

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: 3558 Frankford Avenue

Postal code: 19134

2. NAME OF HISTORIC RESOURCE

Historic Name: St. Joan of Arc Roman Catholic Church

Current/Common Name: same

3. TYPE OF HISTORIC RESOURCE

☒ Building

☐ Structure

☐ Site

☐ Object

4. PROPERTY INFORMATION

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

Occupancy: ☒ occupied ☐ vacant ☐ under construction ☐ unknown

Current use: Semi-active worship site in partial use for parishioners; enjoined with Holy Innocents R.C. Church.

5. BOUNDARY DESCRIPTION

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

6. DESCRIPTION

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

7. SIGNIFICANCE

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

Period of Significance (from year to year): from c.1920 to 1960

Date(s) of construction and/or alteration: 1945 to 1947 dedication

Architect, engineer, and/or designer: Frank J. Ricker

Builder, contractor, and/or artisan: John P. Donovan

Original owner: Archdiocese of Philadelphia

Other significant persons: St. Joan of Arc; Msgr. Edward F. Hawks

CRITERIA FOR DESIGNATION:

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

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

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach

9. NOMINATOR

Organization _____ Date _____

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

Street Address 1234 South Sheridan Street Telephone 215.334.6008

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

Nominator ☐ is ☒ is not the property owner.

PHC USE ONLY

Date of Receipt: July 23, 2019

☒ Correct-Complete ☐ Incorrect-Incomplete Date: 4/29/2021

Date of Notice Issuance: 4/30/2021

Property Owner at Time of Notice

Name: Archdiocese of Philadelphia

Address: 222 N. 17th Street

City: Philadelphia State: PA Postal Code: 19103

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

Date(s) Reviewed by the Historical Commission: _____

Date of Final Action: _____

☐ Designated ☐ Rejected

3/12/18

BOUNDARY DESCRIPTION:

The property at 3558 Frankford Avenue begins at the intersection of the northeasterly side of Atlantic Street and the northwesterly side of Frankford Avenue. Thence extending northwest along the northeasterly side of Atlantic Street the distance of 191.804 feet to the point of intersection of the said northeasterly side of Atlantic Street and the southeasterly side of Joyce Street; Thence extending northeast along the said southeasterly side of Joyce Street the distance of 119.489 feet to a point; Thence extending southeast the distance of 178.402 feet to a point on the said northwesterly side of Frankford Avenue; Thence extending southwest along the said northwesterly side of Frankford Avenue the distance of 120.948 feet to the place of beginning.



The boundary of the parcel at 3558 Frankford Avenue. For the purposes of this nomination, the church building and side yard are described as character-defining features, while the rectory is not explicitly included.

DESCRIPTION:

In construction from 1946 to 1947, this Frank J. Ricker design is influenced by Early Christian churches of the 6th century in Ravenna, Italy. It is an example of the shift in ecclesiastical architecture here in the 20th century which used brick and terracotta roofing on basilican plans with building additions on the long sides. Constructed by local builder John P. Donovan of multi-colored bricks (from Kelly Brickyards) and with a tri-colored terracotta roof, there are accents around the window and door surrounds of Indiana stone in a pale color. This Indiana stone has correlation in color and in breaking the oranges monopolizing the entire church building with a stone cross at the peak of the facade's pediment, the shield beneath and the ocular window above a statue of the standing Joan of Arc in prayer as if about to enter battle. The building measures 170 feet deep from Frankford Avenue westward to Joyce Street and has a width of 60 feet.¹ Other building additions on the south and west sides have individual dimensions which were not reported.

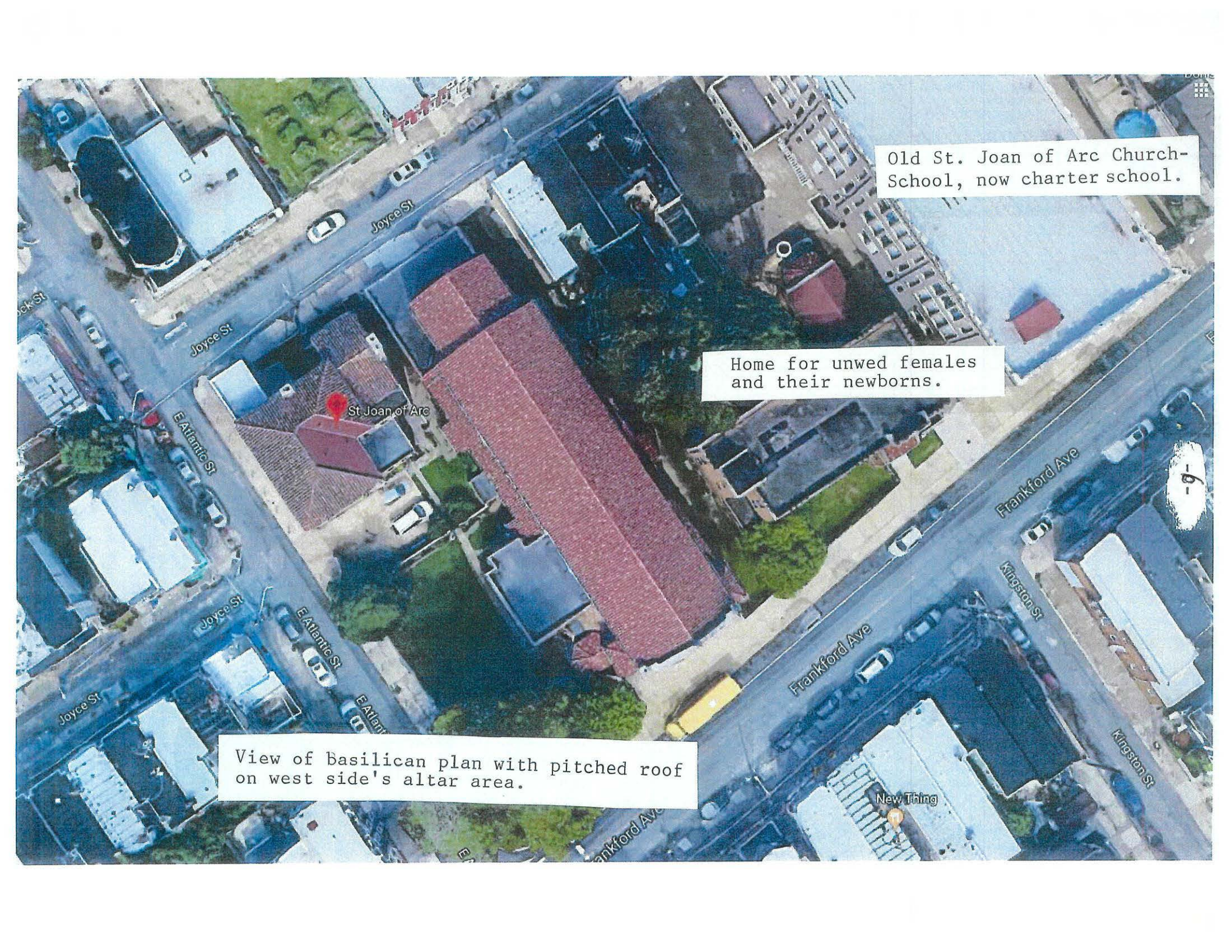
Remarkable for this church building in semi-active use is the greenspace along the Atlantic Street side which fully reveals varied sizes of additions which extend southward towards the grass. The hexagonal baptistry, closest to Frankford Avenue has its own semi-circular terracotta roof. Westerly is the "mortuary" or "morning" chapel with a flat asphalt roof. This interior space holds 100 seats to the 900 seats in the sanctuary. Another extended addition of smaller size is from the altar area in the west part of the church. The addition winding around the back of the west is a single-story brick of the same color as the main church, but whether this addition--which goes along Joyce Street towards the rectory--was part of the original Ricker plan is not documented.

¹ "Catholic Standard and Times," March 22, 1946, November 1, 1946 and October 24, 1947 articles attached in Appendix.

The facade has three bays with the center bay atop a wider expanse, then a much wider extension to indicate the width of the vestibule inside as well as the level below the clerestory. The center bay has a double portal with two sets of doors. Round arches are over each of the two portals with deep recesses terminating in typana carved with heraldry (shields with coats of arms). Carved surrounds with levelled lintels are directly above the modern red doors from a platform accessed by three steps from street level. Slender columns distinguish this center bay where the statue of Joan is perfectly in the middle, between two narrow apertures. A band of broken Indiana stone also emphasizes the portals. "Slits" of windows are at the ends of this second layer of the facade bay.

The north side has the same lower level running east-to-west below the clerestory, but with none of the important extensions as at the south wall. The west wall is more narrow than the 60 foot width of the east wall, with a deep, altar area crowned with its own pitched terracotta roof a bit lower than the height of the sanctuary. The church is not connected to the rectory. The gravesite of founding pastor is on the south side, accessed by a short path northward from the wider paved path leading from the rectory to the Frankford Avenue entrance. Aerial views show the distance of this building from the 1923 church-school of St. Joan of Arc farther north facing Frankford Avenue. Eight(8) pairs of long, narrow windows, separated by slightly projecting brick run along the north and south sides and correlate well to the interior plan of a wooden beamed ceiling, mosaics and other characteristics found in the Early Christian churches prior to the Romanesque.

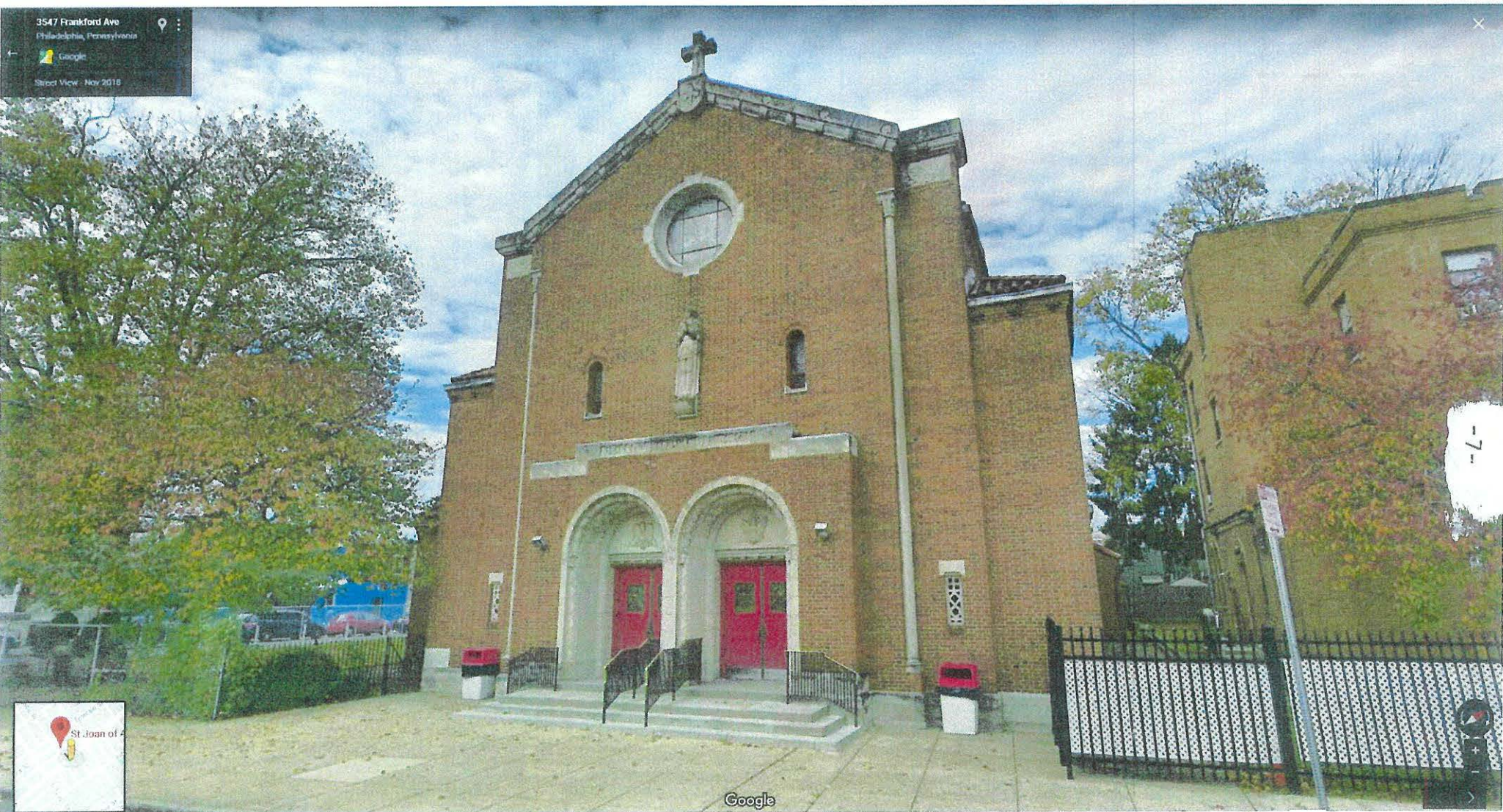
Finally, the building is in excellent condition, as is the greenspace and landscaping.

An aerial photograph of a city block. A large church with a red-tiled roof is the central focus. It is surrounded by streets: Joyce St to the north, Frankford Ave to the east, and Kingston St to the south. To the west of the church are several smaller buildings and parking lots. A red pin marks the church's location, labeled 'St Joan of Arc'. A yellow bus is visible on Frankford Ave. Other labels include 'New Thing' near the bottom right and a small '6' in a white circle on the right side.

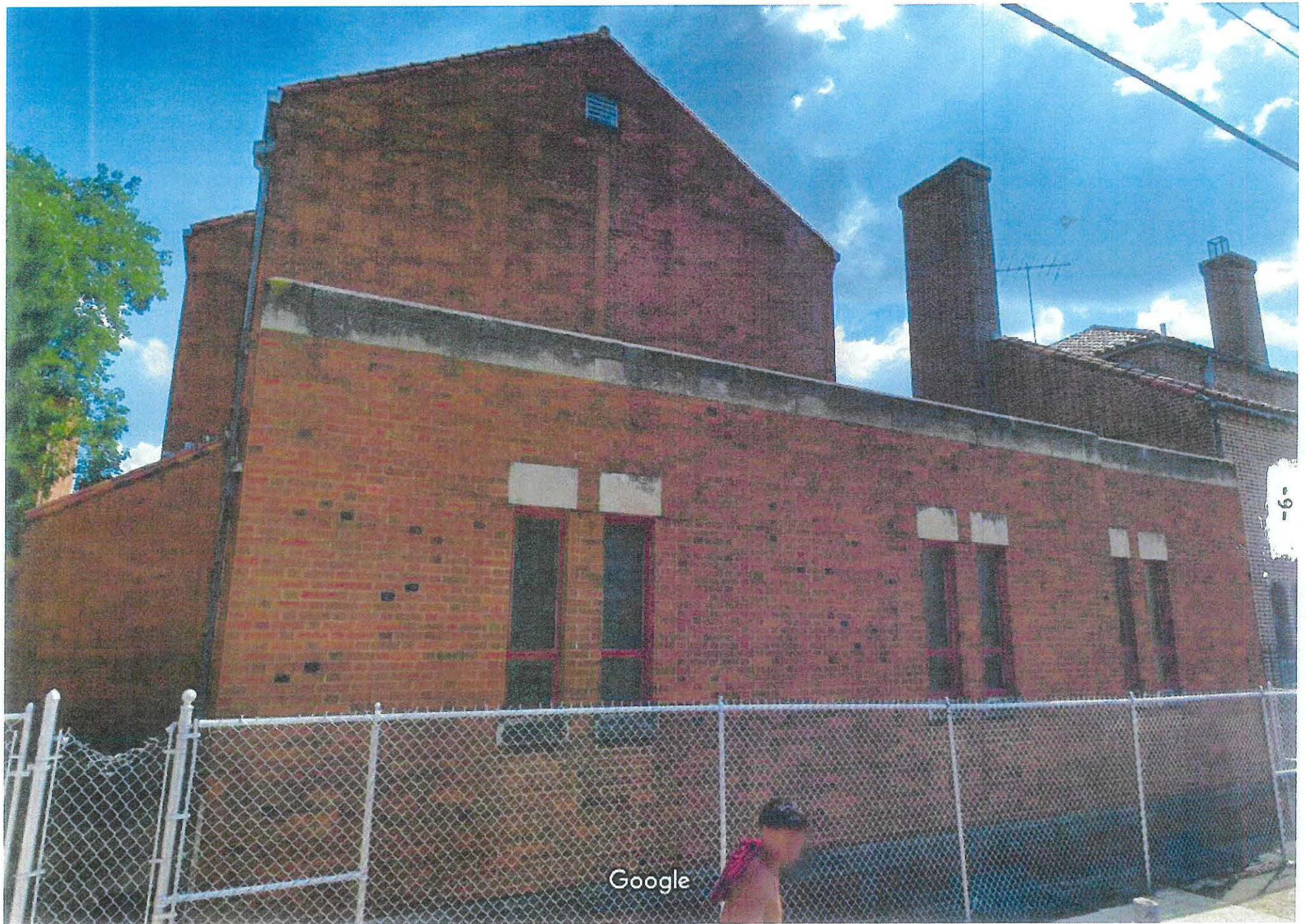
Old St. Joan of Arc Church-
School, now charter school.

Home for unwed females
and their newborns.

View of Basilican plan with pitched roof
on west side's altar area.



3558 Frankford Avenue--the 1946 St. Joan of Arc Roman Catholic Church which is still open for services.



Rear view of St. Joan of Arc Church.

Image capture: Sep 2018 © 2019 Google

SUPPLEMENTAL PHOTOGRAPHS¹:



Frankford Avenue elevation of St. Joan of Arc Church and related buildings.



Front (southeast) elevation of St. Joan of Arc Church along Frankford Avenue.

¹ All photographs taken by PHC staff, April 2021, unless otherwise noted.



View from Frankford Avenue



Detail of front doors.



Detail of first-floor front elevation.



Southwest elevation of the church and sideyard, from E. Atlantic Street.



Southwest elevation of the church and sideyard, from E. Atlantic Street.



Southwest elevation of the church and sideyard, from E. Atlantic Street.



View of rear from Joyce Street.



View of rear from Joyce Street.

The rectory building, designed by architects Gleason & Mulrooney and constructed in 1928, is also located on the parcel but is not identified for inclusion in the nomination.²



View of rectory from E. Atlantic Street.



View of rears of rectory and church from the intersection of E. Atlantic and Joyce Streets. Source: Cyclomedia.

² *The Philadelphia Real Estate Record and Builders' Guide*, Volume 43, p. 740, 11/21/1928, describes the Rectory as follows: "Rectory, Atlantic and Joyce Avenue, Philadelphia. Architects, Gleason & Mulroney, 250 South Broad Street, Philadelphia, and William M. Burke, Commonwealth Building, Pittsburgh, Pa. Owners, St. Joan of Arc Roman Catholic Church, Rev. Edward Hawks, on premises. Reinforced concrete, brick, steel, 3 stories and basement, 45x31 feet, wing 17x40 feet, composition tile roof, cement and linoleum, oak floors, metal window grills, flagstone, incinerator, metal lath, tile and marble work, rolled steel sash, hollow metal skylights, bond, casement windows, ornamental iron work, excavation, granite sills, caulking, limestone. Contract awarded W.R. Dougherty, 1608 Sansom Street, Philadelphia, not yet signed." Source: Athenaeum of Philadelphia.

STATEMENT of SIGNIFICANCE:

The Archdiocesan parish named after St. Joan of Arc is claimed to be the FIRST in the United States with the first church dedicated to her.² Even if she was not a Roman Catholic saint, Joan, née Jeanne d'Arc of Domremy in northeastern France, figured in English and French history as well as in popular culture in every century since her death. Joan had not been canonized³ until May 16, 1920, one week before the Philadelphia parish was established. Before then, Joan already was well-known from William Shakespeare's "Henry VI" (1592), Peter Paul Rubens' painting of her in armor (c.1620), Voltaire's "La Pucelle d'Orleans" (1738), and in the United States in Mark Twain's "Personal Recollections" (1896). But Philadelphians had known of the "Maid of Orleans" in the equestrian statue of Joan, a gift from the French Government in 1890,⁴ its gold brightness, like the teenager's personality, shining on passersby near the Art Museum. After Joan's canonization, playwright George Bernard Shaw wrote his play, "Saint Joan," (1922), and Hollywood films and television followed to continue to memorialize her.

Joan is certainly the main reason to designate both buildings that were erected on Frankford Avenue in her name. The founding pastor and reason why the parish and buildings were dedicated to Joan also are qualifiers. Welsh-born Edward F. Hawks, first an Anglican cleric, then a Roman Catholic priest, became one of the most vocal defenders of Roman Catholicism before he rose to the rank of Captain in the English Army during World War I. An Editor of "The Catholic Standard and Times" newspaper for decades, and prolific writer nationally and internationally, Father Hawks supervised the designing and construction of both nominations. He is buried under a statue of St. Joan in armor on the 1946 church's grounds.

²Hawks, Rev. Msgr. Edward, The History of the Parish of St. Joan of Arc, Harrowgate, Philadelphia. Phila.: Reilly Co., 1937, p. 31.

³Hitchcock, James, History of the Catholic Church. San Francisco: Ignatius Press, 2012, p.225 clarified that Joan was canonized not on miracles attributed to her intercession, but on "heroic virtue."

⁴Refer to Bach, Penny Balkin, Public Art in Philadelphia. Phila.: Temple University Press, 1992, pp.68 and 207.

Father Hawks was keenly aware of the effects of architectural style in a church. His relationships with the architects of both nominations is responsible for why the 1923 church-school is "Norman" and why the 1946 church is in an Early Christian Style.

Father Hawks' life was exceptional: it included honors from monarchs and dictators as well as Pope Pius XI's special distinction of him as a "Vatican Observer" and these honors came to Hawks while pastor of St. Joan's in Harrowgate, one of the city's more humble neighborhoods. Presently, St. Joan of Arc parish is enjoined with Holy Innocents parish, with St. Joan's activity restricted to a Spanish Mass on Sundays. Otherwise, the nominated church is closed.

Discussion on the merits of both nominations' architectural designs are appropriately incorporated within Father Hawks' information per criterion (a). Because the present St. Joan of Arc church has "distinguishing characteristics of an architectural style" which arose in the first half of the 20th century in Philadelphia, criterion (d) is referenced for more detailed discussion.

The properties at 3558 and 3568 Frankford Avenue qualify for historical designations because of the aforementioned reasons.

Emmanuel Frémiet (1824–1910)

Joan of Arc

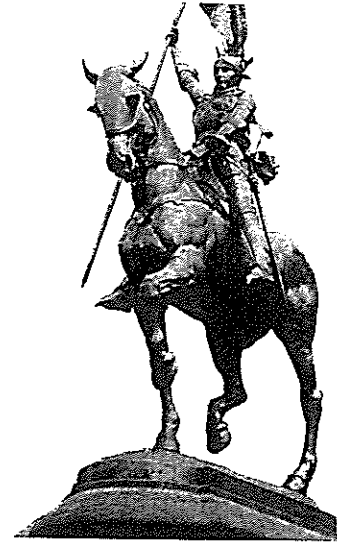
1890

*Gilded bronze, on granite base. Height
15' (base 8' 4")*

*Kelly Drive at 25th Street (relocated
1960)*

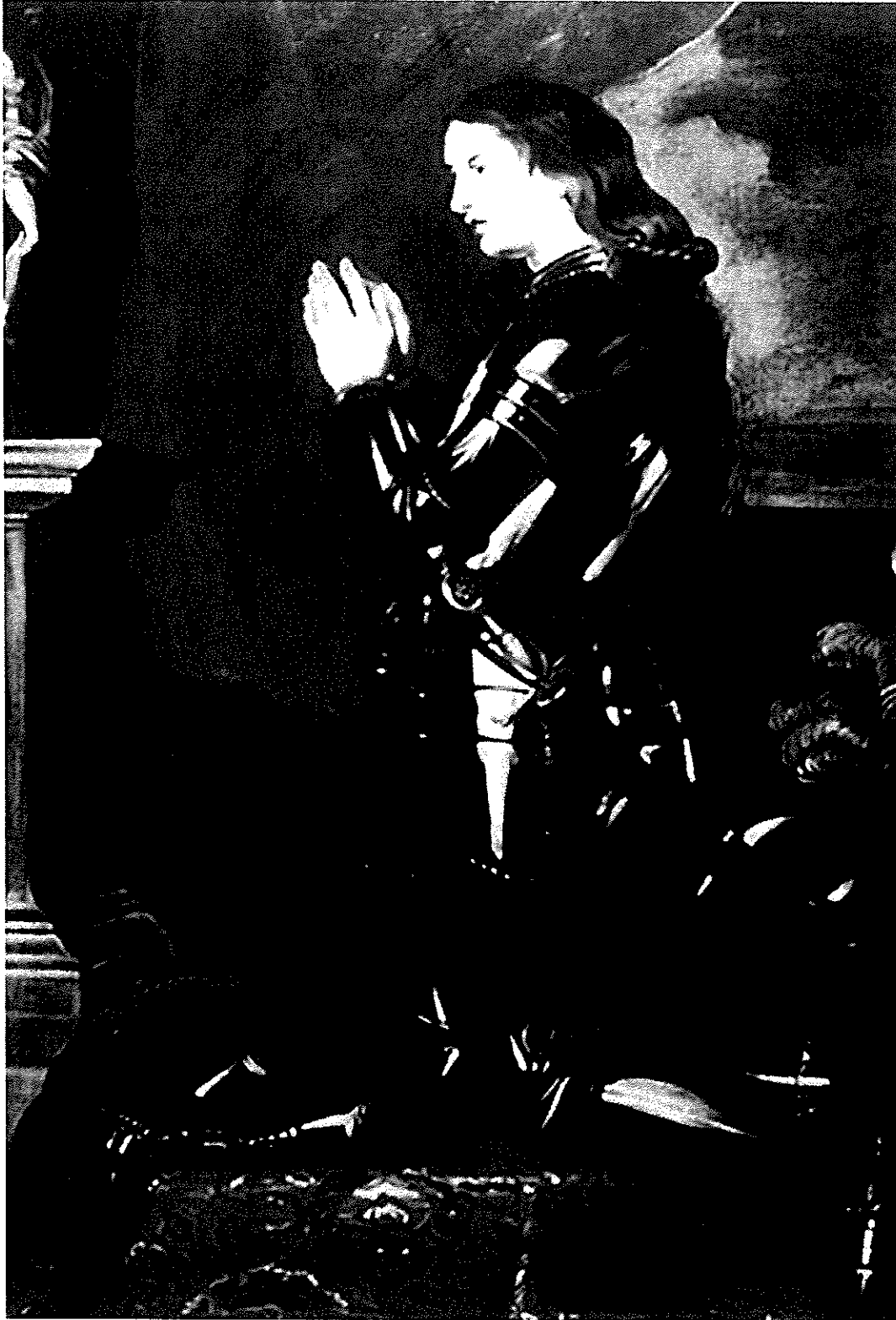
The French government commissioned Emmanuel Frémiet to design a monument to Joan of Arc for the Place des Pyramides in Paris. Frémiet had earned a reputation as an animalier in the tradition of Antoine Louis Barye (see 1-11). For the memorial to the French heroine, he studied 15th-century French armor and dress in order to convey the figure within her historical context.

