

**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: 744-46 S. 8<sup>th</sup> Street

Postal code: 19147

**2. NAME OF HISTORIC RESOURCE**

Historic Name: Columbus Hall

Current/Common Name: \_\_\_\_\_

**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: Residential

**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 1897 to 1938

Date(s) of construction and/or alteration: 1897-1898

Architect, engineer, and/or designer: P. F. Gallagher, "architect"/builder

Builder, contractor, and/or artisan: Henry C. Dahl, contractor

Original owner: Societa di Unione e Fratellanza Italiana

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 a bibliography.*

**9. NOMINATOR**

Organization Bella Vista community Date \_\_\_\_\_

Name with Title Celeste Morello c. \_\_\_\_\_ Email \_\_\_\_\_

Street Address 1234 S. Sheridan Street Telephone 215-334-6008

City, State, and Postal Code Philadelphia, PA 19147

Nominator  is  is not the property owner.

**PHC USE ONLY**

Date of Receipt: November 25, 2019

Correct-Complete  Incorrect-Incomplete Date: January 28, 2020

Date of Notice Issuance: February 3, 2020

Property Owner at Time of Notice:

Name: Mama Y's, LLC

Address: c/o Dan Rosin

822 Pine Street, Ste. 2C

City: Philadelphia State: PA Postal Code: 19107

Date(s) Reviewed by the Committee on Historic Designation: May 20, 2020

Date(s) Reviewed by the Historical Commission: June 12, 2020

Date of Final Action: June 12, 2020

Designated  Rejected

BOUNDARY DESCRIPTION:

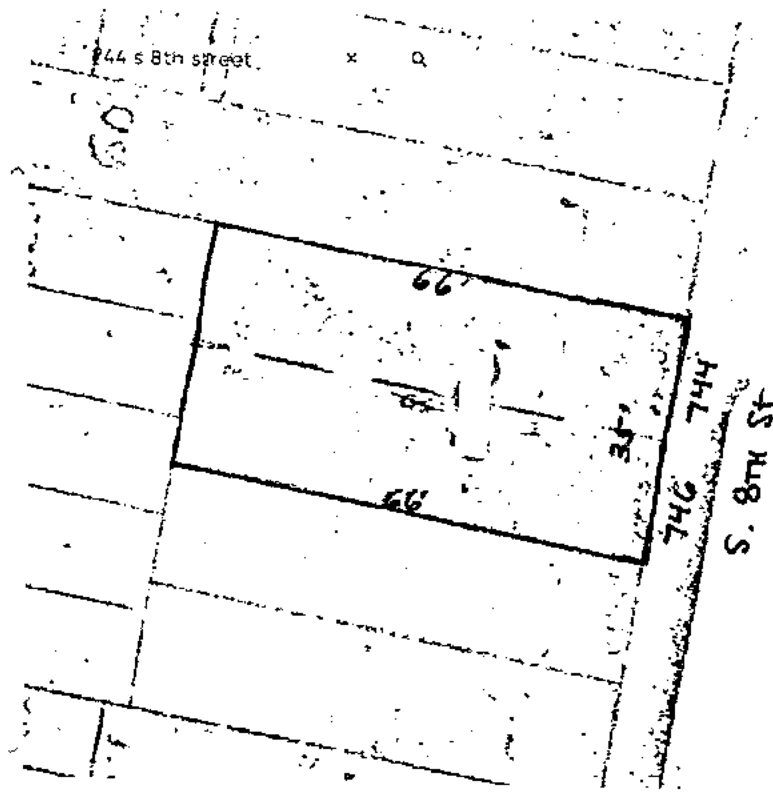
The nominated building occupies two parcels, 744 and 746 South Eighth street. The depth of the property is 66 feet and has a combined frontage of 35.2 feet from the 17.6 foot fronts of 744 plus 746 South Eighth Street. Copies of Deeds asserting the acquisition of 744 South Eighth Street and 746 South Eighth Street in 1894 and 1874 respectively by the Societa di Unione e Fratellanza Italiana to form one property are attached for reference.

The most recent City Atlas is below.

(//beta.phila.gov)CityAtlas

📍 744 S 8TH ST

PHILADELPHIA, PA 19147-2811



Scale  
North Arrow  
Legend

PRESENT OWNER	FORMER OWNER	DATE OF DEED	NO. OF HOUSE
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<i>Wm. H. Hartnett &amp; Wife Exchange Deed in Philadelphia</i>	<i>The Moyamensing Co. Company</i>	<i>April 20<sup>th</sup> 1874</i>	<i>776 Eight 2</i>
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Bring Deed with this, that it may be endorsed

259

DESCRIPTION OF PROPERTY

Which must be an exact copy, in the wording of the Deed

*All that certain lot or piece of ground with the Easement or Eminent Domain  
Erected Situate on the West Side of Delaware Eighth Street commencing at  
the distance of Eighty Seven feet Six inches from the South Side of Third  
Street in the late Township of Moyamensing now in the City of Phila-  
delphia and State of Pennsylvania containing in front or breadth  
said Eighty Seven feet Six inches and in length or depth  
Westward at right Angles with said Eighth Street Sixty six  
feet to a three feet wide Alley to be open forever.*

*Wm. H. Hartnett and Wife  
To May 20, 1864  
The Moyamensing  
Fire Co.*

*R.D.  
37.75  
7-241*

The sale of 746 South 8th Street to  
the Societa notes a 17.6" by 66' lot.  
The next page, on the sale of 744  
South 8th Street has same dimensions.

TRANSFER

Signature of Conveyer or Agent.

*Geo. W. Roberts*

*45748*

PRESENT OWNER.	FORMER OWNER	DATE OF DEED.	NO. OF HOUSE
Società di Unione e Fratellanza Italiana in Philadelphia	John M. Queroli Louisa his wife	15 Dec 1874	744

All that certain lot or piece of ground N. side 8th St  
 70 ft S of Fitzwater st  
 3 Wards  
 front 17 ft in  
 depth N. 66 ft

119

Below is a copy of a ticket to a fund-raiser by the Societa which owned the nomination. The Societa's president, John Queroli is named on the ticket--he was the same person who sold his property at 744 South Eighth Street to the Societa to enlarge the property and then to construct the nominated building, 744-746 South Eighth Street.

**THE GRAND ANNUAL MASKED BALL**

**ITALIAN BENEFICIAL SOCIETY**

**MUSICAL FUND HALL**

**TUESDAY EV. FEBRUARY 16<sup>th</sup> 1915**

**TICKETS ONE DOLLAR**  
 ADMITTING GENTLEMAN AND TWO LADIES  
 EXTRA LADY'S TICKET 50 CTS.  
 CHILDREN UNDER 10 YRS. NOT ADMITTED.

JOHN M. QUEROLI, Pres.  
 THOMAS DELVECCHIO, Secy.  
 PETER RANCIANO, Asst. Secy.

GILIO C. CARUCCIO, Vice Pres.  
 VITO A. DELVECCHIO, Treas.

7 115148

BUREAU OF ENGINEERING, SURVEYS AND ZONING

Only one property to be described on this blank, unless properties are contiguous or in the same block.  
Description of properties must be an exact copy of the wording of the deed, giving boundaries  
and reciting all rights and privileges to use of streets, roads and alleys.

2-37 40M

PRESENT OWNER	FORMER OWNER	DATE OF DEED	NO. OF HOUSE
<i>Mbaldo de Santis</i>	<i>Societa di Unione E Fratellanza Italiana in Philadel- phia</i>	<i>Feb. 14 1938</i>	<i>744 746</i>

All that certain lot or piece of ground

*3 wd. Sit on Ws of 8th St. 119  
Beg. at the distance of 70' 259  
S from the Ss of Fitzwater St  
Cont in front 17'6" X  
W 66'*

*also all that certain lot etc.  
Sit on Ws of 8th St.  
Commencing at the distance of 87'6" S  
from the Ss of Fitzwater St.  
Cont in front 17'6" X W  
66' to a 3' w alley.*

The Societa sells 744-746 South 8th Street—  
which a private individual purchases.

*3. P.*

For my hand, To be Insured by

Signature of Owner or Agent

DESCRIPTION:

The present appearance of 744-746 South Eighth Street is the result of new ownership who had purchased a closed Italian restaurant on the first floor and upper levels which were unoccupied and left, by the nominator's recollection, in their original appearance. Today, several condominium units are in the renovated building. The exterior's upper levels are untouched from the 1897 to 1898 construction. Only the exterior's first or ground level had undergone alterations for the better: a new walnut-stained modern door is the sole entry and is in the center of the facade; multi-paned modern double windows have been set alongside of the entry; simulated "blocks" of a gray material was applied to the surface to coordinate with the original construction in the upper levels. Reference to the image on the 1980 Pennsylvania Historic Resource Survey Form had shown some mid-20th century stucco and where the placement of the portals at the building's north and south ends which are now covered with the new surface material.

Of the two-thirds of the original building, the granite and limestone trim construction between quoins is in fine condition. Four(4) large rectangular windows under limestone-cut pediments fill the second and third levels and are evenly spaced. Providing architectural context is the wide cornice with an inscription: "1867 Columbus Hall 1897" in Roman lettering. Projecting forward at the ends of this cornice are brackets in the acanthus leaf design holding an acorn finial. This same classical detail is found below each of the top finials between the first and second levels bracketing the egg-and-dart molding running between to enhance and to support the pediment above the central entry.

These neo-classical details continue with the Tuscan (or Doric) capitals above the pilasters surrounding the entry. These old elements at the first level mirror the rich,

cornice below the roofline. Also notable are the efforts to retain the symmetrical Tuscan pilasters at the ends of the building which serve an esthetic purpose in showcasing the windows at the street level, allowing for more "curb appeal" on a much-travelled street.

Left: 1980 Survey photo.

Below: 2019 photo by nominator.





Staff Supplemented Photographs



Primary (east) façade, January 2020.



Staff Supplemented Photographs



View showing rooftop addition and deck, January 2020.



Staff Supplemented Photographs



View looking up from entrance to cornice, January 2020.



Prior to residential conversion, March 2012. Source: Google Street View.

Staff Supplemented Photographs



Aerial showing existing rooftop additions and decks, April 2016.



STATEMENT of SIGNIFICANCE:

Located in the neighborhood now called, "Bella Vista," Columbus Hall was constructed from 1897 to 1898 by the "Societa di Unione e Fratellanza Italiana,"<sup>1</sup> a corporation. Members of the Societa (society or association) were the civic leaders in this community which would form one of the nation's first "Little Italies." The Societa's charter members migrated mostly from the area near Genoa and Tuscany in the 1830s and 1840s; their families would be the reason why in 1852 the first Italian Roman Catholic church in the United States would be established in this neighborhood by then-Bishop (Saint) John N. Neumann, CSSR. Societa's members named their meetingplace, "Columbus Hall" not only to connect the explorer's birthplace in Genoa with the ancestral home of some members, but because in the 1870s, Columbus represented nationalism.

Columbus Hall was first located at 746 South 8th Street when the old Moyamensing Hose Company house was sold in 1874. In 1894 the property at 744 South 8th Street was acquired to expand into a new building, a much larger venue, perhaps the only type of interior space able to accommodate hundreds of people in the community. The building was important during an age when associations and organizations for certain groups arose to create blocs in which they would be able to have social and political influence in the city. At the time of its dedication in 1898, Columbus Hall held the representatives of "40 Italian societies"<sup>2</sup> from this "Little Italy." These societies were for dues-paying members, were civic-related and incorporated for the most part with Articles outlining their basic responsibilities to their members. This particular Societa which was incorporated in 1868 changed from fund-raising for its own concerns to assisting the new arrivals of Italians at the end of the 19th century.

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<sup>1</sup>Translated from the Italian: "The Italian Union and Brotherhood Society."

<sup>2</sup>"The Philadelphia Inquirer," February 4, 1898.

The Societa which owned Columbus Hall was independent and civically-involved in some significant events. Members had formed the "Columbus Monument Association" in 1874 and collected funds in unity with other Italian societies throughout the United States. The first statue of Christopher Columbus in the country was planned initially by the Societa's members at Columbus Hall for its placement during the 1876 Centennial Exposition in Fairmount Park. Otherwise, besides this type of activity, and participation in the annual Columbus Day parade and 1892 anniversary of Columbus' discoveries, dues-paying members were covered in "care and relief" and educational benefits. This portrait of the Italians in the former Moyamensing Township when Irish Catholics also migrated into the area is a dimension of local and state history as yet unexplored.

Columbus Hall's architectural design, as it rests among residential rowhouses, also deserves some discussion. As one of the late 19th century buildings still existing in Bella Vista, its design was appropriate for the adaptations of classical elements in institutional or large-scale buildings. In 1898, Columbus Hall joined an ensemble of varied architectural styles in this neighborhood which indicated its conformity with national trends.

Thus, Columbus Hall's historic value reaches a broader scope of the late 19th to early 20th century on several levels. The 1980 Pennsylvania Historic Survey Form was submitted (with some errors) and a file already was at the city's Historical Commission, leaving availability to nominate this attractive building. Columbus Hall is an example of a time and circumstances which add to its importance to the city, Commonwealth and country.

"Columbus Hall"...

- (a) Has significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation, and,
- (j) Exemplifies the cultural, political, economic, social or historical heritage of the community.

Philadelphia has one of the first "Little Italy" communities and its history was thoroughly researched by Villanova University professor Richard N. Juliani, Ph.D. in countless scholarly papers and books.<sup>3</sup> His findings concentrated on the Italian-speaking parishioners who were responsible for the founding of St. Mary Magdalen de Pazzi church in 1852. Still located on the 700 block of Montrose Street, St. Mary's was the social and cultural center of the Italian community which would become notably, "Little Italy." The Italian-speaking immigrants to this area in South Philadelphia were mainly from Italy's Ligurian coast and Tuscany, northern parts of the peninsula. What is important is that their arrivals to this Philadelphia community coincided with the larger influx of Irish Catholic refugees who also came here.

The maps from 1850, 1862 and 1875 follow to illustrate the development of this northeastern part of the former Moyamensing Township, just below South Street and west of Fifth Street. Settlement proceeded from southward and westward directions with residential buildings far outnumbering any church or other institutional building. The limited number of churches and schools suggests the few communal places and sites for activities. Open spaces are non-existent but for the burial grounds/cemeteries. With an obvious and overwhelming number of residents was also a diversity in economic class, as noted by the larger lots and the clusters inside of blocks with much smaller dwellings.

<sup>3</sup>Dr. Juliani's Building Little Italy (1998) held a discourse on the Societa's founding and biographical information on its first members. Copies of these pages are attached.

The Philadelphia Business Directory of 1850 included this part of Moyamensing Township, then within the County of Philadelphia and not yet in the City's boundaries. The darkened areas of the map concentrate on the most developed part of Moyamensing--where Columbus Hall would be located. (Note the "X".) Moyamensing Hose Company already occupied 746 South 8th Street when the map was created. The "Rons Cent" (Ronaldson's Cemetery) marking gives a point to locate the instant nominated building.

Smedley's 1862 Atlas on the next page has a more developed area and identified buildings to exemplify socio-cultural activity. (Source of map and Atlas: Free Library of Philadelphia; Hopkins map from The Athenaeum of Philadelphia.)



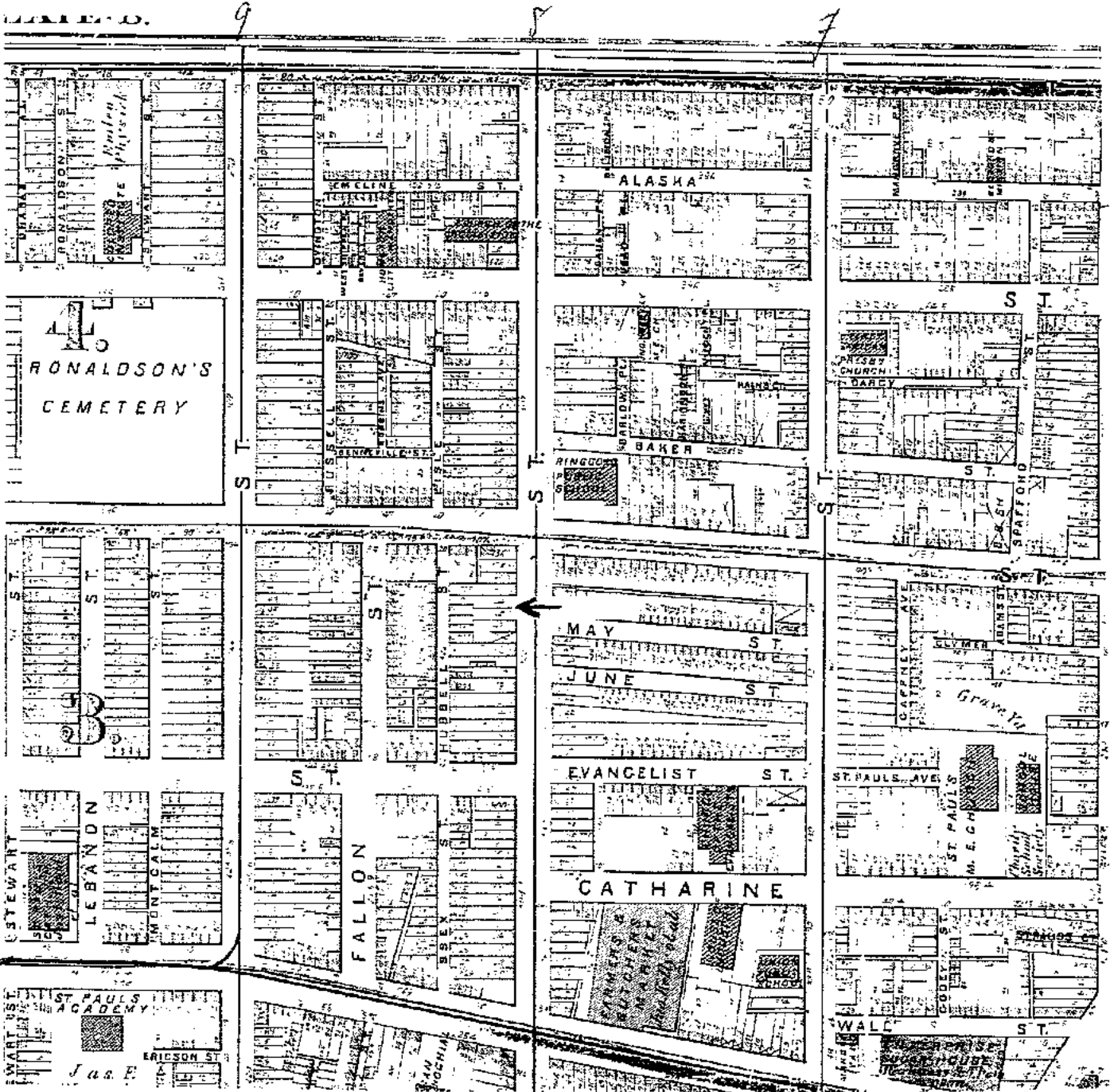


Sndeley's 1862 Atlas' descriptives note "Italian Cath Ch" when it should have have been where "Roman Cath.Ch" is (see below "Marriots" and to left of large "2.") Arrow points to 744-746 South 8th Street.



The arrow shows the location of Columbus Hall in this 1875 G.M. Hopkins map. At the time, Columbus Hall was at 746 South 8th Street. The surveyed lots, street car routes and significant churches and schools portray this community's lifestyle and do not indicate any ethnic group's presence, but for the "colored" schools.

The Italian national church, St. Mary Magdalen de Pazzi is below the range of this map, but was not identified as "Italian."



Juliani's findings on the leading members of the "Little Italy" community of the 1850s offered information that the men were self-employed, arriving voluntarily in a "chain of migration"<sup>4</sup> from some earlier Ligurian departees. They sustained St. Mary's and were reliant unto themselves in assimilating to an area where the Irish Catholic immigrant experienced displacement and was far more economically disadvantaged. Immigrant services were strongest in this area of Philadelphia County although "evangelical Protestants and Quakers" served these impoverished Irish on the 700 block of Catharine Street<sup>5</sup> long before St. Mary's founding. The same immigrant site for the "House of Industry," would assist the Irish in obtaining employment and personal needs which the Italians in the same neighborhood did not require.

