**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*

<table>
<thead>
<tr>
<th>1. ADDRESS OF HISTORIC RESOURCE (must comply with an Office of Property Assessment address)</th>
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<tbody>
<tr>
<td>Street address: 1616 S. 17th Street</td>
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<td>Postal code: 19145</td>
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<tr>
<th>2. NAME OF HISTORIC RESOURCE</th>
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<tbody>
<tr>
<td>Historic Name: St. Thomas Aquinas Roman Catholic Church and Rectory</td>
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<tr>
<td>Current/Common Name: St. Thomas Aquinas Roman Catholic Church and Rectory</td>
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<th>3. TYPE OF HISTORIC RESOURCE</th>
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<tr>
<td>✔ Building</td>
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<th>4. PROPERTY INFORMATION</th>
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<tr>
<td>Condition: ✔ good</td>
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<tr>
<td>Occupancy: ✔ occupied</td>
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<tr>
<td>Current use: worship site and residence for clergy</td>
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<th>5. BOUNDARY DESCRIPTION</th>
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<td>Please attach a narrative description and site/plot plan of the resource’s boundaries.</td>
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<th>6. DESCRIPTION</th>
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<tr>
<td>Please attach a narrative description and photographs of the resource’s physical appearance, site, setting, and surroundings.</td>
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<th>7. SIGNIFICANCE</th>
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<td>Please attach a narrative Statement of Significance citing the Criteria for Designation the resource satisfies.</td>
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<tr>
<td>Period of Significance (from year to year): from 1900 to present</td>
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<tr>
<td>Date(s) of construction and/or alteration: 1901 to 1904</td>
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<tr>
<td>Architect, engineer, and/or designer: Edwin F. Durang (1826-1911)</td>
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<tr>
<td>Builder, contractor, and/or artisan: W.J. McShane</td>
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<tr>
<td>Original owner: Archdiocese of Philadelphia</td>
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<tr>
<td>Other significant persons: Archdiocese of Philadelphia</td>
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CRITERIA FOR DESIGNATION:
The historic resource satisfies the following criteria for designation (check all that apply):
☐ (a) Has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or is associated with the life of a person significant in the past; or,
☐ (b) Is associated with an event of importance to the history of the City, Commonwealth or Nation; or,
☐ (c) Reflects the environment in an era characterized by a distinctive architectural style; or,
☐ (d) Embodies distinguishing characteristics of an architectural style or engineering specimen; or,
☐ (e) Is the work of a designer, architect, landscape architect or designer, or engineer whose work has significantly influenced the historical, architectural, economic, social, or cultural development of the City, Commonwealth or Nation; or,
☐ (f) Contains elements of design, detail, materials or craftsmanship which represent a significant innovation; or,
☐ (g) Is part of or related to a square, park or other distinctive area which should be preserved according to an historic, cultural or architectural motif; or,
☐ (h) Owing to its unique location or singular physical characteristic, represents an established and familiar visual feature of the neighborhood, community or City; or,
☐ (i) Has yielded, or may be likely to yield, information important in pre-history or history; or
☐ (j) Exemplifies the cultural, political, economic, social or historical heritage of the community.

8. MAJOR BIBLIOGRAPHICAL REFERENCES
Please attach a bibliography.

9. NOMINATOR
Organization______________________________________Date________________________________
Name with Title__________________________________ Email________________________________
Street Address____________________________________Telephone____________________________
City, State, and Postal Code____________________________________________________________
Nominator ☐ is ☒ is not the property owner.

PHC USE ONLY
Date of Receipt:_______________________________________________________________________
☐ Correct-Complete ☐ Incorrect-Incomplete Date:_________________________________
Date of Notice Issuance:________________________________________________________________
Property Owner at Time of Notice:
Name:_________________________________________________________________________
Address:_______________________________________________________________________
City:_______________________________________ State:____ Postal Code:_________
Date(s) Reviewed by the Committee on Historic Designation:____________________________________
Date(s) Reviewed by the Historical Commission:______________________________________________
Date of Final Action:__________________________________________________________
☐ Designated ☐ Rejected 12/7/18
5. BOUNDARY DESCRIPTION

This nomination proposes to designate St. Thomas Aquinas Roman Catholic Church, rectory, and green space, all contained on the southeast quadrant of the larger parcel known as 1616 S. 17th Street. The overall parcel is bounded by Fernon Street at the north, Morris Street at the south, 17th Street at the east and 18th Street at the west, and is outlined below in red.

The boundary of the proposed designation begins at the northwest corner of S. 17th and Morris Streets, and continues north along S. 17th Street approximately 140 feet, then west along the north (side) elevation of the church approximately 230 feet, then south along the rear of the church and side of the rectory approximately 140 feet, then east along Morris Street approximately 230 feet to the place of beginning. The proposed designation includes the church, rectory, and plot of ground which contains one burial and headstone, and is outlined in yellow in the following aerial image. The remainder of the
parcel, which contains parking lots and modern buildings, is considered non-contributing for the purposes of this proposed designation.

Figure 2. Proposed designation of church, rectory, and green space with burial is outlined in yellow and dimensioned approximately. Base map source: City Atlas.
Staff-Supplemented Photography

Description:

St. Thomas Aquinas Church and its rectory are adjoining properties at the southwest corner of South 17th and Morris Streets. Both, along with the green space holding the grave of Reverend Michael Lawler are included in this nomination. Overall, the buildings are in excellent condition with no visible defects.

The church and rectory are constructed in coordinated gray ashlar stone with copper appointments mainly at the cornice under the roofline and along the cupolae at the towers; bay windows at the west sides of the rectory. The stone had been manipulated at the church to create recessed and projecting patterns forming a large rounded "arch" at the facade and piers at the north and south walls. The rectory is more contemporary in design, but for the apsical areas at the east and west "arm" at the south section. This is asymmetrical to the squared section opposite at the north end with the copper-covered bay windows at the second and third floors. At this area is the attachment to the southwest corner of the church.

The church has a west orientation, with the portals in the three rounded-arches in the center bay. As with other Romanesque-Baroque churches, the flanking bays are bulky towers in three levels displaying rounded arches with windows or louvred openings for bells. Atop the rounded pedimented base at the highest level at the towers are segmented cupole of contrasting terracotta divided into six (?) parts by copper and copper bases. Crosses are set at the center of each cupola. Crosses are also at the west and east roof pediments.

The architect of the church and rectory was Edwin F. Durang who designed the Our Mother of Sorrows (1867) and St. Monica’s Church (1895) with the same strong three bay facade and towers in the Romanesque. His other churches with a three-bay facade and asymmetrical towers that are more Baroque are St. Charles Borromeo (1876) and St. Mary Magdalen de Pazzi (1892).
"The Catholic Standard and Times" of October 15, 1904 reported on the "Slendid Edifice" of St. Thomas Aquinas church in detail:

"The new church has a facade 72' wide, consisting of two towers with central gable. The entrance is divided into three imposing doorways by polished granite Ionic columns with full entablatures; over these are triple windows. The towers are 22' square by 80' high, with ribbed and tiled domes...
The entire depth of the church is 172'. The transept is 32' wide by 80' north and south with transept windows 12' wide by 24' high filled with rich stained glass.... a granite base which encircles the entire building. The massive walls are built of Port Deposit stone laid in its natural rock face, having North Carolina white granite dressing...."

Meade Roofing and Cornice Company and The Celadon Terra-Cotta Company, Ltd. provided labor and material for the two "domes" atop the towers. (William C. Meade, the roofing contractor specialized in "slate, tile and metal," and also would have installed the "sheet metal work" with the cornices in copper under the church's roof and on the bay windows at the rectory's north and west walls. Meade's office was in West Philadelphia.)

The stained glass windows were purchased from Mayer of Munich, Germany, the most popular supplier and manufacturer of stained glass in Philadelphia at the time.

\[2\] All information on contractors from Durang's album.
The green space at the east and south sides of the rectory running parallel to Morris Street is enclosed by an iron fence (painted black) which seems contemporary to the buildings. On this space, set in towards the rectory is a substantial granite headstone memorializing founding pastor Reverend Michael Lawler (1844-1911) who is buried here. He was responsible for the construction of this (third) church and (second) rectory by Durang. This area is well-kept and undisturbed but for a smaller granite stone facing South 17th Street closer to the church which remembers some of St. Thomas Aquinas' parishioners.

Recent photographs by the nominator follow for inspection.
Upward view at the facade's center bay shows the various depths on the surface--as everywhere else on the church building. At this vantage, the workmanship under the cornices and areas at the columns are also best appreciated. Note how Durang negotiated the turning of the corners at the towers' upper level.
Directly below is vantage from South 17th Street, southward of St. Thomas Aquinas Church's facade. Note nearby rowhouses. Farther below is view of church and rectory, eastward.
Two views of the Durang-designed rectory, which is attached to the church at the (church's) southwest corner.

Front, or east side of rectory (below) with Father Lawler's grave.
Detail of north tower
(or side of north bay
of facade.)

Below is part of north wall with piers between rounded-arch windows, original to the 1902-1904 construction.

Note type of window at first level of tower which was contemporary and installed in non-Catholic buildings.
Statement of Significance:

This nomination includes St. Thomas Aquinas Church, rectory (clergy residence) and grass plot on Morris Street where the founding pastor, Father Michael Lawler (1844-1911), a native of Ireland is buried. These properties are part of the original ground acquired in 1885 to establish a Roman Catholic parish complex in this part of the city. In 1885, St. Thomas Aquinas was the parish for any Roman Catholic living south of Wharton Street to the Navy Yard, west of Broad to the Schuylkill River. St. Thomas Aquinas parish arose contemporaneously with the many Protestant denominations in the same sector that had been an area developing since the Consolidation (1854).

Historically, St. Thomas Aquinas was the center of Roman Catholic activity and its establishment was the result of mobility of mainly Catholics of Irish ancestry into newer areas of Philadelphia in the latter part of the 19th century. St. Thomas Aquinas Church was named after a Doctor of the Church who was newsworthy at the time, cited by then-Pope Leo XIII (pope, 1878-1903). The parish was planned intentionally by the Archdiocese at this site, occupying an entire block and forming a center for local Catholics at the school and church and open green space that did not exist anywhere near this complex.

