

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

**1. Name of Property**

historic name Central Carondelet Historic District (Boundary Increase II)

other name/site number n/a

**2. Location**

street & town Bounded by Iron Street, Minnesota, Pennsylvania, and Holly Hills Avenues n/a not for publication

city or town St. Louis n/a vicinity

state Missouri code MO county St. Louis [Independent City] code 510 zip code 63111

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register criteria. I recommend that this property be considered significant  nationally  statewide  locally. (  See continuation sheet for additional comments.)

Mark A Miles  
Signature of certifying official/Title Mark A. Miles/Deputy SHPO

DECEMBER 29, 2008  
Date

Missouri Department of Natural Resources  
State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. (  See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

**4. National Park Service Certification**

I hereby certify that the property is:

Signature of the Keeper

Date of Action

entered in the National Register.

See continuation sheet.

determined eligible for the National Register

See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:)

**5. Classification**

**Ownership of Property**  
(check as many boxes as apply)

**Category of Property**  
(check only one box)

**Number of Resources within Property**  
(Do not include previously listed resources in the count.)

- private
- public-local
- public-State
- public-Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
2	0	buildings
		sites
1		structures
		objects
3	0	Total

**Name of related multiple property listing**  
(Enter "N/A" if property is not part of a multiple property listing.)

n/a

**Number of contributing resources previously listed in the National Register**

0

**6. Function or Use**

**Historic Function**  
(Enter categories from instructions)

RELIGION/religious facility

RELIGION/church-related residence

RELIGION/church school

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Current Function**  
(Enter categories from instructions)

RELIGION/religious facility

RELIGION/church-related residence

VACANT

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

LATE 19TH AND 20TH CENTURY REVIVALS

LATE 19TH AND EARLY 20TH CENTURY AMERICAN MOVEMENTS: Bungalow/Craftsman

LATE 19TH AND 20TH CENTURY REVIVALS/Spanish Colonial Revival

\_\_\_\_\_

**Materials**  
(Enter categories from instructions)

foundation stone

walls stone

brick

roof slate

other terra cotta

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

See continuation sheet(s) for Section No. 7

Central Carondelet Historic District (Boundary Increase II)  
Name of Property

St. Louis [Independent City], MO  
County and State

**8. Statement of Significance**

**Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

**Criteria Considerations**

(Mark "x" in all the boxes that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

**Areas of Significance**

(enter categories from instructions)

ARCHITECTURE

ETHNIC HERITAGE: European

**Period of Significance**

1927-1952

**Significant Dates**

1927

1941

1942

**Significant Persons**

(Complete if Criterion B is marked above)

n/a

**Cultural Affiliation**

n/a

**Architect/Builder**

Preuss, Louis, architect

Kennerly & Stiegemeier, architect

See continuation sheet(s) for Section No. 8

**9. Major Bibliographical References**

**Bibliography**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other Name of repository:

Landmarks Association of St. Louis, Inc.

See continuation sheet(s) for Section No. 9

**10. Geographical Data**

Acreage of Property two acres

**UTM References**

(Place additional boundaries of the property on a continuation sheet.)

1 1/5 7/3/9/7/2/0 4/2/7/1/2/6/0  
Zone Easting Northing

2 / / / / / / / / / / /  
Zone Easting Northing

3 / / / / / / / / / / /  
Zone Easting Northing

4 / / / / / / / / / / /  
Zone Easting Northing

**Verbal Boundary Description**

(Describe the boundaries of the property.)

Property Tax No.

**Boundary Justification**

(Explain why the boundaries were selected.)

See continuation sheet(s) for Section No. 10

**11. Form Prepared By**

name/title Michael Allen, Section 7; Lindsey Derrington, Section 8

organization Landmarks Association of St. Louis, Inc. date 15 December 2008

street & number 911 Washington Avenue Suite 170 telephone 314-421-6474

city or town St. Louis state MO zip code 63111

**Additional Documentation**

Submit the following items with the completed form:

**Continuation Sheets**

**Maps** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs:** Representative **black and white photographs** of the property.

**Additional items:** (Check with the SHPO or FPO for any additional items)

**Property Owner**

name/title Archdiocese of Saint Louis

street & number 20 Archbishop May Drive telephone \_\_\_\_\_

city or town Saint Louis state MO zip code 63119

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 1 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

### Summary

The Saints Mary and Joseph Parish addition to the Central Carondelet Historic District is located on the city block bounded by Minnesota Avenue on the west, Iron Street on the north, Pennsylvania Avenue on the east and Holly Hills Avenue on the south. The addition consists of a church building from 1941, attached rectory from 1942 and a freestanding school from 1927. The complex is perched on a hill which slopes east towards the Mississippi River, and is surrounded on three sides by a 1927 concrete retaining wall. On the site is a stone church building with the entrance facing Minnesota Avenue and the nave running east from the entrance. A blend of the Craftsman, Richardsonian Romanesque, and Lombard Romanesque Revival styles, the building's Lannon stone walls are laid in a random ashlar bond. A symmetrical front elevation features an oculus with a projecting entrance section. The roof is front-gabled, and one-story shed-roofed projecting sections run along the north and south sides of the two-story nave. A campanile is located on the northern side of the church. Connected to the church on the north side is a two-and-a-half-story rectory building with similar stonework that has a nearly rectangular foot-print (see photograph #1). Notable features include a rounded arch main entrance, stuccowork on the second floor and a tall hipped roof over the front section. The three-story, flat-roofed school building is a two-story buff brick structure in the Mission style. Standing to the south of the church, the school also faces Minnesota Avenue. The building's entrances feature lavish terra cotta surrounds, while the windows are large ribbons. Overall, the buildings retain strong historic integrity and the site displays its historic character.

### Site and Retaining Wall

The parish buildings occupy a full city block located on a steep slope downward to the east where the Mississippi River is located. The block is raised above this slope and is surrounded by a tall concrete retaining wall on the north, east and south sides of the block. The sectional wall features crosses in relief at each corner section and on other sections (see photograph #8). To the south is the full city block occupied by the Convent of the Sisters of St. Joseph of Carondelet (NR 2/28/1980). Surrounding these blocks are blocks of mostly one- and two-story masonry and frame residential buildings built between 1880 and 1930. The neighborhood's geographic and architectural integrity remain strong.

### Church

#### Exterior

The church building's front elevation is symmetrical (see photograph #2). Projecting out from the front wall of the sanctuary is the hipped roof vestibule. This roof and others on the church feature polychromatic slate shingles with copper flashing, guttering and downspouts. Concrete

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 2 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

steps and a ramp rise to a projecting entrance arcade of three arched openings. Banded smooth stone arches rest on clustered columns; the groups feature a square-edged center column flanked by rounded true columns which stand in front of engaged columns. The column capitals feature foliage and grape cluster motifs (see photograph #3). Each column group is topped by a table featuring on the front projecting center panel with shield amid a backdrop of abstract waves and on the side a smaller shield amid the waves. Each door opening features paired ledged and braced wooden doors with small inset stained glass windows; iron braces are stylized. Above each door opening is a stone chevron frieze and blind transom. Metal letters above the center door spell out "STS. MARY AND JOSEPH CHAPEL," the current name of the church. Above each arch is a gable supported by a dentillated cornice; brackets are found between arches. Above the vestibule, the sanctuary gable end is obscured by rising piers that support a shaped parapet topped with a stone cross. Each pier features two side divisions that taper toward the wall plane. Between the piers is a rose window with exaggerated keystones (each with a cross save one where the detail is missing) and a geometric border. The openings of the window are glazed with stained glass.

The north elevation is divided into eight sections through piers on the clerestory and a series of buttresses and projections on the wall of the projecting one-story lower body. The flat-arch window openings on the sanctuary are glazed with stained glass and divided into three groups of two on the easternmost sections and four groups of three on the westernmost. The groups of two are spaced apart, with the very easternmost further apart than the others. The groups of three are joined with flat limestone mullions and surrounds. On the first floor, the easternmost section (part of the one-story rear section of the church) features a small window opening centered over a basement opening. The next section to the west is covered by the wing that connects the rectory to the church. From the east, the first visible section is part of a pair of projecting gabled sections. Two tall round-arch window openings are on the main face, with a small flat-arch window on the side face; the corner is anchored by an angled buttress. The two sections to the west each bear two centered window openings separated by a single buttress. West (right) of these is a projecting section with tall, narrow flat-arch windows on its three faces. Continuing west are two flat-arch rectangular windows divided by a buttress from a round-arch window on the vestibule. Basement window openings are below grade, with groups of three under each group of two windows and single openings on the westernmost projection and vestibule.

The south elevation includes the campanile and is the most irregular side. However, fenestration directly mirrors that of the north elevation with some variations. The three fully exposed faces of the campanile shaft feature the same symmetrical arrangement. Two narrow round-arch window openings are at the first floor above a banded water table that is beveled inward. These window openings bear stained glass and are mirrored by higher openings bearing louvers. Above these openings are another set of openings that are wider that also bear louvers. The openings with louvers feature a stone surround at top that is concave in the curve off the arch. Buttresses rise between the window pairs to form a blade of smooth stone at the top. The blade supports a

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number   7   Page   3   **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

narrow pinnacle. Above that element, a projecting shaft of stone carries the buttress line to the roof. Above the second level of window openings, the campanile body tapers inward twice, with belt courses at each reduction. Above the third level of openings, the spire again tapers inward with a course at the reduction. The low pyramidal roof, clad in asphalt shingles, overhangs the spire body. Atop this roof is a copper cross. There are two basement windows on the south face of the spire. On the engaged side of the spire, the appearance is the same as the others above the roof of the church wing.

Behind the campanile, the next deviation from the other side elevation is at the east end of this side. At the end of the clerestory, a gabled projection extends outward with a single round-arch window in the gable. This projection centers on three gabled sections like those on the other side. Unlike the other side, though, a hipped roof runs across the gables. The westernmost section has an extending vestibule with a south-facing gable end. The west face of the vestibule bears a flat-arch door opening with a wooden door, while the other faces have a single narrow flat-arch window opening. East of the vestibule, within the gabled section of the south elevation is a single window opening. A buttress divides this section from the gabled section to the east, which features three window openings on the first floor above two basement openings. The easternmost gabled section recessed from the wall plane and featured a centered column of single basement and first floor windows and louvered attic opening.

The rear (east) elevation of the church is basically symmetrical with a high basement (see photograph #4). The first floor is centered on a projecting hipped roof section; two large arch window openings between wide capped buttresses have defined voussoirs. Like all basement windows on this elevation, the openings are filled with glass block. Centered above the basement openings are flat-arch rectangular window openings glazed with paired stained glass windows. On the side walls of the projection, narrow window openings bearing stained glass are above basement window openings filled with glass block; these openings are not centered. The progression on the rear wall to each side of the projection is the same: one narrow tall window openings above a wider tall basement window, followed by two openings carrying paired stained glass windows above corresponding basement openings. On the second floor, a rising arcade of three openings glazed with stained glass is centered in the gable end. Bond joints suggest that these windows may have been longer originally. Above the arcade is a lancet arch vent opening with louvers. At the peak of the gable is a copper cross.

### Interior

Entrance to the church is through a wide vestibule at front. The main entrances lead into this space, which has a terrazzo floor in a checkerboard pattern of alternating pink and gray sections. The walls feature gray marble wainscoting and door surrounds. The ceiling is timbered with exposed planks and beams running the width of the space. At either side is a niche divided from the main vestibule by a round-top arch. Light comes from octagonal fixtures of frosted glass

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 4 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

with a cinquefoil pattern on each side face. Entrance into the nave is made through tall double doors that fully fill an arched opening. The doors have narrow lights at eye level and are clad in studded red leather. Similar doors open onto the side aisles.

The nave features a high vaulted ceiling with clerestory (see photographs #5 and #6). The clerestory is lit by stained glass windows corresponding to the configuration described in the exterior narrative. The floor in the nave is marble and features a pattern in two tones of gray with a grid of light marble lines creating large rectangles in dark marble; dark squares are at each corner. On the south wall, the center entrance is located with a recess framed by a marble arch carrying decorative polychrome tiles spaced at intervals. The entrance itself is surrounded by a marble round arch, and above the door opening an arched marble header creates a space in which a mural is located. The ceiling is supported by five massive ribs that feature detailed brackets. Tongue and groove boards run the length of the nave, with girders running parallel to the trusses and joists running parallel to the boards. The ribs and end walls of the nave correspond to the divisions of the arcade, which feature slight lancet arches trimmed in gray marble. Paired on each rib are pendant fixtures covered in long octagonal glass shades with metal tracery on each face. The sanctuary plan is a simple cross form, with oak pews on each side of the center aisle and side aisles at the end of each row separated by the arcade. The sections behind the arcades feature similar ceiling treatment as the rest of the church, with a sloped ceiling save near the head of the cross, where the ceiling changes to form a side gable and then a vault in the last two sections of the arcade toward the altar. On the side walls of the arcade are hung murals depicting the Stations of the Cross. Also on the south wall is a set of three wooden ledged and braced doors leading to the campanile staircase. At the head of the cross, additional pews are found between the side aisles on the outside walls. On the south elevation in the arm of the cross is a baptismal chamber with a terrazzo floor and marble font.

