

ADDRESS: 231 REED ST

Name of Resource: Sacred Heart of Jesus Parochial School

Proposed Action: Designation

Property Owner: Christopher Columbus Charter School

Nominator: Celeste Morello

Staff Contact: Kim Chantry, kim.chantry@phila.gov, 215-686-7660

OVERVIEW: This nomination proposes to designate the property at 231 Reed Street and list it on the Philadelphia Register of Historic Places. The nomination contends that the former Sacred Heart of Jesus Parochial School, constructed in 1893, satisfies Criteria for Designation D, H, and J. Under Criterion D, the nomination argues that the building embodies distinguishing characteristics of Romanesque Revival architecture. Under Criterion H, the nomination argues that the imposing school building, cited on a prominent corner of Moyamensing Avenue where most other buildings are smaller-scale, represents an established and familiar visual feature of the neighborhood. Under Criterion J, the nomination contends that the building exemplifies the cultural, political, economic, social, or historical heritage of the community.

STAFF RECOMMENDATION: The staff recommends that the nomination demonstrates that the property at 231 Reed Street satisfies Criteria for Designation D and H. The staff fails to comprehend the argument for the satisfaction of Criterion J proffered in the nomination.



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: 231 Reed Street

Postal code: 19147

2. NAME OF HISTORIC RESOURCE

Historic Name: Sacred Heart of Jesus Parochial School

Current/Common Name: none--vacant

3. TYPE OF HISTORIC RESOURCE

☒ Building

☐ Structure

☐ Site

☐ Object

4. PROPERTY INFORMATION

Condition: ☐ excellent ☐ good ☒ fair ☐ poor ☐ ruins

Occupancy: ☐ occupied ☒ vacant ☐ under construction ☐ unknown

Current use: none

5. BOUNDARY DESCRIPTION

Please attach a narrative description and site/plot plan of the resource's boundaries.

6. DESCRIPTION

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

7. SIGNIFICANCE

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

Period of Significance (from year to year): from c.1870 to 1900

Date(s) of construction and/or alteration: 1892-1893

Architect, engineer, and/or designer: William P. Regan

Builder, contractor, and/or artisan: _____

Original owner: (presently) Christopher Columbus Charter School

Other significant persons: ----

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 6/5/2019

Name with Title Celeste A. Morello, MS, MA Email ----

Street Address 1234 South Sheridan Street Telephone 215.334.6008

City, State, and Postal Code Phila., PA 19147-4820

Nominator ☐ is ☒ is not the property owner.

PHC USE ONLY

Date of Receipt: June 5, 2019

☒ Correct-Complete ☐ Incorrect-Incomplete Date: August 8, 2019

Date of Notice Issuance: August 15, 2019

Property Owner at Time of Notice

Name: Christopher Columbus Charter School

Address: 1242 S. 13th Street

City: Philadelphia State: PA Postal Code: 19147

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

Date(s) Reviewed by the Historical Commission: _____

Date of Final Action: _____

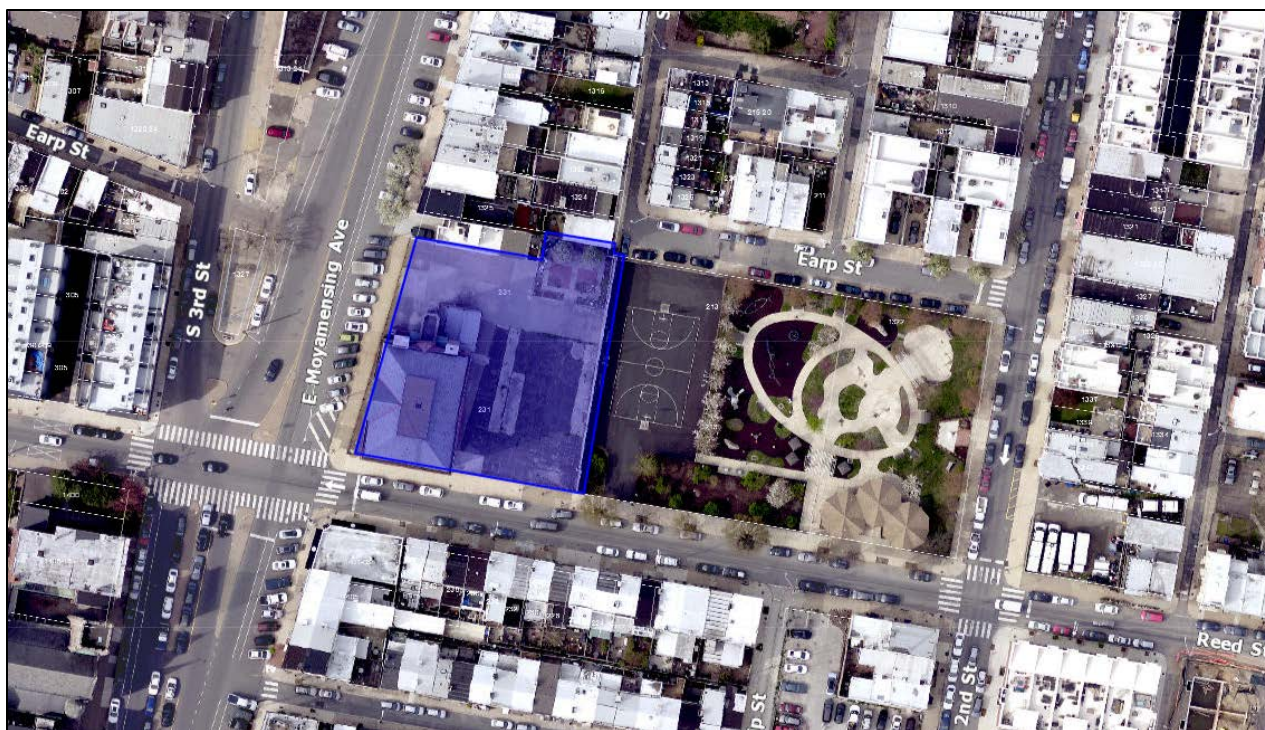
☐ Designated ☐ Rejected

Boundary Description:

Beginning at a point formed by the intersection of the easterly side of Moyamensing Avenue and the northerly side of Reed Street; thence extending from said point of beginning northwardly along the said easterly side of Moyamensing Avenue the distance of 150.5 feet to a point; thence extending eastwardly the distance of 86 feet to a point; thence extending northwardly the distance of 18 feet to a point; thence extending eastwardly the distance of 46.5 feet to a point on the westerly side of American Street; thence extending southwardly along the westerly side of said American Street and forming an interior angle of 90 degrees the distance of 6.9 feet to a point formed by the intersection of the southerly side of Earp Street and the westerly side of American Street; thence extending eastwardly partly along the southerly side of said Earp Street and partly along the former northerly head of said American Street, stricken from the city plan, the distance of 6.7 feet to a point; thence extending southwardly along a line at right angles to the said Earp Street the distance of 160 feet to a point on the northerly side of Reed Street; thence extending westwardly along the northerly side of said Reed Street the distance of 156.8 feet to the first mentioned point and place of beginning. Being 231 Reed Street.



Boundary outline of 231 Reed Street. Base map source: City Atlas.



Aerial imagery of boundary outline of 231 Reed Street. Base map source: City Atlas, 2018.

Staff Supplemented Photographs



Primary façade from E. Moyamensing Avenue, July 2019.

Staff Supplemented Photographs



South (side) elevation, view from Reed Street, July 2019.

Staff Supplemented Photographs



Rear façade, view from Reed Street, July 2019.

Staff Supplemented Photographs



North (side) elevation, view from E. Moyamensing Avenue, July 2019.

Staff Supplemented Photographs



Main entrance doors on E. Moyamensing Avenue, historically the entrance for girls, July 2019.



Side entrance on Reed Street, historically the entrance for boys, July 2019.

Staff Supplemented Photographs



Open space at rear of building. View from Reed Street, September 2018. Source: Google Street View.



View from across E. Moyamensing Avenue, September 2018. Source: Google Street View.

DESCRIPTION:

The abandoned former Sacred Heart of Jesus Parochial School at the northeast corner of Reed Street and Moyamensing Avenue is a four-story red brick and brownstone trim Romanesque building. It was constructed on a 72' by 90' plot of ground purchased in 1889 by Sacred Heart of Jesus parish specifically for a school. In June of 1892, the cornerstone (which is still legible) was blessed for a 59' by 79' building designed by architect William P. Regan of Lawrence, Massachusetts. This building still bears the original "modern" amenities from 1892 such as "two ventilating and air shafts" of brick rising at the north side and "self-acting fire-escapes" on the east side.¹ However, it is the facade that has the focus of importance.

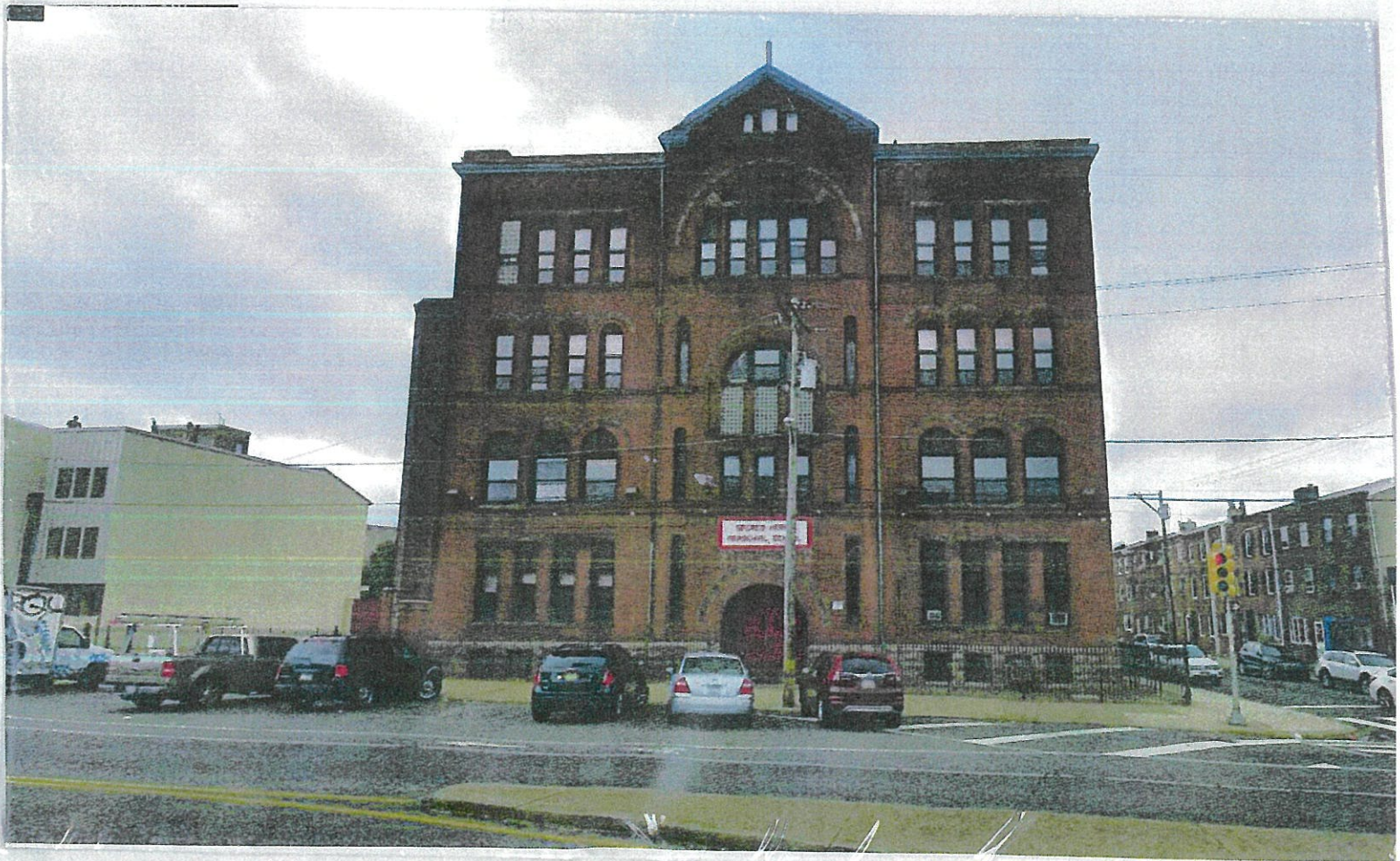
Divided into three bays, the facade exemplifies the characteristics revolutionized in the work of Henry Hobson Richardson with revived elements from the medieval Romanesque Style. This facade has the bays separated by the slightly projecting center bay with the commanding 27' wide proscenium arch at the first level, below rounded arches from the third to second floors and a wider span at the fourth floor beneath the pediment. Each level in each bay is accentuated or "boxed" by the horizontal courses of bricks. Within these bays are varied groupings of windows: the first and fourth levels have straight lintels on the windows while the second and third floors have rounded arches in their respective groupings that wind from this west side facade to the south and east walls. The brickwork pattern running below the roof's cornice from one flanking bay around to the other, omitting the center bay reinforces the rounded arch design that dominates.

