ADDRESS: 401-09 N 65TH ST
Name of Resource: St. Donato's Roman Catholic Church
Proposed Action: Designation
Property Owner: Archdiocese of Philadelphia
Nominator: Celeste Morello
Staff Contact: Kim Chantry, kim.chantry@phila.gov

OVERVIEW: This nomination proposes to designate the property at 401-09 N. 65th Street as historic and list it on the Philadelphia Register of Historic Places. The nomination contends that St. Donato's Roman Catholic Church, completed in 1922, satisfies Criteria for Designation A and E. Criterion J is also checked on the nomination form, but is not discussed in the nomination; therefore, the staff assumes that it is checked on the form in error. Under Criterion A, the nomination contends that St. Donato's Roman Catholic Church is significant for its association with St. Frances Xavier Cabrini, the first Roman Catholic saint in the United States, whose order focused on ministry to Italians in this West Philadelphia neighborhood, resulting in sufficient funds to finish the construction of the church building. Under Criterion E, the nomination argues that the church building is the work of Francis Ferdinand Durang, the son of Edwin Durang, whose firm specialized in the ecclesiastical design of Roman Catholic churches, which significantly influenced the architectural development of the City and Commonwealth.

STAFF RECOMMENDATION: The staff recommends that the nomination demonstrates that the property at 401-09 N. 65th Street satisfies Criteria for Designation A and E, and that Criterion J should not be included because it is not discussed in the nomination.

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

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

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

Street address: 401 to 409 North 65th Street

Postal code: 19151

2. NAME OF HISTORIC RESOURCE

Historic Name: St. Donato's Roman Catholic Church

Current/Common Name: same

3. TYPE OF HISTORIC RESOURCE

☒ Building ☐ Structure ☐ Site ☐ Object

Church only--no other contributing property

4. PROPERTY INFORMATION

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

Occupancy: ☒ occupied ☐ vacant ☐ under construction ☐ unknown

Current use: Closed since 2013; one Sunday service, otherwise attached to Our Lady of Lourdes parish.

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 1910 to present

Date(s) of construction and/or alteration: 1921

Architect, engineer, and/or designer: F. Ferdinand Durang

Builder, contractor, and/or artisan: Mackle-McClelland Const. Co. (Phila.)

Original owner: Archdiocese of Philadelphia

Other significant persons: St. Frances X. Cabrini (1850-1917)

CRITERIA FOR DESIGNATION:

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

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

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization _____ Date _____

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

Street Address 1234 South Sheridan Street Telephone 215.334.6008

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

Nominator [ ] is [X] is not the property owner.

PHC USE ONLY

Date of Receipt: December 2, 2019

[X] Correct-Complete [ ] Incorrect-Incomplete Date: October 30, 2020

Date of Notice Issuance: November 2, 2020

Property Owner at Time of Notice:

Name: Archdiocese of Philadelphia

Address: 401-09 N 65th St.

City: Philadelphia State: PA Postal Code: 19151

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

Date(s) Reviewed by the Historical Commission: _____

Date of Final Action: _____

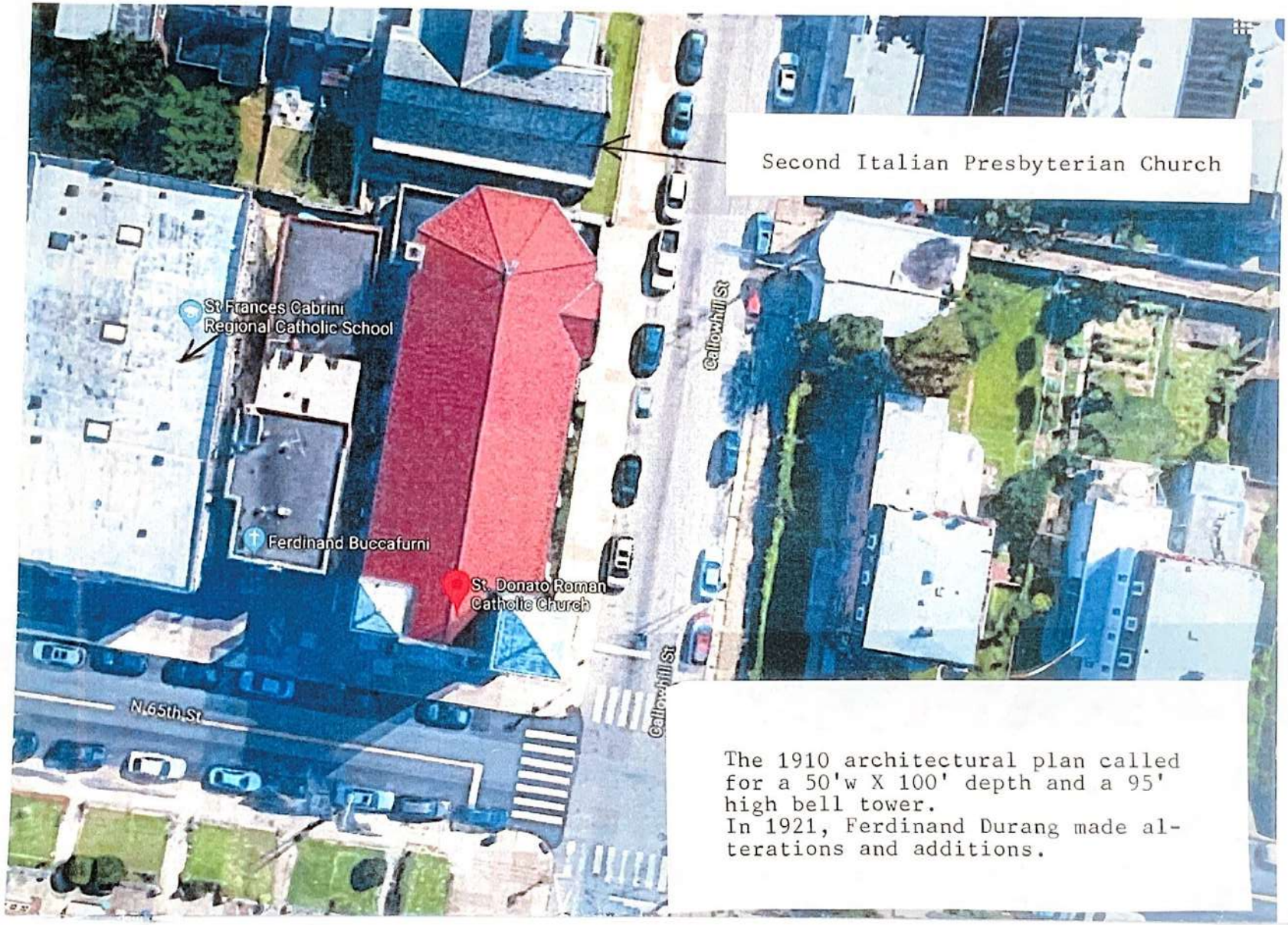
[ ] Designated [ ] Rejected

12/7/18

Boundary Description:

Situate on the northeast corner of N. 65th Street and Callowhill Street in Philadelphia, containing in front or breadth of the said N. 65th Street 75 feet and extending of that width in length or depth eastward between parallel lines at right angles to the said N. 65th Street 135 feet. Being 401-09 N. 65th Street.

Boundary of 401-09 N. 65th Street. Base map source: City Atlas.



The 1910 architectural plan called for a 50'w X 100' depth and a 95' high bell tower.
In 1921, Ferdinand Durang made alterations and additions.

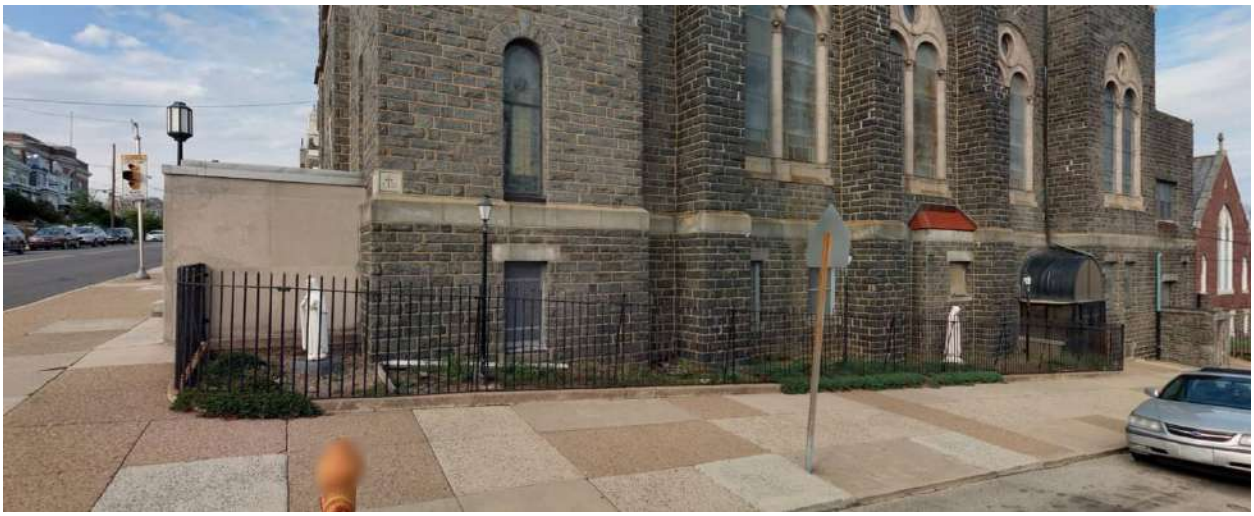
Staff-supplemented photographs, taken April 2020. Source: Cyclomedia.

401-09 N 65th Street, viewed from the intersection of N 65th Street and Callowhill Street.

West (front) façade of the church building at 401-09 N 65th Street.

Modern rectory building (not part of the proposed designation) situated to the north of the church building.

Staff-supplemented photographs, taken April 2020. Source: Cyclomedia.



Statue of St. Frances Cabrini, located at the front corner of the church building.

South (side) elevation along Callowhill Street.

South (side) elevation along Callowhill Street with view of the Protestant church in the foreground referenced throughout the nomination.

DESCRIPTION:

St. Donato's Roman Catholic Church is located on a hill at the northeastern corner at the intersection of 65th and Callowhill Streets. The topography determined the structural position of this church, which is laid in an east-west direction for a proper placement of the altar in the round apse end to the rectangular building. (Refer to aerial, page 4 herein.) The church conforms with the southward and eastward directions in the hill's descent from where the facade is at street level at the west, then the south wall gradually goes down to reveal the basement level on Callowhill Street and portal/entries into the church from street level.

Cut taupe-colored stone in mortar of same color are laid in horizontal courses, or in slight wedges to form the rounded arches over the main portal at the facade and first level's niches and narrow windows bearing stained glass. The church's style is "Italian Romanesque," with a traditional terra cotta roof, two asymmetrical bell towers at the northwest and southwest corners topped with metal roofs to match the terra cotta, and large polychromed rose window in the facade's center bay. Limestone trim is judiciously placed on the roof's cornices below the center bay's gable, around the rose window and on the five rounded windows in the gable which ascend and descend in height. Small square patches of limestone between the second and third stages of the bell tower are parallel to those on either side of the rose window and may indicate locations of steel rods. "Stone and steel"[1] were descriptive words from the Builders' Guide for the church's materials used in its construction from 1920 to 1922 dedication.

[1] Philadelphia Real Estate Record and Builders' Guide, July 20, 1920, Volume 36. page 462 under "Contracts Awarded."

The only alterations and additions to the church were noted by Tatman and Moss, with no specifics. The addition to the east wall spanning the width of the church below the apse is very near to the boundary shared with a Protestant church. (Page 4.)

Overall, the building seemed to be in very good condition, although much of it is out of view because of its closure by the Archdiocese. (Only occasionally in use, the Catholic community is supposed to attend services at Our Lady of Lourdes church.)

Identifying this church as it relates to Roman Catholicism are statues on the 65th Street side: The Sacred Heart of Jesus statue is to the north of the main portal, opposite to the "bishop" (with no name inscribed on its stand) which refers to one of two bishops named Donatus[2] whose feast day is August 7th, which is also the day in 1921 carved into the church's cornerstone. A small statue of St. Frances Xavier Cabrini is at the southwest corner: The order she founded is the Missionaries of the Sacred Heart. These statues were set at the church after the 1922 dedication, possibly after the 1945 interior renovation. Distracting from these statues are the two projecting entries alongside of the steps leading to the vestibule of the church. These also were added later. Modern glass double doors and tall pole lights seem from late 20th century renovations while the parish base was still strong in West Philadelphia.

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[2] "Donatus" is Latin for the Italian "Donato." The Archdiocese's Bicentennial history claimed the church was named after a paese or hometown of the founding Italian parishioners, but this seems unconvincing when the cornerstone's date of "August 7th" is the feast day of not one but two bishops named Donatus and the Vatican-appointed pastor would tend to defer to a feast day rather than the name of an unproven foreign hometown.
Sources for this include the 2003 Edition of the "New Catholic Encyclopedia," and the 1981 edition of "Butler's Lives of the Saints."

Nominator's photographs from September of 2019 show the church's latest improvements as well as the condition of the exterior. (View looking northeastward.)

Note the bright colors in the rose window.

Below is the south wall, on Callowhill Street, with a bit of the Protestant church (brick building) at St. Donato's east side or rear where the three-sided apse is.

← Statue of St. Frances Cabrini.

The recent photograph of St. Donato's is a view towards the southeast, showing the 65th Street facade, north tower, enclosure to basement level and the school building where the Missionaries of the Sacred Heart taught elementary school.

The red metal roofs of both towers play off the same color in the terra cotta over the sanctuary and apse area. The side entrance into the vestibule through the north tower is also seen below. To the left of the first school building is the St. Frances Xavier Cabrini School which is open: the school currently has a student body of "300."

STATEMENT of SIGNIFICANCE:

St. Donato's Roman Catholic church owes its construction, dedication and sustenance for over a century to Saint Frances Cabrini (1850-1917) and the arduous work of her order's sisters, the Missionaries of the Sacred Heart (of Jesus). St. Donato's parish was founded in 1910 from crises besetting the thousands of immigrant Italians in this Haddington-Overbrook neighborhood in West Philadelphia. St. Frances Cabrini's order focussed on ministry to Italians in the United States, assisting in their acculturation, education and in providing care and concern. St. Donato's was the only mission for the saint and her sisters in Philadelphia.

Italian immigrants in this section of West Philadelphia had been attending services at Our Lady of the Rosary,[3] at 63rd and Callowhill Streets amidst economic and cultural differences between the Irish Americans and foreign-born. Harsh treatment at Rosary led many Italians to leave Roman Catholicism for Protestantism. An Italian Protestant church then arose by 1908. Requests from Philadelphia to "Mother Cabrini" interested her in visiting the new parish, St. Donato's from 1910 through 1914. The saint instructed the few nuns she left at St. Donato's: "...to win back to the fold Italian Catholics who had given up the practice of their faith."[4] The nuns would make house visits, start a kindergarten and elementary school, then an orphanage for girls--all before St. Donato's was completed in 1922.[5] The nuns acted to stabilize the Italian community with their tireless social work. In return, morale rose and funds were collected to finish the church on the hill overlooking Rosary below.

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[3] Archdiocesan Staff, Our Faith-Filled Heritage. Strasbourg: Editions du Signe, 2007, p. 181.

[4] Sullivan, Sister M.L., Mother Cabrini. NY: Center for Migration Studies, 1992, p. 257.

[5] "Catholic Standard & Times," July 20, 1912 and December 14, 1922.

Mother Cabrini became the first Roman Catholic saint in the United States in 1946. Her canonization was epic, with dozens of witnesses, the required miracles (inexplicit acts certified by Church and non-Catholic experts) and concluded in less than fifty years from her death. She founded schools, hospitals, orphanages and places for general social work during the New Immigration period (1880-1920) when millions of immigrants came to work in the United States, many returning to Italy. Cabrini University was named for the saint. The St. Frances X. Cabrini Independent Mission (elementary) School succeeds the former St. Donato School.

In addition to St. Donato's association with St. Frances X. Cabrini, the church's architect, F. Ferdinand Durang, son of Edwin F. Durang, continued his father's firm in specializing in ecclesiastical architecture into the 20th century. The Durang office produced most of the city's great Catholic churches in the last quarter of the 19th century while Archbishop Patrick J. Ryan was leading the archdiocese through a time in which African Americans, eastern European and southern European migrations affected the city's Catholic neighborhoods usually settled by Irish Catholics from the previous "Old" migration of the 1840s. St. Donato's is part of the Durang portfolio of reprising traditional Roman Catholic church architecture.

For these reasons, St. Donato's church merits designation.

St. Donato's Roman Catholic church building...

(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--

St. Frances Xavier Cabrini,[6] the first Roman Catholic saint in the United States.

