Nomination of Historic Building, Structure, Site, or Object
Philadelphia Register of Historic Places
Philadelphia Historical Commission
Submit all attached materials on paper and in electronic form (CD, email, flash drive).
Electronic files must be Word or Word compatible.

1. Address of Historic Resource (must comply with an Office of Property Assessment address)
   Street address: 231 Reed Street
   Postal code: 19147

2. Name of Historic Resource
   Historic Name: Sacred Heart of Jesus Parochial School
   Current/Common Name: none--vacant

3. Type of Historic Resource
   [X] Building    [ ] Structure    [ ] Site    [ ] Object

4. Property Information
   Condition: [ ] excellent    [ ] good    [X] fair    [ ] poor    [ ] ruins
   Occupancy: [ ] occupied    [X] vacant    [ ] under construction    [ ] unknown
   Current use: [ ] vacant

5. Boundary Description
   Please attach a narrative description and site/plot plan of the resource’s boundaries.

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

7. Significance
   Please attach a narrative Statement of Significance citing the Criteria for Designation the resource satisfies.
   Period of Significance (from year to year): from c. 1870 to 1900
   Date(s) of construction and/or alteration: 1892-1893
   Architect, engineer, and/or designer: William P. Regan
   Builder, contractor, and/or artisan: 
   Original owner: (presently) Christopher Columbus Charter School
   Other significant persons: 

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

8. MAJOR BIBLIOGRAPHICAL REFERENCES
Please attach

9. NOMINATOR
Organization ___________________________ Date 6/5/2019
Name with Title Celeste A. Morello, MS, MA Email ----
Street Address 1234 South Sheridan Street Telephone 215.334.6008
City, State, and Postal Code Phila., PA 19147-4820
Nominator ☐ is ☒ is not the property owner.

PHG USE ONLY
Date of Receipt: June 5, 2019
☒ Correct-Complete ☐ Incorrect-Incomplete Date: August 8, 2019
Date of Notice Issuance: August 15, 2019

Property Owner at Time of Notice
Name: Christopher Columbus Charter School
Address: 1242 S. 13th Street

City: Philadelphia State: PA Postal Code: 19147

Date(s) Reviewed by the Committee on Historic Designation: November 13, 2019
Date(s) Reviewed by the Historical Commission: December 13, 2019
Date of Final Action: December 13, 2019 - Criteria D & H only
☒ Designated ☐ Rejected 3/12/18
Boundary Description:

Beginning at a point formed by the intersection of the easterly side of Moyamensing Avenue and the northerly side of Reed Street; thence extending from said point of beginning northwardly along the said easterly side of Moyamensing Avenue the distance of 150.5 feet to a point; thence extending eastwardly the distance of 86 feet to a point; thence extending northwardly the distance of 18 feet to a point; thence extending eastwardly the distance of 46.5 feet to a point on the westerly side of American Street; thence extending southwardly along the westerly side of said American Street and forming an interior angle of 90 degrees the distance of 6.9 feet to a point formed by the intersection of the southerly side of Earp Street and the westerly side of American Street; thence extending eastwardly partly along the southerly side of said Earp Street and partly along the former northerly head of said American Street, stricken from the city plan, the distance of 6.7 feet to a point; thence extending southwardly along a line at right angles to the said Earp Street the distance of 160 feet to a point on the northerly side of Reed Street; thence extending westwardly along the northerly side of said Reed Street the distance of 156.8 feet to the first mentioned point and place of beginning. Being 231 Reed Street.
Aerial imagery of boundary outline of 231 Reed Street. Base map source: City Atlas, 2018.
Primary façade from E. Moyamensing Avenue, July 2019.
Staff Supplemented Photographs

South (side) elevation, view from Reed Street, July 2019.
Rear façade, view from Reed Street, July 2019.
North (side) elevation, view from E. Moyamensing Avenue, July 2019.
Staff Supplemented Photographs

Main entrance doors on E. Moyamensing Avenue, historically the entrance for girls, July 2019.
Side entrance on Reed Street, historically the entrance for boys, July 2019.
Staff Supplemented Photographs

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

View from across E. Moyamensing Avenue, September 2018. Source: Google Street View.
A NEW SCHOOL IS DEDICATED

SACRED HEART PARISH NOW HAS A MAGNIFICENT STRUCTURE.

