**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**
   - [x] Building  [ ] Structure  [ ] Site  [ ] Object
     - Church only—no other contributing property

4. **Property Information**
   - Condition: [x] excellent  [ ] good  [ ] fair  [ ] poor  [ ] ruins
   - Occupancy: [x] 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
[ ] Correct-Complete [x] 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: 3/3/2021; rec. Criteria A, E, J

Date(s) Reviewed by the Historical Commission: 4/9/2021

Date of Final Action: 4/9/2021; designated, Criteria A, E, J

[ ] Designated [x] 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 architectural plan called for a 50’ x 100’ tower, 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.

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 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.

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, 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." 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. 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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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, 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"

 Francesca Cabrini adapted the middle name "Xavier" after St. Francis Xavier, S.J., 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 find 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 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 aid in acculturation and maintain the Church in the immigrants' lives. Outnumbering priests, the Church depended "heavily" upon nuns.

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."


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, Most. Salvatore Natucci Promoter Piae*

**IMPRIMATUR** In Canon Arch. Mediolanum die 3 XI 1934

F. P. Castighini, 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).
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." 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," 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."

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" 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" 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," making frequent visits to check progress of her sisters' work at St. Donato's. Stabilizing the parish was priority.

14 Juli ani, op.cit., p. 238.
15 CST, July 23, 1910.
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.)
Stabilizing meant attending to the "bread-and-butter" needs of the Italians: a kindergarten, elementary school and orphanage for girls were in buildings 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." 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 for Italy during that 1880 to 1920 period, thousands relinquishing Catholicism.

19 Sullivan, op.cit., p.237; Schwellm letter.
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.\textsuperscript{21} Educating the peasant class, sources showed became the lure to join a Protestant faith and to renounce Catholicism.\textsuperscript{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"\textsuperscript{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..."\textsuperscript{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 Protestants,"\textsuperscript{25} suggesting the personal touch. The school and orphanage for girls followed. A more indepth discourse on Frances Cabrini continues.

\textsuperscript{21}Ibid., pp.174;176-178.
\textsuperscript{22}DiGiovanni, op.cit., p.310, 11n where "The Italian government subsidized Protestant schools for Italians in New York City" and elsewhere.
\textsuperscript{23}Ibid.
\textsuperscript{24}Ibid., p. 316.
\textsuperscript{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 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"

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.
F. FERDINAND DURANG
ARCHITECT
Of all Modern Buildings shown
in this Souvenir
1220 LOCUST STREET
PHILADELPHIA

This was an advertisement 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. 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 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.

27The 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.

28Ryan officially became archbishop in 1884.
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. 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 obedience 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" 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. After Boyle died in 1911, F. Ferdinand Durang was to complete the work. What the younger Durang did was re-design the church.

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. 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, 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, 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.
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. 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

33Refer 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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Temple University Urban Archives (Photographs)

Special thanks to:


Mr. Michael Seneca, The Athenaeum of Philadelphia

Sister Catherine Garry, MSC, New York City office of Missionaries of the Sacred Heart.

Ms. Anne Schwelm, Librarian, Cabrini University.
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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
The following is a sample text that needs to be transcribed:

"The report shows that the economic growth in the country has been steady over the past five years. The inflation rate has remained low, and unemployment has decreased. However, there are concerns about the future of the economy due to the increasing trade tensions."

Please provide the transcription of the text in the image.
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. LECLERQ, continued the liturgical tradition of Solesmes. In 1900-02 Cabrol and Leclercq began the Monumenta ecclesiae liturgicae, a collection of texts pertaining to the liturgy from Apostolic times to Constantinian. Volumes 2, 3, and 4 are lacking, but M. FèROTIN 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 archaeology 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 Aethiopum (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.

Cabrini, Frances Xavier, St.

Founderess, b. San 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 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 Varedo where, in 1874, Don Antonio Serras 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 Gelmni closed the orphanage in 1880 he made her prior 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 insistent of Leo XIII and Bp. Giovanni Battista Scalabrin of Piacentino that she go to the U.S. and on March 23, 1889, she sailed for New York with six sisters.

In New York Mother Cabrini worked among the Italian immigrants for whom she established orphanages, schools, adult classes in Christian doctrine, and Columbus Hospital, which gained state approval in 1895. In 1909 she became a naturalized citizen and in 1910 was elected superior general for life. She founded convents, schools, orphanages, and hospitals throughout the U.S. and in South America and Europe. Always frail in body, she nevertheless crossed the sea 30 times and within 35 years established 67 houses with more than 1,500 daughters. She died of malaria in Columbus Hospital, Chicago; her body is preserved in the chapel of Mother Cabrini High School in New York City.

On Nov. 8, 1928, Cardinal George Mundelein ordered an informative hearing on the merits of her cause; it was introduced by Pius 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.”