The crossing between the nave and altar leads to a doorway on the south side that opens to a side vestibule where the walls are clad in glazed buff brick. The door opening is flat-topped but a colorful and intricate mural creates a false lancet arch surround (see photograph #7). The door itself, a slab door with small fixed pane at eye level, is painted with exuberant and colorful patterns. Facing the altar, there are marble arches on each side. The northernmost arch leads to a recess where the marble tabernacle stands. The southernmost arch is filled with a wooden grille featuring leaded glass behind a marble table with statue of St. Joseph on top. The altar itself is divided from the nave by a wrought-iron balustrade carrying a wooden rail. The outer area features the same terrazzo flooring as the vestibule, while the center section is raised further and clad in pale marble with pink marble surround. The altar table is marble with wood paneling on the back side. Behind that table, steps rise to a platform. Behind that platform is a tall, wide wooden grille and crucifix that rises to the sill level of three stained glass windows high within the arch of the ceiling. On the side walls of the altar are rectangular openings carrying metal grilles above arcades of four openings. Each side features fixed leaded glass windows with wooden dividers in the three westernmost openings and a wooden door in the easternmost



United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 5 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

opening. Behind the altar are several rooms with plaster and brick walls where vestment closets and the church organ are located.

### Rectory

#### Exterior

The east section of the two-story stone rectory building has a high hipped roof with flared eaves, while the west section features a ridged roof that terminates in a hip of the western face. The roofs are clad in polychromatic slate shingles. The front (east elevation) features a central round arch with recessed entrance opening; the segmental arch opening carries a wooden door (see photograph #8). Stone in the random ashlar bond rises to the second floor sill level, where a belt course forms the sills. The second floor features vertical columns of stone between sections of painted stucco. Above the entrance are three columns and no window. To the left (north) of the entrance is a bay with two six-over-six double-hung aluminum replacement windows at the second floor, a set of eight-pane hinged sashes on the first floor and a single-pane wooden basement window. To the right (south) of the entrance is a bay comprised of a pair of eight-pane hinged sashes on the second floor, a single six-over-six window on the first floor and a single basement window. At the base of the front elevation, the wall tapers somewhat. To the south, the west elevation of the side-gabled wing connecting the rectory to the church features two six-over-six windows paired over single-pane casement-style basement windows.

The north elevation is divided into five bays. The easternmost bay features a single flat-arch window opening containing a six-over-six window centered over a tall round arch opening corresponding to the rear porch. The northeast corner of the rectory tapers outward to form a buttress. To the west (right) of this bay, two windows on the second floor are centered over a wider opening on the first floor and a basement opening. The second floor window openings carry a six-over-six and a one-over-one double-hung window, while the first floor opening carries paired six-pane casement windows and the basement carries a six-over-six double-hung window. To the west of this bay is a tall chimney with chamfered corners. The center bay features paired eight-pane casement windows at the second floor over a projecting hip-roof covered porch on a high blind foundation. Entrance to the porch is via concrete stairs and doorway on the east side. The north face features a group of three six-pane fixed-sash windows topped by two-pane fixed transom sashes; the west face features a group of two. Immediately to the west at the basement level is a tall single-pane casement-style window. The next bay to the west features a high opening with one-over-one window at the second floor centered over an opening with paired eight-pane casement windows at the first story and a tall, wide single-pane basement window off to the left. The centered westernmost bay then features second-floor opening with two eight-pane casement windows, a first floor opening with a six-over-six window and a tall, narrow basement opening with a four-over-four double-hung window. The second

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 6 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

floor in the two westernmost bays features the wrapping of the stucco and vertical stone treatment; a metal shaft hiding ductwork runs vertically on this elevation between those bays.

The eastern elevation features irregular fenestration (see photograph #4). The southwest corner also tapers outward to form a buttress. The dormer on the third floor hipped roof featured metal louvers. On the second floor, from the south are a pair of openings with six-over-six windows, a single opening with the same window and an opening with casement windows over a wooden keen-wall and iron balcony rail (likely not the original configuration). The first floor features a ribbon of three six-over-six windows to the south (left) of the two arched openings of the porch. Under these arches are small metal grates. Under the window ribbon is a wide garage door with modern roll-up door; an applied hipped roof provides shelter.

The southern elevation is partly obscured by the connecting wing, whose eastern face is blind. The easternmost bay features an opening with cast iron balcony treated exactly as the opening like it on the eastern elevation. Proceeding east, there are openings with a one-over-one and a six-over-six window above the connecting wing's gabled roof. That roof extends downward to form a shelter for a door opening which carries a steel replacement door. To the east of that door is a tall, narrow sidelight on the first floor under two staggered tall round-arch stairwell window openings carrying stained glass windows. To the east of this section are two bays featuring centered columns of openings on the second, first and basement levels. The first and second story windows are six-over-six double-hung windows while the basement openings feature single-pane fixed-sash windows. The easternmost second floor window is part of flat-stone surround that wraps the corner to the paired southernmost second floor window openings.

### Interior

The rectory interior retains original millwork, wooden floors and plaster walls and ceilings. The formal wooden stairwell is lit by stained glass windows. Very little alterations have occurred over time.

### **School**

#### Exterior

Built in 1927, the school building is divided into two rectangular, flat-roofed sections (classroom and gymnasium wings) in the Spanish Colonial Revival style creating an irregular footprint (see photograph #9). The building is two stories tall with a high basement. The school utilizes poured concrete framing with clay tile floors and walls. The exterior walls are buff brick laid in a stretcher bond with buff glazed terra cotta ornament used as sparing ornament.

The front elevation faces Minnesota Avenue, with the symmetrical north section divided into

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 7 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

three bays. A concrete foundation is visible at the base. Each outer pier is topped with a terra cotta shield flanked by scrolls; these are duplicated around each corner. Limestone coping runs across the parapet that forms the rounded center projection topped by a limestone cross. The outer bays feature window ribbons on the first and second floors centered over two windows at the basement level. These bays are framed by vertical columns of darker brick that rise to become part of a frieze, where the columns terminate with engaged terra cotta finials. Between the columns, bands of terra cotta run horizontally at the top and bottom. Four ribs project outward, with tapered brick bases and terra cotta crests. Framed between these ribs are recessed rectangular areas. Below the frieze, each window ribbon is divided into six windows, although the current aluminum replacement windows with dividers do not mimic the original one-over-one configuration. Under each window ribbon is a spandrel consisting of five recessed rectangular areas outlined by soldier-course bricks. The basement window openings are rectangular and currently filled with glass block over small aluminum replacement windows.

The center bay features a round-arched door opening at grade surrounded by an elaborate terra cotta surround (see photograph #12). Above double doors (replaced with steel doors) is a transom window. Braided terra cotta columns with foliage capitals support a cornice with rounded pediment; in the concave area formed by the pediment is a large shield flanked by swags. The pediment supports a base flanked by engaged urns; the base features shields on its outer sides surrounded by foliage and supports columns that rise to a broken pediment with urn. Under the pediment, a niche is flanked by engaged flat columns that support an arched band. At the second floor, three tall, narrow window openings (now bearing fixed-sash aluminum replacement windows) are topped by terra cotta panels within the engaged brackets of a cornice with central cartouche. Above these windows, a terra cotta name plaque reads "S.S. MARY AND JOSEPH SCHOOL." Above the name plaque, projecting rowlock bricks frame a roundel of brick laid in a basket-weave pattern.

The south section of the front elevation is recessed; a side wall facing south features a bay like the outer bays of the north section save that its window ribbons are only three windows wide and the basement features one continuous window ribbon. The south section of the front elevation is divided into four bays treated like the others. The window columns are narrower than those of the other section, with triple windows, and feature continuous basement ribbons. Windows on the second floor are shorter than those of the other section, with elongated spandrels above. Originally the openings carried one-over-one wooden double-hung windows, but now they are filled with glass block over aluminum replacement windows. The northernmost bay on this section features an entrance at ground level and a small window above that sits higher than the other second floor windows. The entrance once had double doors, but now is partly filled with glass block and has one steel door. Engaged flat columns support a cornice with a broken round pediment with central shield; engaged finials rest on each end of the cornice.

The north elevation mirrors the north section of the front elevation, with variations on the center

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 8 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

bay that is treated like the outer bays with projecting outer courses supporting a frieze (see photograph #13). In that bay, a door opening bearing double doors is tall and topped by a cornice. There is a window opening above the cornice centered under a window opening at the second floor line.

The south elevation is divided into four bays. The westernmost bay is articulated exactly as those on the front elevation of the gymnasium wing. For the remaining bays, the parapet height drops and each bay is topped by a brick balustrade on a limestone base. The three central bays feature tall windows that start at the first floor sill liner and extend up to the second floor sill line; above and below are three recessed brick panels forming spandrels. The basement level features single windows the same width as those above. All openings are filled with glass block and aluminum replacement windows; original configuration is unknown. The easternmost bay features paired window openings bearing original steel sash windows on the first and second floors over a single window opening at the basement filled with glass block and a replacement sash. To the east is a one-story section of the building bearing one window opening.

The rear (east) wall of the gymnasium is blind, although the balustrade continues at the parapet. The north side wall of this section mirrors the three corresponding bays on the south side. In the recess between the wings, the east wall features a door opening under two stairwell windows while the south wall features two window ribbons above two basement windows. The rear (east) wall of the classroom wing features unarticulated masonry. Two outer bays carry window ribbons on the first and second two floors. The southernmost of these bays features an exhaust vent at basement level while the northernmost features two windows. The center bay features a chimney at left (south) and a door opening under two stairwell windows offset from the floor lines.

### Interior

The interior is divided by a central stairwell and hallway. The north wing features a cross-plan with four classrooms on each floor including the basement. The hallways feature terrazzo flooring and original baseboards, door casements and chair rails. Original wooden doors (most featuring one tall panel over one short panel) abound. Millwork is stained and varnished. The classrooms feature the same millwork, wooden floors and ceilings defined by plastered beams (see photograph #10).

The south wing houses the dual-purpose gymnasium and auditorium (see photograph #12). At the western end of this space, stairs lead to a second floor area with balcony seating. At the eastern end is a stage and stairs at each corner leading to small rooms above the stage. The wooden-floored auditorium is the most detailed interior space, with decorative plasterwork surrounding the stage opening, tracing ceiling beams and creating capitals at each pier. Plaster medallions on the ceiling ring light fixtures. In the balcony, original bronze pendant light

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 7 Page 9 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

fixtures remain. Although there is deterioration due to water infiltration, much of the plasterwork is in good repair. The balcony retains a detailed iron railing and many original seats. Under the gymnasium and auditorium in the basement is one large open room.

