

This survey was conducted in four phases. Each phase had a separate report and/or research design. Once completed a final report was written that ties all four phases together.

This survey is therefore organized with each phase as a separate survey file with each phase's individual report and/or research design at the beginning of the survey forms. The forms are then organized by street name.

Amber Cox
Historic Survey and National Register Specialist
Missouri State Historic Preservation Office
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FINAL REPORT: Nineteenth Century Church Survey of St. Louis
City (Project #29-90-50111-175A)

The objective of Landmarks Association's Church Survey - Phase I was to identify all churches (not already surveyed or listed in the National Register) which were built in the city before 1900; to provide a master list of these buildings, and then to select twenty of the earliest for inventory. The primary objectives of the Final Report were to focus on architectural analysis, developing criteria for evaluating churches with potential for listing in the National Register, and to make recommendations for a methodology for future church surveys.

For various reasons, thirty-seven churches were inventoried. These buildings represent the results of an attempt to identify all 19th century churches citywide, but because of time limitations and methodological problems (discussed below), the group may not be complete. A few other church buildings were located but not inventoried due to severe loss of integrity through alterations (such as St. Paul Lutheran's 1873 building at the NE corner of Prairie and Hutchison), and a couple of churches which have received recent facade additions. One or two small churches were also not included because the date of construction could not be verified as pre-1900.

METHODOLOGY

It cannot be overstated that in terms of efficient use of time, the possibility of error in identification, and general confusion, there can be no worse method for conducting a survey than one employing a citywide geographic base and a specific chronological period (in this case, 19th century St. Louis churches). Although it was anticipated that the identification process would be labor-intensive, it was not possible to foresee the complexities and pitfalls of the process until research and field work were underway.

Survey work began by reviewing volumes of Sanborn Insurance Maps page by page, recording all buildings identified as a church or mission, except those with 20th century Sanborn dates, and churches recognized by name or location as 20th century buildings. Beginning at the south end of the city, Sanborn volume church lists were checked by site visits to determine if a building were extant, and if it might be a 19th century church (based on design, material or cornerstone). Pitfall #1: several cornerstones were found to be 20th century replacements of 19th century originals. Pitfall #2: at least one church dated on a Sanborn map as 20th century (1925), was overlooked; it was not checked by a site visit, but at the eleventh hour identified as a significant 19th century building (INV. Sheet #24). However, even a routine site visit could have been misleading as the cornerstone read "1925", and the stone exterior and design were deceptive. Because of the limited time to complete the survey, the north side of the city was not thoroughly or systematically surveyed by Sanborn maps or site visits. Secondary sources were heavily relied upon for identification, including Norbury Wayman's citywide series of booklets on neighborhoods, a 1904 directory of Evangelical churches, and early 20th century directories of Lutheran and Presbyterian churches.

Following site visits, building permits were checked for churches which appeared to be 19th century candidates. Pitfall #3: since the permits were microfilmed a few years ago, a high incidence of missing permits has been encountered, which unfortunately proved true for several survey churches; moreover, no permits exist before the mid to late 1870s. Therefore it was necessary to turn to sources of church history for information, or do title searches, or both. This was complicated by the fact that some of the original congregations no longer exist and records of them are scarce. In addition to standard 19th century histories of St. Louis, such as those by Scharf (1883) and Hyde & Conard (1899), the libraries and archives of the Episcopal Diocese of Missouri, Eden Theological Seminary (for United Church of Christ churches), the St. Louis Presbytery, the Missouri Historical Society, and 19th century St. Louis newspapers were consulted. Pitfall #4: architects' names are rarely listed on building permits; although the St. Louis Daily Record usually lists architect, it did not begin publication until October 16, 1890. Yet, two fine late-1890s churches (St. Teresa's and Carondelet Presbyterian) had no architect listed in the Daily Record although both appear to be architect-designed.

The second most time-consuming survey activity after identification was gaining access to church interiors for inspection and photography. Virtually none of the church buildings were open on a daily walk-in basis. Several required repeated phone calls and waiting for appointments; several others could not be reached by phone, and had to be contacted by a site visit on Sunday when services were held, followed by arrangements for a return visit to photograph. Added to this was the problem of leafy trees blocking exterior photography. As a result of these obstacles, as many as three or four site visits were necessary for some churches in the identification and photography steps, often requiring traversing the city from end to end. Finally, considerable time and confusion could have been saved if an accurate list of National Register churches in St. Louis had been available which also provided date of construction and name of original congregation.

For all of the above reasons (and more), it is strongly recommended that future church surveys not be confined to a narrow chronological period because each successive phase would duplicate time-consuming Sanborn searches and extensive driving to widely dispersed sites for identification and photography. The most efficient method would approach the city systematically by Sanborn Volume, inventorying all churches built by circa 1955 that were not previously surveyed or listed in the National Register. Under optimum conditions only one site visit would be necessary, at which time the church could be photographed and an inventory sheet prepared (if required). The only foreseeable snare would be identifying churches built after 1955 at the time of a site visit without other documentation.

RESULTS

Of the 37 church buildings inventoried, all but one were still in use as places of worship. They represented nine different denominations and a wide geographic distribution, ranging from the far south end of St. Louis in the former 19th century village of Carondelet to the northern extremities near O'Fallon Park, and from the edge of the CBD to

within less than a block of the western City Limits. Originally all housed white congregations; today more than half serve black church groups, although a few of these congregations have occupied the buildings since the early 20th century. The most stable denomination in terms of retaining original church name and location was the Roman Catholic, of which all six inventoried parishes were intact. By comparison, only one of four Episcopal church buildings bears its original name, three of five Lutheran, one of six Evangelical, and one of six Methodist. Carondelet exhibited the greatest stability of any area of the city: four of the six church groups surveyed there survive in their historic buildings.

An average location life-span for some middle-class 19th century Protestant congregations was about 25 to 30 years. Typical of the westward migration pattern of congregations in the central corridor, First Presbyterian erected its first church in 1825 at Fourth and Locust, moved to Fourteenth and Locust in 1855, relocated to Forty-first Street (now Sarah) and Washington in 1888 (INV.# 26) where it remained until 1927. Almost all of the inventoried Protestant churches in the central corridor, in fact, no longer serve original congregations. The Episcopal Church of the Redeemer (INV.#18) erected in 1892 at Pine and Garrison, had sold the building by 1902, only two years after the church was consecrated.

Determining eligibility for listing in the National Register is premature at this Phase of the survey. While the 37 churches inventoried represent a near-complete list of 19th century church buildings, the design traditions of the late-19th century examples (of which there are many) are related to a sizable group of extant post-1900 buildings with which they should be compared and evaluated. The exteriors and interiors of newly inventoried churches should also be compared to similar National Register churches, a lengthy task which was beyond the scope of this survey as many of the NR-listed interiors (as well as exteriors) were unknown to this surveyor.

Despite these limitations, suggestions can be offered for developing criteria and approaches to determining eligibility. Physical integrity of exterior and interior should be a primary consideration although this could be mitigated somewhat if the building represented an example of a major architect's work which is otherwise poorly represented (such as INV.#20, a large stone church designed by Charles K. Ramsey which, for the most part, survives with a 1942 interior, rebuilt after a fire). Another example of mitigated integrity would be INV.#15, a modest vernacular design built by a Swedengorgian group which survives intact exteriorally, but features a renovated interior. This denomination erected only one other extant church building in the city (listed in a northside NR District), but represented a significant element of Christian culture in St. Louis. Similarly, material of construction could be a mitigating factor. Few frame churches of any denomination or period still stand. Thus, the two frame buildings inventoried (#s 13 and) might be eligible although both have been sheathed (one with 1935 shingles). Assessing interior integrity should really be twofold: 1) consideration of architectural elements (vaulting, open-timber ceilings, art glass windows, wall or ceiling

paintings, galleries, arcaded or columniated naves); and 2) consideration of church furnishings (pews, altars, pulpits, baptismal fonts, altar railings etc.). A chart with a check-list of these features would be useful, although the time-constraints of this survey did not permit the development of such.

Age of the building is another criterion of evaluation. Scarcely more than a half-dozen antebellum churches exist citywide; two were inventoried (#1 St. Boniface and # 16 St. Bridget). While these churches exhibit good integrity inside and outside along with other significant architectural features, they are of great importance as representatives of a very small group of early churches.

Location. To properly assess the relative importance of numerical representation within a geographic sector of the city, the current survey should be plotted on a map together with 19th century NR-listed buildings. However, it is known that only a very few (possibly four) churches stand within the CBD, one of which (#14, Centenary Methodist) was inventoried in this survey phase.

Denomination or Ethnic group. Some of the churches inventoried are significant as representatives of once-large denominational or ethnic groups which today are poorly represented numerically by extant church buildings. Most notable are the Irish Catholic, of which four parishes were inventoried (#11 St. Cronan, #16 St. Bridget, #23 St. Teresa, and # St. Thomas of Aquin. Although 19th century Baptist churches were one of the most numerous denominational groups only two Baptist churches were inventoried (#25 and #28).

Church Design. This is perhaps the most problematic area of evaluation as there are so many variables. To begin with, one must take care to understand what were the guiding design principles of each denomination in order to assess interior and exterior style, degree of ornamentation, plan and so forth. For example, it is well known that Lutheran churches eschewed ornamentation, and preferred simple, unpretentious, unified designs that embodied tenets of what the church stood for. According to an early 20th century essay on Lutheran design, cruciform ground plans were the ideal (the transepts symbolizing the arms of the cross), but if not possible because of cost, at least an apse should be present (emblematic of the head of the cross); Gothic was the recommended style, long-considered the "true Christian" style by many denominations because its verticality suggested heavenly ascent among other things. Of the five Lutheran churches inventoried, all are Gothic, all but possibly one feature projecting exterior apses, and two are cruciform (one, #20, combines a centralized auditorium plan with a cruciform). It is obvious that the Lutheran ideal of a plain, simple church design should not be unfavorably evaluated with Roman Catholic buildings which are rich in exterior and interior ornamentation and church furnishings.

Plan type can be a significant characteristic by which churches may be grouped for analysis. Typical of many small Protestant congregations is the rectangular meeting-house type, a straightforward design with no exterior projections except perhaps a tower. The interior usually

features an entry vestibule, a choir gallery at the back, opposing the pulpit and altar end. Associated with denominations which stressed preaching (as compared to liturgy), the pulpit traditionally was situated in the center, facing the congregation, so as to maximize good eye and ear contact between the minister and the congregation. (For examples of this type, refer to summary chart, site plans, and photographs).

The centralized auditorium plan (sometimes referred to as the Akron-plan, allegedly originating in a Methodist church in Akron, Ohio although it was unknown in the Ohio SHPO office) shares similar objectives as the Protestant meeting-house emphasis on a space designed to enable worshippers to see and hear the preacher, but it is more advanced in achieving this goal. The buildings tend to be squarish in plan shape, and feature interiors resembling elements of theatre or auditorium design, often with gently sloping floors, galleries or balconies around three sides, and pews arranged in a curving configuration, angled toward the pulpit. Frequently these auditorium plans also include auxiliary spaces opening to the auditorium by means of movable partitions, designed as sliding doors (horizontally or vertically like a rolltop desk). These auxiliary spaces accommodated overflow attendance to Sunday services, and also provided space for Sunday School classes, an aspect of church life which was rapidly gaining in popularity during the second half of the 19th century. An alternative to adjoining Sunday School rooms is a plan variant in which the Sunday School is housed in a high raised basement featuring tall windows (exposed above grade) for maximum light entry; Washington & Compton Presbyterian Church (#21) employs that plan. Several of the centralized auditorium churches feature elaborate open-trussed ceilings, an artful but also practical means of spanning wide spaces. This plan group also includes two more modest examples (#3 and #36) both of which retain essentials of the plan, but have suffered from other interior remodelling.

The High Church Episcopal emphasis on liturgy demanded a deep chancel (for choir and clergy) which was found in three of the four churches of that denomination, including small, modest St. Augustine's (#13). It is not clear what type chancel originally existed in the Church of the Redeemer (#18) as it has been altered, but a 19th century newspaper description suggested curved pew arrangement typical of the auditorium plan. Its Romanesque exterior also sets it apart from the Gothic standard for Episcopal churches.

Among the Roman Catholic parishes, four feature impressive interiors with arcaded or columniated naves (#'s 1, 16, 22, 23). All except one (St. Bridget's) display projecting apses; three are cruciform. St. Alphonsus stands in a class by itself, distinguished by its size, its tall rib-vaulted interior, and rich profusion of carved altars and sculpture. St. Teresa's (#23) frescoed ceiling with elaborate iconography is also highly noteworthy. St. Boniface's German hall-church plan (with nave and aisles of similar height roofed as one) is significant as the earliest extant German hall-church in St. Louis.

Style is often the most difficult characteristic to analyze in a

meaningful comparison of churches. Although the inventoried churches broke down neatly into two stylistic categories, Gothic and Romanesque (with some overlapping), there exist subtypes within them which need further study. Gothic predominated, with 25 examples. By mid-19th century, Gothic was gaining favor over neoclassical or Greek Revival for designs of leading St. Louis churches such as Episcopal Christ Church's first building (1839) and Unitarian Church of the Messiah (1850) formerly at 9th and Olive. This trend in popularity increased as the century progressed, becoming widely-adopted by most congregations. Three or four relatively early (late 1860s) Gothic designs were inventoried (#6 Holy Cross Lutheran; #17 Holy Communion Epis.; #22 St. Alphonsus R.C.; and St. John's Methodist #35). However, there are stylistic differences within the Gothic genre which can be analyzed, but not in this report. Because of the overwhelmingly large numbers of 19th and 20th century Gothic churches in the city, a thematic nomination based on this style would not be recommended. Nonetheless, there are examples which could qualify individually for their high artistic qualities (inside and outside) such as #17 Holy Communion, #22 St. Alphonsus, #26 First Presbyterian, #14 Centenary Methodist, and #24 Cook Ave. Methodist.

Romanesque Revival was represented by fewer churches in this survey, and appears to be less common citywide. It also should be subdivided into at least two subtypes: 1) Richardsonian Romanesque; and 2) the simpler Round Arch or Rundbogenstil mode. Recent scholarship has shown that the latter version of Romanesque, first introduced in this country in the mid 1840s, was derived from German sources. Characteristically, the round-arch style buildings exhibit clear geometric massing, a strong preference for simple brick walls articulated with austere, sharply cut round-arch openings (often hooded), running arcades (blind and open), and corbeling. Because of the style's origins in both neoclassicism and Romanesque (each of which drew upon ancient Roman architecture), Rundbogenstil buildings frequently mix elements of Renaissance and Romanesque. This is quite evident in the design of St. Teresa (#23) which was described in contemporary reports as "one of the best specimens of modified Romanesque architecture in the west" having two small domes, "such as characterized some of the Roman basilicas".

Several other churches are executed in a typical brick round-arched style which by the 1850s was gaining broad acceptance nationally and locally as an alternative to Gothic. In addition to the features mentioned above, Round-Arch churches are found with twin towers, asymmetrically-placed, or center-towers; surveyed churches exemplified all of these tower positions. The earliest inventoried churches were #16 St. Bridget's (1859), and #1 St. Boniface's (1860). One denomination in particular, the German Evangelical Church, adopted the style for a majority of its brick 19th century church buildings, about half of which have been demolished. Of the six inventoried, two follow the Round-Arch style (#2 and #31) and two more employ basically the same design elements but substitute pointed arches for round arches (#7 and #30). Two Lutheran churches also substituted pointed for round arches (#4 and #6). (It is interesting to note that Holy Cross Lutheran (#6)

is virtually identical to another Lutheran church in Cleveland designed by the same architect, Griesse). Finally, one late 19th century brick Presbyterian church (# 8, Curby Memorial) designed by architects Weber & Groves is related to this stylistic group, as is a similar design by the same firm for the Fountain Park Congregational Church (NR District). Both buildings reflect the Lombard variant of the style, and are embellished with very fine terra cotta ornamentation. There appears to be some potential for a NR Multiple Property nomination within this style category.

Richardsonian Romanesque was introduced to St. Louis in 1880s domestic and commercial designs by the Boston architect who gave his name to the style and by his successor firm. Four good examples of the Richardsonian manner were inventoried (#5, #9, #18, #28); all were stone, architect-designed buildings with significant interior features. This group also appears to have potential for individual or Multiple Property NR listing, although it is very likely that additional stone (and brick) Richardsonian Romanesque churches will be identified in post-1900 church surveys.

Churches compose an important, representative building type within the body of American architecture. Their size and design (even modest ones) reflect a larger expenditure of money than the average domestic building, as well as expressing the tastes of the period. Many in this survey were designed by leading architects, and exhibit excellent craftsmanship in wood, glass, plaster, iron, terra cotta and brick. In their own time, these buildings transcended parochial interests and were recognized as neighborhood or even city landmarks. They remain today major assets to the city's architecture and history, and deserve official recognition of their contribution to the urban built environment.

SUMMARY CHART

INV. #	DENOMINATION (original)	STYLE	MATERIAL	ARCHITECT	BOLDER	PLAN TYPE
16	<u>ROMAN CATHOLIC</u> 1859 St. Bridget	ROMSQUE	BRICK	J. F. MITCHELL		RECTANGLE
1	1860 St. Boniface	ROMSQUE	BRICK	TH. BRADY		RECTANG. / ARCADED NAVE
22	1867 St. Alphonsus	GOTHIC	STONE	L. DOLD / T. WALSH		CRUCIFORM / NAVE ARCADE
11	1879 St. Cronan	GOTHIC	BRICK		X	CRUCIFORM
33	1882 St. Thomas of Aquin	GOTHIC	BRICK		X	CRUCIFORM
23	1899 St. Teresa	ROMSQUE / RENAISS.	STONE			RECTANG. / PROJ. APSE NAVE ARCADE
	<u>EPISCOPAL</u>					
17	1870 Holy Communion	GOTHIC	STONE	H. ISAACS		CRUCIFORM / deep chancel
13	1890 St. Augustine	GOTHIC	FRAME		X	CRUCIFORM / chancel
27	1891 St. George	GOTHIC	STONE	TULLY & CLARK		RECTANG. / CHANCEL
18	1892 Church of the Redeemer	ROMSQUE	STONE	J. G. CAIRNS		RECTANGLE
	<u>LUTHERAN</u>					
6	1867 Holy Cross	GOTHIC	BRICK	CH. GRIESSE		RECTANG. / PROJ. APSE
4	1872 St. Trinity	GOTHIC	BRICK			CRUCIFORM
20	1881 St. Mark's English	GOTHIC	STONE	C. K. RAMSEY		CENTRL. AUDITOR.
10	1887 Christ	GOTHIC	BRICK			RECTANG. / PROJ. APSE
34	1897 Engl. Ch. of Our Redeemer	GOTHIC	BRICK			RECTANGLE
	<u>EVANGELICAL</u>					
2	1871 Carondelet	ROMSQUE	BRICK		X	RECTANGLE
31	1887 St. James	ROMSQUE	BRICK	A. BEINKE		RECTANGLE
7	1888 St. Matthew	GOTHIC	BRICK	E. C. JANSSEN		RECTANGLE
37	1891 Christ	GOTHIC	FRAME			RECTANGLE
12	1897 Emmaus	GOTHIC	BRICK			RECTANGLE
30	1898 Salem	GOTHIC	BRICK	OTTO BOEHMER		RECTANGLE
	<u>PRESBYTERIAN</u>					
5	1863 Carondelet (1st bldg.)					RECTANG.
21	1877 Washington & Compton	GOTHIC	STONE	J. MAURICE		CENTRAL AUDITOR.
26	1888 First Presbyterian	GOTHIC	STONE	J. G. CAIRNS		CENTRAL AUDITOR.
29	1894 Cote Brillante	GOTHIC	BRICK	WEBER & GROVES		CENTRAL AUDITOR.
5	1896 Carondelet (2nd bldg.)	ROMSQUE	STONE			CENTRAL AUDITOR.
8	1897 Curby Memorial	ROMSQUE	BRICK	WEBER & GROVES		CENTRAL AUDITOR.
	<u>METHODIST</u>					
35	1867 St. John's	GOTHIC	BRICK	TH. WALSH		CRUCIFORM / AUDIT.
14	1868 Centenary	GOTHIC	STONE	TH. DIXON		CENTRAL AUDITOR
19	1880 Union	GOTHIC	STONE	A. BEINKE		CENTRAL AUDITOR.
24	1884 Cook Avenue	ROM / GOTHIC	STONE	T. B. ANNAN		CENTRAL AUDITOR.
32	1890 Carondelet	ROMSQUE	BRICK			CENTRAL AUDITOR.
3	1897 Carondelet German	GOTHIC	BRICK	A. BEINKE		CENTRAL AUDITOR.
	<u>CONGREGATIONAL</u>					
36	1888 Third Congregational	ROMANSQUE	STONE			RECTANG.
9	1893 Compton Hill	ROMSQUE	STONE	W. H. HAYES		CENTRL. AUDITOR.
	<u>BAPTIST</u>					
25	1884 Garrison Ave.	GOTHIC	STONE			RECTANG.
28	1891 Delmar Baptist	ROMSQUE	STONE	J. G. CAIRNS		CENTRL. AUDITOR.
	<u>SWEDENBORGIAN</u>					
15	1883 Second German New Church	GOTHIC	BRICK			RECTANG.

19th Century Churches Listed by Inv. Sheet Number



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|---|------|
| 1. St.Boniface R.C.
NE corner Schirmer & Michigan | 1860 |
| 2. Carondelet Evangelical (Carondelet UCC)
NW corner Michigan & Koeln | 1871 |
| 3. German Zion Methodist (Trinity Temple Ministries)
NW corner Virginia & Koeln | 1897 |
| 4. St.Trinity Lutheran
Vermont near Koeln | 1872 |
| 5. Carondelet Markham Mem. Presbyterian
NE corner Michigan & Bowen | 1896 |
| 6. Holy Cross Ev. Lutheran
SE corner Miami & Ohio | 1867 |
| 7. St.Matthew Evangelical (UCC)
NW corner Jefferson & Potomac | 1888 |
| 8. Curby Memorial Presbyterian
NE corner Utah & Texas | 1897 |
| 9. Compton Hill Congregational (Church of St.Louis)
NE corner Compton & Lafayette | 1893 |
| 10. Christ Lutheran
SW corner Caroline & Theresa | 1887 |
| 11. St.Cronan's R. C.
SW corner Boyle & Swan | 1879 |
| 12. Emmaus Evangelical (Emmaus Baptist)
SE corner Chouteau & Tower Grove | 1897 |
| 13. St.Augustine Episcopal
NE corner Blendon Pl. & Bruno | 1890 |
| 14. Centenary Methodist
NW corner 16th & Pine | 1868 |
| 15. Second German Church of New Jerusalem
(Abyssinian Missionary Baptist)
SW corner St.Louis Av. & Rauschenbach | 1883 |
| 16. St.Bridget's R.C.
NE corner Jefferson & Carr | 1859 |
| 17. Holy Communion Episcopal
(Jamison Memorial Christian M.E.)
NW corner Leffingwell & Washington | 1870 |

Inventory Sheet Number

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| 18. Episcopal Church of the Redeemer
(Berea Presbyterian)
3010 Olive (nr Garrison) | 1892 |
| 19. Union Methodist (Washington Metro. A.M.E. Zion)
SW corner N.Garrison & Samuel Shepard (Lucas) | 1880 |
| 20. St.Mark's English Lutheran (First Baptist)
SW corner Cardinal & Bell Av. | 1881 |
| 21. Washington & Compton Presbyterian
(Washington Tabernacle Baptist) (SW COR. WASHINGTON
& COMPTON) | 1877 |
| 22. St.Alphonsus R.C.
SE corner Cook & N.Grand | 1867 |
| 23. St.Teresa R.C
NW corner N.Grand & N. Market | 1899 |
| 24. Cook Ave. Methodist (Scruggs Mem. C.M.E.)
SW corner Cook & Spring | 1884 |
| 25. Garrison Ave. Baptist (Church of God in Christ)
620 N. Spring (nr Grandel Square) | 1884 |
| 26. First Presbyterian (Shiloh Church of God)
SW corner Sarah & Washington | 1888 |
| 27. St.George Episcopal (St.Stephen Ev.Lutheran)
NW corner Olive & Pendleton | 1891 |
| 28. Delmar Baptist (Galilee Baptist)
SW corner Delmar & Pendleton | 1891 |
| 29. Cote Brillante Presbyterian
NE corner Marcus & Labadie | 1894 |
| 30. Salem Evangelical (St.Peter's A.M.E.)
SE corner Shreve & Margaretta | 1898 |
| 31. St.James Evangelical (St.James Community Center)
E.College at Blair (leased to a church group) | 1887 |
| 32. Carondelet Methodist (SouthSide Nazarene)
SE corner Blow & Virginia | 1890 |
| 33. St.Thomas of Aquin R.C.
NW corner Osage & Iowa | 1882 |
| 34. Engl. Luth. Ch. of Our Redeemer
(Calvary Cross Mission Baptist)
NW corner California & Juniata | 1897 |

Inventory Sheet Number

- | | | |
|---|---------------------------------------|------|
| 35. St. John's Methodist (closed, unoccupied)
(St. Charles Borromeo R.C. since 1902) | <i>NW cor. LOCUST &
EWING</i> | 1867 |
| 36. Third Congregational (Leonard Baptist)
SE corner Page & N. Grand | | 1888 |
| 37. German Evangelical Christ
(Shining Light Tabernacle)
7121 Manchester Rd. (nr Blendon) | | 1891 |

1
CHRONOLOGICAL LIST

(* Denotes Survey Bldg)

Inventoried 19th Century Churches Partially Integrated with
National Register list of Churches

- 1834 - Basilica of St.Louis, King of France R.C.;
Walnut St. east of I-70. Morton & Laveille
- 1843 - St.Mary of Victories R.C. (St.Stephen's Hungarian Church)
744 S.Third George I.Barnett
- 1844 - St.Vincent de Paul R.C.
Ninth at Park Ave. George I. Barnett
- *1859 - St.Bridget R.C.
2401 Carr John F. Mitchell
- 1859 - St.John The Apostle And Evangelist R.C.
15 Plaza Square Patrick Walsh
- *1860 - St.Boniface R.C.
Michigan & Schirmer Thomas W. Brady
- *1863 - Carondelet Presbyterian
6116 Michigan
- 1866 - St.Joseph R.C.
Biddle & N. Eleventh
- *1867 - St.Alphonsus Liguori R.C.
1118 N. Grand Thomas Walsh
Rev.Louis Dold
- *1867 - Holy Cross Evangelical Lutheran
3600 Ohio Griesse & Weile
- *1867 - St.John Methodist (1902,St.Charles Borromeo R.C.)
NWC Ewing & Locust Thomas Walsh
- 1867 - Christ Church Cathedral (Episcopal)
SEC 13th & Locust Leopold Eidlitz
- 1869 - Quinn Chapel A.M.E.
NEC Minnesota & Bowen
- 1869 - Church of the Unity
1320-26 Mackay Frederick W.Raeder
- *1868 - Centenary Methodist
1617-31 Pine Thomas Dixon
- *1870 - Carondelet German Evang. (Carondelet UCC)
7423 Michigan (nwc Koeln)
- *1870-76 - Holy Communion Episcopal
NW corner Leffingwell & Washington Henry G.Issacs
- *1872 - St.Trinity Lutheran
7404 Vermont

Chronological List

- 1873 - St. Peter & Paul R.C.
1919 S. Seventh Franz George Himpler
- *1877 - Washington & Compton Presbyterian
SWC Washington & Compton John H. Maurice
- *1879 - St. Cronan R.C.
1203 S. Boyle
- *1880 - Union Methodist (Metro AME Zion)
SWC Garrison & Sam. Shephard August Beinke
- *1881 - St. Mark English Evang. Lutheran
SWC Cardinal & Bell C.K. Ramsey
- *1883 - St. Thomas of Acquin R.C.
3949 Iowa
- *1883 - 2nd German Church of the New Jerusalem
2126 St. Louis Ave.
- *1884 - Garrison Ave. Baptist
620 Spring
- *1884 - Cook Ave. Methodist
3680 Cook Thomas B. Annan
- 1884 - St. Francis Xavier R.C.
SWC Lindell & Grand Thomas W. Walsh
- 1884 - Lafayette Park Presbyterian
1005 Missouri John H. Maurice
- 1885 - First Congregational
3601 Grandel Square Hurd & Rice
- 1885 - St. Agatha R.C.
Ninth & Utah
- *1887 - Evang. Lutheran Christ
SWC Caroline & Theresa
- *1887 - St. James Evangelical
1507 E. College August Beinke
- *1888 - St. Matthew Evangelical
NWC Jefferson & Potomac E.C. Janssen
- 1889 - St. Liborius R.C.
1835 N. 18th William Schickel

Chronological List

- *1890 - St. Augustine Episcopal
NEC Blendon & Bruno
- *1890 - Carondelet M.E. (Southside Church of the Nazarene)
7100 Virginia
- *1891 - German Evang. Christ (Shining Light Tabernacle)
7121 Manchester
- *1891 - St. George Episcopal
4301 Olive Tully & Clark
- *1891 - Delmar Baptist (Galilee Baptist)
4300 Delmar J.G. Cairns
- *1891 - First Presbyterian (Giddings Presby.)
4100 Washington J.G. Cairns
- 1891 - St. Stanislaus Kostka
1413 N. 20th Louis Wessbecher
- *1892 - Episcopal Church of the Redeemer
3010 Olive J.G. Cairns
- *1893 - Compton Hill Congregational
1640 S. Compton Warren H. Hayes
- *1894 - Cote Brillante Presbyterian
4673 Labadie Weber & Groves
- *1896 - Carondelet Markham Mem. Presbyterian
6116 Michigan
- *1897 - Curby Memorial Presbyterian
2621 Utah Weber & Groves
- *1897 - Emmaus Evangelical
Northeast cor. Chouteau & Tower Grove
- *1897 - German Zion M.E.
7427 Virginia August Beinke
- *1898 - Salem Evangelical
S.E. cor Shreve & Margaretta Otto Boehmer
- *1899 - St. Teresa R.C.
NW cor N. Grand & N. Market

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-001

1. No. 020		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: St. Mark's English Lutheran Church			
13. Present name/owner's name: First Baptist Church			
14. Street address: 3100 Bell		15. Style: Gothic	
16. Date(s): 5/29/1881 (cornerstone date)			
17. Architect: C. K. Ramsey		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front	Side	27. Wall treatment: stone	
28. Plan shape: see attached		29. Changes: Addition?	Altered? yes
30. Exterior condition: good		31: Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			

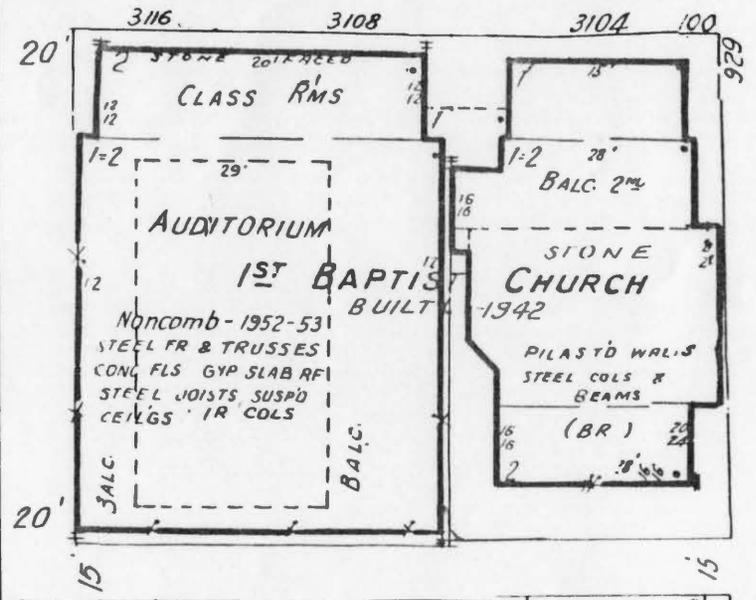
34. History and Significance: The cornerstone was laid in May of 1881 and the church was dedicated on October 1, 1882. First Baptist purchased the building in 1918. A new cornerstone was laid in 1942, following a fire which destroyed the interior auditorium but left the vestibule intact and apparently did little damage to the exterior.

BELL

AV. 6" W.P. (VACATED)

6" W PIPE

SUC-AS-014 + 001



12" W PIPE

1035

CARDINAL

60" 6" W.P.

3145 20" W.P.

20" W PIPE

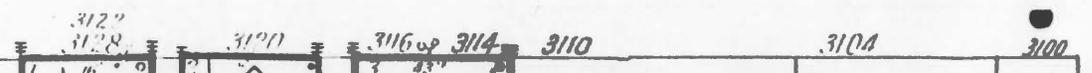
FRANKLIN AV.

12" W PIPE

12" W.P.

12" W PIPE

3144



917 915 913 911 909 907 905 903

SLC-AS-014-001



FROM : MISSOURI HIST. SOC. PICTORIAL LIBRARY
(ST. LOUIS)

with the day school. The building is a frame chapel, which is also used for the day school, under the charge of H. Papke.

St. Mark's English Lutheran Church.—St. Mark's English Evangelical Lutheran Church was organized on the 14th of May, 1867, at the residence of John A. J. Shultz, No. 1116 North Twentieth Street, by John A. J. Shultz, D. C. Siegrist, R. R. Honeyman, and their wives, with others. Their first house of worship was situated at the corner of Wash Street and Elliott Avenue. Its corner-stone was laid Sept. 6, 1868, and the completed building was dedicated on the 21st of January, 1872. The edifice was of brick, of Doric architecture, and its erection was superintended by G. W. Berry, after designs by C. S. Artaugh. The dimensions of the building were forty-five by sixty feet, and those of the lot on which it stood fifty by one hundred and thirty-two feet. The exterior was plain, but the interior is described as having been neat and attractive. Rev. Mr. Rhodes officiated, and the music was rendered by the "St. Cecilia Vocal Union," directed by Professor Malmene. The building cost twenty-two thousand dollars, and was sold in 1881 for seven thousand five hundred dollars. The church has had three pastors,—Rev. S. W. Harkey, D.D., Professor J. B. Corbet, and Rev. M. Rhodes, D.D.

At the beginning of Dr. Rhodes' pastorate, ten years ago, the congregation numbered only twenty members, and the church was embarrassed with a debt of twelve thousand dollars. This has since been paid off, and the membership has increased tenfold. The congregation is in a highly prosperous condition, and during the last ten years has contributed thirty thousand dollars to the benevolent operations of the church. The lot at the southwest corner of Bell Street and Cardinal Avenue, on which the present edifice stands, is most eligibly situated for its purpose. It is seventy-five by one hundred and thirty-four feet in area, and was purchased in 1880 for five thousand two hundred and fifty dollars. The corner-stone of the building was laid May 29, 1881, and the lower or lecture-room was first occupied Feb. 19, 1882. The completed church was formally dedicated Sunday, Oct. 1, 1882, on which occasion the exercises were participated in by a number of ministers from other churches, among whom were Rev. Drs. W. V. Tudor, James H. Brooks, W. W. Boyd, C. E. Felton, C. L. Goodell, H. D. Ganse, T. M. Post, and Rev. W. H. Black, of St. Louis; Rev. Dr. S. A. Ort, president of Wittenberg College, Springfield, Ohio; Rev. Dr. G. F. Stelling, of Omaha, Neb.; Rev. Dr. F. Springer, president of the Synod of Central Illinois, and others. The edi-

fice, which is entirely unique among the churches of the city, was designed and erected under the supervision of C. K. Ramsey, architect, and combines several styles of architecture, English Gothic predominating. The exterior dimensions of the building are seventy-five by one hundred and twenty feet. The main auditorium is sixty-five by ninety-five feet and thirty-six feet in height, and is arranged in the form of an amphitheatre; it will accommodate eight hundred persons, and is noted for the excellence of its acoustic properties. The walls are frescoed in oil, and the windows are of cathedral glass, rich in color and design. The church is furnished in walnut richly carved, and the organ is built in an alcove to the left of the pulpit, with a balcony extending for the choir. The basement contains three furnaces, a dining-room, kitchen, and other rooms. The lecture-room seats four hundred and fifty persons, and there are also class-rooms, a library, and other apartments for the use of the pastor and congregation. Altogether St. Mark's is one of the most complete and thoroughly appointed church structures in the country. As its pastor, Rev. M. Rhodes, D.D., says, "The whole edifice is a picture, a harmony, a magnificent tribute to the skill of the designer and the liberality of a joyous and favored people." The entire cost of the lot, building, and furnishing was a little over sixty thousand dollars. The present membership of the church numbers three hundred persons, and the Sunday-school is attended by two hundred and eighty pupils. A week-day school is conducted in the building, and is attended by one hundred and twenty-five scholars.

HEBREW CONGREGATIONS.

United Hebrew Congregation.—The oldest religious association of Hebrews in St. Louis is that of the "United Hebrew Congregation," Rev. Henry J. Messing, rabbi, located at the southeast corner of Olive and Twenty-first Streets. Its organization was effected in the spring of 1839, at the house of H. Marx, on Locust Street, between Third and Fourth Streets. A. Weigel was elected president, and services were held at first in a house on Carondelet Avenue, in the section then known as Freuchtown. In September, 1848, the society removed to a brick building on Fifth Street, between Washington Avenue and Green Street, which was consecrated on the 27th of the same month. In 1855 a lot on the east side of Sixth Street, between Locust and St. Charles Streets, was purchased from Judge W. Beirne for the sum of six thousand two hundred and forty dollars, on which a synagogue was erected. The work of construction was commenced in 1856, and the build-



Organized In
Blacksmith Shop 1827



Next Location
4th and Almond Sts.

Souvenir Program

OF THE
100th Anniversary
History

OF THE
First Baptist Church

Cardinal and Bell Avenues

Mother Church, One Century Old

May 4th to August 14th, 1927

DR. O. CLAY MAXWELL, Pastor



For 34 Years At
14th and Clark Ave.



Our Present Home
Cardinal and Bell, 1927

HISTORY OF FIRST BAPTIST CHURCH OF ST. LOUIS, MO.

In the year 1817, the First African Baptist Church of St. Louis, Mo., was organized under the influence of J. M. Peck and H. E. Welch, the missionaries aforementioned coming from Virginia. The record of Rev. W. O. Lewis, historian, of the white Baptist churches is as follows concerning the Sunday school: On the second Sunday in March, 1818, Messrs. Peck and Welch opened Sunday school for the instruction of colored children and adults. The school opened with 14 pupils and in a little over a month it increased to 90. Some six or seven teachers aided the missionaries. The whole spiritual influence was soon manifested and several were converted. Although those who were slaves had not been permitted to join the First Baptist church without the written permission of their masters, this stirred up denominational and other hostilities. The Rev. J. M. Peck received the following notice through the postoffice of the work:

St. Louis, Mo., May 14, 1818.

Gentlemen:

As you have but lately arrived in this country and perhaps may not be acquainted with our laws, I would beg leave to refer you to the seventh section of an act for the regulation of slaves and leave it to yourselves to decide whether or not you have incurred heavy penalties by your negro schools.

It might also be made a question to the patriot and philanthropist whether it is more prudent or humane to give instructions to those who must be made by it more miserable or rebellious. I warn you that the sanctity of the clerical character will not hear screen offenders of the law.

Yours truly,

Justice.

Nothing daunted by such threats, they continued to teach the negroes to read and instruct them in the Scriptures. A part of the time was given to religious worship. Many were converted and baptized in the church.

The First Baptist church was under the supervision of the white brethren and for 10 years J. M. Peck preached to them once a month and guided them in the discipline as their pastor. In 1827 they were organized in an independent church. John Berry Meacham, a free man of color, became their pastor and had several assistants who exhorted and instructed the people. This same year they erected, with the aid of the white citizens, a plain but comfortable brick house for worship. This property was on Seventh and Almond streets. Rev. Meacham died about February 19, 1854. Burial was at Bellefontaine cemetery February 21, 1854.

In the year 1884 or 1885 she purchased the meeting house of the Third Baptist church,

Fourteenth and Clark avenue, under the leadership of Rev. J. R. Young, and in 1918, under the leadership of Rev. O. C. Maxwell, she purchased and paid for a very excellent and beautiful building, corner of Bell and Cardinal avenues.

ASSOCIATIONAL RECORD OF FIRST CHURCH.

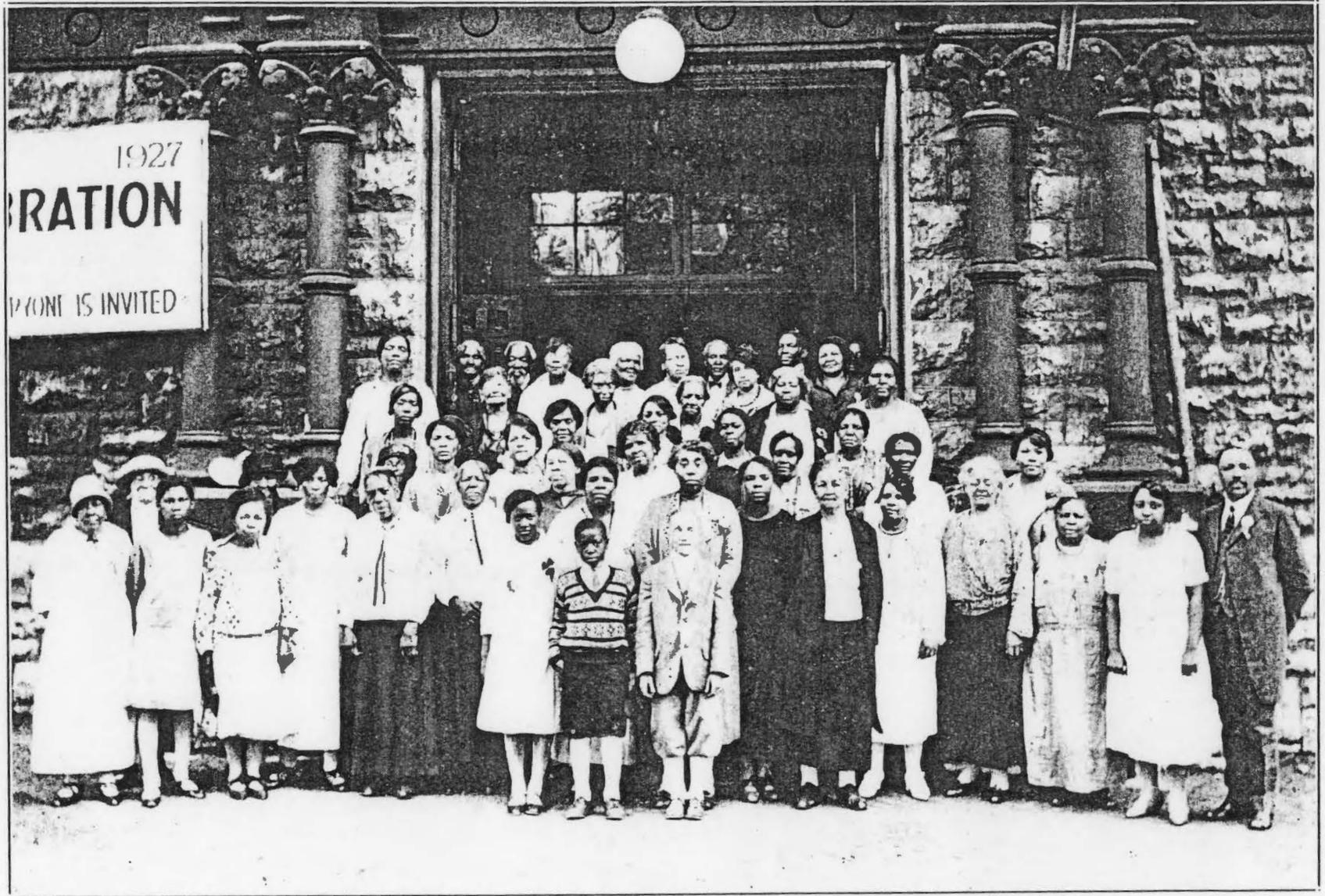
"September 16, 1831, the White Baptist Association met at St. John's Meeting House. In the minutes of this year the name of the African church of St. Louis occurs. It had a membership of 126, the largest in the association. The Second Baptist church of St. Louis, recently organized with 12 members, reported in 1833. This year the African Baptist church, reported in this association 36 baptisms and a total membership of 219, while the four white churches had a total membership of 126. There were only two white and two colored ministers in the association this year. (See Allen's Register.) The Association met at Good Hope Meeting House September 26, 1834. The six white churches received about 16 baptisms and had a membership of about 145. The First Baptist church reported 19 baptisms and 222 members. September 11, 1835, the association had received nine baptisms and had 165 members. The African church of St. Louis, with its 225 members, had more than all the white churches combined. September 23, 1836, they met with Fee Fee church. Six white churches reported six baptisms and a total membership of 155. The African church still had its 225 members. Who can tell us the cause of this spiritual dearth?"

Goshen is the place of meeting September 21, 1838. Third Church had some friction with Second Church. The seven white churches reported seven baptisms and 193 members. The African church leads with 22 baptisms and 263 members. The historian, Rev. W. O. Lewis, writes thus: We pity the white brethren could not learn from the negroes how to win men to Christ. The minutes of 1840 show the white churches reported 167 members and African church 278 members. There were no revivals during this period, but the association continued its missionary work. In 1843 the association received the following report from the white churches: 97 baptisms and 430 members. The African church now numbered 407 members. This year the white churches for the first time outnumbered the only negro Baptist church. The other negro folk, Music Baptist church, seems to have not been reporting. She dropped her fellowship. In 1846 the white church reported only 10 baptisms and 410 members. The African church again leads with 54 baptisms and 509 members.

In 1846 a letter was received from the Second African church asking admission into the

SLC-AS-014-001

Thirty-two



MISSION CIRCLE OF FIRST BAPTIST CHURCH

1927 PHOTO



20

ST. MARK'S ENGLISH LUTHERAN (FIRST BAPTIST)
SW COR CARDINAL + BELL
ST. LOUIS, MD
FACING SW

10/90

WHEN THOU HAST SAID THESE THINGS THEREFORE PRAY YE
OUR FATHER,
which art in heaven,
hallowed be thy name;
Thy Kingdom come; thy will be done
in earth as it is in heaven;
Give us this day our daily bread;
And forgive us our debts, as we have
forgiven our debtors;
And lead us not into temptation, but
deliver us from evil; for thine is the King-
dom, and the power, and the glory, for ever,
Amen.

And Jesus said, and made unto them, saying,
All power is given unto me in heaven, and in
earth. Go ye therefore, and teach all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost, teaching
them to observe all things whatsoever I have
commanded you: and, lo, I am with you all
ways, even unto the end of the world.
Amen.



LORD, ONE FAITH, ONE BAPTIST











AND GOD SPAKE ALL THESE WORDS SAYING,
I AM
the LORD thy God,
which have brought thee
out of the land of Egypt,
out of the house of bondage.

I. Thou shalt have no other gods before me.
II. Thou shalt not make unto thee any graven image,
or any likeness of any thing that is in heaven above, or
that is in the earth beneath, or that is in the water un-
der the earth:

Thou shalt not bow down thyself to them, nor serve
them; for I the LORD thy God am a jealous God, visiting
the iniquity of the fathers upon the children unto the
third and fourth generation of them that hate me:
And shewing mercy unto thousands of them that
love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God
in vain; for the LORD will not hold him guiltless that
taketh his name in vain.

IV. Remember the sabbath day to keep it holy: six days
shalt thou labour, and do all thy work, but the seventh
day is the sabbath of the LORD thy God: in it thou shalt
not do any work, thou, nor thy son, nor thy daughter, thy
maid-servant, nor thy maid-servant, nor thy cattle, nor thy stranger
that is within thy gates:

For in six days the LORD made heaven and earth, the sea,
and all that in them is, and rested the seventh day: wherefore
the LORD blessed the sabbath-day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long
upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

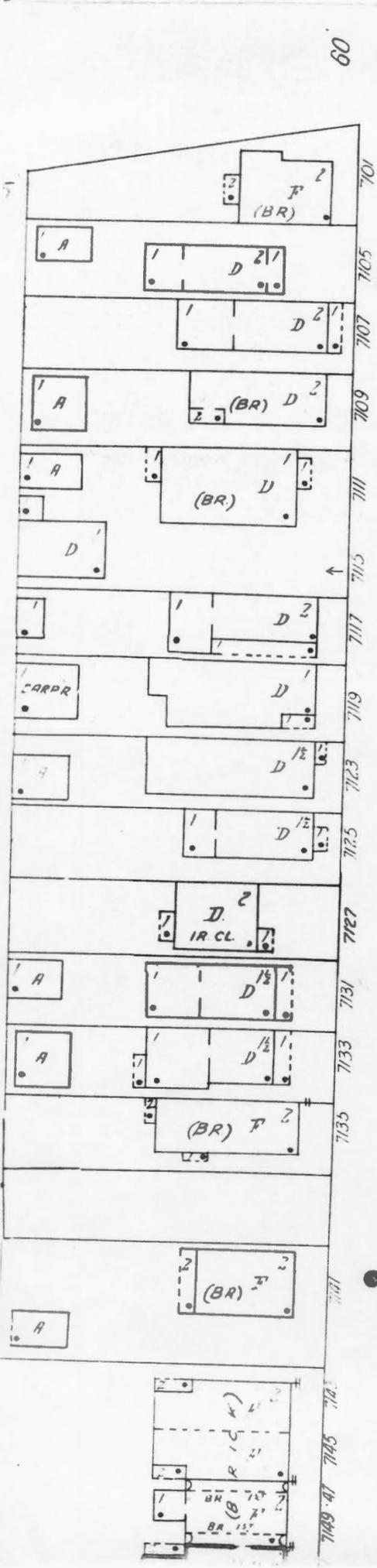
IX. Thou shalt not bear false witness against thy neigh-
bour.

X. Thou shalt not covet thy neighbour's house,
Thou shalt not covet thy neighbour's wife, nor his
servant, nor his maid-servant, nor his ox, nor his ass, nor
thing that is thy neighbour's.

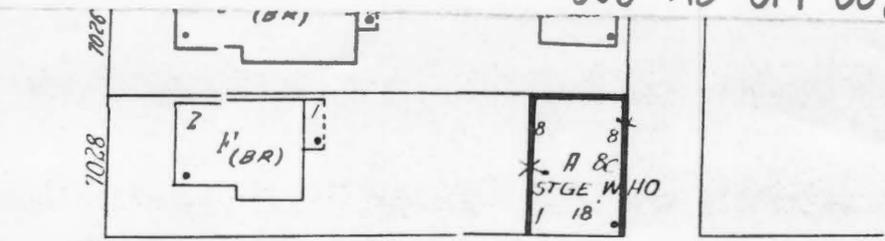
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ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

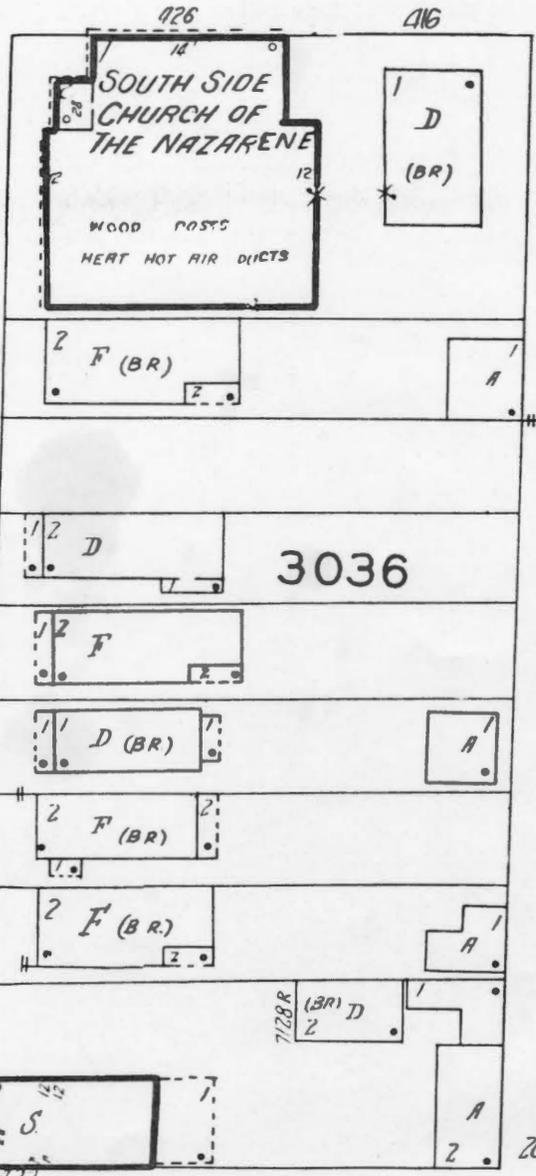
1. No. 32	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101		
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.		
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.		
7. Building? yes	8. On National Register or part of estab. district? No		
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No	
12. Original name: Carondelet Methodist			
13. Present name/owner's name: South Side Nazarene			
14. Street address: SE cor. Blow & Virginia		15. Style: Romanesque	
16. Date(s): 3/17/1890 (Building Permit			
17. Architect: unknown		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front Side		27. Wall treatment: red brick	
28. Plan shape: see attached		29. Changes: Addition? Altered? <i>yes</i>	
30. Exterior condition:		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			
34. History and Significance:			



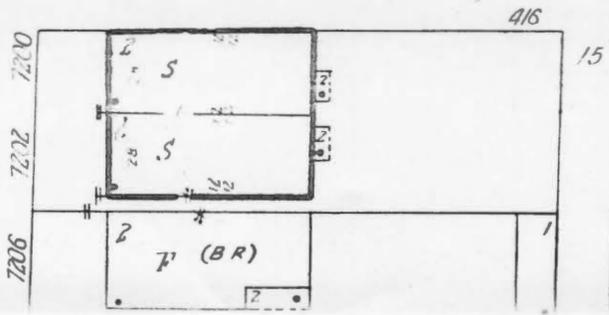
VIRGINIA AV.



6" W.P. 50 BLOW 50 6" W.P.



6" W.P. 50 NAGEL AV. 50 6" W.P.



(1899)

METHODISM.

and seven years since there have been fifty-eral places of worship. room are portraits of s from 1823 down. an appendix. J. H.

enary Church may be f the earlier Methodist t was a two-story brick, ay and Pine, where the nds. It was dedicated 845 became connected iscopal Church, South. ult in the rear of the ine Street, which, after the editorial and print- Louis Christian Adv- neral Conference of the urch, South, was held in May, 1850, when s elected and ordained , W. M. Prottzman and pastors of Centenary, in r to the conference of in Missouri in 1898, eighty-three to eighty- er pastor in the first ntenary congregation is s most widely known cAnally, E. M. Marvin, W. A. Smith, of fame as nd debater in the coun- twelve pastors served in

which cost \$10,500 in , with its appurtenances, t on the northwest cor- ceenth Streets was pur- nd the church buildings the interior equipments rner stone of the church hops' meeting, May 10, ctly twenty-seven years rner stone of the first McTyeire delivered an Andrew laid the stone. cated May 27, 1871, by Bishop Marvin preached is of rough stone ers of pews and seats alf as many as may body of the church. ch are three stories uses, including pastor's

office, and beyond is the parsonage, but not now used for that purpose. J. H. Linn, the first pastor of the First Centenary, came from Baltimore to be pastor of the second Centenary and began his ministry in the Sunday-school room. C. D. N. Campbell preached a few months in the top story of the building, in the rear of the church. Since 1874 the pastors have been W. V. Tudor, J. W. Lewis, John Mathews, B. Carradine, S. H. Werlein, John Mathews again, and now J. H. Young. Mathews served nine years out of twelve. The General Conference was held in Centenary in May, 1890. Centenary and the Episcopal Cathedral are the only two American Protestant churches in an area including 300 city squares, where there were fifteen such churches twenty-five years ago. Centenary church has a burying place eight miles out on the Olive Street Road. It is the successor of the Wesleyan Cemetery, which existed east and west of Grand Avenue, and between Laclede Avenue and Manchester Road. That was in use in the days and years of the old Centenary. Its title became involved in litigation, but the history thereof will not be attempted. Grand Avenue was a roadway through the cemetery. Soldiers during the war of 1861-5 were buried east of the road and were removed to a national cemetery. Early in the history of the present Centenary the cemetery ground was sold, and bodies were removed to the new Wesleyan Cemetery of to-day or elsewhere as friends preferred. Among them was the body of Thomas Drummond, the Fourth Street pastor, who died of cholera in 1835. It is in the southwest corner of the new Wesleyan. That is his third burial place.

Carondelet first appeared in the minutes in 1857, with D. R. McAnally as pastor, who was at the same time editor of the "St. Louis Christian Advocate." His home was in Carondelet, then under a separate municipality from St. Louis. He gave ground for a church lot adjoining his home premises, and he and his neighbor, John C. Bull, became the principal donors and actors in the procurement of a church building for the little society that had been formed. The church was a small but substantial brick edifice, with architecture in keeping with the times for small churches. The work was done and the building dedicated by the organizer of the congregation in 1858. Editor McAnally served the church as pastor

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METHO

fourteen years, but not continuously, and it was largely known in that community as "McAnally's Church." No member of conference ever served one church so long in Missouri. He died in July, 1895, in extreme old age, and his funeral service was conducted in the church he so long served and attended—altogether about thirty-seven years. Among the well known preachers who served Carondelet Church were Wesley Browning and John W. Robinson. The pastor of to-day is J. W. Worsnop.

St. Paul's Church, in the north end of the city, is west of Sixteenth Street, on the north side of St. Louis Avenue. It is descended from the "Mound" society, organized as a mission in the Little Mound Market House in 1841, and was connected with the South St. Louis Mission, on Fourth Street below Chouteau Avenue. Services were next held in a neighboring brick house, after which the congregation moved into a brick church, which had been built on Tenth and Chambers, now used by a congregation of colored Baptists. Until 1867 the church was known as "the Mound." It had a good attendance and was supplied with a class of preachers of good talents. Three yet living and widely known are Prottzman, J. Ditzler and W. M. Leftwich. A. A. Morrison became president of Central College, W. M. Rush a leader in the Missouri Conference and Ditzler a theological debater of note. In 1867 a long, low brick house was built at Tenth and Benton, and dedicated in May by Bishop Marvin, and called "St. Paul's Tabernacle." Prosperity did not attend the new location, and in 1872 the present St. Paul's Church was dedicated by the same bishop under the pastorate of W. M. Leftwich. The present lot is large, the church stands on the rear part of it. The Sunday-school room is partly below the outer surface. The audience room is large enough for the congregation, with smaller rooms on the same floor for other uses. The unoccupied portion of the lot is abundant for a parsonage and large church that may be erected in the hereafter. There have been twenty-four pastors since the organization of the Mound society. E. M. Bounds, W. R. Mays, C. L. Smith, J. H. Early, F. R. Hill, Jr., and M. T. Haw, all living, have been pastors of the present church.

In 1846 a brick church was reared on Fourteenth Street, below Morgan, and called "As-

(1883) Scharf SL-AS-04-002

was the erection, some three or four years later, of Asbury Chapel, at the corner of Fifteenth and Gay Streets. About the year 1864, Nathan Coleman organized a Sunday-school in Stoddard's addition, and of this St. John's Church is the outgrowth. On the 5th of December, 1864, the Quarterly Conference of the First Church ordered the sale of Asbury Chapel, the proceeds to be placed in the hands of a joint committee to be appointed by the Quarterly Conferences of Asbury Chapel, First and Centenary Churches. Subsequently, during the presiding eldership of the Rev. T. M. Finney, a congregation of seventy-five persons was organized as St. John's Church, and the chapel was sold for the use of the colored Catholics, and is now St. Elizabeth's Church. The money thus obtained, supplemented by large subscriptions, was used in the erection of a church and chapel on the present site. The corner-stone of these buildings was laid June 26, 1867, with Masonic ceremonies, and the chapel was completed and dedicated on the 9th of May, 1869. Bishop Pierce preached the sermon on that occasion, and the Hon. John Hogan and the venerable minister, Andrew Monroe, delivered addresses. At this time the congregation had increased to two hundred members.

In the winter of 1879 extensive alterations and improvements were made, and on the 6th of April of that year the church was re-dedicated and used for the first time. Its site has a frontage of one hundred feet on Locust Street and a depth of one hundred and thirty-four feet eight inches on Ewing Avenue, and it has a seating capacity of eight hundred persons. The pastors have been Revs. T. A. Morris, 1868-71; J. W. Lewis, 1872-75; J. G. Wilson (now presiding elder), 1876-79; W. V. Tudor, 1880-81; J. W. Lewis, 1882. Connected with the congregation are a Ladies' Sewing Society; the "Busy Bees," composed of young ladies and children; the Women's Missionary Society, and other organizations. The membership in October, 1881, was reported at three hundred and sixty-five, with thirty-three teachers and four hundred and ten scholars in the Sunday-school.

First Church, Carondelet.—The **First Methodist Episcopal Church South** in Carondelet, known also as the South St. Louis First Church, is situated at the southwest corner of Fifth and Nebraska Streets. It was organized by Rev. D. R. McAnally, D.D.,¹

¹ D. R. McAnally was born in Granger County, Tenn., Feb. 17, 1810, and is descended from an old Scotch family which came to this country before the Revolution, and settled in Tennessee when it was still a wilderness. He worked occasionally on his father's farm, but received a good education at a private school. He commenced the study of law, but abandoned it for

with nine members, in June, 1857, in the present building, which had been erected and dedicated on the 17th of May, 1857. The rules of the church Conference require that pastors of churches shall be changed at least once in four years, but to this church no pastor was appointed by the Conference for twelve years, it being left from year to year "to be supplied." It thus happened that Dr. McAnally's connection with the church, as virtual though not nominal pastor, remained unbroken during the whole period, his name meanwhile only appearing in the Conference minutes as editor of the *St. Louis Christian Advocate*. In 1869, when Rev. T. M. Finney succeeded him as editor of the *Advocate*, Dr. McAnally was appointed pastor of the church, and was successively reappointed until, in 1872, he again became editor of the *Advocate*. He "supplied" the church until 1874, when the Conference appointed J. W. Robinson to its pastorate. The congregation had become deeply attached to its pastor, and was loth to sever a connection that had lasted continuously for over seventeen years and to be brought under the rule of itinerancy. In 1875 the Conference appointed

that of the ministry, and on the 31st of August, 1829, he was authorized to preach. In December, 1829, he was received on trial by the Annual Conference, and appointed to a circuit. In November, 1831, he was ordained with full powers of the ministry, and preached in Virginia, North Carolina, Tennessee, Georgia, South Carolina, and other States until 1843, when he was appointed president of the East Tennessee Female Institute, at Knoxville. In 1851, at the invitation of the St. Louis and Missouri Annual Conference of the Methodist Episcopal Church South, Dr. McAnally removed to St. Louis in order to conduct the *St. Louis Christian Advocate*, and to take charge of the book publishing interests of his church. Dr. McAnally remained in the editorial management of the *Advocate* until the outbreak of the war in 1861. In May of that year the *Advocate* was suppressed and its editor imprisoned, as being inimical to the Union, by the military authorities. In July, 1861, he was tried by a court-martial, the verdict of which was sent to Washington but never returned, and during the remainder of the war he was kept on parole and forbidden to leave St. Louis County. He was frequently rearrested, imprisoned, and released. After the war the *Advocate* was revived, with Dr. McAnally in the editorial chair, and he remained in charge of the paper until just previous to the formation of the Southwestern Book and Publishing Company in 1869, when he resigned and engaged in an educational enterprise in Carondelet. The academy he established there proved successful, and assisted by several other teachers he maintained it for nearly four years. Dr. McAnally's successor in the editorship of the *Advocate* was the Rev. T. M. Finney, but in 1872 the Southwestern Book and Publishing Company recalled Dr. McAnally to the editorship, and he has remained in charge ever since. Dr. McAnally celebrated the fiftieth anniversary of his entrance into the ministry at the Carondelet Church on the 31st of August, 1879. He has written a number of works, among them being a biography of "Martha Lawrence Ramsay," "Life and Times of Mr. William Patton," "Sunday-School Manual," etc.

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Wesley Browning pastor, and in 1876, John Garton, but the congregation refused to recognize the last appointment or to support the minister. Consequently in 1877 the church was cut off from its connection with the Conference, and continued as an independent organization, with Dr. McAnally as pastor. The church lot measures one hundred and ten by one hundred and fifteen feet, and the church building twenty-six by forty-five feet. The property is valued at three thousand dollars, and the membership is reported at three hundred persons. The Sunday-school is attended by from eight to ten teachers and from eighty to one hundred and thirty scholars.

Chouteau Avenue Church.—In September, 1841, a class-meeting was organized at the house of Reuben Russell, on Convent Street, and this formed the nucleus of Wesley Chapel. In 1842, Wesley Browning being then the presiding elder of the St. Louis District, the extreme northern and southern portions of the city were formed into a station, which was placed in charge of Rev. T. W. Ould, and in the following year the southern charge was constituted a separate station and designated as the South St. Louis Church, Rev. W. M. Rush, pastor. In 1844 a church building known as Wesley Chapel was erected on Paul Street, between Chouteau Avenue and Hickory Street, and was dedicated by the Rev. Jonathan Stamper. The pastor, according to the Conference reports of 1844, was the Rev. John A. Tutt. In 1848 the congregation removed to a lot at the northeast corner of Chouteau Avenue and Eighth Streets, and began the erection of another building, which, however, before being completed was demolished by a storm. The structure was rebuilt and dedicated by Rev. D. S. Doggett in 1850. It was a plain two-story brick building forty by seventy feet, and seated about three hundred persons. The building was demolished in 1873, and the present edifice, a neat brick structure, with a capacity for seating three hundred and fifty persons, was erected at the same locality. The name was changed at this time from Wesley Chapel to that of Chouteau Avenue Methodist Episcopal Church South. The pastors since then have been Revs. J. H. St. Clair, 1873; F. A. Owen, 1874-75; W. M. Williams, 1876; J. J. Watts, 1877-79; B. W. Key, 1880; W. R. Mays, 1881-82. The report of October, 1881, showed that the congregation then numbered seventy-three members, and that there were thirteen teachers and one hundred and twenty-five pupils in the Sunday-school.

Marvin Mission, 2629 Menard Street, Rev. D. Q. Travis, pastor, grew out of a Sunday-school organized by a Mr. Ray in a blacksmith's shop in 1859.