Introduction:

The historical circumstances in why St. Frances X. Cabrini came to St. Donato's, with her plans to foster growth in this parish (as well as to complete the church's construction), mirrored an on-going problem within the Roman Catholic Church since the 19th century. The United States' uniqueness as a haven of freedom attracted diverse ethnic and religious groups which, when settling close to each other, posed local problems. By the late 19th century, however, American bishops addressed the clashes among Catholics of various ethnicities, with the Germans expressing a louder voice because of their greater representation within the laity, although not in the Church's leadership. Sensing the hostilities by and between mainly Irish Catholics and the newcomers, Protestant sects took advantage of the indifference of Church leadership and interest in the immigrant classes and began proselytizing disheartened Catholics, converting thousands. The Polish Catholics' sentiments erupted into a schism in Nanticoke, Pennsylvania from the 1890s into the early 1900s. How to minister to so many immigrants with their various languages and customs was the pending problem. Archbishop Patrick J. Ryan of Philadelphia, who began his leadership in the archdiocese by 1884 was sensitive to his multi-cultural flock as shown by the rise of German, Lithuanian, Polish and Italian national churches especially within the city. Often situated close to the "Irish"

6 Francesca Cabrini adapted the middle name "Xavier" after St. Francis Xavier, SJ, a Jesuit called the "Missionary of the Far East," the same mission she originally sought before Pope Leo XIII told her to go to the United States (in 1889).

churches, the national churches now serve as examples of this conflict among those from the "New Migration" (1880-1920) with the Irish from the "Old Migration" (1840s-1850s).

Frances Cabrini was from northern Italy and highly educated for a female in her time. Deciding to enter the religious life, she nonetheless continued in her education but saw the immediate need to educate her fellow Italians through a ministry. She would found an order, the Missionaries of the Sacred Heart, which was brought to the attention of Pope Leo XIII, the pope who was continuously apprised of the dilemma facing the American Catholic Church with the handling of so many different ethnicities of Catholics. Leo's tenure (1878-1903) was within the heaviest years of the New Migration to the United States; the documentation of this era, Leo's positions and the actions by the Propagation of the Faith (Propaganda Fide) at the Vatican provide more context to why St. Frances Cabrini was essential to preserving the spiritual and mortal lives of the hundreds of thousands of Italian immigrants at that time. As a "mission territory," determined by the Vatican, the United States (until 1909) would send appointed religious to aide in acculturation and maintain the Church in the immigrants' lives. Outnumbering priests, the Church depended "heavily" upon nuns.[8]

The doctoral work of Father Stephen M. DiGiovanni, HED, first made the national Church crisis known through the Vatican records, which were released in 1979. DiGiovanni wrote: "Of all the Catholic immigrants which arrived in the United States during those years, that group which posed the greatest pastoral problems for the Church ...was the Italians."

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[7] DiGiovanni, Rev. Stephen M., "Michael Augustine Corrigan and The Italian immigrants: The Relationship Between The Church and The Italians in the Archdiocese of New York, 1885-1902," in Tomasi, Lydio F.(Ed.), Italian Americans: New Perspectives. NY: Center for Migration Studies, 1985, p. 304.

[8] Hitchcock, James, History of the Catholic Church. San Fran.: Ignatius Press, 2012, p. 443.

DiGiovanni's research revealed that the Vatican streamlined its efforts "to preserve the Catholic faith of the Italians" as well as Germans in the United States by at least 1887. He continued: "The Vatican had decided to oversee all pastoral efforts in favor of the Italian immigrants," beginning with the enclaves in New York City (Harlem and lower Manhattan first.) In 1889, Mother Cabrini would make her first visit to the United States through the port of New York City with several sisters of her order. They would plan the models of their social services from that initial experience in the urban environment of New York, then venture to Chicago, New Orleans and other heavily-populated areas of Italian immigrant settlement. Most of the accomplishments by St. Frances Cabrini are detailed in the letter by Anne Schwelm, Library Director at Cabrini University in Radnor, Pennsylvania on page 15 herein. Below is a prayer sent to the nominator by sisters from the Saint Cabrini Chapel in New York City where the saint's body is held.

PRAYER TO SAINT FRANCES X. CABRINI
First American to be canonized a saint

O Saint Frances Xavier Cabrini, who found in the Divine Heart of Jesus the secret of sanctity and the strength to carry His message to many nations, look kindly upon me and hear my prayer.

Inspired by Christ's charity you went about helping many in their spiritual and temporal needs; from the glory of Heaven, where your charity is not lessened nor your power weakened, grant my petition and obtain for me the grace I so urgently desire. (Mention your request.)

From the Sacred Heart of Jesus obtain that His Kingdom may be established in this world, now divided by hatred and dissensions, secure peace among nations, conversion of sinners, health to the sick, alleviation for the victims of war, deliverance of the souls in Purgatory, salvation for the human race redeemed by Christ our Savior.

Amen.

Our Father, Hail Mary, Glory, etc.

Nihil obstat,
Mons. Salvatore Natucci
Promotor Fidei

IMPRIMATUR. In Curia Arch. Mediolani die 3-XI 1938
† P. Castiglioni, V.G.

Saint Cabrini Chapel
701 Fort Washington Avenue
New York, NY 10040

The photograph of St. Frances X. Cabrini and her Missionaries of the Sacred Heart* is from the Centro Cabriniano, Rome, the Motherhouse of the order. The photograph was dated to "June, 1889," a few months after their arrival in the United States, through New York City.

* The "MSC" after the sisters' names is from "Missionarii Sacratissimi Cordis," Latin for Missionaries of the (Most) Sacred Heart (of Jesus).

CABRINI UNIVERSITY

LIVE WITH **PURPOSE**

October 7, 2019

To whom it may concern,

Cabrini University is a vital part of the international education ministry of the Catholic Church and the Missionary Sisters of the Sacred Heart of Jesus (MSC), the order founded by Mother Frances Xavier Cabrini (1850-1917). In 1880, Frances founded the Institute of the Missionary Sisters of the Sacred Heart of Jesus- a pontifical institute headquartered in Rome. Mother Cabrini and her sisters longed to be missionaries in China yet in an audience with Pope Leo XIII, the Pope told Frances to go "not to the East, but to the West" to help the tens of thousands of Italian immigrants who sought a better life in the United States.

In 1889, Mother Cabrini and seven sisters landed in New York City. Cabrini organized catechism and education classes for the Italian immigrants and opened schools and orphanages despite tremendous odds. Soon, requests for her help came from all over the world. She traveled throughout the United States and to Central and South America and Europe. She made 23 trans-Atlantic crossings and established 67 institutions: schools, hospitals and orphanages. Her activity was relentless until her death in Chicago on December 22, 1917. Recognizing her life of heroic virtue, the Roman Catholic Church canonized her and in 1946 Mother Cabrini became Saint Frances Cabrini--the first American citizen to be named saint. In 1950, she was given a further honor and named Patroness of Immigrants.

Shortly thereafter, in 1957, a former pupil of Mother Cabrini's, Sister Ursula Infante (1897-2001) established Cabrini College (now Cabrini University). Sister Ursula's memoirs note that it was in honor of Mother Cabrini that the college was so named. A Catholic institution of higher education dedicated to academic excellence, leadership development, and a commitment to social justice, Cabrini University's Holy Spirit Library houses relics, ephemera, and artifacts of Frances Cabrini. The Collection houses one of three copies of *The Positio*, the collection of evidence that documents the formal canonization process of Frances Cabrini. *The Positio* includes the testimonies of the doctors and nurses who were witnesses to the miraculous physical healings attributed to Mother Cabrini's intercession. A small portion of the Collection can be found at https://saintfrancescabrini.contentdm.oclc.org/digital/

Cabrini University is a partner of the Missionary Sisters of the Sacred Heart of Jesus. The Sisters and their collaborators work in education, health care, religious ministry and social services. They can be found on six continents and 15 countries carrying out the mission and legacy of Mother Cabrini who responded to the needs of children, immigrants, and the elderly.

Sincerely,

Anne Schwelm
Cabrini University
Holy Spirit Library Director
610.902.8536
aschwelm@cabrini.edu

The Philadelphia case for Cabrini to come to St. Donato's:

There were two issues confronting Archbishop Ryan as a result of the New Immigration's effects on the city's established neighborhoods where Irish Americans dominated the parishes. First, the influx of foreigners did affect those not of the same language and customs of Catholics in the same community. Economic differences in class and lifestyles also clashed in accepting new groups. Thus, Philadelphia's neighborhoods' Catholic churches began to be clustered where "Irish" churches were situated close to the Catholic "national" churches (German, Lithuanian, Polish and Italian) as well as to Protestant churches with the "fallen Catholics" of the same immigrant backgrounds. The other issue prevailing for the Italians from the 1880s involved various Protestant sects taking advantage of the Irish's disrespect of the Italians and gaining converts. At least by 1898, there were "40 Italian societies" that were "beneficial" in concept, and the Archdiocesan efforts with more Italian clergy and services for the "Little Italy" residents who lived south of South Street, east of Broad. The archdiocesan plans were not always effective and often too late: By 1903, "Italian Presbyterian,""Italian Methodist" and "Italian Protestant Episcopal" were already rooted in "Little Italy."[9] This stance by the archdiocese for the most densest Italian community in the city would foreshadow St. Donato's problems.

St. Donato's in 1910 then, epitomized the archdiocese's failures with the Italians--the Vatican needed to intervene.

The Italian Romanesque church of Our Lady of the Rosary should have been a welcoming sight to the Italians in Haddington. Juliani found that Italians "had been attending...Rosary...since 1896,"[10] with scant accommodations for them. While Juliani's information was supported by the Catholic sources, Cabrini biographer

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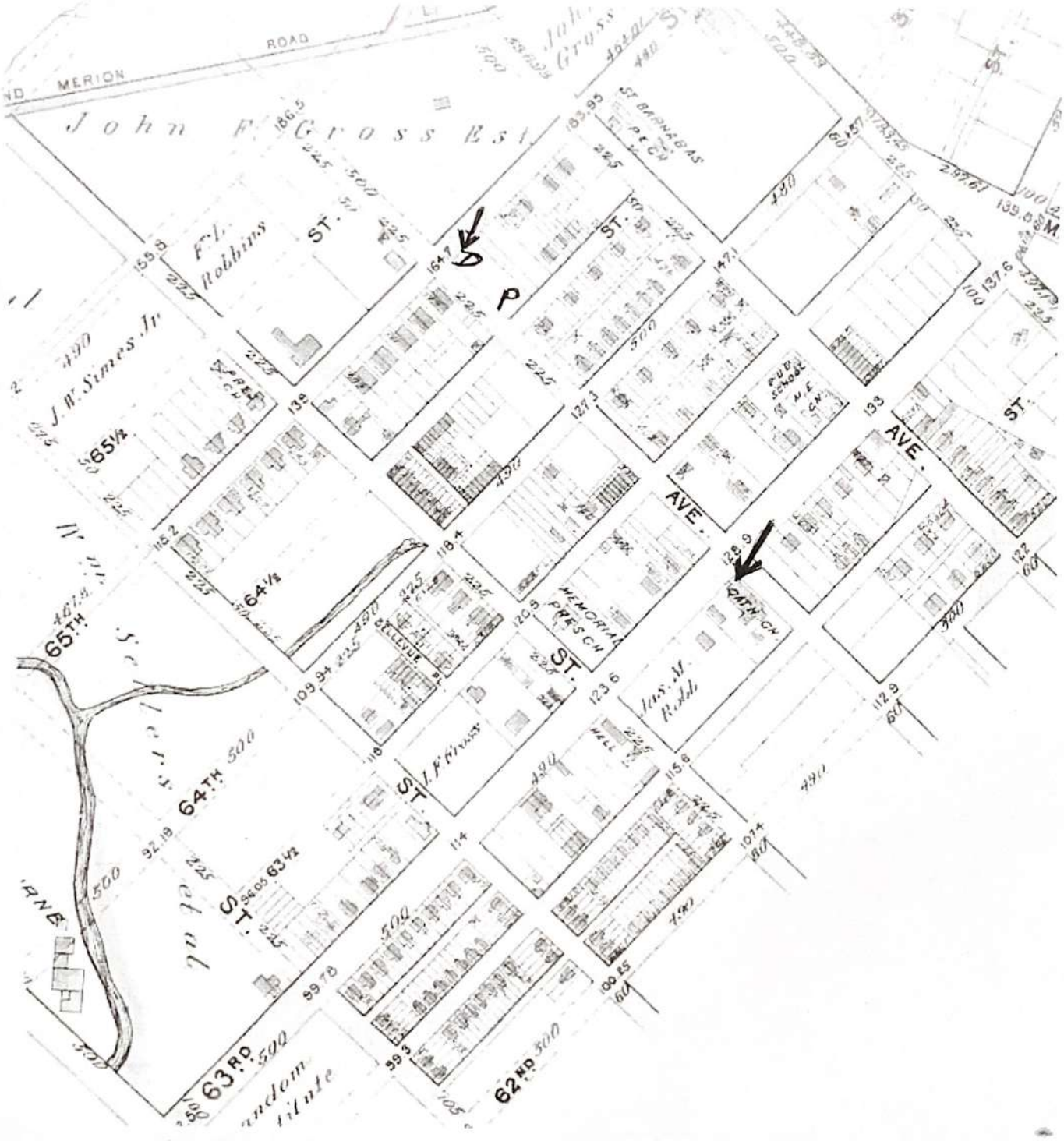
9 At the opening of "Columbus Hall" in 1898, "The Philadelphia Inquirer" reported that "40 Italian societies" were represented. "A Directory of the Charitable, Social improvement, Educational and Religious Associations and Churches of Phila." The Civic Club, 1903, p. 803 "Index."

10 Juliani, Richard N., Priest, Parish, and People. Notre Dame Univ. Press, 2007, pp.242;363,42n.

The 1895 Bromley Atlas describes the extent of residential development in the Haddington-Overbrook area before St. Donato's (the "D"). Our Lady of the Rosary Church is the "Cath. Ch." at 63rd and Callowhill Streets. The "P" next to the "D" is where the Italian Protestant church was built in 1908, before St. Donato's.



Juliani noted how "crossing Broad Street...meant reprisals from the Irish"[14] towards Italians, or the Irish leaving particular parishes as more Italians moved into the areas. "The Catholic Standard and Times" reported at St. Donato's initial dedication in 1910 that "three thousand Italians"[15] would be the parish's base. This number represented the Italians left from those who were not members of the Second Italian Presbyterian Church, which abutted the boundary of St. Donato's very closely on the east.

No Catholic record from 1910 documented when or why St. Frances Cabrini was asked to come only to St. Donato's or anywhere in the city. "Mother Cabrini had received entreaties to bring her Missionary Sisters to Philadelphia," wrote Sister Sullivan. Reverend Pietro Michetti the newly-appointed pastor sent to the archdiocese by the Vatican met with Cabrini, whose motherhouse for her order is in Rome. Sullivan set the record for this nomination:

> "St. Donato's was begun after several years of successful proselytizing by the Christian Italian Mission...
> "For Mother Cabrini...she was (determined) to win back to the fold Italian Catholics ...the challenge in the new parish (St. Donato's) was one which she relished."[16]

Mother Cabrini and her sisters' arrivals were celebratory and warm, endeared with the sight of children, orphans and the needy. The future saint "had been stopping in the new branch in this city,"[17] making frequent visits to check progress of her sisters' work at St. Donato's. Stabilizing the parish was priority.

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[14] Juliani, op.cit., p. 238.
[15] CST, July 23, 1910.
[16] Sullivan, op.cit., pp. 236-237.
[17] CST, July 20, 1912.

At right is the earliest published news report of then-"Mother Francesca Xavier Cabrini" in the Archdiocese of Philadelphia. It was in July of 1912, and the saint "had been stopping in the new branch in this city" which was only at St. Donato's.

"The Catholic Standard and Times" newspaper is the official newspaper once distributed (in paper form) to all Catholic institutions and parishes.

At the church's southwest corner is a small statue of St. Frances X. Cabrini.

(Below, see arrow.)

THE CATHOLIC ST SATURDAY, JULY 20, 1912—

MISSIONARY SISTERS OF THE SACRED HEART

Devoted Religious Have Established a Branch of Their Institute in This City.

The Missionary Sisters of the Sacred Heart of Jesus have established a house at 307 and 309 North Sixty-fifth street, a property they purchased from Maria Cucco for the sum of $10,000, though it is valued at $16,000. The seller has o . this account been credited as having made a gift of the $6,000 difference

VN FESTIVAL LAV

aron Hill

THE HOLY SPIRIT

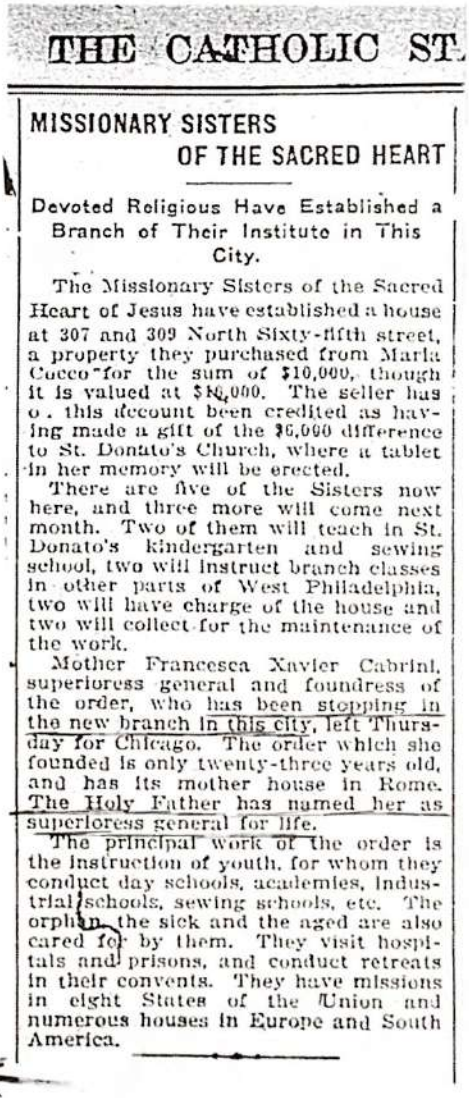
MONVILLE, Rector.