In 1889 members of the French community in Philadelphia, with the aid of the Fairmount Park Art Association, commemorated their centennial by purchasing a statue of Joan from Frémiet. The contract with the sculptor stipulated that there would be only three editions of the work: the one in Paris, one in Philadelphia, and one in Nancy. A site was selected on the eastern approach to the Girard Avenue Bridge, and on November 15, 1890, the work was unveiled with extensive fanfare (see p. 68).



Penny Balkin Bach's *Public Art in Philadelphia* (1992) explained how our city, and no other American one, had been the recipient of this statue of the then-uncanonized Joan of Arc in 1890.

The statue was gilded in 1960 and is set on a high, sturdy "pedestal" near the Philadelphia Museum of Art, off Spring Garden Street.



Painting by Peter Paul Rubens of Joan of Arc in armor praying titled:
"Joan of Arc at Prayer"

The properties at 3558 and 3568 Frankford Avenue...

(a) have significant character, interest or value as part of the development, heritage or cultural characteristics of the City, Commonwealth or Nation or are associated with the life of a person significant in the past--JOAN of ARC (1412-1431).

The mystery of why Joan of Arc has been continuously in popular culture has never been solved. Jeanne d'Arc was born on January 6, 1412, the Feast of the Epiphany in Domremy, north-eastern France, near modern Germany. How Americans came to know of Joan is from English history. Joan's role as the teenaged female soldier to boost the morale of the much-defeated French army during the Hundred Years War cast her as the "historical" character in a drama that she created, resulting in her death. The part where Joan claimed to have "heard voices" as an adolescent of 13 can or cannot be relevant to the "why" she persisted to see France unoccupied by the relentless English. All of the parties were Roman Catholics. And Roman Catholics found the young, naive Joan, just 19 years old and unschooled in theology a "heretic"--which to them, justified her execution by dying at the stake, to be overtaken by fire.⁵ Her ashes were then thrown into the Seine River, leaving no mortal remains.

To Roman Catholics and the rest of the world, there is a voluminous record of Joan's trial, to verify her existence. More importantly, after Joan died, her mother and brothers were able to entreat the Church for a re-trial so that the excommunicated, deceased "Jeanne" could be rehabilitated and "brought back" into the Roman Catholic Church.⁶ The trial lasted seven years and included the testimonies of over one hundred witnesses--it has been the subject of numerous books. The re-trial also gives a

⁵ Joan was executed on May 30, 1431; May 30th is her feast day on the Calendar of Saints for the Roman Catholic Church.

⁶ Refer to the bibliographies attached in The New Catholic Encyclopedia and Butler's Lives on sources specifically on the trial and re-trial of 1449-1456.

sociological look into late medieval French life and thinking, with average folk, like Joan's family (who could not have been "peasant" as reported much later), who spoke out to church and government officials decades after her execution. The sophistication of Joan's mother, the "plaintiff" in the re-trial, and her brothers to pursue reconciliation of Joan's soul with the Roman Catholic Church was in itself a notable feat. Joan's holiness and purity became the focus, with an argument on how she could not have known to defend herself to the ecclesiastical courts that condemned her when she was unschooled in theology. Pope Calixtus III rehabilitated Joan's soul at the conclusion of the re-trial.⁷ Brought back into the Church in 1456, Joan was then able to be beatified in 1909, and canonized before "60,000" on-lookers at the Vatican. Nearly 200 of those in attendance claimed to be descendants of Joan's brothers.⁸

The English's great fondness for their history included Joan in the Hundred Years War between the English and French. All were Roman Catholics and all slew each other, including Joan who zealously killed Englishmen on the French land they usurped. William Shakespeare's historical play, "Henry VI," (1592) has a role for "Joane Puzel" (from the French's nickname of her as "Jeanne LaPucelle" or Jeanne the Maid). Henry was a mere child during this war, but the playwright(s)⁹ gave the already "historical" Jeanne her due as background context. (Henry would die in the War of the Roses, leaving his House of Lancaster to no heir; Henry Tudor became Henry VII and establish the House of Tudor dynasty known more in founding the Anglican or Church of England and creating countless martyrs for the Roman Catholic Church.) Shakespeare would introduce "Joane" through the "Bastard of Orleance": "A holy Maid hither with me I bring."

⁷ Several 19th century books examine the re-trial and are listed in The New Catholic Encyclopedia's references.

⁸ Hawks, Rev. E., "Military Mass" publication of May 23, 1920. Records and St. Joan of Arc (Phila.) file, Catholic Historical Research Ctr.

⁹ Ascertaining whether it was solely Shakespeare's work or a collaboration with others is still debated.

The Roman Catholic Shakespeare was prescient to the "heroic virtue" qualifier towards Joan's sainthood. Indeed, Shakespeare's lines for the French "Reignier" to Joan were:

"Woman, do what thou canst to fave our honors,
Drive them from Orleance and be immortaliz'd."

(underlining added.)

Word about the teenager who was burned at the stake after leading a successful battle against the English at Orleans went around western Europe. Curiously, Peter Paul Rubens (or his assistant) supposedly painted a "Joan of Arc at Prayer" in about 1620, in a rare rendering for a person not even in line for sainthood through any miracle. Nevertheless, Joan was regarded then, as now, as one of those tragic persons unjustly killed and courageous to the end. Her last words were "Jesus, Jesus"¹⁰ as the flames burned her alive--- in the worst type of execution, a slow death.

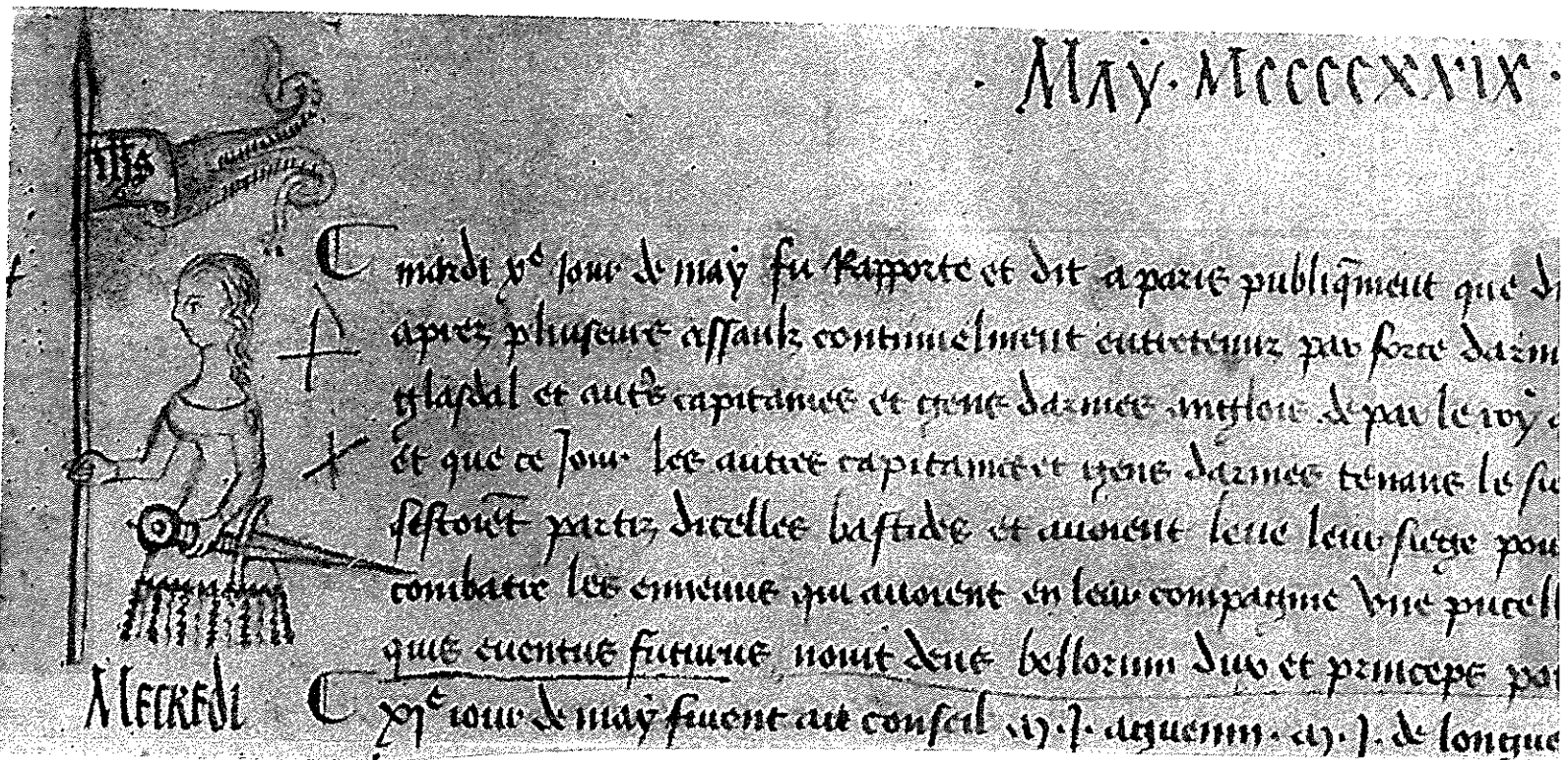
Voltaire dedicated an entire work, "La Pucelle d'Orleans" to Joan in 1738, but the "Innumerable books" (as noted in Butler's Lives of the Saints) came during the 19th century--in volumes! "The list (on the writings on Joan of Arc) made in 1906...contains some 1500 entries, and this was before she was even beatified."¹⁰ Mark Twain also memorialized Joan in his "Personal Recollections" (1896) perhaps influenced by the centennial of the French Revolution and that Joan was a symbol of any "triumph" by the French.

Joan's canonization on May 16, 1920 "renewed" "widespread interest" in her for George Bernard Shaw to create an almost mythicized Joan, in the view of the editors of Butler's Lives.¹¹ More interpretations for stage and film would appear throughout the 20th century to keep Joan of Arc relevant in popular culture. There are then, categories in which to place Joan, in order to suit different demands at different times and circumstances.

¹⁰ Pages from Butler's are attached. This citation is from p. 431.

¹¹ Ibid., p. 430.

JOAN, as depicted prior to her death.



An anonymous French notary sketched Joan d'Arc in May of 1429 when she led the French army against the English in the Battle of Orleans. Two months after, Charles was crowned king of the French.

This seems to be the only contemporary "portrait" of Joan, as held in the Register of the Council of Parlement of Paris. She carries a banner with "IHS" (Greek letters for the first three letters in Jesus or "IHSOUS.") Note no armor, but a simple dress of the day.

One year later, a reversal in Joan's quest occurred. She was taken as a prisoner of war by one faction and sold as a slave to the English. She was in custody from that time to her execution on May 30, 1431 at the age of 19.

Her feast day is May 30th, as deemed by the Vatican.

The properties at 3558 and 3568 Frankford Avenue...

(a) has significant character, interest or value... (because of) its association with the life of:

REVEREND MONSIGNOR EDWARD FRANCIS HAWKS (1878-1955)
Founding Pastor who named the parish.

Captain in the English Army, Chaplain during most of World War I and prodigious writer in the defense of Roman Catholicism, Father Hawks' first assignment as a pastor of a parish was at St. Joan of Arc in Harrowgate. He named this new parish, derived from other neighboring parishes which grew in parallel increases with local industries. Hawks carefully planned for this parish to be named after France's symbol of heroism one week after Joan was canonized at the Vatican in one of the highest attendances ever. Locally, Hawks began the parish tradition of the "Military Mass" in honor of St. Joan, the soldier, to preserve her historical role.

Father Hawks began life in Crickhowell, South Wales on July 17, 1878 to traditional Anglicans. His family was of the Church of England founded by King Henry VIII, the official head of the "Anglican" (English) church which renounced Roman Catholicism and the primacy of papal succession. (Today, Queen Elizabeth is the head of the Anglican Church.) Hawks was raised under different theological doctrine and attended the English College of Weston-supra-Mare, University of London and University of Bishop's College in Quebec, Canada before entering the Nashotah, Wisconsin Anglican Seminary. Astute in his studies and ordained in the Anglican faith, Hawks became a professor of "dogma and scripture" at the seminary.¹²

What occurred to Hawks at that time became the seminal, most decisive turning point of his life--converting from the Anglican Church to Roman Catholicism, the religion that his spiritual ancestors had criticized, derided and killed for since Henry's reign. Thomas More,¹³ an English lawyer, and one of many intellectuals in the

¹²Refer to the attached copy of the Records, American Catholic Historical Society's publication by Brothers David Aloysius and Geoffrey Benilde, FSC, "In Memoriam: Right Reverend Monsignor Edward Hawks," Vol. LXVI, June, 1955, No. 2, pp.67-77.

¹³The list of executions under Henry VIII and his daughter, Elizabeth I, resulting in canonized martyrs is extensive and impressive for the professional status of most.

1500s through the 1600s was put to death rather than denounce Roman Catholicism to please Henry and the new religion he formed.

By the 1830s, however, amidst the rise of secularism, mysticism and harsher looks at organized religions, "the most important Catholic intellectual development of the 19th century emerged.... in Protestant England."¹⁴ The Oxford Movement of Anglican theologians at Oxford University in the 1830s influenced not only religious thought, but contributed to the Gothic Revival in architecture. Many Anglicans converted to Roman Catholicism, not vice versa. The Church of Henry VIII was rejected in favor of Roman Catholicism in an age where science substituted for the intangible and the move to abandon the past for the present caused violent revolutions.

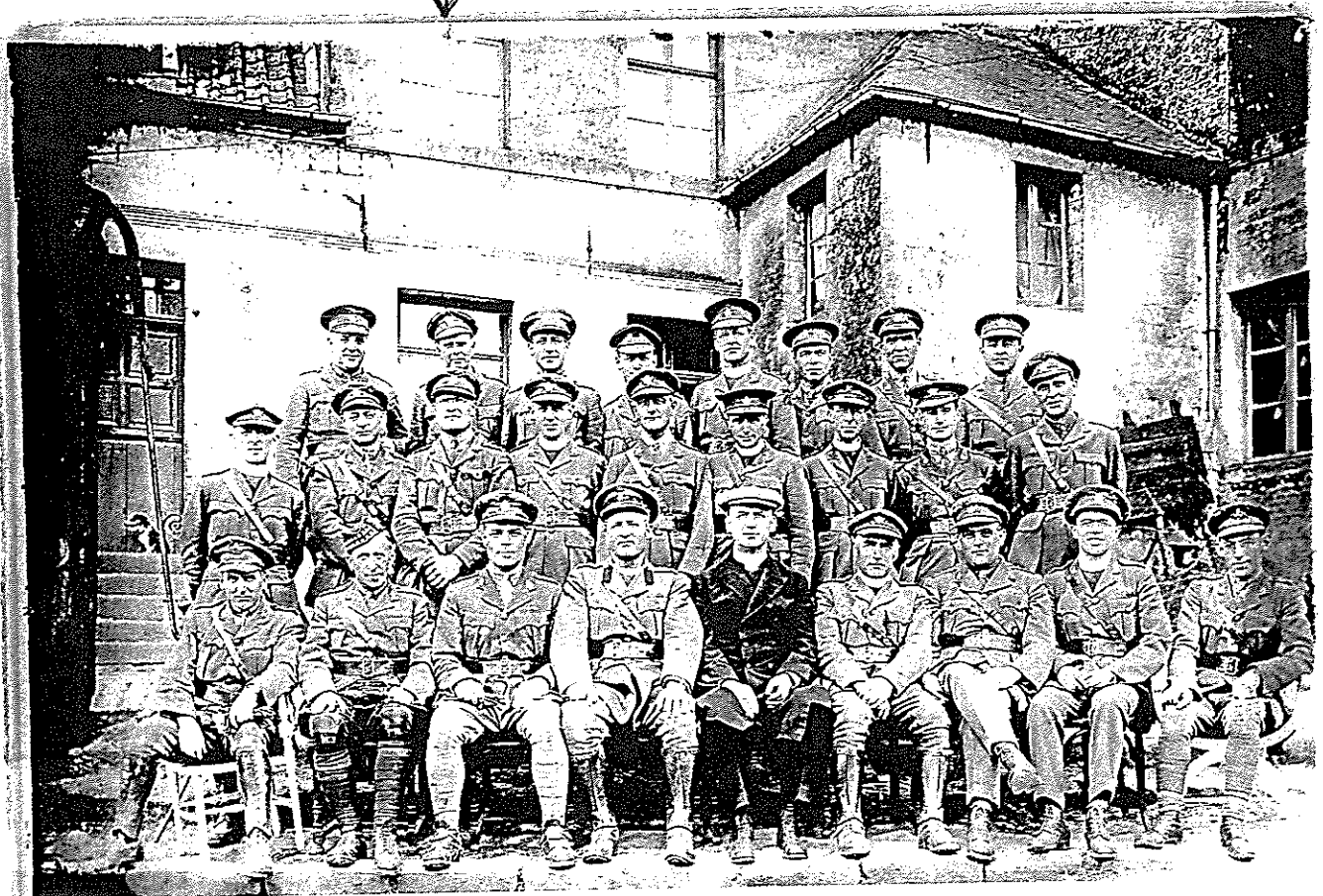
On the part of the Roman Catholic Church, there was cooperation. Some Anglican clerics such as John Henry Newman were elevated to the rank of Cardinal deservedly, after his conversion and years as a Roman Catholic. The Oxford Movement dovetailed the "Thomistic Revival" of St. Thomas Aquinas' dogma, several sightings in France by the Blessed Virgin Mary, and rise of new religious orders oriented to social problems. In sum, while the Anglicans closed themselves to progress in the fast-paced 19th century, Roman Catholics became more active, engaged and used principles of the faith as the impetus to go forward.

Hawks wrote about "The Conversions of 1908"¹⁵ of several Anglican ministers' decisions to become Roman Catholics. He was one. In Philadelphia, the ministers who sought out discouraged, impoverished migrant Catholics, mainly from Italy and in the enclaves of South Philadelphia, soon left the Anglican/Episcopal Church and became Roman Catholics. Hawks would later write a book on William Mc-

¹⁴ Hitchcock, p. 363.

¹⁵ This is a pamphlet, published by the Missionary apostolic Mission House in Washington, D.C. in 1908.

Garvey and other Anglican clergy who were invited by Archbishop Patrick J. Ryan to become Roman Catholic priests in The Open Pulpit (1935). It was another honor in the life of Archbishop Ryan to guide these men, influenced by the Oxford scholars but living here in Philadelphia. Hawks was 33 years old when he was ordained at the Cathedral Basilica by Archbishop Edmond F. Prendergast, DD, Ryan's successor. His first station was at St. James in West Philadelphia in June, 1911 for a few months. In September, Hawks was transferred to St. Edward the Confessor Church in North Philadelphia until he was consigned to the English Army in July of 1917. Hawks had not become an American citizen. As an English subject, he still had to obey English law despite that he was a priest. The Vatican permitted its priests to serve in war and "over 4600 died in the service"¹⁶ of World War I. Hawks was promoted to Captain.



Father Hawks relished his military service: photos of him in clerical garb are rarer than the ones of him in his army uniform, as above.

¹⁶Hitchcock, op.cit., p. 369.

This photograph of Father Edward F. Hawks appeared (by his discretion) in the commemorative publication for St. Joan of Arc Church's "Military Field Mass" on May 23, 1920.



REV, EDWARD HAWKS
Rector of St. Joan of Arc Church

Father Hawks was a Captain and Chaplain in the English Army for 27 months during World War I before his assignment as the first pastor of St. Joan's parish until 1955.

—†— IN THE NAME OF GOD. AMEN.

We, William Walter Webb, D. D., by Divine Providence Bishop of Milwaukee; having taken due cognizance of the case and condition of

Edward Hawks, a Priest of this Diocese; and giving heed to his letter to us, of date February 20th, 1908; wherein he announces his abandonment of the Communion of this Church, and requests deposition from the Ministry of the same;

Therefore, by the authority of Almighty God, the Father, the Son, and the Holy Ghost; as well as by our own authority, we do, by these presents, deprive him, by a perpetual decree, of all offices and every ecclesiastical benefice, and of all ecclesiastical faculties; and we do hereby depose and degrade him from his office of a Priest in the Church of God; and do now pronounce him indeed so deposed and degraded; according to the Canons Ecclesiastical as in this case provided; that is to say, Canon 31, of the Canons of the Church in the United States of America.

Signed and sealed in the presence of the Very Reverend Dean Barry and the Reverend Canon St. George, Priests, in St. Silvanus' Chapel, Nashotah House, on this 16th day of May, in the year of Our Lord 1908, and of our consecration, the 3rd.

(Signed)



Bishop of Milwaukee.

Father Hawks kept this letter by the Anglican bishop who officially "deposed and degraded" Hawks "from his office of a Priest" in the Protestant faith. Hawks was immediately baptized a Roman Catholic and entered St. Charles Borromeo Seminary to be a Roman Catholic priest.

When Hawks, rather when Captain Hawks, returned to St. Edward's after the end of the war (1919), he learned that a new parish was forming near St. Edward's and that he, Hawks, would be placed as the new pastor.

HAWKS BUILDS A CHURCH:

Harrowgate was a neighborhood to the east of St. Edward's. Generally, the same demographic of workingclass, perhaps third generation of Irish ancestry lived in the neighborhood that was north of the Kensington factories. They would subsidize this new parish headed by a Welshman. Masses were said in a blacksmith shop, then in a Chinese laundry until ground was purchased and plans made according to available funds. "I already had my architect for the permanent building. When I was at St. Edward's...before the war, it was my happiness to meet Mr. George Audsley...I promised him then that if I ever had to build a Church he should build it for me," wrote Father Hawks in the hard-bound History of The Parish of St. Joan of Arc (1937). Audsley was in his 80s, "not a Catholic" and "lived imaginatively in the Middle Ages," as Hawks recalled. Hawks wrote adoringly of the kindly Audsley, who was from Scotland and had a varied life of architecture and building organs. In particular, Hawks noted Audsley's organ which "won a prize at the St. Louis Exposition (and) now a part of the large instrument in Wanamaker's Store."¹⁷ That was in 1904, then the Gothic design of St. Edward's came. But, the church building for St. Joan's would be different: "The age of the Gothic Revival is over," observed Hawks in 1920 with Audsley in agreement.

¹⁶ Hitchcock, op.cit., p. 369.

¹⁷ Hawks, Msgr. E., History of the Parish of St. Joan of Arc. Phila.: Reilly Co., 1937, pp. 16-18. Copies of said pages attached.

