

NOMINATION OF HISTORIC BUILDING, STRUCTURE, SITE, OR OBJECT
PHILADELPHIA REGISTER OF HISTORIC PLACES
PHILADELPHIA HISTORICAL COMMISSION

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

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

Street address: No OPA-compliant address. Southwest of intersection between Winchester Ave and Old Bustleton Ave, in Pennypack Park GPS coordinates: 40.076881, -75.043783
Postal code: 19115

2. NAME OF HISTORIC RESOURCE

Historic Name: Roman Catholic Church of Maternity, Blessed Virgin Mary
Current/Common Name: Maternity, BVM.

3. TYPE OF HISTORIC RESOURCE

Building Structure Site Object

4. PROPERTY INFORMATION

Condition: excellent good fair poor ruins
Occupancy: occupied vacant under construction unknown
Current use: Religious services

5. BOUNDARY DESCRIPTION

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

6. DESCRIPTION

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

7. SIGNIFICANCE

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

Period of Significance (from year to year): from 1870 to 1890

Date(s) of construction and/or alteration: 1870

Architect, engineer, and/or designer: "General Superintendent"

Builder, contractor, and/or artisan: Carpenter Matthew M. Rogers

Original owner: Archdiocese of Philadelphia

Other significant persons: _____

CRITERIA FOR DESIGNATION:

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

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

PHC found that arguments in discussion of Criteria G and H satisfy J, but not G & H.

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization n/a Date _____

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

Street Address 1234 South Sheridan Street Telephone 215-334-6008

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

Nominator is is not the property owner.

PHC USE ONLY

Date of Receipt: 5/16/2019

Correct-Complete Incorrect-Incomplete Date: 8/5/2019

Date of Notice Issuance: 8/15/2019

Property Owner at Time of Notice:

Name: City of Philadelphia, Department of Parks and Recreation

Address: One Parkway Building

1515 Arch St, 10th Floor

City: Philadelphia State: PA Postal Code: 19102

Date(s) Reviewed by the Committee on Historic Designation: 9/18/2019, rec. Criteria D & J

Date(s) Reviewed by the Historical Commission: 10/11/2019

Date of Final Action: 10/11/2019, des. Criteria D & J

Designated Rejected



CITY OF PHILADELPHIA

Parks & Recreation

Kathryn Ott Lovell
Commissioner

One Parkway
1515 Arch Street, 10th Floor
Philadelphia, PA 19102-1587
Phone: 215.683.3600

May 2, 2019

Celeste Morello
1234 S. Sheridan Street
Philadelphia, PA 19147

RE: Maternity B.V.M. Church in Pennypack Park

Dear Ms. Morello,

Per a review by the Philadelphia Law Department, the City of Philadelphia is the owner of the Maternity B.V.M. Church, located in Pennypack Park. The land and building were acquired by the City under a July 16, 1915 Ordinance.

Sincerely,

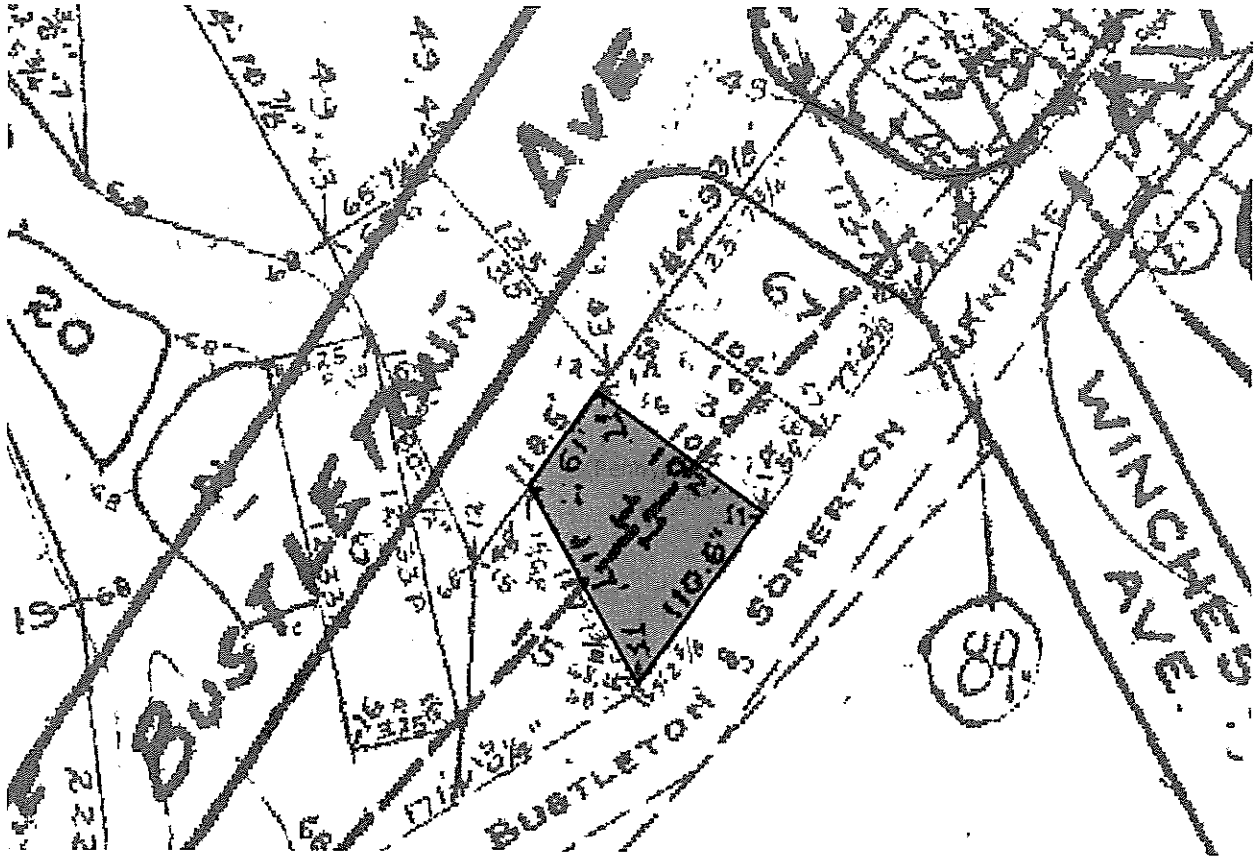
A handwritten signature in black ink that reads "Aparna Palantino".

Aparna Palantino
Deputy Commissioner

151 N 13 011 and Abstract of Title (below)

- 2/5/1870: John A. William to the Right Reverend James T. Wood, Trustee
- 8/21/1884: the Right Reverend James T. Wood, Trustee to Patrick John Ryan
- 7/26/1911: Patrick John Ryan (Archbishop 1884-1911) to E. F. Prendergast (Archbishop 1911-1918)

BOUNDARY:



(As prepared by the staff of the Philadelphia Historical Comm.)

The Roman Catholic Church of the Maternity, Blessed Virgin Mary and the ground upon which it is situated was conveyed to the City of Philadelphia, per the "Ordinance" of July 16, 1915 which confirms the boundaries noted above within Pennypack Park. A true and correct copy of said Ordinance was provided by the City's Department of Parks and Recreation and is on the next page for review.

BOUNDARIES of Maternity's plot, when consolidated into park.

Ordinance of July 16, 1915. Ordinances 1915, page 416.

AN ORDINANCE

Selecting and appropriating two certain tracts of ground along the Pennypack Creek, in the Thirty-fifth Ward, as a park and open public place for the health and enjoyment of the people, and directing the Commissioners of Fairmount Park to assume the custody and maintenance of the same.

SECTION 1. *The Select and Common Councils of the City of Philadelphia do ordain, That by virtue and in pursuance of the authority vested in them they do select and appropriate for park purposes and for the health and enjoyment of the people forever all those two certain tracts of ground, being parts of property authorized to be placed upon the City plan for park purposes by ordinance approved March 20, 1905, and confirmed by the Board of Surveyors March 15, 1909, lying along both sides of the Pennypack Creek, in the Thirty-fifth Ward, bounded generally by certain streets now upon the City plan, or projected, and described as follows: One of them beginning at the point of intersection of the northwest line of Algon avenue as shown upon the confirmed plan of Pennypack Park and the centre line of Krewstown road as the same is now open; thence extending northwardly along the said centre line of Krewstown road, the same being also a boundary line of ground selected and appropriated for similar purposes by ordinance approved the 26th day of April, 1915, the various courses and distances thereof to*

a point in the southwest line of Oswald avenue, produced; thence still along the said centre line of Krewstown road north 38° 42' 5" east 457.69 feet to a point in land now or late of the Baptist Society of Pennypack; thence along the same south 50° 9' 20" east 284.76 feet to a point in the southeast right-of-way line of the New York Short Line Railroad; thence along the same the following courses and distances: North 50° 22' 42" east 199.387 feet; thence 42° 24' 14" east 189.469 feet and thence north 49° 13' 20" east 953.546 feet to a point in the southwest line of Winchester avenue; thence along the same and along a line curving to the southward with a radius of 1,000 feet 243.315 feet; thence still along the same south 26° 56' 23" east 2,088.303 feet to a point in the centre line of Bustleton avenue as now open; thence along the same, being also a boundary line of ground selected and appropriated for similar purposes by ordinance approved the 10th day of July, 1907, the following courses and distances: South 37° 51' 17" west 238.274 feet; thence south 60° 3' 17" west 174.588 feet; thence south 53° 56' 58" west 407.838 feet; and thence south 33° 28' 28" west 270.05 feet to a point in the northeast line of Benton avenue, produced; thence along the same north 28° 58' 32" west 395.693 feet to a point; thence still along the same and along a line curving to the westward with a radius of 661.514 feet 1,080.859 feet to a point in the northwest line of Algon avenue and thence southwestwardly along the same to the centre line of Krewstown road and the place of beginning; containing 124 acres, more or less. The other of them beginning at the point of intersection of the centre line of Pine road as now open and the southwest line of Bloomfield avenue produced, as shown upon the confirmed plan of Pennypack Park; thence extending along the line of the said Bloomfield

DESCRIPTION:

Maternity, Blessed Virgin Mary Roman Catholic Church, (hereafter, "Maternity") is a solitary building located just above Pennypack Creek in Pennypack Park. It is a City-owned property exhibiting a "Gothic Chapel" design of the mid-1800s, a simple two story stucco over stone construction, measuring 46' wide by 70' in depth.¹ The church's walls' height is 24' and 32' at the roof's pitch.² The altar in this semi-active church is at the west end of the building, with entrances at the northwest (rear) and double doors at the ^{south-}east, the main portal. This well-maintained building is painted white with burgundy-colored trim around the five Gothic arched windows on the north^{east} and southwest walls. There are glass blocks in the basement windows. A plain metal cross stands at the roof's peak above the facade.

Access to this church set into the park landscape is from Winchester Street where it turns into the former "Old Bustleton Pike/Avenue" that dead-ends at the church. The gravel and stone drive-way to the church passes a small sign reading that "10:30 Sunday Mass" is held there. The gravel drive-way encircles the building, but at the front is below the grade of the building. Five concrete steps from the street or drive-way lead to the level of the building's base, then a longer flight of steps to the portal. The flat facade has a large Gothic arch window centered and at the second story level to illuminate the sanctuary from the sun rising in the east. Tall double wood panelled doors with a tympanum of wood panelling are vertically in alignment with the portal below. The stained glass windows are narrow and with religious motifs. Two windows alongside the portal continue those from the sides in alignment. An April, 2019 visit to this site found scaffolding at the foot of the steps to the facade.

1
2

¹ "The Catholic Standard," January 28, 1871.

² Ibid. Also, Mahoney, D., Historical Sketches of the Catholic Churches...Phila.: 1895, p. 129.



Figure 1: Maternity BVM church is oriented along intercardinal directions, with the main entrance to the southeast along what was historically a continuation of Old Bustleton Avenue.



Figure 2: Looking east at the southeast and northeast elevations from the current driveway of the church, formerly an extension of Old Bustleton Avenue.



Figure 3: The front, southeast, elevation.



Figure 4: Details of the front elevation windows and door.



Figure 5: The southwest side elevation



Figure 6: The rear, northwest, elevation and detail of the rear door.



Figure 7: The northeast side elevation.

STATEMENT of SIGNIFICANCE:

For whatever reason(s) the Archdiocese of Philadelphia allowed Maternity, Blessed Virgin Mary Roman Catholic Church to be released and granted to the City of Philadelphia is for the benefit of visitors to the largest municipal park in the United States and what one may find there. At this part of the former "Fairmount Park," at Pennypack Creek is an example of a mid-19th century "Gothic Chapel" that was typically found in smaller, more rural communities during the nation's growth at that time. This building holds great sentiment to long-time residents in Bustleton whose families worshipped there, but for the non-religious, the architecture of Maternity, and how fitting it is for this location is very instructional. This church building adds to the City's collection of historic buildings situated within the park that range from the Letitia House of the late 17th century to the array of residences along the Schuylkill River; City Hall and the Neoclassicals along the Benjamin Franklin Parkway--all offer a different type of architectural style that reflected their respective eras. And that is why Maternity church is historically-significant.

Maternity also provides an example of how the workingclass managed to fend for itself in remote areas of the city. There was in 1870, a community far removed from the effects of the Civil War and sophistication of urban life. Here, in Bustleton was a group who constructed this church by itself and with what it collectively could afford. It stood against the elegant Roman Catholic churches in developed areas. Maternity was an example of the City's diversity during the Gilded Age and industrialism. Architecturally, the building was also on the opposite end of the variety of styles--one more lavish and ornate than the others making architectural

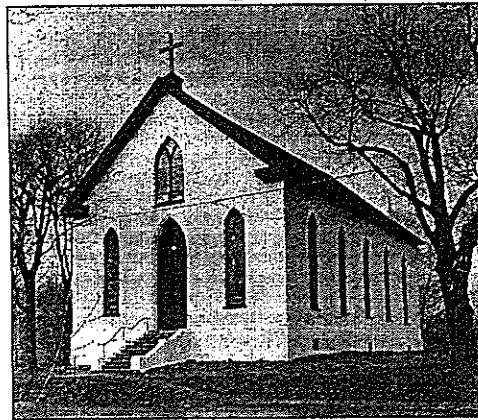
history from Center City architects--with this "pioneer" style seen at its simplest here among the Roman Catholics who could not afford to hire skilled designers as their Protestant neighbors.

Maternity's "Gothic Chapel" design is remarkable, and so is its location in Pennypack Park as a City-owned property acquired about a century ago from the Archdiocese.

Criteria (d), (g) and (h) explain why Maternity merits historical designation which has already been tacitly acknowledged by the City when it purchased the church.

Celeste A. Morello, MS, MA

May, 2019



(Robert S. Halvey)
MATERNITY OF THE BLESSED VIRGIN MARY PARISH'S original stone chapel on Old Bustleton Avenue.

Source of image and caption: "The Catholic Standard and Times,"
November 16, 1995. (CHRC, Phila.)