¹ "Catholic Standard," December 2, 1892; "Public Ledger," and "Times" both, November 28, 1892 editions.

Information on William P. Regan only produced reference to his former partner in Lawrence, George G. Adams, with no other data in any source at The Athenaeum, or on-line.

The base of this building is about 40" to 48" where it descends with the roadway from its northwest corner to southwest. This base is rusticated masonry, true to the Romanesque Revival. Verticality is emphasized with the narrow "slits" of windows on the ends of the center bay leading upward to the pediment where a cross once was placed at the apex. There is ample space at the north and east parts of the original lot; debris from some expected wear over the years, along with unswept trash is found in this "L"-shaped former play area for the students of Sacred Heart. An old but elegant iron fence surrounds the entire property. The roof's shingles need replacement in some areas.

This building is in fairly good condition and should be easily restored: no need for emergency brick pointing was noted; the windows are "modern" (perhaps about 30 years old) with brown latex trim and intact; the front door on Moyamensing Avenue is in good condition. Though not in use, it is evident that the neighborhood residents still care for this building.



Sacred Heart of Jesus Church

[Add to My Buildings](#)

Overview

- **Building Type:** church
- **Religious Denomination:** Roman Catholic (R.C.)

Location

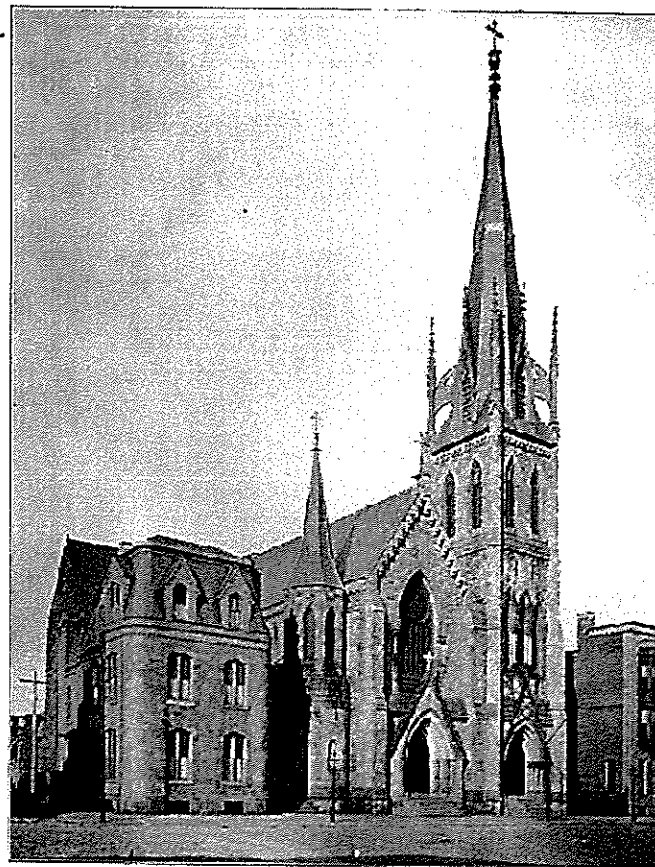
S 3RD ST near REED ST
Philadelphia, PA

> [Search near this location](#)

> [View location in Google Maps](#)

Links to Other Databases

- [PhillyHistory.org](#) - find historic photos near this building



SACRED HEART CHURCH, PHILADELPHIA

Sacred Heart Church. *E. F. Durang's Architectural Album*. Philadelphia?: s.n., ca. 1900, p. 38.

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This page from the pab site shows architectural interest in the Sacred Heart of Jesus Roman Catholic parish complex of diverse styles. Located across Moyamensing Avenue from the nominated school building, are a Second Empire and Gothic designs in contrast to the school's Romanesque Revival, all 19th century trends.

STATEMENT of SIGNIFICANCE:

The former Sacred Heart of Jesus (Roman Catholic) Parochial School was, when opened in 1893, "not surpassed anywhere," and "one of the finest schools in the Diocese."² Contemporary news from the³ secular Philadelphia press called the building "magnificent." The erection of such a school building heralded the subsequent mandate for compulsory education for all children in 1895. However, in this case, Sacred Heart School carried on the parochial system of religious and secular education begun in the then-Diocese of Philadelphia by (Saint) Bishop John N. Neumann, C.Ss.R. in the 1850s. The size of this building indicates how its four floors would be filled with children.

Sacred Heart of Jesus Parochial School's design by William P. Regan is also one of the few Richardson Romanesques in Philadelphia that hold the architectural conventions that architect used in his projects from the late 1870s to the 1880s. Henry Hobson Richardson (d.1886) was one of the most famous architects in the 1870s to his death, taking the elements of the medieval Romanesque Style and reinterpreting them into institutional designs. Sacred Heart School incorporates Richardson's elements appropriately at its location on Moyamensing Avenue where the building is prominently seen, towering above most other structures, but commanding a presence of architectural skillfulness.

When constructed, this building influenced and impacted this Pennsport neighborhood of hard-working residents. The Abigail Vare Public School opened in "1902" on the same side of Moyamensing Avenue and in the same Romanesque as Sacred Heart School by politician William Vare who used the school as part of his propaganda in politics. Sacred Heart School's established importance pre-dated the Vare School, its founder and city politics.

² Mahoney, D., Historical Sketches... Phila.:1895, p.131. Kirlin,
³ J., Catholicity in Philadelphia. Phila.:McVey, 1909, p. 473.
"The Times," November 28, 1892.

Sacred Heart of Jesus Parochial School...

- (d) Embodies distinguishing characteristics of an architectural style--the Richardson Romanesque or Romanesque Revival.

Photographs used by art and architectural historians Janson and Brown to exemplify how Henry Hobson Richardson "dominated the age in which he lived" by reviving the medieval Romanesque are included in this nomination. It is clear that architect William P. Regan from Lawrence, Massachusetts, who designed Sacred Heart Parochial School was still influenced by what Richardson created at Trinity Church⁴ in Boston. "Richardson made a style which became that of his time"⁵ in the early 1870s through the 1880s. This style was prominent mainly in the East Coast,⁶ wrote Janson, but one of the more famous Richardson designs--which Sacred Heart School resembles--is the Marshall Field Department Store in Chicago.

Richardson (1838-1886) was last engaged in the Marshall Field store when he died, but left a set of conventions followed by later architects for large-scale building. The "Richardson Romanesque" or Romanesque Revival initiated by Richardson is characterized by "subtle modulation in proportion, rhythm, and texture, the changing forms and cadences of the windows... gradation in masonry courses and restication,⁷ the variations in horizontal and vertical spacing," observed Brown. Janson remarked on Richardson's "symmetry, and the treatment of masonry...(and) complete lack of ornament." He added that the style presented a "strength and dignity."⁸ These qualities in the elements and design by Regan at Sacred Heart School are evident, pronounced and intact today.

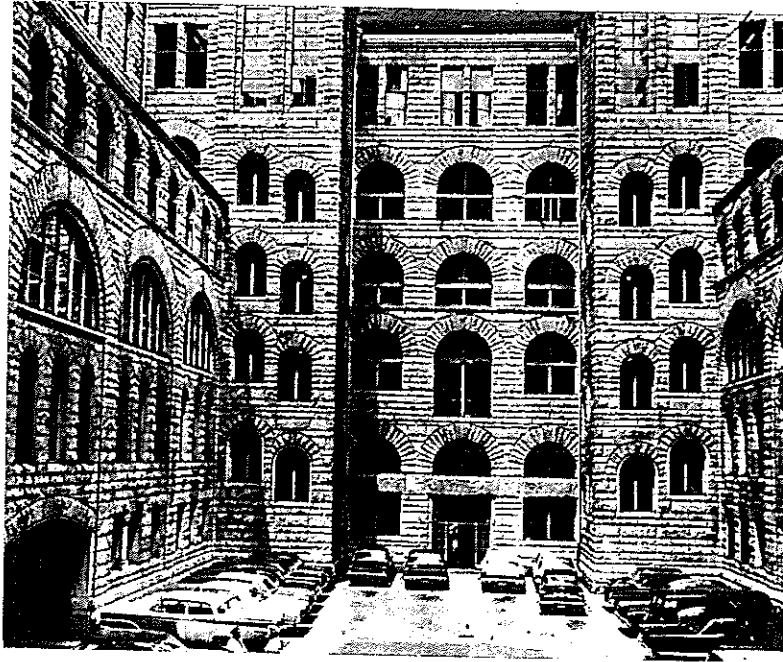
⁴ Trinity Episcopal Church (1872-1877) "established (Richardson's) reputation" nationally, wrote Brown. M., American Art. NY: Abrams, 1979, p. 254.

⁵ Ibid., p. 253.

⁶ Janson, H.W., History of Art. NY: Abrams, 1977, p. 703.

⁷ Brown, op.cit., p.255.

⁸ Janson, op.cit.



282 Henry Hobson Richardson. Courthouse courtyard,
Allegheny County Buildings, Pittsburgh. 1884-88

Image (above) from Brown; below from Janson.



863. HENRY HOBSON RICHARDSON. Marshall Field
Wholesale Store (demolished 1930). Chicago. 1885-87

Two examples
of Richardson
Romanesque--

possible models
for Sacred Heart
Parochial School.

Sacred Heart of Jesus Parochial School....

- (h) Owing to its unique location or singular physical characteristic, represents an established and familiar visual feature of the neighborhood, community or City.

Sam Bass Warner wrote that "The very motive for the creation of Philadelphia's public schools was to aid the poor,"⁹ which is not the same sentiment expressed by practicing Roman Catholics in the nineteenth century. For Catholics, education and economics were not related. The basics in learning: reading and writing were necessary in "educating the faithful, since the Church was established by Christ to teach all nations what he had first taught the apostles" wrote catechistic Father John A. Hardon, SJ.¹⁰ Constructing a parochial school for maintaining Roman Catholicism was the primary goal, with academics to continue the scholarship of past Catholic intellectuals, scientists, artists and philosophers.