Hawks and Audsley "used to build the future Church of St. Joan of Arc in fancy...It (the church) was to be emblazoned by way of decoration with the shields of all the cities connected with her short career of glory..." The building budget forced Audsley to compromise in the plans for not a church, but a church-school combination, which the Diocesan Building Committee approved. Audsley's plans were submitted on February 13, 1920, and no changes were made to his drawings. As at St. Edward's, Melody and Keating were retained to construct the building at a cost of "\$129,120.00." Father Hawks selected the pale-brown colored brick for the Gothic Style rectangular building. The pastor went regularly to the construction site, spoke with the contractors and building inspector and watched the progress. A time capsule of "various articles" was placed at the cornerstone at dedication.¹⁸

Audsley's design was met with approval perhaps because it appeared more as a school, a reason to join St. Joan's parish and a source of income on a regular basis. The design was more "Norman" than "Gothic Revival" because of the crenillations encircling the edge of the entire roof, the flatness of the walls and the minimal decoration. The few ornaments on the facade include a shield above the large Gothic arch with sculpted tympanum which presently has mesh to dim the tracery underneath. The first level was to be for the "temporary church" and has the highest ceiling of the three levels. It was there that Father Hawks held services and Masses, baptisms, marriages and death ceremonies. This building had to manage with parishioners until the 1940s when the new church at 3558 Frankford Avenue would be constructed.

¹⁸ Ibid., pp. 18-19.

While pastor of St. Joan's, Hawks took some leaves by powers higher than any Philadelphia prelate. Honors also were given. In 1933, the French Government awarded Hawks as a member of the French Academy. From 1936 to about 1938, Pope Pius XI named Hawks as a "Domestic Prelate" and then sent him as "Vatican Observer" to witness and report on the Spanish Civil War. "He was able to smuggle out through Communist border guards an extensive photographic record of damage done by Communist forces." The slaughter of Roman Catholic clergy and nuns would keep the Vatican officials busy for decades in listing the martyrs towards eventual sainthood. Later, in 1950, Generalissimo Francisco Franco, Spain's dictator, would honor Hawks for a second time, by his government.¹⁹

Far away in Philadelphia mostly, and elsewhere in the United States, Hawks gained attention for his work in conversions to the Roman Catholic faith. He lectured, wrote and spoke personally to those needing cause(s) to accept Catholicism. The American Catholic Historical Society of Philadelphia's published paper on Hawks, "one of its most honored and most beloved members," emphasized Hawks' own reasons why, during his life of varied experiences, he sought Catholicism and converted. "Among Father Hawks' outstanding achievements during these years were the numerous conversions which he was able to effect" intellectually and "through his kindness." He kept in touch with the clerics who earlier entered St. Charles Borromeo Seminary with him, some staying at St. Joan's. The ACHS paper explains these events in the attached copies.²⁰

Consistent with criterion (a) and not on the growth of St. Joan's parish, there is Father Hawks' choice of architect and the design of the permanent church nominated to this Commission.

¹⁹"Catholic Standard and Times," January 21, 1955 obituary attached.

²⁰Brothers David Aloysius and Geoffrey Benilde, FSC, "In Memoriam: Right Reverend Monsignor Edward Hawks." Records, ACHS, June, 1955.

George Audsley passed from life in 1925 at his home in Bloomfield, New Jersey. Why Father Hawks shied away from the "tried and true" ecclesiastical architects used by the ever-growing Archdiocese (and elsewhere) was not reported. George I. Lovatt, Sr. and the Dagit firm had, by the 1940s, won awards and larger commissions, proving that²¹ their designs for religious structures moved into 20th century, modern trends and away from the Gothics that dominated 19th century churches of various Christian denominations. Hawks also noticed the architectural trends.

HAWKS BUILDS ANOTHER CHURCH:

"The Catholic Standard and Times" newspaper, where Father Hawks was an editorial writer since becoming pastor of St. Joan's, covered the origins of the property at 3558 Frankford Avenue, the nominated church of St. Joan of Arc. When the plans by architect Frank J. Ricker²² were approved were not reported, but on March 17, 1946, "ground was broken for the new Church of St. Joan of Arc." On October 27, 1946, the "foundation stone" for the new church was laid in a ceremony that was "strictly private due to the difficulties of the times." A representative from Kelly Contractors, "Louis Vassaloti"(Vassalotti) cemented the stone in; Kelly was to perform the brickwork for John P. Donovan Contractors. The news account repeated previous information that the church was to be in the "Italian Romanesque Style."²³

Biographical and professional information on Ricker could not be located except that he was a member of the New Jersey Chapter of the American Institute of Architects and that he was from "West New York, N.J." No examples of his work could be found to compare his interpretations of architectural styles.

²¹Information from Tatman, S. and Moss, R., Biographical Dictionary of Philadelphia Architects. Boston: Hall & Co., 1985.

²²Research at The Athenaeum yielded a simple one-line listing of Ricker's address, nothing more.

²³"Catholic Standard and Times," March 22, 1946; November 1, 1946; October 24, 1947 and October 31, 1947--all attached herein.

Shortly after the new St. Joan of Arc church was dedicated, Father Hawks' health began to affect him to where he would have to leave the parish for supervised medical care. These last years did not cause honors to continue to come to him. (Refer to archdiocesan records.) His love for what he arduously accomplished at St. Joan of Arc parish kept him attached even in death. Father Hawks is buried by the south wall of the nominated church with a statue of St. Joan in armor standing on his headstone which describes him as "Captain" and "Chaplain," two very understated words that hardly summarized his life.

The "Catholic Standard and Times'" obituary of Father Hawks is on the next page which verifies his decades with that newspaper. To render more information on the significance of the architectural style of St. Joan of Arc church, more discussion to qualify under criterion (d) follows.

Archdiocesan photograph.



DISTINGUISHED PRELATE DIES



RT. REV. MONSIGNOR EDWARD HAWKS

St. Joan of Arc's Rector Dies After Long Illness

After a long illness, death came yesterday to a distinguished priest of the Archdiocese, the Rt. Rev. Msgr. Edward Hawks, rector of the Church of St. Joan of Arc, Philadelphia.

In poor health for the past several years, Monsignor Hawks resided at Villa St. Joseph, Darby, since the summer of 1953.

JAN 21 1955

Rev. Joseph Gallen, New Hope Pastor, Dies in 69th Year

Funeral services will be held Monday, January 24, for the Rev. Joseph A. Gallen who died Thursday morning, January 20, in St. Francis Hospital, Trenton.

Father Gallen, who was pastor of St. Martin's Church, New Hope, suffered a heart attack Wednesday morning. He was 68.

A Pontifical Requiem Mass will be celebrated by the Most Rev. Joseph McShea, D.D., in St. Benedict's Church, Medary ave. and Germant st., Philadelphia, at 10:30 A.M. Monday morning. The Divine Office for the Dead will be chanted at 10 A.M. The transferral of the body from New Hope to St. Benedict's will take place Sunday afternoon at 4 P.M. Interment will be in Holy Sepulchre Cemetery.

Father Gallen was born in Philadelphia, May 1, 1886. He attended the Epiphany Parish School, here, St. Joseph's College, and St. Charles Seminary, Overbrook.

He was ordained in the Cathedral of St. Peter and Paul by Archbishop Edmund F. Prendergast May 27, 1911. He served subsequently as assistant rector of St. Patrick's Church, Portville; St. Michael's, Chester; St. Philomena's, Lancaster; and St. Francis Xavier, Philadelphia.

He was appointed rector of St. Joseph's Parish, Hallowell, June 19, 1941. He was named rector of St. Martin's Parish, New Hope, December 22, 1943.

Father Gallen is survived by two

Monsignor Hawks

(Continued from Page 1)

where he taught dogma and Sacred Scripture, and ministered to a mission church on weekends.

In 1908 he was one of a group of nine Anglican ministers who became converts to the Catholic Faith. He came to Philadelphia that year and, after studies at St. Charles Seminary, Overbrook, was ordained to the priesthood in the Cathedral of St. Peter and Paul, Philadelphia, by Archbishop Edmond F. Prendergast on May 27, 1911.

He served briefly as assistant rector at St. James Church, Philadelphia, and later in the same capacity at St. Edward's, Philadelphia, from September, 1911, until June, 1917, when he was commissioned a chaplain in the Canadian Expeditionary Forces. He left immediately for overseas and saw active service in Belgium.

Returning to the United States in the Fall of 1919 after 27 months in Army service, he was appointed, on October 1, 1919, to found the new parish of St. Joan of Arc in the Harrowgate section of Philadelphia. Last October, Monsignor Hawks took part in the observance of the 35th anniversary of the parish of which he had been the founder and only pastor.

He was named a Domestic Prelate by Pope Pius XI on June 22, 1935.

He held archdiocesan appointments as Parish Priest Consultor, and as a member of the Commission on Vigilance for the Faith since April, 1941.

Authority on Spain

Monsignor Hawks was recognized as an authority on Spain, and served in Spain as a Vatican observer during the Spanish Civil War, 1936-38. After his return to this country, he delivered some 54 lectures on Red atrocities in Spain which he had seen at first hand. He did his best to alert Americans to the true meaning of International Communism.

In 1946 he was named Knight Commander of the Order of Isabella the Catholic by the Spanish Government, and was again honored by Generalissimo Franco in 1950.

He was also honored by the French Government, becoming an officer of the French Academy in 1933, and receiving the Legion of Honor award in 1946.

A convert himself, he tried to bring the Faith to others. He was the founder of the Catholic Evidence Guild, which conducted talks on Catholicism in the open in M-F Pherson Square in Kensington.

Monsignor Hawks is survived by a brother, Harry, and a niece and a nephew, in England.

Funeral arrangements have not as yet been completed.

JAN 21 1955

Wrote Weekly Column

His trenchant pen long served the Catholic Church. For more than 30 years he was an editorial writer for The Catholic Standard and Times. His articles always appeared in the third column on this paper's editorial page. An authority on Anglicanism and a ready and capable apologist for his Catholic Faith, his columns were widely read and frequently reprinted in papers and magazines throughout the country.

He was the author of five books, all dealing with Church history and apologetics. He was a frequent contributor to Catholic magazines and on many occasions was called upon for special articles or series of articles for the news service of the National Catholic Welfare Conference. His reputation in the field of inter-faith relations and inter-faith movements thus became nationwide.

Born in England

Monsignor Hawks was born in Crickhowell, Brecknocks, in South Wales, England, on February 17, 1878; he was the son of Edward Hawks and Maria Theresa Hallam.

He studied in private schools at Dr. Elwell's Private School, Cannon Lodge, Hereford, England, and at the college, Weston-super-Mare, England. He later studied at the University of London and at the University of Lenoirville, Canada. After coming to this country, he spent five years at the Nashotah House Anglican Seminary, Wisconsin.

Convert to Faith

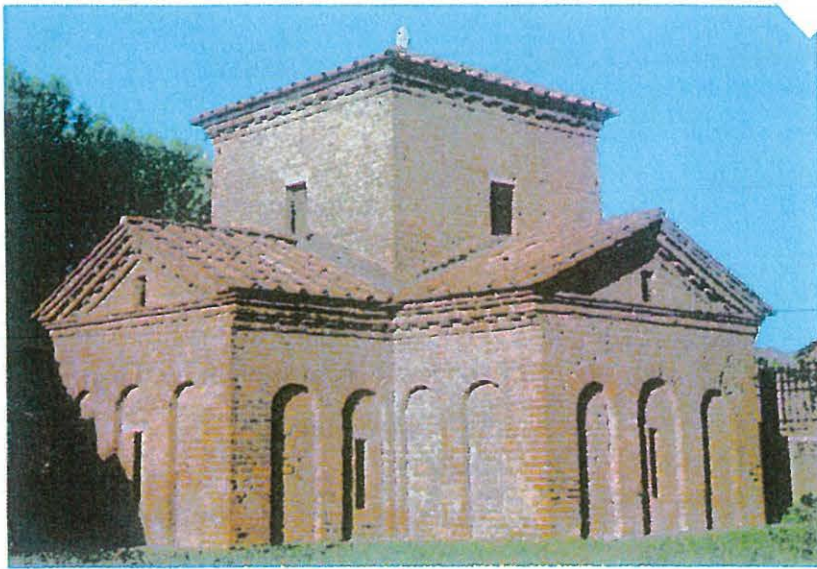
Ordained an Anglican minister,

Hawks obituary.

"Catholic Standard and Times" (local Catholic newspaper.)

WRITER

CS+T



38 Art of Ravenna : Mausoleum of Galla Placidia in Ravenna : First half of V century AD.

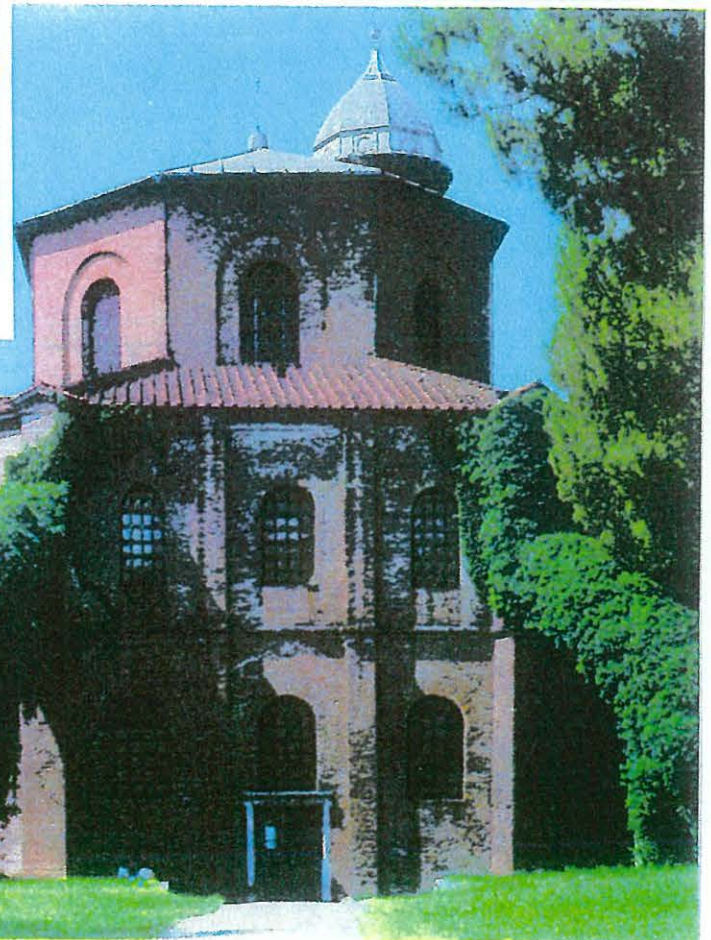
EARLY CHRISTIAN-STYLE
Roman Catholic churches
in Ravenna, Italy.



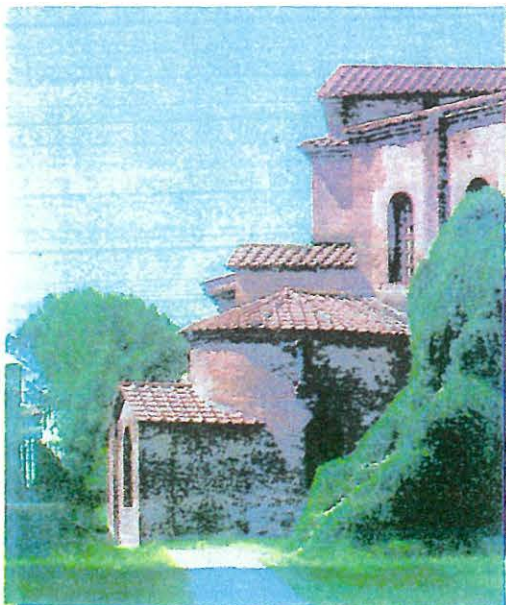
33. Exterior of east end,
S. Apollinare in Classe, near Ravenna.



37 Art of Ravenna : Basilica of Sant' Apollinare in Classe in Ravenna. AD. 535-49.



35 Art of Ravenna :
Apse of the Basilica
of San Vitale in
Ravenna. First half
of VI century AD.



St. Joan of Arc Roman Catholic Church, 3558 Frankford Avenue...

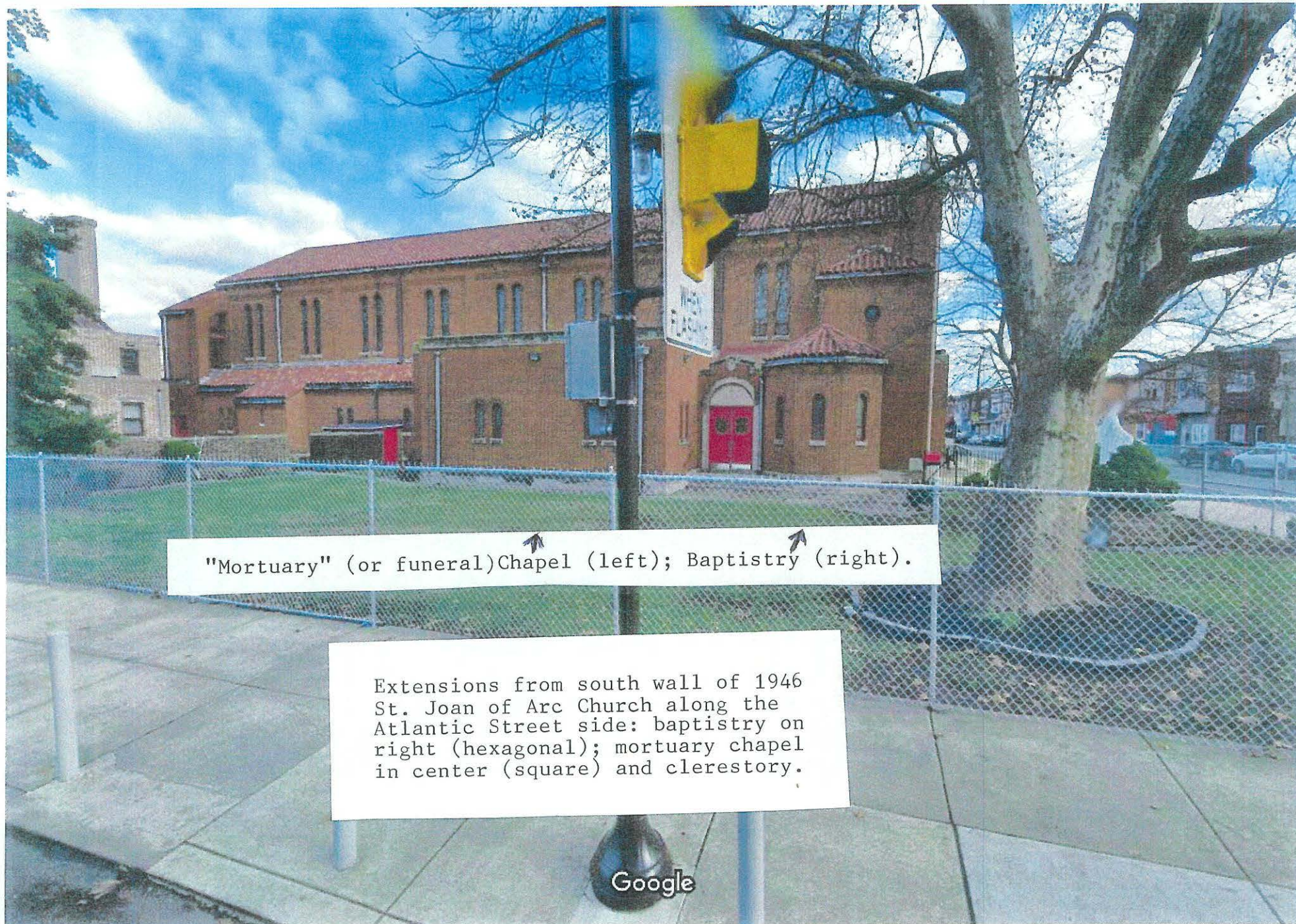
- (d) Embodies distinguishing characteristics of an architectural style--the Early Christian or "Constantinian" as it transitioned into the Romanesque.

At the time he wrote his History of St. Joan of Arc's founding, Monsignor Edward F. Hawks knew that the Gothic Revival of the 19th century was passe for 20th century Roman Catholic churches. Already intended for archdiocesan churches from the 1920s through the 1940s was the style used in the first centuries when Christianity was the official faith of the Holy Roman Empire. Begun by Roman emperor Constantine in the 4th century, the style is often named "Constantinian" although it carried through the 6th century. The Philadelphia interpretations of this style for Roman Catholics in the 20th century seemed to have started with George I. Lovatt's St. Edmond's, a basilican of brick with a terracotta roof and many additions that "creep" out of the main building to give it a more organic flow in the plan.

St. Joan of Arc Church has several architectural elements from Early Christian basilican churches, notably those in Ravenna, Italy which have survived since the 6th century. (Refer to images.) Art historian Janson²⁴ wrote that the ancient Romans' basilica was the model: a rectangular building with "the long nave flanked by aisles and lit by clerestory windows, the apse, wooden roof"(interior) and "round or polygonal buildings" which "(I)n the fourth century...is given a Christian meaning in the baptisteries and funerary chapels linked with basilican churches."²⁵ (Underlining added.) The Ravenna churches were constructed of reddish brick and have terracotta roofs with a rather short pitch above the nave. S. Apollinare in Classe's plan also resembles that of St. Joan's with the widened facade for the vestibule. (See Janson's diagram.)

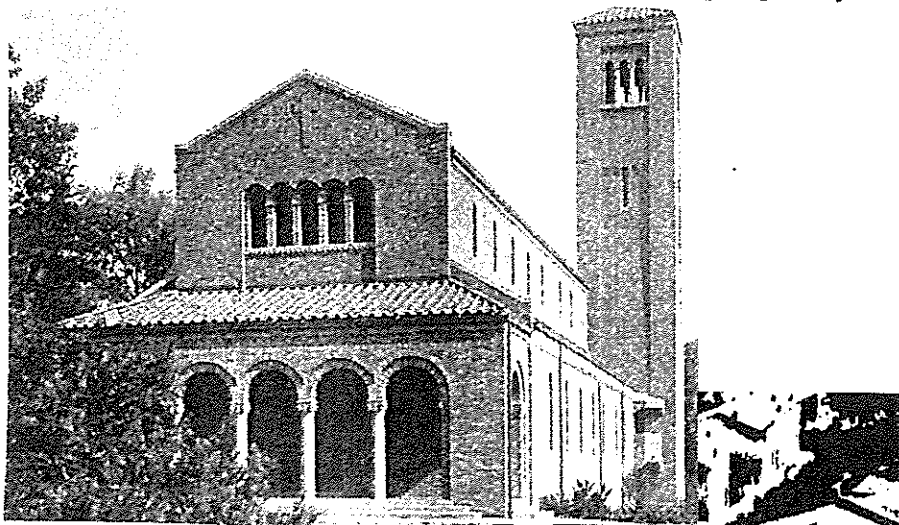
²⁴Janson, H.W., History of Art, NY: Abrams, pp.195-197.

²⁵Ibid., pp.196-197.

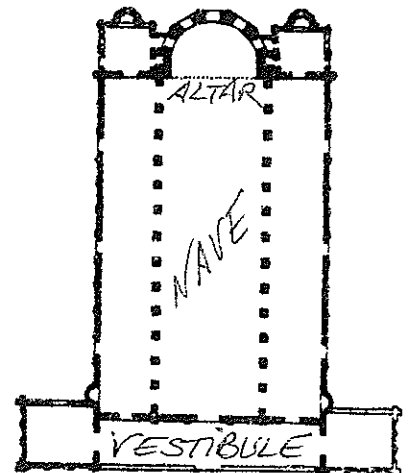


Church historian Hitchcock explained why the baptistry was separated from the basilican plan: "partly for privacy, because adult converts had to remove their clothes" to go into the pool.(p.65) He also gave some reasoning why baptistries were polygonal (they were supposed to be octagonal "since the risen Christ was...called the eighth day of Creation.) Exteriors were "conspicuously unadorned" and the bell tower which became more prominent with the Romanesque, was indeed a "medieval addition" and not Early Christian. Ricker's design for St. Joan of Arc then, is consistent with the Early Christian churches of the 6th century, according to Janson.

S. Apollinare in Classe, from its facade view, may also have influenced Lovatt's Chapel of the True Cross (1933) in Northeast Philadelphia, a Commission-approved property.