A more indepth comparison of the Irish and Italians in Moyamensing Township is warranted, however the point is to show that the shadow of providing immigrant social services did not extend to the northern Italians. By the 1860s, just after the Civil War, and in alignment with others in Italian enclaves elsewhere in the country, the Philadelphia group knew to organize a bloc, incorporate the "society" or "association" it would formally become, and have a meetingplace not in anyone's home. Also unlike the Irish, the Italian-speakers did not organize themselves around any Roman Catholic cause or office. Juliani noted that the Societa created in 1867 and incorporated in 1868 was "secular."<sup>6</sup> This group confidently held itself out as independent of anything religious or ethnic. The insinuation that membership was confined only to those of Italian ancestry was nowhere in the Articles of Incorporation<sup>7</sup>

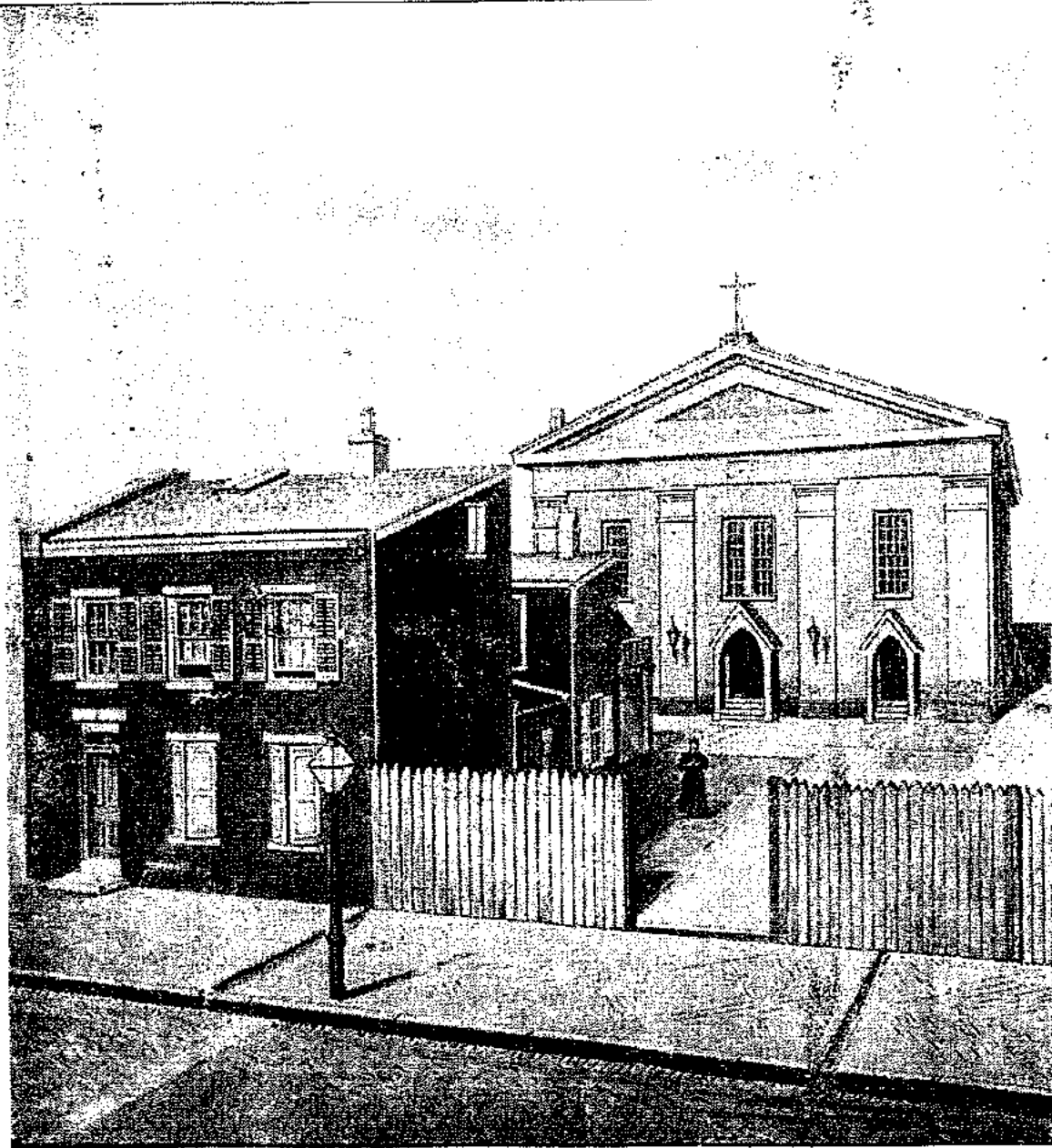
<sup>4</sup>Juliani, Building Little Italy. University Park: Pennsylvania State University Press, 1998, p. 56.

<sup>5</sup>Refer to the Irish Catholics in Moyamensing during the famine years in Gallman, J. Matthew, Receiving Erin's Children. Chapel Hill: University of N. Carolina Press, 2006, pp.76-77.

<sup>6</sup>Juliani, op.cit., p. 200.

<sup>7</sup>A copy of the entire Charter is attached as "Appendix 1." The Charter is in City Archives.

The American Catholic Historical Society's print of St. Mary Magdalen de Pazzi Church from the 1850s portrays a refuge and venue for the Italian residents until Columbus Hall emerged.



OLD ST. M. M. DE-PAZZI'S CHURCH AND PAI

Organizing a "Societa":

In some respects, the men who knew to incorporate their group as a society or association were sophisticated to frame the Articles around "care and relief" and educational purposes for dues-paying members and their families. But why these founding members retained a foreign language in naming their group implies a reluctance to abandon their ethnic identities. It may have been a matter of following the doings in other "Little Italys" such as those in San Francisco or in New York City or in Boston where Philadelphia's Ligurians had kinsmen. These members in 1867 had also determined that their society would not be associated with St. Mary Magdalen de Pazzi parish or its priests. Juliani wrote that the Roman Catholic presence had an earlier purpose where it "served to define the location and limits of the community"<sup>8</sup> possibly well before these members became more financially established. The "secular" characterization given by Juliani is derived from the Articles and what is not stated; The amendments to the initial Articles of 1868 were apparent in the 1903 "Directory" where additional benefits were listed. (See page 27 herein.)

Presumably, the Societa's more successful members in business would have had contacts in the city to become acquainted with what was required to incorporate. It is remarkable that all of the members in 1867 claimed American citizenship, yet all had not anglicized their Italian first names. The Societa restricted its attention to dues-paying members with, in 1867, the Articles only pledging the "care and relief of the sick aged and needy... and for the purpose of establishing schools and libraries" for members and their families' use. The remainder of the Charter involved administrative matters.

<sup>8</sup>Juliani, op.cit., pp.60; 164.

Perhaps the shortcomings in the Articles were because the Societa was not home-grown but imitated what other Ligurians had created. Baily compared the Ligurian settlements in Buenos Aires, Argentina and New York City which contemporaneously had filed their own Societas by about 1858.<sup>9</sup> He found that Ligurians were involved in "political" activities abroad; the activists were also in skilled occupations. Both cities' Ligurians founded their societies by 1858. (See charts below.)

Table 49. New York City area Italian mutual aid societies, 1855-1889

Society	Date		Comments
	Started	Members 1884	
Unione Lombarda (NY)	1858	27	Engaged in politics
Unione Benesigiana (NY)	1860	80	
Associazione Padovana (NY)	1860	15	Incorporated by Luigi Rossi
Firenze (NY)	1873	140	Pres. Garibaldi (1884) - Italian
Opera di Mutuo Soccorso (NY)	1874	200	President 1884: A. Fagnano, of 2000 called U. C. Lombardo
Legione Lombarda (NY)	1874	90	Incorporated by Eugenio southern Italians

Table 50. Place of birth and occupations of new members of the Unione e Benevolenza, 1855-1862 and 1888

Place of Birth	1855-1862		1888
	No.	%	No.
Northern Italy	1	5	68.0
Central Italy	4	20	3.0
Southern Italy	4	20	12.0
Buenos Aires + Montevideo	1	5	15.0
	10	50	100.0

<sup>9</sup>Baily, Samuel L., Immigrants in the Lands of Promise. Ithaca: Cornell University Press, 1999, pp. 175 and 185.

The answer to "why?" these naturalized Americans of Italian ancestry would form a *societa* in 1867 was postulated by Juliani: "...urban dwellers...wanted to restore personal identity and social solidarity (and) found it necessary to create newer institutions. Philadelphians of all ethnic backgrounds and class levels formed new clubs and associations in an attempt to restore meaning and stability to their lives."<sup>10</sup> Baily had a different opinion: "...the prominenti...used positions of leadership within the societies to further their own businesses and personal interests."<sup>11</sup> Thus, while the first societies--especially those founded by Ligurians--were non-religious-based, they were more self-serving, if not used--with titles affixed to the members' names--for advancement initially within the enclaves, then into larger areas.

The Societa accumulated the funds to purchase 746 South 8th Street, a tall three-story building in 1874, the same year it solicited money--\$18,000.00--for the Columbus Statue. In 1874, the first "Columbus Hall" became the new name for the old Moyamensing Hose Company. Then, in 1894, the adjacent property owned by member John Queroli at 744 South 8th Street was acquired. By 1897, 746 South 8th Street's building was razed, with a new construction upon it enjoined to 744 South 8th Street. From the nominator's memory, the flooring of the second and third floors was contiguous, and of wood planking; one large hall was on each level, with some narrow closets and stairs on the west wall--these were part of the 1897-1898 construction. The facade unified both properties for the new "Columbus Hall."

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<sup>10</sup> Ibid., p. 221.

<sup>11</sup> Baily, op.cit., p. 186. Prominenti refers to the leaders.

<sup>12</sup> The nominator was shown the pre-renovated property in the late 1990s. The second floor was littered with the same booklets on the various societies in the Historical Commission's file, photographs and other ephemera (certificates, etc....)

The Granville Perkins' watercolor of the Moyamensing Hose building at 746 South 8th Street was drawn c. 1872, two years before the Societa purchased the property as the first "Columbus Hall." (Source: Free Library of Phila. Prints and Pictures Collection.)

The "New Columbus Hall" was reported by "The Philadelphia Inquirer," omitting the razing of 744 South 8th Street, the Queroli residence purchased by the Societa in 1894.



746 South 8th Street  
is the tall building  
in the center.

#### NEW COLUMBUS HALL

It Will Be Occupied by a Number  
of Societies.

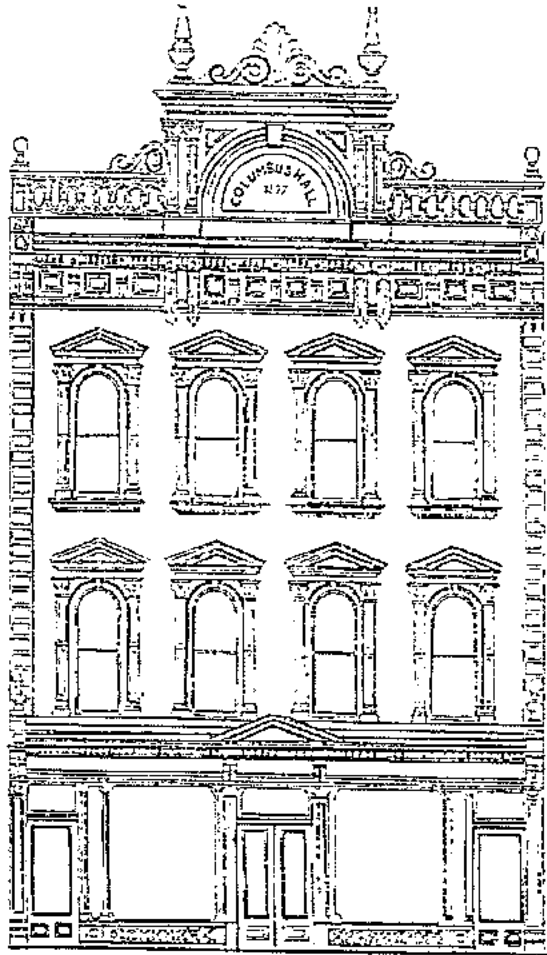
The new hall for the Societa di Unione  
E Fratellanza Italiana, which is to be  
erected on the site of the old Moyamen-

"The Inquirer's" drawing on right  
is consistent to the c. 1872 Perkins  
watercolor on the building's design.  
However, it was razed in 1897 and  
enjoined with the property (#744)  
to its north (on right in images.)



Moya's Old Home.

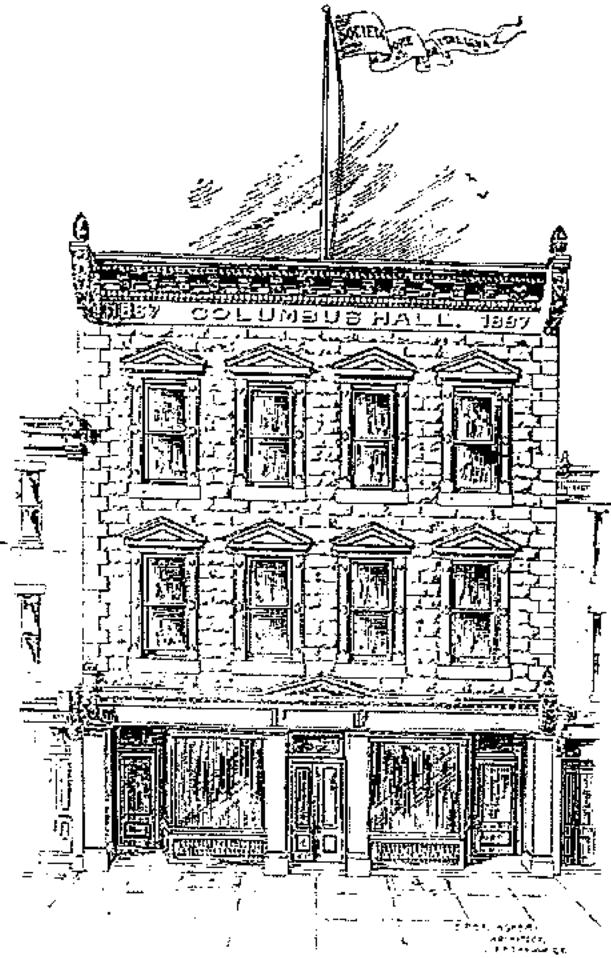




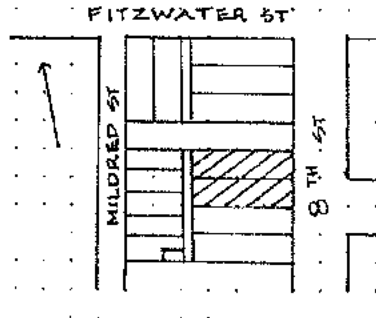
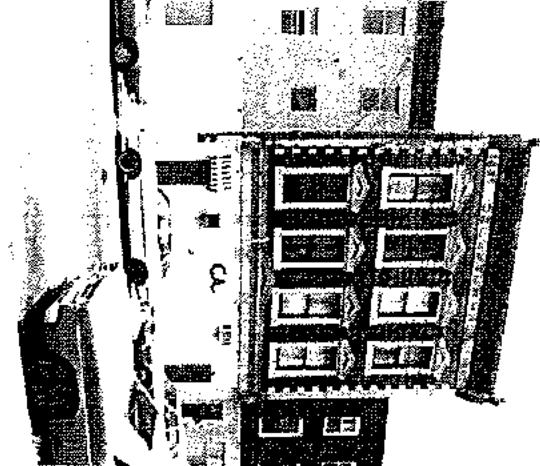
COLUMBUS HALL  
To be built on the site of the 22 existing Block 11, etc.

At right is the 1929 drawing →  
from the Società's handbook  
showing side entrances, now  
covered with masonry to re-  
semble cut stone.

← "The Philadelphia Inquirer's"  
July 2, 1897 edition published  
the architect's sketch for the  
new Columbus Hall, a more deco-  
rative version than the one  
finished in 1898. ↓



HOME OF THE  
Società' di Unione e Fratellanza Italiana  
744-746 SOUTH FIFTH STREET -- PHILADELPHIA, PENNSYLVANIA

<b>PENNSYLVANIA HISTORIC RESOURCE SURVEY FORM</b> OFFICE OF HISTORIC PRESERVATION Box 1026 PA HISTORICAL & MUSEUM COMMISSION Harrisburg, PA 17120		7. Local survey organization		1. County <b>Philadelphia</b>	
8. property owners name and address  <b>Yolanda Tenaglia          756 S. Warnock St.          Phila, PA 19147</b>		9. tax parcel number / other number  <b>022260100</b>	10. U.T.M. zone <b>18</b> Easting <b>4816680</b>  Northing <b>4420900</b> Usgs sheet: <b>Phila. Quad.</b>		2. Municipality <b>Philadelphia</b>  3. street address or specific location <b>744-46 S. 8th St.</b>
12. classification site ( ) structure ( ) object ( ) building (x) in N.R. district yes ( ) no ( )		13. date(s) (how determined) <b>1897</b>	15. style, design or folk type  <b>Beaux Arts</b>		
16. architect or engineer		14. period <b>1880-1899</b>	17. contractor or builder	20. present use <b>Club and Hall</b>	
23. site plan with north arrow  				4. survey code <b>061-87960-00744</b>  <b>DS1768</b>	
24. photo notation  <b>CD/1-11</b>		25. file/location			
26. brief description (note unusual features, integrity, environment, threats and associated buildings)  <p>According to the frieze below the elaborate consoled, molded and modillioned overhanging cornice--this building was erected as Columbus Hall in 1897. The rough carved granite ashlar walls are pierced by four limestone-hooded windows, each on the second and third floors. The party walls of the building are marked by limestone quoining.</p> <p>On the first floor, four polished granite pilasters with Doric capitals support an elaborately molded stone cornice with a shallow pediment over the front entrance and two large pineapple-topped, foliated consoles at its ends.</p> <p>The first floor was unsympathetically altered in recent times.</p> <p style="text-align: right;">(continue on back if necessary)</p>					
27. history, significance and/or background  <p>Columbus Hall, no doubt, was built for a Knights of Columbus chapter, a Catholic Church related group, important to this largely Catholic neighborhood.</p> <p style="text-align: right;">(continue on back if necessary)</p>					
28. sources of information		29. prepared by:  <b>C. Doebley</b>			
(continue on back if necessary)		30. date <b>8/26/80</b>	revision(s)		

The "Columbus Hall" name:

The Societa founded in 1867 was "dominated by individuals of Ligurian or Tuscan origin" wrote Juliani.<sup>13</sup> The birthplace of Christopher Columbus was the port city of Genoa in Liguria, that coastal part of northern Italy near France which is often called the Italian Riviera. Ligurians are proud of Columbus, their kinsmen, and they took his renown into their settlements. San Francisco Ligurians had a "Colombo Produce Market" in 1874, the same year the Philadelphia Ligurians pitched their idea for a statue of Christopher Columbus for the Centennial Exhibition. Northern Italian St. Frances Xavier Cabrini would name not one but two hospitals after Columbus (in New York City and Chicago) in the 1880s. The Societa of Philadelphia had adapted the name of "Columbus Hall" when it bought the 746 South 8th Street property in 1874.

A contemporary publication from the 1876 Centennial<sup>14</sup> verified the existence of "(T)he various Italian civic and military organizations of Philadelphia," along with "the Italian Beneficial society, of Philadelphia" and "Columbus Monument Association." Other "Italian groups" from the major East Coast cities sent delegates to the "Italian day" event at the Centennial. It was clear that the Societa organized the parade as marchers met on "Eighth Street," which could only mean Columbus Hall. The same source further noted that the Columbus Monument Association "originated in Philadelphia about two years ago," or in 1874. Nothing "Roman Catholic" or anything church-related was ever associated with "Columbus Hall," or its Societa or members.

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<sup>13</sup> Juliani, op.cit., p.225.

<sup>14</sup> McCabe, James D., The Illustrated History of the Centennial Exhibition.... Phila.: The National Publishing Co., 1876, pp.749-751.

On the pedestal of the Columbus Statue is:

"Dedicated October 12th, 1876, by the Christopher Columbus Monument Association on the Anniversary of the Landing of Columbus, October 12, 1492."

This inscription further refutes the 1980 Pennsylvania Historic Survey Form's assertion that: "Columbus Hall, no doubt, was built for a Knights of Columbus chapter, a Catholic Church related group, important to this largely Catholic neighborhood." A general search on the history of the Knights of Columbus holds its origins in "1882" by Irish priest Michael McGivney in Connecticut.

"The Philadelphia Inquirer" clip from February 4, 1898 highlights the dedication of the new Columbus Hall.

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## COLUMBUS HALL

The Philadelphia Inquirer

Fri. Feb 4, 1898 Page 5

### **It Was Formally Dedicated by Italians Last Night**

Columbus Hall, which has just been finished for the Italian Union and Brotherhood Society, at Nos. 744 and 746 South Eighth street, was formally dedicated last night. It is a three-story building well adapted for the society's uses.

The Building Committee was Frederick Cuneo, Louis Casabona, F. Diodati, J. Mollnari and D. Di Toro, with E. V. H. Nardi as chairman. Mr. Nardi is president. There were music, fireworks and a supper, which were enjoyed by representatives of forty Italian societies.

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Piccolo gruppo dei Soci della FEDERAZIONE DELLE SOCIETA' ITALIANE di Philadelphia.

This photograph was taken c. 1905 of the leaders in the "fourty Italian societies" who were present for the 1898 dedication of Columbus Hall. Translated from the Italian, in a book published in Philadelphia,<sup>15</sup> the caption reads: "Small group from the societies in the FEDERATION OF THE ITALIAN SOCIETIES of Philadelphia." Charles C.A. Baldi is in the center.

These men represented beneficial concerns for the on-going migrations of Italians into this neighborhood, as well as the businesses who would interact with newcomers for consumer goods and transatlantic communications and trade.

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<sup>15</sup> A rare book in private possession, the full citation is Strafile, Prof. Alfonso, Memorandum, Coloniale ossia Sintesi storica di osservazioni e fatti che diano un'idea generale della Vita Coloniale degli Italiani nel Nord America. Phila.: "Mastro Paolo" Printing House, 1910.

The rise in beneficial, social, religious or cultural associations in Philadelphia through the 19th century also warranted places where groups could meet, neutral sites where doors could be closed and expressed thoughts could produce meaningful actions for the communities. Eastern European Jews also lived and worked in Moyamensing, as this Temple University Urban Archives photograph from the 1890s holds. "The Times" listing from 1897 also lends more information on Columbus Hall's varied uses. The photograph is of the 700 block of Bainbridge Street, around the corner from Columbus Hall. With the Republican Party in power at that time, Columbus Hall could span its use from social or cultural (for the Italians) to political.