### Integrity

Integrity of the parish complex is strong. The rectory and church have had only minor alterations, the most obvious being the substitution of glass block for wooden basement windows and the replacement of all of the rectory's original wooden windows with similar aluminum versions. The ductwork on the exterior of the rectory also alters original appearance somewhat. The school has sustained the bulk of changes of any of the three buildings, with all of its windows and doors replaced over the years. However, the interior has been altered in only minor ways and the exterior still strongly conveys its character as a parish school building. An above-ground portion of the concrete retaining wall, consisting of concrete posts and an open fish scale pattern in cast iron, was likely removed during the 1970s though the remaining portion of the wall remains in good condition. Overall, the buildings retain historic character and cohesion as a parish district.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 10 **Central Carondelet Historic District (Boundary Increase II)**  
**St. Louis [Independent City], MO**

---

### Summary

The Saints Mary and Joseph Parish addition to the Central Carondelet Historic District (the Boundary Increase) is locally significant under Criterion A for Ethnic Heritage and Criterion C for Architecture. It consists of City Block 2950, bordered by Iron Street and Minnesota, Pennsylvania, and Holly Hills Avenues. The original Central Carondelet Historic District (NR 2/22/06, herein referred to as "the District") consists of those blocks bounded by Koeln Street on the south, Alabama and Idaho Avenues on the west, South Broadway on the east, and Loughborough Avenue on the north. A boundary increase (NR 12/20/07) expanded the District north of Loughborough to Holly Hills Avenue (see Section 10). The District and its first boundary increase roughly comprise the central portion of the Carondelet neighborhood, most of which was constructed between the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Like the original District and first boundary increase, the Saints Mary and Joseph Parish addition is significant for Architecture and Ethnic Heritage: European. This area contains the Saints Mary and Joseph campus, consisting of a 1927 Mission style school and concrete retaining wall designed by Kennerly & Stiegemeyer and a connected sanctuary and rectory, designed by Louis Preuss in a blend of the Craftsman, Richardsonian Romanesque, and Lombard Romanesque styles, dating from 1941 and 1942. Established on this site in 1818, Saints Mary and Joseph stands on land set aside for religious purposes by Carondelet's founder in 1771. The Catholic parish's evolving ethnic makeup has mirrored that of the District. First a French congregation, it began attracting Carondelet's middle-class Irish population by the middle nineteenth century and, by 1927, had welcomed increasingly large numbers of Germans, the dominant ethnic group at that time. As a result, from the early to mid-20<sup>th</sup> century the ethnic composition of its parishioners reflects the patterns of immigration and settlement within the District, with large numbers of Germans and Irish descendants along with those remaining families of early French descent. The parish is situated at virtually the center of the town's original 1832 survey and is an integral part of Carondelet's urban fabric. This fabric, developed organically after years of patchwork growth, is characterized by a variety of building types and styles as found in the District. Saints Mary and Joseph's buildings, constructed at different times and styles to address the parish's evolving needs, are connected to the existing District both architecturally and historically. Since the addition is significant for these reasons rather than ones of religious importance, it meets Criteria Consideration A. The addition was not included in the original District or the first boundary increase for financial reasons; district work in Carondelet has depended on the availability of city funds and progressed incrementally. Private funds are available to provide for the Saints Mary and Joseph addition at the present time, though a larger boundary increase north of Holly Hills using public funds is planned for next year. The period of significance for the Saint Mary and Joseph addition begins in 1927, the year of the school's completion, and ends in 1952 along with the rest of the District.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 11 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

### Background: Early History of Carondelet and Saints Mary and Joseph Parish

During the eighteenth century Upper Louisiana contained a number of small French trading settlements scattered along either side of the Mississippi River. Cahokia (1699), Kaskaskia (1703), Fort Chartres (1720), and Prairie du Rocher (1734) sprung up to the river's east while Ste. Genevieve (1724) and Saint Louis (1764) were among those to its west. These villages were home to a blend of French, Canadian, Creole, African, and Native American residents. The Treaty of Paris shook the region in 1763, prompting a major population shift during the late 1760s and early 1770s; as Britain took control of the lands east of the Mississippi, French settlers began moving west to avoid their rule. Though the Spanish had taken control of the lands west of the river the year before, the Creoles greatly preferred them to their British conquerors and the populations of Saint Louis and Ste. Genevieve grew as a result. Seeking perhaps to capitalize on this movement, in 1767 Frenchman Clement Delor de Treget traveled north from Ste. Genevieve with his family to make his home on the west bank of the Mississippi, five miles south of Saint Louis and across the river from Kaskaskia.

Four years later the Spanish government granted him a two-hundred square foot village lot and a swath of land for farming along with the authority to bestow land grants upon fellow settlers. "Delor's Village," soon renamed Carondelet, began attracting a number of residents and he set aside the crest of a hilltop overlooking the river for a village church.<sup>1</sup> At this time there were few priests to minister to the villages of Upper Louisiana, and the territory fell under the rule of a succession of bishops as it shifted hands between France and Spain and finally to the United States in 1803. This uncertainty prevented the Catholic Church from establishing a permanent system of organization though priests and various religious orders continued to slowly trickle in, traveling between settlements and ministering to small mission churches as best they could.<sup>2</sup>

Unlike the more pious of the valley's settlements, Carondelet let its church plot stand empty. Though Creole towns were generally known for their easy-going ways and relaxed lifestyles, Delor's little settlement, nicknamed *Vide Poche* (empty pocket), took relaxation to the extreme and was known for the penury and laziness of its residents. It grew far slower than many of the French towns in the rest of the valley (whose populations approached 1,000 by the close of the 18<sup>th</sup> century while Carondelet's lagged at 184) and failed to engage in the lucrative fur trade. Settlers farmed and fished driftwood out the river for sale in Saint Louis and most lived in wooden huts along the river. A destination for gambling and little else, those in *Vide Poche* lived a threadbare lifestyle and lagged behind their more industrious neighbors both in wealth and organization.<sup>3</sup> When the Reverend Louis DuBourg arrived in Saint Louis in 1818 as the third Bishop of New Orleans, he made Carondelet's deviance a high priority.

DuBourg, appointed Bishop in 1812, was acutely aware of the need to reach the under-

---

<sup>1</sup> Carolyn Toft ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p. 3.; NiNi Harris, *A History of Carondelet*, p. 3.

<sup>2</sup> *Encyclopedia of the History of St. Louis*, Hyde & Conard ed., p.322-323.

<sup>3</sup> Carolyn Toft ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p. 3.; Gustav Heinrichs, *St. Louis and Carondelet, Formerly and Now*, in *Reflections of Carondelet*, p. 3-4.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 12 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

served Mississippi Valley which at the time was home to a mere seven wooden churches, four priests, and seven to eight thousand worshippers. He recommended that the diocese be divided in two with one seat of power in New Orleans and a new one in Saint Louis. Church hierarchy rejected his proposal. Regardless, DuBourg settled in Saint Louis upon his return from his European coronation in early 1818. He travelled to Carondelet on July 16, 1818 to “exhort” the settlement to finally, after over fifty years, build a church.<sup>4</sup> DuBourg then dispatched Father Felix de Andreis, one of two young priests he had brought with him from Europe, to officiate over the dedication of a new chapel on the hill which Delor had set aside for that purpose years earlier. Using a log from Saint Louis’ original 1770 chapel as a cornerstone, Andreis dedicated the future church to Our Lady of Mount Carmel. Though construction was sluggish and craftsmanship poor, the community finally fulfilled Delor’s promise and completed Carondelet’s first chapel in 1823.<sup>5</sup> *Notre Dame du Mont Carmel* functioned as a mission church until the arrival of its first resident pastor, Father Edmond Saulnier, in 1832.<sup>6</sup>

Carondelet incorporated as a town this same year. Laurence M. Eiler, Deputy Surveyor of St. Louis County, created a grid system south of present-day Eiler Street, north of present-day Koeln, east of present-day Michigan, and west of the river. Our Lady of Mount Carmel found itself at virtually the center of town, three blocks from the river bordered by Third (now Minnesota), Second (Pennsylvania), I (Iron), and K (Holly Hills) Streets (the District and Boundary Increase I include the southern half of Eiler’s survey as well as land west of Michigan surveyed prior to 1853).<sup>7</sup> In 1834 Reverend Saulnier arranged for the construction of a new stone chapel, this time dedicated to Our Lady of Mount Carmel and St. Joseph of the Angels; the town rewarded this improvement by deeding the land to the Archdiocese the following year.<sup>8</sup>

In 1836 a small cabin on church property became home to three Sisters of St. Joseph of Lyon intent on opening a school for American Indians. Though poor itself, Our Lady of Mount Carmel provided crucial survival assistance to the struggling nuns, who found a small Creole populace “little interested in either religion or education” which was “not much more enlightened in the Faith and who seemed reluctant to grasp the opportunity of having their children educated by the sisters” rather than the American Indians for whom they had prepared.<sup>9</sup> For two years the sisters lived in extreme poverty, struggling desperately with few students and an increasing number of orphans left in their care; Father Saulnier ultimately ensured their success in 1837 by convincing town leaders to open a free school for girls which the sisters would staff for an annual fee of \$375.<sup>10</sup> This, the first school in Carondelet and the first in the Saint Louis region staffed by the Sisters of St. Joseph, would later become the parish school.

<sup>4</sup> Letter from Reverend Edmond Saulnier to Bishop Joseph Rosati, 5 April 1840.

<sup>5</sup> *Ibid.*; *Encyclopedia of the History of St. Louis*, Hyde & Conard ed., p.323. “New Structure is 4<sup>th</sup> Built Since Parish Was Founded in 1805,” source unknown, December 1941.; “Sermon Delivered By Rev. Monsignor M. K. Carroll, Pastor of the Old Cathedral, at the Corner Stone Laying Ceremonies, 22 September 1940.”

<sup>6</sup> Sister Dolorita Marie Dougherty et al., *Sisters of St. Joseph of Carondelet*, p. 63.0

<sup>7</sup> “Carondelet MO, Plot Plan,” 1865.; (Central Carondelet Historic District nomination)

<sup>8</sup> “History of Carondelet Parish Related,” *St. Louis Register*, 1948.

<sup>9</sup> Sister Dolorita Marie Dougherty et al., *Sisters of St. Joseph of Carondelet*, p. 62-63.

<sup>10</sup> *Ibid.*, p. 64.



United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 13 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

Four years later Saulnier rededicated the eighty-member parish Saints Mary and Joseph, and thus within ten years the original mission church had either spawned or enabled the survival of three of Carondelet's oldest institutions: Saints Mary and Joseph parish, Saints Mary and Joseph School, and the Convent of the Sisters of St. Joseph (individually listed but within District boundaries, NR 2/28/80).<sup>11</sup>

The parish remained the town's one and only religious institution throughout the 1840s, during which time Carondelet remained relatively isolated. A muddy half-day's ride from Saint Louis, the town retained its rural, Creole character and scattered layout. Poorer citizens lived along the river while the area around Saints Mary and Joseph and the convent attracted the more "respectable" French families.<sup>12</sup> The following decade overhauled the town's peaceful existence, transforming Carondelet from a sleepy French settlement into a bustling, multicultural community.

In 1849 the Great Fire and cholera epidemic wreaked havoc on Saint Louis, then a booming industrial and commercial center with a population of nearly 80,000. Remote as it was, Carondelet's tiny population of only 1,200 had escaped such horrors and was seen as a healthy, desirable alternative to "city" living.<sup>13</sup> A number of prominent professionals fled there, some of whom founded the town's first Protestant church, Carondelet Presbyterian, that year at the corner of what is now Michigan Avenue and Bowen Street (north of the District).<sup>14</sup> Their influence brought about the termination of the close relationship between the town's government and the Archdiocese; when Carondelet incorporated as a city in 1851, it established its own public school. Non-Catholic students were re-enrolled there, and the school run by the Sisters of St. Joseph became Saints Mary and Joseph's parochial school for both boys and girls.<sup>15</sup>

At the same time, tens of thousands of Europeans fleeing economic and political unrest were flooding the Saint Louis area, a number of whom settled in Carondelet. By 1857 the town's two largest immigrant groups apart from the French were the Germans and the Irish, with 369 and 88 residents each out of its population of roughly 1,600. By the end of the Civil War the town's population had more than tripled to 4,534, with the Germans and Irish comprising one-fourth of the population each.<sup>16</sup> These newcomers quickly outnumbered the French and forever altered Carondelet's character, fueling new industrial and commercial activity throughout the Civil War. Development quickly spread west from the river, though in a scattered, piece-by-piece fashion throughout the various blocks of the 1832 grid.

This influx of new blood brought a number of new religious denominations. Carondelet Methodist Episcopal Church, South (now Mellow Memorial) was established in 1857 at Virginia Avenue and Haven Street (its current buildings date from 1903). The First German Evangelical

---

<sup>11</sup> "New Structure is 4<sup>th</sup> Built Since Parish Was Founded in 1805," source unknown, December 1941.

<sup>12</sup> Gustav Heinrichs, *St. Louis and Carondelet, Formerly and Now*, in *Reflections of Carondelet*, p. 4.

<sup>13</sup> Nini Harris, *A History of Carondelet*, p. 20.; Carolyn Toft, ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p.8.

<sup>14</sup> Mary M. Stiritz, *St. Louis: Historic Churches and Synagogues*, p. 32.

<sup>15</sup> Sister Dolorita Marie Dougherty et al., *Sisters of St. Joseph of Carondelet*, p. 64.