HOLD ITS

CHURCH

BL

THECH



THE CATHOLIC ST.

MISSIONARY SISTERS OF THE SACRED HEART

Devoted Religious Have Established a Branch of Their Institute in This City.

The Missionary Sisters of the Sacred Heart of Jesus have established a house at 307 and 309 North Sixty-fifth street, a property they purchased from Maria Cucco for the sum of $10,000, though it is valued at $16,000. The seller has o . this account been credited as having made a gift of the $6,000 difference to St. Donato's Church, where a tablet in her memory will be erected.

There are five of the Sisters now here, and three more will come next month. Two of them will teach in St. Donato's kindergarten and sewing school, two will instruct branch classes in other parts of West Philadelphia, two will have charge of the house and two will collect for the maintenance of the work.

Mother Francesca Xavier Cabrini, superioress general and foundress of the order, who has been stopping in the new branch in this city, left Thursday for Chicago. The order which she founded is only twenty-three years old, and has its mother house in Rome. The Holy Father has named her as superioress general for life.

The principal work of the order is the instruction of youth, for whom they conduct day schools, academies, industrial schools, sewing schools, etc. The orphan, the sick and the aged are also cared for by them. They visit hospitals and prisons, and conduct retreats in their convents. They have missions in eight States of the Union and numerous houses in Europe and South America.

Stabilizing meant attending to the "bread-and-butter" needs of the Italians: a kindergarten, elementary school and orphanage for girls were in buildings[18] within the parish and operated solely by the Missionaries, Cabrini's nuns who followed their Reverend Mother's plan for St. Donato's. These buildings with their respective services would function to compete with anything offered by the Second Italian Presbyterian Church, making the sisters' work more stressful. Aiding the youth and "visiting families" in this West Philadelphia neighborhood consumed the sisters' lives while Mother Cabrini would travel to establish schools and other social services-type offices in "six continents and 15 countries."[19] The care and maintenance of the school, orphanage and convent apparently came before the completion of St. Donato's church--which was slow and possibly subject to a change in design by then. What is important is that St. Donato's was the only site for St. Frances Cabrini's visits, plans and mission for her order in Philadelphia. Moreover, the St. Donato's church building seemed to be contingent upon how successful Cabrini's and her nuns' work would be in keeping and gaining parishioners to financially support a church and parish. (Then, as today with the St. Frances X. Cabrini School, the separate buildings could operate independently.)

The only issue of interest to the Vatican:

Ethnic difficulties among the various ethnic groups of Catholics in the United States were eventually deemed not as important as the Protestants' ability to win over so many Catholics. More directly affecting the Vatican were the remigrations of Italians who were converted to Protestantism while working in the United States, then returned with the new faith to Italy. Wyman calculated that "50%" of Italians left America[20] for Italy during that 1880 to 1920 period, thousands relinguishing Catholicism.

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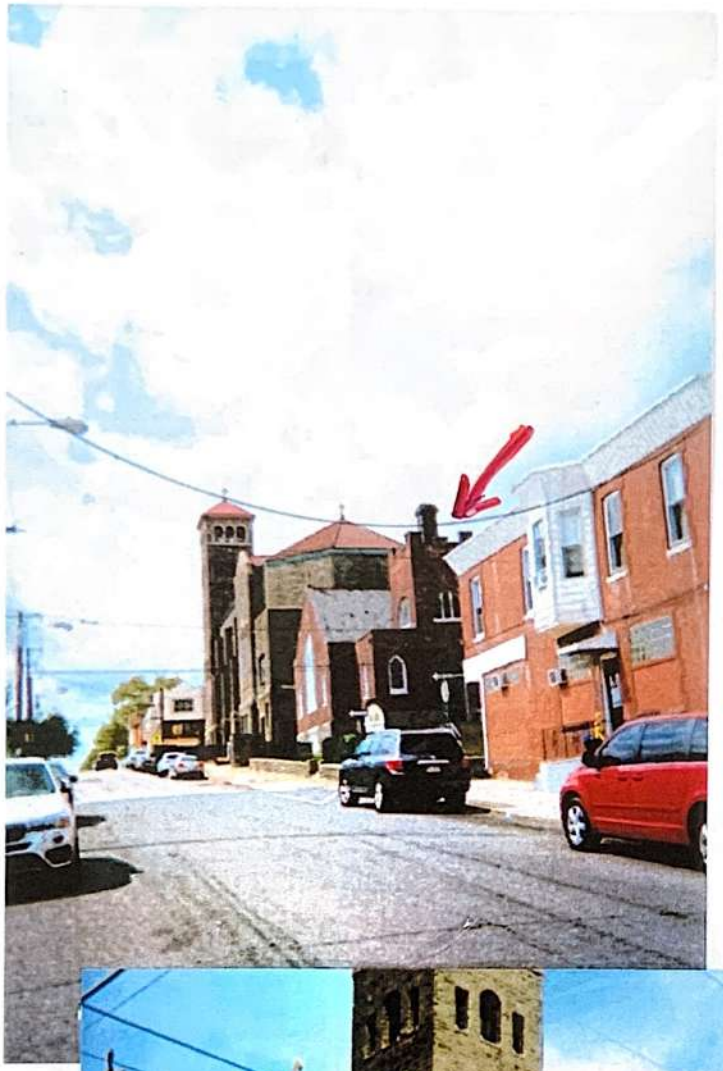
[18] "Catholic Standard and Times," July 20, 1912.

[19] Sullivan, op.cit., p.237; Schwelm letter.

[20] Wyman, Mark, Round-Trip to America. Cornell University Press, 1993, p. 10.



Arrows point to how near the Protestant church, now, "Transformation Temple" is to St. Donato's on the top of 65th and Callowhill Streets.

Vantage is looking west.

Below, view is to northeast.

The Second Italian Presbyterian Church has remained mainly intact physically in a recent photo (below) showing how close it is to the rear of St. Donato's Church.

Constructed in 1908 as a "Christian Italian Mission" to attract Italian Roman Catholics in West Philadelphia, this Protestant group, later specifically identified as "Presbyterian," sought Italian immigrants who were treated coldly at Our Lady of the Rosary Church.

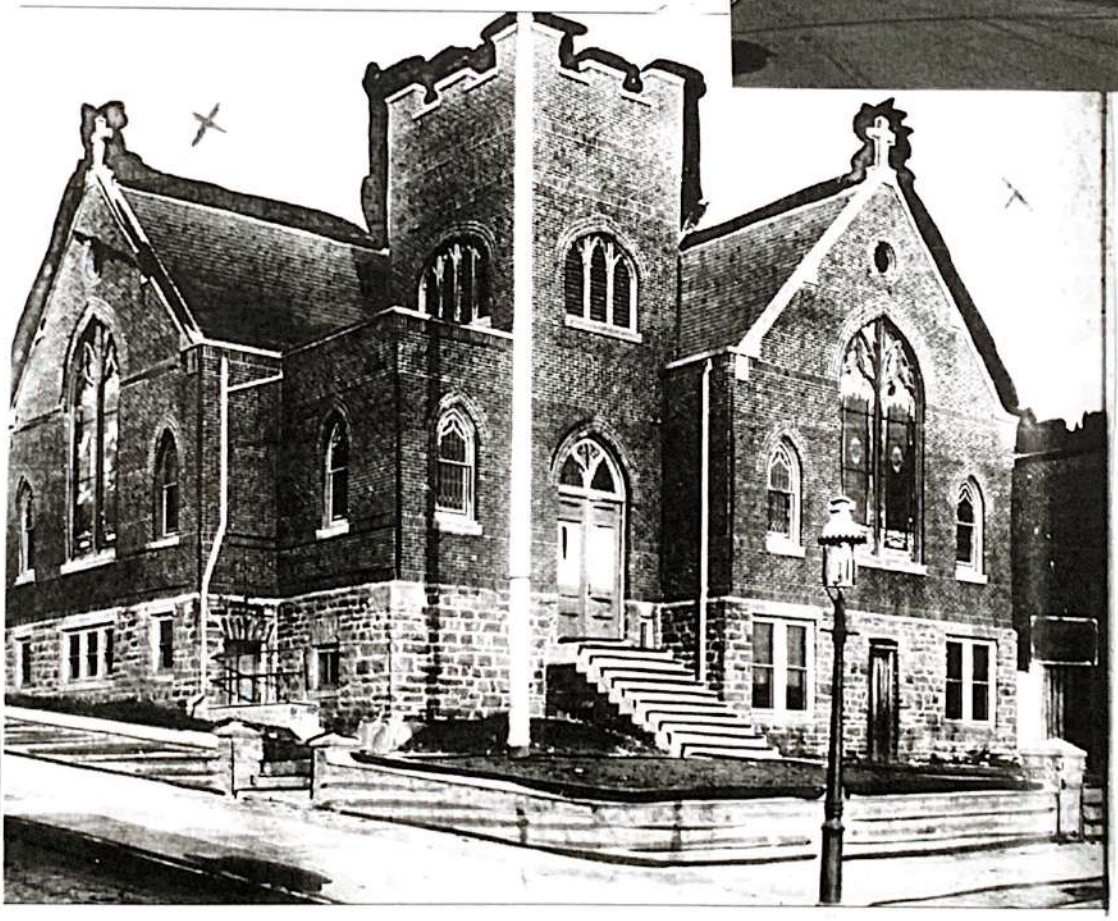


Photo from Temple University Urban Archives dates from 1922.

Wyman pursued the effects of immigrants returning to Europe: Catholic countries were the focus of Protestant missionaries from the United States, seeing a viable, vulnerable group. Poland, Hungary and other countries, Wyman found, became more Protestant because of remigrations.[21] Educating the peasant class, sources showed became the lure to join a Protestant faith and to renounce Catholicism.[22]

Education was Mother Cabrini's main interest in her work. All of Cabrini's biographies emphasize the saint's goals in instructing the ignorant along with religious studies. The nuns were to inspire, using education to open minds to opportunities outside of the ethnic enclaves. The Italian immigrants had a reputation of "anti-clericalism and religious indifference"[23] as DiGiovanni found from references written abroad as well as in the latter 19th and early 20th century sources. By their mission and rule of their order, Cabrini's sisters would only be fitting to do the job of teaching and instructing on the Catholic faith. The sole priest, Father Michetti, could not manage such labors for so many desperate parishioners at St. Donato's.

As DiGiovanni explained in his doctoral work on the Italian immigrants and the American Catholic Church, the "relationship ...was radically different from that of other Catholic immigrant groups..."[24] which underscores Mother Cabrini's and her nuns' work to rescue a parish so near to the Italian Presbyterian church. St. Frances Cabrini's final visit to St. Donato's may have been in 1912, with her reminder to "visit the families who had been away from the church for years because of the Ptoestants,"[25] suggesting the personal touch. The school and orphanage for girls followed. A more indepth discourse on Frances Cabrini continues.

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[21] Ibid., pp.174;176-178.

[22] DiGiovanni, op.cit., p.310, 11n where "The Italian government subsidized Protestant schools for Italians in New York City" and elsewhere.

[23] Ibid.

[24] Ibid., p. 316.

[25] Sullivan, p. 237.

Saint Frances Xavier Cabrini (1850-1917):

The first American saint had only gone--several times-- to Philadelphia for St. Donato's parish where her sisters were stationed, by her appointment. The historical significance of why Mother Cabrini would choose St. Donato's, and not any other Italian national church in the entire Archdiocese could be the sole reason, but it is the saint's and her sister's work under her direction which were responsible for the nominated church's completion.

The canonization process by which Mother Cabrini's cause for sainthood followed is important for several reasons. In the modern age of skepticism and science, non-Catholics as well as the canon processors advanced Cabrini's cause in less than 50 years after her death. Cabrini University's library holds the "Positio" document on scores of witnesses, plus what constituted the two required miracles and other recollections of the heroic feats of the sickly nun who accomplished so much in her lifetime. Cabrini biographer Theodore Maynard[26] wrote that "within eleven years (of Cabrini's death), her cause (for sainthood) was introduced" to the Vatican. "(T)en years later, the title of Blessed was conferred by Pope Pius XI," leading to her canonization in 1946.

Philadelphians can compare the importance of Mother Cabrini's canonization's swiftness with that of our Bishop, then Saint, John N. Neumann, CSsR, who also widely travelled and preached on Roman Catholicism. Neumann's primary achievement, as "Father of the Parochial School System" in the United States laid a foundation for Cabrini's St. Donato's School in 1914. However, Neumann's death in 1860 did not immediately sound the cause for canonization during an era when many clergymen exceeded their goals in uncharted or underdeveloped areas in the nation. Neumann was "Blessed"

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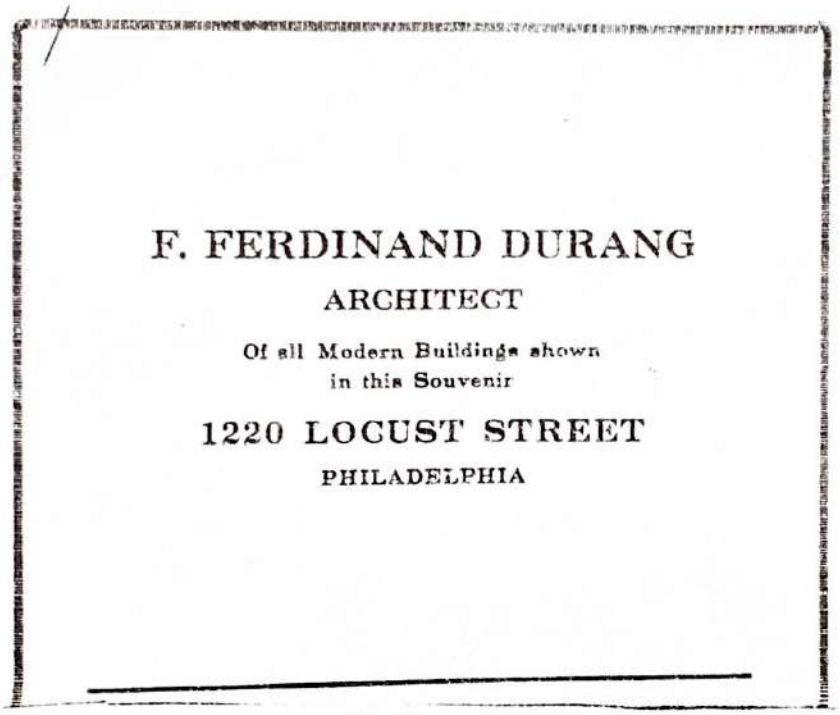
26 Maynard, T., Great Catholics in American History. NY: All Saints Press, 1962, p. 164. Maynard's biography of Cabrini was published before her canonization in 1945, expecting conclusion: Too Small a World.

just prior to the 1895 construction of St. Peter the Apostle church (the October 11, 2019 approval by this Commission.) He would not be canonized until 1977, more than 100 years after his death. The distance in time to complete Neumann's canonization in the 20th century did not influence the qualifying miracles which are said to have been on-going, despite that the two required miracles used to canonize him were from more recent decades. (Many today still attribute miracles to Neumann's intercession.)

Thus, both canonizations were subjected to a panel who were not contemporaries of the recommended individuals, but who determined how the lives of proposed causes meet the standards towards this sacred title. For Mother Cabrini, the numerous biographies published on her attest to her energy, intelligence, and instincts on how to confront the many problems within the Italian immigrant population in the United States, as well as others in the continents where her sisters' work disseminated a "Cabrini" plan for personal and spiritual growth.

At only St. Donato's in Philadelphia, the special guidance of this first saint of the United States continues.



This was an advertizement placed in the 1920 booklet for St. Gabriel's parish complex which had been a project begun by Edwin F. Durang, then continued by his son after his death in 1911.

(Source: Catholic HistoricaL Research Center, Archdiocese of Philadelphia: St. Gabriel's, Philadelphia.)

St. Donato's Roman Catholic Church...

(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.

Francis Ferdinand Durang (1884-1966) inherited a business from his father, Edwin F. Durang specializing in ecclesiastical architecture for Roman Catholic interests. Two biographical sketches are attached to compare what was corrected in the younger Durang's background.[27] What this discussion will focus is on the activities of the Durang firm in the early 20th century, how St. Donato's church finally met completion by 1922 and the nomination's design within Durang's list of projects.

"F. Ferdinand" Durang (as he was named officially in records), was born in 1884 when his father, Edwin was 55 years old and in the beginning of a friendship with Archbishop Patrick J. Ryan[28] of Philadelphia under whom a "Golden Age" of Roman Catholic churches would emerge. With a few very remarkable designs already qualifying his skill in interpreting or re-interpreting classic "Roman Catholic" architectural styles (i.e., Romanesque, Gothic and Baroque), the elder Durang advanced to create churches that defined Philadelphia communities. His churches also offered visual displays of masterful talent by the various masons of brick and stone which made a Durang church one of art and awe. This was the environment in which young Ferdinand was raised and continued after his father's death in 1911.

