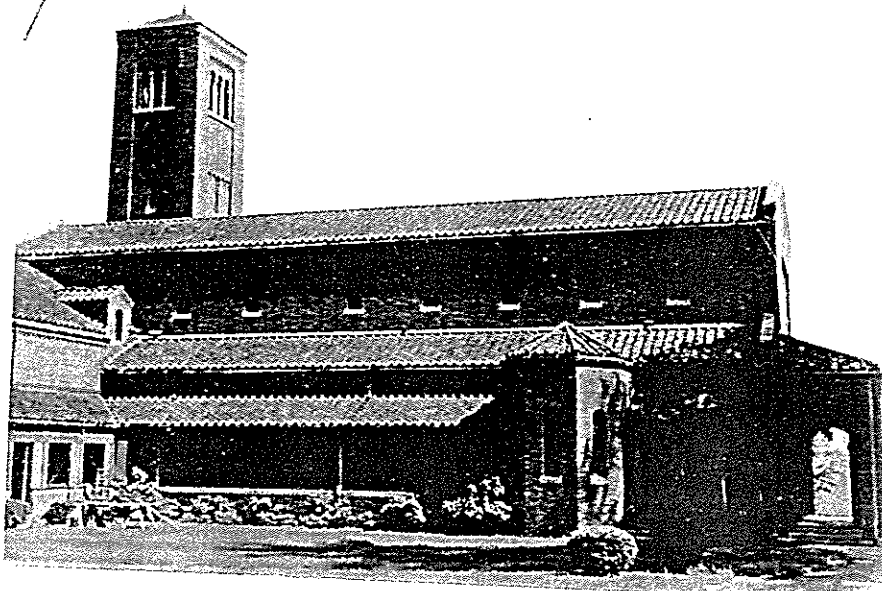
EDWARD A. WORTHINGTON

Realtor - Appraiser





H50F Box 3#1.



A P P E N D I X       2 :

Catholic news reports and other information.



## Shrine Church of St. Michel Will Be Consecrated May 13

Cardinal Will Officiate at Ceremony at Torresdale—Edifice and Grounds to Be Opened to Public on May 14—Shrine Is Gift to Sisters of the Blessed Sacrament and Will Be Headquarters of Pilgrimages and Retreats

The Shrine Church of St. Michel of the True Cross, Torresdale, headquarters of retreats and pilgrimages, under the auspices of the Sisters of the Blessed Sacrament, will be consecrated by His Eminence the Most Rev. Archbishop, on Saturday, May 13. Low Mass will be celebrated at 9 o'clock by the Most Rev. Bishop O'Hara, who will consecrate the altars in the shrine crypt at 7 o'clock on Saturday morning. The ceremony will be delivered by the Rev. John LaBarge, S. J.

On the following day the shrine church will be thrown open to the public, which has been cordially invited to attend. Saturday's ceremony will be limited to ticket holders. The novena closing will be held on Sunday, May 14.

The chapel was completed through the generosity of Mrs. Louise Drexel Morrell and presented to the Sisters of the Blessed Sacrament. It contains many articles of religious, historic and artistic value that space allows only a general mention of them here. A more detailed description will be given later. George J. Lovatt is the architect.

### Work of Great Interest

The completion of St. Michel's Chapel, is the culmination of a work which has been in contemplation by the Morrell family for many years, as a place of religious pilgrimage and a crypt or chapel of the True Cross. The actual construction of the church was begun in the early spring of 1931 and its completion marks a work of exceptional undertaking and of great interest. The chapel is designed after the notable types of architecture of the Lombardy style of northern Italy and its plan is probably one of the few churches in this country where the motif of such churches as that of Piesol was adopted. The elaborate crypt beneath the high altar, raises the sanctuary of the upper church to a feature of unusual beauty and dignity.

The exterior features show a serious consideration of design as to these early buildings, and the careful study of proportion has been observed, but infinite care is shown in the color and texture of the brick work and the thoughtful consideration of the Tuscan tile roofs with the thought of retaining the good refinement and architectural feeling of these ancient buildings. The setting, placed as it is on the lawn of the old homestead of the Drexel family, and close by the old house, with its lovely grove of old trees, is most fitting and beautiful and has been pronounced by critics who have seen it as a bit of "Old Italy."

### Graceful Campanile

Aside from the features of the cloister on the north side which gives passage between the baptistry and sacristy, there rises on the southern epistle side of the altar a simple, dignified campanile or bell tower of delicate beauty, eighty-five feet high. snugly fitting into the corner formed by the tower walls and the main walls of the church there has been provided an outdoor pulpit, built of stone, with sound ing board over and fitted with a modern amplifier system that outdoor discourses can be preached to the multitudes gathered on the extensive lawn. Another modern feature of public interest is the clock in the tower, electrically operated for striking the Angelus as well as the hour of the day.

### Aglow With Color, Beauty

Interiorly the chapel is aglow with color and beauty, so much interest of historic value is housed here that a special description will

follow in a later issue. Suffice it to say that many of the detail pieces used for decorations have been contributed from the Drexel-Morrell family collection which makes this work such an outstanding diocesan contribution. Art bronze statuary, Russian icon painting of the Mother of God, Venetian enameled work of the Sacred Heart, beautifully carved ivory Corpus, used on the Crucifix, and many other notable offerings not forgetting the genuine relic of the True Cross, which will ever repose in a specially designed reliquary, resting over the black marble altar in the crypt chapel, which is named the Chapel of the True Cross, are among the treasures.

### Delicate Tones of Walls

The chapel proper is lined with a cast French limestone, giving a delicate buff tone to the walls; its plan is of the basilican type with a variegated sandstone colonnade forming the nave and broad side aisles, over which the dignified arcade is formed supporting the clerestory and the impressive open timbered trussed roof and paneled ceiling.