Although St. Thomas Aquinas parish held the standard framework for a Catholic parish (church, rectory, convent and school), the parishioners' intentions for this parish were set from the beginning and held forth in the maintenance of this church's exterior as well as its stunning, intact interior displaying more of architect Durang's work. The years of St. Thomas' founding brought many parishioners from older neighborhoods who brought experience and solid Catholic values to counter the nearby Pro-
testant majority's influence. Ironically, the Episcopalian church just four blocks from St. Thomas ceded to the then-current Oxford Movement and lost a high number of ministers to convert to Roman Catholicism. This neighborhood was dynamic for its typically "workingclass" residents who maintained this church's exterior and interior so well that they are as "time capsules" to late Victorian workmanship, color schemes and stained glass.

The hiring of Edwin F. Durang, the most prolific architect during the Archdiocese of Philadelphia's "Golden Age" of building fantastic churches in the city carried his style of producing the most "Roman Catholic" in religious architecture. Here, Durang selected a Romanesque-Baroque design which identify this imposing building as only Roman Catholic. The church is an obvious site at a distance, marking its position in the community where it stands in an "oasis" among a bevy of rowhouses around it. Durang's churches within these 19th century workingclass neighborhoods also integrate the culture of the Roman Catholic church with the locals. The value and beauty of a church and adjacent rectory as at St. Thomas Aquinas is uplifting to anyone viewing it. St. Thomas carries a history visualized within the environment that merits approval by this Commission.

Criteria (e) and (j) will be applied towards certification.
Pictured left is architect Durang, c. 1905. His 50+ years were mainly in ecclesiastical architecture for the Archdiocese of Philadelphia, but he also did significant projects outside of the Commonwealth, such as Trinity College in Washington, D.C., and with local contractors/builders such as W.J. McShane who built St. Thomas Aquinas church and rectory.

We are prepared to furnish the same quality in design and erection of Churches, Convents, Colleges, Schools, Dwellings, Hospitals, Municipal Buildings, Theatres, Office Buildings, Armories, Club Houses, Gymnasiums, Libraries, Natatoriums, Power Houses, Department Stores, Factories, Stables, Cold Storage Buildings and Breweries.

EDWIN F. DURANG

F. FERDINAND DURANG

Edwin F. Durang & Son
Architects
1200 CHESTNUT STREET
PHILADELPHIA
Architect Edwin F. Durang's "Album" of his projects included those who worked along with him for his designs to materialize. Below is one such (copy) from Durang's book, verifying that "W.J. McShane" (from 13th and Dickinson Streets in South Philadelphia) built St. Thomas Aquinas Church and Rectory, the nominated properties. McShane had worked with Durang prior to the 1902-1904 construction of the church and rectory, notably at St. Gabriel's to the west of St. Thomas' boundary.

W. J. McSHANE
CONTRACTOR, CARPENTER AND BUILDER
1517 S. THIRTEENTH ST., PHILADELPHIA

Estimates Furnished

BUILDINGS ERECTED

Frame Church, St. Gabriel's
Parochial Residence, St. Gabriel's, 29th and Dickinson Sts.
Parochial Residence, St. Peter Claver, 12th and Lombard Sts.
St. Francis Church, 24th and Green Sts.
Our Lady of Mercy Church, Broad and Susquehanna Ave.
Store Building, 4203-05 Lancaster Ave.
Our Lady of Rosary School, 63d and Vine Sts.
Trinity College Convent and Boiler House, Washington, D. C.
Spire of Immaculate Heart Church, Chester, Pa.
St. Philomena Church, Lansdowne, Pa.
Addition to Notre Dame, W. Rittenhouse Square.
St. Thomas Church, 17th and Morris Sts.
St. Thomas Parochial Residence, 17th and Morris Sts.
St. Gabriel Church, 29th and Dickinson Sts.
St. Monica's under roof, 17th and Porter Sts.

St. Francis De Sales School, 47th and Springfield Ave.
Trinity College Art Gallery and Dormitory, Washington, D. C.
Warehouse, Front and Spruce Sts.
The Little Sisters of the Poor Building, 53d and Chester Ave.
St. Philips Neri Convent and School, Moyamensing Ave., below Christian.
Addition to Church and Residence, Annunciation B. V. M., 10th and Dickinson Sts.
St. Patrick's Cathedral, State St., Harrisburg, Pa.
Central Building Trinity College, Washington, D. C.
St. Gabriel's School, 29th and Dickinson Sts.
St. Stanislaus School and Convent, 3d and Fitzwater Sts.
St. Matthias Church, Bala, Pa.
Addition Immaculate Heart, Chester, Pa.
Convent and Chapel for Sisters of Notre Dame, Moylan, Pa.
St. Thomas Aquinas Roman Catholic church and rectory...

(e) are the works of a designer, architect, landscape architect or designer or engineer whose work has significantly influenced the historical, architectural, economic, social, or cultural development of the City, Commonwealth or Nation.

The nominated buildings were designed by ecclesiastical architect Edwin Forrest Durang (1829-1911). Born in New York City and named after one of the 19th century's leading Shakespearean actors (and Philadelphian), Edwin Forrest (1806-1872), Durang was the only one in his family not to choose a career in theatre. What circumstances led to his choice of a profession in architecture had not been reported. But, certainly one sees a dramatic performance in his work, such as at St. Thomas Aquinas church. Tatman and Moss' sketch held that in 1857 Durang became publicly known as an architect, having learned from John E. Carver who had designed a few churches in Philadelphia. However, Durang became knowledgeable about Roman Catholic buildings apparently the same as other architects of his time: from books. Or from Catholic clergy. Durang would apply the Romanesque, Gothic and Baroque styles—which had their origins in Roman Catholicism—to his work while hired by the then-diocease of Philadelphia. He drew these styles in strict forms or in harmonious composites, creating buildings inspiring awe.

Durang's designs for Roman Catholic churches are mindful of canon law which defines a church as "a sign and symbol of heavenly things," (as quoted by Bishop Louis DeSimone of Philadelphia). The church building is upon ground that is blessed and the building is consecrated. (Thus, a church is deconsecrated

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5 The bishop said this to the nominator in 1992, in conversation.
6 The Archdiocese's Chancellor, Monsignor Gerald Mesure responded to the question on deconsecration as only by a bishop. However, the Archdiocese has no written record of deconsecrations.
in a special ceremony by a bishop when the building is sold or abandoned.

Durang began his architectural practice at a fortuitous time, especially for Roman Catholics in Philadelphia. Saint then-Bishop John N. Neumann (d.1860) is credited as one of the founders of the parochial school system which began while he was the leader of about one-half of the Commonwealth of Pennsylvania. With the formation of schools, Neumann invited many religious teaching orders to come here to instruct the students. Schools were "parochial" because they were attached to parishes which included the church and rectory (residence for clergy) and then the additional convent for the teachers, the nuns. The parish complex became standardized before the Civil War with these four basic buildings that had to be designed, then constructed according to the budgets of each parish.

Durang was one of the first, if not the earliest architect in Philadelphia to design parish buildings that were these complexes arising throughout the city and growing suburban areas. He would have steady employment, but had to be imaginative in each design. The attached biographical information compiled by Tatman and Moss shows how most parishes hired Durang on a building-by-building basis over years when parishioners were able to donate towards the costs. He was in great demand because by arrival of Archbishop Patrick J. Ryan, Durang seemed to be given almost exclusive commissions to design Archdiocesan buildings. By the time the diocese became an archdiocese in 1875, Durang had his own office at the Beneficial Savings Fund Society building (which he designed at 12th and Chestnut Streets), a bank founded by St. John N. Neumann in 1853 here.
Founded in 1852, Our Mother of Sorrows parish had a temporary building until Durang designed this masterful church in 1867. This church, and St. Johannis (German) Lutheran Church were the first in Durang's long career of church designs.

Our Mother of Sorrows Church forecasts Durang's design for St. Thomas Aquinas, although a few similar Romanesques built from his plans were constructed in the interim. This early Durang showed how the architect would refine his designs, such as at St. Thomas Aquinas, which, though constructed in stone, has a more tailored appearance.

This church was approved by the PHC in 2018.
Durang and Frank Watson designed this hospital for the Franciscan Sisters on the west side of Broad Street between Mifflin and McKeans Streets in 1880. This seemed to be Durang's first building done on this southwestern section of South Philadelphia, another example of his work to influence his hiring for the 1901 design of the present St. Thomas Aquinas Church.

Durang later designed St. Mary's Hospital (Fishtown) for the Franciscan Sisters, an order founded by St. John Neumann here. The Franciscan Health group is still a leading presence in the region.

Durang's extensive work in the Archdiocese included his partnership with artist/decorator Lorenzo Scattaglia (d.1931) who had a background in traditional Roman Catholic art derived from High Renaissance artist Raphael's particular style used in the Vatican apartments. This style emulated Raphael's "School of Athens" fresco and utilized flourishes and arabesques as border decorations. Scattaglia continued in this artistic tradition, in Durang's churches, the vehicle. In fairness, the Durang-Scattaglia combination not only enhanced the visual experience with the exterior by Durang and Scattaglia's interior, but they set an example to their successors in continuing a heritage in Philadelphia Roman Catholic church design.
The image below is of Durang's St. Thomas Aquinas School which he designed in 1894. (Tatman & Moss, p.232.) The image was taken after the nominated St. Thomas Aquinas Church and Rectory were finished by about 1904. The west sides of these buildings are visible and show there have been no structural changes to date. Inset image is Father Michael Lawler.

The single story church that was initially planned for the Eighteenth and Morris Streets corner had still not yet been razed. (It is on right.) From this vantage, the parish complex occupies the block as if an independent venue, just for the local Catholics—which was the original intent of the Archdiocese. The Protestant churches that were in the neighborhood before the founding of St. Thomas Aquinas parish, are still active in the area, allowing more of the isolation within this block with St. Thomas' buildings.

Durang designed 3 of the 4 buildings in this old photo.
Durang's workmen on his projects offer a history of Irish American contractors in Philadelphia. St. Thomas Aquinas School was the work of William Stanley, a stone mason. James Doyle also worked on this school as a contractor and builder, but most of his experience was in churches.
When St. Thomas Aquinas parish was planned by the Archdiocese at the present site, Durang was peaking as an architect. He was 56 years old and was past any worry of competition of another who could design such exquisite, detailed buildings. Durang also may have been at a point where he could choose his projects. There was no indication anywhere why he did not design the "chapel" or the "permanent church" at St. Thomas Aquinas' foundation at South 18th Street and Morris. It was a very large church-to-be and remained as a single story mass of stone and unpleasantness from 1889 well into the 20th century, after Durang finally became hired by the pastor, Father Lawler in 1901. Why the nominated church and rectory arose almost 19 years after the parish's founding is a guess. However the usual lack of funds may be the reason.