<sup>16</sup> Nini Harris, *A History of Carondelet*, p. 20.; Carolyn Toft, ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p.25, 34.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 14 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

Lutheran Congregation of Carondelet was founded two years later at Vermont and Koeln Avenues (moved one block north in 1872 and thenceforth was known as St. Trinity Lutheran). It opened its own school the following year. First Baptist Church of Carondelet began as a mission in 1864, officially organized in 1866, and built its first home at Roger and Virginia Avenues (this later burned during the construction of the congregation's current 1928 church). St. Paul's Episcopal, also founded as a mission in 1866, organized in 1871 and was located north of the District until 1890 when it moved to its present site at 6518 Michigan Avenue (its current building is from 1913). The Carondelet German Evangelical Church (now Carondelet United Church of Christ) was organized 1869, and by 1871 had built a school and sanctuary at Michigan and Koeln Avenues. Zion German Methodist Episcopal Church (known as Zion Methodist Episcopal after 1926) organized 1891 and its current buildings at Virginia and Koeln Avenues date from 1897. That all of these were located west of Michigan Avenue, the town's original western boundary, is indicative of Carondelet's fast expansion away from the river. Each became a node of activity as their surrounding blocks filled around them.<sup>17</sup>

Despite the town's rapid cultural and religious diversification, Saints Mary and Joseph remained an anchor for Carondelet's Catholic community. Saints Mary and Joseph was the only parish for miles during this first wave of immigrants, many of whom were Catholics from the southern German states and Ireland. Blessed with a tri-lingual Alsatian pastor, the church quickly became a multi-cultural, multi-lingual religious center and by the end of the decade had outgrown its chapel. On May 29, 1858 the parish laid the cornerstone for a simple brick church with a tall front steeple, completed the following year with the capacity to seat 450 worshippers (see Figure 1).<sup>18</sup> Over the next fifteen years Saints Mary and Joseph spawned a number of parishes as various nationalities sought to found their own churches. German parishioners broke off in 1860 to form St. Boniface Catholic Church a mile to the south (NR 5/9/02). In 1872, two years after the city of Saint Louis annexed Carondelet, the Archdiocese founded St. Columbkil's even further south in an area known as "the Patch," home to most of Carondelet's laboring Irish population.<sup>19</sup> Each had its own parochial school, though St. Boniface enlisted the German Sisters of Notre Dame rather than the French, and increasingly Irish, Sisters of St. Joseph for its staff.

The convent had steadily thrived on the block directly south of Saints Mary and Joseph, and that its ethnic makeup consisted of the French and Irish is evidence of its continued close ties with the parish. After the departure of the Germans and the laboring Irish, the parish served Carondelet's French and middle-class Irish families. Like the French convent, which the Irish rapidly began to dominate beginning in the late 1850s, the formerly French-dominated parish

<sup>17</sup> Stacy Sone, *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District*. Washington, D.C.: US Department of the Interior/National Park Service, 2006.; Mary M. Stirtz, *St. Louis: Historic Churches and Synagogues*.; Andrew Weil, *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District Boundary Increase*, 2007.; Norbury Wayman, *History of St. Louis Neighborhoods: Carondelet*.

<sup>18</sup> Gustav Heinrichs, *St. Louis and Carondelet, Formerly and Now, in Reflections of Carondelet*, p. 4.; "78-Year-Old Church Condemned as Unsafe," *St. Louis Post-Dispatch*, 24 February 1937.

<sup>19</sup> Mary M. Stirtz, *St. Louis: Historic Churches and Synagogues*, p. 30.; Carolyn Toft, ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p.19.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 15 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

was undergoing dramatic changes.<sup>20</sup> One indicator of the Irish influence is evident in the ethnicities of Saints Mary and Josephs' clergy; though its first five pastors were Frenchmen, after 1861 they were either from Ireland or of Irish descent. Parish records were written in French until 1858, Latin until 1868, and after that time in English.<sup>21</sup> Tensions between the congregation's French and Irish elements erupted in the 1880s when its Irish pastor, Rev. Thomas Daly, fell terminally ill; the following excerpt from the *St. Louis Globe-Democrat* reported on the controversy:

Meanwhile there is a speck of trouble on the horizon of the suburban parish. During the illness of Father Daly the Rev. P. O'Donahoe, his assistant, was appointed acting rector. The parish is known as a French and English one, being so recorded at Rome. Father Tobyn [an Irishman] is known as a French scholar and would fill all the requirements of a rector, but the old French residents want even more than that. They ask for a French assistant, and have, it is understood, been active in the circulation of a petition for the Rev. Mr. O'Donahoe's removal. On the other hand, the Irish are very strong, both in numbers and in admiration of the Rev. Mr. O'Donahoe's character and abilities, and they are as actively engaged in circulating a counter-petition for his retention. It is a sort of contest between modern Gaul and modern Greek.<sup>22</sup>

The battle resulted in Father O'Donahoe's transfer elsewhere and left the parish without an associate pastor for the next thirteen years.<sup>23</sup> The congregation survived these growing pains and maintained its French-Irish character into the 20<sup>th</sup> century.

With parish boundaries stretching from Robert Avenue to the south, Delor Street, to the North, the Mississippi River to the east, and Gravois Avenue to the west (this encompasses all but the southern two blocks of the existing District), Saints Mary and Joseph was an important locus of community activity. Though a number of religious denominations were represented in Carondelet, Catholics were the predominant group throughout the Saint Louis region. Formerly part of the French and Spanish empires, Saint Louis had always welcomed Catholics during times when other regions, specifically in the Northeast, had been hostile towards them (many Irish, fearful of travelling through Boston and New York, made their way to Saint Louis through the equally welcoming New Orleans).<sup>24</sup> Across immigrant groups, Carondelet's Catholic culture was very strong and, standing at the center of the neighborhood, Saints Mary and Joseph acted as a cultural pull for those both within the District and those north of it. The parish's 1909 football team (comprised almost entirely of Anglo-Irish members) played against three other local teams, the Fourth Street Merchants, Royals, and the Virginia Athletic Club, pointing to Saints Mary and Joseph's secular importance in Carondelet and its function as far more than a place of worship.<sup>25</sup> The parish school was an important educational and community center as well by dint of its prominence, location, and importance for its role in educating the children of Catholic European immigrants. Taught by the Sisters of St. Joseph, the parish school also insured that the parish and

<sup>20</sup> Andrew Weil, *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District Boundary Increase*, 2007.

<sup>21</sup> Reverend Monsignor Fenton Runge, *Saints Mary and Joseph: A Parish Family*.

<sup>22</sup> "Protesting Against a Pastor," *St. Louis Globe-Democrat*, 17 February 1886.

<sup>23</sup> Reverend Monsignor Fenton Runge, *Saints Mary and Joseph: A Parish Family*.

<sup>24</sup> Archdiocesan archives.; Carolyn Toft ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p. 19.

<sup>25</sup> *SS Mary and Joseph Bulletin*, November 1909.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 16 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

largely self-sufficient convent maintained close ties.

Saints Mary and Joseph also played a role in the physical development of its immediate environs. For the most part, Carondelet's 19<sup>th</sup> century churches were founded further west than residential developments, both anticipating and coaxing growth outward.<sup>26</sup> Property values in Carondelet were relatively inexpensive compared to those in Saint Louis, allowing individuals to purchase lots and build at will. Saints Mary and Joseph attracted residents to its immediate environs early on, as the tidier French families built homes along Fourth Street (now Michigan) while the town's rougher element lived along the river.<sup>27</sup> The parish continued to attract home builders since, as in most 19<sup>th</sup> communities, the proximity of one's home to their church was not only a matter of convenience but one of status. The absence of wide-scale developers or a municipal development plan ensured that Carondelet grew in a piecemeal, organic fashion. Homes filled in around community nodes such as churches and schools, embedding these institutions in dense, pedestrian-oriented blocks. This kind of growth, spanning more than fifty years, resulted in blocks which reflect a wide range of architectural styles, from the Italianate and Romanesque of the 1870s and 1880s to the Craftsman of the 1910s and 1920s. This architectural variety defines Carondelet's dense streetscapes, and the range of building dates in the blocks surrounding Saints Mary and Joseph are typical of those in the District (apart from the 1858 church, at this time the parish complex consisted of a circa 1875 Italianate rectory and an 1883 Italianate church- see Figure 1).<sup>28</sup> Like the rest of the neighborhood's houses of worship, the parish played an important role in the development of the neighborhood's evolving urban fabric.

### **Monsignor Brennan Memorial: Saints Mary and Joseph School and Retaining Wall**

In the early 1920s the convergence of two disparate forces within the parish led to the construction of the school building which stands within the Boundary Increase. First, in 1923 Saints Mary and Joseph celebrated the investiture of its pastor, Father Martin Brennan, as a domestic prelate by Pope Pius XI with the title Right Reverend Monsignor. One of only five monsignori in Saint Louis at the time, Monsignor Brennan was one of the most beloved clergymen in the city. A native Saint Louisan born of Irish parents in 1845, he was ordained in 1869. Over the next forty years he served at a number of parishes, earning a reputation both for his pastoral work and his work as an astronomer. Brennan was nationally known for his scientific writings and research and held a professorship in geology and astronomy at Kenrick Seminary in Shrewsbury. A member of the Astronomical Society of the Pacific, the American Astronomical Society, the British Astronomical Association, the Authors Club of London, and Fellow of the American Association for the Advancement of Science, among others, his unusual line of study

---

<sup>26</sup> Andrew Weil, *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District Boundary Increase*, 2007.

<sup>27</sup> Gustav Heinrichs, *St. Louis and Carondelet, Formerly and Now*, in *Reflections of Carondelet*, p. 4.

<sup>28</sup> Stacy Sone, *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District*. Washington, D.C.: US Department of the Interior/National Park Service, 2006.; Andrew Weil, *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District Boundary Increase*, 2007.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 17 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

as well as his affable personality led Saint Louisans to vote Brennan one of the city's two favorite clergymen in 1891 in a contest sponsored by *The Republican*. The Archdiocese appointed him pastor of Saints Mary and Joseph in 1910 so that its relatively small congregation, ideally situated on one of the highest points in the city, would allow him more time for his work. The parish, and Carondelet as a whole, rejoiced in the decision and embraced Father Brennan as their own. Hundreds of clergymen and overflowing crowds attended both his golden jubilee celebrations at Saints Mary and Joseph in 1919 and those of his investiture four years later.<sup>29</sup>

These celebrations coincided with growing worries that the parish's 1883 school building was straining to meet the needs of the growing parish.<sup>30</sup> An executive board, along with a number of committees, formed that year to plan the construction of a new school. The flurry of festivities associated with Brennan's investiture quickly caused modest plans for the school to balloon into something greater; within a year, the parish announced plans to raze all of its existing buildings in order to build new facilities and a massive outdoor shrine dedicated to their pastor. The plans called for surrounding the entire block with high concrete walls adorned with statues of saints. Within these walls would be the memorial complex, "designed so as to be in keeping with the early mission architecture" of the first Spanish colonies. The church, school, and parsonage would be arranged in a cross formation and set in lush gardens (see Figures 2 and 3). The outdoor altar and shrine would be set to the rear of the property near Pennsylvania Avenue. Planners envisioned it a major destination for "thousands" of the faithful during May, the month of Mary. The shrine was also meant to compliment the Convent of the Sisters of St. Joseph, with their extensive collection of relics which were seen as another asset in attracting pilgrims. The Monsignor Brennan Society formed to oversee the fundraising campaign and immediately set about appealing to both parishioners and the Saint Louis community at large.<sup>31</sup>

Enthusiasm for the project ran high. An August 1924 fundraiser at the popular Forest Park Highlands broke the amusement park's attendance records as more than 20,000 participated in a "monster celebration" raising an estimated \$75,000.<sup>32</sup> Though work on the memorial and shrine was set to begin that September, it was delayed until 1926. The prominent firm of Kennerly & Stiegemeier was selected to design the Mission style complex and construction began on the \$150,000 combined school and auditorium and the surrounding wall that October.<sup>33</sup>

<sup>29</sup> "Father Brennan, Threescore and Thirteen, Agile as Youth, 'Has Just Got a Good Start' in His Fifty Years of Priesthood in St. Louis," *The Republic*, 4 May 1919.; "Rev. M. S. Brennan's Jubilee Celebration Will End in Banquet To-Night," *The Republic*, 8 May 1919.; "Msgr. M. S. Brennan, Priest-Astronomer, to Be Honored Sunday," *St. Louis Globe-Democrat*, 23 May 1923.

<sup>30</sup> *St. Louis Globe-Democrat*, 3 May 1883, 26 May 1883, 18 August 1883.; "The History of SS. Mary and Joseph School," source unknown.

<sup>31</sup> "Proposed Plans of Outdoor Shrine as Monument to Monsignor Brennan," *St. Louis Globe-Democrat*, 8 June 1924.

<sup>32</sup> "20,000 Attend Fete to Raise Funds for Brennan Memorial," *St. Louis Globe-Democrat*, 21 August 1924.