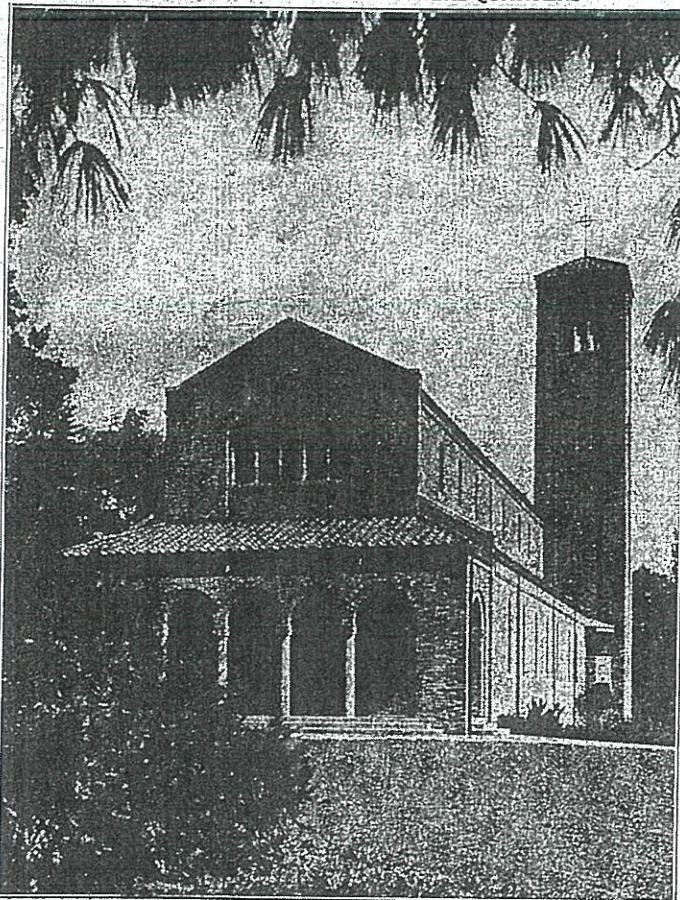
The apse is unusual in character, divided into two levels; from the lower sanctuary broad stone stairs lead to the crypt chapel and on either side, concealed by elaborately placed stone arcades, stone stairways lead to the upper sanctuary, where is placed the simple and dignified red Numidian marble high altar canopied with an elaborately carved polychrome baldachin. Italian decorated paneled marbles of rich colors form the flooring for both sanctuary levels, combined with vaulted ceilings and the richness of color from the glass of the highly decorative lead windows, gives a feeling inspiring in its religious atmosphere. In the lower sanctuary the delicacy of two slender shrine altars, with exquisite statues of St. Anthony and St. Joseph lend great interest and the carved communion rail, with its Byzantine characteristics carries the archeological feeling. The side altars are placed at the ends of the side aisles and are made of French limestone with ornate niches, over them, in which are set figures of the Blessed Virgin and the Sacred Heart, the former being contributed by the Morrell collection and the latter, a modern work by Lualdi, of Florence.

The pews are designed after the benches of northern Italy and were built by the students of St. Francis Industrial school at Edgington, who, also, made all the sacristy furniture. The wrought iron gates and ornamental iron fixtures were executed by the students at St. Francis and St. Emma's school at Rock Castle, Va.

### Color Schemes of Nave

In the nave the color scheme of the interior is again brought to rich illumination by the original handling of the glass. Throughout this chapel the glass treatment is most unusual, wherein the lead work predominates the glass, in the form of pillars designed in the period of the architecture adopted and gives a new and interestingly decorative treatment in this craft. Worked in harmonious coloring with the interior, are the artistic Alfeo paintings of the Stations of the Cross. Here again old precedents have been abandoned for a new treatment purposely conceived in the study of scale of this detail as related to their surroundings. At the western entrance interest is carried to a large oak screen magnificently carved and embodying an enriched frame wherein is a painting of St. Michel, patron of the (Continued on Fourth Page)

## PILGRIMAGE AND RETREAT HEADQUARTERS



New Church of St. Michel's Shrine of the True Cross, Torresdale, to be consecrated by His Eminence, the Most Rev. Archbishop, on May 13

## FATHER M'MENAMIN STRICKEN IN RECTORY

Assistant Rector of St. Agatha's Dies, Following Heart Attack, Last Wednesday Evening



## Vincentians Mark Centenary at Solemn Pontifical Mass

Philadelphia Joins in World-Wide Celebration of Founding of First Conference in Paris—Most Rev. Bishop O'Hara Officiates at Ceremony in Cathedral—Quarterly Meeting Discloses Works of Religion and Charity Performed by Members

Joining in a world-wide celebration of the founding of the first Conference in Paris, a century ago, the members of the Society of St. Vincent de Paul in Philadelphia and surrounding territory, attended a Solemn Pontifical Mass, last Sunday morning, in the Cathedral, commemorating with fitting ceremony an event of outstanding interest in the history of Catholic Charity.

The Most Rev. Bishop O'Hara was celebrant of the Mass. The Rev. Joseph A. McDonald was assistant priest. The Rev. Edward F. O'Malley was deacon, and the Rev. John J. McGovern was sub-deacon. The Rev. Michael A. Boyle was master of ceremonies.

At the conclusion of the Mass, Benediction of the Most Blessed Sacrament was given by Father McDonald, assisted by Fathers McGovern and Boyle.

Many friends and sympathizers, as well as helpers in the various charitable branches of the society's undertakings, were present to take part in the impressive exercises of

## MSGR. B. A. M'KENNA APPOINTED RECTOR IN OAK LANE PARISH

Director of National Shrine of Immaculate Conception, Washington, Named to Succeed Late Rev. P. F. Fogarty

Supervised Building of Crypt of Shrine and Served as Professor of Mariology at Catholic University of America

The Right Rev. Monsignor Bernard A. McKenna, S. T. D., professor of Mariology at the Catholic University of America and director of the National Shrine of the Immaculate Conception, Washington, D. C., has been appointed rector of the Church of the Holy Angels, Oak Lane, Philadelphia. He succeeds the Rev. P. F. Fogarty, who died on May 2.

### Native of Philadelphia

Monsignor McKenna was born in Philadelphia. He made his early studies in St. Paul's and the Annunciation parish schools. He attended La Salle College, St. Charles Seminary, Overbrook, and the Catholic University of America.

He was ordained to the priesthood by Archbishop Prendergast on June 6, 1903. His first appointment was as assistant rector of the Cathedral, Philadelphia, where he was stationed shortly after his ordination, until September, 1903. For a short time in the same year he was acting rector of St. Lawrence's Church, Catasauqua.

From September, 1905, until March, 1915, Monsignor McKenna was assistant rector of the Church of the Most Blessed Sacrament, Philadelphia. He served as assistant rector of St. Teresa's Church, Philadelphia, from March, 1915, until May, 1915, when he began his work at the national shrine. Monsignor McKenna has also served as secretary of the building committee. He supervised the erection of the shrine crypt; published a magazine in behalf of the shrine, and was secretary to the Most Rev. Thomas J. Shahan, D. D., rector of the Catholic University, from 1915 to 1922.

## MENDEL MEDAL AWARDED TO PRINCETON PROFESSOR

Villanova College on Thursday awarded the Mendel Medal to Dr. Hugh Stott Taylor, chairman of the Chemistry Department, Princeton University and noted Catholic layman. The presentation was made by the Rev. Edward V. Stanford, O. S. A., president of Villanova at a faculty dinner.

In 1923 Villanova established the Mendel Medal to commemorate the biological studies of Abbot Gregor Mendel. The medal is awarded annually to Catholics who have achieved distinction in promoting the cause of science.

Dr. Taylor, English by birth, was called to Princeton University early in 1914 soon after he had completed his graduate studies at the University of Liverpool. At Princeton, Dr. Taylor became professor of physical chemistry in 1922. In 1926 he was made chairman of the Chemistry Department and in 1927 he was appointed the David B. Jones Professor of Research Chemistry.