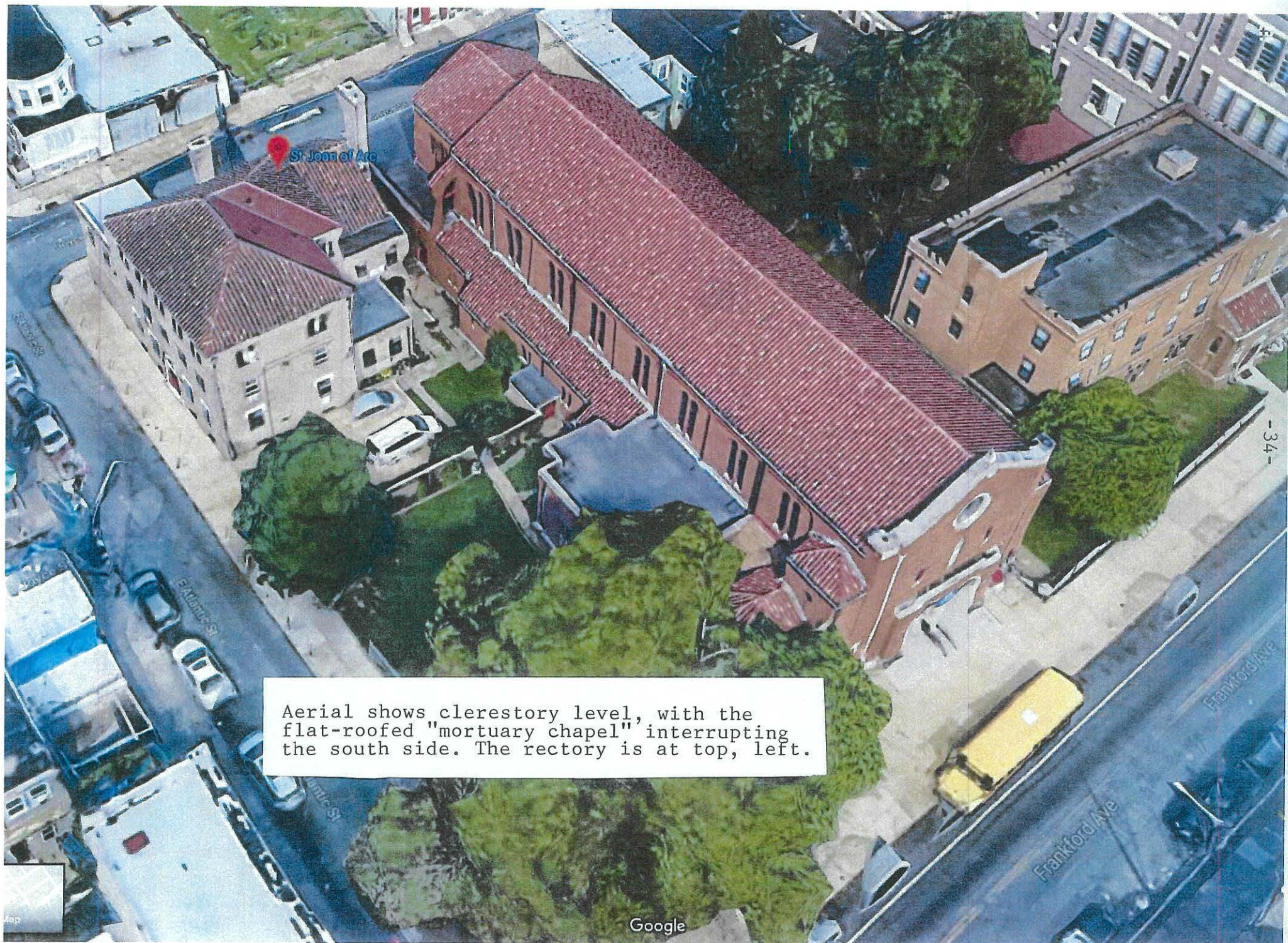
Above image:
Sisters of the
Most Blessed
Sacrament.



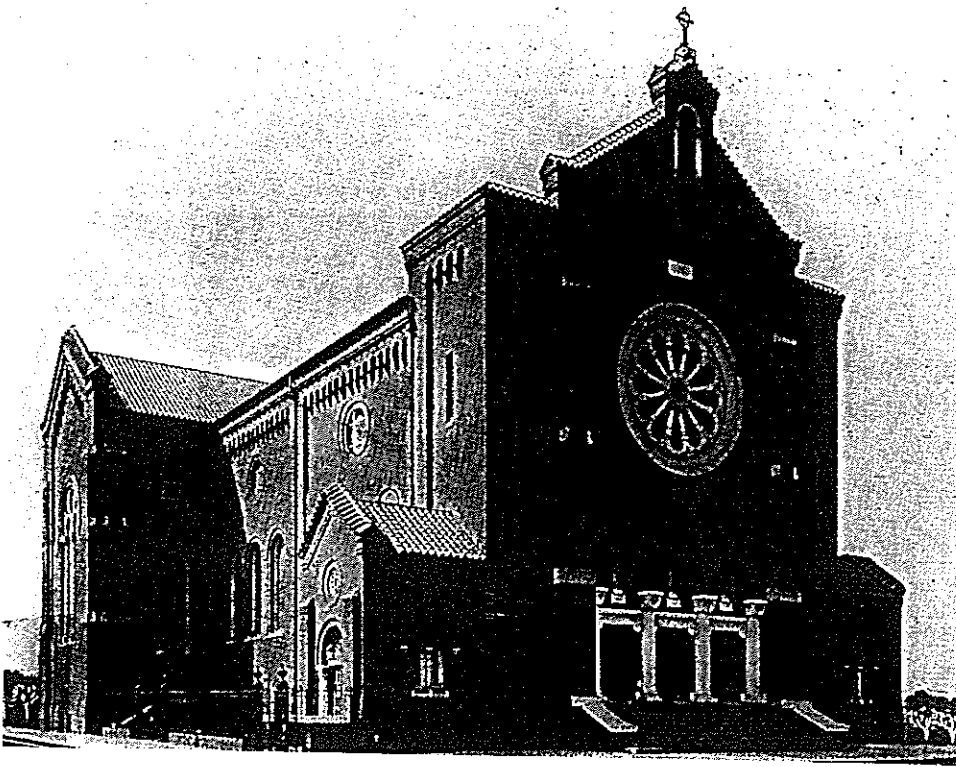
270. Plan of S. Apollinare in Classe,
Ravenna (after De Angelis d'Ossat)



Top and left
images:
Janson, p.196.



Aerial shows clerestory level, with the flat-roofed "mortuary chapel" interrupting the south side. The rectory is at top, left.



Saint Edmond's Church

Both images:

Catholic Historical
Research Center,
Philadelphia.

George I. Lovatt's design from 1923 inaugurated this interpretation of the Early Christian to Romanesque. Note similarities to St. Edmond's and St. Joan of Arc's 1946 design by Frank J. Ricker. Both are brick with pale stone trim, rather flat facades, terracotta roofs and individual additions from the sides.



Lovatt's design for St. Edmond's impacted subsequent church design in the Philadelphia archdiocese through the 20th century. The genesis for this turn from the Gothic Revival and Romanesque used by Notman, Furness and other pioneers of these styles in the city was not yet explored. Lovatt's Roman Baroque at St. Rita's became the sole interpretation of this style in the city and as yet, in 2019, still has no companion in this style. Following St. Edmond's however, came the Chapel of the True Cross for one of the Drexel heiresses, an "imprimatur" on Early Christian church design that seemed more natural and comforting with the brick and textured terracotta roof. The Gothic Revival's strong, coldness ceded then, to the more approachable Early Christian, and St. Joan of Arc church fell into this trend.²⁶

Joan of Arc, the historical person, the popular culture character and saint of "heroic virtue" to Roman Catholics is the subject of this Philadelphia church, the "first" named after her, because of the founding pastor, Monsignor Edward Hawks. These two personalities substantially contribute to why these two buildings should be historically designated by this Commission. Moreover, as had been shown, the trend in local Roman Catholic churches to be in the Early Christian Style (or an interpretation of it), is proven at St. Joan of Arc church since its dedication in 1947.

For these reasons, 3558 and 3568 Frankford Avenue merit approvals by this Commission.

Celeste A. Morello, MS, MA

²⁶Our Mother of Divine Grace, c.1945 in Port Richmond and St. Malachy's in North Philadelphia are two other adaptations of Early Christian that also could be part of this.

A P P E N D I X I:
BIBLIOGRAPHICAL REFERENCES
(General sources)

Re: St. Joan of Arc;
Nomination;
Cited sources.

BUTLER'S LIVES OF THE SAINTS

COMPLETE EDITION

EDITED, REVISED AND SUPPLEMENTED BY

HERBERT J. THURSTON, S.J.

AND DONALD ATTWATER

Foreword by Cardinal Basil Hume, O.S.B.
Archbishop of Westminster



VOLUME I
JANUARY • FEBRUARY • MARCH

General Index in Volume IV

CHRISTIAN CLASSICS

Westminster, Maryland

1990

which he had been bound as a simple friar. A year before his death he resigned his office and retired to his old convent in Pistoia, where he prepared himself for the end. He died on May 26, 1401. In 1921 Pope Benedict XV sanctioned his *cultus* for the Dominicans and for the diocese of Pistoia.

In the decree confirming the *cultus* (see the *Acta Apostolicae Sedis*, vol. xiv, 1922, pp. 16-19) there is a short biographical summary. A longer account will be found in the *Année Dominicaine*, vol. v (1891), pp. 689-693; and in 1922 Fr Taurisano published a brief life in Italian.

ST JOAN OF ARC, VIRGIN (A.D. 1431)

ST JEANNE LA PUCELLE, or Joan of Arc as she has always been called in England, was born on the feast of the Epiphany 1412, at Domrémy, a little village of Champagne on the bank of the Meuse. Her father, Jacques d'Arc, was a peasant farmer of some local standing, a worthy man, frugal and rather morose; but his wife was a gentle affectionate mother to their five children. From her the two girls of the family received a good training in household duties. "In sewing and spinning I fear no woman", Joan afterwards declared; reading and writing, however, she never learnt. Impressive and often touching testimony to her piety and exemplary conduct appears in the sworn depositions of her former neighbours presented in the process for her rehabilitation. Priests and former playmates amongst others recalled her love of prayer and church, her frequent reception of the sacraments, her care of the sick, and her sympathy with poor wayfarers to whom she often gave up her own bed. "She was so good", it was stated, "that all the village loved her." A happy childhood hers seems to have been, though clouded by the disasters of her country as well as by the dangers of attack to which a frontier town like Domrémy, bordering on Lorraine, was specially exposed. On one occasion at least before she began her great undertaking Joan had been obliged to flee with her parents to the town of Neufchatel, at eight miles distance, to escape a raid of Burgundian freebooters who sacked Domrémy.

She had been but a very young child when Henry V of England invaded France, overran Normandy and claimed the crown of the insane king, Charles VI. France, in the throes of civil war between the contending parties of the Dukes of Burgundy and Orleans, had been in no condition from the first to put up an adequate resistance, and after the Duke of Burgundy had been treacherously murdered by the Dauphin's servants the Burgundians threw in their lot with the English, who supported their claims. The death of the rival kings in 1422 brought no relief to France. The Duke of Bedford, as regent for the infant King of England, prosecuted the war with vigour, one fortified town after another falling into the hands of the allies, while Charles VII, or the Dauphin as he was still called, seems to have regarded the position as hopeless and spent his time in frivolous pastimes with his court.

St Joan was in her fourteenth year when she experienced the earliest of those supernatural manifestations which were to lead her through the path of patriotism to death at the stake. At first it was a single voice addressing her apparently from near by, and accompanied by a blaze of light: afterwards, as the voices increased in number, she was able to see her interlocutors whom she identified as St Michael, St Catherine, St Margaret and others. Only very gradually did they unfold her mission: it was a mission which might well appal her: she, a simple peasant girl, was to save France! She never spoke about these Voices in Domrémy;

she was too much afraid of her stern father. By May 1428 they had become insistent and explicit. She must present herself at once to Robert Baudricourt, who commanded the king's forces in the neighbouring town of Vaucouleurs. Joan succeeded in persuading an uncle who lived near Vaucouleurs to take her to him, but Baudricourt only laughed and dismissed her, saying that her father ought to give her a good hiding.

At this time the military position was well-nigh desperate, for Orleans, the last remaining stronghold, had been invested by the English and was in danger of falling. After Joan's return to Domrémy her Voices gave her no rest. When she protested that she was a poor girl who could neither ride nor fight, they replied ; " It is God who commands it ". Unable to resist such a call she secretly left home and went back to Vaucouleurs. Baudricourt's scepticism as to her mission was somewhat shaken when official confirmation reached him of a serious defeat of the French which Joan had previously announced to him. He now not only consented to send her to the king but gave her an escort of three men-at-arms. At her own request she travelled in male dress to protect herself. Although the little party reached Chinon, where the king was residing, on March 6, 1429, it was not till two days later that Joan was admitted to his presence. Charles had purposely disguised himself, but she identified him at once and, by a secret sign communicated to her by her Voices and imparted by her to him alone, she obliged him to believe in the supernatural nature of her mission. She then asked him for soldiers whom she might lead to the relief of Orleans. This request was opposed by La Trémouille, the king's favourite, and by a large section of the court, who regarded the girl as a crazy visionary or a scheming impostor. To settle the matter it was decided to send her to be examined by a learned body of theologians at Poitiers.

After a searching interrogatory extending over three weeks this council decided that they found nothing to disapprove of, and advised Charles to make prudent use of her services. Accordingly after her return to Chinon arrangements were pushed forward to equip her to lead an expeditionary force. A special standard was made for her bearing the words " Jesus : Maria ", together with a representation of the Eternal Father to whom two kneeling angels were presenting a fleur-de-lis. On April 27 the army left Blois with Joan at its head clad in white armour, and in spite of some contretemps she entered Orleans on April 29. Her presence in the beleaguered city wrought marvels. By May 8, the English forts which surrounded Orleans had been captured and the siege raised, after she herself had been wounded in the breast by an arrow. All these events with their approximate dates she had prophesied before starting the campaign. She would fain have followed up these successes, for her Voices had told her that she would not last for long ; but La Trémouille and the archbishop of Rheims were in favour of negotiating with the enemy. They persisted in regarding the relief of Orleans merely as a piece of good luck. However, the Maid was allowed to undertake a short campaign on the Loire with the Duc d'Alençon, one of her best friends. It was completely successful and ended with a victory at Patay in which the English forces under Sir John Fastolf suffered a crushing defeat. Joan now pressed for the immediate coronation of the Dauphin. The road to Rheims had practically been cleared and the last obstacle was removed by the unexpected surrender of Troyes.

But the French leaders dallied, and only very reluctantly did they consent to follow her to Rheims where, on July 17, 1429, Charles VII was solemnly crowned, Joan standing at his side with her standard. That event, which completed the

mission originally entrusted to her by her Voices, marked also the close of her military successes. A boldly planned attack on Paris failed, mainly for lack of Charles's promised support and presence. During the action Joan was wounded in the thigh by an arrow and had to be almost dragged into safety by Alençon. Then followed a truce which entailed on the Maid a winter of inaction spent for the most part in the entourage of a worldly court, where she was regarded with thinly veiled suspicion. Upon the resumption of hostilities she hurried to the relief of Compiègne which was holding out against the Burgundians. She entered the city at sunrise on May 23, 1430, and that same day led an unsuccessful sortie. Through panic or some miscalculation on the part of the governor, the drawbridge over which her company was retiring was raised too soon, leaving Joan and some of her men outside at the mercy of the enemy. She was dragged from her horse with howls of execration, and led to the quarters of John of Luxembourg, one of whose soldiers had been her captor. From that time until the late autumn she remained the prisoner of the Duke of Burgundy. Never during that period or afterwards was the slightest effort made on her behalf by King Charles or any of his subjects. With the basest ingratitude they were content to leave her to her fate. But the English leaders desired to have her if the French did not: and on November 21 she was sold to them for a sum equivalent to about £23,000 in modern money. Once in their hands her execution was a foregone conclusion. Though they could not condemn her to death for defeating them in open warfare, they could have her sentenced as a sorceress and a heretic. In an age when fear of witchcraft was general the charge would not seem preposterous, and already the English and Burgundian soldiers attributed their reverses to her spells.

In the castle of Rouen to which she was transferred two days before Christmas Joan was confined at first—we are told, but this is doubtful—in an iron cage, for she had twice tried to escape. Afterwards she lay in a cell where, though chained to a plank bed, she was watched day and night by soldiers. On February 21, 1431, she appeared for the first time before a tribunal presided over by Peter Cauchon, bishop of Beauvais, an unscrupulous man who hoped through English influence to become archbishop of Rouen. The judges were composed of dignitaries and doctors carefully selected by Cauchon, as well as of the ordinary officials of an ecclesiastical court. During the course of six public and nine private sessions the prisoner was examined and cross-examined as to her visions and "voices", her assumption of male attire, her faith and her willingness to submit to the Church. Alone and undefended she bore herself fearlessly, her shrewd answers and accurate memory astonishing and frequently embarrassing her questioners. Only very occasionally was she betrayed into making damaging replies, through her ignorance of theological terms and lack of education. Nevertheless, at the conclusion of the sittings a grossly unfair summing-up of her statements was drawn up and submitted first to the judges, who on the strength of it declared her revelations to have been diabolical, and then to the University of Paris, which denounced her in violent terms.

In a final deliberation the tribunal decided that she must be handed over to the secular arm as a heretic if she refused to retract. This she declined to do, though threatened with torture. Only when she was brought into the cemetery of St Ouen before a huge crowd, to be finally admonished and sentenced, was she intimidated into making some sort of retraction. The actual terms of this retraction are uncertain and have been the occasion of much controversy. She was led back to

prison but her respite was a short one. Either as the result of a trick played by those who thirsted for her blood or else deliberately of her own free-will, she resumed the male dress which she had consented to discard ; and when Cauchon with some of his satellites visited her in her cell to question her concerning what they chose to regard as a relapse, they found that she had recovered from her weakness. Once again she declared that God had truly sent her and that her voices came from God. "Be of good cheer!" Cauchon is reported as having exclaimed exultingly to the Earl of Warwick as he left the castle, "we shall get her again."

→ On Tuesday, May 29, 1431, the judges after hearing Cauchon's report condemned her as a relapsed heretic to be delivered over to the secular arm, and the following morning at eight o'clock Joan was led out into the market-place of Rouen to be burned at the stake. Joan's demeanour on that occasion was such as to move even the most hardened to tears. When the faggots had been lighted, a Dominican friar at her request held up a cross before her eyes, and as the flames leaped up she was heard to call upon the name of Jesus before surrendering her soul to God.

She was not yet twenty years old. After her death her ashes were contemptuously cast into the Seine, but there must have been many amongst the spectators to echo the remorseful exclamation of John Tressart, one of King Henry's secretaries: "We are lost: we have burned a saint!" Twenty-three years later Joan's mother and her two brothers appealed for a reopening of the case, and Pope Callistus III appointed a commission for the purpose. Its labours resulted, on July 7, 1456, in the quashing of the trial and verdict and the complete rehabilitation of the Maid. Over four hundred and fifty years later, on May 16, 1920, she was canonized with all the solemnity of the Church.

This canonization was the occasion in England, as elsewhere, of a renewed and widespread interest in Joan of Arc; and there has been, almost inevitably, a tendency for various "Joan-legends" to grow up. There is the "Joan the Protestant" legend, popularized by George Bernard Shaw. Granted an inadequate understanding of Catholicism, this mistake is understandable: it is nevertheless a mistake. As an accidental by-product of the same, there is the "theatre St Joan" legend, stereotyped as a pert Lancashire mill-girl with experience of festival religious drama: a figure partly attractive, partly tiresome, wholly untrue. Then there is "Joan the nationalist". A great patriot she certainly was; but when she said "France" can her supernatural Voices have meant anything else but Justice? There is "Joan the feminist", in some ways the most foolish of these legends, both historically and in sentiment; and, of course, there is the Joan of the repositories, who may fitly be typified by the statue in Winchester cathedral. Moreover, there is the common error that the Church venerates her as a martyr.

— What then *was* St Joan? Quite simply, a peasant girl, full of natural ability, good sense, and the grace of God; who knew, amongst other things, the story of the Annunciation, and when the will of God was made known to her, astounding as it was (though less so to her simplicity than to our sophistication), she faced it intelligently, welcomed it and submitted to it. That is what emerges from every page of the text of the original documents of her trial.

Other things as well can be learned from them, some of them little gratifying to Catholics; for though the tribunal that condemned her was not the Church, nevertheless it, and the ecclesiastics who upheld its decisions, included some honest and representative churchmen. It also included others who were not. The

dealings with the Maid are an ineffaceable blot on the history of England. But the Englishmen concerned were not the only people who earned disgrace.

No adequate bibliography of St Jeanne d'Arc is possible within these narrow limits. The list made in 1906 by Canon U. Chevalier contains some 1500 entries, and this was before she was even beatified. Innumerable books and articles have been written since then. The most important sources were first published in Quicherat's *Procès de Condamnation et Réhabilitation*, 5 vols. (1841-1849); these are in Latin, but may be read in translations, e.g. by P. Champion in French and T. D. Murray in English, and the record of the trial only, by W. P. Barrett (1931). There is also a vast collection of materials, mostly translated, in the five volumes of Fr Ayroles, *La Vraie Jeanne d'Arc* (1890-1901), but it is unfortunate that the polemical note is here so much emphasized. The same exception may also be taken to the otherwise excellent books of Canon Dunand, *Histoire complète de Jeanne d'Arc*, 4 vols. (1912); and *Études Critiques*, 4 vols. (1909). Consult further Denifle's *Chartularium Universitatis Parisiensis*, with its supplement; and C. Lemire, *Le Procès de Jeanne d'Arc*; and for bibliographies see the *Cambridge Medieval History*, vol. viii, pp. 871 seq., and J. Calmette, *La France et l'Angleterre en Conflit* (1937), pp. 405 seq. The following biographies and studies in French may be mentioned: by L. H. Petitot (1921); M. Gasquet (1929); P. Champion (1934); Funk-Brentano (1943); J. Cordier (1948). No one has written more convincingly on the subject in English than Andrew Lang, *The Maid of France* (1908), especially in his criticism of Anatole France's misleading *Vie*. Other English works are by Hilaire Belloc (1930), C. F. Oddie (1931) and V. Sackville West (1937). For a consideration of Bernard Shaw's *Saint Joan*, see Fr Bede Jarrett in *Blackfriars*, May 1924, pp. 67 seq., and cf. E. Robo, *St. Joan* (1948), which includes a letter from Shaw. Fr Paul Donceur's *La minute française des interrogatoires de Jeanne la Pucelle* (1952) is important. There is a highly recommended assessment of evidence, literature and general judgement on St Joan in *La Vie Spirituelle*, January 1954, pp. 84-98.

BD JAMES BERTONI (A.D. 1483)

At the age of nine, Bd James Philip Bertoni was placed in the Servite priory of Faenza in fulfilment of a vow which his father had made during a dangerous illness, and in later years as a professed Servite he proved himself a most holy religious. So great was his horror of sin that he made his confession every day. In appearance he was tall, thin and very pallid. After his ordination he became procurator of the priory of Faenza and held other responsible offices. He died on May 25, 1483, at the age of thirty-nine. Miracles wrought at his tomb in the church of St John at Faenza led to a popular *cultus*, which was formally approved in 1766. Soon after his death, in recognition of his son's sanctity, his father was declared a burgher of Faenza and was granted exemption from all taxes.

A short Latin life written by Nicholas Borghesi was printed in the *Acta Sanctorum*, May, vol. vi, as also in the *Monumenta Ordinis Servorum B.V.M.*, vol. iv (1901), pp. 63-67. There is also a modern sketch by L. Trebbi (1867).

BB. WILLIAM SCOTT AND RICHARD NEWPORT, MARTYRS (A.D. 1612)

WILLIAM SCOTT, of Chigwell, was studying law at Trinity Hall, Cambridge, when he was converted by reading Catholic literature. He went abroad, and took the Benedictine habit in the abbey of St Facundus, assuming in religion the name of Maurus. After his ordination he was sent on the English mission. As he entered London he saw Bd John Roberts, the monk who had received him into the Church, being hurried to execution, and three days later he was himself arrested and cast into prison where he remained a year. He was then deported, but soon made his way back to England. According to a contemporary he was imprisoned and exiled

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AND
JAMES EDWARD TOBIN

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1961

JOACHIM OF FLORA

pious legend, he was born in Nazareth and wed St. Anne at a youthful age. His childlessness brought public reproach, whereupon he went into the desert and prayed and fasted for forty days. An angel appeared, comforted him, and promised a child to the couple. Joachim (elsewhere called Cleopas, Eliacim, Heli, Jonachir, or Sadoc) witnessed the presentation of the infant Jesus in the Temple and died shortly after. F. D. Aug. 16.

JOACHIM OF FLORA (1132?-1202). Born in Celico, Italy, son of a notary, he was raised at the royal court, went to the Holy Land on pilgrimage, and on his return about 1159 entered the Cistercian abbey at Sambucina. He was ordained about 1168, served as abbot to 1182, and then with papal approval retired to the abbey of Casimari to devote himself to scriptural study. He retired to a hermitage at Pietralata in 1187 and founded the abbey of Fiore (Flora) for a more austere branch of the Cistercians, approved by Pope Clementine in 1196. He finished his biblical studies and submitted them to Innocent III in 1200, but died at Fiore, Calabria, Italy, on Mar. 30 before judgment was passed. His three chief works were *Liber concordiae novi ac veteris testamenti*, *Expositio in Apocalipsim* and *Psalterium decem cordarum*. In them he predicted that a new era, the Age of the Holy Spirit, was about to dawn in which universal love would rule. His teachings on the Trinity were condemned by the Lateran Council in 1215, but when his prophecies were adopted as a new gospel by Franciscan extremists, the so-called Joachists, all his works were condemned by Pope Alexander IV in 1256. His teachings were confuted by St. Thomas Aquinas and its exponents repressed by St. Bonaventure. The movement collapsed when 1260, the year Joachim had predicted would usher in the new era with some great cataclysm, passed uneventfully.