<sup>33</sup> Born in Missouri in 1867, George H. Kennerly was a prolific architect at the turn of the century and designed major works in a number of states before returning to Saint Louis where he designed, among other things, the opulent St. Regis Apartments in 1909. He partnered with draftsman Oliver W. Stiegemeier in 1913. Their firm often catered to wealthy clients, designing a grand residence facing Forest Park at 5577 Lindell Boulevard for August A. Busch, Jr. in 1918 and 3424 Longfellow in Compton Heights that same year.; Film of the building's cornerstone

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 18 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

Arranged "according to the most modern ideas," the brick and terra cotta building was two and one-half stories tall with a reinforced concrete structure. Its north wing contained the school, with eight large, light-filled classrooms accommodating fifty students each. The south wing contained the auditorium, with a twenty-four foot ceiling sheltering a stage, balcony, and ancillary rooms with a 700-person seating capacity. The building's raised basement contained additional club and recreational facilities.<sup>34</sup> Completed late in 1927, Saints Mary and Joseph School and the retaining wall (capped in an above-ground wall with concrete piers framing a cast-iron fish scale pattern rather than saints) are the earliest structures located within the Boundary Increase (see Figure 4). Monsignor Brennan died that October and thousands thronged to Carondelet for days' worth of mourning ceremonies in his honor.<sup>35</sup> Yet these first pieces of the Monsignor Brennan Memorial, the school and the wall, were to be the last; completion of the larger complex with an outdoor altar and shrine, new parsonage, and new sanctuary was doomed by the onset of the Great Depression two years later.

Those who participated in the memorial project, through either planning or donations, give an insight into the evolution of the parish's ethnic makeup by the 1920s. Like Carondelet as a whole, the parish was increasingly German. The working-class Irish had long since moved elsewhere after the decline of Carondelet's iron industry in the 1890s, so that by 1920 citizens of Irish descent were outnumbered ten to one by those of German descent.<sup>36</sup> Those Irish who remained were mostly of the middle-class, and these continued to make up the majority of Saints Mary and Joseph parish. The number of Germans ran a close second.<sup>37</sup> Though many of the community's tightly-knit Creole families had assimilated into Carondelet's greater population, at least a dozen French names appear in articles concerning the memorial or in lists of members of the Monsignor Brennan Society.<sup>38</sup> Members of the Gamache family, descendants of one of Carondelet's original landowners whose children married into the Delors, are present, as are members of another early landowning family, the Roys.<sup>39</sup> The Belloir family, who lived in the District at 6904 Michigan, had lived and owned land in Carondelet since at least the mid-19<sup>th</sup> century, as had the Chouquettes, also present.<sup>40</sup>

Though the Archdiocese had tightened Saints Mary and Joseph's boundaries in 1914, the

---

laying ceremonies was supposedly placed in the cornerstone.; Carolyn Toft and Jane Molloy Porter, *Compton Heights: A History and Architectural Guide*, p. 47.; *St. Louis Daily Record*, 28 August 1926.; Building permits;

"Monsignor Brennan Memorial Finished After 3 Years' Work," *St. Louis Globe-Democrat*, 17 October 1926.

<sup>34</sup> "Monsignor Brennan Memorial Finished After 3 Years' Work," *St. Louis Globe-Democrat*, 17 October 1926.

<sup>35</sup> "Msgr. M. S. Brennan, Priest-Astronomer, Dies at Age of 82," source unknown, 3 October 1927.; "Throng Church to Pay Last Tribute to Msgr. Brennan," source unknown, 7 October 1927.

<sup>36</sup> Andrew Weil, *National Register of Historic Places Inventory Form - Nomination Form: Central Carondelet Historic District Boundary Increase*, 2007.

<sup>37</sup> Ethnic backgrounds were derived from either the census or death records, as well as by tagging distinctively Irish surnames, such as McCullough, Kennedy, Kelly, McGuire, Ryan, O'Connor, Murphy, Usher, or German ones, such as Meyer, Reis, Westhaus, Schrader, Wirtz, Stauder, Vonderau, Stuckenberg, or Doering.

<sup>38</sup> Archdiocesan archives.

<sup>39</sup> United States Census, 1850; Carolyn Toft ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p. 5.

<sup>40</sup> Probate record, Adolph Belloir.; United States Census, 1850, 1880; Louis Belloir et al death records.; United States Census, 1850; Charles Chouquette et al death records.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 19 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

shrinkage affected only the extreme western areas of the parish (farmland then being developed for residential use). The new boundaries still included all of the District save for its southern two blocks, as well as a large area to the north and west to the north of Carondelet Park. Donor lists from 1927 and 1934 which list the addresses of each contributor reveal how Saints Mary and Joseph's parishioners almost unanimously lived nearby, including those who lived throughout the District. That parishioners would live within walking distance to their parish is no surprise for an urban congregation, but the parish's boundaries and its central location made Saints Mary and Joseph the primary Catholic parish serving Carondelet. A little French, a lot Irish, and increasingly German, the parish reflected the major ethnic trends affecting the neighborhood's population trends as a whole.

### Design and Construction of Combined Church and Rectory

The parish was confronted with the unexpected necessity of resuming its building project in 1937 when the roof of its 1859 church was irreparably damaged during a windstorm. Finding the ceiling trusses cracked and the walls shifted outward, the city inspector condemned the church and deemed repairs economically prohibitive.<sup>41</sup> The congregation demolished the building and moved services into the memorial's auditorium (see Figure 5). Parishioners scrambled to raise funds for a new church through a series of picnics, festivals, and travelling chicken sales throughout South City, and by 1939 had gathered enough money to construct a new combined sanctuary and rectory.<sup>42</sup>

Saints Mary and Joseph hired the relatively modest practice of Louis Preuss to design the buildings.<sup>43</sup> Born in Saint Louis in 1879, Preuss began working as a draftsman in the early 1900s and over the next thirty years worked for the Board of Public Service and Webster Groves' Widmer Engineering Company with short stints with the firms of Lee & Rush and Mauran, Russell, & Crowell in between. He went into independent practice in 1929 and designed an

<sup>41</sup> "78-Year-Old Church Condemned as Unsafe." *St. Louis Post-Dispatch*. 24 February 1937.; "Church, 78 Years Old, Condemned," *St. Louis Globe-Democrat*, 24 February 1937.

<sup>42</sup> Robbi Courtaway, "Sts. Mary and Joseph: Country Church...," *South Side Journal*, 3 June 1987.

<sup>43</sup> Born in Saint Louis in 1879, Preuss was son of the nationally renowned editor of Saint Louis' German Catholic daily *Amerika* and brother to two prominent Jesuit educators, one parish priest, and the editor of the globally renowned, *Catholic Fortnightly Review*. He worked as a draftsman until partnering with Thomas F. Imbs in 1910. Three years later the firm joined architect John T. Comes of Pittsburgh, famous for his prolific career designing Roman Catholic churches, to design Kenrick Seminary for the St. Louis Archdiocese. Preuss worked as an architect for the city's Board of Public Service from 1917 to 1919, and in 1920 served as draftsman for the firm of Lee & Rush which was then working on its design for St. Roch's Roman Catholic Church. Preuss went back to the Board of Public Service in 1921 before a year-long stint as draftsman for Mauran, Russell & Crowell. From 1923 to 1929 he worked as architect for the Widmer Engineering Company of Webster Groves before working independently out of small offices throughout the city beginning in 1929.; Death certificate, Louis Preuss.; City directory.; Mary M Stirtz, *St. Louis: Historic Churches and Synagogues*, p. 97-98.; "First Architectural Exhibits Held in Pittsburg, 1898 and 1900," *Pittsburgh Tribune Review*, 28 October 2001.; "St. Louis County Landmarks," St. Louis County Department of Parks and Recreation.; "Veteran Editor Dies: Dr. Edward Preuss, Scholar and Author, Expires after Long Illness," source unknown, 1902.; William Barnaby Faherty, *The St. Louis German Catholics*, p. 63.; "Arthur Preuss Dies in Florida," *St. Louis Post-Dispatch*, 17 December 1934.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 20 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

English Gothic parish complex for the new St. Stephen, Protomartyr Catholic Church in the growing Holly Hills neighborhood west of Grand and north of Carondelet Park, a point which may have led to his commission.<sup>44</sup> The architect worked closely with the congregation's pastor for nearly two years on his design and the parish broke ground on the project in April 1940.<sup>45</sup> The combined buildings, clad in quarry-faced ashlar Lannon stone and trimmed in Bedford limestone, displayed an unusual blend of styles. The two-story rectory contained twelve rooms and three baths with maids' quarters tucked away from the main living space; its raised basement, accessible from the east, contained the home's garage.<sup>46</sup> The battered walls of its first story and the alternating vertical bars of stucco and stone on its second story, coupled with its steeply-pitched roof borrowed from the Craftsman style popular in the newer areas of Carondelet between the early 1900s and 1920s. Set into its thick base, the arched, deeply set doorway on the main elevation gives a Richardsonian Romanesque feel. Connected by a short enclosed walkway, the style of the church takes far more from the Lombard Romanesque, a style which had wavered in and out of popularity in Saint Louis since the 1850s but was prominently revived for churches such as St. Ambrose and Our Lady of Sorrows in The Hill and South Hampton neighborhoods in the 1920s.<sup>47</sup> Saints Mary and Joseph's exterior took on the form of a Roman basilica, with the Lombard Romanesque triple-arched entry, rose window, and tall campanile. Though clad in stone rather than the usual Roman brick, the church's exterior was unmistakably Italian in feel.

The style of the church's sanctuary was altogether different, modeled after an English country church from the Medieval period. This style was enjoying a modest wave of popularity in Saint Louis and was used in designs for Immanuel Lutheran Church in 1927 and St. Paul's Evangelical around 1937.<sup>48</sup> Arranged according to the basilican plan, the interior's smooth white walls, simple stone arcades separating the nave from the side aisles, and chancel arch were all hallmarks of the English country church. Most distinctive was its open-timbered roof with massive arched braces rising over the nave from between clerestories (see Figure 6).<sup>49</sup> Decoration was spare, mostly limited to doorways and shrines with carved gothic screens and painted pattern work and murals. At the time of the church's dedication the local press coped with this complex influence of styles by describing the new buildings as being of "the British village chapel type with a touch of Norman leaning toward Gothic architecture."<sup>50</sup> Despite this confusion, the church and rectory, completed in late 1941 and early 1942, opened to much acclaim (see Figure 7).<sup>51</sup>

<sup>44</sup> Nini Harris, *A History of Carondelet*, p. 67.

<sup>45</sup> "New Structure Is 4<sup>th</sup> Built Since Parish Was Founded in 1805," source unknown, December 1940.; "Ground Breaking for New Church." *St. Louis Star-Times*. 1 April 1940.; Building permits.

<sup>46</sup> "New Structure Is 4<sup>th</sup> Built Since Parish Was Founded in 1805," source unknown, December 1940.

<sup>47</sup> Mary M. Stirtz, *St. Louis: Historic Churches & Synagogues*, p.11, 108.

<sup>48</sup> *Ibid*, p. 106.; *American Painter and Decorator*, January 1937, cover.

<sup>49</sup> Francis Bond, *An Introduction to English Church Architecture from the Eleventh to the Sixteenth Century*, p. 193.; Jack Bowyer, *The Evolution of Church Building*, p.43.

<sup>50</sup> "New Structure Is 4<sup>th</sup> Built Since Parish Was Founded in 1805," source unknown, December 1940.

<sup>51</sup> In 1939 Preuss designed a new building for his brother's parish, St. Michael The Archangel in Shrewsbury, also described at the time as being "modeled after the typical village church of rural England [,] an adaptation of the village churches built in England during the late Gothic or Tudor period." The church's interior is almost identical to Saints Mary and Joseph, and its exterior walls and roof are of the same materials though it adheres faithfully to the



United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 21 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

Saints Mary and Joseph's new rectory and church were symbols of hope for Carondelet, a community's whose population had been shrinking since the 1920s.<sup>52</sup> The importance of the church's survival to the overall community is evident in the comments of Reverend Monsignor Carroll, pastor of the Old Cathedral, at its cornerstone laying ceremony in 1940:

This is not only something unique in the annals of the Diocese to have four successive churches on the same site, but it is almost a miracle. Gone are the glory days of the old parishes of Saint Louis, gone at least from the standpoint of a thriving Catholic life. Three score and ten years ago there were many populous parishes on the Saint Louis riverfront. Today these parishes still exist, their large churches thrust lofty steeples to the sky, but the people are gone to the west, the north, the south, and the County ... Saints Mary and Joseph is accordingly a remarkable parish, while your ancient sister parishes on the Mississippi are but shadows of their pristine greatness, Saints Mary and Joseph remains stable and unchanging like the Church itself. You are an ancient parish but new, you are old, yet young. Old enough to boast of 122 years of parish life, youthful and energetic enough to begin the erection of a great church of stone that is symbolic of your long even history and the strong faith of Carondelet.<sup>53</sup>

The Reverend's praise of the 550-family parish's health and commitment to Carondelet was even more prescient since Saints Mary and Joseph was one of the last Catholic churches built in the city of Saint Louis. The Archdiocese had built fourteen churches in the city between 1920 and 1929 yet only four between 1930 and 1939. For the whole of the 1940s, it built only two. As Saint Louis' population began bleeding from the city limits, the Church built its last four by 1955.<sup>54</sup>

The newly completed Saints Mary and Joseph complex was indicative of Carondelet's continual development and evolution prior to World War II. The buildings (arranged according to the same footprint as those of the complex at the turn of the century) were quite young for such an old parish but, as such, showed the community's adaptability to the changing needs of the times. The parish's blend of architectural styles, from Mission Revival to Lombard Romanesque, was unusual for Carondelet and added to the neighborhood's rich architectural diversity. As with Carondelet overall, these disparate styles were the result of a long history and piecemeal growth. Amidst a jumbled collection of revivals and turn of the century American movements, Saints Mary and Joseph's parish blended seamlessly into Carondelet's urban fabric.