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[27] The Biographical Dictionary of Philadelphia Architects (Tatman & Moss, 1985)pp. 234 to 236 lists what was available to researchers at that time; a later, on-line biography of F. Ferdinand Durang by Tatman did not add projects found after the Dictionary's 1985 publication.

[28] Ryan officially became archbishop in 1884.

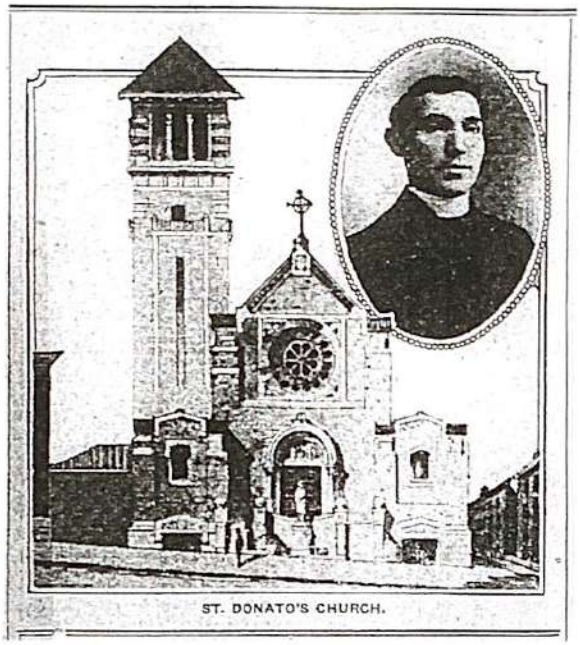

Image from "The Catholic Standard and Times," July 23, 1910.

Architect Rowland W. Boyle from the Edwin F. Durang firm designed this Italian Romanesque church, with the foundation excavated. Boyle died in 1911, leaving an unfinished church. This sketch was later re-designed.

Reverend Pietro Michetti, the founding pastor, is pictured in the oval inset.

F. Ferdinand Durang, Edwin's son and heir in the architectural firm, re-designed St. Donato's church by 1920, listing the "new" project in March and opening the bidding process to potential contractors. Mackle-McClelland won the commission in July, 1921. The cornerstone has "August 7, 1921" at the southwest point. At left is church in 1922.

(Photo from Temple Univeristy Urban Archives.)

Archbishop Ryan's part in the construction of St. Donato's church building is evident beyond the appointment of the Durang firm to design the church--to be located very close (just feet!) to the Second Italian Presbyterian Church.

Ryan was in Rome in 1902 "and asked the Propaganda Fide for Italian priests for his diocese, and the Propaganda presented Father Michetti." Michetti was from northern Italy and had been ordained a priest in 1902. Presumably, Michetti was exceptional to "enter(ed) the Jesuit College at Rome as prefect" in 1903.[29] Michetti was under the authority of the Propaganda Fide (just as Mother Cabrini) which makes St. Donato's uniquely historically-distinctive in the city's and Commonwealth's history. Michetti's and Cabrini's strict obeyance directly to the Propaganda Fide at the Vatican is a very good reason why Ryan would take a particular interest in St. Donato's knowing that the priest and nuns made reports of their missionary work to the Vatican.

Ryan's attention to the founding of St. Donato's in 1910 would have brought the Durang firm the commission to design the new church. "The Catholic Standard and Times," the Archdiocese's official recorder of news, published the Durang firm's sketch of the proposed St. Donato's by Rowland W. Boyle. A photograph of Father Michetti was inset next to the drawing. The design was described as "Italian renaissance" like "churches common in Lombardy"[30] another probable nod to Michetti, not to the majority in the parish who were from the Abruzzo-Molise region hundreds of miles south of Lombardy. Apparently, the foundation of the church was excavated for a 50 by 100 foot structure on a sloping hill.[31] After Boyle died in 1911, F. Ferdinand Durang was to complete the work. What the younger Durang did was re-design the church.

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29 "The Catholic Standard and Times," February 7, 1914.

30 CS and T, July 23, 1910.

31 Ibid.

It would be interesting how Ferdinand planned St. Donato's as an "Italian renaissance" design on a hill just two blocks above the Italian Romanesque Our Lady of the Rosary. It too has the tall bell tower attached to a side of the facade, a rose window and semblances of the "Richardsonian Romanesque" when it was designed in the 1880s.[32] The subjectivity of comparing both of these "Italian" and "Romanesque" churches will not be pursued herein, but Durang had to have a church worthy of the Durang name. He placed his tower towards Callowhill Street, at the southwest corner of the church, instead of following the Boyle plan. The facade bears the complexity and simplicity in design which the Durang churches by Edwin had shown. There is also more symmetry in Ferdinand's church than in Boyle's. If there was a structural reason for the bell tower to be located on Callowhill Street, it was not recorded. The church building's bell tower does, however, have a row of squares between stages which run towards the facade and rose window--they may be decorative, or covers for iron supporting rods inside. For whatever purpose, the squares add a whimsical detail to the masonry and visual for drawing one's eyes in a horizontal direction.

Ferdinand was 27 years old when the St. Donato's project was accepted by him. With all of his education from local schools,[33] Ferdinand's knowledge of traditional Roman Catholic church design was from books, or from the work of his father who was given the majority of Catholic churches to design or re-design. Ferdinand had become a partner in his father's firm in 1909,[34] and may have been selected by his father to do a new St. Donato's in 1911.

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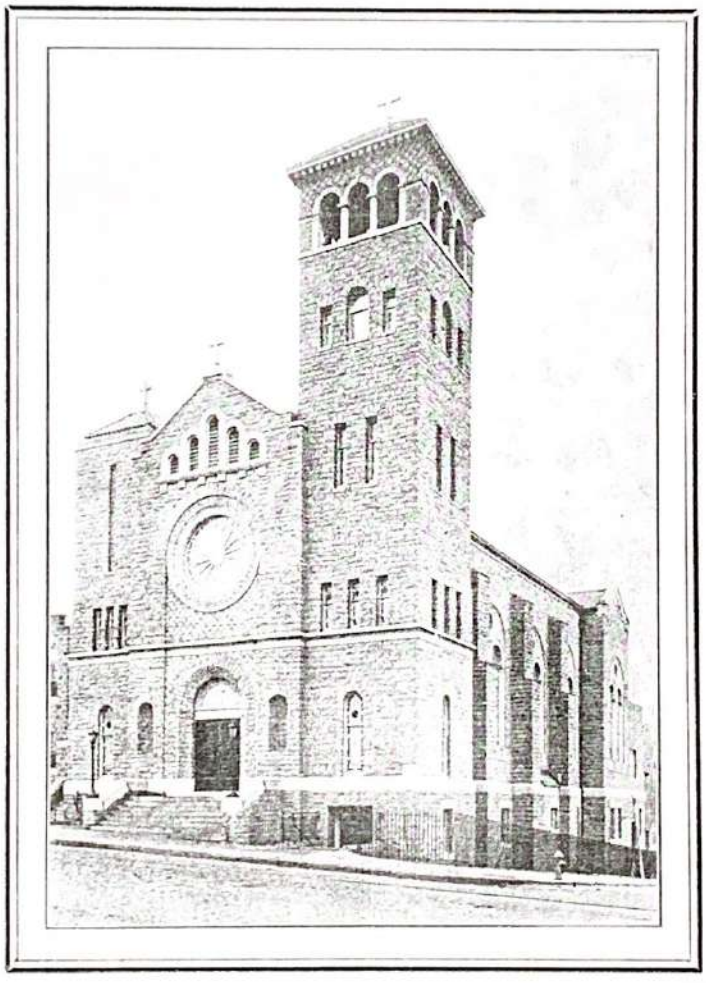
[32] Our Lady of the Rosary Church was designed by Frank R. Watson, a student of Edwin Durang who worked at the firm before opening his own office.

[33] Refer to the Tatman biography on the Philadelphiabuildings.org site attached to this submission.

[34] Directly or indirectly, the elder Durang had a part in his son's commissions, especially one preferred by Archbishop Ryan, until (Edwin's) death in 1911, the same year as Ryan's passing.

No exterior changes had been made in this 1943 photograph of St. Donato's. Compare this to the 1922 image.

St. Donato's Church
Philadelphia



Interior Renovation
1943

INTERIOR — GENERAL REAR VIEW

Copies of photographs taken for 1943 booklet on St. Donato's "Interior Renovation" reveal Durang's array of rounded arches, circles and the "warmth"that the architectural elements carried in the Roman Catholic interiors not permitted in Protestant churches. (Source: CHRC, Phila.)

Altar area is below.

After Edwin's death in 1911, Ferdinand continued designing for rising parishes which were founded when Edwin was in practice such as St. Monica's, St. Agatha's and St. Gabriel's--all of which were in some stages of progress from about 1901 until after 1915. These parishes, as well as others, were typical of the career of architects with Roman Catholic parishes where the church, rectory for the priests, convent for the nuns and school were the basics. The protracted plans for each new parish in the archdiocese could not have scheduled or planned dates for completion, as the young Durang learned. But this path that he chose, inherited willingly from the foundation laid by his father and the father's relationship with Archbishop Ryan, led Ferdinand into broader areas. For example, an order of nuns in Philadelphia could have fellow sisters in another state needing an architect like Durang. Thus, Durang would design a hospital for the Sisters of Mercy in Charleston, South Carolina. Or he would draw a "home" for the Little Sisters of the Poor in Chicago, Illinois. Durang commanded a large number of commissions with the Dioceses of Trenton and Camden in New Jersey while competing with the Dagits for local Roman Catholic building projects. According to Tatman and Moss, by 1931, Durang moved to New York City, then to northern New Jersey. His last years were not in designing but in publishing "Architects Exchange," a journal for the trade.[33] He died in 1966.

Observing St. Donato's church for elements and details used by Edwin in his "Golden Age" of Roman Catholic churches in Philadelphia, St. Donato's has an abundant number adapted by the progeny. The type of windows used in churches in the late 1800s is the same that Ferdinand placed on the north and south sides of St. Donato's.

[33] Refer to pages 233 through 236 from Biographical Dictionary attached.

The masonry at St. Donato's that has been manipulated in cuts and settings is seen in many of Edwin's churches (e.g., St. Thomas Aquinas, Nativity BVM, Sacred Heart, etc....) almost as if compensating for (maybe?) limestone trim or some sculpted trim as seen at St. Peter's with arabesques flowing along the cornice. At St. Donato's, Durang applied a terra cotta roof as his father had done in the Bryn Mawr church of Our Mother of Good Counsel and the Fairmount neighborhood's St. Francis Xavier. In sum, the son was able to learn about traditional ecclesiastical church design first-hand and from a kindly mentor, his father.

St. Donato's church's architecture bears the Durang legacy of ecclesiastical design begun by Edwin in the late 1860s and continuing into the first decades of the 20th century with Ferdinand. The Durang signature: style of interpreting classic Roman Catholic church designs by this firm and using traditional materials qualifies St. Donato's church for historical designation.

Celeste A. Morello, MS, MA
October, 2019

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Bromley's Atlas of 1895
Temple University Urban Archives (Photographs)

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Priest, Parish, and People

Saving the Faith in Philadelphia's "Little Italy"

RICHARD N. JULIANI

University of Notre Dame Press

Notre Dame, Indiana

2007

source of Italian apostasy was anticlericalism, disbelief, and indifference, without the influence of any other denomination.[40]

Garritano's efforts earned him great affection in Chester, as was seen in August 1915 upon his return from a visit to Italy, when a welcoming committee escorted him from the Reading Railroad Terminal in Philadelphia to an exuberant and joyful celebration at his parish. But he also gained the respect of archdiocesan officials. After fourteen years at St. Anthony of Padua, he would be appointed to succeed Antonio Isoleri as pastor of St. Mary Magdalen dePazzi in May 1926.[41]

More Growth in West Philadelphia

Only three years after the founding of Our Lady of Angels, the growing Italian population in West Philadelphia required another church. This need dated back to Italians who had been attending Our Lady of the Rosary at Sixty-third and Callowhill Streets since 1896. Its pastor finally invited an Italian priest to preach the first mission to them nearly a decade later. As this colony grew, Irish American priests offered mass on Sundays for the Italians, with a sermon in their language, first in the school hall and later in the church.[42]

When Archbishop Ryan asked for more Italian priests for the archdiocese during a visit to Rome, Propaganda Fide sent Father Pietro Michetti to serve Italians in Pottsville and smaller missions in December 1905. Reassigned to Our Lady of Angels in October 1909, Michetti was asked by Ryan to organize another parish four months later. On land purchased in February 1910, the cornerstone for St. Donato's Church at Sixty-fifth and Callowhill Streets was laid in June of that year.[43]

In a now familiar scene, the ceremonies began with a procession of priests and acolytes, musicians, and societies carrying Italian and American flags along streets decorated for the occasion, before an Italian priest delivered a homily to his countrymen in their own language. Father Joseph M. Corrigan, superintendent of the recently formed Catholic Missionary Society of Philadelphia, then followed it with the kind of message that Italians were hearing on almost every public occasion. Alluding to the oddity of a new church in the shadow of an existing one, Corrigan praised Father John Lynch, pastor of nearby Holy Rosary, to whom the care of souls in the district had been committed, before stating the real problem that Catholics were facing: "We all know the conditions created in this community by the great influx of immigration. A people alien to us in language, customs and traditions has sought in a free country the freedom that is the glorious gift of this Republic. They have only one thing in common with American Catholics—their common altar, their common faith."[44]

Corrigan called for the recognition of brotherhood between immigrants and Americans in a shared faith: "This unity is to be their strength and your pride." For immigrants weakened by the circumstances that "beset the stranger in a strange land," he asked Americans to stand by them:

> all others are to take notice by this demonstration that you stand side by side with Italian Catholics for their strength and their defense. Therefore, who insult these weak ones of Christ's Church insult you also; who seek to rob the Church of God of these members offend you also. Once this is well understood there will be an end to the baiting of souls and the wooing away to false creeds of these poorly-instructed immigrants. There will be an end of such scoundrelly efforts as unnamed cowards put forth to-day, when they circulated printed lies about the one thing of value the poor Italians bring with them from their fatherland—the religion of Jesus Christ.[45]

While reminding American Catholics of their obligations, Corrigan had much more to say. Revising the reasons for Italian migration from economic motives to political ones, he placed their lives in a religious context. Depicting their deficiencies as Catholics, Corrigan exhorted Italians to resist those who sought to lure them away from Catholicism. Indeed he warned, Catholic unity would prevail against Protestant proselytizers.[46]

Michetti, the new pastor at St. Donato's, vigorously responded. A few weeks after the cornerstone laying, a basement chapel was dedicated on the Feast of Our Lady of Mount Carmel in July 1910. A detailed plan called for the main church, in Renaissance style, designed by a leading architect of the city. Michetti had charge of an estimated 3,000 Italians, many employed by construction companies, in his own congregation along with 2,000 more at Our Lady of Angels. Only a week later, the naming of Father Paolo Gentile as his successor at Our Lady of Angels enabled Michetti to devote himself entirely to St. Donato's. In 1911, he opened a kindergarten and brought the Missionary Sisters of the Sacred Heart to the parish, and in 1913, he began construction of a new school building. But by 1914, despite 400 families in the parish and 220 children enrolled in the kindergarten, there was still no main church.[47]

As St. Donato's pursued an intensive fund-raising effort, articles in the archdiocesan newspaper, rare for other parishes, announced euchre games for the benefit of the school building fund. When the school was dedicated in August 1914, Corrigan, again the speaker, assailed his audience: "It is a useless task to ask why the Italian people here have not the same standard of religious activity as our people have . . . what does matter is that the Italian children are blameless." Then in early 1916, Italian businessmen and civic leaders from South and West Philadelphia and some non-Italians sought to raise $50,000 in a ten-week campaign for St. Donato's. From March through May, the names of individuals and organizations who had pledged $100 to $2,000 appeared in the archdiocesan newspaper. Although Italians had generously contributed, the

campaign did not reach its goal.[48] Nevertheless, when the upper church was finally dedicated in 1922, Michetti was praised for building a convent, orphanage, rectory, school, and church "in the short space of 10 years . . . single-handed and alone." Although the church had taken twelve years and its cost had risen from the $25,000 first projected in 1910 to $160,000, his accomplishments could not be denied.[49]

Besides West Philadelphia, smaller waves of Italians had radiated into other sections of the city. In July 1910, when Archbishop Ryan asked Father Joseph Matera, a native of Albano di Lucania in the province of Potenza, to organize a church, the spiritual needs of Italians in North Philadelphia were recognized. Matera first held services in the school hall at St. Columba's, a largely Irish parish on Lehigh Avenue. After six months his flock was identified in his first annual report merely as the "Italian Congregation—meeting in St. Columba's Parish."[50]

After a year at St. Columba's, ground was broken for a chapel for Italians in July 1911. In September, Archbishop Prendergast laid the cornerstone of St. Mary of the Eternal (sometimes called Our Lady of the Eternal) at Twenty-first and Toronto Streets before a festive crowd. Some 260 Italian families remained at St. Columba's for three more months until services at their own church were first held on Christmas Eve of 1911. In November 1912, after the formal dedication in the morning, the confirmation of 216 persons, including 37 adults, attested to the enthusiasm of Italians for their new church.[51]