JOAN OF ARC, ST. (1412-1431). Born in Domrémy, near the Lorraine border, on Jan. 6, one of five children of Jacques d'Arc, a farmer, she, and her family, felt the effects of Burgundian raids, the invasion of France by Henry V of England, and the civil war between the dukes of Burgundy and Orléans. The insane Charles VI of France died in 1422; his son, Charles, the idle and frivolous dauphin, did nothing to save the country. At fourteen, and for the next two years, Joan heard voices which insisted that she begin to restore order to a nation which had lost all sense of justice and decency. The French commander laughed her away at their first meeting; at a second, it appeared obvious that she had a gift of prophecy, and he sent her to the dauphin. She identified him, though he was disguised, and asked for troops to raise the siege of Orléans. She saved the city, defeated the English under Sir

JOAN OF PORTUGAL, BL.

John Fastolf at Patay, and opened the way to Rheims, in whose cathedral the dauphin could now be presented for formal coronation. He became King Charles VII in 1429. In an unsuccessful attack on Paris, Joan was wounded; she was captured at Compiègne, handed over to the Burgundians, and completely abandoned by the French. To make an example of a woman who had beaten them in battle, the English bought her for some \$50,000, called her a witch, and had her tried by Peter Cauchon, bishop of Beauvais, who sold his honor for the hope of a promised archbishopric. She was examined for fifteen sessions as to her voices, her protective male costume, her attitude toward Church authority. As an uneducated person, she made a number of unsatisfactory replies; as a simple and holy one, she made others which astonished as well as embarrassed the questioners. She apparently was tricked into a false retraction and into resuming male garb under frightful jail conditions, and on these charges was ordered burned to death in Rouen. In 1454, Joan's mother and brothers had the case reopened and two years later the verdict of the earlier servile court was reversed. She was canonized on May 16, 1920. F. D. May 30.

JOHN BEEVERS, *Joan of Arc* (Garden City, N.Y., Hanover, 1959); **HILAIRE BELLOC**, *Joan of Arc* (N.Y., McMullen, 1949).

JOAN OF AZA, BL. (d. 1190?). Born near Aranda in Old Castile, Spain, she was probably married while quite young to Felix de Guzman, warden of Calarugga, Burgos. They had four children: Antony, Bl. Mannes, a daughter, and St. Dominic. Her cult was confirmed in 1828. F. D. Aug. 8.

JOAN OF FRANCE. See Joan of Valois, St. **JOAN OF KENT** (1328-1385). Daughter of Edmund, earl of Kent, and granddaughter of King Edward I of England, she married Sir Thomas Holland when the pope supported Holland over another suitor, the earl of Salisbury. She married Edward the Black Prince in 1361 (Holland had died in 1360) and became the mother of future King Richard II, whose quarrel with John of Gaunt she ended. She is known in English legend as "the Fair Maid of Kent."

JOAN OF PORTUGAL, BL. (1452-1490). Born in Lisbon, daughter of King Alfonso V and Elizabeth of Coimbra, she practiced extreme austerities from her early years and entered the Dominican convent at Aveiro in 1472. She had served as regent when her father and brother fought the Moors, and was still looked on as a possible successor to the throne; she was unable to take her vows until 1485, when the succession was established and suggestions for marriage (to Richard III of England, among others) came to an end.

writings of such chroniclers and preachers as the Dominicans John de Mailly and Stephen de Bourbon, and the 13th-century Franciscan author of the *Chronica minor* (MGS 24:184), but especially the Polish Dominican *Martin of Troppau. Martin's account (MGS 22:428), the one most widely circulated and accepted, declared that *Leo IV (d. 855) was succeeded by a John Anglicus, Pope for 2½ years, who was, in fact, a woman. Joan, educated in Athens, was returning to Mainz dressed as a man when she stopped off at Rome and so impressed all by her learning that she became a curial notary, a cardinal, and finally pope. Her sex was discovered when, during a procession, she gave birth to a child in the road between the Colosseum and St. Clement's, or in the church itself. Her punishment and death are variously described. An ancient statue of a pagan priest with a serving boy, discovered and set up near St. Clement's, and an inscription variously resolved and interpreted, were both considered to refer to Popess Joan. Pius V ordered both destroyed (according to Jakobclerus who wrote a guidebook to Rome in 1575). That the story was accepted is evident from the fact that her statue was included among the popes in the cathedral of Siena (c. 1400). Hus reproached the Council of *Constance (1415) with Popess Joan, whose existence no one denied. The domination of the 10th-century popes by the women of the house of *Theophylactus is one of several explanations given for the development of the fable. Its falsity was recognized first by J. *Aventinus (d. 1534) and by O. Panvinio, R. *Belarmine, and D. Blondel, all in the 16th century.

Bibliography: Sources. MGS 22:428; 24:184, 243, 514. Duchesne LP 2:xxvi-xxvii. Literature. F. SPANHEIM, *Histoire de la papesse Jeanne*, 2 v. (3d ed. The Hague 1736). J. J. I. VON DÖLLINGER, *Die Papstfabeln des Mittelalters* (2d ed. Stuttgart 1890). F. ANTONELLI, *EncCatt* 6:482-485. Seppelt 2:238-240. Quéfif-Echard 1.1:367. E. VACANDARD, *Études de critique et d'histoire religieuse*, 4 v. (Paris 1909-23) 4:13-39. RHE 20 (1924) 296*, No. 5401. G. SCHWAIGER, *LexThK*² 5:984-985. H. FUHRMANN, *RGK*³ 3:803.

[C. M. AHERNE]

JOAN OF ARC, ST.

Jeanne la Pucelle, national patroness of France; b. Domremy in Lorraine (Department, Meuse), Jan. 6, 1412; d. Rouen, May 30, 1431 (feast, May 30).

Except for her piety, nothing in "Jeannette's" early years distinguished her from other children of the countryside. When she was about 13, her "voices," which she kept secret for almost 5 years, revealed her mission, the deliverance of the French Kingdom from English control. The treaty of Troyes (May 20, 1420), had made the English king, Henry V, king of France, setting aside the legitimate heir, the future *Charles VII. The madness of Charles VI, French military reverses, and the alliance between England and Burgundy had prepared for this shattering event. After the successive deaths of Henry V and Charles VI, the Duke of Bedford, regent of France for his nephew, *Henry VI, undertook to complete the conquest of the kingdom by tracking down the Dauphin (Charles VII), who had taken refuge beyond the Loire, and by putting Orléans under siege.

Joan secretly left her home in January of 1429, succeeded in obtaining an escort from the captain of Vaucouleurs, who had remained faithful to the King of France, and was presented to Charles VII at Chinon

(Feb. 25, 1429). Having had Joan examined by theologians at Poitiers, Charles consented to follow her advice and reassembled his army. With Joan in command they marched on Orléans and in 8 days (May 8, 1429) ended the siege that had lasted 8 months. After the brilliant victory of Patay (June 18), she opened the road to Reims, where Charles was crowned in the cathedral on July 17.

The coronation rallied the people of France, who until then had been hesitant in their support of Charles; it marked the end of English victories. But unfortunately the apathetic and ill-advised King opposed Joan's further plans. When at length she again went into action, hoping to relieve Compiègne, besieged by the Burgundians, Joan was taken prisoner (May 23, 1430). She was sold to the English, who, in placing her on trial for heresy, sought at once to remove a formidable adversary and to discredit the King who owed her his crown. The trial was held in Rouen, presided over by the bishop of Beauvais, Pierre Cauchon, the former rector of the University of Paris and a staunch champion of the English. After months of interrogation (Feb. 21-May 24, 1431) and artifice, in which Cauchon tricked Joan into an admission of guilt, the judge sentenced her to death as a relapsed heretic. On May 30 she was excommunicated, turned over to the secular arm, and burned at the stake. Engulfed by the flames, Joan protested her innocence and the holiness of her mission.

Even during her lifetime, Joan was hailed as a saint because of both the preternatural character of her deeds and the purity of her life. She was solemnly rehabilitated by the Church after a 7-year trial (1449-56), dur-



Limestone sculpture of a helmeted head, French, c. 1500. A possible near-contemporary portrait of Joan of Arc.

SOURCE: The New Catholic Encyclopedia. McGraw-Hill, 1967, Volume 7.

DICTIONARY OF SAINTS

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Pelagianism in *Dialogi contra Pelagianos* caused a new furor, and in 416, groups of armed Pelagian monks burned the monasteries at Bethlehem, though he escaped unharmed, and left them poverty-stricken. He died at Bethlehem after a lingering illness on September 30. In addition to the works mentioned above, Jerome corresponded widely (some 120 of his letters, of great historical interest and importance, are still extant); he also compiled a bibliography of ecclesiastical writers, *De viris illustribus* and he translated and continued Eusebius' *Chronicle*. Jerome is venerated as a Doctor of the Church.

JOACHIM (1st century). Joachim is the name traditionally given to the father of Mary. According to the apocryphal and uncanonical *Protevangelium of St. James*, he was born at Nazareth, married St. Anne at a youthful age, and when publicly reproached for their childlessness, fasted for forty days in the desert. An angel appeared to him and promised the couple a child. He died soon after witnessing the presentation of Jesus at the Temple, July 26.

JOACHIM OF SIENA, BL. See Piccolomini, Bl. Joachim.

JOAN OF ARC (1412-31). The daughter of Jacques d'Arc, a peasant farmer, she was the youngest of five children and was born on January 6 at Domrémy, France. A pious child, she was only thirteen when she experienced the first of her supernatural visions, which she described as a voice accompanied by a blaze of light. As time went on she identified the voices she heard as those of St. Michael, St. Catherine, St. Margaret, and others who she claimed revealed to her that her mission in life was to save France by aiding the Dauphin. Laughed at by Robert de Baudricourt, the French commander at Vaucouleurs, at first, his skepticism was overcome when her prophecies came true and the French were defeated in the Battle of Herrings outside Orléans in February 1429. He sent her to the Dauphin. Son

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of the insane King Charles VI, he had been kept from the French throne by the British in the Hundred Years' War and preferred the life of pleasure he had been pursuing since his father's death in 1422 to taking on the responsibilities of kingship if he mounted the throne. When she recognized him despite a disguise he had assumed and gave him a secret signal that he recognized, he was convinced of her mission. After an examination by theologians at Poitiers cleared her of all suspicion of heresy, she was allowed to lead an expedition to relieve besieged Orléans, and in a suit of white armor, she led her forces to victory. She followed this with a great victory over the British on June 18 and the capture of Troyes shortly after. Finally, on July 17, 1429, Charles was crowned as King Charles VII at Rheims, with Joan at his side. She failed in an attempt to capture Paris in August, and in the spring of 1430, she set out on a new campaign. She was captured on May 24 near Compiègne and sold to the British by John of Luxembourg on November 21. Charged with heresy and witchcraft before the court of Bishop Pierre Cauchon, her visions were declared to be of diabolical origin. She was tricked into signing a form of recantation on May 23, 1431, but when she again dressed in male attire, which she had agreed to abandon, she was condemned as a lapsed heretic and burned to death at the stake at Rouen on May 30, 1431, the victim of her enemies' determination to destroy her. A court appointed by Pope Callistus III found her innocent in 1456 and she was canonized in 1920. She is the second patron of France and is known as the Maid of Orléans.

JOAN OF AZA, BL. (d. c. 1190). Born in the castle of Aza, near Aranda, Old Castile, she was married to Felix de Guzman, warden of Calanega in Burgos. They had four children, one of whom was St. Dominic. She was known for her physical and spiritual beauty, and on her death a cult developed, which was confirmed in 1828. Legend says she prayed for a son when her two eldest

Philadelphia, Friday, October 24, 1947

VIDE CATHOLIC

IO NETWORK URGED

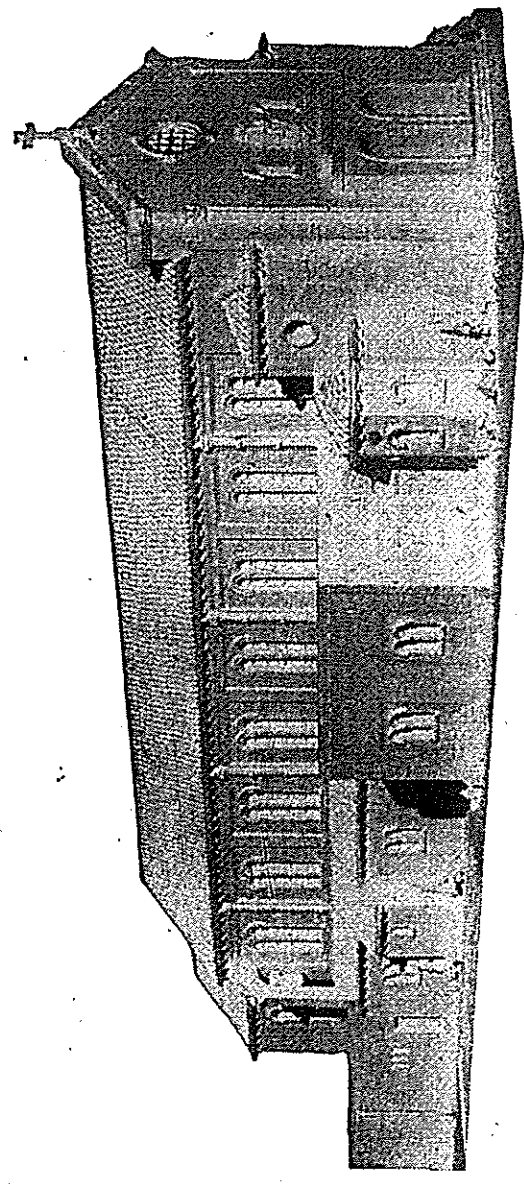
By Oct. 21 (NC).—Ere-
as powerful Catholic radio
one in Europe and one
he Eastern and Western
res, to "confront Marxist
paganda," has been sug-
a Vatican Radio com-
according to the Govern-
itoring service here.
at broadcaster also
t bettament of the Vati-
to facilities is necessary,
the projected high-pow-
ions should be supplie
r smaller outlets such as
t Hilversum, the Nether-

GARIANS

VAL TO FAITH

gress Gives Impres-
Proof of Country's
r to Faith

r Dezso Jambor
t, Oct. 20 (NC).—This
tional Marian Congress
of the most significant
of Hungarian Catho-
since the unforgettable
as, which was held at
in 1928 in the presence
f Pacelli, now gloriously
Pope Pius XII.
alone testified to the
character of the four-day
gress. Each one of the
3,000 marshes had sent
lives. More than 150,000
girls attended the meet-
holic youth; about 85,000
in gathered at a Holy
y homage to the Blessed
Guaille, close to 250,000
ing; close to 250,000
red at the open-air Fon-
celebrated by His Em-
ph Cardinal Mindszenty,
Hungary.



New Church of St. Joan of Arc
To Be Dedicated on Sunday

The solemn dedication of the
newly-completed Church of St. Joan
of Arc will take place on Sunday,
October 26, the Feast of Christ the
King. The ceremonies will begin
at 10:30 A. M. with His Excellency
the Most Rev. Hugh L. Lamb, D. D.,
officiating. The Rev. Elmer M.
Stapleton will be the assistant
priest. The Rev. Joseph H. Lyons,
J. C. D., will be deacon and the
Rev. Charles F. O'Connor will be
sub-deacon. The Right Rev. Mon-
signor Joseph M. Corr will be mas-
ter of ceremonies.
St. Joan of Arc's parish was
founded by the present rector, the
Right Rev. Monsignor Edward
Hawks. The ground for the new
church was broken on St. Patrick's
Day, March 17, 1946 and the corner-
stone was laid by Monsignor Hawks
on the Feast of Christ the King,
1946.
The church, 170 feet by 60 feet
has a seating capacity of 800 and
maculate Heart of Mary.

FORMER PASTOR
IS CONSECRATED

Bishop Mueller's Consecration
Attended By Many Prelates,
Large Gathering of Laity
Belleville, Ill., Oct. 18 (NC).—
Five Archbishops, 15 Bishops and
one Abbot were present in St.
Peter's Cathedral here this week
for the consecration of Monsignor
Joseph M. Mueller, former pastor
of the Cathedral, as Coadjutor
Bishop for the Diocese of Sioux
City, of which Bishop Edmund
Heelan is Ordinary.
The consecration brought out
one of the largest gatherings of
the faithful in the history of Bel-
leville. Streets were lined and
the Cathedral filled long before
the opening procession of clergy
and monsignori and members of
the Knights of Columbus who es-

DISCALCED CARMELITE
NUNS TO OPEN MONASTERY

The Discalced Carmelite Nuns
of Columbus, Ohio, announced the
opening of the Carmel of The Im-
maculate Heart of Mary, 20 Latta
ave., for October 24, 25 and 26.
These three days the entire clois-
ter will be open, and the public is
invited. The evening of the third
day, October 26, the Most Rev.
Michael J. Ready, D. D., Bishop of
Columbus will seal the Papal en-
closure.

This Monastery is founded by
six Nuns from the Carmelite
Monastery of St. Therese of Lis-
ieux, Loreto. One of the Nuns,
Sister Albert of Mother of God
(Gertrude T. Huver) of Cynwyd
Estates, Cynwyd, Pa., is the daugh-
ter of Mrs. Thomas M. Love, Sr.

CLOTHING AND
PROFESSION HELD

Msgr. Mellon Presides at Cere-
mony at Good Shepherd Con-
vent on October 15

The Right Rev. Monsignor John
J. Mellon officiated at a ceremony
of clothing and profession at the
Provincial Convent of the Good
Shepherd, Chew ave., Germantown,
on Wednesday afternoon, October
15. Miss Marguerite Phillips, daugh-
ter of Mr. and Mrs. Thomas Phil-
lips, this city, received the white
habit of the congregation and was
given the name of Sister Mary of
St. Thomas. After two years novici-
ship, Sister Mary of Our Lady of
the Sacred Heart, formerly Miss
Mary O'Brien, this city, daughter
of Mr. and Mrs. John O'Brien, and
cousin of Monsignor Mellon, pro-
nounced the four vows of Poverty,
Chastity, Obedience and Zeal for
the salvation of souls.
Work of Good Shepherd Nuns
That the work of the Good Shep-
herd religious is especially a work

The Catholic Standard and Times

PHILADELPHIA, FRIDAY, OCTOBER 31, 1947

us second-class matter December 23, 1932, at the post Philadelphia, Pa., under the Act of March 3, 1879

HOLIC U. PROFESSOR SPEAK ON RADIO SERIES

Washington, Oct. 28 (NC).—The Rev. William J. Parsons, S. J., a Catholic University of America professor and former editor of America national Catholic weekly, will be the speaker on The Catholic Hour, carried each Sunday from 8 to 9 p. m. by the National Broadcasting Company. The program will be "The Catholic Hour" and "The Catholic Hour" is of peace." His individual address will be "Where Does Peace Begin?"

Rev. William J. Parsons, S. J., a Catholic University of America professor and former editor of America national Catholic weekly, will be the speaker on The Catholic Hour, carried each Sunday from 8 to 9 p. m. by the National Broadcasting Company. The program will be "The Catholic Hour" and "The Catholic Hour" is of peace." His individual address will be "Where Does Peace Begin?"

CARDINAL SALOTTI DIES IN ROME

Saint Maker and "Devil's Advocate" Dies; Sacred College Reduced to 62

Rome, Oct. 25 (NC).—His Eminence Cardinal Salotti, who in his 30 years with the Sacred Congregation of Rites served both as the promoter of the causes of saints and as a "devil's advocate," has died here at the age of 77. He was Cardinal-Bishop of Palestrina. His death reduces to 62 the number of Cardinals now in the Sacred College.

Cardinal Salotti, who was proclaimed a Prince of the Church in 1935, has been Prefect of the Sacred Congregation of Rites since 1938. He was also the author of 24 apologetic and scriptural works. In his office of promoter of the faith or "devil's advocate" it was his duty to place difficulties in the way of a candidate for beatification and canonization to make sure that no one unworthy was raised to the honors of the altar. As an advocate of the causes of saints he promoted the canonization of more than 100 servants of God, including St. John of Arc who was burned at the stake for witchcraft.

Born in 1870, Cardinal Salotti was born at Gratta di Castro, July 25, 1870 and dedicated to become a priest while undergoing conscript military service in Rome. After completing studies at the Seminary at Orvieto he was ordained in 1894, and then went to Rome to complete higher ecclesiastical studies, taking degrees in theology and civil and canon law at the Athenaeum of the Pontifical Roman Seminary and a degree in literature at the Royal University.

On completing his studies he was appointed professor of philosophy and of the history of philosophy at the Pontifical Roman Seminary, holding these positions for 11 years when he was appointed to the Sacred Congregation of Rites. In 1930 he was named secretary of the Sacred Congregation for the

Archdiocesan Adoration Society Issues Yearly Report of Charities

One hundred packages (11 pounds each), 1,100 pounds; Catholic War Mothers, 200 pounds; Central delivery, 73,000 pounds; Total, 93,880 pounds; Fifty boxes of textbooks were sent to the Jesuit missions in the Philippines.

Donations of new clothing (shoes, dresses and coats) were received from St. Ann's Church, Phoenixville, Pa. One hundred and seventy-five auditorium folding chairs, benches and other chairs were donated by the Knights of Columbus. These were given to one of our own new chapels here.

The ladies of the various committees have devoted 2,400 hours of their time packing and shipping clothing, food and shoes for the stricken countries. We wish to take this opportunity to thank every one (the convents and the religious who sent us vestments, religious articles and clothing—the fifty who made donations of money, clothing, food, shoes and medicines), who in any way made it possible for us to do this shipping and packing. Will you please continue to keep us supplied with these articles so that we may continue helping out where help is needed so desperately?

Respectfully submitted, Margaret C. Feeney, Secretary.

Shipped to various countries, 106 boxes, 15,900 pounds; Rev. Mother took to Belgium, 1,000 pounds; Total, 16,900 pounds. Miscellaneous packages sent to: Poland, Austria, Germany, Iceland, France, Germany, Greece, China, Texas, Panama, California, Korea, Philippines: total, 2,350 pounds.

Seventy packages (70 pounds each), 4,900 pounds; Sixty-five packages (22 pounds each), 1,430 pounds;

THREE SISTERS LEAVING FOR INDIA

Medical Mission Sisters Hold Departure Ceremony at Motherhouse in Fox Chase

The departure ceremony was held at the motherhouse of the Medical Mission Sisters, 8400 Pine rd., Fox Chase, on Thursday, October 30, for the three Sisters who are leaving for India. The Rev. John P. McGowan, C. M., from Mary Immaculate Seminary, Northampton, gave the sermon and presided at Benediction. During the ceremony, the Sisters renewed their vows.

The three Sisters, Sister M. Xavier, Sister Jane Frances and Sister M. Adelaide, expect to sail on Friday, October 31, aboard the SS "Flying Independence" of the Transatlantic Line to Bombay. From there, Sister M. Xavier will go to the society's newest mission at Nandur, 18 miles from Ranchi. Sister Jane Frances and Sister M. Adelaide have been assigned to Holy Family Hospital, Patna.

Sister M. Xavier, of Knobel, Ark., entered the society in 1930. She has previously been Superior of houses of the society in Washington, D. C. and in Philadelphia, and also at Catholic Colored Clinic, Atlanta, Ga. Sister Jane Frances, of Miami, Fla., entered the society in 1933. She received the degree of B. S. in pharmacy from the George Washington University in September, 1946, for practical experience in pharmacy. Sister worked at Doctors Hospital, Washington, D. C.

Sister M. Adelaide is a native of Baltimore, Md. She is a graduate of St. Joseph's College, Emmitsburg, Md. At the time of her appointment to the missions, Sister was the editor of the society's magazine, "The Medical Missionary."

HOEY AWARDS ARE PRESENTED

Workings of Interracial Council, Anti-Discrimination League Praised at Presentation

New York, Oct. 27 (NC).—One of the most potent forces in democracy's fight against Communism in the Catholic Interracial Council, according to Commissioner Elmer A. Carter of the New York State Commission Against Discrimination, who spoke at the Carroll Club here, during the presentation of the James J. Hoey Awards for Interracial Justice, made annually by the Council to a Negro and a white Catholic layman.

The 1947 awards went to Clarence T. Hunter, Negro convert, president of the Catholic Interracial Council of St. Louis and principal of Bankeer School, and Julian J. Reiser, member of the New York Commission Against Discrimination from 1945 to 1947.