A room was afterwards rented, and the school continued for four years under the care of its founder and Simon Boogher. It had a checkered career, being frequently closed for months at a time and reopened, until the formation of the present organization. The mission now owns a lot fronting thirty-five feet on Menard Street, and a frame building for worship with a seating capacity of two hundred and sixty-five, which was dedicated Dec. 29, 1874. The property is valued at three thousand dollars. The pastors have been Revs. Wesley Browning, J. W. Robertson, — Staunton, J. J. Watts (appointed September, 1875), W. R. Mays (appointed September, 1877), D. Q. Travis, appointed September, 1881. The membership of the church is one hundred and forty; the Sunday-school has nineteen teachers, and an attendance of between two hundred and three hundred scholars.

Page Avenue Church was organized in 1877 with twelve members. J. T. Dowdall, E. S. Greenwood, and Rev. J. T. Watson were the first official board, and Rev. R. F. Chew was the first pastor. Rev. B. F. Key succeeded him in 1878, and was followed in 1879 by Rev. J. E. Godbey, who has been pastor since. The erection of a church building is contemplated, but in the mean time the congregation occupies a chapel on Page Avenue near Grand Avenue. The membership numbers seventy-four persons, and the average attendance at the Sunday-school, of which R. M. Scruggs is superintendent, is two hundred and forty.

THE GERMAN METHODISTS.

Prior to 1841 there was no organization of German Methodists west of Indiana, but in that year the Missouri Conference of the Methodist Episcopal Church established the Belleville mission in Illinois, and the St. Louis and Pinckney missions in Missouri. Rev. L. S. Jacoby was appointed to the St. Louis mission, and took charge of it in August, 1841. He rented a meeting-house from a Presbyterian organization, and commenced preaching with great success. At the close of his first year's labors he reported one hundred and fourteen members, besides numerous others who had joined the society but had removed to other places. He was reappointed for a second year, during which he greatly strengthened the foundations of the prosperous German societies, of which there are now four in the city. St. Louis District was in 1845, with the other missions in Missouri and Illinois, transferred from the Missouri to the Illinois Conference, with L. S. Jacoby and William Nast as presiding elders.

Dr. Nast was extensively known as the father of German Methodism, and labored with great success in St. Louis. He was a native of Germany,

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CARONDELET METHODIST (SOUTH-SIDE NAZARENE)
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ST. LOUIS, MO

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MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-003

1. No. 011	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: St. Cronan's Roman Catholic Church

13. Present name/owner's name: same

14. Street address: 1203 South Boyle 15. Style: Gothic

16. Date(s): 4/6/1879 (cornerstone date)

17. Architect: unknown 18. Builder: unknown

19. Original Use: church 20. Present Use: church

21. No. of stories: 1 22. Basement? yes 23. Wall construction: masonry

24. Foundation material: limestone 25. Roof type/material: gabled/asphalt

26. No. Bays: Front Side 27. Wall treatment: red brick

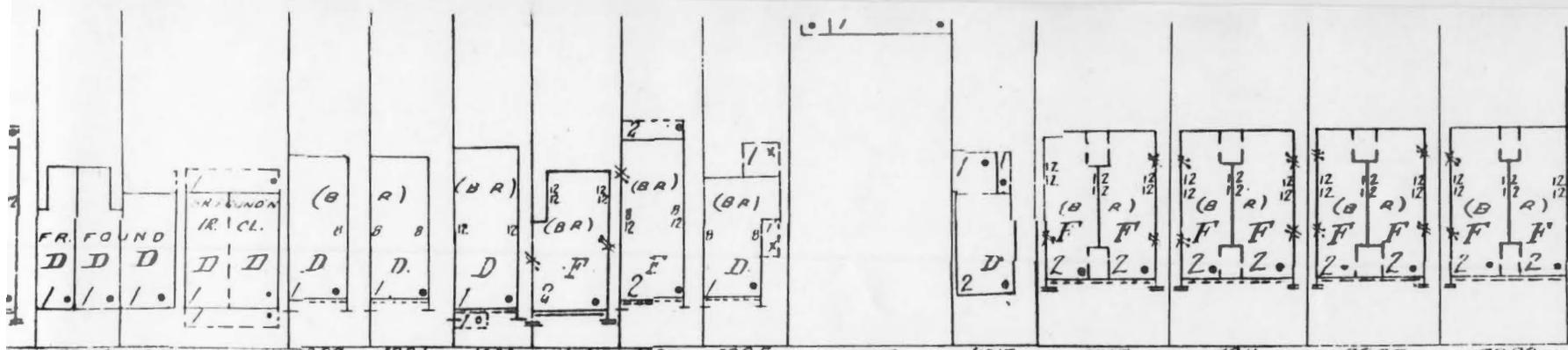
28. Plan shape: see attached 29. Changes: Addition? tower Altered?

30. Exterior condition: good 31: Open to public? yes; limited

32. Other Surveys in which included: n/a

33. Further description of important features:

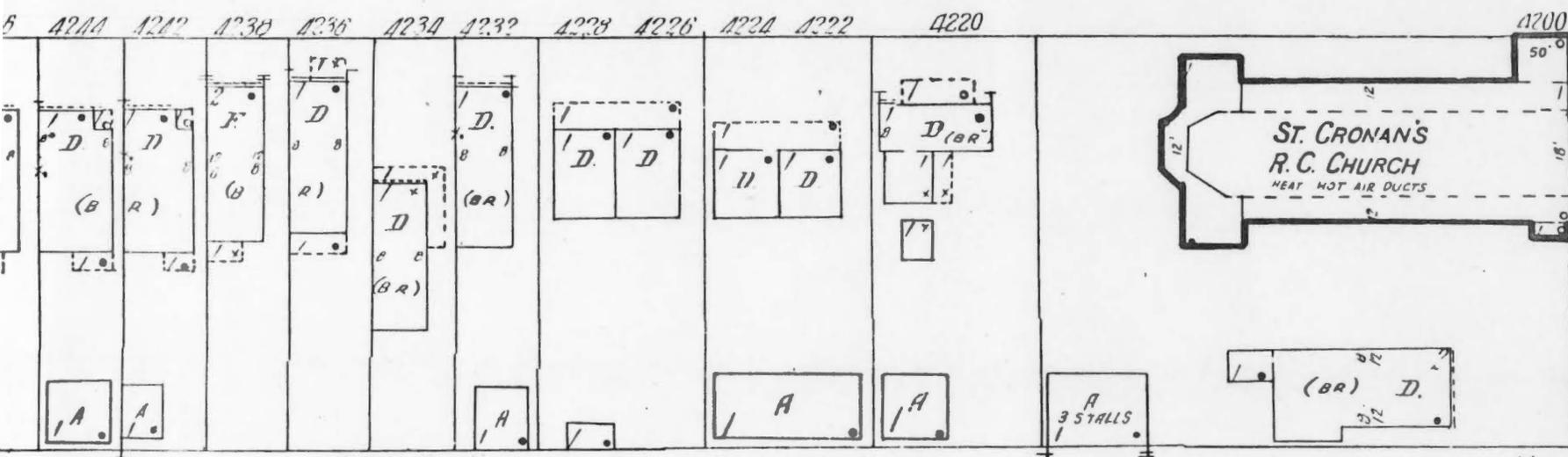
34. History and Significance: The nave was built in 1879; the tower was a later addition.



SWAN AV.

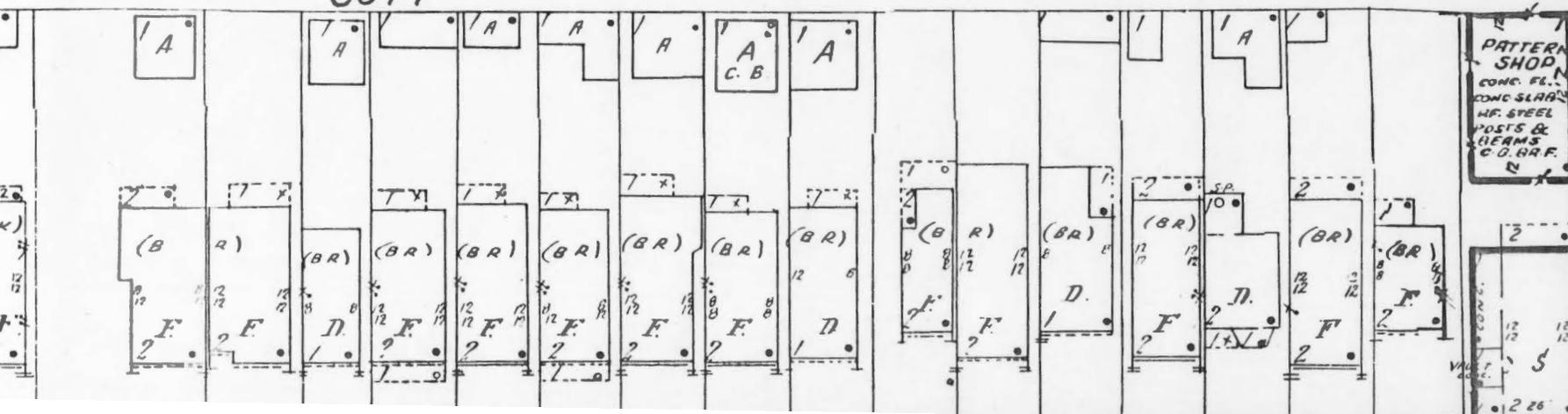
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S. BOYLE

(FA)

Yesterday was Palm Sunday, and the commencement of Holy Week. This fact was brought to mind on the part of those who had not thought of it, by the thousands of men and women seen on the streets with sprigs of fir in their hats and bonnets. Protestant Episcopalians as well as Roman Catholics observe Palm Sunday.

Bishop Ryan preached the morning service and officiated at high mass at St. John's Church, and also at Father Butler's Church, Tower Grove, in the afternoon. A report of the latter sermon will be found below. The services in the various Catholic churches will be very impressive during the week, particularly on the last three days.

The Dedication at Tower Grove.

The laying of the corner-stone and dedication of the new Catholic Church at Tower Grove Station, near the intersection of the old Manchester road and Chouteau avenue, took place yesterday afternoon. The congregation was formed a few months ago by Rev. Father Butler, pastor of St. James' Church, Cheltenham, and has been worshiping in a small frame building on the old grounds of the Abbey race track. About eighty families now comprise the congregation. The church, whose corner-stone was laid yesterday, is to be known as St. Cronan's Church, and is to be under the pastoral charge of Father Butler. The new building is to be of Gothic architecture, built of brick, with stone dressing, at a cost of about \$3,000, and, when completed, will accommodate about 300 worshippers, without counting the addition which it is proposed to add to the church, when made necessary by the future growth of the congregation.

At 3 o'clock Bishop Ryan arrived under the escort of St. Kevin's Parish Society, with the Christian Brothers' Band. The Bishop officiated at the dedication, assisted by Fathers McCaffray as deacon, Willinbrink, sub-deacon, McEvoy, high priest, and O. F. O'Leary, assistant Priest. Prayers were offered up around the cross, the place where the main altar is to stand in the church, and then the walls were blessed, according to the long-established ceremonial of the church. The corner-stone was then laid by Bishop Ryan with a beautiful silver trowel, which bore the inscription: "Presented to Rt. Rev. Bishop P. J. Ryan on the occasion of the laying of the corner-stone of St. Cronan's Church, Palm Sunday, April 6, 1879." B. S. Saville, Vice President; W. T. Maginnis, Secretary; Lawrence Carey, Treasurer, and Edward Mathews, Tim. Murphy, Messrs. Dempsey and Cassidy, of the congregation, assisted at this part of the ceremony. In the corner-stone was placed a box containing copies of the GLOBE-DEMOCRAT and other daily papers, coin of the present day, documents of the church, and a tiny piece of the celebrated Rock of Cashel, inclosed in glass. The piece of rock in question was deemed appropriate because brought from the diocese in which Bishop Ryan was born, and because Cashel, when the residence of the Kings of Ireland, was the scene of the most glorious labors of St. Cronan, in whose honor the church is named.

THE SERMON.

Bishop Ryan preached the dedicatory sermon. He took for his text the words: "Built

God. Hence the unity of this temple of God, hence the stability of this temple of God. Because it is founded by our Lord and Savior Jesus Christ, it is one building, it is a stable building, that shall stand until the consummation of time, according to His own promise, and it shall grow into a habitation of the Most High. Because of this corner-stone, too, not only its unity and its stability, but its sanctity, for thus framed, together, thus united, it shall grow into a holy temple unto the Lord. Like the temple of the Holy Ghost, each individual Christian is formed upon the foundation of Jesus Christ, his Christian character being formed after this divine model. Being united by this divine model produces a harmony and a union and a growing in holiness until the individual, like the temple, becomes a habitation of God in the spirit. Let the corner-stone be the foundation of your individual character; also study the character of Our Lord and Savior Jesus Christ, the model man, the man that this century needs as badly as the century in which he lived. Study our divine Lord, and especially in these days of salvation, especially during this holy week, in which we commemorate his sufferings. If you would become men with the dignified humanity of our divine Lord, understand him. Let it not be the unsubstantial foundation, the foundation that stands not the test of temptation or of time.

Behold the scene that was witnessed on this very day in Jerusalem. The people went out to meet Jesus Christ. They thought they loved Him. They praised Him. They took the palm branches from the trees. They lifted their voices with cries of "Hosannah" to the son of David. They received Him with joy of heart into Jerusalem. The time of His triumph seemed present—now He was regarded as the Son of David. A few days afterward they cried out for His crucifixion. What instability. We may indeed imagine that we are true Christians; we may conceive some momentary affection or love for God, and imagine that to constitute a sanctified Christian character. But we find out in a moment of temptation how superficial was our piety. We find out when the trial comes very often how unircal was the foundation, and therefore if we would have this foundation stable and firm, we must study the life, character, and sufferings of our Lord and Savior Jesus Christ. When the multitude proclaimed his Messiah; when they cried: "Hosannah" to him; He who looked into their hearts; He at this moment was seen to weep over them. Whilst they rejoiced He wept; He saw into the sanctuary of their souls, and saw how superficial was their piety. And brethren, when we go forth to meet Him, when we speak words of praise to him, perhaps, too, He sees how superficial is our piety, how little prepared we are for the attacks of temptation. Ask him to bless you and your families. Ask him to become the corner-stone of the personal sanctified edifice of your Christian character. Engage your hopes in perfecting the work that to-day you see inaugurated.

BUILD UP THIS TEMPLE

to God, and what sweet associations will be connected with it in the future. Here your children will be baptized. Here the young couple will come to receive God's blessing in the sacrament of marriage. Here the Bishop of God shall give the holy sacrament of confirmation to those entering upon the battlefield of human life. Here the prodigal son shall come weeping to his father's house, and fall down at the feet of Jesus Christ within the wall of this temple. It will be the inn of the Good Samaritan where wounded strangers shall be brought bleeding, to be taken care of by those to whom God has given his commission to love and care for them. It will be the banquet-hall, where the Father, Almighty God, shall rejoice over His returned Son. From this place shall your dead bodies be borne in the future to the cemeteries—those in childhood, those in manhood; What associations that are sanctifying, what influences that are sweet and beautiful, sur-

St. Louis Globe-Democrat
7 April 1879

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ather Gamber was Rector of the Germans of Carondelet until 1861, and attained real success. At first, mass was held for the Germans in S. S. Mary and Joseph, every Sunday at 8 o'clock. But in 1860 the young priest called a parish meeting on which the erection of a new church was determined upon.

The congregation purchased a lot with 100 feet frontage on Michigan Avenue and Schirmer street, upon which the erection of a church was begun at once. The corner stone was laid on the third Sunday in August, 1860, by Vicar-General Joseph Melcher, assisted by Rev. H. Schirmer and Rev. P. J. Ryan. Archbishop Kenrick dedicated the church on December 26th, 1860, in honor of the Apostle of Germany, St. Boniface.⁴

In the same year the parsonage had been erected, and a parochial school was organized with a lay-teacher. The first religious to teach the girls were the Sisters de Notre Dame, and after 1880 the Sisters of Christian Charity.⁵

In 1861 Father Gamber demanded and received his exeat from the archbishop and returned to his native land, where he became pastor of a church near the city of Mainz. On June 21st, 1861, Father E. A. Schindel was appointed pastor of St. Boniface parish. Coming to Carondelet with his friend, the pastor of Matteese Creek and Maxville, Father Gamber by Brockhagen, he found a church and a parsonage, but "all void and empty." The church was not completed, there was no plastering on the walls and ceiling, no cross on the steeple, no bell in the tower, no work on the woodwork; but there was a heavy debt on the parish, and no funds to liquidate it, and no promises reliable enough to satisfy impatient creditors. Archbishop Kenrick came to the rescue of Father Schindel, as he had done once before in favor of Father Gamber. During the war, that worked much hardship and desolation to others, Father Schindel to have brought a blessing to Carondelet, as many of its people found employment at the ironworks, building gun-boats and other military craft.

When conditions having improved, Father Schindel built in 1865 a school on Minnesota Avenue and Schirmer Street, and in 1868 the archbishop's residence. He also built a hospital on Grand Avenue and Michigan Ferry Road, at a cost of more than 40,000 dollars, which a few years later was destroyed by fire, being a total loss. Father Schindel died on November 1st, 1895, after thirty-five years' labor in the parish. Herman Nieters, rector of St. Joseph's Church at Neier, Mo., and assistant to Father Schindel, was appointed rector of St. Boni-

⁴ "Das Katholische Deutschtum in St. Louis," p. 38.

⁵ Ibidem, and "Goldenes Jubilaeum der St. Bonifatius Gemeinde zu St. Louis," p. 5-11.

face by Archbishop J. J. Kain. Father Nieters took charge of the parish on December 1st, 1895. Under his pastorate the church was thoroughly repaired and a new school built. The parish school is in charge of the Sisters of Christian Charity. It numbers 450 pupils. St. Boniface celebrated its Golden Jubilee on the first Sunday of May, 1910, in a fitting manner.⁶

During his long pastorate Father Schindel was assisted by a series of distinguished priests, J. G. Nordmeyer, Xavier Juetting, Francis X. Willmes, Hermann Nieters, Clement Moenig, M. Helmbacher, and Peter Kurtenbach. The assistants during Father Nieters pastorate were: Father Kurtenbach, H. Amsinger, William Huelsmann and George Dreher. St. Boniface's parish has given to holy Church five priests, three brothers, and thirty-one Sisters of Christian Charity.

In 1870 the city limits of St. Louis were extended southward to the River des Peres, and Carondelet was incorporated in the great Metropolis of the Mississippi Valley. This expansion of the city included another old foundation within its territory, the Church of St. James at what is still called Cheltenham. The parish was organized in 1861 by Father John O'Sullivan, pastor of St. Malachy's Church from 1859 to 1862. When Father Miles W. Tobyn succeeded to the pastoral charge of St. Malachy's in 1862, the care of the mission church at Cheltenham also devolved upon him, until in 1864 Father Michael Welby was appointed rector of St. James Parish. In the Catholic Directory for 1866 Father Welby is mentioned as being stationed at Cheltenham and at the Cathedral of St. Louis. In 1869 Father Thomas Manning officiated at Cheltenham; he was succeeded in 1870 by Father Henry Kelly.

All these years a parochial school had been in operation at the Church of St. James in Cheltenham, but in 1870 when Father Kelly came, the school was closed; and as there was no rectory, he made the building his residence until he built a house.⁷

Father Henry Kelly died on July 13th, 1878. "He was simple and upright, fearing God," says the inscription on his monument in Calvary Cemetery. Father Thomas Ambrose Butler who in 1878 came to Cheltenham from St. John's Church, then the pro-cathedral of St. Louis, was one of the most remarkable men among the St. Louis priests of his day, though he never attained any distinguished place in the Church. According to the well informed authoress of "*Our Pastors in Calvary*." "Father Butler was born in Dublin, Ireland May 21st, 1837. He was educated in Maynooth, and ordained in Ireland, March

⁶ "Das Katholische Deutschtum," p. 40.

⁷ Chancery Records.

ST. CRONAN

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17th, 1864. The flame of patriotism lit his poet-soul from early childhood, and as a young priest in his native land he plunged into radical reforms to help the poor and oppressed around him. His zeal, however, brought him into conflict with the authorities, and, having friends in Kansas, he came to America. He founded the first cooperative colony of any importance in the United States. It was composed of 600 men and women from Ireland, and the tract they settled upon was called Fort Butler. Now it is Butler City. It was his own great and original idea.⁸ Whatever may have been the cause of Father Butler's leaving his colony in Kansas, his reception in St. Louis, April 1875, was a hearty one. For three years he served as assistant to Bishop Patrick Ryan at St. John's, and, on July 1878, was promoted to the rectorship at Cheltenham. From this place of vantage he organized the parish of St. Cronan, and in 1882 took up his residence there, but continued to minister to the congregation at Cheltenham until March 1884. It was then that Father Patrick McNamee received charge of St. James, whilst Father Butler continued his labors at St. Cronan's, until his death on September 7th, 1897. Father Butler was a poet of true inspiration though he published but one book of poems: "*The Irish on the Prairies*,"⁹ in 1873. Father McNamee administered the affairs of St. James Parish until November 21st, 1896. His successor was the Rev. Edmund A. Casey who remained until 1909. Through the extension of the city limits in 1875 Cheltenham became a part of the city of St. Louis and, since that date, the Parish of St. James is numbered among the city churches.

There now remains but one Church to be noticed as founded in the city before the outbreak of the civil war, the Church of the Assumption; on Sidney and Eighth Street. This parish had been organized in 1861 at Lock's Limekiln, by Father Raphael Capezuto, a native of Italy and member of the Congregation of the Mission, who had been attached to the Cathedral here, an energetic little man, who is remembered as a most zealous priest. The ground for the church was donated by John Doyle, the Philanthropist, and Father Capezuto had the construction of the church well under way, when he disappeared, the probability being that he had returned to his Religious Order. Father Bernard O'Reilly finished the church, which was dedicated on Sunday, November 30th, 1862, with Father P. Feehan the preacher of the occasion.

The parish being at the time the only one for the English-speaking Catholics of South St. Louis, became very prosperous, number-

ing over two hundred and fifty families, of Irish, French and Anglo-American descent.

The following year Father Martin O'Riordan succeeded as pastor, remaining with some assistance from Father P. J. Ring during 1864, until he was called to accompany Bishop Feehan to Nashville, Tennessee.

Father O'Riordan is best known as the former assistant priest at St. Patrick's, and as the heroic Vicar-General of Nashville diocese during the Yellow Fever epidemic. His successor at the Assumption was Father Thomas M. Kavanagh, born in County Roscommon, on the 11th of September 1837. In 1866 he was appointed pastor of the Church of the Assumption, St. Louis, a typical young Irish priest, zealous and pious, but light-hearted and full of fun. He was a favorite with all, and his premature and sudden death shocked everyone. He had just finished his retreat and returned for the Sunday services when he became ill, and died on Tuesday, July 21st, 1868, in the little rectory then at the rear of the church. He was in his thirty-second year, and the fourth of his ministry.¹⁰

Father Kavanagh had as his successor a man who had seen long and exhausting service in the country missions, Potosi and Old Mines, the Rev. James Fox, soon to be promoted to old St. Patrick's, the Irish mother church of the city. Then came the pastorate of Father Edward Shea, from 1870 to 1873, and finally the long and fruitful pastorate of the distinguished Father Constantine Smith, who from the edge of his parish of the Assumption founded the new Church of St. Agnes in 1891, thus making two harvests of corn grow where only one grew before.¹¹ Father Smith took possession of the parish of St. Agnes in September 1891, and was succeeded at the Assumption by the Rev. Patrick Dooley, who in turn gave way to the Apostolic Missionary Band under the leadership of the saintly William E. Randall.

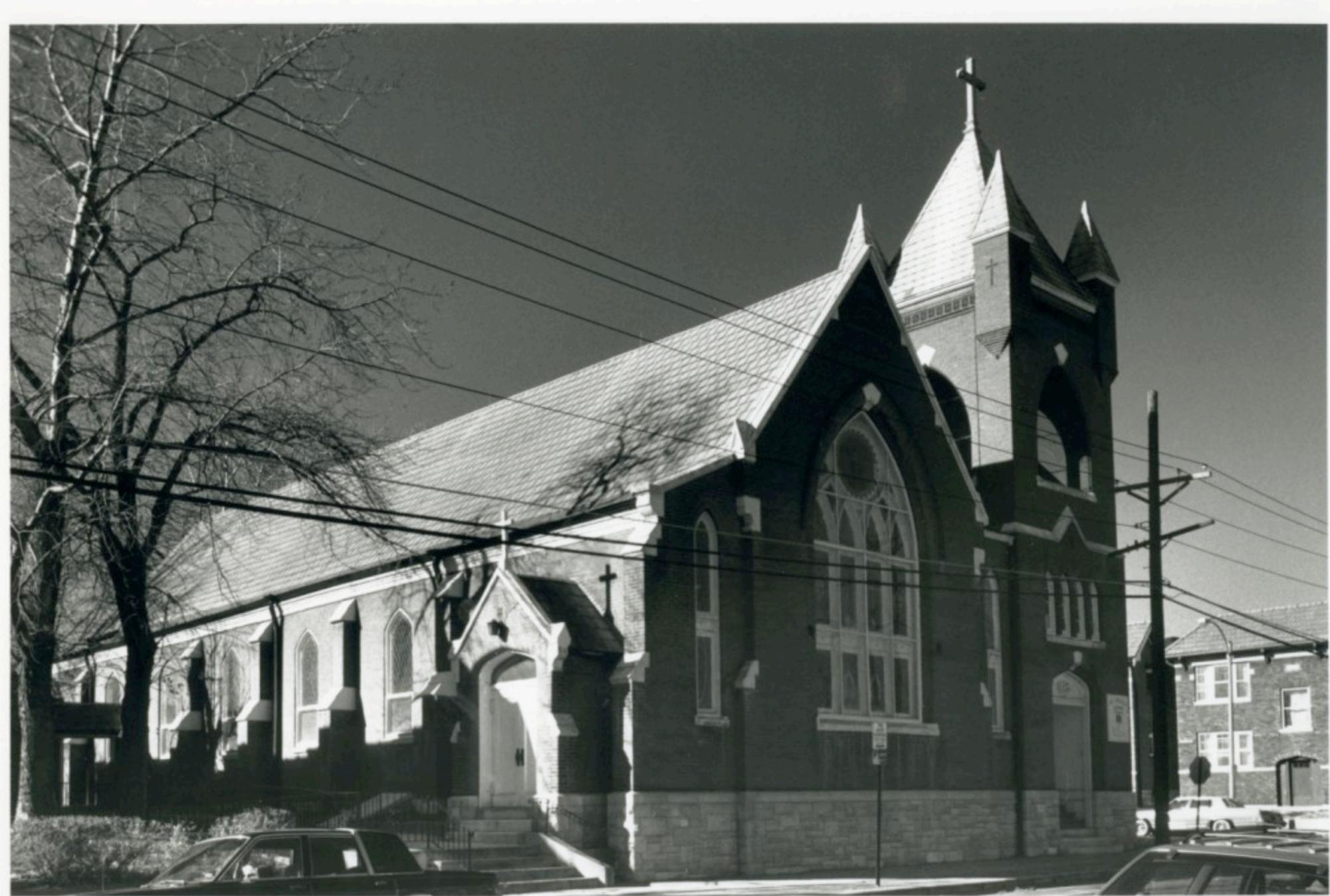
The parish of the Assumption, after the dismemberment, still contained two hundred and fifty families, who supported a parochial school attended by more than three hundred pupils instructed by five Sisters of St. Joseph.

¹⁰ "Our Pastors in Calvary," p. 13.

¹¹ Chancery Records.

⁸ "Our Pastors in Calvary," pp. 60 and 61.

⁹ Chancery Records.



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ST. CRONAN R.C.
SW CORNER SWAN + BOYLE
ST. LOUIS, MO

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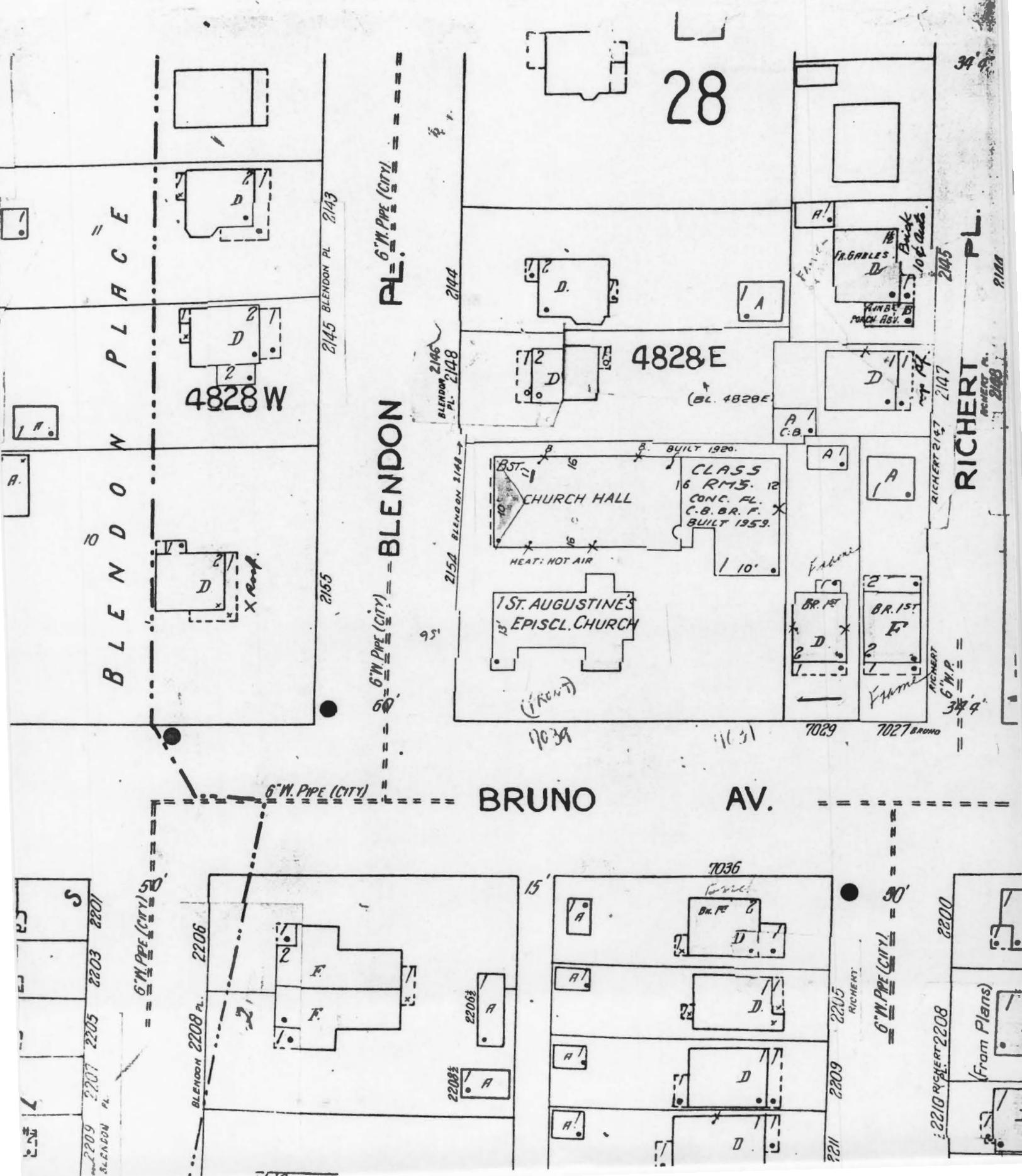
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MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

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1. No. 013		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: St. Augustine Episcopal Church			
13. Present name/owner's name: same			
14. Street address: 7039 Bruno		15. Style: Gothic	
16. Date(s): 9/14/1890 (cornerstone date)			
17. Architect: unknown		18. Builder: James W. Havens	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: frame	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front	Side	27. Wall treatment: wood shingles	
28. Plan shape: see attached		29. Changes: Addition?	Altered? yes
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features: The original exterior of this church was board & batten, which was replaced by wood shingles in 1935.			
34. History and Significance:			



BLENDON PLACE

BLENDON PL. 6" W. PIPE (CITY)

BRUNO AV.

RICHERT PL.

4828 W

28

4828 E

CHURCH HALL
 BUILT 1920.
 CLASS 16 RMS. 12 CONC. FL.
 C.B. BR. F. X BUILT 1959.
 HEAT: HOT AIR

1 ST. AUGUSTINE'S
 EPISCL. CHURCH

FR. GABLES
 D
 10' 6" QUOTE
 10' 6" UNQUOTE

BR. 1ST
 D
 2

BR. 1ST
 F
 2

2209
 2207
 2205
 2203
 2201
 BLENDON PL.

BLENDON 2208 PL.

2208 1/2
 2206 1/2

2211
 2209
 2205
 2200

2210 RICHERT

(From Plans)

34'

2145

2147

2147

2147

2147

2147

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2147

2147

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2147

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2147

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2147

BLENDON 2146 PL. 2148

BLENDON 2148 PL. 2148

95'

11039

11031

7029

7027 BRUNO

15'

2206

2206

2206

2206

2206

90'

2200

2200

2200

2200

2200



St. Augustine's Church and Miller Memorial Hall

HISTORICAL SKETCH OF ST. AUGUSTINE'S CHURCH, ST. LOUIS

Note: There seems to be a great dearth of recorded data pertaining to the very earliest steps in the formation of St. Augustine's. For such as we are able to give in this article we are greatly indebted to Mr. Eugene Mosby who was a member of St. Augustine's from the beginning and who has given us the earliest facts largely from memory.

Back in 1888 when St. Augustine's came into being, Benton was only a suburban station on the Missouri Pacific Railroad. The Rev. J. D. Forest was requested to evangelize the locality and it was discovered that there was a small nucleus of Episcopalians, and steps were gradually taken to band together and form a congregation. At the home of Mrs. S. O. Fish, the first president of St. Monica's Guild, it was decided to organize as a Mission, and the earliest services were held in the Presbyterian Church. Mr. John H. Hatfield was the first superintendent of the Sunday School.

Prior to the erection of a church building services were conducted in a school house and in Benton Hall.

About this time The Rev. Mr. Forest accepted a call to Texas and there were intermittent services dependent upon voluntary services of St. Louis clergy, among whom should be mentioned The Rev. E. C. Alcorn. During this time St. Monica's Guild had raised the funds for the purchase

of a lot for the church. Upon Bishop Tuttle's arrival in St. Louis he supervised the situation, and very shortly afterwards The Rev. G. D. B. Miller, a brother-in-law of Bishop Tuttle's, who had been principal of St. Mark's Church School in Salt Lake City, came in June 1890 to assume the pastorate of St. Augustine's. From that time on a real advance was made, and plans for a church building began to assume definite shape. Under the direction of Mr. Robert H. Cornell subscriptions amounting to \$1,000 were secured for the church building, which was to cost \$2,000, the Bishop securing a loan for the other \$1,000. On September 14, 1890, the cornerstone was laid at Bruno Avenue and Blendon Place and the church building was rapidly completed under the direction of Mr. James W. Havens, contractor, who generously donated his own services. Mr. Frederick A. Arthur, the first treasurer, gave the glass for the windows. About this time Mr. Eugene Mosby became superintendent of the Sunday School, and energetically and faithfully held that post for 27 years; he also organized and directed the choir, served as Lay Reader at times, and was in general a right hand man to The Rev. Mr. Miller.

The Altar was the gift of Mr. George W. Arrowsmith, at that time head of the Manual Training School of Washington University, and was the work of his own hands. Mr. and Mrs. Edwin Loker presented the organ.

THE EPISCOPAL CHURCH
1210 Locust St.
St. Louis, Mo. 63103

And failing in 1900 memorial tribune. The New... many Rev... until City A... At great general for the building great chief parish in his choice Dough in Feb... tion... the... stone... left in... splendor... nearly Editor to St... versal... After were St. Log Harter



ST. AUGUSTINE'S EPISCOPAL CHURCH

7039 Bruno Avenue
St. Louis, Missouri 63143

The Rev. Paul R. Thim, Rector
(314) 647-2580

CONDENSED HISTORY OF ST. AUGUSTINE'S CHURCH

Back in 1888 when St. Augustine's mission came into being, Benton was a suburban station on the Missouri Pacific railroad.

The Rev. J. D. Forest was sent by Bishop Tuttle to canvass the neighborhood. He discovered a small nucleus of Episcopalians who wished to ban together into a mission. In a meeting held in the home of Mrs. S. Fish, St. Augustine's mission was organized. The first services were held in a church on McCausland and in Benton Hall, and an old school house. Rev. Forest left in October 1888 Bishop Tuttle and Carroll Davis provided services for several months.

The Rev. E. C. Alcorn came to St. Augustine's in May 1889 - he stayed one year. He was followed by Rev. Miller, who stayed for 19 years.

St. Monica's Guild was formed and they raised \$1,400 to purchase land on Blendon. During the early years the most active part of St. Augustine's was St. Monica's Guild. St. Monica was the mother of St. Augustine of Hippo, a Bishop in Africa in the 5th century. This would indicate our mission was named for St. Augustine of Hippo rather than St. Augustine of Canterbury. Our shield, however, is very similar to the shield of the Archbishop of Canterbury. This would indicate that we were named after St. Augustine who was the first Archbishop of Canterbury.

Under the leadership of Rev. Miller, \$1,000 was raised and Bishop Tuttle secured a \$1,000 loan and the church building began to take shape. The corner stone was laid September 14, 1890, and the first service was held November 2, 1890. The entire cost of building was \$2,132.63.

The original building exterior was of board and batten construction. In 1935 these were removed and replaced with shingles. Also, electric ceiling fans and a new roof put on in 1936.

The first organ was installed in 1896 and a new one purchased in 1930. The altar and oak lectern were hand carved by George Arrowsmith in 1891. The altar rail was originally in St. Peter's Church at Spring and Lindell.

Miller Hall was built and the cornerstone laid in 1920. Named in memory of Reverend Miller. Under the ministry of Reverend Stolz, we became a Parish in 1956.

Maples Hall, the Educational Building, was built in 1959 + 1960. It was named in memory of Reverend Maples. He served St. Augustine's from 1928 to 1951 - 23 years.











MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

1. No. 34	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: English Lutheran Church of Our Redeemer		
13. Present name/owner's name: Calvary Cross Missionary Baptist		
14. Street address: NW cor, California & Juniata		15. Style: Gothic
16. Date(s): 1897		
17. Architect: unknown		18. Builder: unknown
19. Original Use: church		20. Present Use: church
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone		25. Roof type/material: gabled
26. No. Bays: Front Side		27. Wall treatment: red brick
28. Plan shape: see attached		29. Changes: Addition? Altered?
30. Exterior condition: good		31. Open to public? yes; limited
32. Other Surveys in which included: n/a		
33. Further description of important features: The Lutheran congregation purchased the church lot in Dec. 1896; they sold the church in 1901 to St. Andrew's Evangelical church, who sold it to Calvary Cross Baptist in 1964.		
34. History and Significance:		

3137 3135
3138

3193 3191 3129 3127 3123 3121

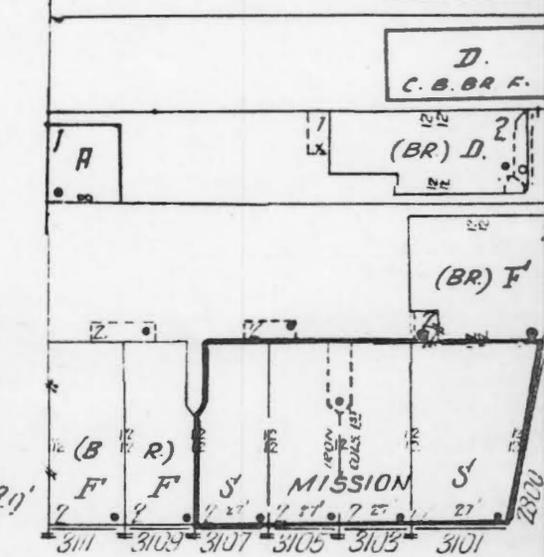
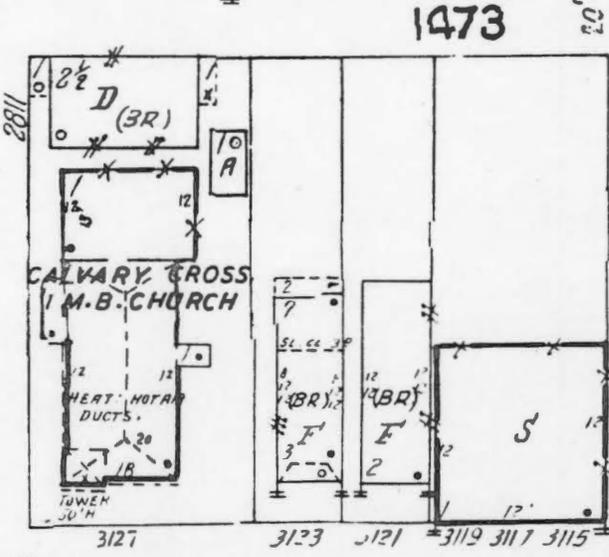
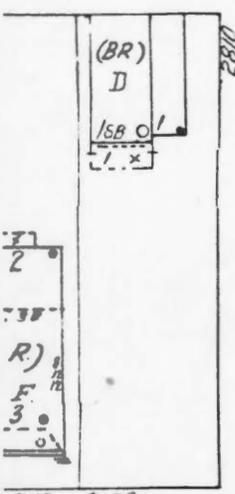
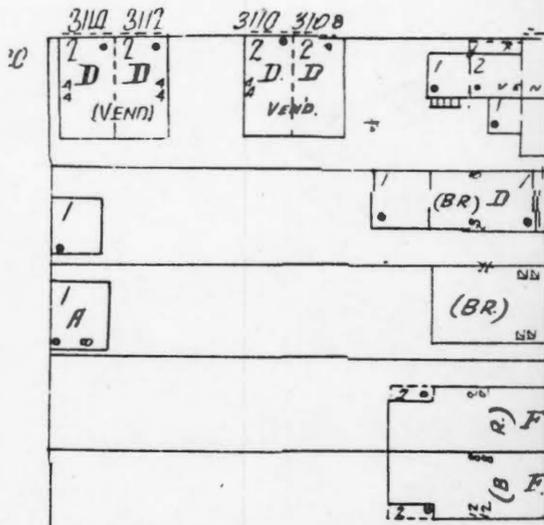
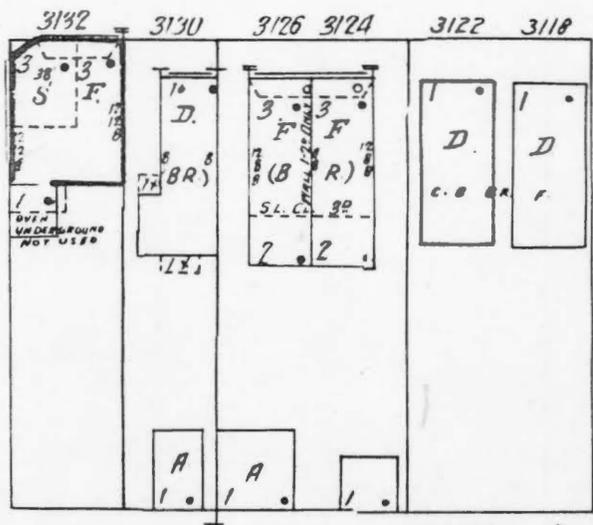
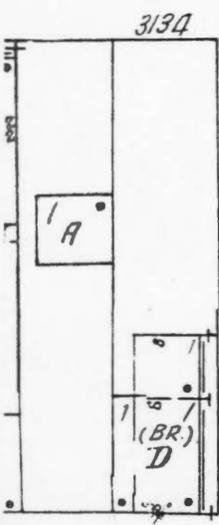
SLC-AS-014-005

HYD.

EGON

AV.

JUNIATA



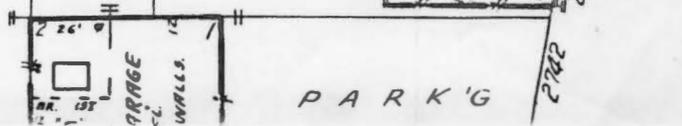
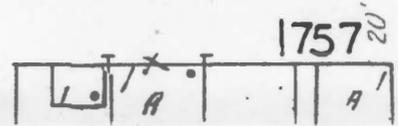
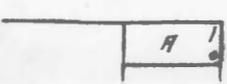
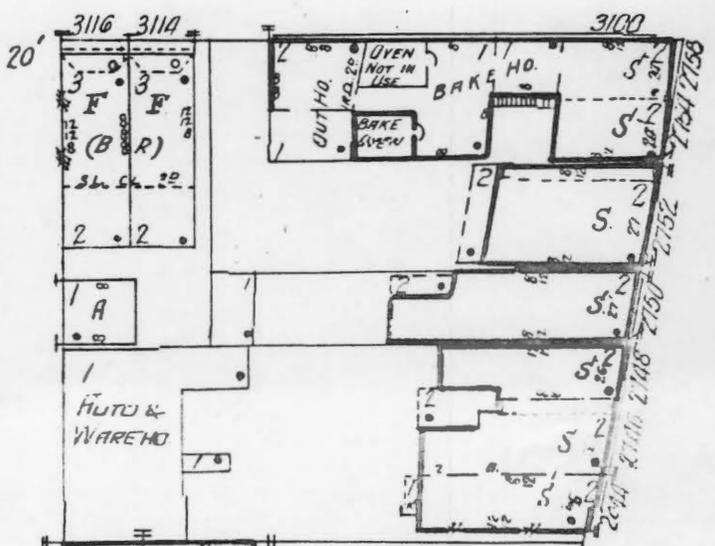
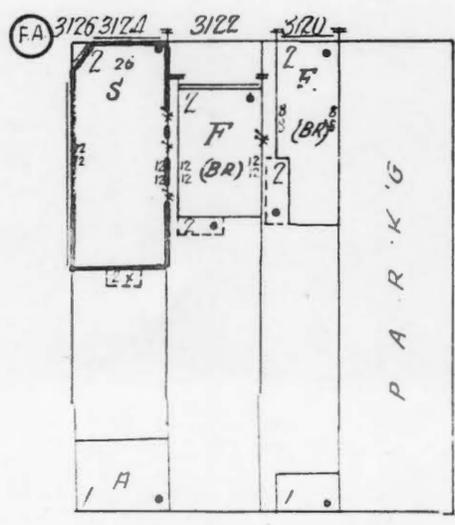
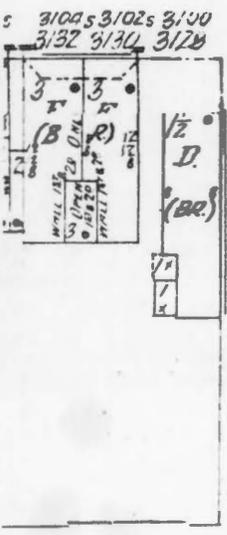
3131 3129
3135s 3134

HYD.

ORNIA

AV. CALIFORNIA

12" W PIPE



SLL AS-014-005 1896 - ENGLISH LUTH. CH.
of Our Redeemer

1901 - ST. ANDREWS
EVANG.

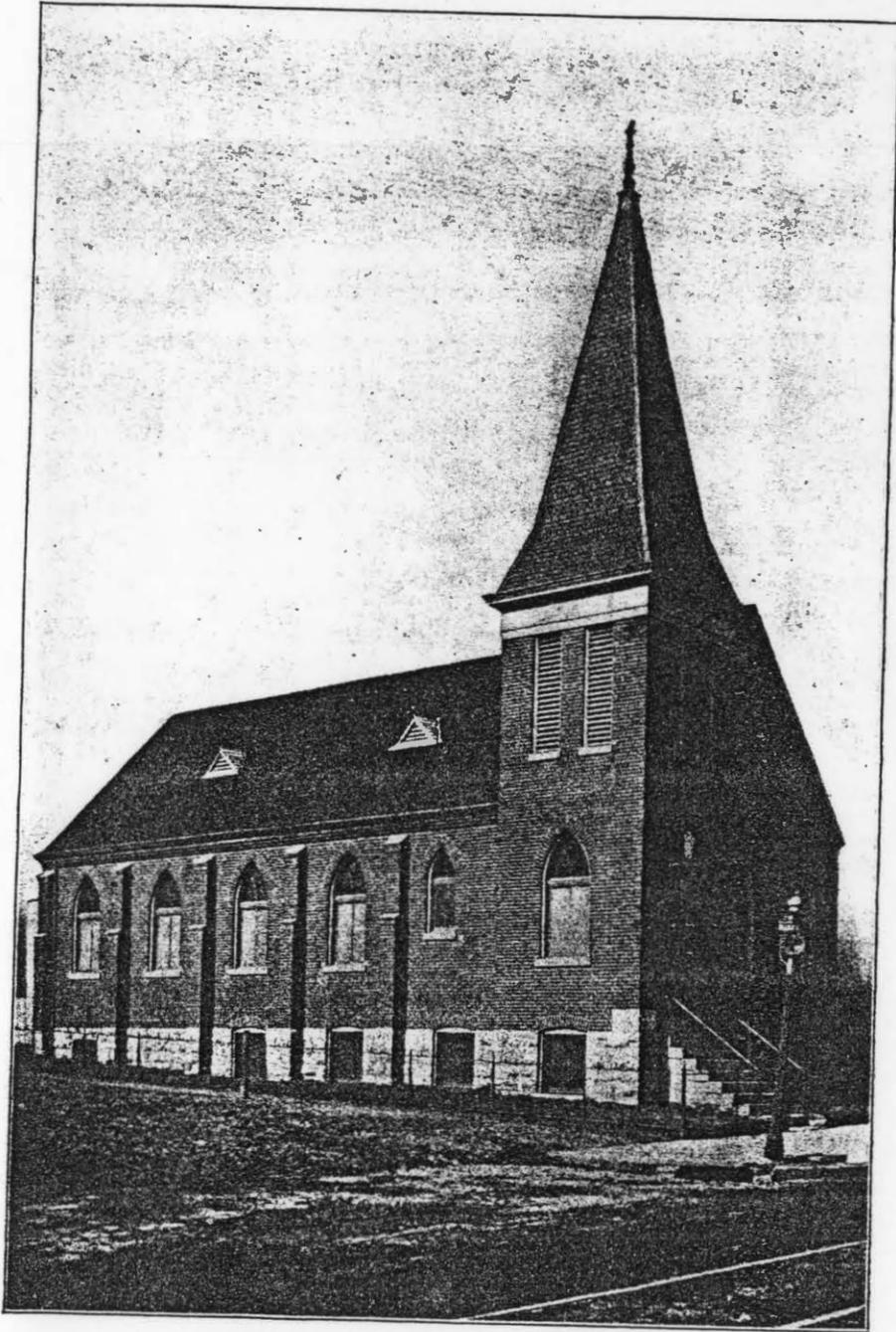


Evangelische St. Andreas-Gemeinde.

California Avenue und Juniata Straße.

Unter den 24 evang. Gemeinden der Stadt St. Louis ist die „Evang. St. Andreas-Gemeinde“ die drittjüngste. Die Gemeinde stellte sich gleich von Anfang an die Aufgabe, keine Unterstützung von Seiten der Missionsklasse zu beanspruchen, sondern ihre Auslagen aus eigenen Mitteln zu bestreiten. Dazu gehörte gewiß viel Glaubensmut, aber es gelang. Nach Verlauf von vier Jahren können wir heute dankbar auf die Vergangenheit zurückblicken, und fröhlich bekennen: „Der Herr hat geholfen über Bitten und Verstehen,“ und zuversichtlich in die Zukunft schauen in dem Bewußtsein: „Der Herr Zebaoth ist mit uns, der Gott Jakobs ist unser Schutz!“

Die Gründung der Gemeinde fällt in den Herbst des Jahres 1899. Gleichzeitig mit der Gemeinde wurden auch eine Sonntagschule, ein Frauen- und ein Jungfrauenverein ins Leben gerufen. Die Gemeinde wurde am 3. Dezember 1899 als „Evang. St. Andreas-Gemeinde, St. Louis, Mo.“ durch Annahme einer Konstitution und Wahl von Vorstehern und Beamten organisiert. Die Gottesdienste der ersten drei Monate fanden in einer Halle, Ecke der Shenandoah Straße und Compton Avenue, statt. Vom 4. Februar 1900 bis zum 8. September 1901 wurden Gottesdienste und Versammlungen in einer Halle an der Pennsylvania und Gravois Ave. abgehalten. Der Ankauf eines Bauplatzes von 110 Fuß Front bei 125 Fuß Tiefe, an der Ecke der Magnolia und Louisiana Ave., wurde am 24. März 1900 vollzogen. Die Inkorporation der Gemeinde erfolgte am 31. August 1900. Anfangs des Jahres 1901 beabsichtigte die Gemeinde an den Kirchbau zu gehen, entschied sich jedoch schließlich, der so überhöhen Baupreise wegen vom geplanten Bau abzusehen, eine ihr zum Kauf angebotene, erst im Jahre 1896 erbaute Kirche einer englisch-lutherischen Gemeinde, an der California Ave. und Juniata Str., für \$6500 käuflich zu erwerben und den ursprünglichen Bauplatz wieder zu verkaufen. Nachdem das angekaufte Gotteshaus hübsch von außen und innen renoviert, sowie mit Altar, Kanzel und Glocke versehen worden war, wurde dasselbe am 15. September 1901 feierlich eingeweiht. Dankbaren Herzens zog die junge Gemeinde in ihre eigene Kirche, schneller als sie es selbst gedacht. Bis zu Ostern des folgenden Jahres 1902 konnte eine neue schöne Kilgenschke Pfeifenorgel im Werte von \$700 geweiht werden. Im Sommer 1903 errichtete die Gemeinde auf ihrem Eigentum hinter der Kirche ein schönes modernes Pfarrhaus für \$4500. Der Wert des Gemeinbeeigentums beläuft sich auf \$12,500. Die Gemeinde zählt jetzt — anfangs 1904 — 42 stimmberechtigte Glieder, 75 Glieder im Frauen- und 23 Glieder im Jungfrauenverein. Die blühende Sonntagschule hat etwa 200 Kinder, die in 15 Klassen eingeteilt sind. Die Sommerschule wurde 1903 von 92 Kindern besucht, die Samstagschule zählt 60 Schüler.



Evangelische St. Andreas-Kirche.



bad copy of fiche

CB1473

3127 CALIF) St. Andrews Evang. Congr. →

July 15, 1964 1563.681

Calvary Cross Miss. Baptist

Apr. 11, 1901 ¹⁶¹⁰ 266 240.60

English Evang. L. Ch of our Redeemer St

let's 17,183
\$6500

Dec. 12 1896 ¹³⁸⁰ 26 196.88

Peter & Mina ? → Engl. Ev. Luth Ch of O. Pa. 2320

132.82

10-26
1928

add to bch church
6000 - St. Andrews

W

8-11
1920

500 - alter - "

8-13-03

2 st. bch dwl - St. Andrew Church
#3866 2811 Juniata

Permit missing



34 ENGLISH LUTHERAN CH. OF OUR REDEEMER (CALVARY CROSS MISS. BAPTIST)
NW CORNER CALIFORNIA & JUNIATA FACING NW
ST. LOUIS, MO

11/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-006

1. No. 012	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: Emmaus Evangelical Church		
13. Present name/owner's name: Emmaus Baptist Church		
14. Street address: Chouteau & Tower Grove	15. Style: Gothic	
16. Date(s): 1897 (cornerstone date)		
17. Architect: unknown	18. Builder: unknown	
19. Original Use: church	20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone	25. Roof type/material: gabled/asphalt	
26. No. Bays: Front 3 Side 4	27. Wall treatment: red brick	
28. Plan shape: see attached	29. Changes: Addition?	Altered?
30. Exterior condition: good	31: Open to public? yes; limited	
32. Other Surveys in which included: n/a		
33. Further description of important features:		

34. History and Significance: The cornerstone is dated 1897. The Emmaus Evangelical (U.C.C.) congregation moved from the building in 1976.

SLC-AS-014-006

6" W.P.

09

60'

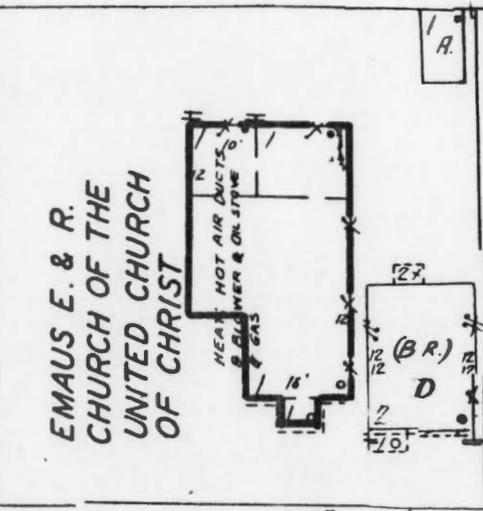
918 916 920 922 924

TOWER GROVE

4361 4359

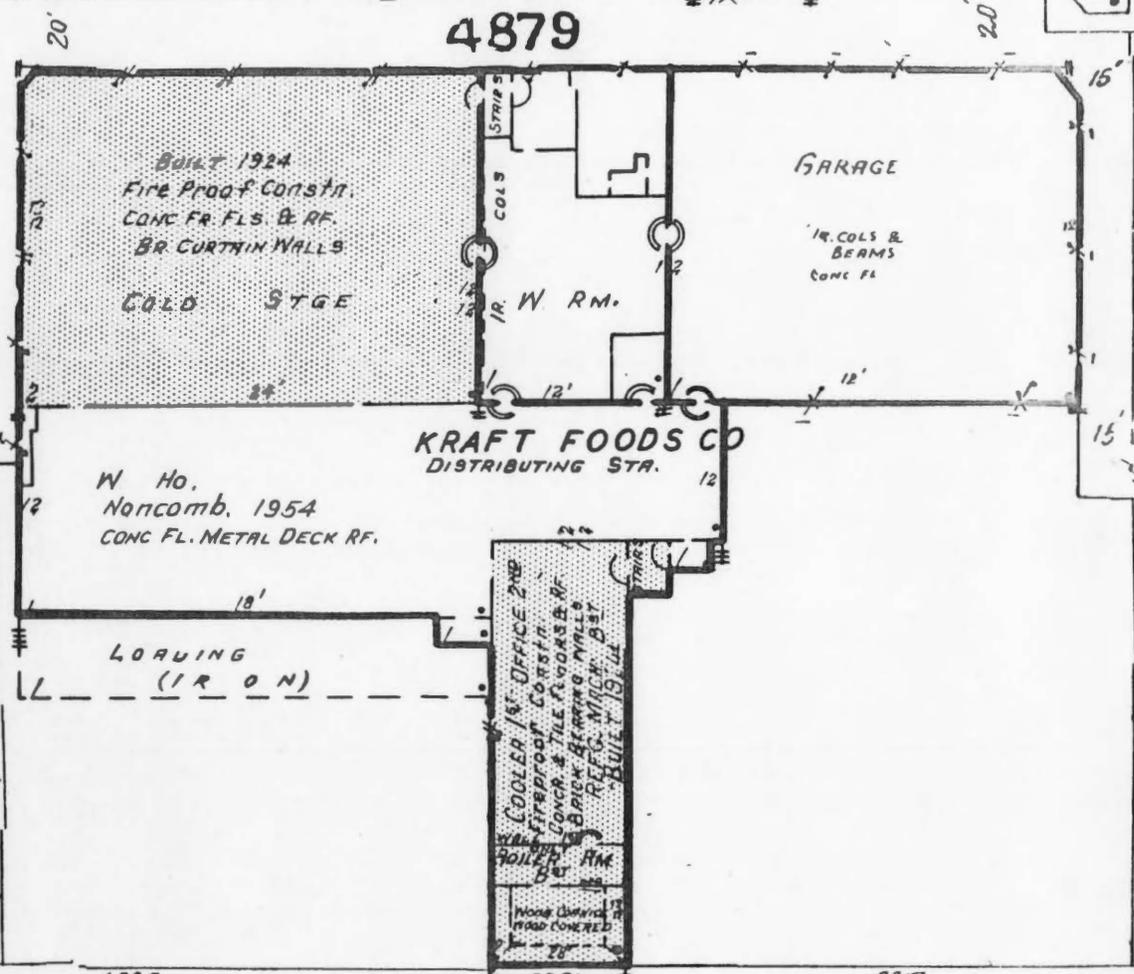
6" W.P.I.P.E.

(FA)



EMAUS E. & R.
CHURCH OF THE
UNITED CHURCH
OF CHRIST

4347 4341



4879

KRAFT FOODS CO
DISTRIBUTING STA.

W Ho.
Noncomb. 1954
CONC FL. METAL DECK RF.

LOADING
(IRON)

COOLER / 1ST OFFICE 2ND
FIREPROOF CONSTR.
CONCR & TILE FLOORS & RF.
BRICK TERRAZZO WALLS
REFC. MACH. BAY
BUILT 1944

4335 4321 4317

CHOUTEAU AV.

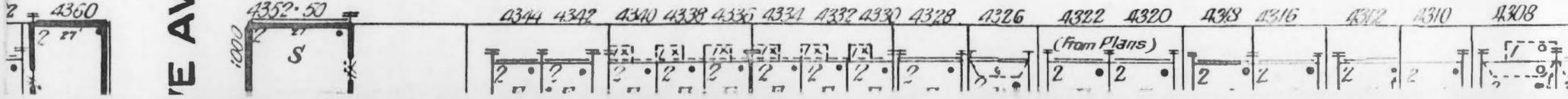
E AV.

4360

4352-50

4344 4342 4340 4338 4336 4334 4332 4330 4328 4326 4322 4320 4318 4316 4312 4310 4308

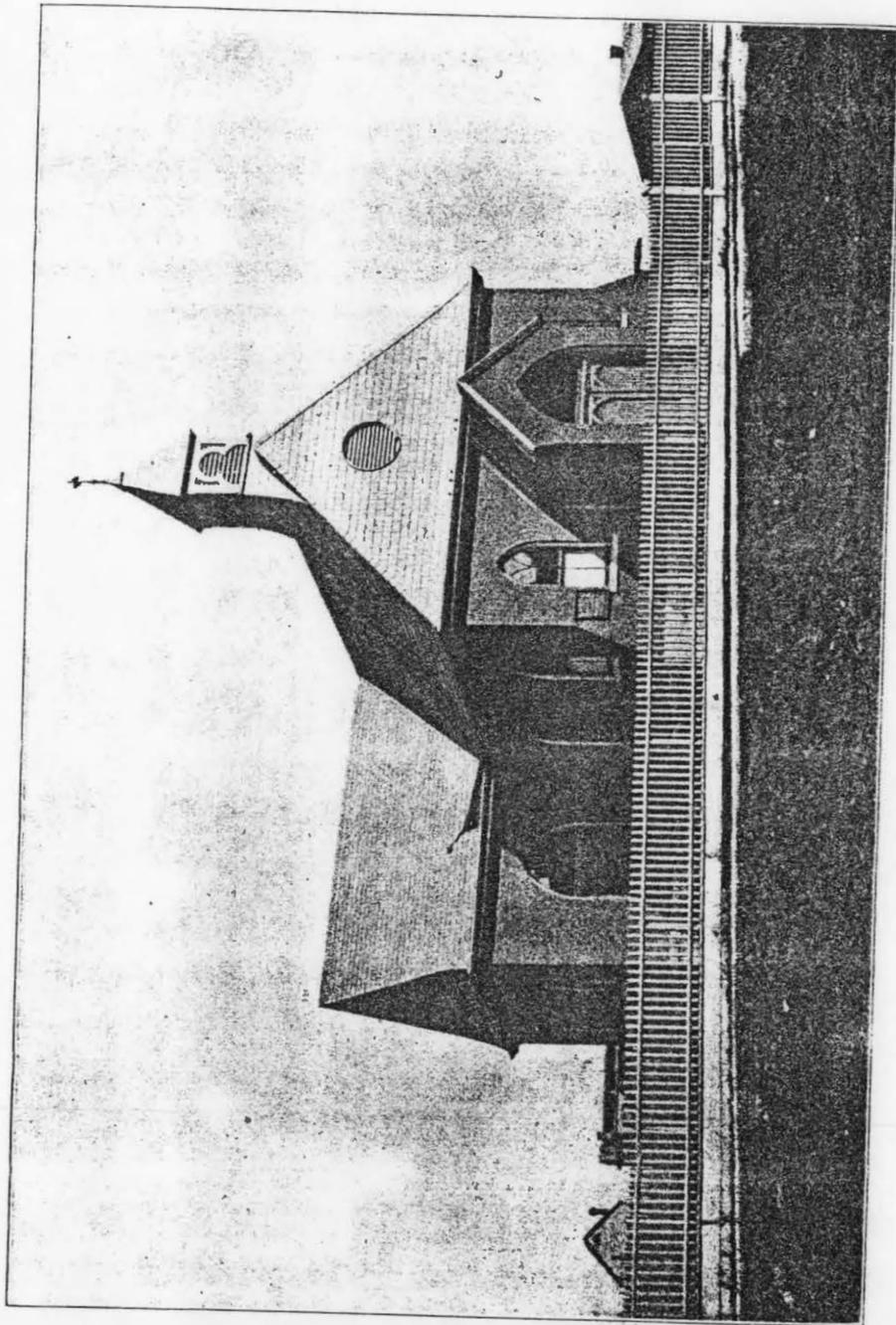
(From Plans)



Evangelische Emmaus-Gemeinde.

Chouteau und Tower Grove Avenue.