Saints Mary and Joseph remained strong through the 1960s and continued to serve Carondelet's shifting population groups which increasingly included African Americans and those of Spanish descent (immigrants from the Asturias region in Spain began migrating to Carondelet around the turn of the century to find jobs with the Edgar Zinc Works; so many made

---

English style, whereas a rendering of Saints Mary and Joseph's exterior was described as "Roman" by the *St. Louis Post-Dispatch* in 1940.; *Ibid.*; "New Church," *St. Louis Post-Dispatch*, 29 March 1940.; *St. Louis Post-Dispatch*, 21 December 1941.; "Church of St. Michael the Archangel (Dedication)." 29 December 1940.

<sup>52</sup> Andrew Weil, *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District Boundary Increase*, 2007.

<sup>53</sup> "Sermon Delivered By Rev. Monsignor M. K. Carroll, Pastor of the Old Cathedral, at the Corner Stone Laying Ceremonies, 22 September 1940."

<sup>54</sup> Mary M. Stiritz, *St. Louis: Historic Churches & Synagogues*, p.108.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 22 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

their homes here that part of Carondelet was nicknamed "Spanish Town" by 1915).<sup>55</sup> Despite its persistence, the overall community's population drain necessitated the closing of the parish school, still taught by the Sisters of St. Joseph, in 1974. The above-ground portion of the 1927 wall was removed around this time (see Figure 8). Saints Mary and Joseph ceased to function as an independent parish as part of a wave of church closings by the Archdiocese of Saint Louis in 2005. It now is a chapel for St. Stephen Protomartyr Church. Though the school building was used as a community outreach center in the 1990s, it now stands empty and a group is looking to convert it into a charter school.

### Conclusion

Saints Mary and Joseph is an integral part of Carondelet and a logical addition to the Central Carondelet Historic District. As the first religious institution in Carondelet its identity is closely tied to that of its neighborhood and the parish's ethnic history mirrors the ebb and flow of the community's immigrant groups. It served as an important cultural and educational center for the area's Catholic immigrants across ethnicities, many of whom lived in the District. Standing on a site granted it in the 18<sup>th</sup> century, the parish's presence also impacted the settlement of its surrounding blocks on both sides of Holly Hills Avenue, both to its north and within the District. Its setting is typical of that of other churches throughout Carondelet, blended as it is into the neighborhood's residential blocks. The Saints Mary and Joseph complex's mottled, mismatched blend of stylistic influences is typical of the varied and unique collection of architectural styles which characterizes the Central Carondelet Historic District as a result of the neighborhood's long history and unplanned growth. This addition is in keeping with the District both architecturally and historically for both its distinctive design and its impact on the French, Irish, and German immigrant communities of Carondelet.

---

<sup>55</sup> Archdiocesan archives.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

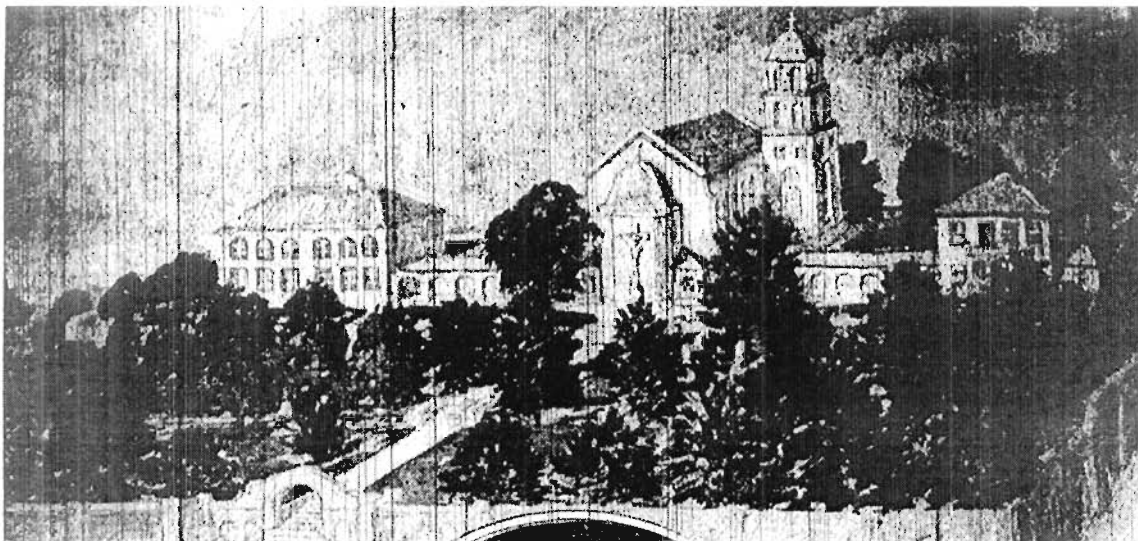
Section number 8 Page 23 **Central Carondelet Historic District (Boundary Increase II)**  
**St. Louis [Independent City], MO**

---

Figure 1: Parish campus circa 1900, view from the northwest. From left to right are the circa 1885 rectory, 1859 sanctuary, and 1883 school building.



Figure 2: Rendering of proposed memorial complex (*St. Louis Globe-Democrat* 8 June 1924).



United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 8 Page 24 **Central Carondelet Historic District (Boundary Increase II)**  
**St. Louis [Independent City], MO**

Figure 3: Rendering of proposed memorial complex (Archdiocesan Archives).

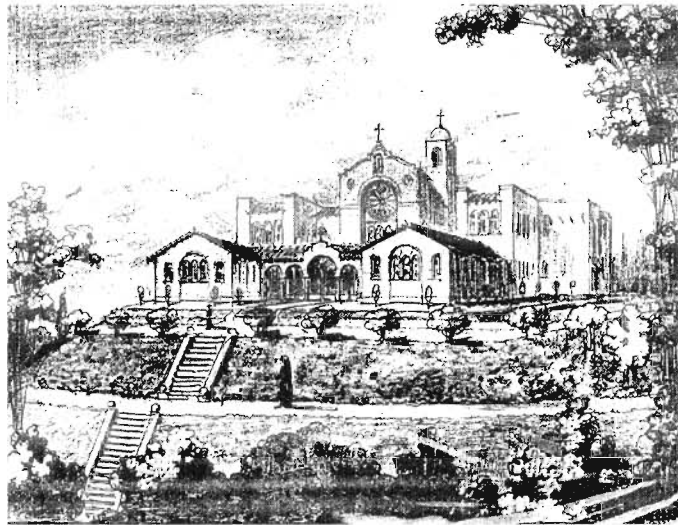


Figure 4: Rendering of Saints Mary and Joseph School, which, along with the concrete wall surrounding the block, is the only component of the Monsignor Brennan Memorial to be completed (*St. Louis Globe-Democrat*, 17 October 1926).

**A Shrine in Honor of Priest-Scientist**

**MONSIGNOR BRENNAN MEMORIAL SCHOOL AND AUDITORIUM**

To perpetuate the memory of Mgr. Martin S. Brennan, his friends have erected this memorial. At the right is the venerated priest and his assistant, Rev. George P. Keating.

**Monsignor Brennan  
Memorial Finished  
After 3 Years' Work**

Plate 2-11-1926.

MONSIGNOR MARTIN S. BRENNAN

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 25 **Central Carondelet Historic District (Boundary Increase II)**  
**St. Louis [Independent City], MO**

---

Figure 5: Demolition of 1859 church, view from the northwest in 1937. Kennerly & Stiegemeyer's 1927 school building stands in the background at right.

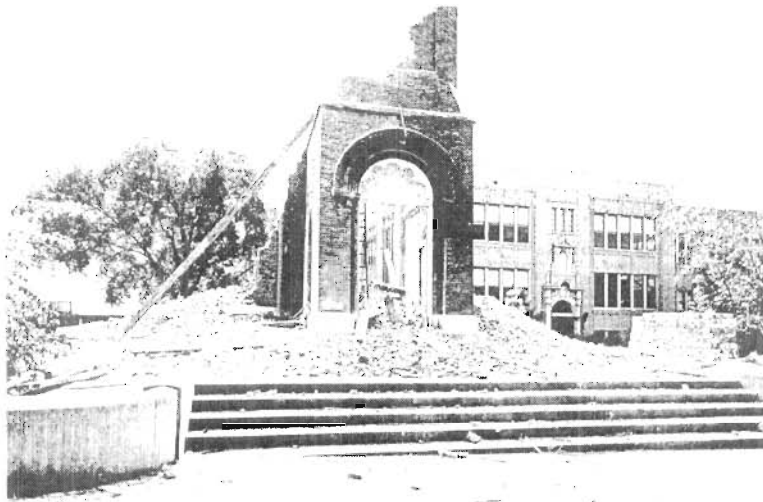


Figure 6: St. Mary, Dennington, Suffolk, built between the 13<sup>th</sup> and 14<sup>th</sup> centuries (*English Parish Churches*, pl. 159).



United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 8 Page 26 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

Figure 7: Rendering of completed parish complex, view from the west (*St. Louis Register*, 19 December 1941)

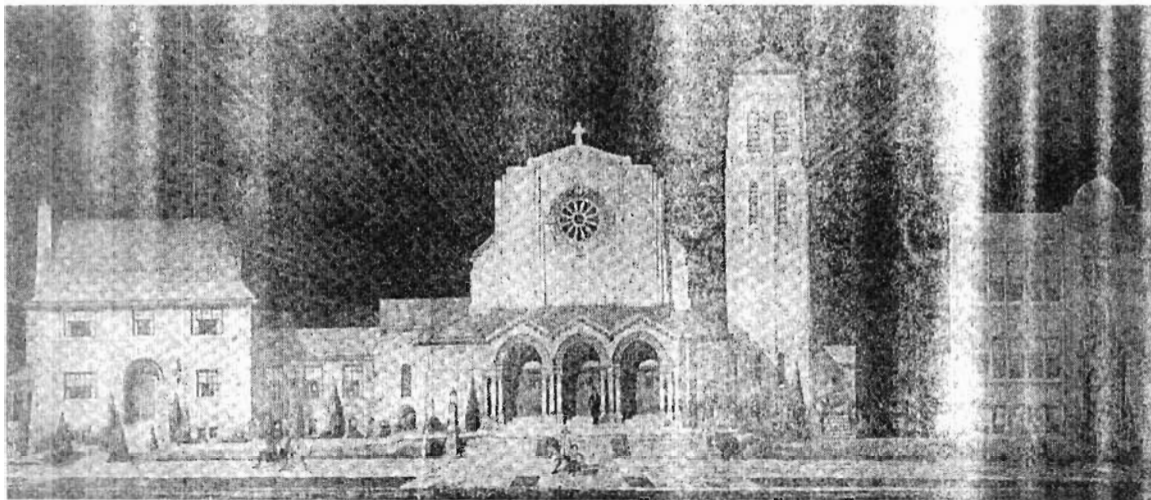
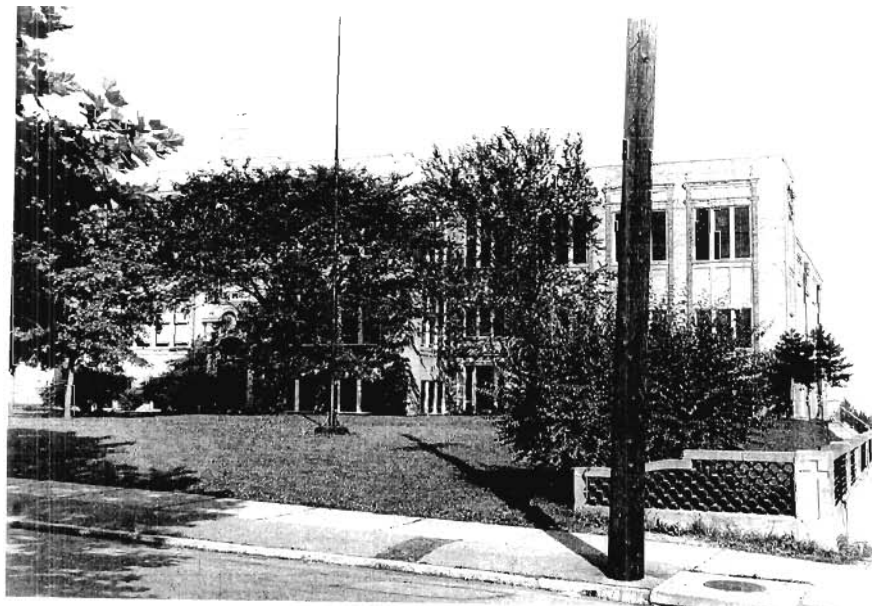


Figure 8: Saints Mary and Joseph School and concrete wall circa 1970. The above-ground portion of the wall has since been removed.