Present at the ceremonies were the Right Rev. Monsignors Cletus J. Benjamin, D. D., John F. Rowan, D. D., Francis J. Furey, D. D., Cornelius P. Brennan, Ph. D., John J. Mellon, Bernard A. McKenna, D. D., Thomas F. McElally, L. L. D., and the Revs. John B. Dever, William A. Kavanagh, S. T. D., Thomas J. Haron, John P. Green, John M. Croson, William J. Casey, John H. Martin, William J. Lallou, S. T. D., John W. Keogh, Dennis A. Corbett, William C. Farrell, Martin J. Lynch, George T. Montague, James O. Patterson, Richard P. Phelan, John J. McFadden, and P. Reva Phillips, Esq. Donahue, Leon P. Le Grin, Howard P. Law, George L. Murphy, Vito M. Gueschev, D. D., Joseph P. McGeevay, D. D., John J. Murphy, Edmund P. McCarthy, O. S. F. S., Joseph A. Brand, O. S. F. S., John P. Graham, Thomas J. Corrigan, Leo A. Garvey, Charles J. McCormick, Joseph P. Callaghan and George T. Concannon.

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BISHOP DEDICATES NEW CITY CHURCH

His Excellency, Bishop Lamb Dedicates Church of St. John of Arc on October 26

The new church of St. John of Arc, of which the Right Rev. Monsignor Edward Hawks is rector, was solemnly dedicated on Sunday, October 26, by His Excellency, the Most Rev. Hugh L. Lamb, D. D., Auxiliary Bishop. The chanters were the Rev. Joseph L. King and the Rev. Edmund P. McCarthy, O. S. F. S. After the blessing of the edifice Bishop Lamb was the celebrant at 11 o'clock with the Rev. Elmer M. Stapleton as Assistant Priest. The deacon was the Rev. Joseph H. Lyons, J. C. D., and the sub-deacon was the Rev. James A. O'Connor. The Right Rev. Monsignor Joseph M. Corr was master of ceremonies.

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ing immigration problems. The question of immigration in your chairman has entrusted our study at the critical period of world history," the Pope said in his address in English, "is one which your countrymen have experienced and competency. centuries the shores of America offered a generous, hospitable home to peoples of other lands oppressed by tyranny or forced by poverty or religious persecution to safety in exile, and the country not lose thereby.

Valuable Contribution Made

Even a casual student of American history is familiar with the valuable contribution made by foreign immigration to the defense and growth of the nation and how those who came from overseas aided conspicuously in building the new country intellectually, socially, and religiously. It is not surprising that changing circumstances have brought about a certain restriction on foreign immigration. For in this matter not only the interests of the country but the welfare of the people also must be consulted. However, it is not too much to say that in the process of restoring Christian charity and the sense of human solidarity existing between all men, children of the

continued on Page 2, Col. 2)

Monsignor McDonnell's fourth conference was held with His Eminence (Continued on Page 10, Col. 3)

GROUND BROKEN FOR NEW CHURCH OF ST. JOAN OF ARC

At 3 o'clock on St. Patrick's Day, March 17, ground was broken for the new Church of St. Joan of Arc, in Harrogate. A procession of the men of the parish left the present chapel for the site followed by the choir and altar boys in surplices and by the parochial clergy. The simple ceremony was performed by Monsignor Edward Hawks assisted by the Rev. Joseph P. Callaghan and the Rev. George T. Concannon. The architect, Frank J. Ricker, described the general characteristics of the building. The builder, John P. Donovan, was also present. Work will be begun immediately. Another welcome visitor was the Rev. John B. Dever, rector of St. Joachim's Church, who is the secretary of the diocesan building committee.

The new church will face Frankford ave. and run parallel to the present school. It will be built in the Italian Romanesque style of buff brick and Indiana Stone. It will hold 900 persons. A feature will be a morning chapel with arrangements for separate heating to be used in winter weekdays.

the consideration at least that is given to industrial and commercial enterprises."

Reconstruction of Schools, Hospitals

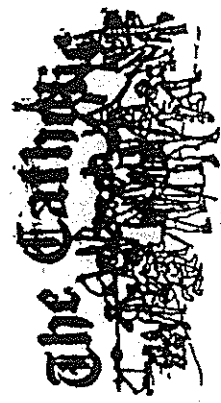
As it now stands, the bill provides for the reconstruction of Catholic schools and hospitals and other charitable institutions as a part of a public works program, but churches and parish houses must pool their claims to participate proportionately in a \$5,000,000 fund set aside for them.

Since Philippine churches and parish houses have suffered at least \$31,000,000 in war damages, Mr. Montavon pointed out, this would result in a compensation of less than one-sixth of the amount needed for reconstruction. Private commercial property will be reimbursed under the bill at the rate of 75 per cent of loss.

"Historically, the Church has been the center of every community, village, town and city in the Islands," he wrote. "The people of the Philippines have sacrificed much. The ruthless burning and bombing of their churches and parish houses has inspired and sustained the sacrifices they have made. To compensate these sacrifices will restore confidence in the future and strengthen the bonds of love and loyalty toward their government and toward the people of the United States."

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Standard



and Times

Entered as second-class matter December 21, 1916, at the post office at Philadelphia, Pa., under the Act of March 3, 1879.

PHILADELPHIA, FRIDAY, NOVEMBER 1, 1946

LAY FOUNDATION STONE OF ST. JOAN OF ARC CHURCH

On Sunday October 27, the foundation stone of the new Church of St. Joan of Arc, Harrogate, was laid by Monsignor Hawks in the presence of a large gathering of the parishioners. The ceremony was strictly private due to the difficulties of the times. There were present the Assistant-Rectors, the Revs. Joseph P. Callaghan and Joseph H. T. Canannon (in residence) Professor of the Roman Catholic High school was also present together with the Rev. John McHugh, C. S. S. P., an old boy of the parish at home on leave from Puerto Rico.

The ceremony took place at 3 o'clock in fair weather after threatening rain. The architect is Frank J. Ricker of West New York, N. J. The building contractor is John P. Donovan. Both of these assisted at the service. The stone was permanently cemented by Louis Vannatta, the foreman of the Kelly Contractors, who are responsible for the brick work. It is hoped that the building will be completed in the spring. Its style is Romanesque with a seating capacity of 900.

LITTLE ROCK

CONFRATERNITY MEETING CLOSES

Delegates Informed of Plans for Pilgrimage in 1948 to Tomb of Pius X

Boston, Oct. 29 (NC).—In the vast ballroom of the Copley-Plaza Hotel, decorated as a church for the occasion, Solemn Benediction given by Archbishop Richard J. Cushing of Boston brought to a close today the eighth national congress of the Confraternity of Christian Doctrine, which has devoted its five-day deliberations to the study of the manifold problems of religious instruction as the basic need of the peoples of the United Nations.

Before the delegates left for home to carry out the "soul-stirring challenge" given to them in the radio address by His Holiness Pope Pius XII, they heard from Archbishop Cushing the announcement of plans for a huge pilgrimage in the spring or fall of 1948 to the tomb of Pope Pius X in Rome, founder of the

Polish Prelates Pleased



FIVE PARISHES CELEBRATE FEAST

St. John's Field, Manayunk, Is Scene of Devotion to Christ the King

More than 5,000 members of the five Manayunk parishes participated in the combined celebration of the feast of Christ the King last Sunday at St. John's High School athletic field, Seville and Pechlin sts., Roxborough.

Men, women and school children of the parishes of St. John's, St. Lucy's (Italian), St. Joseph's (Polish), Holy Family and St. Mary's (German) marched in a parade over a two-mile route through the streets of Manayunk and Roxborough to the field.

Services began with Exposition of the Most Blessed Sacrament, and the entire program, arranged by the Rev. James T. McBride, spiritual director of St. John's Holy Name Society, stressed the Kingship of Christ, and the necessity for nations to recognize His Kingship as the open door to peace.

Hope for the submission of sov-

ALTARS SET UP IN HOTELS TO ACCOMMODATE VISITORS

Boston, Oct. 29 (NC).—The large number of visiting prelates and priests attending the eighth national congress of the Confraternity of Christian Doctrine here has so overtaxed the facilities of churches and chapels in this area that temporary altars have been set up in several of Boston's leading hotels.

The Rev. James H. Doyle, on the staff of the Archdiocesan Catholic Charities, who was assigned the task of finding a place for the visiting clergy to offer daily Mass, has set up 20 altars in the rooms of the Copley Plaza Hotel—10 for visiting members of the hierarchy and 10 for priests. He also fixed up rooms in the Statler Hotel with 10 temporary altars.

Each of the visiting prelates and priests went through a special Mass schedule registration, specifying the time he would like to offer Mass. Some 120 Masses were offered in the Copley Plaza every day and another 60 Masses in the Statler Hotel. It was not a strange sight to see prelates and priests standing in line at the hotels waiting to offer Mass.

ROSEMONT NOTES

JAMES HITCHCOCK



HISTORY OF THE CATHOLIC CHURCH

From the Apostolic Age to the Third Millennium

Church Buildings

male clergy, who were sometimes given titles indicating their husbands' ranks.

Constantine turned over some pagan temples to be used as churches and at his own expense built great new churches at Rome and Jerusalem, a large one at Rome that came to be dedicated to St. John the Baptist and was the official seat of the pope. (The name *Lateran* derived from the family that had once owned the site.) In Constantinople, he built two major churches dedicated to Christ—the Hagia Eirene ("Holy Peace") and the Hagia Sophia ("Holy Wisdom"), the second of which, rebuilt by Justinian, still survives as a museum.

Sometimes, with obvious symbolic intent, Christian houses of worship were constructed over old temples, such as San Clemente in Rome, which was built over a temple of the Persian god Mithra, and another Roman church called Santa Maria Sopra Minerva ("St. Mary above Minerva"). The great circular temple of the Pantheon became Santa Maria Rotonda ("round"). Like human converts, churches—both new and adapted—were solemnly anointed with oil as part of their consecration to God.

The pagan temples were primarily houses of the gods, not places of worship, so that the Christians, instead of adapting the temple style to their own use, most commonly used the style of the basilica (from the Greek word for "ruler")—halls where public business was transacted. Basilicas were symmetrical, oblong buildings with shallow peaked roofs, supported in the interior by double rows of columns. As churches, they were often elaborately decorated, usually with mosaics, especially of Christ reigning from on high in glory, presiding over the "business" of His people. In Roman basilicas, the official chair (*cathedra*) of the magistrate was placed at one end, in a semi-circular alcove called the apse, where clients approached him to ask for justice or mercy. Now the altar was placed in the apse, with the bishop's *cathedra* behind it. (Among the titles adopted by the bishop of Rome was "Supreme Pontiff", a name taken directly from the pagan Roman priesthood. Pontiffs were literally "bridge-builders", although the exact meaning of the title is uncertain.)

Churches often had separate baptistries, partly for privacy, because adult converts had to remove their clothes and descend naked into the pool before presenting themselves to the assembly in the white robes of purity. Baptistries and pools were often octagonal, since the risen Christ was Himself called the eighth day of Creation.

It was considered appropriate that every kind of riches be devoted to the worship of Christ, who had triumphed and who ruled over the universe. Chalices, candlesticks, and other liturgical vessels were fashioned of gold and precious gems, as was the cross itself, even though it had been a shameful instrument of death. Churches often had elaborate mosaic floors, their walls hung with rich tapestries. As the Eucharist came to be celebrated in permanent houses of worship, the

urging reform, especially of the hierarchy. She was greatly troubled by visions of large numbers of souls falling into Hell.

St. Bridget of Sweden was a widowed noblewoman, the mother of eight, who founded a religious order (named after her) that continued the otherwise obsolete practice of double monasteries of both men and women under an abbess. (Bridget justified the arrangement on the grounds that Mary had presided over the Apostles after the Ascension.) Like Catherine, Bridget was a mystic who enjoined the pope to return to Rome.

St. Frances of Rome (d. 1440), who was widowed after forty years, gathered a group of women who worked among the poor without vows or a formal community.

St. Catherine of Genoa (d. 1510) was forced into marriage, separated from her husband, then reunited with him. He supported her charities, and she attracted a number of followers.

The most extraordinary saint of the age (indeed, of any age) was Joan of Arc (d. 1431). As a woman and a visionary, she was not unusual on the roll of the saints, but as a peasant, the story of her life went completely contrary to the society of her time.

Joan of Arc
←

Leader of Men

Throughout most of the fourteenth and fifteenth centuries, England and France were engaged in the Hundred Years' War, which was essentially an English invasion of France. By Joan's time, the king of England successfully claimed to be king of France, and the yet-uncrowned French claimant, Charles VII (1422-1461), was sunk in lethargic inactivity. Joan appeared at his court claiming to have heard voices of saints commanding her to instruct Charles to mount resistance against the invaders. After much skepticism and numerous delays, he sent armies into the field, with Joan accompanying them in armor and rallying their spirit. The armies had sufficient success for Charles finally to be crowned.

"A Witch"

But the complexities of feudal politics were such that Charles' greatest vassal, the duke of Burgundy, was allied with the English. Joan was captured by the Burgundians; turned over to the English, with Charles doing nothing to rescue her; and tried by an ecclesiastical court made up of Frenchmen in league with England. From the English standpoint, her claims of supernatural revelations could only be evidence of sorcery. She was therefore tried as a witch. She confessed under pressure to being an imposter but then repudiated her confession and was burned at the stake.¹⁰

¹⁰ She was canonized in 1920. Her sanctity is problematical insofar as she acted merely as a French patriot, but her canonization was based on her heroic virtue.

Old Regime? He warned against the excesses of democracy but accepted it on a pragmatic basis.

As with the Mortara case in Italy, the Dreyfus Affair in France in the 1890s hardened divisions and demonstrated how far removed some Catholics were from even the positive aspects of Liberalism. Alfred Dreyfus (d. 1935) was a Jewish army officer convicted of treason on the basis of falsified evidence and sent to the brutal penal colony of Devil's Island. His case became a *cause célèbre* in which Leo privately expressed doubts about his guilt but monarchist Catholics rallied against him, mainly out of anti-Jewish⁵ prejudice. (Dreyfus was eventually exonerated and won the highest medal of valor in World War I.)

The Dreyfus Case

In the end, the *Ralliement* did not accomplish what Leo hoped for, as the Third Republic became increasingly anticlerical, partly in response to the Dreyfus Affair. The Assumptionists, who had waged a particularly bitter anti-Dreyfus campaign, were expelled and, in an effort to save other religious orders, the Pope acquiesced in yet another expulsion of the Jesuits, but to no avail. In 1905, two years after Leo's death, the other religious orders were also suppressed, their houses closed by the police, and two thousand religious schools shut down.

A Hostile Government

All church property was in effect seized by the state and public subsidies of the clergy ended, plunging many priests into severe poverty. Unofficial private associations were formed to take control of church buildings that the Church herself could no longer officially own. A positive result of the new anticlericalism was that the government decreed complete separation of church and state, which meant that it could no longer demand a voice in the appointment of bishops.

The Church eventually recovered a good deal of influence in France because of the First World War of 1914 to 1918. The Vatican acquiesced in a law requiring priests to serve in the military, and over forty-six hundred died in the service of their country, while the victorious French armies were led by the devout Catholic Marshal Ferdinand Foch (d. 1929). The Church regained her schools, although in law her property still belonged to the state. The canonization of Joan of Arc in 1920 was intended to recognize the new harmony.

Recovery

St. Pius X (1903-1914) was a patriarch of Venice who, unlike most of his predecessors, came from the peasant class and had never been a papal official. He was elected after Rampolla's candidacy had been vetoed in the name of the Austro-Hungarian emperor Franz Josef (1848-1916), a traditional privilege that Pius X immediately abolished. (Pius

Pius X

⁵ The term *anti-Semitism* is inaccurate, in that many Semites in the Near East are not Jews and are even antagonistic to Jews.

A P P E N D I X I I :

THE BIBLIOGRAPHICAL REFERENCES

re: Father Edward Hawks

ARCHDIOCESE OF PHILADELPHIA.

RECORD OF PRIESTS.

Name, Edward Francis Hawks
 Place and date of birth? Crickhowell - S. Wales July 17, 1878
 Studies, where made? College Weston - S. Wales University of London England
University of Bishop's College Quebec, Nashotah Seminary (Anglican)
S. Charles' Seminary (Berbrook)
 Where, when, and by whom were you ordained?
Cathedral Phila. May 28th 1911 - Most Rev. Edmund J. Premier, C.S.C.
 If not ordained for this Diocese, when were you received into it?

Of what mission have you had charge, or what position other than missions have you held since your ordination:

	MISSIONS OR POSITIONS HELD BY YOU.	FROM		TO	
		MONTH.	YEAR.	MONTH.	YEAR.
1	<u>St. James Church Phila. Amsterdam St.</u>	<u>June 5,</u>	<u>1911</u>	<u>Sept. 7,</u>	<u>1911</u>
2	<u>St. Edwards Phila</u>	<u>Sept. 7,</u>	<u>1911</u>	<u>July 16,</u>	<u>1917</u>
3	<u>Chaplain, English Army</u>	<u>July 16,</u>	<u>1917</u>	<u>Oct. 24,</u>	<u>1919</u>
4	<u>St. Joan of Arc, Phila. Rector</u>	<u>Oct. 24,</u>	<u>1919</u>		
5					
6					
7					
8					

SIGNATURE, Edward F. Hawks

19. What positions have you had since ordination, and how long have you held each one? (Include posts held outside this diocese, if any.)

POSITIONS HELD BY YOU			FROM		TO	
			MONTH	YEAR	MONTH	YEAR
1.	St. James, Phila.	Asst.	6	1911	9	1911
2.	St. Edward, Phila.		9	11	7	17
3.	English Army	Chaplain	7	17	10	19
4.	St. Joan of Arc, Phila.	Rector	10	19		1953
5.	Died January 20, 1955					
6.Accomplishments/Misc.....					
7.	- Served in Spain as a Vatican Observer during Spanish Civil War 1936-38. He was named Knight Commander of the Order of Isabella					
8.	in 1946 and again in 1950 was honored by General Franco					
9.	- He resided at Villa St. Joseph, Darby. After a long illness, he died at Fitzgerald Mercy Hospital					
10.	- He suffered a stroke in December, 1954					
11.	- He was a well known writer and lecturer					
12.	- For more than 30 years was an editorialist at Catholic Standard & Times					
13.	- He was the author of five books dealing with Church History and Apologetics					
14.	- contributor to many Catholic magazines and wrote a series of articles for the news service of the NCWC					
15.	- his reputation in the field of inter-faith movements was nationwide					
16.	- son of Edward and Maria T. Hallam					
17.	- studied in private schools at Dr. Eiwel's, Hereford, England and at the College of Weston-supra-Mare, England; then at the University of London; University of Lennoxville, Canada. After coming to the US he spent five years at Nashotah House Anglican Seminary, Wisconsin					
18.	- As an Anglican minister he stayed at the Nashotah House and taught dogma and scripture					
19.	- he was converted in 1908; attended St. Charles Seminary; and was ordained in 1911.					
20.	- From 1917-1919 he was Chaplain of Canadian Expeditionary Forces in Belgium					

(Signature)

Remarks:

(see reverse)

- October 1, 1919, after 27 months in Army service, he became the founding pastor of St. Joan of Arc Parish
- named domestic prelate by Pope Pius XI on June 22, 1936
- was on the Commission of Vigilance and Faith since 1941
- was a member of the Parish Priest Board of Consultors
- also honored by French government, becoming an officer of the French academy in 1933, and receiving the Legion of honor Award in 1946
- founded Catholic Evidence Guild which conducted talks on Catholicism in the open in McPherson Square, Kensington
- Survived by a brother Harry (England), a niece and nephew

Article in Vol. 24 of the Catholic Historical Review pp. 129-49
 "The Anglican Reunion Movement and the Catholic Church"

Also see the Catholic Historical Review p. 368 of General Index
 1935-65 for other references.

1/24/55 - S.

NOTED PRELATE, CONVERT,
AUTHOR, LECTURER, DEAD

INFO

PHILADELPHIA, Jan. 22 (NC)--Msgr. Edward F. Hawks, rector of St. Joan of Arc Church here since 1919 and an internationally-known writer and lecturer, died (Jan. 20) in Fitzgerald-Mercy Hospital at the age of 76 years.

Monsignor Hawks, a former Anglican minister, was received into the Catholic Church in 1908. He was an outstanding authority on non-Catholic efforts towards unity, both among themselves and in relation to the Catholic Church. He wrote numerous articles on this subject which were syndicated to the Catholic press of this and other countries by the N.C.W.C. News Service. He was for many years and editorial writer and associate editor of The Catholic Standard and Times, newspaper of the Archdiocese of Philadelphia.

Monsignor Hawks was born in Crickhowell, Brecknocks, in South Wales, Feb. 17, 1878. He was educated at private schools: at Dr. Elwell's Private School, Cannon Lodge, Hereford, England and at the college, Weston-super-Mare, England. He later studied at the University of London and at the University of Lennoxville, Canada. After coming to this country, he spent 5 years as the Nashotah House Anglican Seminary, Wisconsin.

Ordained an Anglican minister, he remained at Nashotah House where he taught dogma and Sacred Scripture and ministered to a mission church on weekends.

In 1908 he was one of nine Anglican clergymen received into the Catholic Church. He came to Philadelphia that year and after studies at St. Charles Seminary, Overbrook, was ordained to the priesthood in the Cathedral of Saints Peter and Paul by Archbishop Edmond F. Prendergast on May 27, 1911.

After having served as assistant rector at St. James' Church and later St. Edward's Church in Philadelphia, he was commissioned a chaplain in the Canadian Expeditionary Forces in June, 1917 and saw service in Belgium.

Returning to the United States, he was named first rector of the Church of St. Joan of Arc in the Harrowgate section of Philadelphia. In October, 1954, he participated in the celebration of the 35th anniversary of the parish.

He was named a Domestic Prelate by Pope Pius XI on June 22, 1936.

During the Spanish Civil War he was in Spain. After the end of the conflict, he delivered 54 lectures in this country on the Red atrocities which he had witnessed first hand.

He was a founder of the Catholic Evidence Guild, an organization directed towards bringing the knowledge of Faith to non-Catholics.

On April 30, 1941, he was named a member of the Vigilance Committee of the Philadelphia archdiocese.

Among the many honors which Monsignor Hawks received was the award of the French Legion of Honor in 1946, membership in the French Academy in 1933, and the rank of Knight Commander of the Order of Isabella the Catholic by Spain in 1946.

* * * *

Records

of the

American Catholic Historical Society of Philadelphia

VOL. LXVI

JUNE, 1955

No. 2

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In Memoriam: Right Reverend Monsignor Edward Hawks

By BROTHERS DAVID ALOYSIUS AND GEFREY BENILDE, F.S.C.

THE American Catholic Historical Society of Philadelphia lost in January of this year one of its most honored and most beloved members, Monsignor Edward Hawks, Pastor of St. Joan of Arc's church. A member of the Society's Board of Managers for more than ten years, he was a man who did not boast of his talents which were many. As pastor he built and had completely clear of debt St. Joan of Arc's church, rectory and convent at the time of his death. As a writer and lecturer, he was recognized as one of the greatest living authorities on Anglicanism, a leader and apologist of the early twentieth century conversions from Anglicanism, and a strong and eloquent opponent of Communism. The story of his life and work is briefly sketched in the following paragraphs.

Having entered the world February 17, 1878, Edward Hawks' most poignant complaint of his youth was his deprivation of religion. He knew no Blessed Mother, no Sacred Heart, no Guardian Angel. The lack of a priesthood had cast the Welsh into a sentimental substitution of meeting-house revivalism as a replacement for the Mass and devotions cherished by Catholics. The Crickhowel section of Southern Wales in which he spent his first three years still remains, as he was afterwards to recall, a religious country, having the potential of a whole-hearted return to Catholicism. Edward Hawks, Sr., did introduce the Bible to the family by reading aloud to them such striking sections as the story of the Holy Innocents.

When young Edward was but three, the family moved to Hereford. When of age he attended the Low Church services which he soon considered shallow. On Sundays people would place a desk on a platform in what was called "The Iron Room" which also served for bazaars, Sunday School, and penny concerts, and one of the curates would conduct morning prayer and deliver a sermon. Edward's zealous mother took care that he was "confirmed" at the proper time and even answered the questions on the Bible examination for her child. At Hereford, Hawks and his brother Harry were sent to a young ladies' academy. One of the teachers there taught them the Catechism of the Church of England and insisted on their going to Sunday School. This was to be the only definite religious training that they received as children in the Church of England.

Growing tired of Hereford, the family moved to Weston-super-mare in 1885. Weston was not a very pretty place especially at low tide. The house

which Mr. Hawks had chosen, moreover, was too large for the small family. Here they made their first contacts with Catholics. The father of this Catholic family was a convert who would come to smoke a cigar at the Hawks' house every Sunday afternoon and entertain the whole family with his stories of Japan, Canada, and other countries where he had worked. At that time the Catholic Church was looked down upon as something for foreigners and the deluded.

