

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: 1616 S. 17th Street

Postal code: 19145

2. NAME OF HISTORIC RESOURCE

Historic Name: St. Thomas Aquinas Roman Catholic Church and Rectory

Current/Common Name: St. Thomas Aquinas Roman Catholic Church and Rectory

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: worship site and residence for clergy

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 1900 to present

Date(s) of construction and/or alteration: 1901 to 1904

Architect, engineer, and/or designer: Edwin F. Durang (1826-1911)

Builder, contractor, and/or artisan: W.J. McShane

Original owner: Archdiocese of Philadelphia

Other significant persons: _____

CRITERIA FOR DESIGNATION:

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

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

8. MAJOR BIBLIOGRAPHICAL REFERENCES

Please attach a bibliography.

9. NOMINATOR

Organization _____ Date February 19, 2019

Name with Title Celeste A. Morello, MS, MA Email N/A

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

City, State, and Postal Code Philadelphia, PA 19147

Nominator ☐ is ☒ is not the property owner.

PHC USE ONLY

Date of Receipt: February 19, 2019

☒ Correct-Complete ☐ Incorrect-Incomplete Date: March 14, 2019

Date of Notice Issuance: March 15, 2019

Property Owner at Time of Notice:

Name: Rev. Dennis J Dougherty

Address: St. Thomas Aquinas Church

1719 Morris Street

City: Philadelphia State: PA Postal Code: 19145

Date(s) Reviewed by the Committee on Historic Designation: April 17, 2019

Date(s) Reviewed by the Historical Commission: August 9, 2019

Date of Final Action: August 9, 2019

☒ Designated ☐ Rejected Criteria E, J

12/7/18

5. BOUNDARY DESCRIPTION

This nomination proposes to designate St. Thomas Aquinas Roman Catholic Church, rectory, and green space, all contained on the southeast quadrant of the larger parcel known as 1616 S. 17th Street. The overall parcel is bounded by Fernon Street at the north, Morris Street at the south, 17th Street at the east and 18th Street at the west, and is outlined below in red.



Figure 1. Entire parcel boundary of 1616 S. 17th Street. Source: Philadelphia Water Department Storm Water maps.

The boundary of the proposed designation begins at the northwest corner of S. 17th and Morris Streets, and continues north along S. 17th Street approximately 140 feet, then west along the north (side) elevation of the church approximately 230 feet, then south along the rear of the church and side of the rectory approximately 140 feet, then east along Morris Street approximately 230 feet to the place of beginning. The proposed designation includes the church, rectory, and plot of ground which contains one burial and headstone, and is outlined in yellow in the following aerial image. The remainder of the

parcel, which contains parking lots and modern buildings, is considered non-contributing for the purposes of this proposed designation.

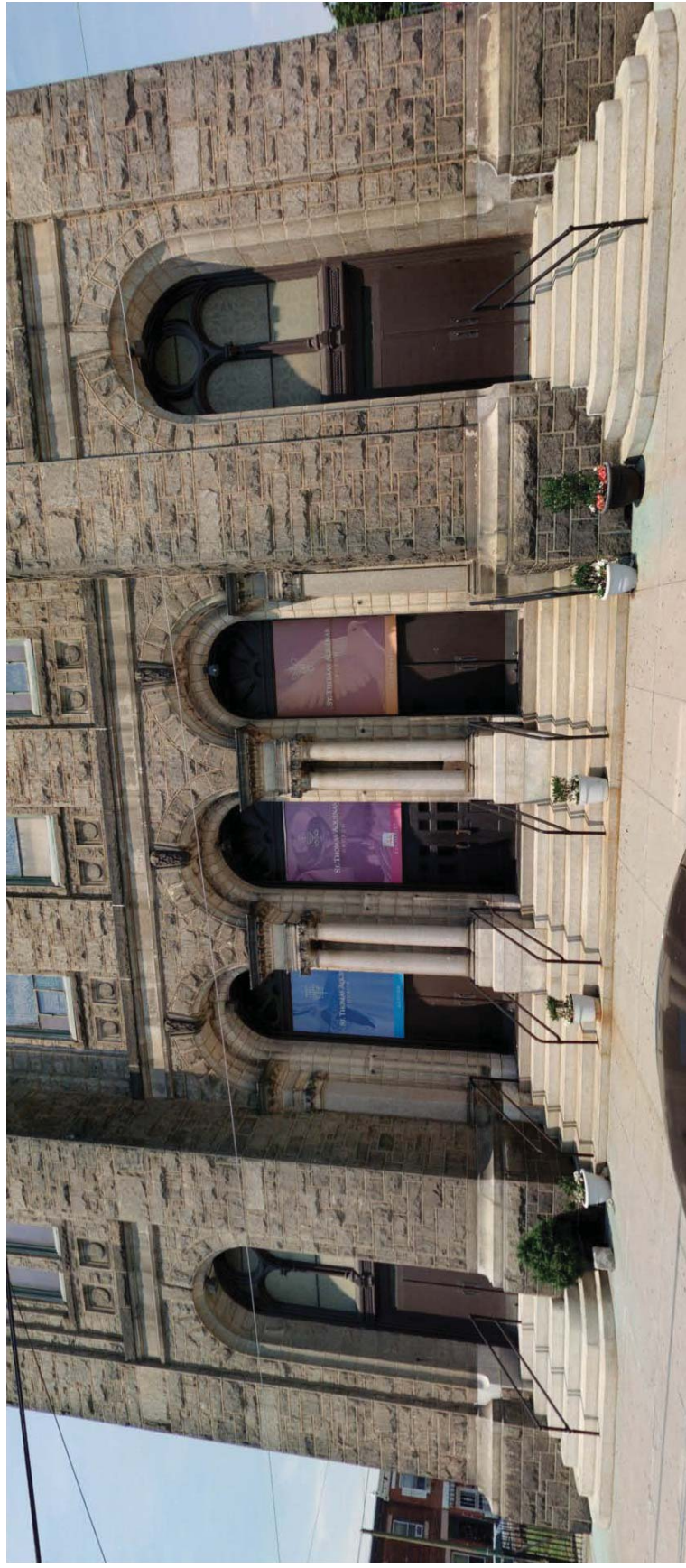


Figure 2. Proposed designation of church, rectory, and green space with burial is outlined in yellow and dimensioned approximately. Base map source: City Atlas.

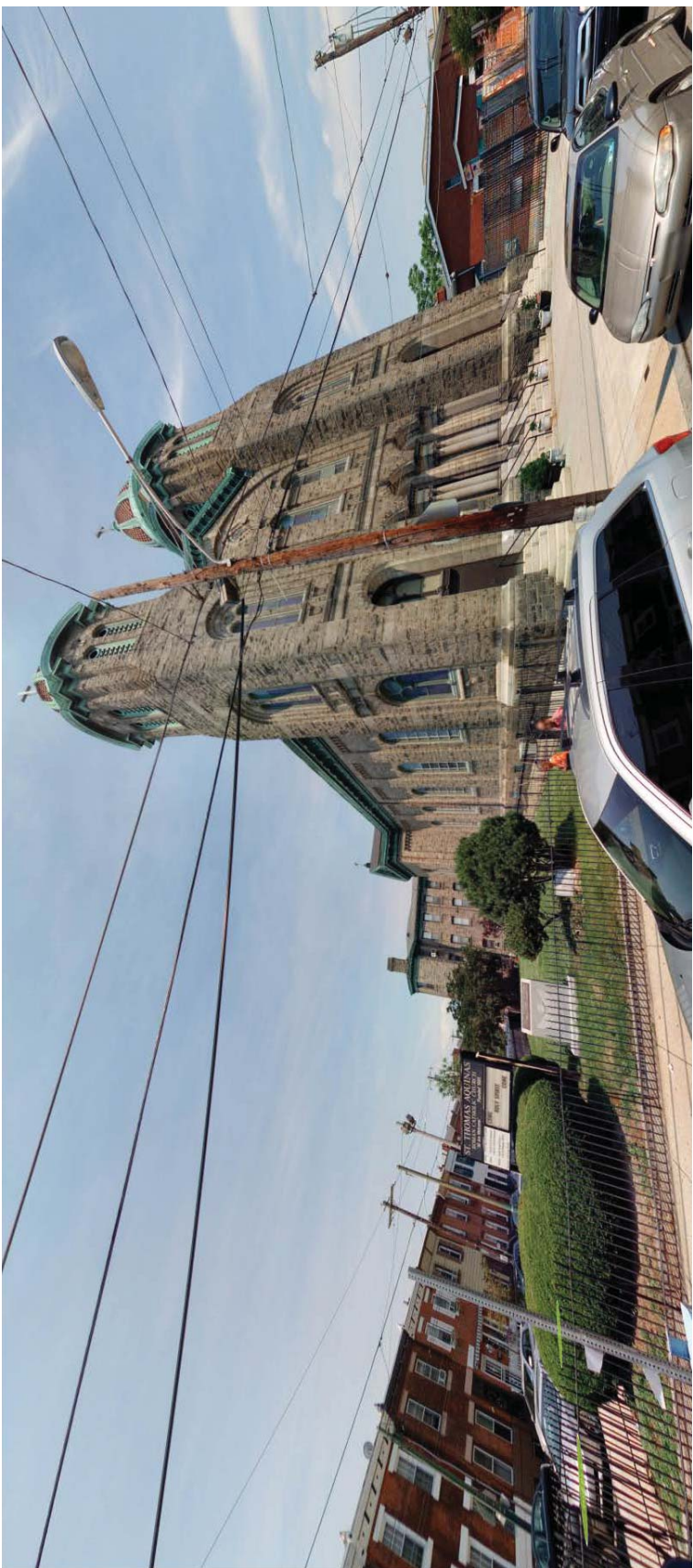
Staff-Supplemented Photography



Front and north façade of St. Thomas Aquinas Roman Catholic Church. Source: Cyclomedia, 2018.



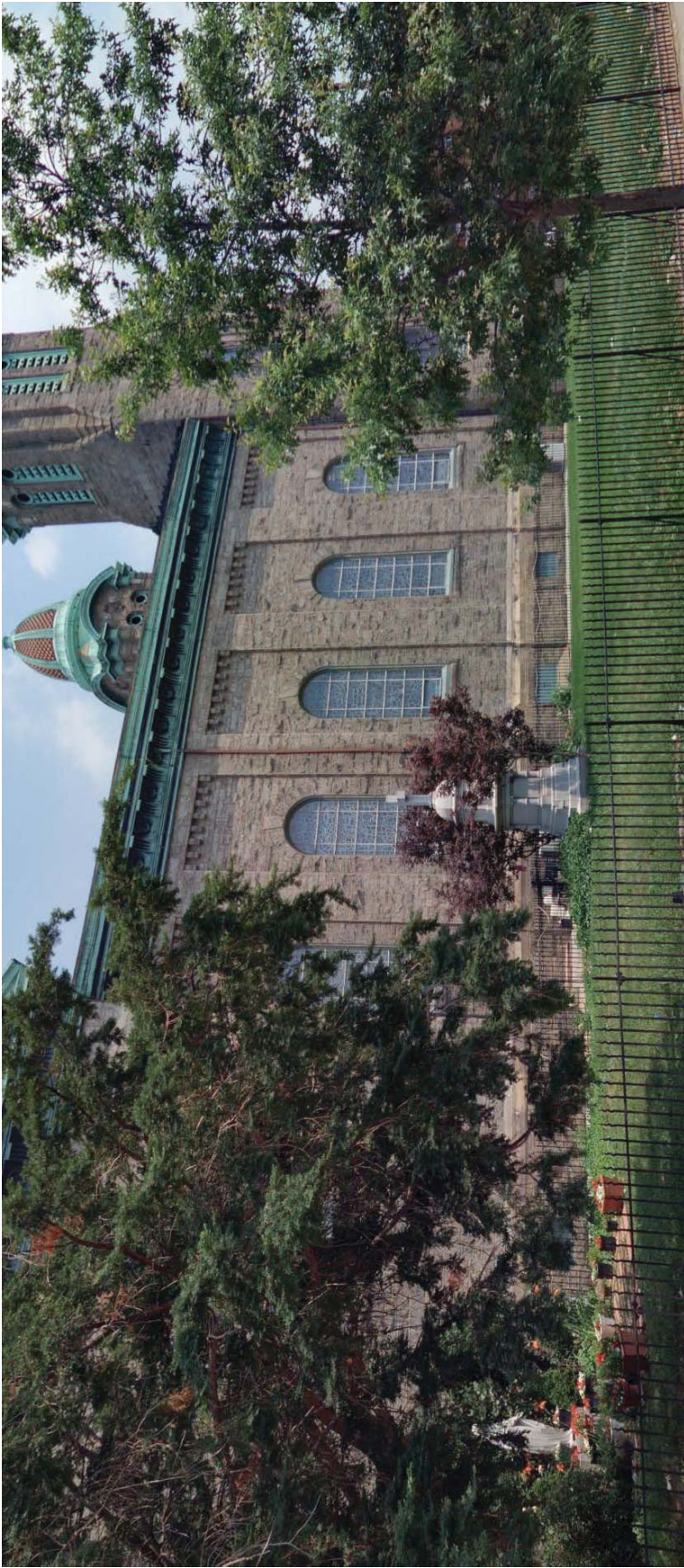
Front entrance of St. Thomas Aquinas Roman Catholic Church. Source: Cyclomedia, 2018.



Front and south façade of St. Thomas Aquinas Roman Catholic Church. Source: Cyclomedia, 2018.



South side façade of St. Thomas Aquinas Roman Catholic Church. Source: Cyclomedia, 2018.



Green space containing burial marker proposed for inclusion in designation. Source: Cyclomedia, 2018.



Front façade of rectory. Source: Cyclomedia, 2018.



Side façade of rectory. Source: Cyclomedia, 2018.

Description:

St. Thomas Aquinas Church and its rectory are adjoining properties at the southwest corner of South 17th and Morris Streets. Both, along with the green space holding the grave of Reverend Michael Lawler are included in this nomination. Overall, the buildings are in excellent condition with no visible defects.

The church and rectory are constructed in coordinated gray ashlar stone with copper appointments mainly at the cornice under the roofline and along the cupolae at the towers; bay windows at the west sides of the rectory. The stone had been manipulated at the church to create recessed and projecting patterns forming a large rounded "arch" at the facade and piers at the north and south walls. The rectory is more contemporary in design, but for the apical areas at the east and west "arm" at the south section. This is asymmetrical to the squared section opposite at the north end with the copper-covered bay windows at the second and third floors. At this area is the attachment to the southwest corner of the church.

The church has a west orientation, with the portals in the three rounded-arches in the center bay. As with other Romanesque-Baroque churches, the flanking bays are bulky towers¹ in three levels displaying rounded arches with windows or louvred openings for bells. Atop the rounded pedimented base at the highest level at the towers are segmented cupole of contrasting terracotta divided into six (?) parts by copper and copper bases. Crosses are set at the center of each cupola. Crosses are also at the west and east roof pediments.

¹The architect of the church and rectory was Edwin F. Durang who designed the Our Mother of Sorrows (1867) and St. Monica's Church (1895) with the same strong three bay facade and towers in the Romanesque. His other churches with a three-bay facade and asymmetrical towers that are more Baroque are St. Charles Borromeo (1876) and St. Mary Magdalen de Pazzi (1892).

"The Catholic Standard and Times" of October 15, 1904 reported on the "Slendid Edifice" of St. Thomas Aquinas church in detail:

"The new church has a facade 72' wide, consisting of two towers with central gable. The entrance is divided into three imposing doorways by polished granite Ionic columns with full entablatures; over these are triple windows. The towers are 22' square by 80' high, with ribbed and tiled domes...

The entire depth of the church is 172'. The transept is 32' wide by 80' north and south with transept windows 12' wide by 24' high filled with rich stained glass.... a granite base which encircles the entire building. The massive walls are built of Port Deposit stone laid in its natural rock face, having North Carolina white granite dressing...."

Meade Roofing and Cornice Company and The Celadon Terra-Cotta Company, Ltd. provided labor and material for the two "domes" atop the towers. (William C. Meade, the roofing contractor specialized in "slate, tile and metal," and also would have installed the "sheet metal work" with the cornices in copper under the church's roof and on the bay windows at the rectory's north and west walls. Meade's office was in West Philadelphia.)²

The stained glass windows were purchased from Mayer of Munich, Germany,³ the most popular supplier and manufacturer of stained glass in Philadelphia at the time.

² All information on contractors from Durang's album.

³ "The Catholic Standard & Times," op.cit.

The green space at the east and south sides of the rectory running parallel to Morris Street is enclosed by an iron fence (painted black) which seems contemporary to the buildings. On this space, set in towards the rectory is a substantial granite headstone memorializing founding pastor Reverend Michael Lawler (1844-1911) who is buried here. He was responsible for the construction of this (third) church and (second) rectory by Durang. This area is well-kept and undisturbed but for a smaller granite stone facing South 17th Street closer to the church which remembers some of St. Thomas Aquinas' parishioners.

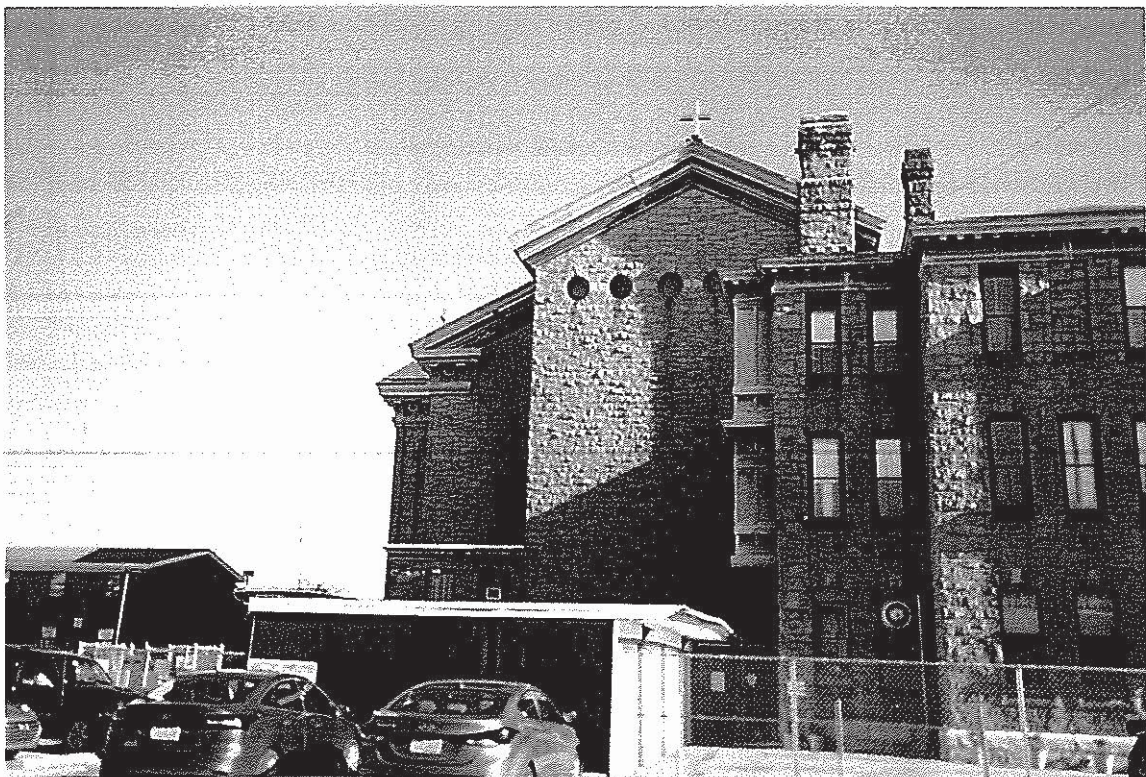
Recent photographs by the nominator follow for inspection.



Upward view at the facade's center bay shows the various depths on the surface--as everywhere else on the church building. At this vantage, the workmanship under the cornices and areas at the columns are also best appreciated. Note how Durang negotiated the turning of the corners at the towers' upper level.



Directly below is vantage from South 17th Street, southward of St. Thomas Aquinas Church's facade. Note nearby rowhouses. Farther below is view of church and rectory, eastward.

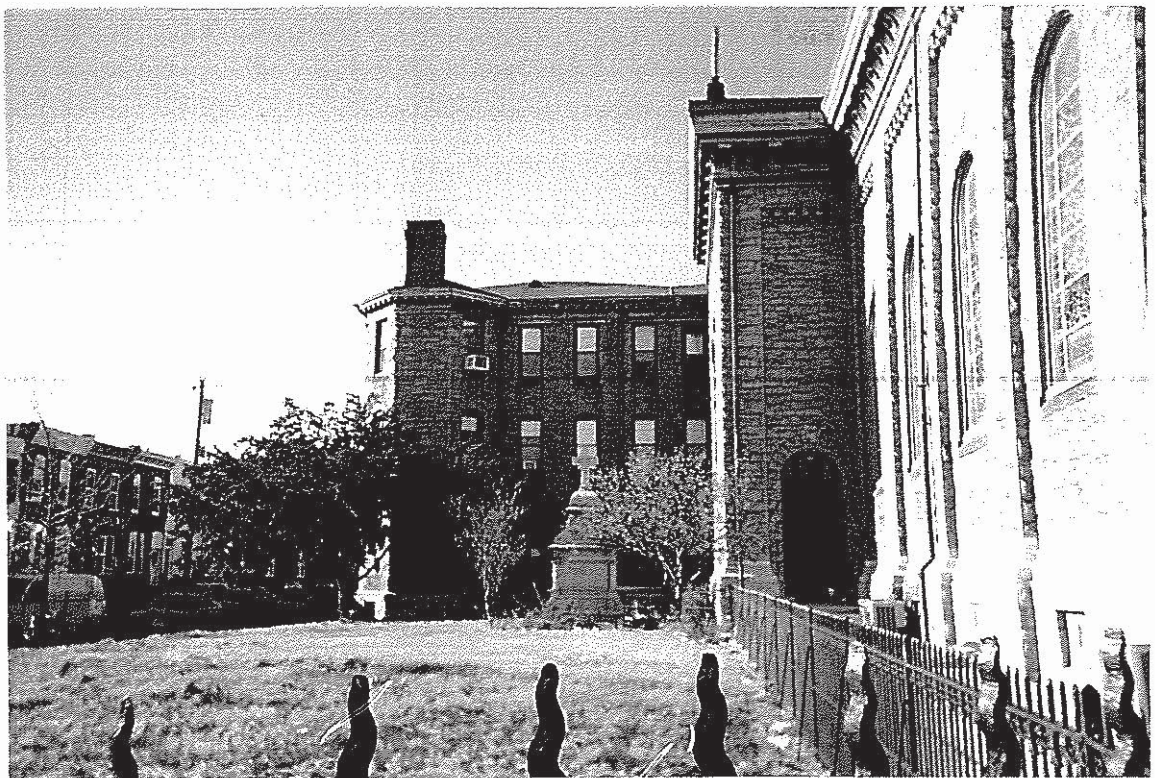


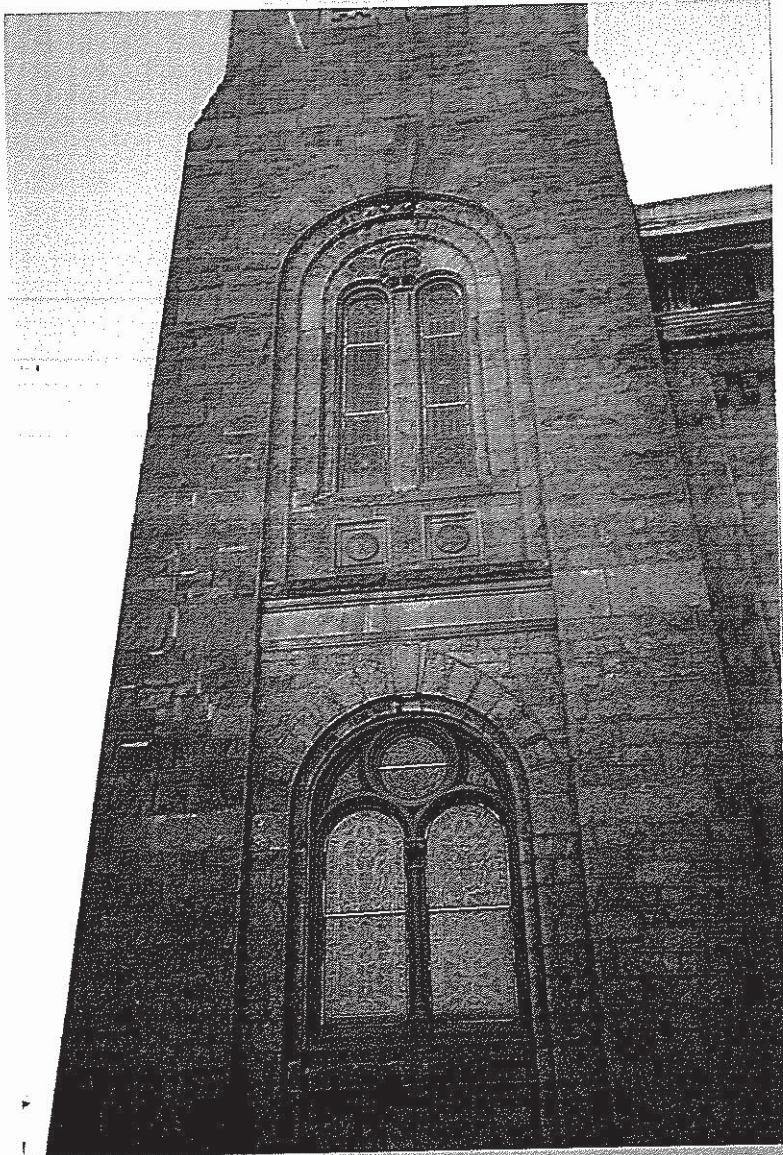


RECTORY
(west side.)