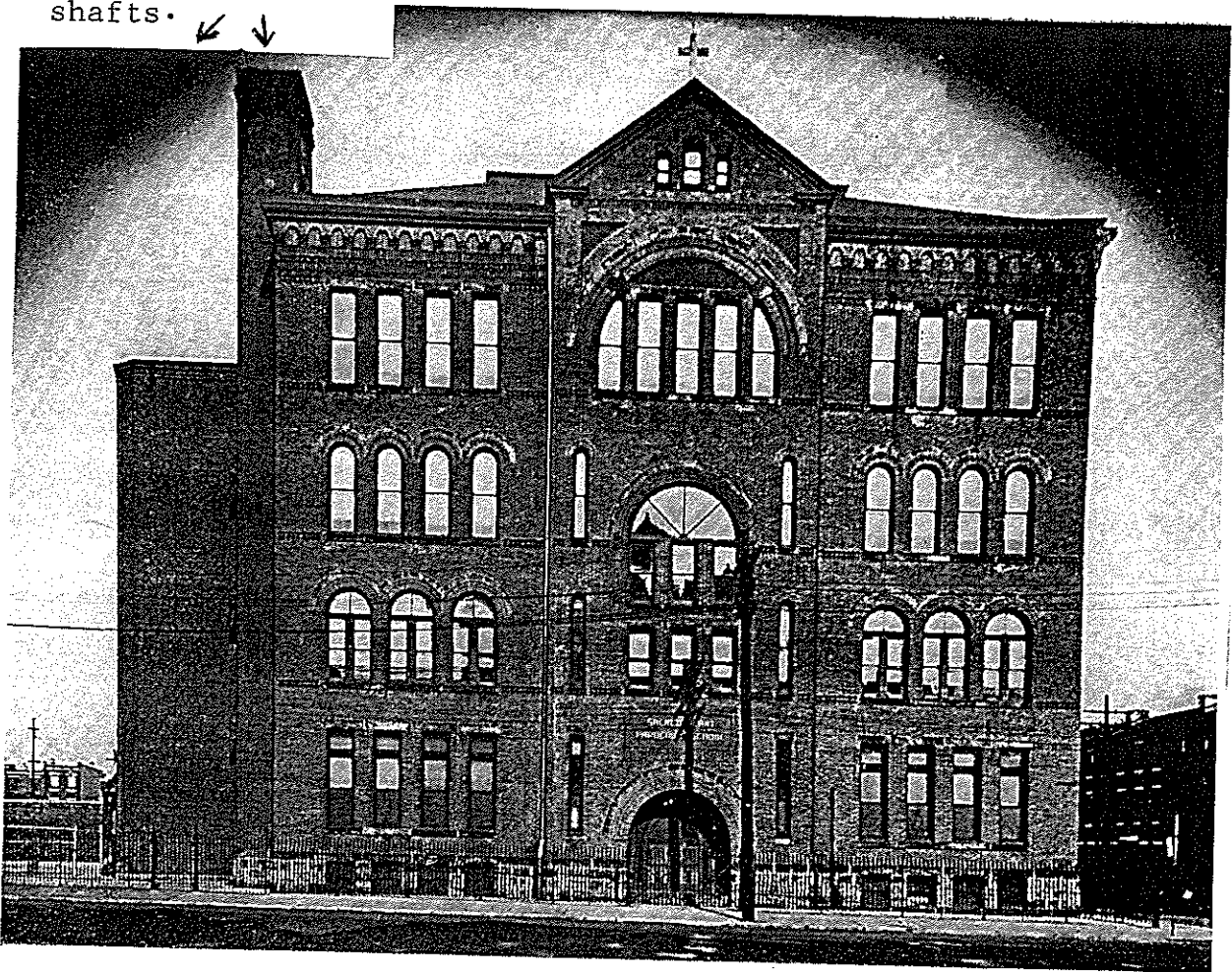
Sacred Heart of Jesus was founded in 1871 and its young parishioners could be educated at St. Philip Neri or a public school, or St. Alphonsus' German Catholic School nearby. The lot was acquired in 1889 on that northeast corner of Moyamensing Avenue, an open spot on a very wide thoroughfare with two-way traffic. Mahoney's 1895 account described the rather new Sacred Heart School that had an "imposing appearance and commodiousness of arrangement..not surpassed anywhere." (That was in comparison to other Catholic schools at the time.) Non-Catholics would see this school intended for about 700 students and taught by the Sisters, Servants of the Immaculate Heart of Mary not in service to stem poverty. However, the school structure per se, "spoke" of its impact on the community. It was apart from the parish buildings across the avenue, standing independently on the corner, separated also architecturally.

⁹

¹⁰ Warner, S.B., The Private City. Univ. of Penna. Press, 1996,p.111.
Hardon, Rev.J., The Catholic Catechism.NY:Doubleday, 1975, p. 25

North wall air
& ventilation
shafts. ↙ ↓

-12-



SACRED HEART SCHOOL

Note heights of
nearby buildings.

South (boys')
entrance on Reed
Street side.

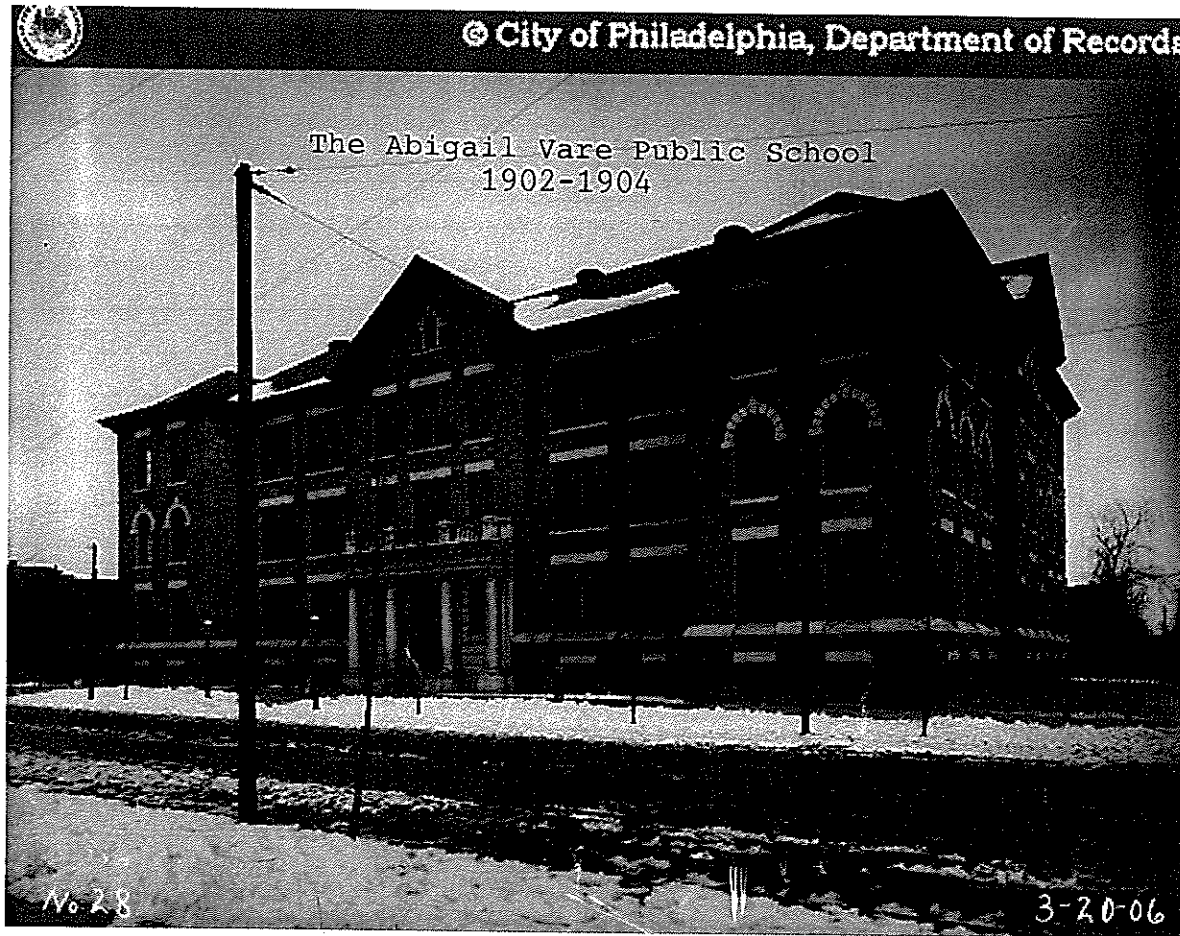


Surrounded by rowhouses, the school in 1892 as now, is still much taller and wider than nearby buildings. Moreover, the spacing of the building, with at least the same distance from the last rowhouse to the building on the southeast corner of Reed Street and Moyamensing, makes Sacred Heart of Jesus School much more noticeable. Traffic lights on the corner cause one to stop and see the unavoidable large brick building.

Sacred Heart of Jesus Parochial School still has a sign on Moyamensing Avenue identifying it--it's in red and white. (See black and white image of it on next page, bottom.) But when an active school until about 2013, students had to be crossed by guards and the nuns, in their habits, were visible as they had been since 1893. Residents were accustomed to this sight which was daily, and for Sundays, part of the family worship at the church on the other side of the avenue. That was a more intimate, familiar scene of the immediate area around this school building. What others, non-Catholics, perceived was unlike what Bishop Michael O' Farrell of Trenton, the consecrator of the school stated in that "one of the most important teachings of the Holy Church was to erect schools for Christian education."

Sacred Heart of Jesus Parochial School seemed to threaten the non-Catholics in that South Philadelphia neighborhood. It could be noticed where in 1892 Sacred Heart School was called "magnificent" by the "Times," then "The Philadelphia Inquirer" in 1904 wrote the new Abigail Vare Public School (three blocks south of Sacred Heart School) the "handsomest school in the city."¹¹ (The Vare School's opening was postponed to 1904, about six weeks before William Vare's re-election to Recorder of Deeds.) Moreover, Sacred Heart's size was outdone by the Vare School which faced Dickinson Square Park.

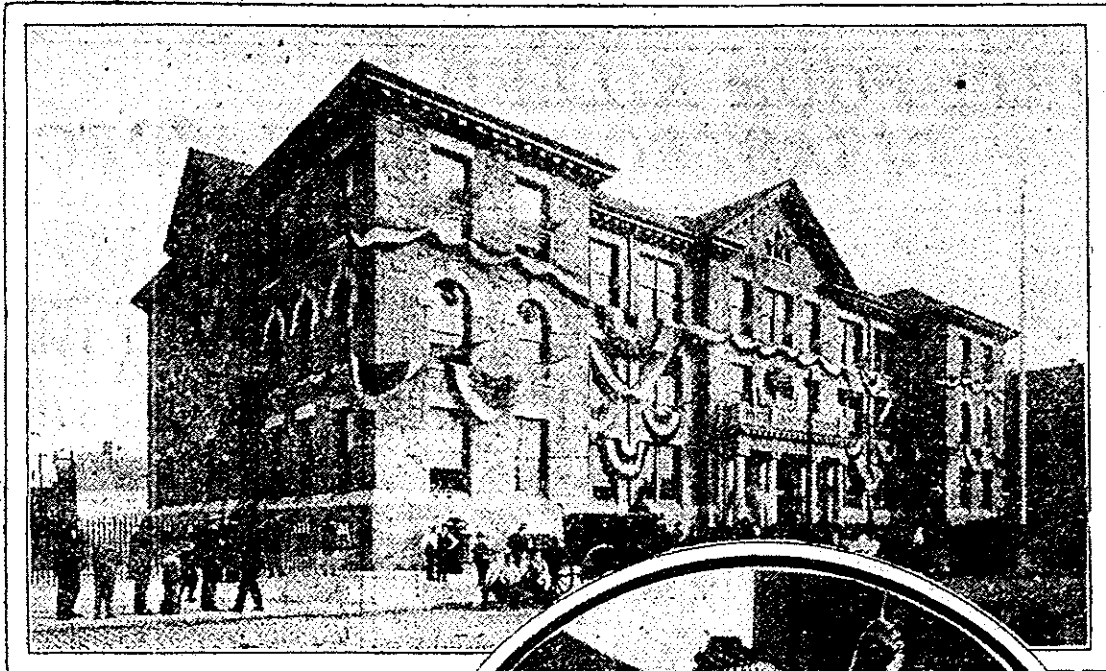
¹¹"Inquirer," September 25, 1904. The Vare school building, now a condominium, still has "1902" on its facade.