Nevertheless, St. Thomas Aquinas church and rectory were built and Durang designed another wonder-full structure that could have been fascinating on-lookers in the process of construction. The stone masons' skills are obvious not only in how each stone was formed to fit, but in how they were perfectly laid to make patterns or textures rising or receding. By 1902, the parishioners who had the financial means purchased stained glass windows and for the interior, statues, pews, the altars and Stations of the Cross which were in bas reliefs. More than one dozen columns were planned for the interior that Durang dramatized for an effect to almost deflect from the rites at the main altar. Where Durang had been absent for St. Thomas Aquinas' early years (except for the school building in 1894), he compensated mightily with the church's exterior, interior and rectory with its apsidal sections at the south end. These buildings are one-of-a-kind.

Durang was 72 years old when he was asked to bring St. Thomas Aquinas a church with a rectory to serve a persistent group.

Durang designed St. Monica's Church and Rectory from 1894 to 1895. This was the first St. Monica's, before a fire destroyed it. St. Monica's is located at South 17th Street, at Ritner Street, about eight blocks south of St. Thomas Aquinas.

The Romanesque styling, sturdy towers as side bays to a center bay, the stone construction, defined base and short transept would later be seen at St. Thomas' as at St. Monica's.
ST. THOMAS AQUINAS CHURCH, SEVENTEENTH AND MORRIS STREETS, PHILA.

RECTORY OF ST. THOMAS AQUINAS, SEVENTEENTH AND MORRIS STREETS, PHILA.

These images from Durang's Album were taken closest to the completion of the church and rectory, with the copper on both buildings not yet oxidized. Note finials at each corner of the towers which are no longer there.
The buildings at St. Thomas Aquinas may also have been some of Durang's last great designs. Judging from the Tatman and Moss listings, there is less designing of churches by Durang and what he did after about 1904 (when St. Thomas Aquinas church was dedicated by Archbishop Ryan) did not hold the same flair for detail and imagination that he would apply in his churches. Durang's work gradually was left to his son. And then he died in 1911, leaving a legacy of what the Archdiocese of Philadelphia had expected in the late 19th to early 20th century for the Roman Catholics here. Durang brought the culture of the Roman Catholic Church from western Europe to this area where, even today, the architecture of Durang buildings are as "accents" to elevate the straight lines of rowhouses.

The "1889" cornerstone from the second St. Thomas Aquinas church was inlaid with the "1902" Durang design.
Early publicity on St. Thomas Aquinas. 1895 Baist Atlas below.

The Temporary Church of St. Thomas Aquinas, which is to be the name of the new sacred edifice in the southern part of the city, will be opened next Sunday. Announcement to this effect was made last Sunday at St. Charles Borromeo's, to whose congregation nearly all the members of the new parish have belonged. The building at Seventeenth and Fernon streets, which has already been described in these columns, is quite a handsome frame structure. It is receiving the finishing touches this week. Had it been ready at the time that it was at first expected to be, Mass would have been said there last Sunday, the Sunday within the Octave of the Feast of the Assumption.

Rev. Michael J. Lawler, formerly assistant at St. Michael's, is the Pastor of the new parish, and he has been given as assistant Rev. John J. Clark, transferred from the Church of the Immaculate Conception. Father Lawler expects to be able to begin to build the basement of the permanent church at Eighteenth and Morris streets next spring.

St. Thomas Aquinas.—This new parish, whose temporary church is situated at Seventeenth and Mountain streets, is being provided with a pastoral residence beside the church. Now the pastor and his assistant, Fathers Lawler and Clark, reside too far away, at 1601 Dickinson street. The new house, whose walls have already been erected, is a large three storey building, with brown stone trimmings. It stands midway between Fernon street and the church, and about a building lot distant from each. It will be ready for occupancy before the winter is very far advanced.

This parish embraces all the territory south of Wharton street and west of Broad street as far as the Schuylkill river. The congregation is already quite a large one.
Neighborhood around St. Thomas Aquinas Church in recent Google aerial (left) and in 1910 Bromley Atlas. Note 18th Street church structure still on lot.
St. Thomas Aquinas Roman Catholic Church, with its rectory and green space with Father Lawler's grave...

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

A persistence within St. Thomas Aquinas parish's congregation began in 1885 and continues with every cycle of new residents who move into the area. The persistence comes under a spirit of caring deeply for a church, rectory and site that are pristine, well-cared for and show a respect for the original members of the parish who sacrificed so much for the future.

This sector of the southern part of Philadelphia, below Washington Avenue had almost been dismissed as a wasteland for settlement. Early atlases showed diagonally-surveyed roadways through the grid and some brickyards closer located near the Pennsylvania Railroad line along 25th Street which was in use in the 1870s and continues today. Some other familiar industries were here too before St. Thomas Aquinas parish was cut from one lot owned by "John A. Gerritt." The "King Excelsior Oil Works" was next to the "Atlantic Refining Company" foreshadowing the 20th century's "Sunoco" refineries not much farther away. There were some brickyards owned by those of Irish ancestry: McCay, McKee, Ann Thomas and MacAlester. Not as many of the lots on the blocks near the future Roman Catholic haven were occupied in 1880, but by 1885 at the founding, there was an increase of residents. According to the 1880 U.S. Census, there were tradesmen among those living directly across from St. Thomas Aquinas' block between Ferno and Morris Streets and 17th and 18th Streets. Skilled and employed, the first parishioners were described as "workingclass." The Catholics were a minority to the Protestants.

Opposing atlases of this area in 1885 by Baist and Hopkins leave other sources to verify which atlas is more correct. Hopkins had noted the brickyards and other industries.

Hawks, Rev. Edward, William McCarvey and the Open Pulpit. Phila.: Dolphin Press, 1935, pp.46-48. Father Hawks neglected to add that since the 1880 Census, there were over one dozen African Americans living directly across from St. Thomas Aquinas' lot, on Ferno St.
All of these groups dealt with the area's disadvantages. Mahoney (1895) wrote that the site chosen for St. Thomas Aquinas parish had been "an abandoned truck farm" with no buildings south and west yet constructed.\(^\text{10}\) Father Kirlin's account in 1909 described the area as "desolate" while Father Hawks recalled "The district was unattractive. The land was swampy."\(^\text{12}\) Nevertheless, "The Irish were the largest Catholic group in dispersing residentially" in Philadelphia," wrote Irish American Catholic historian Dennis Clark. He added that "...after 1850 Catholics from the older and less desirable neighborhoods" had moved to "newer residential districts."\(^\text{13}\) It was part of the mobility seen throughout 19th century Philadelphia's development.

THE FIRST PARISHIONERS

The 1880 U.S. Census offered demographical information on those who lived directly across from the future St. Thomas Aquinas parish lot. Not all of the homes were occupied--only about 20 properties of about 40. And those working with bricks were not as prominent as the skilled craftsmen (carpenters, blacksmiths, etc....) Notable were the wives, who were "Keeping house." There were no sources giving any approximate number of the founding members of the new parish who were able to construct a "chapel" within about one month. "The Catholic Standard" newspaper of August 22, 1885 reported that "nearly all the members" at the start of St. Thomas Aquinas had been from St. Charles Borromeo parish, about one mile north, at 20th and Christian streets. St. Charles' boundaries had extended southward and to the Schuylkill River until St. Thomas Aquinas was established with new boundaries which would run

\(^{10}\) Mahoney, D., Historical Sketches of the Catholic Churches & Institutions of Philadelphia. 1895, pp. 144-5.


\(^{12}\) Hawks, op.cit.

west of Broad Street or the Schuylkill River, south of Wharton Street to the convergence of the Schuylkill and Delaware Rivers.

Although the Census did not list any religious affiliation, there was information that those who were born in Ireland in the 1850s were likely to have been part of the flight from English-ruled Ireland, and indeed Roman Catholic. The strong representation of English-born residents, however, still followed a majority of American-born. In the absence of the destroyed 1890 U.S. Census, the Sisters of St. Francis who ran their St. Agnes' Hospital at Broad and McKean Streets (about six blocks southeast of St. Thomas Aquinas' parish complex), did compile some demographical information of their patients. On the next page is a true copy of the Sisters' "Medical Report" with the patients' "Nationalities" from "April 11, 1888 to January 1st, 1891" where the U.S.-born lead over the Irish. The Report gives insight into the residential growth in the area as well, especially with the Sisters' providing medical care to anyone, regardless of what category one may identify.

In 1889, St. Thomas Aquinas' parishioners were again called to donate in the construction costs for a larger church, this one measuring "65 feet" wide and "176.6 feet" in length and of stone. It was intended to replace the "frame" chapel erected four years before for an increase in the congregation. A very deep basement was excavated. What next occurred—with the consecration of the cornerstone—was more than ceremonial. The Papal Delegate and other ranking clerics in the nation's hierarchy were in attendance in an unusual display of the Roman Catholic Church's spiritual dominance at that time over other religions. It was a ceremony worthy of cathedrals in great cities.

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14 "The Catholic Standard, "October 31, 1885.  
15 Mahoney, op.cit., p. 145.  
16 Kirlin, op.cit., p. 480.
History of St. Agnes Hospital

Philadelphia, up until 1886, had no hospital below Washington Avenue. The demand for such an institution dated back for ten or fifteen years.

The Sisters of Saint Francis, at the earnest request of South Philadelphians, and particularly the doctors of this section, headed by Dr. Andrew Nebinger, offered to do all in their power to satisfy the demand.

The Order had $200 in the bank, and had been conducting St. Mary’s Hospital in Kensington since 1860, a hospital which at that time was already under a heavy debt. Despite this, they purchased the present site of St. Agnes’ Hospital for $40,000, and began a house-to-house campaign to raise the funds.

Contemporary records of demographics (ethnicity, citizenship) of local patients: 1888-1890.

ST. AGNES’ HOSPITAL

MEDICAL REPORT.
April 11th, 1888, to January 1st, 1891.