Two views of the Durang-designed rectory, which is attached to the church at the (church's) southwest corner.)

Front, or east side of rectory (below) with Father Lawler's grave.

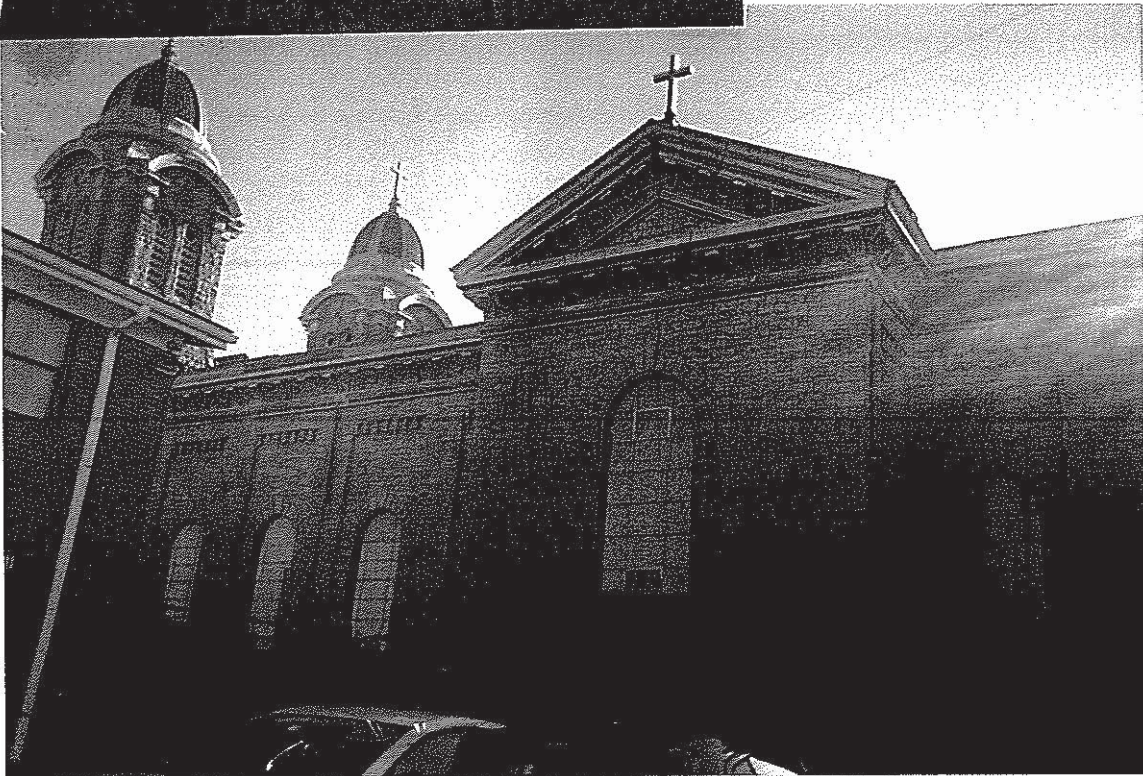




Detail of north tower
(or side of north bay
of facade.)

Below is part of north
wall with piers between
rounded-arch windows,
original to the 1902-1904
construction.

Note type of window at
first level of tower
which was contemporary
and installed in non-
Catholic buildings.



Statement of Significance:

This nomination includes St. Thomas Aquinas Church, rectory (clergy residence) and grass plot on Morris Street where the founding pastor, Father Michael Lawler (1844-1911), a native of Ireland is buried. These properties are part of the original ground acquired in 1885 to establish a Roman Catholic parish complex in this part of the city. In 1885, St. Thomas Aquinas was the parish for any Roman Catholic living south of Wharton Street to the Navy Yard, west of Broad to the Schuylkill River. St. Thomas Aquinas parish arose contemporaneously with the many Protestant denominations in the same sector that had been an area developing since the Consolidation (1854).

Historically, St. Thomas Aquinas was the center of Roman Catholic activity and its establishment was the result of mobility of mainly Catholics of Irish ancestry into newer areas of Philadelphia in the latter part of the 19th century. St. Thomas Aquinas Church was named after a Doctor of the Church who was newsworthy at the time, cited by then-Pope Leo XIII (pope, 1878-1903). The parish was planned intentionally by the Archdiocese at this site, occupying an entire block and forming a center for local Catholics at the school and church and open green space that did not exist anywhere near this complex.

Although St. Thomas Aquinas parish held the standard framework for a Catholic parish (church, rectory, convent and school), the parishioners' intentions for this parish were set from the beginning and held forth in the maintenance of this church's exterior as well as its stunning, intact interior displaying more of architect Durang's work. The years of St. Thomas' founding brought many parishioners from older neighborhoods who brought experience and solid Catholic values to counter the nearby Pro-

testant majority's influence. Ironically, the Episcopalian church just four blocks from St. Thomas ceded to the then-current Oxford Movement and lost a high number of ministers to convert to Roman Catholicism. This neighborhood was dynamic for its typically "workingclass" residents who maintained this church's exterior and interior so well that they are as "time capsules" to late Victorian workmanship, color schemes and stained glass.

The hiring of Edwin F. Durang, the most prolific architect during the Archdiocese of Philadelphia's "Golden Age" of building fantastic churches in the city carried his style of producing the most "Roman Catholic" in religious architecture. Here, Durang selected a Romanesque-Baroque design which identify this imposing building as only Roman Catholic. The church is an obvious site at a distance, marking its position in the community where it stands in an "oasis" among a bevy of rowhouses around it. Durang's churches within these 19th century workingclass neighborhoods also integrate the culture of the Roman Catholic church with the locals. The value and beauty of a church and adjacent rectory as at St. Thomas Aquinas is uplifting to anyone viewing it. St. Thoams carries a history visualized within the environment that merits approval by this Commission.

Criteria (e) and (j) will be applied towards certification.



Edwin F. Durang

Pictured left is architect Durang, c.1905. His 50+ years were mainly in ecclesiastical architecture for the Archdiocese of Philadelphia, but he also did significant projects outside of the Commonwealth, such as Trinity College in Washington, D.C., and with local contractors/builders such as W.J. McShane who built St. Thomas Aquinas church and rectory.

¶ We are prepared to furnish the same quality in design and erection of Churches, Convents, Colleges, Schools, Dwellings, Hospitals, Municipal Buildings, Theatres, Office Buildings, Armories, Club Houses, Gymnasiums, Libraries, Natatoriums, Power Houses, Department Stores, Factories, Stables, Cold Storage Buildings and Breweries.

EDWIN F. DURANG

F. FERDINAND DURANG

Edwin F. Durang & Son

Architects

1200 CHESTNUT STREET

PHILADELPHIA



Architect Edwin F. Durang's "Album" of his projects included those who worked along with him for his designs to materialize. Below is one such (copy) from Durang's book, verifying that "W.J. McShane" (from 13th and Dickinson Streets in South Philadelphia) built St. Thomas Aquinas Church and Rectory, the nominated properties. McShane had worked with Durang prior to the 1902-1904 construction of the church and rectory, notably at St. Gabriel's to the west of St. Thomas' boundary.



W. J. MCSHANE

CONTRACTOR, CARPENTER AND BUILDER

1517 S. THIRTEENTH ST., PHILADELPHIA

Estimates Furnished

BUILDINGS ERECTED

Frame Church, St. Gabriel's
Parochial Residence, St. Gabriel's, 29th and Dickinson Sts.
Parochial Residence, St. Peter Claver, 12th and Lombard Sts.
St. Francis Church, 24th and Green Sts.
Our Lady of Mercy Church, Broad and Susquehanna Ave.
Store Building, 4203-05 Lancaster Ave.
Our Lady of Rosary School, 63d and Vine Sts.
Trinity College Convent and Boiler House, Washington, D. C.
Spire of Immaculate Heart Church, Chester, Pa.
St. Philomena Church, Lansdowne, Pa.
Addition to Notre Dame, W. Rittenhouse Square.
St. Thomas Church, 17th and Morris Sts.
St. Thomas Parochial Residence, 17th and Morris Sts.
St. Gabriel Church, 29th and Dickinson Sts.
St. Monica's under roof, 17th and Porter Sts.

St. Francis De Sales School, 47th and Springfield Ave.
Trinity College Art Gallery and Dormitory, Washington, D. C.
Warehouse, Front and Spruce Sts.
The Little Sisters of the Poor Building, 53d and Chester Ave.
St. Philips Neri Convent and School, Moyamensing Ave., below Christian.
Addition to Church and Residence, Annunciation B. V. M., 10th and Dickinson Sts.
St. Patrick's Cathedral, State St., Harrisburg, Pa.
Central Building Trinity College, Washington, D. C.
St. Gabriel's School, 29th and Dickinson Sts.
St. Stanislaus School and Convent, 3d and Fitzwater Sts.
St. Matthias Church, Bala, Pa.
Addition Immaculate Heart, Chester, Pa.
Convent and Chapel for Sisters of Notre Dame, Moylan, Pa.

St. Thomas Aquinas Roman Catholic church and rectory...

(e) are the works 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.

The nominated buildings were designed by ecclesiastical architect Edwin Forrest Durang (1829-1911). Born in New York City and named after one of the 19th century's leading Shakespearean actors (and Philadelphian), Edwin Forrest (1806-1872), Durang was the only one in his family not to choose a career in theatre. What circumstances led to his choice of a profession in architecture had not been reported. But, certainly one sees a dramatic performance in his work, such as at St. Thomas Aquinas church. Tatman and Moss' sketch held that in 1857 Durang became publicly known as an architect, having learned from John E. Carver who had designed a few churches in Philadelphia.⁴ However, Durang became knowledgeable about Roman Catholic buildings apparently the same as other architects of his time: from books. Or from Catholic clergy. Durang would apply the Romanesque, Gothic and Baroque styles--which had their origins in Roman Catholicism--to his work while hired by the then-diocese of Philadelphia. He drew these styles in strict forms or in harmonious composites, creating buildings inspiring awe.

Durang's designs for Roman Catholic churches are mindful of canon law which defines a church as "a sign and symbol of heavenly things," (as quoted by Bishop Louis DeSimone of Philadelphia).⁵ The church building is upon ground that is blessed and the building is consecrated. (Thus, a church is deconsecrated⁶

⁴ Tatman, Sandra & Moss, Roger, Biographical Dictionary of Philadelphia Architects. Boston: Hall & Co., 1985, pp. 229-230.

⁵ The bishop said this to the nominator in 1992, in conversation.

⁶ The Archdiocese's Chancellor, Monsignor Gerald Mesure responded to the question on deconsecration as only by a bishop. However, the Archdiocese has no written record of deconsecrations.

in a special ceremony by a bishop when the building is sold or abandoned.

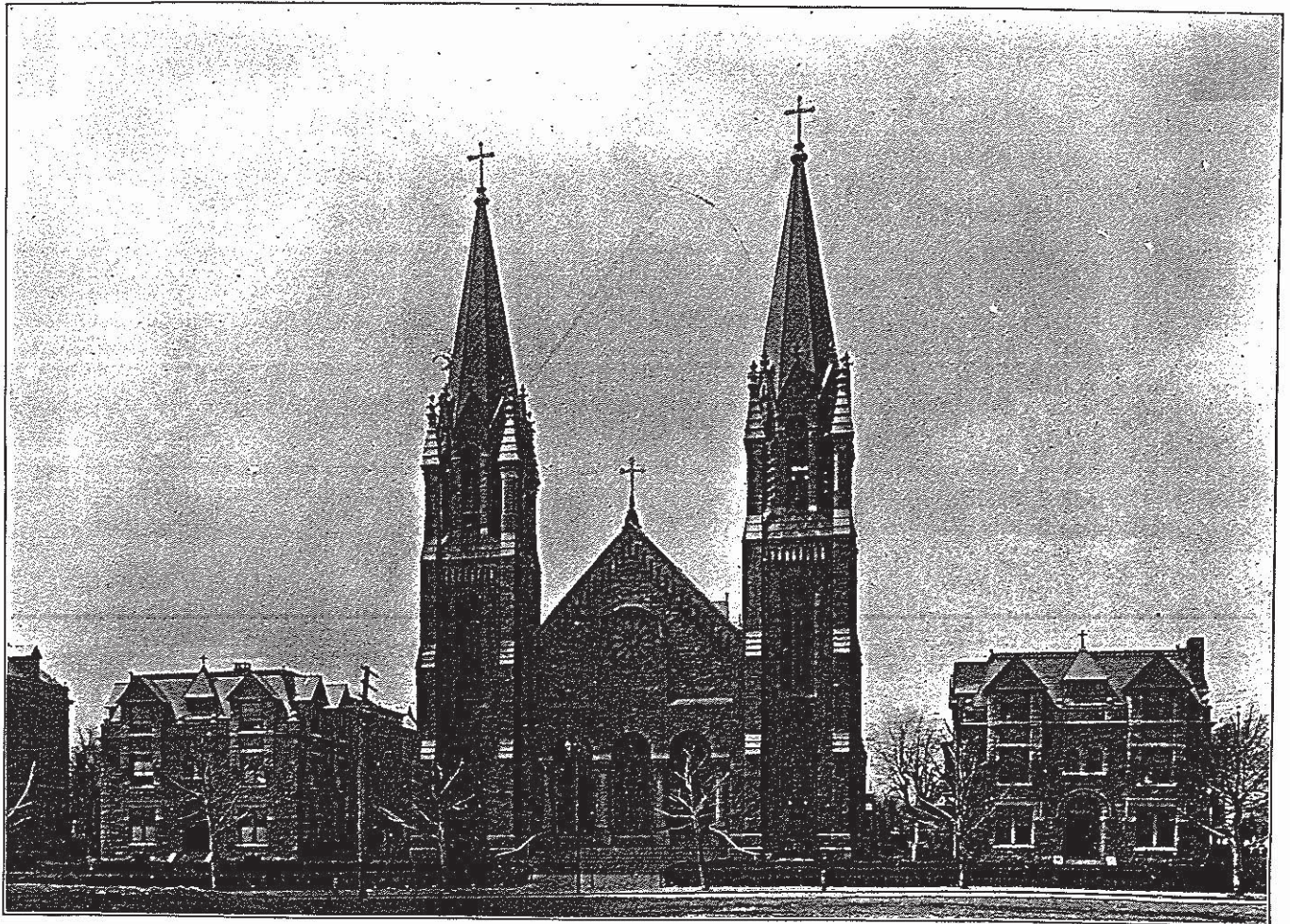
Durang began his architectural practice at a fortuitous time, especially for Roman Catholics in Philadelphia. Saint then-Bishop John N. Neumann (d.1860) is credited as one of the founders of the parochial school system which began while he was the leader of about one-half of the Commonwealth of Pennsylvania. With the formation of schools, Neumann invited many religious teaching orders to come here to instruct the students. Schools were "parochial" because they were attached to parishes which included the church and rectory (residence for clergy) and then the additional convent for the teachers, the nuns. The parish complex became standardized before the Civil War with these four basic buildings that had to be designed, then constructed according to the budgets of each parish.

Durang was one of the first, if not the earliest architect in Philadelphia to design parish buildings that were these complexes arising throughout the city and growing suburban areas. He would have steady employment, but had to be imaginative in each design. The attached biographical information compiled by Tatman and Moss shows how most parishes hired Durang on a building-by-building basis over years when parishioners were able to donate towards the costs. He was in great demand because by arrival of Archbishop Patrick J. Ryan, Durang seemed to be given almost exclusive commissions to design Archdiocesan buildings. By the time the diocese became an archdiocese in 1875, Durang had his own office at the Beneficial Savings Fund Society building (which he designed at 12th and Chestnut Streets), a bank founded by St. John N. Neumann in 1853 here.

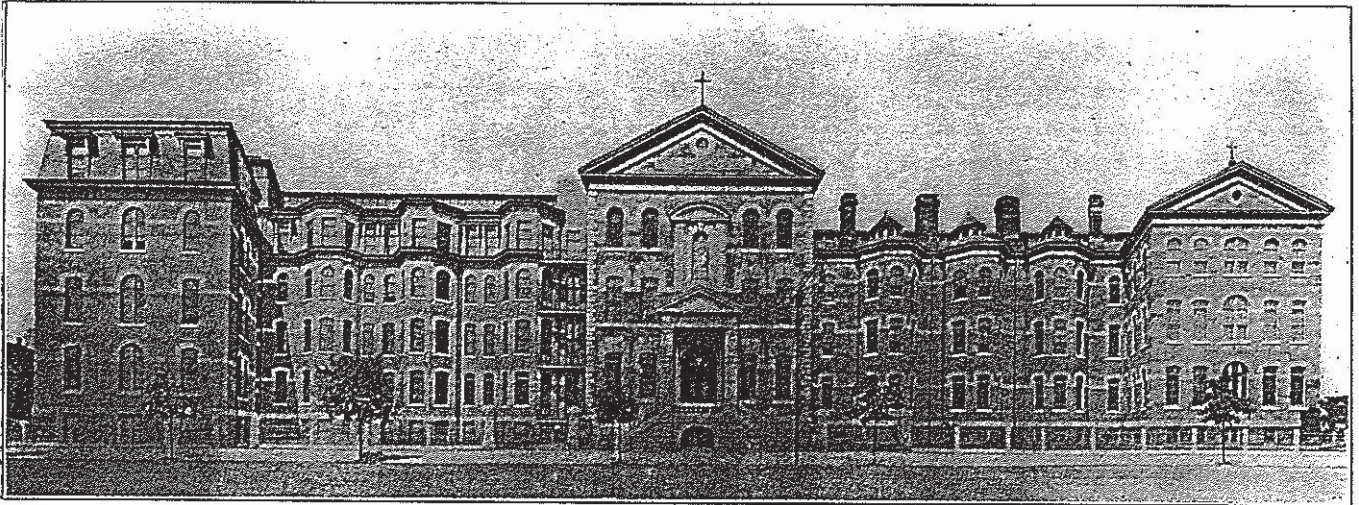
Founded in 1852, Our Mother of Sorrows parish had a temporary building until Durang designed this masterful church in 1867. This church, and St. Johannis (German) Lutheran Church were the first in Durang's long career of church designs.

Our Mother of Sorrows Church forecasts Durang's design for St. Thomas Aquinas, although a few similar Romanesques built from his plans were constructed in the interim. This early Durang showed how the architect would refine his designs, such as at St. Thomas Aquinas, which, though constructed in stone, has a more tailored appearance.

This church was approved by the PHC in 2018.



OUR MOTHER OF SORROWS CHURCH, FORTY-EIGHTH AND LANCASTER AVENUE, PHILA.



ST. AGNES HOSPITAL

Durang and Frank Watson designed this hospital for the Franciscan Sisters on the west side of Broad Street between Mifflin and McKean Streets in 1880. This seemed to be Durang's first building done on this southwestern section of South Philadelphia, another example of his work to influence his hiring for the 1901 design of the present St. Thomas Aquinas Church.

Durang later designed St. Mary's Hospital (Fishtown) for the Franciscan Sisters, an order founded by St. John Neumann here. The Franciscan Health group is still a leading presence in the region.

Durang's extensive work in the Archdiocese included his partnership with artist/decorator Lorenzo Scattaglia (d.1931) who had a background in traditional Roman Catholic art derived from High Renaissance artist Raphael's particular style used in the Vatican apartments. This style emulated Raphael's "School of Athens" fresco and utilized flourishes and arabesques as border decorations. Scattaglia continued in this artistic tradition, in Durang's churches, the vehicle. In fairness, the Durang-Scattaglia combination not only enhanced the visual experience with the exterior by Durang and Scattaglia's interior, but they set an example to their successors in continuing a heritage in Philadelphia Roman Catholic church design.

The image below is of Durang's St. Thomas Aquinas School which he designed in 1894. (Tatman & Moss, p.232.) The image was taken after the nominated St. Thomas Aquinas Church and Rectory were finished by about 1904. The west sides of these buildings are visible and show there have been no structural changes to date. Inset image is Father Michael Lawler.

The single story church that was initially planned for the Eighteenth and Morris Streets corner had still not yet been razed. (It is on right.) From this vantage, the parish complex occupies the block as if an independent venue, just for the local Catholics-- which was the original intent of the Archdiocese. The Protestant churches that were in the neighborhood before the founding of St. Thomas Aquinas parish, are still active in the area, allowing more of the isolation within this block with St. Thomas' buildings.

Durang designed 3 of the 4 buildings in this old photo.





PAROCHIAL SCHOOL OF ST. THOMAS AQUINAS, PHILADELPHIA

Durang's workmen on his projects offer a history of Irish American contractors in Philadelphia. St. Thomas Aquinas School was the work of William Stanley, a stone mason. James Doyle also worked on this school as a contractor and builder, but most of his experience was in churches.

When St. Thomas Aquinas parish was planned by the Archdiocese at the present site, Durang was peaking as an architect. He was 56 years old and was past any worry of competition of another who could design such exquisite, detailed buildings. Durang also may have been at a point where he could choose his projects. There was no indication anywhere why he did not design the "chapel" or the "permanent church"⁷ at St. Thomas Aquinas' foundation at South 18th Street and Morris. It was a very large church-to-be and remained as a single story mass of stone and unpleasantness from 1889 well into the 20th century, after Durang finally became hired by the pastor, Father Lawler in 1901. Why the nominated church and rectory arose almost 19 years after the parish's founding is a guess. However the usual lack of funds may be the reason.