Die Gemeinde ist sieben Jahre alt. Am Vormittag des 8. November 1896 hielt Pastor R. Pleger, damals an der evang. Immanuel-Gemeinde hier, im Hause 4214 New Manchester Ave. den ersten Gottesdienst. Derselbe war von 42 Personen besucht. Nach Aufforderung stellten sich am nächsten Sonntag auch 12 Kinder ein, mit denen eine Sonntagschule begonnen wurde, die zu Weihnachten bereits über 50 Schüler zählte. Am Nachmittage des 22. November schlossen sich 22 Frauen zu einem Frauenverein zusammen. Darauf folgte am 25. November in einer Abendversammlung die Gründung der Gemeinde. 12 Männer vereinigten sich, um dahin zu wirken, daß hier ein Kirchengeneigenschaft erworben und ein Gotteshaus errichtet würde, wo sie und ihre Kinder in evangelischer Weise Gott dienen, sein Wort hören und Gnade und Segen von ihm erlangen könnten. Bis zum Frühjahr nächsten Jahres wurde regelmäßig jeden Sonntagvormittag Gottesdienst gehalten und zwar abwechselnd von Professoren und Studenten unseres Predigerseminars. Die Sonntagschule stand unter der Leitung des Studenten Joh. Reichardt. Weil das bisherige Lokal nicht mehr passend erschien, wurde nach Weihnachten der obere Saal der Turnhalle an Chouteau und Tower Grove Ave. zum Versammlungsort gewählt. Gleich nach Ostern 1897 erhielt die Gemeinde in Pastor R. Pleger ihren eigenen Seelsorger, der auch jetzt noch die Gemeinde bedient. Bald nach seiner Ankunft in der Emmaus-Gemeinde wurden Schritte zur Erwerbung eines geeigneten Bauplatzes für die Kirche getan. Man wollte damals nicht gerne über die Chouteau Ave. gehen, doch blieb nach mehreren Versuchen und langen Unterhandlungen nichts anderes übrig. Es wurde dort an der Ecke von Chouteau und Tower Grove Ave. für \$4000 ein schöner Bauplatz von 130 bei 148 Fuß erstanden und darauf am 3. Oktober bei günstigem Wetter und zahlreicher Beteiligung der Götter zur Kirche gelegt. Von bester Witterung begünstigt schritt der Bau des Hauses unter der Leitung des Baumeisters, Herrn Fr. E. Darr, schnell voran, und schon am 21. November konnte dasselbe unter Jubel und Dank bezogen und dem Dienst des Herrn geweiht werden. Die Kirche hat ein schönes Stein-Fundament und ist aus Backsteinen erbaut. Bei einer Front von 32 Fuß ist sie 50 Fuß lang. Ein Seitenanbau, 16 bei 26 Fuß, der von der Kirche durch Schiebefläuren getrennt werden kann, dient als Schulzimmer. Kirche mit Einrichtung, sowie Verbesserungen am Eigentum sind der Gemeinde ebenfalls auf \$4000 zu stehen gekommen. Nachdem die Gemeinde ihr eigenes Gotteshaus hatte, ist sie, obwohl nicht schnell, doch stetig gewachsen und konnte sich bereits nach drei Jahren selbständig erklären. Sie hat zur Zeit 36 gültigende Mitglieder, einen Frauenverein und Gesangsverein. Die Sonntagschule wird von 162 Kindern besucht.



Evangelische Emmaus-Kirche.









IN MEMORY OF

JOHN BENTLEY



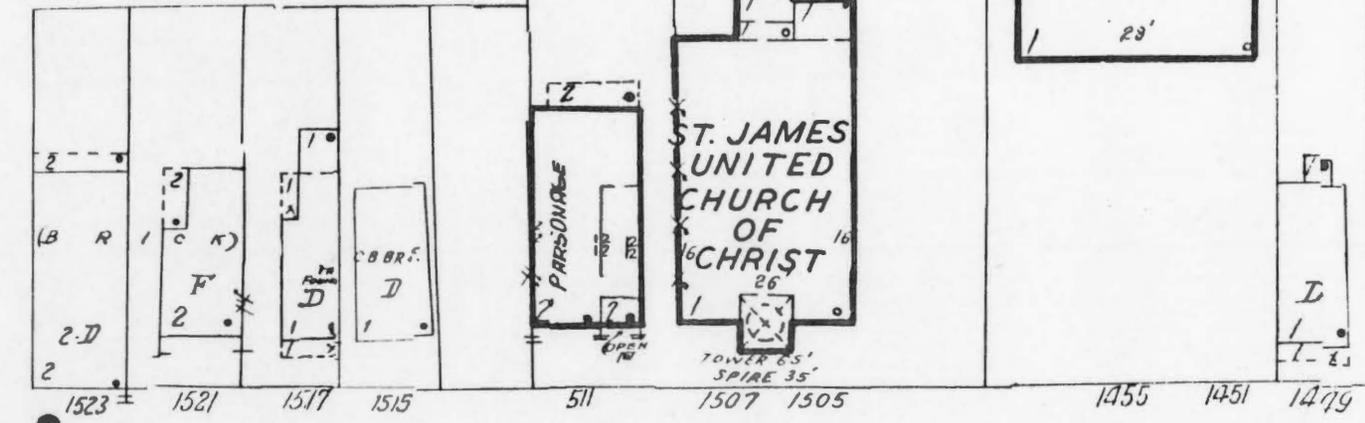
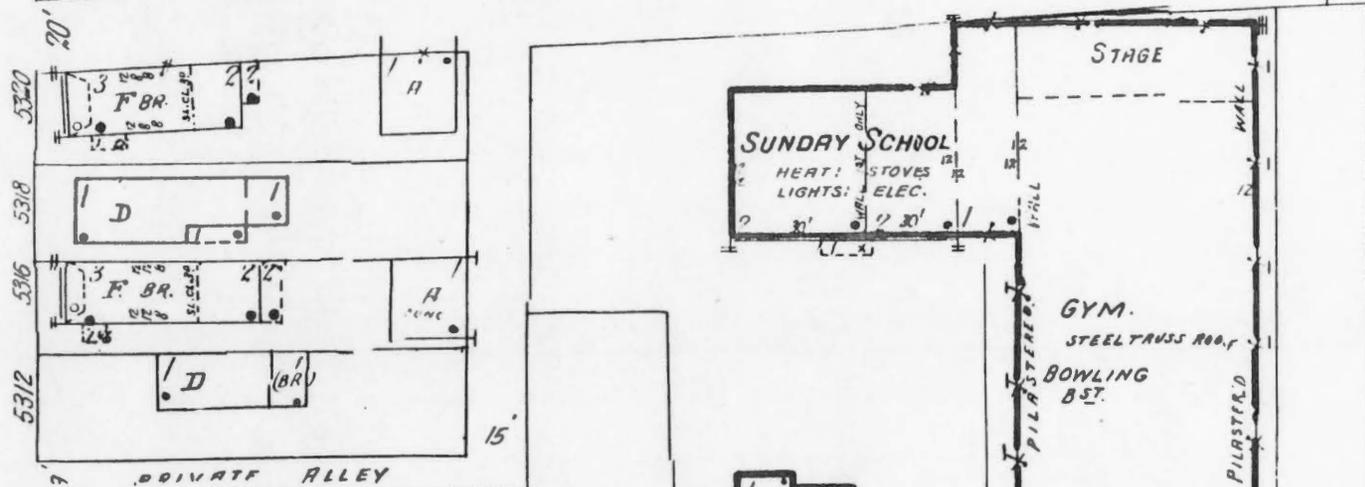
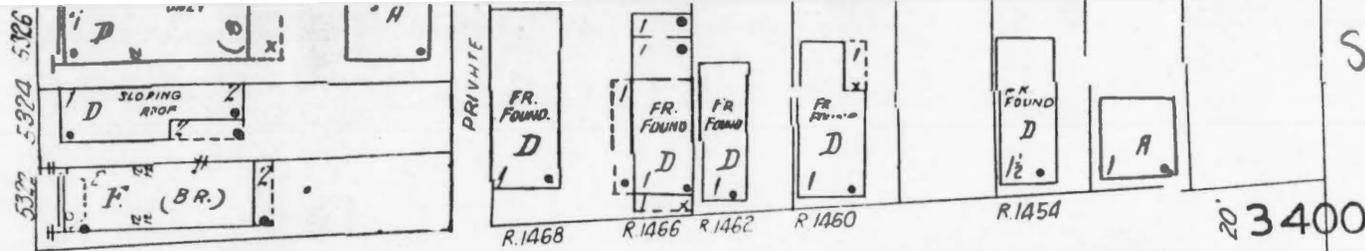


MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC AS-014-007

1. No. 031	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: Deutsche Evangelische St. Jacobi Kirche (St. James)		
13. Present name/owner's name: St. James Community Center, 1455 E. College		
14. Street address: 1507 East College		15. Style: Romanesque
16. Date(s): 1887 (cornerstone)		
17. Architect: August Beinke		18. Builder: William Balmer
19. Original Use: church		20. Present Use: church
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone		25. Roof type/material: gabled
26. No. Bays: Front	Side 5	27. Wall treatment: red brick
28. Plan shape: see attached		29. Changes: Addition? Altered?
30. Exterior condition: fair/good		31. Open to public? yes; limited
32. Other Surveys in which included: n/a		
33. Further description of important features: Projecting center pavilion; limestone keys on front elevation openings. Slate roof on steeple.		
34. History and Significance: see <u>Inland Architect</u> , June 1888. The building is leased by the St. James Community Center to a congregation for use as a church.		

CO



8
A
1 (BR)

6" W. PIPE

6" W. PIPE

E. COLLEGE AV.

BLAIR AV.

120

HYD.

HYD.

HYD.

Evangelische St. Jakobi-Gemeinde.

College und Blair Avenue.

Dieselbe befindet sich im nördlichen Stadtteil an der College und Blair Ave., etwa drei Block westlich von 5200 N. Broadway, auf dem sogenannten „College Hill“, ganz in der Nähe vom O'Fallon Park, hoch und schön gelegen. Die Kirche ist 45 bei 75 Fuß groß, wurde im Jahre 1888 erbaut und ist seit 1903 mit dem Anbau einer Sakristei versehen. Der Frauenverein, gegründet im Jahre 1879, stiftete im Jahre 1889 die Pfeifenorgel und bestritt die Kosten des zweistöckigen Pfarrhauses, das im Jahre 1890 aufgeführt wurde. 1894 wurde ein Schulhaus, 58 bei 40 Fuß, auf dem geräumigen Gemeindegelände, etwa 80 Fuß hinter der Kirche, erbaut und die Baukosten wurden meist durch freiwillige Beiträge gedeckt. Leider ging die Gemeindegemeinschaft im Januar 1902 ein, und seitdem besteht eine deutsche Samstagsschule. 1897 wurde elektrische Beleuchtung und Dampfheizung in der Kirche eingerichtet. Ein Jungfrauenverein wurde im Jahre 1898 gegründet. Die Sonntagsschule, im Jahre 1887 begonnen, hat jetzt eine englische und eine Kleinkinder-Abteilung (Primary Department) mit etwa 400 Kindern. Seit 1898 werden englische Abendgottesdienste gehalten und Konfirmandenunterricht auch in englischer Sprache erteilt.

Die Entstehung und Gründung der Gemeinde führt zurück in das Jahr 1869, als in „Lowell“ sich eine kleine Schar evangelischer Christen organisierte als Filiale der Evang. Friedens-Gemeinde in „New Bremen“. An der DeSoto und McKillop Ave. wurde ein Schulhaus gebaut, ein Lehrer angestellt und Herr Pastor J. M. Kopf bediente das Gemeinlein mit Wort und Sakrament. Im Jahre 1882 wurde die Gemeinde selbständig und erhielt ihren jetzigen Namen. Im Jahre 1886 erwählte sie Herrn Pastor E. G. Haas zu ihrem Seelsorger und derselbe hat treulich an der Gemeinde gearbeitet bis zu seinem Umzug nach Buffalo, N. Y., im September 1903, etwa 19 Jahre lang. Sein Nachfolger ist Pastor L. G. Kollau von Louisville, Ky., der seit Mitte Oktober 1903 die Gemeinde bedient. — Alljährlich wird, seit 1891, am nationalen Danktagstage eine besondere Kollekte als „Dankopfer“ erhoben, die im Jahre 1903 über \$500 betrug. Im Oktober 1903 wurde mit der Renovation der Kirche begonnen: Freskomalerei in Del von Herrn A. Wendi in recht geschmackvoller und gefälliger Weise ausgeführt. Die Plattform für Chorsänger wurde vergrößert, einige andere Verbesserungen wurden vorgenommen und mit dem Anstrich des Holzwerks hat die St. Jakobi-Kirche ein freundliches und einladendes Aussehen bekommen. Der Vorstand der Gemeinde besteht aus den Herrn Christ. Friede, Präsident; Wilhelm Klasing, Vizepräsident; Theo. A. Meig, Prot.-Sekretär; A. Görte, Finanz-Sekretär; H. W. Barwig, Schatzmeister und Johann Will, Beisitzer.



Evangelische St. Jakobi-Kirche.

31

ST. JAMES GERMAN EVANGELICAL
E. COLLEGE AT BLAIR
ST. LOUIS, MO

FACING SW



11/90



31

ST. JAMES EVANGELICAL
E. College AT BLAIR

31

ST. JAMES EVANGELICAL
E. COLLEGE AT BLAIR
ST. LOUIS, MO



11/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-004

1. No. 009	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: Compton Hill Congregational Church

13. Present name/owner's name: St. Louis Christian Academy/Church of St. Louis

14. Street address: 1640 South Compton

15. Style: Romanesque

16. Date(s): 10/2/1893 (building permit date)

17. Architect: Warren H. Hayes

18. Builder: unknown

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled

26. No. Bays: Front Side

27. Wall treatment: stone

28. Plan shape: see attached

29. Changes: Addition?

Altered?

30. Exterior condition: good

31: Open to public? yes; limited

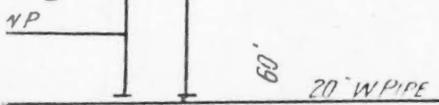
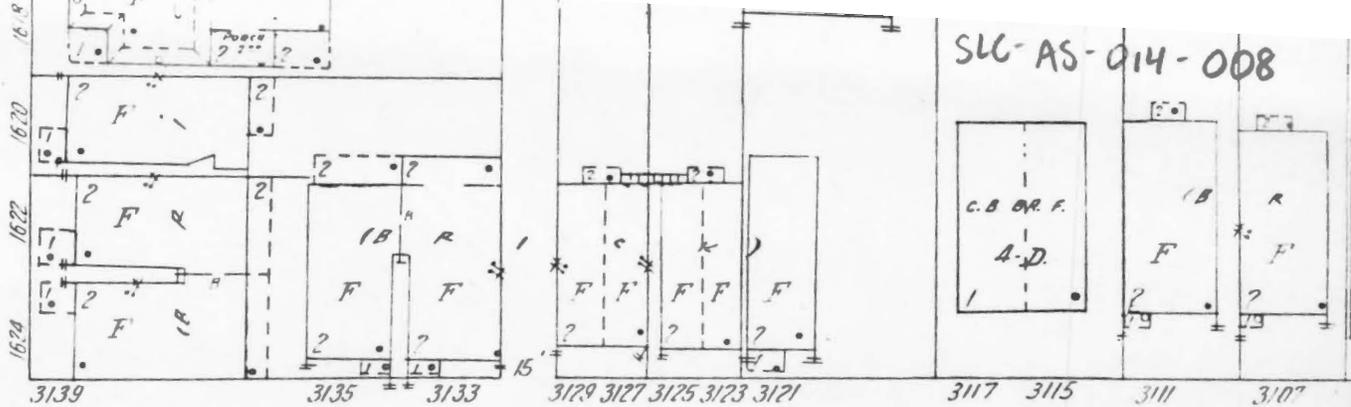
32. Other Surveys in which included: n/a

33. Further description of important features:

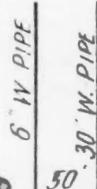
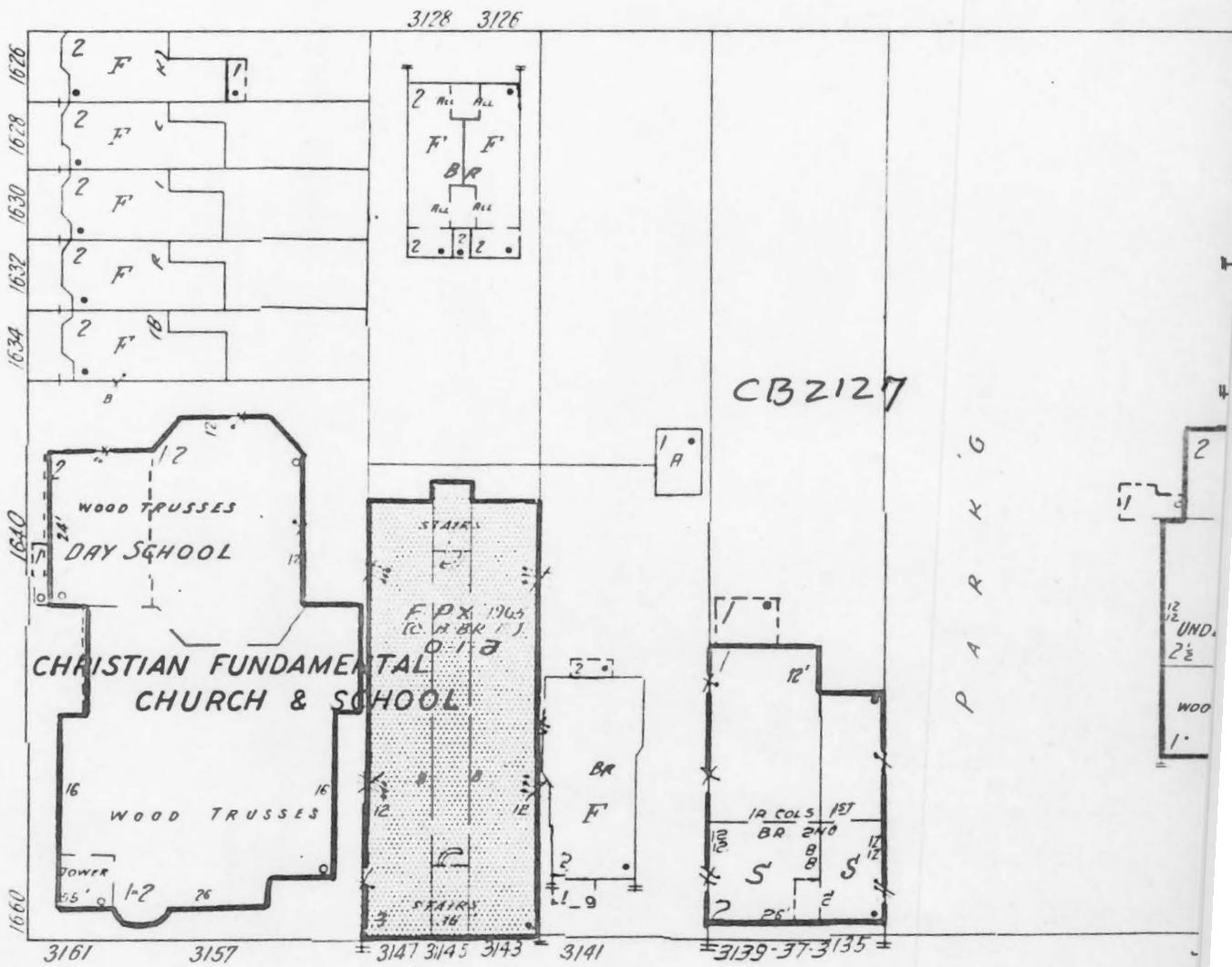
34. History and Significance: Architect Hayes was from Minneapolis.

S. CO

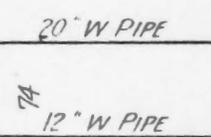
SLC-AS-014-008



S. COMPTON



(F.A.)



LAFAYETTE AV

S E E

MICHIGAN AV

U D

Hyde + Conard vol. I
(1899)

CONGREGATIONALISM IN ST. LOUIS.

459

ationalities came into the locality. The membership of the church rose to 205; the Sunday-school nominally to 540, which probably included mission work; the benevolences to \$256. Several other churches of different denominations have been formed near it, yet the church maintains its position. In 1889 it had paid back to the Church Building Society \$56 of the \$1,770 it had received from them. This church has a field of some promise immediately about it and increasing opportunities to the north.

After these two churches were started, in 1869, there was a delay before beginning any more, and during that delay the churches already planted were growing in their own lines of work and membership. Not until 1875 have we record of a new work. What was called The Southern Mission Church was reported that year in the Year Book (Congregational), with eighty-five members and a very large Sunday-school; but no pastor's name was given; no further account of the church is found. Whether the enterprise was merged in some other enterprise is not recorded.

The Swedish Church was adopted in 1879, not reported in the Year Book till 1886, when it had forty members; Rev. Gustavus Holmquist, pastor, beginning in 1885; Solomon Arnquist, 1891; Andrew G. Johnson, 1894; followed by N. J. Lind, ordained pastor November 4, 1897, by a council. Having paid rent for a hall on Locust and Eleventh Streets, in 1892 its liberal members, led by Mr. Johansen, purchased land on Hickory and Armstrong Streets, and by the aid of the City Missionary Society its good brick edifice, with church rooms above and two dwellings below, was erected, dedicated December 20, 1894. This church among the people of Gustavus Adolphus deserves the sympathy of all.

In 1881 we find the next outbranching of our tree, and then on both sides, north and south.

In 1880 an appeal for help came to Pilgrim Church at its prayer meeting from some who had been trying in vain to make a Sunday-school and Presbyterian Church live on High, or Twenty-third and Clark Streets; and earnest and liberal members took hold of the enterprise as a Sabbath-school. At the solicitation of Rev. Dr. Good-

ell, Rev. George C. Adams, of Alton, Illinois, came as pastor, and in July, 1881, a church was organized with thirty-seven members, as the "Fifth Congregational," and Rev. Mr. Adams was installed October 11th of that year. The property was purchased and salary guaranteed by pastor and members of Pilgrim Church, and the Fifth Congregational Church soon came to self-support, and soon began talking about removal to a better locality, for by 1887 a change had come over the vicinity by progress of business, and a more promising field opened south of the railroads, not well supplied with churches and rapidly growing with families, giving prospect eventually of a much stronger church in that vicinity. Therefore, under lead of their pastor, they sold their property and bought a lot, and by help of Pilgrim Church built a chapel at the corner of Lafayette and Compton Avenues, and took the name of Compton Hill Congregational Church, retaining the date of their organization in 1881. Their beautiful and convenient edifice was completed in 1894, and their increasing congregations, Sunday-school and varied societies have responded to the attractive privileges. Rev. Dr. Adams, after fifteen years of remarkably strong and successful work, yielded to an urgent call from the First Congregational Church in San Francisco, and was dismissed October 22, 1896, to go to his new charge. He had greatly endeared himself to his people, to the denomination and to the city. Rev. Dan'l M. Fisk, D. D., was called from the First Church, Toledo, Ohio, and was welcomed with enthusiasm early in 1897. Some conveniences were added to their house of worship for the meeting with them that year of the General Association of Missouri, and the work began auspiciously with a new pastor. Compton Hill Congregational Church occupies a good position, and is at the center of a large and growing population.

Also in 1881 another enterprise was begun.

A chapel built by the Presbyterians for a work that had been given up was purchased, moved, finished and dedicated July 10th, and a church was organized July 25th of that year with twenty-one members, taking its name from the adjoining park as the "Hyde Park Congregational Church." Rev. A. K. Wray was first pastor, 1882; he was followed by Robt. M. Higgins, 1887; Wm.

Compton Hill Church.

FROM - MINNESOTA ARCH.

M-2a

M-1c

the Midway Gardens the interior is the Wa course — a public spac by 24 feet and 41 feet of this darkened spac onyx sculpture, "Pea completed in 1936). Here gether of theatre and teristic of the 1920s i

Lowry Lounge, c. 1914
47 Wabasha Street

A 1930s Moderne face sculpture.

The St. Paul Building
J. Walter Stevens
6 5th Street W

An eight-story Richardsonesque office block; its combination of Romanesque often found in the area. Much of the ground the building has been given.

Northern States Power Building, 1930
Ellerbe Architects
360 Wabasha Street

The Moderne or American skyscraper of the late 1920s, equipped with a modern entrance.

Osborn Building, 1914
Bergstedt, Wahlberg,
370 Wabasha Street

A tall box, clad in glass and steel, with an emphasis on the east side of the "Above, Above," a sculpture by Liberman (1972).

Capitol Center Plaza
Hammel, Green, and
Northeast side Wabasha
5th and 6th Streets E

One of several open plan; the overpowering character of high-rises and structures of St. Paul's period. (At present, there are bridges which cross over

14 Wesley United Methodist Church, 1889-90
Warren H. Hayes
1st Avenue S and Grant Street E
Richardsonian Romanesque with a large Akron-plan auditorium.

15 Minneapolis Area Vocational-Technical Institute, 1932, 1940
Edward Enger
1101 3rd Avenue S
The Zigzag Moderne with pre-Columbian ornamentation. The interest in pre-Columbian architecture was strong during the 1920s, and it readily crept into Moderne ornamentation.

16 House, c. 1870
913 5th Avenue S
The only Italianate dwelling still existing in the downtown Minneapolis area. The house is of the central-gable type with a single-story porch across the front.

17 Minneapolis Armory, 1935-36
P. C. Bettenburg
500 6th Street S
A PWA Moderne auditorium with great commanding eagles over the main entrance. Within are examples of Federal Art Project murals (in the Trophy Room) by Elsa Jemne and Lucia Wiley.



17 Minneapolis Armory.

Loan

27 Central Presbyterian Church, 1889
Warren H. Hayes
500 Cedar Street
Romanesque Revival, not Richardsonian by any means but still a respectable building. The covering of the great rose window with a vertical and horizontal metal mullioned window has not helped the appearance of the building.

Louis

28 American National Bank Building,

14 House, c. 1860
814 University Avenue SE
A Greek Revival end-gable house has been made more "correct" with the addition of a bay window on the ground floor.

the

15 Andrew-Riverside Presbyterian Church, 1890
Charles S. Sedgwick
729 4th Street SE
English Gothic, with a crenelated tower and a picturesque turret. Supposedly the design is a replica of St. Giles's Church in Edinburgh, Scotland.

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16 First Congregational Church, 1886
Warren H. Hayes
500 8th Avenue SE
An Akron-plan church; in style it is a little Gothic, a little Romanesque. The spire has been rebuilt since it was destroyed by a storm in 1967.

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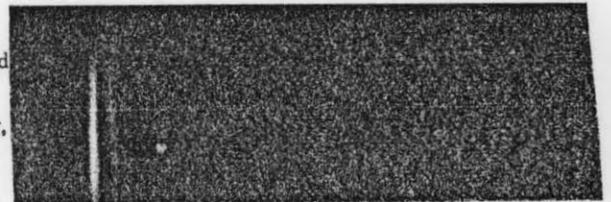
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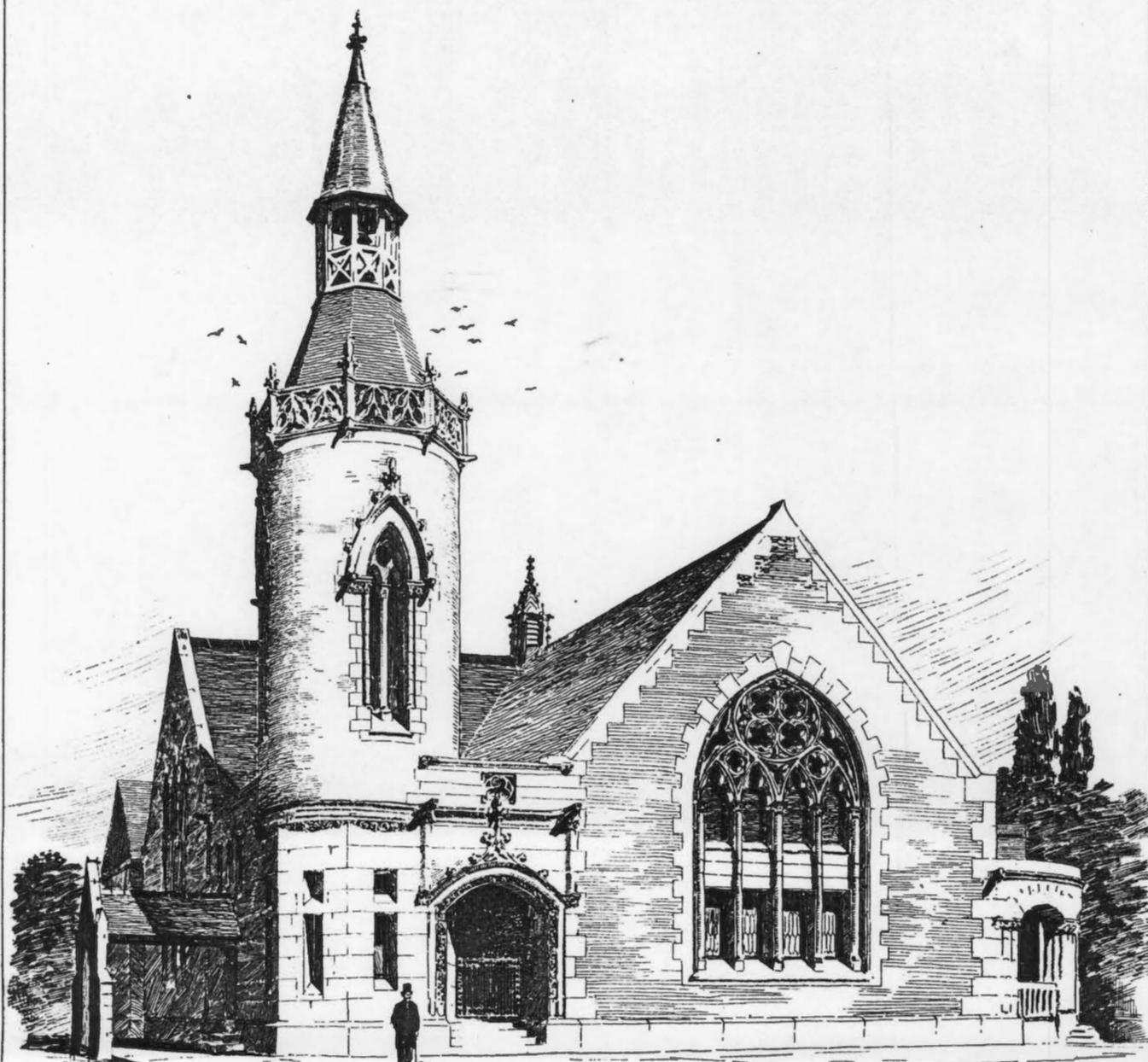


office block. Severe, reserved, and slightly academic Beaux Arts.

SIC-AS-014-008

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COMPTON HILL
CONGREGATIONAL CHURCH
THEO. C. LINK, ARCHITECT
ST. LOUIS, MO.







MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-009

1. No. 024		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Cook Avenue Methodist Episcopal Church South			
13. Present name/owner's name: Scruggs Memorial C.M.E. Church			
14. Street address: 3680 Cook		15. Style: Gothic	
16. Date(s): 1884			
17. Architect: Thomas B. Annan		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled/slate	
26. No. Bays: Front Side		27. Wall treatment: stone	
28. Plan shape: see attached		29. Changes: Addition? yes Altered?	
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features: See attached. This church has had excellent maintenance and both interior and exterior retain a high degree of integrity.			
34. History and Significance: The Christian Methodist Episcopal congregation has occupied the building since 1925, at which time they laid a new cornerstone.			

26

Now = REDD FOX LANE

N. SPRING

AV.

54" W.P.

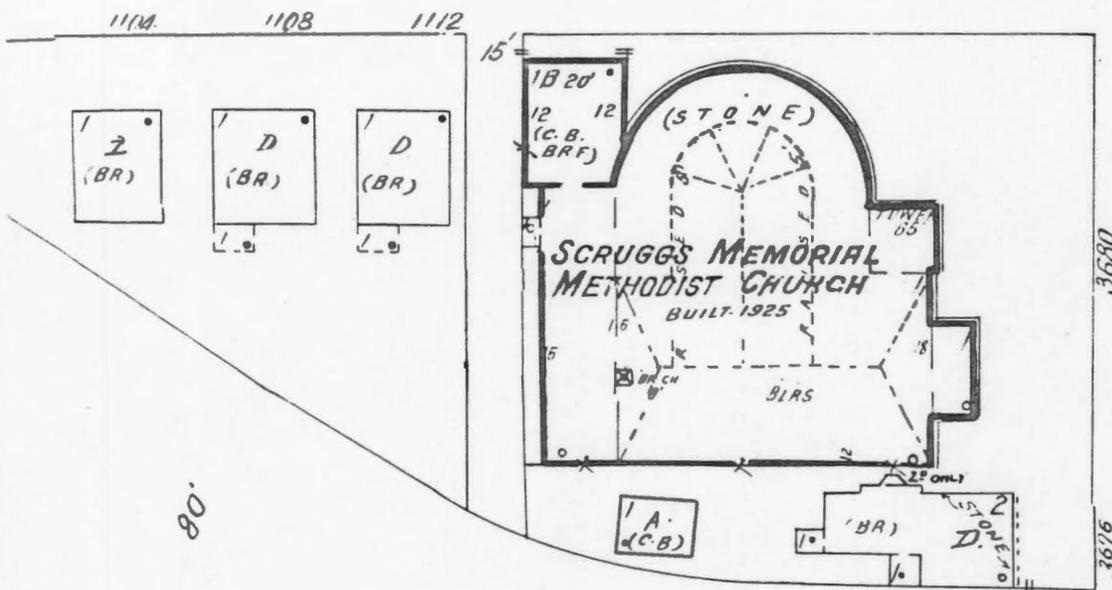
4471

U'W PIPE

U'W PIPE 70'

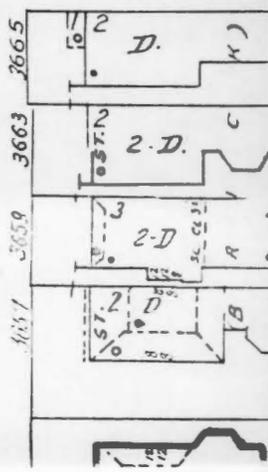
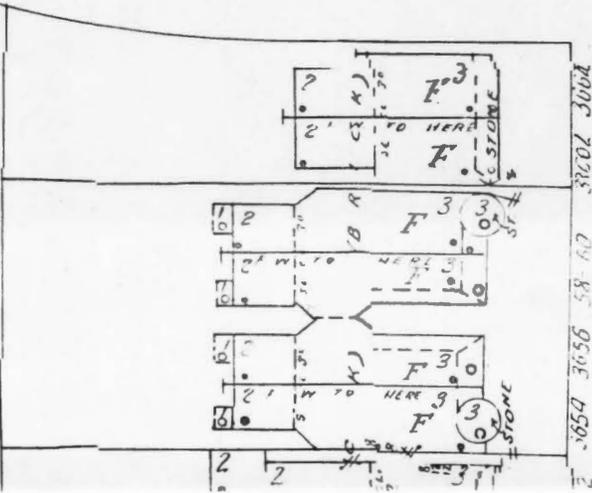
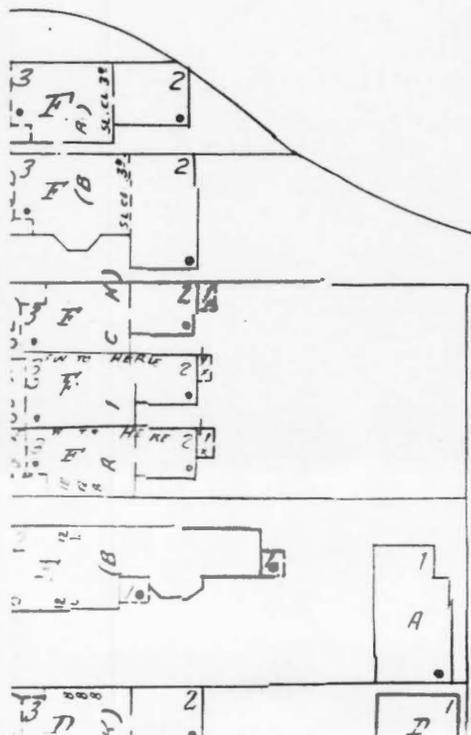
COOK

4471 3019 3021 3023 3025 3027 3029



N. SPRING

N. SPR



those who builded on the open fields, and called the enterprise "Bullard's Folly." But now, after the lapse of a little over a quarter of a century, this noble structure, erected in the open country, stands in the thick of a vast city; trade hums at its very doors, and its congregation find themselves, to-day, like their fathers of days gone by, turning their enquiring faces toward the western fields again. On Sunday, November 21, 1855, the present church was dedicated, and cost \$100,000. The pulpit of the old First has had many brilliant pastors; the Rev. H. D. Gance, D. D., was one of them, and the church was known to many people by his name. The present pastor is Rev. George E. Martin.

THE SECOND PRESBYTERIAN CHURCH, St. Louis, was organized Oct. 10, 1838, and occupied a building at Market street and Broadway. The present edifice was completed in 1870 and its first pastor was Rev. W. S. Potts, D. D.

LAFAYETTE PARK PRESBYTERIAN CHURCH. — In the fall of 1875 the residents of Compton Hill and Lafayette Park district of the city concluded to provide themselves and families more available religious privileges than were afforded by the churches to which they belonged, and which were at too great a distance for convenience. A meeting was held at which it decided to erect a church edifice in this district. A committee was appointed, and on Dec. 13, 1875, there were subscriptions sufficient to warrant active operations, a lot was purchased on March 14, 1876, the building committee proceeded to carry into execution their trust, and on Jan'y 13, 1878 the basement was occupied for the first time. It was not till 21 Jan., 1883 that the main auditorium was occupied. The edifice is very substantially built, handsomely furnished, and architecturally attractive. From the resignation of Dr. Marquis, May 15, 1883, who accepted a chair in the Presbyterian Theological Seminary of the Northwest, at Chicago, the pulpit remained vacant until Dec. 16, 1883, when the church extended a call to Rev. George P. Wilson, of Lexington, Ky., who is present pastor.

WASHINGTON AVENUE PRESBYTERIAN CHURCH is a new stone edifice, on the corner of Washington and Compton avenues. This

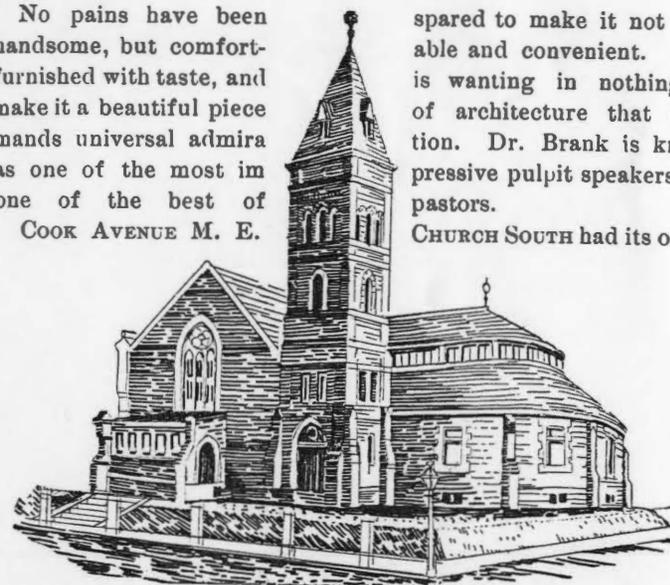
new organization is an outgrowth of the Walnut Street Presbyterian Church. Rev. James H. Brookes, D. D., pastor.

Dr. Brookes is one of the oldest pastors in St. Louis. His profound scholarship, successful leadership and noble Christian spirit have given him a large place in the hearts of the Christian people of the city.

CENTRAL PRESBYTERIAN CHURCH, corner of Lucas and Garrison avenues, Rev. R. G. Brank, D. D., pastor, is a new and most elegant structure.

No pains have been spared to make it not only handsome, but comfort-furnished with taste, and make it a beautiful piece of architecture that commands universal admiration as one of the most important of the best of COOK AVENUE M. E.

CHURCH SOUTH had its origin



Cook Avenue M. E. Church.

in 1870 through the needs of a church and Sunday-school in the extreme west end. In June, 1872, there was organized or opened an afternoon Sunday-school, under the auspices of the M. E. Church South, on the north side of Page avenue, near Spring avenue, which was dedicated by Bishop Marvin as the Page Avenue Sunday-school. It was determined by the Quarterly Conference of

Bishop Marvin. The church was completed at a cost of \$100,000, and received the name of St. John's. The church fronts on Locust Street, with a two-story department for Sunday-school and other purposes in the rear, with the front on Ewing Avenue. The Sunday-school department was completed first, and was dedicated October 18, 1868, with F. A. Morris, who had served First Church and Centenary, as pastor, who soon gathered in a strong membership from those churches, the former then being at Broadway and Pine, and the latter at Eighth and Washington. On Sunday afternoon, May 16, 1869, during the bishops' meeting, and the Sunday following the laying of the corner stone of the present Centenary Church, the bishops and a great many preachers and Sunday-school workers then in the city were at the dedication. Bishop Pierce preached the sermon and dedicated the church. After pastor Morris came J. W. Lewis, J. G. Wilson, W. V. Tudor, B. M. Messick, J. Mathews, J. W. Lee, Messick again, and now I. S. Hopkins.

St. John's was the pioneer church west of Jefferson Avenue. Pilgrim Church was not above its foundation stones. Now there are about forty churches of different denominations north of the railroad tracks and west of Beaumont Street.

Cook Avenue Church had its origin in 1872, when Nathan Coleman, of St. John's Church, established a Sunday-school on Page Avenue, near Spring, in a frame building that had been used by other people for like purpose. After a few years R. M. Scruggs, of St. John's Church, became superintendent. The school was largely attended, and in 1877 a Methodist society was formed. Within the four years' pastorate of J. E. Godbey, a church for the Page Avenue congregation was provided for on the corner of Cook and Spring Avenues. Mr. Scruggs was the principal actor and contributor for the enterprise, which was consummated at a cost of seventy-five thousand dollars. The corner stone was laid by Bishop Hargrove after an address to the assembled people. The event occurred during the session of the St. Louis Conference, in First Church, in September, 1884. Preachers and people went from the conference to the place. After the ceremony refreshments were spread by ladies of the congregation and enjoyed by the visitors. The church was completed in due time, and was dedicated by Bishop Gran-

berry during the ministry of C. O. Jones, on Sunday afternoon, in the latter part of 1885, with a large assembly present. The building is on an elevated site, constructed of rough stone, with auditorium and Sunday-school room on the first floor, and so arranged as to be thrown into one. On the same floor, in the rear of the audience room, are the parlors and pastor's office, and in rooms below are arrangements for social occasions. F. R. Hill, B. M. Messick, E. B. Chapel and R. M. Smart have been pastors.

In 1840 South St. Louis Mission was started and ultimately became Lafayette Park Church. The mission grew into Wesley Chapel at the southeast corner of Eighth Street and Chouteau Avenue, and came to be called Chouteau Avenue Church. In forty-eight years from the beginning of the mission to the occupation of Lafayette Park Church there were thirty pastors. In the winter of 1849-50 the roof of the church was crushed by a heavy fall of snow, but was reconstructed. About 1870 the building was removed and a finer church erected. Changing population caused the congregation to decline till it was deemed proper to erect another church further west. The movement was advocated by Presiding Elder John G. Wilson, and was renewed and pushed to success by his successor, T. M. Finney. He secured the co-operation of the principal congregations and to the extent of their ability of smaller ones, and funds were raised for the erection of a rough stone church on a corner angling across from the southwest corner of Lafayette Park, which cost, with the lot, \$43,000. S. H. Werlein, a transfer from the Louisiana Conference, became pastor of a church without a congregation. April 8, 1888, he organized a church of ninety members, who presented their letters from other congregations, including those from Chouteau Avenue, who had for several months after the sale of their church, worshiped in a Jewish synagogue, at Twelfth and Chouteau Avenue, kindly tendered by Rabbi Spitz and his congregation. The Park Church was wrecked by the tornado of May 27, 1896. S. H. Werlein was with the congregation after a term of service by E. B. Chappell. By active efforts he raised money for the reconstruction of the church at a cost of \$9,000. The pulpit and organ were removed to a corner of the church and the pews arranged to harmonize with the



24

COOK AVE. METHODIST (SCRUGGS MEM. C.M.E.)
SW CORNER COOK & SPRING
ST. LOUIS, MO

FACING SE

11/90



24

COOK AVE. METHODIST (SCRUGGS MEM. C. M. E.)
SW CORNER SPRING & COOK
ST. LOUIS, MO

11/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-010

1. No. 028	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: Delmar Baptist Church		
13. Present name/owner's name: Galilee Baptist Church		
14. Street address: 4300 Delmar		15. Style: Romanesque
16. Date(s): 1891		
17. Architect: J. G. Cairns		18. Builder: unknown
19. Original Use: church		20. Present Use: church
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone		25. Roof type/material: gabled
26. No. Bays: Front	Side	27. Wall treatment: stone
28. Plan shape: see attached		29. Changes: Addition? Altered? yes
30. Exterior condition: good		31. Open to public? yes; limited
32. Other Surveys in which included: n/a		
33. Further description of important features: New windows have been installed by Galilee Baptist, who also painted the open timber ceiling white. The east elevation is altered by the addition of a new entrance.		
34. History and Significance: Galilee Baptist Church purchased the building in 1947 from a Nazarene church, which purchased it from the Delmar Baptist Church.		

SLC-AS-014-010

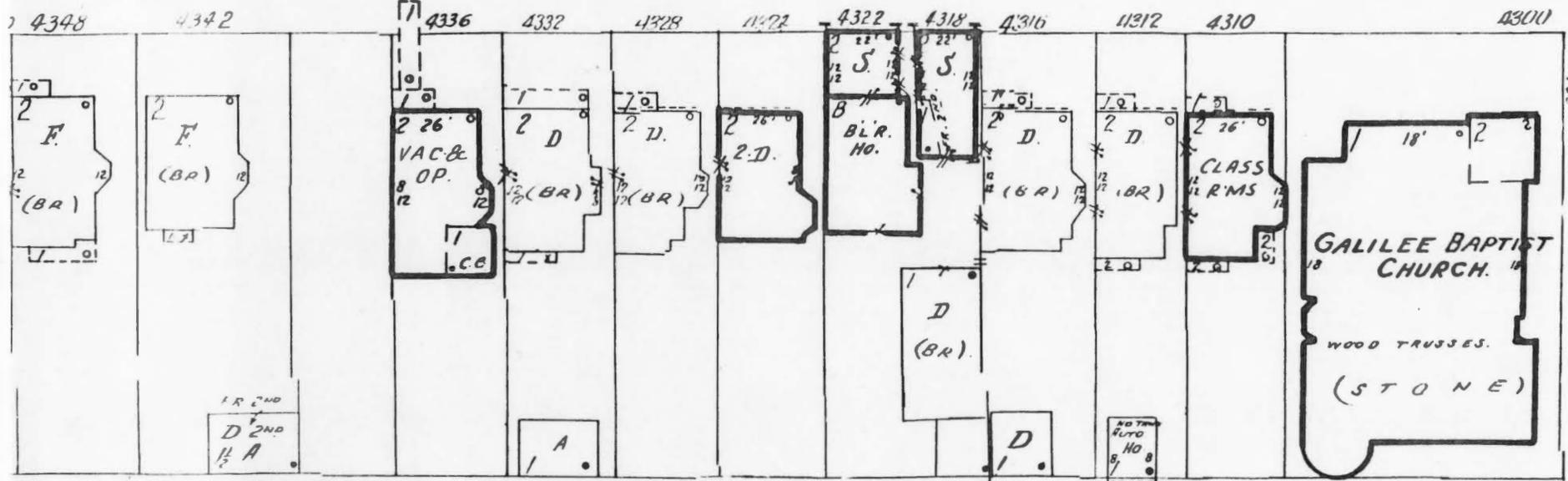
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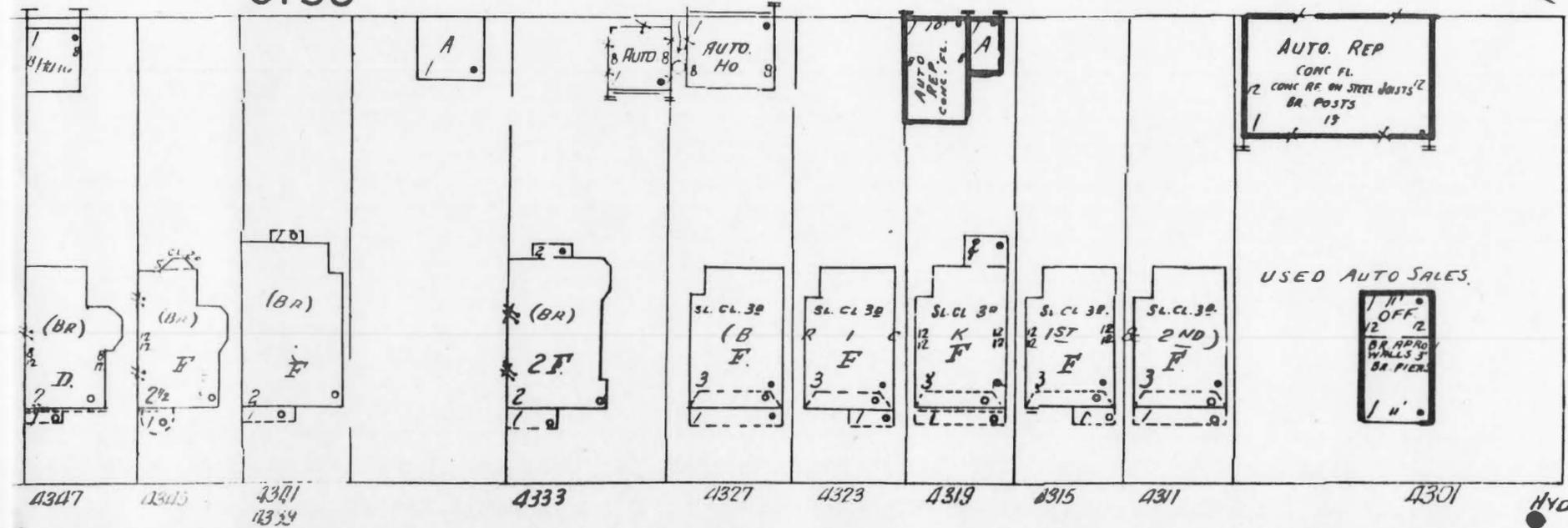
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HYD.

8" W PIPE



3758



6" W PIPE

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PENDLETON AV.

HYD.

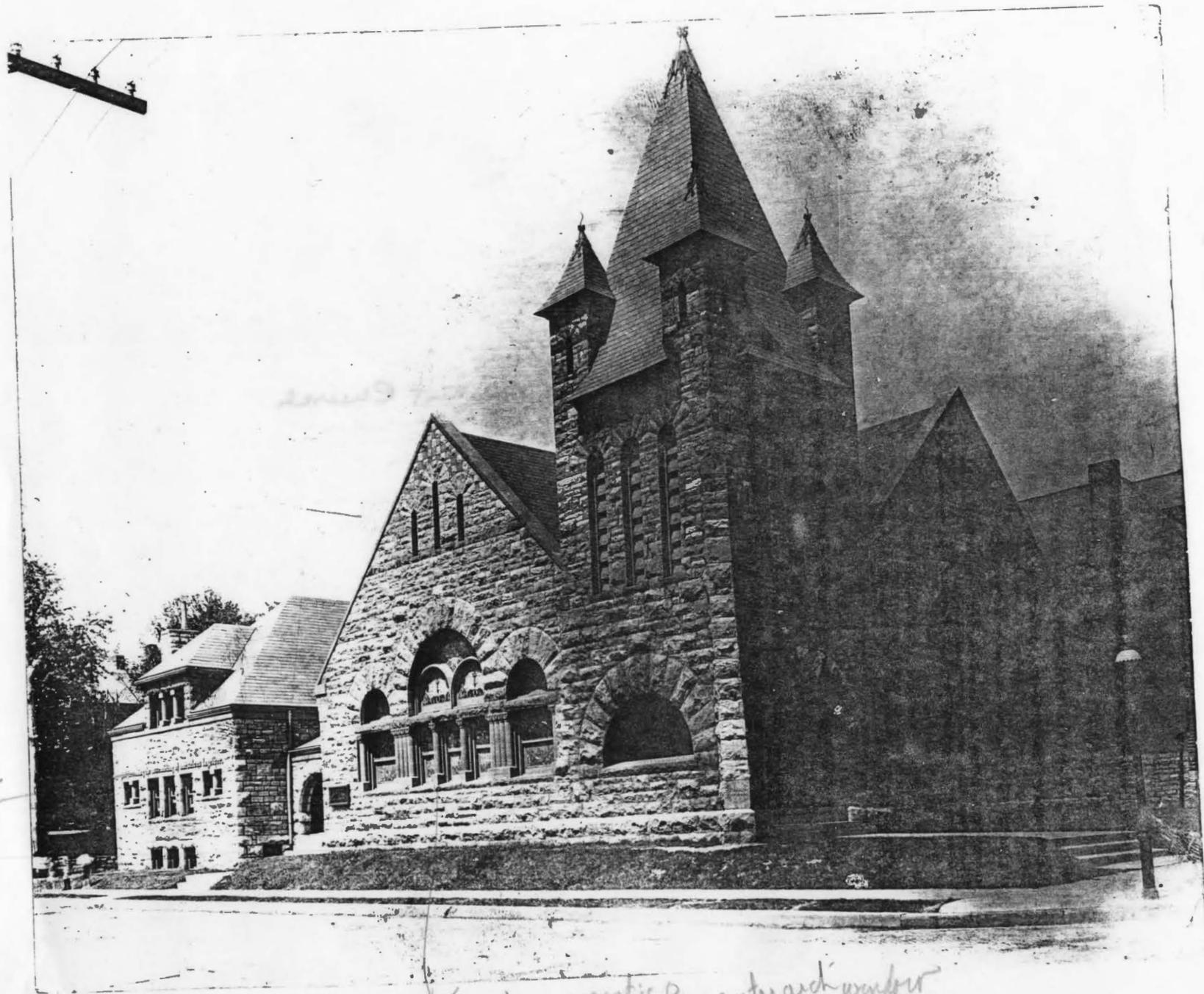
6" W PIPE

DELMAR AVE.
BAPTIST CHURCH

FROM
MOHIS SOC.
PICTORIAL

SLC-AS-014-010

"Not forsaking the assembling of ourselves together"



new entrance portico
blocks large center arch window

selves to the Second Church for baptism. They were members of the Dutch Reformed Church, but had changed their views on baptism. Five days later two Germans asked for admission. On March 4th another German came. And on March 11th, at 2:30 p. m., in the presence of thousands, all these were baptized in what was then called Chouteau's Pond; and five days later they were organized as a Baptist Church, a branch of the Second Church, but enjoying all the rights and privileges of an independent body. In January, 1850, this organization was formally recognized as the First German Baptist Church of St. Louis, and is still a vigorous Baptist Church.

It was under these auspicious circumstances that Rev. J. B. Jeter began his pastorate in the Second Church, on the first Sunday of October, 1849. The church was strong and ready for aggressive work. Under his inspiring leadership the members united to send out colonies to constitute new churches. Thus, in September, 1850, the Third Baptist Church, now one of the strongest in the State, was organized, and in December of the same year the Fourth Baptist Church, from which sprang the Grand Avenue Baptist Church. Here Baptist "City Missions" took their rise, the Second Church contributing \$2,000 annually for the support of three city missionaries. The pastorates in the Second Church of Revs. Daniel Read, Galusha Anderson, A. A. Kendrick and A. H. Burlingham were periods of blessing and growth. Under Dr. Burlingham the church removed its place of worship from Sixth and Locust Streets to Beaumont and Locust Streets, where its church home now stands. Under his leadership a chapel was built. On May 1, 1877, Rev. W. W. Boyd became pastor. January 3, 1879, a new meeting-house; erected under his pastorate, with the old chapel, was destroyed by fire. Within nine months chapel and church were rebuilt and dedicated, free of debt, on November 26th. May 1, 1887, Mr. Boyd resigned the pastorate, but on May 1, 1894, was recalled, and began a second pastorate.

The white Baptist Churches of St. Louis Association now have a membership of about 5,000, with a Sunday-school membership of 6,000. The value of church property is \$500,-

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Hyde & Conrad Encyclopedia of Hist of St. Louis (St. Louis, 1899) Vol I p. 87

benevolent objects. In St. Louis the Baptists support one orphans' home and three hospitals: the Baptist Sanitarium, the Baptist Hospital and the Mayfield Sanitarium. The colored Baptist Churches are numerous and prosperous. The date of organization and the present pastors of the several white Baptist Churches in St. Louis are as follows: Second Church, 1833, Rev. W. W. Boyd; First German, 1850, Rev. Otto Koenig; Third Church, 1850, Rev. R. P. Johnston; Fourth Church, 1850; Carondelet Church, 1868; Delmar Avenue Church, 1870, Rev. J. T. M. Johnston; Water Tower Church, 1888, Rev. E. F. Hergot; Lafayette Park Church, 1890, Rev. T. C. Carleton; Jefferson Avenue German Church, 1890, Rev. A. Konzelmann; Grand Avenue Church, 1890, Rev. E. Anderson; Immanuel Church, 1891, Rev. A. A. Kendrick; Taylor Avenue Church, 1891, Rev. J. A. M. Crouch; Tower Grove Church, 1891, Rev. Menta Sturgeon.

W. W. BOYD.

Baptist Depository.—An institution founded in St. Louis by the American Baptist Publication Society, which came into existence February 21, 1824, at Washington, D. C. This publication society established branch houses in New York and St. Louis in 1868, for the purpose of promoting religious work by means of the Bible, the printing press, colportage and Sunday-school. Ten central depositories and thirty-eight auxiliary societies were located and established at different points in the United States. A vast quantity of religious literature has been distributed throughout the West and Southwest through the St. Louis depository. It was located, in 1898, at 316 N. Eighth Street, and was under the management of M. P. Moody.

Baptist Orphans' Home.—This orphanage was organized in 1882, and incorporated June 10, 1884. Two years later it opened its doors in a small rented house on Morgan Street, for the purpose of caring for babies exclusively, this being at that time the only Protestant home in the city taking infants. One year later the present property at 1906 Lafayette Avenue was purchased. The building has been remodeled and enlarged, and

boys and twelve years for girls. Orphans half orphans and abandoned children of Protestant parentage are received. Children given to the home are placed by it through legal adoption in Christian families. No children are put out to domestic service. For those who are temporarily placed in the home such small compensation is received as the parent or friend is able to pay, and in cases of extreme poverty they are supported by the home. There are at present (1899) sixty inmates, thirty-five of whom attend the school in the building, which is under the charge of an able, salaried teacher. A separate infirmary will soon be erected on the grounds. The home is under the control of a board of managers, consisting of thirty-eight ladies representing the different Baptist Churches of the city. The officers, who are elected by the board, were, in 1898, as follows: President, Mrs. A. H. Eilers; vice-presidents, Mrs. Marion Peckham, Mrs. D. R. Bates, Mrs. C. A. Carpenter, Mrs. S. V. Monks, Mrs. A. M. Averill, Mrs. H. E. Roach; recording secretary, Mrs. C. M. Shirley; corresponding secretary, Mrs. W. B. Harrison; treasurer, Mrs. J. B. Thompson. Children are received from any part of the State, and the State Baptist Association has made some contribution to the support of the home. The property is worth \$30,000, and is entirely free from debt. The present endowment is \$9,000, and a committee of five gentlemen appointed by the board will undertake during the coming year to raise this endowment to \$20,000. The number of infants necessitates an unusual amount of help, and the estimated cost of caring for a child is \$85. A memorial endowment fund was started by a little girl giving, on her death-bed, \$2.50—all she had—to the home. A memorial bed, with its furnishings, is placed at the instance of any contributor of \$15 for this purpose. Five dollars annually will keep the bed up, or \$100 will endow it permanently. The home in its incipiency owed much to the zeal of the late Mrs. William M. Page and Mrs. Joseph B. Thompson, through whose efforts the first meeting was held. Dr. W. W. Boyd lent his energies to its active establishment; Mrs. D. B. Gale contributed \$1,000, and Mrs. Harriet Pratt Charpiot bequeathed \$5,000, and many others have ably seconded the earnest labors of the board

SLC-AS-014-010



28

DELMAR BAPTIST (GALILEE BAPTIST)
SW COR. DELMAR & PENDLETON
ST. LOUIS

FACING SOUTH

10/90



28

DELMAR BAPTIST (GALILEE BAPTIST)
SW CORNER DELMAR & PENDLETON
ST. LOUIS, MO

FACING NW

11/90



28

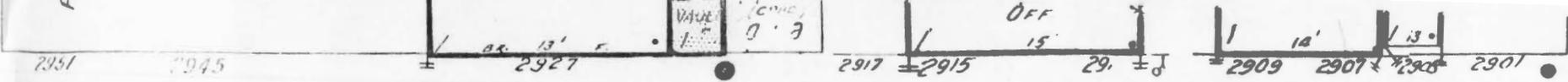
DELMAR BAPTIST (GALILEE BAPTIST)
SW COR DELMAR + PENDLETON
ST. LOUIS, MO

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

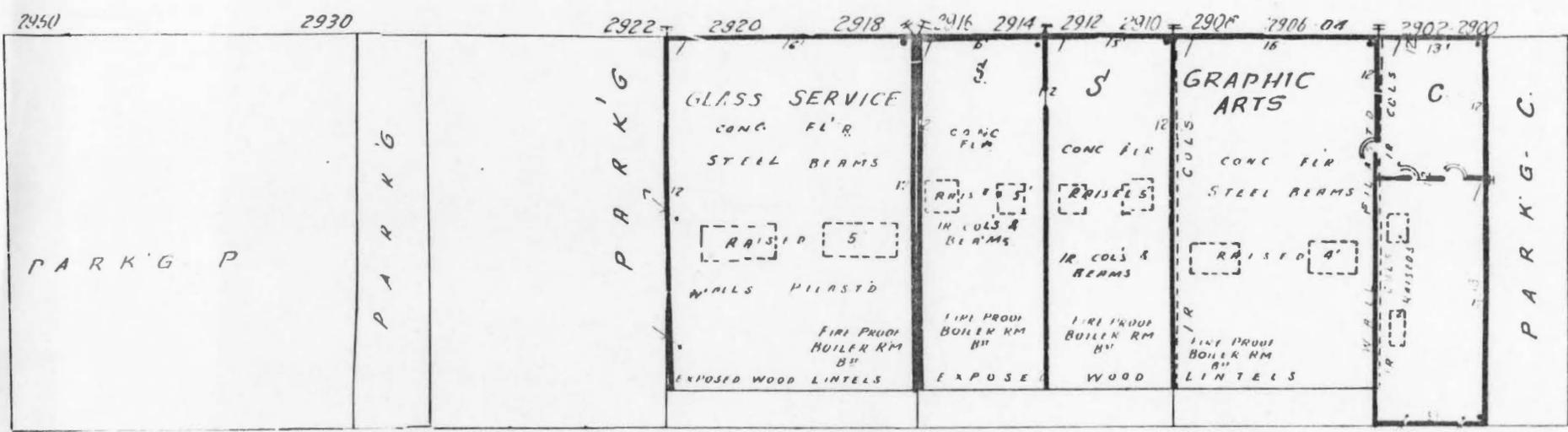
SLC-AS-014-011

1. No. 35	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: St. John's Methodist		
13. Present name/owner's name: unknown - church is closed		
14. Street address: NW cor. Ewing & Locust		15. Style: Gothic
16. Date(s): June 27, 1867 - cornerstone		
17. Architect: Thomas Walsh		18. Builder: Maurice & Dickerson
19. Original Use: church		20. Present Use: church
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone		25. Roof type/material: gabled
26. No. Bays: Front Side		27. Wall treatment: red brick
28. Plan shape: see attached		29. Changes: Addition? Altered?
30. Exterior condition:		31. Open to public? yes; limited
32. Other Surveys in which included: n/a		
33. Further description of important features: Th church became St.Charles Borromeo R.C. in 1902.		
34. History and Significance:		

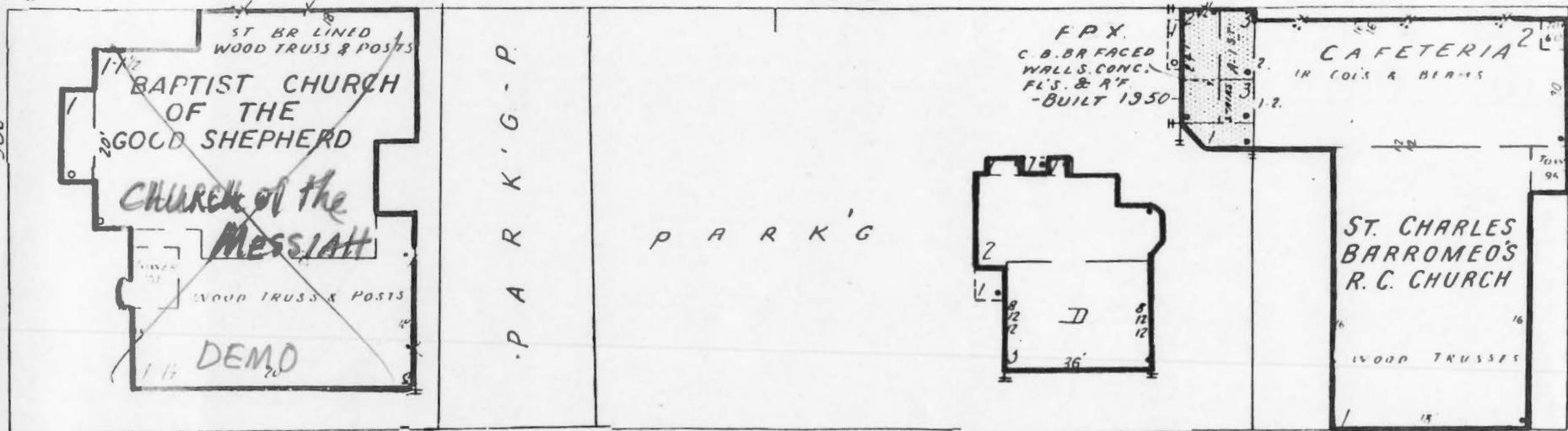


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WASHINGTON BLVD. 6 W PIPE



1013



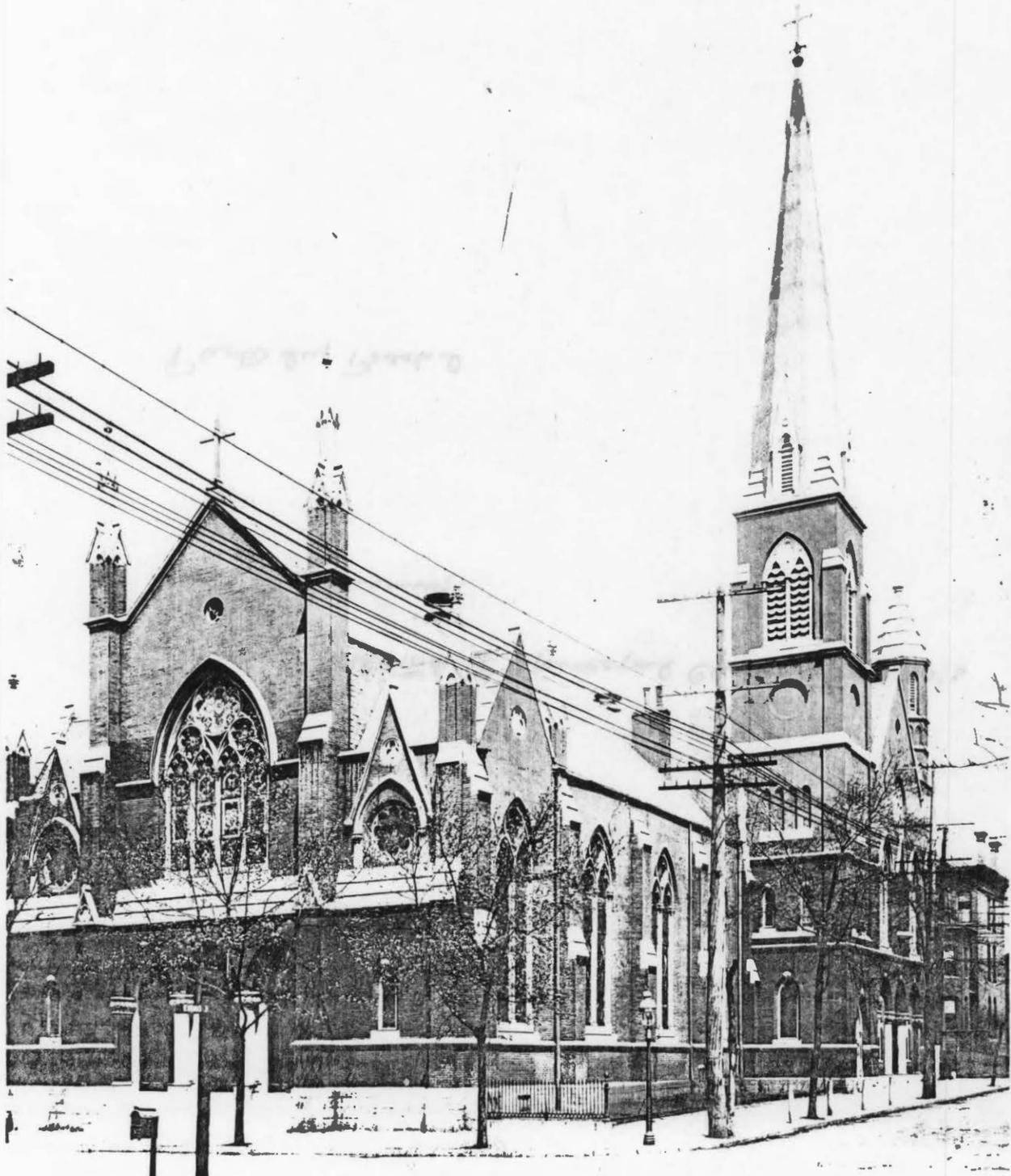
LOCUST BLVD. 6 W PIPE

N. EWING AV.

2949 2945 2931 2927 2913 2901 2916 2922 2920 2916 2914

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ST. JOHN'S M.E.
CHURCH. 1890'S
MO HIS SOC.
PICTORIAL



ST. AMBROSE CHURCH.
1903.