## GERMANY ACTS TO BAN OBSCENE PUBLICATIONS

Berlin, Apr. 24 (NCW)—The Prussian Ministry of the Interior

## Two of J

St. Joseph's Mechanic Eminence noon

Symbolizing Catholic high inevitable times of unat tions, St. Jose day dedicated Collegiate Got E. Lonergan His Eminence bishop, official All three, a significance as the hero's et the developm leges possible, erosity of the The speaker William T. Tr the Rev. Fra Litt, D., liter ica," and St. torian, and St Trainer, chair seph's College Tribute

Paying high erosity and de John E. Lonei St. Joseph's, that the built a permanent olic gentleman endness."

Father Talk tory of the tr to its present ministration o bert G. Brown panion in c ment since th ficially extendi institution at Lonergan, wid tor.

Ald to H Sketching th gan, Mr. Trai Mr. Lonergan's cause of Cathi was at the s argument in i cation from a spiritual an

"Mr. Lonerg have the bene tion in a form to educate his success, witho ground, this o convinced of olic higher edu bellows a tangi ing stone."

Father ' "There is a tween 'Old St. two hundredth St. Joseph's C eighty-second s declared in el history of cat tion in this cit As Father T pointed out I Jesuit Educati the Rev. Jose founder of 'Old to Philadelphia purpose of es and founding a Bicentenn

To see his drar reality was lem bot, said, but i vates those wh gies are devot best indicated nearly a cenl Great's deat ed on the w spite difficulties any previously seph's College: centennial of city by raising. The Very Rev S. J., acting pr York-Maryland aster 28 June



# Standard and Times

VOL. 38—NO. 20

Published daily, except on Sundays and public holidays, at 1000 North Main Street, Portland, Me.

FRIDAY, MARCH 10, 1933

FIVE CENTS

## ST. MICHAEL'S SHRINE CHURCH NEARING COMPLETION; CONSECRATION ANNOUNCED

Permanent Home of the Blessed Sacrament, Erected by Mother Katharine Drexel and Her Sister, Mrs. Louise Drexel Morrell, Ceremony Planned for May 13 and Opening on May 14

The shrine church of the Holy Eucharist, Pope Pius XI, which has been the work of many years, is now nearly completed. The church, which is situated on the corner of the old St. Michael's church, is a beautiful structure of red brick and white stone. It is a two-story building, with a large central dome and two side domes. The interior is finished with white marble and the floor is of polished stone. The church is a permanent home for the Blessed Sacrament, which has been the work of Mother Katharine Drexel and her sister, Mrs. Louise Drexel Morrell. The church is a masterpiece of architecture and is a credit to the city of Portland. The consecration ceremony is planned for May 13 and the opening ceremony for May 14.

## Vincennes Make Reports of Warb During Quincent

The report of the Vincennes, Ind., during the quincentennial celebration of the discovery of America, is a most interesting one. The report is a detailed account of the various events and activities that took place during the celebration. It is a most valuable source of information for those who are interested in the history of the United States. The report is a most interesting read and is a credit to the people of Vincennes.

## BLIND CHILDREN'S WORK TO FEATURE 3-DAY EXHIBITION

Ladies' Auxiliary of St. Mary's Institute Arranges. Special Catholic Obsequies for Tuesday, Wednesday, Thursday

The Ladies' Auxiliary of St. Mary's Institute is arranging a three-day exhibition to feature the work of blind children. The exhibition will be held on Tuesday, Wednesday, and Thursday. It will feature a variety of work done by blind children, including handicrafts, sewing, and other activities. The exhibition is a most interesting one and is a credit to the children and the auxiliary. Special Catholic obsequies will be held on Tuesday, Wednesday, and Thursday.

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## Rev. and dear Father: As you are aware, our Holy Father, Pope Pius XI, addressed a letter to Rev. Mother Katharine Drexel and her sister, Mrs. Louise Drexel Morrell, on July 26th, 1932, in which he declared that it is by an inspiration of divine grace and of fraternal charity that they have associated others in their good work of spreading the Catholic Faith among the Indians and Negroes of the United States; that he not only heartily approves of their undertaking, but also deems it worthy of the highest praise; and desires that the greatest possible number of Catholics in the United States, with the support of the Episcopate and of the entire body of the Clergy, may be induced to favor their projects, become sharers in all their work and help them by enrolling in their auxiliary societies.

This extraordinary encyclical, so solemnly delivered by the Vicar of Christ, was prompted by the zeal of our Holy Father for the spread of the Faith amongst our Indians and Colored people.

It is sad to think that of our more than twelve million Negroes less than two hundred and fifty thousand are Catholics; and that there are still within the borders of our country upwards of a hundred thousand Indians, who are pagans.

Rev. Mother Katharine and Mrs. Morrell have given to the work of evangelizing these multitudes not only their worldly fortunes, but also their lives, and are surely deserving of the support of those who have received from our Lord Jesus Christ, the mandate to teach the Gospel to every creature.

In order to bring home to our people the needs of the Indian and Colored races and to inform and educate the public regarding the means to spread the Faith amongst those who sit in the shadow of the valley of death, pilgrimages to St. Michael's, Torrensale, were instituted some years ago and have now become a yearly custom. They are the means of arousing the interests of the faithful in those who are less fortunate than themselves; they serve to break down prejudices against the Indian and Colored races; they inspire vocations to the Congregation founded by Rev. Mother Katharine for those two races.

Since our Holy Father, the Pope, has expressed his desire that the greatest possible number of Catholics in our land should cooperate with Rev. Mother Katharine Drexel and Mrs. Morrell, we earnestly you, Rev. and dear Father, to cohort your parish societies and the individuals of your congregation to take part in these yearly pilgrimages to St. Michael's, Torrensale, and to encourage by their presence and further by their prayers the noble work, which has been undertaken in behalf of two neglected races within the confines of the United States.

Beginning on May 21st and ending on September 24th of this year, these pilgrimages will take place every Sunday, except first Sundays of the month.

You are hereby requested, Rev. and dear Father, to read this letter to your congregation and to urge its contents at all the Masses on Sunday, the 12th of March, 1933.

With sentiments of esteem and with best wishes, I remain, my dear Father, Very devotedly yours,

## LITERATURE EXHIBIT AT ST. BONIFACE'S GIVEN MOST ATTRACTIVE CROWDS

Catholic Standard and Times Is Compactly Displayed Among Leading Publications in Unique Demonstration

Father Carlo to Speak Sunday at Church of Our Lady of Victory—Reports Generous Response in Willow Grove

Arranged in an especially attractive manner, the literature exhibit at St. Boniface's, Willow Grove, is a most interesting one. It is a compact display of leading Catholic publications, including the Catholic Standard and Times, and other leading Catholic newspapers and magazines. The exhibit is a most attractive one and has drawn a large crowd of people. Father Carlo will speak at the Church of Our Lady of Victory on Sunday. Reports of a generous response in Willow Grove.