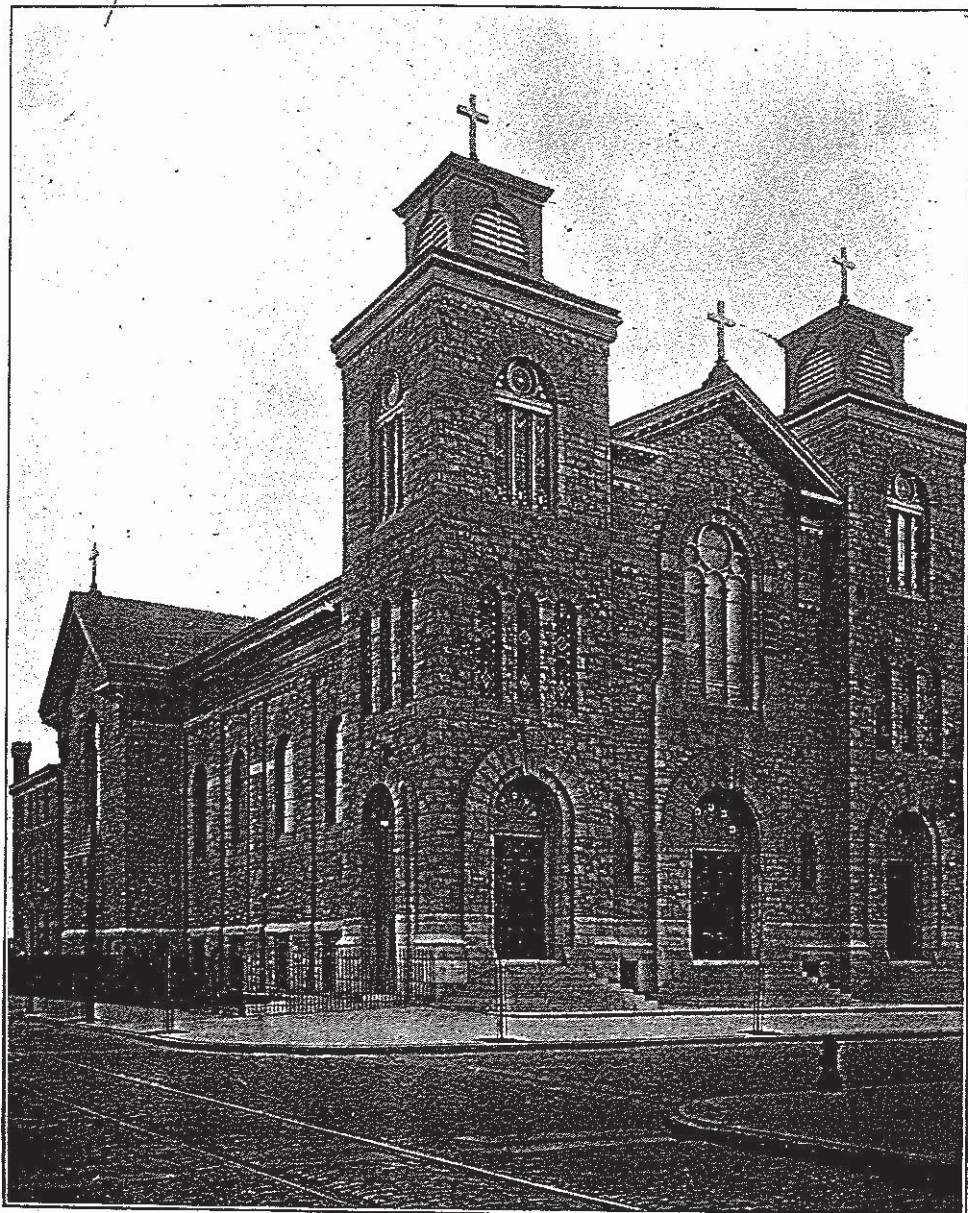
Nevertheless, St. Thomas Aquinas church and rectory were built and Durang designed another wonder-full structure that could have been fascinating on-lookers in the process of construction. The stone masons' skills are obvious not only in how each stone was formed to fit, but in how they were perfectly laid to make patterns or textures rising or receding. By 1902, the parishioners who had the financial means purchased stained glass windows and for the interior, statues, pews, the altars and Stations of the Cross which were in bas reliefs. More than one dozen columns were planned for the interior that Durang dramatized for an effect to almost deflect from the rites at the main altar. Where Durang had been absent for St. Thomas Aquinas' early years (except for the school building in 1894), he compensated mightily with the church's exterior, interior and rectory with its apical sections at the south end. These buildings are one-of-a-kind.

Durang was 72 years old when he was asked to bring St. Thomas Aquinas a church with a rectory to serve a persistent group.

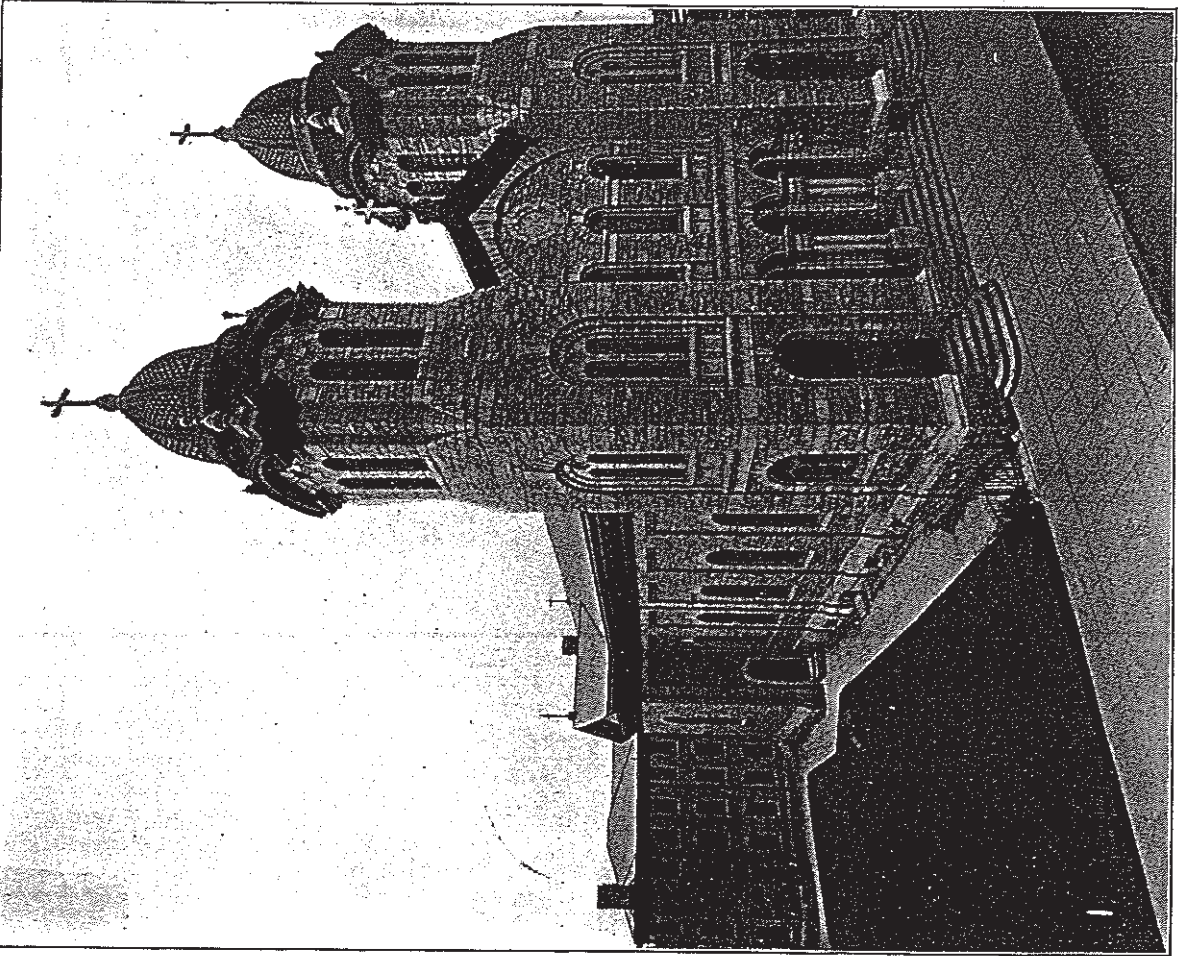
⁷ "The Catholic Standard and Times," October 15, 1904.

Durang designed St. Monica's Church and Rectory from 1894 to 1895. This was the first St. Monica's, before a fire destroyed it. St. Monica's is located at South 17th Street, at Ritner Street, about eight blocks south of St. Thomas Aquinas.

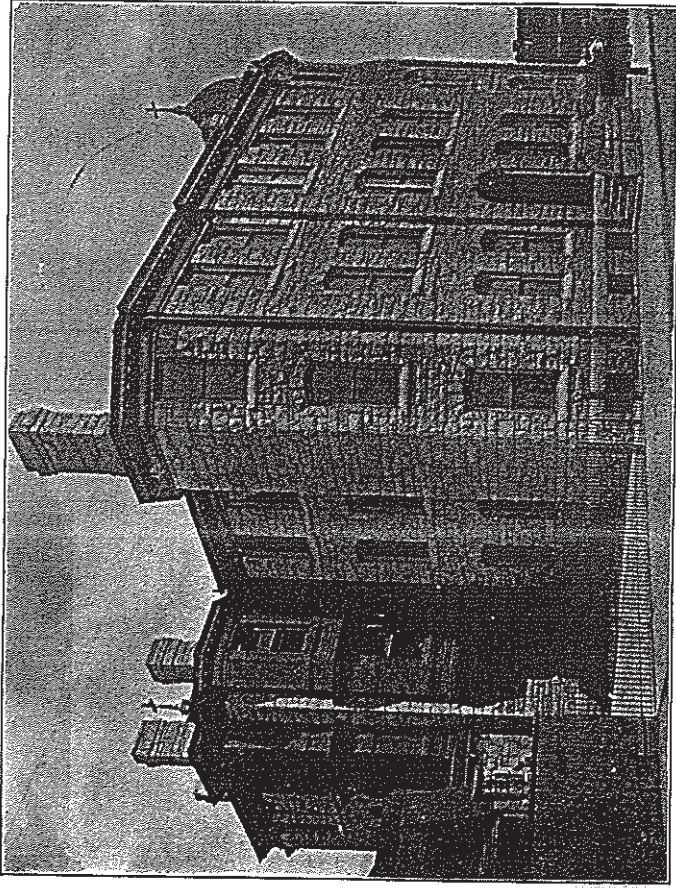
The Romanesque styling, sturdy towers as side bays to a center bay, the stone construction, defined base and short transept would later be seen at St. Thomas' as at St. Monica's.



ST. MONICA'S CHURCH, SEVENTEENTH AND RITNER STREETS, PHILA.



ST. THOMAS AQUINAS CHURCH, SEVENTEENTH AND MORRIS STREETS, PHILA.



RECTORY OF ST. THOMAS AQUINAS, SEVENTEENTH AND MORRIS STREETS,
PHILA.

These images from Durang's Album were taken closest to the completion of the church and rectory, with the copper on both buildings not yet oxidized. Note finials at each corner of the towers which are no longer there.

The buildings at St. Thomas Aquinas may also have been some of Durang's last great designs. Judging from the Tatman and Moss listings, there is less designing of churches by Durang and what he did after about 1904 (when St. Thomas Aquinas church was dedicated by Archbishop Ryan) did not hold the same flair for detail and imagination that he would apply in his churches. Durang's work gradually was left to his son. And then he died in 1911, leaving a legacy of what the Archdiocese of Philadelphia had expected in the late 19th to early 20th century for the Roman Catholics here. Durang brought the culture of the Roman Catholic Church from western Europe to this area where, even today, the architecture of Durang buildings are as "accents" to alleviate the straight lines of rowhouses.



The "1889" cornerstone from the second St. Thomas Aquinas church was inlaid with the "1902" Durang design.

Early publicity on St. Thomas Aquinas. 1895 Baist Atlas below.

Church of St. Thomas Aquinas
178 Morris St
Standard Aug 22/85

Oct. 31/85

Boundaries of St. Thomas Parish

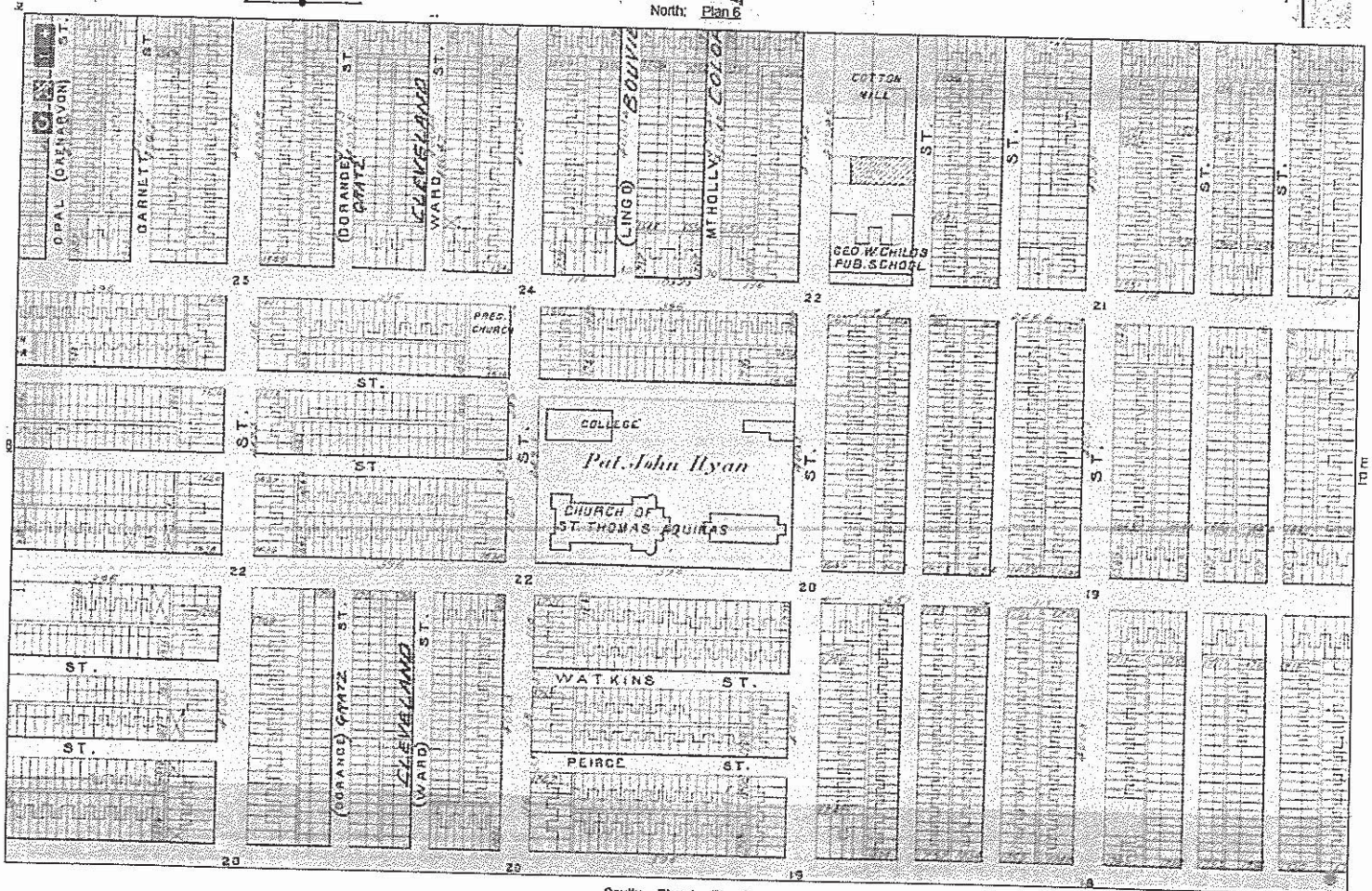
THE TEMPORARY CHURCH OF ST. THOMAS AQUINAS, which is to be the name of the new sacred edifice in the southern part of the city, will be opened next Sunday. Announcement to this effect was made last Sunday at St. Charles Borromeo's, to whose congregation nearly all the members of the new parish have belonged. The building at Seventeenth and Fernon streets, which has already been described in these columns, is quite a handsome frame structure. It is receiving the finishing touches this week. Had it been ready at the time that it was at first expected to be, Mass would have been said there last Sunday, the Sunday within the Octave of the feast of the Assumption.

Rev. Michael J. Lawler, formerly assistant at St. Michael's, is the Pastor of the new parish, and he has been given as assistant Rev. John J. Clark, transferred from the Church of the Immaculate Conception. Father Lawler expects to be able to begin to build the basement of the permanent church at Eighteenth and Morris streets next spring.

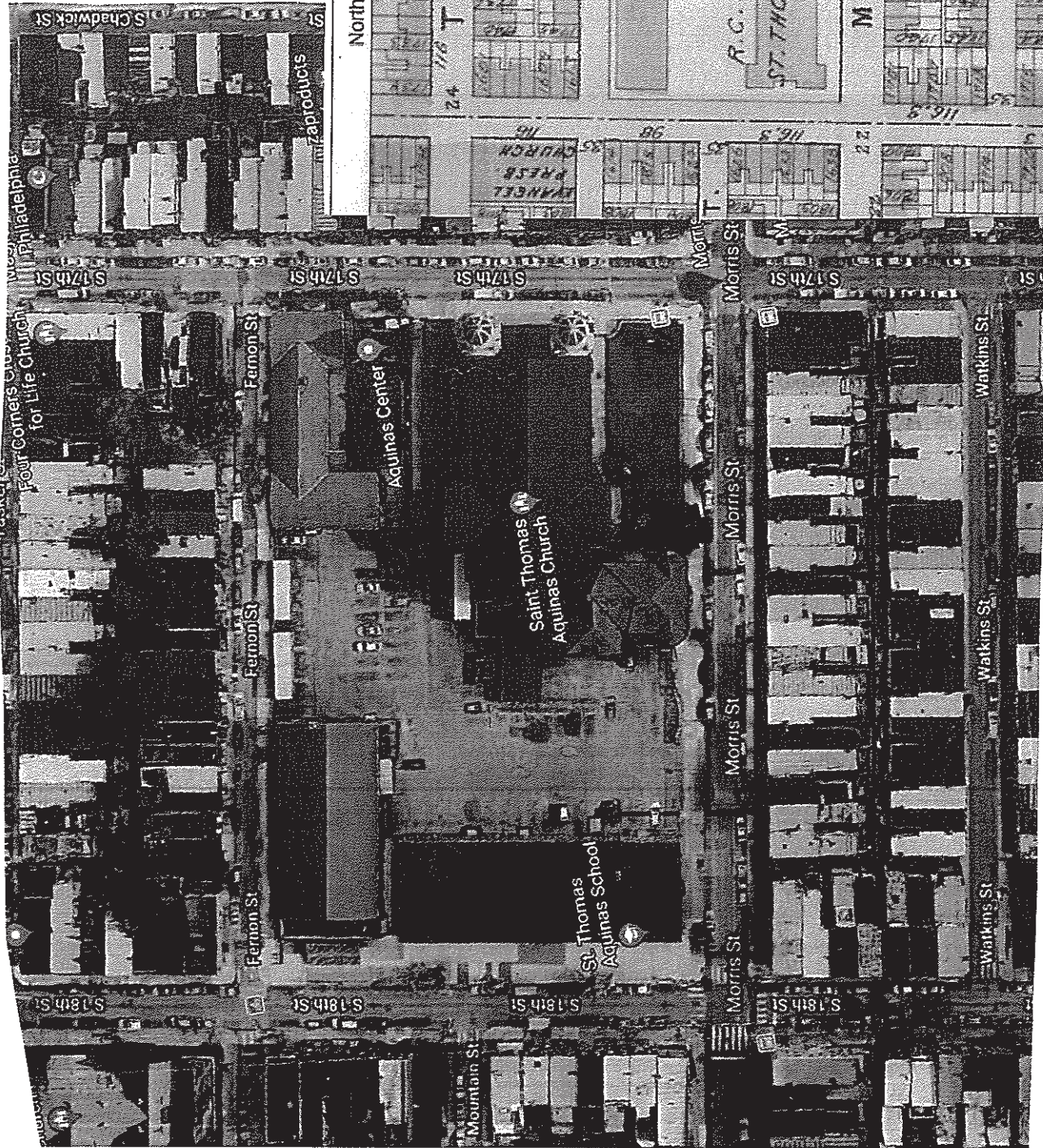
ST. THOMAS AQUINAS.—This new parish, whose temporary church is situated at Seventeenth and Mountain streets, is being provided with a pastoral residence beside the church. Now the pastor and his assistant, Fathers Lawlor and Clark, reside too far away, at 1541 Dickinson street. The new house, whose walls have already been erected, is a large three story building, with brown stone trimmings. It stands midway between Fernon street and the church, and about a building lot distant from each. It will be ready for occupancy before the winter is very far advanced.

This parish embraces all the territory south of Wharton street and west of Broad street as far as the Schuylkill river. The congregation is already quite a large one.

North: Plan 6



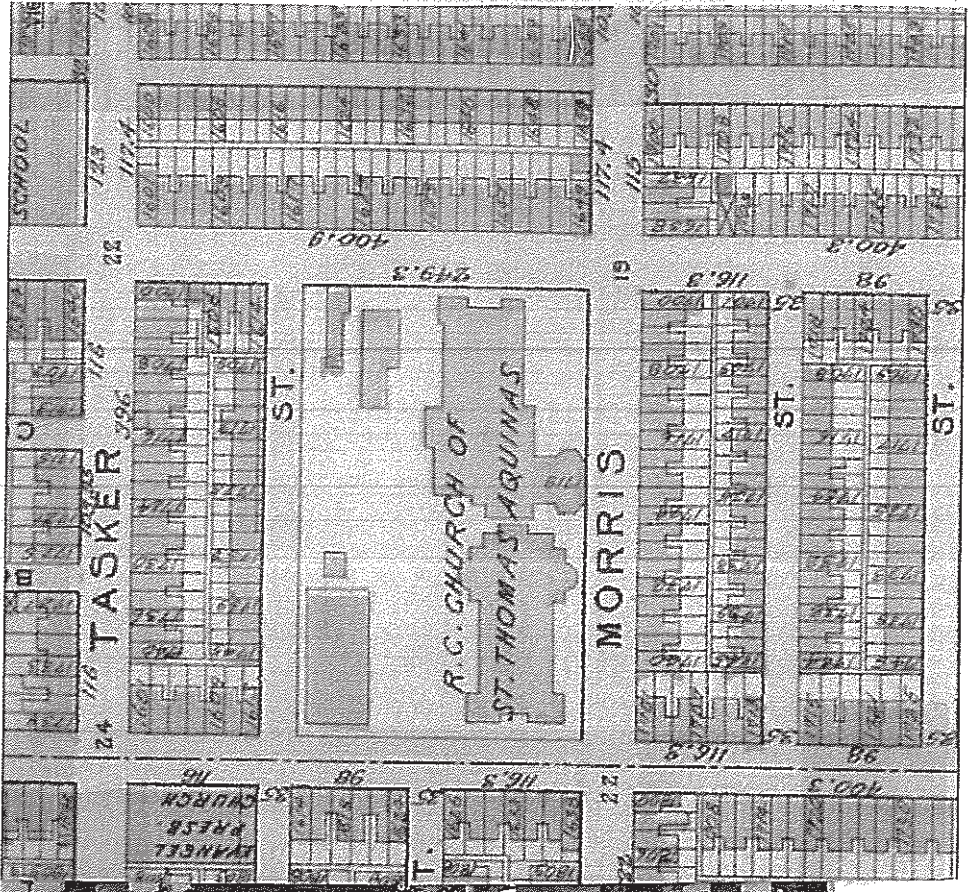
South: Plan 1 Plan 8



Neighborhood around
St. Thomas Aquinas
Church in recent Google
aerial (left) and in
1910 Bromley Atlas.