NATIONALITIES.

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Patients</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
<tr>
<td>Ireland</td>
<td>1,235</td>
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<tr>
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</tr>
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<td>3</td>
</tr>
<tr>
<td>Greece</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,445</strong></td>
</tr>
</tbody>
</table>

Source: Catholic Historical Records Center, Philadelphia.
The parade of bishops and priests in their garbs would be an unforgettable sight and one that residents in this district may never see again. The 1889 dedication was intended to leave a mark on all Roman Catholics on what was transpiring within Father Lawler's humble parish. Within St. Thomas Aquinas' boundaries were at least one Presbyterian, two Baptist and one Methodist church. But the one that most affected this 1889 cornerstone dedication was the Episcopalian church, St. Elizabeth's, whose cornerstone had been blessed just about two weeks before in a purposeful effort to attract local Catholics. They were rather new and staked out their church near St. Thomas Aquinas to convert those who may have felt estranged from the Roman Catholic Church for any reason. Of interest especially to the Episcopalian were the newcomers, the poor Italians, mostly male and employed, but socially unattached to any institution. (They may have also been temporary workers.) There were not as many in southwest Philadelphia then, in the 1880s, as in the established "Little Italy" northeast, over Broad Street. Father Hawks' recollection may be a bit off chronologically on the appearance of these immigrant Italians at St. Elizabeth's, but he was correct on why the Episcopalians chose an architectural design for their church (Romanesque) to misrepresent the church as "Catholic," and not Episcopalian.

Thus, St. Thomas Aquinas' past also collided with the ministers at St. Elizabeth's Episcopalian Church which was part of the Oxford Movement based in England with the Anglicans. (The American Anglican church was called the "Episcopalian." ) Religious in the Oxford Movement revisited Roman Catholicism and began to adapt more of the latter's doctrine—which was encouraged by Pope Leo XIII to "come home" to the Roman Catholic Church. The Oxford Movement was an international, unforeseen religious upheaval that led to Episcopalian clergy leaving to convert to Roman Catholicism—which occurred eventually at St. Elizabeth's. (Father Hawks was one such convert.)

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17 Hawks, op.cit., pp. 52-53.
In short time, St. Elizabeth's Episcopal Church would cease to function because of a low number of parishioners as well. More of the leadership was converting to the "Mother" faith that had been formerly repudiated. Just as the Episcopalians failed in their Church of the Evangelists (now part of the Fleisher Art Memorial on the 700 block of Catharine Street, also in the Romanesque), their ministry would have no purpose in St. Thomas Aquinas' parish boundaries. But they tried. The Episcopalians' "Sunday School" was attended by children who were "not Episcopalians," noted Hawks. The non-Catholics tracked the Catholics and how St. Thomas Aquinas' western, then southern boundaries would be divided for more parishes: St. Gabriel's at 29th and Dickinson Streets and St. Monica's just eight blocks south of St. Thomas at Ritner Street. The mobilization of the Irish continued, as the founding members of these new parishes.

But something else was occurring at St. Thomas Aquinas for the divisions of its boudaries and formations of the new parishes by 1895. The larger church was lying stagnant for years. Just as St. Gabriel's parishioners were financially able to hire Durang and have a spacious stone church constructed within two years (1897), St. Thomas Aquinas only had the schoo, a Durang design that had opened for classes by 1895. Still, nothing changed at the single-story "church" that remained unfinished as St. Monica's caused a great excitement within that parish with its Durang-styled church. Year after year passed and there was no progress on the eyesore of the intended St. Thomas Aquinas "church" which surely would have made parishioners ashamed. After twelve (12) long years of seeing that pile of stone never rising, Father Lawler finally hired Durang and a church more beautiful than St. Gabriel's or St. Monica's would be among the last by the elderly architect.

18Ibid., pp. 24;46-48;52-53.
As St. Gabriel's and St. Monica's parishes thrived, by 1900, St. Thomas Aquinas, with its unfinished church and need for one, also had parishioners wanting a church for their emotional purposes. The church was the center of parish life and gave a parish a "face" in its architectural design. In Philadelphia's neighborhoods where there were parish churches naming (or renaming) some communities, the parish gave "group solidarity," and a parishioner's identity involved the parish. (This did not occur in the suburban parishes.) Since 1889, St. Thomas Aquinas' congregation was accustomed to the depressing site of an unfinished church, a loss in parishioners to other parishes (and faiths) and more. Father Lawler would have to raise funds and raise morale within his parish with a new church.

Pope Leo XIII kept the subject of St. Thomas Aquinas in his writing and lectures. It gave Catholics worldwide a new appreciation of the "Thomistic Revival" in expressing truth and pursuing scholasticism as the former professor of the University of Paris (Sorbonne) had done until his death in 1274. The local St. Thomas Aquinas parishioners would also find some similarities in Leo's encouragement of Anglicans (i.e., Episcopalians in England) to "come home" to Roman Catholicism, at the same time as St. Elizabeth's Episcopalian Church within St. Thomas' boundaries slowly lost its own clergy to Leo's faith. Leo would raise the former Anglican John Henry Newman (d. 1890) to the rank of Cardinal (after conversion to Catholicism), just as Archbishop Ryan guided St. Elizabeth's clergy to St. Charles Borromeo Seminary, then ordination. These events may not have interested most within St. Thomas Aquinas parish, but it did to Lawler, the pastor who had not completed a church to honor the saint.

21 Ibid.
This image was taken after 1910 of the ruins of the church with the "1889" cornerstone. The building stood along Morris Street (note trolley tracks) and bore its unfinished condition on the southeast corner of South 18th Street. The tall building at left rear is the former St. Thomas Aquinas School.
It was evident that the movement of various groups in this southwest part of South Philadelphia was not prompted by employment or introduction of industries. Class distinctions were on the minds of late 19th century Americans, and it could have been the economic competition of parishioners in their respective parishes that pushed St. Thomas Aquinas' spate of construction projects from 1885 to where three churches, two rectories, a school and two convents occupied the lot. The parish complex in the standardized form that the Archdiocese required, had not been accomplished until "1908," twenty-three years later. The donations by St. Thomas Aquinas' parishioners apparently were going towards the school, a priority, which kept families within the parish. However, the third and last church financed by St. Thomas Aquinas' faithful took an exhaustive six to eight years of saving after the school first held classes.

THE PARISHIONERS & THEIR CHURCH

Hiring the 72 year old veteran of Roman Catholic architecture in the Archdiocese to design the third St. Thomas Aquinas Church and rectory epitomized the commitment of the community to the parish. Although Durang did not want to incorporate his design on the 18th Street (2nd church), he had to abandon the church lying in an eastward orientation for a new site that put the new construction in a westward position, with the altar towards the setting, not rising sun. The rectory was contemporary, late 19th century with bay windows and semi-circular, or apsical ends. The stone used in the church and rectory was the same, with judicious use of copper along certain lines and terra cotta cupole keeping eyes upward to the heavens. Durang's design put St. Thomas Aquinas Church in line next to those of similar sizes in other rowhouse neighborhoods where their unusual styles drew the curious and traditional Roman Catholics.
"The Catholic Standard" of 1890 and "The Catholic Standard and Times" of 1904 reported on these bits of information in advertisements that involved St. Thomas Aquinas' parishioners who donated towards the stained glass windows—they were the President, T.M. Daly, a lawyer, and officers Edward Trainer and Patrick O'Neill of "The Continental Title and Trust Company" at 12th & Chestnut Sts. They represented one economic class at the parish while others purchased new two-story row homes for about $3,000.00 which had amenities such as "wardrobes" (closets) in an 8 room house.

The advertisement pointed at the top of its list to the 2000 block of Morris Street, within St. Thomas Aquinas' boundaries, still developing in 1890.

These rowhouse types were designed to suit the community. They arose at the same time when architect Windrim designed the historic "Girard Estate" semi-detached homes within St. Monica's parish boundaries.
St. Thomas Aquinas church's construction appeared to have brought many parishioners together to claim their presences in the community. By the early 1900s, Father Hawks and his Episcopalian peers caused enough disruption within the Episcopal Anglican church for its "collapse" and consequential demise in St. Thomas Aquinas' parish boundaries. Older and more socially prominent parishioners were by 1900, in better economic levels, and in professions where they contributed more overall to the City's progress.

A Roman Catholic parish such as St. Thomas Aquinas can inform on the social history of the area because the faith does not discriminate for any reason. Female participation, variable changes in ethnic representation and economic class determined by profession are derived from church sources. In a sampling of St. Thomas Aquinas parishioners who purchased stained glass windows for the church and those who likewise donated towards the rather large (3' on each side) bas relief Stations of the Cross, their social standing from 1880 to 1900 was traced to find whether they stayed at the parish and what became of them to afford these expensive religious art works. Eighteen (18) names appeared on the stained glass windows and nine (9) at the brass name plates by the Stations. Of those able to be found in the 1880 and 1900 Boyd's Directories, most individuals had been living south of Washington Avenue in 1880 and had occupations such as Robert J. Curry ("porter"), Joseph McGarrity ("Laborer") and James Galligan ("Liquors"). T. Martin Daly, Esquire was a lawyer in 1880 who by 1900 became President of "Continental Title & Trust Company" at 1722 South Broad St., (within the parish.) Michael Cunningham and T.F. Gallagher separately were in 1900 "contractor" or "builder" with unknown whereabouts in 1880. There were four (4) females named, but no occupations were listed. James Dougherty purchased a window and a Station: he was a "Funeral Director & Embalmer" as he later advertised.

22 Names obtained on-site, inside St. Thomas Aquinas church.
One St. Thomas Aquinas parishioner whose name was in bold-face in the city-wide Directory of 1900 was "Patrick O'Neill" whose "Patrick O'Neill & Company" had another listing and was in business at 408 South 6th Street in "rags," a lucrative means of income at the time. He lived at 1427 Tasker Street, a few blocks from St. Thomas' parish complex, just off Broad Street.