The Directory of the Charitable, Social Improvement, Educational and Religious Associations...in Philadelphia listed in 1903 the Societa of the Columbus Hall and a few other "Italian" organizations not affiliated with the Roman Catholic church; yet Italian immigrants were offered services by Protestant Episcopal, Methodist and Presbyterian groups. Under "Certain Races," the Societa was placed among the Jewish associations who held their meetings in North Philadelphia, Center City, Fairmount and other enclaves, ranking them higher in the immigrant population.

466

SOME BENEFICIAL SOCIETIES.

Class XIX.

Division 5.

FOR CERTAIN RACES.

467

**CONSOARELLA ASSOCIAZIONE ITALIANA REGINA MARGHERITA** (inc. 1893), 918-20 S. 8th St. Object: To encourage a social and sisterly feeling, to accumulate a fund to provide members with relief when sick, and to provide for their burial after death. Membership: Italian women or those of Italian descent, from the ages of 15 to 50 years. No. 200. Sick benefits, \$5 weekly for 6 months. Death benefits, \$50, and at the death of husband, \$25. Fees, 50c. per month, and \$1 and more, according to age, at entrance. Assessments at death of member, 50c.

**HOLY MARY OF THE IMMACULATE CONCEPTION MUTUAL RELIEF SOCIETY** (inc. 1901). Object: Social and beneficial. Sick and death benefits. Organization: A Board of Directors. Pres., Antonio Ricciardi, 716 Fitzwater St.; Sec., Gabriele Gambone, 766 S. 7th St.

**SOCIETA ITALIANA DI MUTUO SOCCORSO E BENEFICENZA** (est. and inc. 1889), Hall, 919 20 S. 8th St. Object: To assist and relieve its members when sick or in extreme necessity; to give burial, and to accumulate a separate fund (p. 88) for the help of the poor. Membership: White men of good moral character not over 50 years of age. No. 375. Sick benefits, \$5 per week for 6 months and \$3 for the other 6 months. Death benefits, \$150; on death of wife, \$100. Entrance fee, \$5 to \$10 for those between 18 and 40 years of age; thereafter to 50 years, \$20. Dues, 50c. per month and \$1 per year for benevolent fund. Assessment on death of member, 50c.

**SOCIETA DI MUTUO SOCCORSO SAN MICHELE ARCANGELO UNIONE FRATERNA MOUTERODUNESA IN PHILADELPHIA** (est. 1890, inc. 1892), 721 Carpenter St. Object: To promote the moral and material condition of its members, and to accumulate a fund for sick, death and accident benefits. Membership: Catholic Italians from 18 to 50 years of age. Sick benefits, \$3 per week for 6 months. Death benefits, \$75; on death of wife, \$40. Entrance fee, according to age. Assessment on death of member, 50c.; on death of member's wife, 25c.

**SOCIETA DI UNIONE E FRATELLANZO ITALIANA** (est. 1867, inc. 1868), 744 and 748 S. 8th St., Columbus Hall. Object: Care and relief of the sick and needy members. Membership: White men bet. 18 and 50 years of age. No. 325. Sick benefits, \$5 per week for 26 weeks in each year. Death benefits, \$100; on death of wife, \$50. Other benefits, services of physician. Entrance fee, \$3 up, according to age. Dues, \$1.50 per quarter. Assessment on death of member, 50c.

**ANSHE SODO LOVEN BENEFICIAL ASSOCIATION.** Meets at Samson Hall. Object: Sick benefits and endowments. Pres., N. Schechtman, 232 Mountain St.; Sec., A. Smolensky, 1333 S. 8th St.; Treas., M. Rosetsky, 930 Passayunk Ave.

**AUSTRIAN BENEFICIAL SOCIETY** (est. 1899), meeting rooms at Independence Hall, at present meets at 238 George St. Object: To assist members in case of sickness and distress. Membership: Austrian Jews, bet. 18 and 45 years of age, of good moral character. Relief benefit, \$5 per week every two weeks. No time limit. Sick benefit, \$5 per week for 8 weeks; \$2.50 per week for next 4 weeks. Sec., J. Haffel, 976 N. 2d St.

**CHEBRAH AHAVATH CHESED**, Hancock Hall, 8th St. and Girard Ave. Object: Assistance to members in sickness and death. Membership: Hebrews over 21 years of age, of good character, and payment of dues. Sick benefit, \$1 per week for 6 weeks in a year.

**CHEBRA BIKUR CHOLIM** (est. and inc. 1861), Covenant Hall, 6th St. and Fairmount Ave. Object: To visit the sick members, relieve their wants, bury the dead and assist the widows and orphans. Occasional donations are given to the needy, not necessarily Jews. Membership: Israelites of good repute. Support by dues. Pres., H. Isaacsohn; Trustee, L. J. Goodman; Sec., M. Jarotzky.

**CHEVRA GOMEL CHESED SHEI EMETH** (est. 1893, inc. 1896), 314 Catharine St. Object: To provide for the burial of its members and also poor people who cannot afford to pay the expenses. Membership: Jewish people. Support by dues.

**ELISAWETHGRAD BENEFICIAL ASSOCIATION OF PHILADELPHIA** (inc. 1893), 203 Pine St. Object: Beneficial. Membership: Hebrews up to 40 years of age. Sick relief is given for 13 weeks in 1 year. Sec., A. Dessen, 737 S. 4th St.

**IMREE MOEM HORWITZ LODGE, No. 57, INDEPENDENT ORDER AHAWAS ISRAEL** (est. and inc. 1900), 737 S. 6th St. Object: Insurance and endowment. Membership: Hebrews of good deportment bet. 20 and 45 years of age. In case of death \$500 is given; in case of the wife's death, the member gets the same. Annual dues, \$15.

**KRONPRINZ RUDOLPH UNTERSTUTZUNGS VEREIN** (est. 1885), 214 Pine St. Object: To assist members in case of sickness and distress. Membership: Hebrews of Mosaic faith, of good moral character and physical health, over 21 years of age. No. 110. Sick benefits, \$5 per week for 8 weeks and \$1 per week for the next 8 weeks in any year. Pres., A. Goldman, N. E. Cor. 3d and Spruce St.

**PANNONIA SICK AND BENEFICIAL SOCIETY** (est. and inc. 1896), N. E. Cor. 5th and Spring Garden Sts. Object: Mutual protection in case of sickness; burial service in case of death; to further intelligence among its members. Membership: Men, Hebrews, bet. 21 and 35 years of age on entrance. Sick benefits, \$5 per week for 8 weeks, \$4 per week for the following 8 weeks, each year. Death benefits, \$100; on death of wife, \$50. Other benefits, relieves its members in case of distress. Entrance fee, \$1 to \$1. Dues per year, \$1. No assessment on death of member. Pres., Dr. Samuel Steiner; Sec., Miss Harriet Spitzer; Treas., Jacob Bornenpi

### The Continuity of the Societa and Columbus Hall:

Many of the Societa's charter members from the 1867 founding would die in the intervening decades between acquiring the 746 South 8th Street property in 1874, then 744 South 8th Street in 1894. What another generation in membership meant were several conclusions: the Societa proved its importance in the community; a solid financial base enabled investment in another property and renovation to enjoin the two buildings architecturally into one; and that the Societa was able to adapt to a new immigrant group from mainly southern Italy which had very different experiences in settling.

Juliani focussed on standing members' biographical information from their ancestral birthplaces to how they assimilated in Philadelphia. For the instant nomination, some members are relevant, such as Emmanuel V.H. Nardi, the chairman of Columbus Hall's Building Committee. He was a second-generation in the family who was active in local "Italian" community affairs. As Chairman who supervised Columbus Hall's design, Nardi addressed other concerns in the neighborhood. On the next page is his image and opposite, a photo of immigrant orphans in an asilo (asylum) where Nardi was Vice President, as well as a Director for the Society for Immigrants. Below Nardi's image is one of John Queroli, who sold his property at 744 South 8th Street to the Societa in 1894. Queroli was the Societa's President in 1915 when the "45th" annual masked ball was held. (See page 5.) The source of these pages, Professor Strafile's Memorandum, Coloniale (Phila.:1910) intended to showcase the resourcefulness of "Little Italy" Italian American leaders in addressing a problem which neither local government nor the Archdiocese could fully do at the time. At these leaders' foundation was the primary Societa, and Columbus Hall to meet and to strategize.



**REPARTI DELLA SOCIETA' PER GL'IMMIGRANTI**

Ricevero

EMANUELE V. H. NARDI Direttore  
 REA DANIEL SCALABRELLA AVV. HARRY B. GANDOLFO  
 FRANK A. TRAVASCO DR. G. M. DE VECCHIS

Ufficio d'Informazioni

AVV. JOSEPH BARTELETTI Di notte  
 REA ADRIANO BONASCI  
 ALFONSO CILICCIOTTI OR. G. M. DE VECCHIS  
 H. V. ESTRO



**ASILO INFANTILE**

(vedi Pag. 31)

**COMITATO ASILO**

REA GIUSEPPE BONASCI Direttore  
 JOHN QUEROLI ANTONIO RAVGIO  
 FRANK ROSATTO HENRY DE BERARDINO

199

**COMITATO SCUOLA DI  
 CITTADINANZA**

AVV. HARRY B. GANDOLFO Direttore  
 EMANUELE V. H. NARDI  
 AVV. JOSEPH C. BARTELETTI  
 ALFONSO CILICCIOTTI  
 HENRY DE BERARDINO  
 Comitato di Assistenza Scuola di Cittadinanza  
 LAURE SIAVANI FRANK SIAVANI  
 VINCENZO BONU RICCARDO TINGO  
 PIETRO COLAPRETE

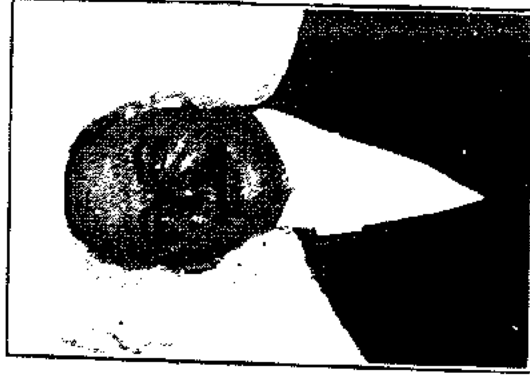
**Ufficiali della Società per gli Immigranti**



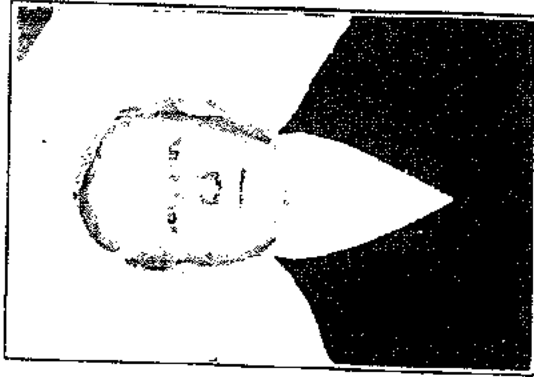
EMANUELE V. H. NARDI  
 VICE-PRESIDENTE



ANTONIO RAVGIO  
 TESORIERE



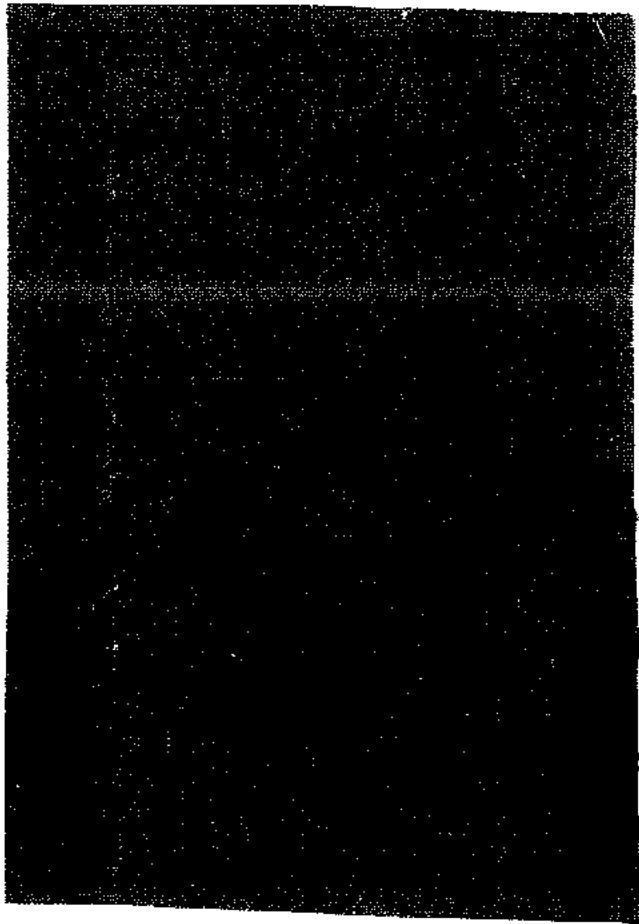
JOHN QUEROLI  
 DIRETTORE



FRANK ROSATTO  
 MANAGER

Obtained from the Columbus Hall file at the Philadelphia Historical Commission are these membership booklets from two societies which met at Columbus Hall. The booklets printed the "Laws and Regulations" in membership.

At left is the beneficial aide (soccorso) Societa named after "Rome and the Province" dating to 1943 in activity.



At right is the Italian Society of "St. Lawrence Martyr," (begun by those from Campobasso, near Naples, Italy) booklet dating from 1922.

## Statuto e Regolamento

DELLA

SOCIETA' ITALIANA DI M. S.

### DI LORENZO MARTIRE

di Campobasso

(Campobasso)

in Philadelphia, Pa



SOCIAL PRINTING CO.

1031 So. 8th Street -- Phila., Pa.

1922

Columbus Hall's Architectural Value:

The former Moyamensing Township is one of the oldest sections of the city and its architectural heritage is represented with Columbus Hall. From the earliest public or institutional buildings in the 1830s through the mid-20th century, the designs of structures here in Moyamensing Township, now "Bella Vista," contributed to the city's tradition and lead in the latest architectural styles. The first buildings, in the Federal Style, have been demolished, but they had existed when Columbus Hall was designed in 1897-1898. This is important in knowing how the community appeared to its residents as well as to visitors. The styles of the buildings pictured in this "album" also imply how extensive contacts and communications were between the "locals" and those outside of this rather closed community.

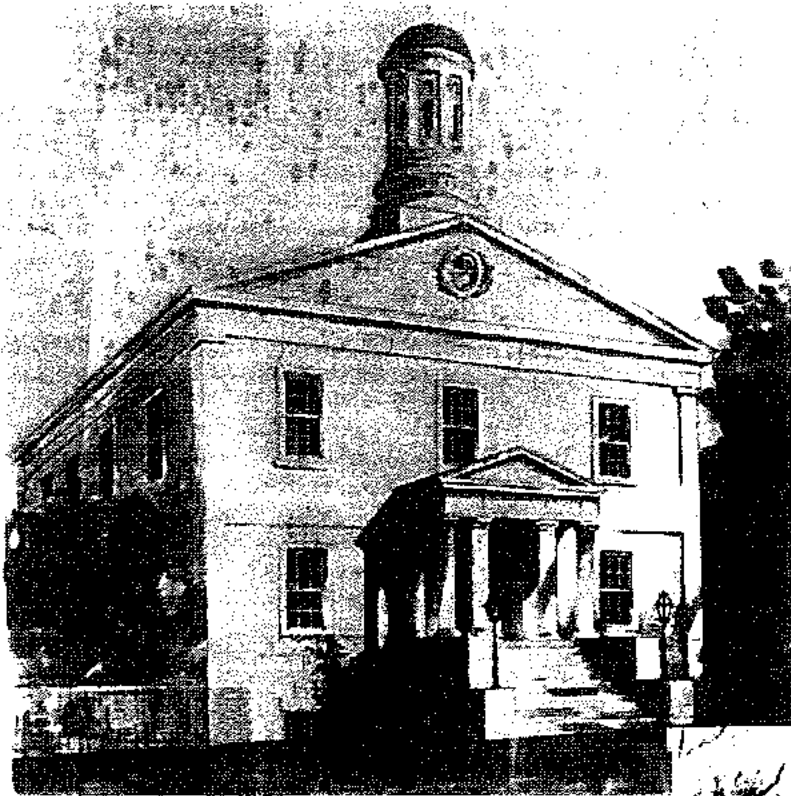
The architectural history of Moyamensing Township includes FEDERAL STYLE buildings such as the Ringgold Elementary School, dating from the early 1830s to 1898 when demolished. This school stood about 100 feet northeast from Columbus Hall, on the corner of 8th and Fitzwater Street. (Cianfrani Park occupies the site.) The photograph below was supposedly taken in 1897, just before the building was to be destroyed for the new James Campbell School.



Image downloaded  
from Free Library  
site.

THE RINGGOLD ELEMENTARY SCHOOL  
Moyamensing Township, Philadelphia  
1830s

Moyamensing Hall at 923 Christian Street was the most important building for the entire township since its 1833-34 construction.



Left, a sketch of the Hall, a Federal Style design resembling the Ringgold School.  
(Source: Historical Society of Pennsylvania.)

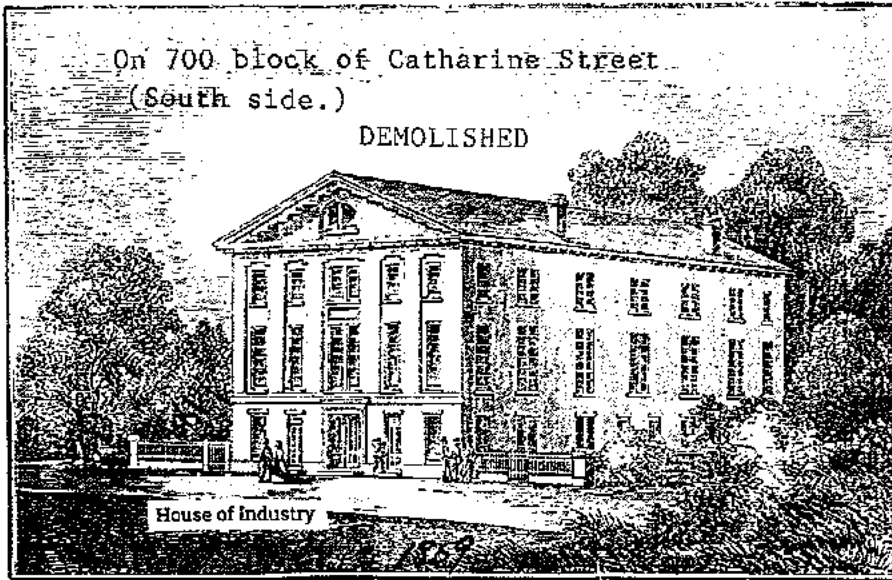
Below is a rare photo of the post-1866 renovation of the Hall, when St. Paul's parish bought the fire-damaged building and fashioned it as a convent for the Sisters, Servants of the Immaculate Heart of Mary (IHM's.)

Moyamensing Hall was directly across from St. Paul's church. The building was destroyed by the late 1950s; it was then hidden behind the St. Paul's School from 1896.  
(See p. 38 herein.)

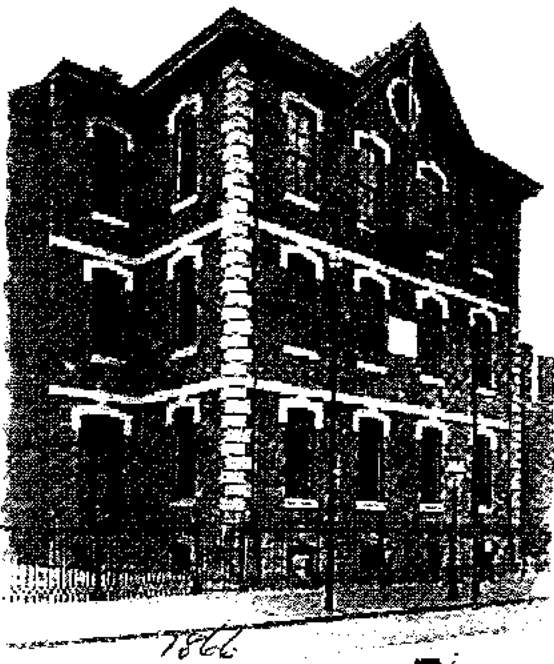


A rare photograph taken of the former Moyamensing Hall, circa 1880. (photo courtesy Immaculata College Archives)

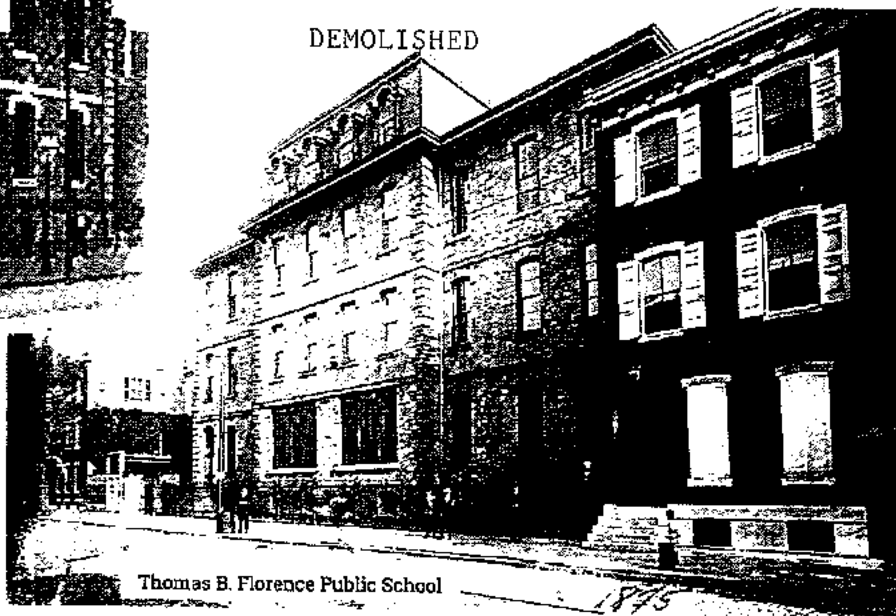
Post-Consolidation building designs in the neighborhood:



After the 1854 Consolidation, the former Moyamensing Township's more established areas kept abreast of the latest architectural trends, as these buildings show. Designing these institutional buildings from the pre- to post Civil War years connected this neighborhood to the sophistication of Center City.