Note 18th Street church
structure still on lot.

North: 3 4



St. Thomas Aquinas Roman Catholic Church, with its rectory and green space with Father Lawler's grave...

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

A persistence within St. Thomas Aquinas parish's congregation began in 1885 and continues with every cycle of new residents who move into the area. The persistence comes under a spirit of caring deeply for a church, rectory and site that are pristine, well-cared for and show a respect for the original members of the parish who sacrificed so much for the future.

This sector of the southern part of Philadelphia, below Washington Avenue had almost been dismissed as a wasteland for settlement. Early atlases showed diagonally-surveyed roadways through the grid and some brickyards closer located near the Pennsylvania Railroad line along 25th Street which was in use in the 1870s and continues today. Some other familiar industries were here too before St. Thomas Aquinas parish was cut from one lot owned by "John A. Gerritt." The "King Excelsior Oil Works" was next to the "Atlantic Refining Company" foreshadowing the 20th century's "Sunoco" refineries not much farther away. There were some brickyards owned by those of Irish ancestry: McCay, McKee, Ann Thomas and Macalester.⁸ Not as many of the lots on the blocks near the future Roman Catholic haven were occupied in 1880, but by 1885 at the founding, there was an increase of residents. According to the 1880 U.S. Census, there were tradesmen among those living directly across from St. Thomas Aquinas' block between Fernon and Morris Streets and 17th and 18th Streets. Skilled and employed, the first parishioners were described as "workingclass."⁹ The Catholics were a minority to the Protestants.

⁸ Opposing atlases of this area in 1885 by Baist and Hopkins leave other sources to verify which atlas is more correct. Hopkins had noted the brickyards and other industries.

⁹ Hawks, Rev. Edward, William McGarvey and the Open Pulpit. Phila.: Dolphin Press, 1935, pp.46-48. Father Hawks neglected to add that since the 1880 Census, there were over one dozen African Americans living directly across from St. Thomas Aquinas' lot, on Fernon St.

All of these groups dealt with the area's disadvantages. Mahoney (1895) wrote that the site chosen for St. Thomas Aquinas parish had been "an abandoned truck farm" with no buildings south and west yet constructed.¹⁰ Father Kirlin's account in 1909 described the area as "desolate"¹¹ while Father Hawks recalled "The district was unattractive. The land was swampy."¹² Nevertheless, "The Irish were the largest Catholic group in dispersing residentially" in Philadelphia," wrote Irish American Catholic historian Dennis Clark. He added that "...after 1850 Catholics from the older and less desirable neighborhoods" had moved to "newer residential districts."¹³ It was part of the mobility seen throughout 19th century Philadelphia's development.

THE FIRST PARISHIONERS

The 1880 U.S. Census offered demographical information on those who lived directly across from the future St. Thomas Aquinas parish lot. Not all of the homes were occupied--only about 20 properties of about 40. And those working with bricks were not as prominent as the skilled craftsmen (carpenters, blacksmiths, etc....) Notable were the wives, who were "Keeping house." There were no sources giving any approximate number of the founding members of the new parish who were able to construct a "chapel" within about one month. "The Catholic Standard" newspaper of August 22, 1885 reported that "nearly all the members" at the start of St. Thomas Aquinas had been from St. Charles Borromeo parish, about one mile north, at 20th and Christian streets. St. Charles' boundaries had extended southward and to the Schuylkill River until St. Thomas Aquinas was established with new boundaries which would run

¹⁰Mahoney, D., Historical Sketches of the Catholic Churches & Institutions of Philadelphia. 1895, pp. 144-5.

¹¹Kirlin, Joseph, Catholicity in Philadelphia. Phila.: McVey, p.480.

¹²Hawks, op.cit,

¹³Clark, Dennis, "A Pattern of Urban Growth: Residential Development and Church Location in Philadelphia." ACHS Records, vol.81, 1971. p. 166.

west of Broad Street at the Schuylkill River, south of Wharton Street¹⁴ to the convergence of the Schuylkill and Delaware Rivers.

Although the Census did not list any religious affiliation, there was information that those who were born in Ireland in the 1850s were likely to have been part of the flight from English-ruled Ireland, and indeed Roman Catholic. The strong representation of English-born residents, however, still followed a majority of American-born. In the absence of the destroyed 1890 U.S. Census, the Sisters of St. Francis who ran their St. Agnes' Hospital at Broad and McKean Streets (about six blocks southeast of St. Thomas Aquinas' parish complex), did compile some demographical information of their patients. On the next page is a true copy of the Sisters' "Medical Report" with the patients' "Nationalities" from "April 11, 1888 to January 1st, 1891" where the U.S.-born lead over the Irish. The Report gives insight into the residential growth in the area as well, especially with the Sisters' providing medical care to anyone, regardless of what category one may identify.

In 1889, St. Thomas Aquinas' parishioners were again called to donate in the construction costs for a larger church, this one measuring "65 feet" wide and "176.6 feet" in length¹⁵ and of stone. It was intended to replace the "frame" chapel erected four years before for an increase in the congregation. A very deep basement was excavated. What next occurred--with the consecration of the cornerstone--was more than ceremonial. The Papal Delegate and other ranking clerics in the nation's hierarchy¹⁶ were in attendance in an unusual display of the Roman Catholic Church's spiritual dominance at that time over other religions. It was a ceremony worthy of cathedrals in great cities.

¹⁴"The Catholic Standard, "October 31, 1885.

¹⁵Mahoney, op.cit., p. 145.

¹⁶Kirlin, op.cit., p. 480.

Source: Catholic Historical Records Center, Philadelphia.
"St. Agnes Hospital: 1888-1920"

History of St. Agnes Hospital

Philadelphia, up until 1888, had no hospital below Washington Avenue. The demand for such an institution dated back for ten or fifteen years. The Sisters of Saint Francis, at the earnest request of South Philadelphians, and particularly the doctors of this section, headed by Dr. Andrew Nebinger, offered to do all in their power to satisfy the demand.

The Order had \$200 in the bank, and had been conducting St. Mary's Hospital in Kensington since 1860, a hospital which at that time was already under a heavy debt. Despite this, they purchased the present site of St. Agnes' Hospital for \$40,000, and began a house-to-house canvass to raise funds.

Contemporary records of demographics (ethnicity, citizenship) of local patients.
1888 to 1890.

ST. AGNES' HOSPITAL

9

MEDICAL REPORT.

April 11th, 1888, to January 1st, 1891.

NATIONALITIES.

United States	1,661	Finland	1
Ireland	1,225	Prince Edward's Island	2
England	109	Australia	2
Germany	259	Belgium	7
Scotland	36	Denmark	3
France	18	Norway	2
Hungary	11	Portugal	1
Russia	8	Poland	5
West Indies	17	Turkey	7
Italy	2	Holland	4
Hungary	18	Nova Scotia	5
Switzerland	10	Spain	8
Canada	11	Sweden	5
Austria	3		
Greece	5	Total	3,445

The parade of bishops and priests in their garbs would be an unforgettable sight and one that residents in this district may never see again. The 1889 dedication was intended to leave a mark on all Roman Catholics on what was transpiring within Father Lawler's humble parish. Within St. Thomas Aquinas' boundaries were at least one Presbyterian, two Baptist and one Methodist church. But the one that most affected this 1889 cornerstone dedication was the Episcopalian church, St. Elizabeth's, whose cornerstone had been blessed just about two weeks before in a purposeful effort to attract local Catholics. They were rather new and staked out their church near St. Thomas Aquinas to convert those who may have felt estranged from the Roman Catholic Church for any reason. Of interest especially to the Episcopalians were the newcomers, the poor Italians,¹⁷ mostly male and employed, but socially unattached to any institution. (They may have also been temporary workers.) There were not as many in southwest Philadelphia then, in the 1880s, as in the established "Little Italy" northeast, over Broad Street. Father Hawks' recollection may be a bit off chronologically on the appearance of these immigrant Italians at St. Elizabeth's, but he was correct on why the Episcopalians chose an architectural design for their church (Romanesque) to misrepresent the church as "Catholic," and not Episcopalian.

Thus, St. Thomas Aquinas' past also collided with the ministers at St. Elizabeth's Episcopalian Church which was part of the Oxford Movement based in England with the Anglicans. (The American Anglican church was called the "Episcopalian.") Religious in the Oxford Movement revisited Roman Catholicism and began to adapt more of the latter's doctrine--which was encouraged by Pope Leo XIII to "come home" to the Roman Catholic Church. The Oxford Movement was an international, unforeseen religious upheaval that led to Episcopalian clergy leaving to convert to Roman Catholicism--which occurred eventually at St. Elizabeth's. (Father Hawks was one such convert.)

¹⁷Hawks, op.cit., pp. 52-53.

In short time, St. Elizabeth's Episcopal Church would cease to function because of a low number of parishioners as well. More of the leadership was converting to the "Mother" faith that had been formerly repudiated. Just as the Episcopalians failed in their Church of the Evangelists (now part of the Fleisher Art Memorial on the 700 block of Catharine Street, also in the Romanesque), their ministry would have no purpose in St. Thomas Aquinas' parish boundaries. But they tried. The Episcopalians' "Sunday School" was attended by children who were "not Episcopalians," noted Hawks. The non-Catholics tracked the Catholics¹⁸ and how St. Thomas Aquinas' western, then southern boundaries would be divided for more parishes: St. Gabriel's at 29th and Dickinson Streets and St. Monica's just eight blocks south of St. Thomas at Ritner Street. The mobilization of the Irish continued, as the founding members of these new parishes.

But something else was occurring at St. Thomas Aquinas for the divisions of its boundaries and formations of the new parishes by 1895. The larger church was lying stagnant for years. Just as St. Gabriel's parishioners were financially able to hire Durang and have a spacious stone church constructed within two years (1897), St. Thomas Aquinas only had the school, a Durang design that had opened for classes by 1895. Still, nothing changed at the single-story "church" that remained unfinished as St. Monica's caused a great excitement within that parish with its Durang-styled church. Year after year passed and there was no progress on the eyesore of the intended St. Thomas Aquinas "church" which surely would have made parishioners ashamed. After twelve (12) long years of seeing that pile of stone never rising, Father Lawler finally hired Durang and a church more beautiful than St. Gabriel's or St. Monica's would be among the last by the elderly architect.

¹⁸Ibid., pp. 24;46-48;52-53.

As St. Gabriel's and St. Monica's parishes thrived, by 1900, St. Thomas Aquinas, with its unfinished church and need for one, also had parishioners wanting a church for their emotional purposes. The church was the center of parish life and gave a parish a "face" in its architectural design. In Philadelphia's neighborhoods where there were parish churches naming (or renaming) some communities, the parish gave "group solidarity"¹⁹ and a parishioner's identity involved the parish. (This did not occur in the suburban parishes.) Since 1889, St. Thomas Aquinas' congregation was accustomed to the depressing site of an unfinished church, a loss in parishioners to other parishes (and faiths) and more. Father Lawler would have to raise funds and raise morale within his parish with a new church.

Pope Leo XIII kept the subject of St. Thomas Aquinas in his writing and lectures. It gave Catholics worldwide a new appreciation of the "Thomistic Revival" in expressing truth and pursuing scholasticism²⁰ as the former professor of the University of Paris (Sorbonne) had done until his death in 1274. The local St. Thomas Aquinas parishioners would also find some similarities in Leo's encouragement of Anglicans (i.e., Episcopalians in England) to "come home" to Roman Catholicism, at the same time as St. Elizabeth's Episcopalian Church within St. Thomas' boundaries slowly lost its own clergy to Leo's faith. Leo would raise the former Anglican John Henry Newman (d. 1890) to the rank of Cardinal (after conversion to Catholicism),²¹ just as Archbishop Ryan guided St. Elizabeth's clergy to St. Charles Borromeo Seminary, then ordination. These events may not have interested most within St. Thomas Aquinas parish, but it did to Lawler, the pastor who had not completed a church to honor the saint.

¹⁹Clark, Dennis, *The Irish in Philadelphia*. Phila.: Temple U. Press, 1973, p. 99.

²⁰Hitchcock, James, *History of the Catholic Church*. San Francisco: Ignatius Press, 2012, pp. 363; 367.

²¹*Ibid.*

The nominated St. Thomas Aquinas Church Rectory



This image was taken after 1910 of the ruins of the church with the "1889" cornerstone. The building stood along Morris Street (note trolley tracks) and bore its unfinished condition on the southeast corner of South 18th Street. The tall building at left rear is the former St. Thomas Aquinas School.

It was evident that the movement of various groups in this southwest part of South Philadelphia was not prompted by employment or introduction of industries. Class distinctions were on the minds of late 19th century Americans, and it could have been the economic competition of parishioners in their respective parishes that pushed St. Thomas Aquinas' spate of construction projects from 1885 to where three churches, two rectories, a school and two convents occupied the lot. The parish complex in the standardized form that the Archdiocese required, had not been accomplished until "1908," twenty-three years later. The donations by St. Thomas Aquinas' parishioners apparently were going towards the school, a priority, which kept families within the parish. However, the third and last church financed by St. Thomas Aquinas' faithful took an exhaustive six to eight years of saving after the school first held classes.

THE PARISHIONERS & THEIR CHURCH

Hiring the 72 year old veteran of Roman Catholic architecture in the Archdiocese to design the third St. Thomas Aquinas Church and rectory epitomized the commitment of the community to the parish. Although Durang did not want to incorporate his design on the 18th Street (2nd church), he had to abandon the church lying in an eastward orientation for a new site that put the new construction in a westward position, with the altar towards the setting, not rising sun. The rectory was contemporary, late 19th century with bay windows and semi-circular, or apsidal ends. The stone used in the church and rectory was the same, with judicial use of copper along certain lines and terra cotta cupole keeping eyes upward to the heavens. Durang's design put St. Thomas Aquinas Church in line next to those of similar sizes in other rowhouse neighborhoods where their unusual styles drew the curious and traditional Roman Catholics.

"The Catholic Standard" of 1890 and "The Catholic Standard and Times" of 1904 reported on these bits of information in advertizements that involved St. Thomas Aquinas' parishioners who donated towards the stained glass windows-- they were the President, T.M. Daly, a lawyer, and officers Edward Trainer and Patrick O'Neill of "The Continental Title and Trust Company" at 12th & Chestnut Sts. They represented one economic class at the parish while others purchased new two-story row homes for about \$3,000.00 which had amenities such as "wardrobes" (closets) in an 8 room house.

The advertizement pointed at the top of its list to the 2000 block of Morris Street, within St. Thomas Aquinas' boundaries, still developing in 1890.

These rowhouse types were designed to suit the community. They arose at the same time when architect Win-drim designed the historic "Girard Estate" semi-detached homes within St. Monica's parish boundaries.

THE CONTINENTAL Title and Trust Company

Stephen Girard Building,
Twelfth, above Chestnut.

Capital \$1,000,000.00
Acts as Executor, Administrator, Trustee,
Guardian and Surety.

Pays Interest on Deposits: Subject to
check, 2 per cent.; ten days' notice, 3 per
cent. Loans money on mortgage and on
collateral.

OFFICERS AND DIRECTORS

T. M. DALY, President.
John McGinn, Chas. T. Quin, Vice Pres.
John F. Skelly, Sec. and Treas.
John B. Umsted, Title and Trust Officer.
T. M. Daly, Henry C. McDevitt,
Alex. Shapson, Jr. M. J. Mallon,
Samuel Alcott, Edward Trainer,
Patrick O'Neill, Owen Kelly,
John McGinn, Dr. Peter F. Moylan,
Charles T. Quin, A. C. Patterson,
Otto Wolf, George W. Gibbons,
Alfred E. Burk.



City Property.

AN INTERESTING STUDY OF INVEST- ments.

Surprising facts and figures to be studied by
those persons desirous of investing or purchasing
Lots of Ground or

HOUSES.

In the list of Real Estate hereafter mentioned
you will find properties of all sizes and

MODERATE PRICES.

The terms will be made to accommodate you.

THOMAS F. TWIBILL, 808 Chestnut St.

LIST

MORRIS ST.—Dwellings No. 2011, 2013, 2015,
2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031. All

have 8 rooms each, heaters, cement yards,
sidewalks, oak dressers, wardrobes. 1,800

PAVN ST.—2130 to 2136 (not town) near 12th
and Dauphin. 7 rooms each; every possible
convenience; you can buy one or all. 1,100

DEAN ST.—224 to 228, near 12th and Dan-
phin. 7 rooms; select one at once. 1,300

WINTON ST.—117 to 119, near 12th and
Bayer Avenue. 8 rooms, marked down
from \$1,700 and now offered at 1,300

WEST PHILADELPHIA.

In the beautiful section of Philadelphia, across
the river, I have to offer eight selected pieces
Real Estate, built by best mechanics.

\$500 CASH

and balances 5 per cent.; will net you 10 per cent.;
\$21, \$23, \$25, \$27, \$29, \$31, \$33, \$35, each \$2,300.

\$5,000

will purchase the corner dwelling in same op-
eration.

For the next 30 days I offer special reduction in
Building Lots. About

1,000

will be the number to select from. You must
come to see them at once.

St. Thomas Aquinas church's construction appeared to have brought many parishioners together to claim their presences in the community. By the early 1900s, Father Hawks and his Episcopalian peers caused enough disruption within the Episcopalian Anglican church for its "collapse" and consequential demise in St. Thomas Aquinas' parish boundaries. Older and more socially prominent parishioners were by 1900, in better economic levels, and in professions where they contributed more overall to the City's progress.

A Roman Catholic parish such as St. Thomas Aquinas can inform on the social history of the area because the faith does not discriminate for any reason. Female participation, variable changes in ethnic representation and economic class determined by profession are derived from church sources. In a sampling of St. Thomas Aquinas parishioners who purchased stained glass windows for the church and those who likewise donated towards the rather large (3' on each side) bas relief Stations of the Cross,²² their social standing from 1880 to 1900 was traced to find whether they stayed at the parish and what became of them to afford these expensive religious art works. Eighteen (18) names appeared on the stained glass windows and nine(9) at the brass name plates by the Stations. Of those able to be found in the 1880 and 1900 Boyd's Directories, most individuals had been living south of Washington Avenue in 1880 and had occupations such as Robert J. Curry ("porter"), Joseph McGarrity ("Laborer") and James Galligan ("Liquors"). T. Martin Daly, Esquire was a lawyer in 1880 who by 1900 became President of "Continental Title & Trust Comapny" at 1722 South Broad St., (within the parish.) Michael Cunningham and T.F. Gallagher separately were in 1900 "contractor" or "builder" with unknown whereabouts in 1880. There were four (4) females named, but no occupations were listed. James Dougherty purchased a window and a Station: he was a "Funeral Director & Embalmer" as he later advertized.

²²Names obtained on-site, inside St. Thomas Aquinas church.

One St. Thomas Aquinas parishioner whose name was in bold-face in the city-wide Directory of 1900 was "Patrick O'Neill" whose "Patrick O'Neill & Company" had another listing and was in business at 408 South 6th Street in "rags," a lucrative means of income at the time. He lived at 1427 Tasker Street, a few blocks from St. Thomas' parish complex, just off Broad Street.

The 1904 finished church did not bear any Italian surname(s) but the pews hold many more Italian sponsors than those of any other ethnicity.²³ Having one's name on a pew on the brass plates meant a substantial donation was given, or that a "pew rent" was paid to be guaranteed a seat at services. Perhaps, those of Italian ancestry were assured admittance and a place to sit at this church dominated by those with ethnic seniority (the Irish) who had been hostile to southern Europeans of the "New Immigration." In an almost uniform manner, Catholic parishes with an Irish majority were very unkind to Italian immigrants. Juliani wrote how those of Irish ancestry had to financially support the first Italian national church in the United States, St. Mary Magdalen de Pazzi, leaving many of these poor open for the financial incentives by those same Episcopalians²⁴ at St. Elizabeth's near St. Thomas. However, even Clark admitted, "Of the newer immigrants, the Italians suffered the most from the hard-handed Irish church figures."²⁵ That is, until Archbishop Ryan began organizing social programs for assimilation and acculturating Italians. They would eventually be a critical base sustaining St. Thomas through most of the 20th century, preserving the original exterior and interior of the church which still had pastors of Irish ancestry stationed there.

²³ There were no years noted on these numerous plates affixed to the pews, but the overwhelming number of Italian surnames is clear of that group's financial support and commitment to the parish.

²⁴ Juliani, Richard, Parish, Priest, and People. Notre Dame: Notre Dame University Press, 2007, p. 19.

²⁵ Clark, Dennis, The Irish in Philadelphia. Phila.: Temple University Press, 1973, p. 143.

ARCHDIOCESE OF PHILADELPHIA.

RECORD OF PRIESTS.

Name, Michl. J. Lawler
 Place and date of birth? Kings Co. Ireland, Aug. 19-1841
 Studies, where made? Preparatory Seminary. Glen Riddle and Theological Seminary 1864 Race. Str. Phila.
 Where, when and by whom were you ordained? In Cathedral Chapel. Phila. June 29-1869—by Most. Rev. James. F. Wood. S..
 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>Act. to St. James. 38th Chestnut Phila</u>	<u>July. 17-</u>	<u>1869</u>	<u>May-</u>	<u>1870</u>
2. <u>Act. " " Agnes West Chester</u>	<u>May-</u>	<u>1870</u>	<u>Sept.</u>	<u>1870</u>
3. <u>Act. " " Francis Xavier. Phila</u>	<u>Sept.</u>	<u>1870</u>	<u>Sept.</u>	<u>1871</u>
4. <u>Act. " " Michael's Phila.</u>	<u>Sept.</u>	<u>1871</u>	<u>Oct.</u>	<u>1874</u>
5. <u>Rector of " Thomas. Ivy Mills</u>	<u>Oct.</u>	<u>1874</u>	<u>Dec.</u>	<u>1874</u>
6. <u>Act. " " Paul's Phila.</u>	<u>Dec.</u>	<u>1874</u>	<u>Sept.</u>	<u>1879</u>
7. <u>" again to St. Michael's. Phila</u>	<u>Sept.</u>	<u>1879</u>	<u>Jan.</u>	<u>1880</u>
8. <u>Rector St. Tho. Aquinas, Phila</u>	<u>Jan.</u>	<u>1885</u>		
Died December 11, 1911				

SIGNATURE, Michl. J. Lawler

The only record on Msgr. Michael J. Lawler with biographical and mission information.

He was responsible for the nomination's construction and is interred at the south lot, at Morris Street.

REVEREND MICHAEL LAWLER

The nominated grave site, on a long green space along Morris Street is the resting place of founding pastor Michael J. Lawler, who oversaw the parish named for St. Thomas Aquinas from 1885 until his death in 1911. He was responsible for the church and rectory seeking designation.

Michael J. Lawler's year of birth was noted as "1844" or "1846" in Clara, Kings County, Ireland.²⁶ He migrated with his parents in 1851 and settled in St. Michael's parish in Kensington, the scene of the first Catholic church totally destroyed in the 1844 Nativist Riots. The Lawler family stayed in that community and in Fishtown, at St. Ann's. After seminary training, Lawler was ordained a priest by Archbishop James Wood in 1869. Lawler held a series of one-year assignments at newer parishes in the city and in the farming areas of Delaware and Chester counties. Twice, he was stationed at his home parish, St. Michael's which was rebuilt in a design by Edwin F. Durang, who also did St. Ann's. Prior to taking the post as pastor of St. Thomas Aquinas, Lawler was also at St. Paul's at 10th and Christian Streets, during unsettled years there.