The 1904 finished church did not bear any Italian surname(s) but the pews held many more Italian sponsors than those of any other ethnicity. Having one's name on a pew on the brass plates meant a substantial donation was given, or that a "pew rent" was paid to be guaranteed a seat at services. Perhaps, those of Italian ancestry were assured admittance and a place to sit at this church dominated by those with ethnic seniority (the Irish) who had been hostile to southern Europeans of the "New Immigration." In an almost uniform manner, Catholic parishes with an Irish majority were very unkind to Italian immigrants. Juliani wrote how those of Irish ancestry had to financially support the first Italian national church in the United States, St. Mary Magdalen de Pazzi, leaving many of these poor open for the financial incentives by those same Episcopalians at St. Elizabeth's near St. Thomas. However, even Clark admitted, "Of the newer immigrants, the Italians suffered the most from the hard-handed Irish church figures."25 That is, until Archbishop Ryan began organizing social programs for assimilation and acculturating Italians. They would eventually be a critical base sustaining St. Thomas through most of the 20th century, preserving the original exterior and interior of the church which still had pastors of Irish ancestry stationed there.

23 There were no years noted on these numerous plates affixed to the pews, but the overwhelming number of Italian surnames is clear of that group's financial support and commitment to the parish.
ARCHDIOCESE OF PHILADELPHIA.

RECORD OF PRIESTS.

Name: Michael J. Lawler

Place and date of birth: Kings Co., Ireland, Aug. 19, 1844

Studies, where made: Preparatory Seminary, Elham, Kent; St. Charles College, Philadelphia, and Theological Seminary, 18th Street, S. W., Philadelphia.

Where, when and by whom were you ordained: In Cathedral Church, Philadelphia, June 29, 1869, by Most Rev. Mons., St. Wood.

If not ordained for this Diocese, when were you received into it?

Of what mission have you had charge, or what position other than missions have you held since your ordination:

<table>
<thead>
<tr>
<th>MISSIONS OR POSITIONS HELD BY YOU</th>
<th>FROM MONTH. YEAR.</th>
<th>TO MONTH. YEAR.</th>
</tr>
</thead>
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<tr>
<td>1. Rector St. James, 38th Street. Philadelphia</td>
<td>July, 1871</td>
<td>May, 1873</td>
</tr>
<tr>
<td>2. Rector St. James, West Chester</td>
<td>May, 1871</td>
<td>Sept., 1873</td>
</tr>
<tr>
<td>3. Rector St. Francis Xavier, Philadelphia</td>
<td>Sept., 1873</td>
<td>Sept., 1876</td>
</tr>
<tr>
<td>5. Rector St. George, Trenton</td>
<td>Oct., 1878</td>
<td>Dec., 1880</td>
</tr>
<tr>
<td>7. Rector St. Francis Xavier, Philadelphia</td>
<td>Sept., 1882</td>
<td>Jan., 1885</td>
</tr>
<tr>
<td>8. Died December 11, 1911</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SIGNATURE: Michael J. Lawler

The only record on Msgr. Michael J. Lawler with biographical and mission information.

He was responsible for the nomination's construction and is interred at the south lot, at Morris Street.
REVEREND MICHAEL LAWLER

The nominated grave site, on a long green space along Morris Street is the resting place of founding pastor Michael J. Lawler, who oversaw the parish named for St. Thomas Aquinas from 1885 until his death in 1911. He was responsible for the church and rectory seeking designation.

Michael J. Lawler's year of birth was noted as "1844" or "1846" in Clara, Kings County, Ireland. He migrated with his parents in 1851 and settled in St. Michael's parish in Kensington, the scene of the first Catholic church totally destroyed in the 1844 Nativist Riots. The Lawler family stayed in that community and in Fishtown, at St. Ann's. After seminary training, Lawler was ordained a priest by Archbishop James Wood in 1869. Lawler held a series of one-year assignments at newer parishes in the city and in the farming areas of Delaware and Chester counties. Twice, he was stationed at his home parish, St. Michael's which was rebuilt in a design by Edwin F. Durang, who also did St. Ann's. Prior to taking the post as pastor of St. Thomas Aquinas, Lawler was also at St. Paul's at 10th and Christian Streets, during unsettled years there.

The "Announcement Books" at St. Paul's recorded a parish experiencing more financial problems than expected while recovering from the national depression of 1873. There were many inventive ways to raise funds, from the "entertainments" to discounting pew rentals to aide salaries paid to the staff. The spending seemed inefficient and wasteful, but the Vicar General of the Archdiocese, Maurice A. Walsh lived at St. Paul’s old rectory and a new building was his wish. Walsh acted as Archbishop Wood’s proxy in decision-making and he was at St. Paul's

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27 These books are at St. Paul's and the Catholic Historical Research Center (CHRC), Philadelphia, formerly the Archdiocesan Archives.
for the prestige it had while the Civil War transpired. St. Paul's had taken the overflow of wounded Union soldiers from the Army Hospital directly across the street. In 1866, the parish had the funds to purchase this hospital building and remodel it for nearly twenty Sisters of the Immaculate Heart of Mary. It was a stable parish with a large school, an academy and house for the teachers of the boys, the Christian Brothers. Lawler would have learned about parish administration from the founding emeritus pastor, Patrick F. Sheridan, and from Walsh. These priests were paths up the ladder in the then-diocese. They would also have put in a recommendation to the new archbishop on behalf of Lawler.

Lawler lived in a rented rowhouse when first assigned to the "swampy" lot purchased by the Archdiocese and titled to Archbishop Ryan in 1885. There were two other parishes founded in 1885 in the city, Holy Family in Manayunk and then Our Lady Help of Christians in Port Richmond. They too, were not in the best of a financial state to have their churches built for a long time. But, the new parishioners under Lawler successfully constructed a "chapel" within one month, and planned for another, larger church. Everything seemed to be progressing well towards the 1889 laying of the cornerstone for a church with its entrance by 18th Street, above the corner from Morris Street. This cornerstone blessing was highly unusual for the Papal Delegate and other "dignitaries" of the Church coming on that November 17, 1889 date to this particular parish. Just about two weeks before, on November 5th, the cornerstone of St. Elizabeth's Episcopal Church was blessed by a "Bishop Whitaker." Lawler had to have been aware of this event within his parish's boundaries and recounted what was going on to the Archdiocesan officials to come to St. Thomas Aquinas.

Father Hawks wrote that a "blessing" of a church building's cornerstone had been foreign to the Episcopalians and that a bishop had to give his approval for this act, which was described as a "prayer." Lawler's church, with its papal and American Catholic "dignitaries" conducted a "grand occasion" with a memorable "enormous concourse of the laity" participating—which is what Lawler needed to happen to minimize the Episcopalians' intentions.

The 1889 event seemed to only temporarily alleviate Lawler's concerns on how quickly the new church could be constructed. One year later, he held another dedication, this time of the basement's blessing, with Archbishop Ryan sprinkling holy water and praying over a deep foundation hole, lined with cement and stone. It was not a church or had the semblance of a church, but Ryan came (again) to St. Thomas Aquinas that November of 1890 with other clergy to conduct a ceremony with Mass. Father Kirlin wrote: "It is a spacious and handsome chapel, worthy of the magnificent temple that will rise over it." Parishioners would have to go to hear Mass, confession and attend services for the sacraments underground until 1904, when the third and final church on 17th Street opened.

Nevertheless, Lawler stayed at St. Thomas Aquinas. The omission in the historical account of why Lawler was unable to finish the 18th Street church and abandon it to begin afresh with another church building on 17th Street 13 years later is typical of the official recording of Archdiocesan events and parish histories. However, Lawler ultimately was able to retain architect Durang and Lawler had the funds for a well-constructed church and adjoining rectory that exceeded St. Gabriel's and St. Monica's in beauty.

30 Hawks, ibid.
31 Kirlin, op.cit.
32 Ibid.
Lawler lived to see his parish construct at least eight (8) buildings on the parish lot—twice as many than required by the Archdiocese. Many had been in progress, or became obsolete for many reasons, but the St. Thomas Aquinas parishioners always managed to persevere with the failures and requests (ofttimes too much) for money. Supporting St. Thomas' buildings was only one cause among the "Peter's Pence" (donations to the pope), various missions, social agencies (for orphans and the elderly) and then the salaries. The financial burden upon parishioners was great and continual. The parishioners had held onto their faith and in life, with the gratification that their earnings were spent upon a church that is magnificent.

Father Lawler led a congregation for 23 years, setting a course at St. Thomas Aquinas church that has kept it stable and preserving its visual value within the community that is still "working class." The church has in its past the sons and daughters of famine survivors from Ireland and those who refused the futile attempts to be converted to the Episcopal faith as the same clergy would later turn to Roman Catholicism. Named after one of the Catholic Church's most influential doctors and philosophers, this parish once entertained the Vatican's and America's ranking clerics who visited this humble community with this beautiful creation by Durang. St. Thomas Aquinas Church has contributed to this community the culture of Catholicism and the Church's architectural tradition. It is a representation that is timeless and always reliable of eliciting a positive response. The church, rectory and green space should be historically recognized and designated.

Celeste A. Morello, MS, MA
February, 2019
BIBLIOGRAPHICAL REFERENCES:


Mahoney, Daniel, Historical Sketches of Catholic Churches... Phila.: 1895.


Webster, R., Philadelphia Preserved. Temple Univ. Press, 1981.

"The Catholic Standard" "The Catholic Standard & Times"

"Report of St. Agnes' Hospital of Philadelphia." Published by John P. Murphy in Philadelphia. 1891.

The U.S. Census of 1880

Smedley, Hopkins & Baist Atlases (Map Collection, Free Library)

Album of Edwin F. Durang (Catholic Historical Research Center, Phila.)

On-site visit to Church of St. Thomas Aquinas, Philadelphia.

Thanks to:

Staff, Philadelphia Historical Commission
Messrs. Bruce Laverty and Michael Seneca of The Athenaeum
Messrs. Patrick Shanks and Shawn Weldon, CHRC
"Megan," Free Library of Phila., Map Collection
APPENDIX of SOURCES
in CHRONOLOGICAL ORDER
REPORT
OF
ST. AGNES' HOSPITAL
OF
PHILADELPHIA,
UNDER THE CARE OF
THE SISTERS OF ST. FRANCIS OF PHILADELPHIA.

"For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me; I was in prison, and you came to me."

MATTHEW, chap. xxv, verses 35, 36

PHILADELPHIA:
PRESS OF JOHN P. MURPHY, 397 SOUTH FIFTH STREET, BELOW WALNUT.
1891.
# ST. AGNES HOSPITAL

## MEDICAL REPORT

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<tr>
<td>Number of patients treated in General Medical Wards</td>
<td>216</td>
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## RECEIPTS

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## BALANCE ON HAND

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## FINANCIAL REPORT

The financial report for ST. AGNES HOSPITAL for the period from April 1, 1889, to December 31, 1890, is presented below.