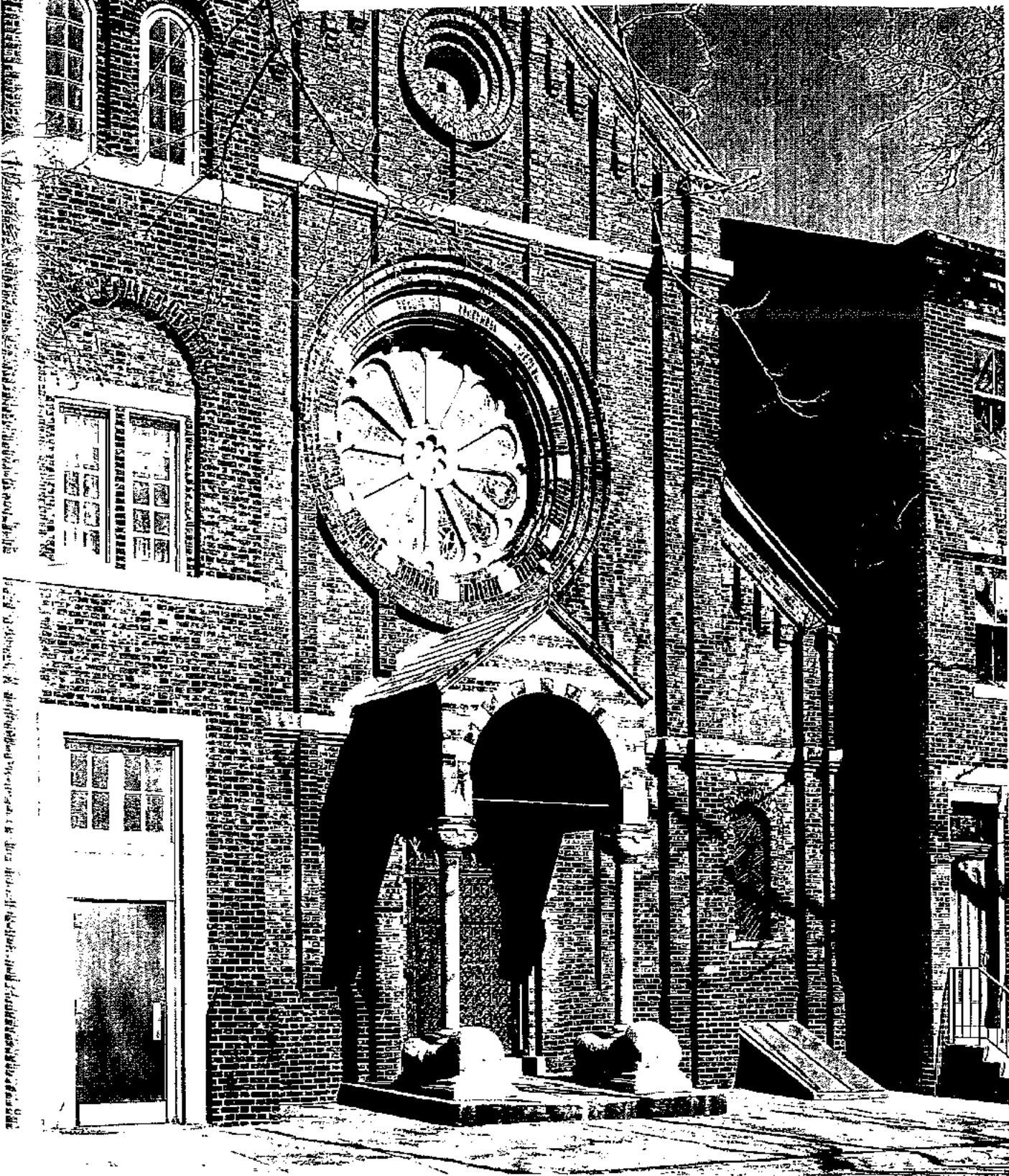


Left: the Randall Public School, c.1866.  
 Below: the Thomas Florence Public School, now, Palumbo Playground. (700 block, Catharine Street, north.)



Above:  
 900 block, Bainbridge  
 (PHC-approved.)

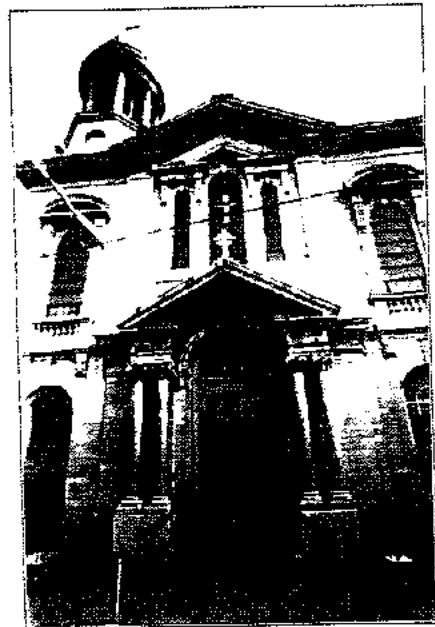
This Tom Crane photograph of the 1886 Protestant Episcopal Church of the Evangelists is of an existing building, on the 700 block of Catharine Street (north side), part of the Fleisher.





Architect Frank R. Watson's design of the Protestant Episcopal "Emmanuel" Church held some of the same elements as his teacher's work for the Roman Catholic church of St. Mary Magdalen de Pazzi, below. Architect Edwin F. Durang sketched St. Mary's by about 1883 and the church was not dedicated until 1891. Emmanuel was already open, having less expensive construction costs.

The Emmanuel (left) was demolished in 2019.



St. Mary Magdalen de Pazzi Church, the first Italian national parish in the U.S. founded in 1852.

Other large buildings designed for the Italian community were close to Columbus Hall. Photographer Brocato went around the corner from Columbus Hall, to 7th and Fitzwater Streets to capture two contemporary scenes. The image on the bottom of the next page is one looking eastward on Christian Street from Eleventh. Notice the bell tower of the Emmanuello Church on the right. This church, like Columbus Hall, was in the middle of residential rowhouses.





QUARTIERE ITALIANO — FITZWATER STREET



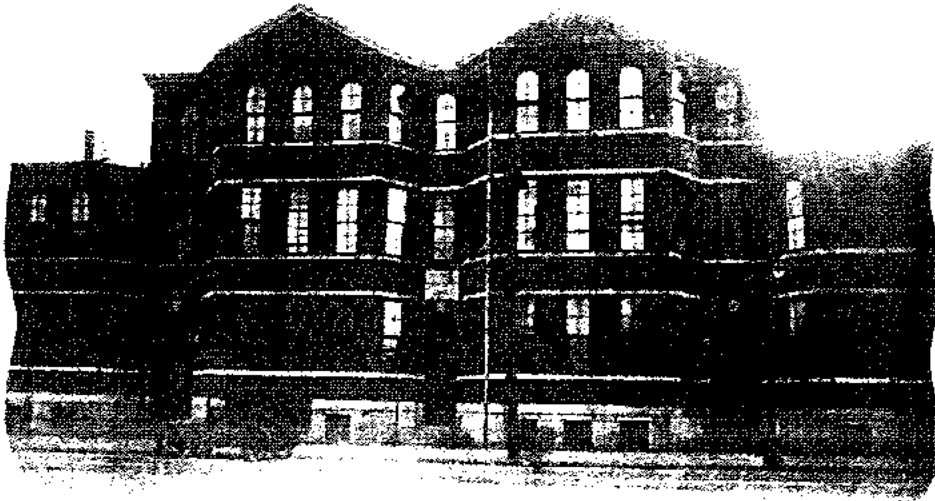
Contemporary scenes of the neighborhood when Columbus Hall was rather new.

(Source of images: Strafile's Memorandum, 1910)



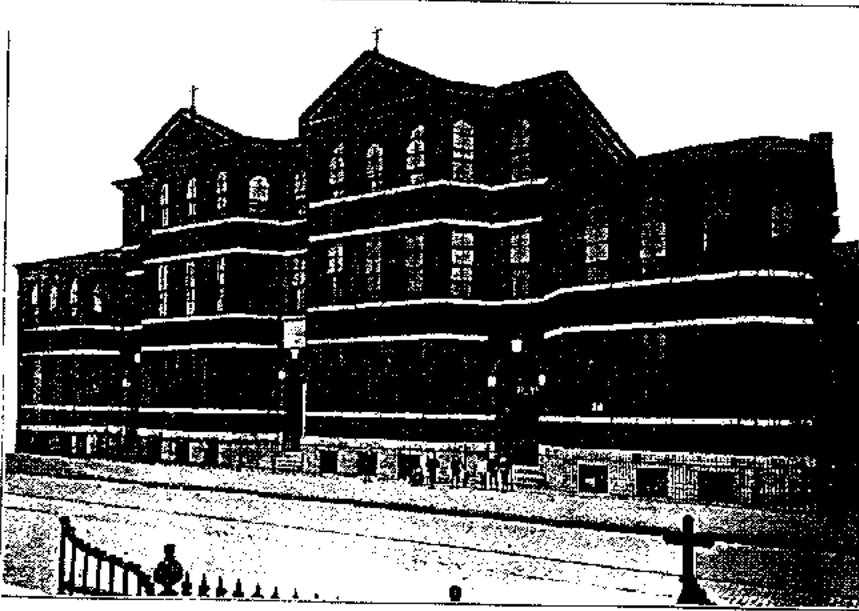
Christian Street in Philadelphia's "Little Italy" neighborhood at the beginning of the 20th century.

SCHOOL DESIGNS



Left and left, below are from architect Edwin F. Durang's Album of the 1896 St. Paul's School at 923 Christian Street. It stood in front of the old Moyamensing Hall.

The second St. Paul's School for Boys and Girls. This building, designed by E. F. Durang, totally obscured the I. M. Sisters convent, the old Moyamensing Hall. (Photo taken in 1928. Courtesy: University of Pennsylvania College Archives)



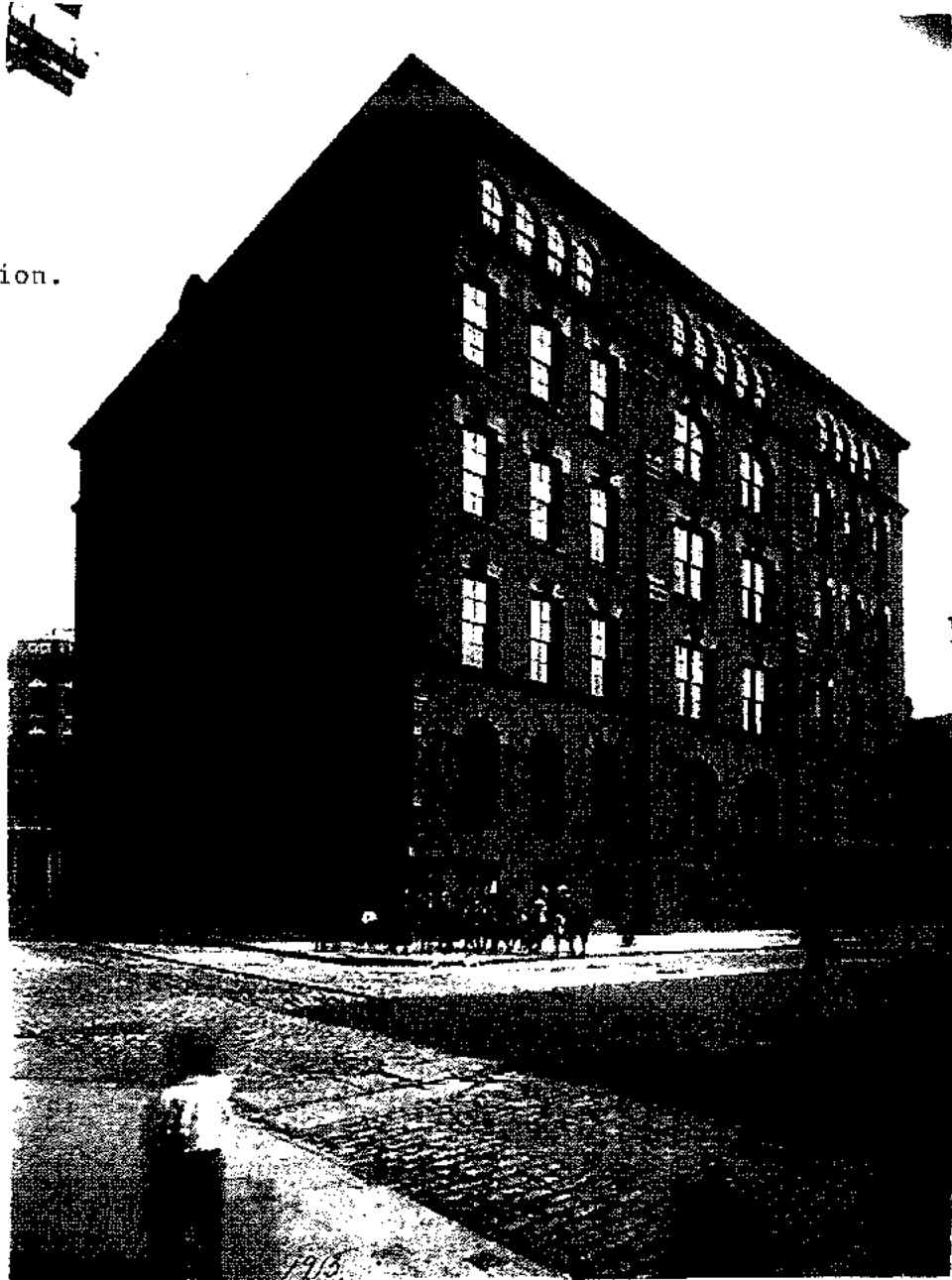
Below is Durang's 1905 St. Paul's School.

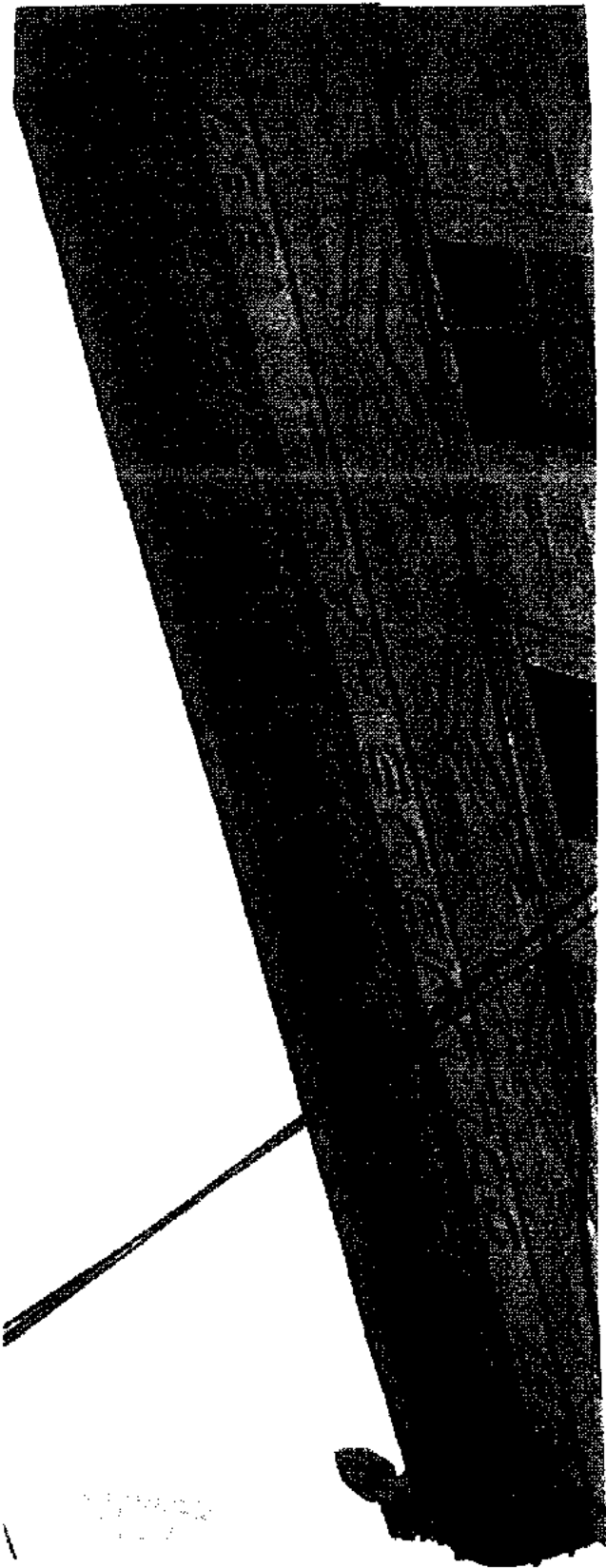


Some similarities are noted between the 1896 St. Paul's School and the 1899 Campbell School: rounded arches; bays; definition. Durang, however, drew "movement" in the contour of his building.

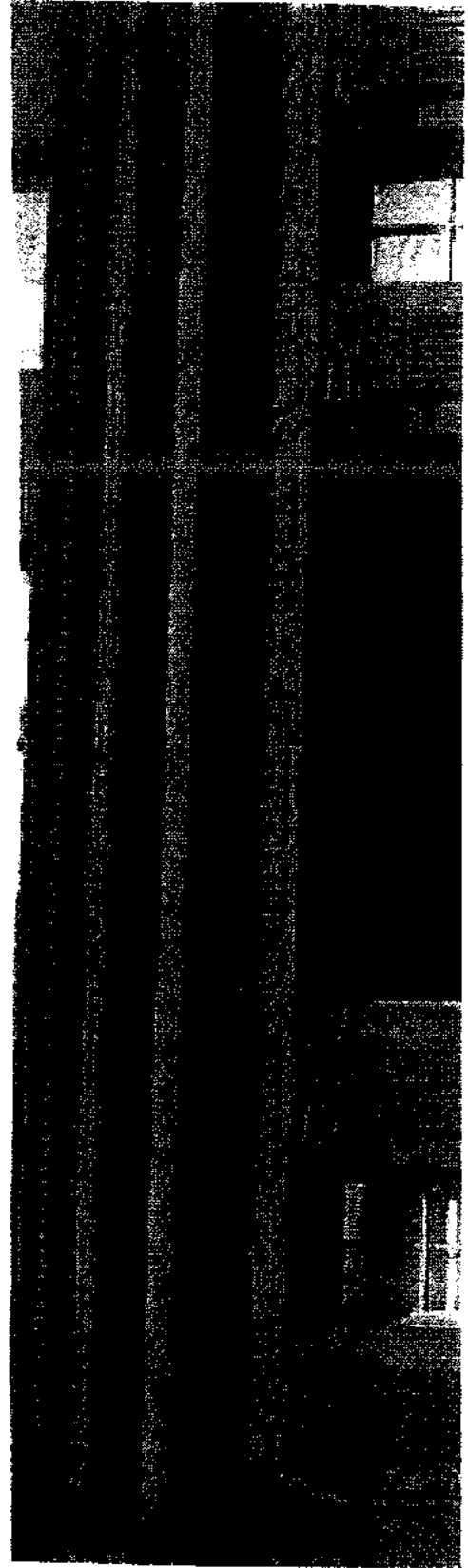
The Ringgold School's name was changed to the "James Campbell Public School" by the 1897 construction of this new building. The c.1832 Federal Style Ringgold School ceded to the rise of more local residents and to other changes: James Campbell, an Irish Catholic from Queen Village, was a jurist and Post Master General under President Franklin Pierce. The naming of a school of an Irish Catholic in a dominant Anglo-Protestant city foretold the ethno-cultural future.

Source: Free  
Library of  
Philadelphia  
Prints Collection.





The architect of Columbus Hall may have influenced Joseph Anshultz who designed the James Campbell Public School in 1899, as seen from their identifying corners and the placements of the years (front and end) and names in center. The Ringgold School was also demolished, just as the old Moyamensing Hose building.



Is Columbus Hall "Beaux Arts" in design?