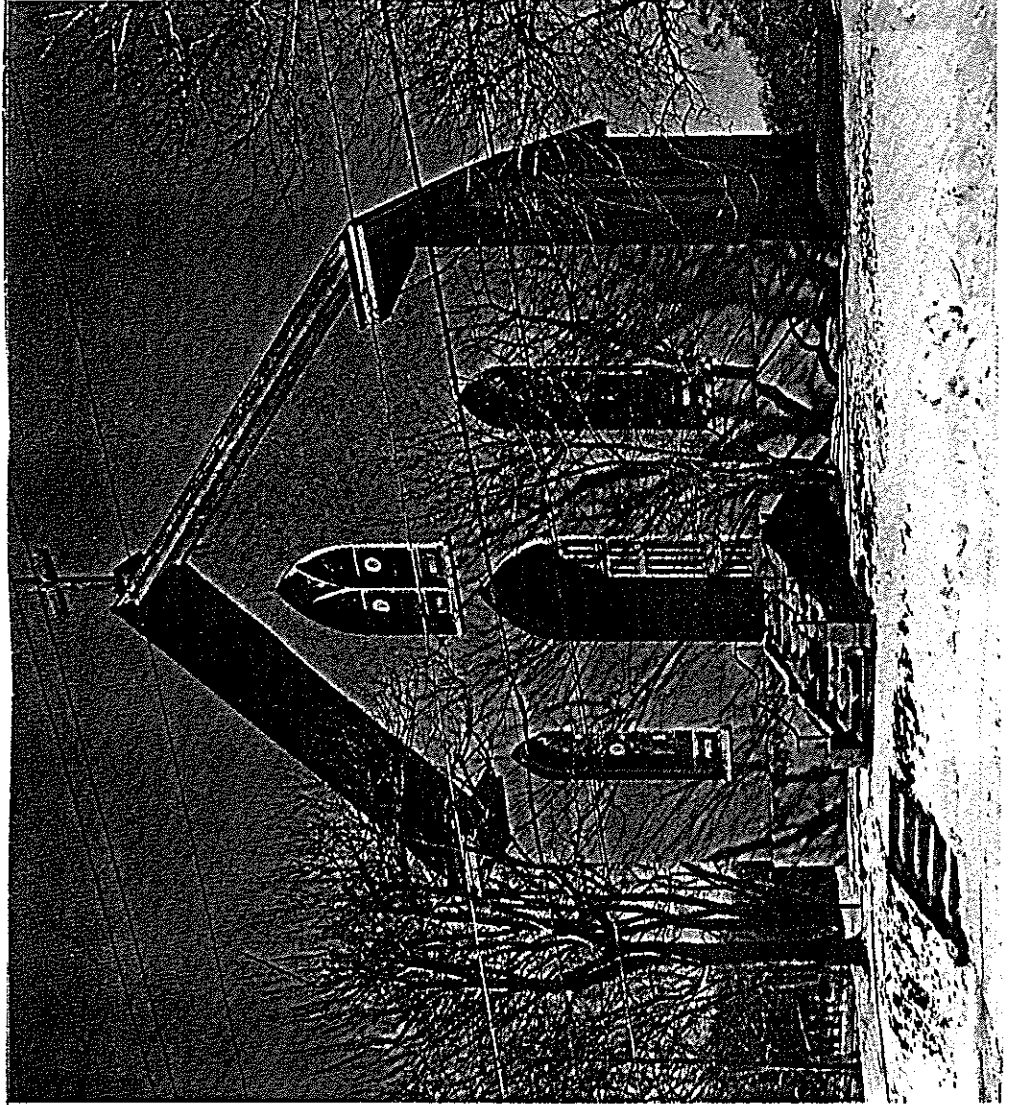
HOLIO STANDARD, JANUARY 28, 1871.

Originally constructed of stone, now covered with stucco, Maternity's exterior and interior were designed by "general" superintendent Matthew M. Rogers." (See report on right.)

Rogers Mary, wid Daniel, h 2138 Catharine
Rogers Mary, confectioner, 990 S 8th
Rogers Mary E., wid George H., h 231 N 10th
Rogers Matthew, shoemaker, h 521 S 6th
Rogers Matthew M., carpenter, Tacony n Church
Rogers Michael, h 506 S 4th
Rogers Michael, laborer, h 4134 Cresson, Myk
Rogers Michael, laborer, h 1270 Richmond

BURKETON.—On Sunday last, Jan. 22, Rev. Thomas J. Kelly was inducted as the future Pastor of the new church of the Maternity of the Blessed Virgin at this place, by Father McGovern of Frankford. Just seventeen months before, on the Octave of the Assumption, Aug. 22, 1869, a Mission was opened in Burketon by Father McGovern, who celebrated Mass in a large room, kindly given for the purpose by John B. William, Esq., to whom the Catholics are also indebted for the lot on which the church has been erected. The corner-stone of the new church of the Maternity was laid on the second of October last by Rt. Rev. Bishop Wood, and was rapidly pushed to completion, as may be known from the fact that it was opened for divine service on the 11th ult., by Father McGovern.

The Church is a plain stone structure, 46 by 70 feet in size, having a large front door, above which is a double window to give light to the gallery, and supported on either side by two neat windows. There are also five windows on the sides, two of which give light to the Sacristies. The walls are 24 feet in height; the roof is of slate; has a pitch of 32 feet, and is surmounted by a plain cross. It has also a very convenient basement, lighted by four windows. The interior is now ready for plastering, and the total expenses incurred in bringing it to its present state, amount to \$55,000. Mr. Matthew M. Rogers was general superintendent of the work.



Maternity, Blessed Virgin Mary Roman Catholic Church...

(d) Embodies distinguishing characteristics of an architectural style--the "Gothic Chapel."

The Gothic style had its origins in 12th century France. Abbott Suger, a monk, recorded on what he had drawn to solve some architectural problems in Romanesque designs, such as how to achieve height. The cleric toiled until he found that the round or Roman arch used in openings, distributed weight more horizontally, with the building itself bearing the weight. Suger bent the round arch, which forced weight downward, allowing more height. The religiosity of this bent or pointed arch was accompanied with the concept of reaching the heavens, or having the ability to ascend higher. The Gothic arch thus held these attributes for the architect in using the Gothic for religious buildings.³

The Gothic style influenced early architects in the United States as it primarily identified with Classical architecture, then turned to the Gothic "especially for church building." The first Gothic church in the United States was Godefroy's Chapel of St. Mary's Seminary in Baltimore, dating from 1807. It is Roman Catholic, but Protestant churches soon adapted the style and it became more popular after Upjohn's Trinity Episcopal Church (1839-1846) in New York City.⁴ In Philadelphia, William Strickland's St. Stephen's Episcopal Church (1822) would be the lone Gothic example⁵ until prominent architects such as John Notman and John E. Carver applied the Gothic more in the 1840s here.

The Gothic churches were decorated to enhance the religious experience. However, the costs for each church was borne by the benefactors, i.e., the congregation. By the 1840s, two Gothic church designs arose as templates for the varied economic classes.

³The translation of Suger's records are in Panofsky, Erwin(ed.),
⁴Abbot Suger: On the Abbey Church of St.-Denis...Princeton: 1946.

⁴Brown, M., American Art. NY: Abrams, 1979, p. 178.

⁵Webster, R., Philadelphia Preserved. Temple U. Press, 1981, p.109.

MATERNITY'S CONSTRUCTION:

The small group of Roman Catholics living and working along the Pennypack Creek in the 1860s could be described as "those communities whose funds are too limited to admit of anything approaching to architectural display," wrote Philadelphia architect Samuel Sloan in his 1869 volume of *The Architectural Review and American Builders' Journal*.⁶ This book was arranged for those who could not afford to hire an architect, but relied upon a carpenter to design and then construct a building. Sloan presented various types of buildings, along with suggestions for materials and details or decorative motifs to add interest and embellishment.⁷ This is the probable route taken in the erection of Maternity church.

Earlier determined as a mission of St. Joachim's Roman Catholic Church in Frankford, Maternity had not been planned as a parish with the rectory, convent and school attachments to support any growth. Maternity was essentially only a "worship site," with priests from St. Joachim's or other parishes ministering. With ground donated by John B. Willian, it seemed that Maternity church was overseen by Reverend John McGovern, St. Joachim's pastor by August of 1870. St. Joachim's location in Frankford held a more established congregation since its founding in 1845.⁸ Accordingly, Father McGovern enlisted "Mr. Matthew M. Rogers" as the "general superintendent of the work"⁹ to build the church. Rogers was listed in the Philadelphia Business and City Directory of 1870 as a "carpenter" at "Tacony and Church" streets which are in Frankford, St. Joachim's parish.

Maternity's architecture was a contemporary design for chur-

⁶Sloan, S., *Architectural Review...Phila.:* Claxton, et al., p.73.
⁷Refer to relevant pages in Appendix I, the "Bibliographical References."

⁸Mahoney, D., *Historical Sketches of the Catholic Churches...*

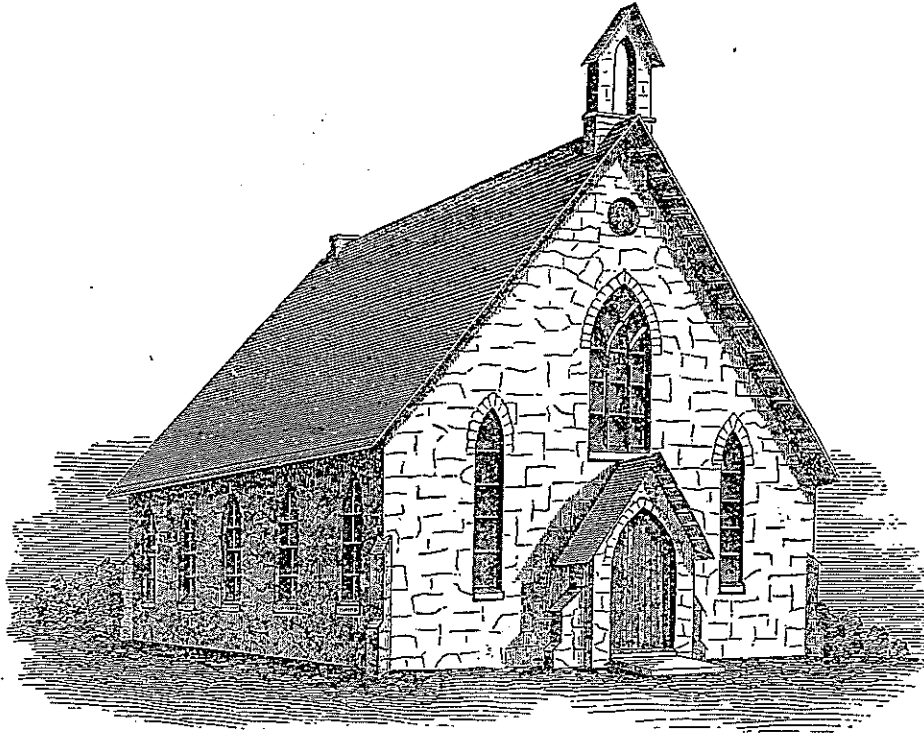
⁹Phila.: 1895, p. 129.

"The Catholic Standard, January 28, 1871.

1869.]

Concrete and Lèton.

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A COUNTRY CHURCH IN CONCRETE.

(Above) illustration from Sloan's Architectural Review.

ches in a rural setting and with smaller congregations. However, the applications of the Gothic arch over windows, doors and other openings, buttresses and elevating the structure on a high base for added height were basic. From the early 1850s through the end of the 19th century, "Gothic chapels" or Gothic-style "Country Churches" appeared throughout Philadelphia's less settled areas such as the "Northeast" part of the former Philadelphia County. Many churches were designed by well-known, reputable architects such as John Notman, Richard Upjohn, Frank Wills, and Sloan.

This "pattern book" gave directions and designs for various kinds of buildings, including churches.

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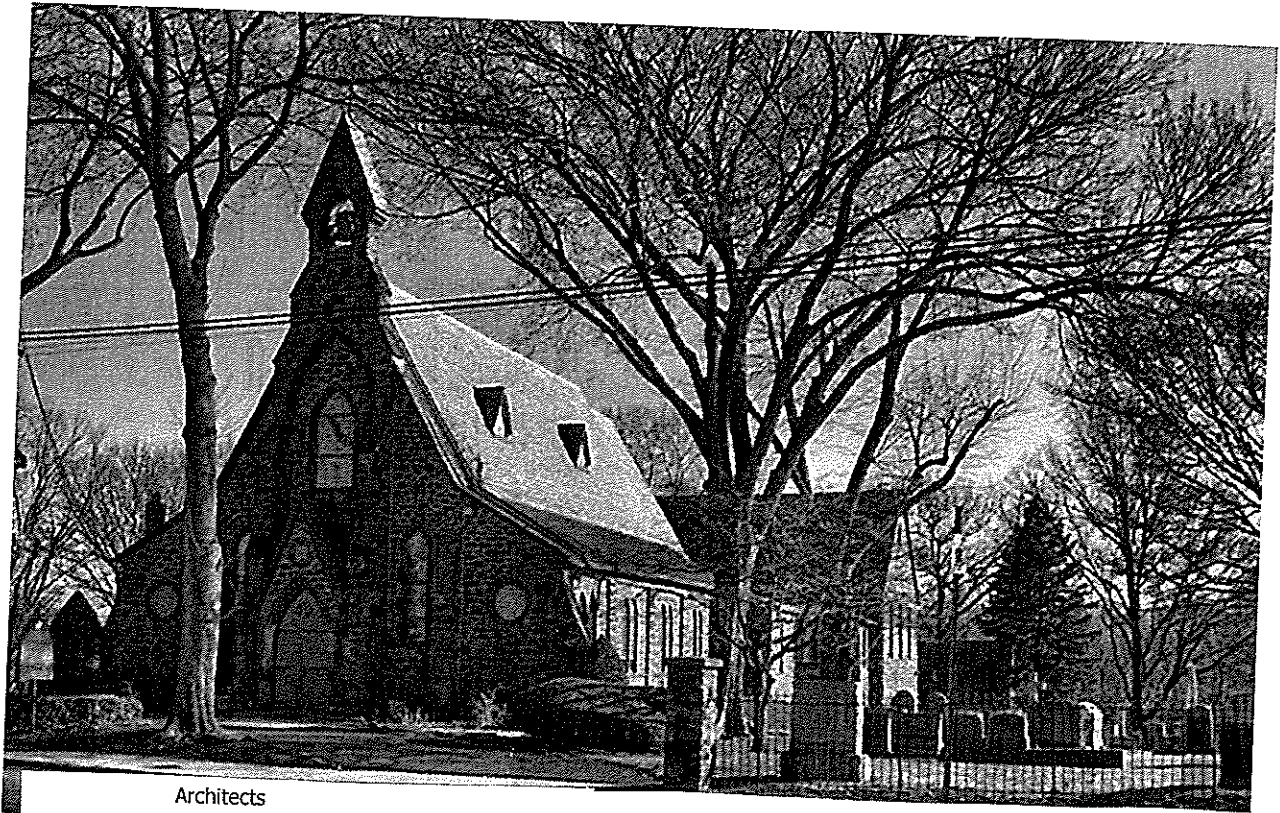
PROJECTORS AND ARTISANS THROUGHOUT THE UNITED STATES.

BY SAMUEL SLOAN, ARCHITECT.

IN TWO VOLUMES
VOL. II.