United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 9 Page 27 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

### Bibliography

- "20,000 Attend Fete To Raise Funds For Brennan Memorial." *St. Louis Globe-Democrat*. 21 August 1924.
- "78-Year-Old Church Condemned as Unsafe." *St. Louis Post-Dispatch*. 24 February 1937.
- American Painter and Decorator*. January 1937. cover.
- "Architect Drawing of Proposed Monument to Monsignor Brennan." Archdiocesan Archives.
- "Arthur Preuss Dies in Florida." *St. Louis Post-Dispatch*. 17 December 1934.
- Bond, Francis. *An Introduction to English Church Architecture from the Eleventh to the Sixteenth Century*. London: H. Milford, 1905.
- Bowyer, Jack. *The Evolution of Church Building*. Great Britain: Crosby Lockwood Staples, 1977.
- Boyd, Betty. "Historic Carondelet Church of Father Brennan Gives Up Old Secrets to Betty Boyd." Source unknown. 21 December 1914. *Missouri Historical Society Church Scrapbook Vol. I*.
- Brabbs, Derry. *English Country Churches*. New York: Viking, 1985.
- Building Permits.
- "Carondelet Church." *St. Louis Register*. 19 December 1941.
- "Carondelet MO, Plot Plan." 1865.
- Carondelet: The Ethnic Heritage of an Urban Neighborhood*. Carolyn Toft, ed. Saint Louis: Washington University, 1995.
- "Church, 78 Years Old, Condemned." *St. Louis Globe-Democrat*. 24 February 1937.
- "Church of St. Michael the Archangel (Dedication)." 29 December 1940.
- Death record. Louis Henry Preuss.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 9 Page 28 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

Dougherty, Sister Dolorita Marie et al. *Sisters of St. Joseph of Carondelet*. Saint Louis: B. Herder Book Co., 1966.

Easter Collection, SS. Mary and Joseph Catholic Church.

*Encyclopedia of the History of St. Louis*. Hyde & Conard, ed. Saint Louis: Southern History Company, 1899.

Faherty, William Barnaby. *The St. Louis German Catholics*. Saint Louis: Reedy Press, 2004.

“Father Brennan, Threescore and Thirteen, Agile As Youth, ‘Has Just Got A Good Start’ In His Fifty First Years of Priesthood in St. Louis.” *The Republican*. 4 May 1919.

“Ground Breaking for New Church.” *St. Louis Star-Times*. 1 April 1940.

“Ground Breaking Rites for New SS Mary-Joseph Church.” *Naborhood News*. 28 March 1940.

Harris, NiNi. *A History of Carondelet*. Saint Louis: Southern Commercial Bank, 1991.

Heinrichs, Gustav. *St. Louis and Carondelet, Formerly and Now*. 1873. Reprinted in *Reflections of Carondelet*. Saint Louis: Southern Savings and Commercial Bank, 1966.

“History of Carondelet Parish Related.” *St. Louis Register*. 1948.

Hopkins Atlas. 1883.

Hutton, Graham. *English Parish Churches*. London: Thames and Hudson, 1957.

Keating, George P. and Thomas J. Winkelmann. “Corner Stone Laying Ceremony.” Source unknown. 22 September 1940. Carondelet Historical Society.

McMahon, Helen. *Shrewsbury, of All Places: A History of Our Town*. Shrewsbury: City of Shrewsbury, 1978.

“Monsignor Brennan Memorial Finished After 3 Years’ Work.” *St. Louis Globe-Democrat*. 17 October 1926.

“Monsignor Brennan Society Financial Statement.” Monsignor Brennan Society. 1 June 1927.

“Msgr. M. S. Brennan, Priest-Astronomer, To Be Honored Sunday.” *St. Louis Globe-Democrat*. 23 May 1919.



United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 9 Page 29 **Central Carondelet Historic District (Boundary Increase II)**  
**St. Louis [Independent City], MO**

---

“New Church.” *St. Louis Post-Dispatch*. 29 March 1940.

“New Structure Is 4<sup>th</sup> Built Since Parish Was Founded in 1805.” Source unknown. December 1941. Carondelet Historical Society.

“Proposed Plans of Outdoor Shrine as Monument to Monsignor Brennan.” *St. Louis Globe-Democrat*. 8 June 1924.

“Protesting Against a Pastor.” *St. Louis Globe-Democrat*. 17 February 1886.

“Rev. M. S. Brennan’s Jubilee Celebration Will End In Banquet To-Night.” *The Republic*. 9 May 1919.

Runge, Reverend Monsignor Fenton. *Saints Mary and Joseph: A Parish Family*.

St. Louis City Directory.

*St. Louis Daily Record*. 28 August 1926, 23 April 1931, 9 November 1939, 8 July 1940, 7 May 1941, 27 May 1941, 29 January 1946, 4 April 1946, 28 November 1948.

*St. Louis Globe-Democrat*. 10 July 1876, 3 May 1883, 26 May 1883, 18 August 1883.

*St. Louis Post-Dispatch*. 21 December 1941.

*SS Mary and Joseph Bulletin*. November 1909.

Saints Mary and Joseph School, graduating class lists. Archdiocesan Archives. 1920, 1921, 1922, 1923, 1924, 1926, 1930, 1931, 1940, 1941, 1950, 1951, 1952, 1953.

Saints Mary and Joseph, record of parish boundaries. Archdiocesan Archives.

Saulnier, Reverend Edmond. Letter to Bishop Joseph Rosati. 5 April 1840.

Schaefer, Mrs. Clement. “History of SS. Mary and Joseph Church.” 22 September 1940. Carondelet Historical Society.

“Sermon Delivered by Rev. Monsignor M. K. Carroll, Pastor of the Old Cathedral at the Corner Stone Laying Ceremonies, September 22, 1940.” Source unknown. Carondelet Historical Society.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 9 Page 30 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

Sone, Stacy. *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District*. Washington, D.C.: US Department of the Interior/National Park Service, 2006.

Stiritz, Mary M. *St. Louis: Historic Churches and Synagogues*. Saint Louis: St. Louis Public Library and Landmarks Association of St. Louis, 1995.

“The History of SS. Mary and Joseph School, 1836 to 1974.” Source unknown. Carondelet Historical Society.

Toft, Carolyn and Jane Molloy Porter. *Compton Heights: A History and Architectural Guide*. Saint Louis: Landmarks Association of St. Louis, 1984.

United States Census. 1860, 1900, 1910, 1920, 1930.

“Veteran Editor Dies: Dr. Edward Preuss, Scholar and Author, Expires after Long Illness.” Source unknown. 1902. *Missouri Historical Society Necrology Scrapbook Vol. I*.

Weil, Andrew. *National Register of Historic Places Inventory Form – Nomination Form: Central Carondelet Historic District Boundary Increase*, Washington, D.C.: US Department of the Interior/National Park Service, 2007.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number 10 Page 31 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

---

### Boundary Description

The Saints Mary and Joseph Parish addition to the Central Carondelet Historic District (the Boundary Increase) comprises the entirety of City Block 2950 in the Carondelet neighborhood of South Saint Louis. It is bounded by Minnesota, Pennsylvania, and Holly Hills Avenues and Iron Street (Eiler's Addition Block 57). The grounds are 279 feet 10 inches by 295 feet ten inches, or a little less than two acres. The property is legally identified by the Assessor's Office as parcel 29500000100. The nominated parcel and its relationship to the District and Boundary Increase I is shown on the accompanying map on the following page.

### Boundary Justification

The nominated parcel includes all of the property historically associated with Saints Mary and Joseph Parish. This one block, rather than a larger boundary increase, is being proposed as an addition to the Central Carondelet Historic District because funds are available to do so. Architecturally and historically, the boundaries for Carondelet stretch roughly from the Mississippi River west to Interstate Highway 55, and from the River des Peres on the south to Bates Street on the north.<sup>1</sup> District work in the neighborhood, typically sponsored by the local alderman, has depended on the availability public funds and progressed on an incremental basis within these boundaries. The original District (NR 2/22/06), stretching from Koeln Street on the south, Alabama and Idaho Avenues on the west, South Broadway on the east, and Loughborough Avenue on the north, occupied the central section of Carondelet and was established because these boundaries were manageable with the amount of money then available. Boundary Increase I (NR 12/20/07) expanded the District north only as far as Holly Hills Avenue for the same reason. A larger, publicly-funded district expansion north of Holly Hills is planned for next year though private funds to include the Saints Mary and Joseph addition in the District are ready at the present time.

---

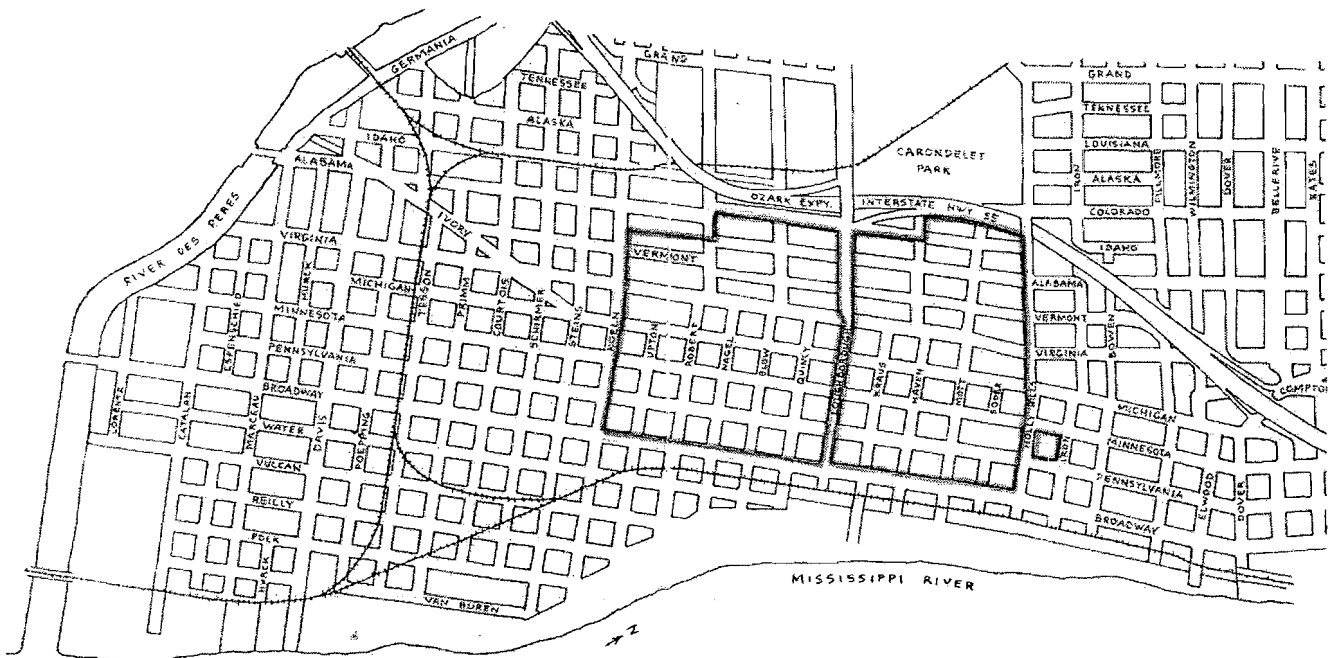
<sup>1</sup> Carolyn Toft ed., *Carondelet: The Ethnic Heritage of an Urban Neighborhood*, p. 30-31.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 10 Page 32 **Central Carondelet Historic District (Boundary Increase II)**  
**St. Louis [Independent City], MO**

Central Carondelet Historic District and Boundary Increase II: The original District is outlined at left, and Boundary Increase I is outlined at center. Boundary Increase II, consisting of a single block, is shown at right. Map taken from *Carondelet: The Ethnic Heritage of an Urban Neighborhood*.