BISHOP O'FARRELL'S SERMON

The Magnificent new Catholic school house of the Sacred Heart parish at Moyamensing Avenue and Reed Street was dedicated yesterday in the presence of about 3,000 people. The ceremony was performed by Bishop O'Farrell of Philadelphia, who is a member of the Sacred Heart Church.

The new school is the finest of its kind in Philadelphia. It was opened for the reception of pupils on the first of the year and will be the cause of the withdrawal of about 1,000 Catholic children from the public schools in the city.

The Bishop, in his sermon, said that he had come to carry out one of the most important teachings of the Catholic Church, the saying of sermons for religious education.

BISHOP O'FARRELL'S SERMON

"I have come," he said, "to bless this new school where our children will receive the knowledge as will make them good citizens here below and fit citizens for the Kingdom hereafter. We are just raising the flag of the country which is second only in our love and veneration to the flag which stands by its side. In no other will there be found those who will be more loyal to that flag than the children who will pass through this building."

He then referred to the prejudices against Catholics and declared that the Catholic Church at all times was the promoter of learning and champion of the down-trodden.

The bishop continued: "Our country entered out to celebrate the discovery of this continent," he continued. "It was said that it was the children of the Catholic school who advanced America, and to make good American citizens. It is here in the place of the Archbishop to show our position in regard to education of the young. We want a Christian education. We claim that knowledge comes from God, and that knowledge alone does not make a Christian. We must be taught in the streets and the alleys of the country, and our schools must be taught in the streets and the alleys of the country, and our schools must be wherein are the best qualities which tend to make good American citizens."

The Bishop expressed his hope that the school would serve as a model for other schools in the country, and that it would be a source of pride for the Catholic community.

The Bishop concluded his sermon by expressing his gratitude to the people of the parish for their support and by asking for their continued prayers and support for the new school.

Following the dedication ceremony, the Bishop presided over the beginning of the school year, which was attended by the new students and their families.
DESCRIPTION:

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

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

1 "Catholic Standard," December 2, 1892; "Public Ledger," and "Times" both, November 28, 1892 editions.
Information on William P. Regan only produced reference to his former partner in Lawrence, George G. Adams, with no other data in any source at The Athenaeum, or on-line.
The base of this building is about 40" to 48" where it descends with the roadway from its northwest corner to southwest. This base is rusticated masonry, true to the Romanesque Revival. Verticality is emphasized with the narrow "slits" of windows on the ends of the center bay leading upward to the pediment where a cross once was placed at the apex. There is ample space at the north and east parts of the original lot; debris from some expected wear over the years, along with unswept trash is found in this "L"-shaped former play area for the students of Sacred Heart. An old but elegant iron fence surrounds the entire property. The roof's shingles need replacement in some areas.

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

Overview

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

Location

S 3RD ST near REED ST
Philadelphia, PA

> Search near this location
> View location in Google Maps

Links to Other Databases

- PhillyHistory.org - find historic photos near this building

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

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

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

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

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Sacred Heart of Jesus Parochial School...

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

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

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

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5 Ibid., p. 253.
6 Ibid., p. 253.
8 Brown, op.cit., p.255.
9 Janson, op.cit.
Image (above) from Brown; below from Janson.

Two examples of Richardson Romanesque—possible models for Sacred Heart Parochial School.
Sacred Heart of Jesus Parochial School....

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

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

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

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North wall air & ventilation shafts.

Note heights of nearby buildings.

SACRED HEART SCHOOL

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

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

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

11"Inquirer," September 25, 1904. The Vare school building, now a condominium, still has "1902" on its facade.
The Abigail Vare Public School (above), now condominiums, was built 1902-1904, ten years after Sacred Heart of Jesus School (below). Note the similarities in architectural style of the larger Vare School, which also boasted "modern" conveniences. Vare is 3 blocks south of Sacred Heart, on same side of avenue.
DOWN-TOWN SECTION NOW HAS HANDSOMEST SCHOOL IN CITY

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

The dedication of the Abigail Vare School at Third and Morris streets and the raising of a flag made yesterday the proudest day in the life of son Dr. George A. Vare. Recorder of Deeds William S. Vare and Commissioner Edwin Vare, the three sons of the woman whose memory was honored in the name of the three grammar school districts in the city, erected 3141201). Eight thousand men, women and children turned out to pay their respects to the school and the Vares. At the very top of the occasion Mayor Weaver announced to them that he had awarded the contract for the Southern schoolyard, and the populace shouted over such a triumph, which made the name of Vare synonymous with the progress of their section.