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 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 professors, 7 instructors, 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, 1874, 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, 1901. 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, Opequon, 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 McCourt. 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 at 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.
DEDICATION OF ST. DONATO'S BASEMENT CHAPEL

The dedication of the new Italian Church of St. Donato, Ninth and South streets, took place on the evening of October 3, 1930. The ceremony was attended by a large congregation. The new church is located on the corner of Ninth and South streets, and is the result of the hard work and perseverance of the Italian community. The church is built of brick and stone, and is equipped with all modern facilities. The dedication was attended by many prominent dignitaries, and was a great success.

OBITUARIES.

WILLIAM DINARTI, of the family of John and Sarah Dinarti, of South Ninth street, died October 8 at the age of 72 years.

MARY M. SMITH, of the family of John and Mary Smith, of South Ninth street, died October 9 at the age of 73 years.

JOHN MURPHY, of the family of John and Mary Murphy, of South Ninth street, died October 10 at the age of 75 years.

ANNUAL OUTING OF JUVENILE ABSTAINERS.

The annual outing of the Juvenile Abstainers of the Catholic Temperance League was held at Widow Grove, South Ninth street, on October 12. The outing was attended by a large number of children, and was a great success. The children were entertained with various games and activities, and were given a delicious lunch. The outing was sponsored by the Catholic Temperance League, and was a great success.

LAST DAY SATURDAY, JULY 23

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THE PORTUGAL

A PATHWAY OF FLOWERS

Last day of the Annual Convention of the Holy Spirit Church, July 23.

The annual convention of the Holy Spirit Church, held at Widow Grove, South Ninth street, was attended by a large number of people. The convention was opened by the Rev. Father McNally, who delivered a discourse on the importance of the Church. The convention was then turned over to the officers of the Church, who presented their annual report. The convention was then adjourned.

We wish to express our appreciation to the officers of the Church for their hard work and perseverance in carrying out the work of the Church. We wish them every success in the future.
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THESE PAST TWENTY-FIVE YEARS

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

Memoriva sulla fondazione di Los Angeles con Fondazione... New Orleans.

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

Memoriva sulla fondazione di Los Angeles con Fondazione... New Orleans, 2-23.

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

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


brink property cited in Cinquant' Anni... 1889-1939, p. 114. In 1920 the try house was expanded and outfitted as a preventorium for children who had 1 positive for tuberculosis or who were recovering from respiratory ailments.

brini described the celebration in her letter to Diotti, November 23, 1905, crip, CRCC.

adline from Picayne [New Orleans], "Ritagli di Giornali," scrapbook #2, item...

Memoriva Los Angeles, with Fondazione... Orfanotrofio... New Or...
... p. 22.

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

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

secret of conferma della Ven. Madre Francesca Saverio Cabrini a Superiore nale a vita... printed facsimile, CRCC.


p. 15.

p. 22.

Memoriva," Philadelphia, typescript, CRCC.


266 MOTHER CABRINI: "Italian Immigrant of the Century"

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

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. 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. 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.” 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.” 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.” Directly referring to Archbishop Corrigan the sisters wrote: “He pays too much attention to what the Irish suggest to him against us Italians.”
Mother Cabrini became a naturalized citizen of the United States. She loved Italy, her country of her birth. She also loved the freedom of America and wrote of "the liberty of the United States, which is unique in the world." Mother Cabrini remained Italian to the very core of her being as long as she lived, at with extensive property holdings of the Institute of the Missionary Sisters of the Sacred Heart in the United States in her name, and with the need to transact more and more business at the corporate level, American citizenship became necessary to guarantee the welfare of her institute after she was gone. Cabrini had become an emigrant for the immigrants of the United States; now she took the final step which in a certain way also expressed her renewed solidarity with those immigrants. Daughter of Italy, American citizen, Mother Cabrini's missionary activities in Europe, central and South America made her a citizen of the world.

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

Against her protests her sisters petitioned the Vatican and had Mother Cabrini declared General for Life on July 16, 1910, the day after her sixtieth birthday.17 Given this mandate, Cabrini cheerfully continued her travels to other lands, with particular emphasis upon her beloved Italian immigrants to the United States.

Mother Cabrini had received entreaties to bring her Missionary Sisters to Philadelphia. Lack of a sufficient number of sisters prevented her from doing so until 1912. She then yielded to previous requests but to those of Father Pietro Micetti, pastor of the recently established Saint Donato parish in the Overbrook-Haddington section of West Philadelphia where there were many southern Italians, particularly from Abruzzi.