The financial report includes the following sections:

- **Medical Report**: Details on the number of patients treated in different categories of wards.
- **Receipts**: Income generated from different sources.
- **Expenses**: Costs incurred during the period.
- **Balance on Hand**: Financial status at the end of the period.

The report aims to provide a comprehensive overview of the hospital's financial health and performance.
Historical Sketches
of the Catholic Churches and Institutions of Philadelphia

A Parish Register and Book of Reference

Daniel H. Mahony,
14 South Third Street,
Philadelphia.
St. Thomas Aquinas', 1885.

Some time before the opening of a chapel here other sites in the southwestern part of the city had been considered. The one chosen by the first pastor was an abandoned truck farm, equal to about half a city square. Originally, it was irregularly bounded towards the southwest, but an exchange was effected that made it rectangular, bounded on the south by Morris Street and on the north by Fannon, between Seventeenth and Eighteenth Streets. In midsummer, 1885, Rev. Michael J. Lawler, assistant at St. Paul's, was appointed to organize the new parish.

Having secured a temporary residence at 1541 Dickinson Street, he set to work and laid the foundations of a large temporary frame chapel amid weeds.


This was quite a distance north of its present site, on the west side of Seventeenth Street, near where the pastoral residence now stands. South and west of it there were no houses, but in a few years the district became a flourishing parish. The provisional building was quite commodious one, 46 feet wide by 106 feet long, with a clear height from floor to ceiling of 16 feet. It was first used for Divine service on August 23d, when Father Lawler blessed
it privately and said the first Mass in it. At 10.30 the same day solemn High Mass was sung by Rev. John J. Clark, Father Lawler's assistant, and Rev. P. J. Dailey, rector of the Immaculate Conception, preached.

Three years later work was begun on the permanent church at the corner of Eighteenth and Morris Streets. The ground having been prepared and the foundation walls built, a date was twice fixed for the blessing of the cornerstone, but the event had each time to be postponed and work suspended on account of flooding by very heavy rains. It took place at last on November 17, 1889, and was a grand occasion on account of the dignitaries present, making a recompense for the two former disappointments. The officiating prelate was Most Rev. Francis Satolli, D.D., who had been sent over as the Papal Delegate to the centennial celebration in Baltimore of the establishment of the hierarchy and the formal opening of the Catholic University in Washington. Other dignitaries present were Archbishop Ryan, Bishop Chatard, of Vincennes, and Mgr. O'Connell, rector of the American College, Rome. There was an enormous concourse of the laity, swollen by T. A. B. and other Catholic societies. Rev. William P. Masterson, then assistant at the Annunciation, preached.

From that time the work was pushed rapidly and the basement was finished the following year, when it was dedicated on November 30th by Archbishop Ryan, Rev. T. F. Kennedy, D.D., preaching. Solemn Mass was celebrated by Rev. P. J. Dailey, rector of the Annunciation, with Rev. John J. Ward, rector of the Sacred Heart, as Deacon, and Rev. J. C. McLoughlin as Subdeacon. At solemn Vespers in the evening Rev. Hugh T. Henry, professor in St. Charles' Seminary, preached. It is a spacious and handsome chapel, worthy of the magnificent temple that will rise over it. The width of the building is 65 feet, and its length 176 feet 6 inches. The walls are massive and of stone, and the basement is high and well lighted, as well as neatly finished.

A fine brownstone schoolhouse, at Eighteenth and Fenton, begun last year, has just been finished and will be opened in September.
Catholicity in Philadelphia

FROM THE EARLIEST MISSIONARIES DOWN TO THE PRESENT TIME

BY

JOSEPH L. J. KIRLIN
Priest of the Archdiocese of Philadelphia

PHILADELPHIA
JOHN JOS. McVEY
1909
St. Thomas Aquinas's Church, 1885

For several years before the founding of this parish, the district in the neighborhood of South Broad Street was improved by the opening of new streets and the building of a large number of houses, so that a new Catholic parish was necessary. In the summer of 1885, therefore, the Rev. Michael J. Lawler, assistant at St. Paul's, was appointed for this work. The purchase of about half a city block, extending from Seventeenth to Eighteenth Streets, and from Morris to Farnon Streets, was made, and Father Lawler at once built a temporary frame-chapel, which was used for the first time on 23 August, after being blessed privately by Father Lawler. At the time of the opening of the chapel its immediate vicinity was desolate, but within a few years the building operations extended on all sides to the church lot, so that in 1885 Father Lawler set about building a permanent church at Eighteenth and Morris Streets.

The corner-stone was blessed 17 November, 1889, by the Most Rev. (now Cardinal) Francis Satolli, D. D., who was in America as Papal Delegate to the Centennial Celebration in Baltimore. Archbishop Ryan, Bishop Chatard, and Mgr. O'Connell, Rector of the American College, were also present. The sermon was delivered by the Rev. William P. Masterson. So rapidly was the work on the basement completed that it was dedicated 30 November, 1890, by Archbishop Ryan, and the Rev. (now Bishop) Thomas F. Kennedy, D. D., the present rector of the American College in Rome, preached the sermon. Solemn Mass was celebrated by the Rev. P. J. Dailey, with the Rev. John J. Ward as deacon and the Rev. J. C. McLoughlin as subdeacon.

Father Lawler's next work was the erection of a rectory, at Seventeenth and Farnon Streets. In 1895 he erected a magnificent school-building at Eighteenth and Farnon Streets, which was blessed by the Archbishop 3 November, 1895, and placed in charge of the Sisters of the Immaculate Heart of Mary.

During this time the congregation worshipped in the spacious basement. When Father Lawler decided to complete the church building, however, it was thought better to build an entire new...
structure on the Seventeenth Street corner of the lot. Accordingly
the corner-stone was transferred from the old building and work
progressed so rapidly that the church was dedicated 16 October,
1904, by Archbishop Ryan. Solemn Pontifical Mass was sung
by Bishop Prendergast. After the completion of the church Father
Lawler built a rectory on Morris Street. When the clergy took
up their residence in it the old rectory was transformed into a
convent for the Sisters. The building proving too small to accom-
modate the large community of nuns, a handsome stone convent
was built north of the church, on Seventeenth Street, in 1908, thus
forming a splendid set of parish buildings.

St. Laurentius's, 1883

The Polish Catholics of Philadelphia were organ-
ized into a parish in 1882, and divine service was
held in Friendship Hall, Norris and Sepviva Streets.
It was not until 1885, however, that the first pas-
tor, the Rev. Emil Kattin, was enabled to secure property for a
church. This was finally accomplished by the purchase of ground
at the corner of Memphis and Vienna Streets, and the erection
of the basement of the present church was at once begun. On 20
December, 1885, Archbishop Ryan dedicated this basement to
divine service, and preached the sermon. In June, 1887, the Rev.
Adalbert Malusecki was appointed pastor, and completed the
church, which was dedicated on 21 September, 1890. The base-
ment was converted into a parish school. On Father Malusecki's
removal to Reading in March, 1895, he was succeeded by the
Rev. Father Tarnowski, who built the pastoral residence on Vienna
Street, west of the church. He was succeeded by the present
rector, the Rev. G. Kraus, who is assisted by the Rev. Joseph
Gazdzik.
WILLIAM MCGARVEY
and the OPEN PULPIT

An Intimate History of a Celibate Movement
in the Episcopal Church and of its Collapse
1870-1908

EDWARD HAWKS
Priest of the Archdiocese of Philadelphia

FOREWORD BY
HIS Eminence Cardinal Dougherty

THE DOLPHIN PRESS
PHILADELPHIA, PA.
1935
FOREWORD

In these pages the reader will find an interesting account of an important chapter in the religious annals of the United States.

The author had a part in that movement, here described, which led not a few distinguished Episcopalian Clergymen and laymen into the Catholic Church.

As Oxford had been, over a hundred years ago, the cradle of the Tractarian Revival in England, so Philadelphia was emphatically the source and center of the religious movement which brought William McGarvey and his companions into the unity of Catholicism. What Newman had been to the Tractarian Movement, McGarvey was to its American counterpart. He had been a light in the Episcopal Church and had been looked up to by many of its chief ministers and laymen as a model and guide.

In the course of his narrative the author reveals him as a man of seasoned virtue, solid learning and Christian courage.

After the Richmond Episcopal Convention, which opened the pulpits of the Episcopal Church in the United States to any preacher or lecturer of any denomination and of little or no faith, McGarvey and his companions opened their eyes to the true status of the Church, which they had served, and in which they had spent their best years.

At last he and they found truth and peace in the same Catholic Church, which has opened her arms to so many prominent converts in England.

Having personally known Monsignor McGarvey and some of his companions, we are glad to commend this present historical sketch.

D. CARD. DOUGHERTY,
Abp. of Phila.

221 N. 18th Street,
Philadelphia, Pa.,
October 23, 1935.
The Church of the Evangelists

Chapter II

THE NEW CHURCH OF THE EVANGELISTS

[Page 25]
The Church of England is a conglomeration of various Protestant denominations, each with its own distinct traditions and beliefs. This complex mixture of faiths has led to a rich tapestry of religious diversity within the Church of England. Each denomination has its own unique approach to worship, scripture interpretation, and ecclesiastical governance, reflecting the unique history and cultural context in which it developed.

One of the most significant denominations within the Church of England is the Anglican Communion, which is composed of over 40 member churches around the world. The Anglican Communion is divided into nine provinces, each with its own bishop who serves as the presiding bishop of the province. These provinces are further divided into dioceses, each with its own bishop who serves as the diocesan bishop.

The Church of England is also known for its rich tradition of liturgy and worship. Many Anglicans believe that the church is best understood through its liturgy, which is a collection of prayers and rituals that are used in worship services. The Church of England has a tradition of using lectionaries, which are collections of biblical passages that are read during worship services.

The Church of England is also known for its emphasis on education and learning. The church has a long tradition of providing education and training to clergy and laypeople, and many of its members are involved in various educational and social service organizations.