Thus was their band and two programs of oratory and music in progress at the same time, one of an offhand character inside the school; the other, for the millpond. Recorder Vare presided over the affair, where officers of city and state were seated in a platform near a large portrait of his mother.

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

Mayor Wants To Be a Child

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

ROOSEVELT TO TAKE STEP FOR WORLD'S PEACE

Continued From First Page

SERVANTS, FAMILY AND FRIENDS GET BOTANIST'S WEALTH

Continued From First Page

"Philadelphia Inquirer," Sept. 25, 1904
Sacred Heart of Jesus Parochial School was in William Vare's "backyard" and the subject of public education became one of the politician's platforms as he rose from Recorder of Deeds to become a United States Senator in Washington, D.C. (Coincidental to Vare's influence on the 1905 school reform law, he also saw to the passage of child labor laws.) The religious context of Sacred Heart Parochial School did not elude Vare either: next to the Abigail Vare Public School, on the same side of Moyamensing Avenue, Vare erected the "Abigail Vare Methodist-Episcopal Church," named after his mother (again). Sacred Heart Parochial's play area too was on Vare's mind when he was able to establish a "playground" out of his neighborhood, but still in his South Philadelphia District, at 25th and Morris Sts.

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

(Right: May 15, 1926 ad in "Daily News" of Mt. Carmel, Pennsylvania.)
Sacred Heart of Jesus Parochial School...

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

The nominated building's location on one of the city's widest streets certainly directs attention, but the structure was planned as a large and "imposing" one to represent the Roman Catholic community in that area. The 1946 parish history reported "Four hundred students enrolled the first year" in 1893, and the twelve nuns were put in charge. The 1946 parish history then tot-tailed the student enrollment for the 1945-46 year as "831." The 1996 parish history noted that the school achieved accreditation by the Middle States Association of Colleges and Schools Commission on Elementary Schools in 1994. In subsequent decades, the demographic changes diminished the student enrollment sufficiently to close the school by about 2013.

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

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12 Refer to Appendix for copies to review.
13 Webster, R., Philadelphia Preserved. Temple U. Press, 1981, p.109 "Churches (indicated) the status of the community...determined the sect," in reference to Protestant groups and residential areas.
sophisticated urban areas and for non-Catholics was uplifting to the parishioners. The 1892 news accounts made particular note of the "ventilation shafts" and the latest "fire-escapes" installed and very visible to on-lookers of this building. "The Catholic Standard" newspaper was the only media to add the details on the basement's "sanitary closets of the most approved pattern" at a time when "out-houses" and privies in rows were documented by the Octavia Hill Association (up to the 1920s in neighborhoods north and west of Pennsport). These attributed to the character of the parishioners of Sacred Heart as good citizens, ones of civility. The numbers of school children who paid to go to this school also suggests the social heritage of this community for over 100 years. The students came from homes with a priority to educate not at the public school, but the parish or parochial school attached to the church of their faith. Thus, Sacred Heart of Jesus Parochial School provided a wider experience of learning, along with the social and cultural bases from the Church. Today, even without the parochial school, these values exist within the parish. (School children of the area attend Our Lady of Hope School, a consolidation of several closed parochial schools on the east side of South Broad Street.)

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

Celeste A. Morello, MS, MA
June, 2019
BIBLIOGRAPHICAL REFERENCES: (Primary and Secondary)

Mahoney, D., Historical Sketches of the Catholic Churches...
Phila.: 1895.

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

obtained from:

The Athenaeum of Philadelphia
Catholic Historical Research Center
Nominator's library
SAVED HEART CHURCH, 1871.