Wilson and Cooper Avenues.

The large number of Italian Catholics residing in the southwestern part of St. Louis, where they have formed quite a prosperous colony, attended mostly at St. Aloysius Church, where the rector, Rev. F. G. Holweck, preached to them in their mother tongue. In 1903 they built a church of their own which was dedicated in honor of St. Ambrose. Rev. Luciano Carotti is the pastor. The parish supports a school numbering about one hundred and fifty pupils taught by lay teachers.



ST. CHARLES BORROMEO.
1902.

Twenty-ninth and Locust Streets.

After the abandonment of St. Bonaventura's Church, the Italian Catholics of St. Louis worshipped at other churches of the city. Italian sermons were preached occasionally at St. Patrick's by Rev. J. S. Long; at St. Joseph's by a Jesuit Father, and at St. Aloysius by Rev. F. G. Holweck. In 1900, Rev. Cesaer Spigardi came from New York to St. Louis. He succeeded in organizing the 10,000 Italian Catholics and as a nucleus for his future plans he rented the old Presbyterian Church at Nineteenth and Morgan Streets, where, for two years, his congregation worshipped. It soon became evident that this small church could not accommodate his large flock. In 1902, the Methodist Church at Twenty-ninth and Locust Streets was purchased for \$25,000. A like sum was expended in fitting up this church property. It is now one of the most flourishing parishes of the city.



ST. BONAVENTURA.
(Discontinued)
1871.

Sixth and Spruce Streets.

In the year of 1871 a church for the Italian Catholics of St. Louis was built at Sixth and Spruce Streets, mainly through the efforts of Vicar-General Henry Muehlsiepen. The parish was placed in charge of the order of "Black Franciscans," from

Italy. The location of the church proved to have been a serious mistake and the parish never realized the expectation placed in it. The most prominent of its pastors was Father Salvatelli. But he returned to Italy, where, afterwards, he was elected as provincial of his order. He was succeeded by Father Orfei, a secular priest. The parish was abandoned in 1880 and the property sold.

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ciennes edge, which rounds into wide collar at the back, and has its points in front lost under a large rosette of ribbon.

But no idea is gained of the rare beauty of these dresses from a written description, for each robe has its distinctive style, which words do not convey. Such lovely wrappers as are among these, I never saw. One made of the silkiest-looking linon d'Inde, has a deep yoke of antique guipure from which the full demi-trained back sweeps in a many-plaited Watteau fold; and the fronts, half fitted to the form, show a mass of the antique guipure embroidery, in the wide bands that descend on each side, coming together in the centre under frills of Valenciennes lace almost as full as a *jabot*. The entire sweep of the skirt is flounced with the elegant needle-work, below which narrow ruffles of the plain fabric show. Deep cuffs of the embroidery finish the sleeves, and beautiful bows of cardinal moire ribbons decorate the sleeves, the throat and the waist. Another wrapper is made in Mother Hubbard style, the straight skirt, tucked and edged with embroidery around the bottom, being gathered into a yoke of lace and needle-work, and the full sleeves shirred into the arm-holes and to the narrow compass of the deep cuffs.

A large glass case attracted much interested admiration and curiosity, because it was filled with a superb wedding outfit, made for a wealthy bride, who allowed its beauty to be exhibited as an added attraction to the display, if her name was kept secret. Certainly nothing could be more elaborately elegant and daintily exquisite than the various articles of this trousseau, some of the sets coming under the one class and some under the other. Night-ropes that are one mass of rich Medici lace, are matched not only by skirt, chemise, etc., but even the flannel skirt is trimmed with the same lace and insertion, and as blue bows adorn the outer garments of this set the flannel of the skirt is baby-blue, which beautifully shows the elegant designs of the lace, and the corset is blue embroidered with white and trimmed with lace to correspond with the entire set. A set trimmed with Valenciennes and fine French insertions, and illuminated with pink, has a corset and hose in pink, with white embroideries, etc. And then there are the bridal white sets, and dressing sacsques and matinées—all of the most dainty finish and finest materials. There was a charm about this case which held the visitors fascinated, and doubtless intense and unsatisfied curiosity as to who was the owner—the bride-elect, enhanced its interest, but nothing can eclipse its beauty. (Cont.)

THE CHURCHES OF ST. LOUIS.

IX.

ST. JOHN'S M. E. CHURCH SOUTH.

On the northwest corner of Ewing Avenue and Locust Street stands the handsome building of St. John's Methodist Episcopal Church South. It is one of the largest, wealthiest and most influential churches in the city, but of comparatively recent organization. At the very farthest its history does not compass a period exceeding eighteen years, while as a matter of fact its real existence as an organized body did not commence until within the last fourteen years. The First Methodist Episcopal Church South, which was the parent society, and the Centenary Church, both located near the business portion of the city, grew rapidly during the war and rendered necessary the building of a new church that should be nearer the people's homes. Therefore, on December 5, 1864, an order was made by the quarterly conference of the First Church for the sale of Asbury Chapel, with instructions that the proceeds of the sale be placed in the hands of a joint committee appointed by the quarterly conferences of Asbury, First and Centenary churches, for the erection of a new church in Stoddard Addition. Asbury Chapel still stands on the corner of Fifteenth and Morgan Streets, and was erected under the following circumstances: In 1844, the Fourth Street Methodist Church appointed a committee to secure a lot for a new church in Christy's addition; the result was the selection of a lot on Morgan Street, fronting on Gay Street. On May 19, 1849, the report of

the trustees contained this item: "Resolved, that the Building Committee be instructed to proceed immediately in the erection of the church in Christy's addition, as far as means may be placed in their hands." It was three or four years before this new church was finished, and shortly afterwards became occupied. This was the building that the quarterly conference of the three churches ordered sold. About this time Nathan Coleman organized a little Sunday-school for the benefit of Stoddard Addition. It had an encouraging existence, and grew so rapidly as to remind the conference of the necessity for better church privileges in the western portion of the city. The sale of Asbury Chapel, with large private contributions, finally enabled the joint committee to purchase a lot on the northwest corner of Ewing Avenue (or Twenty-ninth Street) and Locust, whereon the erection of a building was immediately commenced. In 1868, the building was completed and dedicated with solemn ceremonies. When finished it cost \$90,000, and was supposed to be perfect in all its details. Among the original members were Nathan Coleman, T. H. Wyeth, Thomas Rhodus, John Gay, Edward J. Gay, W. H. Chick and Calvin F. Burnes, the last-named now a banker in St. Joseph. The first minister of St. John's Church was Rev. Dr. Morris, who served acceptably for four years and laid the foundation of the present success of the church. In 1872, Rev. Dr. Lewis, now of the Centenary, assumed the pastorate and remained four years. He was succeeded, in 1876, by Rev. Dr. Wilson, who served four years and then became presiding elder of the district. In 1880, Rev. Dr. Wm. V. Tudor went from the presiding eldership to the pastorate of St. John's, where he yet remains, an eloquent, earnest, energetic and justly distinguished minister. His sermons are strictly orthodox and in full accord with the established tenets of the church, but his pleas and arguments are presented in such a forceful and original way as to attract large numbers of strangers. The membership has now reached four hundred, but the average attendance on the Sunday sermons is estimated at eight hundred. The auditorium of the building is large, and able to accommodate comfortably the large audiences that assemble within it. At the rear of the auditorium is a pleasant little chapel, where all the business meetings, prayer-meetings and society meetings are held. It opens upon Ewing Avenue on the east, and into the pastor's study on the west. The building has several times been remodelled and refitted, until its acoustic properties and general arrangements are now unsurpassed in the city by any church of its age. The officers of St. John's, in their annual circular, make the following statements of the manner in which the society is maintained:

"The success of any church largely depends upon the provision which is made for meeting its current expenses and maintaining its institutions. To contribute to these objects is the manifest duty of all who attend upon the services of God's house. The officers of this church have adopted the plan of renting the pews, which takes place annually, a few days prior to the beginning of the fiscal year, November 1st. Members of the church or congregation not present at the date of the annual renting, or coming into the church at any time subsequent thereto, will be provided with pews or sittings, as may be required, by application to the Pew Committee. The terms for which pews or sittings may be taken—whether for a year or fractional part thereof—will expire on October 31st, after which date every pew in the church will be considered as vacant and for rent."

The following-named gentlemen constitute the officers of St. John's Church:

Secretary, J. H. Wyeth; Treasurer, A. R. Moore; Pew Committee, S. M. Kennard and H. G. Brookings. Stewards—W. H. Chick, Dr. P. D. Yost, James H. Gibson, S. M. Kennard, A. R. Moore, Chas. R. Lewis, Edward Neunstel, M. R. Collins, N. T. Hickman, J. H. Norris, Samuel Cupples and Thos. Rhodus.

Trustees—A. R. Moore, R. P. Hanenkamp, W. H. Chick, R. M. Scruggs, Samuel Cupples, R. M. Jennings, A. A. Wallace, Thos. Rhodus and Thos. Metcalfe.

The Sunday-school is a large and flourishing one,

and is under the supervision of Mr. R. M. Scruggs, whose energy and faithfulness have developed unusual interest in that department of the church work. C. F. Hintze is the Secretary and Treasurer.

The ladies of St. John's are noted for their personal participation in the numberless societies that tend to improve the morality and virtue of the city, and are always found at the head of every organization tending to the advancement of public good, such as founding institutions for the care of women, for the aged and indigent, establishing flower and ice missions, excursions for poor children, and helping to have the Sunday laws enforced. Within their own religious organizations they have the Ladies' Sewing Society, of which Mrs. O. Quinette is President, assisted by Mrs. W. V. Tudor, Mrs. E. S. Brooks, Mrs. A. A. Wallace, and others; the "Busy Bees," a society composed almost entirely of the young ladies and children of the church, and designed as an auxiliary to benevolent and missionary enterprises, of which Miss Emma Moore is President, with Misses Kate Newcomb, Marcia Marvin, Anna McClenny, Nellie Gibson, Frankie Trisler and Mary Avis as associate officers; the Woman's Missionary Society, of which Miss Mary Avis is President, and Mrs. J. G. Wilson, Mrs. M. A. Espy, Mrs. Thos. Rhodus, Mrs. P. D. Yost, Miss Pauline Holman, Miss Marcia Marvin, and Mrs. A. R. Payne, are prominent members. All these societies meet regularly in the chapel.

FLORENCE.

II.

Our hotel fronts on the Lung Arno, a broad quay bordering the historic river. A massive wall rises from the water's edge to the height of perhaps four and a half feet above the pavement, and extends on both sides of the river along the water front. After the sun has set we stroll out and place our elbows on the broad flat stone which caps the wall, to look at the throng upon the bridges, but we quickly assume a more dignified position, for the heat of the sun has made the stone almost burning hot. The bridge to our right as we face the Arno is the Ponte alla Carraia, which centuries ago was the scene of an exhibition which illustrates in a peculiar manner the bent of the public mind during the age of Dante. In 1304, Pope Benedict XI. sent a Dominican friar named Niccolo da Prato, whom he had recently made a cardinal, to Florence as peacemaker between the rival factions which kept the city in a continual broil. The cardinal arrived on the 10th of May, and was received with great honor. As a special mark of favor, a grand *fiata* was offered of a character supposed to be the most acceptable to his sacred office. It consisted of no impious train of Pagan gods and goddesses, no frivolous dancing-girls with flowering chaplets, but a pious show of hell and the torments of the damned. On the river below were boats and rafts, and on these was prepared a vast quantity of artificial fire, and scores of demons were seen inflicting upon naked souls the various kinds of torments prepared for those who died at variance with the mandates of the church. The realism was made more intense by the shrieks and groans of the lost. A wooden bridge then stood in place of the marble structure which here spans the river. The old bridge was thronged and packed with the delighted populace. At the time when the flames of perdition were at their fiercest, the cries of the lost were at the loudest, and the honored guest was rubbing his hands with delight, a crash came, the bridge gave way and the immense crowd was literally precipitated into hell, crushing into a hideous mass the demons, the lost and the spectators. So complete was the destruction that very few either of the actors or spectators escaped alive. The bridge a few steps to our left, with the statués standing at the approaches, is the Ponte S. Trinita. Still farther on is the picturesque old structure, the Ponte Vecchio. It is built of ponderous marble blocks rising from the gravelly bed of the Arno. Houses of irregular shape surmount the superstructure, some of them projecting far over the water and braced from below; above all is the covered pa-

embraced in three stations,—Fourth Street, (afterwards St. Paul's), and African. The services were held at the Fourth Street Church, and on this occasion the sum of three thousand dollars was subscribed for the erection of a new church to be known as the "Centenary," in commemoration of the event. On the 9th of November, 1841, Rev. Wesley Browning, then presiding elder of the St. Louis District, appointed William Burd, John H. Gay, Truett Polk, James Tabor, and John and David C. fellow trustees to conduct the management of the enterprise. The amount originally subscribed was found to be inadequate, and in order to raise an additional sum the ladies of the congregation organized "The Female Centenary Society of the Methodist Episcopal Church." Through the efforts of this association two thousand dollars was secured and expended in part payment for a lot, sixty-five by eighty-five feet, at the southwest corner of Fifth and Pine Streets, the total cost of which was ten thousand five hundred dollars. On this site was erected a brick building with a cut-stone basement, the latter devoted to school purposes. The corner-stone was laid on the 10th of May, 1842, with Masonic rites, and the officiating ministers were Bishop Roberts and Rev. E. R. Ames. While the building was in course of construction services were held in a small frame house which had been purchased by the congregation. The basement of the new edifice was first occupied Dec. 31, 1843, watch-night services being held, and the structure was completed and dedicated in 1844.

At a meeting of the members of the congregation in the spring of 1867, it was decided to dispose of the church property and select a more eligible site. The lot at the northwest corner of Sixteenth and Pine Streets, on which the church now stands, was finally chosen and purchased for thirty-eight thousand dollars. In October, 1868, the old church and grounds were sold to J. J. Roe & Co. for one hundred and forty-two thousand dollars, but the congregation retained the use of the buildings until the new church was ready for occupancy. The board of trustees at that time was composed of Truett Polk, John Hogan, John Kennard, John W. Burd, W. H. Markham, Mr. Maxwell, C. C. Anderson, W. C. Jamison, and P. M. Lockwood. The building committee consisted of Truett Polk, John Hogan, W. H. Markham, John Kennard, and John W. Burd. The corner-stone was laid on the 10th of May, 1868, and the building was dedicated on the 28th of May, 1871. Bishops C. K. Keener, of New Orleans, and E. M. Marvin, of Missouri, and Rev. D. McAnally and the pastor, Rev. C. D. N. Campbell, took part in the exercises. Bishop

Keener preached the sermon. The total cost of the structure was one hundred and twenty-five thousand dollars. The building is of Gothic architecture, and the material composing the walls is St. Louis prairie limestone, with De Soto stone trimmings. The main entrance is on Sixteenth Street, where there are five large doorways. The entrance is through a vestibule fourteen feet wide by ninety long, containing four stairways. Black walnut, oak, ash, and yellow-pine are the woods principally used in fitting up the interior, which has a very elegant appearance. The auditorium is sixty feet wide by one hundred and six long. Under this there is a lecture-room and a school-room. Adjoining the church on Pine Street there are two other buildings, containing the pastor's office, library-rooms, and a young men's Methodist room for literary purposes. The pastor's residence is west of these, and contains sixteen rooms. The church and parsonage cover an area of one hundred and nine feet by one hundred and sixty. Thomas Dixon, of Baltimore, was the architect, and J. B. Legg, of St. Louis, superintended the erection of the building.

The first regular pastor was the Rev. John H. Linn, who was transferred in the autumn of 1842 from the Kentucky Conference and appointed to the charge of Centenary Church. Mr. Linn was succeeded by the Rev. John T. W. Auld, who was followed by the Rev. Joseph Boyle, appointed in 1844, who remained until 1846. In that year Mr. Boyle was succeeded by the Rev. Thomas H. Capers, who had been transferred from South Carolina. The other pastors have been Rev. Messrs. W. H. Lewis, appointed in 1848; W. M. Prottzman, 1849; J. C. Berryman, 1850; D. R. McAnally, 1851; M. F. Treslow, 1855; E. M. Marvin, 1858; C. B. Parsons, John Whittaker, Evan Stephenson, E. M. Marvin, W. Anderson, and Jesse H. Cummins acting as "supplies" during 1858, 1859, and 1860; J. Boyle, 1861; T. A. Morris, 1863; W. A. Smith, 1865; C. N. D. Campbell, 1868-69; J. H. Linn, Joseph Boyle (supply), 1870; J. H. Linn, 1873; W. V. Tudor, 1874-77; J. W. Lewis, 1878-81; W. V. Tudor, 1882. The church reported to the Conference of October, 1881, a membership of five hundred and ten persons, with thirty-five teachers and four hundred and twenty-five pupils in the Sunday-school.

St. John's Church is situated at the northwest corner of Ewing Avenue and Locust Street, and its pastor is the Rev. J. W. Lewis. In 1844 the Fourth Street Church appointed a committee to select a lot for a new church in Christy's addition, and on the 19th of May, 1845, instructed the committee to build a church as soon as their means permitted. The result

(OVER)

Prayer.

Bishop James O. Andrew.

Hymn.

Lord of Hosts, here we raise

Here a house of prayer and praise.

Sermon.

Bishop George F. Pierce.

Presentation of dedication by T. M. Finney.

Dedication and delivery of house to Board of Trustees

by Bishop Pierce.

Benediction.

Bishop Robert Paine.

Towards the close of the century just ended, it became evident that the old St. John's on Twenty-ninth street was no longer a convenient center for the membership. The residential portion of the city had been moving steadily westward and handsome new avenues were opened up around and beyond Kingshighway or Fiftieth street. More and more the bulk of the congregation had to take the street cars citywards on the Sabbath.

The enterprise took practical shape in the very last year of the century. The first subscription to the new church was made on July 15th, 1900. It was given—as were the others—upon condition that the sum of \$90,000 be subscribed. The matter of raising funds for the new building was never brought before the congregation in a public way. Persons interested in the enterprise were seen one by one and solicited to contribute. In six months from the time of the first subscription the conditions of the obligation were met and more than ninety thousand dollars were pledged. One hundred and fifteen persons signed the subscription in amounts ranging from \$25 to \$20,000.

The Building Committee was appointed by the Quarterly Conference of St. John's Church, held July 2d, 1900, and consisted of the following named gentlemen: Samuel M. Kennard, Chairman; Harvey L. Christie, Secretary and Treasurer; Samuel Cupples, Murray Carleton, representing Centenary Church; Paul Brown, representing Cook Avenue Church;

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METHODIST EPISCOPAL CHURCH, SOUTH.

11

(1906?)

Brief History of St. John's Church



St. John's Church dates back to the year 1864, when a Quarterly Conference was held on July 27, in the old Asbury Chapel, situated at the northwest corner of Morgan and Fifteenth streets. The building remains to this day as a Roman Catholic house of worship for colored people. The Asbury congregation was a colony from the old Fourth Street Church, the site of which is now occupied by the Boatmen's Bank; and it enjoyed prosperity until the outbreak of the Civil War. Composed in great part of the families of steamboat men, it was seriously affected by the blockade of the river, when the majority left the city to find a livelihood elsewhere. The society was thus impoverished in numbers and finances, and a change of locality seemed desirable. Attention was drawn to the Stoddard Addition, which had been recently laid out, and which was destined to become a choice residential portion of the city. To build an edifice there, however, was beyond the ability of the society, and demanded the combined resources of the churches in the city. The Conference, therefore, while authorizing the removal of the charge and the sale of the property, also resolved to appeal to First and Centenary Churches to unite in the undertaking; as a wise and hopeful measure of Church Extension.

At this very time, another charge, known as Christy Chapel and situated at the northwest corner of Carr and Twenty-fourth streets, was in an embarrassed condition, owing to the same causes that had depleted Asbury Chapel. It was proposed to sell the properties of the Asbury and Christy Chapels, and invest the proceeds in the new enterprise. When the proposal was laid before the Quarterly Conferences of First and Centenary Churches, it was adopted with entire unanimity, and committees from these churches were appointed to act with a committee from Asbury Chapel in carrying out the measure.



PREFACE

It has been some years since the publication of a Year Book for St. John's Church. The publication of such a book at this time gives me a chance to write a history of the church and an opportunity to print the list of our members. The list of members has been printed without addresses to save space, and also to prevent the use of the book by any sales-agency.

I wish it had been possible to write a more complete report, but it has been necessary to limit the history to a bare statement of facts. During my pastorate I have had the assistance of so many that I cannot begin to enumerate those to whom I am indebted.

I recall the many dear friends who have gone to the Church Eternal, and I see before me the many friends in the active church here. As I express my deep gratitude for all the help that has been given me, especially do I thank God for my associates who have so ably carried on the work of the church, and for the officers of the church organizations. No man ever had more loyal helpers and I realize that a great deal of credit for what has been done should be given those who have assisted me in the office and in the activities of the church.

I hope this little book will be of value to all of you whom I have come to love so much.

IVAN LEE HOLT.

FROM: FILES OF LANDMARKS ASSOC. of St. Louis
SLC-AS-014-01

#35

Brief History of St. John's Church

THE ORIGIN*

THE earliest date in the history of St. John's Church is July 27th, 1864. At that time, a quarterly conference was held in Asbury Chapel, on the northwest corner of Morgan and Fifteenth Streets. The congregation of Asbury Chapel was a colony from the old Fourth Street Church, located on the present site of the Missouri Athletic Club; it had a prosperous history until the outbreak of the Civil War. Since its membership was composed of the families of steam boat men, and since the blockade of the river seriously affected these men, it was necessary for them to move away from the city, thus leaving the church impoverished in numbers and finances. It was decided to seek another location, and attention was directed to the Stoddard Addition, which was destined to become the choice residential section of the city.

It was beyond the ability of the small congregation to build the house of worship needed in that locality, and the cooperation of the other churches of the city was sought. The quarterly conference passed a resolution authorizing the removal of the charge and the sale of the property, and it also appealed to First and Centenary Churches to unite in the undertaking as a wise measure of church extension, full of hope for Methodism.

At the same time, another Methodist Chapel was facing an embarrassing situation for the same reason as Asbury Chapel. This was Christy Chapel, located at the northwest corner of Twenty-fourth and Carr streets. This church owned a lot in the addition laid out by Judge William C. Carr, who had donated a lot to each of the denominations of Protestantism in the city. It was decided to sell these two pieces of property, and use the proceeds in the construction of the proposed church in Stoddard Addition. When the plans were brought before the quarterly conference of First and Centenary Churches, they were heartily approved and a joint committee was appointed consisting of members of First, Centenary and Asbury Churches. The following were members of the committee: Chairman, Thomas M. Finney, Presiding Elder of the District; Levin H. Baker, Nathan Coleman, Logan D. Dameron, William T. Gay and Monroe R. Collins, from First Church; William H. Markham, John Kennard, John Hogan, Hiram Shaw, from Centenary Church; George S. Day and Samuel Gaddus, from Asbury Chapel. Dr. T. M. Finney was the leader of the movement, and deserves the credit for the establishment of St. John's Church.

THE BUILDING

This committee proceeded as follows: A lot was purchased from Rev. Edward F. Berkeley, March 30th, 1865. There was delay in the prosecution of the enterprise because of the difficulty in disposing of the property of the two chapels, and the raising of an adequate subscription.

At the meeting of the committee, held February 12th, 1867, it was resolved to proceed with the erection of the building. A contract for the building was let to Maurice & Dickinson for \$67,500, and the following members of the committee were appointed a building committee: Levin H. Baker, chairman; Nathan Coleman, vice-chairman; Thomas M. Finney, secretary; William T. Gay, treasurer, and William H. Markham. The corner stone was laid June 26th, 1867, with Masonic ceremonies. Early in the fall of 1868, the chapel was completed, and dedicated

* (The author is indebted to earlier histories of Dr. T. M. Finney and Dr. J. W. Lee.)

October 18th, 1868, and at that date the church was organized, with Rev. Francis Asbury Morris, D. D., as pastor; he had been appointed pastor in the previous month at the conference session. At the conclusion of the services, 80 members were received into the church; in a few weeks, the membership was increased to 144; most of these were transfers from other city churches. The entire building was completed the following spring, and the main auditorium was dedicated, May 9th, 1869, Bishop George F. Pierce, D. D., preaching the sermon. The dedicatory sermon for the chapel was preached by Bishop H. H. Kavanaugh. At the time of the dedication of the main auditorium, the following was the program of the services:

ANTHEM

How beautiful upon the mountains are the feet of Him that bringeth good things.—Isa. 52:7.

READING OF THE SCRIPTURE, Bishop W. M. Wightman.

HYMN

*Behold Thy temple, God of Grace,
The house that we have reared for Thee.*
Bishop D. S. Doggett.

PRAYER, Bishop James O. Andrew.

HYMN

*Lord of Hosts, here we raise
Here a house of prayer and praise.*

SERMON, Bishop George F. Pierce.

PRESENTATION FOR DEDICATION by T. M. Finney.

DEDICATION AND DELIVERY OF HOUSE TO BOARD OF TRUSTEES
By Bishop Pierce.

BENEDICTION, Bishop Robert Paine.

When the church was opened, a report of the resources was made as follows:

Subscription from First Church.....	\$30,375.00
Subscription from Centenary.....	11,628.00
From other citizens, not members.....	350.00
Proceeds from selling lot in Carr's Addition.....	3,700.00
Proceeds from selling Christy Chapel.....	6,000.00
Total.....	<u>\$52,053.00</u>

A little later, Asbury Chapel was sold for \$15,000, and the total resources were increased to \$67,355.47. The lot for the new church had cost \$12,500, and the contract for the building was \$67,500, making a total cost of \$80,000, and leaving a deficit of \$12,644.53. A strenuous campaign was made for new subscriptions to cover this amount. Bishop Marvin was of great assistance; the pastors of First Church and Centenary Church, Drs. Joseph Boyle and William A. Smith, also assisted the pastor of St. John's, Dr. F. A. Morris. Since there was an extra expense of \$7,000 in completing the building, and since it cost \$8,000 to furnish it, the actual deficit was \$27,000. An effort was made to raise this amount at the time of the dedication, but little more was secured than \$5,000, the subscription of Mrs. Nathan Coleman, which was in addition to a \$5,000 subscription of Mr. Coleman. From the records of this period too much credit cannot be given Mr. Nathan Coleman and Mr. Levin H. Baker for their untiring work.

THE WORK OF THE TRUSTEES

The original Board of Trustees of the church was: Messrs. John H. Gay, Nathan Coleman, Logan D. Dameron, Jonathan Jones, William T. Gay, Calvin F. Burnes, Richard P. Hanenkamp, Thomas Rhodus, and William F. Boogher. From the record of the meetings of the Board of Trustees, it appears that the following steps were taken to care for the debt. A deed of trust, dated October 18th, 1870, was executed to secure Nathan Coleman in two notes for \$22,000 and \$8,500. The increased debt was due to the failure to pay interest. An effort was made to secure funds to pay part of the debt, and by February 19th, 1872, the debt was reduced to \$19,718.60. Some improvements were necessary, and it was difficult to pay the interest at the high rate, so that by February 15th, 1873, the debt had increased to \$23,000. In order to secure a release of the deed of trust, a loan of \$14,000 was secured from John A. Scudder, in 1875, and the indebtedness was reduced to approximately that figure. The church was incorporated on the recommendation of the fourth quarterly conference, held September 15, 1875. An alteration of the building and the removal of the Sunday School from the second to the first floor, in 1877, cost \$2,900; practically all of this was paid by R. M. Scruggs and Samuel Cupples. The same year the church parlors were furnished by the ladies at a cost of \$1,800. At this time, the church was involved in two law suits, growing out of the failure of one trustee to surrender to his successor in office certain papers in his possession, and the other growing out of an effort to compel the church to purchase a lot for a parsonage, for which it was alleged a contract had been made. The first suit was compromised, and the second was finally decided in favor of the church by the Supreme Court, in 1883.

When the Scudder note for \$14,000 matured in 1878, Mr. R. M. Scruggs proposed that he and Mr. Samuel Cupples would assume one-half of the debt of \$14,000 in equal parts, provided the church would raise the balance. The church accepted the challenge, and under the leadership of Mr. Scruggs, the amount was raised, and the debt paid. In 1879 alterations were made on the main building at a cost of \$5,000; an organ was installed at a cost of \$3,500. In 1887, the main auditorium was redecorated, and repairs were made, with a total cost of \$6,000; for these repairs, special subscriptions were secured.

On January 7th, 1889, Mr. Samuel Kennard submitted to the trustees plans for the alteration of the Sunday School room in order to secure increased space for the growing school. Mr. T. W. Carter and Mr. C. O. Scruggs were appointed to act with Mr. Kennard, and the committee was instructed to have the work done. Mr. Kennard secured the \$2,500 necessary by a special subscription, paying the larger portion of it himself.

It is estimated that the repairs, improvements, taxes and interest cost the church \$46,000 in the 20 years between 1869 and 1889.

At the close of the last century, it became evident that a new location must be sought for St. John's Church. The residential section of the city had moved westward, and a large majority of the members had to come a long distance by street cars to attend services. There was a growing conviction that a new church must be built as far west as Kingshighway. Dr. James W. Lee, who had been pastor of the church for four years, and was then Presiding Elder, was the moving spirit in the new enterprise. He took charge of the raising of the funds for the new building, and the first subscription for the new church was made July 15th, 1900. It was given on condition that \$90,000 be subscribed. Dr. Lee secured subscriptions by personal solicitation, and within six months, the \$90,000 had been pledged. The subscriptions ranged from \$25 to \$20,000, and were made by 115 persons. The Building Committee was appointed by the quarterly conference of St. John's Church, held July 2nd, 1900, and was composed of the following: Messrs. Samuel M. Kennard, chairman; Harvey L. Christie, secretary and treasurer; Samuel Cupples; Murray Carleton, representing Centenary Church, and Paul Bown, representing



GAY CARRAWAY
DIRECTOR

City of St. Louis
DEPARTMENT OF PUBLIC SAFETY
DIVISION OF HERITAGE AND URBAN DESIGN

VINCENT C. SCHOEMEHL, JR.
Mayor



KATHLEEN E SHEA
COMMISSIONER

Heritage & Urban Design
Room 416 - City Hall
(314) 622-4099

November 14, 1988

Memo To: Kate Shea
From: Jan Cameron
Subject: St. Charles Borromeo Church building

St. Charles Borromeo Church is important in St. Louis history as one of the earlier surviving examples of church architecture, and more importantly, as the only extant building intimately associated with the life of Father Caesar Spigotti, who was instrumental in forming many important Italian parishes and institutions throughout St. Louis and especially in The Hill area.

St. John's Methodist Church South began as the Asbury Chapel at 15th and Gay Streets in 1848. It was disbanded during the Civil War, when local steamboat men, who made up most of its membership, were forced to move from the City because of the blockade on the Mississippi River. The congregation was reorganized, sold its old chapel to a black Catholic group, and sought a site farther west.

Prior to St. John's, other Methodist congregations were: First Methodist Church South, founded in 1821; Centenary Methodist Church, organized in 1839; and Union Church, an outgrowth of the

November 14, 1988

Kate Shea

Page Two

Ebenezer Chapel, which began in 1845 on Washington near 7th Street.

A lot on the northwest corner of Ewing and Locust was purchased in 1865 and in February 1867 a contract was given to Maurice and Dickinson for the construction of a chapel, which was completed in 1868 and dedicated to St. John, was completed. The main auditorium was completed in 1869.

By the turn of the century, the church's congregation had moved westward from downtown, and the church followed them, constructing in 1903 a new church at the southwest corner of Kingshighway and Washington in "Holy Corners".

The first Italian Catholic Church in St. Louis, St. Bonaventure, was constructed in 1871 through the efforts of the Vicar-General Henry Muehlsiepen, under the order of the Black Franciscans from Italy. It was a small frame structure, located at 6th and Spruce. Its location was a mistake and the church was abandoned in 1880 and the property sold.

The earliest R.C. parish in the Hill area was St. Aloysius Gonzaga, a German congregation, which was organized in January 1892 by Vicar-General Muehlsiepen in a house at Magnolia and Sublette.

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Kate Shea

Page Three

Rev. F.G. Holweck was first pastor. Temporary church construction begun 1892. Cornerstone for large brick church laid on May 7, 1898, but only basement was completed and used for services for many years. Since the closing of St. Bonaventure's, there had been no attempt to create an Italian church to serve Italian catholics, who had begun settling in great numbers in the area west of Kingshighway and south of Mill Creek Valley, to work in the clay pits. In 1900, a small colony of Italians worshipped at St. Aloysius Church. Father Holweck and Father John Long were multi-lingual and would conduct special services for them in St. Aloysius' basement.

On May 2, 1925, the cornerstone of the present St. Aloysius' was laid, a brick church, Romanesque in style, and the structure was dedicated by Archbishop Glennon on April 25, 1926. Total cost was 145,000.

Father Caesar Spigotti was a native of northern Italy, and joined the Society of St. Raphael to work with Italian immigrants in America. This Society was founded by Bishop G. B. Scalabrini of Placenza and later developed into the Congregation of the Missionaries of St. Charles Borromeo. The first group of missionaries came to the U.S. in 1888. Father Spigotti arrived in

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Kate Shea

Page Four

1894, spending several years on the east coast before coming to Kansas City.

Father Holwich and Father John Long had heard about the work of these missionaries and wrote to them about the situation of St. Louis Italians; Father Spigotti came to St. Louis and offered to create a mission for Italians without parish boundaries.

He rented a former Baptist church on 19th and Morgan for \$75 a month, which served as his residence as well. It was dedicated on February 11, 1900 as Our Lady Help of Christians. It became so popular that Spigotti soon began to look for a more convenient and commodious location: since many Protestant congregations had already moved west of Grand, there were many vacant edifices to choose from. He purchased St. John's M.E. Church South, with two halls adjoining it, in 1902 for \$25,000. A similar amount was spent to adapt and renovate the building. On November 2, 1902, the church was dedicated as St. Charles Borromeo. The church soon became an important force in the Italian community, and several religious societies were organized by Father Spigotti.

In 1903, Father Spigotti erected a one-story frame church at Cooper and Wilson, and dedicated it to St. Ambrose. For several years

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Kate Shea

Page Five

Father Spigotti served both congregations. Later, he sent his assistant Father Luciano Carotti to serve the congregation. The original frame church was destroyed by fire in 1919. Rev. Julius Giovannini was appointed as pastor of St. Ambrose in 1923, and within a year had paid off the parish debt. Cornerstone for new church laid May 30, 1925, and a new 250,000 structure dedicated by Father Spigotti on June 27, 1926.

In 1912, Spigotti founded the first free parochial school for Italians in St. Louis, at Our Lady Help of Christians. In October 1930, just before his death, he created the first orphanage for Italian-American children in St. Louis.



35

ST. JOHN'S METHODIST (ST. CHARLES BORROMEO-CLOSED)
NW CORNER LOCUST & EWING
ST. LOUIS, MO

FACING SW

11/90



35

ST. JOHN'S METHODIST (ST. CHARLES BORROMEO, NOW CLOSED)
NW CORNER LOCUST & EWING
ST. LOUIS, MO

FACING NW

11/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-012

1. No. 019	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: Union Methodist Church

13. Present name/owner's name: Washington Metro. A.M.E. Zion Church

14. Street address: 613 North Garrison

15. Style: Gothic

16. Date(s): 10/26/1880 (cornerstone date); 1911

17. Architect: August Beinke

18. Builder: unknown

19. Original Use: church

20. Present Use: church

21. No. of stories: 2

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled/asphalt

26. No. Bays: Front 5 Side 7

27. Wall treatment: stone & brick

28. Plan shape: see attached

29. Changes: Addition?

Altered? yes

30. Exterior condition: good

31. Open to public? yes; limited

32. Other Surveys in which included: n/a

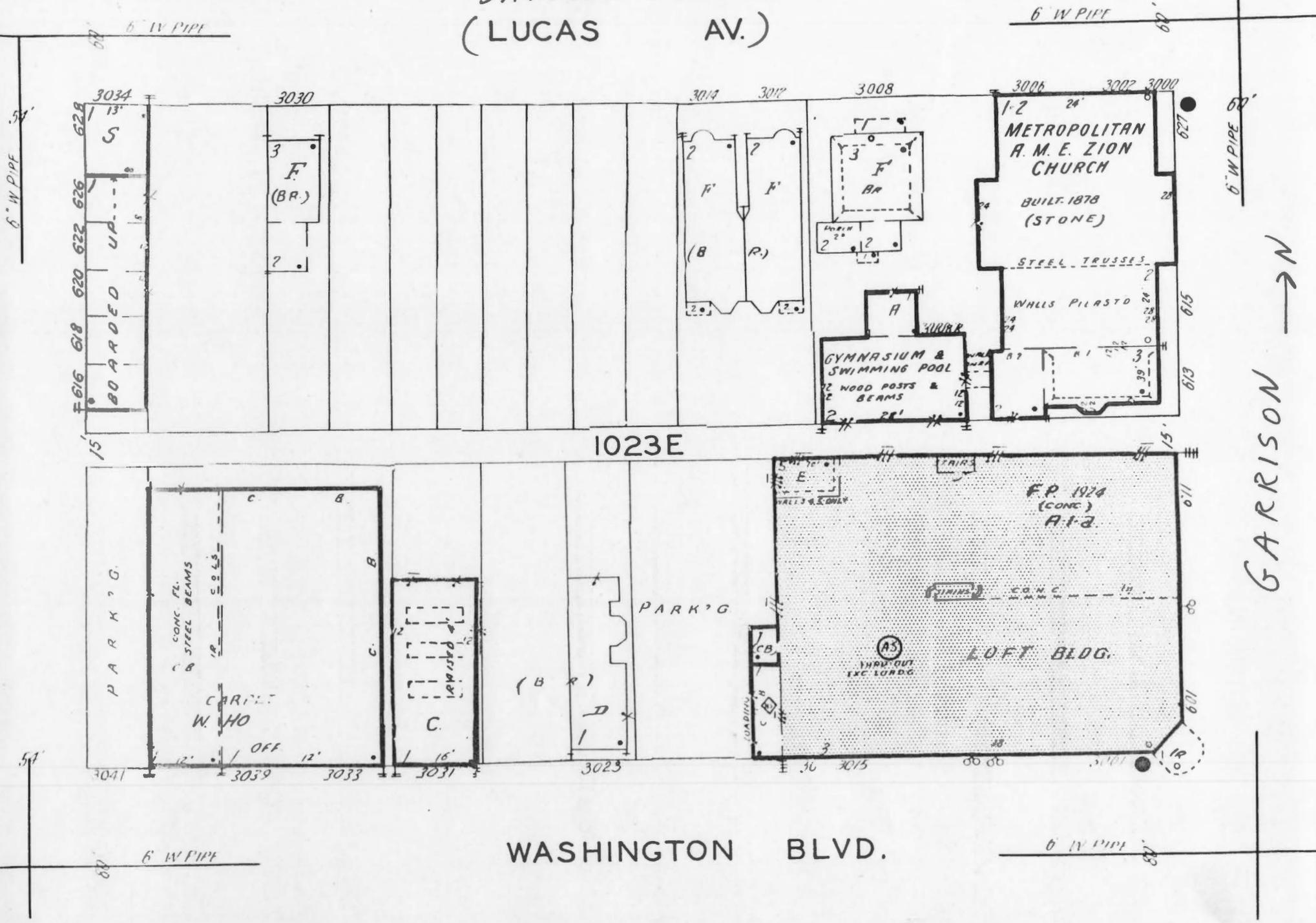
33. Further description of important features:

34. History and Significance: The cornerstone for this church was laid in 1880 and it was dedicated on May 18, 1882. A building permit dated 9/18/1911 indicates that \$26,000 worth of repair work was needed to rectify fire damage in the church.

(FA)

SAMUEL SHEPARD (LUCAS AV.)

5LL-AS-014-012



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SCHARF (1883)

Methodist Church, on Eighth Street. He did not, however, relax his ministerial labors, but continued to preach and work for the cause to which he had devoted his energies. He preached his last sermon at Lexington, Mo., on the Sunday preceding his death.

Dr. Boyle was distinguished by his learning and eloquence, as well as by the elevated tone of his character and the simplicity of his life. He was extremely popular with the citizens of St. Louis, and for a number of years was one of the most prominent and useful members of the community.

Trinity Methodist Episcopal Church.—This church, situated at the southwest corner of Tenth and North Market Streets, Rev. R. R. Pierce, pastor, had its origin in Simpson Chapel, which was organized about 1857. Simpson Chapel was the only Northern Methodist Church that continued to hold services in St. Louis during the stormy period at the beginning of the war, when all the kindred Methodist congregations in Missouri became disorganized. When, however, toward the close of the year 1861, the Northern Methodist Church in Missouri began to revive, Simpson Chapel shared in its prosperity and increased rapidly in numbers and influence. Its pastors were J. L. Conklin, appointed in 1858; Thomas H. Mudge, 1859; J. C. Smith, 1860; Wm. C. Stewart, 1861; (the church was "supplied" by different ministers in 1862) L. M. Vernon, 1863; supply, 1864-65; T. J. Williams, 1866; R. R. Pierce, 1867-68; J. N. Pierce, 1869. In 1870 it became Trinity Church, whose pastors have been J. N. Pierce, 1870-71; J. L. Walker, 1872-73-74; O. M. Stewart, 1875-76-77; H. R. Miller, 1878; G. W. Hughey, 1879-81; R. R. Pierce, 1882. Simpson Chapel reported fifty-seven members in 1858, and Trinity Church had in the first year of its organization one hundred and sixty members. Connected with the Sunday-school were twenty-five teachers and one hundred and eighty scholars. In March, 1882, it had a membership, including probationers, of two hundred and eighty-eight, and there were thirty-eight teachers and four hundred scholars in the Sunday-school.

Union Church (southwest corner of Garrison and Lucas Avenues, Rev. C. E. Felton, D.D., pastor) was the first fruits of the reorganization of the Northern Methodist Church, after its dispersion on the breaking out of the war in 1861. Prior to that time the Methodists (North) had had three congregations in St. Louis, known as Hedding, Ebenezer, and Simpson Chapels. Ebenezer Chapel had been organized in 1852, and was served by Rev. L. B. Bemis, appointed 1852; Rev. T. I. R. Davis, 1853; Rev.

N. Shumate, 1855; Rev. Thomas Williams, 1858; Rev. William Hanley, 1860; Rev. Joseph Brooks, 1861. During Dr. Brooks' pastorate the church was closed on account of a debt due for rent, and was never reopened. In 1852 there were one hundred and thirty-five members, but at the close of 1861 not more than thirty members of the congregation remained in the city. On the 2d of January, 1862, a meeting was held at the office of Rev. Dr. Charles D. Elliott, editor of the *Central Christian Advocate*, by a few Methodists whom business had brought to St. Louis, and they, uniting with the remnants of Ebenezer Church, organized a new society and invited Rev. Dr. Henry Cox, of Chicago, to become their pastor. Dr. Cox was a man of great zeal and energy, and the congregation prospered under his care. The Union Presbyterian Church (an independent organization) had built the church (now occupied by the Young Men's Christian Association) at Eleventh and Locust Streets; and this building was purchased by the Union congregation for thirty-seven thousand three hundred dollars on the 14th of March, 1862. Before that date, however, Dr. Cox had succeeded in raising six thousand dollars, by the payment of which, on the first installment of the purchase-money, the Missouri Conference was enabled to hold its session in the building, beginning Feb. 26, 1862. In the following summer Dr. Cox visited the East and obtained six thousand dollars towards reducing the church debt. In 1865 the indebtedness was entirely canceled. In 1863 the membership had grown to two hundred and seventy-five persons, and at the beginning of 1865 it was reported at four hundred, together with an attendance of four hundred in the Sunday-school. Dr. Cox was an uncompromising advocate of Northern principles, and made it a condition of church membership that candidates should take the oath of allegiance to the United States, swearing them in with the Stars and Stripes floating over them and an open Bible before them. The church was dedicated by Bishop Simpson, March 16, 1862. It was at that time one of the most capacious churches in the city, and seated about sixteen hundred persons,—a substantial brick building one hundred and four feet long, sixty-eight feet wide, and seventy-five feet high to the centre of the nave.

The succession of pastors, with the dates of their appointment, has been as follows: Henry Cox, 1862-63; supply, 1864; A. C. George, 1865-67; J. W. Langley, 1868-69; B. St. J. Fry, 1870; C. E. Felton, 1871-73, and again in 1880-82; C. A. Van Anda, 1874-76; R. C. Houghton, 1877-79. On the 14th of May, 1880, the church on Eleventh Street was sold to the Young Men's Christian Association, and in the

(OVER)

following June the present lot, ninety-five by one hundred and thirty-four feet, was purchased. Ground was broken July 12, 1880, and the corner-stone was laid Oct. 26, 1880. The Sunday-school room was first occupied Oct. 30, 1881, and the church was dedicated May 18, 1882, by Bishop Simpson. It is of modified Gothic architecture, and cruciform in shape, and is built of rubble-stone and brick. Its dimensions are eighty by one hundred and one feet. In the basement are a kitchen and dining-rooms, and on the ground-floor are the office of the church, parlor, and Sunday-school rooms, the latter with a seating capacity of six hundred. The main auditorium contains seats for one thousand persons, and is amphitheatrical in shape. In the rear of the auditorium are the pastor's study and the music-room. The total cost of the church was \$75,527.16, of which \$11,685 was paid for the lot and \$63,842.16 for building and furnishing. This sum was realized from the following sources: Sale of old church, \$37,500; subscriptions and interest, \$35,898.66; Ladies' Aid Society, \$2069.51; Young Men's Union, \$466.85,—a total of \$75,935.02, or \$407.86 more than the property cost. August Beincke was the architect. The Young People's Lyceum of the Union Methodist Episcopal Church, organized by the pastor in 1871 for purposes of literary and social intercourse, was the first society of its kind established in St. Louis. The membership of the church numbers four hundred and forty persons, and there are thirty-one teachers and three hundred and fifty-four scholars connected with the Sunday-school.

Central Church.—In the minutes of the Missouri Conference for 1865 appears for the first time the name of the Second Union Church, with Rev. Henry Cox, D.D. (the organizer of Union Church), as pastor. In 1866 it reported one hundred and thirteen members, and forty teachers and five hundred pupils in the Sunday-school. Dr. Cox was reappointed in 1866, and N. P. Heath succeeded him in 1867, in which year its name was changed to that of Sixth Street Mission. This mission occupied the publishing-house at 913 North Sixth Street, and reported, in 1868, one hundred and eighteen members, and five hundred and forty children in the Sunday-school. Rev. A. C. George was pastor in 1868, and Rev. J. W. Johnson in 1869-70, after which date the name of the organization disappeared from the minutes, Central Church (which was organized in 1869, in a hall on Eighteenth and Wash Streets) having grown out of and absorbed it. The new organization reported in the spring of 1870 a membership of seventy persons, and an attendance at the Sunday-school of twenty teachers and

one hundred and twenty children. It continued to meet in the hall at Eighteenth and Wash Streets until February, 1871, when its present church building, situated at the northeast corner of Twenty-fourth and Morgan Streets, was dedicated. The foundation stone of this edifice was laid on the 2d of September, 1869, and the exercises were witnessed by a large assemblage. Hon. Nathan Cole, mayor of the city, presided. On the 1st of February, 1871, the edifice was used by the congregation for the first time. It has a front of fifty-seven feet on Morgan Street, and a depth of ninety-three feet on Twenty-fourth Street, and is a substantial brick building, with lecture-room, classrooms, and pastor's study on the first floor, and on the second floor the main audience-room, with a seating capacity of six hundred. The church lot measures sixty-five by one hundred and ten feet, and the property is valued at thirty-five thousand dollars. The pastors have been Revs. A. C. George (who organized it), 1869-71; J. J. Bentley, 1872; A. C. Williams, 1873-75; J. W. Bushong, 1876-78; W. K. Marshall, 1879-81; F. S. Beggs, 1881-82. The church reports a membership of two hundred and twenty persons, with twenty-eight teachers and two hundred and seventy-five pupils in the Sunday-school.

St. Luke's Church grew out of a mission Sunday-school which was organized by Rev. R. S. Stubbs at the residence of Mrs. Dr. Brock, May 20, 1874, and which then numbered fifteen scholars. The church was organized with twelve members, Jan. 17, 1875, in the chapel of the mission, a frame building on Jefferson Avenue, between Chippewa and Keokuk Streets, which was purchased by the congregation. This building was twenty-five by forty feet in size, and seated one hundred and seventy-five persons. Rev. R. S. Stubbs, Rev. B. St. James Fry, Rev. C. A. Van Anda, and other ministers participated in the organization. The building was sold in November, 1881, and was converted into a shoe-store. The present building stands upon a lot one hundred and one by one hundred and eighteen feet, at the northeast corner of Potomac Street and Texas Avenue. Its corner-stone was laid Sept. 15, 1881, and the completed structure was dedicated by Rev. C. E. Felton, D.D., on the 5th of March, 1882. It is built of brick, with stone trimmings, and its dimensions are forty by sixty feet, its seating capacity being three hundred and fifty persons. The architecture is semi-Gothic. The church has had four pastors, Rev. R. S. Stubbs, 1874-76; Rev. L. Hallock, 1876-79; Rev. J. F. Corrington, 1879-82; and Rev. A. Jump, 1882. Connected with the congregation are a Ladies' Aid Society, organized in 1875, and a Woman's For-



19

UNION METHODIST (WASHINGTON METRO. A.M.E.)
SW COR. GARRISON & LUCAS
ST. LOUIS, MO

10/90



19

UNION METHODIST (WASHINGTON METRO. A.M.E. ZION)
SW COR. GARRISON + LUCAS
ST. LOUIS, MO FACING SE

10/90



19

UNION METHODIST (WASHINGTON METRO. A.M.E.)
SW COR. GARRISON + LUCAS
ST. LOUIS, MO

FACING SOUTH

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SUC-AS 014-013

1. No. 022	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: Rock Church		
13. Present name/owner's name: St. Alphonsus Roman Catholic Church		
14. Street address: 1118 North Grand		15. Style: Gothic
16. Date(s): 11/3/1867 (cornerstone date); 1894-5		
17. Architect: L. Dold; T. Walsh		18. Builder: unknown
19. Original Use: church		20. Present Use: church
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone		25. Roof type/material: gabled/slate
26. No. Bays: Front 5 Side 6		27. Wall treatment: stone
28. Plan shape: see attached		29. Changes: Addition? Altered? yes
30. Exterior condition: good		31. Open to public? yes; limited
32. Other Surveys in which included: n/a		
33. Further description of important features:		

34. History and Significance: The cornerstone for this church was laid in 1867; it was dedicated on August 4, 1872. The architects were Fr. Louis Dold and Thomas Walsh. In 1894-95, new stone spires were built by architect/sculptor Joseph Conradi

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12" W PIPE

6" N P

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12" W PIPE

60'

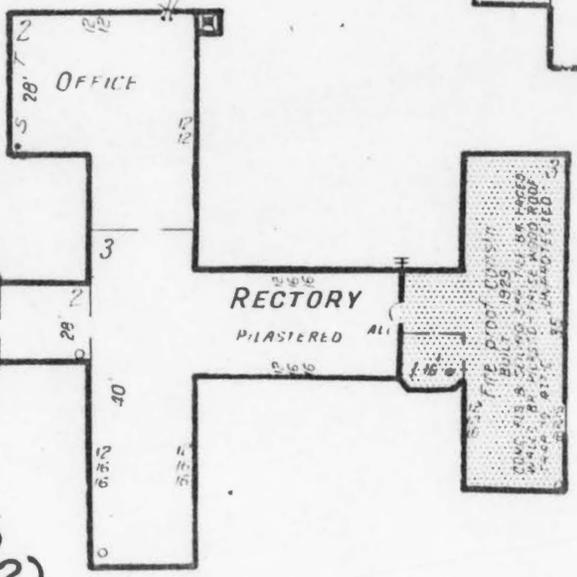
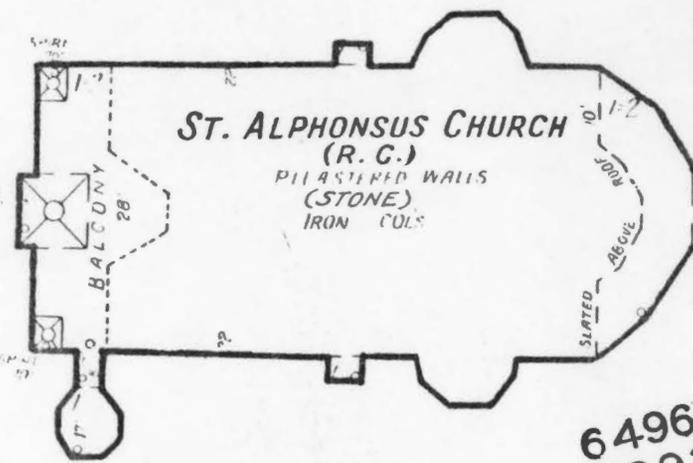
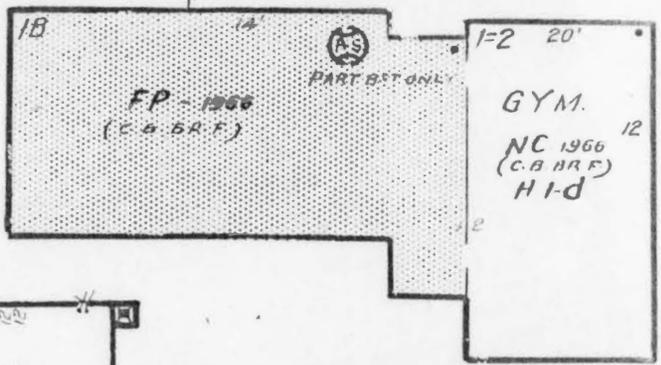
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40'

COMMUNITY CENTER FOR DEAF
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6496
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GRAND

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11'2"

11'2"

11'2"

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Methodist church, which accommodates three hundred pupils, the number now attending the school. Since the organization of this parish four other parishes have been formed within its boundaries,—St. Augustine's (German), Church of the Holy Ghost (German), St. Alphonsus' (Redemptorist), and Church of the Visitation. The present boundaries of St. Teresa's parish are from Natural Bridge road and Salisbury Street on the north to Lucas and Easton Avenues on the south, and from Jefferson and Garrison Avenues on the east to Goode Avenue on the west. On the 15th of October, 1882, the church celebrated the centenary of the death of St. Teresa, its patroness, in the presence of a vast concourse of Catholics from all parts of the city. About two hundred and sixty families are connected with the congregation, and the Sunday-school is attended by twenty-one teachers and four hundred and fifteen children. The present officers of the board of trustees are Hon. Henry F. Harrington, president; John L. Zwart, secretary; John Staunton, treasurer. They reported \$6923.45 as the amount of church collections for 1882, and a church debt of \$9245.85.

Church of the Holy Angels.—The congregation of the Church of the Holy Angels, St. Ange Avenue, between Chouteau Avenue and La Salle Street, Rev. Francis M. Keilty, pastor, was organized by Rev. M. Welby, its first pastor, under direction of Archbishop Kenrick, in 1866. The corner-stone was laid on the 1st of July, 1866, and the building was dedicated by Archbishop Kenrick on the 1st of January, 1867. It is a neat brick structure of Gothic architecture, and will seat four hundred and fifty persons. The dimensions of the church lot are one hundred and eighty-nine feet eight inches by one hundred and thirty-six feet. The congregation numbers about thirteen hundred persons, and the Sunday-school is attended by twelve teachers and one hundred and eighty scholars. No parochial school has as yet been established in the parish.

St. Nicholas Church.—The corner-stone of St. Nicholas (German) Church, northeast corner of Twentieth Street and Lucas Avenue, Rev. Joseph J. Schaeffers, pastor, was laid by Archbishop Kenrick on the 29th of April, 1866, and the building was dedicated on the 19th of May, 1867, in the presence of an immense concourse of people, including the different Catholic societies in regalia. The architecture of the church is in the early English Gothic style, and the building is of brick, its dimensions being eighty by one hundred and forty feet. From a tower one hundred and thirty feet high rises a spire to an altitude

of one hundred feet. The interior is divided into a nave and aisles by a series of clustered columns, from which spring moulded Gothic arches, and is beautifully finished. The architects were Mitchell & Deslonne. The building and ground are valued at one hundred and ten thousand dollars. The parochial schools are located on Christy Avenue, between Twentieth and Twenty-first Streets, in a brick building of two stories and basement, which, with the grounds, cost twenty-four thousand dollars, and are under the charge of the Sisters of St. Joseph, who live in the building, and a secular teacher. Rev. Charles Brockmeier is assistant pastor. The congregation numbers about four hundred families, or two thousand persons, and three hundred and fifty children attend the Sunday-school.

St. Alphonsus Church. Grand Avenue, between Finney and Cook Avenues, Rev. Michael Müller, pastor, is one of the stateliest and most imposing buildings in the city. It was erected under the direction and is still in charge of the Redemptorist Fathers, by one of whom, Father Louis Dold, the original plans for the structure were prepared. Subsequently these plans were modified by the architect, Thomas Walsh. The corner-stone was laid Nov. 3, 1867, by Very Rev. Joseph Melcher, vicar-general of the archdiocese of St. Louis, and the building was first occupied, although in an unfinished condition, Nov. 30, 1868. About this time Rev. L. Dold, its first rector, with three lay brothers, removed from the Cathedral, of which they had charge since 1861, and occupied temporary residences which had been erected on the site. On the 4th of August, 1872, the church was dedicated by Bishop Ryan, in the presence of many priests and an immense concourse of people from all parts of the city and surrounding country. It remained a mission church until Sept. 1, 1881, when it was erected into a parish by Most Rev. Archbishop Kenrick. Its pastors have been Revs. L. Dold, E. Grimm, W. Meredith, and (since July, 1880) Michael Müller. The ground on which it stands fronts three hundred and eighty-nine feet on the east side of Grand Avenue, with a depth of four hundred and thirty feet on Cook Avenue, and three hundred and ninety-six feet on Finney Avenue. The building is eighty feet in width, and one hundred and eighty feet in length to the sanctuary, and has a seating capacity (including the gallery) of thirteen hundred and fifty. It is pure Gothic in style, built of rough-dressed white limestone (whence its popular name of the "Rock Church"), and above the principal entrance rises a main tower two hundred and twenty-five feet in height, flanked by two smaller towers, each

(over)

REV. JOHN
 ROTHENSTEINER, HIST. OF THE ARCHDIOCESE OF
ST. LOUIS ST. LOUIS, 1928

CHAPTER 36

THE REDEMPTORIST CONVENT AND CHURCH

The Congregation of the Redemptorists founded by St. Alphonsus, came into the archdiocese of St. Louis by way of the Old Cathedral. Whilst gracing with their presence this one-time pride of St. Louis, then in its decay, they turned a longing gaze toward Grand Avenue where a church, larger and more beautiful than their present house of worship, was rising under their auspices.¹ It was to be their own exclusive church, the Church of their Order, dedicated to their holy founder. Parish work and parish rank was not at first contemplated. There were but few people living in the neighborhood. Vast stretches of prairie, small cornfields and potato patches here and there, and "marshy places, thickly overgrown with bright green sedges and reeds." But the church was rising higher and higher, until the roof should close in the space between the walls. Contributions came in from the people of St. Nicholas parish, and from the Cathedral parish; a Building Association was formed. Father Eugene Grimm was appointed to succeed Father Dold as Superior, a loan of twenty thousand dollars was obtained from the "Butchers and Drovers Bank" of St. Louis; and deposits, at a low rate of interest, were accepted from the people.

The purpose was to build a church and convent; but the money raised by all these expedients did not suffice for the church alone. Community life, however, was begun at once in temporary quarters, where "the Fathers and Brothers dwelt and worked and prayed," and we must add, suffered for five years. The Fathers took possession of their "convent" in December 1868, about four years before the dedication of the church. But in spite of hard times and other discouragements, as the opposition of some of the prominent secular priests, the work of raising stone upon stone went on steadily. By the proceeds of Father Mueller's lecture tour the debt was reduced to \$9,000., and the building was under roof.

On August 4th, 1872, the "Rock Church," as St. Alphonsus has ever since been known among the people, was dedicated to divine service. It had taken almost five years to build it; and even then, the spire was left unfinished.

Archbishop Ryan, the Coadjutor of St. Louis, performed the dedication ceremonies, and the eloquent Redemptorist, Father Wayrich, delivered a masterly sermon.

¹ Leaves from the History of St. Alphonsus Church.

Father Nicholas Jaeckel, C.S.S.R. was the celebrant of the Solemn Highmass. Besides a goodly number of Redemptorist Fathers, there were present: Father Servatius and another Franciscan, two Jesuit priests, one Lazarist, and of the secular clergy, Fathers Fox and Van der Sanden, the Chancellor of the Archdiocese.

A chorus of forty members sang in splendid style Mozart's Twelfth Mass.

Gradually the Convent was enlarged, and made more habitable; the present house, built of brick was begun on June 8th, 1871 and in 1884 the north wing was added to the house.

On July 10th, 1874 the St. Louis house of the Redemptorists was raised to the dignity of a Rectorate, with Rev. W. V. Meredith as its first Rector: The community now numbered fourteen members.

The St. Louis house, however, was destined to play a still more important role, for on December 23rd, 1875, the Community received the news from Rome, that a new Province had been erected in the United States, embracing the immense territory extending from the western border of the State of Ohio to the Pacific Ocean, and from British America to the Gulf of Mexico. St. Louis had been chosen the Mother House of the new province, and the residence of the Provincial. The first Provincial of the new province was Rev. Nicholas Jaeckel, who filled that important post from December 23rd, 1875, to June 27th, 1884, when he was succeeded in office by Rev. Wm. Löwekamp. During the administration of Father Jaeckel many important enterprises for the good of the Order were undertaken and brought to a successful termination.

A Novitiate was begun at St. Louis with Father Smulders as Novice-master, but it was removed before long to Kansas City.

It was now resolved, "for strong and prudent reasons," to change the Rock Church from a mission church to a parochial church. Archbishop Kenrick ratified the decision. The boundaries of the new parish were: North, Easton Avenue; South, Washington Avenue; East, Compton Avenue; West, Taylor Avenue. This assignment was reduced in 1891, when Father Tuohy received permission to build the Church of St. Paul. A third and final change of the limits of the Rock Church Parish was made in 1893 by decree of the Archbishop:

Henceforth the limits of St. Alphonsus' parish will be:

North—Easton Avenue to Sheridan Avenue and Sheridan Avenue to Garrison Avenue.

East—Garrison Avenue from Sheridan Avenue to Lucas Avenue.

South—Lucas Avenue to Compton Avenue, and Washington Avenue from Compton Avenue to Sarah Street.

West—St.
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The Redemptorist Convent and Church

269

West—Sarah Street.

All arrangements contrary to this are hereby revoked.

Peter Richard Kenrick,
Archbishop of St. Louis.

With the delimitation of the Parish of St. Alphonsus, the main cause of friction between the Order and the neighboring priests was removed. The parish consisted of English speaking, mostly Irish, people, and consequently the Rock Church, though founded by Germans, is not counted among the national churches and has no exclusive jurisdiction over the German Catholics living within its bounds.