The "Announcement Books" at St. Paul's²⁷ recorded a parish experiencing more financial problems than expected while recovering from the national depression of 1873. There were many inventive ways to raise funds, from the "entertainments" to discounting pew rentals to aide salaries paid to the staff. The spending seemed inefficient and wasteful, but the Vicar General of the Archdiocese, Maurice A. Walsh lived at St. Paul's old rectory and a new building was his wish. Walsh acted as Archbishop Wood's proxy in decision-making and he was at St. Paul's

²⁶ "The Catholic Standard and Times," October 15, 1904 and Archdiocese of Philadelphia's "Record of Priests."

²⁷ These books are at St. Paul's and the Catholic Historical Research Center (CHRC), Philadelphia, formerly the Archdiocesan Archives.

for the prestige it had while the Civil War transpired. St. Paul's had taken the overflow of wounded Union soldiers from the Army Hospital directly across the street. In 1866, the parish had the funds to purchase this hospital building and remodel it for nearly twenty Sisters of the Immaculate Heart of Mary. It was a stable parish with a large school, an academy and house for the teachers of the boys, the Christian Brothers. Lawler would have learned about parish administration from the founding emeritus pastor, Patrick F. Sheridan, and from Walsh. These priests were paths up the ladder in the then-diocese.²⁸ They would also have put in a recommendation to the new archbishop on behalf of Lawler.

Lawler lived in a rented rowhouse when first assigned to the "swampy" lot purchased by the Archdiocese and titled to Archbishop Ryan in 1885. There were two other parishes founded in 1885 in the city, Holy Family in Manayunk and then Our Lady Help of Christians in Port Richmond. They too, were not in the best of a financial state to have their churches built for a long time. But, the new parishioners under Lawler successfully constructed a "chapel" within one month, and planned for another, larger church. Everything seemed to be progressing well towards the 1889 laying of the cornerstone for a church with its entrance by 18th Street, above the corner from Morris Street. This cornerstone blessing was highly unusual for the Papal Delegate and other "dignitaries" of the Church coming on that November 17, 1889 date to this particular parish. Just about two weeks before, on November 5th, the cornerstone of St. Elizabeth's Episcopal Church was blessed by a "Bishop Whitaker."²⁹ Lawler had to have been aware of this event within his parish's boundaries and recounted what was going on to the Archdiocesan officials to come to St. Thomas Aquinas.

²⁸ Morello, C.A., *Beyond History: The Times & Peoples of St. Paul R. C. Church, 1843-1993*. Phila.: Jefferies & Manz, 1992.

²⁹ Mahoney, op.cit., p. 145; Kirlin, op.cit., p. 480; Hawks, p.48.

Father Hawks wrote that a "blessing" of a church building's cornerstone had been foreign to the Episcopalians and that a bishop had to give his approval for this act, which was described as a "prayer."³⁰ Lawler's church, with its papal and American Catholic "dignitaries" conducted a "grand occasion" with a memorable "enormous concourse of the laity" participating³¹--which is what Lawler needed to happen to minimize the Episcopalians' intentions.

The 1889 event seemed to only temporarily alleviate Lawler's concerns on how quickly the new church could be constructed. One year later, he held another dedication, this time of the basement's blessing, with Archbishop Ryan sprinkling holy water and praying over a deep foundation hole, lined with cement and stone. It was not a church or had the semblance of a church, but Ryan came (again) to St. Thomas Aquinas that November of 1890 with other clergy to conduct a ceremony with Mass. Father Kirlin wrote: "It is a spacious and handsome chapel, worthy of the magnificent temple that will rise over it."³² Parishioners would have to go to hear Mass, confession and attend services for the sacraments underground until 1904, when the third and final church on 17th Street opened.

Nevertheless, Lawler stayed at St. Thomas Aquinas. The omissions in the historical account of why Lawler was unable to finish the 18th Street church and abandon it to begin afresh with another church building on 17th Street 13 years later is typical of the official recording of Archdiocesan events and parish histories. However, Lawler ultimately was able to retain architect Durang and Lawler had the funds for a well-constructed church and adjoining rectory that exceeded St. Gabriel's and St. Monica's in beauty.

³¹Hawks, *ibid.*

³²Kirlin, *op.cit.*

³³*Ibid.*

Lawler lived to see his parish construct at least eight (8) buildings on the parish lot--twice as many than required by the Archdiocese. Many had been in progress, or became obsolete for many reasons, but the St. Thomas Aquinas parishioners always managed to persevere with the failures and requests (ofttimes too much) for money. Supporting St. Thomas' buildings was only one cause among the "Peter's Pence" (donations to the pope), various missions, social agencies (for orphans and the elderly) and then the salaries. The financial burden upon parishioners was great and continual. The parishioners had held onto their faith and in life, with the gratification that their earnings were spent upon a church that is magnificent.

Father Lawler led a congregation for 23 years, setting a course at St. Thomas Aquinas church that has kept it stable and preserving its visual value within the community that is still "workingclass." The church has in its past the sons and daughters of famine survivors from Ireland and those who refused the futile attempts to be converted to the Episcopal faith as the same clergy would later turn to Roman Catholicism. Named after one of the Catholic Church's most influential doctors and philosophers, this parish once entertained the Vatican's and America's ranking clerics who visited this humble community with this beautiful creation by Durang. St. Thomas Aquinas Church has contributed to this community the culture of Catholicism and the Church's architectural tradition. It is a representation that is timeless and always reliable of eliciting a positive response. The church, rectory and green space should be historically recognized and designated.

Celeste A. Morello, MS, MA
February, 2019

A P P E N D I X o f S O U R C E S
in C H R O N O L O G I C A L O R D E R

107.38.32.81.1

REPORT

OF

ST. AGNES' HOSPITAL

OF

PHILADELPHIA,

UNDER THE CARE OF

THE SISTERS OF ST. FRANCIS OF PHILADELPHIA.

"For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me; I was in prison, and you came to me."

MATTHEW, chap. xxv, verses 35, 36

PHILADELPHIA:

PRESS OF JOHN P. MURPHY, 227 SOUTH FIFTH STREET, BELOW WALNUT.

1891.

FINANCIAL REPORT

OF

ST. AGNES' HOSPITAL

FROM

April 1, 1888, to December 31, 1890.

RECEIPTS.

Cash—Board and Donations during 1888.....	\$5,732 48
“ “ “ 1889.....	15,017 35
“ “ “ 1890.....	18,296 70
	<hr/>
	\$39,046 53

EXPENDITURES.

Cash—House Expenses during 1888.....	\$5,730 94
“ “ “ 1889.....	14,940 30
“ “ “ 1890.....	18,098 47
	<hr/>
	\$38,769 71
Balance on hand.....	\$276 82

N. B.—The above statement includes only the operating expenses of the Hospital, and the balance shown as above is but an insignificant item towards the liquidation of an indebtedness of \$65,000 still remaining due and unpaid against the same. Any donation for the benefit of the Hospital will be cheerfully and gratefully received by the Sisters of St. Francis.

MEDICAL REPORT.

April 11th, 1888, to January 1st, 1891.

Total number of males treated in Medical Wards.....	1,583
“ “ females “ “	660
Total number in Medical Wards.....	<hr/> 2,243
Total number of males treated in Surgical Wards.....	705
“ “ females “ “	281
	<hr/> 986
Total number treated in Gynaecological Wards.....	<hr/> 216
	<hr/>
Grand total of cases treated.....	3,445
Total number of cures in Medical Wards.....	1,207
“ “ “ improvements.....	609
“ “ “ unimproved cases.....	134
“ “ “ deaths, Medical Wards.....	216
“ “ “ patients remaining in Medical Wards..	77
	<hr/> 2,243

NATIONALITIES.

United States.....	1,661	Finland.....	1
Ireland.....	1,225	Prince Edward's Island.....	2
England.....	109	Australia.....	2
Germany.....	259	Belgium.....	7
Scotland.....	36	Denmark.....	3
France.....	18	Norway.....	2
Hungary.....	11	Portugal.....	1
Russia.....	8	Poland.....	5
West Indies.....	17	Turkey.....	7
Italy.....	2	Holland.....	4
Hungary.....	18	Nova Scotia.....	5
Switzerland.....	10	Spain.....	8
Canada.....	11	Sweden.....	5
Austria.....	3		
Greece.....	5	Total.....	3,445

PRICE 50 CENTS.

US 16892.25

Historical Sketches...
...of the...
Catholic Churches...
and Institutions...
of Philadelphia.



A Parish Register...
and...
Book of Reference.

DANIEL H. MAHONY,
14 SOUTH THIRD STREET,
PHILADELPHIA.

ST. THOMAS AQUINAS', 1885.

SOME time before the opening of a chapel here other sites in the southwestern part of the city had been considered. The one chosen by the first pastor was an abandoned truck farm, equal to about half a city square. Originally, it was irregularly bounded towards the southwest, but an exchange was effected that made it rectangular, bounded on the south by Morris Street and on the north by Fernon, between Seventeenth and Eighteenth Streets. In midsummer, 1885, Rev. Michael J. Lawler, assistant at St. Paul's, was appointed to organize the new parish.

Having secured a temporary residence at 1541 Dickinson Street, he set to work and laid the foundations of a large temporary frame chapel amid weeds.



RT. REV. J. F. SHANAHAN, D.D., FIRST BISHOP OF HARRISBURG.

This was quite a distance north of its present site, on the west side of Seventeenth Street, near where the pastoral residence now stands. South and west of it there were no houses, but in a few years the district became a flourishing parish. The provisional building was quite a commodious one, 46 feet wide by 106 feet long, with a clear height from floor to ceiling of 16 feet. It was first used for Divine service on August 23d, when Father Lawler blessed

it privately and said the first Mass in it. At 10.30 the same day solemn High Mass was sung by Rev. John J. Clark, Father Lawler's assistant, and Rev. P. J. Dailey, rector of the Immaculate Conception, preached.

Three years later work was begun on the permanent church at the corner of Eighteenth and Morris Streets. The ground having been prepared and the foundation walls built, a date was twice fixed for the blessing of the cornerstone, but the event had each time to be postponed and work suspended on account of flooding by very heavy rains. It took place at last on November 17, 1889, and was a grand occasion on account of the dignitaries present, making a recompense for the two former disappointments. The officiating prelate was Most Rev. Francis Satolli, D.D., who had been sent over as the Papal Delegate to the centennial celebration in Baltimore of the establishment of the hierarchy and the formal opening of the Catholic University in Washington. Other dignitaries present were Archbishop Ryan, Bishop Chatard, of Vincennes, and Mgr. O'Connell, rector of the American College, Rome. There was an enormous concourse of the laity, swollen by T. A. B. and other Catholic societies. Rev. William P. Masterson, then assistant at the Annunciation, preached.

From that time the work was pushed rapidly and the basement was finished the following year, when it was dedicated on November 30th by Archbishop Ryan, Rev. T. F. Kennedy, D.D., preaching. Solemn Mass was celebrated by Rev. P. J. Dailey, rector of the Annunciation, with Rev. John J. Ward, rector of the Sacred Heart, as Deacon, and Rev. J. C. McLoughlin as Subdeacon. At solemn Vespers in the evening Rev. Hugh T. Henry, professor in St. Charles' Seminary, preached. It is a spacious and handsome chapel, worthy of the magnificent temple that will rise over it. The width of the building is 65 feet, and its length 176 feet 6 inches. The walls are massive and of stone, and the basement is high and well lighted, as well as neatly finished.

A fine brownstone schoolhouse, at Eighteenth and Fernon, begun last year, has just been finished and will be opened in September.

Catholicity in Philadelphia

FROM THE EARLIEST MISSIONARIES
DOWN TO THE PRESENT TIME

BY

JOSEPH L. J. KIRLIN

Priest of the Archdiocese of Philadelphia



WISCONSIN
HISTORICAL
SOCIETY

PHILADELPHIA
JOHN JOS. McVEY
1909

St. Thomas Aquinas's Church, 1885 For several years before the founding of this parish, the district in the neighborhood of South Broad Street was improved by the opening of new streets and the building of a large number of houses, so that a new Catholic parish was necessary. In the summer of 1885, therefore, the Rev. Michael J. Lawler, assistant at St. Paul's, was appointed for this work. The purchase of about half a city block, extending from Seventeenth to Eighteenth Streets, and from Morris to Fernon Streets, was made, and Father Lawler at once built a temporary frame-chapel, which was used for the first time on 23 August, after being blessed privately by Father Lawler. At the time of the opening of the chapel its immediate vicinity was desolate, but within a few years the building operations extended on all sides to the church lot, so that in 1885 Father Lawler set about building a permanent church at Eighteenth and Morris Streets.

→ The corner-stone was blessed 17 November, 1889, by the Most Rev. (now Cardinal) Francis Satolli, D. D., who was in America as Papal Delegate to the Centennial Celebration in Baltimore. Archbishop Ryan, Bishop Chatard, and Mgr. O'Connell, Rector of the American College, were also present. The sermon was delivered by the Rev. William P. Masterson. So rapidly was the work on the basement completed that it was dedicated 30 November, 1890, by Archbishop Ryan, and the Rev. (now Bishop) Thomas F. Kennedy, D. D., the present rector of the American College in Rome, preached the sermon. Solemn Mass was celebrated by the Rev. P. J. Dailey, with the Rev. John J. Ward as deacon and the Rev. J. C. McLoughlin as subdeacon.

Father Lawler's next work was the erection of a rectory, at Seventeenth and Fernon Streets. In 1895 he erected a magnificent school-building at Eighteenth and Fernon Streets, which was blessed by the Archbishop 3 November, 1895, and placed in charge of the Sisters of the Immaculate Heart of Mary.

During this time the congregation worshipped in the spacious basement. When Father Lawler decided to complete the church building, however, it was thought better to build an entire new

→ structure on the Seventeenth Street corner of the lot. Accordingly the corner-stone was transferred from the old building and work progressed so rapidly that the church was dedicated 16 October, 1904, by Archbishop Ryan. Solemn Pontifical Mass was sung by Bishop Prendergast. After the completion of the church Father Lawler built a rectory on Morris Street. When the clergy took up their residence in it the old rectory was transformed into a convent for the Sisters. The building proving too small to accommodate the large community of nuns, a handsome stone convent was built north of the church, on Seventeenth Street, in 1908, thus forming a splendid set of parish buildings.

1904

St. The Polish Catholics of Philadelphia were organized into a parish in 1882, and divine service was held in Friendship Hall, Norris and Sepviya Streets.

It was not until 1885, however, that the first pastor, the Rev. Emil Kattein, was enabled to secure property for a church. This was finally accomplished by the purchase of ground at the corner of Memphis and Vienna Streets, and the erection of the basement of the present church was at once begun. On 20 December, 1885, Archbishop Ryan dedicated this basement to divine service, and preached the sermon. In June, 1887, the Rev. Adalbert Malusecki was appointed pastor, and completed the church, which was dedicated on 21 September, 1890. The basement was converted into a parish school. On Father Malusecki's removal to Reading in March, 1895, he was succeeded by the Rev. Father Tarnowski, who built the pastoral residence on Vienna Street, west of the church. He was succeeded by the present rector, the Rev. G. Kraus, who is assisted by the Rev. Joseph Gazdzik.

WILLIAM MCGARVEY
and the OPEN PULPIT

An Intimate History of a Celibate Movement
in the Episcopal Church and of its Collapse
1870 - 1908

EDWARD HAWKS
Priest of the Archdiocese of Philadelphia

FOREWORD BY
HIS EMINENCE CARDINAL DOUGHERTY



THE DOLPHIN PRESS
PHILADELPHIA, PA.
1935

FOREWORD

IN these pages the reader will find an interesting account of an important chapter in the religious annals of the United States.

The author had a part in that movement, here described, which led not a few distinguished Episcopalian Clergymen and laymen into the Catholic Church.

As Oxford had been, over a hundred years ago, the cradle of the Tractarian Revival in England, so Philadelphia was emphatically the source and center of the religious movement which brought William McGarvey and his companions into the unity of Catholicism. What Newman had been to the Tractarian Movement, McGarvey was to its American counterpart. He had been a light in the Episcopal Church and had been looked up to by many of its chief ministers and laymen as a model and guide.

In the course of his narrative the author reveals him as a man of seasoned virtue, solid learning and Christian courage.

After the Richmond Episcopal Convention, which opened the pulpits of the Episcopal Church in the United States to any preacher or lecturer of any denomination and of little or no faith, McGarvey and his companions opened their eyes to the true status of the Church, which they had served, and in which they had spent their best years.

At last he and they found truth and peace in the same Catholic Church, which has opened her arms to so many prominent converts in England.

Having personally known Monsignor McGarvey and some of his companions, we are glad to commend this present historical sketch.

✠ D. CARD. DOUGHERTY,
Abb. of Phila.

225 N. 18th Street,
Philadelphia, Pa.,
October 23, 1935.

CHAPTER II

THE CHURCH OF THE EVANGELISTS

THE NEW CHURCH of the Evangelists was opened in 1886. Dr. Percival was proud of his work and always spoke of it as a basilica. It was not a large edifice, but its well-proportioned dimensions gave an idea of loftiness and space. It was characteristic of its builder in not being of the Gothic style. The Gothic style suggested Ritualism and provoked an antagonism in which Dr. Percival shared. He wisely chose the Italian Romanesque; so that cheaper materials could be used more effectively. That he passed by the beautiful Colonial architecture, which is to be seen at its best in Philadelphia, was probably due to his needs, and also to his desire to decorate the interior with frescoes. When these were completed at a later date the church presented a most attractive and prayerful appearance. Exteriofly it was of plain red brick, well built, with campanile and extensive parochial buildings attached. The whole group harmonized with the neighboring houses and seemed as though it had grown up with them as the centre of their religious life. Unfortunately it was already hemmed in by an immigrant population, and its usefulness for Episcopalian needs was beginning to pass away. Dr. Percival had hardly completed this work before he thought it well to seek a new field in a more promising neighborhood. The building still stands, but it has long since been abandoned by the Episcopal Church. After years of neglect and desecration it was purchased and made to serve the purposes of a neighborhood Art School. It is still possible to get a good idea of its original arrangement. The delicate health of Dr. Percival made it impossible for him to do much active work. He never resided in his parish.

[24]

He drove to it each day from his house in Spruce Street. Fortunately he was able to draw to himself a small circle of devoted young men through whose assistance he realized his plans. The first of these was William McGarvey. It is said that they met casually in a bookstore. A friendship grew up between them, which developed into a mutual reverence. William McGarvey was born 14 August, 1861. He was a native of South Philadelphia, from which he was never away without a feeling of uneasiness. His father was of North Irish stock; who is said to have been a Presbyterian, attending the Westminster Church on Broad Street, then in charge of the famous Dr. Hunter. The son had little attachment to the Orange "cause" which the father supported by an annual participation in the processions of the 12th of July. William McGarvey was nineteen years of age when he first met Dr. Percival, in the year 1880 or thereabout. For the next five years he was a lay assistant at the Evangelists' Church, doing a great deal of clerical work for its rector, and being especially active in the promotion of the building of the new church. Through the help of Dr. Percival in his studies, and, it is said, in pecuniary ways, he was able to enter the General Seminary in New York. He was ordained in 1886 and was therefore available as the first curate in the new church. Rooms were fitted out for his accommodation in the tower of the building. Until the death of his beloved patron he was his constant coöperator and loyal friend.

Another young man who was attracted to Dr. Percival was William Walter Webb, a Philadelphian of good family, and a descendant of the Tory rector, Dr. Walter, of the North Church at Boston, made famous by Paul Revere. This ancestor was from the same stock as Cotton Mather, the brilliant hunter of Salem. William Webb had completed a brilliant scientific course at Pennsylvania University when, falling under the attraction of Dr. Percival, he decided to devote himself to the ministry of the Episcopal Church. As a theological student he entered Berkeley Seminary at Middleton, Conn. This institution was the heart of the old High-and-Dry school of Episcopalianism. The Anglican Church in

BIO-

7XX Catharine D-S-

no authority but their own opinion. This was especially necessary in view of the inability of General Convention to enforce any unified method of worship. Its one attempt at doing so had been futile. On all sides there was a fussiness of ritual which was becoming more and more congregational. There was also need of well-informed confessors to hear the increasing number of confessions. The seminaries had heretofore ignored this ministerial function. There were other plans to be considered which were more personal. The Evangelists' Church would soon be engulfed by a deluge of foreign immigration. Another centre of parish life must be found as soon as possible. Beyond this lay the ultimate hope of founding a religious order, or at least an association of celibate clergy. The four men accomplished all their plans, as we shall see.

One of the first extra-parochial activities was the formation of "The Catholic Club". Its members were clergymen who were of the same mind as Dr. Percival. Among them was Dr. Nicholson, afterward bishop of Milwaukee. It is true that he was a married man; but in spite of a happy domestic life, undertaken before he was fully converted to the Anglo-Catholic cause, he had come to believe that he would have been able to do better work as a celibate; an opinion that he frequently expressed when speaking to his candidates for ordination. Another member was the Rev. Robert Ritchie, who did most of the writing for *The Catholic Champion*, a publication long since defunct and never replaced. "The Catholic Club" became an unofficial censor of Anglo-Catholic orthodoxy and it encouraged the literary abilities of many young writers who would otherwise have had no opportunity for self-expression.

The expansion of parochial work resulted in the founding of another church, which was dedicated to St. Elizabeth³—

³ In spelling the name of this church I have adopted current usage. Although the clergy and parishioners were not always consistent, the usual practice was to spell it "Elizabeth". The dedication was not in honor of the Queen of Hungary, but the mother of St. John the Baptist. The spelling was that employed by the lady whose name suggested the dedication, and of whom it was a memorial—Dr. Percival's mother.

the mother of Saint John the Baptist. The training of confessors was provided for by William Webb, who wrote the first American treatise on Moral Theology for the use of Episcopal clergymen. He was later to carry the influence of the Evangelist circle to the Seminary at Nashotah, and eventually to become the successor of Bishop Nicholson. William McGarvey occupied a great deal of his time in the study of Liturgics and produce a work of great value on the text of the American Book of Common Prayer, and also a manual of ceremonial. His reputation as an authority on the forms of Christian worship was soon established. Meanwhile preparations were made for the foundation of a religious congregation which was later to have the direction of the important community of the Sisters of St. Mary. Thus it was that the circle of Dr. Percival's influence widened. It is impossible to appreciate the unity that underlies the story I have undertaken to tell unless one sees everywhere in it evidences of his directing hand.