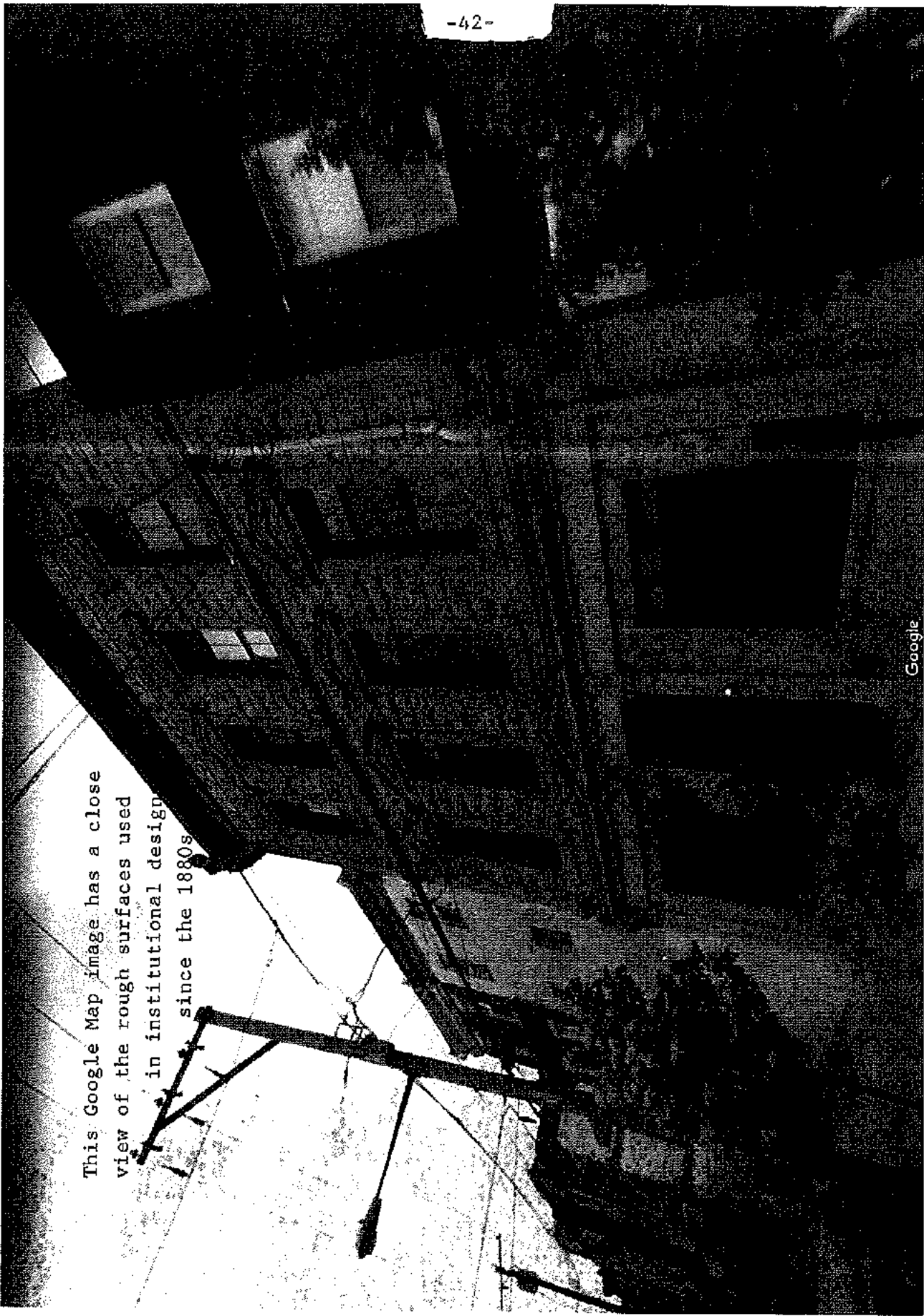
The 1980 Historic Survey study placed the building into the most avant garde architectural style of the 1890s, Beaux Arts, with no foundation. The architect of Columbus Hall seemed to carry in his plan the Hall's purpose within the community as a meetingplace and commercial space on the ground level. Situated between residential properties, Columbus Hall was no different than other buildings--including grocery stores, banks and businesses--which flanked rowhouse residences. There were no zoning prohibitions, it seems, to create uniformity, or to site certain businesses away from the intrusion of residential living.

Whoever designed Columbus Hall was aware of architectural trends in the 1890s for commercial buildings.<sup>17</sup> The facade has two separate components stacked atop each other, in the present and original forms. Elements from the work of Richardson can be seen in the rusticated granite and monochromatic color of the surface forcing attention to the classical details: pediments above each window on the upper levels, Tuscan piers on the street level, the moldings, ornate cornices and brackets holding acorn finials. Art historian Brown would describe Columbus Hall as "mercantile classicism," (borrowed from Siegfried Giedion). While adapting many of the conventions used in the Chicago architects' designs<sup>16</sup> of higher buildings (more than five levels), Columbus Hall used some verticals against the horizontals for organizing a symmetrical facade. Plain, squared windows add to the simple and straight in the design. If seeking an example or kind of model in which to create a design for that late 1890s era of heightened commercial activity (the recovery after the 1893 crash), Columbus Hall exemplified the use of muted masonry for some levels, rustication on others and classical details to tie everything together.

<sup>16</sup> Brown, M., (Ed.), American Art. NY:Abrams, 1979, pp.254-256;258; 260

<sup>17</sup> Staff note: Appendix II contains a drawing of the building with "P.F. Gallagher, Architect, 917 Sansom St." The staff's research of Gallagher shows the history of a builder/contractor who perhaps embellished his level of training in this particular instance. Appendix III contains a newspaper clipping that begins "Contractor P. F. Gallagher presented plans for Columbus Hall..."

This Google Map image has a close view of the rough surfaces used in institutional design since the 1880s.



The exact date of 927 South 8th Street's design is unknown, but the facade has similarities to Columbus Hall, just two blocks north: ashlar "blocks", the classical elements, piers on the ground/street level where commercial/business would transpire.

It also is sited between residences.

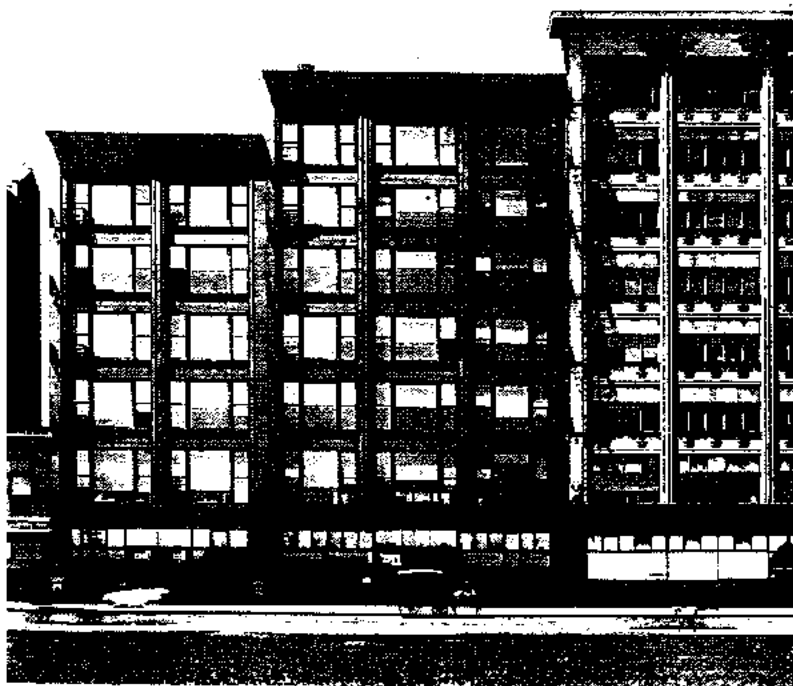




These buildings from Brown's American Art served as examples of commercial architecture in the late 19th century. These buildings are in the Midwest and were designed by architects who had some training at the Ecole des Beaux Arts; the classical details enhance the otherwise modulated horizontals and verticals. And despite their high levels, a rather prominent cornice and deep frieze decorate the tops.

Columbus Hall's architect used many of these conventions in the more compact, three-story Hall.

Columbus Hall also has a distinctive lower level, just as these commercial buildings.



290 Holabird & Roche and Lewis Sullivan. Gago Group, Chicago. 1898-99



289 Adler & Sullivan. Wainwright Building, St. Louis. 1890-91



Conclusion:

Columbus Hall's heritage has been shown to sweep across its origins with the Societa's members, who used available resources from their wide scope of contacts over the United States to participate in some local and national historic events, such as the 1876 Centennial Exhibition and 1892 Columbus celebrations. Columbus Hall derived from local residents' motives to further non-ethnic and non-religious concerns in this neighborhood, but as a venue, the building accommodated large groups from any background.

Columbus Hall has been the site to attest to the organizational growth of many "societies" from the late 19th to early 20th centuries where civic, political and cultural activities arose from this neighborhood in tandem with the city, state and national movements. Architecturally, Columbus Hall held timely details in its design, reflecting the late 19th century "mercantile classicism" first devised by Henry Hobson Richardson in the 1880s, then more fully developed in commercial buildings by Chicago School architects in the 1890s.

Thus, Columbus Hall presents several meritorious reasons for historical designation from how it succeeded well in integrating its appearance and purpose into the city, state and national spheres of historical importance.

Celeste A. Morello, MS, MA  
November, 2019

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The Athenaeum of Philadelphia--Special thanks to Michael Seneca.

Catholic Historical Research Center--Special thanks to Patrick Shank on St. Mary Magdalen de Pazzi parish information.

City Archives--Special thanks to David Baugh.  
Free Library of Philadelphia, Prints and Pictures  
Historical Society of Pennsylvania Prints

Philadelphia Historical Commission--Special thanks to Mrs. Chantry.

Temple University Urban Archives

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Also acknowledging with gratitude: Marina and Eugene Desyatnik  
who care about Bella Vista's  
great history!

A P P E N D I X    I:

Copy of Charter of March 16, 1868 filed  
by the Societa di Unione e Fratellanza Italiana  
(in Philadelphia.)



Received of the ... 1800 ...

Societa di Umore  
of Philadelphia  
in Philadelphia  
Philadelphia

It is honorable to the ...  
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the City ...  
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under the title of ...  
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corporation or ...  
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checked by the act of assembly in such case, made and  
 provided and if the sufficient reasons be shown to the  
 contrary that the Council will deem it expedient that  
 the petitioners shall according to the order and  
 conditions in the said Ordinance, applicable and  
 contained therein and to a corporation or body politic  
 and legal continuance by the name, style and title  
 in said Ordinance provided and declared

Provisions

Article 1st The Society shall be known as the  
 de Wynne & Trakelberg's Orleans in Middlesex  
 Article 2d That the place of business of said society  
 shall be in the City of Middleburgh  
 Article 3d The objects of the Society shall be the  
 care and relief of the sick aged and needy members  
 of said Society and for the purpose of collecting  
 legacies and donations for the use of the families of  
 the members of said Society  
 Article 4th The members of the Society shall meet  
 in regular meetings and in case of urgency or  
 emergency of the administration in special  
 meetings

Article 5th The administration shall be entrusted  
 to a Standing Committee composed of a President  
 two Standing Secretary Treasurers and not less  
 than five special officers and also to three trustees



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care and relief of the sick aged and needy members  
of said Society and for the purpose of obtaining  
bequest and liberality for the use of the families of  
the members of said Society. The Society shall meet  
at least 120 the number of the Society shall meet  
in stated meetings and in case of emergency or  
inconvenience of the administration in special  
meetings. That the administration shall be entrusted

to a Standing Committee composed of a President  
two Standing Secretary Treasurer and not less  
than five special officers and also to such trustees  
as shall be deemed necessary to carry out its  
objects shall be required by such trustees and  
such funds as moneys and also by gifts  
of money and property shall be received the  
discretion of the Society or inquired from any way  
shall be expended for the benefit

of the said Society and of the officers of the  
Standing Committee and of the Trustees of the  
Society for the first year of its existence shall be  
the following that is to say President Corwin  
President Benjamin D. Allright Vice President  
Governor Robert Secretary Augustus Tappin  
Treasurer Samuel Thomas Allright  
John White Joseph H. Keckler Greenleaf  
Row and Augustus Ruffell Standing Committee  
Thomas Ward Parsons Campbell and  
John White Greenleaf

At a  
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A P P E N D I X   I I   :

Richard N. Juliani, Ph.D. on La Societa who  
were responsible for Columbus Hall.

(Pages copied from his Building Little Italy.)

At this point, the parish entered a brief but troubled period. Upon Mariani's death, Father Gaetano Sorrentino became the new pastor. In his first months as pastor, Sorrentino made physical improvements to the church, including a new altar, a fresco behind it, and statues of Mary and Joseph, for which he was praised. But his success was short-lived. After only eleven months, in February 1867, Father Sorrentino's service as pastor came to an unhappy end. Official sources of parish history cryptically reported: "A period of trouble, and Church closed."

A much later newspaper account declared that Sorrentino left because of "some misunderstanding between him and the people." Actually, Mariani's earlier bequest of parish property had precipitated a dispute between the bishop and trustees over its ownership. There were also other issues, which Sorrentino had aggravated and was unable to resolve. After the parish was reopened, it was served by Father Charles Lechner, a Jesuit, then by Father James Rolando, a Vincentian, and then by Father Joseph Kolando. None of these priests served more than a few months, and the church continued its difficult days until the end of the decade, when the appointment of Father Antonio Isidori opened a new and significant period in the history of the parish.<sup>61</sup>

The establishment of formal institutions provided the Italian population with the decisive instruments for development as an immigrant community. "The parish of St. Mary Magdalen de Pazzi was the oldest and possibly the most important device in this process. It was not merely a center of religious services, but provided for the secular and material well-being of its members. Father Mariani, its first pastor, had even acquired a reputation as a healer of physical illnesses. In the absence of physicians and lawyers who were Italian-born, or at least competent in the language, the role of the priest was undoubtedly much wider than today and embraced the services of these professions at times as well. But the continued evolution of the Italian experience led to the development of other types of institutions, and the late 1860s were an appropriate period for such activities."

### Secular Organizations: *La Società*

In Philadelphia, as well as the entire nation, the development of the industrial system in the nineteenth century transformed, and perhaps

even destroyed, the personal bonds and social order of many Americans. By 1860, the city's rapid growth had almost completely erased the informal neighborhood street life that had characterized and integrated individuals into somewhat cohesive communities in earlier periods. In the second half of the century, urban dwellers who wanted to restore personal identity and social solidarity found it necessary to create newer institutions. In their response to this situation, Philadelphia's of all ethnic backgrounds and class levels formed new clubs and associations in an attempt to restore meaning and stability to their lives. It was, as one historian has succinctly declared, "*par excellence* the era of the urban parish church, the lodge, the benefit association, the social and athletic club, the political club, the fire company, and the gang."<sup>62</sup>

While other racial and ethnic groups had already established formal voluntary associations that reflected their search for common identity and group cohesion, Italians had not. Black Philadelphians in 1864, for example, had formed a society to facilitate migration to Haiti, and the preamble to its constitution declared their view of life in the United States: "In this country, ours is a hard and wearisome journey." In the fall of 1864, a large number of black Pennsylvanians, including some residents of Philadelphia, reportedly left for Haiti. In the same year, Jewish women established the Ladies Hebrew Relief Association of Philadelphia, for the purpose of making garments that could be distributed to the poor of the city. By 1866, Jews in Philadelphia had fourteen institutions and organizations that addressed the problems of health, education, fuel, sewing, relief, widows and orphans, and other matters within their population. During the same years, through spontaneous demonstrations as well as more enduring organizations, the Irish in Philadelphia repeatedly expressed their response to events in their homeland. In 1868, an estimated 5,000 people participated in a public protest in the city against the execution of "Irish martyrs" in England. There also were the French Benevolent Society, the German Society, the Hibernal Society, the St. Andrew's Society, the Scots' Thistle Society, and the Swiss Benevolent Society—all for the relief of distress, and for general fraternization, as well as a number of religious groups with ethnic overtones.<sup>63</sup>

Although still a small population, Italians faced problems similar to those of other groups in Philadelphia in the 1860s. Like African Americans, assisting immigration, even though it might be to rather

than away from the United States, as well as facing their own "hard and wearisome journey," were certainly problems for Italians, but there was no Italian Emigrant Union in Philadelphia. Similarly, like the French case, the local press frequently conveyed the news of abuses against Caribaldi and other Italian patriots to their compatriots here, but there was no Italian Emigrant movement in Philadelphia. And like the Jews and other ethnic groups, certainly poverty, housing, health, education, employment, and widowed were sources of distress among the Italians, but there was no Relief Association in Philadelphia.

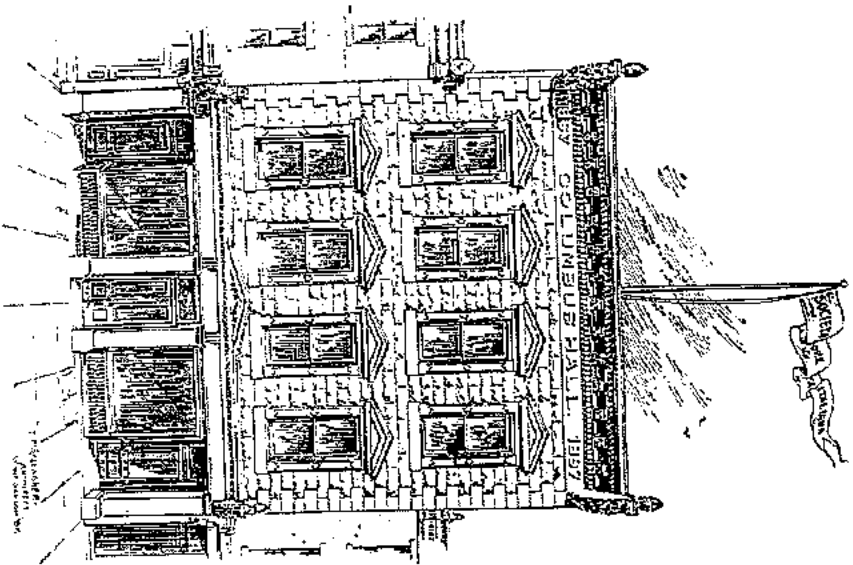
Despite their long presence in Philadelphia, Italians did not form their first fraternal or beneficial association until the late 1860s. The size of the Italian immigrant population was one factor, but other circumstances contributed more to the process. Few Italians regarded one another as well as how other Philadelphians perceived and treated them, were important aspects in group life. Although they had been conspicuously absent from public demonstrations throughout the decade, Italians in Philadelphia had quietly celebrated the triumph of nationalism in Italy and reflected on its implications for a new sense of identity and cohesion. Events and circumstances, both in their land of origin and in their new location, contributed to the formation of the first voluntary association of Italians in Philadelphia.

The idea of organizing a mutual aid society for Italians and their families in an American city originated with the efforts of Giuseppe Avezzana, a political refugee in New York who had been a supporter of Mazzini and the Young Italy movement. After serving in the struggle for popular government in Spain and Mexico, and then in the Italian revolution of 1848–49, Avezzana became minister of war in the ill-fated Roman republic. After its defeat, when he rejoined his family in New York City in August 1849, Avezzana was greeted as a hero by Italians but also by the mayor and the common council in a reception at the city hall that far exceeded what even Caribaldi received in the next year. In 1857, Avezzana organized the *Societa di Unione e Fratellanza Italiana* in New York not simply as a mutual aid society, but also with the hope of promoting his political agenda for Italy. It was soon followed by the formation of *La Societa Italiana di Nuova Benetenza* in San Francisco in October 1858. Italians in Philadelphia might have made a similar effort shortly afterward, but the outbreak of the American Civil War postponed it for another decade.<sup>25</sup>

Philadelphia's Italians began holding meetings to discuss establishing their own organization in September 1867. The early meetings resulted in a committee chaired by Agostino Lagonarino; other members included Bartolomeo Alfredo Casagrande, Lorenzo Nardi, Frank Cuneo, Stefano Ratto, Giuseppe Mazza, Antonio Raffetto, Paul Casagrande, and Stefano Cuneo. The group formally organized the *Societa di Unione e Fratellanza Italiana*; elected temporary officers, with Mazza as president, Lagonarino as treasurer, and Fortunato Parroni, the Civil War veteran, as secretary, and admitted fifty-eight members at a general meeting at McCullough's Hall on Walnut Street in November 1867. They met again one week afterward to elect permanent officers, but that election was declared void. In January 1868, the members elected Antonio Cerroni as president, Ferdinando Allegretti as vice-president, Parroni as secretary, and Lagonarino as treasurer.

In early February, a charter filed in the Court of Common Pleas incorporated the Philadelphia *Societa* as a public entity. After meeting at temporary sites, the *Societa* purchased the Moyamensing House, former headquarters of an old volunteer fire company at 746 South Eighth Street. With renovations that provided meeting rooms, the building was renamed Columbus Hall at dedication ceremonies in July 1874. Almost from the beginning, the *Societa* placed the celebration of Columbus Day at the center of its activities, with an annual ball taking place on October 12 from 1869 on.<sup>26</sup> But the activities of the new organization embraced a broad range of objectives that enabled members to reconcile political and religious values in Philadelphia while nation and church remained separated in their homeland. The patriotic elements involved both Italy and the United States. In testimony to their continuing devotion to the Italian cause, the members elected Caribaldi as honorary president in December 1867. While parades in honor of the new Kingdom of Italy still expressed the memory of their origins, the members of the *Societa* also held public ceremonies that celebrated events and individuals in American life.<sup>27</sup>

The *Societa* found a more urgent agenda in the material and social needs of Italians. In March 1868, local newspapers reported that the new organization had been formed for the mutual aid and improvement of its members. Its charter even included, among other objectives, the purpose of "establishing schools and libraries for the use of the families of the members of said Society."<sup>28</sup> However, the benevolence of the organization was never entirely restricted to its own members,



HOME OF THE

**Societa' di Unione e Fratellanza Italiana**

246-248 SOUTH BROAD STREET PHILADELPHIA, PENNSYLVANIA

Columbian Hall, for many years, this building on Eighth Street, above Chestnut, served as the meeting place for the Societa' di Unione e Fratellanza Italiana and other organizations in the immigrant community. (From *History of the Societa' di Unione e Fratellanza Italiana*, 1929.)

hat regularly extended to recipients in other parts of the United States and Italy. For example, it contributed \$306.50, the proceeds from its Columbus Day Ball of 1869, to the victims of the Great Chicago Fire two years later.