The first and most important work of the parish was the establishment of a parochial school. On September 15th, a meeting was held for the purpose of starting a subscription. Only twenty-three parishioners responded. At the second meeting the sum of \$2,500, was raised. On May 25th, 1882, ground was broken for a school building "that would be an ornament, not only to Grand Avenue but to the City of St. Louis," a purpose that was fulfilled within a year. On August 24th, the Sisters of Notre Dame took possession of the new building. On the 27th, the Director of the Notre Dame Motherhouse of Milwaukee dedicated the school: It was opened on September 2nd, 1883, with an attendance of 400 pupils. A Convent Building for the Sisters was erected in 1885.

As St. Alphonsus was most tenderly devoted to the Blessed Mother of God, her faithful Sons throughout the world have always striven to exalt her honor. In consequence the devotion to "Our Lady of Perpetual Help" has ever been most elaborately held at the Rock Church of the Redemptorists. The beautiful marble shrine of Our Lady of Perpetual Help, with a replica of the miraculous picture is a fitting monument to this devotion.

St. Alphonsus Church is, as every St. Louisan knows, built in the English Gothic style, built of stone throughout. The altars are of white Carrara marble. But beautiful as the church appeared, its crowning glory, the spire, with its two flanking steeples was still lacking. Early in 1893 a campaign for funds was started, and on Easter Monday the first stone of the steeple was placed in position. The firm of Schrader and Conrădia did the work.

It is a marvel of architectural beauty and exquisite workmanship. The completed church holds a prominent place among the really handsome churches of this country. In fact, it was the first large church built of stone in the City.

Through this monument of Gothic art the Redemptorist Fathers have been instrumental in raising the standard of church-building

in our city to a much higher level, and thus helping to make St. Louis a city of beautiful churches.

Whilst the proper activities of the Order, are, by the rule of St. Alphonsus, confined to giving missions and retreats, they have found an extension in this country, through parochial work. The St. Louis Redemptorists have done much good in this line. It is estimated from the Records that from the beginning until 1922 inclusive about one thousand converts have been received, three thousand five hundred infants baptized, eight thousand confirmed, and sixteen hundred couples married. The parish has given to the Church thirty priests and one hundred twenty-five nuns. The parish, like many another St. Louis parish is on the decline, owing to the influx of negroes and Jews within the parish-limits. It now numbers about sixteen hundred souls.

The following priests held office for their respective terms as Superiors of the community and rectors of the parish:

- Rev. Louis Dold, C. SS. R.
- Rev. Eugene Grimm, C. SS. R.
- Rev. Wm. Meredith, C. SS. R.
- Rev. Michael Mueller, C. SS. R.
- Rev. Cyril Dodsworth, C. SS. R.
- Rev. Benedict Neithart, C. SS. R.
- Rev. James McLaughlin, C. SS. R.
- Rev. Thomas P. Brown, C. SS. R.
- Rev. William Löwekamp, C. SS. R.
- Rev. Edward Kennedy, C. SS. R.
- Rev. Jos. Firlle, C. SS. R.
- Rev. Jos. Distler, C. SS. R.
- Rev. Charles Kern, C. SS. R.
- Rev. Nicholas Franzen, C. SS. R.
- Rev. John McGinn, C. SS. R.
- Rev. Nicholas Franzen, C. SS. R.
- Rev. Charles Harrison, C. SS. R.
- Rev. Thomas Palmer, C. SS. R.

The St. Louis Province of the Redemptorist Fathers maintains two institutions outside of the city, but within the archdiocese: Mount St. Clements College at Desoto, Missouri, the Novitiate of the St. Louis Province of the Redemptorist, and St. Joseph's College at Windsor Springs, their Preparatory Seminary. The latter property was bought January 25th, 1888 by Very Rev. William Löwekamp.

The grounds on which St. Joseph's College now stands, was formerly the Cleveland estate. The principal building on the property was a two and one-half story, ten room brick house that had been built about 30 years before the advent of the Redemptorists. This house

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LEAVES FROM THE HISTORY

OF

St. Alphonsus' Church.

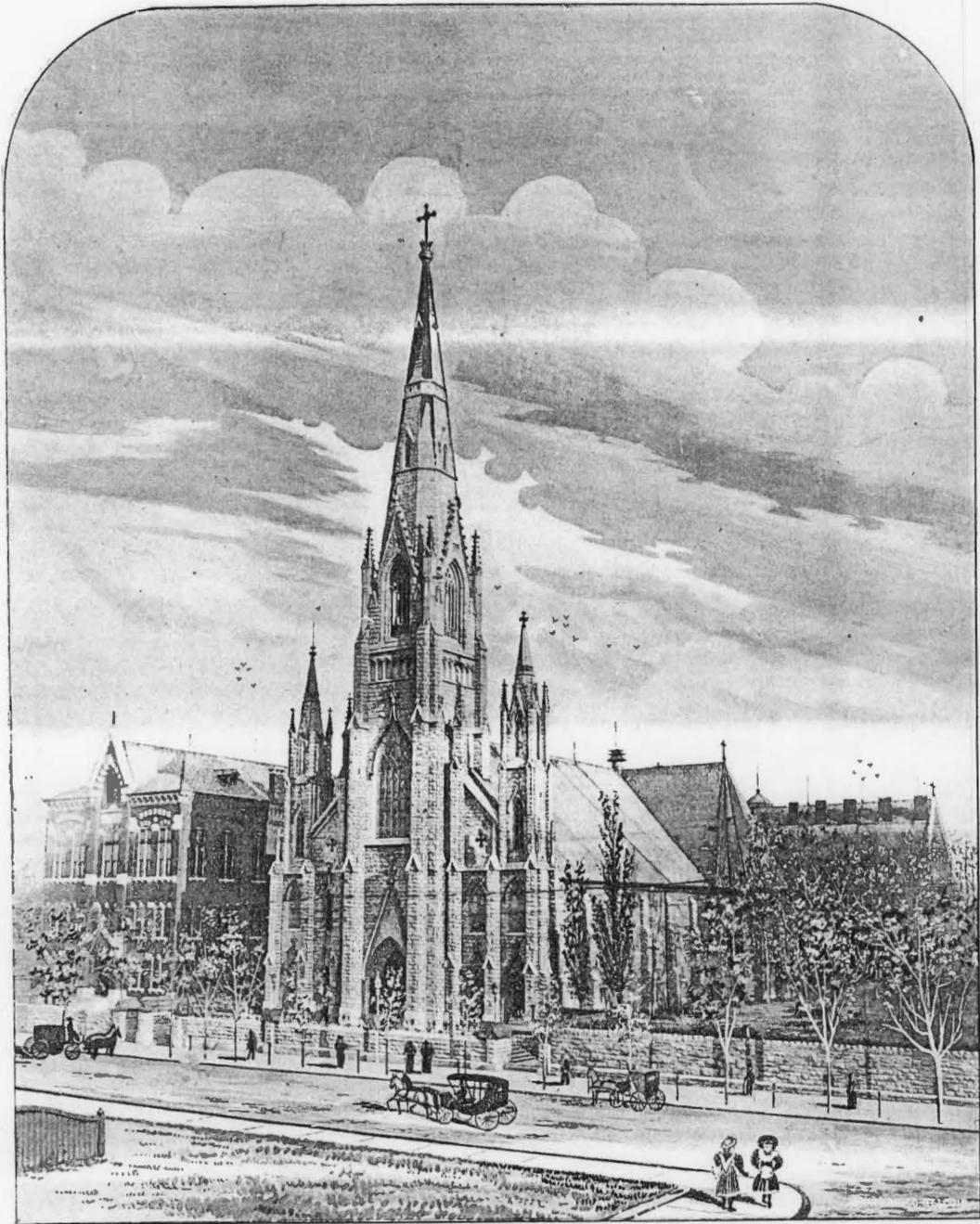
ST. LOUIS, MO, 1895.

Compiled in Commemoration of the Completion
of the Church.



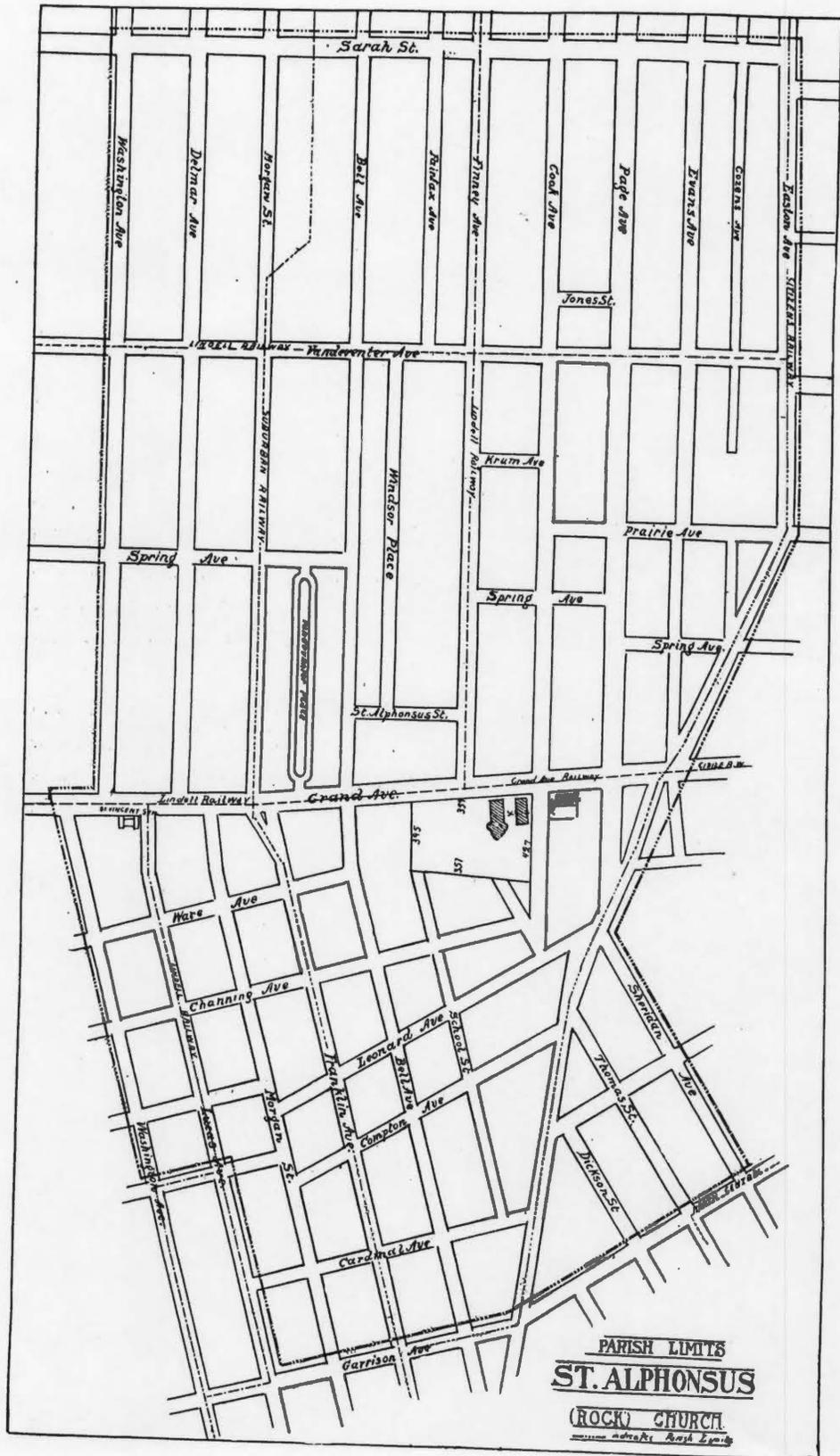
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ST. ALPHONSUS' (ROCK) CHURCH, COR. GRAND AND FINNEY AVENUES, ST. LOUIS, MO.

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CHAPTER IV.

FROM 1867 TO 1869.

PEOPLE by this time were talking generally of the new church. The popular name of "The Rock Church" probably originated with the workmen who were engaged in building it. At any rate, whatever was its origin, the church was soon known far and wide by the name of "The Rock Church on Grand Avenue." As such it soon became the cynosure of all eyes. The good people, on fine Sunday afternoons, wended their way thither to look at the unfinished walls and note the progress of the work. The afternoon's experiences were discussed at the family fireside and curiosity was aroused. Children romped about the ungainly rock piles, and the ubiquitous small boy performed wonderful feats of daring upon the beams and walls. Thus it grew into the hearts of the people.

We need not wonder, then, that when the 3rd day of November, 1867, broke—the time selected for the corner-stone laying—that an immense crowd assembled from all parts to participate in this religious event. Black, spongy clouds, for days had obscured the heavens and paid frequent tribute to the dusty streets. The drenched earth, reeking with vapors on the morning of the 3rd, the dark, lowering clouds, the frequent showers during the day, gave scant promise of a grand celebration. Much trouble had been taken to make the occasion a notable one: many invitations had been issued; religious societies from various quarters were expected to enhance, with flying banners and martial tread, this grand occasion. The astonishment was great when, at the appointed hour, the clergy found fully four thousand people assembled to witness the solemn ceremony.

The celebrant of the occasion was Very Rev. Jos. Melcher, the Vicar-General of the Archdiocese. Besides the Redemptorist Community there were present several of the secular clergy, and Fathers of the Society of Jesus and the Superior of the Franciscans. The Catholic Societies of the city, paraded in large numbers. Waving ban-

ners, brilliant regalia, strains of military music and the measured tread of the marchers threw an animation into the scene of which even the gloomy clouds and rain could not rob it. A sermon, appropriate to the occasion, was preached by Rev. Fr. Smulders. The collection amounted to \$637. The stone itself was placed in position in the southwestern corner and bore the simple inscription cut into the front of the stone,

"ST. ALPHONSUS' CHURCH, NOV. 3RD, 1867."

The financial question, always one of prime importance, occupied a foremost place in the minds of the Fathers. As the work progressed the question "How shall we keep it going?" rose in their minds and presented no small embarrassment. Some spasmodic collections were undertaken during this month of November, but owing to hard times there was no response. Winter drew nigh; the bottom of the treasury had been reached; hard times had frozen up the people's pocket-books. Nothing could be done except to wait for the spring thaw. The walls were covered and the workmen discharged. The walls had now reached the window sills. The expenditure to the end of November, 1867, had reached the sum of eleven thousand (\$11,000) dollars.

During the winter of '67 and '68 small sums of money were contributed by generous persons from time to time, but when the spring came the prospect was a rather gloomy one. Still trusting in God's help, the Fathers determined to push the work. In the month of March, '68, the ring of the trowel could again be heard.

Some systematic collections were now attempted. On the 19th of April, Father Smulders preached a French sermon in the Cathedral, on the subject "Missions." He announced, that collections would be taken up for the completion of the new church. The same subject was treated by Father Henning at the High Mass, whilst Father Dold preached in St. Nicholas Church.

Each Wednesday, at eight A. M., a Mass was offered up in honor of St. Joseph for the success of the undertaking and for the spiritual welfare of contributors.

On April 20th, Father Dold began to take collections in St. Nicholas parish with fair success. Fathers Henning and Girardey began canvassing the Cathedral parish. They met with a generous

response, especially among the poor. These collections, however, formed but a drop in the bucket when the great work yet to be done was considered.

At this juncture of affairs, June 21st, 1868, Father Dold was notified, that the Rev. Eugene Grimm would succeed him as Superior in St. Louis. Father Grimm arrived on the 26th, and immediately entered upon the duties of his office. Father Dold, however, still remained a member of the Community, and applied himself with redoubled fervor in working for the new church. At the same time a gloom was thrown over the Community by the announcement, that



VERY REV. EUGENE GRIMM, C. SS. R.

the genial and zealous Father Girardey had been appointed Superior of St. Alphonsus' Church, New York City.

Loaded with benedictions by the good people to whom his kind and gentle manners had greatly endeared him, he immediately left, June 28th, for New York, to take up the honors and burden of his new office.

At Father Grimm's arrival the walls of the church were well advanced. From the front to the transept they were fourteen feet

high, and from the transept to the end, including the sacristy, the height was twenty-five feet. There was now a debt of \$900.

Father Grimm set himself to the task of studying the situation, in order that he might grapple practically and successfully with the difficulties before him. The great question was to devise means of raising the necessary funds to carry on the work without plunging into debt. The transept would soon be under roof, and the Fathers looked forward with glad anticipation to the day, when they could take up their domicile in the new house.

A plan was now proposed by means of which it was hoped, funds could be raised to carry on the building. It was called a "Building Association." After due consideration Father Grimm approved of the plan, and steps were immediately taken to put it in execution. The plan was announced to the people and thoroughly explained to them on August 30th, 1868. Cards were printed explaining clearly the object of the Association, and the conditions of membership. The following is a copy of the card:

J. M. J. A. T.

SAINT ALPHONSUS' BUILDING ASSOCIATION.

The object of this Association is to raise funds for the building of a new Redemptorist Church and Convent in the City of St. Louis, Mo., to be dedicated to St. Alphonsus Mary de Liguori. The Fathers attached to this Church and Convent will devote themselves to giving missions and spiritual retreats to the people of the West, and chiefly to the Faithful of the Archdiocese of St. Louis. The members of this Association are required to contribute 25 cents a month until the buildings are completed. In order that the Lord may reward the members of this Association for their charity, the following prayers and good works will be offered up for their spiritual and temporal welfare:

1st. The Holy Sacrifice of the Mass will be offered up for them every Wednesday until the Church and Convent are completed.

2nd. The Litany of the Blessed Virgin, together with one "Our Father" and "Hail Mary," and the Psalm "De Profundis," will be recited daily by all the members of the convent for all benefactors living and dead.

3rd. Every Saturday all the good works of the whole Community will, in like manner, be applied to all living and deceased benefactors.

4th. During the octave of All Saints a Solemn Requiem Mass will be celebrated for the repose of the souls of all deceased contributors.

N. N., has joined the Association.

St. Louis, Sept. 1st, 1868.

EUGENE GRIMM, C. SS. R., Superior.
Cathedral, Walnut Street.

The narrow stream, like a silver thread trickling down the mountain side, the rivulet babbling through leafy wold and bright enameled meadows, may be insignificant, but many such united form the mighty river, bearing on its bosom the wealth and commerce of nations. So the small contributions required from the members of the "Building Association," though small in themselves, yet yielded splendid results.

Many immediately joined the Association, moved by the desire of doing something for God's house. Similar societies were formed in other cities.

On the 27th of June an agreement had been made with the Directors of the Butchers' and Drovers' Bank of St. Louis, by which the Fathers obtained a loan of from \$10,000 to \$20,000. Prompted by the exigency of the case, the Fathers now determined to accept deposits from the people. The mutual benefit immediately commended itself, and many persons hastened to place their earnings in the hands of those whose perfect trustworthiness no one could doubt. In this way the bank's loan was soon paid back. The work was pushed forward with vigor. The transept and sacristy were roofed during the month of November, and the Community made preparations with all their "Penates," to migrate West.

"The melancholy days had come,
The saddest of the year."

But the gladsome light of spring was breaking in the hearts of the Community, who longed for a spot which they could truly call home.

"Hope springs eternal in the human breast," and all looked forward to happy days on Grand Avenue.

'Tis well that God in his infinite mercy veils the future from our gaze.

CHAPTER V.

LIFE AT THE NEW HOME.

A DAY ever memorable in the history of "The Rock Church" December 1st, 1868, for on this day Father Dold, accompanied by the lay Brothers Augustine, Frederick and Adrian, took farewell to the Cathedral residence, on Walnut Street, and turned his faces toward the West. The journey to the new home was quick.

Rev. Timothy Enright and Rev. James Gleeson, who meantime had been ascribed to the Community, were sent to St. Louis until the new home could be properly arranged. Not, indeed, that they were unwilling to accept their share of sufferings and privations, but the voice of superiors was to them the voice of God, of whom life was dearer than life.

It is difficult at this late day, after a lapse of more than five years, to form a proper conception of the church and its surroundings as the Community found it on its arrival. A grass-grown pile of lumber, stone, beds of mortar, unfinished walls and a confused busy workmen greeted the eye. The constant sound of the hammer, the buzz of the saw, the shrill cries of the workmen and not over-pious exclamations of the teamsters smote the ear.

If you stand in front of the altar railing of the present completed church, you will notice, leading from the sanctuary, two doors, one to the right, the other to the left. The door opening to the right brings you to a handsomely furnished room now used as a bakery. The door to your right opens into a similar room, which leads to a large apartment, the present sacristy of the church, fully equipped with a commodious walnut vestment case, which occupies one end of the room. The two rooms leading from the sanctuary meet the altar, thus forming a semicircle. Now, still standing in front of the altar railing, raise your eyes to the second floor. You will see a similar row of Gothic windows. These windows open into a suite of rooms precisely similar to those just described. Above the present sacristy, occupying a room of the same dimensions, is located the private oratory. Rev. James McLoughlin, during his rectorship, furnished this oratory with a new, elegant altar, floor and hangings.

(from two to six P. M.), and was fully six miles long. Vicar-General Brady gave the Papal Blessing to the vast crowd. Judge Bakewell's address was interrupted by the rain.

NEW ALTARS.

A temporary altar of wood had done service in "The Rock Church" from the time of its dedication. Neither opportunity nor the necessary means presented themselves during all those years, to make a change in keeping with the church. During the autumn of 1887, a movement was put on foot to secure the necessary funds for the building of three altars. The Fathers attached to the church ardently wished, that the new altars be built of marble. A large sum of money would be required to accomplish this feat, but the motto of St. Louis is "Nothing impossible." Rev. B. A. Neithart, the Rector, gave every encouragement to the enterprise, and by word and work, contributed not a little to its fulfilment. Collections were taken up by different Fathers at various times.

From December 10th, to 12th, 1887, a Children's Kirmess was organized and successfully managed by Mrs. E. T. Farish, with the result of \$450. A second Kirmess, on a larger scale, was successfully conducted by Mrs. Farish, assisted by many other ladies of the parish, from November 28th, to December 3rd, 1888. This entertainment realized \$2,000. On Sunday, May 5th, 1889, Most Rev. Wm. Gross, Archbishop of Oregon City, preached in "The Rock Church" at High Mass. On the same evening, under the auspices of Branch 447, Catholic Knights of America, he gave an eloquent and most interesting lecture in the Music Hall of the Exposition Building, before a cultured and appreciative audience. He lectured on the subject: "A Phase in Woman's History." A snug sum was realized by this lecture, which, together with the money obtained by former entertainments, collections and private donations, was a sufficient guarantee, that the altars could be easily paid for without debt. In the meantime, Father Neithart had devoted considerable time and study to the subject, and neglected no opportunity to see, and examine altars of note, in different churches.

On January 30th, 1889, plans were submitted by Mr. Peter Theis, of New York City (the same that had built the altars in the new Chapel at Maryville), which proved satisfactory. One of Vriely's



INTERIOR OF ST. ALPHONSUS' CHURCH.

Gothic designs was selected, and the altar thirty-two feet in height and eighteen feet in width, cost \$6,000 in New York City, exclusive of foundation, pradella, safe, statues and transportation. The estimate for each of the side altars was \$2,000, making the total expense about \$11,000. The work of building was begun about the 1st, of July, 1889, and lasted about two and one-half months. The work of collecting had covered a period of two years, but at last towards the middle of September, 1889, the altars stood ready for the "clean oblation," the "Lamb without blemish," "who taketh away the sins of



VERY REV. WM. LOWEKAMP, C. SS. R.

the world." On Sunday, September 15th, the new altars were solemnly blessed at 10:30 o'clock, A. M., by Very Rev. Wm. Lowekamp, Provincial, who then sang the first Mass at the new High Altar. He was assisted by Fathers Beil and Essing. "Altars" was the subject of a most interesting and instructive discourse delivered by Rev. Father Neihart. During the course of his sermon, the Rev. Father warmly thanked all who had in any way contributed to place

so fitting and magnificent a decoration in the church." The choir, always "*par excellence*," never sang more charmingly than on this occasion, and the already exquisite music was enhanced by the sweet tones evoked from the saxophone and cornet, by such artists as Lefebre, Bellstedt and Shannon of Gilmore's Band.



ST. JOSEPH'S ALTAR.

From High Mass until evening service, all were permitted to enter the open sanctuary and feast their eyes and souls on the artistic work.

The solemn consecration of the Altars took place on Sunday,

November 24th, 1889. Rt. Rev. Richard Scannell, Bishop of Concordia, Kansas, assisted by two Franciscan Fathers, as Deacon and Sub-deacon, and by Father Neithart as Thuriferarius, consecrated the Side Altars, beginning the ceremony at 8:30 o'clock. Right Rev. John Hennessy, Bishop of Wichita, Kansas, began at the same hour to con-



SACRED HEART ALTAR.

secrate the High Altar. He was assisted by Father Beil as Deacon and Shaw as Sub-deacon, with Father Essing, Thuriferarius and Father Brown, Master of Ceremonies. The assistant priest during the pontifical High Mass which followed was Father Bond.

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Despite the falling rain a large congregation was in attendance. The full choir sang Goirza's Mass, Mr. Louis Dubuque presiding at the organ for the first time, on Sunday, in "The Rock Church." In the evening Father McDonald, of St. Lawrence O'Toole's Church, delivered the sermon. He congratulated the congregation on having brought to completion, a work, not only an ornament to "The Rock Church," and St. Louis, but one which is a credit to Catholicity in the West.

"I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth."

We mention with gratitude here that the beautiful Sacred Heart Altar is the personal gift of Miss Mary Cummiskey, in memory of her deceased mother. The handsomely inscribed and decorated marble slab appended to the wall at the Epistle side of this Altar, bears the following inscription :

"Altar of the Sacred Heart, erected in memory of Olivia C. Cummiskey, by her daughter, Mary O. Cummiskey, September 11th, 1889.
Requiescat in pace."

MARBLE RAILING.

A marble altar railing now became a necessity, that proper harmony in the sanctuary might be secured. The contract for this work was given to the St. Louis firm of Conradi & Schrader. The stipulated cost of the marble steps and railing was \$2,690. The work began on May 19th, 1890, and was not completed until June 14th. The gates were not finished and placed in position until the 19th of September. The railing is certainly a work of skill and evinces rare taste. It will shed lustre alike on its author and on the Church.

SILVER JUBILEE.

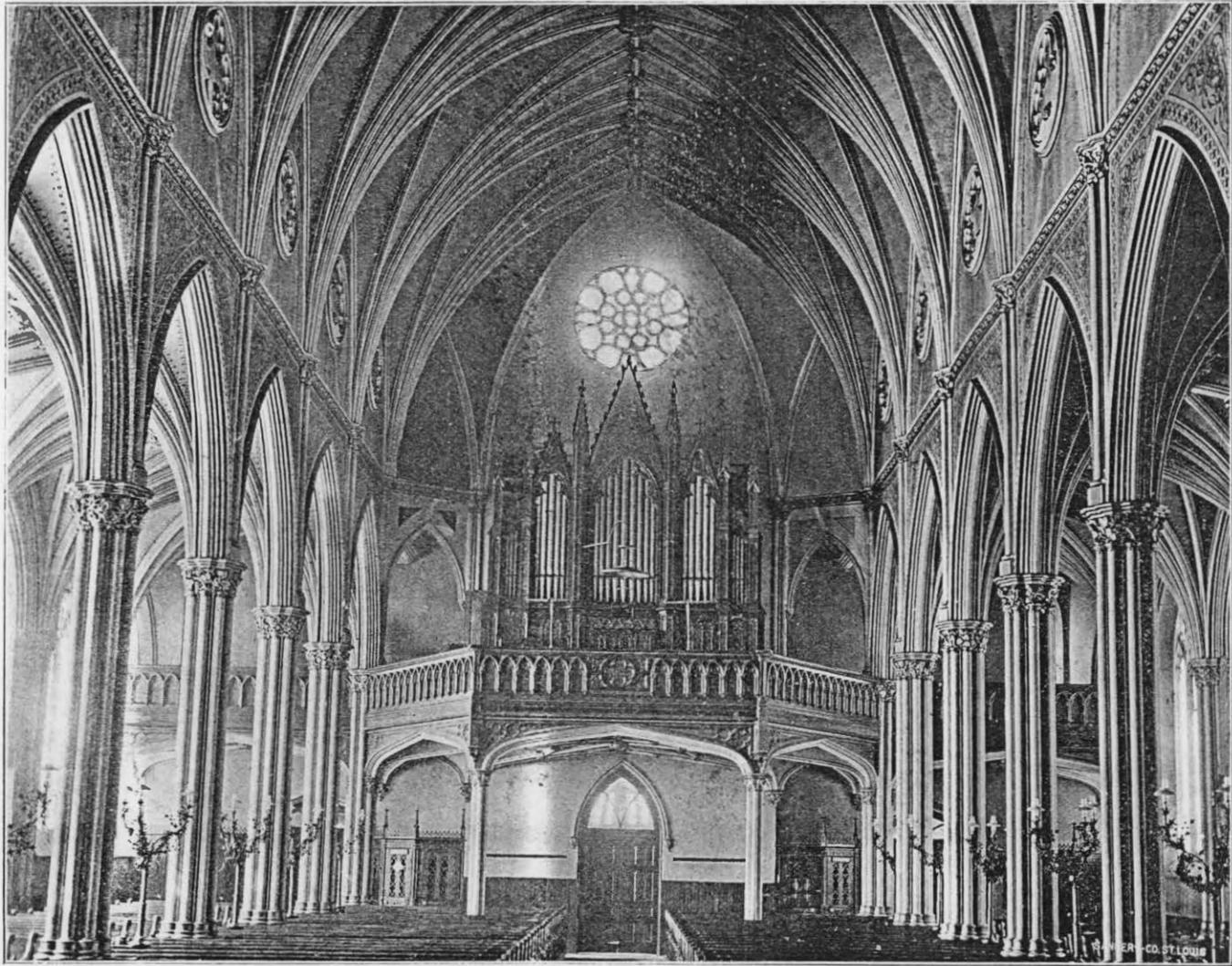
The Silver Jubilee of the corner-stone laying of "The Rock Church" was modestly celebrated on Sunday, November 6th, 1892. Twenty-five years of prosperity and consoling labor had rolled by since the corner-stone was placed in position. It was thought fitting to confine the jubilation, which such occasions inspire, to a spiritual celebration. Consequently Rev. Nicholas Jaeckel, Rector of the Church, chanted a solemn Mass of thanksgiving to God for all the temporal and spiritual favors which during that period He had heaped upon our Community and those under our spiritual care. Twenty-five

CHAPTER XII.

THE CHURCH.

THE Rock Church is built in that style architecturally known as the English Gothic. The walls are of stone throughout. Entering from the noble porch fronting on Grand Avenue, you pass through the main entrance into the vestibule, which is eleven feet in width. There are three doors leading into the three naves respectively. Upon entering one is struck by the beautiful devotional interior, perfect in every detail. The floor throughout is composed of tiles. There are three naves, the two side naves being eighteen feet six inches wide, and the middle nave, thirty-five feet six inches wide, making the extreme width of the church, seventy-two feet six inches. From the entrance of the church to the transepts, the naves are separated by two rows of most graceful Gothic columns, six in each row. Corresponding with these are columns standing against the outer walls, a semicircle of columns around the sanctuary and transepts. These, branching out from their respective capitals, send up seven ribs, which meet in most beautiful Gothic arches at the top of the nave. This produces a charming effect, giving an airy grace which is the peculiar characteristic of Gothic architecture.

The pews are of black walnut, capable of seating 1,200 persons. There are six large frosted windows on each side, which admit a superabundance of light. When these are replaced by the stained glass windows, which will be done some day, that "dim, mysterious light," so becoming to churches, will be the result. The traceries of these windows are all of different design. The Stations of the Cross, ranged around the walls of the church, are composition raised figures, richly framed and very handsome and devotional. The extreme length of the church is one hundred and sixty-one feet six inches. The height of the middle nave is sixty-two feet, the height of the side nave, thirty-five feet. The large panels in the middle nave, which



INTERIOR OF ST. ALPHONSUS' CHURCH, LOOKING TOWARDS THE GALLERY.

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lie above the main columns and below the arches which branch out from them, are decorated in the centre by large Gothic rosettes.

The transepts, which are thirty feet in width by fifteen feet in depth and forty-five feet in height, contain—the one on the Epistle side of the church, the Altar of Our Lady of Perpetual Help; the one on the Gospel side, Father Meredith's Memorial Altar.

The sanctuary is reached by three marble steps, which extend the width of the church. It is thirty feet in depth, and the floor is of tiles.

THE ALTARS.

The High Altar, which naturally claims our first notice, is built of white Carara marble. It is thirty-two feet in height, and eighteen feet in width. The mensa, one solid slab of marble, is eleven feet six inches long and two feet two inches deep. There are two candle steps, eleven inches high by twelve inches deep.

The height of the reredos is fifteen feet three inches. The background of the panels consists of Indian and Mexican onyx, highly polished.

The columns supporting the mensa and the niches are of the same materials. The statues on the altar are St. Alphonsus, the patron of the Church, occupying the central niche above the tabernacle, and two angels occupying the side niches. These three statues are of composition material. There are two other statues of white marble, occupying niches on each side of the crucifix. In the middle panel below the mensa is the Redemptorist coat-of-arms in high relief.

The side altars are each ten feet nine inches wide. The length of the mensa is eight feet nine inches. There are three candle steps on each. The material of the background of the panels and the columns is African marble, highly polished.

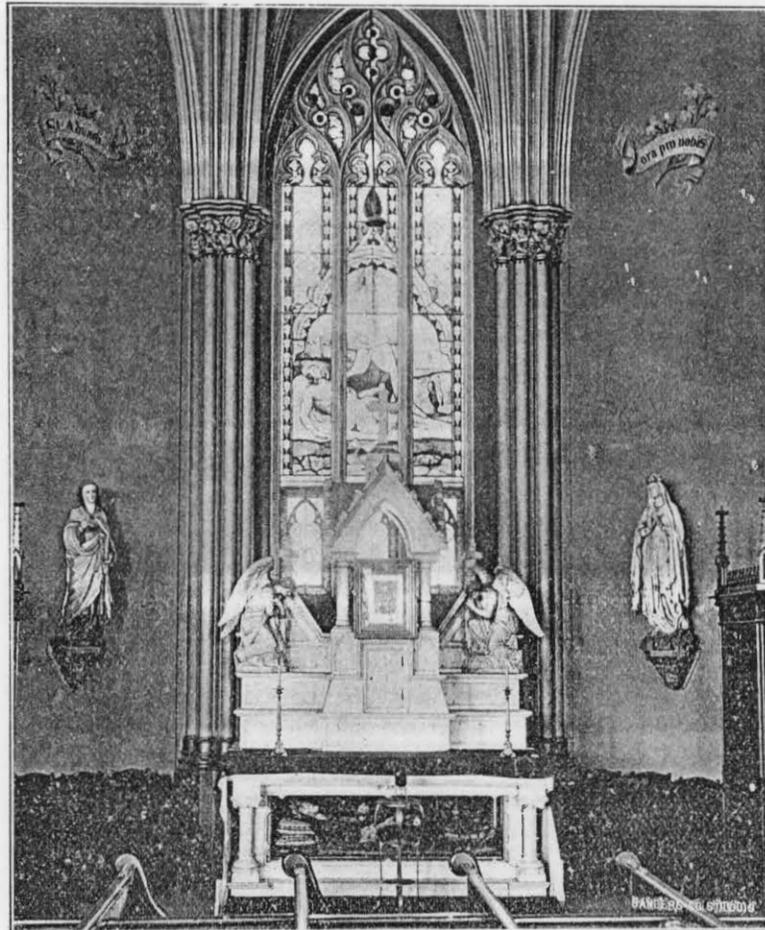
The one on the Epistle side supports a life-size statue of St. Joseph. The one on the Gospel side, a life-size statue of the Sacred Heart of Jesus.

The Memorial Altar built by Mr. Pickel, of St. Louis, is built very plainly of white Carara marble. The height is twelve feet six inches, depth five feet nine inches. The length of the mensa, eight feet three inches. There are four columns supporting a canopy, all of marble. Beneath it repose the relics of St. Abundius, a Roman Martyr.

INTERIOR OF ST. ALPHONSUS' CHURCH, LOOKING TOWARDS THE GALLERY.



The Altar of Our Lady of Perpetual Help is a most beautiful and elaborate work. It is twenty-three feet high and nine feet long. Depth of mensa, two feet three inches. It is richly ornamented throughout. The door of the tabernacle and the statues of the two angels, and one of the Immaculate Conception, and one of the *Mater Admirabilis*, are cut out of the finest Italian statuary marble; also the two cherubs



ST. ABUNDIUS' ALTAR.

above our Lady's picture as well as the middle panel of the mensa. This marble, called seravezza, is the material also of all the ornaments, caps and sockets.

The columns and background of the panels are made of Indian, Arizona and Mexican prædrara onyx.

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CHAPTER XIII.

HOPES REALIZED.

ON the third Sunday after the Epiphany, January 22d, 1893, Rev. N. Jaeckel, the Rector of the Church, made the happy announcement at all the Masses that, after waiting so anxiously these many years, the spires of the church were to be built. The parishioners hailed this news with delight. The question asked by every one for the last fifteen years, "Why don't we build the steeple?" was now to be practically answered.

The Rev. Fathers immediately set out upon a tour of visitation of the parish, and notwithstanding the financial difficulties that affected the whole country, our people responded generously to the call made upon them. After the families had been visited and special subscriptions made, a systematic plan to continue the raising of funds was inaugurated in the summer of 1893. The parish was districted, and a gentleman assigned to each district. His duty was to call on the families in his district and solicit a subscription monthly. The gentlemen did noble work, and we deem it our duty here to mention their names. They were: Messrs. Peter Byrne, Alex. Gignoux, David Roden, John Cunningham, Maurice Maloney, Capt. Wm. Henry, Edward O'Brien, John Lyons, A. Ashoff, P. J. Cooney, James Lancaster, Louis Siedekum, John K. O'Hearn, Wm. J. Finnegan, Thomas Ronan and John Shine. The gentlemen were assisted in their work by Miss Lizzie Siedekum, Miss A. Tozer and Mrs. F. Wheatley.

The contract for building the spires was awarded to the firm of Schrader & Conradi, of this city, for \$27,000. The work will long stand as a memorial of the great ability of Mr. Joseph Conradi, who gave it his personal attention from the beginning to the end. On Easter Monday, 1894, the first stone of the steeple was placed in position, and from that time until the completion of the work in the early part of November, the noise of the stone-cutters

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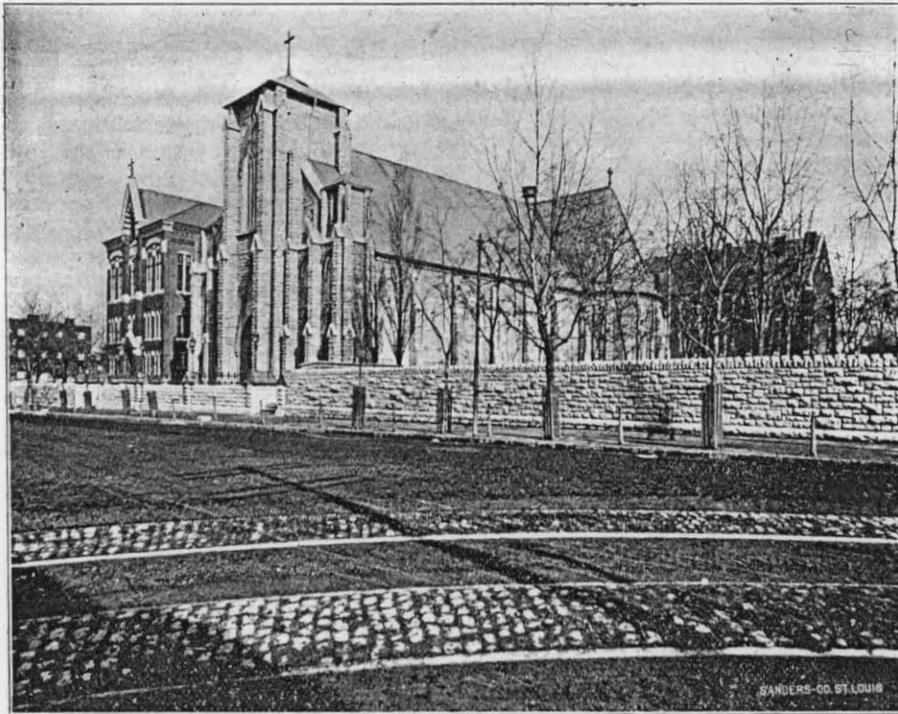
tools was heard incessantly throughout the busy days. The steeple is a pronounced success; the architectural beauty and exquisite workmanship have elicited praises on all sides. It is 237 feet high from the street to the top of the cross, the cross itself being seventeen feet long, and the copper ball around the foot of the cross four feet two inches in diameter. The church as it stands now in its purity of style and beauty of outline, is certainly a credit to the parishioners, and a monument of which the city of St. Louis may feel justly proud. The children of the parish will glory in this great undertaking accomplished by their parents, and may "The Rock Church" stand for generations in testimony of the love and devotion of the faithful congregation of St. Alphonsus.



THE BELLS.

The four new bells that now peal forth their pure and melodious notes to call our people to prayers and Mass, to announce the joyful feasts of the Church, and toll at the funeral obsequies of our dear departed ones, were all donated. The largest bell, weighing 4,000 lbs., is the gift of St. Alphonsus' Branch, 447, C. K. of A. This is called St. Alphonsus' Bell. The second largest, dedicated to St. Joseph, was given by the Married Men's Sodality of the Holy Family. Its weight is 2,400 lbs. The next bell, called St. Mary, in honor of the Mother of God, and which weighs 1,600 lbs., was donated by Mrs. Madeline Kerens Kenna. This is the Angelus Bell. The small bell, named St. Gabriel, weighing 900 lbs. was presented by Mr. and Mrs. R. F. Koster, in memory of their deceased daughter, Miss Lulu Koster.

After the completion of the spires the entire church front was washed down and newly pointed, so that one can scarcely notice where the old work stops and where the new begins. St. Alphonsus' Church, with its beautiful steeples and superb exterior and interior finish, holds a prominent place among the handsome churches of this country.



ST. ALPHONSUS' CHURCH BEFORE THE ERECTION OF THE STEEPLES.

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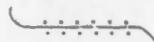
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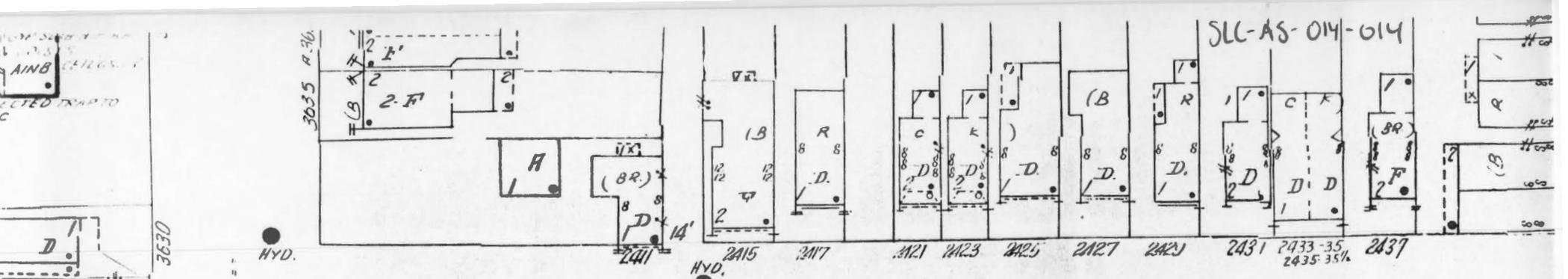
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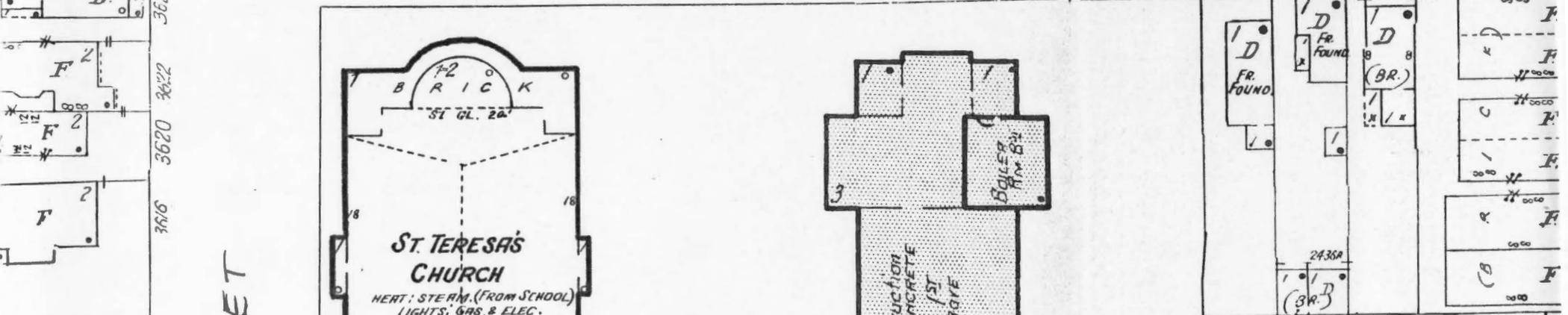
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1. No. 023		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: St. Teresa of Avila Roman Catholic Church			
13. Present name/owner's name: same			
14. Street address: NW corner Grand & N. Market		15. Style: Romanesque	
16. Date(s): 9/29/1899 (building permit)			
17. Architect: unknown		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories:	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front Side		27. Wall treatment:	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			
34. History and Significance: The building permit for this church listed a cost of \$50,000; no architect was listed on it or in the <u>St. Louis Daily Record</u> entry for the permit. The cornerstone was laid June 3, 1900.			

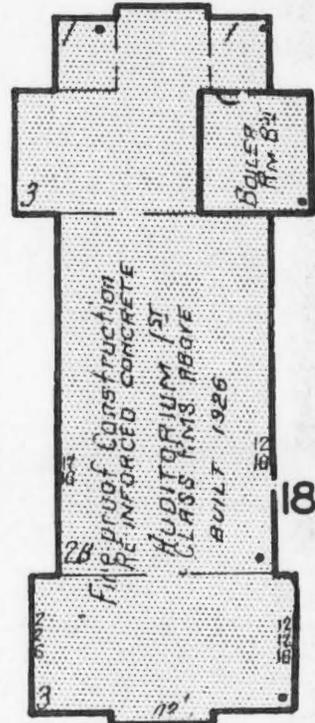
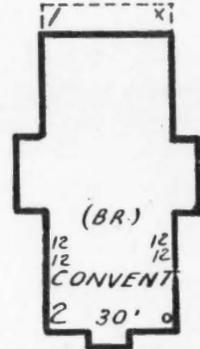
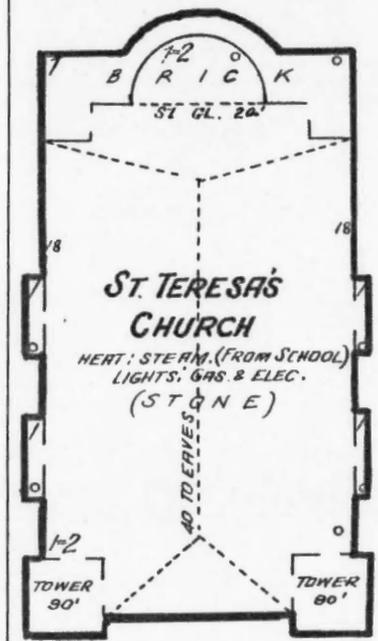
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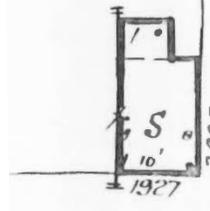
N. MARKET



PROVIDENCE HIGH SCHOOL

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PARK G.

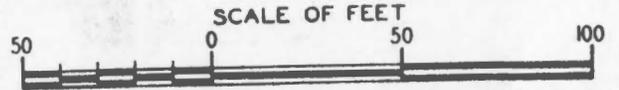


6" W. PIPE

60' HYD.

(FA)

N. GRAND 80' 100' BLVD



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36" W. PIPE

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ST. TERESA.

1865.

Grand Avenue and North Market Street.

St. Teresa's Parish, one of the most prosperous in the West end of St. Louis, was organized in 1865, by Rev. Father James O'Brien. He remained here but one year and was succeeded by Rev. Francis P. Gallagher. Under his leadership the first church was erected, a school established and a parochial residence built. In September, 1875, Father Gallagher was succeeded by Rev. Father William H. Brantner. He remained at the head of the rapidly increasing congregation until his death, on July 29th, 1892, a period of seventeen years. Father Brantner enlarged the church and school building and built the present priest's residence. Very Rev. J. A. Connolly became pastor of St. Teresa on September 1st, 1892. The parish school had grown to such a number of pupils, that an increase of school facilities was made imperative. Father Connolly enlarged the school house to three times its original size. The congregation had now grown to about 300 families and the old church was entirely inadequate. Therefore steps were taken to build a large, substantial church, on the corner of Grand Avenue and North Market Street. The cornerstone of the new edifice was laid on Pentecost Sunday, June 3rd, 1900, by Bishop Montgomery, of Los Angeles, Cal., who discharged the Episcopal functions of this archdiocese during Archbishop J. J. Kain's absence in Rome, during part of that year. The new church was dedicated by Archbishop J. J. Kain, on October 6th, 1901. When Archbishop J. J. Glennon succeeded Archbishop John J. Kain as ordinary of St. Louis, Very Rev. Joseph A. Connolly was appointed Vicar-General. When the Diocesan School Board was organized, Vicar-General Connolly was made its chairman. He is also the Spiritual of the Ursuline Sisters and Vice-President of the Diocesan Orphan Board. St. Teresa's Parish supports a system of fine schools, which are attended by about 500 pupils, and are in charge of the Sisters of Notre Dame.

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AGE

The Best Laundry, Suits, Lace Curtains and Laces a Specialty

Archbishop Kenrick. Father Gleason "trusting too implicitly in his conscious innocence, allowed the vile charge brought against him to go unanswered, when he was officially cited to answer." He was condemned by the Court, and removed from his parish. Almost all the priests of the city believed him to be innocent, and signed an appeal for his reinstatement. This encouraged Father Gleason to appeal his case to Rome. He was acquitted, and the Archbishop was ordered to restore him to his parish of the Holy Name. This Archbishop Kenrick refused to do. Archbishop Ryan on his visit to Rome straightened out the whole matter, by showing that Father Gleason, as a member of a religious Order, from which he had not been released, when he took up his work in the archdiocese, had no legal right to the place. Archbishop Kenrick was sustained by Rome, and Father Gleason left the Archdiocese.² His successor of the Holy Name, Father Thomas Bonacum, remained in charge from May 1st, 1882, to July 27th, 1887, when he was appointed Bishop of Lincoln, Nebraska. During his administration as rector of the Holy Name a commodious school building was erected. The school was placed in charge of the Sisters of St. Joseph. Father Patrick W. Tallon succeeded Bishop Bonacum in the administration of the parish. He was very popular with every element of his parish. The congregation soon attained a total of four hundred families of various nationalities working together harmoniously. The school numbered four hundred pupils in charge of six Sisters. After the death of Father Edward Dempsey in 1910, Father Tallon was appointed to succeed him at the church of the Visitation. Here also Father Tallon labored with eminent success in consolidating the parish. It was at the Visitation that he received the title of "domestic prelate to His Holiness, the Pope." Father Tallon's services in the cause of God extended far beyond the limits of his parish. He was a distinguished orator of the Archbishop Ryan school. His sermons and lectures were poetic in thought, with a firm hold on the realities of life. His manner of delivery was less flowing than emphatic.

But to return to the Church of the Holy Name, Father Tallon had as his successor the Rev. Christopher E. Byrne, now Bishop of Galveston, Texas. Father Byrne enjoys the proud distinction of having erected one of the most beautiful churches in the rich corona of the churches of St. Louis. The style is a modern Romanesque, rarely seen in the West. The material used in the construction is of the best. Hard rick with terra cotta trimmings. The square bell tower at the rear is a marvel of beauty and grace. Three years after the completion of the new church Father Byrne was nominated Bishop of Galveston and Father P. P. Crane succeeded him at the Holy Name. The parish now

² "Western Watchman," June 7, 1884, "Our First and Last Word on an unpleasant Subject."

numbers one thousand families.³ A dismemberment of the parish has has never taken place, but in 1873, the German Catholics living in and around its territory combined to form a parish of their own nationality. They petitioned Vicar-General Muehlsiepen and began building a church just across from the chapel of St. Thomas. But the development of this second offshoot of St. Thomas the Apostle must be reserved for a later chapter.

The second City church organized in 1865, is that of St. Teresa, on Grand Avenue and North Market Street. The parish was founded by Father Francis P. Gallagher in 1865. A few months previous to Father Gallagher's coming, Father James O'Brien, then assistant priest at the Immaculate Conception, who disappeared soon after and reappeared three years later in Cape Girardeau, had issued a circular letter calling upon the Catholics along North Grand Avenue to organize a parish. The corner stone of the first church was blessed and laid on May 14th, 1865, and the completed edifice was blessed by Archbishop Kenrick on September 23rd, of the following year. The building was of brick, in the Byzantine style of architecture. Father Gallagher was a good classical scholar, and loved to intersperse his conversation with scraps from the Latin poets. Father Phelan had a very high regard for Father Gallagher's scholarship. Father O'Bannon was one of his most devoted friends. Father Edward I. Fitzpatrick, one of the most widely read men of his day, was his assistant before he accepted a professor's chair at the Salesianum in Milwaukee. In 1875 ill health forced the pastor to resign the charge of St. Teresa's and retire to the country. His successor was the Rev. William H. Brantner. On August 1st, 1876 St. Teresa's parish was incorporated under the laws of the State of Missouri a "St. Teresa's Roman Catholic Parish Association." The parochial school was organized in 1870 and conducted by four teachers, it numbered three hundred pupils. Father Brantner, during his seventeen years administration of the parish, enlarged the church and school building and erected an suitable rectory. Father Brantner was a native of St. Louis and after the usual course of priestly studies at the Seminary at Cape Girardeau, attended the University of Louvain. Here he was raised to the priesthood on July 9th, 1868 by Cardinal Joachim Pecci, afterward Pope Leo XIII. His death occurred on July 29th, 1892. Father Brantner was but forty years old when, as Father Robert Hayes so beautifully said; "death, like a harper laid his open palm upon his heart to still its vibrations."⁴

On September 1st, 1892, Father Joseph A. Connolly, the pastor of Desoto, received the appointment as successor to Father Brantner.

³ "The Church Progress," March 23, 1916.

⁴ "Our Pastors in Calvary," pp. 45-46.

One of Father Connolly's first labors at St. Teresa's was the enlargement of the school to three times its original size. But the steady growth of the parish demanded a new and entirely adequate church. The corner stone of the present St. Teresa's church was laid on Pentecost Sunday, June 3rd, 1900 by Bishop Montgomery of Los Angeles, who at that time performed the episcopal functions in the archdiocese for the absent Archbishop. Archbishop Kain, however, after his return from Rome, blessed the new church on October 6th, 1901. The school was in charge of the Sisters of Notre Dame. On December 14th, 1903, Father Connolly was made Vicar-General of the Archdiocese, in 1911 Roman Prelate and on Thursday, September 28th, 1922, he was called to his eternal reward.

Father Connolly was a truly loveable man, though hiding his kindly spirit under the appearance of a rigid disciplinarian. He had an extensive knowledge of ecclesiastical science, especially liturgy and Canon Law. In character he was the very soul of honor. As Archbishop Glennon said of the departed; "He never failed; he never forgot, he never broke a promise, he never deceived."⁵ Vicar-General Connolly's successor as pastor of St. Teresa's was the Rev. Joseph P. Newman.

The church of the Holy Angels on St. Ange Avenue and Lasalle Street was founded in 1866 on land donated by Mr. John Dillon, one of the parishioners. The Congregation at the time of its organization and long after consisted of a large number of old and distinguished Catholic families, like the Delaneys, Barrys, Papins, Boislinieres, Primms, and Dillons. The neighborhood was one of the finest residence districts of Old St. Louis. The nearest churches were the Annunciation, St. Vincent's, the Immaculate Conception, and the College Church of the Jesuits. Father Michael Welby was the first pastor. The corner stone of the Holy Angels, a neat brick structure of Gothic design, was laid by Archbishop Kenrick on July 9th, 1866, and the church was dedicated to divine service on January 1st, of the following year. Father Welby remained with the parish till February 16th, 1869. He was succeeded by the Rev. Francis M. Kielty. Father Kielty had charge of the parish for thirty-eight years. He was ordained at Cape Girardeau on June 3rd, 1860, by Archbishop Kenrick. His first appointment was the ancient parish of St. Paul in North Missouri. In 1863 he became pastor of the Cathedral in St. Louis, in 1866 he was transferred to the rectorship of the Immaculate Conception, Eighth and Chestnut Street, and finally in 1869 he assumed charge of the Holy Angels Parish. Towards the middle of Father Kielty's priestly life many of his parishioners joined in the exodus to the West End, which was then

⁵ "Our Pastors in Calvary," pp. 161-162.

depopulating the down town parishes. The Congregation in its palmy days numbered about thirteen hundred souls. Neither Father Welby nor Father Kielty favored the parochial school system, the latter having had many a bout on the question with the tireless champion of the parochial school, Father Francis Goller.

Father Kielty was a writer of note, though he never published anything more extensive than an occasional newspaper article: He dealt with questions of the day in a most interesting and enlightening manner. He had a keen sense of the ridiculous and dearly loved a bit of humor. His great hero was Archbishop Kenrick. During the first twelve years of his pastorate at the Holy Angels Father Kielty had for his assistant the Rev. M. J. McLaughlin, who remained his closest friend for the rest of his years and, when Father McLaughlin died, he also took sick and never rallied. His death occurred on Saturday, September 22nd, 1906, at St. Anthony's Hospital. His Library of three thousand volumes was given by him to the St. Louis University in recognition of the fact that he owed his education to the Jesuits.⁶ To many he appeared repellent and censorious. But often, in criticising others, he but used their faults "as modest means to introduce their praise."

On February 8th, 1907, Father Patrick F. O'Reilly, who had been rector of the New Cathedral Chapel, succeeded to the Parish of the Holy Angels, but in September 1908 he resigned the charge and asked for a long leave of absence from the diocese. His resignation was not accepted, but the leave of absence was granted. In the meantime, Father Thomas V. O'Reilly who had served the Church as assistant priest since June 1900, acted as administrator and remained in charge of the parish until his appointment as Pastor of St. Margaret's.

The parish now maintains a parochial school with an enrollment of about two hundred pupils, who are taught by four Sisters of St. Joseph.

The parish of the Sacred Heart was organized in 1871 by the Rev. James J. McCabe. Father McCabe was ordained at Baltimore on July 2nd, 1866, and coming to St. Louis, was assigned to St. Michael's Church as assistant to Father Patrick O'Brien. In March 1871 he was commissioned by the Archbishop to organize a parish west of St. Michael's. Father McCabe built a brick chapel on University and Twentieth Streets, which was dedicated by Vicar-General Patrick Ryan on May 28th, 1871. In 1882 he enlarged the chapel. The parish school was established in 1873 with four Sisters of Loretto in charge. The parish prospered and became one of the most flourishing in the city. The beautiful new church of stone, unique in its architecture, with the

⁶ "Our Pastors in Calvary," pp. 90-91.

(1883)

Scarf pp. 1664-5

HISTORY OF SAINT LOUIS.

id who is now Keshina, Wis.; Dec. 5, 1869; Sept. 2, 1871; 14, 1877; and aefermeyer, ap- building (in- re Gothic style, est church edi- l for boys was nized, but the not completed girls is at pres- Sacred Heart, adjoining the gical seminary number of stu- he number of such students are ordained, functions, and since 1879 this sidence of the ed Franciscan Jesus" in the undred priests dences of the in Wisconsin. Rev. Vincent nonastery per- tual wants for s, the convent eph in South onvent of the the Catholic s, the sick at rnish retreats l missions to of the United tion are the red Heart of de their first Society, St. ry's Ladies' and St. An- r three hun- cants in the attend the

was erected about 1849, by the Southern Methodists, and was known as Asbury Chapel. It was sold in December, 1864, to the Jesuits, who devoted it to the use of the colored Catholics. The building was renovated and refitted, and will now seat about three hundred persons. The pastor resides at St. Louis University, but devotes his whole time to the duties of his parish and its schools. About eight hundred persons compose the congregation, and all attend the Sunday services with considerable regularity.

St. Teresa's Church, Grand Avenue, between North Market and Summer Streets, Rev. W. H. Brantner, pastor, was organized in October, 1865, by Rev. F. P. Gallagher, its first pastor, who was appointed Oct. 1, 1865, with Rev. E. J. Fitzpatrick as assistant. The corner-stone was laid on the 14th of May, 1865, and the building was dedicated Sept. 23, 1866. It was thirty-two by sixty-five feet in size, and had a capacity of three hundred sittings. An addition, forty-eight by sixty-five feet, was subsequently built, and dedicated Dec. 22, 1878, raising the seating capacity to seven hundred. The building is of brick, in the Byzantine style, and the church lot is two hundred and thirty-six by three hundred and fifteen feet. The church property is valued at fifty thousand dollars. Father Brantner succeeded the first pastor Sept. 1, 1875. On the 1st of August, 1876, the congregation was incorporated under the laws of Missouri as "St. Teresa's Roman Catholic Parish Association," with nine trustees. The societies connected with the church are the St. Teresa's Conference; St. Vincent de Paul Society, organized in 1868, and now numbering forty members; Young Ladies' Sodality of the Blessed Virgin Mary, organized Dec. 8, 1881, ninety members; Holy Name Society, organized May, 1879, sixty-five members; Married Ladies' Sodality, organized Feb. 2, 1882, forty-two members; Confraternity of the Holy Rosary, organized Oct. 1, 1875, one hundred and seventy members; Confraternity of the Sacred Heart, organized June 1, 1878, one hundred and eighty members; St. Teresa's Branch, No. 99, Catholic Knights of America, organized Dec. 1, 1879, one hundred and thirty-one members; St. Teresa's Council, No. 7, Knights of Father Mathew of Missouri, organized Aug. 10, 1881, seventy-five members; St. Teresa's Altar Society, for providing all things pertaining to the altar and sanctuary, organized November, 1875, two hundred members; St. Teresa's Purgatorian Association, organized Nov. 2, 1875, one hundred and fifty members. The parochial school was organized in 1870, and is conducted by four teachers. It is located in a building, thirty-

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RELIGIOUS DENOMINATIONS.

five by seventy feet, which is situated in the rear of the church, and which accommodates three hundred pupils, the number now attending the school. Since the organization of this parish four other parishes have been formed within its boundaries,—St. Augustine's (German), Church of the Holy Ghost (German), St. Alphonsus' (Redemptorist), and Church of the Visitation. The present boundaries of St. Teresa's parish are from Natural Bridge road and Salisbury Street on the north to Lucas and Easton Avenues on the south, and from Jefferson and Garrison Avenues on the east to Goode Avenue on the west. On the 15th of October, 1882, the church celebrated the tri-centenary of the death of St. Teresa, its patroness, in the presence of a vast concourse of Catholics from all parts of the city. About two hundred and sixty families are connected with the congregation, and the Sunday-school is attended by twenty-one teachers and four hundred and fifteen children. The present officers of the board of trustees are Hon. Henry F. Harrington, president; John L. Zwart, secretary; John Staunton, treasurer. They reported \$6923.45 as the amount of church collections for 1882, and a church debt of \$9245.85.

Church of the Holy Angels.—The congregation of the Church of the Holy Angels, St. Ange Avenue, between Chouteau Avenue and La Salle Street, Rev. Francis M. Keilty, pastor, was organized by Rev. M. Welby, its first pastor, under direction of Archbishop Kenrick, in 1866. The corner-stone was laid on the 1st of July, 1866, and the building was dedicated by Archbishop Kenrick on the 1st of January, 1867. It is a neat brick structure of Gothic architecture, and will seat four hundred and fifty persons. The dimensions of the church lot are one hundred and eighty-nine feet eight inches by one hundred and thirty-six feet. The congregation numbers about thirteen hundred persons, and the Sunday-school is attended by twelve teachers and one hundred and eighty scholars. No parochial school has as yet been established in the parish.

St. Nicholas Church.—The corner-stone of St. Nicholas (German) Church, northeast corner of Twentieth Street and Lucas Avenue, Rev. Joseph J. Schaefer, pastor, was laid by Archbishop Kenrick on the 29th of April, 1866, and the building was dedicated on the 19th of May, 1867, in the presence of an immense concourse of people, including the different Catholic societies in regalia. The architecture of the church is in the early English Gothic style, and the building is of brick, its dimensions being eighty by one hundred and forty feet. From a tower one hundred and thirty feet high rises a spire to an altitude

of one hundred feet. nave and aisles by a s which spritg moulded fully finished. The lonne. The building hundred and ten th schools are located on tieth and Twenty-fr two stories and base cost twenty-four tho charge of the Sister: building, and a secul meier is assistant pas about four hundred and three hundred a day-school.

St. Alphonsus (Finney and Cook pastor, is one of buildings in the city tion and is still in el by one of whom, plans for the struct these plans were Walsh. The corn Very Rev. Joseph diocese of St. Lou pied, although in 1868. About thi with three lay br of which they ha temporary residen site. On the 4t dedicated by Bis priests and an in parts of the cit, mained a missio was erected into Kenrick. Its j Grimm, W. Mer Müller. The g hundred and e Grand Avenue thirty feet on C ninety-six feet eighty feet in v in length to capacity (includi and fifty. It dressed white the "Rock C trance rises a feet in heigh

CITIZENS GIVE ASSISTANCE.

Names of St. Louisans Out of the City Are Sent to Supervisor—Chinese District May Be Visited To-Day.

Members of Uncle Sam's census brigade started out in every city yesterday to find out how many men, women, children, horses, cattle, sheep and the like live within the boundaries of the United States, with such other information concerning them as is prescribed by the census laws. In every city, the start was made at 7 a. m., local time, but in St. Louis one of the enumerators must have imagined that he was in New York, for he started at 6 a. m., and a few hours later was at the office of Census Supervisor J. C. Higgins, complaining that he was not hospitably received at that early hour. Up to 5 p. m., Mr. Higgins had received no reports of any of his men having been assaulted, and says he expects none, as he believes that the entire populace has been educated up to the census enumeration and knows exactly what the enumerators are there for when they call.