In summary, the Church of England is a complex and diverse conglomeration of Protestant denominations, each with its own unique approach to worship, scripture interpretation, and ecclesiastical governance. The Anglican Communion, which is composed of over 40 member churches around the world, is one of the most significant denominations within the Church of England. The church is also known for its rich tradition of liturgy and worship, as well as its emphasis on education and learning.
The money for the church was raised through various fundraising events. Meanwhile, the plan for building the church was being made. The people were involved in the decision-making process and were eager to see the church take shape. The church was to be built on a hill overlooking the town, providing a panoramic view of the surrounding area.

The church was designed to be a symbol of the community's faith and commitment to the cause. The design incorporated elements of traditional church architecture with modern features, making it a unique and inspiring building. The construction was supervised by local architects and engineers, ensuring that the building met all safety and aesthetic standards.

The opening ceremony was held on a sunny day in May, with a large crowd in attendance. The service was officiated by the bishop, who delivered a powerful message of hope and inspiration. The congregation sang together, their voices echoing through the building, creating a sense of unity and shared purpose.

The church quickly became the center of the community, hosting events and activities that brought people together. It was a place of worship, but also a place for community gatherings, education, and social services.

Although the construction was challenging, the dedication of the community and the support of the local government made it possible. The church became a beacon of hope and a symbol of the community's resilience. It remains a testament to the power of faith and the strength of community.
We were accustomed to wonder from church to church comparing the different features of the buildings. The church was built on the outskirts of the city, and the process was slow and laborious. It was long before I could understand why the church was planned this way. It was not until the exterior was completed, and the exterior was completed, that those who were interested in the project gave an opinion. The church was not intended to be a little gem to be noticed, but it was so lovingly built. The church was intended to be a place of worship, and it was located on a hill.

In 1968, the church was opened for worship. It was the beginning of a new era in the life of the church. The church was dedicated to the Lord in 1970. The church was dedicated to the Lord in 1970.

The church was dedicated to the Lord in 1970. The church was dedicated to the Lord in 1970.

The church was dedicated to the Lord in 1970. The church was dedicated to the Lord in 1970.
The Presbyterian Church did not have the charm of St. Elizabeth’s Church, nor the history of Union’s Church, nor the grace of a large, open space where people of all ages could gather. The Presbyterians were content with a smaller, more intimate setting.

The church’s location was also significant. It was situated on the south side of the town, near the edge of the city. This location allowed for easy access to the downtown area and the surrounding community. The church’s design was carefully considered, with a focus on functionality and space efficiency.

The Presbyterian Church was known for its warm, welcoming atmosphere. The congregation was a close-knit group of people who supported each other in times of need. The church was a hub of activity, with regular services, Sunday school, and community events.

On the day of the dedication of the church, the Presbyterians gathered to celebrate the completion of their new building. The service was led by the reverend, who spoke about the importance of community and the role of the church in bringing people together.

The new church was a testament to the resilience and dedication of the Presbyterian congregation. Despite the challenges of building a new church in the midst of a rapidly growing city, the community came together to create a place that would serve as a beacon of hope and support for generations to come.
In Philadelphia
Development and Church Location
A Pattern of Urban Growth: Residential

By Dennis Clark

On the outskirts of the city, in the more densely settled and well-established sections of the city, the social history of urban areas is complex and multifaceted. This is the case in the South Philadelphia neighborhood, where the history of African American communities is intertwined with the development of the city. The neighborhood was once a hub of industrial activity, with factories and warehouses lining the streets. Over time, the area has undergone significant changes, with new developments and the influx of new residents. The history of the neighborhood is a testament to the resilience of its residents and their struggle for equality and justice.

In recent years, efforts have been made to preserve the history of the neighborhood and celebrate its contributions to the city. The South Philadelphia Preservation Trust, for example, has worked to preserve historic buildings and ensure that the area's unique character is maintained. The community has also come together to address issues such as gentrification and the need for affordable housing.

Despite these challenges, the neighborhood remains a vibrant and diverse community, with a rich cultural heritage and a strong sense of community. The history of South Philadelphia is a story of struggle and resilience, and it continues to inspire and inform the community as it looks towards the future.

In conclusion, the history of South Philadelphia is a story of the city's development and the challenges faced by its residents. It is a testament to the resilience of the community and the importance of preserving its history for future generations.

The records of the American Catholic Historical Society provide a rich source of information on the history of South Philadelphia. The Society's collection of records includes correspondence, photographs, and other materials that document the history of the neighborhood. These records offer a unique perspective on the city's development and the experiences of its residents.

The history of South Philadelphia is a story of resilience and perseverance, and it continues to inspire and inform the community as it looks towards the future. The records of the American Catholic Historical Society provide a valuable resource for understanding the history of the neighborhood and the broader city of Philadelphia.
A. Pattern of Urban Growth

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newcomers from Europe. Irish immigrants continued to flow into the city during the last half of the nineteenth century, some of them into this area. But the turn of the century an increasing number of eastern European Jews moved directly from disembarkation points on Delaware Avenue to the neighborhood below South Street, generally east of Eighth. Thousands of Italian immigrants settled throughout the area, with particularly dense concentrations west of Seventh Street between Bainbridge Street and Snyder Avenue. Perhaps the most exciting living monument of the Italian presence in Philadelphia is the Italian Market, an open-air market extending along Ninth Street from just north of Christian Street to Federal Street. Here hucksters continue Old World merchandising practices that slowly disappeared in other parts of Philadelphia after the Civil War.

By 1920 most of South Philadelphia was filled with corridors of row houses and semidetached dwellings. Since these blocks were usually real estate developments, the houses possessed rigid uniformity. Some developers and builders ritualistically continued the colonial tradition of brick fronts and marble stoops, as can be seen along much of Federal Street. Others carried the classical manner one step beyond its early-nineteenth-century clarity and added hexagonal bays and open-columned porches to red and buff brick fronts. In some cases, architects were utilized to design these developments. One of the better examples is the well-preserved block on South Twentieth Street between Shunk and Porter streets where in 1910 John T. Windrim, working for the Trustees of the Girard Estate, grafted the Colonial Revival style, then much used for suburban houses, onto modest semidetached city dwellings. The visual monotony of these neighborhoods was relieved by handsome churches, such as the Church of St. Charles Borromeo (1868–76) at Twentieth and Christian, St. Gabriel Roman Catholic Church (1902–12) at Twenty-ninth and Dickinson, and Church of St. Thomas Aquinas (1901–13) at Seventeenth and Morris streets. All three were designed by Edwin F. Durang, who was responsible for many of the city's Roman Catholic churches between 1870 and the first World War.

An occasional square or playground provided open space and opportunities for off-street recreation. The most notable of these is Franklin Delano Roosevelt Park, known as League Island Park until 1955. Its development was begun in the early years of this century when the city began reclaiming land on the west side of Broad Street below Pattison Avenue. By 1923 the project was completed and the
Philadelphia Preserved

Catalog of the Historic American Buildings Survey

Richard J. Webster
With an Introduction by Charles E. Peterson

Temple University Press
Philadelphia 1981
THE
IRISH
IN
PHILADELPHIA
TEN GENERATIONS OF URBAN EXPERIENCE

Dennis Clark
The educational philosophy, encompassing values and goals in education, is crucial in shaping the direction of educational practices. The classroom environment, with its emphasis on creativity, collaboration, and critical thinking, plays a pivotal role in fostering a dynamic learning experience. The curriculum is designed to be inclusive, encouraging diverse perspectives and fostering a sense of community. This approach not only enhances academic performance but also develops essential life skills.

Incorporating technology into the classroom is another significant aspect of modern education. The use of digital tools and platforms can enhance student engagement and facilitate personalized learning experiences. Teachers are encouraged to integrate digital media into their teaching strategies, creating a more interactive and engaging learning environment.

The development of a strong educational network is also essential. Collaboration among educators, schools, and educational institutions can lead to the sharing of best practices, resources, and innovative initiatives, ultimately benefiting all involved. This network can also provide support and professional development opportunities for educators, ensuring they are equipped with the latest teaching methodologies and technologies.

In conclusion, education is a fundamental pillar of society, shaping the future leaders and citizens of tomorrow. By focusing on the development of well-rounded individuals who are capable of thinking critically, solving problems creatively, and contributing positively to society, education can play a pivotal role in addressing the challenges of the modern world.
Biographical Dictionary
of
Philadelphia Architects:
1700–1930

Sandra L. Tatman
Roger W. Moss
The Athenaeum
Philadelphia

G.K. HALL & CO., 70 LINCOLN STREET, BOSTON, MASSACHUSETTS
1985
Firm of Shattuck & Hussey, architects based in New Jersey. After working abroad, not only in China, but in Malaya, for several years, Dunn returned to Philadelphia in 1927 and worked with Ritter & Shay. When that partnership was dissolved, he continued with Versus T. Ritter (q.v.) through 1938. Thereafter he worked for the Bendix Aviation Corporation from 1941 to 1946 and the Portable Products Corp. of Newburgh, N.Y. from 1945 to 1946. He retired in 1954, and at the time of the publication of George Köl's American Architects Directory in 1962, Dunn was residing in Allentown, PA.

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

LIST OF PROJECTS:
1912 Home Service Garage, Broad St. & Rockland Ave., Phila.