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

At first a temporary frame chapel was erected on the present site of the new pastoral residence. It was 60 feet wide and 75 feet long, and had seats for 300 persons. This structure was dedicated on December 19, 1871. Shortly afterwards ground was broken for the permanent church immediately south of it, and work was begun on the building as soon as possible. The corner-stone was blessed and laid by Bishop Wood on the feast of Pentecost, May 19, 1872, in the presence of a very large assembly, which included the members of the Convent of the Incarnation of St. Joseph, the members of the Litany societies of St. Philip's and St. Teresa's parishes. Very Rev. Dr. Moriarty, O.S.A., preached the day's sermon. Father Hopkins continued the work, and had the building under roof when he left in 1874. The present rector, Rev. John J. Ward, had temporary charge of the parish for a brief interval, until Rev. Thomas Quinn, late of Philadelphia, was appointed pastor. He remained for a little over two years, and was succeeded, on November 24, 1876, by Rev. James J. Fitzmaurice, who had previously been pastor of St. Agnes', West Chester. It was Father Fitzmaurice's fortune not only to have the church completed, but to build the pastoral residence, now the convent, south of it. The priests had, before the erection of this house, occupied a rented dwelling farther south on the same side of Third Street.

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

Mahoney, D., Historical Sketches... Phila., 1895.
handsome three-story frame-house, which was completed and occupied by the priests in January of 1902. The church had suffered much in the long years, and, aided by the generosity of his friends, Father Rooney completely renovated the building, by tasteful ornamentation throughout, new pews, confessionals, artistic stained glass windows, and the new main altar. A mission was opened on 15 November, 1908, at Byberry Farms, an annex to the Philadelphia General Hospital, and there Mass is said every Sunday and holiday.

Sacred Heart Church.

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

Second Edition

Philadelphia in Three Periods of its Growth

The Private City

Sam Bass Warner, Jr.

Public Schools

Municipal Institutions

111
The Diamond Jubilee Book

Historical Sketch

OF THE

Parish of the Sacred Heart of Jesus

Third and Reed Streets, Philadelphia, Pa.

PUBLISHED ON THE OCCASION OF THE

CELEBRATION OF ITS

DIAMOND JUBILEE

SEPTEMBER 29, 1946

LIBRARY
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OVERBROOK, PHILA.

Edited by the
Reverend Joseph A. Cavanaugh
FATHER FITZMAURICE, THIRD RECTOR, 1876-1887

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

THE NEW CHURCH COMPLETED

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

The high altar of wood, recently replaced by a new marble altar, remarkable for its size and its elaborate Gothic design, measured 21 feet, 4 inches in length, the altar table itself being 11 feet, 4 inches long. There was an ornate reredos with a Gothic spire over the tabernacle, surmounted by a cross, which rose 18 feet, 6 inches above the floor of the sanctuary. The altar-piece, representing the revelation of the Sacred Heart to Saint Margaret Mary Alacoque, was the work of Filippo Costagginii. The sanctuary later was found to be much lacking in depth and the sacristies quite inadequate for the purpose for which they were intended. These were defects very commonly present in the construction of our older churches. The architect was E. P. Durang.
nourished pupils of the school should receive a warm lunch at recess each school-day. The people of the parish generously responded to his invitation to support this work by contributions to the poor-box, and ladies of the parish volunteered to prepare and serve the meals. The spiritual care of the children has always been a major concern with him, and to this end he has provided that the priests visit each class-room once a week and give a forty minute instruction in the catechism, this in addition to the regular religion classes conducted by the Sisters. He is a frequent visitor in all the class-rooms. The children who miss Sunday Mass are interviewed each week, and parents who are careless in getting the children to church, called to task for their negligence. As a result of this policy laxity of the children in this regard has been greatly curbed. On Wednesday mornings the children assemble at the 8 o'clock Mass, following which Benediction of the Blessed Sacrament and then a catechetical instruction is given to the children by the Pastor or one of the assistant priests. On other days of the week at the 8 o'clock Mass Father Walsh has called for small groups of children to volunteer in turns to say the rosary aloud “for the conversion of sinners, especially those of our parish.” He has thus placed the care of the parish in a special way under the protection of our Blessed Mother.