Census enumeration is an institution which dates back to the time of Moses, when the prophet and lawgiver was commanded to number the children of Israel. It has been vastly improved, since, then, however, the method no longer consisting of listing the inhabitants up in companies to be counted, but in sending out a sufficient number of courteous officials to arrive at the desired information while you wait. Mr. Higgins thinks that the system now in vogue is about as good as could be devised and is awaiting with anticipatory satisfaction the first reports from the 411 men and sixteen women who started out yesterday morning to ascertain the population and wealth of St. Louis.

"Unless we can get an accurate census under the present system and instructions," said Mr. Higgins yesterday, "we might as well give it up and trust to averages for results. I doubt whether any more expense or trouble could be gone to in an enumeration than is being expended in this. Each enumerator has a map of the blocks he is to cover, together with the house numbers in the blocks, besides clear and full instructions on what he is to find out and how to find it. Besides, I believe that every enumerator is willing to put forth the best efforts in accomplishing results and that none of the ST will shirk."

In spite of explicit instructions, one enumerator encountered a problem yesterday which he had to submit to Mr. Higgins for a solution. In his canvass he found a boarding-house, conducted by a negro woman, of corpulent proportions. The woman stated that she had eleven boarders, all white, and all unmarried. The enumerator could not decide whether to enumerate the negro as the head of a family and the eleven white boarders as members of it, or list them separately. Mr. Higgins advised him with the wisdom of Solomon.

Reports will be received by Mr. Higgins from the enumerators to-day and every day thereafter until the census is completed, through special agents, who will meet the enumerators at stated points in their districts. The agents will look over every schedule to see that the entries are made properly and that each enumerator is covering a reasonable territory. The entire territory comprises 5,900 blocks, including garden districts, which have been made out from city maps, by Mr. Higgins's assistants. The densest districts are believed to be between Franklin and Breckenridge avenues and the river and Jefferson avenue. Each enumerator has from two to fifteen blocks to cover. Besides the enumeration of the population, the amount of live stock held by any family, the number of deaths in the family in the last year, physical infirmities and other similar items will be obtained by the enumerators.

The enumeration of the Chinese quarters probably will be commenced to-day by

THE VERY CHOICEST—THE LOWEST PRICES.

MERMOD & JACCARD'S

"The World's Grandest Jewelry Establishment."

BROADWAY CORNER OF LOCUST ST.

Write for Our New 1900 Catalogue, 3,000 Engravings. Mailed Free.

ST. TERESA'S CORNER STONE TO BE LAID TO-MORROW.



NEW ST. TERESA'S CHURCH.

The corner stone of the new St. Teresa's Church, at Grand avenue and North Market street, will be laid to-morrow afternoon with appropriate ceremonies. The Right Reverend Bishop, George Montgomery of Los Angeles, Cal., will officiate at the laying of the corner stone and the address of the occasion will be delivered by the Reverend F. P. O'Reilly, pastor of New Cathedral Chapel. The initial features of the ceremonies will be a parade of the societies of the parish, together with a number of other Catholic societies from other parts of the city. The procession will be in eight divisions, each of which will have a marshal, the whole to be in charge of Colonel John S. Kirwan, grand marshal.

The parade will start at 3 p. m., from Grand and Cass avenues, and after making a detour east, will return to grand avenue and march south to Washington avenue, where Bishop Montgomery will be in waiting in a carriage. The ranks will open to allow the Bishop's carriage to pass between, and the procession will counter-

march and follow the Bishop to the site of the new church.

The ceremony of laying the corner stone will begin at 3 p. m., and will include Father O'Reilly's address.

The new church will be Romanesque in style, with front and sides of range work stone. The outside will be 84 feet in width by 169 feet in length, with a tower on each corner at front. The towers will be 120 high to the top of the cross, which will surmount each.

The interior will be 72 feet wide and 135 feet long, measuring the length from the inner door to the main altar. The ceiling over the main aisle will be 45 feet high, and over the side pews and aisles 30 feet high. There will be two rows of columns, five in each, to assist in supporting the roof. There will be five aisles and pews can be provided to seat 1,000 grown persons. There will be five altars, a main altar, two medium-sized side altars and two smaller altars.

The Reverend Father Joseph A. Conolly is pastor of St. Teresa's Parish. He was assigned to the charge to succeed the Reverend Father William H. Brantner, who died July 23, 1892. Father Conolly was formerly in charge of the church at De Soto, Mo.

RIOT BY NEGRESSES.

They Thought One of Their Race Was a Slave.

REPUBLIC SPECIAL. Perry, Ok., June 1.—A riot was caused on Black Bear River, south of here, yesterday.

positors opened the vault of the bank today and found only \$300. Attachments were issued late this evening against the household furniture, safe and banking fixtures of W. C. Shields. Considerable indignation is expressed against the departed officials.

MISSOURI CROPS.

Monthly Report of the State Board

DEFAULTED LIABILITIES REACHED HIGH FIGURE.

MAY'S RECORD NOT EQUAL IN SIX YEARS.

Cotton Failures Were Responsible for the Large Amount—General Business Good.

New York, June 1.—R. G. Dun & Co. Weekly Review of Trade to-morrow say:

"While returns of failures in May branches of business cannot be given us next week, it can be stated that not in six months in more than six years has shown as large defaulted liabilities as this will show, owing to the failure of a firm principally engaged in cotton brokerage. The reported liabilities of this one firm exceed those of all firms failing in every month but one last year and in every month but three in 1894. Manufacturing failures in four weeks of May were \$2,486,543 and trading failures \$4,700,261, with failures in brokerage and other commercial lines amounted to \$13,923,822."

"The decline in cotton to 9c and the reduction of regular print cloths to 3 1/2c Fall River, with outside sales at 3c, indicate that speculation in this case may have somewhat checked business and industry. The rapid progress of events in Africa, with prospect that the war will soon end, the gold supply from that region will resume, has naturally affected both money and security markets on this side of the ocean. Needs of foreign borrowing may which reduced and hindrance to foreign investments here in large measure removed. But the demands upon American machinery and other supplies are likely to materially increase whenever the restoration of industries in South Africa begins. Prices Still Going Down."

"The most conspicuous feature of economic news is the steady progress toward lower level of prices for the chief materials of industry. Without excitement and with very small sales, it is believed the smallest ever recorded in May at the three chief Eastern markets except in 1893. Prices of wool have declined so that the 100 quotations in Coats Bros.' circular would average about 21.4c, against 24.72c at the highest point Feb. 1 and 18.15c a year ago."

"The stagnant and hesitating condition of the goods market, though not extending to the most favorite staples, which were largely sold early in the season, has caused much irregularity in prices of goods of other grades so that some have been cleared out by occasional sales of 15 to 20 per cent from the earlier quotations of the season. There is a more complaint of cancellations, and on this occasion in cotton as well as in wool. With prices adjusted to a low range, all textile branches might expect greater activity."

"The change in hides has made mark progress also, the average at Chicago declining over 3 per cent for the past week and thus far about 17 per cent from its highest point. Large supplies are mentioned in some grades, but the weakness of the manufacture has been the controlling feature."

Boots and Shoes.

"Orders for boots and shoes have been reduced much more than shipments, because busy works are not exhausted. The shipments in May have been smaller than any other year since 1893. They were

FROM PORCH.

Balcony While Locked
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DEDICATION OF ST. TERESA'S CHURCH.

New Edifice on Grand Avenue and
North Market Street Blessed by
Archbishop Kain.

MANY PRIESTS PARTICIPATED.

Interesting Address by Father
Francis V. Nugent on the His-
tory of Sanctuaries—High
Mass Celebrated.

The new St. Teresa's Roman Catholic Church, on the northwest corner of Grand Avenue and North Market street, was blessed yesterday morning by Archbishop Kain. Two thousand persons, comprising parishioners and their friends, were congregated in the spacious areaway extending in front of the house of worship, and on the sidewalks, and from advantageous vantage points witnessed the preliminary benediction.

The edifice is constructed entirely of cut stone, and is considered one of the best specimens of modified Romanesque architecture in the West. Two small domes, such as characterized some of the Roman basilicas, rise on either side of the large main portal, which looks toward Grand Avenue. A generous approach, inclosed by an artistic iron fence, lies in front of the church, thus virtually isolating the sanctuary and impressing worshipers, upon entrance, of the contrast between the sacred and the profane.

Promptly at 10 o'clock Archbishop Kain, attended by the Reverend Fathers Shea of St. K...

Dia ar



Ladies' Solid Gold
set with diamonds
anted move-
ments, price..... \$
Others from \$20.00 to

MEI

Mail Orders Give

DEWEY'S PLAN



23

ST. TERESA ROMAN CATHOLIC
NW COR. GRAND + N. MARKET
ST. LOUIS, MO
FACING SW

10/90



23

ST. TERESA R.C.
NW COR. GRAND & N. MARKET
ST. LOUIS, MO
FACING EAST

10/90



23

ST. TERESA R.C.
NW COR. GRAND + N. MARKET
ST. LOUIS, MO

DETAIL OF CEILING AT WEST END

10/90



23

ST. TERESA R.C.
NW COR. GRAND & N. MARKET
ST. LOUIS, MO
FACING WEST

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-015

1. No. 016		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: St. Bridget Roman Catholic Church			
13. Present name/owner's name: same			
14. Street address: NE corner Jefferson & Carr		15. Style: Romanesque	
16. Date(s): 8/7/1859 (cornerstone date); 1902-03			
17. Architect: John F. Mitchell		18. Builder:	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front 3 Side 8		27. Wall treatment: red brick	
28. Plan shape: see attached		29. Changes: Addition?	Altered? yes
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			
34. History and Significance: The cornerstone was laid in 1859 and the steeples were constructed in 1902-03.			

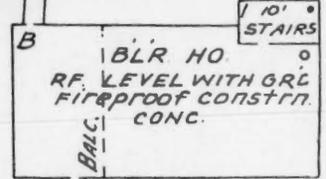
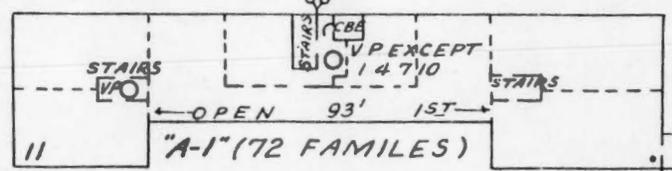
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#2350 - BIDDLE

2410 - BIDDLE

JEFFERSON

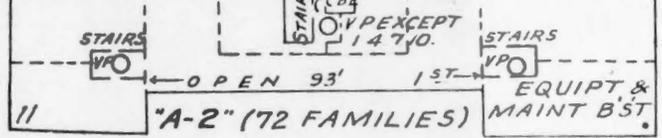
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PIPE PASSGY UNDGD

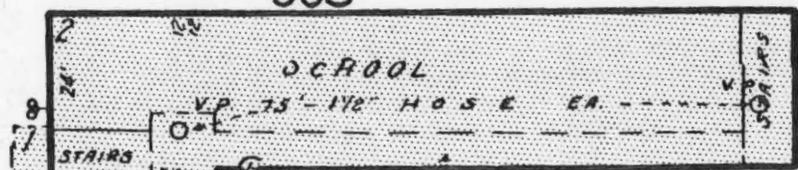
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2409
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FPX - 1956-
CONC. FL. 1ST
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ON METAL DECK &
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P A R

CONVENT

ST. BRIDGET CHURCH
(R.C.)

BR TOWER 80'
R. SPIRE 25'

415

2401

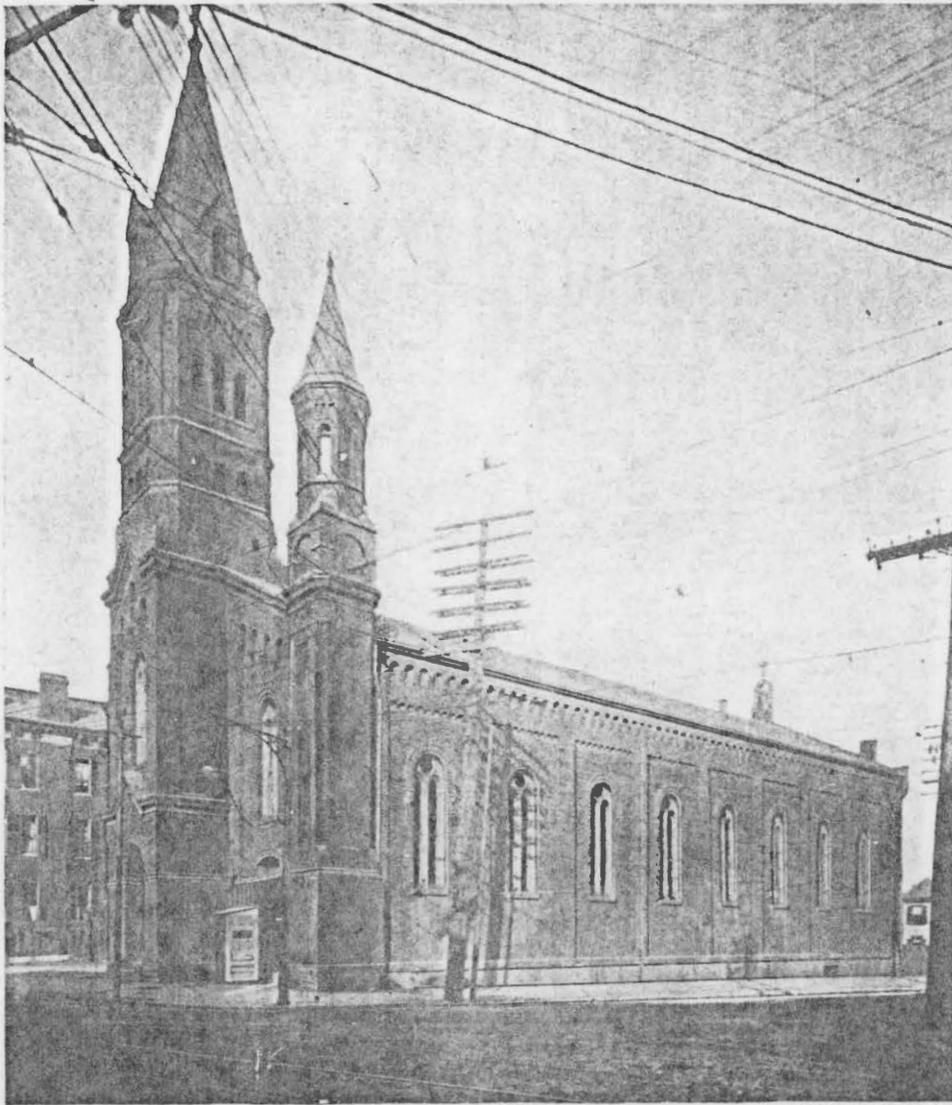
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CARR

STODDARD



(FA)



ST. BRIDGET

Jefferson Avenue and Carr Street

(1853)

One of the most flourishing and prosperous parishes in St. Louis is St. Bridget's, with its spacious church located at Jefferson Avenue and Carr Street. Although founded in 1853, the parish staunchly holds its own, in spite of the encroachment of the various industrial establishments on its territory. St. Bridget's is the mother-church of the central part of St. Louis. The little brick church, which was originally built, is still standing. The present large and beautiful church was erected in 1860, and was, at that time, the largest church in the city. Under the efficient rectorship of Father William Walsh, the parish attained its greatest prosperity. An excellent system of parochial schools has always been maintained by this parish. It has an average attendance of 700 pupils. The boys are in charge of five Christian Brothers, while the girls are instructed by nine Sisters of St. Joseph. In 1896 the Holy Father, Leo XIII, appointed Father Walsh as a Domestic Prelate, with the title of Monsignor, together with Msgr. H. Muchlsiepen, V. G., and Msgr. Joseph Hessoun. Msgr. Walsh died December 15th, 1898, greatly mourned by his faithful flock. He was succeeded by his long-timed friend, Rev. Edward Fenlon. After eight years of faithful service Father Fenlon was called to his reward on March 15th, 1907. The present rector, Rev. Patrick Dooley, became his successor. He was formerly pastor of Assumption parish of South St. Louis. St. Joseph's Convent of the Sisters of Mercy and the School for Deaf and Dumb Girls, 901 Garrison Avenue, are attended by the clergy of St. Bridget's.

(1883)
Scarf pp. 1660-61

SLC-AS-014-015

F SAINT LOUIS.

RELIGIOUS DENOMINATIONS.

St. Michael's Church, northeast corner of Eleventh and Exchange Streets, Rev. Andrew Eustace, pastor, was founded by Rev. Father Hogan, afterwards Bishop of St. Joseph, Mo., and the present brick building, forty-five by ninety feet, which was built in 1855, at a cost of twenty thousand dollars, took the place of an old building that had been occupied by the congregation for many years previous. The parochial school is located at the northwest corner of Eleventh and Benton Streets, in a large brick building erected in 1859, at a cost of thirty thousand dollars, which will accommodate five hundred pupils. It is conducted by the Sisters of Loretto. About four hundred families (two thousand persons) are connected with the congregation.

Holy Trinity (German) Church, situated at the southwest corner of Mallinckrodt and Eleventh Streets, Rev. Frederick Brinkhoff, pastor, was organized, and its first house of worship built in 1851, by Father Lorenz, its first pastor. In 1858 the church was demolished and the present structure erected. It is a large brick structure of the Romanesque style of architecture, fifty-four by one hundred and twenty feet, and the church lot, which is one hundred and seventy feet square, also contains a fine parochial residence. The parish school, a three-story brick building sixty by fifty feet, on a lot eighty by one hundred and thirty-five feet, stands on the corner opposite to the church. It was built in 1871, the school having previously been conducted in the basement of the church. Father Devanny succeeded the first pastor and preceded the present; Rev. Paul Weis is assistant pastor. The parish comprises four hundred and fifty families, with fifteen hundred communicants; and there are seven teachers and four hundred and fifty pupils in the Sunday-school.

St. Bridget's Church.—The first St. Bridget's Church was erected in 1853, and the corner-stone of the present building, which adjoins it, and which is situated at the northeast corner of Carr Street and Jefferson Avenue, was laid by Archbishop Kenrick on the 7th of August, 1859. The building was finished during the pastorate of Rev. David Lillis, its first rector, at a cost of thirty-five thousand dollars. It has a front of seventy-five feet on Jefferson Avenue, with a depth of one hundred and thirty-five feet, and its architecture is a mixture of the Gothic and Byzantine orders. The old church, erected in 1853, is now used as the boys' parochial school, in charge of the Christian Brothers. The parochial school for girls is situated on the northwest corner of Jefferson Avenue and Carr Street, in a handsome brick building of four stories and a basement, which contains

twelve rooms, and is capable of accommodating seven hundred scholars. The school is in charge of the Sisters of St. Joseph. The parish contains about five thousand persons, and nearly twelve hundred children attend the Sunday-schools. The pastor of St. Bridget's is Rev. W. Walsh, and his assistants are Revs. F. R. Gallagher and J. J. Harty.

St. John of Nepomuk (Bohemian) Church was established in 1854 by the first pastor, Rev. Henry Lipoosky, who was succeeded by the Rev. Francis Trojan in 1856, and by the present pastor, Rev. Joseph Hessoun, in 1865. A frame building, thirty-five by seventy feet, was erected on the site of the present church (northwest corner of Soulard and Rosatti Streets), and dedicated in 1854. In the spring of 1870 the frame structure was torn down, and a church erected after plans prepared by Adolphus Druiding, architect. The corner-stone was laid May 15, 1870, and the building was dedicated Nov. 27, 1872. It is a handsome brick structure of the Gothic order, sixty by one hundred and fourteen feet, and is capable of seating five hundred and twenty persons. The ground on which the church stands was presented to the congregation by Father Renaud, a French priest. The church now owns seven lots, and its property is valued at sixty thousand dollars. The parochial school was organized in 1866, and the school buildings (two in number) are located on Rosatti Street near the church. Six Sisters of Notre Dame and one secular teacher have charge of the school, which numbers five hundred and twenty pupils. Connected with the church are the following societies: St. Wenceslaus Benevolent Society, with two hundred and fifty-two members; St. John of Nepomuk Benevolent Society, one hundred and four members; St. Joseph Benevolent Society, seventy-six members; Knights of St. John of Nepomuk, forty-six members; St. Vincent Conference for the Poor, fifty-eight members; St. Aloysius Young Men's Benevolent Society, sixty-seven members; St. Stanislaus Young Men's Society, sixty-five members; St. Ann's Ladies' Benevolent Society, one hundred and seventy-five members; St. Ludmilla's Ladies' Benevolent Society, one hundred and fourteen members; St. Mary's Young Ladies' Society, one hundred and two members; St. Agnes Young Ladies' Society, seventy members. About five hundred families are connected with the parish, and the actual membership numbers one thousand six hundred persons, but the church is attended largely by Bohemian families beyond the limits of the parish.

St. Liborius (German) Church, Nineteenth and Monroe Streets, Rev. E. Hoeynek, pastor, was erected

in 1855, at a cost of fifty thousand dollars. Stephen Schiveihoff, founder of the church, died in 1869, and was succeeded by Rev. W. Walsh. The church is a fine Romanesque building, sixty by ninety feet, but is becoming rapidly increasing congregation. The building of a larger and finer parochial schools, which occupied the building on Nineteenth Street near the church in 1856, at a cost of ten thousand dollars, was under the charge of the Sisters of Notre Dame (now in the building) and of one of the Sisters. Henry Schrage is the assistant pastor. The congregation comprises about six hundred and thirteen hundred communicants, and about two thousand persons attend the regular Sunday-school.

St. Lawrence O'Toole's (Irish) Church, the present pastor of which is Rev. Henry Schrage, was appointed on the 15th of August, 1851, as assistant pastor of St. Patrick's, and serving in that capacity carried outlying districts of the parish. The church, an old reservoir, and which in the early days of the prairie and almost a wilderness, being then the limit of the city, was authorized by Archbishop Kenrick to be a congregation and establish a church on the lot from St. Patrick's, and to be named after St. O'Toole's. A lot, eighty-four by one hundred and twenty-five feet, was purchased of O'Fallon and Fourteenth Streets, and the purpose by Miss Jane Grady, of the Mullanphy family, and upon the 15th of August, 1855, Mrs. Jane Chamberlain, of John Mullanphy, gave an acre of the church lot, thirty-five by eighty-four feet three inches, and a building (still occupied) seventy-four feet, for the parochial school, opened under the charge of the Sisters of Notre Dame in 1858. Father Henry Schrage, who succeeded the church, in a small space, had a bell-tower, considered under the bell-tower, considerable. The tower was opened in the neighborhood were much alarmed at night, startling good Father Schrage in the neighborhood with false alarm.

In 1864 the church lot was purchased and now occupied on the southwest corner of Nineteenth and O'Fallon Streets, and the old building was demolished and its materials used in the new edifice. The corner-stone

CHAPTER 26

A DECADE OF CHURCH-BUILDING

I

ST. BRIDGET AND ST. MALACHY

The decade of years immediately following the Second Synod of St. Louis was a period of remarkable parish-foundations in the city and country. St. Bridget's was built in 1854, St. John Nepomuc in 1854, St. Lawrence O'Toole in 1855, St. Liborius in 1855, St. Malachy in 1858, the Annunciation in 1859, St. Boniface in Carondelet in 1860 and the Assumption in 1861. These parishes form, as it were, the second line of religious advance in the city, the Cathedral of St. Louis and the church of S. S. Mary and Joseph in Carondelet, with the church of St. Mary of the Victories as a connecting link, forming the base, and the churches S. S. Peter and Paul, St. Vincent de Paul, St. John the Apostle, St. Francis Xavier, St. Joseph, St. Patrick, St. Michael and Holy Trinity in the suburb of Bremen forming the original first line, all radiating from the Cathedral on the river-bank, and pressing against the somewhat irregular concave inner line of the city-limits of 1855 (Grand Avenue). The new foundations do not offer so many distinctive traits or memorable circumstances, as the earlier parishes. Most of them were financed, at least in part, by the Archbishop's Bank. Three nationalities, the Irish, German and Bohemian, were prominently represented in this up-building. Some of them have maintained a high degree of efficiency, up to the present day, others have declined from their former splendor: but all have done distinguished work for holy Church: and all of them have had pastors whose names are still in honor and benediction. The Church of St. Bridget on Jefferson Avenue and Carr Street, once one of the most flourishing Churches of the city is now but a shadow of its former self. Yet the title of the mother church of the central part of St. Louis still clings to her. It was in 1853 that Father John Christopher Fitnam was appointed pastor of the wide district around what is now Jefferson Avenue, and commissioned to build a temporary church for the scattered Irish families of the westward movement. On June 5th, 1853, the Rev. Anthony Penco, C.M. blessed and placed the cornerstone of the little building, which was dedicated on the 28th day of the following August. Father Fitnam was a native of Ireland, having been born in Cork on November 12th, 1825. He was raised to the priesthood by Bishop Miége in St. Xavier's Church on April 27th, 1851. His first field of labor was at Old Mines; in 1852 he became pastor of St.

Patrick's Church in St. Louis, and in May 1853 pastor of St. Bridget's. He left the archdiocese on June 19th, 1856.¹

Father David F. Lillis, who was appointed to St. Bridget's in June 1856 and, in the course of time, built the present church of St. Bridget, was born in Limerick, on May 11th, 1827. Coming to St. Louis in 1850 he pursued his studies at the Seminary in Carondelet and was ordained priest on the 10th of April 1852, by Archbishop Kenrick at the Cathedral. After spending four laborious years in the parish of St. Stephen at Indian Creek, he received this appointment to St. Bridget's Parish. The corner stone of the new church, was laid by Archbishop Kenrick on August 7th, 1859. The dedication took place on December 2nd, of the following year.² The first church, is still in use, but only for sodality purposes. Father Lillis had but one assistant all the years of his pastorship, which lasted until the end of 1862. It was Father E. Berry. These two priests were the first ministers of mercy to arrive at Camp Jackson after its capture on May 10th, 1861, and to minister to the wounded.

Father Lillis was one of God's beloved, called away to his reward in his thirty-fifth year. "He was brimful of wit and gentle humor,"³ like a child, but before God a true man, with a full sense of his responsibility.

"Father Lillis died on Nov. 28th, 1862, and was buried on the feast of St. Andrew, Nov. 30th. The Sunday previous apparently in the best of health, he gave one of the most impressive sermons, and it proved to be his last, in the Convent chapel (St. Louis) on the Gospel of the day—The last Judgment. The following Sunday he was dead."⁴

His successor was the Rev. William Walsh, who remained at St. Bridget's until his death, December 20th, 1898, fully thirty-six years. Monsignor William Walsh was born in the parish of Abington, in the County of Limerick, Ireland, on October 5th, 1829. He came to America in 1851, first going to Chicago and then to St. Louis, he began his theological studies in the Seminary at Carondelet. He was ordained June 10th, 1854, and assigned by Archbishop Kenrick to the pastorate of Jefferson City and its neighboring towns. Here for ten years he

¹ Chancery Records. The dedication was recorded by Rev. John C. Fitnam, in the baptismal record of 1853, as follows: "In the Year of our Lord 1853, on this 28th day of August, I, the undersigned priest by authority of the Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, dedicated this temple to God under the invocation of St. Bridget, Virgin." The Rev. clergy present were: Rev. Thomas Scanlon, Rev. Bernard Donnelly, Rev. Patrick Feehan, Rev. John Higginbotham and a great concourse of people."

² Chancery Records.

³ Smith, Mary Constance, "Our Pastors in Calvary," p. 9.

⁴ Ibidem, p. 9.

labored valiantly, building a church at Jefferson City, another at California, Mo., and a third at one of his mission stations. Bishop Hogan's tribute to his friend during these happy, though laborious days, deserves to be recorded here:

"Rev. William Walsh, the devoted zealous pastor of St. Peter's Church, Jefferson City, ever a loving, faithful friend of the emigrant, took the greatest possible interest in every effort made to lead the good Irish people from the railroad shanties and the back streets and cellars of cities to locate them on lands."⁵

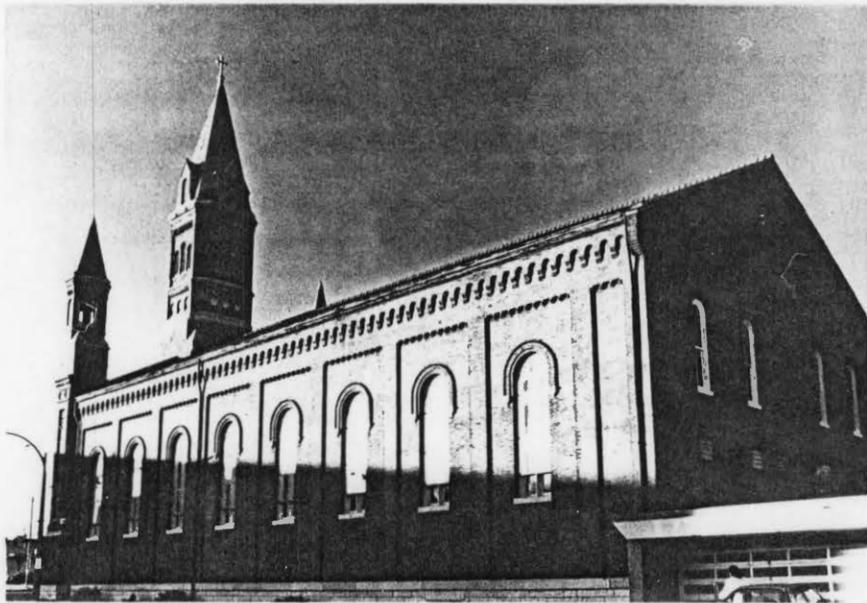
On January 1st, 1863, the Archbishop transferred Father Walsh to St. Bridget's church, St. Louis. The church was heavily in debt to the Archbishop's Bank. After paying a sum of \$23,000 Father Walsh built two schools, one for girls and the other for boys. Then he built the parochial residence. Some years later he completed the steeples of St. Bridget's. St. Bridget's school, with its seven hundred pupils, was the joy and pride of Father William Walsh. The boys were in charge of the Christian Brothers, the girls were taught by the Sisters of St. Joseph. Father Walsh was a watchful shepherd of his flock. Frequent visits to the poorer quarters of his parish brought him into immediate contact with those who needed his ministrations most. The dance halls were an abomination to him, and the Saturday evening dances often came in for a sound castigation. He was considered a strict pastor, yet with him mercy always outran justice. Two years before his death Father Walsh was invested with the title of Domestic Prelate to His Holiness. Monsignor Walsh died in 1898, on December 15th, after having been pastor of St. Bridget's for thirty-six years less ten days. During his long administration he had as assistants, Fathers Edward F. Fitzpatrick, James Archer, Edward Fenlon, J. J. Ryan, Jeremiah J. Harty, F. P. Gallagher, E. A. Casey, J. A. Connolly, J. Th. Tuohy, John O'Shea, J. Gavin, C. F. O'Leary, J. Cooney, Thomas J. Walsh, and O. J. McDonald. In 1899 Rev. Edward Fenlon became pastor of St. Bridget's and remained until March 15th, 1907, the day of his death.⁶

The year 1853, that witnessed the erection of St. Bridget's first church, also saw the beginnings of the first church of the Immaculate Conception in St. Louis. On December 11th, of that year the Very Reverend Anthony O'Regan

⁵ "Our Pastors in Calvary," p. 67.

⁶ Ibidem, p. 68. It was under Father Fenlon's successor, Patrick Dooley, that the Boys' Highschool was transferred to St. Bridget's. On Father Dooley's premature death Father Arthur J. White succeeded to the pastorate. The cyclone of 1927, which shattered the Little Seminary Building, drove the young aspirants to the priesthood to the hospitable shelter of St. Bridget's School. The parish is now in charge of the Vincentians.

ST. BRIDGET R.C.
SLC-AS-014-015



16

ST. BRIDGET'S ROMAN CATHOLIC
NE CORNER JEFFERSON & CARR
ST. LOUIS, MO

FACING NE



11/90



16 ST. BRIQUET'S R.C.
NE CORNER JEFFERSON + CARR
ST. LOUIS, MO

FACING NW

11/90

16

ST. BRIDGET R.C.
NE COR. JEFFERSON & CARR
ST. LOUIS, MO
FACING WEST



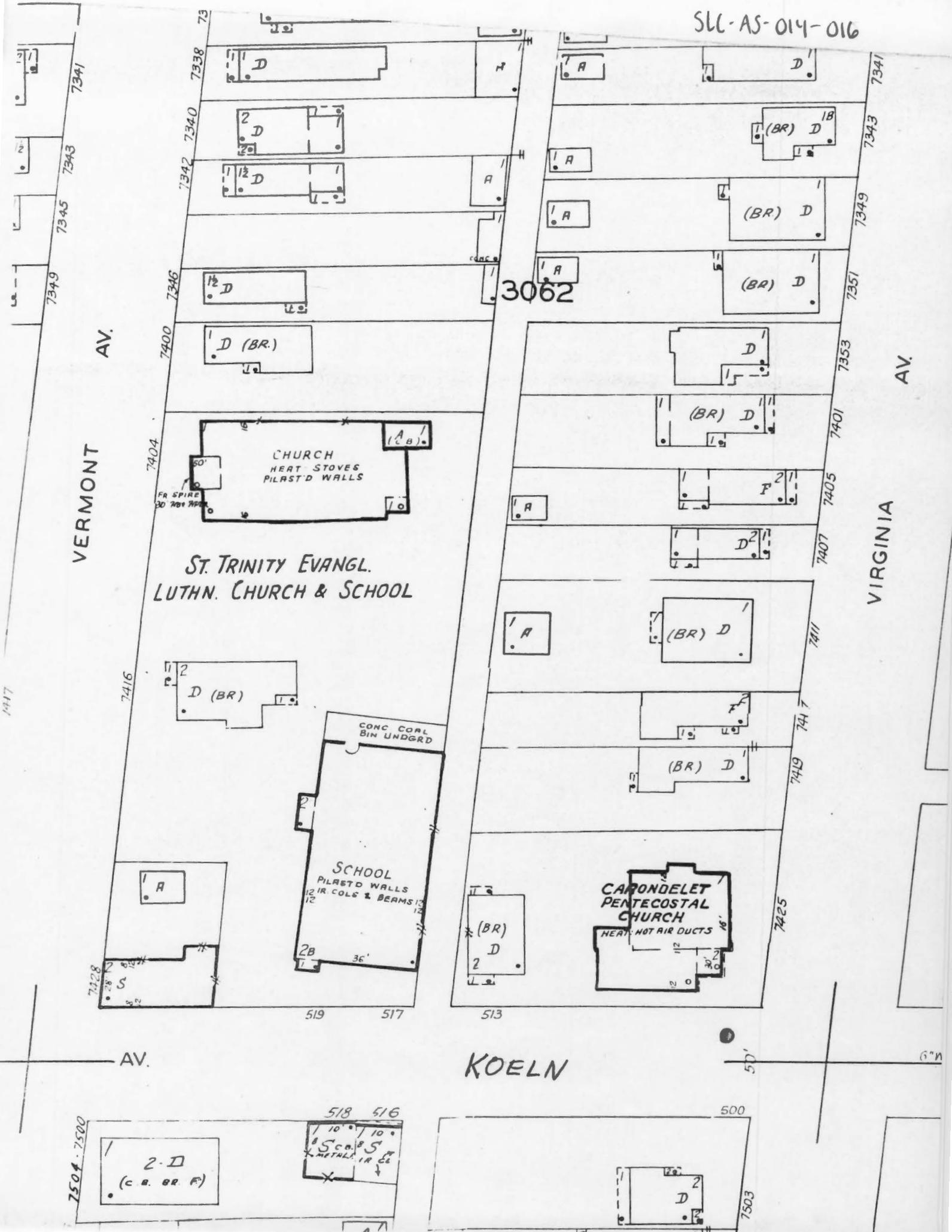
10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-04-016

1. No. 004		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: St. Trinity Lutheran Church			
13. Present name/owner's name: same			
14. Street address: 517 West Koeln		15. Style: Gothic	
16. Date(s): 9/22/1872 (cornerstone date)			
17. Architect: Rev. Stephan		18. Builder: Hartman & Debus	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front 3 Side 6		27. Wall treatment: brick	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition: good		31: Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features: The front entrance features ornamental brickwork. Brick pilastered side elevations have corbeled brickwork. Non-figural opalescent stained glass windows in shades of green and purple/blue were installed in 1909.			
34. History and Significance: The building was dedicated on June 29, 1873.			

SLC-AS-014-016



VERMONT AV.

VIRGINIA AV.

KOELN AV.

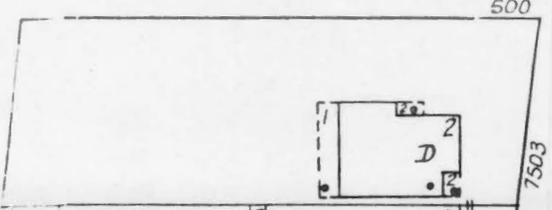
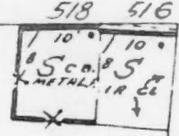
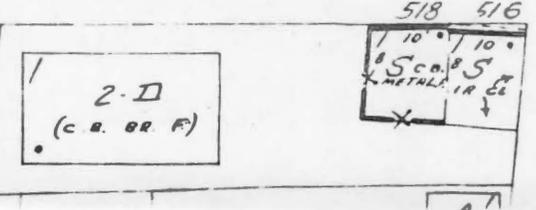
ST. TRINITY EVANGL. LUTHN. CHURCH & SCHOOL

CARONDELET PENTECOSTAL CHURCH

CHURCH
HEAT STOVES
PILAST'D WALLS

SCHOOL
PILAST'D WALLS
IR COLS & BEAMS

3062



FR SPIRE
30' 70' 70'

CONC CORL
BIN UNDGRD

HEAT: HOT AIR DUCTS

1417

7228

519 517

513

50'

7504-7500

518 516

500

7503

already sold and converted to business purposes. The present church was dedicated March 22, 1868, and the exercises were continued on the following day, Monday, March 23d. It is a noble Gothic edifice of brick, sixty by one hundred and thirty-five feet, and will seat fifteen hundred persons. The steeple is two hundred and nine feet, and rises from the main portal. Situated on the same lot are a handsome pastoral residence and a fine parish school building sixty feet square and two stories high, capable of seating three hundred and eighty-four scholars. There are three teachers and one hundred and eighty-eight pupils connected with the school. The cost of the ground and buildings was about one hundred and eighteen thousand six hundred dollars. The congregation comprises one hundred and eighty families and a membership of five hundred persons. The Norwegian Evangelical Lutheran Church, Rev. J. Johansen, pastor, a small congregation of about twenty families, assemble for worship in the parish school building on Sundays.

Evangelical Lutheran Church of the Holy Cross (Saxon).—This congregation, whose church is located on Miami Street, between Texas and Ohio Avenues, Rev. G. Stoeckhardt, pastor, was organized in 1858 as the Third District of the First Evangelical Lutheran Congregation of the Unaltered Augsburg Confession in St. Louis, and until the erection of the present church building held its religious services at Concordia College. The corner-stone of the church building was laid on Trinity Sunday, 1867, and the edifice was dedicated on the second Sunday in Advent, 1867. It is located on the old cemetery of the congregation, which is no longer used for burials, this church, together with Dreinigeits Church, now owning a cemetery near Gravois road. The old graveyard is three hundred by five hundred feet in area, and the church building is forty-five by sixty-five feet, and has five hundred seats. It cost thirty thousand dollars, and is a handsome edifice of modernized Gothic architecture. The tower and steeple are one hundred and seventy-five feet in height, and the general appearance of the structure is very pleasing. The parsonage on Texas Avenue stands on a lot fifty by seventy-five feet, and the house and lot are valued at two thousand dollars. The church has had two pastors, —Rev. Theodore Brohm, appointed June 22, 1858, and Rev. G. Stoeckhardt, Oct. 13, 1878. The parish comprises one hundred and twenty-five families, or about six hundred and fifty persons, in addition to the students of Concordia College, and there are five hundred communicants. No Sunday-school is conducted by the church, but the parish maintains a

flourishing day school, attended by three teachers and one hundred and eighty pupils. It was established in 1850, and first occupied a building erected for the purpose in 1851 in the Concordia College grounds. The present school-house is situated on the northwest corner of Ohio Avenue and Potomac Street. It was built in 1872, is thirty-five by sixty feet in size, and will seat two hundred and ten pupils.

St. Trinity Church (German), U. A. C., east side of Sixth Street, between Robert and Koeln Streets, South St. Louis, Rev. C. F. W. Sapper, pastor, was organized in 1860, and the first house of worship was dedicated on the third Sunday in Advent of that year. It is a two-story brick building, twenty-eight by forty feet, situated opposite the present church. It was used both for worship and school purposes, but is now entirely occupied by the school. The present edifice was dedicated on the third Sunday after Trinity, 1873. It is a handsome Gothic structure of brick, forty five by one hundred feet, with a spire one hundred and fifty feet high, and will seat six hundred persons. The lots owned by the church measure two hundred by one hundred and fifty feet, and the property is valued at twenty-five thousand dollars. The pastors have been Rev. O. Hanser, appointed in 1860; Rev. M. Hamann, appointed in 1862, and the present pastor, who has served since 1866. This was the first German, and is still the only Lutheran congregation in Carondelet. It embraces one hundred and twenty families, with one hundred and five voting members, and eight hundred communicants. The parochial school, established simultaneously with the church, is conducted by two teachers, and attended by one hundred and twenty pupils. The cemetery connected with the church is located on Lami Ferry road, two miles south of Carondelet.

Zion Church, U. A. C. (German), situated on the southeast corner of Warren and Fifteenth Streets, Rev. George Link, pastor, was organized in 1860 by Rev. Frederick Boese, its first pastor. The present pastor was appointed in August, 1873. The church is a brick edifice, forty-five by seventy-five feet, of two stories, with a lecture-room on the first floor. A fine parsonage adjoins the church on the east. The parochial school building, erected in 1868, stands in the rear of the church, and the school comprises four teachers and two hundred and twenty pupils. The church lot is one hundred by one hundred and eight feet. Two hundred and twenty families compose the parish, and the communicants number twelve hundred. As is frequently the case in this denomination, no regular Sunday school is conducted, but the chil-

dren of the parish school class for instruction and the pastor conducting it.

St. Paul's Church Evangelical Lutheran was organized in 1866 and first assembled for now De Soto Avenue 1863 built a small frame been converted into a school who organized the congregation. The corner-stone of the church situated at the north and Von Phul Street 1872, and the completed 25, 1873, Rev. J. H. Mo., preaching the second pastor of the church installed. It is a brick its dimensions are thirty the first story the parochial teachers and one hundred ent pastor, Rev. C. C. 15, 1876, Revs. Profess O. Lenk, and M. Hein There are now one hundred five hundred persons, whom fifty-two are members, and forty-five communicants. Men's and Young Ladies' lieue of Sunday-school class and examinations.

St. John's Church Morgan Ford road organized in 1865 by Prof pastor. The congregational Church until, in present building, a capacity of one hundred one acre of land, and larger building. Rev and present pastor, v Professor Craemer, families, with two hundred with the congregation. pupils, and the parochial

Bethania Church, Bridge road, near Spr pastor, was organized had previously conducted became the school of was the first pastor. sixty members, and th

A HUNDRED YEARS

Early Lutheranism in St. Louis

1859-1959

SAIN'T TRINITY is now a century old!

It is one of the cornerstones, so to speak, of early Lutheranism in St. Louis.

The foundations of Lutheranism in St. Louis were laid in 1839, when Trinity Lutheran Church was organized by German Lutherans, who had arrived in St. Louis from Saxony, Germany.

As this congregation expanded, it became necessary to establish branch schools. These later developed into branch congregations.

The first such congregation was Immanuel, established in 1847. In the southern part of the city the Concordia District developed into Holy Cross Lutheran Church in 1858. The northern School District, organized in 1858, became Zion Lutheran Church in 1860.

In the meantime, other Lutherans had settled south of the city of St. Louis in the former French settlement of Carondelet, which became part of the city in 1871. Many of these Lutherans were engaged in truck gardening. Because of the distance to Holy Cross School and Church, the need was felt for a Lutheran Church in this community.

On June 20, 1859, a Lutheran Church was organized by five men: Mr. H. Landmann, Mr. W. Trampe, Mr. M. Koehler, Mr. W. Lange, and Mr. H. Klages. The name chosen for the new congregation was: "The First German Evangelical Lutheran Congregation of Carondelet."

During the first year, services were held in a rented Presbyterian Church. Other members were added in the course of the year.

Some \$400 had been gathered. Another \$150 was borrowed, and a lot 50 ft. by 150 ft. was purchased on Vermont Avenue, near Koeln Avenue. Construction of a church building was begun in July of that year. Dedication services were held on December 18, 1859, with Pastor Brohm of Holy Cross officiating.

This first church building served also as school and parsonage. It remained standing until 1922.

Already in the following year a school was begun by the pastor.

In 1861—ninety-eight years ago—St. Trinity officially became a member of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states, which in its centennial year, 1947, changed its name officially to The Lutheran Church—Missouri Synod.

Eleven years later — in 1872 — St. Trinity was incorporated as, "THE GERMAN EVANGELICAL LUTHERAN ST. TRINITY CONGREGATION, U. A. C."

That, in brief, is the story of the early beginnings of St. Trinity, and the part it played in early Lutheranism and Christian Education in St. Louis.

This year we give thanks and praise to the Lord of the Church, our heavenly Savior, Jesus Christ, for leading and guiding this congregation safely through these hundred years.

All glory belongs to Him!



(From an Old Painting)

The First St. Trinity Church



REV. OTTO HANSER
1860 - 1862

Ministers of St. Trinity

The first resident pastor of St. Trinity was the Rev. Otto Hanser. He was called directly from the seminary and installed on the third Sunday after Epiphany, 1860, by Pastor Theodore Brohm of Holy Cross.

Soon after his arrival Rev. Hanser started a school. But already in August, 1860, the enrollment had increased to such an extent that it became necessary to call a full time teacher.

St. Trinity retained the services of its first pastor only a little over two years. He was then called to Boston, Mass. At first the congregation induced him to return the call. But when the call was sent a second time, the congregation granted him a peaceful dismissal on September 28, 1862.

Pastor Hanser did valuable pioneer work for St. Trinity, building firmly on its original foundation.

A CENTURY OF BLESSINGS

The first called minister of the congregation was Rev. C. J. Otto Hanser, who served the new church from 1860 to 1862. Under his leadership the foundations of a truly Lutheran congregation were laid.

Rev. H. M. Hamann was the second Pastor. During his ministry the congregation enjoyed a steady growth. This was the time of the war between the States. Because of the war, no delegate was sent to the General Synod convention in 1864.

The congregation bought a parcel of land on Lemay Ferry Road for a cemetery in 1863. An additional 50 feet of ground to the north of the original church property was purchased in 1866.

Pastor Hamann was succeeded by Rev. C. F. W. Sapper, who first served as vicar and later was installed as pastor.

A new parsonage was erected in 1868, which served for the next forty years.

Since the original church building was proving to be inadequate to accommodate the increased membership of the congregation, there was repeated discussion about building a new church. A new site, with a frontage of 150 ft. was purchased at 4th and St. Louis Streets (now Michigan and Nagel). However, this tract was

later disposed of, and an additional 50 ft. north of the original property was purchased.

Plans for a new church were drawn up by Rev. Stephan. A contract was let to Hartmann and Debus for \$17,850. The cornerstone was laid on September 22, 1872. Dedication services were held on June 29, 1873. Rev. M. Eirich of New Minden, Ill., spoke in the morning service. Rev. A. Schuessler of Ellisville, Mo., preached in the afternoon. In the evening, Student C. Lindemann of Concordia Seminary conducted an English service.

The congregation now had an adequate and beautiful church building. With a number of changes and improvements made during the years, this building is still serving the congregation today—after 86 years.

But the congregation also had a debt of about \$10,000. To take care of this debt, three-year interest-free notes were sold to the members; a house-to-house canvass was conducted among members for contributions; the property on Michigan Avenue was sold at auction; and later a bank loan was made.

Although the congregation was preoccupied with financial problems and debts, the spiritual care of the members was not neglected. Rev. Sapper gave special instruction in a voters' meeting on Church discipline, and held a series of lectures in special afternoon and evening meetings on the matter of lodges.

Picture

Not

Available

On the same day St. Trinity granted a dismissal to its first pastor, Rev. Hanser, the congregation called Rev. H. M. Hamann of Cincinnati, Ohio.

Rev. Hamann accepted the call. He was installed at St. Trinity on the 19th Sunday after Trinity, 1862, by Prof. Craemer.

During the ministry of Rev. Hamann the congregation grew rapidly.

After four years of faithful service, the Rev. Hamann was taken ill. He asked the congregation for a furlough, and suggested that the congregation call a temporary vicar to carry out the duties of the ministry. His request was granted and a vicar was called.

Rev. Hamann retired from the ministry in 1868.

REV. H. M. HAMANN

1862 - 1866

1859 - 1959

Although the congregation found it difficult in the mid-seventies to raise even the interest on the debt, it nevertheless participated in a special effort to reduce Synod's debt; joined with other congregations in St. Louis in an association which took over the Walther College; and paid the funeral expenses of Teacher Goehle. About this time the paving of Vermont Avenue brought an extra expense to the congregation for building a retaining wall along the front of the property.

In the year 1880, the congregation participated in a double jubilee—the 350th anniversary of the Augsburg Confession and the 300th anniversary of the completion of the Book of Concord. Sixty wagon loads of members left the church at 6:00 a.m. to the accompaniment of music, to join the parade of members of other congregations to the Fairgrounds, where the observance was held.

Certain individual members of the Ladies Aid, which was organized during the pastorate of Rev. Hamann, donated two bells for the church steeple, bought with funds solicited from members.

Because of danger of damage to the foundation of the parsonage from an excavation too near the property line, the congregation was compelled, in 1882, to buy an additional 50 ft. of property adjoining the parsonage,

at a cost of \$800, bringing the frontage on Vermont to 200 ft.

In April, 1883, Rev. Sapper accepted a call to Bloomington, Ill. Rev. W. Achenbach replaced him as pastor of the congregation in August of that year.

Because of the hard times in 1883, the congregation decided not to have an annual canvass for the debt of the congregation, which still stood at \$8,943.00. Yet the congregation joined in a collection for building the seminary in St. Louis.

On the Sunday before Pentecost in 1889, the congregation observed the 50th anniversary of the Saxon immigration with a special service in the morning. Many of the members also attended a joint service held in the Exposition Hall in the afternoon.

In 1890 a special collection was held for the new college (St. Paul's College) at Concordia, Mo.

The year 1892 was a year of improvement and extension of the physical property of the congregation. Improvements were made on the cemetery. Because of crowded conditions in the school, a new school building was built south of the church by Thielker Bros., at a contract price of \$3,250.00. The building was dedicated on October 9, and was used for classes on the following day.

St. Trinity was spared in the disastrous tornado of May 27, 1896. Members contributed for the relief of



REV. C. F. W. SAPPER
1866 - 1883

In 1866, when Rev. Hamann was no longer able to carry out the duties of the ministry because of ill health, Rev. C. F. W. Sapper was called as a temporary vicar, with the understanding that the call would become permanent, if the pastor would not be able to resume his duties. He assumed status as a regular pastor in 1868, when Rev. Hamann retired.

Rev. Sapper served faithfully for a period of seventeen years. For a time he conducted services in DeSoto, Mo., but discontinued these services after a few months because of lack of interest.

He also served the church at large, attending a conference in Chicago concerning the Predestination Controversy, which was disturbing the Lutheran Church at that time. He was asked to go to Virginia in the interest of Negro Missions, and also made a mission survey for Synod.

In the spring of 1883, Rev. Sapper received a call from a Lutheran Church in Bloomington, Ill. After careful deliberation the congregation granted him a peaceful dismissal.

1859 - 1959

Trinity congregation, whose property was severely damaged.

In 1897, the Advent services were so well attended, that it was resolved to continue them until Easter. In the same year the congregation joined with other Lutheran churches in St. Louis in the observance of the fiftieth anniversary of Synod.

Upon the retirement of Rev. Achenbach in 1897, the Rev. John J. Bernthal of Wyandotte, Michigan, became pastor of St. Trinity.

A new Kilgen organ was dedicated on November 22, 1897.

The old parsonage was razed in 1906, and a new two-story nine-room parsonage was erected on the same location. This parsonage has served as residence for the pastor for 53 years.

The fiftieth anniversary of the congregation was observed on the first Sunday in November, 1909, with three services. Dr. Franz Pieper spoke in the morning service. Prof. George Mezger preached in the afternoon service. Prof. L. Wessel, of Concordia Seminary, Springfield, Ill., spoke in the English service in the evening. In preparation for the Golden jubilee many improvements were made on the church building. The special jubilee collection of \$3,000.00 made possible the installation of steam heat in church and school; a new

altar and pulpit; new art glass windows in memory of former pastors and laymen; interior decoration. Through the efforts of the young peoples' society a large, new light fixture was installed.

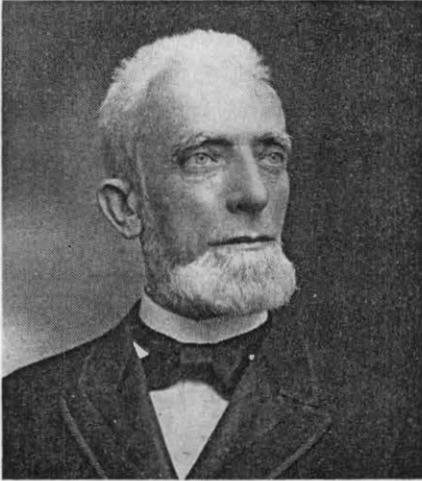
Beginning with 1911, English services were held regularly once a month. This was later increased to twice a month. Beginning with 1924, a German and English service was held each Sunday.

With the entry of our country into World War I in 1917, the members of this congregation supported their country as loyal citizens. Liberty bonds were purchased. A number of young men entered military service. On October 5, 1919, a service of praise and thanksgiving was held for the safe return of all the boys of St. Trinity.

A Sunday School was begun in March, 1920, with Rev. F. Rupprecht serving as first superintendent.

After the death of Rev. J. J. Bernthal in May, 1920, Rev. Theodore Laetsch of Sheboygan, Wis., was called to St. Trinity.

In July, 1922, the school was partially destroyed by fire. Within a short time \$20,000 was subscribed for a new building. A new two-story and basement school hall, facing Koeln Avenue was built at a cost of \$45,000, with an additional \$22,000 for equipment. It contained three classrooms, assembly room, auditorium



REV. W. ACHENBACH
1883 - 1897

Rev. W. Achenbach was called from Venedy, Ill., and was installed as pastor of St. Trinity on August 26, 1883, by Prof. Schaller.

He served the congregation faithfully for fourteen years and saw an increase in membership.

In the summer of 1888 the congregation granted Rev. Achenbach a leave of absence for a trip to Germany.

In May, 1894, he was granted a three-months furlough to recover from an attack of illness. After returning to duty for a few more years, he was retired in July, 1887, at his own request, due to failing health. The congregation gave him a vote of thanks for his fourteen years of faithful service.

After his retirement, Rev. Achenbach continued to live in the congregation. He was translated into the church triumphant on February 4, 1899. The funeral sermon was delivered by Rev. Otto Hanser, with Rev. J. J. Bernthal conducting a service at the home and the committal in St. Trinity Cemetery.

1859 - 1959

with stage, basement playroom, bowling alleys, and auxiliary rooms. Dedication ceremonies were held on October 7, 1923, with Rev. Wm. Hallerberg, and Dr. Walter A. Maier as speakers.

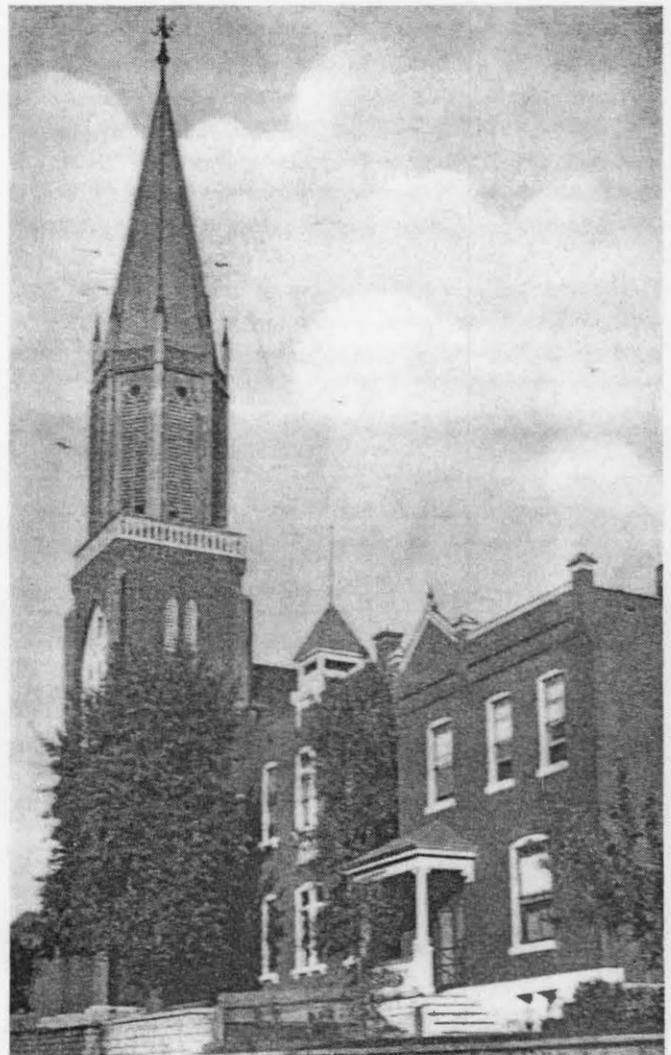
When Pastor Laetsch was called to a professorship at Concordia Seminary in 1927, Rev. Emil H. Beckmann of Maryland Heights, Mo. was called

A new constitution was adopted by the congregation in 1929. This constitution was again revised in 1936.

The year 1930 again saw a complete renovation of the church. Changes were made in the lighting and heating systems, the chancel was rearranged, new floors and new pews installed, and other changes made. The \$11,000 was subscribed in a short time. On the first Sunday in August, a service of praise and thanks was conducted, with Prof. Laetsch as speaker.

In March, 1933, the congregation found it necessary to reduce the salaries of its workers, because of the economic depression. In the same year, Rev. Rudolph Jargo was granted permission to conduct Spanish services in our School on Sunday afternoons.

The seventy-fifth anniversary of the congregation was observed during the first week in June, 1934. Speakers on Sunday were Prof. Theo. Laetsch, Rev. A. Bernthal, and Dr. Richard Kretzschmar. Prof. W. G. Polack spoke in the Wednesday evening service; and



Second Church, School and Parsonage



4

ST. TRINITY LUTHERAN
EAST SIDE VERMONT NR KOELN
ST. LOUIS, MO
FACING EAST

10/90



4

ST. TRINITY LUTHERAN
VERMONT NR KOELN
ST. LOUIS, MO

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

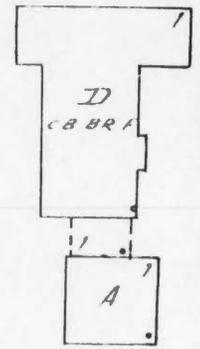
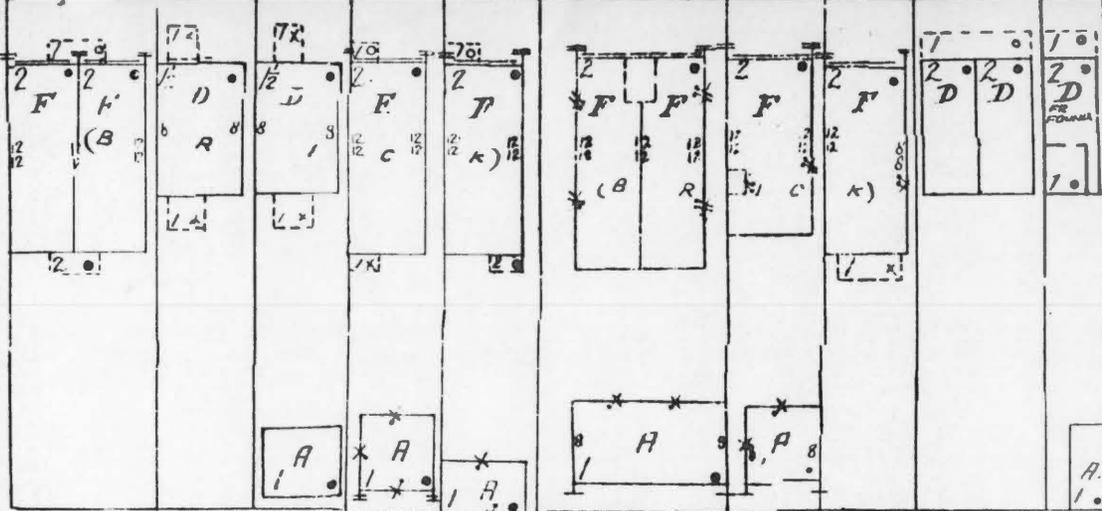
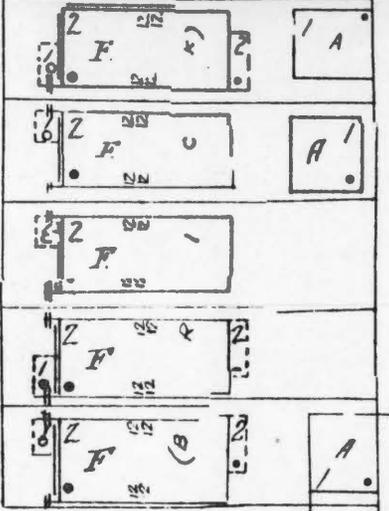
SLC-AS-014-017

1. No. 029		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Cote Brilliante Presbyterian Church			
13. Present name/owner's name: same			
14. Street address: 4673 Labadie		15. Style: Gothic	
16. Date(s): 1894 (cornerstone date)			
17. Architect: Weber & Groves		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front 5 Side 6		27. Wall treatment: yellow brick	
28. Plan shape: see attached		29. Changes: Addition? yes Altered?	
30. Exterior condition: good		31: Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features: The building is trimmed with brown terra cotta. A new addition is attached to the rear (east) elevation.			
34. History and Significance:			

SUC-AS-014-017



3018 3020 22 3024 3026 3028



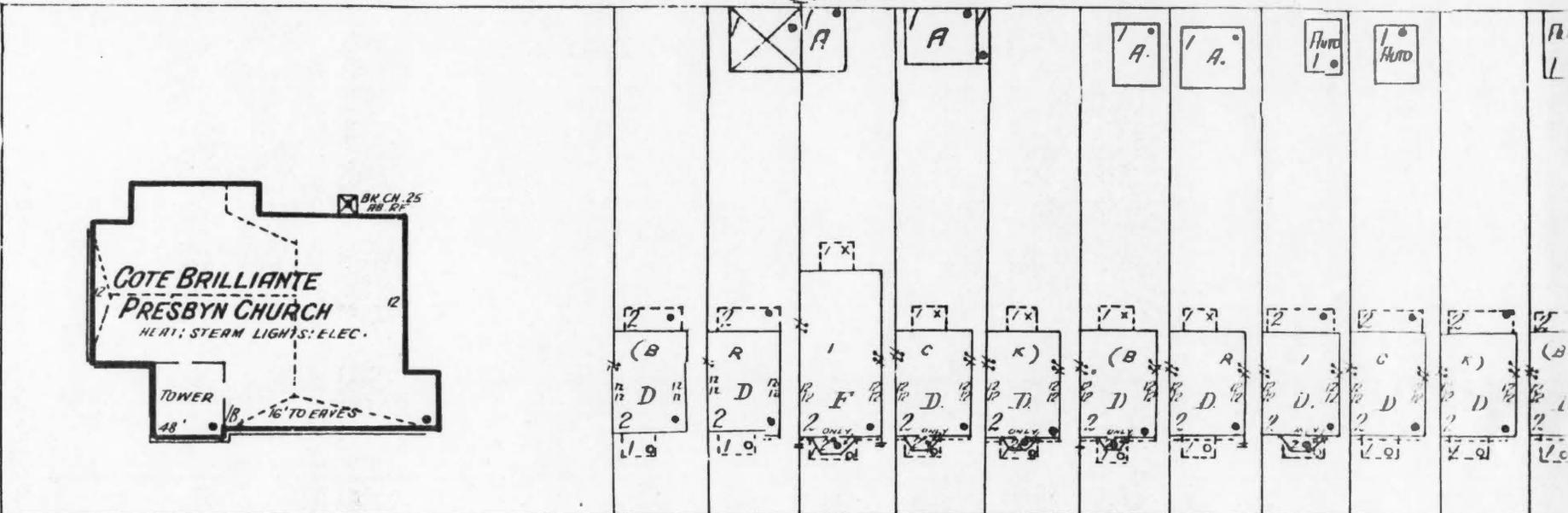
3710A

MARCUS

12" W PIPE

60'

3000



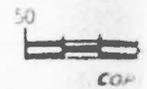
4687 HYD

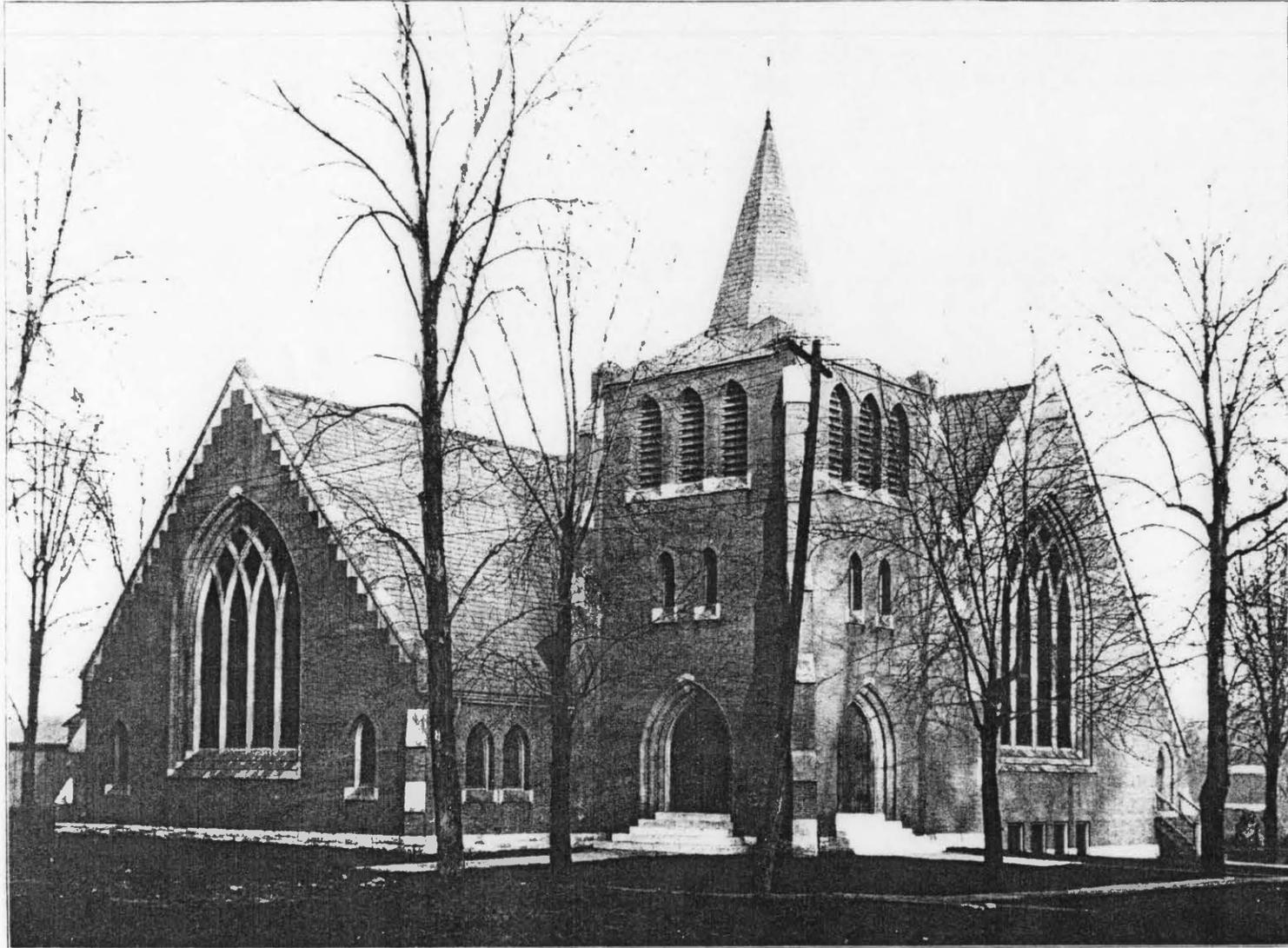
60' 12" W PIPE

LABADIE AV.