The Abigail Vare Public School (above), now condominiums, was built 1902-1904, ten years after Sacred Heart of Jesus School (below). Note the similarities in architectural style of the larger Vare School, which also boasted "modern" conveniences. Vare is 3 blocks south of Sacred Heart, on same side of avenue.



DOWN-TOWN SECTION NOW HAS HANDSOMEST SCHOOL IN CITY



Abigail Vare
Public School

"Philadelphia
Inquirer,"
Sept. 25, 1904

Abigail Vare Building Formally Dedicated and Mayor Weaver Takes Occasion to Talk of Improvements in the Southern District

The dedication of the Abigail Vare School at Third and Morris streets and the raising of a flag made yesterday the proudest day in the life of Senator George A. Vare, Recorder of Deeds William S. Vare and Contractor Edwin Vare, the three sons of the woman whose memory was honored in the name of the finest grammar school structure in the city. It cost \$141,251. Fifty thousand men, women and children turned out to proclaim their joy over their possession of the school and the Vares. At the very top of the occasion Mayor Weaver announced to them that he had awarded the contract for the Southern boulevard, and the populace shouted over another triumph which made the name of Vare synonymous with the progress of their section.

There were two bands and two programs of oratory and music in progress at the same time, one of an official character inside the school; the other, for the million. Recorder Vare presided at the official dedication, where officers of city and state were seated on a platform near a large portrait of his mother.

After acknowledging the honor conferred upon him and making a touching allusion to his mother, Chairman Vare introduced the speakers, and the formal transfer of the key by Contractor Gourley to the Board of Education was effected.

Mayor Wants to Be a Child

Then Mayor Weaver addressed them. He wished himself again a child to study in such a school. He praised the American mother and was glad the school was named after one of them, a woman beloved in her community. Her example and teaching had been an inspiration to



ROOSEVELT TO
TAKE STEP FOR
WORLD'S PEACE

Continued From First Page

SERVANTS, FAMILY
AND FRIENDS GET
BOTANIST'S WEALTH

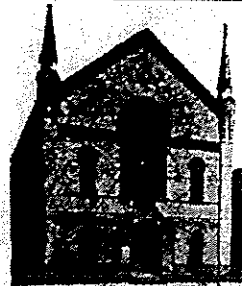
Continued From First Page

Sacred Heart of Jesus Parochial School was in William Vare's "backyard" and the subject of public education became one of the politician's platforms as he rose from Recorder of Deeds to become a United States Senator in Washington, D.C. (Coincidental to Vare's influence on the 1905 school reform law, he also saw to the passage of child labor laws.) The religious context of Sacred Heart Parochial School did not elude Vare either: next to the Abigail Vare Public School, on the same side of Moyamensing Avenue, Vare erected the "Abigail Vare Methodist-Episcopal Church," named after his mother (again). Sacred Heart Parochial's play area too was on Vare's mind when he was able to establish a "playground" out of his neighborhood, but still in his South Philadelphia District, at 25th and Morris Sts.

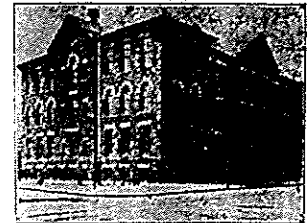
Roman Catholic secondary education at Southeast Catholic High School since the 1890s may also have influenced Vare to have "Southern" High School (really a vocational, not an academically-driven school) at Snyder Avenue and Broad Street, just west of the Vare homestead, after 1905: Roman Catholic institutions in South Philadelphia "pushed" the Vares of Pennsport.

(Right: May 15, 1926 ad in "Daily News" of Mt. Carmel, Pennsylvania.)

What is Vareism?



The Abigail Vare Methodist-Episcopal Church,
Third and Morris Streets

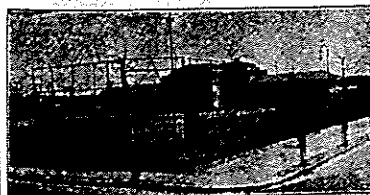


The Abigail Vare Public School,
Third and Morris Streets

IT is the habit, in many political campaigns, to sling mud at the other fellow. It is always a dirty trick—and is invariably an acknowledgment of impending defeat on the mud-slinger's part.

"Vareism" has been used by the political opponents of Congressman William S. Vare as a term of reproach. Let the pictures on this page tell you a truer story.

What the word "Vare" stands for is shown here in stone and brick and mortar—monuments of unselfish endeavor directed for the good of the community.



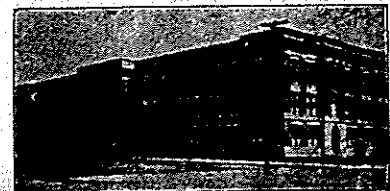
The George A. Vare Playgrounds, 25th and Morris Streets

There is the Abigail Vare Methodist - Episcopal Church, dedicated to the memory of Congressman Vare's mother—and across the street from it is the Abigail Vare Public School. Then there is the E. H. Vare Junior High School, and the George A. Vare Playgrounds.

A Church—a School where the foreign-born are Americanized—a High School that better fits

the boys and girls for the duties that await them—a Playground where sunshine and fresh air give new life to pent-up children in congested districts. These four contributions to a community's well-being represent what "Vareism" really means!

Congressman Vare refuses to answer the vindictive slurs directed against him. And so it devolves upon his Campaign Committee to publish this advertisement telling you just exactly what "Vareism" means, and to ask you on May 18th next, to vote for the man who, when he is Senator, will work to his uttermost to



The E. H. Vare Junior High School, 25th and Wolf Streets

Sacred Heart of Jesus Parochial School...

- (j) Exemplifies the cultural, political, economic, social or historical heritage of the community.

The nominated building's location on one of the city's widest streets certainly directs attention, but the structure was planned as a large and "imposing" one to represent the Roman Catholic community in that area. The 1946 parish history reported "Four hundred students enrolled the first year" in 1893, and the twelve nuns were put in charge. The 1946 parish history then tallied the student enrollment for the 1945-46 year as "831." The 1996 parish history noted that the school achieved accreditation by the Middle States Association of Colleges and Schools Commission on Elementary Schools in 1994.¹² In subsequent decades, the demographical changes diminished the student enrollment sufficiently to close the school by about 2013.

The school building identified the activities within it, as the accreditation showed after a steady, high enrollment of children from 1893 to the late 1990s. This is a rather long tradition for this area since its post-Civil War transition from mainly a commercial, industrial and maritime district with few residents to one with more rowhouses and the stability for churches such as Sacred Heart of Jesus to be funded and built. The reputation of Sacred Heart of Jesus parish rivalled those in parts of the city where large, elaborate Gothic churches and other parish buildings indicated the socio-economic status of the parishioners. Webster noted this among Protestants in Center City;¹³ Roman Catholic churches have always been built "for the Glory of God," without insinuating otherwise. For the Sacred Heart of Jesus School, financing such a large, stylish school in the Richardson Romanesque seen in more

¹²Refer to Appendix for copies to review.

¹³Webster, R., Philadelphia Preserved. Temple U. Press, 1981, p.109 "Churches (indicated) the status of the community...determined the sect," in reference to Protestant groups and residential areas.

sophisticated urban areas and for non-Catholics was uplifting to the parishioners. The 1892 news accounts made particular note of the "ventilation shafts" and the latest "fire-escapes" installed and very visible to on-lookers of this building. "The Catholic Standard" newspaper was the only media to add the details on the basement's "sanitary closets of the most approved pattern" at a time when "out-houses" and privies in rows were documented by the Octavia Hill Association (up to the 1920s in neighborhoods north and west of Pennsport). These attributed to the character of the parishioners of Sacred Heart as good citizens, ones of civility. The numbers of school children who paid to go to this school also suggests the social heritage of this community for over 100 years. The students came from homes with a priority to educate not at the public school, but the parish or parochial school attached to the church of their faith. Thus, Sacred Heart of Jesus Parochial School provided a wider experience of learning, along with the social and cultural bases from the Church. Today, even without the parochial school, these values exist within the parish. (School children of the area attend Our Lady of Hope School, a consolidation of several closed parochial schools on the east side of South Broad Street.)

Sacred Heart of Jesus Parochial School's architecture and what this large building still exemplifies of late 19th century culture merit historical designation for the aforementioned reasons. It is an unusual building in design, without its religious purpose, and deserves attention for its historical impact since 1893 when it was finished and opened for the Catholic community.

Celeste A. Morello, MS, MA
June, 2019

BIBLIOGRAPHICAL REFERENCES: (Primary and Secondary)

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-

Other sources:

- The Athenaeum of Phila. and "pab"site; Mr. Michael Seneca.
Catholic Historical Research Center, Philadelphia:
Records; Sacred Heart of Jesus (Phila.) parish history;
newspapers--archdiocesan and secular; Mr. Patrick S. Shank.
Free Library of Philadelphia.
Philadelphia Historical Commission: retrieved news clips from
Mrs. Kimberly Chantry; general information, Ms. Meredith Keller.

BIBLIOGRAPHICAL REFERENCES

obtained from:

The Athenaeum of Philadelphia
Catholic Historical Research Center

Nominator's library

SACRED HEART CHURCH, 1871.

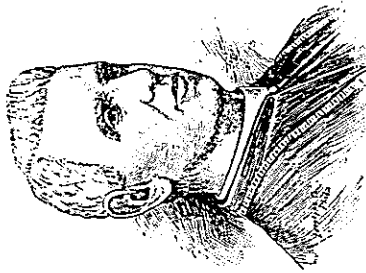
NOT until 1871 was St. Philip's parish divided. In the latter part of this year Bishop Wood decided to establish a new parish out of its southern end, and appointed Rev. Thomas F. Hopkins to take charge of the work. Ground for a church had already been purchased from Michael Trainor. This tract, on the west side of Third Street below Reed Street, is now covered by the church, the pastoral residence and the convent.

At first a temporary frame chapel was erected on the present site of the new pastoral residence. It was 60 feet wide and 75 feet long, and had seats for 500 persons. This structure was dedicated on December 10, 1871. Shortly afterwards ground was broken for the permanent church immediately south of it, and work was begun on the building as soon as possible. The corner-stone was blessed and laid by Bishop Wood on the feast of Pentecost, May 19, 1872, in the presence of a very large assemblage, which included the members of the literary societies of St. Philip's and St. Teresa's parishes. Very Rev. Dr. Moriarty, O.S.A., preached the day's sermon. Father Hopkins continued the work, and had the building under roof when he left in 1874. The present rector, Rev. John J. Ward, had temporary charge of the parish for a brief interval, until Rev. Thomas Quinn, late of Phoenixville, was appointed pastor. He remained for a little over two years, and was succeeded, on November 24, 1876, by Rev. James J. Fitzmaurice, who had previously been pastor of St. Agnes', West Chester. It was Father Fitzmaurice's fortune not only to have the church completed, but to build the pastoral residence, now the convent, south of it. The priests had, before the erection of this house, occupied a rented dwelling farther south on the same side of Third Street.