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

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

**GROWTH OF PAROCHIAL SCHOOL ATTENDANCE**

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

fifty-one
Our Parochial School

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

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

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

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

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

The highest enrollment in the school was reached in 1922-23 when the pupils numbered 917. After that there was a gradual decline through the years until the past few years when our enrollment began to rise again, so that in the school year of 1945-46 in the eight grades there were 831 pupils, the highest registration since the school year of 1932-33. An account of various activities in the school is included in other articles in this book.
The Golden Jubilee of the dedication of the school was officially celebrated in our church on Thanksgiving Day, November 26, 1942, when a Solemn Mass was celebrated at 9 o'clock with all the pupils of the parish and many parishioners present. The sermon, relating the highlights of the history of the school, was preached by Father Walsh. On the day before, a Solemn Requiem Mass was offered for the repose of the souls of deceased priests formerly attached to the parish, deceased Sisters who taught in the school, and deceased alumni and benefactors of the school.

OUR SISTERS

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

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


OUR SCHOOL OF THE PRESENT DAY

Contrary to the general belief, enrollment in our school has shown an increase in recent years. This is due, in part, to the transfer of many children from public schools. Aside from this fact, the Sacred Heart is still a large parish. True it is, many people have moved away. But their places have been taken by Catholics, and in many cases Catholics with large families. The number of students in our school in the school year, 1945-46 totals 831, the highest since 1933.
SACRED HEART of JESUS PARISH
1871-1996 5th ANNIVERSARY
Six Generations of History of
The Cunningham Family
and Descendants

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

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

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

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

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

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

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

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

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

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

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

Sacred Heart Builds a School

In November of 1889, a plot of ground 90 by 72 feet on the northeast corner of Moyamensing Avenue and Reed Street was purchased from Joseph C. North for the purpose of building a parish school. The cost for this land was $7,070.00. The cornerstone of the school was laid on Sunday, June 25, 1892 by Archbishop Patrick J. Ryan. Work progressed on the school building so rapidly during the summer of 1892 that it was ready for dedication in the autumn. The structure accommodated over 700 children. There were twelve classrooms and on the fourth floor a parish hall seating 600. The architect was William P. Reagan and the cost of the building was $45,000.00. The blessing of the new school took place on Sunday, November 27, 1892 and the doors were opened for the first pupils on January 9, 1893. Sacred Heart School has been faithfully served by the Sisters, Servants of the Immaculate Heart of Mary from that very first day.
planning, carrying out of those plans, donations of money and gifts, time and effort are owed a debt of gratitude for a job well done.

Sacred Heart School Today

On May 4, 1991, Sacred Heart of Jesus School celebrated 100 years of teaching the children of this Parish not just academics but perhaps, more importantly, the values and principles that will help them to live their lives according to their Christian ideals. Cardinal Anthony Bevilacqua celebrated a special Mass on that day which began a year long celebration. A time capsule was buried, filled with various items representing each class. It is slated to be opened in May 2042. Though time has changed many things, the school is still fortunate to have the presence of the Sisters, Servants of the Immaculate Heart of Mary, along with a dedicated lay faculty. At this present time Sister Janet M. Walters is Principal of Sacred Heart School with Sister Angele Healey as her versatile Secretary. Sister Victoria Ferraro and Sister Nancy Bradbury teach the Third and Seventh Grades, respectively. Sacred Heart was fully accredited by the Middle States Association of Colleges and Schools Commission on Elementary Schools in April of 1994. Recent renovations have included a new roof, pointing and waterproofing of the east wall and removal of asbestos in the basement area. In September of 1992, the school opened a Kindergar-

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

JOHN A. HARDON, S.J.

DOUBLEDAY & COMPANY, INC.
GARDEN CITY, NEW YORK
1975
Freedom of Education. No single area of Church and State relations has been more critical than that of education. This has been especially true since the “knowledge explosion” that began in the late nineteenth century.

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

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

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

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

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

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

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

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

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

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

PAINTING · SCULPTURE · ARCHITECTURE
DECORATIVE ARTS · PHOTOGRAPHY

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1979
largement of the Broad Street Station (1892–93), now destroyed, which contained the largest single-span train shed in the world. At his best he was frank, programmatically irreverent toward tradition but never ignorant, searching for a new style that would match and transcend the past.