The success of the Societa' depended on resolving several problems, which included achieving financial solvency; integrating regional differences among members, and finding capable leadership. The organization was sustained primarily through members' dues, but also by contributions of benefactors—such as the Vini brothers, who donated \$50 at the start and continued to provide monetary support in later years. Members included a broad range of individuals—from affluent and powerful men, such as Lagomarsino, a partner in a large iron and powder mill, to others involved in more modest enterprises, such as Raffera, a shoemaker, or Ratto, a grocer. Its early leadership, however, was dominated by individuals of Ligurian or Tuscan origin. Their responses to these challenges provided a remarkably successful formula, and unlike other organizations that lasted only briefly, the Societa' endured for more than sixty years.

While the Societa' later proclaimed itself as only the second organization of its type in the United States, it was actually the third, after previous efforts in New York and San Francisco. After being established in several American cities, the leadership of these societies became concerned that they had been working too separately from one another. In the summer of 1868, plans were announced for a convention in Philadelphia to bring together all the Italian societies in the United States, and Paroni was chosen to represent the local society at the meeting. Delegates or some form of communal non-represented Italians in Philadelphia, New York, Boston, Chicago, Cincinnati, Louisville, St. Louis, Washington, and elsewhere. At the opening session, after Paroni introduced the delegates, Ratto was elected temporary president. The participants later elected an Ohio delegate as permanent president and Paroni as vice-president.

The principal objective of this convention of Italian societies was to adopt measures that would bring about a more united effort toward mutual aid and improvement of the condition for Italians in America. After several days, in which articles for the proposed Italian League were approved under the name *Unione Italiana*, or the Italian League in the United States, a constitution and bylaws were adopted, and then the convention adjourned. A key provision approved by the delegates

enabled anyone who belonged to a local society to secure membership in other cities with a simple application. By making it possible for needy members to find aid anywhere an affiliated society existed, it recognized not only the likelihood of material needs but also the geographical mobility that was common among Italian workers in the United States. While final unification of their homeland had yet to be won, immigrant Italians had achieved fraternal consolidation in their new country.

Communications from societies in other cities, as well as from the Italian minister in Washington, endorsed the aims of the new confederation and expressed the hope that it would serve Italians everywhere in the United States. The conspicuous roles of the local participants also showed that the Italians in Philadelphia not only had established their own mutual aid society but also were playing an important part on the national scene. In the following year when the Knights of Pythias announced that they intended to spread their order into Italy, Patron was given this responsibility, and the Italians of Philadelphia had also acquired a role in fraternal affairs at the international level.<sup>1</sup>

The *Societa* combined a patriotic devotion toward Italy, a concern for the material and social welfare of Italians here, a desire to demonstrate loyalty and citizenship as Americans, and an expression of the Catholicism of its members. Its activities also revealed and strengthened the continued development of the Italian population in Philadelphia. These events signified several different decisive aspects of the Italian presence in the city. First, the location of the meetings and activities of the *Societa* affirmed the physical center of the Italian settlement in Philadelphia as radiating from Christian Street toward Sixth and Ninth Streets. While this location undoubtedly reflected where Italians had already gathered in the pursuit of work and residence, it also served as a powerful magnet to attract even greater numbers of Italians in later years who faced similar choices. Second, the founding of the *Societa* more firmly rooted and expanded the organizational base that served the Italian population. It put another critical element in place, in both a geographical and an institutional sense, for transforming Italians from what had previously been merely a disembodied but structurally underdeveloped component of the population. Third, the program of the *Societa*, with its peculiar blend of politics, tempered welfare, and religious concerns, manifested more fully

the Americanization of Italians, both as individuals and as a group. By the end of the 1860s, the Italians in Philadelphia had completed their embryonic phase and had emerged as a small but visible and viable immigrant community. It was also now a permanent community that in time became more American as it left its own imprint on the further development of Philadelphia.

A P P E N D I X    I I I    :

Copies of sources used in nomination.

100

THE ILLUSTRATED HISTORY  
OF THE  
CENTENNIAL EXHIBITION,

HELD IN COMMEMORATION  
OF  
THE ONE HUNDREDTH ANNIVERSARY  
OF  
AMERICAN INDEPENDENCE.

WITH A FULL DESCRIPTION OF  
THE GREAT BUILDINGS AND ALL THE OBJECTS OF  
INTEREST EXHIBITED IN THEM,

EMBRACING ALSO

A Concise History of the Origin and Success of the Exhibition, and Biographies of the  
Leading Members of the Centennial Commission,

TO WHICH IS ADDED

A COMPLETE DESCRIPTION OF THE CITY OF PHILADELPHIA.

BY JAMES D. McCABE,

AUTHOR OF THE "CENTENNIAL HISTORY OF THE UNITED STATES,"  
"PATHWAYS OF THE HOLY LAND," ETC., ETC.

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IN THE GREAT EXHIBITION.

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PUBLISHED BY  
THE NATIONAL PUBLISHING COMPANY.  
PHILADELPHIA, PA., CHICAGO, ILL., AND ST. LOUIS, MO.

1876



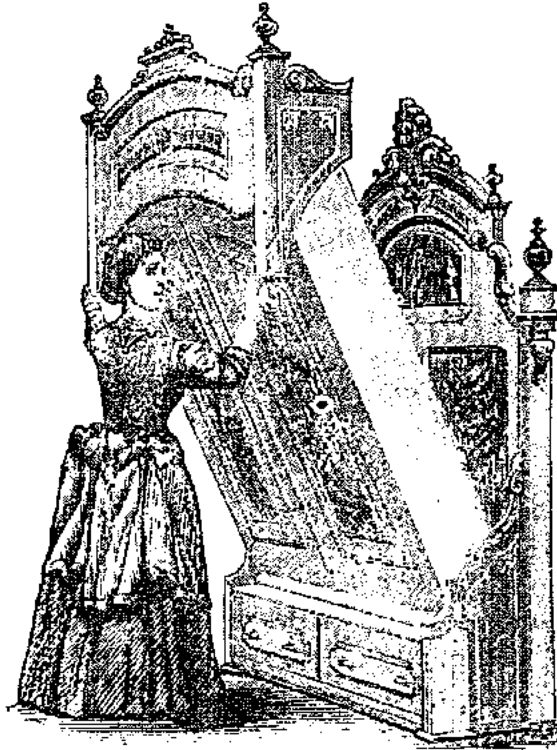
*The Italian Day.*

One of the most memorable celebrations connected with the Exhibition took place on Thursday, October 12th, on which day the Italian residents of the United States presented to the city of Philadelphia the magnificent marble statue of Christopher Columbus, which now ornaments the West Park. The day was the 386th anniversary of the discovery of the New World by Columbus.

The various Italian civic and military organizations of Philadelphia and other cities which decided to take part in the ceremonies assembled in South Eighth street on the morning of the 12th of October, and proceeded up Eighth street to Chestnut, and thence to Fifth, where they were reviewed by his Honor the Mayor, after which the Mayor and members of both branches of City Councils entered carriages and took the place in line assigned to them in accordance with the programme. Chief Marshal J. Ratto, Esq., headed the line and was followed by a platoon of twenty-four reserve officers, commanded by Lieutenant Crout. The visiting Columbus Guard (Bersaglieri), of New York, came next, headed by the Black Hussar Band dismounted. The riflemen numbered about seventy men, and made a handsome appearance, the officers having an abundance of green ostrich feathers in their low-crowned hats, while those of the privates and non-commissioned officers were black. The red, white, and green of Italy, together with the stars and stripes, were worn by the color-bearers. Following these came the Columbus Monument Association in barouches, and then the Mayor and members of Councils. Attired in their handsome winter uniform, the State Fencible Band preceded the Italian Beneficial Society, of Philadelphia, who carried a handsome blue banner, with the proper inscription. Delegations from New York, Washington, Boston, Baltimore, and other cities were in one body, and bore at the front the banner of the Boston Mutual Relief and Beneficial Society, on which was an elegant painting in oil representing the landing of Columbus. The Italian Colony, of Philadelphia, and G. Garibaldi Society,

of New York, brought up the rear of the line. The line of march was up Fifth to Arch, thence to Broad, to Fairmount avenue, through the Park to Girard avenue, to Belmont avenue, and to the Globe Hotel, where Governor Hartranft and staff were in waiting to accompany them to the site of the monument.

The movement to erect a monument to Christopher Colum-



PATENT FOLDING BED, EXHIBITED IN THE MAIN BUILDING.

bus originated in Philadelphia about two years ago, when the Columbus Monument Association was organized, the call for aid in the enterprise being heartily responded to, not only by the various Italian societies in the country, but by individuals who made personal contributions. Professor Salla, of Florence, Italy, being applied to, sent over a design for a monument, which was adopted, and the artist began his work at once. It arrived

\*

in this country in July, 1876, but, as the officers of the association desired to have it placed in position not more than a few days before the time fixed for its dedication, it was not conveyed to the grounds until needed, when it was erected on the site originally selected for it. The entire monument cost \$18,000, and stands twenty-two feet from the ground, the statue of Columbus being ten feet in height, and the pedestal twelve feet. The base is seven feet long by six feet in width. The figure represents Columbus, in the costume of his age and clime, standing on a ship's deck; near his feet being an anchor, coils of rope, and a sailor's dunnage-bag; his right hand resting on a globe fifteen inches in diameter, with the New World outlined on the front face, and supported by a hexagonal column. His left is gracefully extended, and holds a chart of what was once an unknown sea. The head of the statue is bare, and the physiognomy about as represented in the bust of the great navigator at Genoa. The statue faces east, and on the front cap of the pedestal are the words: "Presented to the City of Philadelphia by the Italian Societies." Beneath this is a medallion representing the landing of Columbus. On the opposite side of the cap is inscribed: "Dedicated October 12th, 1876, by the Christopher Columbus Monument Association, on the Anniversary of the Landing of Columbus, October 12th, 1492." Underneath is the Genoese coat-of-arms and the words: "In Commemoration of the First Century of American Independence." On the remaining two sides of the pedestal are the coats-of-arms of Italy and the United States.

HEIGHT

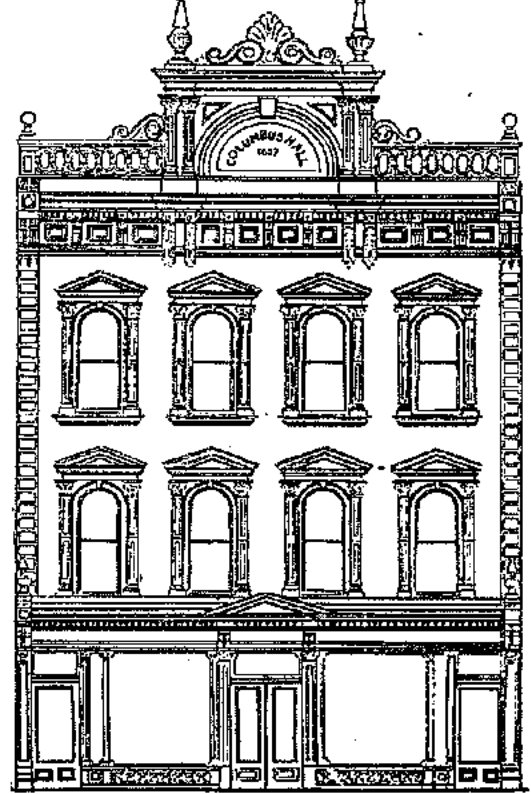
The military escort to Governor Hartranft formed on Girard avenue east of Belmont avenue at about two o'clock. It consisted of the following regiments and organizations of the First Brigade, headed by General Brinton and staff: First Regiment, Colonel Benson; Second Regiment, Colonel Lyle; Weccacoe Legion, Captain Denny; Washington Grays, Captain Zane; First City Troop, Captain Fairman Rogers, acting as personal escort to the Governor. The military marched up Belmont avenue, and halted opposite the Globe Hotel, at which point Governor Hartranft took his place in the line. At about three

neighborhood to the slums.  
**NEW COLUMBUS HALL**  
It Will Be Occupied by a Number of Societies.

The new hall for the Societies of Union Fraternalists, which is to be erected on the site of the old Moyamensing House.



Moyamensing House.



**COLUMBUS HALL**

To be built on the site of the Moyamensing House.

ing House at 744 and 746 South Eighth street, is to be known as Columbus Hall and will be occupied by several societies, for which purpose it will be thoroughly fitted.  
The contract for the new building has not yet been awarded, but H. C. Dahl is receiving estimates for the work.

Lieutenant Gillingham, who formerly strolled sweetly and bowed as he passed Reed's stable, suddenly forgot to remember that he ever knew the liverman and looked the other way when he passed the place. The policemen, who in previous days had not noticed that Reed's wagons stood before the stable, began seeing them there and told Reed that he must take them in. The liverman no longer had the use of the fire hose and the plug would not work.

"How is it I must take my wagons in when the other fellows all have theirs out?" inquired Reed of a policeman.

"Well, we've got special orders again," answered the day constable.

"How about the livermen elsewhere?" persisted Reed.

"Dunno. Nothing's been said about them. We ain't got no other orders."

**PERSECUTION IN FULL BLAST.**

This was but the beginning of it all. One policeman seemed to have nothing else to do but watch Reed's stable, and he performed that duty faithfully. One day the stable became so crowded in it was found necessary to rearrange those already there. No sooner had a buggy been run into the street than the policeman came hustling up and forced Reed to have it put back. The wagons were not rearranged.

Wearied over this treatment when other livermen were not disturbed, Reed sought relief from police headquarters. He was told there to make complaint by letter. He did so. Two days later a policeman caught Reed with a wagon in front of his stable and arrested him. Magistrate Jermon fined Reed \$25 and made him promise never to obstruct the highway again.

Reed was seen at his office yesterday afternoon. He admits that he changed his ideas in politics and that the administration people are against him. He does not object to keeping

this wagons under cover, provided others are obliged to do likewise.  
On Broad street, near Franklin's avenue, one of Lieutenant Gillingham's men was seen talking to a liverman yesterday afternoon. Seven vehicles lined the curb, but the officer apparently did not see them. On Bainbridge, Eighth, Fifth, German and a number of other streets, the

same

5 vanized iron covered tower. William W. Rea has the contract for the work.

C Contractor P. F. Gallagher presented plans for Columbus Hall to be built for the Societa Di Unione E. Fratellange Italia at a cost of \$10,000. The building will be 34 by 66.6 feet, three stories high, of stone and metal, at 741 and 46 South Eighth street. The first floor will be taken up with two large stores and the second and third floors will contain meeting and ante-rooms.

D k George W. Sherman, real estate operator, Fifty-second and Warren streets.

5. 5.

d f i t o e a

A DIRECTORY  
OF THE  
CHARITABLE, SOCIAL, IMPROVEMENT,  
EDUCATIONAL

AND  
RELIGIOUS ASSOCIATIONS  
AND  
CHURCHES

OF  
PHILADELPHIA

TOGETHER WITH  
LEGAL SUGGESTIONS,  
LAWS APPLYING TO DWELLINGS, ETC.

PREPARED BY  
THE CIVIC CLUB  
2D EDITION

PHILADELPHIA  
1903

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vides railroad fare, clothing, rent, procures employment, gives relief in money. Organization: A Board of Directors. Support from investments, \$75,000, and membership fees. Pres., Judge Wm. B. Har- nas; Sec., Theos. D. Ferguson; Treas., Simon J. Martin.

**ITALIAN AND FRENCH METHODIST EPISCOPAL MISSION** (p. 679), 721 S. 9th St. BENEVOLENT ASSOCIATION OF THE (CIRCULO D'IDONATI). Provides benefits to members in cases of sickness and helps the poor and strangers; furnishes interpreters, protection in courts, cares for abandoned children and sick and help- less persons. Composed of Italian young people.

**SOCIETA ITALIANA DI MUTUO SOCCORSO E BENEFICENZA** (ITALIAN MUTUAL AID AND BENEVOLENT SOCIETY) (p. 680) (est. and inc. 1890), Hall, 918-920 S. 8th St. Object: To assist and relieve its members when sick or in extreme necessity; to give burial to those who die; and to accumulate a separate fund for the help of the poor. For the latter apply to the committee appointed every year by the Society for the purpose. Pres., Vincenzo Brunetti, 737 Carpenter St.; Sec., Frank Kunniglit, 918 S. 8th St.; Treas., Joseph Kuntzendorf, 1006 S. 9th St.; Chrm. Relief Committee, Mikhal Angelo Rossi, 1112 S. 7th St.

**ALUMNI ASSOCIATION OF THE SCHOOLS OF THE HEBREW SUNDAY SCHOOL SOCIETY OF PHILADELPHIA** (p. 385), 931 X. Blvd St. Aids Hebrews at the discretion of members.

**ASSOCIATION OF JEWISH IMMIGRANTS** (est. 1884). Ap- ply to the President, 124 S. 8th St., or Agent, 802 N. 7th St. Object: To protect Jewish immigrants, landing at Philadelphia and forward them to destinations, trace relatives and friends, lost bag- gage, etc. Works in unison with United Hebrew Charities. Bene- ficiaries: Jewish immigrants in need of help. There is an average of 2,400 per annum, of which about 10 per cent. require financial aid. Organization: A Board of Directors. Support from contribu- tions and a small fund. Pres., Louis Rivard Levy, 851 N. 8th St.; Vice-Treas., Abraham Kaufman, 5024 N. 13th St.; Sec., Howard S. Levy; Treas., Leon Dabiner, 1840 N. 17th St.; Agent, Joseph Ein- hel, 502 N. 7th St.

**AUSTRIAN HUNGARIAN BENEVOLENT SOCIETY**. Meets 1st and 3d Sundays at Covenant Hall, 6th and Fairmount Ave. Object: To aid those who are sick and in distress; and to further Hungarian language and custom. It has a special fund for its members, and funds raised by subscription for non-members. Beneficiaries: Aus- trians and Hungarian Jews. Organization: A Board of Managers, Treas. and Officers. Pres., Julius Winkler, 1442 Gth Ave.; Sec., Henry B. Waldman, 1627 N. 8th St.; Treas., Joseph Adler, 1314 Frankford Ave.

**AUXILIARY BRANCH OF THE SOCIETY OF THE UNITED HEBREW CHARITIES OF PHILADELPHIA**. Object: The Branch has charge of the distribution of the Baron de Hirsch Fund

and appoints a Committee monthly which meets usually Wednesday evening of each week at Touré Hall, 10th and Carpenter Sts., for receiving applications for employment of immigrants who have been in the country for two years or less. Activities: Provides employ- ment, furnishes tools to needy mechanics, and in transportation to place of employment, vacates trunks, assists in business and gives relief. Organization: A Board of Managers. Pres., Louis Wolf, 608 Chestnut St.; Sec., Max Herzberg, 1304 and Chestnut Sts.; Treas., Chas. O. Meyer, 401 Chestnut St.; Suppl., George Gownel, 1001 Car- penter St.; Philad. Trustees of the Baron de Hirsch Fund, Wm. B. Hirschberg and Hon. Meyer Shilberg.

**BARON DE HIRSCH FUND** (See Auxiliary Branch of the Society of the United Hebrew Charities of Philadelphia, p. 98).

**THE FEDERATION OF JEWISH CHARITIES OF PHILADEL- PHIA** (est. and inc. 1901), 527 Chestnut St., Room 704 City Trust Bldg. Object: To create annually a common fund for the support and maintenance of the various Jewish Charitable Organizations of Philadelphia and those benefited by them; composed of the fol- lowing organizations: Jewish Hospital Association of Philadelphia, Jewish Foster Home and Orphan Asylum, Society of the United Hebrew Charities of Philadelphia, Jewish Education Society, Or- phans' (Ganoush) Society, Jewish Maternity Association of Phila- delphia, Jewish Immigration Society of Philadelphia, Young Women's Union, Hebrew Sunday School Society of Philadelphia, The National Favin School, National Jewish Hospital for Consumptives, of Den- ver, Colo., Alliance Israélite Universelle, and any other such organi- zation as may be hereafter determined upon. Organization: A Board of Directors. Support from contribution from members of Jewish faith only. Pres., Jacob Gliboff, 9th and Market Sts.; Sec., Leah B. Langshtadler, 700 Arch St.; Treas., Morris Dancmubatum.

**FEMALE HEBREW BENEVOLENT SOCIETY** (est. 1819, inc. 1820). Monthly Meetings at the Synagogue (Chanhers of Mikveh Israel, 7th and Arch St. Object: The assistance of the resident poor and indigent Hebrews in Philad. Beneficiaries: Poor and needy Hebrews, preferably the aged and infirm. Organization: Board of Managers, women. Support from subscriptions and investigations. Treas., Mrs. Abram S. Wolf; Sec., Mrs. Albee Mitchell, 1511 N. 7th St.; Treas., Mrs. Edward H. Weil.

**EMILUS CHASODIM AMSE NAZIN** (est. 1890), 754 S. 3d St. Apply to the Secretary, Rev. J. G. Kratzok, 218 Lombard St. Object: To loan money to the poor without interest. Beneficiaries: Any Hebrew who applies and furnishes security.

**EMILUS CHASODIM**, Women's Society (est. 1890), 327 South St. Apply to the Secretary, Rev. D. G. Kratzok, 218 Lombard St. Object: To loan money to the poor without interest. Organization: Support from dues, 20c. per month, or \$2.40 per annum, and dona- tions. Pres., Mrs. S. L. Harpoin, 2188 N. 28th St.; Treas., S. Brande; Sec., Rev. David G. Kratzok, 218 Lombard St.