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## CARDINAL DESIGNATE GIVEN MOST CORDIAL WELCOME IN ROME

Archbishop Fumagalli Brought to Greeting Affectionately by Vatican Authorities and by American Religious

Voice Satisfaction at Return and Titled Happy Squirm in United States—Quebec Archbishop Also Arrives

The Cardinal designate, Archbishop Fumagalli, was given a most cordial welcome in Rome. He was greeted affectionately by the Vatican authorities and by the American religious. The Archbishop of Quebec also arrived in Rome. The Cardinal's return to the United States was met with great satisfaction and was a happy event for the American people.



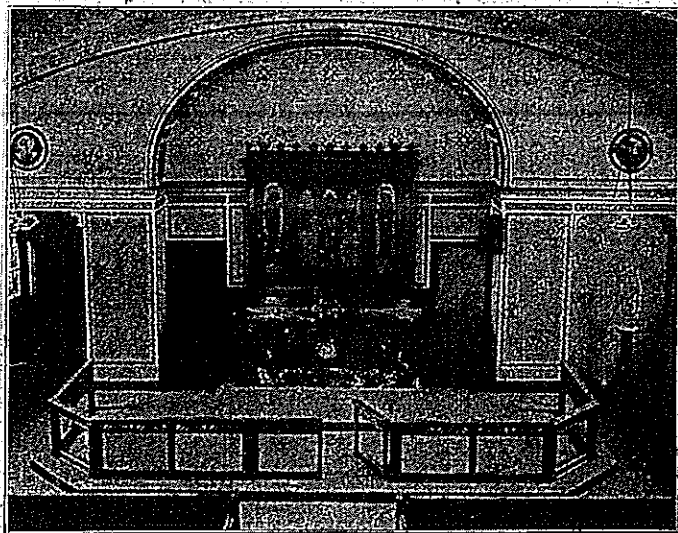
# Standard and Times

Published at the Post Office at Philadelphia, Pa., May 12, 1933.

PHILADELPHIA, FRIDAY, MAY 12, 1933

FIVE CENTS

## SANCTUARY OF HOSPITAL CHAPEL



View of interior of Chapel of Fitzgerald-Merry Hospital, one of features of the magnificent new institution, which will be dedicated by the Cardinal on Sunday, May 21.

## SANCTUARY OF PILGRIMAGE CHURCH



Interior of Church of Shrine of St. Michel of the True Cross, Torrens, which will be consecrated by His Eminence on Saturday.

## CARDINAL CERRETTI SUCCUMBS IN ROME; WAS ILL SHORT TIME

Archpriest of St. Mary Major Stricken With Severe Cold While Taking Possession of His See

Had Held Many Distinguished Diplomatic Posts, Including That of Nuncio to Paris Visited U. S. After Congress

Rome, May 9 (NCWC).—His Eminence, Bonaventura Cardinal Cerretti, Archbishop of the Basilica of St. Mary Major and Bishop of the suburbicarian Diocese of Velletri, died here yesterday after a sudden illness. Cardinal Cerretti contracted a severe cold on Sunday, April 29, while formally taking possession of his suburbicarian see. He then continued his ordinary duties however until last Wednesday, when his illness became more serious. His Holiness, Pope Pius XI, accorded him his last audience as president of the Apostolic Signatura. His Eminence was compelled to take his last breath on Thursday, and a Sunday epidemic developed as a result of diabetes, from which the cardinal had suffered for many years. Cardinal Cerretti immediately asked for the Sacraments. He showed a perfect knowledge of the seriousness of his condition and was resigned. His Eminence, Eugenio Cardinal Tosi, Secretary of State, brought him the Pious Blessing. Cardinal Cerretti received Extreme Unction, and during the day suffered frequent periods of unconsciousness.

On April 1, Cardinal Cerretti celebrated at the opening of the Holy Door in the Basilica of St. Mary Major, of which he was Archbishop. Cardinal Cerretti, who was born in 1854, served as Auditor of the Apostolic Signatura at Washington, D. C., for eight years; represented the Pope at Cardinal Gibbons' golden jubilee exercises, and, turning to Rome, became Secretary of the Pontifical Academy of Sciences, where he was Papal Legate to the 1925 International Eucharistic Congress, traveled across the United States, and was always a zealous student of the Holy Scriptures. His brilliant academic achievements attracted the attention of his superiors, and they sent him to Rome to further his studies. His youthful student's brilliant accomplishments continued at the Seminary of the Vatican, and he took his Doctorate in both Theology and Canon Law. He served then as professor of biblical exegesis in the seminary, but at the same time pursued studies at the university and won the degree Doctor of Letters and Philosophy.

Named to Secretariate of State. From the seminary, Monsignor Cerretti went to a postgraduate school at the Vatican, one of the tribunals of the Roman Curia, but soon was transferred to the office of the Papal Secretary of State. In the section of Extraordinary Ecclesiastical Affairs, he remained until 1904, when he became Auditor of the Apostolic Signatura. He remained in this office until 1914, when the new Apostolic Delegation to Australia was established, he was named the first Apostolic Delegate to that section.

Nuncio to Paris. When Monsignor Cerretti was sent to Munich as Papal Nuncio, in 1917, Archbishop Cerretti was recalled to Rome and appointed Secretary of Extraordinary Ecclesiastical Affairs. The appointment of Archbishop Cerretti to be Papal Nuncio to Paris marked the resumption of diplomatic relations between France and the Holy See. Archbishop Cerretti

## FATHER J. A. CARTIN VISITS NORTHEAST

Speaks in Visitation Parish. Will Appeal for Subscriptions in Germantown on Sunday

A cordial reception was given by the priests and people of the Visitation B. V. M. Church, Lohigh avenue and B street to the Rev. John A. Cartin, archbishop-elect of the Catholic Standard and Times, when he spoke in behalf of the official organ at Masses in the church last Sunday.

Father Cartin's appeal for subscriptions was heartily seconded by the choir of the Visitation, the Rev. Elmer M. Stapleton, parishioners made a generous response to Father Cartin's invitation to subscribe to the Catholic Standard and Times, and many new subscriptions were obtained.

Upon invitation of the Rev. P. J. McGarity, rector of St. Francis of Assisi's Church, Greene and Logan streets, Germantown, Father Cartin will speak at all Masses next Sunday.

## ANTI-EASTER CAMPAIGN IS FAILURE IN RUSSIA

Berlin, May 11 (NCWC).—All reports reaching here from Moscow confirm earlier word that the godless "Anti-Easter Campaign" in Russia which started April 1 this year met with utter failure. The few churches in Moscow which are still kept open for worship were crowded the night before Easter Sunday that hundreds of people had to stand outside to watch the divine services through the open doors, and this in spite of the fact that heavy snow was falling. The public measures adopted by the godless and their parades in the streets during the Easter holidays had apparently no effect whatever. Easter remains for the good Russian people the feast of feasts, even if their cherished customs of baking Easter cakes and painting Easter eggs were suppressed, and work continued in factories and stores as on an ordinary weekday. It is reported from the Ukraine that thirty-three more churches were recently closed there to be made available as stables for the Red Army.