1852

DA CAPO PRESS • NEW YORK • 1975



Architects
Locations
Collections
Published Sources

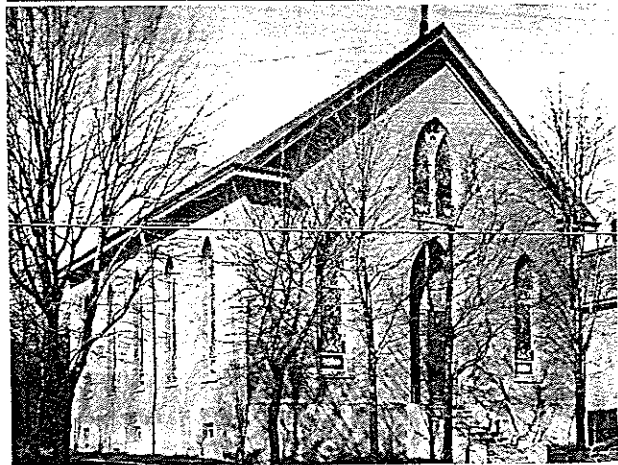
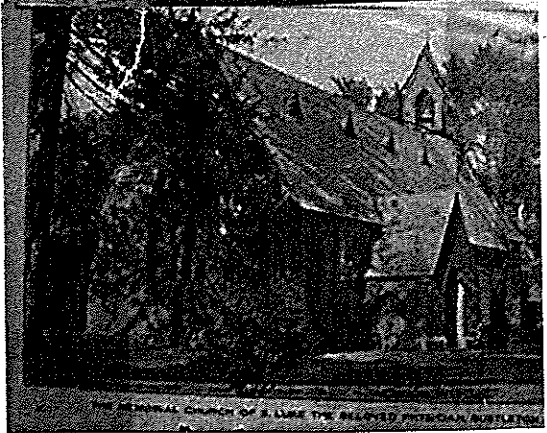
Site: All Saints Episcopal, Torresdale
9601 Frankford Avenue
Philadelphia, PA

OUR PARTNERS
The Athenaeum of Philadelphia

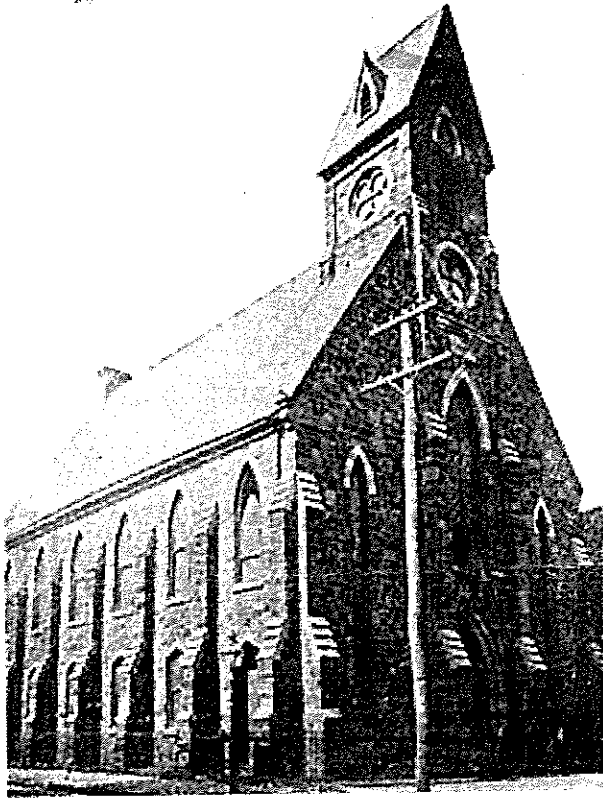


Built: 1854 to 1855
Architect: Frank Wills

One of the earliest "Gothic Chapel" or "Country Church" types (in the Gothic style) in Northeast Philadelphia is All Saints. It was designed by Frank Wills (1822-1856) who, in the words of Phoebe Stanton (quoted by Roger Moss & Sandra Tatman on the pab site), "was more competent as a Gothic revival architect in 1845 than John Notman..." It can be compared to the Sloan design from 1851-52, though with more modifications that made a less rigid form in the landscaped setting. After this church was built, the neighboring Episcopalians in Bustleton hired Richard Upjohn (of Trinity Church fame) from New York City to design St. Luke's Protestant Episcopal on Welsh Road, closer to Maternity.



Three images from St. Luke's Episcopal's site to compare with Maternity (left) in design. Upjohn's design of St. Luke's is from 1860; Maternity's from 1870 by no architect (by training.)



These "Gothic Chapel" designs were built near the time of Maternity's construction in 1870. They were in the still-underdeveloped former county districts.

(left) St. John German Lutheran Church in South Philadelphia, attrib. Sloan. (1873). (PHC approved.)



(left) Siloam Methodist Church in Southwest Philadelphia. Attrib. John Notman. (1867)

Church at 70th and Woodland. *Author's photograph*
Source: Constance Greiff

Maternity, Blessed Virgin Mary Roman Catholic Church...

- (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.

The City of Philadelphia maintains possession of this Roman Catholic church and the property upon which it stood when constructed in 1870. The Archdiocese of Philadelphia relinquished possession of the building and ground in documents held by the City. (Refer to document prepared by the City Solicitor's Office.)

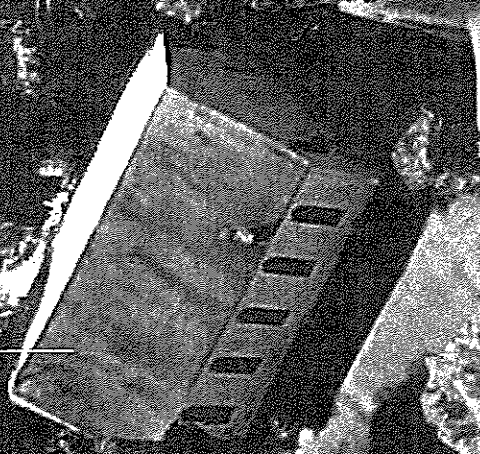
Maternity's parish history recorded events in its origins from the late 1860s when some local Roman Catholic workers for Mr. John B. Willian, a business-owner along Pennypack Creek, needed a worship site to practice their faith. Mr. Willian then donated land to construct a Roman Catholic church which arose quickly by the end of 1870. At some point, a rectory was built next to the church, close to the Winchester Street side. (It has long been gone.) The parish history for Maternity stresses that it has been a "mission" church¹⁰ and not a "parish church" with accompanying rectory, convent, and especially, parochial school for the complete archdiocesan community.

The City of Philadelphia's acquisition of Maternity's church building and ground seemed to have come in stages and by some ordinances. Agreements with the Archdiocese of Philadelphia to continue Maternity's weekly service and other religious events were commenced, but some leases detail the limitations as well as the responsibilities of the Archdiocese for the church they ceded to the City. (See Appendix II.) For nearly 100 years or more, Maternity has been part of Pennypack Park, carefully maintained and remains a historic, cultural and architectural fixture of this area.

¹⁰ Maternity's parish histories are redundant as a "mission" for various parishes in Philadelphia and Montgomery County. Refer to sources in Appendix I.

Maternity, BVM Church within Pennypack Park, looking southeastward.
The (newer) Bustleton Avenue is on right.

Maternity BVM



Bustleton Ave

Winchester Ave

Winchester Ave

Google Maps

Pennypack Creek

Maternity Church



Imagery ©2019 Google, Map data ©2019 Google 100 ft

Maternity, BVM Church's location within Pennypack Park, near Creek.

As of 2019, the Fairmount Park Commission is included in Philadelphia's Department of Parks and Recreation. Pennypack Park, originally within Fairmount Park, still is City-owned and maintained.

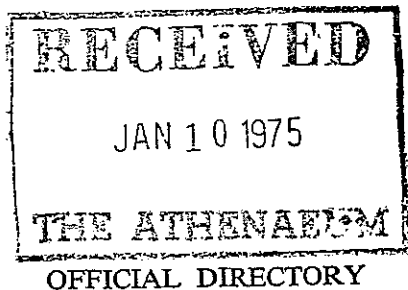
The "Official" publication listing Maternity in 1975 as under "FPC" (Fairmount Park Commission) "jurisdiction" also still holds true today with this Roman Catholic church leasing the building and ground to the Archdiocese of Philadelphia.

FAIRMOUNT PARK

A HISTORY AND A GUIDEBOOK

WORLD'S LARGEST LANDSCAPED
MUNICIPAL PARK

By
ESTHER M. KLEIN



OF THE
FAIRMOUNT PARK COMMISSION

6222 Pennypack 1/10/75

140

Fairmount Park

works and push button water treatment facilities. It is open at specified times for individual and group tours.

TORRESDALE STATE FISH HATCHERY: State Road

The mainstay for providing fish for the ponds and Schuylkill River has been the Torresdale Hatchery. The cleaned up creeks with the elimination of pollution benefitted the fish supply.

PENNYPACK BAPTIST CHURCH: Krewstown Road

The present church, built 1705 for the Baptists settling in the area, was the impetus for the origins of Princeton University.

BAPTISIMAL POOL: Krewstown Road

Early settlers were baptized at the rock in the midst of the cool, dark pool.

ROMAN CATHOLIC MATERNITY SITE: Washington Lane and Bustleton Avenue

This historic religious center is one of the many properties under the FPC jurisdiction. Two at 8917 and 8920 Bustleton Avenue, occupied by Park staff.

CRISPIN CEMETERY: Holmes Circle

Captain Thomas Holmes, first surveyor General of Pennsylvania, who prepared a map including 'Faire Mount', Pennypack Creek and other important areas of the developed Fairmount Park, was buried in this cemetery near Pennypack Creek. Other notables of the country's early days were buried in this hallowed burial site.

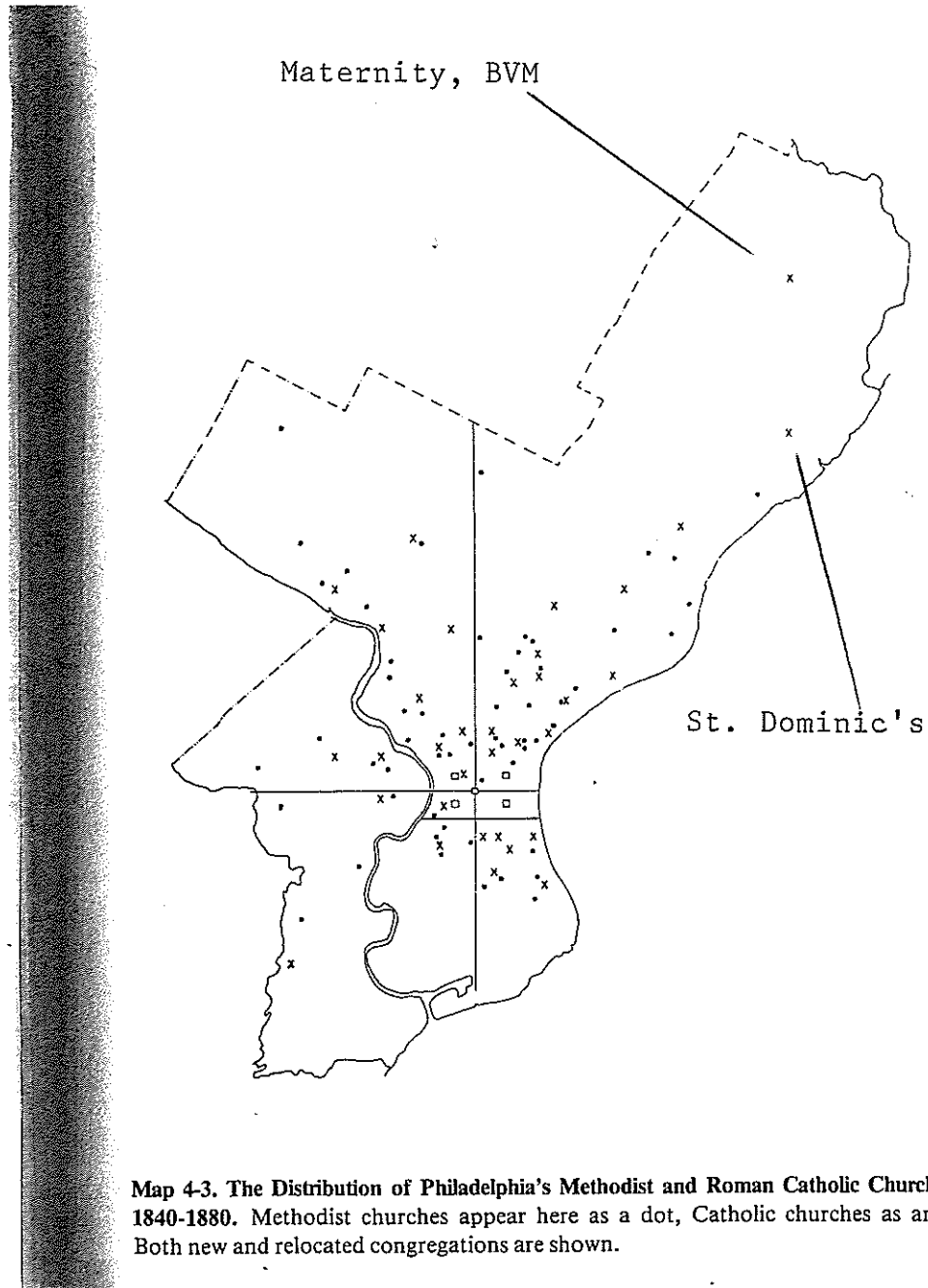
'FRIENDS OF PENNYPACK': 8100 Frankford Avenue

This quaint colonial frame house contrasts with the steady traffic along the busy thoroughfare, Frankford Avenue, which cuts through the Pennypack section. Memorabilia as well as the office of the 'Friends of Pennypack' dominate the interior. A lovely garden encircles the residence.

URY HOUSE: Pine Road

The 17th century house of Meirs Fisher was formerly a Swedish Fort. The owner gained fame for his hospitality extended to leaders of the nation, Washington, Jefferson, Adams and others, who travelled there on horseback from

Map (below) from George E. Thomas, "Architectural Patronage and Social Stratification in Philadelphia between 1840 and 1920," in Cutler, William W., III, (Ed.) *Divided Metropolis: Social and Spatial Dimensions in Philadelphia, 1800 to 1975*. Greenwood Press, 1980, p. 99.



Map 4-3. The Distribution of Philadelphia's Methodist and Roman Catholic Churches, 1840-1880. Methodist churches appear here as a dot, Catholic churches as an x. Both new and relocated congregations are shown.

Maternity, Blessed Virgin Mary Roman Catholic Church...

- (h) Represents an established and familiar visual feature of the Bustleton neighborhood--owing to its unique location and singular physical characteristics.