On September 30, 1877, the new church was dedicated, though not for nearly ten years later did it present its present imposing external appearance, when the building of the spire was finished. It then became an imposing as well as a beautiful edifice. It is designed in the Gothic style, and its massive walls are constructed of Ohio stone. It is 126 feet long and 70 feet wide. The spire is 180 feet high. A feature of the interior, besides the tasteful decoration, is the great size of the high altar, which is especially beautiful.

Mahoney, D., Historical Sketches...
Phila., 1895.

When, towards the close of July, 1887, Father Fitzmaurice was promoted to the irremovable rectorship of St. Michael's, he was succeeded at the Sacred Heart by the Rev. John J. Ward, who had been pastor of St. Mark's, Bristol, for nearly nine years. The latter continued worthily his predecessor's work. His first undertaking was to provide the parish with a school, for which a site was secured at the northeast corner of Moyamensing Avenue and Reed Street. Here he had a building erected that for imposing appearance and commodiousness of arrangement is not surpassed anywhere. On Sunday, November 27, 1892, he and his congregation had the pleasure of seeing it blessed. The Venerable Bishop O'Farrell, of Trenton, officiated and preached. On January 9th following it was opened for use, and the classes organized by Sisters of the Immaculate Heart of Mary, who resided at the Annunciation Convent until the old pastoral residence was fitted up for their use.



REV. REV. THOMAS MCGOVERN, D.D., SECOND BISHOP OF HARRISBURG.

Before the school had yet been finished, Father Ward had begun work on a new pastoral residence adjoining the church on the north side. This building, a handsome double house with walls of stone and an imposing front, was completed and occupied in the latter part of 1893. Then, after necessary alterations, the old residence on the south side became a parish convent for the Sisters in charge of the school. Thus in a comparatively short time has the parish become thoroughly equipped with an exceptionally fine set of buildings that adorn the wide space formed by the junction of Third Street and Moyamensing Avenue.

handsome three-story frame-house, which was completed and occupied by the priests in January of 1902. The church had suffered much in the long years, and, aided by the generosity of his friends, Father Rooney completely renovated the building, by tasteful ornamentation throughout, new pews, confessionals, artistic stained glass windows, and the new main altar. A mission was opened on 15 November, 1908, at Byberry Farms, an annex to the Philadelphia General Hospital, and there Mass is said every Sunday and holiday.

Sacred Heart
Church

In July 1887, Father Fitzmaurice was promoted from the pastorate of the Sacred Heart Church to the irremovable rectorship of St. Michael's, and was succeeded by the present rector, the Rev. John J. Ward, who had been pastor of St. Mark's Church, Bristol, for nearly nine years. Father Ward has erected one of the finest schools in the Diocese at the north-east corner of Moyamensing Avenue and Reed Streets, the corner-stone of which was blessed by Archbishop Ryan, 26 June, 1892, the sermon being preached by the Rev. Hugh T. Henry. The building was blessed 27 November, 1892, by Bishop O'Farrell of Trenton. In the following January it was opened for use, and placed under the charge of the Sisters of the Immaculate Heart of Mary. Father Ward also built the new pastoral residence on the north side of the church, and converted the old rectory south of the church into a convent for the Sisters. On 8 April, 1896, Father Ward celebrated his silver jubilee in the priesthood. On 17 May, 1903, a handsome chime of bells, the gift of the relatives of the rector, was blessed by Bishop Prendergast. During the same year Father Ward completely renovated the interior of the church, which was re-opened for divine service, 27 November, 1903, with Solemn Mass, sung by the Right Rev. Mgr. Turner, D. D., V. G. The following year the school and convent were enlarged.

Kirlin, Rev. J., Catholicity in Philadelphia. 1909.

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

SAM BASS WARNER, JR.

PUBLIC SCHOOLS

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

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

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

15. On May 7, 1855 the city of Philadelphia passed a comprehensive construction code. The first sanitary law was the state statute of 1895 (*Laws of Pennsylvania, Session of 1895, 178-181*) which required water closets for new and remodeled tenements.

Programs for the municipal enforcement of higher housing standards raise difficult economic issues. The program must not simply price standard-conforming housing out of the reach of the poor. Such was the case in Boston when sanitary and fireproofing regulations made conforming tenements too expensive for lower income families to occupy legally. Lloyd Rodwin, *Housing and Economic Progress* (Cambridge, 1961), 13-38. For the New York experience see Roy Lubow, *The Progressives and the Slums* (Pittsburgh, 1962); for Chicago, Edith Abbott and Sophonisba Breckinridge, *The Tenements of Chicago 1908-1935* (Chicago, 1936).

THE PRIVATE CITY

Philadelphia in Three Periods of Its Growth

SECOND EDITION

PENN

PHILADELPHIA, UNIVERSITY OF PENNSYLVANIA PRESS

1871

1946

The Diamond Jubilee Book

Historical Sketch

OF THE

Parish of the Sacred Heart of Jesus

Third and Reed Streets, Philadelphia, Pa.

PUBLISHED ON THE OCCASION OF THE
CELEBRATION OF ITS

DIAMOND JUBILEE

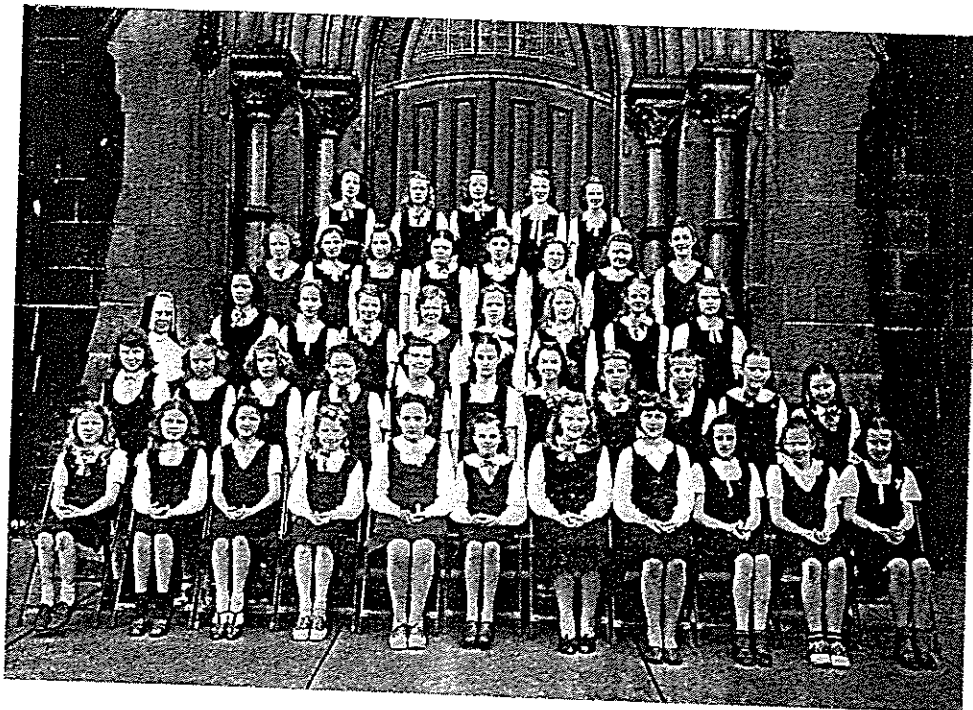
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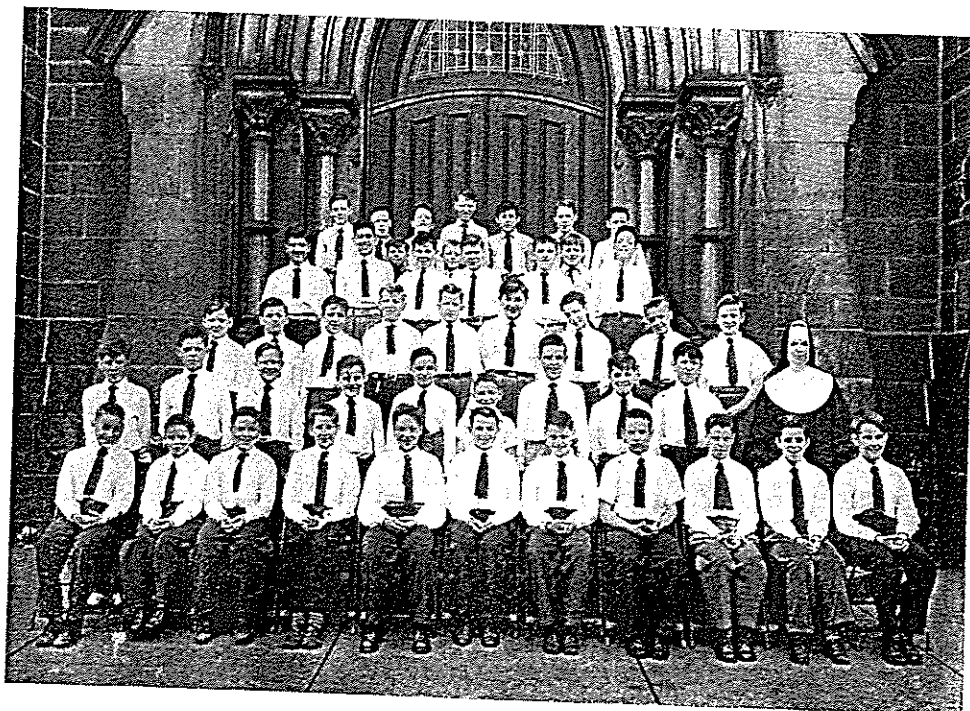
Edited by the
Reverend Joseph A. Cavanaugh



FIRST GRADE BOYS IN 1900



SIXTH GRADE GIRLS, 1945-46



SIXTH GRADE BOYS, 1945-46

one hundred twelve

FATHER FITZMAURICE, THIRD RECTOR, 1876-1887

Rev. James J. Fitzmaurice, then pastor of St. Agnes', West Chester, was appointed as his successor at the Sacred Heart. It was in the first year of the pastorate of Father Fitzmaurice that the new church was at last completed and ready for dedication. The present handsome spire, however, was not erected until the end of 1883.

THE NEW CHURCH COMPLETED

The Sacred Heart church was accounted one of the most beautiful Gothic structures in the diocese. The stone used in the construction was granite for the foundations, serpentine for the walls, and Ohio limestone for the trimmings. The extreme exterior dimensions are 123 by 60 feet. The main gable is 29 feet wide and measures 75 feet from its base to its pointed roof. At the north-east corner of the building is a tower, 25 feet, 6 inches square. Upon this the spire rests, rising to a height of 175 feet above the level of the street and surmounted by a cross, 9 feet high. The spire, as has been noted, was not completed until seven years after the dedication of the church. A small, circular tower, 76 feet in height and 14 feet, 6 inches, in diameter at its base ornaments the southern corner of the facade. Interiorly the church is cruciform, with aisles and transepts. The apex of the arch of the ceiling is 70 feet above the floor. In the aisles the roof extends 45 feet above the floor. In the south transept there is a gallery, which has been used as chapel for the Sisters since the conversion of the old rectory into a convent. An organ loft is built over the entrance at the eastern end of the nave. Three large stained glass windows were much admired at the time they were placed in the building. The window in the south transept, representing the Sacred Heart, was the gift of the T.A.B. Society. Opposite, in the north transept, the window presenting the Immaculate Heart of Mary, was appropriately installed by the Blessed Virgin's Sodality. The rose window, dedicated to St. Cecilia, pierces the east gable over the main entrance.