## PRIEST'S TUBERCULOSIS CRUSADE BRINGS AWARD

Paris, May 11 (NCWC).—Called

## Seminary Centenary to Be Quietly Observed Thursday At Solemn Pontifical Mass

The diocesan Seminary of St. Charles, Berwyn, Pa., will quietly observe the centenary of its founding on Thursday, at 8 o'clock, when His Eminence, the Most Rev. Archbishop, will sing Solemn Pontifical Mass in the Church of St. Martin, Overbrook.

The major officers of the Mass will be members of the Seminary faculty. The minor officers will be from the student body. Because of the distressful conditions prevailing everywhere, it was deemed inadvisable to have an elaborate public celebration. But because of the importance of the event and of the profound religious significance to the priests and people of this archdiocese, the occasion will be marked at the altar of the Most High.

## NEW BISHOPS APPOINTED IN SPANISH REPUBLIC

Madrid, May 3 (NCWC).—With the appointment of the Most Rev. Isidoro Guana y Tomas, D. D., Bishop of Tarragona, as Archbishop of Toledo to succeed the exiled Cardinal Segura y Saenz, and the naming of the Most Rev. Roman Perez y Rodriguez, D. D., formerly Bishop of Tarragona, as Archbishop of Toledo to succeed the exiled Cardinal Segura y Saenz, and the naming of the Most Rev. Roman Perez y Rodriguez, D. D., formerly Bishop of Tarragona, as Archbishop of Toledo to succeed the exiled Cardinal Segura y Saenz, and the naming of the Most Rev. Roman Perez y Rodriguez, D. D., formerly Bishop of Tarragona, as Archbishop of Toledo to succeed the exiled Cardinal Segura y Saenz.

The present Government has authorized the return to the See of Vitoria of the Most Rev. Mateo Muga y Urretráguen, D. D., who had been banished. The appointment of the two new prelates was made without any attempt at interference on the part of the State. In the days of the monarchy, one of the privileges of the kings was to "transfer" the Bishops for acceptance by the Holy See.

## SOCIALIST DECREE IS REPEALED BY AUSTRIA

Vienna, May 11 (NCWC).—A decree issued in 1919 by the then Minister of Education, Dr. Glöckel, a Social Democrat, removing the obligation for school children to take part in religious exercises—attendance at services on Sunday and reception of the Sacraments—has just been repealed by Minister of Education Anton Rintelen. In announcing the repeal, Dr. Rintelen said: "For a long time

## REV. COSMAS BRUNI 25 YEARS ORDAINED

Frankford Pastor Will Mark Silver Jubilee at Solemn Mass on Sunday

The Rev. Cosmas Bruni, rector of Mater Dolorosa Church, Frankford, will celebrate a Solemn High Mass on Sunday at 11 o'clock in commemoration of the twenty-fifth anniversary of his ordination to the priesthood. The Rev. Raymond Tosi, O. M. Cap., of New York, will preach in Italian at the Mass. The Rev. Joseph W. Heron will speak in English.

Father Bruni was ordained on March 24, 1908, in the Cathedral of Ripatransone, Italy, and came to Philadelphia eighteen months after his ordination. He was assistant rector for ten months in St. Donato's parish, Philadelphia. He was appointed rector of Mater Dolorosa parish on November 11, 1911, and subsequently has continued at this parish.

During his twenty-two years spent in Frankford, Father Bruni has seen his flock grow from a small, struggling mission to a large and thriving Italian congregation. He has built church, rectory, and school. After the Mass, a dinner will be tendered the jubilarian by parishioners and friends.

## BARON VON PASTOR'S SON PRESENTS VOLUME TO POPE

Freiburg, Germany, May 11 (NCWC).—Ludwig Baron von Pastor, son of the famous church historian, has just returned from Rome where he was received in private audience by the Holy Father to present the last section of the "History of the Popes" just off the press here.

The Holy Father let it be known that he himself expects to dedicate in October a section in the Vatican Library to the memory of the great historian. Pastor's history of the Popes is the standard work of Vatican history. It was started fifty years ago and comprises the period of 1500 to 1800 in twenty-two parts bound in sixteen volumes. The author died in 1902, but some of his friends completed the manuscript, and Father Robert Leiber, professor of Church History in Rome, expects to write a history of the Popes of the nineteenth century. The volume to date, following a suggestion of the Holy Father, Dr. Wilhelm Wöhr, of Munich, has already

## Exquisite Shrine Is Latest Addition to Fine Churches

Cardinal Will Solemnly Consecrate St. Michel's Shrine of the True Cross, Torrens, Tomorrow (Saturday)—Bishop O'Hara Will Celebrate Low Mass—Pilgrimages Open to Public Will Begin Sunday Afternoon—Full Details of New Structure

The Church of St. Michel's Shrine of the True Cross, Torrens, will be solemnly consecrated by His Eminence, the Most Rev. Archbishop tomorrow (Saturday). Low Mass will be celebrated by the Most Rev. Bishop O'Hara in the church at 9 o'clock. The Bishop will consecrate the altars of the crypt underneath the sanctuary of the church before the Mass.

Sunday's Ceremonies. On Sunday, afternoon at 3:30 o'clock the church and grounds will be formally opened to the public. The novena in honor of the True Cross will be brought to a close. The relic will be carried in solemn procession outdoors. Solemn Benediction of the Most Blessed Sacrament will be given by the Rev. John LaFarge, S. J. The Rev. Thomas Burke, J. C. D., will be deacon and the Rev. William A. McArdle will be sub-deacon. The sermon will be delivered by the Rev. Thomas J. Kelley, D. D. After the exercises the faithful may venerate and be blessed individually with the relic of the True Cross.

Consecration Officers. For the consecration on Saturday, which will be limited to ticket holders, the officers will be as follows: His Eminence, the Most Rev. Archbishop, officiating; chaplains the Rev. Francis P. Sokol, the Rev. Francis J. Surry, D. D., will be master of ceremonies. The deacons will be the Rev. J. K. Williams, C. S. Sp., and John Dowdell, C. S. Sp. The Most Rev. Bishop McCort of Allentown, will be attended by the Rev. Thomas J. Hannigan and the Rev. Thomas P. Buckley. Archbishop Alfred Koch, O. S. B., of Latrobe, will be attended by the



# The Philadelphia Standard and Times

Published daily, except on Sundays and public holidays, at 100 North Second Street, Philadelphia, Pa., under the name of Henry J. Rife.

PHILADELPHIA, FRIDAY, MAY 19, 1933

FIVE CENTS

Reverend and dear Father:

May 17, 1933.