As on previous occasions, Prendergast reiterated a familiar message. Praising their pastor's efforts, he warned Italians to be wary of proselytizers who sought to rob their children of the faith. Later, in describing the event, the archdiocesan newspaper noted that Father Matera, in addition to organizing parish sodalities and clubs, had been pursuing "every means to offset the baneful influence of the [Protestant] sects by increasing the number of devotions and by labor in the homes of the members of his flock, urging parents to be on their guard against the snares used by misguided persons who are paid to rob, if possible, the Italian children of their primitive and true faith."[52]

Matera's 1912 annual report offered a profile of his pastoral problems, which included too many children attending public schools, parishioners failing to meet their Easter duty, insufficient parish income, and debt due to the mortgage on the new church. He also wrote: "The rector had no possible way to take a salary. All his personal income was a part of the perquisites at the amount of $360.85." He was referring to the practice of treating fees from baptisms, marriages, and funerals as personal income rather than as parish revenue, which produced only a modest sum for him to live on.[53]

Father Matera departed in August 1915 to serve Italy as a military chaplain in the World War. The next pastor, Father Thomas Barra, a native of Coassolo Torinese in the province of Turin, found discrepancies in the parish records. At

year's end, Barra reported 550 families as well as 400 boarders in a population of 3,300, although he was unable to provide much other information. Confirmations had been not administered in the past three years. For First Communions, he recorded a series of question marks. For the Easter obligation of his parishioners, Barra could only write: "I think 80% failed."[54] He was thus forced to submit an incomplete annual report to the archdiocese. A mortgage debt of $21,534.53 puzzled him the most: "I can not understand why the Rev. Matera not only did not pay a cent on the capital but since 1912 augmented it of $2,752.31." Implying malfeasance by his predecessor, Barra struggled with the unresolved financial problems at St. Mary of the Eternal.[55]

As they spread into other neighborhoods, Italians eventually organized several parishes in North Philadelphia. In February 1908, the archdiocese assigned a priest to find property for a parish in Frankford. According to parish lore, the roots of Mater Dolorosa began with Father Ernesto Santoro holding services at a store on Unity Street near Griscom, in the Grocers' Association Building. In the next year, Archbishop Ryan obtained a house and lot at 4330 Paul Street, first called St. Peter's, until another chapel became St. Rocco's in April 1910. With Santoro's transfer, Father Cosmas Bruni became rector there in September 1911. Only three months later, the chapel was dedicated as Mater Dolorosa (but often referred to as Santa Maria Dolorosa) in December 1911.[56]

Father Bruni reached out at Mater Dolorosa to as many as 3,000 Italians scattered from Frankford to Wissinoming, Tacony, Holmesburg, and Torresdale. As other Italian pastors had found it necessary to do, Bruni met deficits with his own money, although the increasing sacramental numbers indicated that his parish was coming to life. It provided, however, a meager living for its pastor, who could report in 1912 only a bookcase, a rug, and a sofa as his personal possessions.[57]

By December 1913, Mater Dolorosa's chapel was "entirely too small to accommodate the increasing numbers of the Italians." As the archdiocese launched a plan for a church, Italians were reported to be "enthusiastic in their cooperation with their pastor, the Rev. Cosmas Bruni." In January 1914, a concert and dance, with a modest admission fee of 35 cents, brought aid to Mater Dolorosa. In August, the cornerstone laying for the new church on ground at Paul and Ruan Streets brought a "day of rejoicing for Frankford Italians" in a celebration that transcended ethnic boundaries. Italian beneficial societies marched with their own bands together with the Ancient Order of Hibernians, the Holy Name Society, and groups from several other parishes.[58]

The speakers again reminded Italians of what was expected of them as Catholics in America. Father Francis Castellano, a priest from Brooklyn, who addressed them in Italian, declared the importance of religion in general and Catholicism in particular to the health of the nation. After arguing that Catholicism, with its festivals, flowers, music and processions, was the only faith that appealed to the

success, the usual number in Church being only twenty or thirty persons; but, with faith in God and with prayerful lips, I continued my work and gathered them into the Church, sometimes by force and sometimes of their own free will.

After a year I was satisfied to see more than two hundred of the faithful at the Mass on Sundays and last year at the solemnities of the Church there were more than three hundred persons.

Those who come regularly are not able to pay their monthly portion. In the beginning it was possible to collect a trifle but since the financial crisis I have not been able to collect anything.

A good part of the regular attendants [*sic*] has gone away and while, formerly, I collected enough to pay the expenses of the Church itself, now there are days when not more than two dollars are collected.

But, with all this I should have been able to go on with the work if, when an assistant, Rev. Thomas Atteni, was sent to me I had not felt that it was necessary to build a house which building was sanctioned by Your Excellency through Father Travi.

To acquire this I suffered many disappointments and sacrifices. Now, the offerings for the Mass and the perquisites are used to help pay the expenses of the house.

Although I have spent for the Church, cemetary [*sic*] and house about $9000, I am glad to be able to say that the value of the property of this congregation has increased to about $14000.

All the actual difficulties are caused by the congregation not paying anything and there is, at present, no hope of collecting anything until the present financial condition of the country shall become brighter.

I do not know how I shall pay the bills amounting to $790; these embarrassments being removed it will be possible for me to proceed better.

Some persons have tried to disparage my work, saying that I have made useless and superfluous expenses; for this reason I pray your Excellency to do me the favor and send someone here to examine my work and to refer to Your Excellency what I have done and if he should find that I have been extravagant I shall be glad to pay for it myself when I am able.[85]

Michetti's letter was intended to serve his own case, but it identified several issues facing many Italian parishes. Rather than simply being a response to a large number of neglected Catholics clamoring for their own parish, it implied that the archdiocese had overextended itself in seeking to reach a relatively small and indifferent population before apostasy permanently separated it from Catholicism. Michetti's financial difficulties, moreover, tested his relationship with a neighboring pastor, whose assistance was crucial for his own success. He also had to recruit very nominal Catholics, alienated from their faith, for his congregation. With the inability of his congregation to contribute, his financial difficulties not only continued but increased with the acquisition of new property, while a slumping national economy only added to the distress of parishioners and parish alike. Michetti had unveiled the underlying reasons for his letter when he asked the archbishop to send someone to examine his work, thus answering critics who had accused him of incurring "useless and superfluous expenses."

A congregation unable or unwilling to provide material support, indifference to religion, expenses increasing rather than diminishing, strained relations with fellow clergy, and disparaging critics all defined the pastoral situation. But it was complicated further by the growth and spread of the Italian population as well as by the Catholic response to it. After a period of intense parish proliferation, Father Amilius Landolfi, in an appendix to his annual report for 1915, described conditions at his parish in West Philadelphia:

> The Church of Our [Lady of] Angels is working under peculiar circumstances. The congregation has been almost scattered by the war, and the ones left behind are either too poor, or religious once in a year.
>
> The Church needs outside help to have a right to life. But unfortunately she can't scarcely breathe between two big American Churches, and the few Americans, residing in the neighborhood, have moved elsewhere.
>
> The Italian Colony amounts to three hundred families, of which one hundred are near 40th and Girard Ave, and consequently too far. Of them 10% attend religious services, and 5% give some help. It is not a local fact; it is the index of conditions all over. Specifically this Colony is not formed by the best specimens of Italian race [*sic*]. At any rate a Colony that contributed only $240 in building an edifice of $20,000, can't be depended on for its keep.
>
> The Parochial School was the last card to build up the congregation. But lack of funds, the war and other reasons have compelled us to give up the idea. And this may be the worst page of the history of Our Lady of Angels Church!
>
> There is no parish house. This means that the priest must depend upon the good will of self appointed patrons, and the damage that comes from them to the Church interests is not at all irrelevant. And it means also additional monthly rent.
>
> There are a few little things that handicap our progress. For instance.
>
> Some individuals encourage the Italians to go to other Churches. Occasionally baptisms, funerals and marriages have been performed in other Churches. We have however the burden to assist all Italians from the River to 58th Street, with five hospitals to be attended.
>
> As West Philadelphia has two Italian parishes, it is supposed that each one should, in collecting, mention its own name, and not suppress the name

and collect for the Italians of West Philadelphia. The Missionary Sisters, I am told, collect, occasionally, under the name of Our Lady of Angels Church. And I am also been told, that somebody tells people at large that Our Lady of Angels Church does not need financiary assistence, for the simple reason that has near Our Mother of Sorrows' Church [*sic*].

All these things, of course, are trifling matter; but they hurt the interests of Our Lady of Angels Church, which is in need of improvements, and has a mortgage of $10,000.

And hurt the interests of the priest too. He can't make his salary, and can't save anything for the rainy days, or in case of sickness. The only thing he can make is a very poor living that often is not sufficient to meet the exigencies of life.

But there is the certitude that Our Lord and our Superiors will arrange the things in the way that all, sooner or later, get their good chance in the life.[86]

In his poignant comments, Landolfi indicated that the archdiocesan response to the situation did not guarantee the prosperity and well-being of all parishes. At his parish, attendance and financial support were not growing. Plans for a parochial school were already in jeopardy, and it still lacked a rectory. Sacramental events that might bring desperately needed stipends were being performed in other churches. Confusion and perhaps deception diverted money to other beneficiaries. The mortgage was quite large, and the pastor's income insufficient for even "the exigencies of life." The sources of difficulty were only partly to be found in the limitations of the people; they also came from another parish and several religious agencies. Eight years after its founding, Our Lady of Angels was not only still struggling for its survival, but was also withering before the later established, but already more successful, nearby St. Donato's.

Despite the precarious condition of some parishes, more Italian churches had been opened throughout Philadelphia and in outlying communities. But the growing Italian population had also gained the attention of Protestants in the northern and western sections of the city, as it had in South Philadelphia. In April 1910, the Christian Italian Mission had been reorganized as the Second Italian Presbyterian Church of Philadelphia, at Simpson and Callowhill Streets in West Philadelphia. Its founder, A. A. Scott, was reported as saying that he began his efforts among Italians only after being informed by a priest at a Catholic parish that they were not wanted there. When Father Joseph Corrigan addressed the issue of proselytization at the cornerstone ceremonies at St. Donato's, he was expressing his concern about a threat that had encouraged the founding of this parish as well as other ones. Although their earlier efforts had achieved only limited success, Protestants, especially with former Catholic priests of Italian origin

as ministers, still posed a troubling problem to all levels of the Archdiocese of Philadelphia.[87]

The archdiocese reacted to this proselytization by Protestants in various ways. Through its weekly newspaper, for example, it criticized the Presbyterians for seeking converts by the misleading use of such symbols as the cross and by promising jobs. Among its Italian priests, whose position made them especially well suited to respond to Protestant efforts, Cosmas Bruni, rector of Mater Dolorosa, emerged as the principal apologist for Catholicism. In a letter to *La Verità*, an Italian-language newspaper, he argued that Scott and the Presbyterians had greatly exaggerated the success of their endeavors. In another letter to the archdiocesan newspaper, Bruni declared that the only members of the Presbyterian mission in West Philadelphia were a half-dozen young men who had obtained "good jobs" at the large department store where Scott was employed on the condition that they join his church. Bruni also insisted that the annual reports of the Episcopalian Mission in South Philadelphia had inflated its accomplishments. He claimed that after spending more than $100,000 in less than twenty-five years, it actually had only thirty-two members. Bruni particularly objected to the use of former priests, "the outcasts of the Catholic Church," as ministers among the Italians. He charged that Scott, perhaps carried away by his zeal, had declared, "Let us unite all Protestants, Socialists, Anarchists, and the Popery will be destroyed." Bruni indicted this coalition of radicals and anticlericals as the result of proselytism. By engaging in the vitriolic debate that often characterized the interfaith dialogue of Philadelphia Christians at this time, Bruni had joined Antonio Isoleri in declaiming and defending the interests of Italians as Catholics.[88]

Unlike the long years when Isoleri had labored alone, the issues afflicting Italian pastors now included the consequences of parish proliferation and growth. At the dedication of St. Rita's church building in 1915, Archbishop Prendergast commented on the significance of the day's events: "It is not so long ago since there was only one Italian church in the city, a little brick building on Marriot Street. Now there are many Italian churches, some of them fine buildings, and many others are going up in different parts of the diocese."[89]

While Prendergast could have added that in the earlier period to which he had referred there was only one Italian priest, he had succinctly summarized the situation facing Italian nationality parishes in Philadelphia. But beyond the "bricks and mortar," the new parishes meant that issues of human relationships had to be resolved—pastors and bishops, Catholics and Protestant proselytizers, Italians and Irish Americans, Northern Italians and Southern Italians, zealous priests and indifferent parishioners. Moreover, there was another factor—the relationship of these many priests and their parishes to one another. St. Mary Magdalen dePazzi was not just the first and sole Italian church, but was also the prototype for all the Italian parishes in Philadelphia that came afterward. And

Volume II

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houses had been opened in northern Italy, and in latter year a free school and nursery were founded in e. Although she had hoped from childhood to do sion work in China, Mother Cabrini nevertheless sur- ered to the insistence of Leo XIII and Bp. Giovanni tista Scalabrini of Piacenza that she go to the U.S., on March 23, 1889, she sailed for New York with six ers.

In New York Mother Cabrini worked among the Ital- immigrants for whom she established orphanages, ools, adult classes in Christian doctrine, and Colum- s Hospital, which gained state approval in 1895. In 09 she became a naturalized citizen and in 1910 was cted superior general for life. She founded convents, hools, orphanages, and hospitals throughout the U.S. d in South America and Europe. Always frail in body, e nevertheless crossed the sea 30 times and within 35 ears established 67 houses with more than 1,500 daugh- rs. She died of malaria in Columbus Hospital, Chicago; r body is preserved in the chapel of Mother Cabrini igh School in New York City.

On Nov. 8, 1928, Cardinal George Mundelein or- ered an informative hearing on the merits of her cause; was introduced by Plus XI on March 30, 1931. She was pronounced venerable on Oct. 3, 1933, and was beatified on Nov. 13, 1938. At her canonization on July 7, 1946, Pius XII said, "Although her constitution was very frail, her spirit was endowed with such singular strength that, knowing the will of God in her regard, she permitted nothing to impede her from accomplishing what seemed beyond the strength of a woman."

Feast: Nov. 13 (U.S.).

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[A. M. MELVILLE]

Mother Frances Xavier Cabrini. (UPI/CORBIS)

CABROL, FERNAND

Benedictine abbot, liturgist; b. Marseilles, France, Dec. 11, 1855; d. St. Leonard's-on-Sea, England, June 4, 1937. He was ordained at Le Mans in 1882 and taught Church history at SOLESMES, where he was prior, 1890 to 1896. In June 1896 he became prior of the newly founded St. Michael's at Farnborough, England, and from 1903 until his death was abbot, relinquishing actual rule to an abbot coadjutor in 1924. The abbey soon became known as Cabrol, and his fellow monks, especially H. LECLERCQ, continued the liturgical tradition of Solesmes. In 1900–02 Cabrol and Leclercq began the *Monumenta ecclesiae liturgica*, a collection of texts pertaining to the liturgy from Apostolic times to Constantine. Volumes 2, 3, and 4 are lacking, but M. FÉROTIN of Farnborough published as volumes 5 and 6 the *Liber ordinum* (1904) and the *Liber sacramentorum* (1912), texts and studies of the Mozarabic liturgy based on several MSS. In 1903 Cabrol and the monks of Farnborough agreed to undertake the *Dictionnaire d'archéologie chrétienne et de liturgie* (DACL), planning to make generally available exhaustive and definitive studies on archeology to *c.* 800 and on the liturgy to modern times. In 1913 Leclercq assumed major responsibility, and after his death the work was completed (1953) by H. Marrou. The *Monumenta* and the DACL have both contributed to the continuous advance of scholarship. Cabrol did a study (1895) of the liturgy in Jerusalem as seen in the *Peregrinatio Aetheriae* (*c.* 400). His *Livre de la prière antique* (1900) has been edited and translated many times. Although his writings are not definitive, they promoted popular interest in the liturgy and its history.

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Comechingones (1931), *Etnología argentina* (1931), *Espigando en el pretérito cordobés* (1932). His kindly, generous personality, his equal treatment of rich and poor, and his lack of egotism made him universally loved and admired as a priest and a man of science.

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[G. FURLONG]

CABRINI, FRANCES XAVIER, ST.

Foundress; b. Sant' Angelo Lodigiano, Lombardy, Italy, July 15, 1850; d. Chicago, Ill., Dec. 22, 1917. She was the last of 13 children of Agostino and Stella (Oldini) Cabrini. She completed the primary grades

St. Frances Xavier Cabrini.

under her sister Rosa, the village schoolmistress, and at 13 Francesca went to the Daughters of the Sacred Heart in Arluno where, at 18, she secured a teacher's license with highest honors. At this time the annual, private vow of virginity, which she had taken for 6 years, became permanent. Having been a victim of smallpox in 1872, she was refused entrance to the Daughters of the Sacred Heart because of frailty, and taught at Vidardo where, in 1874, Don Antonio Serrati persuaded her to begin charitable work at the House of Providence orphanage in Codogno. Here she took the religious habit and made her vows in September 1877.