12" W PIPE

34





COTE BRILLIANTE PRESBYTERIAN CHURCH, ST. LOUIS, MO.

WEBER & GROVES, ARCHITECTS.

its service. The present building owned by the Mission is a very convenient one, costing about \$12,000.

As early as 1840 a Sunday-school was organized in a small frame house at Sixth and Carr Streets. The Sunday-school was composed of five teachers, and twenty scholars, under the superintendency of Thos. F. Webb. This enterprise was begun under the auspices of the Protestant Free School Association. This was the beginning of the organization which for many years has been known as the Biddle Market Mission. Six years later, the little frame building was removed to a lot on Fourteenth and Carr Streets, belonging to Judge Carr, and enlarged so as to accommodate 350 scholars. On the 11th of July, 1848, Thomas Morrison was elected superintendent of the school. Under his superintendency it grew so rapidly as to demand larger accommodations; accordingly the large Biddle Market Hall, on Thirteenth and Biddle, was secured for the use of the mission. In its new location the average attendance of the scholars was over one thousand. The growth of the school made a church organization necessary. On the 12th of July, 1864, a church was organized, known as the First Independent Church of St. Louis. Rev. H. C. McCook, D. D., now of Philadelphia, was called to its pastorate. A large building was erected for its use on the northwest corner of Sixteenth and Carr Streets. Financial embarrassments attended the new enterprise, and finally, after various changes, the building was sold under foreclosure of a mortgage. The Independent Church was for a time connected with the Cumberland Presbyterian Church, then it became, a second time, an independent body, and remained so for a number of years. It was subsequently, at its own request, received under the care of the Presbytery of St. Louis. The property which had been sold, was purchased by Carlos S. Greeley, Esq., and presented to the church for mission purposes. It was henceforth known as the Memorial Tabernacle, in memory of the deceased wife of Mr. Greeley, and the name assumed by the church was that of the Memorial Tabernacle. The building is a large and commodious one and will seat two thousand people. The Biddle Market Mission School holds its sessions in this building. The school remained under the superintend-

The Memorial Tabernacle.

ency of Mr. Morrison for forty years, when he was compelled to resign on account of ill health. He is still associated with it as honorary superintendent. Rev. H. C. McCook, D. D., was the first pastor of the Independent Church. The longest pastorate in connection with the church was that of Rev. William Porteus, who served the church twelve years. He was succeeded by Rev. W. H. Claggett, Rev. John B. Brandt and Rev. H. Magill; the last named is at present the pastor of the church.

During the early spring of 1896 Mr. Herrick canvassed this district, and organized a Sunday-school. The Sunday-school increased rapidly, and it was thought wise to organize a church; thus it was that the Tyler Place Presbyterian Church had its beginning. It was organized December 14, 1896, by the Home Missionary Committee of St. Louis Presbytery, with a membership of fifty; and a call was at once extended to Rev. John B. Brandt, D. D., who was largely instrumental in its organization. Plans for a building are being effected and funds being secured for its erection. Its prospects are exceedingly hopeful. Mr. Brandt is still in charge.

Tyler Place Presbyterian Church.

A committee of the Presbytery of St. Louis organized this church, September 29, 1885. Its elders, chosen at that time, were Colin Cameron, Geo. W. Cale and Jas. E. Comfort. Rev. James H. Shields was elected pastor. He continued in the pastorate until September 1, 1890. He was succeeded by Rev. Frank Irwin, who resigned June 11, 1893. Rev. H. M. Campbell, the present pastor was installed October 11, 1893. This church grew out of the mission which was established on Marcus Avenue, and which was known as the Union Mission, representing different denominations. A frame structure was built on the site now occupied by the church, in which the congregation worshiped for a number of years.

The Cote Brillante Church.

The corner of Cook Avenue and Sarah Streets is the location of this church. It grew out of a Mission School established by the Grand Avenue Presbyterian Church. It was organized May 5, 1893, with a membership of sixty-six. The Rev. M. G. Gorin, D. D., who had been laboring with the mission, was called to the pastorate of the

Cook Avenue Church.



29

COTE BRILLANTE PRESBYTERIAN
NE CORNER MARCUS & LABADIE
ST. LOUIS, MO

FACING NE

11/90



29

COTE BRILLANTE PRESBYTERIAN
NE CORNER LABADIE & MARCUS
ST. LOUIS, MO

FACING NW

11/90



29

COTE BRILLANTE PRESBYTERIAN
NE COR. MARCUS & LABADIE
ST. LOUIS, MO

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-018

1. No. 017	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: Holy Communion Episcopal Church		
13. Present name/owner's name: Jamison Memorial Christian M. E. Church		
14. Street address: 609 Leffingwell	15. Style: Gothic	
16. Date(s): 1870; 1876; 1884; 1894		
17. Architect: Henry G. Isaacs	18. Builder: unknown	
19. Original Use: church	20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone	25. Roof type/material: gabled/tile	
26. No. Bays: Front 3 Side	27. Wall treatment: stone	
28. Plan shape: see attached	29. Changes: Addition? yes Altered?	
30. Exterior condition: good	31: Open to public? yes; limited	
32. Other Surveys in which included: n/a		

33. Further description of important features: The building's roof is of red tile. The interior features a pressed-tin ceiling and old chandeliers with cobalt blue glass.

34. History and Significance: The transept was completed December 18, 1870 and used as a chapel until the \$18,500 nave was built in 1876-77 (permit date: 7/17/1876). Additional permits: a one-story stone addition for \$2,000 on 8/4/1884 and a \$1,500 addition dated 7/31/1894. A new cornerstone states that the Jamison Memorial Church moved to this site in October, 1945.

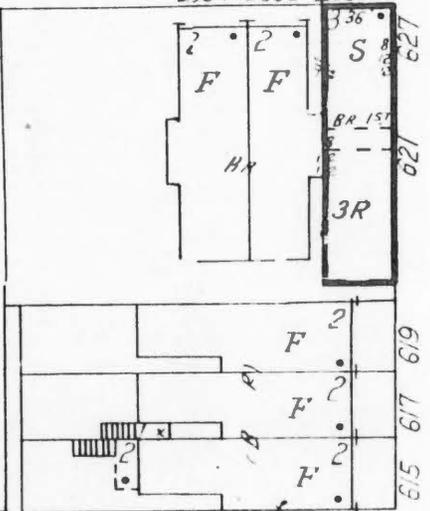
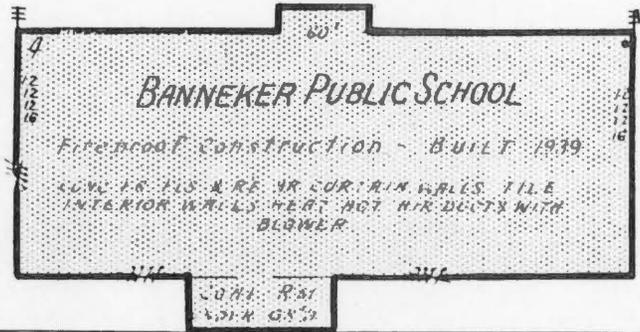
LUCAS AY.

6" W PIPE

SLC-AS-014-018

2878 2870 2824

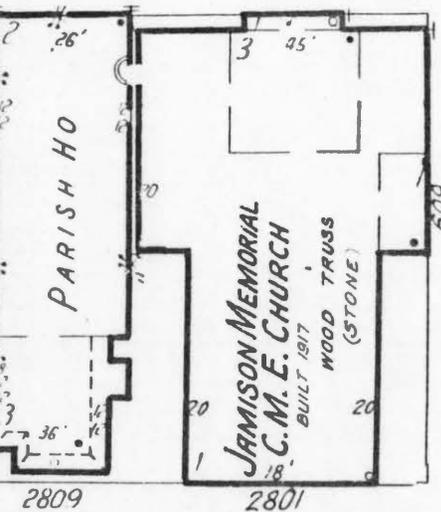
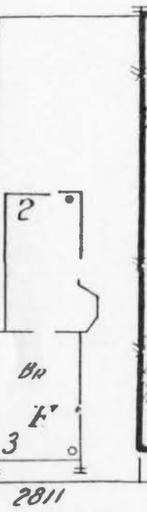
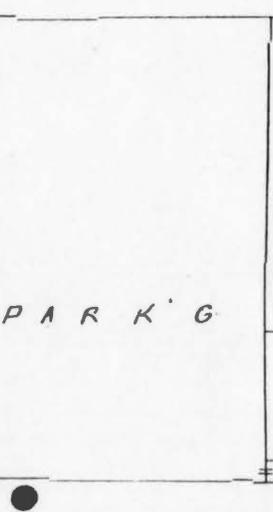
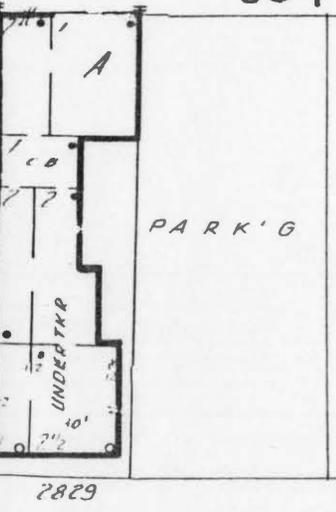
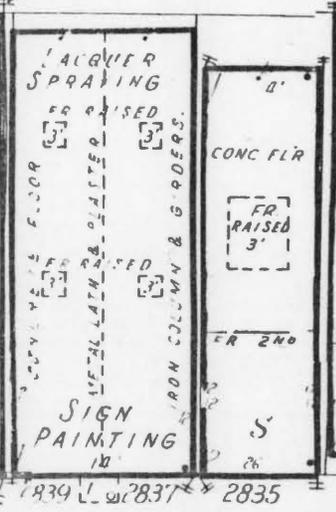
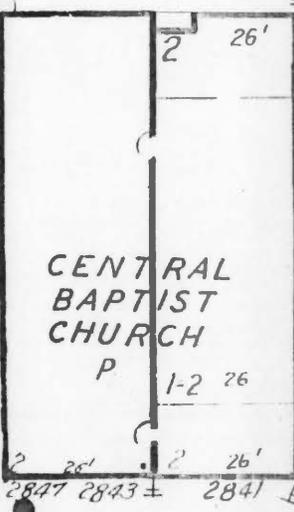
2804 2802 2800



6" W PIPE



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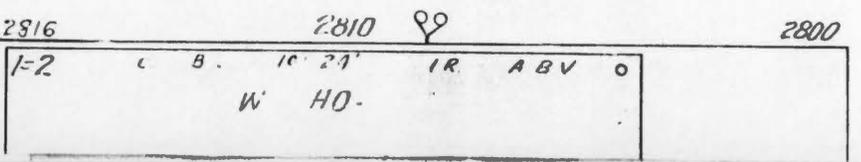
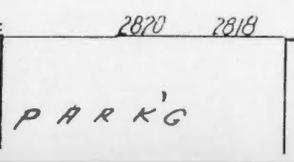
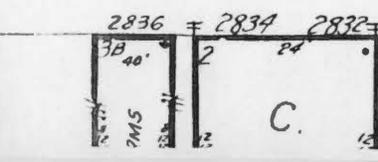
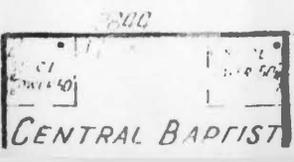


LEFFINGWELL

WASHINGTON BLVD.

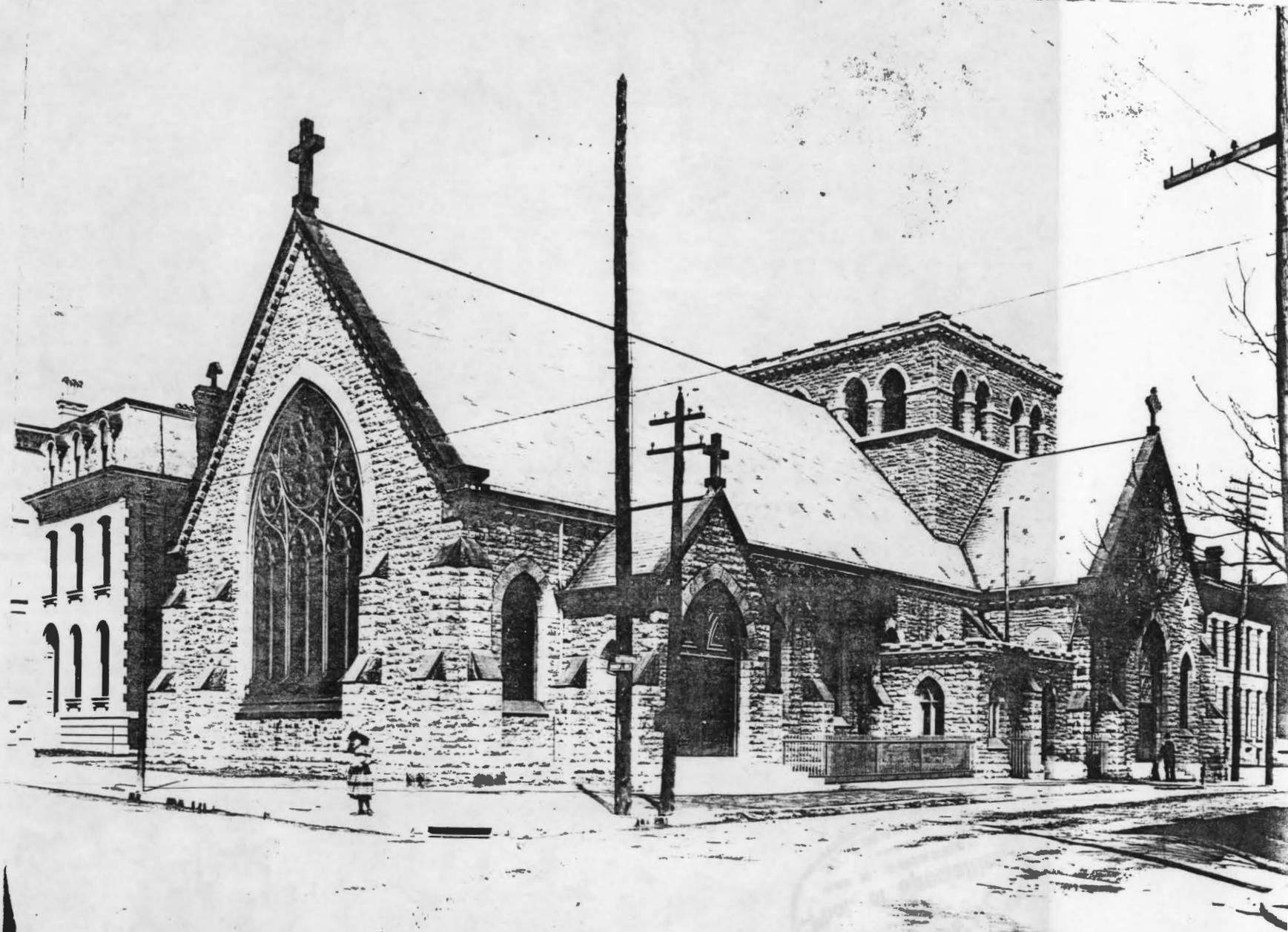
6" W PIPE

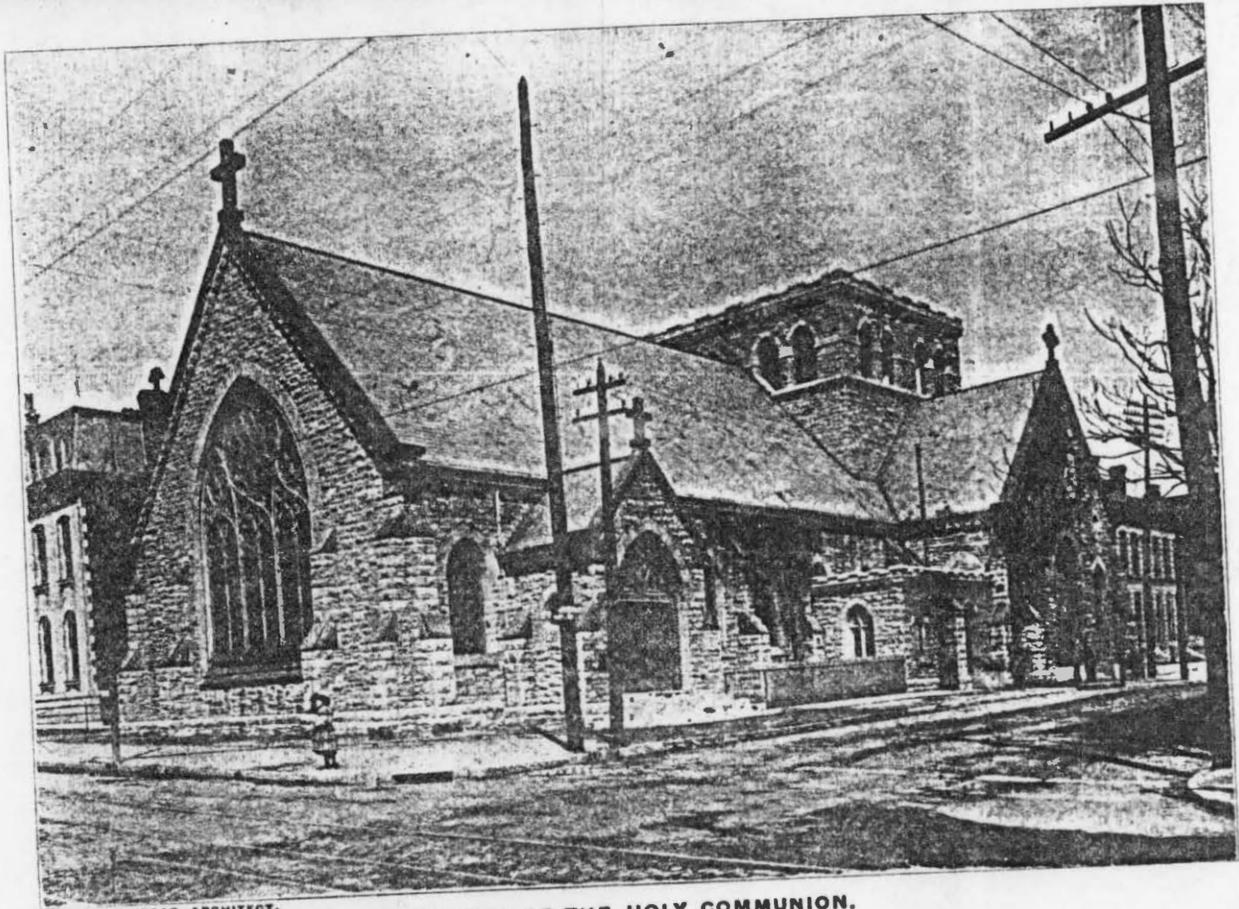
6" W PIPE



FROM - MO. HIST. SOC. PICTORIAL

SLC-AS-014-018





HENRY G. ISAAC, ARCHITECT.

CHURCH OF THE HOLY COMMUNION.
Leffingwell, cor. Washington Avenue.
Rev. P. J. Robert, Rector.
—194—

Mista Shewy 1
1894 only

has been altered: 2 gables entrance on either side of window on Washington at Leffingwell, entrance on Leffingwell near Wash. - removed -

continued to be held there until the chapel of the new building was completed, May 1, 1873. The corner-stone of the present church edifice was laid May 30, 1873, and the first services in the completed church were held on Easter Sunday, 1874. The building is cruciform, the nave being one hundred and fourteen by fifty-five feet, and the transepts seventy-seven by twenty-five feet. The height from the street to the finial of the spire is one hundred and forty-five feet. The seating capacity is eight hundred. The property cost in all one hundred and fifteen thousand dollars, and a debt of fifty-nine thousand dollars which remained at the time of completion was entirely canceled in May, 1879. The present officers of the church are: Senior Warden, John W. Luke; Junior Warden, Joseph W. Branch; Secretary, D. E. Garrison; Treasurer, M. W. Alexander; Vestry, Edwin Harrison, Isaac M. Mason, Hugh Rogers, John G. Wells, H. T. Simon, H. H. Curtis, John D. Pope, John C. Orrick, and Western Bascome. The number of communicants in 1882 was two hundred and seventy-five, and the Sunday-school pupils numbered four hundred.

Trinity Protestant Episcopal Church is situated at the northwest corner of Washington Avenue and Eleventh Street. Rev. George C. Betts is its rector. In the sketch of St. George's Church it was stated that Rev. E. Carter Hutchinson, D.D., resigned the rectorship of that parish in 1852, much against the wishes of a large number of his friends. These friends at once conceived the project of organizing a new parish for him, but nearly three years elapsed before their efforts were successful. In February, 1855, however, Trinity parish was organized, mainly by members of St. George's, who withdrew for the purpose, and who elected as the first vestry, James W. Finley, senior warden; T. S. Rutherford, junior warden; and L. Levering, C. Derby, N. Phillips, T. Skinker, W. M. Price, M. Moody, S. O. Butler, T. Griffiths, L. P. Perry, E. Barry, and J. Y. Page, vestrymen. The new congregation met at first, and for some months, in St. Paul's Church, corner of Fifth and Wash Streets. A hall was then rented from the Cumberland Presbyterians, at Eleventh and St. Charles Streets, and later a building which had been used by the Congregationalists on Locust between Tenth and Eleventh Streets. The present site of the church was leased for a term of forty years from Feb. 1, 1859, Messrs. Derby, Powell, and Shands being the selecting committee, and in October, 1859, the erection of the building was begun. The corner-stone of the church was laid with impressive services by Bishop Hawks, assisted by several other

clergymen, on March 14, 1860, and the rector, Dr. Hutchinson, preached his first sermon in the completed building, then considered one of the finest in the city, on June 20, 1861. The structure was sixty-six feet long, forty-seven feet wide, and fifty-six feet high. The number of communicants June 20, 1861, was one hundred and thirty. On Jan. 22, 1865, the church was burned down, but was immediately rebuilt and again consecrated Aug. 27, 1865. It is a neat stone edifice, with a seating capacity of nearly seven hundred, and has a chapel and Sunday-school room in the rear. Dr. Hutchinson resigned the rectorship Feb. 1, 1869, and was succeeded by Rev. J. D. Easter, D.D., who served until 1872. During this period the parish suffered greatly from financial embarrassments and the withdrawal of its members, several of whom joined in organizing the Church of the Holy Communion. Rev. Joseph Cross, D.D., served as rector for a few months in 1872, but on the 15th of November, 1872, Bishop Robertson assumed the rectorship, with Rev. Edwin Coan as assistant, and under their management strenuous efforts were made to clear off the debt. Several changes were introduced, one that remains yet being the substitution for the paid choir of one composed of surpliced men and boys, whose music has become justly celebrated. The present rector entered upon his duties on Easter, 1876. Under his ministrations the church has prospered, and is now in a fair way to clear off all incumbrances. When the lease expires in 1899, or perhaps sooner, the parish will probably be prepared for a removal farther west. The congregation at present numbers about one hundred families, or four hundred and fifty persons, with two hundred and seventy-five communicants. The Sunday-school is attended by ten teachers and eighty scholars.

The Protestant Episcopal Church of the Holy Communion, situated at the northwest corner of Twenty-eighth Street (Leffingwell Avenue) and Washington Avenue, Rev. P. G. Robert, rector, grew out of a mission Sunday-school in connection with Trinity Church (Rev. Dr. Hutchinson, rector), with William H. Thomson superintendent, which was held in a brick school-house on Morgan Street, near Garrison Avenue. This building had been fitted up for religious purposes, and services were held in it thenceforward every Tuesday evening, the city clergy officiating in turn. After several unsuccessful efforts the parish was finally organized Jan. 24, 1869, its first vestry consisting of Francis Webster and William T. Mason, wardens; Francis Carter, James Wilgus, N. G. Hart, William J. Lewis, R. W. Powell, R. M. Wilson, H. G. Isaacs, L. E. Alexander, Wil-

architect
of the church

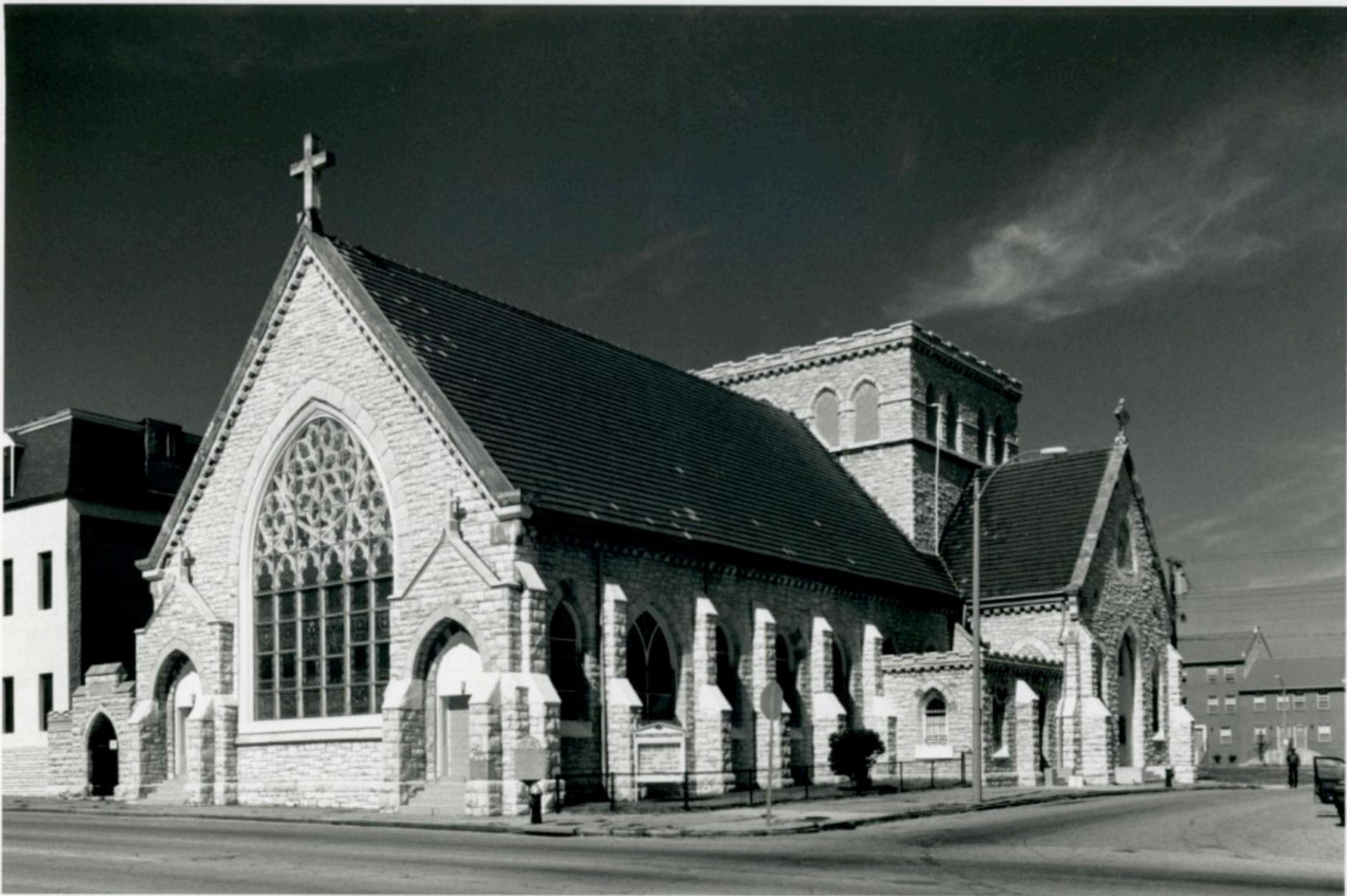
(OVER)

liam H. Thomson, Elijah Welles, and J. T. Utterback. Francis Carter was elected clerk, and L. E. Alexander treasurer. Rev. P. G. Robert, then at Little Rock, was chosen rector, and preached his first sermon June 6, 1869. A lot was bought on the corner of Washington and Ewing Avenues, which was subsequently exchanged for the present site, which is eighty and three-twelfths feet in width, and cost twelve thousand dollars. Ground was broken June 15, 1870, and a chapel (now the transept) was built and first occupied Dec. 18, 1870. The little school-house on Morgan Street, which this congregation had up to this period used, was the property of William J. Lewis (one of the vestrymen), who had given the use of it, rent free, for five years. Its site is now occupied by a residence. Work on the nave was begun June 15, 1876, the first stone was laid July 2, 1876, and the whole church was opened for service on Easter Eve, March 31, 1877. The building is of stone, and one hundred and twenty-five feet in depth, and it contains seven hundred and two sittings. In this church no pews are sold, and the singing is congregational, these having been two of the conditions upon which the rector took charge of the parish. Nearly all the furniture and ornaments of the church are memorials of deceased persons. The sacred vessels were manufactured from silver relics of departed friends, some of the articles being nearly two hundred years old, contributed for the purpose by members of the congregation. The communion-plate was first used Jan. 2, 1876, and the alms-basin on the Easter following. While the nave of the church was building the congregation worshiped in a wooden chapel which they had purchased from Dr. Brank's congregation. The parish began with twenty-three communicants, and now numbers four hundred and seven. Its membership embraces two hundred and twenty families. The Sunday-school has twenty-seven teachers and an attendance of two hundred and seventy-five pupils. Connected with the church are the Parish Aid Society, Maternity Society for assisting poor women, Young Ladies' Sewing Circle, and the Parish Missionary Society, all in vigorous operation, and the Parish Guild. The *Parish Record*, a four-page monthly journal, is published by an association of members of the parish. Its first-number was issued Nov. 28, 1880.

Mount Calvary Protestant Episcopal Church, southwest corner of Lafayette and Jefferson Avenues, Rev. Benjamin E. Reed, rector, was organized Sept. 6, 1870, in Compton Hill Mission school-house, a small frame building on Henrietta Street, north of Lafayette Avenue. Prominent among its founders

were George D. Appleton, Wells Hendershott, Lewis Lipman, James O. Broadhead, T. A. Hutchins, David Davis, and Hugh Davis. Henry Shaw gave a lot, one hundred and seventy-five by four hundred feet, at the head of Lafayette Avenue, on Grand Avenue, and on this, through the munificence of George D. Appleton, who defrayed nearly the entire cost, a beautiful church was built at an expenditure, for building, furniture, etc., of about twelve thousand dollars. It was consecrated in 1871. C. B. Clark was the architect. The rectors have been Rev. W. O. Jarvis, who took charge Jan. 23, 1871, resigned Jan. 31, 1872; Rev. Dr. Hedges (*pro tem.*), resigned Sept. 30, 1872; Rev. Benjamin E. Reed, took charge Dec. 25, 1873. In the spring of 1877, the congregation having grown too large for the building, and the remoteness of the situation rendering its removal advisable, a joint-stock company was formed, under the title of "The Mount Calvary Building Association," which having purchased a lot seventy-five by one hundred and forty feet on Lafayette and Jefferson Avenues, erected (1877-78) a chapel with a seating capacity of three hundred and fifty, and at a cost of ten thousand dollars. This also has since proved too contracted, and the parish is contemplating the building of a large and handsome church capable of seating from eight hundred to one thousand. The present rector is also chaplain of the Episcopal Orphans' Home. The property on Grand Avenue still belongs to the parish. There are several societies belonging to the congregation,—a Humane Society (organized in 1872) for the relief of the poor, that has done important work, distributing in gifts about six hundred dollars per annum; a Sewing Society, Young Ladies' Association, Parish Library, Young Men's Guild, and a Missionary Society. In 1882 there were one hundred and eighty-six communicants, and the Sunday-school was attended by over thirty teachers and three hundred scholars.

Calvary Protestant Episcopal Church, an offshoot from Christ Church, was organized in August, 1859, by the Rev. J. W. Clark. Mr. Clark undertook the work with the understanding that there was to be no charge for pews or seats. At first the congregation worshiped in Veranda Hall, but soon after its organization steps were taken for the erection of a church building at the corner of Morgan and Twenty-first Streets, after designs by George Mitchell, of St. Louis. The corner-stone was laid on Sunday, June 4, 1860. The architecture was Gothic, of the early English style, and the exterior dimensions of the building, including vestibule, porch, and bell-gable, were to be one hundred and thirty-seven by fifty feet, affording about one thousand sittings. The material



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HOLY COMMUNION EPISC. (JAMISON MEM. C. M. E.)
NW COR. LEFFINGWELL & WASHINGTON, ST. LOUIS, MO
FACING NW

10/90



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HOLY COMMUNION EPISCOPAL (JAMISON MEM. C.M. E.)
NW COR. LEFFINGWELL & WASHINGTON
ST. LOUIS, MO
FACING SW

10/90



17

HOLY COMMUNION EPIS. (JAMISON MEM. C.M.E.)
NW COR. LEFFINGWELL & WASHINGTON, ST. LOUIS, MO
FACING NORTH

10/90



17

HOLY COMMUNION EPISCOPAL (JAMISON MEM. CHRISTIAN M.E.) -INTERIOR DETAIL
NW CORNER LEFFINGWELL & WASHINGTON
ST. LOUIS, MO

11/90

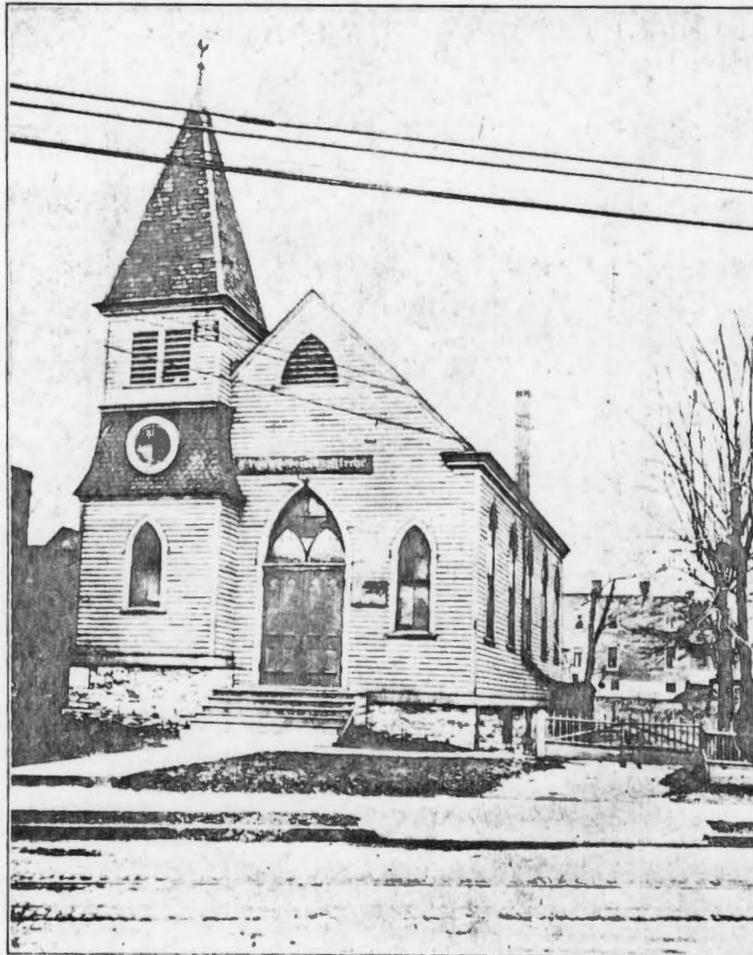
MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLL-AS-014-019

1. No. 37	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: Christ Evangelical		
13. Present name/owner's name: Shining Light Tabernacle		
14. Street address: 7121 Manchester		15. Style: Gothic
16. Date(s): 1891		
17. Architect:		18. Builder:
19. Original Use: church		20. Present Use: church
21. No. of stories: 1	22. Basement? yes	23. Wall construction: Frame
24. Foundation material: limestone		25. Roof type/material: gabled
26. No. Bays: Front Side		27. Wall treatment:
28. Plan shape: see attached		29. Changes: Addition? Altered?
30. Exterior condition:		31: Open to public? yes; limited
32. Other Surveys in which included: n/a		
33. Further description of important features:		
34. History and Significance:		



Fünfundzwanzigjähriges Jubiläum
der



Evangelischen Christus-Gemeinde.

18. April 1915.



HISTORY OF CHRIST EVANGELICAL CHURCH.

The history of our congregation is without doubt an interesting picture because the development of a congregation is in itself a spectacle even for angels. More than 25 years ago on the main thoroughfare of St. Louis and the County the foundation of our Church was laid.

Contently withdrawn from the noises of the street the church seemed to remind the passing throng to turn in from the worldly thoroughfare to the shelter of God's House. Small and unnoticed but with such energy that the glory of the unmerciful God was plainly visible it has served its purpose in the past 25 years.

Slow was the progress of the congregation on account of unfavorable circumstances and the dilatory development of the neighborhood. But it is certain that quite a number of God fearing men and women, members as well as Pastors, worked with self sacrifice and gave assistance to further its great cause.

In the Spring of 1890 the Mission Board of the Missouri District had its attention drawn to that part of the City called Benton, and after rigid research, came to conclusion that there was a good opportunity to do mission work and the subject was taken up with great interest.

The first Services were held in old Benton Hall and officiated at by Professors and students of Eden Seminary until the Reverend Pastor G. A. Kienle was put in charge of the mission congregation.

Not very long after an organization was perfected so that on Trinity feast Sunday, June 1st, 1890, ten members signed the constitution which resulted in increasing the membership to 20 of which there are at this writing the following members on our roll: Messrs Michael Richert; John Zeiser; G. A. Zeiser; Mesdames J. Bernsee; L. Kleinschmidt; K. Hoffmann.

On June 15, 1900, the first board of trustees were elected. The following gentlemen constituting the board: M. Richert, President; H. Herold, Vice-President; J. Zeiser, Secretary; G. A. Will, Treasurer; G. A. Zeiser and E. Koch, associates.

After Pastor F. Baur, has assured the young congregation the support of the Mission Board of the Missouri District, it was decided to build a Church. By the kindness of M. Richert, the small and indigent congregation was offered a building lot gratuitous with the condition that the lot revert back to him should the congregation decide to leave the premises at any time, which offer was thankfully accepted.

On November 16th, ¹⁸⁹⁰~~1900~~, the corner-stone was laid and on January 18th, 1891, the dedication of the Edifice to the service of the Lord was celebrated with the attendance of the sister congregations of the City.

Rev. John Baltzer, (Now President of the Synod) delivered the dedicatory sermon and the Pastor of the congregation officiated in the consecration.

With the assistance of the Trustees, the youthful congregation anticipated a prosperous future. A Sunday school was started at once in the same year of the dedication, the Ladies Aid Society was formed.

After a year's service to the congregation, Pastor Kienle accepted a call to another Church and the Rev. F. Jens, was called as the Pastor under whose well planned leadership the congregation made great sacrifices to meet their obligations to the Church. On account of his health the Pastor was compelled to resign after serving one and a half years, his successor was the Rev. J. Erdman.

In the year 1894, the congregation joined the Evangelical Synod and Mr. M. Richert, was appointed as the first delegate to represent the congregation at the District conference. In the same year a society for Young People was organized.

The congregation which was assisted financially by the Synod until 1896 now took it upon themselves to support the Church and extend its field, even though it seemed as if the advancement was slow and without fruit, the preaching of the Gospel brought to many the real absorption of the internal Life.

The organ which is yet in service was purchased in 1901, and in 1902, the parsonage was built by the ever willing members of the Ladies Aid Society. The Building Committee consisted of Messrs M. Richert, Chas. Schlottach, Ed. Lueke, and Mrs. E. Brockschmidt, Mrs. K. Hoffmann, Mrs. Hy. Helmering, who performed its duty in the most creditable manner.

With deep regret the congregation had to accept the resignation of its beloved Pastor, Rev. J. Erdmann, he having performed his duty with active truthfulness through these trying years until 1904. His successor was the Rev. G. Pahl, under whose regime the remaining debt on the Church Building was paid off, the Church thoroughly renovated and the basement remodeled to be used for meetings, gas heating was installed and other necessary repairs made. After four and on half years of hard and successful work the Pastor followed a call from another Church and the present Pastor Rev. Julius Varwig was called as its Shepherd.

The congregation celebrated the 20th Anniversary in 1910, with appropriate services. At this time the report was as follows:

Members of the Church 27.
 Members of the Ladies' Aid Society 44.
 Members of the Young People's Society 40.
 Members of the Sunday School 85.
 Communicants for the year 132.

In this same year the men were organized in a Brotherhood.

For a time it seemed as if the financial obligations of the Church would fall short, as the making of streets, sidewalks, and repairs of the property all came due about the same time but the Lord even here gave willing help that all debts on this account could be promptly met.

A hot water heating system was installed in the Parsonage and paid for in this period.

In the Jubilee Year the title of the church lot was also cleared and the congregation can celebrate with pride and announce that we are free from debt. With thanksgiving to God we can report that our congregation and Societies are constantly growing and that the seed sown in former years is bringing its fruits of reward.

The condition of the congregation roster at present is:

Members of the congregation, 55.
 Members of the Ladies' Aid Society, 62
 Members of the Brotherhood, 34.
 Members of the Young People's Society, 68.
 Members of the Sunday School, 211.
 Communicants, 270.

E. A. Kamp.

OUR YOUNG PEOPLE.

Christ Church has been fortunate in having a number of young people willing to devote their time and talents to the service of the Master. If it is true that the Youth is the future of the church our church has the best guarantee for the future. It certainly is encouraging to see the great number of young people taking lively interest in our services and in the work of the church in general.

The Society for Young People, with a membership of nearly 70, was organized in 1894. The monthly meetings are well attended and the harmony and enthusiasm are marked features of the same. For



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GERMAN EVANGELICAL CHRIST (SHINING LIGHT TABERNACLE)
7121 MANCHESTER (NR BLENDON)
ST. LOUIS, MO

FACING N

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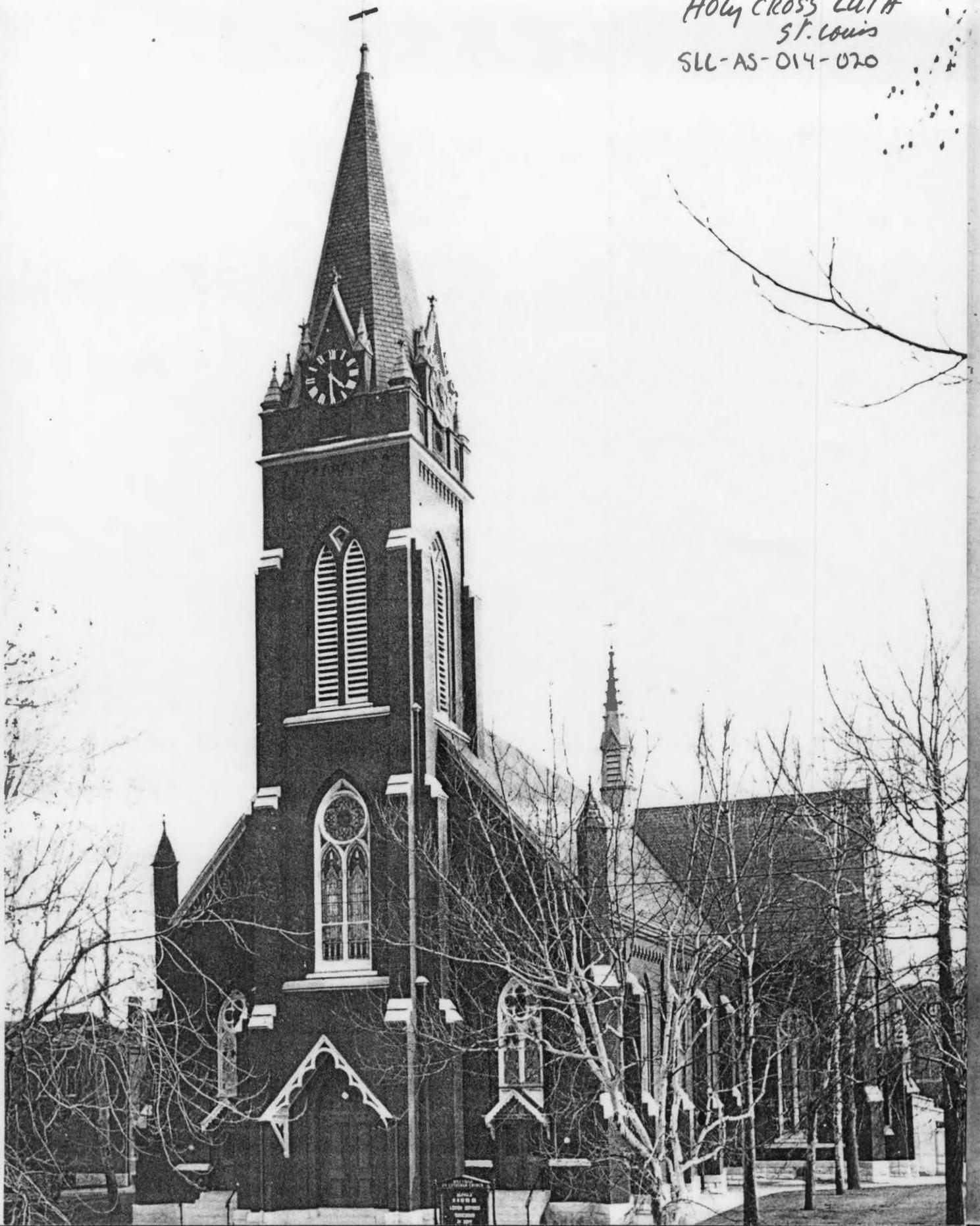
MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-020

1. No. 006		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Holy Cross Lutheran Church			
13. Present name/owner's name: same			
14. Street address: 2650 Miami		15. Style: Gothic	
16. Date(s): 1867; 1889; 1896			
17. Architect: Griese & Weile		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front	Side	27. Wall treatment: brick	
28. Plan shape: see attached		29. Changes: Addition? yes Altered?	
30. Exterior condition: good		31: Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			

34. History and Significance: The cornerstone for the nave of this church was laid on Trinity Sunday, 1867. An enlargement of the transepts in 1889 followed the original cruciform plan of Cleveland, Ohio architect Griese. The steeple was destroyed by an 1896 tornado and rebuilt.

HOLY CROSS LUTH
ST. LOUIS
SLL-AS-014-020



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AV.

6" W. PIPE
SLC-AS-014-020

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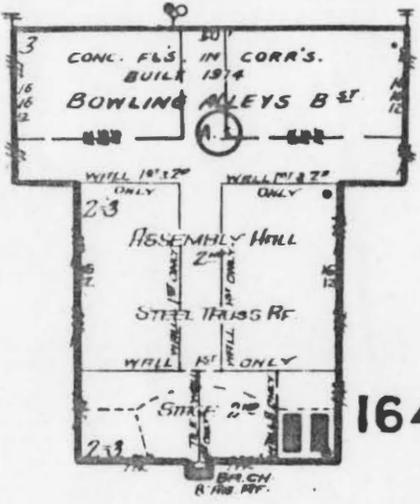
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646-44

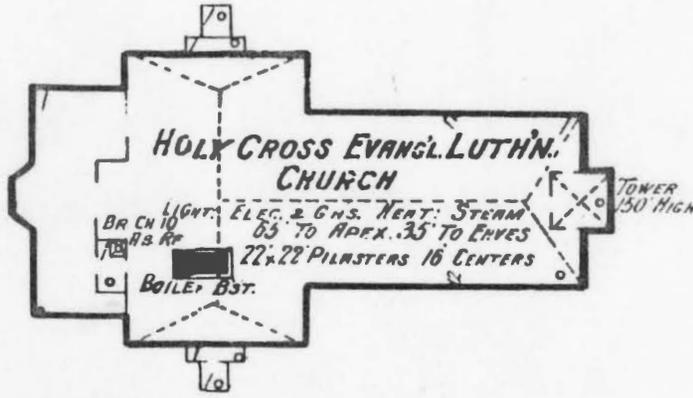
3630

3600

HOLY CROSS EVANGL. LUTHN. SCHOOL



1647



2640

MIAMI
91

Hyd.

PRIVATE ALLEY

PLAYGROUND

3629

3627

3617

2626

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AV.

6" W. PIPE

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3620

3618

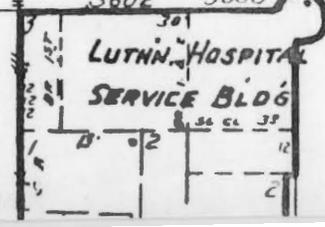
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Holy Cross



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RELIGIOUS DENOMINATIONS.

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sold and converted to business purposes. The present church was dedicated March 22, 1868, and the exercises were continued on the following day, Monday, March 23d. It is a noble Gothic edifice of brick, sixty by one hundred and thirty-five feet, and will seat fifteen hundred persons. The steeple is two hundred and nine feet, and rises from the main portal. Situated on the same lot are a handsome pastoral residence and a fine parish school building sixty feet square and two stories high, capable of seating three hundred and eighty-four scholars. There are three teachers and one hundred and eighty-eight pupils connected with the school. The cost of the ground and buildings was about one hundred and eighteen thousand six hundred dollars. The congregation comprises one hundred and eighty families and a membership of five hundred persons. The Norwegian Evangelical Lutheran Church, Rev. J. Johansen, pastor, a small congregation of about twenty families, assemble for worship in the parish school building on Sundays.

Evangelical Lutheran Church of the Holy Cross (Saxon).—This congregation, whose church is located on Miami Street, between Texas and Ohio Avenues, Rev. G. Stoeckhardt, pastor, was organized in 1858 as the Third District of the First Evangelical Lutheran Congregation of the Unaltered Augsburg Confession in St. Louis, and until the erection of the present church building held its religious services at Concordia College. The corner-stone of the church building was laid on Trinity Sunday, 1867, and the edifice was dedicated on the second Sunday in Advent, 1867. It is located on the old cemetery of the congregation, which is no longer used for burials, this church, together with Dreinigkeits Church, now owning a cemetery near Gravois road. The old graveyard is three hundred by five hundred feet in area, and the church building is forty-five by sixty-five feet, and has five hundred seats. It cost thirty thousand dollars, and is a handsome edifice of modernized Gothic architecture. The tower and steeple are one hundred and seventy-five feet in height, and the general appearance of the structure is very pleasing. The parsonage on Texas Avenue stands on a lot fifty by seventy-five feet, and the house and lot are valued at two thousand dollars. The church has had two pastors, —Rev. Theodore Brohm, appointed June 22, 1858, and Rev. G. Stoeckhardt, Oct. 13, 1878. The parish comprises one hundred and twenty-five families, or about six hundred and fifty persons, in addition to the students of Concordia College, and there are five hundred communicants. No Sunday-school is conducted by the church, but the parish maintains a

flourishing day school, attended by three teachers and one hundred and eighty pupils. It was established in 1850, and first occupied a building erected for the purpose in 1851 in the Concordia College grounds. The present school-house is situated on the northwest corner of Ohio Avenue and Potomac Street. It was built in 1872, is thirty-five by sixty feet in size, and will seat two hundred and ten pupils.

St. Trinity Church (German), U. A. C., east side of Sixth Street, between Robert and Koeln Streets, South St. Louis, Rev. C. F. W. Sapper, pastor, was organized in 1860, and the first house of worship was dedicated on the third Sunday in Advent of that year. It is a two-story brick building, twenty-eight by forty feet, situated opposite the present church. It was used both for worship and school purposes, but is now entirely occupied by the school. The present edifice was dedicated on the third Sunday after Trinity, 1873. It is a handsome Gothic structure of brick, forty five by one hundred feet, with a spire one hundred and fifty feet high, and will seat six hundred persons. The lots owned by the church measure two hundred by one hundred and fifty feet, and the property is valued at twenty-five thousand dollars. The pastors have been Rev. O. Hanser, appointed in 1860; Rev. M. Hamann, appointed in 1862, and the present pastor, who has served since 1866. This was the first German, and is still the only Lutheran congregation in Carondelet. It embraces one hundred and twenty families, with one hundred and five voting members, and eight hundred communicants. The parochial school, established simultaneously with the church, is conducted by two teachers, and attended by one hundred and twenty pupils. The cemetery connected with the church is located on Lami Ferry road, two miles south of Carondelet.

Zion Church, U. A. C. (German), situated on the southeast corner of Warren and Fifteenth Streets, Rev. George Link, pastor, was organized in 1860 by Rev. Frederick Boese, its first pastor. The present pastor was appointed in August, 1873. The church is a brick edifice, forty-five by seventy-five feet, of two stories, with a lecture-room on the first floor. A fine parsonage adjoins the church on the east. The parochial school building, erected in 1868, stands in the rear of the church, and the school comprises four teachers and two hundred and twenty pupils. The church lot is one hundred by one hundred and eight feet. Two hundred and twenty families compose the parish, and the communicants number twelve hundred. As is frequently the case in this denomination, no regular Sunday school is conducted, but the chil-

dren of the parish school class for instruction and ex the pastor conducting it in

St. Paul's Church (Evangelical Lutheran St.) was organized in 1862 and first assembled for v now De Soto Avenue a 1863 built a small fran been converted into a dw who organized the cong The corner-stone of the situated at the northea and Von Phul Street, v 1872, and the completed 25, 1873, Rev. J. H. Mo., preaching the ser second pastor of the c installed. It is a bric its dimensions are thirt the first story the parocl teachers and one hundr ent pastor, Rev. C. C. E 5, 1876, Revs. Professo O. Lenk, and M. Hein There are now one hu five hundred persons, whom fifty-two are me dred and forty-five com Men's and Young Ladi lieu of Sunday-school t class and examinations

St. John's Church Morgan Ford road an ized in 1865 by Profe pastor. The congreg copal Church until, in present building, a fr capacity of one hundre one acre of land, and larger building. Rev. and present pastor, w Professor Craemer, Au ilies, with two hundre with the congregation. pupils, and the paroch

Bethania Church, Bridge road, near Spri pastor, was organized i had previously conduct became the school of was the first pastor. T sixty members, and the

five members, on the 6th of January, 1878, in the church built by the Beaumont Street Baptist congregation, at the northeast corner of Morgan and Beaumont Streets. The Evangelical congregation rented the building, and occupied it for about one year and a half, at the expiration of which it was sold to the Turners. Their present building, situated at the northwest corner of Elliott Avenue and Wash Street, was purchased in January, 1881, from the congregation of St. Mark's English Lutheran Church, which had erected it at a cost of twenty-two thousand dollars. It is a brick edifice forty-six by eighty feet, with a capacity for seating five hundred persons, and has two stories, the first of which is used by a day school, attended by one teacher and thirty pupils, and a Sunday-school of seventy-five scholars, under the charge of the pastor and one teacher, and as a lecture-room. The lot is fifty by one hundred and thirty-five feet. About fifty families compose the congregation, and the communicants number seventy.

EVANGELICAL LUTHERAN CHURCHES.

In 1838 a body of Lutherans who had been subjected to persecution by the government of Saxony on account of their adherence to the doctrines of the Augsburg Confession of Faith emigrated to this country and settled partly in St. Louis and partly in Altenburg, Perry Co., Mo. Those who made St. Louis their home arrived there in the winter or early spring of 1839, and applied to the rector of Christ Church for permission to use the church building for their services. The request was granted, as appears from the following notice, which was read by the rector, Bishop Kemper, in the church one Sunday in March of that year:

"NOTICE.—A body of Lutherans, having been persecuted by the Saxon government because they believed it their duty to adhere to the doctrines inculcated by their great leader and contained in the Augsburg Confession of Faith, have arrived here with the intention of settling in this or one of the neighboring States, and having been deprived of the privilege of public worship for three months, they have earnestly and most respectfully requested the use of our church that they may again unite in all the ordinances of our holy religion. I have therefore, with the entire approbation of the vestry, granted the use of our church for this day from 2 P.M. until sunset to a denomination whose early members were highly esteemed by the English Reformers, and with whom our glorious martyrs Cranmer, Ridley, and others had much early intercourse."

This congregation of Lutherans occupied the basement of the church for three years from 1839 to 1842.

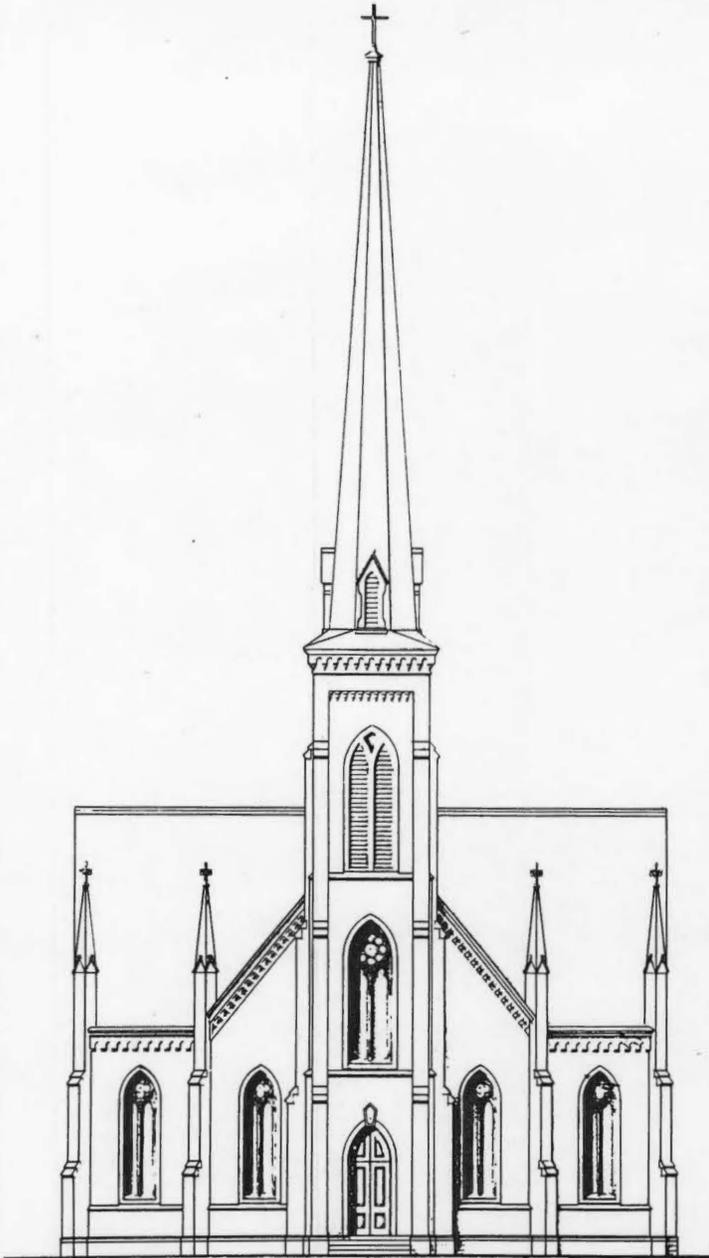
They established the first Evangelical Lutheran congregation of the Unaltered Augsburg Confession in St. Louis, which soon began to grow rapidly in membership and wealth. In 1869 four congregations had been established, with two large churches and over

six hundred communicants. There are now twelve churches of this denomination in St. Louis subject to the Evangelical Lutheran Synod of Missouri, Ohio, and other States, which, with three other Synods, constitutes the "Synodical Conference." The Synod of Missouri, etc., is now divided into eleven districts, with over eight hundred ministers, and owns and maintains the Concordia College and Theological Seminary in St. Louis, Concordia College at Fort Wayne, Ind., the Theological Seminary at Springfield, Ill., and the Teachers' Seminary at Addison, Ill. It also possesses an extensive printing establishment and book-store, situated on the northwest corner of Miami Street and Indiana Avenue, which is the central supply depot of the Synod, and at which are published *Der Lutheraner*, *Lehre und Wehre*, and *Evangelisches lutherisches Schulblatt* (three semi-monthly journals), *Magazin für Evangelischelutherische Homiletik* (monthly), the *St. Louis Theological Monthly*, and *The Lutheran Witness*. Members of this denomination settled in the vicinity of Concordia College and the Church of the Holy Cross form a large and wealthy community.

Concordia College and Theological Seminary was established jointly by the congregations of St. Louis and Altenburg, Mo., in 1842, and was located at Altenburg, but in 1850 it was removed to St. Louis, where the first college building had just been erected. The dedication of this structure took place July 11, 1850. In 1851 the ownership of the college was transferred by the joint congregations to the Synod of Missouri, Ohio, etc. In the summer of 1882 the first college building was demolished, and on its site is being erected a much larger and more imposing edifice, the corner-stone of which was laid Oct. 1, 1882. It is to be of Gothic architecture, with a central steeple one hundred and thirty-six feet in height, and the main building and two wings will have a frontage of two hundred and thirty-four feet. The depth will be sixty-four feet, and the buildings will contain a vestibule, a class-room for one hundred students, four class-rooms for sixty-eight students, a library- and reading-room, a number of smaller dwelling and sleeping apartments, bath-rooms, etc. In the basement of the tower there will be a gymnasium sixteen feet in height. The college will accommodate two hundred students. It was attended during 1882 by ninety-two students, and has a faculty of five professors. The college grounds, which are three hundred and fifty by two hundred and twenty-five feet in size, are situated on Jefferson Avenue and Winnebago Street, and in addition to the main building, are occupied by several smaller houses connected with the institution.

HOLY CROSS LUTH
SLC-AS-014-020





Drawing circa 1867 (Griese & Weile)

10 Holy Cross Lutheran Church

City Landmark: April 1971

2650 Miami Street

Gothic Revival red brick church built in two stages (1867 and 1889) from plans by Griese & Weile (Cleveland) for the German-born Missouri Synod Lutherans. The first group had arrived in St. Louis in 1839. Some left immediately to establish a colony in Perry County; those who remained in

the city established Concordia Seminary in 1849 which continues (now from a location in St. Louis County) to train Missouri Synod ministers for pulpits throughout the country. The addition of the transepts and chancel in 1889 essentially completed Die Kirche zum Heiligen Kreuz as designed but the 1896 tornado destroyed the lofty 160-foot steeple. (Replaced by a stocky octagonal tower.) Transept windows were enlarged to accommodate stained glass in 1908.

11 Immaculate Conception School

National Register: May 8, 1985

2912 Lafayette Avenue

Jacobethan Revival red brick school trimmed with stone. Designed in 1925 by Henry P. Hess who had gained invaluable experience on the staff of School Board architect William B. Ittner. Hess, a favorite architect of Cardinal Glennon, received scores of commissions from the Archdiocese including Rosati-Kain and De Andries High Schools. Immaculate Conception School, renamed Compton Heights in 1969 when it was acquired by the Archdiocese, closed in 1979.

12 Lambskin Temple

National Register: August 12, 1987

1052-56 South Kingshighway

Modernistic Masonic temple with polychromatic, low-relief ornamentation completed in 1927 from plans by Edward F. Nolte (St. Louis), a Mason. The building was converted to apartments by Jonron Developments, Inc. in 1988 with St. Louisan Patricia E. Lloyd as architect.