To commemorate the Nineteenth Century of the crucifixion and death of Our Divine Lord, the most important event in human history, Our Holy Father, Pope Pius XI, has proclaimed a universal jubilee. He has invited all the faithful in a position to make the journey to Rome during this Holy Year of 1933 and to visit the designated churches of that city in order to gain the extraordinary indulgence of the jubilee.

Within the next few months, like the pilgrims of old, a great multitude of Catholics from many lands will hasten to the Eternal City in response to the invitation of the Holy Father. The faithful of this archdiocese have ever been noted for their deep faith, and especially for their devotion to the Year of Christ. It would seem fitting, therefore, that they should not permit this Holy Year of grace to go by without some special manifestation of the sentiments to Rome to take place during the coming summer, and it is hoped that, in spite of the present difficult economic conditions, many will be able to make the journey.

Arrangements have been made for the Philadelphia pilgrims on the great Steamship "Pope," of the Italian Line, which will sail from New York directly for Naples on July 22nd. In Rome, the pilgrims will be given ample opportunity to fulfill the conditions of the jubilee, and plans will be made for them to have a special audience with the Holy Father, an experience never to be forgotten.

Before returning home by the northern Atlantic route late in August or early in September, they will be able to make one or several extension tours, including some of the principal cities of Europe, and also the world famous shrines, such as Lourdes, where Our Blessed Lady appeared to Bernadette; Paray-le-Monial, where St. Margaret Mary lived; and Lisieux the home of St. Therese. The Little Flower.

The travel arrangements for the Philadelphia pilgrims have been entrusted to the experienced agency of Thos. Cook and Son, 1735 Chestnut Street, Philadelphia, whose expert and kindly services will long be remembered by those who participated in former pilgrimages. All communications should be addressed to this agency. The cost of the present trip is \$450.00, including all expenses.

It is our earnest desire that as many as possible from this diocese, both clergy and laity, take advantage of this opportunity to pay their homage to Our Holy Father, and to gain the extraordinary spiritual privileges of the jubilee. Any sacrifices made will be richly repaid by the benefits received from this pilgrimage to the Eternal City.

Very faithfully yours in Christ,

*Edmund J. Dougherty*  
Bishop of Philadelphia

## CATHOLIC PUPIL WINS NATIONAL ART AWARD

New York, May 18.—Two students of St. James' Catholic School, St. Louis, Mo., have won prizes in the National Art Award competition.

## GEORGETOWN UNIVERSITY IS GIVEN PEACE MEDAL

Washington, May 11 (AP)—The Peace Education Medal was presented to Georgetown University by the National Peace Council, New York, for its contribution to the peace movement.

## TO BE HELD IN ST. LOUIS

St. Louis, May 12 (AP)—Plans for the National Peace Council convention to be held here June 17 and 18 have been completed. The convention will be held at the St. Louis Hotel.

## Cardinal Pontificator at Solemn Mass in St. Martin's Church on Occasion of Century

The pontifical ceremony of the century of the Holy Trinity was celebrated in St. Martin's Church, Philadelphia, on Sunday, May 14, by Cardinal Archbishop John J. Connelley.

## SEMINARY OBSERVES 100TH ANNIVERSARY

The Seminary of St. Charles, Baltimore, observed its 100th anniversary on Sunday, May 14, with a series of religious exercises.

## Shrine Church of St. Michel at Torresdale, Is Consecrated

The Shrine Church of St. Michel at Torresdale, Pa., was consecrated on Sunday, May 14, by Bishop Connelley.

## OF THE CITY OF PHILADELPHIA

Cardinal Archbishop Connelley will celebrate Mass in the Shrine Church of St. Michel at Torresdale, Pa., on Sunday, May 21, in connection with the consecration of the church.

## Arrangements Made for Pilgrims

Arrangements for the Philadelphia pilgrims have been made by Thos. Cook and Son, 1735 Chestnut Street, Philadelphia.

## Cardinal Archbishop Connelley

Cardinal Archbishop Connelley will preside at the consecration of the Shrine Church of St. Michel at Torresdale, Pa., on Sunday, May 21.

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## Arrangements Made for Pilgrims

Arrangements for the Philadelphia pilgrims have been made by Thos. Cook and Son, 1735 Chestnut Street, Philadelphia.

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## ART & TRAVEL

# What happened to the True Cross of Christ?

Isabelle Cousturie - France | Mar 07, 2018

*Hidden many times and then rediscovered, chopped into pieces and dispersed, the precious relic has taken many journeys.*

**I**t is difficult to retrace with accuracy the path the True Cross of Jesus — now found around the globe in a multitude of fragments — has taken since its discovery by St. Helena during a pilgrimage to the Holy Land in 326. At the time of the pilgrimage the Church was rapidly evolving. Christians, after a long period of persecution, could freely practice their religion and were able to go on a quest for their revered relics. Through divine inspiration, Helena joined Christ's faithful, alongside her son, the Roman Emperor Constantine I, and at the age of 80, went off in search of the most sought-after relic: the Cross of Jesus.

### First disappearance

After the death of Jesus, the Jews, who were afraid that his disciples would want to retrieve the relics, hastened to make any of the objects involved in the crucifixion

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brown into a hole in the ground, along with

. Arriving at the Holy Land 300 years later,

e crosses, but which one belonged to the

lem had an idea: he made a sick woman,

*Sign me up!* and upon touching one of the three she was

healed straight away. Helena had no doubt at all: she found Jesus' cross immediately

*St. Helena*



In 1203, the fragment preserved in Constantinople suffered the effects of the Fourth Crusade, which left from the Republic of Venice in an attempt to recover Jerusalem but was diverted to Constantinople to topple the Byzantine Empire and found in its place an Eastern Roman Empire. The relics of the Palatine Chapel of Pharos were shared between the Venetians and the new empire. Nevertheless the latter, threatened from all sides and on the brink of bankruptcy, had to sell its treasures. St. Louis, in 1238, bought two fragments of the Cross, then in 1242 other relics, presumed to be the Instruments of the Passion (crown of thorns, the Holy Spear, the Holy Sponge ...), which he had preserved in the Sainte-Chapelle, built for this purpose on the Île de la Cité, in Paris. But during the French Revolution (1794), the fragments of the Cross disappeared. Only a few fragments and a Holy Nail remain, and are conserved today in the treasury of the sacristy of Notre-Dame Cathedral.

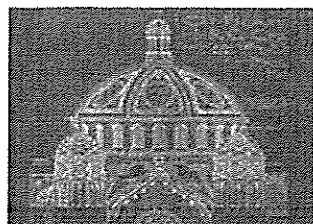
### ***The Lignum Crucis***

All the pieces of wood distributed or sold as relics across the globe over the centuries (especially since the Middle Ages) have been preciously conserved in a number of churches. According to various analyses and inquiries, the supposed “true” fragments of Jesus’ cross only make up in volume a tenth of the Cross; all the rest were determined to be of a questionable source. We refer to the likely relics as *Lignum Crucis* (“wood of the Cross”). The largest fragment is preserved in Greece in the monastery of Mount Athos; other fragments are in Rome, Brussels, Venice, Ghent, and Paris.