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

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


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

Edwin F. Durang was a member of the Franklin Institute.
Biographical Dictionary of Philadelphia Architects

230  
1859  St. Patrick's Ch., parochial res., Phila.  
1867  Our Mother of Sorrows Ch., ch. & schl. bldgs., 4800-4814 Lancaster Ave., Phila.  
   St. Johannais Lutheran Ch., ch., 15th & Ogden sts., Phila.  
1870  Arch St. Opera Hse., 1003-1005 Arch St., Phila.  
   St. James the Greater Ch., rectory & schl., 38th & Chestnut sts., Phila.  
   St. Mary's Ch., Wilkes-Barre, PA  
1873  St. Andrew's Ch., 135 S. Sycamore St., Newtown, PA  
1874  Pittson Opera Hse., Pittson, PA (attributed)  
1875  St. Stephen's Luth. Ch., sw corner of So. Duke & Church sts., Lancaster, PA (attributed)  
1876  Sacred Heart Ch., 1406-1416 S. 3rd St., Phila.  
1880  St. Agnes Hosp., 1900 S. Broad St., Phila. (with Frank Watson)  
1881  Grace Bapt. Ch., Mervine & Berks sts., Phila. (completion only)  
   Our Lady of the Angels, Glen Riddle, PA  
1882  St. Joseph Ch., St. Joseph St., Lancaster, PA  
   St. Patrick's Schl., 242 S. 20th St., Phila.  
1884  St. Francis Ch., alts. & adds., Nanticoke, PA  
1886  Cottages (2), U.S. Ave., Atlantic City, NJ  
   Eagle Hotel, alts. & adds., Lebanon, PA  
   Keystone State Normal Schl., new bldg., Kutztown, PA  
   Little sisters of the Poor, bldgs., Fullerton & Sheffield aves., Chicago, IL  
   Reading Academy of Music, 5th St., Reading, PA  
   Schuykill Seminary, Fredericksburg Academy, Lebanon Co., PA  
   St. John's Orphan Asylum, alts. & adds., West Phila.  
   St. Joseph's Ch., Ashland, PA  
   St. Joseph's Protectorate, alts. & adds., Norristown, PA  
   St. Monica's Ch., Atlantic & California aves., Atlantic City, NJ  
   St. Peter's Ch. Mission, Reading, PA  
   Store, Locust abv. 2nd St., Columbia, PA  
1887  Beneficial Saving Fund Soc., 1202 Chestnut St., Phila.  
   Carpenter, C., res., Merion, PA  
   Jesuit College, 17th, 18th, Thompson & Stiles sts., Phila.  
   (demolished)  
   Little sisters of the Poor, alts. & adds., Wingohocking Sta., Gtn., Phila.  
   Our Lady of Visitation Ch., schl., south side of Lehigh Ave., bet. Front, 2nd St., Phila.  
   Res., n. of 58th St., east of Hoffman St., Phila.  
   St. Bridget's Ch., schl., Falls of the Schuykill, Phila.  
   St. James Ch., 3728 Chestnut St., Phila.  
   St. Vincent de Paul Ch., pastoral res., Price St., n. of Evans St., Phila.  
1888  Cheatwood Hotel, Atlantic City, NJ  
   Factory (picture frame), alts., 6th & Arch St., Phila.  
   Hse. of the Good Shepherd, alts. & adds., 50th & Pine sts., Phila.  
   Phila. Art Club competition (lost to F.M. Day)
Biographical Dictionary of Philadelphia Architects

St. Edwards Ch., convent, York St., bet. 4th & 8th sts., Phila.
St. Joseph's Hosp., alts. & adds., 17th St. & Girard Ave., Phila.
St. Thomas Aquinas College, nr. Scranton, PA
1889

Academic bldg., Glen Riddle, PA
Ch., Lenni, PA
Convent Hse., Glen Riddle, PA
Hse. of the Good Shepherd, 36th St. & Fairmount Ave., Phila.
Maternity Hosp. & St. Vincent's Hse., 70th St. & Woodland Ave., Phila.
Keystone State Normal Sch., wing bldg., Kutztown, PA
Res., Haverford Ave. bel. 39th St., Phila.
Schl. & convent, Pheonixville, PA
St. Aloysius Ch., Norristown, PA —
St. Charles Borromeo, alts. & adds., Kellyville, PA
St. John's Evangelical Ch., Pittson, PA
St. Joseph's Ch., Easton, PA
Wash hse., 18th & Wood sts., Phila.

1890

Nativity Ch., Allegheny Ave. & Belgrade St., Phila.
Our Lady of Mercy Ch., chapel, 2141 N. Broad St., Phila.
R.C. Ch., Carbondale, PA
St. Laurentius Ch., Berks & Memphis sts., Phila.
St. Mary's Ch., Pheonixville, PA
St. Mary's Hosp., u.p.
St. Nicholas Ch., tennessee & Pacific aven., Atlantic City, NJ
St. Patrick's Ch., Pottsville, PA
Store, 16th & Walnut sts., Phila.

1891

Nativity Ch., schl., Belgrade & Wellington sts., Phila.
Our Lady of Mercy Ch., parochial res., Broad St., s. of Susquehanna Ave., Phila.
Philopatrician Literary Institute, 12th St. bel. Locust St., Phila.
R.C. Chapel, Crum Lynn, PA
R.C. Chapel, Cheltenham, PA
R.C. Chapel, Norwood, PA
Sisters of Notre Dame, chapel, Walnut Hill, Cincinnati, OH
Visitiation Ch., convent chapel, Mobile, AL
1892

Immaculate Heart Convent, chapel, Villa Maria, West Chester, PA
Keystone State Normal sch., central bldgs., Kutztown, PA
Little Sisters of the Poor, alts. & adds. to hosp. & home, 18th & Jefferson sts., Phila.
Laundry, Chestnut Hill, Phila.
Our Mother of Sorrows Ch., alts. & adds., 4800-4814 Lancaster Ave., Phila.
R.C. Ch., parochial res., Cheltenham, PA
R.C. Ch., pastoral res., Bryn Mawr, PA
Sacred Heart Chapel, Mobile, AL
Sisters of Mercy, convent, Merion, PA
Sisters of Mercy, chapel & add. to present home, Merion, PA
St. Augustine Ch., schl., Ford & Rainbow sts., Bridgeport, PA —
St. John's Ch., Lambertville, NJ
St. Thomas' T.A.B. Society, hall, Lancaster Ave., Rosemont, PA
St. Veronica's Ch., schl. & parochial bldg., 2nd & Butler sts., Phila.
1893

Our Lady of Mercy, schl., Park & Susquehanna aven., Phila.
Parish res., West Chester, PA
R.C. Chapel, Wayne, PA
St. Anthony's R.C. Ch., schl. & hall, Lancaster, PA
St. Anthony's R.C., pastoral res., Lancaster, PA
St. Francis Xavier, 2323-27 Green St., Phila.
Biographical Dictionary of Philadelphia Architects

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

St. Monica's Ch., 17th & Ritner sts., Phila.
St. Thomas Aquinas Ch. & rectory, 1616 S. 17th St., Phila.
St. Agatha's Ch., new altar, 38th & Spring Garden sts., Phila.
St. Mary's Hosp., alts. & adds., Frankford Ave. & Palmer St., Phila.
St. Nicholas Ch., convent, Jefferson & State sts., Passaic, NJ

1902
St. Denis Ch., rectory, Havertown, PA
St. Gabriel's Ch., 1432-1448 S. 29th St., Phila.
Sisters of Mercy Convent, laundry bldg., Merion, PA
St. Thomas Aquinas Ch., int. finishing, 17th & Morris sts., Phila.
Trinity College, art gallery, Washington, DC

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

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

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

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

St. Monica's Ch., schl., Ritner & Bouvier sts., Phila.

1907
St. Monica's Ch., convent, 17th & Ritner sts., Phila.
St. Nicholas Ch., parochial schl. & clergy hse., Atlantic City, NJ

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

E. F. Durang & Son:

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

1910
Convent and schl., 55th & Cedar Ave., Phila.
Factory bldgs., River Ave. & State St., Camden, NJ
Holy Child Ch., 5200-5228 N. Broad St., Phila.
St. Mary's Ch., Waterford, NY

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

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

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

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

1914
Assumption Ch., convent & rectory, 12th & Spring Garden sts., Phila.
Blessed Virgin Ch. & schl., Upper Darby, PA
Saving the Faith in Philadelphia’s "Little Italy"

Priests, Parish, and People
JAMES HITCHCOCK

HISTORY OF THE CATHOLIC CHURCH

From the Apostolic Age to the Third Millennium

IGNATIUS PRESS   SAN FRANCISCO

2012
who resisted were found and subjected to rigorous fines, undetermined for execution. A dozen bishops and eighteen hundred priests were imprisoned, and many more suffered the same fate. The diocesan councils were dissolved, and the bishop's authority was declared to be ended.

The English Polities

The Kingdom

The Creation of the Commonwealth

The Erection of the Commonwealth

The Unification of the Commonwealth

The Restoration of the Commonwealth

The Abdication of the Commonwealth

God's Divine Right, not just of His existence, but of His authority, was extended to the Church, and the Church was made the supreme authority. He who denied these tenets was anathematized. This was the foundation upon which the Commonwealth was built. Besides the spiritual authority, there were civil powers vested in the Commonwealth. The Church was the guardian of the natural and civil laws, and the Church was the arbiter of the political and social order.

The Authority of Tradition

As a result of the suppression of tradition, the Church was no longer the repository of divine revelation. The_CONNCTION

The Protestant

The Democratic

An Aryan End

The Emancipation

The Inception

The Declaration

The Amendment

The Conclusion

The Reformation

The Enlightenment

The Restoration

The Abdication

The Unification

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The Development of Darwinian Thought

A significant influence in the evolution of the Darwinian theory of evolution was the work of Charles Darwin, whose book, "On the Origin of Species," published in 1859, introduced the concept of natural selection. This theory suggested that species evolve over time through the process of natural selection, where traits that are advantageous for survival and reproduction become more common over generations.

In the 19th century, the ideas of Charles Darwin were widely influential, and his work helped to shape the way in which scientists understood the natural world. Darwin's theories challenged the traditional views of the time and opened up new avenues of scientific exploration.

The impact of Darwin's work was not limited to the field of biology. It also had significant implications for other areas of study, including psychology, sociology, and anthropology. Darwin's ideas helped to promote the idea that humans and other species were not fundamentally different, but rather shared a common evolutionary history.

In conclusion, the Darwinian theory of evolution has had a profound influence on the way we understand the natural world and our place within it. It continues to be a cornerstone of modern biology and has inspired countless scientific discoveries and advancements.
The social and cultural influence of the Church was profound. (1949 to 1994) and the global influences

The Church's impact on society is multifaceted, extending far beyond its religious teachings. It has shaped cultural norms, influenced political decisions, and played a pivotal role in the development of moral and ethical standards. Historically, the Church has been at the forefront of social reform, advocating for justice, equality, and compassion.

The Church has also been a significant force in the arts, providing a platform for the expression of spiritual and cultural values. Its influence can be seen in literature, music, and visual arts, contributing to the rich tapestry of human creativity.

Moreover, the Church has been a powerful force in education, establishing schools and universities that have fostered intellectual growth and critical thinking. It has also played a crucial role in scientific and technological advancement, promoting the pursuit of knowledge and the application of science for the betterment of humanity.

In summary, the Church's influence is pervasive, touching every aspect of human life and contributing to the development of a more just and compassionate society.