The high altar of wood, recently replaced by a new marble altar, remarkable for its size and its elaborate Gothic design, measured 21 feet, 4 inches in length, the altar table itself being 11 feet, 4 inches long. There was an ornate reredos with a Gothic spire over the tabernacle, surmounted by a cross, which rose 18 feet, 6 inches above the floor of the sanctuary. The altar-piece, representing the revelation of the Sacred Heart to Saint Margaret Mary Alacoque, was the work of Filippo Costaggini. The sanctuary later was found to be much lacking in depth and the sacristies quite inadequate for the purpose for which they were intended. These were defects very commonly present in the construction of our older churches. The architect was E. F. Durang.

nourished pupils of the school should receive a warm lunch at recess each school-day. The people of the parish generously responded to his invitation to support this work by contributions to the poor-box, and ladies of the parish volunteered to prepare and serve the meals. The spiritual care of the children has always been a major concern with him, and to this end he has provided that the priests visit each class-room once a week and give a forty minute instruction in the catechism, this in addition to the regular religion classes conducted by the Sisters. He is a frequent visitor in all the class-rooms. The children who miss Sunday Mass are interviewed each week, and parents who are careless in getting the children to church, called to task for their negligence. As a result of this policy laxity of the children in this regard has been greatly curbed. On Wednesday mornings the children assemble at the 8 o'clock Mass, following which Benediction of the Blessed Sacrament and then a catechetical instruction is given to the children by the Pastor or one of the assistant priests. On other days of the week at the 8 o'clock Mass Father Walsh has called for small groups of children to volunteer in turns to say the rosary aloud "for the conversion of sinners, especially those of our parish." He has thus placed the care of the parish in a special way under the protection of our Blessed Mother.

Every year during the Solemn Novena preceding the Feast of the Immaculate Conception, a missionary conducts a four day retreat for parochial and public school pupils of the parish.

The boys and girls who are attending Catholic high school are kept in contact with their parish priests by attending in a body, in a reserved section of the church, the 10 o'clock Mass every Sunday, and the Sodality or Holy Name Masses on the first and second Sundays respectively.

GROWTH OF PAROCHIAL SCHOOL ATTENDANCE

The increase in the number of parochial school pupils is an indication of the Pastor's zeal and success in this phase of his work. For some years there had been a downward trend in the parochial school enrollment. Continuous campaigning and preaching by the priests, and the activities of the Trinitarian Sister brought about a reversal of this trend, so that last year, with 830 pupils on the rolls, our school had its highest enrollment since 1933. It was this increase, with already crowded conditions in existence which led Father Walsh to engage four more teaching Sisters for the school and to add the same number of class-rooms, and has made him very anxious to give the school the complete renovation it needs. In the past four years alone 162 pupils have been induced to transfer from public schools to our parochial school, and many others started their education in our school who would have enrolled in public schools.

Our Parochial School

The Church in America has reason to be proud of its institutions of learning. In a truer sense can this be said of the Church in Philadelphia, whose school system is the admiration of all. The first parochial school in the United States was the one connected with St. Mary's Church, founded in the year 1767. Now the number of parochial schools in this Archdiocese totals two hundred and ninety-five.

The maintaining of such a large number of institutions has been a costly proposition. The Philadelphia School Board places the cost of educating a pupil in the public schools per year at one hundred dollars. It is a tribute to the Faith of our Catholic people, that they are willing to undergo such sacrifices to escape the curse of secularism in education and its irreligious effects. God will certainly reward them for it.

It had been originally planned to erect Sacred Heart parish school on the site now occupied by the rectory. However, when the time arrived, this parcel of ground was judged to be too small. Accordingly in 1889 a plot of ground on the northeast corner of Moyamensing Avenue was purchased from Joseph C. North for \$7,070.00. The school was dedicated November 27, 1892, and opened to registration January 9, 1893. A description of the Dedication Ceremonies will be found in the account of the early years of the parish in the forefront of this book.

Father Ward placed the school in the care of the Sisters of the Immaculate Heart of Mary. The first faculty was Mother M. Regis (O'Neill), Sister M. Isidore (McMenamin), Sister M. Basil (Diamond), Sister M. Nativity (Fogarty), Sister M. Nicholas (Gallagher), Sister M. Eleanor (McNelis), and Sister M. Adelaide (Reed). Before the year was out this community was augmented by Sister M. Helen (Day), Sister M. Paulinus (Doyle), Sister M. Assumption (Daley), Sister M. Bertha (Tobin) and Sister M. Bernardo (Farrell). Four hundred students enrolled the first year.

Up till this time, the Sisters had no home in the parish. They lived at the Annunciation Convent. Upon the completion of the present rectory in December, 1893, the former rectory, to the south of the Church, was renovated for the uses of a convent.

The highest enrollment in the school was reached in 1922-23 when the pupils numbered 917. After that there was a gradual decline through the years until the past few years when our enrollment began to rise again, so that in the school year of 1945-46 in the eight grades there were 831 pupils, the highest registration since the school year of 1932-33. An account of various activities in the school is included in other articles in this book.

The Golden Jubilee of the dedication of the school was officially celebrated in our church on Thanksgiving Day, November 26, 1942, when a Solemn Mass was celebrated at 9 o'clock with all the pupils of the parish and many parishioners present. The sermon, relating the highlights of the history of the school, was preached by Father Walsh. On the day before, a Solemn Requiem Mass was offered for the repose of the souls of deceased priests formerly attached to the parish, deceased Sisters who taught in the school, and deceased alumni and benefactors of the school.

OUR SISTERS

No account of our parish history would be complete without saying a word on behalf of the Sisters who have taught in our school. True it is, they expect no earthly compensation, but we must give credit where it is due. Day after day they go about their work, few realizing the greatness of their achievements. On the occasion of a parish celebration, when the children have performed, we get a glimpse of their accomplishments, but their most important work is done in the classrooms, teaching the little ones to know, to love, and to serve God.

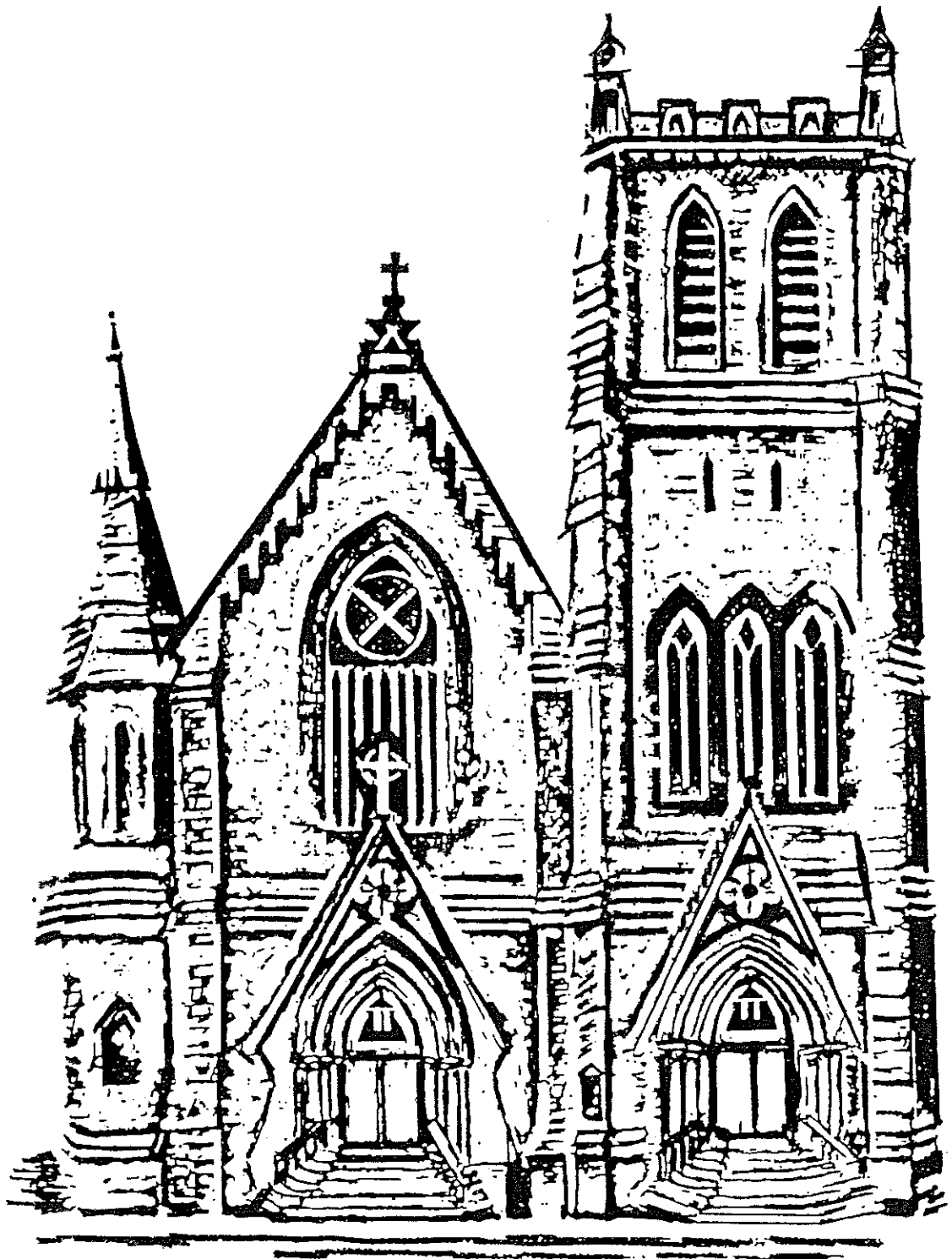
Mentioning names is always risky business. However, no one would take exception to mention of the name of Sister M. Carmella, who labored here so many years. Sister Carmella has now retired from active duty, but her memory is still cherished in the Sacred Heart Parish.

Our efficient faculty of the school year 1945-46 included Mother Clare Agnes, Sister M. Carina, Sister Jane Marie, Sister M. Henrico, Sister M. Barnabas, Sister M. Juliana, Sister Eileen Marie, Sister Marie Edmund Francis, Sister Marie Liguori, Sister M. Honorata, Sister M. Joan of Arc, Sister Michael Marie, Sister M. Assunta, Sister M. Jamesita, Sister M. Augusta, Sister M. Bernadina, Sister Maria James and Sister M. Joachim.

OUR SCHOOL OF THE PRESENT DAY

Contrary to the general belief, enrollment in our school has shown an increase in recent years. This is due, in part, to the transfer of many children from public schools. Aside from this fact, the Sacred Heart is still a large parish. True it is, many people have moved away. But their places have been taken by Catholics, and in many cases Catholics with large families. The number of students in our school in the school year, 1945-46 totals 831, the highest since 1933.

1871-1996
125th SACRED
HEART *of* JESUS
PARISH
ANNIVERSARY



Six Generations of History of The Cunningham Family and Descendants

Five generations of the Cunningham Family were married here in Sacred Heart Parish. They are:

James Sr. and Catherine Cunningham married in August of 1875.

Their son James Jr. and Elizabeth Cunningham married in September of 1911.

Their daughter Catharine and John Griffith married in June of 1936.