**CONGREGATION ROBERT SHALOM** (p. 555), Broad and Mt. Vernon Sts., Rodeph Shalom Institute, 460 N. 8th St. (p. 257). Has a free circulating library and reading room.

**THE GUSTAVUS ADOLPHUS SWEDISH EVANGELICAL LUTHERAN CHURCH** (p. 504), N. W. Cor. McKean and Noble Sts. There is a reading room open Thursdays, 8 P. M.

**NORWEGIAN EVANGELICAL LUTHERAN CHURCH** (p. 504), 767 South St., 2d floor. There is a reading room for sailors on the same floor as the Church.

**GERMAN EVANGELICAL LUTHERAN ST. JOHANNIS CONGREGATION** (p. 501), 16th bet Poplar St. There is a library.

**ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH** (p. 507), 8th bet Canby St. There is a reading room.

**COLUMBIA AVENUE METHODIST EPISCOPAL CHURCH** (p. 511), 2500 Columbia Ave. There is a reading room.

**COOKMAN METHODIST EPISCOPAL CHURCH** (p. 511), 18th St. and Lehigh Ave. **THE USHERS' ASSOCIATION** has a reading room at 12th and Lehigh Ave. for young men, open several evenings in the week.

**GELTSEMAN METHODIST EPISCOPAL CHURCH** (p. 578), S. E. Cor. Broad and Westmoreland Sts. There is a reading room, open to the public on Thursday and Saturday evenings. Under the auspices of the Wesley Brotherhood.

**ITALIAN AND FRENCH METHODIST EPISCOPAL MISSION** (p. 510), 721 S. 9th St. There is a reading room, open every evening 7 to 10.

**NINETEENTH STREET METHODIST EPISCOPAL CHURCH** (p. 525), Cor. 11th and Poplar Sts. There is a reading room.

**ST. PAUL'S METHODIST EPISCOPAL CHURCH** (p. 527), Callinrie ave. 6th St. There is a reading room under the management of the Sunday School.

**TWENTIEETH STREET METHODIST EPISCOPAL CHURCH** (p. 525), N. E. Cor. 20th and Jefferson Sts. There is a reading room, open every evening.

**WHARFON STREET METHODIST EPISCOPAL CHURCH** (p. 520), bet. 3d and 4th Sts. The Young People's Association has a reading room, open Monday, Tuesday, Wednesday and Saturday evenings.

**THE FIRST NEW JERUSALEM SOCIETY OF PHILADELPHIA** (p. 596), Cor. 22d and Chestnut Sts. **READING ROOM AND LENDING LIBRARY**, 2129 Chestnut St. Church books only. Open daily, 9 A. M. to 5 P. M. and Sunday before and after service.

**BEREAN PRESBYTERIAN CHURCH** (for colored persons) (p. 527), College Ave. bet. 19th and 20th Sts. There is a reading room.

**THE PRESBYTERIAN CHURCH OF THE EVANGEL** (p. 601), S. W. Cor. 18th and Vaker Sts. **READING ROOM**, 18th and Fernon Sts., 2d floor. Open Monday, Tuesday, Friday and Saturday evenings.

**FIRST PRESBYTERIAN CHURCH** (p. 603), Cor. 7th and Locust Sts. **ALBERT BAHRNS MEMORIAL OF THE FIRST PRESBYTERIAN CHURCH** (p. 167) [est. 1897], 423 Spruce St. It has a reading room containing magazines, newspapers and about 1,000 volumes of carefully selected standard works; is open for the free use of the public every day except Sunday from 10 A. M. to 10 P. M. It is not intended to be a circulating library, but exceptions for good reasons are made and books are loaned for two weeks on deposits made.

**THE HOPE PRESBYTERIAN CHURCH** (p. 605), 25d and Wharfon Sts. **THE QUEEN MEMORIAL LIBRARY**, 32d and Wharfon Sts. Open Wednesdays and Fridays, 4 to 10 P. M. Free to all when card of recommendation is signed.

**ITALIAN PRESBYTERIAN CHURCH** (p. 606), 720 S. 10th St. Free reading room for both sexes, open evenings.

**TED MARINERS CHURCH IN THE CITY OF PHILADELPHIA** (Presbyterian) (p. 607), 632 S. Front St. There is a reading room, open 9 A. M. to 4:30 P. M. The Missionary or Pastor is always present.

**SCOTS PRESBYTERIAN CHURCH** (p. 612), S. E. Cor. Broad St. and Canby Ave. **LOTTIE R. GRAVES MEMORIAL LIBRARY AND READING ROOM**: has reading matter and games which are free to all, on Wednesday and Saturday evenings.

**TIOGA PRESBYTERIAN CHURCH** (p. 617), 16th and Tioiga Sts. There is a reading room.

**WAKEFIELD PRESBYTERIAN CHURCH OF GERMANTOWN** (p. 619), 61th Ave. bet. Fisher's Lane. Reading room in the Sabbath School Bldg. Open Monday, Friday and Saturday evenings. Free to all members of the church of the church.

**WESTSIDE PRESBYTERIAN CHURCH OF GERMANTOWN** (p. 620), Cor. Dilkeski and Willow Aves., 41th. There is a reading room.

**THE MISSION OF THE COVENANT TO ISRAEL** (Reformed Presbyterian) (p. 622), 840 S. 5th St. There is a reading room.

**FAIRHILL UNITED PRESBYTERIAN CHURCH** (p. 623), N. W. Cor. Front and Tioiga Sts. There is a reading room. Apply to the minister in charge.

**ALL SAINTS' PROTESTANT EPISCOPAL CHURCH**, Lower Dublin (p. 625), Bristol Pike, Fortschick. There is a library.

**ITALIAN PRESBYTERIAN MISSION** (p. 600), 729 S. 10th St. and upwards. Instruction in common English branches and Italian.

**ZION GERMAN PRESBYTERIAN CHURCH** (p. 620), N. 28th (German language and religion). Instruction in the

**THE MISSION OF THE COVENANT TO ISRAEL** (Reformed Presbytery) (p. 622), 800 S. 6th St. There is a NIGHT SCHOOL.

**FAIRHILL UNITED PRESBYTERIAN CHURCH** (p. 624), N. W. Cor. Front and Toga Sts. There is an EVENING CLASS. Apply to the minister in charge.

**PROTESTANT EPISCOPAL CHURCH OF THE ASCENSION** (p. 620), Parish House, Broad bet South St. INDUSTRIAL SCHOOL, Saturday morning, 10 A. M., November to Easter, for boys and girls. The boys are taught wood-carving, drawing for boys and the girls sewing and knitting, and the smaller ones cut out and paste pictures in scrap books. No. pupils, 100; teachers, 14.

**CHRIST PROTESTANT EPISCOPAL CHURCH** (p. 620), Cor. 2d and Church Sts. There are NIGHT CLASSES, once a week, under paid instruction in cooking, dressmaking and millinery; and a SEWING SCHOOL.

**CHRIST PROTESTANT EPISCOPAL CHURCH** (p. 629), S. W. Cor. 6th and Venango Sts., Franklinton. There are classes in free-hand drawing and modern languages, meeting in the Guild Room adjoining and in the basement of the Church, on Wednesdays and Thursdays, 7:30 to 9 P. M. The classes are for all; an entrance fee of 75c is charged.

**EMMANUEL PROTESTANT EPISCOPAL CHURCH**, Holmesburg (p. 631), PARKISI SCHOOL. Pupils, 36; teacher, 1.

**MEMORIAL PROTESTANT EPISCOPAL CHURCH OF THE HOLY COMFORTER** (p. 634), 10th and Trian Sts. There is a NICHENEGARDEN for little girls held in the Parish Building.

**PROTESTANT EPISCOPAL CHURCH OF THE HOLY TRINITY** (p. 635), 19th St. and Philadelphia St. COLORED INDUSTRIAL SCHOOL. A Sewing School (p. 350). SATURDAY MORNING SCHOOL (p. 350).

**THE HOLY TRINITY MEMORIAL CHAPEL**. See Address.

**PROTESTANT EPISCOPAL CHURCH OF LEBEMANUELO** (p. 631), 1024 Christian St. There is a day and night school in which Italian children are taught the English language.

**PROTESTANT EPISCOPAL MISSION TO THE JEWS, IN THE DIOCESE OF PENNSYLVANIA** (p. 637), 727 S. 6th St. Instruction is given young Jewish men and women in English language, history of the United State and civil government.

**PROTESTANT EPISCOPAL CHURCH OF THE SAVOUR** (p. 640), Cor. 38th and Ludlow Sts. MANUAL TRAINING SCHOOL. THE BOYS' RECREATION CLUB AND MANUAL TRAINING CLASS; meets semi-weekly for instruction in wood carving, modeling, designing, etc. Director, Miss Alice Dunster; Instructor, J. Liberty Todd and 4 teachers.

**ST. BARNABAS' PROTESTANT EPISCOPAL CHURCH** (p. 642), Cor. Duquesne and 3d Sts. There is a kitchen-garden for bringing household duties to little girls, held in the Parish House.

**ST. JAMES'S PROTESTANT EPISCOPAL CHURCH** (p. 645), N. W. Cor. 22d and Venant Sts.

**ST. JAMES'S INDUSTRIAL SCHOOL AND MISSION** (p. 624), 212-14 Richmond St.

**ST. JAMES'S PARKISI SCHOOL**, 2910 Sanson St. A Kindergarten (p. 304).

**ST. MARCS PROTESTANT EPISCOPAL CHURCH** (p. 648), 10th and Surcou Sts. PARKISI SCHOOL, 618 S. 17th St. Classes for white children, graded in accordance with public schools. Kindergarten in connection. Pupils, 80; teachers, 3. Organization: A Board of Managers and a Sister in charge.

**ST. MICHAEL'S CHAPEL** (Mission of St. Marie's Protestant Episcopal Church) (p. 651), S. W. Cor. 17th and Kator Sts. NIGHT SCHOOL for boys; members, 12. Instruction in reading, writing and arithmetic; meets Tuesdays and Fridays; members, 15.

**ST. PATRICK'S PROTESTANT EPISCOPAL CHURCH** (p. 653), Chestnut Hill. PARKISI SCHOOL. Open Sept. to July, daily, except Saturday. Pupils, 30; teacher, 1.

**ST. PETERS PROTESTANT EPISCOPAL CHURCH** (p. 654), Pine St. from 3d to 4th St. PARKISI DAY SCHOOL, (est. 1884), Ave. attendance, 85. Teachers, 2. Organization: Board of Managers. Pres., The Rev. Mr. See; Mrs. C. Morton Smith.

**ST. STEPHEN'S PROTESTANT EPISCOPAL CHURCH** (p. 657), 10th ave. Chestnut St. PARKISI SCHOOL, (est. 1801), meets daily in the School Building, except Saturdays at 9 A. M. and at 1:30 P. M. No restrictions as to color, race or creed. Pupils, 30. Pres., Mrs. Worcester; Sec., Mrs. Edward Rowland; Treas., Miss Laura Boll.

**ZION PROTESTANT EPISCOPAL CHURCH** (p. 660), Cor. 8th St. and Schmitz Ave. Instruction is given in painting, typewriting, shorthand, drawing, designing and manual training work. In charge of an Instruction Board.

**CHRIST MEMORIAL REFORMED EPISCOPAL CHURCH** (p. 660), 43rd and Chestnut Sts. PARKISI SCHOOL AND KINDERGARTEN, opens and closes with the public schools; daily, except

Sometimes donations are made. Entrance fee, \$5. Dues, 75c. per month. For those over 50 years of age reduced charges and reduced benefits. Assessment on death of members, 25c. It has 10 local failure organizations with a membership of 3,000, which do not pay sick or death benefits.

**GLASS BOTTLE BLOWERS' ASSOCIATION OF THE UNITED STATES AND CANADA** (est. 1876), National Headquarters, 930 and 933 Witherspoon Bldg. Object: To unite all glass bottle workers for their mutual benefit and protection; to regulate and maintain a uniform price list. Sick benefits, none. Death benefits, \$500. Strike benefits are paid, but this is very seldom as the Association does not believe in strikes. Entrance fee, \$5. Assessment on death of member, 25c.

**ICE WAGON DRIVERS' UNION OF PHILADELPHIA** (est. 1900), 821 Callowhill St. Membership: Men. No. 420. Help is given when in need. Assistance is given when out of work at the sanction of a Committee. Entrance fee, \$2. Dues, 50c. per month.

**INTERNATIONAL ASSOCIATION OF BRIDGE AND STRUCTURAL IRON WORKERS OF AMERICA** (est. 1894, reorg. 1899), 707 N. Broad St. Object: To unite all men working at the craft to establish a standard rate of wages and a shorter work day. Connected with the Allied Building Trades. Membership: Must pass the Examining Board. No restrictions of race, color, sex or age. Death benefits, \$85. Sick benefits by a subscription.

**JOHNSBRYMEN BRICKLAYERS' PROTECTIVE AND BENEFICIAL ASSOCIATION OF PHILADELPHIA AND VICINITY** (inc. 1883), 707 N. Broad St. Object: To offer financial assistance to the widows and orphans of deceased members. Membership: Confined to white bricklayers. No sick benefits are paid. Pays benefits, however, for 13 weeks to members injured while at work. Death benefits, \$300. Entrance fee, \$15. Dues, 50c. per month. Assessment, 25c. on the death of a member.

**PHILADELPHIA BRANCH OF THE GRANITE CUTTERS' NATIONAL UNION** (est. 1877). Meets at S. W. Cor. 17th and South Sts. Object: To maintain a standard of wages and the benefits derived through organization. Benefits through volunteer subscriptions.

#### Division 5. For Certain Races.

(Arranged Alphabetically According to Nationality.)

A list of German Beneficial Societies is given in the German Newspapers, the Vereins Reporter, 327 Callowhill St. and the Vereins und Logen Zeitung, 335 N. 6th St.

**AUSTRIAN HUNGARIAN SICK AND BENEFICIAL ASSOCIATION OF PHILADELPHIA** (est. and inc. 1882), Corbett Hall, 6th St. and Patmount Ave. Object: Sick and death benefits. Member.

**ship:** Auctions and Innegations, including Jews, who are of good moral character bet. 21 and 45 years of age. Sick benefits, \$8 per week as long as disabled by sickness. All funeral expenses in case of death of member, his wife or child and payment of funeral benefits. Five medical aid for member and family. Dues \$12 per annum. Aid is also, by special contributions, given to non-members.

**THE DANISH SOCIETY OF PHILADELPHIA** (est. 1884, inc. 1890), 507 Callowhill St. Object: To assist the members financially in case of sickness and death; to maintain national memories, and to promote social entertainment. Membership: Danish-speaking men bet. 18 and 50 years of age. No. 143. Sick benefits, \$5 for 13 weeks in one year. Death benefits, \$50; on death of wife, \$30. Entrance fees, \$2 to \$4 according to age. Dues, 50c. per month.

**SOCIÉTÉ FRANÇAISE DE SECOURS MUTUEL** (est. 1845, approved 1846), 317 S. 5th St. Membership: Those from 21 to 60 years of age. Sick benefits, \$5 for first 6 months, \$3 for the next 6 months, \$1 as long as the sickness lasts. Death benefits, \$60; on death of wife, \$30. Entrance fee, \$3 to \$10 up to 40 years of age; \$1 additional for every year up to 50, the limit.

**BADISCHER UNTERSTUETZUNGS OF PHILADELPHIA** (est. 1882, inc. 1889), S. E. Cor. 5th and Thompson Sts. Membership: Men 21 to 45 years of age. Sick benefits, \$5 per week for 6 weeks; \$1 for 7 weeks; \$3 for 13 weeks; \$2 until \$250 has been drawn; if one year off the list \$5 again until \$300 have been paid, afterwards \$1 per week. Death benefits, \$40; on death of wife, \$50. Other benefits, sometimes a donation is made to members in distress. Aid is sometimes, but not as a rule, given to non-members.

**SOUTHWARK BADISCHER KRANKEN UNTERSTUETZUNGS-VEREIN, No. 1** (est. 1897), N. W. Cor. 7th and Daily Sts. Object: The payment of sick benefits and death benefits to members. Membership: Men bet. 21 and 50. No. 25. Sick benefits: \$4 a week for 13 weeks in any one year. Pays \$60 upon the death of a member, and \$30 upon the death of a member's wife. Entrance fees vary according to age, from \$1 to \$5. Periodical fees of \$1.35 per quarter. Assessments on the death of a member, 50c. and 25c. on the death of a member's wife.

**ASSOCIAZIONE DI MUTUO SOCCORSO DELLA ITALIA UNITA, LEGIONE UMBERTO I** (est. 1880, inc. 1887). Object: To accumulate a fund for sickness and death; to elevate the standard of Italian nationality, etc. Membership: While male citizens, from 18 to 50 years of age. No. 180. Sick benefits, \$6 per week for 25 weeks; then \$3 per week for 26 weeks in any one year. Death benefits, \$100; on death of wife, \$50. When out of work the Society assists by donation. Entrance fee, \$1 up, according to age. Dues, \$1.50 per quarter. Assessment on death of members, 50c.

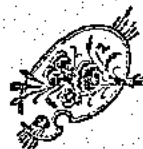
# MEMORANDUM, COLONIALE

ossia  
Sintesi storica di osservazioni e fatti  
che danno un'idea generale  
della

## Vita Coloniale degli Italiani nel Nord America

con  
Monografia illustrativa della  
Colonia di Philadelphia

compilato dal  
**Prof. ALFONSO STRAFILE**  
(Proprietà riservata all'autore)

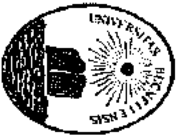


"MASTRO PADLO" PRINTING HOUSE  
JOSEPH BRONO, Prop.  
742 CHRISTIAN STREET  
Philadelphia, Pa. - 12 Ottobre 1910.

The old photographs in this nomination were copied from this source, a rare book in private possession. La Colonia di Philadelphia (1910) at the Historical Society of Pennsylvania has the same images and same information on the Italian banks.

# The Ethnic Experience in Pennsylvania

Edited and with an Introduction by  
John E. Bodnar



Lewisburg  
BUCKNELL UNIVERSITY PRESS



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The Origin and Development of the  
Italian Community in Philadelphia

RICHARD N. JULIANI

*Richard N. Juliani is Assistant Professor of Sociology at Temple University. He completed his undergraduate studies at Notre Dame and holds a Ph.D. from the University of Pennsylvania.*

Although individual Italians had been in Philadelphia since before the Revolutionary War, there is no evidence of any sizable Italian population in the city until the middle of the 19th century.<sup>1</sup> In December, 1853, Bishop John Neumann, himself a German immigrant, established St. Mary Magdalen de Pazzi as the first national parish for Italians in the United States.<sup>2</sup> The sacramental records, particularly for baptisms, provide the only existing social data on this first Italian community in Philadelphia.

The majority of these early settlers came from a section of Northern Italy, beginning at Genoa, stretching down the Ligurian coast 35 kilometers to Chiavari and reaching inland 51 kilometers to Tortona in the region of Piedmont and 51 kilometers to the town of Bobbio in Liguria. Italians had also come, however, from other sections of the Kingdom of Sardinia and nearby regions of Northern Italy, as well as, in a handful of cases, Naples and Sicily, far to the

# AMERICAN ART

PAINTING • SCULPTURE • ARCHITECTURE  
DECORATIVE ARTS • PHOTOGRAPHY

BY

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SAM HUNTER

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JOHN JACOBUS

*Chairman, Department of Art, Dartmouth College*

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University of Illinois Chicago Circle*

PRENTICE-HALL, INC., ENGLEWOOD CLIFFS, NEW JERSEY  
HARRY N. ABRAMS, INC., NEW YORK

1979

attached buildings, two adjacent and identical in design by Holabird & Roche, one of two bays and six stories and the other three bays and seven stories; and the third by Sullivan, of three bays and eight stories, with four added in 1902 by Holabird & Roche without altering its character. The exquisite ensemble is hardly matched for airy grace and elegance. The proportions vary slightly and show subtle refinements: Holabird & Roche's somewhat sturdier and more vertical, Sullivan's lighter and more horizontal. Holabird & Roche here produced frank examples of an architecture of steel and glass, Sullivan's facade may appear fussier, but the proportions and the delicacy in detailing are superior. He achieved greater lightness and horizontality by devising a new kind of window with a band of translucent glass above clusters of narrow vertical panes. Certainly his cornice is a more

fitting climax. Only in the ornament does the purity of intention seem contradicted. The small decorative elements in the horizontal bands are questionable, but the elaboration of the ground-floor framing and the floral explosions above the vertical piers are Sullivan at his exuberant best.