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

RICHARDSON AND THE ROMANESQUE

No American architect ever dominated the age in which he lived so completely as did Henry Hobson Richardson (1838–1886). Louis Sullivan’s masterpieces said more to the future than to his own time, and Frank Lloyd Wright’s influence both here and abroad was as an individual rather than as the center of a movement. Richardson made a style which became that of his time. It has been called the Romanesque Revival, though it could perhaps more accurately be called “Richardsonian.” He was ideally equipped to express the vigor, materialism, ruthlessness, and pretension of his time, yet he did not accept its standards. His clients responded by accepting his image of them; “robber barons” were happy to become “merchant princes.” The hallmark of his style was quality—in design, materials, and workmanship—and quality symbolized money, security, and status.

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

Richardson attended the University of Louisiana and then Harvard before going to Paris in 1859 to study ar-
architecture at the École des Beaux-Arts. When he settled in New York in 1865, he was a soundly trained professional steeped in the French academic system. His first mature work and his first Romanesquoid building was the Brattle Square Church (1870–72), now the First Baptist Church, Boston.

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

The Allegheny County Buildings (1884–88), Pittsburgh, were Richardson's outstanding government project, just as Trinity was "his" church. They make use of a rather unpleasant, light-gray, rusticated granite, coloristically cold and neutral. The major courthouse facade, with its huge central tower, is commonplace in conception and mechanical in detailing, but Richardson's genius comes through in the impressive massing of geometric volumes in the compelling rhythms of the fenestration on the quadrangular interior court (plate 282); and in the primitive power of the masonry itself.

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

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

Richardson had already done a good deal of commercial work, and the Marshall Field Store was the result of previous experiment, trial and error, and ultimate purification. His Cheney Block (1875–76), now the Brown-Thompson Store, in Hartford, Conn., shows an unusual...
opportunities to architects from older cities such as Boston and New York. Among them was Henry Hobson Richardson (1838–86), who as a young man had profited from contact with Labrouste in Paris (see fig. 724). Most of his work along the Eastern seaboard shows a massive neo-Romanesque style. There are still echoes of this in his last major project for Chicago, the Marshall Field Wholesale Store, designed in 1885 (fig. 863). The huge structure filled an entire city block. In its symmetry, and the treatment of masonry, it may remind us of Italian Early Renaissance palaces (see fig. 507). Yet the complete lack of ornament proclaims its utilitarian purpose. Warehouses and factories as commercial building types had a history of their own going back to the later eighteenth century. Richardson must have been familiar with this tradition, which on occasion had produced remarkably impressive “stripped-down” designs such as those of the warehouses on New Quay, Liverpool (fig. 862). In contrast to these earlier structures, however, the walls of the Marshall Field Wholesale Store do not present a continuous surface pierced by windows; except for the corners, which have the effect of heavy piers, they show a series of superimposed arcades, like a Roman aqueduct (see fig. 217), an impression strengthened by the absence of ornament and the thickness of the masonry (note how deeply the windows are recessed). These arcaded walls are as functional and self-sustaining as their ancient predecessors. They invest the building with a strength and dignity unrivaled in any earlier commercial structure. Behind them is an iron skeleton that actually supports the seven floors, but the exterior does not depend on it, either structurally or aesthetically. The Field Store thus stands midway between the old and the new: it embodies, with utmost severity and logic, a concept of monumentality derived from the past, but its opened-up walls, divided into vertical “bays,” look forward to the work of Louis Sullivan (1856–1924), the first indisputably modern architect. The Wainwright Building in St. Louis (fig. 864), Sullivan’s first skyscraper, was designed only five years after the Field Store. It, too, is monumental, but in a very untraditional way. The organization of the exterior both reflects and expresses the internal steel skeleton, in the slender, continuous brick piers that rise between the windows from the base to the attic. Their collective effect is that of a vertical grating encaised by the corner piers and by the emphatic horizontals of attic and mezzanine. This is, of course, only one of the many possible “skins” that could be stretched over the structural frame; what counts is that we immediately feel that this wall is derived from the skeleton underneath, that it is not self-sustaining. “Skin” is perhaps too weak a term to describe this brick sheathing; to Sullivan, who often thought of buildings as analogous to the human body, it was more like the “flesh” and “muscle” that is organically attached to the “bone” yet capable of an infinite variety of expressive effects. When