When Bp. Domenico Gelmini closed the orphanage in 1880 he made her prioress of an Institute of *Missionary Sisters of the Sacred Heart formed from seven of the orphanage girls. The foundation was formally approved by Rome on March 12, 1888. Between 1882 and 1887 seven houses had been opened in northern Italy, and in the latter year a free school and nursery were founded in Rome. Although she had hoped from childhood to do mission work in China, Mother Cabrini nevertheless surrendered to the insistence of Leo XIII and Bp. Giovanni Battista Scalabrini of Piacenza that she go to the U.S., and on March 23, 1889, she sailed for New York with six sisters.

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[A. M. MELVILLE]

CABRINI COLLEGE

A Catholic, 4-year, liberal arts institution for young women, chartered by the Commonwealth of Pennsylvania in 1957, and empowered to grant degrees. The College, accredited by the State Department of Public Instruction and affiliated with The Catholic University of America, is dedicated to the educational principles of St. Frances Xavier *Cabrini, first American citizen to be canonized, who founded the Missionary Sisters of the Sacred Heart who administer the College. Cabrini College was granted full regional accreditation by the Middle States Association of Colleges and Secondary Schools in June 1965.

The College, which occupies a 116-acre campus (the former Dorrance estate) in Radnor, Pa., attracts resident students mainly from New York, New Jersey, Pennsylvania, Delaware, and Connecticut. Of the total population of 320 students in 1964, about 25 per cent commute daily from Philadelphia and suburban areas.

Cabrini College curriculum is designed to carry out the liberal arts aims of the institution. Curricular patterns provide a degree sequence that enables students to fulfill the general education requirements in theology, philosophy, humanities, and social and natural sciences. Teacher preparation, an important part of the program, engages the majority of the students. Majors in biology, chemistry, education, English, history, and mathematics and psychology offer an intensive area study; the minor either supports the major or provides a professional orientation to teaching. Curricular offerings are flexible and designed to satisfy both student and technological needs. To this end in 1964 radiation biology and radiochemistry were included in the science area; and Russian history, in the social science program.

In 1964 the 33-member faculty was composed of 6 priests, 7 sisters, and 20 laymen, holding 12 doctorates

The Pastor of St. Donato's.

Bishop Boschi, of Ripatransone, Italy, has, at the request of Archbishop Prendergast, formally permitted the adoption by the Rev. Peter Michetti, of St. Donato's, as a priest of the Diocese of Philadelphia.

Father Michetti was born May 19, 1878, in Cassignano, Italy. After receiving an elementary education in the schools of the town, he entered, at the age of fourteen years, the diocesan seminary of Ripatransone and was ordained to the priesthood on May 24, 1902. In October of the same year he entered the Jesuit College at Rome as prefect, where he remained three years. Archbishop Ryan, who was then visiting Rome, asked the Propaganda Fide for Italian priests for his diocese, and the Propaganda presented Father Michetti, who came to America on November 21, 1905. Archbishop Ryan sent him to Pottsville to establish a parish for the Italians of Schuylkill county. He remained there four years, attending also missions at Nesquehoning, Oneida and Blackwood. He purchased a chapel from the German congregation at Pottsville and built a rectory. On November 14, 1909, he came to the Church of Our Lady of the Angels, West Philadelphia, which had been erected by Bishop McCort. He was there nine months, when he was commissioned to start a new parish at Sixty-fifth and Callowhill streets, and where St. Donato's chapel was built and opened for divine service July 16, 1910. In 1911 he built the kindergarten and the same year introduced the Missionary Sisters of the Sacred Heart. In 1913 he started the school building now in course of construction. His parish has 400 families, and there are 220 children in the kindergarten.

In Aid of St. Donato's.

A progressive euchre and promenade concert in aid of St. Donato's new school will be given in Mosebach's Hall, Thirteenth street, above Girard avenue, on Wednesday evening, February 11. Euchres for the same object are given every Monday evening and Thursday afternoon at Sixty-fifth and Callowhill streets.

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TICKETS, FIFTY CENTS.

Door souvenir, also a large number of valuable and useful souvenirs will be distributed.

EUCHRE AND PROMENADE CONCERT IN AID OF St. Donato's New School 65TH AND CALLOWHILL STREETS, AT MOSEBACH'S HALL THIRTEENTH ST. AND GIRARD AVE. Wednesday Ev'g, Feb. 11 AT 8.30 O'CLOCK. ADMISSION TICKETS, 25 CENTS.

Euchres for the same object every Monday evening and on Thursday afternoon at SIXTY-FIFTH and CALLOWHILL STREETS. ADMISSION 25 CENTS.

EUCHRE AND DANCE GIVEN BY THE Associated Country Clubs IN AID OF ST. LAWRENCE SCHOOL LAUREL SPRINGS, N. J. REV. MATTHEW A. LAVEY, Rector Wednesday Eve'g, Feb. 18 K. OF C. HALL 36th and MARKET STREETS

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GRAND EUCHRE

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ST. DONATO'S CHURCH.

DEDICATION OF ST. DONATO'S BASEMENT CHAPEL

The congregation of the new Italian Church of St. Donato, Sixty-fifth and Callowhill streets, held notable celebrations on the eve of and on the feast of Our Lady of Mount Carmel, Friday and Saturday of last week. On Friday evening a bell and a statue of Our Lady of Mount Carmel were blessed by Right Rev. Mgr. John J. McCort, rector of Our Mother of Sorrows'. The sermon was delivered by Rev. John De Stefano, of Pottsville.

On Saturday morning the new basement chapel was blessed by Monsignor McCort, and Solemn High Mass was celebrated by Rev. Peter Michetti, the pastor. The deacon was Rev. George W. Shay, and the sub-deacon Rev. Joseph T. McDermott, D. D., both of Our Lady of the Rosary. The master of ceremonies was Rev. Joseph Matern, of the new Italian congregation in the northwestern section of the city. Father De Stefano preached. The priests present included Very Rev. Henry T. Drumgoole, LL. D., rector of the Seminary, and Rev. Lambert Travi, D. D., of South Bethlehem. Father Michetti made a brief address.

There was a procession of societies, headed by a band. The statue of Our Lady of Mount Carmel was carried in line. All through the section the houses were decorated, and in the evening the streets were illuminated and there was a fireworks display. The church services in the evening consisted of Vespers and Solemn Benediction.

St. Donato's congregation is composed of about three thousand Italians, many of the men being employed on building operations in West Philadelphia. The rector, Rev. Pietro Michetti, also has charge of the Church of Our Lady of the Angels, at Fiftieth and Master streets, the membership of which is made up of two thousand persons, all Italians.

The new Church of St. Donato was designed by Rowland W. Boyle, architect. It will be in the Italian renaissance style of architecture, similar in general design to the churches common in Lombardy. Only the basement is thus far finished, and this has been fitted up as a chapel and will be used for services until the superstructure is finished.

The edifice will be constructed of gray stone, and will cost about $25,000, exclusive of the price paid for the ground. The basement and the main church will together afford a seating capacity for one thousand persons.

The church will have a frontage of 60 feet on Sixty-fifth street and a depth of 100 feet on Callowhill street. A conspicuous feature will be a campanile, a tall, square, detached bell tower to the left of the front. The campanile will be fourteen feet square and ninety-five feet high, culminating in a slanting, red-tiled roof, surmounted by a cross. Beneath the roof of the campanile will be a belfry with three open archings on all four sides, forming a graceful arcade.

The front of the church will rise to a gable surmounted by a cross fifty-four feet above the pavement. Beneath the gable will be a large rose window. The building will have a clerestory. Two flights of steps will ascend from either side to the main entrance, and in the curved recess between these will stand a large statue of the Madonna and Child.

OBITUARIES.

WILLIAM JORDAN BOYLE, who died July 18, was a son of the late Robert and Anna Boyle and brother of John J. Boyle, the sculptor. He was a member of Brownson Council, Knights of Columbus, and formerly a well-known resident of St. Charles Borromeo's parish. His funeral took place on Thursday morning from the residence of his brother-in-law, George R. Schregler, 5718 Chester avenue. Solemn Requiem Mass was sung at the Church of the Blessed Sacrament and interment was made at Holy Cross Cemetery.

MARY V. DURKIN, who died on July 18, was the daughter of Patrick and Bridget Durkin and a member of St. Patrick's B. V. M. Sodality and Holy Face Society. Her funeral will take place this (Friday) morning, from the residence of her aunt, Mrs. Margaret V. Hallahan, 559 North Forty-seventh street. Solemn Requiem Mass will be sung at Our Mother of Sorrows' Church and interment will be made in Cathedral Cemetery.

JOHN A. CLYMER, who died on July 12, was the son of William and Ellen Clymer (born O'Gara) and a member of the B. V. M. Sodality, the Kirlin Club and the White Cross League. His funeral took place on Saturday, from his parents' residence, 2223 North Twenty-ninth street. Solemn Requiem Mass was sung in the Church of the Most Precious Blood and interment was made in Holy Cross Cemetery.

MARY McGOWAN, who died July 8, was the widow of Andrew McGowan and a member of the B. V. M. Sodality and Rosary Society. Her funeral took place from her late residence, 2411 Pine street. Solemn High Mass was celebrated on Thursday of last week by Rev. Lawrence A. Deering, assisted by Rev. John P. Thompson and Rev. John E. Flood. Interment was made in Cathedral Cemetery.

JOSEPHINE YEAGER, who died on July 16, in her 60th year, was a member of the Archconfraternity of the Holy Family and of the Altar and Rosary Societies. Her funeral took place on Tuesday morning. Requiem Mass was celebrated at St. Boniface's Church and interment was made at Holy Redeemer Cemetery.

JENNIE T. BRADY, wife of Patrick F. Brady, died July 18. She was a member of the Sacred Heart and Altar Societies. Her funeral took place on Thursday morning, from her late residence, 2411 North Philip street. Solemn Requiem Mass was sung at St. Edward's Church and interment was made at Cathedral Cemetery.

Death of Frank J. McDermott, Norristown.

Norristown, Pa., July 20.—Frank J. McDermott, son of Mr. and Mrs. Patrick McDermott, died last night at his home, 204 Swede street. He had been ill about a year with stomach trouble, brought on primarily by a nervous breakdown sustained while studying for the priesthood in the Seminary of St. Charles Borromeo, at Overbrook. In another year he would have been ordained.

His courage and resignation during his entire illness were remarkable. With unquestioning faith he bore his illness, never questioning the reason or displaying impatience at his long suffering, but accepting all with the words which were the last he uttered before he died—"It is God's will." He was 25 years of age and a man of exceptional character and high mental attainments. An unusual future had been predicted for him, and his death has caused genuine sorrow and regret among the clergy, friends and hundreds of associates who studied with him.

He was a graduate of St. Patrick's school, in the class of 1901, and of St. Joseph's College, Philadelphia, in 1906. After graduating from St. Joseph's he attended Mount St. Mary's College, at Emmitsburg, Maryland, for two years and then went to Overbrook. He had studied there one year when he became ill. Mr. McDermott was one of three children, the others being Daniel, who lives at home, and Sister Anne Marie, who is a member of the Visitation Order of nuns, at Frederick, Maryland.

THE PORTIUNCULA

Conditions for Gaining the Grand Pardon of Assisi on August 1 and 2.

The time for the gaining of the great indulgence of the Portiuncula—the Grand Pardon of Assisi, as it is also called—will begin at 3 P. M. on Monday, August 1, and end at sunset on Tuesday, August 2. Between the hours named a plenary indulgence may be gained by each visit to a privileged church, provided the following conditions are fulfilled: A worthy communion on either of the above mentioned days and prayers for the intention of the Holy Father on the occasion of each visit.

Any prayers may be said, but it is usual to say five times the Our Father, the Hail Mary and the Gloria—and these should be said with the lips as well as with the heart.

Visits may be made as often as one has time and inclination to return to the church, and at each visit the indulgence may be gained for a helpless soul in Purgatory. Only once may it be gained for one's self.

Confessions may be made and communions may be received in any parish church, but the visits must be made to a church having the privilege of this indulgence.

The local churches having the privilege of this indulgence are:

St. Anthony's, Gray's Ferry road and Fitzwater street.

St. Boniface's, Diamond and Hancock streets.

St. Elizabeth's, Twenty-third and Berks streets.

St. Francis of Assisi's, West Logan street, Germantown.

St. John the Evangelist's, Thirteenth, above Chestnut street.

St. Malachy's, Eleventh, above Master street.

Our Mother of Sorrows', Forty-eighth street and Lancaster avenue.

St. Peter's, Fifth street and Girard avenue.

St. Vincent de Paul's, East Price street, Germantown.

Our Lady of Good Counsel, Christian, above Eighth street.

ANNUAL OUTING OF JUVENILE ABSTAINERS

The annual outing of the juvenile societies of the Catholic Total Abstinence Union was held at Willow Grove on Tuesday. There was an attendance of probably ten thousand persons, and there were sixty-five special cars full of children. The exercises at the music pavilion included the singing of "The Star-Spangled Banner," "Sound the Temperance Bugle," "Pledge Renewal" and "Holy God." Miss Catharine C. Campbell was accompanist. Addresses were made by Rev. John P. Mealey, the president of the Union, and J. Washington Logue, Esq., first vice president. The former urged the children to not only keep their pledge of total abstinence, but to urge others to take and keep it. The vice president alluded to the enjoyment to be had without the use of strong drink, and commended Willow Grove as a total abstinence park.

The attendance included a large number of priests and seminarians.

There were athletic events for boys under twelve and for girls up to sixteen. The boys were limited to this age because of the field day for adults and senior cadets having been held previously. The boys' sports were in charge of Edward L. Logue, starter, and the following officials: Patrick King, James J. Flynn, Thomas Bloomer, John Nolan, John A. Smith, Harry A. Smith, Philip A. Nolan, Irvin V. Summers, James Bonner, Martin Fitzgerald and Dr. Charles H. Sanderson.

The winners of the different events were:

40-yards dash—First, Thomas Kelly, Our Lady of Mercy; second, William Welsh, St. Michael's.

60-yards dash—First Thomas Kelly, Our Lady of Mercy; second, James Holmes, St. Michael's.

Potato race—First, John Diamond, St. Michael's; second, F. Vogel, St. Veronica's.

Lemon race—First, William Lynch, St. Gregory's; second, Joseph Murray, St. Michael's.

Egg race—First, Joseph Murray, St. Michael's; second, Vincent Rippon, Our Lady of Mercy.

Sack race—First, Harry Stokes, Our Mother of Sorrows; second, Thomas Carlin, Our Lady of Mercy.

Three-legged race—First St. Thomas Aquinas'; second, Our Lady of Mercy.

Relay race—First, St. Michael's; second, Our Lady of Mercy.

Baseball—Our Lady of Mercy first team, 11; Immaculate Conception, Jenkintown, 8. St. Gregory's, 5; picked nine, 3. Young Crusaders, of Easton, 6; Our Lady of Mercy second team, 2. St. Ann's, 4; Our Lady of Mercy first team, 2.

The girls' games were won as follows:

Captain ball—St. Gregory's.

Pass ball—St. Gregory's.

Potato race—First, Margaret Flinn, St. Elizabeth's; second, Mabel O'Toole, St. Michael's.

Dodge ball—First, Bella Devlin, St. Michael's; second, Mary Rocks, St. Elizabeth's.

Relay race—First, Mary O'Rourke, St.

A PATHWAY OF FLOWERS

Montreal Public Procession of the Blessed Sacrament Will Be a Marvelous Spectacle.

The crowning event of the International Eucharistic Congress, to be held in Montreal from September 6 to 11, inclusive, will be the final Solemn Procession of the Blessed Sacrament on Sunday, September 11.

"Judging by the elaborate preparations which are being made," says a writer in "The Viatorian," "the procession will be a marvel of splendor and magnificence. Flowers are now being grown by every Catholic family of Canada with which to pave the route of the sacred train. The faithful of Alberta will send carloads of wheat in the sheaves, and grapes on the vines, to make a huge triumphal arch under which the Royal Christ and His gorgeous retinue will pass. And in Mance Park an immense altar will be erected under the direction of the city architects.

"In order that all may take an active part, it has been so arranged that during the procession and at all public manifestations only popular hymns will be sung. The Mass to be celebrated at Mance Park will be Dumont's plain chant, harmonized especially for the occasion. Preceded by the cross, the colossal procession of working men's and young men's associations and the organizations of different trades and professions, with a display of a long array of banners; thousands of clergymen, and lastly the Papal Legate bearing the Blessed Sacrament upon a car drawn by six white horses will leave the Cathedral at 2 P. M.

"What a gorgeous sight to see flags fluttering, garlands and rich tapestries displayed and the streets strewn with fragrant flowers like the aisles of a great cathedral. The clash of bells will be heard pealing forth their joyful notes from the lofty towers; outbursts of triumphal hymns will reverberate through the great city, and will re-echo from the blue vaults of heaven.