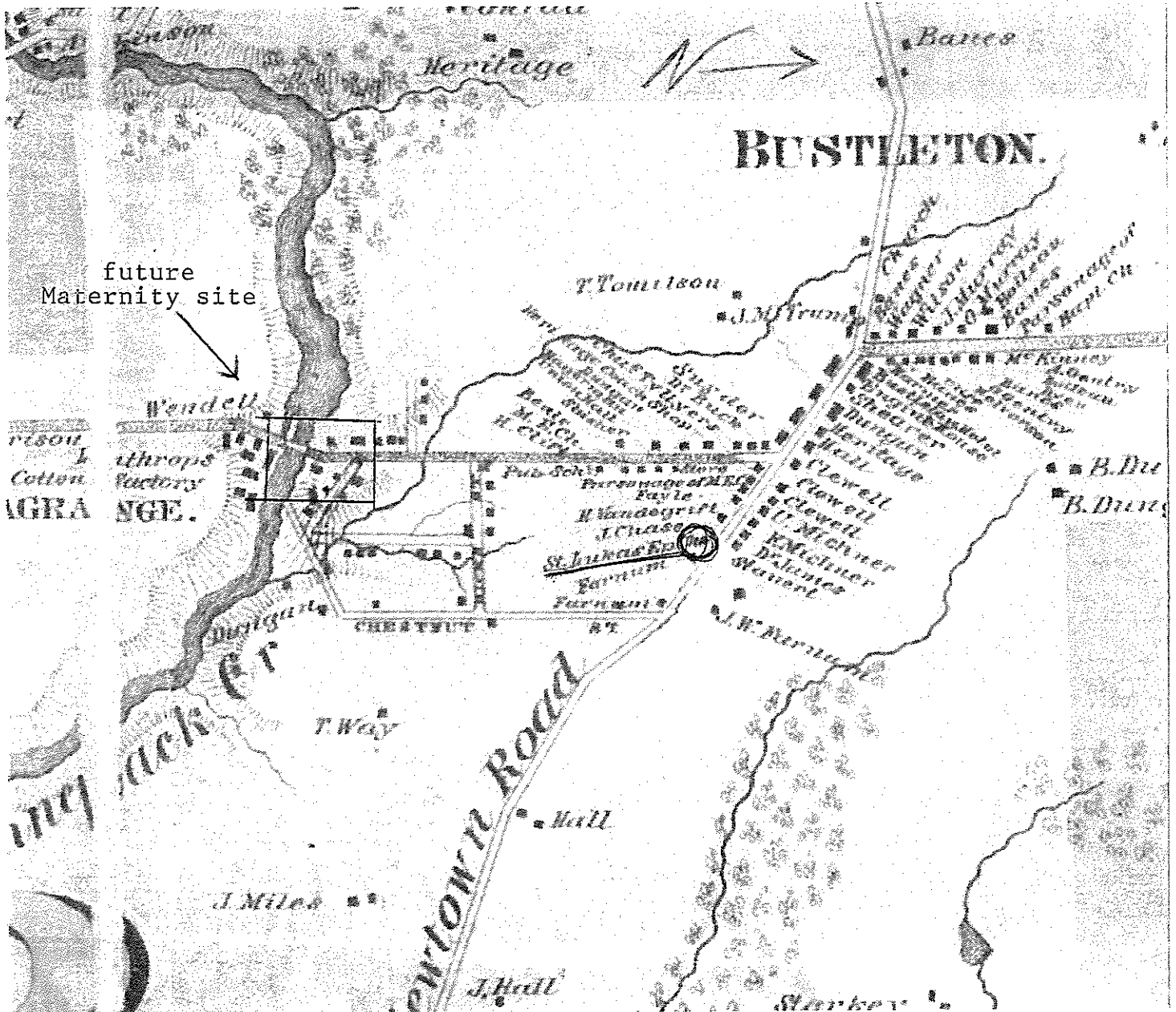
The origins of Roman Catholic worship in this Bustleton neighborhood in Northeast Philadelphia are evident in this small Gothic design which resembles those from Protestant groups in and near Bustleton. Maternity's "unique location" in Pennypack Park, however, isolated it, but caused curiosity among non-Catholic residents and passers-by. This simple church's history may respond to how its site within a municipal park was destined from its status as a mere "mission" worship site instead of the standard parish complex of buildings that a Roman Catholic community would be based and thrive.

MATERNITY'S FOUNDING:

Once part of the outlying Philadelphia County district or township until the Consolidation in 1854, the Bustleton area in which Maternity is located, had been a sparsely developed place with a scattered number of residents. Some Irish Catholic workers along the Pennypack Creek had only been able to hear Mass at St. Joachim's in Frankford (founded 1845), or St. Dominic's (founded 1849) in Holmesburg, both miles away. In the 1860s, priests from St. Joachim's travelled up to the Pennypack Creek area where some businesses and residences were frequented by Catholics, and Mass could be said at an unconsecrated spot. Smedley's Atlas of 1862 detailed where clusters formed on both sides of Pennypack Creek. (Refer to next page.) The absence of names at the "boxed" area where Maternity was built, differs from the stream of apparent property-owners along present-day Welsh Road and to the north of Maternity. The residents in this area most likely were the (Protestant) Episcopalians who had financed the St. Luke's Church that was designed by New York architect Richard Upjohn in about 1860. (See images on page 14.) The socio-economic classes in this section of Bustleton were thus established by Maternity's founding in 1870.

Smedley's 1862 Atlas noted surnames, generally of English or Welsh origins. William Penn's 17th century associates had occupied this area towards the Delaware River, building "plantation-like" homesteads, or manors resembling those abroad.

The location of St. Luke's Episcopal, among the developed area and on a main road, showed how by the 1860s, the planning of this part of Bustleton had evolved from larger tracts to buildings erected closer to each other with closer access to transportation.



Maternity's remote location in Philadelphia by "1880" is also demonstrated in the Thomas map of "The Distribution of... Roman Catholic Churches." (Refer to p. 20). In that post-Consolidation/post-Civil War era, the distance of Maternity from where the archbishop lived in Center City, and the majority of Catholic churches was significant. Historian Dennis Clark, whose specialized area is Irish American history in Philadelphia, wrote from the Irish Catholic view of how those who had arrived in the city during the famine years (1840s through 1850s) often chose to relocate to more rural areas rather than live in the ghettos of Moyamensing or Kensington¹¹ (today's Bella Vista and parts of Fishtown.) The difference in lifestyle was remarkable not only from an economic point, but in how a community could be sustained in practicing the Roman Catholic faith.

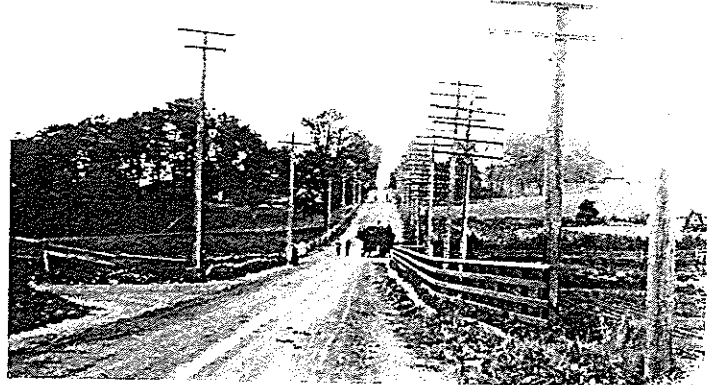
Roman Catholics of Irish ancestry were the backbone of the then-diocese in 1870, rising from the migrant class and forming a bloc to advance the parochial school system in the parishes. Moreover, the Irish famine arrivals had caused, according to Gallman, the birth of several institutional systems including Roman Catholic hospitals, orphanages, homes for the elderly and widows, and a variety of "social services"¹² which Catholics at Maternity could not avail themselves to. In effect, the small group who wanted Maternity in Bustleton, were "pioneers," left to be independent, self-supporting to an extent, and too far away from mainstream Philadelphia's Roman Catholic life to be part of the whole. From the start, Maternity was intended to be a "mission," or adjunct of a larger parish, not its own, although for a few years after its dedication, Maternity was left alone. With insufficient members and funds, Maternity could not grow into the standard parish complex of church, school, rectory and

¹¹Clark, Dennis, *The Irish in Philadelphia*. Phila.: Temple Univ. Press, 1973. p. 50.

¹²Gallman, J. Matthew, *Receiving Erin's Children*. Chapel Hill: University of North Carolina Press, 2000, pp. 141-2 (as introductions to broader discussions.)

convent for the teaching nuns--which was the format established by (Saint) Bishop John Neumann, CSsR in the 1850s. Maternity's status within the Archdiocese was then, unique and open for its future, or lack of a future, as an archdiocesan property.

Another Maternity, BVM Church was created, intended as a parish by the 1960s. In its parish history, the compilers placed the 1870 Maternity as a "predecessor" church, though not a parish. Below are some (copies) of old photographs of the 1870 church's surroundings along Pennypack Creek, including Willian's old mill.

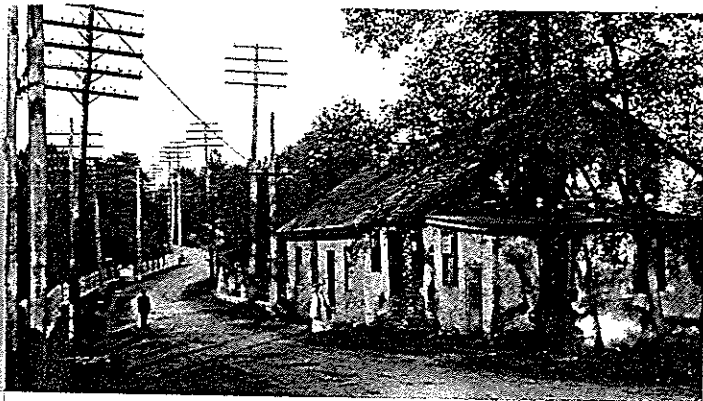


The Old Cotton Mill and Pennypack Falls

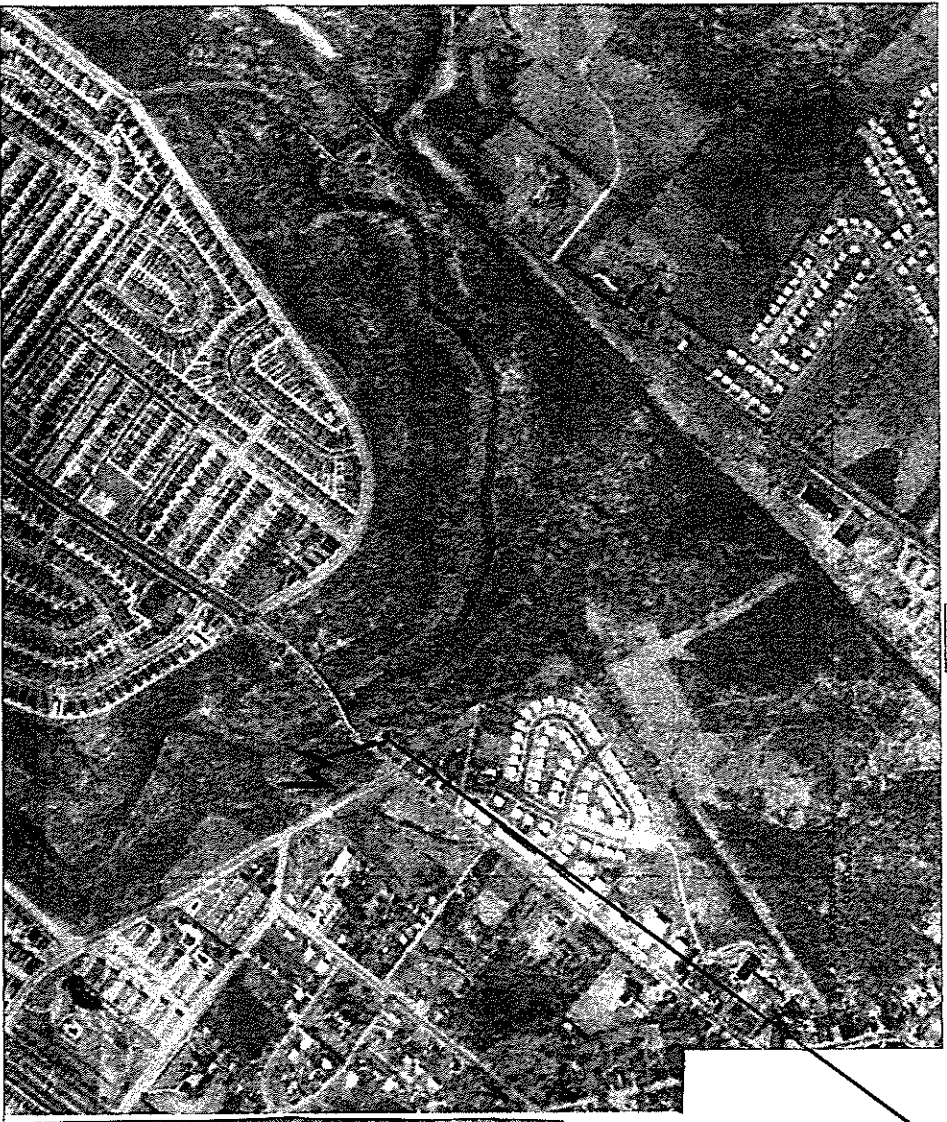
Foot of Bustleton Hill facing location where new church is situated

Mr. John Willian's Calico and Print Mill on South-eastern Bank of Pennypack Creek

(Source: 1970 parish history of Maternity. Catholic Historical Research Center, Phila.)



Aerial Photographs of the Delaware Valley, 1965 - Aerial Photo A35 B40

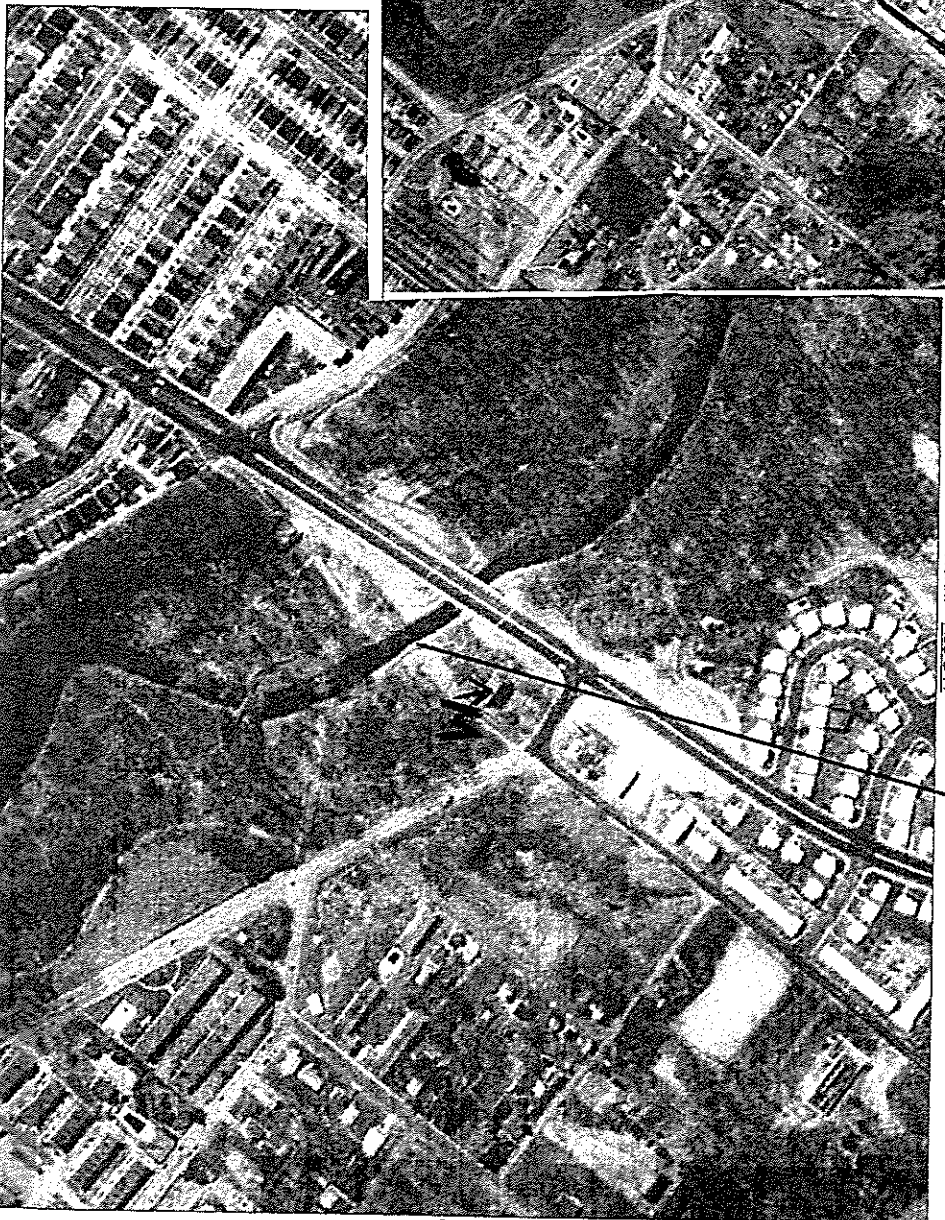


North: A35 B41

South: A35 B40

Maternity church's address changed between 1965 and 1970 when the church faced Old Bustleton Avenue (1965), then had the new Bustleton Avenue behind. (1970) Old Bustleton dead-ended at the church's southern-most boundary, near the Creek. A new bridge with the new highway was constructed, with the previous bridge destroyed on Old Bustleton Avenue.