Saint Donato's was begun after several years of successful proselytizing. The Christian Italian Mission, which started as a street ministry in 1905, continued to develop with the erection of a church in 1908. By 1910, it was known as the Second Italian Presbyterian Church, and was being frequented by Italian Catholics of the area. The mission's founder, referring to 1905 to the large numbers of Italians moving into the neighborhood, said: "... being of the opinion of a great many, that they were all heretics of the Catholic religion, I naturally reasoned why some provision was not made for them by their own Church." He cited the presence of three and four thousand in the Italian colony of the area and marked that "seeing no developments, I am determined to get ready to work myself."18 He soon noted that "at this point the Roman Church 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 Micetti gathered the little boys and girls who were to become 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

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

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

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Corpus Christi Ch., schh., 29th & Allegheny Ave., Phila.
Immaculate Conception Ch., hall, Bridgeton, NJ
Nixon Paper Co., alter & adds. to paper mill, Manayunk, Phila.
Sisters of Mercy, power hse., Merion, PA
St. Gabriel’s Conv., 2916 Dickinson St., Phila.
St. Stanislaus Ch., Lansdale, PA
St. Stephen’s Ch., Perth Amboy, NJ
1915 Assumption Ch., alter & adds. to ch., 12th & Spring Garden Sts., Phila.
Sullivan, Jeremiah J., alter & adds. to cottage and new garage, Atlantic City, NJ
Hse. of the Good Shepherd, alter & adds. to home, 35th & Fairmount Ave., Phila.
Misericordia Hosp., power hse. and kitchen wing, 53rd & Cedar Ave., Phila.
Newfield Bd. of Ed., schh., Newfield, NJ
St. Agatha’s Ch., convent, 38th & Spring Garden Sts., Phila.
St. Gabriel’s Ch., schh. & hall, 29th & Dickinson St., Phila.
St. Katherine of Siena parish, schh., Wayne, PA
1917 Italian Messiah Ch., Ambler, PA
McGargue (Irwin N.) & Co., office & warehouse, 12-14 S. 6th St., Phila.
St. Agatha’s Ch., parochial schh., 38th & Spring Garden Sts., Phila.
1918 St. Thomas Ch., alter & 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., schh., Perth Amboy, NJ
St. Veronica’s Ch., convent, 6th & Tioga Sts., Phila.


SELECTED BIBLIOGRAPHY:

DURANG, FRANCIS FERDINAND (11/3/1884 - 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 Drexel Institute and the Pennsylvania Museum and School of Industrial Art. 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 1908 as he formally joined the firm and the name of that firm was changed to 1968. Upon his father’s death in 1911 he succeeded him in the firm and continued to work in Philadelphia, primarily pursuing the church and institutional projects on which 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. 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.
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LIST OF PROJECTS: See Durang, E.F., for projects prior to 1920.
1920 Corpus Christi Parish, alt. & adds. to schl., 28th & Allegheny Ave.,
    Phila.
    Good Shepherd Convent, alt. & adds., 5305-5353 Chew Ave., Phila.
    Hodges, (Wm.) & Co., alt. & adds. to bldg., 109 Arch St., Phila.
    Immaculate Conception Ch., alt. & adds. to Lyceum Bldg., Bridgeton,
        NJ
    Incarnation Ch., alt. & adds. to schl., 5th & Lidley Pl., Phila.
    Longstreth, F.W., 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. Joseph's Infirmary, Atlanta, GA
    St. Stephen's ch., Perth Amboy, NJ
1921 Roth, Jacob S., alt. & adds. to bldg., 124 S. 16th St., Phila.
    Sisters of Mercy, boys dormitory, Merion, PA
    St. Anthony's Italian Ch., alt. & adds. to ch., sch. & convent,
        Chester, PA
    St. Donato's Ch., alt. & adds. to ch., 65th & Callowhill sts.,
        Phila.
    St. James Mercy Hosp., main bldg. & power hse., Chester, PA
    St. Katherina's Ch., alt. & adds. to schl., Wayne, PA
    1922 Austinian Fathers, prep. schl. Merion, PA
    Blessed Virgin Mary Ch., alt. & 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., alt. & adds. to res., 1815 Spruce St., Phila.
    Loughlin, J.K., alt. & 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., alt. & adds. to schl., 19th & Tioga sts., Phila.
    Misericordia Hosp., alt. & adds. to mechanical bldg., 54th & Cedar
        Ave., Phila.
    Presentation of the Blessed Virgin Mary Ch., schl., Cheltenham, PA
    St. Nicholas of Tolentine, ch., schl., 9th & Pierce sts., Phila.
    1925 St. Gabriel Ch., alt. & adds. to parochial schl. 29th & Dickinson
        sts., Phila.
    1926 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 Sch., Camden, NJ
    Catholic Home, 1720 Race St., Phila.
    Cheltenham Twp., garage & warehouse, Ogontz, PA
    Columbia town hall, Columbia, PA
    Campinas
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Conway, Denis, res., Atlantic City, NJ
Disston, Albert, res., Phila.
First National Bank, Reading, PA
Griscom, C., 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, R., 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. Cecillia's Academy, Scranton, PA
St. Charles' Ch., Malvern, PA
St. Edwards Ch., Shamokin, PA
St. Eleanor's Ch., Collingwood, NJ
St. Francis de Sales rectory, Lenni, PA
St. Francis Hosp., Trenton, NJ
St. James' Episcopal Ch., Atlantic City, NJ
St. James' Sch., 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., altos. & addts., 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 Sch., 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, McDade, PA
St. Roberts Schl., Chester, PA
Stricker's bldg., Reading, PA
Zion Lutheran Ch., Reading, PA

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


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