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# Lovatt, George Ignatius, Sr. (1872-1958)

ARCHITECT

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Born: 1872, Died: 1958

George I. Lovatt, Sr., proved to be a formidable competitor for the considerable Catholic church work which was initiated in the late nineteenth and early twentieth centuries. Although [Edwin Forrest Durang](#) and [Henry Dagit](#) designed a number of Catholic church and institutional buildings during this time, Durang's firm was inherited by his son [E. Ferdinand Durang](#) and during the 1930s moved to New York City, leaving Henry D. Dagit, George I. Lovatt, Sr., and the [Hoffman-Henon](#) firm to divide major Catholic commissions in the city.

Lovatt studied at the Pennsylvania Museum and School of Industrial Art during the academic terms 1890/91 and 1892/93. His first documented commission occurred as a result of the death of [Adrian Worthington Smith](#), who had begun work on the Monastery of the Visitation in Wilmington, DE (now demolished). Following Smith's death in 1892, Lovatt completed the convent and continued his studies at the PMSI at the same time. He does not appear in Philadelphia city directories until 1894 as an architect, with offices at 424 Walnut Street.

Lovatt's firm received both local and national honors, gleaning a commendation for the Church of the Most Precious Blood, 26th and Diamond streets, Philadelphia, in 1926 at the International Exhibition held in Barcelona, Spain. He followed this honor in 1930 by winning the Philadelphia Chapter of the AIA's gold medal for his Church of the Holy Child, Broad and Duncannon streets, Philadelphia. In 1927 he was joined in the firm by his son [George I. Lovatt, Jr.](#), but he did not retire until 1940.

*Written by Sandra L. Tatman.*

## Clubs and Membership Organizations

- Philadelphia Chapter, AIA

## School Affiliations

- Pennsylvania Museum and School of Industrial Art

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LOVATT, GEORGE IGNATIUS, SR. (2/13/1872 - 9/5/1958). George I. Lovatt, Sr., proved to be a formidable competitor for the considerable Catholic church work at the end of the nineteenth and early twentieth centuries. Although E. F. Durang (q.v.) and Henry Dagit (q.v.) also designed Catholic church and institutional buildings during this time, E. F. Durang's firm was inherited by his son F. Ferdinand Durang (q.v.), who moved the office to New York City during the 1930s, leaving Henry D. Dagit and George I. Lovatt, Sr., as the major Catholic church architects in the city. Lovatt studied at the Pennsylvania Museum and School of Industrial Art during the school years 1890/91 and 1892/93. Perhaps his first commission was to finish the Monastery of the Visitation in Delaware after the death of Adrian W. Smith (q.v.) in 1892. During 1892 and 1893 he continued both his studies and the work on the Monastery, and first appears in the Philadelphia city directories and the PRERBG as an architect in 1894. In 1927 he was joined in the firm by his son, George Lovatt, Jr., but he did not retire until 1940.

Lovatt was a member of the T-Square Club, the AIA, and the Philadelphia Chapter of the AIA, for whom he served as president. In 1930 he received the award of the Philadelphia Chapter for his design for the Church of the Holy Child, at Broad and Duncannon streets in Philadelphia. He had already received commendation at the International Exhibition in Barcelona, Spain, in 1926 for his design for the Church of the Most Precious Blood, 28th & Diamond streets, in Philadelphia.

## LIST OF PROJECTS:

- 1894 St. Patrick's Ch., parochial schl., 14th St. betw. French & King sts., Wilmington, DE
- 1895 Alts. & adds., fire engine station into tenement hse., 3rd St. & Washington Ave., Phila.
- Bldg., alts. to rear, 614 Fairmount Ave., Phila.
- Bldg., alts. & adds., new front, 616 Fairmount Ave., Phila.
- Dempsey, Michael, store, Broad & S. Marshall sts., Phila.
- Jones, W.J., res., Narberth, PA
- New Cathedral Cemetery, waiting rms., gateways & lodge, Phila.
- St. Joseph's Industrial Schl., alts. & adds. to old bldgs., Clayton, DE
- 1896 St. Patrick's Ch., parochial schl., Wilmington, DE
- St. Joseph's Industrial Schl., bldg., Claymont, DE
- St. Patrick's Ch., alts. & adds., Wilmington, DE
- St. Peter's Catholic Ch., bell tower, New Castle, DE
- Store, Marshall St. s. of Washington Ave., Phila.
- 1897 Coates, Mamie M., res & stable, Torresdale, Phila.

- 1928 St. Joseph's H.S., alts., 727 Pine St., Phila.
- St. Mary's Ch., schl., Lebanon, PA
- 1929 Holy Child Ch., Broad & Duncannon sts., Phila.
- St. Joseph's Catholic Asylum, alts., swc 17th & Spruce sts., Phila.

LOCATION OF DRAWINGS AND PAPERS: AIA Archives; Athenaeum of Phila.

SELECTED BIBLIOGRAPHY: Avery Index to Architectural Periodicals;  
T-Square: 1900/01, 1916, 1929, 1930; Webster, p.16, 139, 375 (n.52).  
st