A clergyman who conducted a small private school in the city introduced Edward Hawks to Latin grammar. The school disbanded, however, when the clergyman received a parish, and Edward and his brother were enrolled as privileged pupils in a school nearby where class distinction was sharp. Because they were treated differently and escaped caning, the two Hawks boys were very unpopular. By means of a daily Latin exercise in composition, even during the holidays, and an irregular education in French, history, geography, and Bible history, the two managed to pass the Oxford and Cambridge local examinations, and Edward Hawks was matriculated at the University of London shortly after his sixteenth birthday.

Edward and his mother attended Evangelical services at Weston more through curiosity than from devotion. The sole satisfaction came from the feeling that one was saved by believing in Christ the Saviour. Sunday seemed to be a day of unusual boredom. Most of the congregation slept during the sermon. Reverence forbade their partaking of "Communion." Eventually a Bible class was established at the vicarage. The daughter of a retired General was the teacher. She did such excellent teaching Monsignor Hawks later confessed that, under her guidance, he experienced religion and even began to think he was "saved." After two years, Hawks, Sr. removed the boys from the school on the excuse that some of the children were not so well-behaved as they should have been.

After passing the ten Confirmation exams, Edward was given a private interview with the curate and rector, and each gave him a Communion book. A destiny lay in the choice of books. That bestowed by the rector was full of denials of the Real Presence. That of the curate, on the other hand, was definitely High Church and contained the consoling affirmation of the doctrine of the Real Presence. The ceremony of "confirmation" itself was a mere confirmation of baptismal vows. The candidates were asked three times to stand up, and renounce satan and all his works. Then in groups of four they approached the bishop, who imposed his hands on the head of each while reciting the form.

By this time, family talk centered about Edward's education. His brother and he had passed the usual University local examinations and were preparing for the "Intermediate London." Edward had made no plans for the

future. He did have the thought of going to India and later, perhaps, of being a clergyman. If there were any further plans, they were interrupted by the father's announcement that due to financial troubles, the whole family would have to move to Bristol in the summer of 1894. Sadness descended over the house in November of 1895. The father's health began to fail and within a short time he was dead. Now the truth of their financial situation became fully disclosed. They had been losing money for years in poor investments. There was so little left that Edward abandoned his studies to take a job in an insurance brokers' office — a job he detested. Joy filtered into this dismal scene when in 1896 the family joined the High Church, influenced, no doubt, by dissatisfaction with their rector and by the beauty of the services in the ritualistic Church of All Saints.

All Saints implanted in Hawks a desire to be a priest, a desire which loomed almost impossible in view of the poverty of the family and the custom presenting clerics to benefices. Poverty for the cleric ensued if no preferment was forthcoming. It was finally decided that Edward would go to Canada with a friend, study for the priesthood, and return to marry. Armed with a letter of introduction from the Vicar of All Saints he sailed in April of 1897 and landed at Montreal in May. After first working as assistant secretary of a large hospital, he applied to the Protestant Bishop of Quebec for the position of school teacher on the Magdalen Islands. The bishop's reply scoffed at the idea and, instead, suggested that he apply for a scholarship at Lennoxville University for five years' board and tuition. He had two weeks to prepare for the examination, which consisted solely of the English Bible. Spending nearly every moment in rapid review, he won the scholarship and entered Lennoxville in September. He passed the theological examination and was accepted by the bishop as a candidate for Holy Orders. Unfortunately there was much disunity at the University. Misunderstanding between professors and students, coupled with severe discipline, did not make for a pleasant atmosphere. One such misunderstanding led to Edward Hawks' expulsion. The story is this: among the students was a disciple of the ex-priest, Father Chiniquy of "Maria Monk" fame, who was working for a degree to improve his position as school teacher. Critical of everything, he was naturally the object of several of those boyish pranks perpetrated in boarding colleges. In the middle of the term he was dumped from his bed, and went to the principal to complain. The principal determined to find the culprit. He questioned Hawks, but when the latter refused to answer and even attempted to explain the dumping as a tradition of the college, the principal became furious and ordered him to leave.

When all looked hopeless, the professor of ecclesiastical history lent him money and arranged for him to work for the Bishop of Sault-Ste-Marie. The Bishop there said nothing about his trouble but offered him work as a catechist among the lumberjacks and others in Michipicoten. The distance he had to cover by foot in summer and by dog team in winter was six hundred and twenty-five square miles, often with baggage of sixty pounds. Although he met with many hardships he enjoyed the life with its sense of freedom. The mining company and the lumberjacks provided for his upkeep. He tried to enter Trinity College but could not persuade the principal of Lennoxville to recommend him for the ministry. Appointed catechist on the Mission of Thessalon, on the north shore of Lake Huron, he had the care of the parish left vacant by the lack of an ordained minister. Hawks performed all ceremonies at the parish except those reserved to an ordained minister. He found peace and popularity here, but the Bishop of Quebec still thinking that this zealous catechist was being dealt with unfairly, arranged for Hawks to try Bishop Nicholson of Milwaukee, U.S.A. He was accepted at once.

Leaving his beloved Thessalon in March, he received a warm welcome from the bishop who gave him a post as missionary in Monroe and Brodhead with the opportunity to pursue private study in preparation for ordination. He had little success as a missionary due no doubt to the apathy of the flock. While engaged on this work, he met the Reverend James Richey, who would become like Hawks a Catholic priest in later life. Richey, a product of the Nashotah seminary near Milwaukee, was skeptical of Hawks' being ordained without a theological degree. They saw Dr. Webb, the President of the seminary. Pressure was then put on the bishop to have Hawks admitted. He consented to have him take the Bachelor of Divinity course with one proviso; the mission of Monroe and Brodhead had to be served during the holidays and every Sunday. This meant a considerable journey each week, but Hawks was willing to make the sacrifice in view of being allowed to study at Nashotah.

Nashotah Seminary, very High Church, had been founded by three young ministers in the 1840's when the Oxford Movement had been at its height. These men left the comforts of the east for log cabins in the midst of the forests of Wisconsin, where they could live celibately, practice detachment, and work among the Indians in the spirit of the Franciscans of early California. The Anglican bishop of the place needed workers in his territory, so he tolerated the High Churchness of the young men. As civilization pushed the Indians further west the mission lost its primary purpose, but it continued to train students for the "priesthood." Moreover, it was one of the few places which gave a gratuitous instruction, tuition and oper-

ating expenses being paid by benefactors. When Edward Hawks enrolled in 1903, Nashotah House closely resembled a Catholic seminary. "Mass" was celebrated every day in close conformity to the Roman rite. Though the office was not of rule most of the students daily attended vespers and compline. Celibacy was held in great esteem. Nostalgia for the days past, when Christianity was one, filled the place; it was the common dream of faculty and student body to purge the Episcopal Church of its Protestant deviations and somehow combine with Rome — on its own terms.

* Several members of Nashotah House were members of The Companions of the Holy Saviour, an Anglican religious congregation founded by William McGarvey, with its Mother House at St. Elizabeth's in Philadelphia. *
The Companions never counted more than fifty members and did not closely resemble any Catholic congregation; rather, it was an elite band of devout High Churchmen, who were united to pray for one another and the Church and to keep the rule of the Society which bound all to certain pious practices. At St. Elizabeth's the members followed a rather rigorous schedule, even reciting the office in choir. The Companions were very strong in the Middle West, and it was a real honor when Hawks was invited to join them, which he did in 1905. Before he left Nashotah he rose to the post of Warden of the Western Conference of the group. Eventually McGarvey, most of the Companions in the Western Conference, and those who lived at St. Elizabeth's would all find their way into the Catholic Church.

Modernism came. Following on the heels of Victorian sentimentalism it gnawed at the foundations of dogma, reducing what little spirituality Protestantism had preserved into mediocre humanitarianism. The Catholic Church saw the dangers of this "synthesis of all heresies" and condemned it. The Episcopal Church succumbed to it when its General Convention adopted the Open Pulpit at Richmond in 1907. Though it was never openly admitted, it was common knowledge that the Open Pulpit Amendment had for its primary objective the elimination of High Church influence. By permitting, with the Bishop's consent, the clergy of any Christian denomination to address an Episcopal congregation, it would disrupt all further efforts of the High Church party to "Romanize" the Episcopal Church and reduce Anglo-Catholics to the position of a tolerated but effete minority. The Broad churchmen took all possible steps to insure the passage of the amendment. The site they chose for the General Convention was Richmond, Virginia, far from High Church centers in New England and the west. The laymen, whose good graces kept the roof over many a High Church parsonage brought pressure to bear on their proteges. Theories were expounded, which divided the presentation of revealed truth be-

tween the historic hierarchy and "the Prophets" who came forth from time to time, perhaps unordained and even of a different communion. Church publications issued many articles in favor of the change.

Despite all this, neither Hawks nor anyone at Nashotah, nor High churchmen in general, ever actually believed that the amendment would get through. It could not be done without the support of High Church bishops and these for the most part had promised to oppose it. When, almost without dissent the Open Pulpit Amendment was adopted, Edward Hawks and his friends began to wonder.

For some time he had been having misgivings about his particular brand of "Catholicism." These were not cleared up by the exhaustive research he had conducted on every phase of Protestantism since the Revolt. On the contrary the more he delved, the more uncertain he became. He would try to dispel one doubt only to uncover several more. Quotations that had once supported his position lost their strength when he found them anew in their context. But however perplexed Edward Hawks was, one bulwark did not fail him — the superior of the Companions of the Holy Saviour, William McGarvey. If his erudite superior remained unimpressed by the claims of Rome, that was good enough for Hawks. When Hawks was appointed Warden of the Western branch of the society, McGarvey presided over a retreat at which he denounced the trend of the church toward Protestantism, but was reticent on any union with Rome. Neither did he broach the subject that December (after the Open Pulpit amendment had been passed) when Edward Hawks and James Bourne spent Christmas week at St. Elizabeth's. All that McGarvey could advise was prayer and patience; he was having his own interior doubts, but these he kept to himself.

"I did it to prevent something worse," replied Bishop Webb when Hawks and Bourne asked why he had voted for the Open Pulpit. Webb as Bishop of Minnesota was Hawks' ecclesiastical superior, and had developed a keen friendship for Hawks when he had been President of Nashotah House before his consecration. Webb asked the pair if they still felt that they were priests. They answered: "Yes," with apparent certainty, but by now little held them to the Anglican communion except the ties of sentiment. For a few weeks they were held suspended by these ties between Canterbury and Rome.

Edward Hawks, in bed on the night of February 11, was assailed with a violent stomach ache. Instead of calling for help; he knelt down and promised the Most Blessed Virgin that if relief came he would never again say Cranmer's "mass." Almost at once the pain left him and he soon slept quietly. It was not until the next morning, as he was vesting for "mass," that the promise he had made the night before flashed into his mind. For

a moment he paused, then began to remove his vestments and lay them on the sacristy table. As he left he told the bewildered server that he had been ill the night before. He was ascending the stairs to his room when he met Jim Bourne. "I'm going," was all he could mutter, but his facial expression was more eloquent. "Thank God," Bourne answered, "I'm going with you." The two turned silently and went to see Dr. Barry, who was then at breakfast. "I didn't say mass this morning," Hawks said, and the president knew what he meant. "You will go to your room, pack your things, and be ready to leave in twenty-four hours," he said, "your checks will be ready in a few minutes."

A phone call from Bishop Webb came while the two were packing. The student who delivered the message did so timidly for all communication with anyone at the seminary had been forbidden. On hearing of their decision the bishop summoned Hawks and Bourne to his residence; he held back his tears with difficulty as the two remained steadfast in their resolve. He rescinded the president's twenty-four hour ultimatum, telling them that they could stay at Nashotah as long as they found it necessary. Only one request did he make—because of the tenderness of past associations; Hawks and Bourne were requested not to enter the Church in the Middle West. The two then knelt and the bishop gave them his blessing.

The two left Nashotah after touching farewells to their friends, at present unaware that "we'll be seeing you" would have been more appropriate. They first sought refuge with McGarvey in Philadelphia, but because of his own bitter opposition to the Open Pulpit he was under almost constant observation from the press. That two of his subjects, now about to enter the Roman Church, were living under his roof would place him in a most compromising position. He gave them hospitality overnight, then shuttled the two off to Atlantic City. With only about a hundred and fifty dollars between them, Hawks and Bourne decided to go to New York and seek out the Paulist Fathers who then as now, were doing outstanding work in bringing non-Catholics to the truth. The superior of St. Paul's Church welcomed them cordially and the two were baptized conditionally on the following morning, February 19, 1908. A few days later they received the sacraments of Penance, Holy Eucharist and Confirmation. The weeks following were spent at the Paulist house of studies at Washington.

✱ On March 30, Hawks and Bourne received word that Archbishop Ryan of Philadelphia wished to see them with a view toward their being accepted as students at Overbrook Seminary. Father James M. Gillis, then Paulist Superior at Washington, advised them to go, and the invitation was accepted. The genial Archbishop waived all formalities for admission into

the seminary, but suggested that the two might sprinkle a little holy water on the cassocks which they used in their Anglican ministry.

X The two seminarians spent Easter of that year at St. Elizabeth's, and what they found there was most gratifying. The Companions, William McGarvey, Maurice Cowl, William Hayward, James McClellan, were about to resign before entering the Church. Also staying at St. Elizabeth's was his former confessor at Nashotah, Reverend Charles E. Bowles, who with a friend, Reverend Otho O. Gromoll, was also about to come in; and Reverend Edgar Cowan, a student at Nashotah House. All of these men would soon join Hawks and Bourne at Overbrook. Here the news reached them that Wilbur Russel, Archdeacon of Nashotah's diocese, and two other ministers had come into the Church in the Middle West. Reverend Signorey Fay, an intimate friend from Nashotah would shortly enter the Church with five of the seminarians. In all, about a score of Episcopalian ministers followed Edward Hawks and James Bourne into the Church, together with over a hundred laymen.

9 to
St. C. B.

After uneventful seminary days, the former ministers were ordained in 1911 by Archbishop Prendergast, and Father Hawks was assigned as curate to St. James' Church, Philadelphia, and later to St. Edward's in the same city. In 1917 he enlisted as a chaplain in the Canadian Expeditionary Forces and saw action in Belgium. Upon his return to Philadelphia in 1919 he was summoned to the Cathedral Office to be given the task that was to occupy the rest of his days.

It is usually the dream of every diocesan priest to be one day appointed pastor. Father Hawks received his appointment, October 1, 1919 as pastor of the new parish to be formed at Harrowgate. He wired his acceptance the next day. The parish, which consisted solely of plans, was to be located on Frankford Avenue close to Venango street. Through Thomas J. Eagan, the real estate agent, Father managed to buy the necessary property without arousing the attention which would have caused the prices to jump. To arrange for living quarters and a place where Sunday Mass could be celebrated in the new "parish," Father Hawks purchased a former Chinese laundry at 3403 Frankford Avenue. Here the first informal Mass was offered, November 23. The place was so crowded that even the second and third floors which served for rectory were filled. At the specified times in the Mass all the bells in the house were rung, and a priest recited the Mass in English in the hallway. Father Hawks then began a search for new quarters until a blacksmith shop which was intended to be a temporary church could be occupied. Meanwhile George Audsley and he completed plans for the school which was approved by the Diocesan Building Committee on March 4, 1920. In June, the blacksmith moved out. Thanks to

St. James

AUDSLEY

voluntary work by the parishioners, they were able to take possession on Sunday, June 13. Even this shop was insufficient to hold the crowds. The men of the parish once again pitched in to extend the building forty feet to the rear and build an "L" behind the rectory. This was their chapel till October 1922.

Father Hawks, in July of 1920, began to rehabilitate the broken-down Medford property on the corner of Frankford Road and Atlantic, so a school could be started in the fall under the direction of the Sisters, Servants of the Immaculate Heart of Mary. Obtaining eight thousand dollars through a carnival, he repaired the ruined house by September 8. Later he realized it would have been cheaper to have torn the whole building down. When the permanent school building was ready in the fall of 1923, the Medford property was taken over by the Catholic Club of the parish. Father Hawks then converted the basement auditorium of the new school into a temporary church. Previous to that he had used the middle floor of the school for Mass. It was only after the war that full scale building could begin on the church which was consecrated in 1953. Designed by Mr. Ricker, St. Joan's is a marvel of church beauty.

A tradition of St. Joan's is the annual Military Mass on Memorial Day which coincides with the feast of the church's Patron. A parade of Boy Scouts, Veterans' Post, and the Holy Name Society would precede the open air Field Mass in Harrowgate Park. Attended by representatives of the French, British, and Spanish governments, it is an event to which all the parishioners look forward. Afterwards, a luncheon is served to invited guests.

In June of 1928, Father Hawks welcomed into his rectory his life-long friend, and fellow convert, Father James Bourne. Father Bourne's health was broken. He stayed with Father Hawks till July of 1933 and after his death on November 14, 1935, he was buried from St. Joan's. Another friend and fellow convert who came to spend his last days with Father Hawks was Father Maurice Cowl who arrived in the spring of 1933 and remained until his entrance into the Misericordia Hospital in November of the same year.

✱ Among Father Hawks' outstanding achievements during these years were the numerous conversions which he was able to effect through his convincing arguments but above all through his kindness. He had the distinctive ability of understanding the position and problems of non-Catholics. Difficult instruction cases would often be referred to him.

In conjunction with his convert work, he founded the Catholic Evidence Guild in 1935 and was the Diocesan Representative of the Roundtable discussions. The former sponsored the open air talks at McPherson Square,

Kensington. By means of lay cooperation, Father Hawks organized a corps of speakers who were not only able to spread Catholic doctrine with convincing forcefulness but also to answer the objections certainly to be raised by the audience. This street speaking, so to speak, has always been an effective tool of Catholic Action.

The Roundtable is an outgrowth of friendly lunchtime discussions of religious and moral questions by a few members of the Paoli Local. When the participants in these discussions began to bring their priests and ministers to support their arguments, the whole thing became more formal and organized. They agreed to meet the second Tuesday of every month. This has continued to the present day. The Cardinal appointed Father Hawks as official diocesan representative to the Roundtable, thus giving it his approval. This appointment came as a recognition of Father Hawks' brilliant work in winning converts and his ability in handling both sides of any discussion on comparative religions. By virtue of his personality, patience, and knack of presenting Catholicism in an understanding and kindly manner, Father Hawks did much to break down bigotry and promote good fellowship among peoples of different faiths.

His pen was as facile as his personality in spreading truth. Most of his writings were magazine articles for *The Missionary*, predecessor of *Information*. A series of articles on the disintegration of Protestant sects was compiled into a small book, *Pedigree of Protestantism*, which gives an interpretative summary of how the movement has developed and decayed. His most famous work, however, is *William McGarvey and the Open Pulpit*, which Monsignor McGarvey requested him to write in 1936. The book masterfully traces the origin and development of the Open Pulpit movement in the Episcopal Church and the concussions its inconsistency brought about. Its only shortcoming lies in the fact that the author played down his own role in the remarkable conversions of that period. He also wrote a few short stories for the *Messenger of the Sacred Heart* and other Catholic magazines, and the book, *History of the Parish of St. Joan of Arc*. For thirty-five years he contributed a weekly editorial to the *Catholic Standard and Times* in which he admirably defended the Church's stand on current controversial questions. He was recognized as an authority on Protestantism, especially Anglicanism, even by the secular press.

When the Spanish Civil War developed in 1936, Father Hawks, who had been created a domestic prelate on the occasion of the silver jubilee of his priesthood in 1936 and in testimony of his work as apologist, administrator, and his zeal for converts, was an outstanding defender of the Catholic cause. To combat the intense torrent of Communist propaganda that cascaded from the secular press, he went to Spain to observe the war at first-

WRITINGS

hand. From just behind the battle line he sent back reports on the true situation of things in Spain, all documented beyond reach of any contradiction. He was able to smuggle out through Communist border guards an extensive photographic record of damage done by Communist forces and upon his return to the United States, he often lectured on this subject. Later he was decorated by Spain for his excellent work.

The last few years were extremely difficult for Monsignor. The asthmatic condition, which had been his cross for many years grew worse. It was necessary for him to live at Villa St. Joseph, the home for ill priests of the Archdiocese of Philadelphia, but whenever he could, he returned to visit his parish. Out of deference to him, an administrator was never appointed. He suffered a stroke on Christmas day, 1954, from which he never fully recovered. After receiving all the consolations of Holy Church, he died peacefully on January 20, 1955. A host of those who knew him gathered to honor him at his funeral in the church he had founded. The Archbishop of Philadelphia, the Most Reverend John F. O'Hara, D.D., celebrated the Mass with over a hundred and sixty members of the clergy in attendance.

* The governments of England, Spain, and France sent official representatives. His beloved parishioners and many of his non-Catholic friends crowded the church. Monsignor Edward Hawks, who had labored so long and so diligently for Christ and His Church, had found eternal rest.

8-4. 20-10

St. Joan of Arc Church

Military Field Mass

HARROWGATE SQUARE

Kensington Avenue and Tioga Street

SUNDAY, MAY 23, 1920



File

History of St. Joan of Arc's Parish

The new parish was founded on October 1st., 1919, by the appointment of Rev. Edward Hawks as Rector. The boundaries were fixed a few days later, and included portions of three older parishes; viz., the Nativity, the Ascension and St. Joachim. The site for the new Church is at the corner of Atlantic Street and Frankford Avenue, and for the new School, a little to the north of this, near Venango Street. At present the new congregation is forced to worship in a store at No. 3403 Frankford Avenue, because, although settlement has long since been made for the new property, it has been impossible, owing to present conditions, to obtain occupancy of the new premises. On the acquired property there are two small houses, which will be made into a Rectory. There is also a blacksmith shop, which will be extended and will serve as a temporary Chapel. Another house will be used for a temporary Convent. It is proposed to begin as soon as possible the building of the School. This will for some years serve also as a Church. It will contain a spacious auditorium. It will be absolutely fireproof, and will embody all the improvements that many years of experience in school building have demonstrated. Mr. George Ashdown Andsley, who built the beautiful Church of St. Edward the Confessor, is the architect. He has already submitted plans which have been approved by the Diocesan Building Committee.

Canonization of St. Joan of Arc

The canonization of St. Joan of Arc, the French national heroine, which was celebrated in St. Peter's, Rome, on last Sunday, May 16, was pronounced the greatest and most impressive function ever performed in the grand Basilica.

St. Peter's was lighted by thousands of incandescent bulbs, and the soft radiance of innumerable flickering candles added fascinating beauty. The enormous pillars of the Basilica were decorated with priceless ancient crimson damask and pictures of Joan of Arc were prominently displayed. A passage was kept open in the middle of the Basilica for the Papal procession to the high altar, behind which the Papal throne was erected, having a small tribune for the Papal family. Another tribune contained 140 descendants of the family of Joan of Arc. These, from all ranks of life and from all parts of France, had for the most part never met each other before. Three times as many applied for seats, but their claims as relatives were not admitted.

Further along there was a tribune for the Roman aristocracy, the Knights of Malta headed by Count Lambertenghi, the diplomatic body accredited to the Holy See, and a special mission headed by Gabriel Hanotaux, sent by the French republic. The diplomatic tribune, which glittered with uniforms and decorations of all kinds, contained among others the Duke of Vendome, Princess Irene Alexandrovna, Princess Jousouroff, Prince Theodore Alexandrovich and Prince Miguel of Braganza.

Diego von Bergen, German Ambassador to the Vatican, made his first appearance at a function. He wore evening dress, in striking contrast to the gorgeous uniforms of other diplomats. The Ministers of Chile, Argentina and Brazil, with their wives; Count de Salis, British Minister to the Holy See, and M. Doulcet, the French representative at the Vatican, were among the 60,000 to 70,000 persons present at the canonization ceremonies.

A Diary of Parish Events

1919

October 1, the new parish of St. Joan of Arc founded, and Rev. Edward Hawks appointed rector.

October 11, the boundaries of the new parish arranged.

October 27, the site for the new school purchased.

November 6, the site for the new church purchased.

November 13, George A. Audsley appointed architect for the new school.

November 15, the store at 3403 Frankford avenue purchased to serve as temporary church and rectory.

November 22, Father Hawks came to reside in parish. He is staying with James Meagher, 3450 Frankford avenue. The first altar erected the same day.

November 23, first Mass at 7.30 in the store; second Mass at 9.30. A large number were present.

November 26, the first funeral of a parishioner held in the Church of the Nativity.

November 28, Holy Hour for the first time. The chapel full.

November 30, Two sisters of the Immaculate Heart, Sister M. Cyrenia and Sister M. Sacred Heart, take charge of Sunday School.

December 6, the Rectory occupied.

December 7, First Baptism, Thomas John Hughes.

December 9, First meeting of St. Joan of Arc Sodality B. V. M.

December 11, First meeting of the men of the parish to organize the Holy Name Society.

December 14, Rev. John Dodwell, C. S. Sp., says Mass in the chapel for the first time.