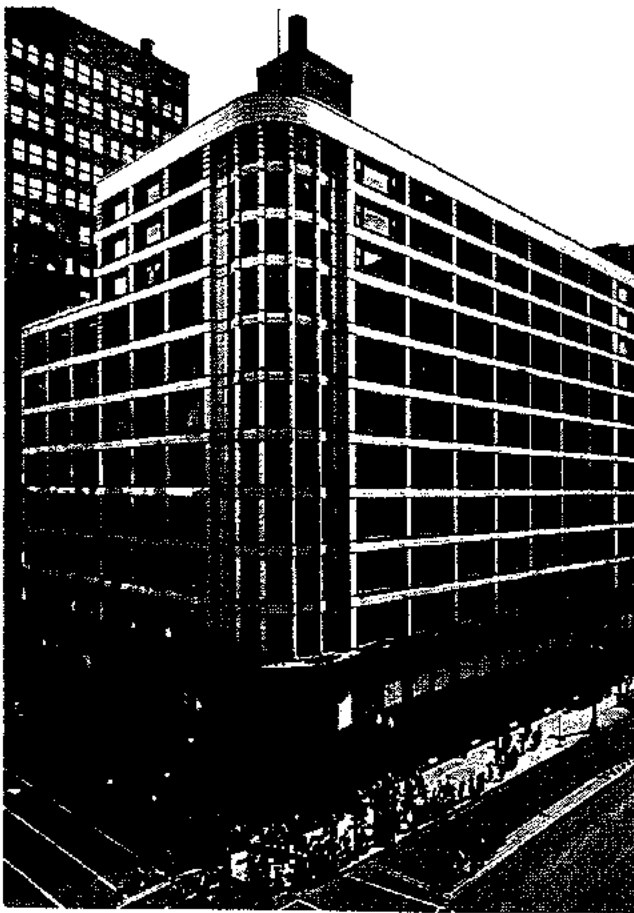
The Carson, Pirie, Scott Store (plate 291) is Sullivan's last major work and his masterpiece. The nine-story, three-bay unit on Madison Street just off State was erected in 1899. In 1903-04 Sullivan added a larger section twelve stories high, with three bays on Madison and seven on State. D. H. Burnham & Co. completed the State Street block in 1906 with the addition of five bays. The only break in the cage-like block is the round section that turns the corner. Here Sullivan contrasted a vertical accent with the pronounced horizontality of the rest. The two lower floors are treated as a unit, with large display windows framed in lavish metal decoration. Above, the walls rise sheer and unadorned for nine stories. Unfortunately, the tenth floor has been remodeled and the original cornice replaced by an ungainly parapet. The entire building above the second floor is sheathed in thin terra-cotta tile, the windows are cleanly recessed and delicately framed, and the only ornament is a continuous reticent banding at windowsill and lintel, emphasizing the horizontal. The metal frame is nowhere else more logically expressed nor with such sophistication in scale, proportion, and nuance.

Aside from a mania for height, New York's main contribution to the skyscraper was the development of the tower as opposed to the Chicago flat-topped block or shaft. Even the earliest tall buildings in New York tended toward elaboration of terminal elements, and the spire eventually became characteristic of the New York skyline and symbolic of the skyscraper itself.

#### THE COLUMBIAN EXPOSITION AND "IMPERIAL CLASSICISM"

The World Columbian Exposition of 1893 in Chicago was a symbol of America's entry into the mainstream of international culture, parallel to that in economics and politics. Siegfried Giedion has called it the manifestation of "mercantile classicism," and James Fitch labeled its products "imperial symbols." Its false facades can also be seen as symbols of self-deception. This whipped-cream architecture hid crises of unprecedented scale—financial panic, class warfare, and urban degradation. It was a time of depression, unemployment, and the march on Washington by Coxey's Army. It was also a time of struggle between labor and capital, the Haymarket bombing, the Homestead massacre, and the Pullman strike. Cities were strangling in civic corruption, their poor sunk in filth and disease. The World's Fair and "mercantile classicism" in general did not advertise such difficulties. Columns and cupolas, cupids and cornucopias were expected to hide the crude facts of reality.

291 Louis Sullivan, Carson, Pirie, Scott Store, Chicago, 1899 (extended 1903-4, 1906)



292 Rieche Cour

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Richard N. Juliani

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# I Building Little Italy

Philadelphia's  
Italians Before  
Mass Migration

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### "Little Italy": Demographic and Social Patterns

At first glance, one of the great anomalies in the history of Italy is that almost at the same moment that national independence was finally achieved, great numbers of Italians began to leave their homeland. As emigration increased, they also shifted in their destinations and began the climb that in later decades made Italians the largest component of the "new immigration" to the United States. With the growth in the number of Italians in Philadelphia, other residents were also more likely to encounter them. But while the perceptions of and attitudes toward Philadelphia Italians might have posed some threat in an earlier time, the future of Italians now depended less on what others thought of them and more on what they would do for themselves. As they began to concentrate in their residential locations and to establish their own communal institutions, Italians in Philadelphia were also taking control of their future.

The growing number of Italians in the city represented the first important dimension of this transition. From 1820, when the U.S. government began counting, until 1860, some 11,202 individuals originating from the Italian mainland, another 2,030 natives of Sardinia, and 560 more from Sicily also came to America. In all, 13,792 people with origins on the Italian peninsula or the islands landed at American ports during these four decades. But in the late 1850s, migration between Italy and the United States increased substantially. In 1854, the number reached 1,263, a much greater figure than for any previous year except 1833, more than twice as large as 1833, and more than three and a half times as 1852. In each of the next six years, the number of Italians hovered just above 1,000, with the exception of 1859, when arrivals fell to slightly below 1,000. In 1861, it dropped to a much lower level—until 1865, when a higher number reappeared.<sup>31</sup>

In 1860, the federal census reported 622 persons born in Italy as residing in Pennsylvania. This number was exceeded in only three other states: California, the most popular place for Italians, with 2,805; New York, with 1,862; and Louisiana, with 1,134. The Census Bureau reported 485 Italian-born residents in Philadelphia, the second largest settlement in the nation, behind the 1,463 Italian-born in New York but ahead of the 249 in Boston in 1860. The manuscript census

records, however, revealed only 417 Italian-born residents in Philadelphia.<sup>32</sup> It had grown by 300–370 people in ten years, an increase of more than 250 percent, and perhaps as much as 315 percent, depending on which number is used. But the total for Italians was still relatively small, compared with the huge numbers of Irish and Germans, or even the 3,299 Scots and 2,625 French who remained distinctive elements of the local population.<sup>33</sup>

The growth of the Philadelphia Italian population was accompanied by an important change in where they lived. In 1850, there were only slight concentrations in Middle Ward and Dock Ward of the city, in the first and second Wards of Moyamensing, and in the first Ward of Southwark, which in each case did not exceed fifteen people. In another ten years, Italians displayed a pattern of clustering that was quite different.

By 1860, the Italian population in Philadelphia reached a level that made sizeable concentrations also possible (see Table 9). The largest number, 299 (more than 70 percent of all Italian residents), lived in the Second, Third and Fourth Wards, just below South Street, the area that previously was the Township of Moyamensing and the Southwark District. The Second Ward, which extended from Wharton Street northward to Christian Street and from the Delaware River west to Passyunk, then west along Ellsworth Street to Broad Street, contained 129 individuals born in Italy, the largest single concentration. The Second Ward was typical of the entire area, with a large number of native-born Americans and Irish immigrants but also many Germans and English, a sprinkling of Canadians, French, and Swiss, and pockets of Italians. Just above it, the Third Ward, which ran from Christian Street north to Fitzwater Street and from the Delaware River to Broad Street, held another 99 individuals born in Italy. The Fourth Ward, which fell between Fitzwater Street and South Street and the Delaware River and Broad Street, housed 71 natives of Italy. At this time the area unmistakably held the roots of the Italian neighborhoods that eventually dominated much of South Philadelphia.

In contrast to what this population would later become, however, the backgrounds of Italian residents remained skewed toward origins in Northern Italy in 1860. With the final unification of their nation of origin still in the future, many immigrants preferred to give regional status as their places of origin; others identified themselves, or were identified by census enumerators, as being from Italy. When they

and continued to shape the lives of Italians in the city and their identity as Italians.

## The Immigrant Community: The Scaffold for Mass Immigration

By 1870, an Italian community had clearly emerged in Philadelphia, but it was a complex reality. On one level, this community was a physical place. Although Italians were found in various sections of the city, their concentration in the wards of South Philadelphia had become even more visible. On another level, of equal if not greater importance, this community was also a source for a sense of personal identity and social cohesion. Italians now knew where they could find other Italians, and similarly, other Philadelphians knew where they could find Italians. The neighborhood contained such specific institutional features as the boardinghouse, the tavern, the parish, the fraternal society, and various shops and stores, all with a definite Italian character. Such conditions helped an Italian community to become firmly rooted, both as a physical reality and as a social-psychological reference for its own inhabitants, as well as for other residents of the city.

For Philadelphia as a whole, the development of the Italian community was also contributing to the social ecology of the modern city. In addition to the central business district of the downtown area, other hubs of mixed residential, industrial, and commercial character were appearing throughout the city. In some instances, these smaller, outlying districts had been grafted on to the older communities beyond the original limits of the preconsolidation city.

Now, however, these somewhat self-contained communities were becoming the neighborhoods, or "urban villages," of modern America. The Italian case had also attained a peculiar sociological anomaly that tends to mark most ethnic groups in complex societies. With its own internal order and partial autonomy, the Italian community in South Philadelphia formed a distinctive and separate social system in itself. At the same time, as a neighborhood within and dependent on

affairs, the small but colorful Philadelphia not only quite different than what they have found, but also the

all, Italians began to establish Philadelphia by the early nineteenth century. As solitary individuals, they now lived a personal life that ensured they served as sponsors for the newcomers. They acted as witnesses for each other and as sponsors for more recent arrivals. They reported one another at the hour of their deaths. In ceremonies, they were beginning to work out a sense of personal acquaintance that was itself still only a first step toward fully recognizing their common

operation provided by family and community. This moral foundation upon which the neighborhood developed community could be seen in the growing seeds that eventually led to the neighborhood. While it remained only a loose moral organization, the Italian neighborhood entered a decisive stage in the immediate

concern and sometimes overt in the early nineteenth century. For the Italians as newcomers. When they formed groups, and when violence broke out between the Irish and the Italian community. In addition to their work in business and the professions, the Italians demonstrated their ability to win respect and sway public opinion in favor of their community. In Philadelphia, however, the public demonstrations in favor of Italy.

As the nineteenth century unfolded, new demographic, ecological, and institutional conditions enabled Italians to establish their own community. With each passing year, the size of the population increased modestly but steadily. The naturalizations that occurred also indicated that Italians were making a permanent commitment as citizens of a new nation. At the same time, the first traces of internal institutions that played an increasingly larger part in the further development of the colony appeared. By the 1840s, the new arrival could find lodging in a boardinghouse operated by another Italian, even if it was also sometimes a place of intragroup hostility and violence. By the 1850s, Italians had grown sufficiently in number to warrant establishing their own parish as Roman Catholics. By the 1860 federal census, Italians for the first time manifested a significant clustering of population in the southeast quarter of the newly expanded city, a precursor of the huge concentration that settled in that area in subsequent years.

While some disappeared from the local scene either by moving elsewhere or by assimilation into American society, other Italians found opportunities in the growth of their own population. Instead of serving a broader public, as they had done in earlier years, Italians more often found one another and turned themselves in a centripetal direction. The earlier hucksters, statue vendors, street musicians, and rag dealers were first supplemented and then supplanted by retail merchants and shopkeepers. To meet the needs of more recent arrivals from their own homeland, they became macaroni manufacturers, grocers, wine importers, and tavernkeepers. Not all their business ventures succeeded; some resulted in bankruptcy and personal failure. In other instances, their efforts produced material success that could be consolidated and passed down within the same family from one generation to the next.

These business enterprises, usually small but sometimes quite formidable, served as a commercial anchor for the emerging Italian neighborhood. By means of the goods and services that they provided, these merchants made their area of the city more suitable for Italian immigrants. The same activities also established a neighborhood economy that generated opportunities for employment and income for the population. The visibility of these shops and stores, both for

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power, respect, and sometimes even affection from the members of their community. Rather than pursue personal gain through the exploitation of later arrivals, Italian leaders during these years sought to achieve their own success through more legitimate and honorable means. They organized Italians into voluntary associations and other forms of communal institutions; they participated in campaigns to rid the community of abuse and shame; they provided sources of pride and standards of accomplishment for other Italians to emulate; and they served to articulate the Italians as a group to the rest of the city as a larger entity. Through these functions, the personal efforts of these men also built a stable and enduring community for Italians in Philadelphia.

Although the local press continued to identify the *padrone* system in the years ahead, the "institutional completeness" of the Italian community may actually have provided a protective buffer for immigrants in Philadelphia. By the early 1870s, an elaborate internal institutional structure made the Italian community of Philadelphia visible and attractive to prospective immigrants. What the Italian community of Philadelphia had already become by the 1870s is partly the answer to the question of why later immigrants chose that particular destination. The more developed character of the community itself offered advantages and amenities that enhanced the employment and housing opportunities provided by the city at large.

A careful study of subsequent years might reveal, however, that the community was not enough of a refuge to protect later immigrants from exploitation. In another decade or two, when the period of mass immigration had truly begun, the hegemony of these early leaders was challenged. Philadelphia was not immune to efforts by employment agents, bankers, and aspiring "bosses" seeking to mobilize immigrant Italians for their own selfish and corrupt objectives. At that point also, the internal conflicts among leaders and within the Italian community were aired more publicly. But the relative success or failure of later *padrone* leaders followed what had already been accomplished within the Italian community.

And if the subsequent experience of Italians in the United States had remained more consistent with the immigrant community that had been established in Philadelphia by the early 1870s, it would have taken a different course. With a firmly rooted community whose members were achieving some measure of prosperity, respect, and

power, the further accretions that have proceeded more rapidly in later years. Factors emerged that in the end led to a deterioration of their

## Nativism and N

The decade of the 1870s saw the migration to Philadelphia of Rembrandt Peale in his old age. From a trickle, within a few years a veritable flood. As the arrivals, while no longer educated and less skilled than those of earlier years.

Beyond the extrinsic factors, it is virtually impossible to understand the escaped efforts of objection. In the immigration, the evaluation of the born became a serious matter and the conclusions reached with their new American Italian immigrants and her people seem to be a romantic and sentimental hostility. Italy was not by wealthy, privileged which ignorant and numbers each day.

What initially appeared, however, was perhaps

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# *Immigrants in the Lands of Promise*

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Italians in Buenos Aires and  
New York City, 1870-1914

Samuel L. Baily

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the small number of successful and wealthy immigrants who established their control over the immigrant masses by providing some of the social and economic services their fellow countrymen needed (job placement, boarding houses, banks to send savings home, and so on) and felt they could not, at least initially, get elsewhere. The prominenti, according to Pozzetta, generally had limited education and were conservative in social outlook and self-serving.<sup>27</sup> One might argue that all elites are at least to some extent self-serving, and those in Buenos Aires were no exception. However, the New York Italian elites were less educated and progressive in social outlook than those in Buenos Aires.

It is therefore not surprising that *Il Progresso* reflected these attitudes of Barsotti and the prominenti. It was, for example, generally, though not always, opposed to labor and social reforms. Barsotti was most concerned about his business interests and his own prestige and public image. If reforms that might benefit the mass of working-class Italian immigrants threatened these things, he opposed them in his paper. Thus he could condemn the high child mortality rate and the white slavery trade in New York City, announce the meetings of Italian shoemakers, tailors, and bricklayers, and give sympathetic coverage to a tram strike, since these things did not conflict with his personal and business interests. But at the same time he opposed all efforts to reform labor recruitment and banking practices, and spoke out against organizations created to protect immigrant workers from labor bosses.<sup>28</sup>

A comparison of Barsotti with Basilio Cittadini, founder and director of *La Patria* in Buenos Aires, helps clarify this point. Cittadini was an experienced professional journalist committed to a number of social causes. *La Patria* consistently reflected its director's commitment to serve the interests of the broader Italian community of Buenos Aires, including those of the working class. Barsotti, on the other hand, was a businessman involved among other things in job placement and banking. He had little concern for the working class and the broader Italian community of New York. As a result of the difference between their owners, the leading Italian-language newspapers in Buenos Aires and New York served their respective communities in distinct ways.

→ Italians in New York also organized mutual aid societies during this period, the first—the *Unione e Fratellanza*—in 1858, followed by two in the 1860s, five in the 1870s, and at least several dozen more in the 1880s. Unfortunately, we know very little about the nature of these early societies and how they operated.<sup>29</sup> Was the *Unione e Fratellanza* led by Italian republicans who were businessmen and professionals as was the case with the *Unione e Beneficenza* in Buenos Aires? What was the occupational and regional composition of the membership? Was there a monarchist group within its organization, and if so, how did the leaders deal with the

## Formal Institutions by

Table 40. New York City—area Italian mu

Society	Date create
Unione e Fratellanza (N.Y.)	1858
Tiro al Bersaglio (N.Y.)	1860
Antono di Padova (N.Y.)	1860
Firenze (N.Y.)	1871
Operata di Mutuo Soccorso (N.Y.)	1871
Legione Garibaldi (N.Y.)	1871
Unione e Fratellanza (Hoboken)	1871
Fraterna (N.Y.)	1871
Mazzini (N.Y.)	1871
Italian Rifle Guard (N.Y.)	1881
Cavour (Newark, N.J.)	1881
Società Beneficenza Italiana (N.Y.)	1881
Vittorio Emanuele (N.Y.)	1881
Cuochi e Pasticcieri (N.Y.)	1881
Italia (Brooklyn)	1881

<sup>27</sup>The list includes the fourteen societies for which entries in all.

<sup>28</sup>See, for example, "L'elemento italiano approssimativo a Newark," 1881, *Archive of the Center for Migration and Ethnicity*, 1880.

republican-monarchist political co-Savoy attempt to influence the org he? We simply do not have sufficient answers to these questions.

Nevertheless, the information in published in the Italian-language j comparison with the mutualist mo ited size of the Italian community prising that the first mutual aid s members or fewer and the other (400), had limited resources, and- tions such as schools were more f: their activities to traditional mut

unemployment benefits, social activities, and patriotic celebrations). Half of the societies were based on town or region of origin in Italy. The others were open to all Italian males.<sup>7</sup>

Undoubtedly the political struggles between the republicans and the monarchists that were so evident in Buenos Aires existed to some extent in the Italian community of New York, but there is little information to document the precise nature of this conflict or its ebb and flow within the mutualist movement. The names of some of the societies—Legione Garibaldi, Mazzini, Vittorio Emanuele—indicate the importance of Italian political issues to at least some, yet there is no available evidence of the fratricidal fighting that took place within the *Unione e Beneficenza* of Buenos Aires in the 1860s. If there were political tensions within the mutualist movement, they did not prevent the various societies from cooperating to celebrate Italian holidays, to coordinate protest movements, and to form a loose regional confederation—the *Società Italiane Unite*, with members in New York, Brooklyn, Hoboken, and Newark—to plan these occasions.

Rather, the divisions within the mutualist movement seemed to have been based more on personal rivalries among the prominenti, who used positions of leadership within the societies to further their own business and personal interests. As Table 40 indicates, for example, Louis V. Fugazy—a leading immigrant banker, labor contractor, and notary public—was active in the creation and operation of a number of the early mutual aid societies, and this involvement expanded over the years. It is not hard to envision that membership in a Fugazy-dominated mutual aid society might well become the means for obtaining a job and various other services through Fugazy's banks and agencies. Also positions of leadership within these multi-class societies might well be used to control or minimize any threat by organized workers to the business interests of the prominenti.<sup>8</sup> Other prominenti were active in the mutualist movement as well, and the competition among them for control of the societies inevitably led to conflicts.

During the 1880s, when the Italian community grew from twelve thousand to forty thousand, the ethnic institutional structure expanded as well. Italian immigrants, increasingly from the South, created dozens of small village- or local-area-based mutual aid societies, and some of the older societies took new initiatives to help the immigrants. As in the 1870s, however, the prominenti were involved in the establishment and operation of many of these new societies, apparently used the organizations for their own purposes, and fought among themselves.

In 1882, for example, a few of the older societies established the *Società Italiana di Beneficenza* (Italian Beneficent Society) to help the new arrivals and less fortunate members of the Italian community. Fugazy was elected president of the new society. The Italian consul in New York, Gian Paolo

Riva—alarmed by the poor and deplorable masses of Italians in New York lived and the ineffectual response of the Beneficent Home Society. Riva needed help to fix this, however, and turned to Barsotti, Felice vani Lordi, and other prominenti not members of the Beneficent Society. The money was raised for a small hospital, relief and immigration bureau in January 1891. The Italian Home Society served the Italian community and created a new source from the needs of the increasing ethnic community during this period was the Italian Chamber of Commerce. At first a chamber of commerce succeeded by the end of the century of the Italian businessmen in New York, the Italian Home Society was the organizational base for entry into local political chapter.<sup>12</sup>

A more successful initiative among the ethnic community during this period was the Italian Chamber of Commerce. At first a chamber of commerce succeeded by the end of the century of the Italian businessmen in New York, the Italian Home Society was the organizational base for entry into local political chapter.<sup>12</sup>

Many Italians in New York did not participate during the pre-mass migration era, but those who did confined their activity to their own special ways of participating in the Catholic Church and organized labor unions. Unlike those in Buenos Aires, however, they developed their own special ways of participating in the Catholic Church and organized labor unions and methods for much greater participation during the period of mass migration.

The Catholic Church, apparently fearful of the slow response to the needs of the migrants in New York City. Although the creation of Italian parishes as a means of organizing the church, in fact a number of such parishes were established before the mid-1890s, including Our Lady of Mount Carmel (1884) and St. Joachim (1888) and the Lower East Side. For some time, however, the Irish controlled the church, and the Italian parishes were in the humiliating position of being *inferiore* in the basement. This situation was not rectified until the late 1890s. For example, although an Italian parish was established in East Harlem in 1885, it was in the basement for thirty-five more years, until the late 1920s.

The Irish-American Church in New York City was the church and the practice of religion to which the Italian immigrants were accustomed in Italy. The Irish clergy spoke