Their daughter Kathleen and Jack Biondo married in April of 1963.

and finally their daughter Kathy and John Bowen married in October 1986.

John Griffith IV, who is five years old, is the son of John III and Mary Griffith. He is the grandson of John Jr. and Fran Griffith, the sixth generation of the family in Sacred Heart of Jesus Parish.

Miss Elizabeth Cunningham, daughter of James Jr. and Elizabeth, has been a lifelong member of Sacred Heart Parish. She attended Sacred Heart Grade School and later Sacred Heart Commercial School, which was a two year accelerated High School Program. Miss Cunningham was the Parish Secretary for twenty-five years, during which time her efficient and highly capable skills helped to keep the Rectory Office running smoothly.

The Cunningham Family celebrates 121 years of history in Sacred Heart Parish.

phia since he had laid the cornerstone. Twenty-two fellow priests joined in the Mass on this solemn occasion.

On Sunday, October 2, 1881, a new organ was blessed for the church. It was the Reuben Nichols grand 34-stop instrument, which had been exhibited at the Centennial Exposition in 1876, and was now installed in the church at a cost of \$1,000.00. Over the next several years various improvements were made to the new church building. The unsightly board fence which had surrounded the church was removed and the temporary wooden steps were replaced with stone ones and the interior of the church was frescoed by L. Scattaglia.

Sacred Heart Builds a School

In November of 1889, a plot of ground 90 by 72 feet on the northeast corner of Moyamensing Avenue and Reed Street was purchased from Joseph C. North for the purpose of building a par-

While Sacred Heart School was being built in 1891, the children of the Parish attended classes at neighboring St. Alphonsus School.

ish school. The cost for this land was \$7,070.00. The cornerstone of the school was laid on Sunday, June 25, 1892 by Archbishop Patrick J. Ryan. Work progressed on the school building so rapidly during the summer of 1892 that it was ready for dedication in the autumn. The structure accommodated over 700 children. There were twelve classrooms and on the fourth floor a parish hall seating 600. The architect was William P. Reagan and the cost of the building was \$45,000.00. The blessing of the new school took place on Sunday, November 27, 1892 and the doors were opened for the first pupils on January 9, 1893. Sacred Heart School has been faithfully served by the Sisters, Servants of the Immaculate Heart of Mary from that very first day.



Sacred Heart of Jesus School

planning, carrying out of those plans, donations of money and gifts, time and effort are owed a debt of gratitude for a job well done.

Sacred Heart School Today

On May 4, 1991, Sacred Heart of Jesus School celebrated 100 years of teaching the children of this Parish not just academics but perhaps, more importantly, the values and principles that will help them to live their lives according to their Christian ideals. Cardinal Anthony Bevilacqua celebrated a special Mass on that day which began a year long celebration. A time capsule was buried, filled with various items representing each class. It is slated to be opened in May 2042. Though time has changed many things, the school is still fortunate to have the presence of the Sisters, Servants of the Immaculate Heart of Mary, along with a dedicated lay faculty. At this present time Sister Janet M. Walters is Principal

of Sacred Heart School with Sister Angele Healey as her versatile Secretary. Sister Victoria Ferraro and Sister Nancy Bradbury teach the Third and Seventh Grades, respectively. Sacred Heart was fully accredited by the Middle States Association of Colleges and Schools Commission on Elementary Schools in April of 1994. Recent renovations have included a new roof, pointing and waterproofing of the east wall and removal of asbestos in the basement area. In September of 1992, the school opened a Kindergarten

The largest commencement class in the history of Sacred Heart School was the Class of 1960 with 113 students graduating from the 8th grade.

THE CATHOLIC CATECHISM

JOHN A. HARDON, S.J.

DOUBLEDAY & COMPANY, INC.
GARDEN CITY, NEW YORK
1975

Freedom of Education. No single area of Church and State relations has been more critical than that of education. This has been especially true since the "knowledge explosion" that began in the late nineteenth century.

As the years went by, two things became increasingly clear: that the modern expansion in knowledge of the material and psychological universe evoked an extraordinary desire for education in every country of the world, and that this legitimate hunger for learning was being supported by civil authorities. It all depended on how the authorities viewed the acquisition of knowledge. If they saw it mainly as an instrument for achieving temporal goals, they would shape the schools and curriculum accordingly. They would concentrate on one freedom: the State's to decide on what education, for how long, and in what schools best suited the people. The freedom of Christian parents to give their children the education they wanted, or of Christian students to learn what they desired, would be ignored.

At this juncture, the conciliar document consciously dealt with Christian, and not only Catholic, education. It was meant to be a beacon for all Christians, equally pressed by the State to defend their educational liberties. Moreover, its focus was on the corresponding freedom of parents and teachers to balance the already recognized academic freedom of the teacher.

Two kinds of freedom were being defended: the individual freedom of each parent and student, and the collective freedom of the institutions of education under the aegis of the Church.

Parents have the primary and inalienable duty of educating their children, and must enjoy true freedom in choosing schools. Public authority, therefore, whose part it is to watch over and defend the liberties of its citizens, should, in the interest of distributive justice, take care that public assistance is dispensed in a way that enables parents to choose schools for their children according to their conscience, with genuine freedom.

It is for the State, however, to see to it that all its citizens have the possibility of access to a due share in culture, and are given the necessary preparation for exercising their civil duties and rights. In all this the State should have in view the principle of subsidiary function, excluding, therefore, any monopoly of schools; for this is hostile to the natural right of the human person, to the progress and spread of culture itself, and to the peaceful association of citizens and the pluralism that now has force in many societies.⁵⁸

Before this magna charta of Christian education was proclaimed, the Holy See had many times defended the primary rights of the Church to educate the faithful, since the Church was established by Christ to teach all nations what he had first taught the apostles. So, too, the rights of parents were vindicated, as prior to those of the State because, unlike the State, father and mother are the natural teachers of the children they brought into the world.

While both priorities, of Church and parents over the State, called for restatement, it was especially the rights of parents that had to be defended in the face of a rising statism that sought to control the minds of its citizens by controlling schools. Everyone, whether Catholic or not, or even whether Christian or not, could appreciate the danger when the Second Vatican Council came to the defense of parental freedom in education.

There was a difference, however, between the freedom of all parents to have their children taught in schools under teachers of their own preference, and the freedom of Christian and Catholic parents to insure an authentically Christian education for their offspring.

The freedom of parents in general is the liberty from coercion, not to be forced by civil sanctions to send their children to institutions that contradict the parents' deepest natural convictions. After all, the child belongs to the parents before he or she becomes a citizen of the State. The parents gave the child being, not the State; existence does not come from the State, but from the parents.

The freedom of Christian and Catholic parents is not merely liberty from coercion; it is also the liberty of communication. And it is not only rooted in reason but has its foundation in faith. What does this mean? It means that parents who believe they have been given the fullness of God's revelation and have access to the plenitude of sacramental grace have a right twice over to see that those whom they procreated are also properly educated: once the right not to be compelled to let the State (or its agencies) substitute for their parental privilege to reproduce themselves in their children both physically and mentally; and once again the right to communicate to their children the supernatural treasures of faith that God through the Church had so generously bestowed on them.

AMERICAN ART

PAINTING • SCULPTURE • ARCHITECTURE
DECORATIVE ARTS • PHOTOGRAPHY

BY

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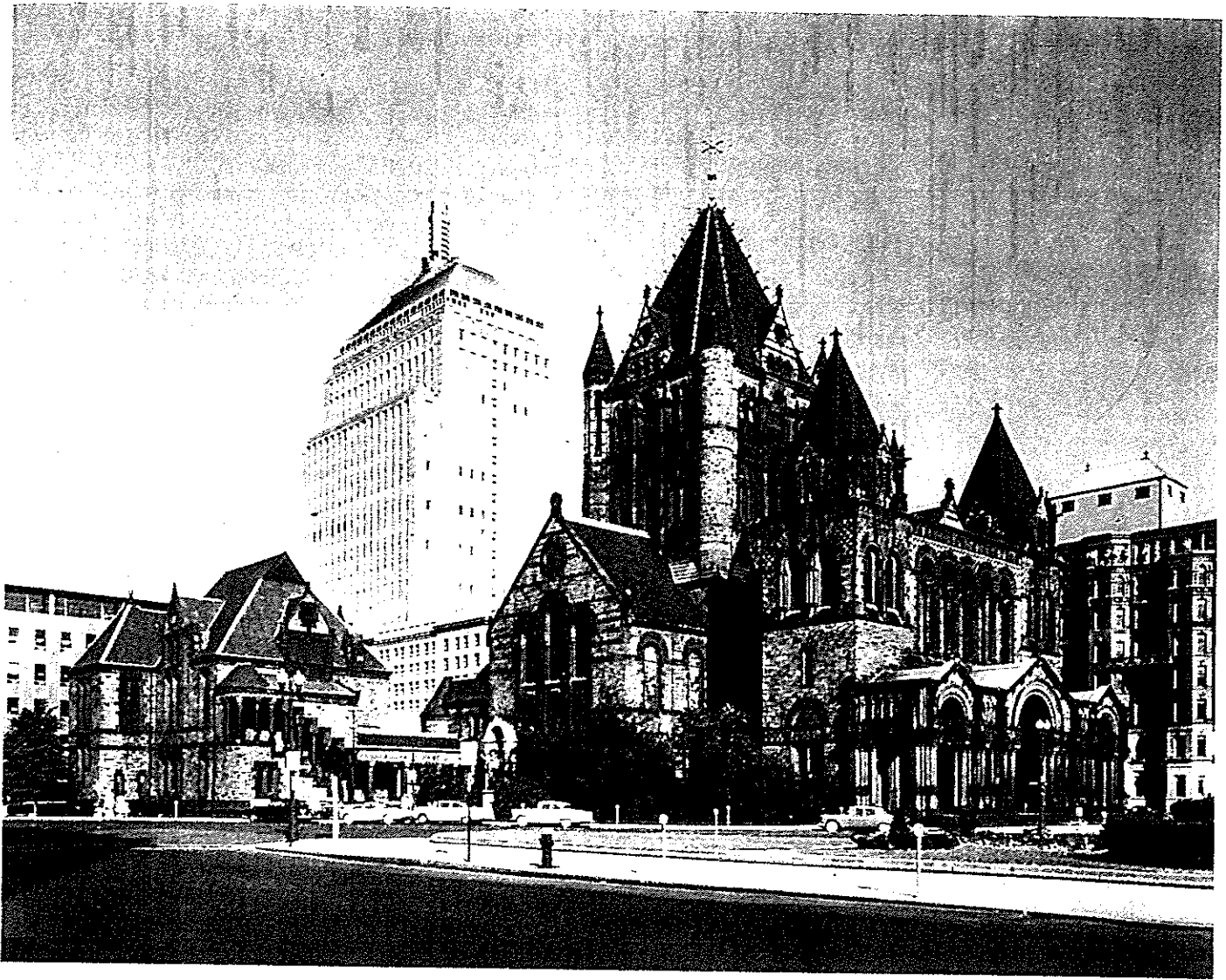
DAVID M. SOKOL

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PRENTICE-HALL, INC., ENGLEWOOD CLIFFS, NEW JERSEY

HARRY N. ABRAMS, INC., NEW YORK

1979



281 Henry Hobson Richardson. Trinity Church, Boston. 1872-77

largement of the Broad Street Station (1892-93), now destroyed, which contained the largest single-span train shed in the world. At his best he was frank, programmatically irreverent toward tradition but never ignorant, searching for a new style that would match and transcend the past.