United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number photo Page 33 **Central Carondelet Historic District (Boundary Increase II)  
St. Louis [Independent City], MO**

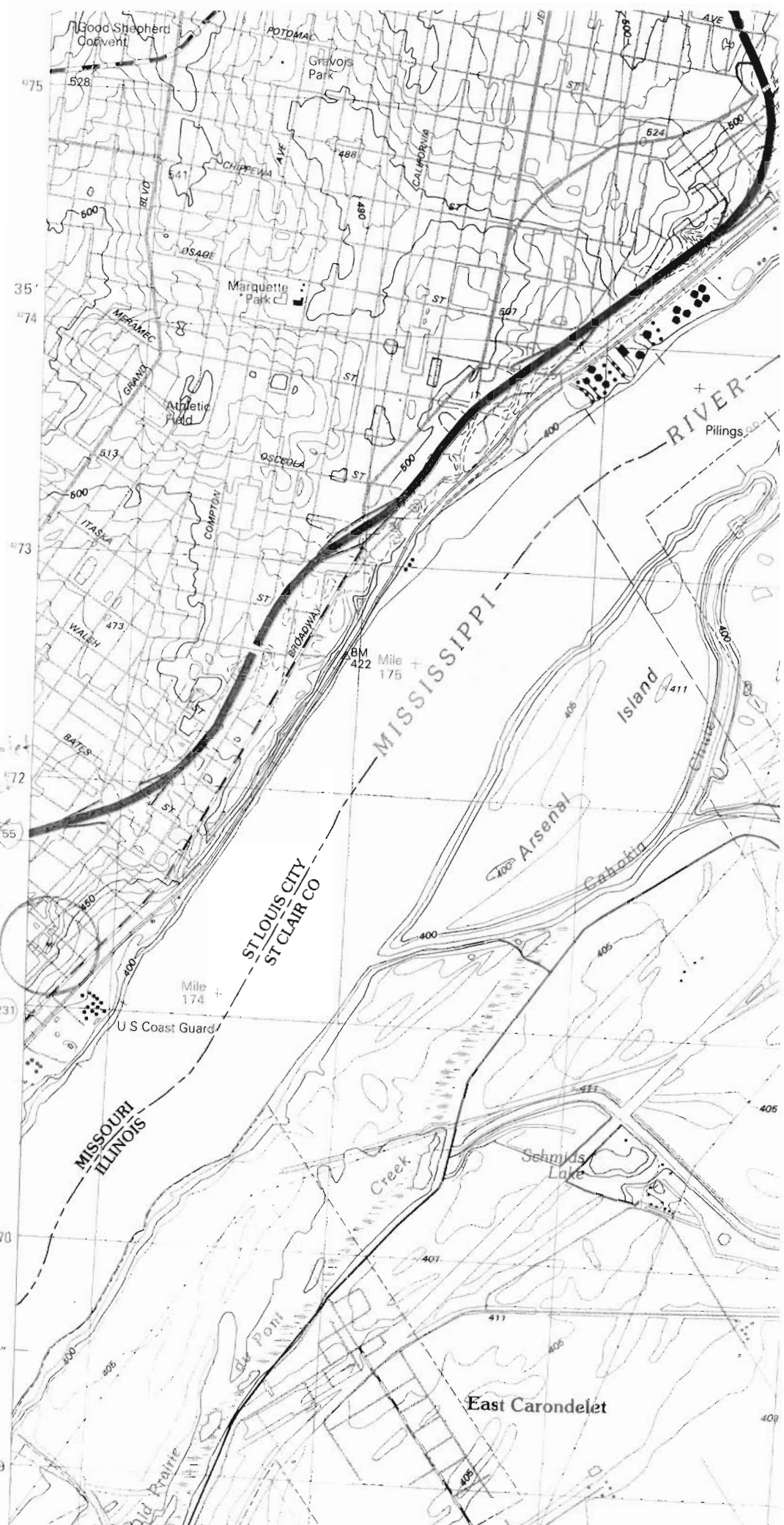
---

Unless otherwise indicated, the following is true for all photographs submitted with this nomination:

Saints Mary and Joseph Parish Historic District  
6403 Minnesota Avenue  
St. Louis [Independent City], Missouri  
Photographer: Lindsey Derrington  
June 2008  
Negative on file at: Landmarks Association of St. Louis

The descriptions of each photograph number are:

1. Looking southeast at main and north elevations of rectory and sanctuary from the intersection of Minnesota Avenue and Iron Street.
2. Looking northeast at main (west) and south elevations of sanctuary and campanile.
3. Looking east at detail of foliated capitals on main elevation of sanctuary.
4. Looking northwest at rear (east) elevations of sanctuary and rectory.
5. Looking west inside of sanctuary.
6. Looking east toward altar inside of sanctuary.
7. Detail of side door in sanctuary.
8. Looking southeast at rectory from Iron Street.
9. Looking southeast at main and north elevation of school building.
10. Interior view of second story classroom in school building.
11. Interior view of dual gymnasium/auditorium in school building.
12. Looking northeast at detail of entrance on main elevation of school building.
13. Looking southwest at rear (east) and north elevations of school building.



Central Carondelet  
 Historic District  
 (Boundary Increase  
 II)

Zone 15  
 Normal  
 200  
 720



East Carondelet





ST. MARY  
AND  
JOSEPH CHAPEL

(P)  
No Parking  
St. University of Missouri  
1870













Et  
Drink  
and be  
Merry



Take  
up your  
cross and  
follow  
Me

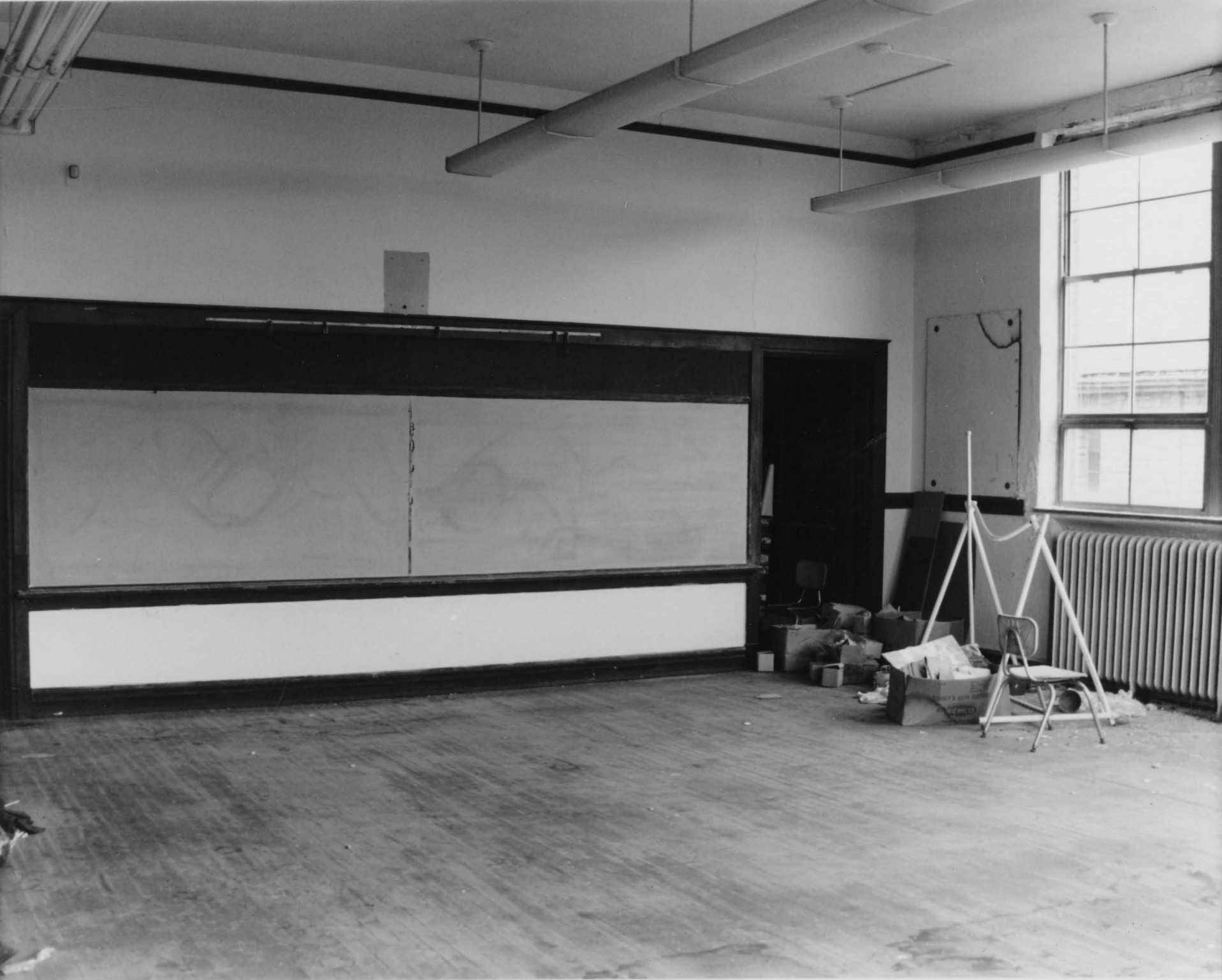




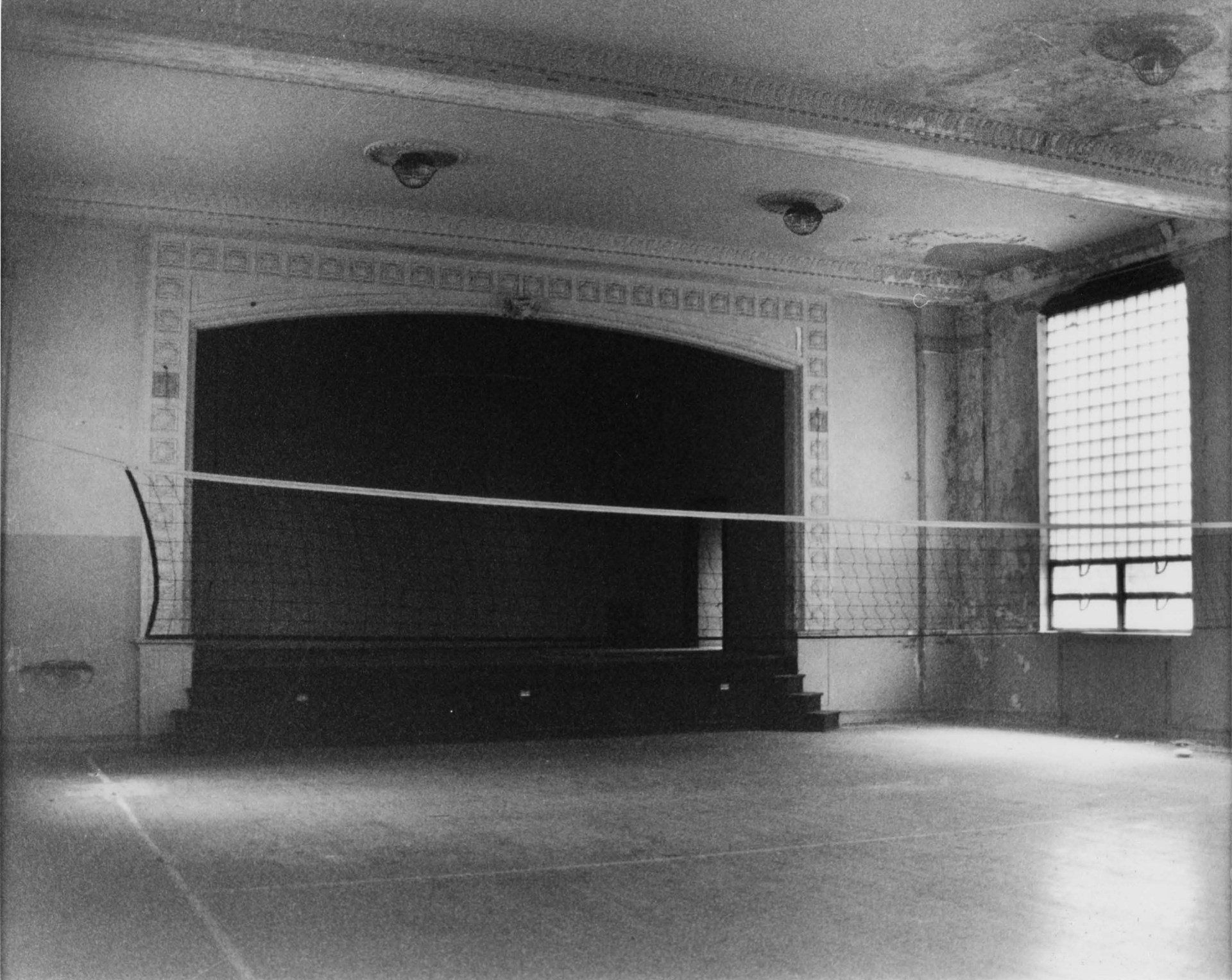


S. MARY AND JOSEPH  
THE SCHOOL

6322











62