"A more appropriate theatre for this solemn gathering could not be desired. It will be a red-letter day in the annals of the Province of Quebec. The Papal Legate, Cardinals, Archbishops, Bishops, hundreds and hundreds of priests and religious, thousands of visitors, pilgrims and tourists, and, in short, the entire Catholic world, through its most illustrious representatives, will here pay triumphal homage to our Divine King. The heavenly praises of the King of Kings will here resound in accents of faith and love which will reverberate to the ends of the earth. With one voice, one heart and one soul the faithful before the tabernacle will sing the glories of the Holy Eucharist with acclamations of exultant honor, and will supplicate favors for themselves, their families and for society.

"By such solemn manifestations of our faith we hope to increase the knowledge, worship and love for our Saviour in the Blessed Sacrament, and by doing so to realize yet more vividly that our faith is a gift of God, and to cherish it with a love which speaks not in words alone, but in deeds as well.

"Welcome in this blessed dawn of a new day, refulgent with the hope of increased Catholic faith and piety!"

ORDINATIONS AT ST. FRANCIS' COLLEGE, LORETTO, PA.

On the morning of the 14th instant Right Rev. Eugene A. Garvey, D. D., Bishop of Altoona, officiated at the ordinations in the chapel of St. Francis' College, Loretto, Pa. The following religious of the Third Order Regular of St. Francis of Assisi received major orders: Rev. Victor C. M. Brown, T. O. R., was ordained priest; Revs. Angelus J. Laughlin, T. O. R., and Leopold J. Camplan, T. O. R., were promoted to the order of deacons and Rev. De Sales T. Lewis, T. O. R., received the subdiaconate.

A special significance is attached to this ordination. It is the first time that the holy priesthood has been conferred on any member of the Third Order Regular of St. Francis in America. Father Victor was for many years a prominent educator attached to St. Francis' College, Brooklyn, N. Y. Having successfully pursued his theological studies in the Eternal City, his health obliged him to return to America.

Revs. Anthony Balestrieri, T. O. R., rector of St. Anthony's Church, Johnstown, Pa., and Andrew Di Santo, T. O. R., assisted the Bishop in the rite of ordination and Very Rev. Jerome Zazzara, T. O. R., D. D., commissary general, officiated as archdeacon. Numerous friends of the newly ordained thronged the chapel to its utmost capacity.

Immediately before the Mass of ordination Rev. John P. M. Doyle, who for the past nine years was affiliated to the Diocese of Brooklyn, N. Y., received the holy habit of the Third Order Regular from the hands of Very Rev. Jerome Zazzara, D. D., T. O. R., and entered on the period of probation preparatory to the taking of religious vows. Father Doyle, after having completed his studies at the American College, Rome, Italy, returned to Brooklyn and was temporarily stationed at the Church of St. Francis of Assisi to assist Rev. F. X. Ludeke. He then be-

LAST DAY

SATURDAY, JULY 23

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IN AID OF THE

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Rev. FATHER MONVILLE, recently appointed from the Cathedral Parish, will be pleased to welcome his friends.

GRAND LAWN FETE

July 21, 22 and 23

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Funeral of Robert R. Conway, Allentown.

Allentown, Pa., July 13.—The funeral of Robert R., son of Mr. and Mrs. William Conway, who was drowned last Friday in the Lehigh river, took place yesterday, from the home of the bereaved parents, No. 542 North Front street, and was one of the largest held in that section for a long time. At 9 o'clock Solemn Requiem Mass was sung in the Church of the Immaculate Conception, with Rev. J. J. Walsh, Allentown, celebrant; Rev. T. L. Gaffney, Philadelphia, deacon, and Rev. John Brady, Allentown, sub-deacon. Present in the sanctuary were Revs. C. W. Lyons, S. J., Robert J. Tracey, S. J., and D. A. Daly, Lansdale.

Over the remains Father Lyons, president of St. Joseph's College, of which the deceased had been a student, delivered a touching discourse. The active pall-bearers were Joseph T. Murphy, John P. Smith, Thomas M. Welsh, Leo A. Weber, F. Gordon O'Neill and Paul Barnes, classmates of the deceased. Cornelius C. O'Brien and John Waldron, also classmates, were honorary pall-bearers.

Memorial Gifts to Milford's New Church

Milford, Del., July 19.—Miss Elly Hartnett, of Philadelphia, has donated to the new St. John's Church a beautiful crucifix in memory of her parents. Mrs. Edward Morris, also of Philadelphia, has given a magnificent set of Stations of the Cross in memory of her mother, Mrs. Ashworth.

In Memoriam.

Mrs. Anne Mollin, who, knowing that the Bridegroom was coming, met Him with lighted lamp, in the morning of May 1, 1910.

Valiant and gentle! Mother, wife and friend,
Whose life was like a fire that softly glows
To warm the hearthstone when the wild wind blows
In wintry times, or like home lights that send
Hope into Gloom! Oft kindly thou did'st mend
The broken strands of lives with many woes,
Or gently smooth the stem of the fair rose
And keep its thorn that it no hand might rend.

Valiant and trustful! Like thy dear Saint Ann,
Bearing thy crosses till new flowers grew
From out their wood of sorrow; thy sweet might
Of prayer brought graces in thy earthly span;
Now at the feet of Christ, we humbly sue
For thee the crowning grace, eternal light.

MAURICE FRANCIS EGAN.

WE built the handsome organ in the Church of St. Anthony de Padua, 23d and Fitzwater streets, and have done repair

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Bell, Locust 312 Keystone, Race 29-84

Brick, stone and steel, 1 story, 41x66 feet, slag roof, cement floors, stone foundations, steam heating, marble work (electric work reserved), roof ventilators. Architect taking bids due March 30th. Irwin & Leighton, 126 North Twelfth street, and John R. Wiggins & Co., Otis Building, Philadelphia, are figuring.

Stable (alts. and add.), 4716 Westminster avenue, Philadelphia, $5,000. Engineers, Stuckert & Co., 1420 Chestnut street, Philadelphia. Owners, Scott Powell. Brick, 1 story, 18x38 feet, slag roof. Engineers will build.

Building, 1329 Vine street, Philadelphia. Architect, LeRoy B. Rothschild, 1225 Sansom street, Philadelphia. Owners, Serber & Ash, West End Trust Building, Philadelphia. Brick, concrete and steel. Plans in progress.

Church, Sixty-fifth and Callowhill streets, Philadelphia. Architect, F. Ferdinand Durang, 1220 Locust street, Philadelphia. Owner, St. Donato's Roman Catholic Church, care of Rev. Pietro Michetti, on premises. Stone, slate roof, steam heating, electric lighting. Architect taking bids due April 2nd at 10 A. M. William B. Dougherty, 1610 Sansom street; Cannon Const. Co., 10 South Eighteenth street; Philip Di Giacomo, 2036 West Clearfield street; Stang & Mitchell, Real Estate Trust Building; Roger Atkinson, Builders' Exchange, and John McShain Est., 1610 North street, Philadelphia, are figuring.

Manufacturing Plant, Adams avenue and Rising Sun lane, Philadelphia. Engineers, William Steele & Sons Co., 1600 Arch street, Philadelphia. Owners, Electric Storage Battery Co. Herbert Lloyd, president, Nineteenth and Allegheny avenue, Philadelphia. Reinforced concrete, slag roof, concrete floors, steam heating, electric lighting, rolled steel sash, fire doors, ornamental iron work. Preliminary plans in progress.

Moving Picture Theatre, 6318-26 Woodland avenue, $250,000. Architect, H. Childs Hodgens, 130 South Fifteenth street, Philadelphia. Owner, Marens A. Benn, 6338 Woodland avenue, Philadelphia. Brick, concrete, steel and terra cotta, 90x185 feet, slag roof. Preliminary plans in progress.

Manufacturing Plant, Sixty-ninth and Gray's avenue, Philadelphia. Architects, Harris & Richards, Drexel Building, Philadelphia. Owners, General Electric Co., Schenectady, N. Y. Brick, concrete, steel. Preliminary plans in progress.

Office Building (add.), Broad Street Station, Philadelphia. Architect, William H. Cookman, Broad Street Station, Philadelphia. Owner, Pennsylvania Railroad Co., Broad Street Station, Philadelphia. Brick and steel, add. to 6th floor, 31x28 feet, slag roof, pine floors, metal lath, heating and lighting extensions, copper skylights, roof ventilators. Architect taking bids due March 25th. Irwin & Leighton, 126 North Twelfth street, are figuring.

Garage (alts.), 3126 Market street, Philadelphia. Architect, private plans. Owners, 20th Century Storage Co., 3120 Market street, Philadelphia. Interior and exterior alterations, brick work, carpentry, mill work, slag roof repairs, electric work. Owners taking bids due as soon as possible. William R. Graham, 3649 Filbert street; Robert E. Lamb Co., 843 North Nineteenth street, and Hughes-Foulkrod Co., Commonwealth Building, Philadelphia, are figuring.

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INSURANCE

Contracts Awarded

Scope of Contract and Successful Bidders; "Inside" Information for the Material Man and Interior and Exterior Fitter.

Banking Room (alts.), 5514 Germantown avenue, Philadelphia. Architects, Harris & Richards, Drexel Building, Philadelphia. Owners, Chelten Trust Co., on premises. Concrete work, cut stone, cement work, tin roof, tile and metal work, carpentry, mill work, plastering, metal window alts., painting, glazing, hardware, electric work, heating, hardware. Contract awarded to F. Elvidge & Son, 5522 Germantown avenue.

Church (alts. and add.), Sixty-fifth and Callowhill streets, Philadelphia. Architect, F. Ferdinand Durang, 1220 Locust street, Philadelphia. Owners, St. Donato's Roman Catholic Church, care of Rev. P. Nichetti, on premises. Stone and steel, 1 story, 57x25 feet, slag roof, pine floors, metal lath, iron stairs, Bond, stone foundations (heating, plumbing, altars, railing, leaded glass, electric work reserved). Contract awarded to Muckle-McClelland Const. Co., Drexel Building.

Hospital (alts. and add.), Allegheny avenue and Tulip street, Philadelphia. Architect, Edwin A. Yeo, Stephen Girard Building, Philadelphia. Owners, Northeastern Hospital, on premises. Brick, 2 stories, 48x16 feet, slag roof, cement and pine floors, metal lath, ornamental iron work, marble work, stone foundations (heating system, plumbing, painting and glazing reserved). Contract awarded to Barclay White Co., 1713 Sansom street, Philadelphia.

Residence, East side Cottage street, South of Decatur street, $5,000. Architect, private plans. Owner, A. L. Siegert, 6020 Walker street, Philadelphia. Brick, 1 story, 28x33 feet and 15x9 feet, electric lighting. Contract awarded to A. W. J. Williams, Linden avenue, Torresdale.

Garage, Northwest Corner Reed and Hollywood streets, Philadelphia, $5,000. Architect, private plans. Owner, W. W. Waltman, 2918 Reed street, Philadelphia. Brick, 1 story, 50x56 feet, slag roof, electric lighting, cement floors. R. S. Trimble, 901 Walnut street, Philadelphia, will build.

Residence, Southeast Corner Norris and Germantown avenue, Philadelphia, $12,500. Architect, Peter Kuhn, 3058 North Eighth street, Philadelphia. Owner, Edward K. Cope, on premises. Brick, 3 stories, 37x50x15 feet, slag roof, hot water heating, electric lighting, oak and pine floors. Contract awarded to Frank Stahl, 2711 North Park avenue, Philadelphia.

Shop and Office, 4729 Ludlow street, Philadelphia, $4,500. Architect, private plans. Owner, Edward R. Sabin, Sixty-third and Walnut streets, Philadelphia. Brick and steel, 2 stories, 20x85 feet, slag roof, electric lighting, cement and pine floors, skylights. Louis Swerdloff, 228 South Fifty-ninth street, Philadelphia, will build.

Building, Thirty-ninth and Baltimore avenue, Philadelphia, $40,000. Architect, private plans. Owners, John M. Gessler Sons, on premises. Brick, steel and concrete, 2 stories, 36x51 feet, wing 26x26 feet, slag roof, cement floors, metal lath, metal window

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Both Phones

lemorie Los Angeles, Orfanotrofio e scuola Regina Coeli," p. 1, typescript, CR.

lemorie sulla fondazione di Los Angeles with Fondazione . . . New Orleans," .

brini to Falconio, August 7, 1905, typescript with Cabrini's signature, Apostolic ciature, Washington, DC, *Letterbook* . . . display.

lemorie sulla fondazione di Los Angeles with Fondazione . . . New Orleans," 2–23.

brini to "Mia figlia carissima," August 11, 1905, LM.

brini to "Mia figlia carissima," November 1, 1905, LM.

iformation on Robinson house from plaque pictured in Sister Ursula Infante, , comp., "A Centennial of Loving Service," (1989) p. 97.

irbank property cited in *Cinquanti' Anni . . . 1880–1930*, p. 114. In 1920 the try house was expanded and outfitted as a preventorium for children who had l positive for tuberculosis or who were recovering from respiratory ailments.

ibrini described the celebration in her letter to Diotti, November 23, 1905, cript, CRCC.

eadline from *Picayune* [New Orleans], "Ritagli di Giornali," scrapbook #2, item .

lemorie Los Angeles, with Fondazione. . . . Orfanotrofio . . . New Or- . . . ," p. 22.

rtificate of Naturalization on display, AMSCR. Richard Ballinger served as lent William Howard Taft's Secretary of the Interior from 1909 to 1911, and iembered mainly for his confrontation with Chief Forester Gifford Pinchot.

brini to "Mia figlia carissima," July 17, 1903, LM.

ecreto di conferma della Ven. Madre Francesca Saverio Cabrini a Superiora rale a vita . . ." printed facsimile, CRCC.

listory and Sketches 1905-1913," p.1 [following p.184] in "Minutes Session of cond Italian Presbyterian Church, Philadelphia," manuscript, Department of ry, Presbyterian Church (U.S.A.).

d., p. 15.

d., p. 22.

emorie," Philadelphia, typescript, CRCC. need full citation

ummary, 'Memorie, New York,'" July 4, 1914.

Diocese of Scranton

SCRANTON

School of Saint Lucy A free school for Italian boys and girls. Instruction in Christian doctrine, etc., as above.

Diocese of Philadelphia

PHILADELPHIA

School of Saint Anne (Saint Donato Parish School)[2] Opened a few months ago for the benefit of Italian immigrants. The sisters in conformity with the institute attend to various missions explained above.

Archdiocese of Chicago

CHICAGO

Columbus Hospital Works along the lines of the hospital of New York. Annually it cares for about 1,400 patients, accepting not only Italians, but Slavs, Poles, Germans and Spaniards.

Connected with this hospital, as with that of New York, is a *School of Nursing* which, after three years of study and practice, and after successful completion of the examination, grants, diplomas, qualifying the students as registered nurses.

While attending to the hospital training of these young ladies, the sisters aim to form them spiritually, according to the precepts of our holy religion, so that when the nurses are ministering to patients, they can offer the comforts of religion as well as the care of the body.

First Aid or Clinic of Columbus Hospital (Columbus Hospital Extension) Opened a little more than a year ago in the most populous Italian center in Chicago. It has already given free care to hundreds of Italians who come in ever-growing numbers.

The sisters of these two houses also teach catechism in many parishes. They visit public hospitals and prisons regularly. They also go to the Italian immigrants in the country towns to prepare them for the reception of the Sacraments.

Assumption School Has an enrollment of approximately 700 boys and girls. Instruction follows the curriculum of the state. There are classes in Italian, sewing, etc.

MOTHER CABRINI
Italian Immigrant of the Century"

by
Mary Louise Sullivan, MSC

1992
Center for Migration Studies
New York

9

The Archbishop Grew Red in the Face

Rudolph J. Vecoli, in his provocative essay, "Prelates and Peasants: Italian Immigrants and the Catholic Church," pointed out that southern Italian immigrants practiced a folk religion syncretizing pre-Christian and Christian elements and that they lacked even basic instruction in Catholic doctrine.[1] Vecoli also asserted that the predominance of Irish influence in the Catholic Church in the United States hindered the incorporation of the southern Italian immigrants.[2] The experiences of Mother Cabrini and her Missionary Sisters bear out the validity of Vecoli's assertions. From the very beginning of their work in America, the sisters' activities were directed principally to southern Italians whom they found to be abysmally ignorant of the Catholic faith, and in many instances their efforts on behalf of the immigrants were impeded by the "Irish influence" of which Vecoli wrote.

Early on, Cabrini and her companions encountered in the United States a Catholic Church which alienated Italy's immigrants. The sisters who went to Saint Patrick's Cathedral on Palm Sunday, April 14, 1889, noted: "It is necessary to pay in order to enter, as is the custom in the greater number of American churches."[3] The fervent missionaries experienced sadness and embarrassment in realizing that for all their good will and eagerness to be of service, many hearts and minds were already closed to them: "There are various factions here against the Italians, even among those who now pretend to be our friends."[4] And further: "We have to recognize more and more clearly that Italian sisters are not too highly regarded by the Irish and this will cause us difficulties."[5] Directly referring to Archbishop Corrigan the sisters wrote: "He pays too much attention to what the Irish suggest to him against us Italians."[6]

abrini became a naturalized citizen of the United States.[15] She loved Italy, ıe country of her birth. She also loved the freedom of America and wrote f "the liberty of the United States, which is unique in the world."[16] Mother abrini remained Italian to the very core of her being as long as she lived, ut with extensive property holdings of the Institute of the Missionary isters of the Sacred Heart in the United States in her name, and with the eed to transact more and more business at the corporate level, American tizenship became necessary to guarantee the welfare of her institute after ıe was gone. Cabrini had become an emigrant for the immigrants of the nited States; now she took the final step which in a certain way also pressed her renewed solidarity with those immigrants. Daughter of Italy ıd American citizen, Mother Cabrini's missionary activities in Europe, entral and South America made her a citizen of the world.