Photographs of the Delaware Valley, 1970 - Aerial Photo A35 B40



North: A35 B41

South: A35 B40

For over 100 years, Maternity church has been on busy Bustleton Avenue, first, with traffic passing by the front of the church to go over the bridge to the other side of Pennypack Creek. The church was a frequent site then and remained in view with the new Bustleton Avenue that ran behind the church building by 1970. Despite that a parish with the name, "Maternity, BVM" was established in the last quarter of the 20th century, sentiment for the 19th century little church about one-half mile away remains for the weekly Mass and special events planned especially for that church and its landscaped setting.

Maternity, BVM church merits historical certification per criteria (d), (g) and (h) for the aforementioned reasons.

Celeste A. Morello, MS, MA
May, 2019

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- Google Maps
- 1970 Parish history of Maternity, BVM (n.p.) CRHC, Phila.

Resource centers and assistance:

- Catholic Historical Research Center, Philadelphia
- Messrs Patrick Shank and Shawn Weldon
- The Athenaeum of Philadelphia: Messrs. Bruce Laverty & Michael Seneca
- Robert Armstrong, Ph.D., Archivist, Department of Parks and Recreation, City of Philadelphia

A P P E N D I X I :

B I B L I O G R A P H I C A L
S O U R C E S

THE
ARCHITECTURAL REVIEW

AND

AMERICAN

BUILDERS' JOURNAL.

VOL. I.

By SAMUEL SLOAN,
ARCHITECT.

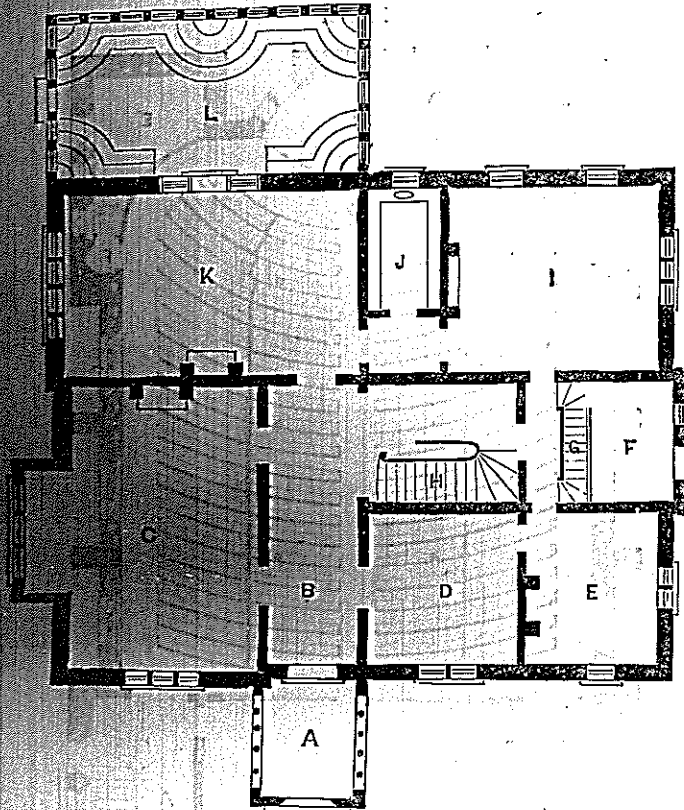
PHILADELPHIA:
CLAXTON, REMSEN & HAFELFINGER,
819 AND 821 MARKET STREET.
1869.

Aug 7 1869

with glass door leading out into the Conservatory L.

Few arrangements of plan can be more complete. Chimnies all in the outer walls retain the whole of the heating within the house in winter. And so thorough is the natural ventilation, by doors and windows, that coolness is secured in the summer time.

Executed in stone, either hammered or rough rubble, with cut-stone trimmings, this house would present a pleasing appearance. In pressed brick, with stone trimmings, though not so consonant to surrounds of shrubbery as in stone, it would yet be a neat object and tend much to the embellishment of the outskirts of a city or village.



DESIGNS FOR SMALL CHURCHES.

THERE is a great want of suitable designs calculated to meet the tastes and necessities of those communities whose funds are too limited to admit of anything approaching to architectural display. Our object, therefore, in presenting the two which illustrate our remarks, is to show the way to others to do likewise.

Churches of large dimension and assuming appearance call forth profes-

sional skill, because the expenditure will be commensurate with the expansive ideas of the wealthy for whose benefit such edifices are constructed. But a plainer class of erections, as much wanted, should draw out the efforts of our brethren, if only for the good they may do.

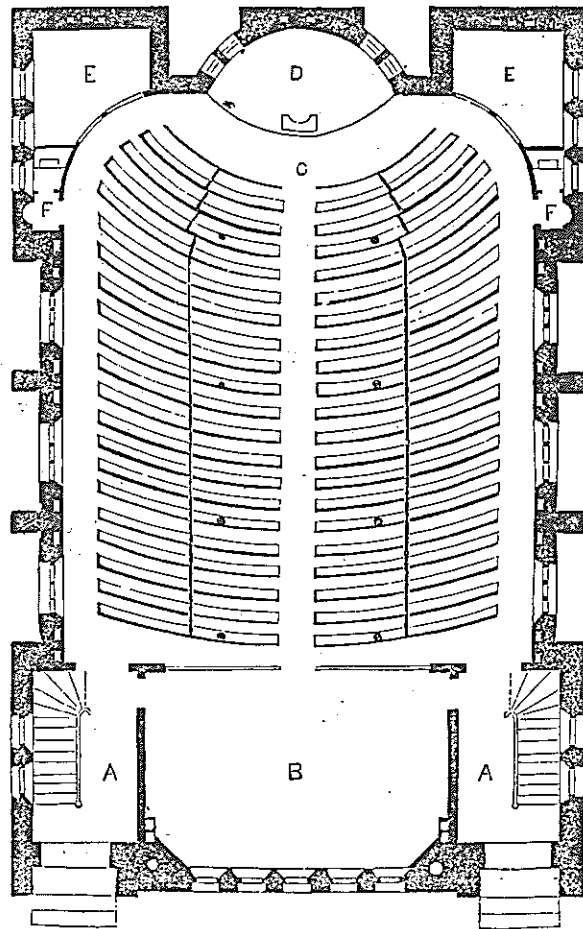
There are few architects who are not subject to the often occurring claims on their donative services in behalf of poor congregations, and, we say it with

*

pride, that we have yet to hear of the first instance of those claims not being promptly attended to by even the busiest of our brethren. Although it too frequently happens that their liberality is severely and most thoughtlessly taxed; for there generally is in every community some spirit too restless to cease troubling even those whose time

very limited. In a serial like the ARCHITECTURAL REVIEW there is an opportunity presented to give, from time to time, sketches and instructions, by which the wants of the bodies we allude to may be met. The pastor in the backwoods, and the minister on the prairie, as well as the servant of God who teaches the poor in our crowded cities,

FIG. 1.



and skill are freely given, not to them personally, but to the sacred cause they are supposed to have an interest in. But let that pass.

The illustrated works on Ecclesiastical Architecture, which come from the press, usually treat of a class of edifices altogether beyond the reach of the congregations whose means are limited—

will each and all be benefited by the information given, and a truly good work will thus be done. The two small churches here presented are now in course of construction in this city.

The one on the upper part of the page is a Chapel of Ease to the Calvary Presbyterian Church, now building on Locust street, west of Fifteenth street.

THE
ARCHITECTURAL REVIEW

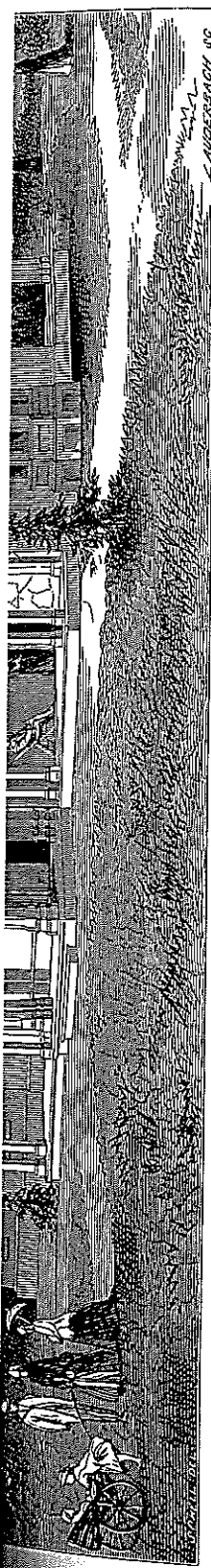
AND

AMERICAN
BUILDERS' JOURNAL.

VOL. II.

By SAMUEL SLOAN,
ARCHITECT.

PHILADELPHIA:
CLAXTON, REMSEN & HAFELFINGER,
819 AND 821 MARKET STREET.
1870.



A RURAL RESIDENCE.

THE
ARCHITECTURAL REVIEW

AND
Call Hammer full their Requirements for the
BUILDERS' JOURNAL.

OUR THIRD VOLUME.

THE very flattering success which the ARCHITECTURAL REVIEW has hitherto met with, emboldens us to hope that its progress will even increase upon its present rate; and to that end we now call upon all our readers to recommend it to their friends; and thus help realize our anticipations.

As an advertising medium the REVIEW is admirably calculated to reach the very class for whose notice many manufacturers and business men are anxious. It is now the recognized organ of the vast building community of this extensive country, and its circulation is so wide as to reach the most distant parts.

To secure the fullest patronage we are determined to make our pages more interesting and instructive than ever.

PRACTICAL ART EDUCATION.

THE popularizing of economic art principles should be a great incentive to every citizen who values the true object of national education, and who desires to render more comfortable the state of that great class of humanity whose means fall far short of their desires, and whose taste is ungratified, for the lack of that knowledge which often serves the place of money, and gives to the possessor the power of controlling wants which could not otherwise be met. The wealthier class of the community has the power of calling to its aid the talent and ability necessary to design and create; and the wants, or rather desires, which vanity and ambition may

urge, can be ministered to by that golden chart whose spell is omnipotent in this world.

It is therefore among the poorer class that the principles of economy are exclusively required to be disseminated; and, their wants being many, the effort to reduce them must be proportionately great.

Science has done much to enlarge the sphere of man's authority; science is no less able to encrease the comforts and add to the happiness of the laboring poor. It is not alone necessary that nations should be great, it is even more desirable that the people should be content; for, national greatness with popu-

GOTHIC CHAPEL.

THIS chapel is in the decorated gothic style, and is fifty feet long and twenty feet wide, twenty-five feet to eaves with an open-timbered roof twenty feet high. The pastor's study twelve feet by twelve, and a tower nine feet by nine, are in rear on either side of chancel, which is twenty-six feet by twelve feet wide interior division.

The building material should be stone or brick, with stone dressings, the roof covered with slate of varied pattern and color, and ridge crowned with a cresting of appropriate design. The interior should be finished with pine grained in oak.

It will hardly be amiss to give a short description of the style which I have attempted to illustrate.

Of the Decorated Style, which flourished A. D. 1272—1377. Parker says: "it is distinguished by its large windows divided by mullions and tracery either in flowing lines, or forming circles, trefoils, or other geometrical figures, and not running perpendicularly; its ornaments are numerous and very delicately carved, more strictly faithful to nature and more essentially parts of the structure, than to any other style. In small country churches, however, (and there are perhaps more plain churches of this style than of any other) the windows have the essential decoration of tracery."

Decorated Tracery is usually divided into three general classes: Geometrical, Flowing, and Flamboyant; the variety is so great that sub-divisions may be made, but they were all used simultaneously for a considerable period.

Many windows of this style, especially in the time of Edward I., have the rear arch ornamented with cusps, with a hollow space over the head of the windows in the thickness of the wall, between the rear arch and the outer arch. This feature was not continued in the Perpendicular

style, where the arch has usually a wide shallow molding only.

Windows with flowing tracery, and those with reticulated or net-like forms are in general somewhat later than the geometrical patterns; at least they do not seem to have been introduced quite so early; but they are very frequently contemporaneous, and both classes may often be found side by side in the same building, evidently erected at the same time.

No rule whatever is followed in the form of the arch over windows in this style; some are very obtuse others very acute, and the ogee arch is not uncommon. Square-headed windows are very common in this style in many parts of the country. Windows with a flat segmental arch are also frequently used in this style. The splendid rose-windows which are the glory of so many French cathedrals, belong generally to this style, although they are also continued in the Flamboyant. In England they belong entirely to the Decorated Style, and are never continued in the Perpendicular.

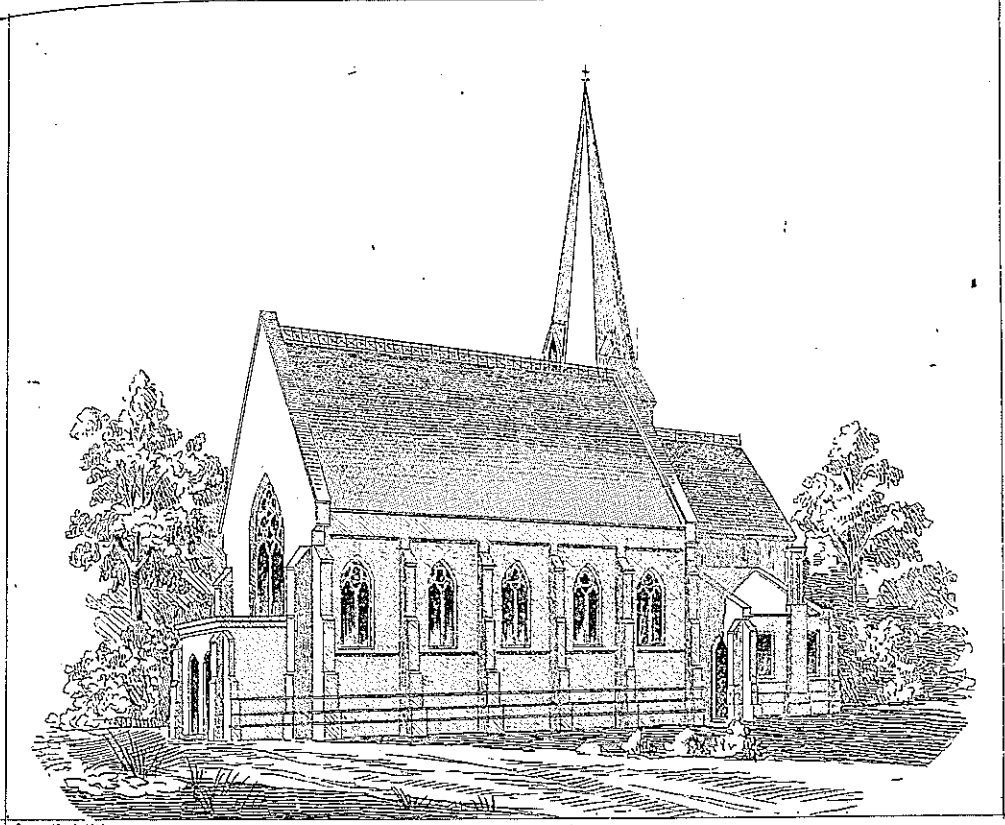
The moldings of this style differ from the early English chiefly in having the rounds and hollows not so deeply cut, and more generally filleted; the roll molding, and quarter-round are very much used. A bold quarter-round is frequently used in arches without any other, the plain chamfer is used in all styles, but in decorated work it is frequently sunk so as to leave a small square edge at each angle, thus varying the light and shade, and giving a precision to the angles of the chamfer which have a very good effect. The ornamental sculpture in the hollow moldings are numerous, but there are two which require more particular notice, they are nearly as characteristic of the decorated style as the zig-zag is of the Norman, or the tooth ornament of the early

arch has usually a wide only.

flowing tracery, and related or net-like forms somewhat later than the ferns; at least they do have been introduced quite recently they are very frequently used, and both classes may be found side by side in the same church erected at the same

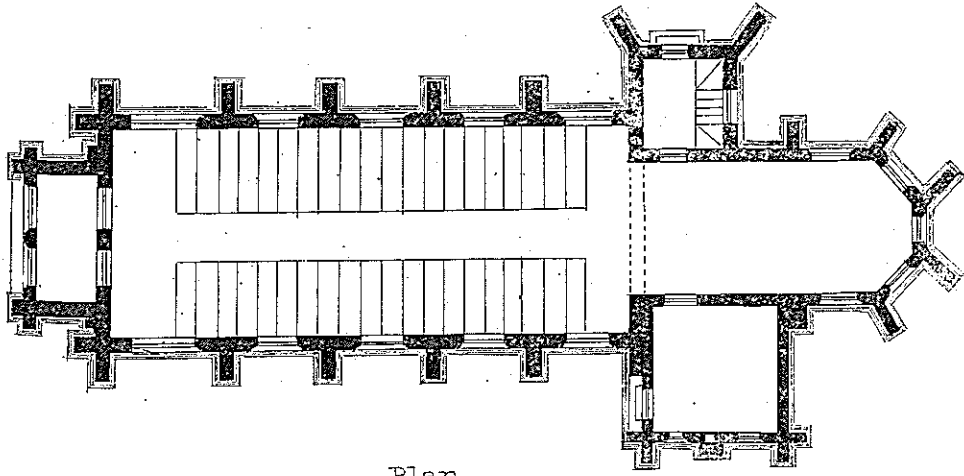
ever is followed in the case of over windows in this style very obtuse others very acute arch is not uncommon. Windows are very common in many parts of the country. The flat segmental arch are used in this style. The windows which are the same as in the French cathedrals, but to this style, although continued in the Flamboyant they belong to the Decorated Style, and are in the Perpendicular.

of this style differ from the Perpendicular chiefly in having the arches not so deeply cut, and usually filleted; the roll quarter-round are very common. The bold quarter-round is used in all arches without any chamfer. In decorated work it is frequently used so as to leave a small space at each angle, thus varying the shade, and giving a peculiar effect. The ornamental hollow moldings are there are two which require particular notice, they are characteristic of the decorated style. The first is of the Norman, the second is of the early



Perpendicular Style

A Gothic Church.