- Dempsey, M.A., alts. & adds. to store, Broad & Marshall sts., Phila.  
 De Victor, M., res., Edgington, PA  
 Hotel, Run Point, Atlantic City, NJ  
 Lombardo & Co., residences (6), 63rd & Vine sts., Phila.  
 Smith, W. Binkley, res., Bryn Mawr, PA  
 1838 Sacred Heart Ch., new addit'l. bldg., Phila.  
 Thomas, John, res., 1705 S. Broad St., Phila.  
 1859 St. Anne's Ch. congregation, parochial schol., Wilmington, DE  
 1801 Convent of the Visitation, DE  
 St. Catherine's Chapel, Reybold, DE  
 St. Joseph's Ch., alts., Wilmington, DE  
 St. Joseph's College, study hall, Montgomery, AL  
 St. Paul's Parish, convent, Wilmington, DE  
 St. Peter's Ch., rectory, Columbia, SC  
 1902 Dockstader, W.H., theatre, Market St. betw. 8th & 9th sts., Phila.  
 Holy Trinity Ch., alts., 601-09 Spruce St., Phila.  
 Monaghan, John J., res., Wilmington, DE  
 O'Donnell, Mr., res., Sumner, SC  
 St. Patrick's Ch., remodel. int., Wilmington, DE  
 St. Patrick's Parish, cathedral, W. State St., Harrisburg, PA  
 1903 Bldgs., 2312-16 S. Broad St., Phila.  
 St. Mary's Ch., schol., York, PA  
 St. Vincent's Home, int. adds. to east & west wings & new boiler hse., nw 10th & Race sts., Phila.  
 1904 Cathedral, Harrisburg, PA  
 Store & res., tw 52nd & Spruce sts., Phila.  
 Ware, Wm. S., copper bays (2), repair roof, & int. alts., nw Broad & Wolf sts., Phila.  
 1905 Gately & Fitzgerald, alts. & adds. to store, Trenton, NJ  
 St. Patrick's Ch., basement, Norristown, PA  
 St. Teresa's Ch., int. alts. & adds. to ch., Broad & Catherine sts., Phila.  
 1906 Immaculate Conception Congregation, sanctuary & parish hse., Front & Allen sts., Phila.  
 Mitchell, Jos., res., Ridley Park, PA  
 St. Mathias R.C. Ch., ch. & rectory, Bala, PA  
 1907 Holy Cross Ch., parochial schol., convent & rectory, Mt. Airy Ave., Phila.  
 Holy Saviour Ch., Norristown, PA  
 Mitchell, Joseph, res., Ridley Park, PA  
 St. Rita's of Cascia, 1154-62 S. Broad St., Phila.  
 1908 Fitzgerald, Thos. I., alts. & adds. to res., Lansdowne, PA  
 1909 Henderson, John J., alts. & adds. to res., Melrose Park, PA  
 Immaculate Conception Ch., alts. & adds. to rectory, Front & Canal sts., Phila.  
 Our Lady of the Rosary Ch., convent, 63rd St. bel. Callowhill St., Phila.  
 1910 Holy Child Ch., parochial schol., Broad & Duncannon sts., Phila.  
 Holy Cross Ch., schol. & convent, Mt. Airy, Phila.  
 1911 Sacred Heart Schol., parochial schol., Williamstown, PA  
 St. Mary's Greek Catholic Ch., Trenton, NJ  
 St. Matthew's Parish, rectory, Conshohocken, PA  
 Trainor, Edward, garage, 220 Queen St., Phila.  
 1912 O'Hara, Gec. I., rectory, Bradley Beach, PA  
 St. Edmund's Ch., 23rd & Mifflin sts., Phila.  
 St. Edmund's Ch., Hamilton, Bermuda.  
 1913 Holy Angels Ch., parish hse., 6934 N. Old York Rd., Phila.  
 1914 Osborn, Lester J., theatre, stores & apts., Beach Haven, NJ  
 Sacred Heart Ch., ch. & rectory, Cornwall, PA  
 Sisters of St. Joseph, alts. & adds. to res., Conshohocken, PA  
 St. Gertrude's Ch., ch. & rectory, Lebanon, PA  
 St. Mary's Memorial Hosp., hosp., Scranton, PA

- St. Mary's Ch., alts. & adds. to ch., Pheonixville, PA  
 Watson, W.L., apt. hse., Broad & Ellsworth sts., Phila.  
 1915 Holy Child Ch., alts. & adds. to ch., Broad & Duncannon sts., Phila.  
 St. Gertrude's Ch., convent, W. Conshohocken, PA  
 St. Gregory's Ch., alts., 518 Media St., Phila.  
 St. John's Ch., alts. & adds. to ch., Collingswood, NJ  
 St. Mathews Ch., ch. & rectory, Conshohocken, PA  
 St. Raphael's Ch., schol., 85th St. & Tincum Ave., Phila.  
 1916 Corpus Christi Ch., rectory, 29th St. & Allegheny Ave., Phila.  
 Fitzgerald, T.M., store, 1714 Walnut St., Phila.  
 Michel Roast Beef Co., alts. & adds. to restaurant, Delaware Ave. & Dock St., Phila.  
 Our Lady of the Rosary Ch., alts. & adds. to parochial schol., 63rd & Callowhill sts., Phila.  
 St. Ann's Ch., Wildwood, NJ  
 St. Mathias Ch., parochial schol., Bala, PA  
 1917 Gallagher, John J., alts. & adds. to res., Old Lancaster Rd., Overbrook, Phila.  
 Talone, A., office bldg., Conshohocken, PA  
 1918 Raugh & Sons, storage shed, Morris St. & Delaware River, Phila.  
 Holy Child Ch., alts., 5220-28 N. Broad St., Phila.  
 Lester Schol. Bd., schols., Lester & Essington, PA  
 St. Lawrence's Ch., parish bldgs., Highland Park, PA  
 1919 Walsh, Jas. E., alts. to res., 333 S. 18th St., Phila.  
 1920 Assumption Ch., Hackensack, NJ  
 Holy Child Ch., rectory, 5220-28 N. Broad St., Logan, Phila.  
 Sacred Heart Ch., restoration, Phoenixville, PA  
 St. Anthony De Padua Ch., alts. & adds. to ch., Fitzwater St. & Grays Ferry Rd., Phila.  
 St. Bartholomew Ch., schol., Wissinoming, Phila.  
 St. Laurence, 30 St. Laurence Rd., Highland Park, PA  
 Whelan, T.J. & J.R., alts. & adds. to res. into apt. hse., se 17th & Summer sts., Phila.  
 1921 Manhattan Bldg., se 4th & Walnut sts., Phila.  
 Sisters of the Visitation, monastery, Bethesda, MD  
 St. Monica's Ch., alts., 17th & Rinker sts., Phila.  
 St. Rita's Ch., alts. & adds. to rectory, Broad & Ellsworth sts., Phila.  
 1922 Llanerch County Club, alts. & adds. to clubhouse, Llanerch, PA  
 Office bldg., 311-13 Walnut St., Phila.  
 Our Lady of Good Counsel Ch., Lyceum, Moorestown, NJ  
 St. Bridget's Ch. & Rectory, oratory, 3669 Midvale Ave., Phila.  
 St. Ursula's Ch., parochial schol., Bethlehem, PA  
 1923 Verantti, Dominic, 1721 Walnut St., Phila.  
 St. Edmund's Ch., 2100 Snyder Ave., Phila.  
 St. Rita's Ch., alts. to office bldg., nw Broad & Federal sts., Phila.  
 1924 Blessed Sacrament Cathedral, Altoona, PA  
 Levett, T.B. & Sons, alts. & adds. to bldg., 222 S. 8th St., Phila.  
 St. Ann's Ch., parochial schol., Lansford, PA  
 1925 Holy Child Ch., schol. bldg., 5220-28 N. Broad St., Phila.  
 1926 Ch. of the Holy Angels, passage betw. rectory & schol., Oak Lane, Phila.  
 St. Peter's Ch., rectory, Wilmington, DE  
 1927 Llanerch County Club, alts. & adds., Chester Pike at Manon, PA  
 St. Andrew's Ch., Drexel Hill, PA  
 St. Ignatius Ch., schol. bldg., Centralia, PA  
 St. Lawrence Ch., adds. to parochial schol., Highland Park, PA  
 St. Ursula's Ch., convent & rectory, Bethlehem, PA  
 1928 Good Shepherd Parochial Schol., Phila.