Frances Cabrini felt the growing weight of her advancing years, and she ggested that a General Chapter of the Order be called for 1910, so that ıe might step down as Superior General.

Against her protests her sisters petitioned the Vatican and had Mother abrini decreed General for Life on July 16, 1910, the day after her sixtieth rthday.[17] Given this mandate, Cabrini cheerfully continued her travels ıd labors, with particular emphasis upon her beloved Italian immigrants the United States.

Mother Cabrini had received entreaties to bring her Missionary Sisters Philadelphia. Lack of a sufficient number of sisters prevented her from ing so until 1912. She then yielded not to previous requests but to those Father Pietro Michetti, pastor of the recently established Saint Donato ırish in the Overbrook-Haddington section of West Philadelphia where ere were many southern Italians, particularly from Abruzzi (NO SOURCE) Saint Donato's was begun after several years of successful proselytizing the Christian Italian Mission, which started as a street ministry in 1905 d continued to develop with the erection of a church in 1908. By 1910, it ıs known as the Second Italian Presbyterian Church, and was being quented by Italian Catholics of the area. The mission's founder, referring 1905 to the large numbers of Italians moving into the neighborhood ted: ". . . being of the opinion of a great many, that they were all herents of the Catholic religion, I naturally reasoned why some provision s not made for them by their own Church." He cited the presence of tween three and four thousand in the Italian colony of the area and narked that "seeing no developments, I am determined to get ready to e the work myself."[18] He soon noted that "at this point the Roman urch began to awaken." With the dedication of the basement church of

Saint Donato on July 16, 1910, the minister wrote: "Thus began what they should have had long ago."[19]

Unfortunately, an already hostile situation grew worse when the lower part of the Catholic church which eventually became a large and high edifice, was built on a site six feet away from the stained-glass-windowed west wall of the Presbyterian church. The Italians seemed to be retaliating for the closing of Luna Park, a raucous amusement center, which the Presbyterians had militated against.

For Mother Cabrini, determined as she was to win back to the fold Italian Catholics who had given up the practice of their faith, the challenge in the new parish was one which she relished. She purchased a house near the church, securing a $2,000 reduction in the price from the proprietor, Mr. Coco, and went to Philadelphia to sign the contract. Father Michetti gathered the little boys and girls who were to be the pupils in the kindergarten and first grade classrooms he had built, and had them greet Mother Cabrini and present her with the flowers they were clutching in their tiny fingers. She was disarmed and immediately sent five sisters who took up residence in the new house she had bought. The Presbyterians observed: "The Roman church put five sisters in the field."[20] (Steps of Trinity Ministries, 1905-1913 p. 22)

Mother Cabrini telephoned many times from New York to see how the sisters were getting along in setting up their convent and the first classes of the school. She selected a beautiful altar for the convent chapel, which was blessed a few weeks later by Philadelphia's new Auxiliary Bishop John J. McCort, who had already been assisting the Italians of West Philadelphia for many years. The Missionary Sisters noted:

> Before leaving Philadelphia, Mother [Cabrini] entrusted to us the mission of going, not less than two or three times a week, to visit the families who had been away from the church for years because of the Protestants. . . . The minister looks upon us with an evil eye because his church is being emptied.[21]

(Memorial, CRCC, 1912)

Mother Cabrini soon instructed the sisters to begin taking in orphans. Later, she bought the building adjacent to the convent and established Sacred Heart Orphanage which cared for close to seventy girls, predominantly of Italian origin.

In 1914, Mother Cabrini's charity on behalf of immigrants was lauded in the twenty-fifth anniversary celebrations of her arrival in America. Letters of congratulations came from all over the world. Pope Pius X, many cardinals and bishops, governors, and mayors joined royalty and simple immigrants in praising Mother Cabrini and her Missionary Sisters. Fittingly, the commemorative festivities were held at a beautiful villa in Dobbs

Corpus Christi Ch., schl., 29th & Allegheny Ave., Phila.
Immaculate Conception Ch., hall, Bridgeton, NJ
Nixon Paper Co., alts. & adds. to paper mill, Manayunk, Phila.
Sisters of Mercy, power hse., Merion, PA
St. Gabriel's Convent, 2916 Dickinson St., Phila.
St. Stanislaus Ch., Lansdale, PA
St. Stephen's Ch., Perth Amboy, NJ
1915 Assumption Ch., alts. & adds. to ch., 12th & Spring Garden sts., Phila.
Misericordia Hosp., 5301 Cedar Ave., Phila.
Sullivan, Jeremiah J., alts. & adds. to cottage and new garage, Atlantic City, NJ
1916 Catholic Boys High Schl., 49th & Chestnut sts., Phila.
Hse. of the Good Shepherd, alts. & adds. to home, 35th & Fairmount Ave., Phila.
Misericordia Hosp., power hse. and kitchen wing, 53rd & Cedar Ave., Phila.
Newfield Bd. of Ed., schl., Newfield, NJ
St. Agatha's Ch., convent, 38th & Spring Garden sts., Phila.
St. Gabriel's Ch., schl. & hall, 29th & Dickinson St., Phila.
St. Katherine of Siena parish, schl., Wayne, PA
1917 Italian Messiah Ch., Ambler, PA
McGargee (Irwin N.) & Co., office & warehse., 12-14 S. 6th St., Phila.
St. Agatha's Ch., parochial schl., 38th & Spring Garden sts., Phila.
1918 St. Thomas Ch., alts. & adds. to chapel, 18th & Morris sts., Phila.
1919 St. Anthony's Ch., basement, Chester, PA
St. Carl's Ch., Collegeville, PA
St. Stephen's ch., schl., Perth Amboy, NJ
St. Veronica's Ch., convent, 6th & Tioga sts., Phila.

LOCATION OF DRAWINGS AND PAPERS: Archives of the Catholic Archdicese of Phila., St. Charles Borromeo, Overbrook, PA; Atheneaum of Phila.; Mt. St. Joseph Archives, Chestnut Hill, Phila.; PHMC.

SELECTED BIBLIOGRAPHY: "Church of Our Lady of Visitation, Philadelphia, PA," AABN, v.5, p. 21, pl. 160 (January 18, 1879); Thomas, Gertrude, Z., "Living With Antiques: Walnut Hill, " Antiques, v. 86, (Dec., 1964) p. 707-711; Van Trump, Jas. D., "The Column and the Cross in Phila," Charette, v. 48, no. 1, p. 9-12 (January, 1967).

DURANG, FRANCIS FERDINAND (11/8/1884 - 4/7/1966). F. Ferdinand Durang succeeded his father, Edwin F. Durang (q.v.), in one of the most successful ecclesiastical architectural practices in Philadelphia of the late nineteenth and early twentieth centuries. F. Ferdinand Durang was born in Philadelphia; his mother was Annie M. (O'Reilly) Durang. He received his early education at Notre Dame Academy and the Collegiate Military Academy. His subsequent architectural education was received at the Drexel Institute and the Pennsylvania Museum and School of Industrial Art, as well as while working as a draftsman in his father's firm. In 1908 he formally joined the firm and the name of that firm was revised to Edwin F. Durang and Son. Upon his father's death in 1911 he succeeded him in the office and continued to work in Philadelphia, primarily pursuing the Catholic church and institutional projects on which his father his father had concentrated. In 1931 Durang moved to New York City where he established an office at 238 47th Street; but by the 1940s he had relocated to Summit, NJ, where he published the Architects Exchange, a quarterly periodical. He retired in 1956. Durang joined the Philadelphia Chapter of the AIA in 1921 and the New Jersey Chapter in 1944. He was also a member of the national AIA and received emeritus status in 1957. Additional memberships were held in the Union League, the Penn Athletic Club, and the Second Troop, Philadelphia City Cavalry.

LIST OF PROJECTS: See **Durang, E.F.**, for projects prior to 1920.

1920 Corpus Christi Parish, alts. & adds. to schl., 28th & Allegheny Ave., Phila.
Good Shepherd Convent, alts. & adds., 5305-5353 Chew Ave., Phila.
Hodges, (Wm.) & Co., alts. & adds., to bldg., 109 Arch St., Phila.
Immaculate Conception Ch., alts. & adds. to Lyceum Bldg., Bridgeton, NJ
Incarnation Ch., alts. & adds. to schl., 5th & Lidley Pl., Phila.
Longstreth, F.M., apt. hse., Lansdowne, PA
Sisters of Mercy, Mother Hse. & Academy, Dallas, PA
Sisters of the Good Shepherd, Hse. of Good Shepherd, Penn & Chew sts., Phila.
St. Agnes Hosp., alts. & adds., Broad & Mifflin sts., Phila.
St. Joseph's Infirmary, Atlanta, GA
St. Stephen's ch., Perth Amboy, NJ

1921 Roth, Jacob S., alts. & adds. to bldg., 124 S. 16th St., Phila.
Sisters of Mercy, boys dormitory, Merion, PA
St. Anthony's Italian Ch., alts. & adds. to ch., schl. & convent, Chester, PA
St. Donato's Ch., alts. & adds. to ch., 65th & Callowhill sts., Phila.
St. James Mercy Hosp., main bldg. & powerhse., Chester, Pa
St. Katherine's Ch., alts. & adds. to schl., Wayne, PA

1922 Augustinian Fathers, prep. schl., Merion, PA
Blessed Virgin Mary Ch., alts. & adds. to schl., Darby, PA
Sacred Heart Ch., mission ch., Royersford, PA
Sisters of Mercy, boys academy, Merion, PA
Smith, John P., loft bldg., 138 N. 7th St., Phila.

1923 Immaculate Conception Ch., schl., 7th & Federal sts., Camden, NJ
Incarnation of Our Lord Ch., 5th & Lindley sts., Phila.
Kelly, James A., alts. & adds. to res., 1815 Spruce St., Phila.
Loughlin, J.K., alts. & adds. to res., 2115 Locust St., Phila.
Resurrection Ch., ch. & rectory, Rye, NY
Sisters of Mercy, hosp., Charleston, S.C.
St. Catherine's Ch., rectory, Mt. Union, PA
St. Robert's Ch., schl. & aud., 19th & Providence Ave., Chester, PA
St. Thomas Ch. of Villanova, schl., Rosemont, PA

1924 Holy Souls Ch., alts. & adds. to schl., 19th & Tioga sts., Phila.
Misericordia Hosp., alts. & adds. to mechanical bldg., 54th & Cedar Ave., Phila.
Presentation of the Blessed Virgin Mary Ch., schl., Cheltenham, PA
St. Nicholas of Tolentino , ch., schl., 9th & Pierce sts., Phila.

1925 St. Gabriel Ch., alts. & adds. to parochial schl. 29th & Dickinson sts., Phila.

1926 St. Mary Magdalene Pazzi, schl., 623-25 Christian St., Phila.

1927 Corpus Christi Ch., 29th & Allegheny Ave., Phila.

1928 Mercyhurst College dormitory, Erie, PA
St. Francis of Assisi Ch., Greene, Logan & Rockland sts., Phila.
St. Joseph's Ch., Oneida, NY

1930 Misericordia College bldg., Dallas, PA

NOTE: The following were gleaned from a brochure which F.F. Durang issued after his moved to New York. Although effort has been made to eliminate duplication between his father's work and this list, duplication may exist.

n.d. Baber Memorial Presbyt. Ch., Pottstown, PA
Bair, Geo. F., res., Reading, PA
Bedford, I. Herbert, res., Mt. Airy, Phila.
Camden Catholic High Schl., Camden, NJ
Catholic Home, 1720 Race St., Phila.
Cheltenham Twnp., garage & warehse., Ogontz, PA
Columbia town hall, Columbia, PA

Conway, Denis, res., Atlantic City, NJ
Disston, Albert, res., Phila.
First National Bank, Reading, PA
Griscom, G., res., Reading, PA
Hare, Thos. J., res., Overbrook, Phila.
Holy Infancy Ch., Bethlehem, PA
Hse. of the Good Shepherd, Scranton, PA
Immaculate Conception Ch., Allentown, PA
Immaculate Conception rectory, Bridgeton, NJ
Immaculate Conception Rectory, Lock Haven, PA
Italian Mission Ch., Ardmore, PA
Ketterlinus Bldg., Arch St., Phila.
Little Flower Ch., Berkeley Hts., NJ
Little Sisters of the Poor, home, Chicago, IL
McHose, J., res., Reading, PA
McIlvain, W., res., Reading, PA
M.E. Ch., West Pittston, PA
Mission Ch., Marcus Hook, PA
Mission Ch., No. Wales, PA
Mitchell Varnish Factory, Camden, NJ
Moore, Wm. H., res., Mt. Airy, Phila.
Mountain City Bank, Pottsville, PA
Mt. St. Michael's Academy, Reading, PA
National Guard Hall, Phila.
Queen of the Miraculous Medal Chapel, Princeton, NJ
Sacred Heart Ch., Lamokin, PA
Sacred Heart of Jesus Ch., Allentown, PA
Sacred Heart of Jesus Ch., Chester, PA
Sacred Heart of Jesus Home, Chicago, IL
Smith, Isabella, res., Mt. Airy, Phila.
Snyder, Paul, factory, Long Island City, NY
St. Anthony's Academy, Reading, PA
St. Catherine's Home for the Girl's, Phila.
St. Cecilia's Academy, Scranton, PA
St. Charles' Ch., Malvern, PA
St. Edwards Ch., Shamokin, PA
St. Eleanor's Ch., Collegeville, PA
St. Francis de Sales rectory, Lenni, PA
St. Francis Hosp., Trenton, NJ
St. James' Episcopal Ch., Atlantic City, NJ
St. James' Schl., Elkins Park, PA
St. John's Rectory, Collingwood, NJ
St. Joseph's Hosp., Reading, PA
St. Katherine's Schl., Wayne, PA
St. Leo's Schl., alts. & adds., Tacony, Phila.
St. Mary's Ch., Beaver Meadows, PA
St. Mary's Ch., Delphi, PA
St. Mary's Ch., Lebanon, PA
St. Mary's Ch., St. Clair, PA
St. Mary's High Schl., Gloucester, NJ
St. Mary's rectory, Providence, RI
St. Michael's Schl., Union, NJ
St. Nicholas' Rectory, Atlantic City, NJ
St. Patrick's Ch. & rectory, McAdoo, PA
St. Roberts Schl., Chester, PA
Stricter's bldg., Reading, PA
Zion Lutheran Ch., Reading, PA

LOCATION OF PAPERS AND DRAWINGS: Athenaeum of Phila.; Presbyt. Hist. Soc., Phila.; Sisters of Mercy Archives, Erie, PA; AIA Archives.

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BIOGRAPHY

Durang, Francis Ferdinand, Sr. (1884 - 1966)

ARCHITECT

Born: 11/8/1884, Died: 4/8/1966

Born to one of Philadelphia's most successful architects of Catholic projects, E. F. Durang, F. Ferdinand Durang was educated at Notre Dame Academy in Philadelphia, followed by Collegiate Military Academy and Drexel Institute, with supplementary courses at the Pennsylvania Museum and School of Industrial Art. On 5 November 1909 he became a formal partner in his father's prolific office, and the name of the firm was revised to Edwin F. Durang & Son. After his father's death in 1911, F. Ferdinand Durang continued the work of the office under his own name. The Durangs maintained a presence in New York City at least by 1909, and in 1922 to 1923 F. F. Durang had an office at 507 Fifth Avenue. In 1931 he officially moved to New York City, establishing an office at 238 East 47th Street; but by the 1940s he had relocated to Summit, NJ, where he published the *Architects' Exchange*, a quarterly periodical for the profession. He retired from active practice in 1956, but continued as a consulting architect at least through 1961.

Most of Durang's work continued to concentrate on the Catholic projects at which his father had excelled, and for most buildings the younger Durang also continued to use the traditional revival styles at which his father was so adept. In fact, after Durang moved to New York, he issued a brochure in which a long list of buildings advertised the experience of the firm. The cover illustration of the Chapel of the Queen of the Miraculous Medal for the Vincentian Fathers in Princeton, NJ is F. F. Durang's design, but its style is the generic Gothic that could have been created any time after the turn of the century.

Durang achieved emeritus status in the AIA in 1957.

PLEASE NOTE: In the *American Architects Directory* of 1962 Durang's entry claims that he graduated from the University of Pennsylvania in 1906; however, no records have been discovered to document this. Furthermore, an earlier biography, published in 1927 in *Who's Who in Philadelphia* does not make this claim, but instead cites both Drexel Institute and the Pennsylvania Museum and School of Industrial Art.

Written by Sandra L. Tatman.

Clubs and Membership Organizations

- American Institute of Architects (AIA)
- Philadelphia Chapter, AIA
- Union League of Philadelphia
- New Jersey Society of Architects
- Penn Athletic Club

School Affiliations

- Pennsylvania Museum and School of Industrial Art
- Drexel Institute