Plan.

English. The first is the ball-flower, which is a globular flower half opened, and showing within a small ball.

The other ornament is the quater-foil flower, this has a raised center, and four petals cut in high relief; it is frequently much varied, but may be distinguished by its being cut distinctly into four petals, and by its boldness, it is sometimes used abundantly, though not quite so profusely as the ball-flower. In some instances the center is sunk instead of being raised.

The battlement as an ornamental feature in the interior of buildings is frequently used in this style, although it is more common in the perpendicular.

The pillars have no longer detached shafts, and the capitals are ornamented with foliage of a different character from that which preceded it.

The doorways of this style are frequently large, and are very richly sculptured; but in small churches they are as frequently plain, and have merely a drip-stone over them.

The porches are sometimes shallow, and others have a very bold projection, with windows or open arcades, at the sides, and sometimes, though rarely, with a room over, there are also fine timber porches of this style, distinguished by the moldings and barge-boards.

Timber roofs of this period are comparatively scarce, although they are more common than is usually supposed.

The buttresses in this style have great variety of forms and degrees of richness, sometimes they are quite plain, or merely have the angles chamfered off, and terminated by a slope, either under the cornice, or passing through it. In other instances the buttress terminates in a pediment or gablet, either with or without crockets and a finial, according to the richness of the building. Over each buttress there is frequently a gurgyle, or ornamental water-spout, they usually have pediments, and are frequently enriched on the face with niches and canopies, and often terminate in pinnacles,

this group of pinnacles are among the most ornamental feature of the style. The buttresses of this style are almost invariably divided into stages with a set-off between each, and sometimes have a succession of niches with crocketed canopies over them. *

The general appearance of decorated buildings is at once simple and magnificent, simple from the small number of its parts, and magnificent from the size of windows and the easy flow of the lines of tracery. In the interior of large buildings we find great breath, and an enlargement of the clere-story windows, with a corresponding diminution of the triforium which is now rather a part of the clere-story opening than a distinct member of the division. Ornament is nowhere spared yet there is a simplicity which is peculiarly pleasing.

ALBERT NOERR.

RESTORATION.—In view of the devastations of war now about to be committed in Europe, there is satisfaction in the following facts:

“The walls of Sevastopol have now been completely restored, and upwards of 300 houses have been built in place of those which had been ruined in the bombardment. A new church, in the form of a pyramid, built entirely of marble, has been erected in the churchyard of the town, the cost of its construction amounting to \$140,000, having been provided by the Russian royal family. The chief contributor was Princess Wassitchykoff, who gave up for that purpose the whole of her year's pension, amounting to 5,000 roubles or \$10,000. On the principal monument in the churchyard, which is dedicated to Prince Michael Gortchakoff, is the following inscription: ‘Here lie among warriors the mortal remains of the man who prevented the enemies of our country from penetrating to this spot.’ The tombstones of the men are all alike in shape and size, and each of them bears this inscription: ‘Grave of our brother.’”

GOPSELL'S

Philadelphia City Directory

1871.

BEING

A COMPLETE AND ACCURATE INDEX TO THE RESIDENTS OF THE ENTIRE CITY;
 THEIR NAMES, BUSINESS, AND LOCATION.

TO WHICH IS ADDED

AN APPENDIX

OF ACTUALITY USED INFORMATION OF THE BANKS, INSURANCE COMPANIES,
 CHURCHES, CITY, STATE, AND MISCELLANEOUS RECORDS,
 CAREFULLY SELECTED AND ARRANGED.

TOGETHER WITH

A VALUABLE STREET INDEX OR GUIDE.



WILL

1497

WILL

- Williamson Robert J., jeweller, h 752 Howard
 Williamson R. S., chief clerk, Chestnut e S 8th,
 h 915 N 10th
 Williamson Samuel, h 911 Cherry
 Williamson Samuel, produce, h 1442 Hanover
 Williamson Sarah, wid Hugh, h 2035 Lombard
 Williamson Sarah M., wid James A., h 1419 Reed
 Williamson Thomas, conveyancer, 700 & h 1024
 Aroh
 Williamson Thomas, mariner, h 709 S Front
 Williamson Thomas, weaver, h 411 Ohs
 Williamson Thomas J., clerk, 607 Chestnut, h
 1968 Pine
 Williamson Thomas M., student, h 720 Butcherrowd
 Williamson Vandever, carpenter, h 1334 Oxford
 Williamson Walter M., physician, 29 & h 35 N 11th
 Williamson Washington P., grocer, 1419 Reed
 Williamson William, waiter, h 5 Utica pl
 Williamson William (Williamson Bros.), h 454
 Widley
 Williamson William, clerk, 129 S Front, h 1343
 N 11th
 Williamson William, gardener, h 2346 Lewis
 Williamson William, shoemaker, h 2254 Cedar
 Williamson William, knitter, h 156 Bowman, Glen
 Williamson William, printer, h 1729 Carver
 Williamson William, sizer, h 502 S 22d
 Williamson William C., h 2035 Lombard
 Williamson William F., clerk, 1225 Market, h 29
 N 11th
 Williamson William H., cook, h 731 Lombard
 Williamson William S., carpenter, 210 Prosperous
 at, h 613 S 12th
 Williamson William T., physician, S 13th e Ells-
 worth, h 1217 Wharton
 WILLIAMSON BROS. (George, John & Wil-
 liam), machinists, Richmond e E York. (See
 ad.)
 Williamson J. & I. (John & James), lumber, 3939
 Lancaster av, W P
 Williamson P. & E. H. (Passmore & Edward H.),
 coneyancers, 700 Arch
 Williamson & Co. (George A. Williamson &
 Charles F. Leman), coal, 1640 N 9th
 Williamson & Vins (Theodore Williamson & Wm.
 Isaac H. Vins), carpets, 425 Market
 Wilkan John B., painter, 25 Strawberry, h Bra-
 zoria
 Wilke Catherine, wid Jacob, vintager, 423 Brown
 1554 Palmer
 Wilkin August J., watchhouse mkr, h 240 Jarvis
 Wilman Joseph, machinist, h 169 Kirksbridge Bldg
 Wilman Zephireu, watchcase mkr, h 331 Jarvis
 Wilman Constant, ensemerter, h 617 Pine
 Wilting Ann, wid George C., h 649 N 8th
 Wilting August S., wid Richard, h 410 S 18th
 Wilting Charles, h 916 Spruce
 Wilting Edward S., h 1618 Walnut
 Wilting Elizabeth, wid Andrews, h 718 Guilford
 Wilting John, salesman, 182 N 3d, h 303 New
 Wilting J. Sperry, clk, 26 S Del av, h 108 S 17th
 Wilting Rebecca, wid Charles G., h 1819 N 12th
 402
 Wiltingmyre John, shoemaker, h 1208 Randolph
 Wiltings George W., machinist, h 107 Kensington
 Wilington William, moulder, h 923 Reed
 Willis Abel, shoemaker, h 1520 Buryram
 Willis Abel, shoemaker, h 1507 Stiles
 Willis Addison (A. Willis & Co.), 721 Market
 Willis Amos C., h Grant houses
 Willis Anna E., teacher, h 744 S 4th
 Willis Charles, bricklayer, h 25 S 34th, W P
 Willis Charles, inspector, h 3925 Garden, W P
 Willis Charles E., agent, h 1116 Walnut
 Willis Charles K., salesman, 714 Market, h 2021
 Broadway
 Willis Charles P., bookkeeper, h 241 N 11th
 Willis Chas., wid Charles, h 1440 S Front
 Willis Francis, bookbinder, h 1012 S Front
 Willis George, machinist, h 428 Canal
 Willis George, porter, h 906 Broom
 Willis George A., gasfitter, h 154 Levering, Myk
 Willis George E., machinist, h 1613 Ridge av
 Willis Godfrey C., clerk, 39 N 8th, h 807 Sansom
 Willis Harry, bookkeeper, 241 Market, h 825 Leo-
 nard
 Willis Henry, machinist, h 426 Canal
 Willis James, h 1337 Franklin
 Willis James carpenter, h 750 N 22d
 Willis James janitor, h 1117 Rodman
 Willis James S., shoes, 20 S 4th, h 601 Wallace
 Willis James S., clerk, 415 Market, h JV J
 Willis Joel, butcher, h 825 Leonard
 Willis John, machinist, h 1315 S 8th
 Willis John, machinist, h 4165 Fick, Fick
 Willis John H., com mer, h 733 Spruce
 Willis John L., salesman, 12 S 6th, h 2003 S
 Broad
 Willis Mark T., clothier, 714 Market, h 2921
 Broadway
 Willis Martin, painter, h 806 Depot
 Willis M., shoemaker, 115 N 4th, h 1537 Franklin
 Willis Samuel, h 926 Ferns
 Willis Sophie, boarding, h 1012 S Front
 Willis Sylvester D., deskmaker, h 1824 Vineyard
 Willis Thomas, agent, h 230 Union
 Willis Thomas, diver, h 1219 N Front
 Willis William, clk, 807 Market, h 1440 S Front
 Willis William, polisher, h 342 Buckley
 Willis William, sawyer, h 200 E Girard av
 Willis William, A., bookkeeper, 417 Aroh, h
 124 N 12th
 Willis A. A. (Ray), h 1700 Vine
 Willis Carlisle K., clerk, 60 S 3d, h 1911 Brown
 Willis Charles B., clk, 526 & h 3443 Walnut, W P
 Willis Charles C., h 1337 Poplar
 Willis Edith W., wid John, h 412 Franklin
 Willis Edward W., boarder, 259 S 4th
 Willis Edwin T., empenter, h 137 N 9th
 Willis Fern, insurance, 328 & h 3443 Walnut, W P
 Willis Jeremiah, Jr., real estate, 136 N 5th
 Willis John, h 139 N 11th
 Willis Samuel, salesman, h 1415 N 17th
 Willis Susan D., milliner, 137 N 9th
 Willis Theresa, wid Ebenezer, h 386 E Girard av
 Willis Townsend (C. Schwarz & Co.), h 454

MANAYUNK.—The Angel's Sodality of St. John the Baptist Church (Rev. Francis O'Connor, Pastor) held its annual celebration on the 21 inst. Rev. John W. Shanahan of St. Charles' Church preached an instructive sermon on the Holy Angels and our Guardian Angels, and especially exhorted the children attached to the Sodality to bear in mind that these Guardian Angels always accompanied them, and that they should never do anything that would displease their heavenly guides. Many beautiful and appropriate hymns were well sung by the children. Benediction of the Most Blessed Sacrament was given by Father Shanahan, assisted by Revs. Francis O'Connor and Luke McCabe.

BUSTLETON.—The corner stone of the new Church of the "Maternity of the Blessed Virgin" at Bustleton, to which we referred in our last issue, was laid on last Sunday, October 2d, by Rt. Rev. Bishop Wood, assisted by Rt. Rev. J. F. Shanahan, Bishop of Harrisburg, Very Rev. P. A. Stanton, O.S.A., Rev. Thomas Kieran and Rev. M. Filan, Deacons of Honor, and Rev. A. J. McConomy, Master of Ceremonies. The following clergymen were also present: Rev. John McGovern, Pastor of the Church, Rev. H. Deppmann, Rev. Thos. Toner, Rev. Thos. W. Power, and Rev. J. B. Kelley. After the ceremony of laying the corner-stone was concluded, the Rt. Rev. Bishop addressed the large assemblage present, and said that he was surprised on coming to Bustleton to lay the corner-stone to find the church already half built up, instead of finding empty foundations as is usually the case on such occasions. He then explained the ceremonies just concluded, and said that the corner-stone was not laid in the name of any Pastor, Bishop, or Pope, but in the all saving name of our Lord Jesus Christ. He afterwards alluded to the indefatigable exertions of the Pastor, and also to the generosity of Mr. John William, in bestowing the ground upon which the new church is to be built; and concluded by exhorting them all to contribute liberally towards the completion of the good work already so far advanced; after which he imparted the usual benediction.

A tin box, containing the usual Latin inscription, copies of the CATHOLIC STANDARD, *Holmesburg Gazette*, Sunday and daily papers, and also the different gold, silver, and nickel coins, was deposited in the corner-stone. Quite a large number of people from Philadelphia, Frankford, Bridesburg and Tacony assisted at the ceremonies. The following named societies, under the direction of Mr. William O'Reilly, turned out in large numbers, and made a very considerable display: St. Joachim's B.V. Sodality, St. Vincent's Society of Tacony, headed by a brass band. St. Vincent's and St. Joachim's Beneficial Societies of Frankford, and the Confraternity of St. Vincent de Paul. A handsome collection was realized.

Just at the beginning of the exercises a scaffold, some ten feet from the ground, on which a large number of persons had stationed themselves, gave way, injuring five or six persons more or less, none, however, seriously.

After the termination of the exercises the Rt. Rev. Bishops and Clergy repaired to the residence of Mr. William, where they were very hospitably entertained by him and his estimable lady.

1388

HISTORY OF PHILADELPHIA.

and debilitated by disease, the tireless prelate set about completing the work which would remain the crowning act of his busy and useful life. The cathedral on Eighteenth Street, though in use for divine service for many years, and to the casual observer seemingly finished, yet required much labor and great expenditure to make it all he wished to see it and had intended it should be. The grand altar was to be built, handsome pews take the place of the temporary ones, and the whole vast interior be fitly decorated. Besides, a debt of twenty-five thousand dollars remaining due on the building had to be paid. He set about accomplishing all this and hoped to see his task completed, and the noble structure then solemnly consecrated to God forever. Nigh half-way to the finish had the work progressed when death came upon him in the midst of his labors. Shortly before midnight on Wednesday, June 20, 1883, he breathed his last. He had completed his seventieth year on the 26th of April previous. The solemn obsequies of the illustrious archbishop took place in the cathedral on Tuesday, the 26th. They were the most impressive ever celebrated in this city.