Throughout his rectorship of the Evangelists' Church, Dr. Percival, despite his miserable health, labored at his desk producing books and pamphlets, or spent his hours of comparative leisure in conversing with his many associates on the absorbing subject of religion. Some of his writings have already been mentioned. Of others the best known were those directed either against the Williams-Coxe-Doane school of High churchmen or against the Ritualists who were introducing Catholic ceremonies without the concomitant Catholic teaching. *The Glories of the Episcopal Church* was an attempt to set forth the distinctive features of Anglicanism that might be overlooked in the craving for novelities. *The Thirty-Nine Articles Vindicated against the Aspersions of High Churchmen* has been referred to already. Its title is indicative not only of its contents but also of his own distinctive attitude. He allowed himself to be carried away by the brilliance of his genius in this small book—it was little more than a pamphlet; but it is the most characteristic thing he ever wrote. His *Digest of Theology* is a condensed, but very accurate synopsis, of Catholic dogma that could only have

CHAPTER IV

ST. ELIZABETH'S CHURCH, PHILADELPHIA

ALTHOUGH DR. PERCIVAL began his active work at the Church of the Evangelists it is rather in the daughter Church of St. Elizabeth's,¹ where he rarely exercised his ministry, that we must look for the fulfilment of his ideals. He remained faithful to his first love; occupying its pulpit and celebrating at its altar with such regularity as his growing disabilities would allow. It must not be thought, however, that he established St. Elizabeth's Church and then cut it adrift. He acted, indeed, as he had always done. He found others to do the work which he planned, filling them with his own enthusiasm and guiding them with the lightest touch in the way that he wished. In the new parish there were no incumbrances of any kind. There was no lay interference with his plans, such as had existed at the Evangelists' for a short time. There was no conservatism to be encountered, for the work was started in a newly opened section of the city. It began in a small way and grew with the neighborhood. Everything could therefore be initiated in accordance with Dr. Percival's wishes.

It was in 1888 that the bishop drew the attention of his clergy to the expansion of the city toward the south, at a distance of about ten blocks from the Evangelists' Church. It was important that two or more parishes should be erected in this new neighborhood. How was this to be done? The district was unattractive. The land was swampy. Beyond it still further south there were truck farms and pig pens. It was evident to everyone that it was not a field that the Episcopal Church could occupy without missionary support. Experience has verified this estimate. The diocese was unable to finance such an undertaking. This difficulty was Dr.

Percival's opportunity. He offered his services to Bishop Whitaker, who had in 1886 been translated from Nevada as assistant to the enfeebled Bishop Stevens. His offer was accepted. Dr. Percival had two men to spare. He was generous in his proposal and took the entire responsibility of providing for the religious needs of the new mission without making any claim upon the diocesan funds. It was a most satisfactory arrangement even to a bishop, who, as a pronounced Evangelical, must have been suspicious of the doctrinal standards of Dr. Percival and his associates. It is interesting to note that the Anglo-Catholic movement had seized the same opportunities in England. It had established itself in centres where the average Anglican clergy did not feel at home.

Dr. Percival was careful to appear to take no direct part in the founding of the new institution. He placed the work entirely in the hands of William Webb and Maurice Cowl. St. Elizabeth's was not in any sense to be a chapel-of-ease. Neither was it what is technically called a "Mission." From the very first it was established as a parish with Dr. Percival as its rector. As soon as it could be legally incorporated, Mr. Webb succeeded to this office. The two friends continued to live at the Evangelists' in order to enjoy the privileges of the common life there. They spent the rest of their time in their new district. A house was rented on Hicks Street, No. 1925. It was at the limit of the building operations. Here evening services were held on Sunday; and a number of activities were begun. The children were gathered for Sunday School; there were classes in sewing, painting and cooking. The people were visited with great regularity and everything was done to create in them the desire to build a hall which would serve for a temporary church. There were no morning services, for the good reason that there were as yet no conveniences for the celebration of the Holy Communion, which was eventually to be made the chief feature of public worship.

Meanwhile the plans for the church hall were being made. The money for its erection and for the land on which it was

¹ Vide note, page 30, on spelling of name of church.

to be built was for the most part collected from the friends of Dr. Percival; he himself being a generous contributor, especially as the new parish was to be a memorial to his mother. With this, his pecuniary responsibility came to an end. It was thought possible to realize his conviction that the running expenses of the church should be paid by the people. For the next twenty years this was done, and it is unique in the history of all the Episcopalian institutions in this part of the city, and elsewhere under similar circumstances. So rapidly did the work progress that the cornerstone of the church hall was laid on 5 November, 1889, one year after the parish had been established. On this occasion Bishop Whitaker officiated. There was no display of any Ritualism. It is characteristic of Dr. Percival that he himself did not attend the function. He wished to remain entirely in the background.²

The new hall was "blessed" by the bishop on Monday evening, 17 February, 1890. Again Dr. Percival absented himself. The utmost simplicity marked the ceremony. For those who were afraid of the ritual now observed at the Evangelists' Church there was no need for alarm. Everyone found Mr. Webb and Mr. Cowl to be much like other ministers except in their insistence upon definite training in the beliefs of their Church. It was several years before any attempt was made to introduce the elaborate ceremonies such as were in vogue then in several Anglo-Catholic churches. At this very time a mission was being conducted by "Father" Chase³ of Plymouth, England, at the Evangelists' Church, and confession was openly preached. None of these things was suspected at St. Elizabeth's Church. It was not intended that they should be. It was Dr. Percival's opinion that teaching should come before practice. Moreover the population in the new district was of the working class and many of those who were attracted to the services by the influence of their children in the Sunday School, were not Episco-

paliens. By insensible degrees Catholic principles were implanted in their minds.

With the opening of the new hall there came the celebration of the Holy Communion. The upper part of the building was arranged as a chapel, leaving the lower story for Sunday School classes and entertainments. Everything was of the simplest description. The first celebration seems to have taken place on Ash Wednesday, 19 February. It was announced for 7.30 a. m. The same hour was chosen for the Sunday Holy Communion services. Morning Prayer and Evening Prayer were at the usual times. There was also, in accordance with the moderate Episcopalian practice, a late Communion on the first Sunday of the month. It was not until Easter of 1896, six years later, that the eucharistic service was regularly given the chief hour of worship, 10.30 a. m. It is interesting to notice how gradual was the change. Little by little Morning Prayer was superseded. The children never attended it. From the year 1891 they had a celebration of their own at 9.00 a. m. It is also interesting to notice in the monthly church paper, the delayed introduction of the term "High Mass". In 1891 the service is described as Holy Communion (with music); in 1893, after the departure of Dr. Webb, it becomes Celebration (choral); in 1895 it becomes Holy Eucharist (choral); whilst Morning Prayer becomes (plain); in 1896, as noted above, whilst still called Holy Eucharist (choral), it becomes the chief service of the day at 10.30. By this time the people have been weaned from Morning Prayer with its sung *Te Deum*. It was not until Easter of 1906 that the word "Mass" is used in print. A similar method was used in regard to the vesture of the clergy. At first only surplices were worn; later a plain white silk chasuble was substituted, but it would be so inconspicuous as to give little offence to those who did not realize why it was introduced; by those who were instructed it would, of course, be welcomed. It was long before colored vestments were in use. By this slow and patient process the church was relieved from the attendance of ritualists who were accustomed to wander from church to church comparing

² When the Evangelists' Church was erected, Dr. Percival sent to Bishop Stevens for approval a definite rite for "blessing," the cornerstone. The Bishop in the gentlest manner substituted a prayer which was quite indefinite. I have the original correspondence on the subject.—E. H.

³ He afterward became a Catholic, in 1900.

that by the early summer of 1897 enough money had been collected to warrant an immediate starting of building operations.

Two corner-stones were laid with ceremonies which contrasted strongly with those employed eight years before. On 12 June, 1897, Bishop Whitaker officiated with a large attendance of the clergy. Dr. Percival was unable, or unwilling, to be present. He was by this time a very sick man. He is referred to, in an account of the ceremonies, as the one who made the founding of the church possible. The bishop was seated on a throne. Unlike Bishop Stevens he was willing to "bless" the stones. A large cross marked the site of the high altar. There were acolytes and chanting.

By January of 1898 the church was ready for dedication. On the 12th of the month the bishop was again present. We now read of crucifix, torch-bearers, banners and red-robed acolytes. Bishop Whitaker may have felt embarrassed, but he did not show it. Dr. Percival was again absent. The service was followed by Evensong at which the bishop preached. In the sermon he spoke of the dangers of idolatry and thereby gave unconscious utterance to his suspicions. The presence of God in His holy temple was to assure us of His presence everywhere and especially in our hearts. There was again a large attendance of the clergy.

The church was built in the same style as the Evangelists', but its high altar was more elevated, and the choir was raised by eight steps from the nave, giving the interior an appearance strangely different from that of the traditional Episcopal church. On the altar were six massive candlesticks and a gold orphreys. The altar-cloth was of rich brocade with cloth-of-broidered figure of Our Lady. There were several other altars dedicated to Our Lady, St. Joseph, and St. Saviour. The interior lacked color and despite its dignity was somewhat cold. This defect it was intended to overcome in later years with pictures and frescoes. No one could detect in its arrangements the least semblance of Protestant Episcopal tradition. It was in fact Italianate, and, although such

an idea would have been most repugnant to its builders, it was exactly fitted for the purpose it now fulfils—the proselytizing of the Italian immigrants. In those days there was not a single non-American inhabitant in the district. Proselytizing was something that Dr. Percival and his associates regarded with little less than horror.

The clergy house was called "St. Saviour's House". It was also built in the Italian style. It was a large building that extended almost the whole length of the nave of the church, on the north side, and between the two there were interior communications. Owing to lack of space the lot was rather crowded, and the house was narrow. Its two upper stories were divided into small cells, with a larger room that served as a library. On the ground floor there was a refectory, a parlor and a recreation room. The kitchen and servants' quarters were separated from the rest of the house. The campanile which appeared on the plans was built later and then at the eastern instead of the western end of the church. The southern aisle on the side opposite to the house was not built, the central arcade of pillars being blocked off by a temporary wall. One unfortunate error of judgment was made. In the apse by which the choir was terminated, and against its curved walls, a very stiff and lofty reredos was erected in Renaissance style, destined to receive a large painting. This was surely to reproduce one of the monstrosities of the worst period of architectural decadency. The purpose was to emphasize the importance of the altar, which it did by reducing it to a ledge at the base of a huge picture. St. Elizabeth's church did not have the charm of the Evangelists' church.

On the day of its opening the church and rectory were free from all debt save a mortgage of \$10,000. This was a remarkable achievement for so short a period of effort. Much of the money was subscribed by friends of the Companions, and Dr. Percival himself gave \$1000 in two instalments.

From 1896 until 1908, the community performed its daily round of prayer, meditation and spiritual labor. From the first it received the cordial coöperation of the parishioners.

see
1935

- 103 *Native Citizen*, May 16, 1856, cited in the *Illinois State Register*, May 21, 1856.
- 104 *Weekly Chicago Democrat*, June 28, 1856.
- 105 *Chicago Daily Tribune*, August 4, 1856.
- 106 *Ibid.*, August 20, 1856.
- 107 *The Chicago Daily Times*, a staunch friend of Douglas, denied this accusation on November 13, 1856, a week after the national election.
- 108 *Weekly Chicago Democrat*, October 11, 1856.
- 109 *Ibid.*, August 9, 1856.
- 110 *Daily Democratic Press*, October 6, 1856.
- 111 October 25, 1856.

Records, ACAS
Vol. 87, March, 1970, #1.

A Pattern of Urban Growth: Residential Development and Church Location in Philadelphia

By DENNIS CLARK

THE RELATED recognition by historians and other scholars of the enormous significance of urban growth for our national life has led to increasing study of patterns of city development. Such study has a practical importance, since we are still involved in cycles of urban expansion throughout the country. An understanding of past experience in city growth could provide us with a better knowledge of the processes by which the complex conditions of our cities have evolved. The nineteenth century is an especially interesting period for urban studies, since we do have a vast amount of documentary and source material dealing with the first great surges of our industrial city development. The social adaptation of immigrant groups to urban life is a subject of keen interest within this framework, for the social, economic and religious effects of immigration upon American urban structure are still only vaguely understood. The manner in which immigrants stimulated institutional changes within the cities may hold the key to our comprehension of broader patterns of social adjustment and institutional growth in the urban setting.¹ Since great numbers of immigrants were Catholic, the building of Catholic institutions is an important variable in the process of urban change.

The present article seeks to relate two sequences of city development over given periods of time in order to illustrate the correspondence between urban expansion and institutional adaptation. The presentation aligns the expansion of residential areas in Philadelphia with the founding and construction of Roman Catholic parishes throughout the city. The connection of parish church growth with housing expansion serves to contrast two major sequences of urban development. Such a juxtaposition can yield certain insights into the religious and cultural adjustment of a major church group that was largely immigrant sponsored. By relating church development to that of the city as a whole in residential terms, one index of immigrant minority institutional adjustment might be attained. In an

ing areas and outlying railroad building sites manifests this pattern. The poverty of the original congregations is indicated in several cases by the fact that temporary wooden buildings were put up for worship and only later were permanent stone buildings erected.¹² Two churches were built in middle class areas near the heart of the city (St. John the Evangelist in center city and Assumption in North Philadelphia). No churches had been set up by Catholics in the new districts beyond the Schuylkill River, but it is clear that Catholic institutional growth was keeping pace with the expansion and diversification of the city as a whole.

The third map (Figure 3) is more complex than the ones for the two earlier periods, because of the uneven pattern of residential growth for the city from 1850 to 1900. The older central portion of Philadelphia between the two rivers continued to expand North and South at the edges, but West Philadelphia across the Schuylkill, Germantown and Manayunk in the Northwest and other outlying areas grew as well. The period from 1850 to 1900 was one of remarkable Catholic expansion. Fifty-one parishes and a huge Cathedral were constructed in a great burst of institutional enterprise. The true dimensions of the effort cannot be understood unless it is remembered that with each parish a school was usually provided, and that hospitals, orphanages, high schools, colleges, recreation halls and other facilities were a part of the widespread urban religious network under Catholic auspices.

Twelve of the fifty-one parishes were built in areas where housing construction was substantial during the second half of the century. Even more revealing, however, is the fact that twenty-two parishes were located just beyond the edges of these built up areas. This seems to indicate that Philadelphia Catholics quickly petitioned for organization of parish units as soon as a residential area contained a significant number of the faithful. In addition, there was apparently a greater capacity on the part of church officials to keep somewhat ahead of the homebuilding trends. Much of the row housing of this period was constructed by building and loan associations that became vehicles for popular house financing and building efforts. Among the hundreds of such associations, many were organized by ethnic groups, especially Irish and German.¹³ The popular sponsorship of home building had its counterpart in the popular organization of parishes to serve the newly planned or constructed neighborhoods, for the parish church was viewed as a necessity, not a mere convenience, by Catholics committed to obligatory observances.

Philadelphia Housing and Parish Growth 1850-1900

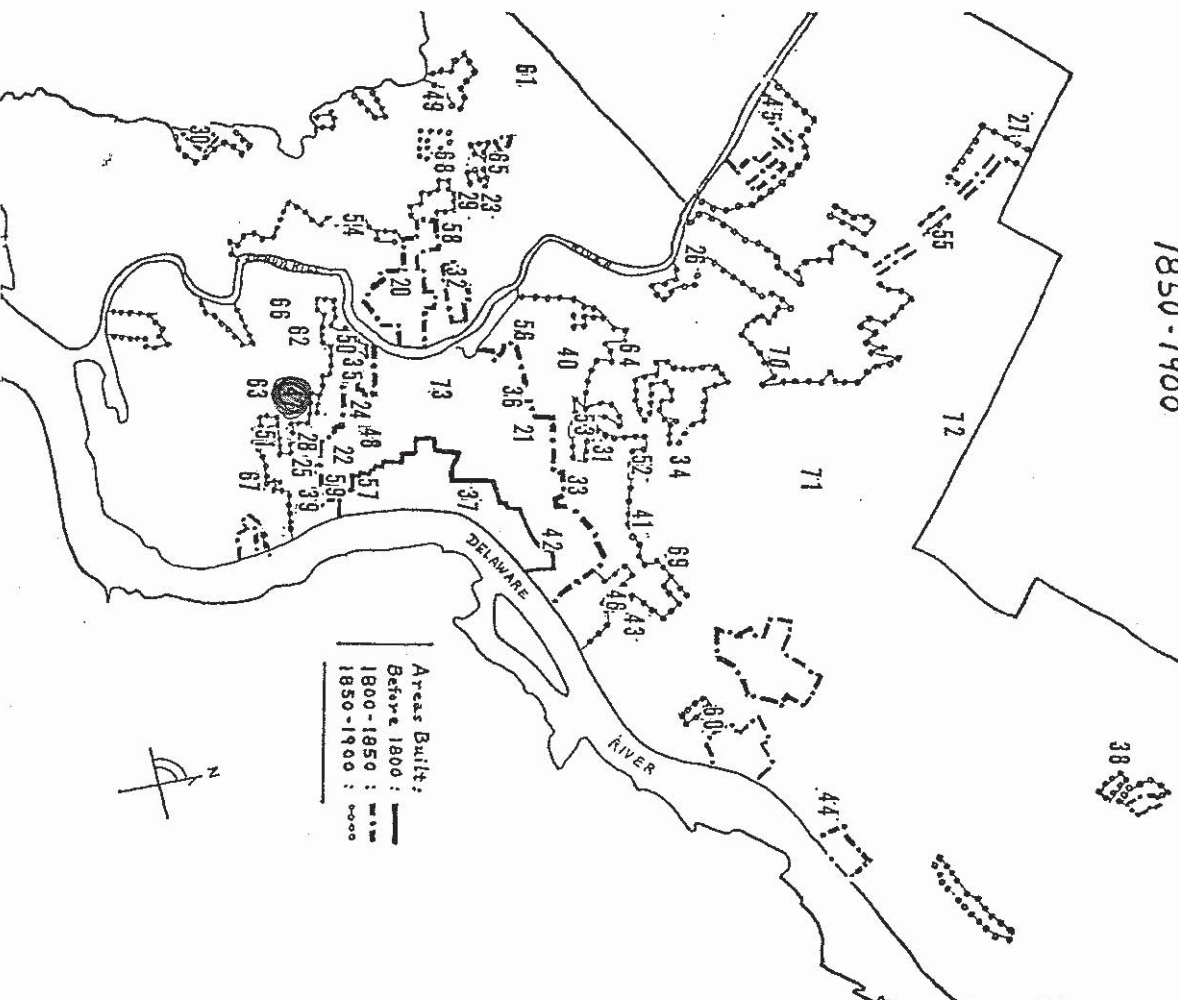


FIGURE 3

German parish of Holy Trinity at Sixth and Spruce Streets were in the heart of the eighteenth century city, and St. Augustine's at Fourth and Vine Streets was part of its first northern expansion area.⁴ These churches testify to the liberal character of the city and the enterprise of its original Catholic population with its cadre of prosperous leaders and men of affairs.

The second map (Figure 2) showing residential expansion and parish foundations in the first half of the nineteenth century depicts the diversification of the city that took place during this period.⁵ It is notable that there is a gap between 1796 and 1831 in the foundation of parishes. It is possible that this pause in institutional expansion was due to the relatively static size of the Catholic population prior to the 1830's, after which immigration from Ireland began to increase.⁶ It is this same immigration from Ireland that was largely responsible for the very rapid growth of the parish network in the 1830's and 1840's. Two of the fifteen churches founded during these decades were for German congregations, St. Peter's at Fifth and Girard and Assumption in Manayunk, but the rest were very heavily Irish in membership.⁷

Ten of the fifteen churches built from 1831 to 1850 were constructed within the areas where housing expansion is recorded for the period.⁸ Six churches were along major routes out of the city.⁹ Six others were placed at the edges of the orbit of residential expansion in the built up area between the Delaware and Schuylkill Rivers. These parishes largely served the immigrant poor who were housed in the alley, slum and shanty districts that proliferated on the fringes of the city. They were Irish parishes, and their members worked on the docks in Southwark (St. Philip Neri), Schuylkill (St. Patrick and St. Francis Xavier) and Port Richmond (St. Ann). There were also many immigrants in the mill districts of Kensington (St. Michael) and the canal and manufacturing village of Manayunk (St. John Baptist and Assumption).¹⁰ The railroad development extending northward from the city also involved large numbers of immigrant laborers who were mostly Irish Catholics. Hence outlying parishes within the County of Philadelphia, but far from the built up areas of the city proper, emerged to serve these workers.¹¹ It is evident, therefore, that the parishes followed the trends of economic growth and residential extension of the city. They also reflect the wave of impoverished immigrants that came to the city, especially after the great famine in Ireland in 1846-1847. The location of parishes in the slum belt that fringed the city and in the crowded manufactur-

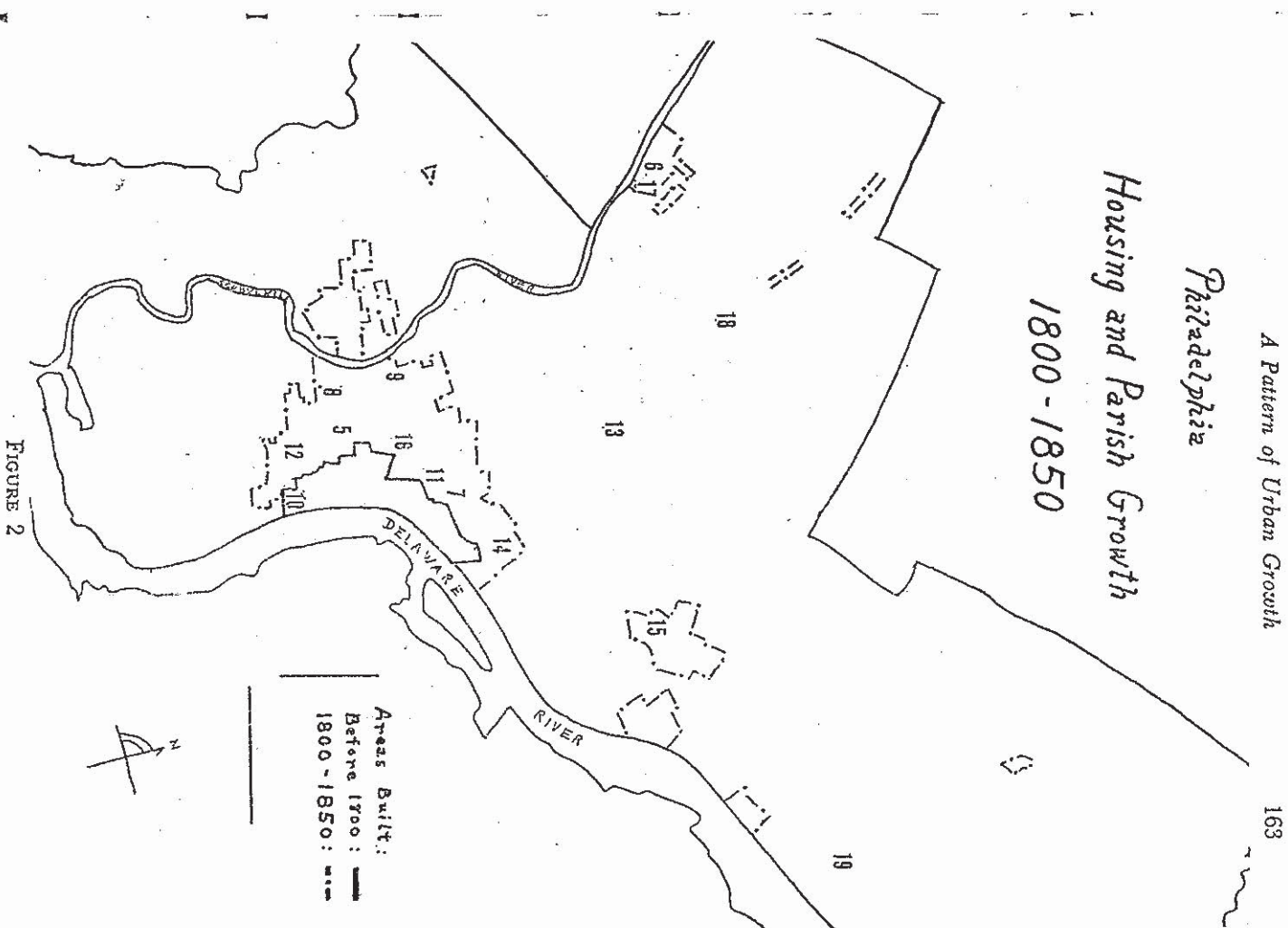


Figure 2

There is a ten-year gap in new parish formation from 1872 until 1882, which is probably attributable to the severe economic depression that began in 1873. A study of the location of the parishes founded during the period after 1850 shows that Catholic citizens were emerging from the older and less desirable neighborhoods and moving in considerable numbers to the Victorian houses in the city's newer residential districts. Areas of large houses served by gas lines and new street railways (horse drawn trolleys) were erected in West Philadelphia and Germantown. Thousands of two and three story row houses were built in North Philadelphia, Kensington, Nicetown and South Philadelphia. In both the bourgeois areas of Victorian elegance and in the working class districts, Catholic parishes appeared with alacrity.¹⁴

In only a few cases were the Catholics successors to Protestant denominations in the tenure of an existing church building.¹⁵ The tendency was to seek open land and build on it. The process by which a prospective congregation organized, secured ecclesiastical approval, financing, and land, and then undertook construction of a church, was now a well defined routine within Catholic circles. The drawing of new parish boundaries, and the subdivision of existing parishes was carried out on a basis of effective administrative direction. Parishes to minister to foreign language groups were usually formed without a regular territorial definition, although some general guidelines were set down in practice. Nine German language parishes functioned by 1900. By the 1880's the "New Immigration" from Southern and Eastern Europe began to be accommodated in the Archdiocese. In 1882, St. Laurentius parish was formed in heavily industrialized Port Richmond, and in 1891 St. Stanislaus and in 1893 St. John Cantius parishes followed in other areas for Polish Catholics. Lithuanian, Negro and Italian parishes were also organized, although most Italian language parishes would be founded in the twentieth century. A number of the churches serving Southern European and Eastern European immigrants were located in the older areas where earlier immigrants had resided in previous decades. The Irish, by far the largest Catholic group, succeeded in dispersing residentially. Through a preponderant representation among the clergy and lay Catholic leadership they largely controlled the Archdiocese, imprinting upon it the particular character of their group.¹⁶

No attempt to map parishes in the twentieth century was made because of the difficulty of visually representing the complexity of residential and institutional interaction as the Archdiocese became

more densely settled and as settlement moved into the suburbs. The maps presented do illustrate major trends in the social history of the city. They depict the changing status of one of its largest religious denominations, as well as successive stages of immigration, industrial growth, class alignment and institutional development.¹⁷ These maps, of course, are only illustrative or corroborative of conditions that must be detailed by more exhaustive research, but they do demonstrate some of the benefits that simple cartography can bring to the social history of urban areas.