Xmas Day, Six Masses, all well attended.

December 28, the architect arrives to begin his work on the school.

1920

January 4, Inaugural meeting of Holy Name Society.

January 7, the Sisters of the Immaculate Heart formally agree to teach in the new school.

February 12, First Euchre at Moose Hall. It was a great success.

March 4, The plans of the school were accepted by the building committee of the diocese.

March 17, St. Patrick's Night at Lithuanian Hall.

March 20, Permit received from the City Hall to hold a Military Mass in Harrowgate Square on Sunday, May 23, in honor of the canonization of St. Joan of Arc obtained by Jno. J. Ratigan.

March 21, a full delegation of our Holy Name Society attended the meeting of the Diocesan Union in the Cathedral Hall, and St. Joan of Arc's parish was received into membership.

March 24, Mr. and Mrs. William H. O'Keefe presented the parish with five \$1000 Liberty Bonds.

April 4, Easter Sunday. There was a large attendance at the four Masses. The collection amounted to over \$800.

April 6, Miss Mary Cunningham was received into the Order of St. Joseph at Chestnut Hill and was given the name of Sister Mary Louis Bertrand.

April 11, a full meeting of the Holy Name Society met to arrange the details of the Military Mass. The committee was decided on. Mr. Robert Hepburn was made

History of
THE PARISH OF
ST. JOAN of ARC
Harrogate, Philadelphia

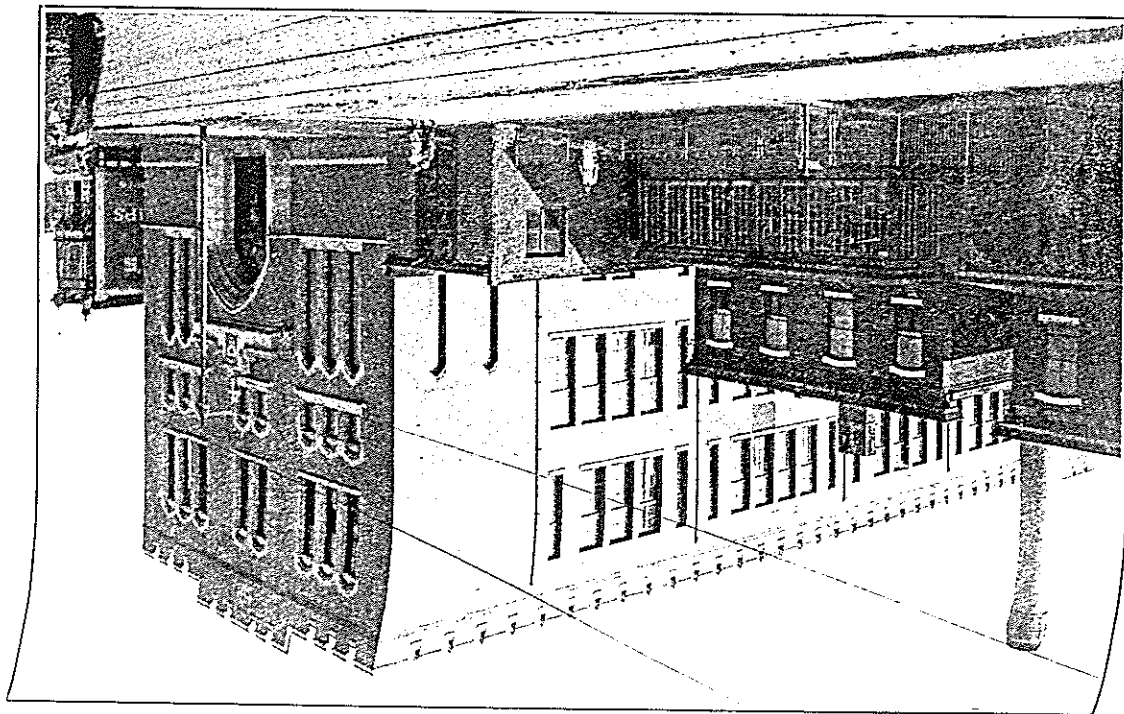
BY
MONSIGNOR EDWARD HAWKS
 ITS FIRST PASTOR



RECEIVED OF THE
 CATHOLIC ARCHDIOCESE
 OF PHILADELPHIA
 JAN 10 1937

THE PETER REILLY COMPANY
 133 NORTH THIRTEENTH STREET
 PHILADELPHIA

1937



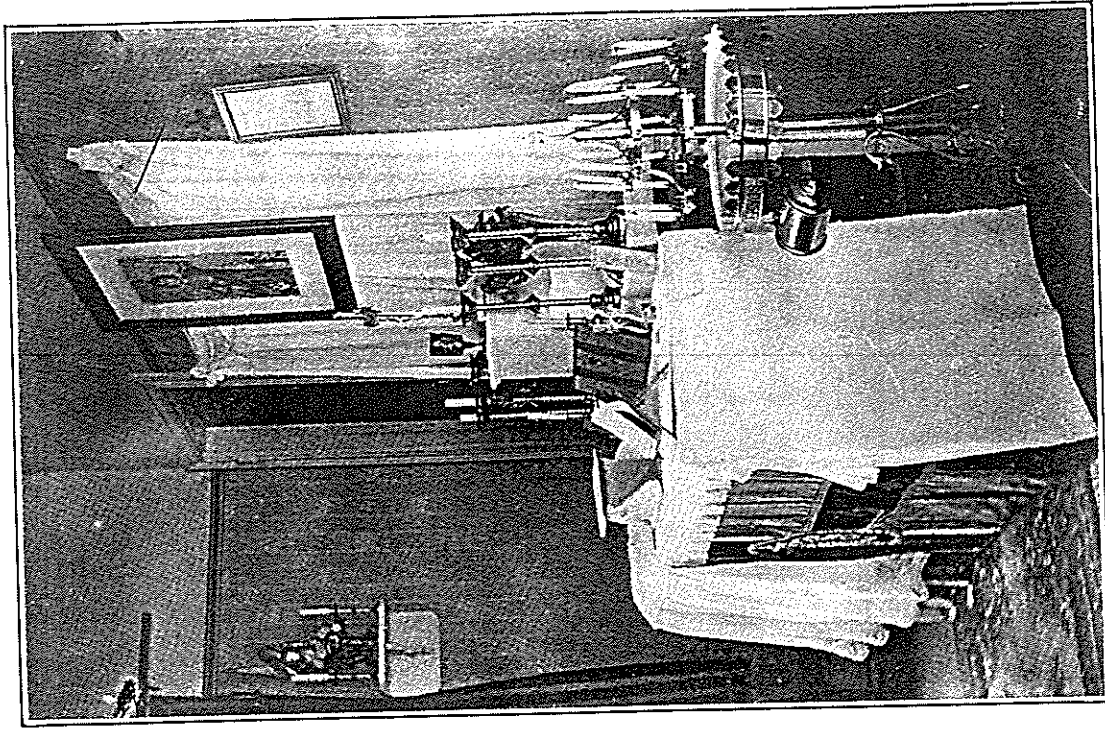
THE NEW SCHOOL

this at once. He was glad to move off the Avenue, where the horses waiting to be shod often got into the way of the trolley cars. It would take some months for him to move and his contract with us gave him until June. He would not be able to vacate any sooner. He expressed his satisfaction in a change which helped us both, and being a man of strong religious belief, added some words that remain in my memory:

"This house (meaning the dwelling which was destined for a Rectory) has always been conducted in a moral manner, and I am sure that it will always be so conducted by you. I think that the Lord has rewarded me by sending you here." I discovered that he was referring to his *total abstinence* convictions.

I already had my architect for the permanent building. When I was at St. Edward's as a curate before the war, it was my happiness to meet Mr. George Audsley, the distinguished architect of that magnificent building. I promised him then that if I ever had to build a Church he should build it for me. My residence at the St. Edward's Rectory after my return from France reminded me of this promise. I made no mistake although he was now an octogenarian; but what an octogenarian! He had the soul of a child. I wrote to him at once. After Christmas he came to stay with me at the store. He had already a plan in his mind. We decided to visit a number of new schools in order to get ideas, amongst others the Nativity, St. Agatha's and St. Edward's. We interviewed the Sisters of various Orders to discuss ventilation, cloak rooms and other problems.

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ALTAR IN CHINESE LAUNDRY

We even picked out the bricks that seemed most suitable.

Mr. Audsley entered into the undertaking with boyish eagerness. His visits were frequent. He was versatile. Architecture was not his original profession. He had been a skilled reproducer of ancient documents and designs. He was the author of many books. His chief hobby was building organs. An organ of his, which won a prize at the St. Louis Exposition, is now a part of the large instrument in Wanamaker's Store. He could talk on many subjects. He had the most naïve opinions which he held with the utmost tenacity. For example, he refused to believe in the existence of sound waves. He had a magnificent idea of color, and a fine appreciation of music. We talked by the hour. Amongst other accomplishments he was a skillful cook. One night he put on an apron and prepared a dish of scalloped oysters. He brought me bottles of a sauce prepared from his own recipe—one that was too costly to be marketable. If I did not have time for conversation he would go alone to the movies. His mind was never at rest and his health was magnificent. When asked the secret of his longevity, he would answer that it was due to his working at night when his family could not interrupt him! He went to sleep when he was tired and never arose until he awoke naturally.

Mr. Audsley was not a Catholic but he had a Catholic mind. He had known many members of the neo-Gothic School in England and he lived imaginatively in the Middle Ages. He had a strong belief in the Real Presence although I could not find that he went to Church. I remember his walking one night in St.

Edward's Church (he avoided it in the daytime as far as possible because he detested its cheap windows, placed there without his advice) and his speaking to me as I was leaving the confessional. "What a privilege", said he, "to have built this house to enshrine the Presence of God". He died at the age of 87, a few hours after writing the last page of a book which has been considered one of the best on the construction of organs.

At night in the room which served as parlor, dining and sitting-room he and I used to build the future Church of St. Joan of Arc in fancy. He would have liked a Gothic building; something that would recall the chivalrous days of its patron saint. It was to be emblazoned by way of decoration with the shields of all the cities connected with her short career of glory. Alas for such dreams? Since we sat dreaming the fabric of society has been changed and such dreams belong to an age that has passed away. We did not suspect the collapse that was so near. The millions of dead on foreign battlefields were yet to take their vengeance. Will the Church ever be built? Certainly not as Mr. Andsley and I planned it. The age of the Gothic Revival is over. A new generation demands something that it can understand.

Meanwhile the architect was busy on the plans for the School which was also to serve as a temporary Church. It is amazing to know that this octogenarian had finished his work and received the approbation of the Diocesan Building Committee by the 4th March 1920. He and I had submitted them on February 13, to Father Nash who promised to bring them before Monsignor Sinnott and Father Daley, the other members of the Committee. We were

highly complimented on the work. In returning the plans to me at the later date Father Nash said that they were the best that had ever been offered to him. The Committee had no criticisms to make nor any changes to suggest.

VII

THE MILITARY MASS

Is it an extravagant fancy to see a fitness in the dedication of a church to St. Joan of Arc on a thoroughfare that witnessed the struggle between America and the mother land? It has been said that the loss of France was the beginning of the strength of England. The Maid of Orleans always prayed for her enemies calling them, innocently, the "god-dams". It is likewise true that the loss of the thirteen colonies was the beginning of a successful colonial Empire. It was also the chief cause of Catholic Emancipation. The English Government sensed the danger of alienating its Catholic subjects.

In 1919 the Great War was just over and it was inevitable that the first church in America erected to the honor of a French military hero should be associated with its recent memories. A Military Mass to mark the canonization was arranged. The date chosen was May 23, 1920, one week after the solemn ceremonies in Rome. Since the two parcels of ground that had been purchased were each too small for the purpose, it was decided to obtain the use of Harrowgate Square. Early in April we began to make preparations. They were on a large scale; we

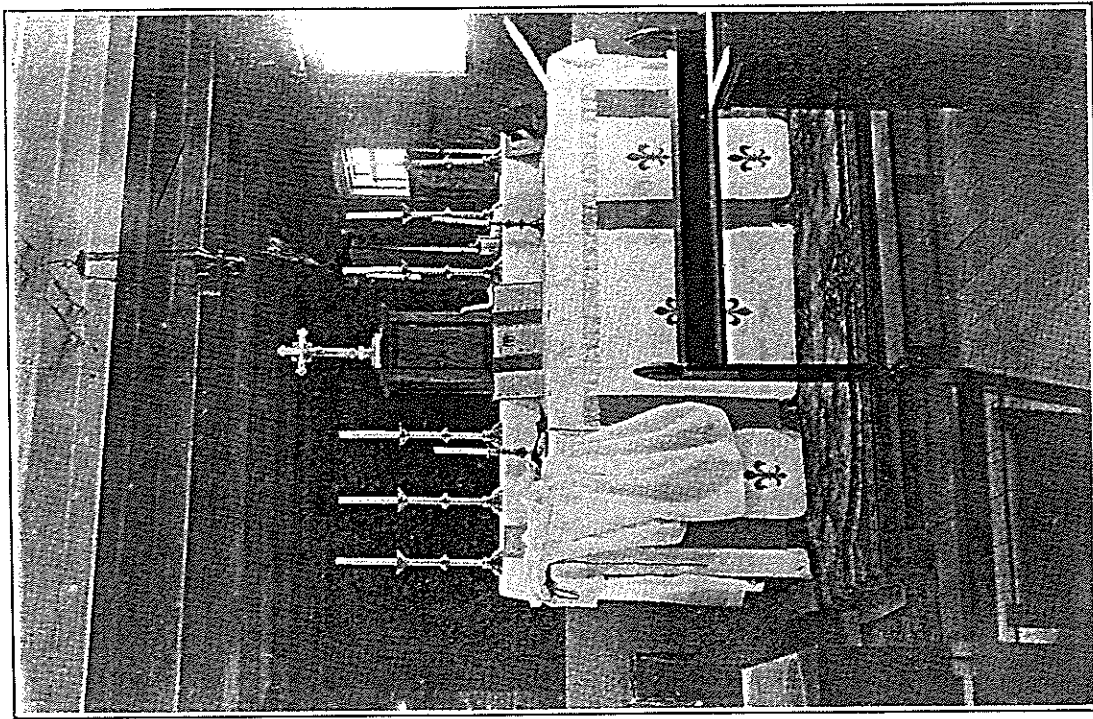
November 16th. It was decided that the whole building should be erected but that only the auditorium and the stairways should be completed. As the school rooms would not be needed until the fall of 1923, the two upper floors could be left in the rough without partitions.

There was much excitement when the bids arrived. None were opened until they had all been received. Mr. Audsley was the soul of fairness. The lowest bidder was to be awarded the contract since no one was allowed to bid who did not come up to his standards of work. There were five bidders and the range of prices was not very large. The contract was awarded to Melody and Keating at a price of \$129,120. There were no extras, indeed, there were several reductions in regard to waterproofing and other details.

Mr. Audsley was delighted with the decision since he had already been associated with this firm when it built his church of St. Edward. A few days later the Continental-Equitable Trust Society agreed to finance the venture and nothing prevented work but the brick-layers strike which had run into many months. It was, however, decided to put in the cement foundations before the frost set in. The contract was signed by the Cardinal on November 18th and on the following Sunday the ground was formally broken at 4:15 in the afternoon in the presence of a large gathering of the parishioners.

Day by day we awaited the arrival of the steam shovel. After what seemed an endless delay it arrived on December 13. The cement footings were laid at once before the ground, which was of the firmest brick clay, had any chance of falling in.

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FIRST ALTAR IN BLACKSMITH SHOP

1921
Committee that we were able to bring about this happy solution of a very serious situation.

Throughout the month of February the brickwork progressed like magic, whilst the great steel columns and beams were being erected. I tried my hand at rivetting and was able to put in a few bolts under close supervision. I learnt then what heavy work it was to sit aloft and bear the constant vibration of the compressed air rivetter. The cement of the first floor was poured on March 16th. I remember the occasion very well. From our elevation we could see the Delaware river and there was a fresh breeze blowing. My friend, the building inspector, with whom I had once had a controversy, was watching the proceedings and he expressed his admiration for the strength of the construction.

We left a portion of the wall at the south-western corner below level so that the solemnity of the corner stone laying might take place in fair weather. Bishop Crane officiated on Palm Sunday. Before the ceremony the Bricklayers Union requested the pleasure of making him an honorary member of their guild to record the settlement of the strike. Bishop Crane was compelled to refuse this kind suggestion for reasons that are obvious. Mr. Audsley appeared in his best and superintended the laying of the beautiful stone that he had designed, a gift of the stone contractor. In it were placed various articles destined to prove the date of the event. An address was delivered by our old friend Hon. Michael Donohoe; Father Meagher, a boy from the parish, said the prayers. Amongst the notables were the rectors of St. Joachim and the Ascension. We also had with us the newly-made Monsignor Rt.

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Rev. Thomas F. McNally. It is interesting to note that our building is dated by the recent election of our present reigning pontiff, Pius XI, who was placed in the chair of St. Peter on February 6 of the same year.

By the end of May the brickwork was finished and in another month the roof was on. The plastering began at once. On July 2 the first mass was said in the new building on the middle floor. For one month the Sunday masses were celebrated in this inconvenient place, the floor being of unfinished cement. The plasterers completed their work in the Auditorium by the end of July. On August 6 mass was said here, the floor being still unfinished. Everything was practically in order by October 8.

Meanwhile a difficulty had arisen concerning the boiler house which occupied the rear portion of the blacksmith's shop. The general contractor, Mr. Melody, was not able to undertake this work as had been expected. It was not part of his contract. Through the kindness of the heating inspector, Mr. Berkley Hackett, we were able to rush this job through in time to meet the approach of winter. A very deep excavation had to be made, involving the under-pinning of the Rectory and the construction of a heavy subterranean wall to carry the thrust of the School building. Unfortunately an accident occurred at this time. The sub-contractor, an elderly man, was struck by some falling earth which he had failed to shore-up. The injury was not considered serious but its neglect resulted in his death. The boiler-house was started on the 23 August and the job, including the erection of the stack, was finished by October 21. Then came a hurried rush

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DSA Architect Biography Report (June 25, 2019, 3:53 pm)

Larger versions of these images are located at the foot of the page.

Basic Biographical Details

Name: George Ashdown Audsley

Designation: Architect

Born: 3 June 1838

Died: 21 June 1925

Bio Notes: George Ashdown Audsley was born in Elgin on 3 June 1838. He was articled to Alexander and William Reid of Elgin c.1852 and at the end of his apprenticeship in 1856 he moved to Liverpool. His RIBA nomination papers do not give any information on his early years there, but from American sources he is known to have spent some time with the City Surveyor John Weightman and with John Cunningham with whom he was briefly in partnership.

In 1863 he formed a partnership with his elder brother William James Audsley, born in Elgin in 1833, who had also been articled to the Reids; in the early years their practice included key-making as well as architecture. The Audsleys designed a significant number of buildings in and around Liverpool, mostly Ruskinian but their Racquet Court (1879) was Thomsonsque Greek and their synagogue Moorish. The last of these brought the commission to design a church on St Petersburg Place, London in association with the Jewish architect Nathan Solomon Joseph in 1877-79, and a London office was opened in 1881, partly to deal with their numerous publications. Both brothers were admitted FRIBA on 12 June 1876, their proposers being Edward Robert Robson and Robert William Edis of London and Joseph Boulton of Liverpool.

The Audsleys' career as authors of books on architecture and design began in Liverpool with the publication of the 'Guide to the Art of Illuminating and Missal Painting' (1861) and the 'Handbook of Christian Symbolism' (1865), both of which had pioneering chromolithograph plates. These were followed by 'Cottage, Lodge and Villa Architecture', published in Edinburgh in 1868, again with chromolithographed plates. By the early 1870s they had become leading exponents of the Japanese in the 'Keramic Art of Japan' (1875) and 'The Ornamental Arts of Japan' (1882-84), these being related to their client James L Bowes who was an important collector. Their 'Outlines of Ornament in the Leading Styles' published in London in 1881 and in New York in 1882 led to a visit to New York in the following years and a chance meeting with the Milwaukee art collector Frederick Layton on the voyage home. Layton asked them to sketch out an art gallery which was built in 1885-87 and supervised by E Townsend Mix. Carried out partly in timber and terracotta, it was perhaps the finest expression of Thomsonsque Greek Revival designs outwith Thomson's own oeuvre. One of the Audsleys made a visit to the Midwest in the summer of 1889, sailing for home on 20 July.

In 1892 the Audsleys removed their practice to New York. This move may have related to the success of their publications there, but it also seems to have been connected with the commission from a consortium of English investors to design the sixteen-storey Bowling Green Building at 3-11 Broadway, built in 1895. This had a very modern pilastered treatment at the upper floors and high-quality detail at the lower floors. Other commissions

included the Gothic church of Edward the Confessor in Philadelphia and the English church at Grasse in France. A substantial part of their practice in America related to organs, George having become interested in organ building at St George's Hall in Liverpool, probably during his period with Weightman, to the extent of having a large and elaborate organ in his London house for musical evenings. In the USA he became the principal advocate of the concert organ, an instrument of such wide range that it could function as a full orchestra, his ideas on the subject being embodied in 'The Art of Organ Building', published in 1905. In his later New York years, George retired from architecture to devote his time wholly to organ building and publications, working chiefly with his son Berthold rather than his brother William who retired or died c.1910. He settled in a large hilltop house in Bloomfield, New Jersey where he died on 21 June 1925. His profession was given as writer and organ builder rather than as architect.

Private and Business Addresses

The following private or business addresses are associated with this architect:

Address	Type	Date from	Date to	Notes
▸ 14, Cook Street, Liverpool, England	Business	1876	*	
▸ New York, New York, United States of America	Business	1892		
▸ Bloomfield, New Jersey, United States of America	Private	After 1910	1925	

* earliest date known from documented sources.

Employment and Training

Employers

The following individuals or organisations employed or trained this architect (click on an item to view details):

Name	Date from	Date to	Position	Notes
▸ A & W Reid	c. 1852	1856	Apprentice(?)	
▸ John Weightman	After 1856	Before 1863	Assistant	<i>in Liverpool City Surveyor's Office</i>
▸ Cunningham & Audsley	c. 1860	1863	Partner	
▸ Audsley & Audsley	1863	After 1895	Partner	

RIBA

RIBA Proposers

The following individuals proposed this architect for RIBA membership (click on an item to view details):

Name	Date proposed	Notes
▸ Joseph Boulton	12 June 1876	<i>for Fellowship</i>
▸ (Sir) Robert William Edis	12 June 1876	<i>for Fellowship</i>
▸ Edward Robert Robson	12 June 1876	<i>for Fellowship</i>

RIBA Proposals

This architect proposed the following individuals for RIBA membership (click on an item to view details):

Name	Date proposed	Notes
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- | | |
|-----------------------|---|
| ▶ Patrick James Byrne | 9 January 1882 <i>for Associateship</i> |
| ▶ James Ledingham | 8 June 1885 <i>for Associateship</i> |

Buildings and Designs

This architect was involved with the following buildings or structures from the date specified (click on an item to view details):

Date started	Building name	Town, district or village	Island	City or county	Country	Notes
▶ 1874	Cawdor Castle			Nairnshire	Scotland	<i>Proposals for the infilling of the N courtyard to creat 'King Duncan's Hall' - not executed</i>

References

Bibliographic References

The following books contain references to this architect:

Author(s)	Date	Title	Part	Publisher	Notes
▶ Buhrman, T Scott	1925	George Ashdown Audsley, LL.D.: An Appreciation		George Ashdown Audsley, 'The Temple of Tone' (New York: J Fisher & Bro, published posthumously) p247	
▶ Dictionary of American Biography		Dictionary of American Biography			
▶ Grove Dictionary of Art		Grove Dictionary of Art			
▶ Jervis, Simon	1984	The Penguin Dictionary of Design and Designers			
▶ Placzek, Adolf K (ed)	1982	Macmillan Encyclopedia of Architects		New York: The Free Press/Macmillan Publishing Company	
▶ Walker Art Gallery	2003	The Audsleys: Victorian Pattern Designers (Walker Art Gallery Exhibition)		Liverpool: Walker Art Gallery	
▶ Withey, Henry F and Withey, Elsie Rathburn	1970	Biographical Dictionary of American Architects (Deceased)	Facsimile edition	Los Angeles: Hennessey & Ingalls, Inc (originally published in 1956)	

Periodical References

The following periodicals contain references to this architect:

Periodical Name	Date	Edition	Publisher	Notes
▶ Alexander Thomson Society Newsletter	January 1992	no 3		
▶ Alexander Thomson Society Newsletter	September 2000	no 27		
▶ American Art Annual	1925	v22		<i>Obituary</i>

‣ Building News 7 March 1890

Archive References

The following archives hold material relating to this architect:

Source	Archive Name	Source Catalogue No.	Notes
‣ RIBA Archive, Victoria & Albert Museum	RIBA Nomination Papers		<i>F v5 p48 (microfiche 88/D7)</i>

Images



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