Distinguished ecclesiastics in great numbers from every part of the country were in attendance. The presence of the mayor, presidents of Councils, judges of the courts, and prominent citizens, irrespective of creed, gave evidence of the high esteem in which Archbishop Wood was held by the entire community.

Maternity of the Blessed Virgin Mary is at Bustleton. The corner-stone was laid Oct. 2, 1870, by Bishop Wood. The ground was presented by John B. Williams.

On Dec. 11, 1870, it was opened for divine service by Rev. John McGovern, pastor of St. Joachim's Church at Frankford. It is forty-six by seventy feet, and cost five thousand five hundred dollars. Its pastors have been Revs. J. F. Kelly (died May 14, 1871), John Loughran, J. Ward, H. Garvey, J. O'Byrne, M. J. Armstrong, James A. Brehony, M. P. O'Brien, D. S. Bowes, B. J. Conway, and Rev. A. P. Haviland, the present rector.

St. Alphonsus (German) Church is located at the southwest corner of Fourth and Reed Streets. The corner-stone was laid June 19, 1853, by Bishop Neumann. Father Regis was the first pastor. On March 4, 1860, the church was dedicated by Bishop Wood; sermon delivered by Very Rev. P. E. Moriarty, O.S.A. Father Nicola was then pastor. In July he was succeeded by Father Alphonse, of Syracuse, N. Y. The following: Rev. Alphonsus M. Zoeller and Rev.

Very Rev. F. X. Gartland, ferty and Rev. D. McDev Manahan, of New York. first pastor. In November dedicated by Very Rev. F. Bishop Hughes, of New York. McLaughlin was appointed such until his death, in 1843, a new organ was used for the first time. A grand pontifical mass was celebrated Savannah. On July 29, 1843, the new church was laid adjoin

The present rector is F. succeeded Father McLaughlin.

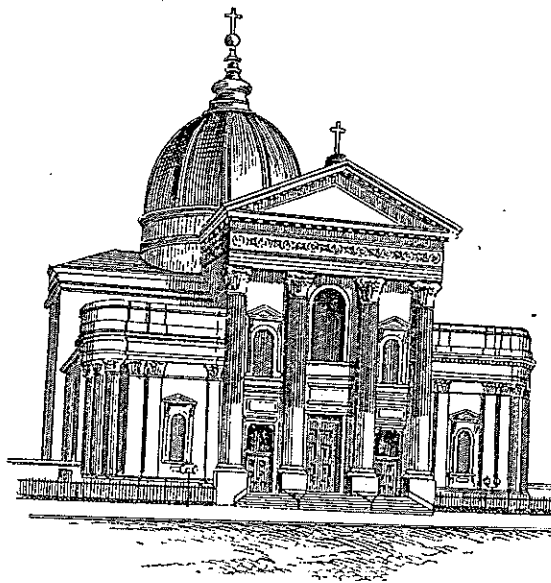
St. Stephen's Church 1843, the corner-stone was who also preached the sermon in 1844, it was dedicated by the president of the Theological Rev. E. J. Sourin. In 1848, terward Bishop of Pittsburgh 21, 1848, the remains of the were removed from Mission road from Nicetown to the graveyard, Bishop Ken present at reinterment. in the belief that the rector who died in 1750. Subsequently that he was a physician, a house mass was celebrated in honor of that he was a priest. Berrill, the pastor, died in 1861, Rev. Eden McGinnis, In 1861, Rev. John D. Rev. E. J. Martin was John Kelly. The present A. McLaughlin. He is at the east corner Broad and erect a new church.

The Church of the Tenth and Dickinson laid April 15, 1860, a vice Christmas day, 1860, pastor until his death. M. A. Filan was appointed present in charge. dedicated in 1863.

In 1881 the property Dickinson Streets was the Sisters of the Immaculate St. Francis Xavier (Biddle Streets) was dedicated by Rev. M. O'Conno

Source: Scharf & Westcott's History of Philadelphia (Volume II.)

HISTORICAL SKETCHES
of the
Catholic Churches
— and Institutions
OF PHILADELPHIA.



A PARISH REGISTER
AND BOOK OF REFERENCE.

PHILADELPHIA:
DANIEL H. MAHONY, PUBLISHER.

MATERNITY B. V. M., BUSTLETON, 1870.

BUSTLETON was originally a mission attended from St. Joachim's, Frankford, and Mass was said here occasionally early in the sixties, for a time, indeed, regularly once a month. This became a weekly privilege in 1869. Father McGovern, pastor of St. Joachim's, on August 22d of that year, made the mission Mass regular in a large room kindly given for the purpose by John B. Williams, Esq., to whom Catholics are also indebted for the lot on which the church was erected in the following year. The cornerstone was laid on October 2, 1870, by Bishop Wood, and the work was pushed so rapidly to completion that the building was opened for Divine service on December 11th, Father McGovern officiating.

The church is a plain stone structure, 46 feet wide by 70 feet long, with a single large front door, above which is a double window giving light to the gallery, and having on either side two neat small windows. There are also five windows on each side, two of which give light to the sacristies. The roof is of slate and over the front is a plain cross. The church has also a very convenient basement, lighted by four windows.

Rev. Thomas J. Kelly was the first resident pastor, and was installed on January 22, 1871. His pastorate was brief, as he died of consumption on May 16th of the same year. After his death the church was again for a time served from Frankford. In 1871 Rev. John H. Loughran became pastor, but was followed a year later by Rev. Hugh Garvey, who stayed two years. Then Rev. James A. Brebony was in charge until 1876; Rev. M. P. O'Brien from this year until 1879, and Rev. D. S. Bowes until 1881, when the church again became a dependency of Frankford. But it once more became a separate parish in the following year, with Rev. Arthur P. Haviland as pastor, who remained until his death in 1886. The last resident pastor was Rev. James F. Maginn, from 1886 until he was transferred to the Immaculate Conception Church in 1888, when Bustleton once more became a dependency of Frankford, from which it was separated three years ago and made a mission attended from Cheltenham, in Montgomery County; so that it is once more served by its second resident pastor, Rev. John H. Loughran.

ETCHES.

Having set the old chapel aside to its length and height, and the building thus enlarged. This 29th of which year the enlarged ducted by Sisters of St. Joseph. Jubilee of his ordination, when he on his flock.

n away from them. In June, 1881, Annunciation, and was succeeded of the Annunciation parish since ailey enlarged and otherwise imal residence, and in the autumn of



FIRST BISHOP OF SCRANTON.

In November of this year Father her Dailey again succeeded him as hird pastor was Rev. James F. arge of the church at Bustleton. ving came the present rector, Rev. t St. Ann's. He has still further n its appointments, but in its surperty to the south which he turned r, greatly enhances the appearance indance of light and air from the

Catholicity
in
Philadelphia

FROM THE EARLIEST MISSIONARIES
DOWN TO THE PRESENT TIME

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



WISCONSIN
HISTORICAL
SOCIETY

PHILADELPHIA
JOHN JOS. McVEY
1909

Bishop Wood. Father Filan, who had resided in a rented house, built a rectory on Front Street adjoining the church. The old chapel was enlarged in length and height, and converted into a school, at the southern end of which a convent was provided. On 29 August, 1880, these improvements were completed, and in the same year Father Filan celebrated the silver jubilee of his ordination. In June of the following year he was transferred to the rectorship of the Annunciation, and was succeeded by the Rev. P. J. Dailey, who had been assistant at the Annunciation.

Maternity
B. V. M.,
Bustleton,
1870

In the early 'sixties Bustleton was inhabited by a small population, and a mission was established there by the priests of St. Joachim's, Frankford. An industrial revival increased the population, and Bishop Wood arranged to form a separate parish, a site having been donated by J. B. Williams, Esq. Work was begun, and on 2 October, 1870, Bishop Wood blessed the corner-stone, and on 11 December of the same year the building was completed, a stone structure, 46 feet by 70 feet. It was dedicated under the title of the Maternity of the B. V. M., by the Rev. John McGovern. On 22 January, 1871, the Rev. John B. Kelly, who had been an assistant at Frankford, was appointed first resident pastor, but on 16 May he succumbed to tuberculosis of the lungs. After his death, the Rev. John H. Loughran was appointed pastor, the priests of Frankford in the meantime having attended Bustleton as a mission. A year later the Rev. Hugh Garvey was appointed pastor, and after two years the Rev. James A. Brehony was put in charge, and continued until 1876, when the Rev. M. P. O'Brien became pastor, to be succeeded in 1879 by the Rev. D. S. Bowes. The industrial activity had declined; the factories were abandoned; and in 1881, the church at Bustleton was again made a mission of Frankford, until the Rev. Arthur P. Haviland was appointed pastor in 1882.

charge of the Sisters of Notre Dame, and the Sisters of the Immaculate Heart of Mary, the former coming from their mother-house in Rittenhouse Square, while the latter reside in the convent on the east side of Seventeenth Street. Father Gillespie also erected the magnificent College, with its splendid auditorium, and by his ability has succeeded in paying off most of the enormous debt on the church. During the latter part of 1907, Father Gillespie was transferred from the Gesu, and for a few months the Rev. Dennis O'Sullivan was in charge. At Father O'Sullivan's death in 1908, Father Gillespie returned to the rectorship of the Gesu, where he remained until July, 1909, when the present rector, the Rev. Charles W. Lyons, S. J., was appointed.

Immaculate Conception Church After having been rector of this parish for seven years, the Rev. Patrick J. Dailey was appointed to the pastorate of the Annunciation, and was succeeded at the Immaculate Conception by the Rev.

James F. Maginn. Father Maginn gave place in three years to the Rev. James F. Shields, who had been assistant at St. Anne's. At Father Shields's death, 21 November, 1897, the present rector, the Rev. Michael F. Rafferty, who had been pastor at Eddington, was appointed to the Immaculate Conception. Father Rafferty has made material improvements to the rectory, and frescoed and renovated the church.

Maternity B. V. M., Bustleton In 1888, when the Rev. James F. Maginn was transferred to the Immaculate Conception, Bustleton once more became a mission, attended from Frankford. In 1892 it was made a mission from Cheltenham. In the year 1900 Bustleton for a few months was attended from St. Dominic's, Holmesburg. On 29 September, 1900, the Rev. John J. Rooney, who had been assistant at St. Veronica's, was appointed pastor of Bustleton. Father Rooney at once proceeded to erect the needed pastoral residence. Having purchased a lot north of the church, work was begun on a

I. PARISH

handsome three-story friepied by the priests in J. much in the long years, Father Rooney completed mentation throughout, n windows, and the new November, 1908, at By General Hospital, and th

In July
Sacred Heart Church from the
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succeede

Ward, who had been nearly nine years. Fa schools in the Diocese at nue and Reed Streets, Archbishop Ryan, 26 the Rev. Hugh T. Herber, 1892, by Bishop January it was opened the Sisters of the Imma built the new pastoral and converted the old for the Sisters. On 8 silver jubilee in the pri chime of bells, the gift by Bishop Prendergas completely renovated t opened for divine servic sung by the Right Rev. year the school and cor

A Century of Service to God and Man

The First 25 Years

The origin of the name "Bustleton," given to our settlement, is rather vague. Some people are of the opinion that it derived its name from an old English town by the name of Busseltown. The Ledger Almanac published in 1881 tells us that on February 18, 1768, there was advertised for sale a noted tavern known by the name of "Busseltown," later the property of Robert Greenway, Lower Dublin, Philadelphia, Pennsylvania.

During the Revolutionary War, according to historian Dr. Samuel F. Hotchkin, seventy-five British soldiers pursued fifteen Revolutionists through the country village of Bustleton. The house still standing at 9403 Bustleton Avenue known as the "Bee Hive" dates back to the Revolutionary War. The Bustleton Hotel, which stood next to this home on the ground that now houses Frankford Trust Company, was headquarters for part of General Washington's Army. It is not known when the hotel was built, but it seems certain the town grew "around" this hotel. The hotel was torn down in 1931.

The original settlement was a rural farm area, but even then was a busy thoroughfare. Welsh Road derived its name from a group of farmers from the Buckingham Mountains (Doylestown area) who used this road to transport their crops to the granaries in Philadelphia. The farmers found rest and refreshment on their long journey at the "La Grange Tavern" which was founded by a certain John McGinn. In the same tavern an altar was erected in a room on the second floor and about once a month a priest from St. Michael's Church came to celebrate Mass. This property was later the residence of Mr. and Mrs. Eugene Repetti.

Although the area was primarily farm country, there was a considerable amount of industry in this area. A number of mills and factories were located on the banks of Pennypack Creek. The creek and nearby falls provided power for this industry. With the coming of steam, water power was driven in the background. Mill owners soon abandoned this area and located their plants closer to suppliers and consumers of their products.

Mr. John B. Willian, a manufacturer from Holmesburg, purchased an abandoned print mill on the south bank of Pennypack Creek. He brought five or six Catholic men from Holmesburg to operate his plant. Mr.

Willian built some ten modest homes on either side of the creek and rented these homes to his employees for three dollars a month. Many of his workers were Irish immigrants who left their native country during the potato famine of 1844-45.

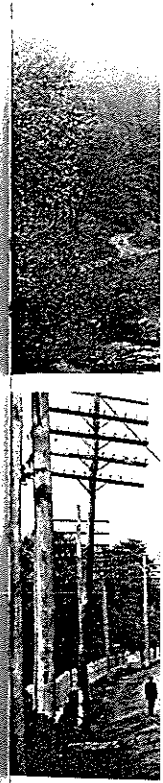
In 1868, Mr. John Gallagher was granted permission by his employer, Mr. Willian, to use the engraving room of his calico printing mill for weekly Mass. The mill was located on Pennypack Creek on the opposite bank of our old church building. Mr. Willian, who was not a Catholic, gave further display of his munificence by giving his Catholic neighbors a parcel of ground opposite the mill for the erection of the church.

The Catholic Standard and Times on October 8, 1870, gave this account:

"The cornerstone of the new Church of Maternity of the Blessed Virgin at Bustleton was laid on last Sunday, October 2nd, by Right Reverend Bishop Wood assisted by Right Reverend J. F. Shanahan, Bishop of Harrisburg. The Rt. Rev. Bishop addressed the large assemblage present and said he was surprised on coming to Bustleton to lay the cornerstone to find the church half-way up, instead of finding empty foundations as is usually the case on such occasions. He then explained the ceremonies just completed and said that the cornerstone was not laid in the name of any pastor, bishop or pope, but in the name of the all-saving name of Our Lord Jesus Christ. He afterwards alluded to the indefatigable exertions of the pastor and also to the generosity of Mr. John Willian in bestowing the ground upon which the new church is to be built."

At Mr. Willian's suggestion his employees were continually crossing Bustleton Pike to help the parishioners build the church. The hard work and dedication of the workers and parishioners enabled the church to open for services on December 11, 1870, at a total cost of only \$55,000. *\$55,000.00 (S+W)*

The first permanent pastor was Reverend Thomas J. Kelly who, despite failing health, fulfilled his assignment to found and build a church in Bustleton. When Father Kelly found that his health was failing, he left Bustleton and the administrative duties of the parish were attended by Reverend John H. Loughran of Presentation B.V.M.,



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necessity of leading a good life in order to save their souls. His intention is to fix up the basement of the church for school purposes . . .”

Again failing health denied a fulfillment of a vision. Father Haviland died in St. Joseph's Hospital on May 22, 1888.