LIST OF PARISHES BY DATE OF FOUNDATION

1. St. Joseph	4th and Willings Alley	1732
2. St. Mary	4th below Walnut Street	1763
3. Holy Trinity	6th and Spruce Streets	1788
4. St. Augustine	4th and Vine Streets	1796
5. St. John the Evangelist	13th below Market Street	1831
6. St. John the Baptist	Manayunk	1831
7. St. Michael	2nd and Jefferson Streets	1833
8. St. Patrick	19th and Spruce Streets	1839
9. St. Francis Xavier	25th and Biddle Streets	1839
10. St. Philip Neri	2nd and Queen Streets	1840
11. St. Peter	5th St. and Girard Avenue	1842
12. St. Paul	808 S. Hutchinson Street	1843
13. St. Stephen	Nicetown Lane (now Broad and Butler Street)	1843
14. St. Ann	Memphis Street and Lehigh Avenue	1845
15. St. Joachim	Penn Street, Frankford	1845
16. Assumption	12th and Spring Garden Street	1848
17. Assumption	Oak Street, Manayunk	1849
18. St. Vincent	Price Street, Germantown	1849
19. St. Dominic	Frankford Road, Holmesburg	1849
20. St. James	38th and Chestnut Streets	1850
21. St. Malachy	11th and Master Streets	1851
22. St. Mary Magdalene	7th and Christian Streets	1852
23. Our Mother of Sorrows	46th Street and Lancaster Avenue	1852
24. St. Teresa	Broad and Catherine Streets	1853
25. St. Alphonsus	1400 S. 4th Street	1853
26. St. Brigide	Stanton Street and Midvale Avenue	1853

27. Our Mother of Consolation	Chestnut Hill Avenue	1855
28. Annunciation	10th and Dickinson Streets	1860
29. All Saints	46th and Thompson Streets	1860
30. St. Clement	71st Street and Woodland Avenue	1864
31. St. Edward	7th and York Streets	1865
32. St. Agatha	38th and Spring Garden Streets	1865
33. St. Boniface	Mascher and Diamond Streets	1866
34. St. Veronica	533 W. Tioga Street	1868
35. St. Charles	20th and Christian Streets	1868
36. Gesu	17th and Stiles Streets	1868
37. Immaculate Conception	Front and Allen Streets	1870
38. Maternity	9200 Bustleton Pike	1870
39. Sacred Heart	3rd and Reed Streets	1871
40. St. Elizabeth	23rd and Berks Streets	1872
41. St. Cecelia (later Visi- tation parish)	B Street and Lehigh Avenue	1872
42. St. Laurentius	1648 E. Berks Street	1882
43. Nativity	Belgrade Street and Allegheny Avenue	1882
44. St. Leo	Unruh and Keystone Streets	1884
45. Holy Family	234 E. Hermitage Street, Manayunk	1885
46. Our Lady Help of Christians	Gaul Street and Allegheny Avenue	1885
47. St. Thomas	17th and Morris Streets	1885
48. St. Peter Claver	12th and Lombard Streets	1886
49. Our Lady of the Rosary	345 N. 63rd Street	1886
50. St. Anthony of Padua	23rd and Fitzwater Streets	1887
51. Epiphany	13th and Jackson Streets	1889
52. St. Bonaventure	2831 N. Hutchinson Street	1889
53. Our Lady of Mercy	Broad Street and Susquehanna Avenue	1889
54. St. Francis de Sales	46th Street and Springfield Avenue	1890
55. Holy Cross	154 E. Mt. Airy Avenue	1890
56. St. Ludwig	1400 N. 28th Street	1891
57. St. Stanislaus	2nd and Fitzwater Streets	1891
58. St. Ignatius	43rd Street and Haverford Avenue	1893

59. St. Casimir	3rd and Wharton Streets	1893
60. St. John Cantius	4400 Almond Street	1893
61. Our Lady of Lourdes	63rd Street and Lancaster Avenue	1894
62. St. Aloysius	26th and Tasker Streets	1894
63. St. Monica	17th and Riner Streets	1895
64. St. Columba	24th Street and Lehigh Avenue	1895
65. St. Gregory	52nd Street and Lancaster Avenue	1895
66. St. Gabriel	28th and Dickinson Streets	1895
67. Our Lady of Mt. Carmel	2300 S. 3rd Street	1899
68. Our Lady of Victory	54th and Vine Streets	1899
69. Ascension	F. and Westmoreland Streets	1899
70. St. Francis of Assisi	Greene and Logan Streets	1899
71. Incarnation	5th Street and Lindley Avenue	1900
72. Holy Angels	70th Avenue and Old York Road	1900
73. Cathedral of Sts. Peter and Paul	18th and Summer Streets	1846-1864

FOOTNOTES

¹ John Higham, "Immigration," in G. Vann Woodward (ed.), *The Comparative Approach to American History* (New York: Basic Books, 1968), p. 92. Charles N. Glaab and A. Theodore Brown in their *A History of Urban America* (New York: Macmillan Co., 1968), p. 141, note the capacity of immigrants for producing urban institutional change.

² Norman Johnston, "The Caste and Class of the Urban Form of Historic Philadelphia," *Journal of the American Institute of Planners*, XXXII, No. 4 (November 1966), 344-49.

³ The basic map from which the outline versions for this article were taken appears in *Comprehensive Plan: The Physical Development Plan for the City of Philadelphia* (Philadelphia: City Planning Commission, 1960), Map 20, Built Up Areas by Age of Development, p. 73. This map was enlarged to a workable size, and outline tracings of the appropriate residential zones were made. Parish church locations were then mapped on the three resulting zone maps, each parish being designated by the number of its order on a list of churches enumerated by date of foundation. The Cathedral of SS. Peter and Paul, because it was built over a long period from 1846 to 1864, was specially designated by a cross symbol. The locations of churches were determined by consulting Daniel H. Mahoney, *Historical Sketches of the Catholic Churches and Institutions of Philadelphia* (Philadelphia: D. H. Mahoney, 1895), *The Philadelphia Catholic Directory* (Philadelphia: Catholic Standard and Times, 1971), and a map of "Parishes in Philadelphia and Its Environs," drawn by William Streckfus and published by Jeffries and Manz in 1949. Although a few church locations were altered slightly, the present locations of most Catholic churches of the city are on the original sites. The problem of determining the foundation date of a parish is sometimes difficult, especially for earlier periods when missionary chapels preceded formal parishes. Various criteria can be used, such as, when boundaries were set, when a pastor was appointed, when formation of the parish was announced, when ground was broken for a structure, when a cornerstone was laid, or when a church was officially dedicated.

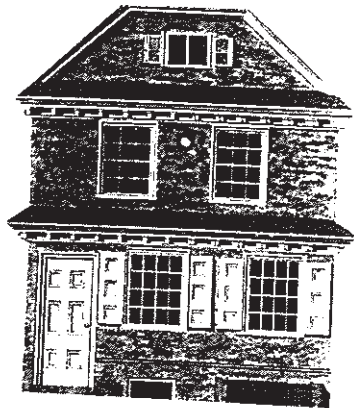
newcomers from Europe. Irish immigrants continued to flow into the city during the last half of the nineteenth century, some of them into this area. But the turn of the century an increasing number of eastern European Jews moved directly from disembarkation points on Delaware Avenue to the neighborhood below South Street, generally east of Eighth. Thousands of Italian immigrants settled throughout the area, with particularly dense concentrations west of Seventh Street between Bainbridge Street and Snyder Avenue.⁴⁷ Perhaps the most exciting living monument of the Italian presence in Philadelphia is the Italian Market, an open-air market extending along Ninth Street from just north of Christian Street to Federal Street. Here hucksters continue Old World merchandising practices that slowly disappeared in other parts of Philadelphia after the Civil War.

By 1920 most of South Philadelphia was filled with corridors of row houses and semidetached dwellings. Since these blocks were usually real estate developments, the houses possessed rigid uniformity. Some developers and builders ritualistically continued the colonial tradition of brick fronts and marble stoops, as can be seen along much of Federal Street. Others carried the classical manner one step beyond its early-nineteenth-century clarity and added hexagonal bays and open-columned porches to red and buff brick fronts. In some cases, architects were utilized to design these developments. One of the better examples is the well-preserved block on South Twentieth Street between Shunk and Porter streets where in 1910 John T. Windrim, working for the Trustees of the Girard Estate,⁴⁸ grafted the Colonial Revival style, then much used for suburban houses, onto modest semidetached city dwellings. The visual monotony of these neighborhoods was relieved by handsome churches, such as the Church of St. Charles Borromeo (1868-76) at Twentieth and Christian, St. Gabriel Roman Catholic Church (1902-12) at Twenty-ninth and Dickinson, and Church of St. Thomas Aquinas (1901-13) at Seventeenth and Morris streets.⁴⁹ All three were designed by Edwin F. Durang, who was responsible for many of the city's Roman Catholic churches between 1870 and the first World War.

An occasional square or playground provided open space and opportunities for off-street recreation. The most notable of these is Franklin Delano Roosevelt Park, known as League Island Park until 1955. Its development was begun in the early years of this century when the city began reclaiming land on the west side of Broad Street below Pattison Avenue. By 1923 the project was completed and the

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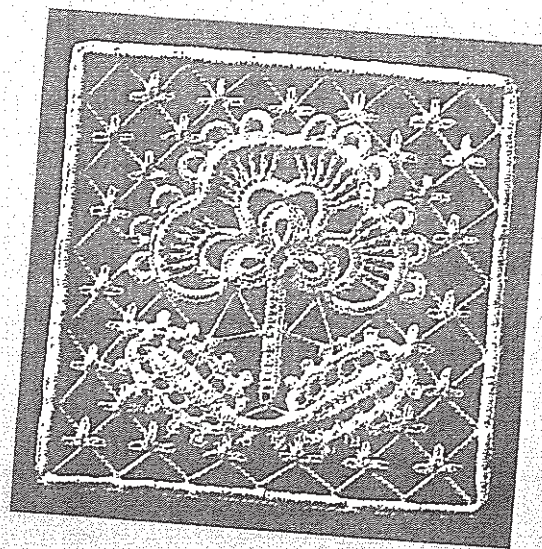
Richard J. Webster

With an Introduction by
Charles E. Peterson

Temple University Press
Philadelphia

1981

THE
IRISH
IN
PHILADELPHIA
TEN GENERATIONS OF
URBAN EXPERIENCE



Dennis Clark

veloped more rapidly in the 1850s than that of Boston, and it was also more diversified.⁴⁰

In addition to the founding of parish schools and academies, some special efforts were made to reach the immigrant poor. In 1856 the Sisters of the Holy Cross established the Industrial School for Girls at Seventeenth and Filbert Streets to teach girls of secondary school age housekeeping, sewing, English, and other subjects.⁴¹ In 1861 a night school for immigrants was set up through Saint Joseph's parish by the Sisters of Saint Joseph in quarters at Juniper and Filbert Streets.⁴²

The parish schools were at first unstable and difficult to maintain.⁴³ Most began with lay teachers. Saint Patrick's parish school, for instance, which began in 1849, had six female teachers who received \$150.00 a year. Saint Malachy's, which opened in 1860, was able to obtain Sisters of Mercy for the school from the outset.⁴⁴ The academies were beyond the means of most of the immigrants; yet Saint Joseph's College had sixty-five students in 1852 despite its tuition of \$12.50 a quarter.⁴⁵ Mount Saint Joseph's Academy, a girls' school opened in 1858 to teach German, French, art, and other suitable subjects, charged \$135.00 in tuition a year.⁴⁶

The curricula of the parish schools generally included English, grammar, spelling, geography, arithmetic, history, and religion. The religious study consisted of Bible history and catechism, with a pervasive citation of and allusion to Catholic models, customs, and principles of moral formation. The academies, such as that advertised in the *Catholic Herald* in 1851 conducted by the Visitation Sisters, taught foreign languages, painting, drawing, and music for girls.⁴⁷ Saint Joseph's College, really a secondary school at the time, was teaching the Jesuit *ratio studiorum* with Greek, Latin, rhetoric, mathematics, poetry, and religion in 1852.⁴⁸ By 1858 local Catholics were asking for a Catholic high school that would be operated by the Archdiocese and would be more reasonable in tuition.⁴⁹

This Catholic school network, functioning within and in coordination with the archdiocesan and parochial framework,

became a powerful social medium for Catholic life in the city. For the Irish immigrants it provided a means of maintaining a coherent pattern of social separation from the indigenous Philadelphians, whose reception of the immigrants had proved to be less than enthusiastic. The immigrants' children, or first-generation Philadelphians, were from their earliest years part of a parish community in which their identities and childhood psychological experiences were informed by Catholic consciousness and influence, moral as well as visual and intellectual.

The parish and school network became sufficiently comprehensive that the individual could proceed from cradle to career without substantial non-Catholic contact. It represented a great social and financial investment in group solidarity and tradition. It was a strong influence upon local neighborhood life, reinforcing residential ties and amenities. As part of the Catholic subculture, the schools provided a medium for the fostering of Catholic marriages and vocations to the priesthood, as well as a tutoring system for Catholic orientation and practice. The parishes and schools were a response to Catholic needs and non-Catholic pressures, and as such they formed a responsive institutional fabric in which the immigrant could find the self-assurance, familiarity, and practical aid he needed.

Parishes and schools facilitated collaboration for many purposes. As early as 1851 the Catholics had established Saint Joseph's Hospital, and by 1856, Saint Joseph's Orphanage and Saint Anne's Widow's Home.⁵⁰ Saint Joseph's Hospital was only one good work of the Daughters of Charity, which had long been active in caring for the ill at the Blockley Almshouse and for victims of epidemics.⁵¹ The parishes were the vehicles for charitable groups such as the Society of Saint Vincent de Paul. The first group began caring for the poor in St. Joseph's parish in 1851, and by 1858 seven groups were at work in other parishes. There were Sunday schools for children who attended public schools; literary clubs like the Philopatrian Literary

1849
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Biographical Dictionary
of
Philadelphia Architects:
1700-1930

Sandra L. Tatman
Roger W. Moss
The Athenaeum
Philadelphia

G.K. HALL & CO., 70 LINCOLN STREET, BOSTON, MASSACHUSETTS
1985

Firm of Shattuck & Hussey, architects based in New Jersey. After working abroad, not only in China, but in Malaya, for several years, Dunn returned to Philadelphia in 1927 and worked with Ritter & Shay. When that partnership was dissolved, he continued with Versus T. Ritter (q.v.) through 1938. Thereafter he worked for the Bendix Aviation Corporation from 1941 to 1946 and the Portable Products Corp. of Newburgh, N.Y. from 1945 to 1946. He retired in 1954, and at the time of the publication of George Koyl's American Architects Directory in 1962, Dunn was residing in Allentown, PA.

Dunn was an emeritus member of the national AIA and also a member of the Eastern Pennsylvania Chapter of the AIA.

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1912 Home Service Garage, Broad St. & Rockland Ave., Phila.

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DUPONT, VICTOR, JR. (1852 - 1911). Victor DuPont, Jr., of Delaware appears in Philadelphia only briefly in partnership with Charles Henry Roney (q.v.). He cannot have been much of an architect, and he never actually moved to Philadelphia. The son of a prominent Wilmington lawyer and banker, duPont married in 1880 (the year his partnership with Roney ended) and became, according to Marquis James, the first "ornamental Vice President created in the DuPont corporate hierarchy." Personally he is described as "fat, ambitious and lazy."

LIST OF PROJECTS: See Roney, Charles Henry, for Roney & DuPont projects.

SELECTED BIBLIOGRAPHY: Bateman, Thomas H., DuPont and Allied Families (New York, 1965), p. 8; James, Marquis, Alfred I. DuPont: The Family Rebel (Indianapolis: 1941), p. 178. rm

DURANG, EDWIN FORREST (4/1/1829 - 6/12/1911). Edwin F. Durang was born in a prestigious family of professional actors and performers. His grandfather, John Durang (1768-1822), was credited with being the first native-born American actor; and his father and uncle, Charles and Richard Ferdinand Durang were the first to perform the "Star Spangled Banner." In later years Charles Durang (1791-1870) worked as director and prompter at both the Chestnut Street and the American Theatres in Philadelphia. After his retirement in 1853, he taught dancing and wrote several books regarding dancing as well as a history of the Philadelphia stage. By 1865 Edwin F. Durang was listed in the Philadelphia city directories as an architect with an office at 304 Vine Street. In 1857 he was noted at 417 Market Street, and it is in this year that he began working for John E. Carver (q.v.), veteran residential and ecclesiastical architect. Upon Carver's death in 1859, Durang succeeded him in the firm, retaining the office at 21 North 6th Street until 1880. Following Carver's example, Durang also specialized in ecclesiastical design, most notably those churches and institutions associated with the Catholic Church. In November, 1909, Durang was joined in the firm by his son, F. Ferdinand Durang (q.v.), who succeeded him in 1911. The Durang firms represent one of the most successful enterprises specializing in Catholic church architecture in Philadelphia, only rivalled in the later nineteenth and early twentieth centuries by the dynasty of architects sired by Henry D. Dagitt (q.v.).

Edwin F. Durang was a member of the Franklin Institute.

E. F. DURANG

- 230 Biographical Dictionary of Philadelphia Architects
- 1859 St. Patrick's Ch., parochial res., Phila.
- 1863 Phila. Bd. of Public Ed., Curtin Schl., sw 20th & Catharine sts., Phila.
- 1865 Phila. Bd. of Public Ed., Douglas Schl., sw Huntingdon & Browne sts., Phila.
- 1868 Phila. Bd. of Public Ed., Northeast Schl., nw Crown & Race sts., Phila.
- 1867 Our Mother of Sorrows Ch., ch. & schl. bldgs., 4800-4814 Lancaster Ave., Phila.
- St. Johannais Lutheran Ch., ch., 15th & Ogden sts., Phila.
- 1870 Arch St. Opera Hse., 1003-1005 Arch St., Phila.
- St. James the Greater Ch., rectory & schl., 38th & Chestnut sts., Phila.
- St. Mary's Ch., Wilkes-Barre, PA
- 1871 Phila. Bd. of Public Ed., Paxson Schl., Buttonwood St., e. of 6th St., Phila.
- 1873 St. Andrew's Ch., 135 S. Sycamore St., Newtown, PA
- 1874 Pittson Opera Hse., Pittson, PA (attributed)
- 1875 St. Stephen's Luth. Ch., sw corner of So. Duke & Church sts., Lancaster, PA (attributed)
- 1876 Sacred Heart Ch., 1406-1418 S. 3rd St., Phila.
- St. Charles Borromeo Ch., 20th & Christian sts., Phila.
- 1880 St. Agnes Hosp., 1900 S. Broad St., Phila. (with Frank Watson)
- 1881 Grace Bapt. Ch., Mervine & Berks sts., Phila. (completion only)
- Our Lady of the Angels, Glen Riddle, PA
- 1882 St. Joseph Ch., St. Joseph St., Lancaster, PA
- St. Patrick's Schl., 242 S. 20th St., Phila.
- 1884 St. Francis Ch., alts. & adds., Nanticoke, PA
- 1886 Cottages (2), U.S. Ave., Atlantic City, NJ
- Eagle Hotel, alts. & adds., Lebanon, PA
- Keystone State Normal Schl., new bldg., Kutztown, PA
- Little Sisters of the Poor, bldgs., Fullerton & Sheffield aves., Chicago, IL
- Phila. Bd. of Public Ed., Cahill Schl., Broad & Race sts., Phila.
- Reading Academy of Music, 5th St., Reading, PA
- Schuylkill Seminary, Fredericksburg Academy, Lebanon Co., PA
- St. John's Orphan Asylum, alts. & adds., West Phila.
- St. Joseph's Ch., Ashland, PA
- St. Joseph's Protectorate, alts. & adds., Norristown, PA
- St. Monica's Ch., Atlantic & California aves., Atlantic City, NJ
- St. Peter's Ch. Mission, Reading, PA
- Store, Locust abv. 2nd St., Columbia, PA
- 1887 Beneficial Saving Fund Soc., 1202 Chestnut St., Phila.
- Carpenter, C., res., Merion, PA
- Jesuit College, 17th, 18th, Thompson & Stiles sts., Phila. (demolished)
- Little Sisters of the Poor, alts. & adds., Wingohocking Sta., Gtn., Phila.
- Our Lady of Visitation Ch., schl., south side of Lehigh Ave., bet. Front, 2nd St., Phila.
- Res., n. of 58th St., east of Hoffman St., Phila.
- Schl., Chestnut Hill Ave., bet. Perkiomen Tpke. & Norwood St., Phila.
- St. Bridget's Ch., schl., Falls of the Schuylkill, Phila.,
- St. James Ch., 3728 Chesnut St., Phila.
- St. Vincent de Paul Ch., pastoral res., Price St., n. of Evans St., Phila.
- 1888 Cheatwood Hotel, Atlantic City, NJ
- Factory (picture frame), alts., 6th & Arch St., Phila.
- Hse. of the Good Shepherd, alts. & adds., 50th & Pine sts., Phila.
- Merchants Insurance Co., alts. & adds., sw corner of 5th & Walnut sts., Phila.
- Phila. Art Club competition (lost to F.M. Day)