In domestic architecture the Victorian Gothic influence was felt in the continuing picturesqueness of vernacular wooden building, achieving its culmination in the indigenous development called the Stick Style.

RICHARDSON AND THE ROMANESQUE

No American architect ever dominated the age in which he lived so completely as did Henry Hobson Richardson (1838-1886). Louis Sullivan's masterpieces said more to the future than to his own time, and Frank Lloyd Wright's influence both here and abroad was as an individual rather than as the center of a movement. Richardson made a style which became that of his time. It has been

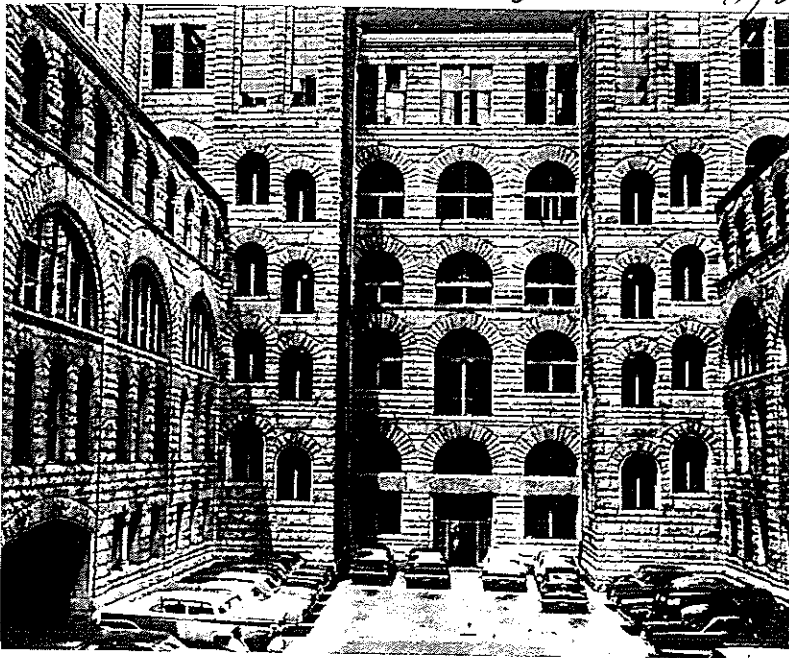
called the Romanesque Revival, though it could perhaps more accurately be called "Richardsonian." He was ideally equipped to express the vigor, materialism, ruthlessness, and pretension of his time, yet he did not accept its standards. His clients responded by accepting his image of them; "robber barons" were happy to become "merchant princes." The hallmark of his style was quality—in design, materials, and workmanship—and quality symbolized money, security, and status.

Richardson created a monumental architectural style and played a major role in the transformation of domestic building, but in one respect he must be considered retardataire: he avoided the technological challenges of his age, continuing to build in an older tradition. Yet before his death he left to the next generation, in his Marshall Field Wholesale Store, a standard for commercial building which conditioned the development of the skyscraper in Chicago.

Richardson attended the University of Louisiana and then Harvard before going to Paris in 1859 to study ar-

French Romanesque

3) couplings of windows
4) variations of forms & courses



282 Henry Hobson Richardson. Courthouse courtyard, Allegheny County Buildings, Pittsburgh. 1884-88

chitecture at the École des Beaux-Arts. When he settled in New York in 1865, he was a soundly trained professional steeped in the French academic system. His first mature work and his first Romanesquoid building was the Brattle Square Church (1870-72), now the First Baptist Church, Boston.

* Immediately thereafter, Richardson won the competition for Trinity Church (1872-77, plate 281), Boston, which established his reputation. Because of the truncated triangular plot on Copley Square, Trinity had to be built on a central plan. Richardson designed a building in the round that offered a variety of picturesque views. The pink granite in random ashlar with brownstone trim reveals the Victorian Gothic bias, but, as the work proceeded, Richardson, never a drafting-room architect, showed a growing interest in archaeological accuracy and in the French Romanesque, evident in the detailing and polychrome decoration of the apse. The central tower, borrowed from the Old Cathedral of Salamanca by Stanford White, then working for Richardson, is perhaps too pedantic in detail and somewhat flamboyant in comparison with the rest, but its richness carries the simpler lower masses to a soaring climax.

The Allegheny County Buildings (1884-88), Pittsburgh, were Richardson's outstanding government project, just as Trinity was "his" church. They make use of a rather unpleasant, light-gray, rusticated granite, coloristically cold and neutral. The major courthouse facade, with its huge central tower, is commonplace in conception and mechanical in detailing, but Richardson's genius comes

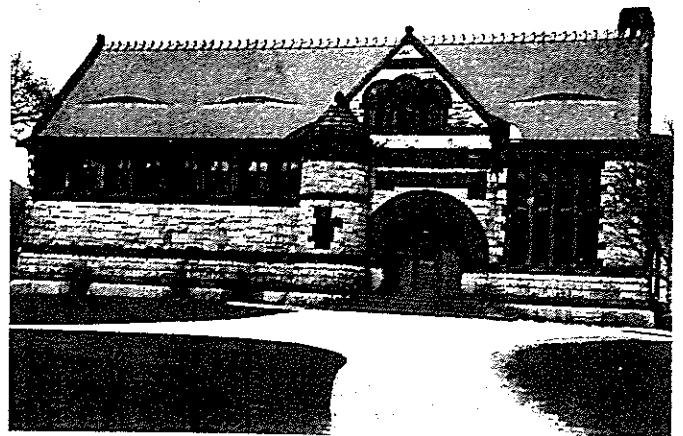
through in the impressive massing of geometric volumes; in the compelling rhythms of the fenestration in the quadrangular interior court (plate 282); and in the primitive power of the masonry itself.

One of Richardson's important functional contributions was in the development of the library; he designed five between 1877 and 1883. He examined freshly the needs of the small public library in terms of storage, service, and circulation; the picturesque grouping of exterior volumes and window bands expresses directly the necessary disposition of interior spaces and lighting needs. The Crane Memorial Library (1880-83, plate 283), Quincy, Mass., is his most coherent and succinct statement in the library form. The building is a simple rectangular mass under a broad and gently sloping tiled roof, enlivened by the softly swelling curves of three eyelid dormers. The facade is dominated by an asymmetrically placed gabled pavilion enclosing a band of small interlaced-arch windows above the massive void of the Syrian entrance arch, which is flanked by a small stair turret.

Richardson's last major opus, the Marshall Field Wholesale Store (1885-87, plate 284), Chicago, was historically his most important building, for it came at a time when Romantic eclecticism was frittering away its energies in elaborations on antiquated ideas and a younger generation of technologically oriented builders was floundering without aesthetic direction. Undoubtedly, the projection of his personality on the Chicago scene was a catalytic element in the emergence of a modern American architecture.

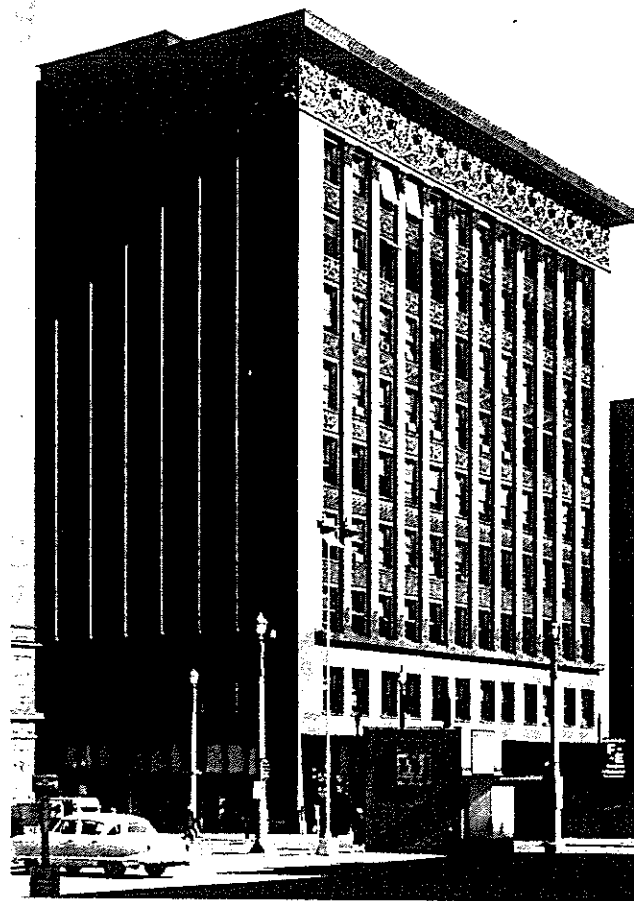
Richardson had already done a good deal of commercial work, and the Marshall Field Store was the result of previous experiment, trial and error, and ultimate purification. His Cheney Block (1875-76), now the Brown-Thompson Store, in Hartford, Conn., shows an unusual

283 Henry Hobson Richardson. Crane Memorial Library, Quincy, Mass. 1880-83





863. HENRY HOBSON RICHARDSON. Marshall Field Wholesale Store (demolished 1930). Chicago. 1885-87



864. LOUIS SULLIVAN. Wainwright Building. St. Louis, Missouri. 1890-91

→ opportunities to architects from older cities such as Boston and New York. Among them was Henry Hobson Richardson (1838-86), who as a young man had profited from contact with Labrouste in Paris (see fig. 724). Most of his work along the Eastern seaboard shows a massive neo-Romanesque style. There are still echoes of this in his last major project for Chicago, the Marshall Field Wholesale Store, designed in 1885 (fig. 863). The huge structure filled an entire city block. In its symmetry, and the treatment of masonry, it may remind us of Italian Early Renaissance palaces (see fig. 507). Yet the complete lack of ornament proclaims its utilitarian purpose. Warehouses and factories as commercial building types had a history of their own going back to the later eighteenth century. Richardson must have been familiar with this tradition, which on occasion had produced remarkably impressive "stripped-down" designs such as those of the warehouses on New Quay, Liverpool (fig. 862). In contrast to these earlier structures, however, the walls of the Marshall Field Wholesale Store do not present a continuous surface pierced by windows; except for the corners, which have the effect of heavy piers, they show a series of superimposed arcades, like a Roman aqueduct (see fig. 217), an impression strengthened by the absence of ornament and the thickness of the masonry (note how deeply the windows are recessed). These arcaded walls are as functional and self-sustaining as their ancient predecessors. They invest the building

with a strength and dignity unrivaled in any earlier commercial structure. Behind them is an iron skeleton that actually supports the seven floors, but the exterior does not depend on it, either structurally or aesthetically. The Field Store thus stands midway between the old and the new: it embodies, with utmost severity and logic, a concept of monumentality derived from the past, but its opened-up walls, divided into vertical "bays," look forward to the work of Louis Sullivan (1856-1924), the first indisputably modern architect. The Wainwright Building in St. Louis (fig. 864), Sullivan's first skyscraper, was designed only five years after the Field Store. It, too, is monumental, but in a very untraditional way. The organization of the exterior both reflects and expresses the internal steel skeleton, in the slender, continuous brick piers that rise between the windows from the base to the attic. Their collective effect is that of a vertical grating encased by the corner piers and by the emphatic horizontals of attic and mezzanine. This is, of course, only one of the many possible "skins" that could be stretched over the structural frame; what counts is that we immediately feel that this wall is derived from the skeleton underneath, that it is not self-sustaining. "Skin" is perhaps too weak a term to describe this brick sheathing; to Sullivan, who often thought of buildings as analogous to the human body, it was more like the "flesh" and "muscle" that is organically attached to the "bone" yet capable of an infinite variety of expressive effects. When