On August 7, 1886, Reverend James F. Magin, formerly a curate at St. Joseph's, Downingtown, was appointed pastor of our parish. From what information is available, Father Magin left Bustleton in April, 1888, and Maternity B.V.M. was without a resident pastor for the next twelve years. Again the parish was assigned as a mission to Presentation B.V.M., Cheltenham.

The Second 25 Years — 1895 to 1920

The first five years of this period, 1895 to 1900, found our parish still considered as a Mission to Presentation Parish of Cheltenham. There had been no resident pastor since April, 1888.

On September 29, 1900, Reverend John J. Rooney, curate at St. Veronica's, was appointed Pastor of Maternity B.V.M. Church. Father Rooney boarded with William and Kate Gallagher, in their home near the church, since there was no rectory. The boundaries assigned him were Dark Run Lane on the south; Ashton Road on the east; Street Road including Trevoze, Bucks

County on the north and on the west, Dungan Road to Pennypack Creek to Montgomery County including Bethayres and Bryn Athyn.

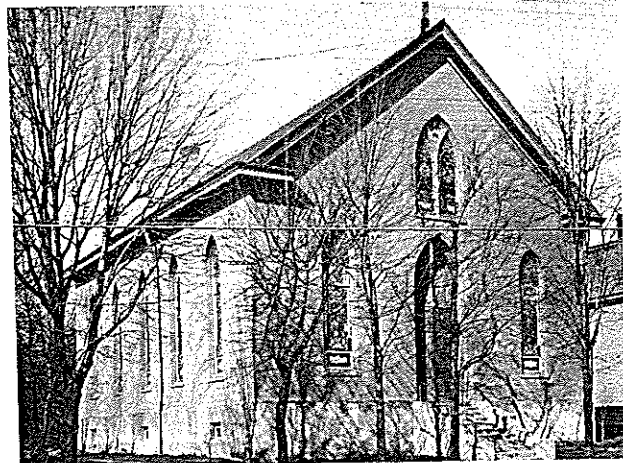
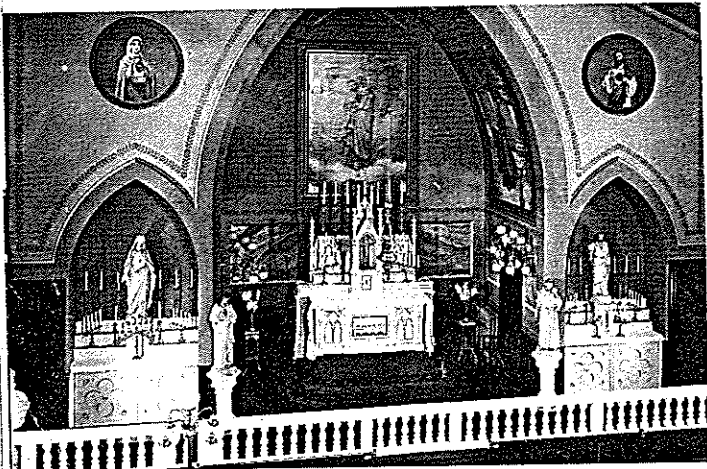
Father Rooney began his administration on Sunday, October 7th, and announced there would be two Masses every Sunday at 8 and 10:30 o'clock. This same Mass schedule at the old church prevailed until our new church was completed in January, 1906. The 10:30 Mass is still offered in the original church. Many old parishioners prefer to worship in this church. In a short time, Father Rooney brought a true parish program to the Catholics of this area. Confessions were heard every Saturday and Eves of Feast Days. Catechism classes were conducted in McMahon's Hall, Bethayres, and also in the Old Police Station in Somerton.

In the Fall of 1900, Father Rooney purchased a lot adjoining the church property from the estate of George Fales Baker and the following April work was begun on the first rectory. The rectory was completed in February, 1902.

In 1904, he began a renovation of the interior of the church. New stained windows donated by friends of the parish were installed and new oak pews made by boys of St. Francis Industrial School were put in position.

During the years 1906-1907, the City of Philadelphia took title to eight hundred and seventy acres of land in the Byberry Section of Philadelphia. The site was

Interior view of original Maternity B.V.M. Church and exterior of Church and Rectory



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Ordinance of April 26, 1915. Ordinances 1915, page 135.

AN ORDINANCE

Selecting and appropriating a certain tract of ground along the Pennypack Creek, in the Thirty-fifth Ward, as a Park and open public place for the health and enjoyment of the people, and directing the Commissioners of Fairmount Park to assume the custody and maintenance of the same.

SECTION 1. *The Select and Common Councils of the City of Philadelphia do ordain*, That by virtue and in pursuance of the authority vested in them they do select and appropriate for park purposes and for the health and enjoyment of the people forever a certain tract of ground, being part of property authorized to be placed upon the City plan for such purposes by ordinance approved March 30, 1905, and confirmed by the Board of Surveyors March 15, 1909, lying along both sides of the Pennypack Creek, in the Thirty-fifth Ward, bounded generally by certain streets now upon the City plan, or projected, and described as follows: Beginning at a point in the northwest side of Algon avenue, as shown upon the confirmed plan of Pennypack Park, which point is also in a line perpendicular with the centre line of the New York Short Line Railroad and passing through the triangulation point recorded as Foehr, and extending thence along a line at right angles with the centre line of the New York Short Line Railroad and crossing the said railroad N. 43° 03' 18" W. 875.965 feet to a point 75 feet northwest of the said centre line; thence along a line parallel

with the said centre line S. 40° 56' 42" W. 172.452 feet; thence along a line curving to the westward with a radius of 11,355.844 feet 2,067.854 feet to a point; thence S. 50° 20' 53" E. 26.353 feet; thence S. 62° 03' 35" W. 286.708 feet; thence S. 56° 58' 59" W. 34.948 feet to the northeast line of Solly avenue; thence along the same N. 58° 06' 40" W. 935.938 feet; thence along a line curving to the northward and eastward with a radius of 200 feet 282.371 feet to a point in the southeast side of Tabor avenue; thence along the same the following courses and distances: N. 22° 46' 56" E. 2,007.023 feet; thence along a line curving to the eastward and southward with a radius of 100 feet 153.986 feet; thence along a line curving to the eastward and northward with a radius of 580 feet 1,009.667 feet; thence N. 11° 16' 09" E. 1,843.297 feet; thence along a line curving to the northward and westward with a radius of 286.67 feet to the centre line of Verree road as now legally open; thence northeastward along the same the various courses and distances thereof to the southwest side of Bloomfield avenue; thence along the same the following courses and distances: along a line curving to the southward and westward with a radius of 700 feet to a point; thence S. 34° 43' 54" W. 146.208 feet; thence S. 13° 03' 37" E. 2,167.869 feet to the southwest line of Oswald avenue produced; thence along the same S. 51° 17' 55" E. 845.603 feet to the centre line of Krewstown road as the same is now open; thence southward along the same to the northwest side of Algon avenue and thence along the same S. 39° 54' 56" W. to the place of beginning, containing 314 acres, more or less.

Provided, That the appropriation by the City of the said tract of ground shall not interfere with or abridge the existing franchises of the Connecting Railway Company or the New York Short Line Railroad Company to

A P P E N D I X I I :

Documents between City of
Philadelphia and the
Archdiocese of Philadelphia

AMERICAN ART

PAINTING · SCULPTURE · ARCHITECTURE
DECORATIVE ARTS · PHOTOGRAPHY

BY
MILTON W. BROWN

Executive Officer, Doctoral Program in Art History, City University of New York

SAM HUNTER

Professor, Department of Art and Archaeology, Princeton University

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Chairman, Department of Art, Dartmouth College

NAOMI ROSENBLUM

Instructor in Art History, Brooklyn College

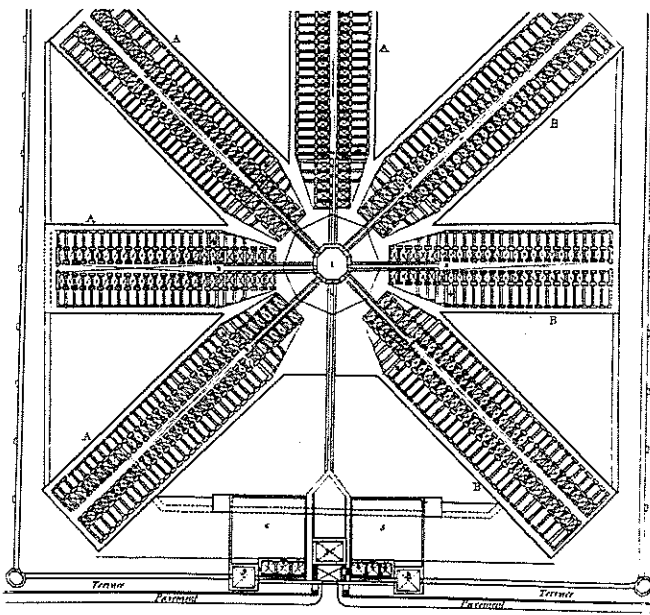
DAVID M. SOKOL

*Chairperson of the History of Architecture and Art Department,
University of Illinois/Chicago Circle*

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

HARRY N. ABRAMS, INC., NEW YORK

1979



216 John Haviland. Plan, Eastern Penitentiary, Philadelphia. 1821-37. The Historical Society of Pennsylvania, Philadelphia

years, and the "Gothick" phase here had little importance and less quality. After 1800 the Gothic became more common, especially for church buildings, and most leading Neoclassic architects were involved. Since Latrobe's alternate design for the Baltimore Cathedral was not accepted, the first Gothic Revival church in America was Godefroy's Chapel of St. Mary's Seminary (1807, plate 214), in Baltimore. Then in rapid succession came Gothic churches by Bulfinch, Mangin, Greene, and Town. They were, from the evidence available, Gothic only in decorative detail and essentially still Georgian in conception.

The Gothic also found its way into secular building. Haviland's epochal Eastern Penitentiary (1821-37, plates 215, 216) was "castellated" Gothic in detail, but in its rationality of plan and spareness of form derived from Monumental Classical thinking. The selection of a brutal, dungeon-like design to house a penal institution reveals a symbolic intention at variance with the enlightened conception of the plan.

For America architectural books, rather than actual Gothic Revival buildings, eventually had a telling effect. The publications of Augustus W. N. Pugin were crucial in the transformation of the neo-Gothic from a picturesque minor mode into a programmatic style of Christian architecture. Pugin argued that only a Gothic architecture could lead people into Christian ways and beliefs and inspire them to moral behavior. The neo-Gothic was thus provided with a rationale as principled as that of the Neoclassic, and the Romantic taste for the picturesque joined with Christian piety to establish the Gothic in public favor.

The first and prototype of the full-fledged neo-Gothic churches was New York's third Trinity Church (1839-46, plate 217), by Richard Upjohn (1802-1878). It is also the first to look like a medieval building. Related to the Pugin ideal, it was conceived outside and inside as a Perpendicular English parish church. Upjohn was an honest and competent architect, underrated today because of the very conservatism and fidelity to Gothic Revival principles which originally made his reputation. As a dedicated churchman, he subscribed to the Anglican reform program and its implementation in Episcopal circles in the United States. He even refused to build in the Gothic style for nonconformist sects. Trinity, more than most of his output, reveals a visual reticence in its purely symmetrical plan and axial tower, a scholastic regularity in the repetition of elements, and a bareness, almost timidity, in ornamental detail. The interior, though structurally false, is aesthetically coherent. On the whole, it is an informed version of the Perpendicular.

Born in England, Upjohn worked as a cabinetmaker before coming to the United States in 1829. In 1833 he undertook his first architectural commission (now the Symphony House, Bangor, Me.), reminiscent of Bulfinch though indicating an awareness of the neo-Greek. Upjohn also designed Oaklands (1835-36) for R. H. Gardiner, Gardiner, Me., in the Gothic style but less a Tudor manor than a Georgian building. These early experiences presaged Upjohn's later eclecticism. Though he became the most famous designer of Gothic Revival churches, his oeuvre includes examples of the Italian Villa, Romanesque, Early Christian, and Renaissance styles.

Upjohn's larger Gothic churches were as imposing and authentic as any of the time, though on the whole not very ingratiating. He is often seen to better advantage in his small rural churches. As a missionary activity, he designed without fee one church a year for a poor parish, and the demand for his services became so great that he published a series of low-cost designs and instructions in Upjohns' Rural Architecture (1852), which inspired many small Gothic Revival churches. Perhaps the most interesting of these were the board-and-batten churches, of which his Trinity Church (1854, plate 218), Warsaw, N.Y., is typical. Board-and-batten construction was an indigenous form of carpentry sheathing in which boards were laid vertically and the joints covered by thin slats, or battens. Aside from being a simple and cheap method of building, the stripping had the aesthetic effect of enlivening the surface, emphasizing the vertical so dear to Gothic Revival taste.

Minard Lafever turned from the Neoclassic and designed a series of churches in the Gothic Revival style. Of all his ecclesiastical work in Manhattan, Brooklyn, and upstate New York only a handful remains. Among those in the Gothic manner, all in Brooklyn, is the Church of the Saviour, now the First Unitarian Church (1842-44, plate 219), on Pierrepont Street, in Collegiate Gothic.

Philadelphia Preserved

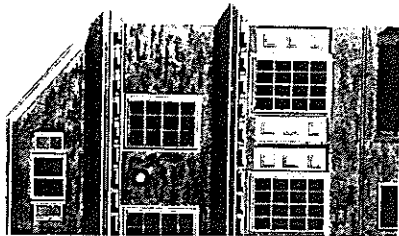
Catalog of
the Historic American
Buildings Survey

Richard J. Webster

With an Introduction by
Charles E. Peterson

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oned by Mrs. Sarah Drexel Fell in 1896 to design this Renaissance palace.¹⁷ Mrs. Fell was the widow of the president of A. J. & Company, a leading Pennsylvania coal operator, but shortly after the house was completed in 1898 she married Alexander Van Rensselaer of the baronial New York family.¹⁸ Although the Scottamaker House and the Fell-Van Rensselaer House are stylistic opposites—the stippled granite walls and medieval elements of the latter are diametrically opposed to the smooth marble surfaces and classical details of the former—they have shared similar fates. Both houses have changed very little on the outside and very much on the inside. Until it was gutted in October, 1974, the Fell-Van Rensselaer House had one of the richest residential interiors in the city. All that is left is the stained-glass dome in the entrance hall and the spectacular dining Room, a dining room whose ceiling is filled with ninety-four portrait medallions of Venetian doges.¹⁹ Nearly all of its original interior may be gone, but the building still stands on the corner of Center Square, a marble monument to the luxurious life of the nineteenth century and high fashion in the days before income taxes and regulatory commissions.

Churches were always highly visible parts of Victorian communities, and the status of the community usually determined the sect, if not the style of the churches. The upper strata were generally Episcopalian and Presbyterians, and below them were the Baptists and Methodists.²⁰ Consequently, it is not surprising to find a plethora of Episcopal and Presbyterian churches in the Center Square area. One of the earliest examples is the 1822 St. Stephen's Protestant Episcopal Church at Tenth and Ludlow streets. To worshipers St. Stephen's is best known for its healing services and work with the sick. To architectural historians it is recognized as an early and significant Gothic Revival design by an architect best remembered for his fine Greek Revival works, William Strickland.²¹ To most Philadelphians, however, it is an unchanging center city landmark. Its twin octagonal towers with their crenelated fringes and connecting granite screen have been part of the streetscape for more than 150 years. The same cannot be said about the interior, which has a history of many redecorations, additions, and alterations, including a number of notable pieces of sculpture and stained glass.

St. Mark's Protestant Episcopal Church at 1625 Locust Street serves as another chapter in the architectural and religious history of Center Square. St. Mark's was formed in June, 1847, as an early American response to the religious revival that began in the Anglican

X

1822

X