- St. Edwards Ch., convent, York St., bet. 4th & 8th sts., Phila.
 St. Joseph's Hosp., alts. & adds., 17th St. & Girard Ave., Phila.
 St. Thomas Aquinas College, nr. Scranton, PA
 St. Vincents Home, 19th & Wood sts., Phila.
- 1889 Academic bldg., Glen Riddle, PA
 Ch., Lenni, PA
 Convent Hse., Glen Riddle, PA
 Hse. of the Good Shepherd, 36th St. & Fairmount Ave., Phila.
 Maternity Hosp. & St. Vincent's Hse., 70th St. & Woodland Ave., Phila.
 Keystone State Normal Schl., wing bldg., Kutztown, PA
 Res., Haverford Ave. bel. 39th St., Phila.
 Schl. & convent, Pheonixville, PA
 St. Aloysius Ch., Norristown, PA —
 St. Charles Borromeo, alts. & adds., Kellyville, PA
 St. John's Evangelical Ch., Pittson, PA
 St. Joseph's Ch., Easton, PA
 Wash hse., 18th & Wood sts., Phila.
- 1890 Nativity Ch., Allegheny Ave. & Belgrade St., Phila.
 Our Lady of Mercy Ch., chapel, 2141 N. Broad St., Phila.
 R.C. Ch., Carbondale, PA
 Schl., alts. & adds. Woodland Ave., Phila.
 St. Laurentius Ch., Berks & Memphis sts., Phila.
 St. Mary's Ch., Pheonixville, PA
 St. Mary's Hosp., n.p.
 St. Nicholas Ch., tennessee & Pacific aves., Atlantic City, NJ
 St. Patrick's Ch., Pottsville, PA
 Store, 16th & Walnut sts., Phila.
- 1891 Nativity Ch., schl., Belgrade & Wellington sts., Phila.
 Our Lady of Mercy Ch., parochial res., Broad St., s. of Susquehanna Ave., Phila.
 Philopatrian Literary Institute, 12th St. bel. Locust St., Phila.
 R.C. Chapel, Crum Lynn, PA
 R.C. Chapel, Cheltenham, PA
 R.C. Chapel, Norwood, PA
 Sisters of Notre Dame, chapel, Walnut Hill, Cincinnati, OH
 St. Michael's Ch., schl. & pastor res., 2nd & Jefferson sts., Phila.
 Visitation Ch., convent chapel, Mobile, AL
- 1892 Immaculate Heart Convent, chapel, Villa Maria, West Chester, PA
 Keystone State Normal schl., central bldgs., Kutztown, PA
 Little Sisters of the Poor, alts. & adds. to hosp. & home, 18th & Jefferson sts., Phila.
 Laundry, Chestnut Hill, Phila.
 Our Mother of Sorrows Ch., alts. & adds., 4800-4814 Lancaster Ave., Phila.
 R.C. Ch., parochial res., Cheltenham, PA
 R.C. Ch., pastoral res., Bryn Mawr, PA
 Sacred Heart Chapel, Mobile, AL
 Sisters of Mercy, convent, Merion, PA
 Sisters of Mercy, chapel & add. to present home, Merion, PA
 St. Augustine Ch., schl., Ford & Rainbow sts., Bridgeport, PA —
 St. John's Ch., Lambertville, NJ
 St. Thomas' T.A.B. Society, hall, Lancaster Ave., Rosemont, PA
 St. Veronica's Ch., schl. & parochial bldg., 2nd & Butler sts., Phila.
- 1893 Our Lady of Mercy, schl., Park & Susquehanna aves., Phila.
 Parish res., West Chester, PA
 R.C. Chapel, Wayne, PA
 St. Anthony's R.C. Ch., schl. & hall, Lancaster, PA
 St. Anthony's R.C., pastoral res., Lancaster, PA
 St. Charles Borromeo, convent, 21st & Christian sts., Phila.
 St. Francis Xavier, 2323-27 Green St., Phila.

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- St. Katherine Ch., parochial res., Wayne, PA
- 1894 Dooner's Hotel, alts. & adds., 10th bel. Market St., Phila.
Mt. St. Joseph, alts. & adds., 18th & Vernon sts., Phila.
Nativity Ch., Allegheny Ave. & Belgrade St., Phila.
Sisters of St. Francis, academy, Glen Riddle, PA
Sisters of St. Francis, hosp., Trenton, NJ
St. Ann's Ch., parochial hse., Memphis & Lehigh aves., Phila.
St. Bonaventura German Ch., pastoral res., Hutchison St., Phila.
St. Bonaventura Ch., ch. & attached parochial res., 9th & Cambridge
sts., Phila.
- St. Thomas Ch., schl., 18th & Fernon sts., Phila.
St. ~~Veronica~~ Veronica's ch., 17th & Ritner sts., Phila.
- 1895 All Saints' Ch., superstructure, ne corner Buckius & Thompson sts.,
Bridesburg, PA
Hamills, the Misses, pair of stores, 4202-4 Lancaster Ave., Phila.
Our Lady of Mercy, ch., Broad & Susquehanna Ave., Phila.
R.C. Ch., Italian parochial schl., Marriott St. bel. 8th St., Phila.
St. Agatha's Ch., new chapel, boiler hse. & cooking schl., 38th &
Spring Garden sts., Phila.
St. Agnes Hosp., Trenton, NJ
St. Ann's Ch., schl., Cedar & Tucker sts., Phila.
St. Columbia Ch., Lehigh Ave. & 23rd St., Phila.
• St. Francis Xavier Ch., 24th & Green sts., Phila.
St. Joseph's Ch., schl., 10th & Liberty sts., Camden, NJ
St. Mary's Ch., alts. & adds., Eagletown, PA
St. Monica's Ch., pastoral res., 17th & Ritner sts., Phila.
St. Nicholas' Ch., Pacific & Tennessee aves., Atlantic City, NJ
St. Peter's Ch., alts. & adds., 5th & Girard Ave., Phila.
St. Vincent's Seminary, boiler hse., Cedar La. & Woodbine Ave.,
Gtn., Phila.
- 1896 Higgins, I.H., twin residences, 4645 Lancaster Ave., Phila.
LaSalle College, alts. & adds., Broad & Thompson sts., Phila.
→ Notre Dame Academy, alts. & adds., Rittenhouse Square, Phila.
Our Lady of Good Counsel Ch., Pennswood Rd., Bryn Mawr, PA
Sisters of St. Francis Convent, Glen Riddle, PA
St. Agnes' Hosp., stable, 15th & Mifflin sts., Phila.
St. Peter Clavier Ch., rectory, 502 S. 12th St., Phila.
St. Veronica's Ch., rectory, 6th & Tioga sts., Phila.
- 1897 Irwin, James I., res., Broad & McKean sts., Phila.
Sisters of Mercy, stable & fowl-hse., Merion, PA
St. Columbia's Ch., parish schl., 23rd St. & Lehigh Ave., Phila.
— St. Gabriel's Ch., pastoral res., 29th & Dickinson sts., Phila.
St. John's Ch., alts. & adds., Hazelton, PA
St. John's Ch., convent, Pittston, PA
Trinity College for Women, Washington, D.C.
Visitation Schl., alts. & adds., Front St. & Lehigh Ave., Phila.
- 1898 Augustinian Brothers, college bldg., Villanova, PA
Ch., Beach Haven, NJ
Gesu Ch., schl., 18th & Stiles sts., Phila.
O'Neill, Charles, alts. & adds. to cottage, Pacific & Illinois aves.,
Atlantic City, NJ
St. Agnes Hosp., alts. & adds., Broad & Mifflin sts., Phila.
St. Paul's Ch., schl., Christian bel. 10th St., Phila.
- 1899 Mt. St. Joseph's Academy, normal schl. bldg., Chestnut Hill, Phila.
St. Mary's Ch., Order of the Holy Ghost, parish & schl., Cornwall,
PA
St. Michael's Ch., alts. & adds., 2nd & Jefferson sts., Phila.
- 1900 St. Francis Assisi Ch., Logan & Green sts., Phila.
St. Nicholas Ch., 1409 Pacific Ave., Atlantic City, NJ
- 1901 Sisters of Mercy, ch., Merion, PA
St. Mary Magdalene de Pozzi Ch., tower & cupola, ^{Montrose} Melrose St. bel.
8th St., Phila. _{or Marriott}

- St. Monica's Ch., 17th & Ritner sts., Phila.
 St. Thomas Aquinas Ch. & rectory, 1616 S. 17th St., Phila.
 St. Agatha's Ch., new altar, 38th & Spring Garden sts., Phila.
 St. Mary's Hosp., alts. & adds., Frankford Ave. & Palmer St., Phila.
 St. Nicholas Ch., convent, Jefferson & State sts., Passaic, NJ
 1902 St. Denis Ch., rectory, Havertown, PA
 St. Gabriel's Ch., 1432-1448 S. 29th St., Phila.
 1903 Sisters of Mercy Convent, laundry bldg., Merion, PA
 St. Thomas Aquinas Ch., int. finishing, 17th & Morris sts., Phila.
 Trinity College, art gallery, Washington, DC
 1904 Convent, add., 1422 Moyamensing Ave., Phila.
 Mater Misericordia Convent, new wing, chapel and connections, Merion, PA
 Our Mother of Consolation Ch., res., 11 W. Chestnut Hill Ave., Phila.
 St. Agnes Hosp., isolation ward bldg., Broad & Mifflin sts., Phila.
 St. Thomas Ch., 17th & Morris sts., Phila. *DEDICATED*
 1905 St. Paul's Ch., schl., Christian above 9th St., Phila.
 1906 Sisters of Notre Dame, schl., Ft. Lee, NJ
 St. Francis Xavier ch., rebuilt after fire, 24th & Green sts., Phila.
 St. Francis Xavier Ch., alts. & adds. to parish hse., 2321 Green St., Phila.
 St. Gabriel's Schl., Dickinson & 30th sts., Phila.
 St. Monica's Ch., schl., Ritner & Bouvier sts., Phila.
 1907 Catholic High Schl., alts. & adds., Broad & Vine sts., Phila.
 St. Monica's Ch., convent, 17th & Ritner sts., Phila.
 St. Nicholas Ch., parochial schl. & clergy hse., Atlantic City, NJ
 1908 Holy Angels Collegiate Institute, Ft. Lee, NJ
 St. Mary Magdalena Ch., Millville, NJ
 Trinity College, add., Washington, D.C.
 Villanova College, engineering bldg., Villanova, PA

E. F. Durang & Son:

- 1909 Durang, E.F., res., Overbrook, Phila.
 Rectory, Green & Logan sts., Gtn., Phila.
 St. Agatha's Ch., parochial res., 38th & Spring Garden sts., Phila.
 St. Francis of Assisi Ch., n.p.
 St. Gabriel's Ch., alts. & adds., 1432-1488 S. 29th St., Phila.
 St. Joseph's College, Phila.
 St. Veronica Ch., 533 W. Tioga St., Phila. (dedication)
 1910 Catholic Home for Destitute Children, 29th & Allegheny Ave., Phila.
 Convent and schl., 55th & Cedar Ave., Phila.
 Factory bldgs., River Ave. & State St., Camden, NJ
 Holy Child Ch., 5200-5228 N. Broad St., Phila.
 St. Mary's Ch., Waterford, NY
 1911 St. Monica Ch., rectory, 2422 S. 17th St., Phila.
 Sts. Peter & Paul Ch., schl., Trenton, NJ
 Transfiguration of Our Lord Ch., schl. & convent, 55th & Cedar sts., Phila.

NOTE: Although E. F. Durang died in 1911, his son continued to use the complete firm name until 1920:

- 1912 Cathedral Convent, alts. & adds...to convent, 18th & Wood sts., Phila.
 Immaculate Conception Ch., ch. & rectory, Bridgeton, NJ
 Monahan Hosp., 1920 Race St., Phila.
 Monahan Hosp., alts. & adds. to hosp., 1920 Race St., Phila.
 Sisters of Mercy, stable, Carlisle St. & Columbia Ave., Phila.
 St. Agatha's Ch., alts. & adds., 38th & Spring Garden sts., Phila.
 St. Gabriel's Schl., alts. & adds., 2925 Dickinson St., Phila.
 St. Joachim's Ch., tower, Church & Franklin sts., Phila.
 St. Margaret's Ch., Narberth, PA
 1913 Immaculate Conception, ch. & rectory, Bridgeton, NJ
 1914 Assumption Ch., convent & rectory, 12th & Spring Garden sts., Phila.
 Blessed Virgin Ch. & schl., Upper Darby, PA

Ligurian in origin, particularly from the area near the city of Chiavari, of Genoa. Of baptisms involving Italians in the first twelve years, the origin of at least one parent were provided in 202 cases; of this number, some 121 Chiavari or a place nearby far more often than anywhere else. But whether participated in these rites or not, the neighborhood could be seen as Genoan even more precisely as Chiavarese.²³ However, congregation and neighborhood actually were more complicated in pattern, with other ethnic groups, particularly the Irish, taking part in activities. Between 1854 and 1857, when the national church was being constructed, the names of its nine-member building committee—John Raggio, John Kerns, Thomas Timmins, Patrick Cain, James ta, Patrick McAuliffe, John Cassidy, Philip Kelly, and N. J. Costello—reflect mixed character.²⁴ While Raggio and Questa were Italian, other members of the committee were Irish. And sacramental records confirmed the lingering presence of the Irish.²⁵

For his part, Mariani provided not only spiritual comfort but also material aid to his congregation. Despite the limited resources of his flock, he oversaw financial affairs with some success. His 1859 report of receipts and expenses listed either the meager resources of the congregation or its unwillingness to contribute to the support of the church. He listed only \$471 in receipts from our collections for the previous year but, somewhat surprisingly, another from special collections. The church fair in November 1858, after deducting expenses, generated an additional \$1,361 in income, while another \$14 came from uncertain sources.²⁶ The trustees who had served in 1858—William Lough-ritrick Reilly, and John Rogers—would be retained for another year. Their mission reaffirmed the necessity or desirability of Irish involvement in financial affairs at the church. (But John Rogers was almost certainly the same person as Raggio.)

Mariani was also gaining a reputation for his medical knowledge. With people alleged to owe their renewed health and vigor to him, "he was upon daily by numbers of patients who had the greatest confidence in him, and he effected many cures, some of which were and are considered wonderful."²⁷ Even the secular press reported that Mariani had earned more: "the sick flocked to the parsonage from all parts of the city, the rich for alike seeking his aid."²⁸ He did not demand fees but accepted whatever on his patients could afford. Although he treated anyone who came to him, his healing abilities held special significance for his own congregation and neighborhood.

Beyond his spiritual, material, and medical roles, Mariani carried out tasks that contributed to the cohesion of his fragile community. Only after Maria Lagomarsino Pejano, wife of Agostino Pejano, died in

Priest, Parish, and People

Saving the Faith in Philadelphia's "Little Italy"

RICHARD N. JULIANI

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HISTORY OF THE CATHOLIC CHURCH

From the Apostolic Age to the Third Millenium

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omention of Modernism insisted that men were obligated themselves to change in all its forms, so that in all at life—philosophy, theology, the arts—modernists began a quest for what was new and daring. This was especially in intellectual relativism—the contention that there is as such, merely ideas which seemed true at particular times, a philosophy that over time caused society to abandon its earlier moral principles.

stern mind in the nineteenth century ranged from mysticism, through religious liberalism, to atheism, with some rejection of Christianity even further than the Enlightenment. Atheism, while still not fully respectable, was more so than ever before. The German philosopher Friedrich Nietzsche had been. The German philosopher Friedrich Nietzsche's famous proclamation of the "death of God", its furthest possible point, in an act of ferocious rebellion, was very much the product of his time.

ment, attempts to synthesize Catholic theology with aspects of secular philosophy were difficult and were sometimes by the Vatican. Even attempts to find new ways to elicit belief against the assaults of modernity were sometimes with suspicion.

theologians Johann Adam Möhler (d. 1838) and Mathias Scheeben was to a great extent responsible for the Pauline doctrine of the Mystical Body of Christ that gained great influence in the twentieth century.

Rosmini (d. 1855), founder of the Institute of Charity Fathers) and the Sisters of Providence, was a revered priest and the Church's "five wounds": lack of lay participation in the inferior education of priests, political interference by bishops, and clerical attachment to wealth. The papacy's giving up its temporal power and thought fully understood, democracy is a legitimate form of

was an original theologian whose works were at one time the *Index*, under the suspicion that he taught that men had a natural intuition of God, prior to their reception of grace. In XXIII (1958–1963) and Pope John Paul I (1978) were in his writings. As head of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger exonerated Rosmini, and in the Benedict XVI (2005–) he beatified him.

Modernity

While Aquinas' thought enjoyed preeminence in the Church, it was by no means universally followed. Pope Leo XIII initiated the "Thomistic Revival," affirming that Catholics should embrace truth wherever it is found but extolling Aquinas as the primary philosopher, the source of a unified view of reality that all Catholics should achieve.

What was in some ways the most important Catholic intellectual development of the nineteenth century emerged in an unlikely place—Protestant England. The Oxford Movement of the 1830s and 1840s brought many Anglicans into the Catholic Church and left a deep and lasting Catholic imprint on Anglicanism itself. The leading lights of this movement were called “Tractarians” by their contemporaries because of the “tracts for the times” they published.

The greatest of these was Bl. John Henry Newman (d. 1890), an Anglican clergyman who became a Roman Catholic. The most original Catholic thinker since Pascal, Newman joined the Oratorians and was eventually made a cardinal. (Although ritual was recognized as having been integral to the early Church, love of ritual was not part of the original Oxford Movement and played no role in Newman's conversion.)

Religious Liberalism

Religious Liberalism

The real conflict was not between Catholics and Protestants as such, Newman thought. Rather the enemy of both was religious Liberalism, whose essence was the denial of dogma and the exaltation of private judgment in matters of belief. Against this, Protestantism, because of its reliance on Scripture alone, provided no defense.

The Development of Doctrine

The Development of Doctrine

Newman recognized that historical consciousness—the awareness that everything changes over time—posed a greater challenge to religious belief than did science (he accepted the theory of evolution), in that the historical bases of even fundamental Christian beliefs were being called into question. Part of his achievement was to reconcile historical consciousness with faith.

Searching the writings of the Fathers, Newman found what he considered to be the essentials of Catholicism, and his theory of the "development of doctrine"—formulated just before he entered the Catholic Church—was aimed primarily at Protestants who accused the Church of having added to the revelation found in Scripture. According to Newman's theory, everything essential to the faith was present embryonically in the Gospel, but many elements, even the fundamental doctrine of the Trinity, emerged only gradually. All such development had to be an organic growth from the original seed, harmonizing with previous expressions of the faith.

The Thomistic
Revival

The Oxford
Movement

Neumari

Iovisius Stepinac, archbishop of Zagreb (d. 1960), was sub-
o a show trial and sentenced to prison for alleged collabora-
h the Nazi puppet government of Croatia, although in fact he
n denounced the Nazis, helped Jews, and opposed the gov-
t's program of forcing Serbian Orthodox to become Catholics.
made a cardinal while in prison and was eventually released
ouse arrest.

Hungarian bishop Bl. Zoltán Meszlényi (d. 1951) froze to death
1 after having preached against the regime, and the Hungarian
Josef Mindszenty (d. 1975) became a worldwide symbol of
ms of communist tyranny when he was imprisoned for seven
er undergoing a show trial similar to Stepinac's. After his release,
sanctuary in the American embassy in Budapest and eventu-
1 reluctance, went to live in Rome.

al Stefan Wyszyński (d. 1981) of Warsaw, who had also worked
e Germans during the war, was also imprisoned for a time by
nists, and Cardinal Josef Beran (d. 1969) of Prague was exiled.

y See in principle supported the formation of the United
it the end of the war, and the U.N.'s Universal Declaration of
Rights owed much to the French Catholic philosopher Jacques
(d. 1973) and the Lebanese Greek Orthodox diplomat Charles
1987).

riod immediately after the war, serious Catholics held the
ffices in France (de Gaulle, Robert Schuman [d. 1963]), West
(Konrad Adenauer [d. 1967]), and Italy (Aldo de Gasperi
and Amintore Fanfani [d. 1996]). To varying degrees, they
agenda based on religious principles.

ier, who had been a major figure in the Center Party and
imprisoned by the Nazis, helped found the Christian Dem-
nion, a coalition of Catholics and Protestants that enacted a
tem by which tax money was apportioned to religious groups
to the number of their members, a system that allowed groups
or to be exceptionally generous in supporting charitable causes
e world.

peri, who during the war had to take refuge from Mussolini
can, was one of the founders of the Italian Christian Dem-
ty, which grew partly out of Catholic Action. The Christian
s were especially a bulwark against Communism. In 1948,
warned the Italian people not to vote for the communists, as
red ready to do, thereby thwarting what might have been the
unist victory achieved anywhere through democratic means.

both the dark years (1920 to 1945) and the brighter years
965) the social and cultural influence of the Church was

greater than it had been for a long time. Pius XI and Pius XII were
respected as moral leaders, and Catholic intellectuals attracted the atten-
tion of the secular culture.

Although defenders of the modernists charged that their condemna-
tion in effect put an end to genuine Catholic intellectual life, the six-
tion in effect put an end to genuine Catholic intellectual life, the six-
decades after 1907 saw a cultural flowering in the Church unequalled since
the seventeenth century, principally led by intellectual converts who were
attracted precisely because of Catholic dogmas, not in spite of them.

Early Leaders

Among the earliest representatives of the Catholic intellectual revival
were the convert English Jesuit Gerard Manley Hopkins (d. 1889), a
pioneer of modern poetry; the English apologists Chesterton (also a
convert) and Belloc; and the Frenchmen Charles Péguy (d. 1914) and
Léon Bloy (d. 1917).

Through both journalism and more ambitious works, Chesterton
and Belloc entered into direct battle with the modern world, boldly
asserting the eternal validity of Catholic doctrine and looking to the
Middle Ages as the high point of human history.

Péguy, who was killed in battle, became disillusioned with Socialism
at almost the very moment of the papal condemnation of Modernism
and soon rediscovered his Catholic faith. He was a leading figure in French
intellectual life, and he too appealed to the values of the Middle Ages in
order to unmask the spiritual emptiness of modern civilization. Also at
the moment Modernism was being condemned, Maritain, a nominally
Protestant French layman who was sunk in despair to the point of sui-
cide, converted to the Catholic faith, finding a lifeline in precisely the
Thomistic philosophy that the modernists scorned.

Philosophy

The revival of Thomistic thought was at the heart of the intellectual
revival, but this "Neo-Thomism" marked something of a break with
what was commonly taught in seminaries. The French historian Éti-
enne Gilson (d. 1978), by immersing himself in the original sources,
rediscovered a Thomism that he thought had been ignored or dis-
torted not only by various modern philosophies but by other Catholic
philosophies as well, and he began a project to recover authentic Thom-
ism. As against Kantianism in particular, the key point for Gilson was
Thomistic "realism"—the ability of the mind to perceive the actual
existence of the objects it contemplated, unmediated by the catego-
ries present in the mind itself. The intellect intuited the real existence
of beings, not merely its own ideas.

Jacques Maritain, who held various academic appointments and was
for a time French ambassador to the Holy See, endeavored to show that
medieval philosophy, far from being outdated, remained perennially valid,
applicable in areas ranging from poetry to politics. He traced all the dis-
orders of the modern world—moral and cultural as well as political—to