13 Missouri Botanical Garden (Shaw's Garden)

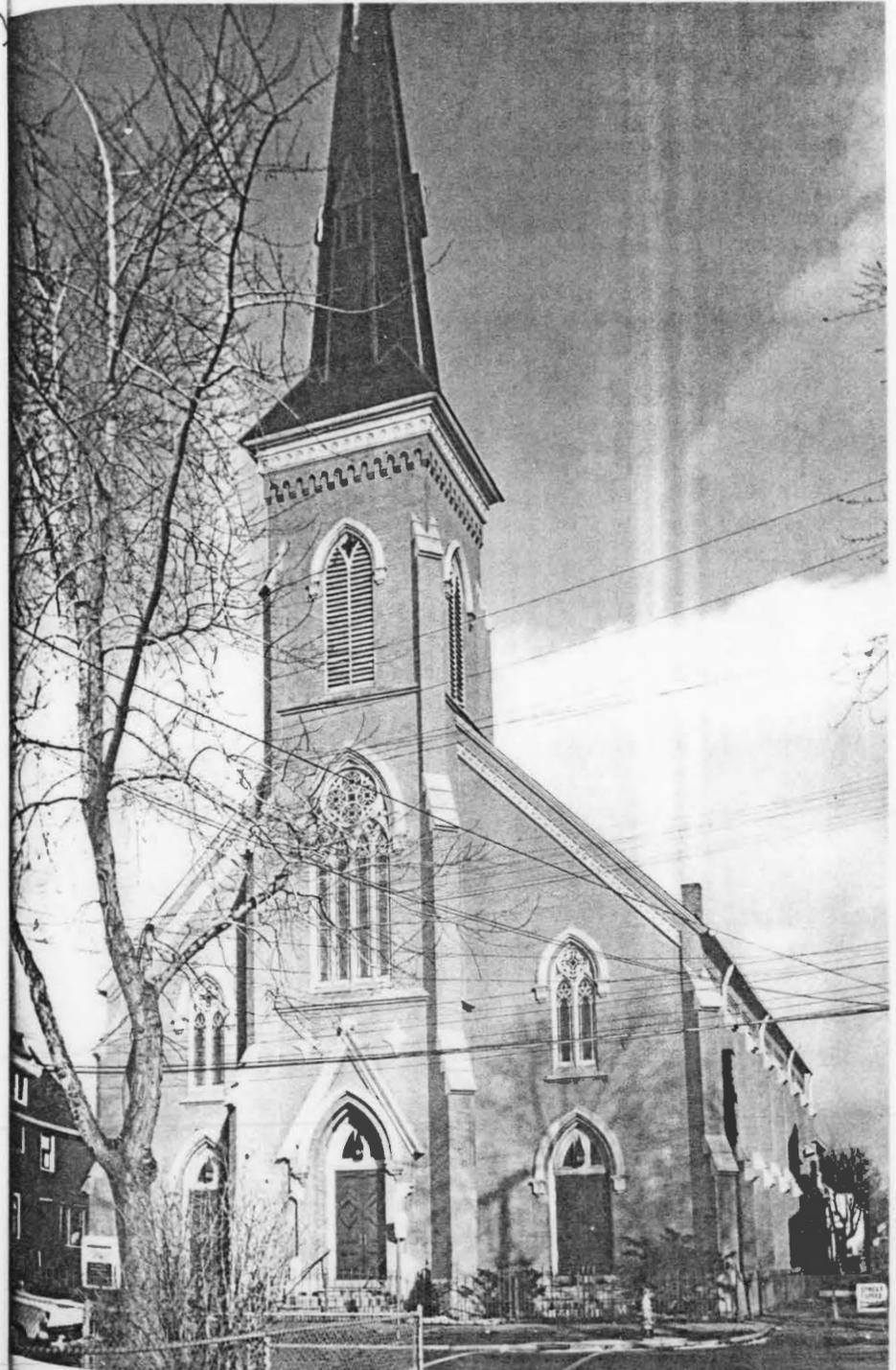
National Register: November 19, 1971

Entrance at 4344 Shaw Boulevard

Blessed with extensive European travel, a wide circle of professional botanist friends, a vast personal library on landscape architecture and a singleness of purpose supported by sufficient retirement income, Henry Shaw set out to create an English nobleman's country estate in the 1850s Midwest prairie. Opened to the public as the Missouri Botanical Garden during his lifetime, the

27 **Trinity Lutheran Church 1873**
Charles Griese, architect (also = HOLY CROSS LUTH., ST. LOUIS)
West 30th Street and Lorain Avenue

A lovely version of a Gothic meeting house. The plan is a simple rectangle divided into three parts by tall, thin, clustered iron columns with foliated capitals supporting Tudor arches, which end at the wall in corbels similar to the capitals. Originally a gallery ran around three sides of the church, cutting the columns in two just as they do in classical New England meeting houses. These galleries were removed, and the wall supporting the end gallery was put in when the first organ was installed. The early congregations sang to a brass choir. The altar is set in a recessed rectangle and is an interesting example of 1870's-style carving, as is the matching pulpit. The windows are tall lancets set with geometric patterns in clear, light colors on translucent white. Their good design and quality glass show how effective this style of Victorian window could be. The strong pastels used in painting these mid-Victorian churches add greatly to their charm.



FROM: HOLY CROSS EV. LUTHERAN CHURCH
 ANNIVERSARY ISSUE, 1983 - Norman Schneider, comp.
 Rev. E. B. ALLWARDT - ed.

this land on Jefferson Avenue were given to the Synod for the relocation of the seminary; here, too, the first Concordia District School (Holy Cross) was later built. Another part of the cemetery property was now given to the Concordia District at no cost for the erection of a church but with the stipulation that no school could be built there.

Strangely, the church was built on this cemetery land before complete legal settlement was made on transfer of the property. Later, in 1880, when Holy Cross still had no deed to the land on which its church stood, a committee consisting of E. F. W. Meier, H. Kalbfleisch, and G. Volck was appointed to negotiate with the *Generalgemeinde* for a parcel with 140-ft. frontage and 200-ft. depth. The following resolution proposed by the *Generalgemeinde* was accepted by the Holy Cross voters on Aug. 8, 1881:

A. We give the Holy Cross District a conditional deed to the ground on which the church stands. — The condition is the following: This ground shall be used only as building site for an Ev. Lutheran Church.

B. The remaining land at the place is the property of the *Generalgemeinde*, which bears all costs for upkeep of the place.

1867 When it was decided to erect a church, architect Griesse of Cleveland, Ohio, was engaged to design a church in the form of a cross. Although the present building has this form, only the nave (up to where the transepts and side balconies begin) and the tower (with only one entrance door) were originally built at a cost of \$30,066.78. The Concordia District Congregation collected \$24,946.10, and the other three district congregations gave \$5,068.00,



First Church and Parsonage, 1867



Holy Cross Church, 1867

thus leaving a debt of only \$52.68. Although the building site was a gift from the *Generalgemeinde*, considerable expense was still involved in street improvement, sidewalks, fencing, and other items.

The cornerstone was laid on Trinity Sunday, June 16, 1867. The following items were placed into the cornerstone: a history of the congregation written by Pastor Brohm; a hymnal; copies of Dietrich's Catechism, *Lehre und Wehre*, *Schulblatt*, *Der Lutheraner*, *Die Abendschule*, and

The Lutheran Watchman; congregational and Board of Elders regulations; synodical Constitution; and a list of voting members of the congregation. To this date, because of structural additions to the facade of the original building, no one has been able to find the exact location of the cornerstone.

The church was ready for occupancy by the end of November and was dedicated the second Sunday of Advent, Dec. 8, 1867. The official name given to the church was *Die Kirche zum Heiligen Kreuz*, that is, The Church at the Holy Cross. Preaching the dedicatory sermons that day were Professors Walther and Craemer in German and Pastor Kleppisch in English. Services were also held the next day with sermons by Pastor Brohm and Professor Schaller. Having dedicated its own house of worship, Holy Cross Congregation experienced renewed interest and expanded activity.

Concordia District members contributing to the building fund and their strictly voluntary gifts were as follows:

Ameiss, Conrad	\$ 10	Fricke, Christian	25	Ruehl, Henry	100
Ameiss, David	500	Gast, August	150	Scheel, F.	25
Amstein, Sebastian	15	Gast, Theodore	10	Schmidt, G.	50
Augustin, Christian	150	Heinicke, Adolph	8,000	Schroeter, Edward	3,001
Barthel, A.	10	Johansen, Edward	25	Schumann, Johann G.	50
Bornemann, Wilhelm	25	Kalbfleisch, Henry	3,000	Seibert, John	50
Brauer, Prof. C. A.	200	Kampmeyer, M.	50	Steinmeyer, Henry	2,000
Brockmeier,		Lange, Louis	500	Tirmenstein, Samuel	100
Christian, Sr.	100	Lindemann, Christian	50	Tschierpe, Mrs. Pauline	100
Brockmeier,		Meier, E. F. W.	4,000	Volkening, Louis	100
Christian, Jr.	50	Oberjuerge, C.	10	Walther, Prof. C. F. W.	300
Brohm, Rev. Theodore	100	Oppermann, William	50	Weise, Carl Gottlob	100
Craemer, Prof. A.	225	Pechmann, Louis	50	Welkner, L.	200
Eck, Heinrich	100	Rathert, Christian	50	Wiese, Gottlieb	200
Franke, Heinrich	100	Rathert, Dorothea	50	Miscellaneous	945.10
Franke, Henry	20				

1870 Ten years after its organization, the Missouri Synod realized the need for a printery to produce its own periodicals and books. In 1857 it appointed a publication committee consisting of E. W. Leonhardt, C. Roemer, and T. Schuricht. These men, together with Louis Lange and E. F. W. Meier, advanced \$3,000 to set up a printing plant in one of the seminary rooms. In 1869 a plan was submitted to the Fort Wayne convention for setting up a printing plant to be owned and operated by the Synod, and the plan was adopted.

The site chosen was the seminary's athletic field on Clara (now Texas) ave., about where Holy Cross Hall now stands at 3636 Texas Ave. The cornerstone for the first Concordia Publishing House was laid Oct. 21, 1869, and the plant was dedicated Feb. 28, 1870. A plaque at the entrance of our hall commemorates the event. In 1875 a new plant at Miami and Indiana formed the first unit of the present Concordia Publishing House complex, although the building itself has since been replaced. In 1893 an office building was erected at South Jefferson and Miami, part of which is the present bookstore.

Thus in 1870 Holy Cross Lutheran Church was ideally located with Concordia Seminary, Lutheran Hospital, and Concordia Publishing House in close proximity, truly a Lutheran settlement.



6

HOLY CROSS LUTHERAN
SE CORNER MIAMI & OHIO
ST. LOUIS, MO

10/90



6

HOLY CROSS LUTHERAN
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ST. LOUIS, MO

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-021

1. No. 005	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name:

13. Present name/owner's name: Carondelet Markham Memorial Presbyterian Church

14. Street address: 6116 Michigan

15. Style: Romanesque

16. Date(s): 1896

17. Architect: unknown

18. Builder: unknown

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled/asphalt

26. No. Bays: Front n/a Side n/a

27. Wall treatment: stone

28. Plan shape: see attached

29. Changes: Addition? yes Altered?

30. Exterior condition: good

31: Open to public? yes; limited

32. Other Surveys in which included: n/a

33. Further description of important features: This church has a contrasting stone trim. A carved stone inscription reads, "Peace Be Within Thy Walls." Stone drainspouts on the tower are carved with foliated detailing; below, cast metal drainspout features the raised metal date "1896." A brick gable-front "first church" c. 1860s still stands, attached to the north elevation of the 1896 church.

34. History and Significance:

was entirely remodeled and redecored, the seats were rearranged in amphitheatrical form, the organ was removed to the back of the auditorium and enlarged, and stained glass replaced the former plain panes of the windows. The church thus renovated was rededicated Oct. 15, 1882. The congregation numbers about five hundred persons, actual members two hundred, and the Sunday-school has twenty-five teachers and three hundred and seventy scholars. The pastor is the Rev. S. H. Williams.

Carondelet Presbyterian Church, Fourth and Market Streets, South St. Louis, Rev. James H. Shields, pastor, was organized about 1850 by Hon. Henry T. Blow and wife, Dr. Ashbel Webster and wife, Francis Quinnette and wife, and others. The first house of worship was located on Main Street between Kansas and Illinois Streets. It was sold in 1864 and converted into a dwelling, and the society removed to its present quarters. The successive pastors have been Revs. Hiram P. Goodrich, D.D., R. S. Finley, John T. Cowen, S. A. Mutchmore, 1862-65; C. H. Dunlap, 1867, '68; Samuel Hay, 1868, '69; R. A. Condit, appointed November, 1869; Henry S. Little, appointed September, 1874; James H. Shields, appointed November, 1879. Hope Mission Chapel, corner of Third and Taylor Streets, is an offshoot of this church. It has a congregation of six hundred persons, and a Sunday-school attended by four hundred and twenty scholars. The present officers of the church are: Session, or Board of Elders (in charge of spiritual interests), the pastor, chairman, *ex officio*, Leonard R. Woods, William D. Starke, Frederick H. Williams, James M. Gayley; Board of Deacons (in charge of the poor and of benevolent work), J. P. Richardson, John Fitzpatrick; Board of Trustees (in charge of temporal concerns), Charles A. McNair, S. M. Bayless, Dr. E. E. Webster, F. W. Mott, J. P. Richardson, Leonard R. Woods, Frederick H. Williams, James M. Gayley. Connected with the congregation are a Ladies' Missionary Society, organized in 1874, of which Mrs. A. Shawk has been president, and Miss R. Woods, secretary, from the beginning to date; also a Young People's Literary Society, organized in 1881; R. A. Hill, president; H. A. Chapin, secretary. About one hundred and sixty families constitute the parish, of whom one hundred and sixty persons are communicants. The morning Sunday-school is attended by twenty teachers and two hundred and fifty scholars.

Des Peres Presbyterian Church was organized in the latter part of March, 1833, by Rev. William S. Potts and Dr. Ingraham, in the dwelling-house of Rev. Mr. Granville (Methodist), which was rented

for the occasion. The members of the congregation at that time were Thomas D. Yeates, Matilda Yeates, Amanda Yeates, Rebecca McCutchan, George Reed, Mary Reed, James Reed, Thomas Reed, Ellen Parks, Mary Parks, George Y. Andrew, Ann, Mary, and Baldwin King. The elders were Thomas D. Yeates, George Reed, and George Y. King. During the next year (1834) three acres of land were given—one acre each by David Small, David Hartshorn, and Stephen Maddox—for a building site for a church and a graveyard. A building of stone was commenced the same year and progressed so far as to be inclosed, in which condition it was used for public worship until 1840. In the troubles that divided the church into the Old and New School bodies, this church cast its lot with, and has recognized the ecclesiastical authority and control of, the Old School Church. Of the records of this church from its organization down to Sept. 6, 1837, none remain or are known of to the present officers of the church. Between the years 1833 and 1837 the pulpit was filled by Rev. William S. Potts, Dr. Ingraham, and Rev. Mr. Lovejoy. Gary Hickman, a licentiate, was in charge of the pulpit when the present records commence. In 1840 the present building was completed. Since Mr. Hickman left, the pulpit has been filled by the following ministers: M. Hodges, John N. Gilbreath, H. A. Booth, Joseph Fenton, William J. Lapsley, H. T. Morton, William C. Claggett, William H. Parks, A. Shotwell, and J. A. Smith. Rev. J. N. Gilbreath was pastor more than thirty years.

The elders elected since its organization have been Zachariah Barron, Jonas Geyer, Ninian B. Barron, William B. Harwood, Frederick Des Combes, William McKnight, Ralph Clayton, Henry Barron, Ottawa B. Harwood, Edward Fitzgerald, Charles Snyder, and Charles R. Black.

The deacons have been Cornelius D. Demorest, Thomas M. Barron, Charles Lovercheck, Thomas H. Ennis, and David L. Des Combes. Since 1837 the church has received by letter and on profession of faith one hundred and sixty-one members.

Providence Presbyterian Church.—In 1859 the Rev. William Parks organized an Old School congregation, known as Providence Presbyterian Church, which worshiped for some time in a hall on Broadway between O'Fallon and Cass Avenues. Subsequently it removed to a hall over what was known as the Mound Market, standing in the middle of Broadway near Howard Street. In the fall of 1859 a church organization was effected by the committee of the presbytery, consisting of Rev. Dr. McPheeters, Rev. Dr. Brooks, and Mr. Parks. Subsequently Mr. Parks

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ship of Almighty God. The cost of the lot, chapel and church building amounted to \$145,000. Dr. Hollifield resigned the pastorate to accept a call to Newark, New Jersey. He was succeeded by Rev. John F. Cannon, D. D., who still remains in the pastorate of the church. This church is the leading one in connection with the General Assembly (South) and is abundant in its evangelistic labors in the city.

This church was organized April 18, 1844, as the Fourth Presbyterian

**Central Presby-
terian Church.**

Church. It consisted of thirty-two members, nearly all of whom had come from the Second Presbyterian Church. Its first elders were Philip Skinner, Geo. W. Meyers and John Suydan. The congregation worshiped in a small frame building on the southeast corner of Sixth and St. Charles. Rev. Alexander Van Court was chosen pastor, May 12, 1845. He was greatly beloved by his people, and under his faithful ministry the church grew and prospered. But in July, 1849, he fell a victim to the cholera which was then prevailing with great violence in the city. Among the older citizens associated with this church were John M. Wimer, John Huykman, Taylor Blow, David W. Wheeler, Oliver Bennet and Stephen Ridgeley. In 1846, the church purchased a lot on the northwest corner of Eighth and Locust, and began the erection of a building, which was finished in 1849. In 1850 Rev. J. S. B. Anderson, D. D., of Virginia, was called to the pastorate. He continued in his work until May 25th, of 1868, when he resigned on account of failing health. In January, 1869, Rev. Robert G. Brank, D. D., of Lexington, Kentucky, was called to the pastorate. In 1870 a new location was secured for the church edifice on the corner of Garrison and Lucas Avenues, and a temporary chapel was erected on it, in which the congregation worshiped for a time. The present building, a beautiful stone structure, was completed in 1876. It is a fine example of early English Gothic. Dr. Brank continued in the pastorate until the day of his death. He was a man greatly beloved in the community, an eloquent pulpit orator, a ripe scholar and fully consecrated to his work. His death occurred August 21, 1895. He was succeeded in the pastorate by Rev. Wm. Mack, who resigned his charge to accept a call to Petersburg, Virginia.

This church consisted, at its organization, of eighteen members, nine of whom were from the First Presbyterian Church. It was organized on the 27th

**The North Presby-
terian Church.**

of March, 1845. The building at present occupied by it was built in 1857, and is located on the northwest corner of Eleventh and Chambers Streets. This church has, throughout its history, been the leading one of the Protestant faith in the northern part of the city. Notwithstanding the constant changes in that part of the city, it has a membership of 329, and maintains a number of mission schools. Its present pastor is Rev. John Weston, D. D.

This church was organized in 1850 by Honorable Henry T. Blow and

**The Carondelet Pres-
byterian Church.**

wife, Dr. Ashbel Webster and wife, Francis Quinnette and wife, and others chiefly members of the Second Presbyterian Church. The first house of worship was located on Main Street, between Kansas and Illinois Streets. This location having been found to be inconvenient as a permanent place of worship, a new lot was secured on the corner of Fourth and Market Streets, South St. Louis, and a substantial brick edifice was erected. The first pastor of the church was Rev. Hiram D. Goodrich, D. D., who was succeeded by Rev. R. S. Finley, Rev. John T. Cowan, and Rev. S. A. Mutchmore, D. D. Dr. Mutchmore was pastor from 1862 to 1865, when he resigned to accept a call to the city of Philadelphia. He was succeeded by Rev. C. H. Dunlap, who remained in the pastorate from 1867 to 1868; Rev. Samuel Hay from 1868 to 1869; Rev. R. A. Conduit from 1869 to 1873, and Rev. H. S. Little from 1874 to 1878; Rev. Jas. H. Shields from 1879 to 1885. He was succeeded by Rev. Lyman W. Allen, who remained in the pastorate until 1889. The present pastor is Rev. Joseph Gauss, who was installed October, 1889. Under his ministry the church grew so rapidly that an enlargement of the building was necessary for the accommodation of the congregation. Accordingly work was begun March 23, 1896, and in November of the same year the new building was completed and dedicated to the worship of Almighty God. It is a substantial stone structure, capable of seating 500 people. This church also maintains several missions in the southern part of the city.

A BRIEF HISTORY OF THE CHURCH

For more than 80 years after the founding of Carondelet, there was no church other than the Roman Catholic church on the hill. As the town grew and attracted a variety of business, a considerable number of the population were Protestant. They felt the need of a church because very few of them could make the long trip into St. Louis on Sunday. In downtown St. Louis there was a popular book shop named Keith and Woods. The Presbytery met there on occasion and one morning in 1846 they were discussing foreign missions. Present in the book store was a Mr. William McGowan who lived near what is now Broadway and Elwood. He overheard the discussion and interrupted with "Foreign Missions indeed! You had better be looking at Home Missions. There is a place 8 miles from here that has never had a Protestant prayer in it!" The seed was sown and the Presbytery acted promptly—calling a few days later at the home of Dr. Ashbel Webster. Since the doctor was not at home they spoke to his wife who was enthusiastic about their proposal. This same group of men called on General Madison Miller whose home was at the foot of Elwood Street. They requested the use of a room adjacent to General Miller's home in which to hold religious services. The very next Sunday a small congregation assembled for worship. A few sat on chairs but most of them sat on planks resting on boxes. They depended on a Mr. Francis Quinette to bring someone from St. Louis to preach. If a Presbyterian was not available—he would bring a Methodist or a Baptist. They were not able to remain permanently at this location and so a log house was built on 4th street 2 blocks north of where the present church now stands. A Mr. Blumenthal presented the church with a 50 foot piece of ground and a frame building was erected in 1849—right on the spot where the brick church now stands. It measured 30 x 40 feet. The organization of the Presbyterian church was effected in the new frame building on June 2, 1850. The church was named Carondelet Presbyterian and among those named to the first board of trustees was Mr. Henry Blow who gave a portion of his property east of Virginia and north of Mott street and there a small frame house was built for a parsonage. And in that house the young minister started a school for boys. At this time the Sunday school had an enrollment of 100 children. The congregation was growing and needed a larger church. Plans were made to erect the brick church. The frame church was torn down, the basement was excavated and the stone foundation walls were built and then—the Civil War. The congregation—like the whole area was divided in their sympathies toward the north and the south: but this was not permitted to affect their church. Sometimes they held services in the Odd Fellows Hall, sometimes over a bakery and often in the grand salon of the Henry Blow mansion. A roof was placed over the foundation and this lower part was used until they could complete the building in 1865 at the cost of \$12,000.00. In a letter written by the minister he mentioned "the women wrought—and with prayer—tears and strawberries it was paid for." About ten years after the completion of the church the beautiful stained glass windows were installed. All of them were gifts and most of them were memorials. By 1892, the membership had grown to 287 and the Sunday school attendance was 236.

In 1895 plans were prepared for the new stone building as it stands today, preserving the old brick church because of its usefulness and because of the sacred memories which were attached to it. Building operations progressed during the spring and summer of 1896 and in September it was complete. The building and furnishings totalled \$15,913.65. The Catholics had good schools for their children and there were

some public schools in Carondelet, but really no good school until the building of the first Blow School in 1866: for which Henry Blow was largely responsible. But even before that, his daughter Susan Blow was active in Sunday school work here at Carondelet Presbyterian Church. In November, 1937, a disastrous fire started in the old brick church building. The entire roof fell in and the floor was badly damaged by the roof trusses and water; but the walls were undamaged and the building restored. It is still used for Sunday school, for special services and meetings. In 1958, the congregation merged with the Markham Memorial Presbyterian Church. Our present minister Dr. Charles A. Bowler will soon complete 27 years of ministry here and the new addition on the south which contains offices, meeting rooms and additional space for Sunday school and nursery school was named for him and dedicated in April, 1969. June 2, 1975, marked the 125th anniversary of the Carondelet-Markham Memorial Presbyterian Church.

* * * * *

We would like to devote many pages of this book to recalling past glories. To tell of the little band of people whose foresight, wisdom and religious concern paved the way for the beginning of Carondelet Presbyterian Church. We wish we could go into detail and acquaint you with each person and the various causes they upheld in drafting the beginnings of this church. We would like to tell you about our first Board of Trustees—the names were familiar to everyone in Old Carondelet; and often extended to St. Louis and even beyond; for they were men of vision. We wish we could tell you about those who are active in our church today—and all the years in between. To go on for 125 years there had to be many contributing in a variety of ways. Music, teaching, quilting, sewing, cooking and the many who cooperated in a very general way in whatever was going on. We are grateful to our members past and present for their continuous loyal support. We have a deep reverence and a sincere appreciation of our forefathers and we are justly proud of our present membership. The past has bestowed many gifts on us and the assurance that there will be a future worth planning for is one of the greatest gifts. Though times are hard—our nation is nowhere near collapse. And despite wrongs still to be righted and new problems to be overcome, life for the vast majority of Americans is better than it was 125 years ago. Come, let us look forward together.

SLC-AS-014-021

The 125th Anniversary Celebrating the Organization of the

Carondelet-Markham Memorial Presbyterian Church

6116 Michigan Avenue

St. Louis, Missouri 63111



1850-1975



5

CARONDELET MARKHAM MEM. PRESBYTERIAN
NE CORNER MICHIGAN & BOWEN
ST. LOUIS, MO

FACING EAST

11/90



5

CARONDELET MARKHAM MEMORIAL PRESBYTERIAN
NE CORNER MICHIGAN & BOWEN
ST. LOUIS, MO

FACING SOUTHEAST

11/90



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CARONDELET MARKHAM MEM. PRESBYTERIAN
NE COR. MICHIGAN + BOWEN
ST. LOUIS, MD
FACING EAST

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLL-AS-014-022

1. No. 002	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: Carondelet Evangelical Church

13. Present name/owner's name: Carondelet United Church of Christ

14. Street address: 7423 Michigan 15. Style: Romanesque

16. Date(s): 1/9/1871; 1902 (building permit dates)

17. Architect: unknown 18. Builder: unknown

19. Original Use: church 20. Present Use: church

21. No. of stories: 1 22. Basement? yes 23. Wall construction: masonry

24. Foundation material: limestone 25. Roof type/material: gabled

26. No. Bays: Front 3 Side 5 27. Wall treatment: painted brick

28. Plan shape: see attached 29. Changes: Addition? yes Altered?

30. Exterior condition: good 31: Open to public? yes; limited

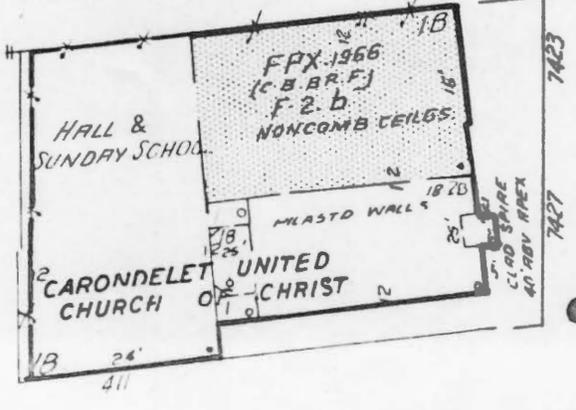
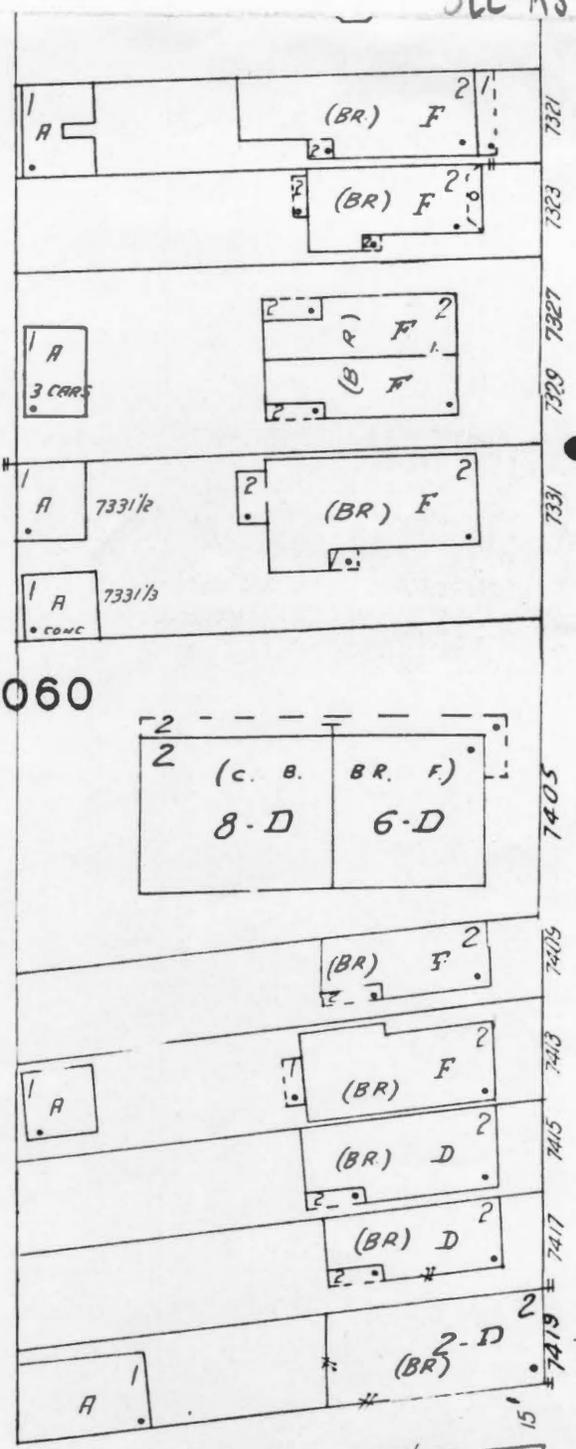
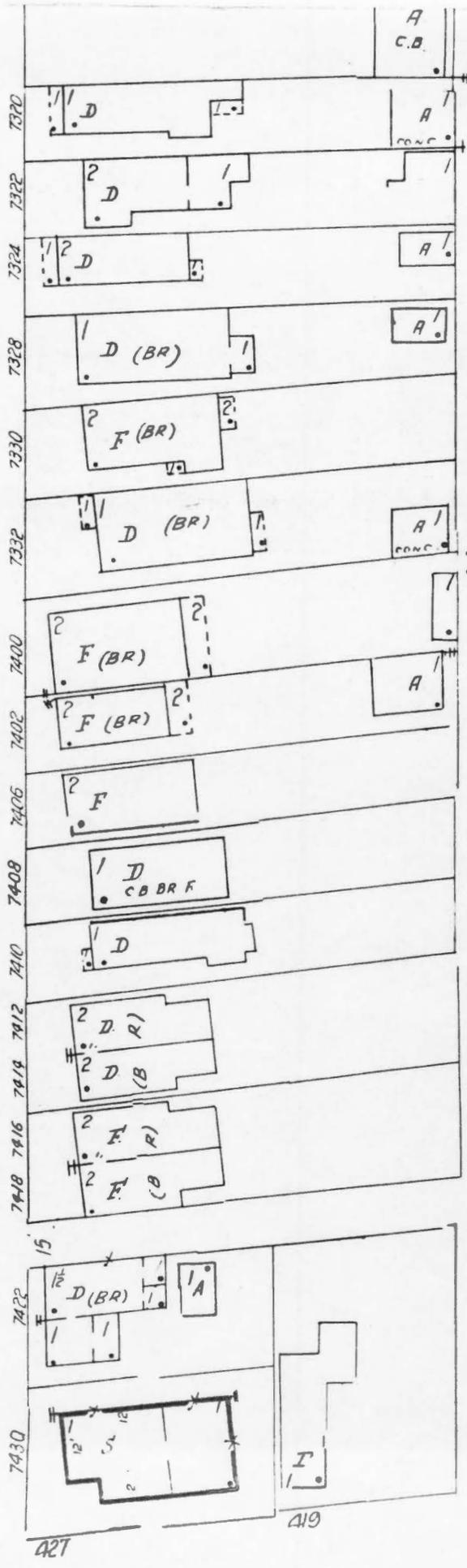
32. Other Surveys in which included: n/a

33. Further description of important features:

34. History and Significance: The contract was let for the original part of this church at a cost of \$4,500. In 1902, the church was enlarged with the addition of a chancel, choir room and sacristy.

VIRGINIA AV.

MICHIGAN AV.



KOELN

50'

7500

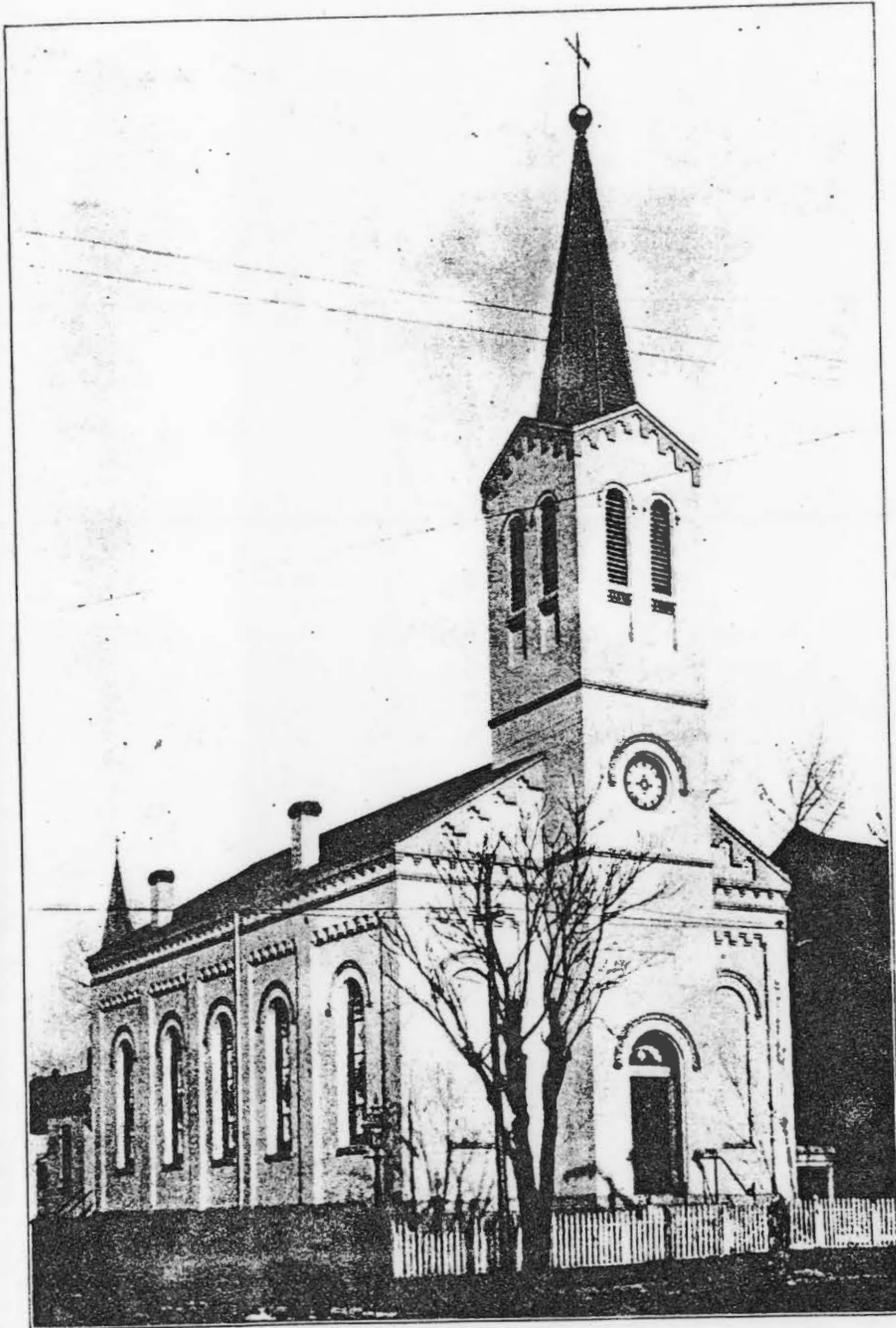
Evangelische Gemeinde in Süd St. Louis.

(Carondelet.)

Es war am 14. November 1869, als sich eine Anzahl evangelisch gesinnter Männer, einer Einladung des nun schon verewigten Pastors J. Will folgend, in einem Zimmer der Blou Schule (Virginia und Doughborough Aves.) versammelte, um über die Gründung einer evangelischen Gemeinde in Carondelet zu beraten. Das Ergebnis war, daß die Versammlung Freudigkeit gewann, sich unter dem Namen „Deutsche Evangelische Gemeinde in Süd St. Louis“ zu organisieren. Eine Gemeindeordnung wurde angenommen und von den Anwesenden, etwa 18 an der Zahl, unterschrieben. Bald darauf wählte die Gemeinde als erste Vorsteher die Herren D. Paule, L. Kramer, Chr. Thüener und B. Möhlenhof. Da die Zahl der Besucher der Gottesdienste wuchs, konnte man zur Erwerbung eines geeigneten Grundstücks zum Bau von Kirche und Schule schreiten; man fand dasselbe an der Ecke der jetzigen Michigan und Köln Aves. mit einem Flächeninhalt von 90 bei 140 Fuß. Als erstes Gebäude wurde 1870 die Schule errichtet, ihr folgte 1871 die Kirche und 1872 das Pfarrhaus. Nachdem späterhin die erste Schule verkauft und lange Zeit der Unterricht im Basement der Kirche gehalten worden war, wurde im Sommer 1888 ein neues Schulhaus gebaut. Im Jahre 1902 vergrößerte die Gemeinde ihre Kirche durch einen Anbau, in dem Kanzel, Altar und Taufstein, desgleichen eine Sakristei und ein Wartezimmer für Taufen ihren Platz gefunden haben. Die Kirche ist durch den Neubau um 14 Fuß vergrößert worden, so daß sie jetzt 36 bei 74 Fuß groß ist.

Eng verbunden mit dem Amt am Wort ist in der Gemeinde das Amt, das die Schule zur Pflege des Reiches Gottes in den Herzen der Jugend vom Herrn empfangen hat. Dies Werk hat nun vornehmlich die Gemeindefschule tun dürfen, neben ihr sei dankbar der Sonntagschule gedacht, die halb nach Gründung der Gemeinde eine Stätte in ihr gewann. Viele Kinder, welche zu Hause kaum ein Wort Gottes, zeschweige denn ein Gebet hörten, haben durch unsere Schulen im Innern Anregung bekommen, das Ewige zu suchen. Gott segne sie und lasse sie auch in Zukunft blühen und gedeihen zum Segen unserer Gemeinde.

Die Vereine der Gemeinde sind folgende: Frauenverein, Sonntagschulverein, Jungfrauenverein, Jünglingsverein, Unterstützungsverein, Nähverein, Jugendbund; desgleichen besteht seit langer Zeit ein Kirchenchor, dessen gegenwärtiger Leiter Herr Lehrer Ed. Düe ist. Als Seelsorger haben der Gemeinde gedient: die Pastoren Fr. Wehgold 1870 bis 1872, Andreas Müller 1872 bis 1881, J. Köwing bis 1882, E. Berger 1882 bis 1888, Jul. Hoffmann 1888 bis 1896. Der Nachfolger des seitdem verewigten Pastors Hoffmann ist seit August 1896 Pastor E. Bleibtreu.



Evangelische Kirche in Süd St. Louis.

CARONDELET UNITED CHURCH OF CHRIST HISTORY

When Clement Delore came up the Mississippi River from Ste. Genevieve, Missouri, he founded a village on the river at the foot of Elwood Street. He was appointed by the Spanish to govern the colony and land grant of 6,000 acres which stretched for ten miles along the river from Bellerive Park to Jefferson Barracks. It was first known as DeLore's Village. The name Carondelet was chosen in 1794 in honor of Baron Francois Louis Hector de Carondelet of the Spanish Government. He was a Frenchman who married into a family influential in the Spanish government which accounts for the Spanish rather than French pronunciation of his name.

By 1860 the incorporated City of Carondelet was almost entirely French Catholic. It was an unusual occurrence when a sermon was not preached in French. But Germans began leaving their homeland because of compulsory military service, population growth, crime and crop failure. They were encouraged to settle in Carondelet by Jacob Steins, Carondelet's first immigration agent, who had been influenced by the glowing reports of Gottfried Duden. By 1865 the population of Carondelet was 4,534, of which one fourth were German. They settled in an area called Stein Town, east of Broadway around Stein Street. These immigrants, with a devout evangelistic heritage, found themselves spiritually homeless in a strong Roman Catholic community.

Sensing their longing for a church of their own, Rev. John Will, Pastor of St. John's Evangelical Church of Gravois Settlement (now Mehlville) took the initiative and called together those people of Carondelet interested in the formation of a German church. They met at Blow School on November 14, 1869, and set into motion the organization of the DEUTCHE EVANGELISCHE GEMEINDE IN SUD ST. LOUIS, MISSOURI (The German Evangelical Congregation in South St. Louis). Forty-six men signed the charter. For almost one year Rev. Will also served this new church until Rev. F. Weygold became pastor. The new church congregation approved the buying of a plot of ground at the corner of Fourth and Kirk Streets (now Michigan and Koeln) which was 90 feet by 137 feet and cost \$1,300.

The future of any community depends upon the kind of training received by its young. This idea was prevalent in the City of Carondelet because it was here in 1873 that Susan Blow established the first public Kindergarten in America. Therefore it comes as no surprise that the first item of business conducted by the newly established church was the erection of a school house on the rear of the lot for the Christian Education of its children. Until it was completed they met at Blow School. The new school building measured 18 by 24 feet and cost \$418.00.

SEVENTY-FIFTH ANNIVERSARY
of Carondelet EV. & REF. CHURCH
1869-1944

SLC-AS-014-022

Our Church Through the Years

What is now known as Carondelet in the extreme southern section of our city carries with it many historic reminiscences of days when docks, mills, shipyards and furnaces thrivingly gave promise of a city all its own. Named after the Lieutenant-Governor Carondelet of Louisiana, the community consisted largely of Creole French settlers. Their easy-going spirit earned for the settlement the Spanish appellation of "vide-poche" (empty pocket).

It was not until the second great German immigration wave between 1832 and 1850, bringing to north and south St. Louis over 30,000 Germans, that the community of Carondelet gained new impetus, civic pride and stability. Incorporated as a separate city in 1851, Carondelet was annexed to the City of St. Louis in 1870, retaining, however, until the present day a characteristic community spirit and loyalty of its own. Many Germans also settled in the surrounding rural area establishing ties with the farmers near Oakville and Mehlville. Possessing a devout Evangelical and pietistic heritage, these pioneers were spiritually homeless in the strong Roman Catholic element of Carondelet. Rev. John Will, pastor of St. John's Evangelical Church of Mehlville, "the cradle of the Evangelical Synod," sensed their plight. Met by the interest of numerous German residents in and near Carondelet, he took the initiative and called a meeting in Blow School on Virginia and Loughborough Ave. on Nov. 14, 1869. So enthusiastic and willing was the response of these humble men that they organized immediately under the name "Deutsche Evangelische Gemeinde in Süd St. Louis, Missouri" (The German Evangelical Congregation of South St. Louis). The nucleus of a congregation gained spirited support so rapidly that the drafting of a Constitution and the election of the first Church Council followed in rapid succession. These men signed the Constitution as Charter Members: Daniel Paule, H. Zeiss, L. Kramer, F. Kunz, D. Bouchein, A. Meier, W. Soeder, E. Kling, P. Hennson, F. Walker, C. Henni, J. Utech, W. Barkhau, P. Koehler, A. Walter, F. Stuenkel, J. Baumgartner, G. Barchfeld, M. Koehler, C. Kassing, J. Bahr, H. Obenhaus, J. Etling, B. Moehlenhoff, F. Gerlach, F. Klinkmann, K. Becker, J. Renziehausen, J. Schwieder, A. Wehrin, C. Wenderoth, H. Busch, H. Plohr, F. Kramer, C. Thuener, J. Elgen, R. Stuckmeyer, H. Rickborn, H. Westhause, H. Herold, F. Deppe, F. Kettler, W. Diekmann, R. Overmann, F. Klingemann, J. Wilhelm. The following men were elected to the first Church Council: D. Paule, Secretary; C. Thuener, B. Moehlenhoff and L. Kramer, Treasurer. Rev. John Will acted as Chairman of this energetic mission project.

75th Anniversary
of Carondelet EV. & REF. Church
1869-1944

The Anniversary Projects

Now that our sanctuary presents such a worshipful atmosphere of rare beauty, it is difficult to imagine the tremendous amount of planning, arduous labor and great measure of time required for completion. The congregation desires to express a special word of appreciation to Mr. William J. Cinnater, able chairman of our Redecoration Committee who gave generously of his time, thought and energies to a diligent promotion of our concerted venture. A word of deep gratitude must also be given to the President of our Church Council, Mr. Peter J. Koeln, all Council members and members of the Redecorating Committee for their leadership and faithful labors.

Through the generosity of members and friends, it has been possible to plaster the entire interior of our Church; create a complete Gothic arch in the chancel; build a stairway from the rear of the church into the basement; install new recessed radiators beneath the windows; and procure a decorative screen for the organ console. All additional gifts by individuals, families or organizations are mentioned below.

The Church expresses its gratitude to all who have contributed in any manner to the success of our anniversary projects. May God bless you all.

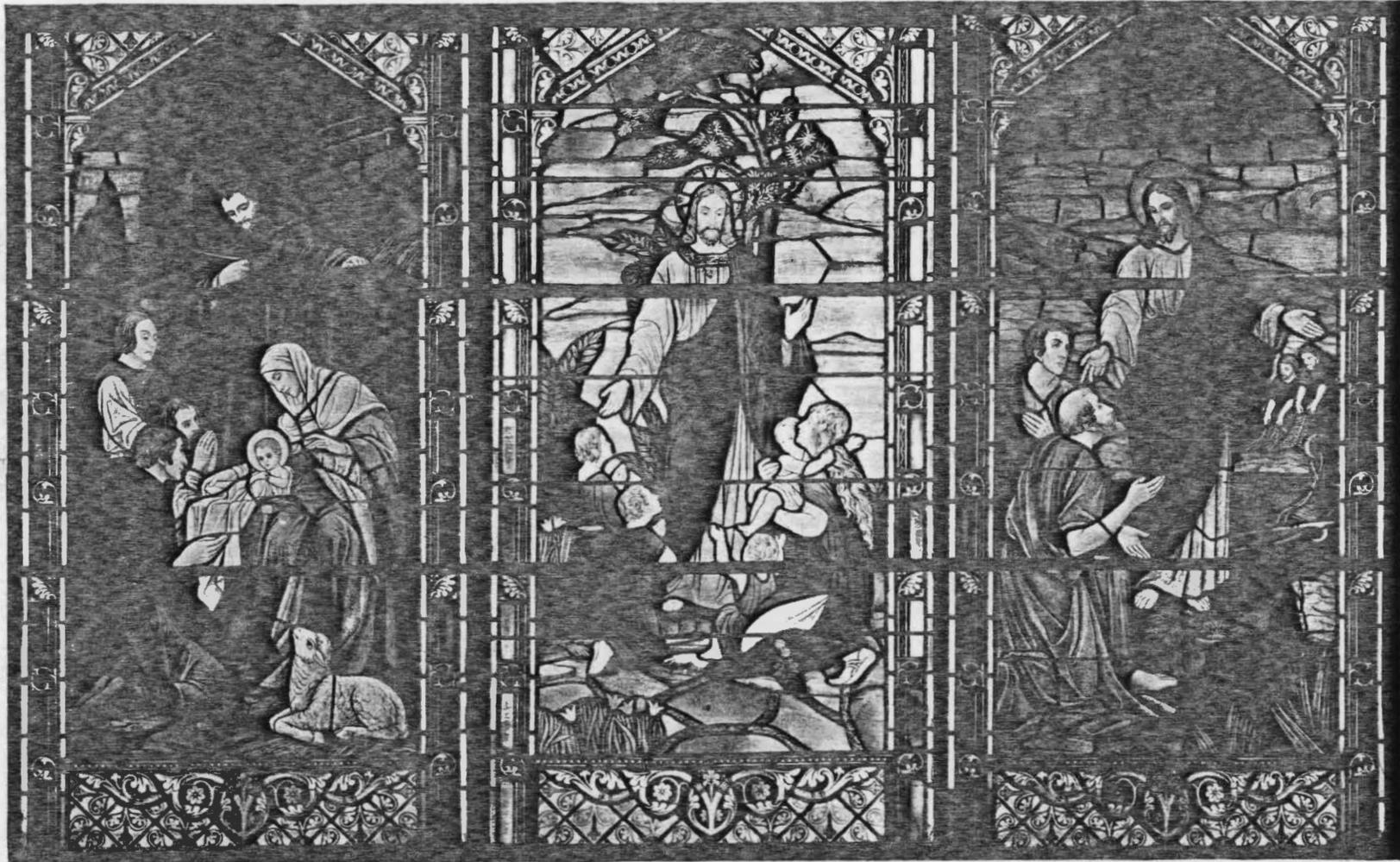
Redecorating Committee

Mr. William J. Cinnater, Chairman	Mr. H. Irvin Hammer
Mr. Peter J. Koeln, Vice-Chairman	Mr. Oscar Luther
Mr. George H. Heidemann	Mr. J. Fred Mees
Mr. Arthur C. Gillmann	Mr. Ray Richardson
Mr. William Schall	Mr. Gus C. Schumann
Mr. Roy L. Tarter	Mrs. Mary Sallman
Mr. Lewis H. Schmidt	Miss Alvina Riemann
Mr. Otto Berger	Mrs. Fred Haag
Mr. David Casper	Miss Olga Knopper
Mr. Sidney M. Cole	Mrs. Samuel J. Schmiechen

Symbols in the Chancel

On the Panels:

1. The Hand of God symbolizes God, the Father, who created heaven and earth. The crown out of which the hand is extended signifies God's sovereignty and rule everywhere.
2. The Lamb of God symbolizes Jesus Christ, the risen and triumphant Saviour, bearing the banner of victory over sin and death. Eternal life, as symbolized by the Book of Life can be gained only through "the Lamb of God which taketh away the sins of the world."



The Nativity

Our New Stained Glass Windows
Christ Blessing the Children

Christ Calling the Disciples

3. The Descending Dove symbolizes the power of the Holy Spirit which dwelt so fully in Christ and came to the Disciples on Pentecost. On the Arch we find the symbols of the twelve Apostles.

South Arch:

1. Peter: Crossed Keys stand for faith in Christ which is the Key to the Kingdom of God.
2. Philip: Cross and Spear portray his fight against idolatry and his crucifixion.
3. Matthew: Three Bags indicate his former profession as tax-collector.
4. James the Less: A Saw show his having been beaten to death and sawn asunder.
5. Simon: Fish and Book tell of his missionary journeys with Jude.
6. Thomas: Square and Spear signify his martyrdom and the tradition that he erected a church with his own hands on his missionary journeys.

North Arch:

1. Matthias: Sword and Book, replacing Judas he was known for his knowledge of the Word of God.
2. John: Chalice and Serpent refer to legend of an attempt to poison him.
3. James the Great: Three Scallop Shells symbolize his pilgrimages.
4. Bartholomew: Three Flaying Knives are symbolical of his torture with such knives before crucifixion.
5. Andrew: Two Fish remind us that he was a fisher of men.
6. Jude: Ship pictures the long missionary journeys with Simon.

Stained Glass Windows

The ten new Stained Glass Windows portray in exquisite and rich colors the Law and the Prophets and the story of the Gospel. The windows were made of antique glass by the Emil Frei Art Co. We also owe a debt of gratitude to the Window Committee of which Mr. Fred Haag was the conscientious and energetic chairman. Window Committee: Mr. Fred Haag, chairman; Miss Olga Knopper; Mr. Lewis H. Schmidt.

The Windows

Nativity Window: In memory of Ida Becker, nee Luther, by Paul Becker.

Christ Blessing the Children Window: In tribute to Herman and Susan Haag, and Douetta Haag Burst by Esther Hiltenbrandt, Fred Haag, Herman Haag, Sylvester Haag, Henry Haag, William Haag and Russell Haag.

Christ Calling the Disciples Window: In memory of Ferdinand I. Goetz by Louisa Goetz, Elmer and Wilma Goetz.

Christ Washing the Disciples' Feet Window: Donated by Fred and Margaret Haag.

Crucifixion Window: Donated by Caroline and Emma Stickfort.

Resurrection Window: Donated by Alvina Riemann and Bertha Beckert, nee Riemann.

Ascension Window: In memory of George H. Knopper by Christina G. Knopper and Olga.

Pentecost Window: Donated by Oscar and Maria Rohde.

Law and Prophets Windows: Donated by the Women's Guild.

Two Chancel Windows: Donated by the Adult Bible Class.

Vestibule Window: Donated by the Youth Fellowship.

Additional Gifts

Outer Church Doors: Donated by the members of our Sunday School.

Upholstered Inner Church Doors: Donated by Herman and Virginia Hammer.

Exterior Bracket Lights: Donated by the Sewing Circle.

Iron Banisters: Donated by the Sunday Evening Fellowship Club.

Flower Pedestals: In memory of Elizabeth M. Laible by Mary Sallman.

Marble Window Sills: Donated by the Churchmen's Brotherhood.

New Ventilating System: Donated by Oscar and Maria Rohde.

Women's Lounge Refurnished and Redecorated: Donated by the S.O.S. Girls' Club.

Upholstering of Altar Chairs: Donated by the Ladies' Choir.

New Baptismal Font: In memory of Edgar Elmer Mehl by Mr. and Mrs. Roy Mehl and Warren.

New Senior Choir Robes and Stoles: Donated by members of the Senior Choir. (The Senior Choir gratefully acknowledges the aid given by Miss Elizabeth Bouchein in sewing the seasonal colored Stoles.)

New Collars for Celestial Choir Gowns: Donated by members of Celestial Choir. (The Celestial Choir appreciates the sewing of these collars by Mrs. Geo. Heidemann and Mrs. Wm. Hentchel.)

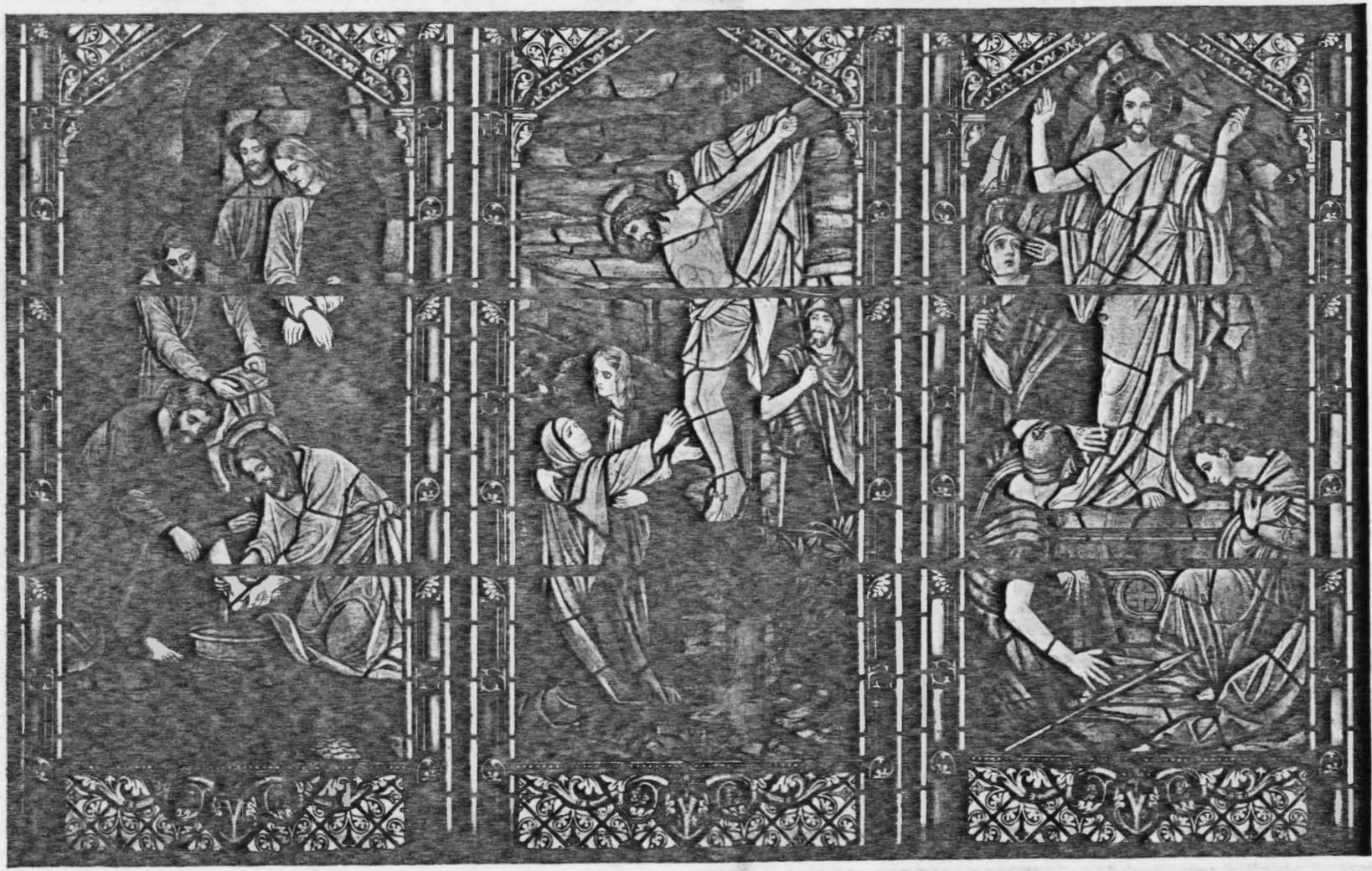
A gift of \$75.00: Donated by the J.O.Y. Circle.

A gift of \$50.00: In memory of Lester Schliebe by the Schliebe family.

A gift of \$25.00: Donated by the Mr. and Mrs. Club.

A gift of \$15.00: Donated by the 1919 Confirmation Class.

The balance of Anniversary Fund has been used to eliminate our Hall Debt.



Christ Washing the Disciples' Feet

Our New Stained Glass Windows
The Crucifixion

The Resurrection









MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-023

1. No. 001	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: St. Boniface Roman Catholic Church

13. Present name/owner's name: same

14. Street address: 7622 Michigan

15. Style: Romanesque

16. Date(s): May 6, 1860 (cornerstone date)

17. Architect: Thomas W. Brady

18. Builder: Rogers & Gamache

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled

26. No. Bays: Front 3 Side 7

27. Wall treatment: red brick

28. Plan shape: see attached

29. Changes: Addition?

Altered?

30. Exterior condition: good

31: Open to public? yes; limited

32. Other Surveys in which included: n/a

33. Further description of important features: Front facade features a statue of St. Boniface in a plexiglass-shielded niche. Molded brick forms window hoods, curved on the side elevations. Brick pilasters divide side elevations into bays. Two dormers on east side elevation. Tower roofs are sheathed with metal.

34. History and Significance:

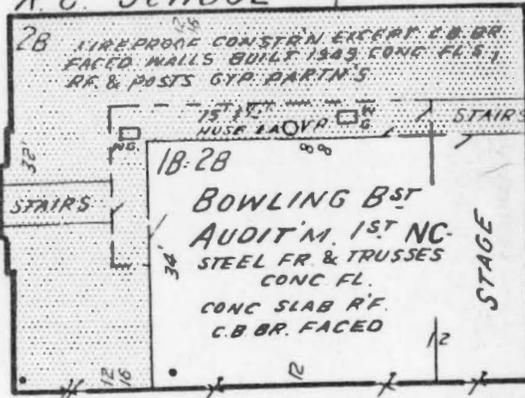
ST. BONIFACE
SLL-AS-014-023



SLC-AS-014-073

STEINS

ST. BONIFACE R.C. SCHOOL



20' 20' 17' VACATED 3097

ST. BONIFACE R.C. CHURCH & SCHOOL



3098

PARK'G

STEEL COLS & BLHMS LH
FURNE

PARK I



SCHIRMER

50'

50'

402

310

306 306 302

(1883)
Scharf pp. 1668-9

HISTORY OF SAINT LOUIS.

RELIGIOUS DEN

building, of Romanesque archi-
tectural style, with four basement-rooms,
parochial school is conducted by five
nuns. The school was established
as now two hundred and twenty-
five. The church has a seating capacity of five
hundred. The pastoral residence, is valued at
\$10,000. The congregation is growing
and it is proposed to erect in a few years
a new front of two hundred and
thirty feet in depth of one hundred and thirty-
five feet at a cost of not less than fifty
thousand dollars. There are several social and benev-
olent societies connected with the congregation, which
include the original forty to one hundred

Church (southeast corner of
Hebert Streets, Rev. H. V.
German congregation, and was
The corner-stone of the building
was laid in 1859, and the church was dedicated
in 1860. The church is of brick, forty-seven by eighty-
five feet, and has a basement, the latter
being used as a room for the pupils of the paro-
chial school. The school is conducted in four class-rooms
and has fifty pupils. The school was organized in Septem-
ber, 1860, and now numbers
under the charge of three Sisters
and one secular teacher. A
page, eighteen by thirty-two feet,
The church property measures
seventy-five feet on the south side
The first pastor was Rev. H.
Hebert, succeeded by Father Kalmer
connected with the congregation,
and six hundred persons, are the
Solent Society (organized 1880),
St. Aloysius (organized 1882), Ladies' Altar Association
(organized 1875), Men's Sodality (organized
1876). There
conducted by the church.

Church.—The congregation of St.
Lipton Avenue and Sarah Street,
pastor, was organized in Janu-
ary, 1860. P. L. McEvoy, its first pastor,
is the present incumbent. Aug. 1,
1860, was five lots, with a total front
of seventy-five feet by one hundred
feet in depth. The church building
is of brick, and has a seating capacity of
two hundred. The parochial school
is of brick structure, has five large class-

rooms, and can seat three hundred and fifty scholars.
The school, established at the organization of the
parish, is under the care of the Sisters of Loretto, and
has four teachers and one hundred and sixty pupils.
The Sunday-school is attended by seven teachers and
two hundred scholars. The value of the entire church
property is estimated at twelve thousand dollars.
There are one hundred and fifty families, or about
six hundred persons, in the parish, and five hundred
communicants.

The Church of the Holy Name, Grand Avenue
near Fourteenth Street, Rev. Thomas Bonacum, pas-
tor, was established about 1876 by Rev. P. J. Gleason,
its first pastor, mainly with a congregation that had
some years before been organized by the Jesuits as
St. Thomas' Church, and had had a house of worship
on O'Fallon Avenue, but had dispersed. The church
is a Gothic brick structure, sixty by one hundred and
thirty feet, and will seat one thousand persons. The
church lot is two hundred by one hundred and fifty
feet, and on it is situated a commodious parochial
residence of two stories and basement, comprising
eight rooms. The total cost of the ground and
buildings was about twenty-seven thousand dollars.
About three hundred families are connected with the
congregation, and two hundred and twenty-five chil-
dren attend the Sunday-school. No parish school
has yet been organized. Rev. George A. Watson is
assistant pastor.

St. Stanislaus Kostka (Polish) Church, Twenty-
third Street, between Cass Avenue and O'Fallon
Streets, is the first Polish congregation in the city.
It was organized in St. Joseph's Church in 1879, and
worshiped in the basement of St. Patrick's School
until the erection of the present building, which was
consecrated by Bishop Ryan on Sunday, Nov. 12,
1882. It cost thirteen thousand dollars, and has a
front of seventy-five feet. The first floor is occupied
by school-rooms, the church services being held on the
second floor. Adjoining the church is the parochial
residence. The congregation numbers one hundred
and forty families, besides a number of unmarried
persons.

St. Thomas Aquinas is a new parish, the forty-
fifth organized by Catholics in St. Louis. The con-
gregation worshiped for some time in St. Joseph's
Chapel, Alexian Brothers' Hospital, but on Sunday,
Oct. 8, 1882, the corner-stone of a church was laid
at the northwest corner of Osage Street and Iowa
Avenue, in the presence of an immense assemblage.
The building is of Gothic architecture, and its dimen-
sions are forty-two by seventy-five feet.

St. Boniface (German) Church, Carondelet.—

The corner-stone of St. Boniface (German) Church,
on Fourth Street near Schirmer, Carondelet, was laid
on the first Sunday in September, 1860, by the Bishop
of Minnesota, attended by Father Ryan, of the Cathed-
ral, and Vicar-General Muhlsiepen. There were also
present Rev. J. Gamber, pastor, Rev. T. Hendericx,
pastor of the English congregation of Carondelet,
Father Smarius, S.J., Rev. F. Bruhl, S.J., Rev. F.
Tobin, and Father Meester, S.J. Addresses were de-
livered by Fathers Smarius and Bruhl. The church
is in the Romanesque style of architecture, one hun-
dred and twenty-five by twenty-six feet, with two
towers each one hundred feet high, and its estimated
cost was sixteen thousand dollars. The architect was
Thomas W. Brady. About three hundred and fifty
families (seventeen hundred and fifty persons) are
connected with the church.

St. Mary's and St. Joseph's Church is situated
on Third Street near Kansas, Carondelet, and the
pastor is Rev. Thomas G. Daley, his assistant being
Rev. W. T. Stackast. The corner-stone was laid on
the 29th of May, 1859, and the sermon was preached
by Father (afterwards bishop) Ryan, of the Cathed-
ral. There are about two hundred families in the
parish, and the parochial schools, numbering about
three hundred and fifty pupils, are conducted by the
Christian Brothers and the Sisters of St. Joseph.

St. Columbkille's Church was organized in 1872,
at Fourth and Davis Streets. The corner-stone was
laid June 23, 1872, and the church was dedicated in
February, 1873. Rev. M. O'Reilly has had charge
of the church since its organization.

There are a number of suburban Roman Catholic
Churches in the vicinity of St. Louis, the principal
being St. James', Cheltenham, Rev. T. A. Butler,
pastor; Holy Cross, near Calvary Cemetery, Rev.
Hermann Wigger, pastor; Holy Ghost, Elleardsville,
Rev. M. Busch, pastor; St. Bernard's, Tesson near
Sarpy Avenue, Rev. Henry Willenbrink, pastor; Our
Lady of the Visitation, southwest corner St. Charles
Rock road and Taylor Avenue; and St. Gorman's, at
the junction of the Manchester and Chouteau Avenue
Rock road.

In addition to the parish churches enumerated there
are a number of chapels, which are attended as fol-
lows: Christian Brothers, attended from the Cathed-
ral; Sisters of Charity, Father Wachter, chaplain;
St. Joseph's Chapel, Alexian Brothers Hospital, Rev.
George A. Watson; Ursuline Convent, Very Rev.
H. Muhlsiepen, V. G.; Sacred Heart Convent, Fifth
Street, from Annunciation Church; Convent of the
Visitation, from St. Bridget's Church; Loretto Con-
vent, from St. John's; Good Shepherd Convent, by

A DECADE OF CHURCH-BUILDING

III.

ST. BONIFACE AND THE ASSUMPTION

The year 1859 brought in its ample folds the gift of a new church to the quaint suburb of St. Louis, Carondelet, resting on the very site of the first settlement of the Kaskaskia Indians on the Mississippi River, and of the long departed glories of the Jesuit Mission of St. Francis Xavier on the Riviere des Peres. It was baptized S. S. Mary and Joseph. It took the place of the church built by Father Edmund Saulnier, in 1841, to supplant the log church he had erected in 1839 on the site of the "modest hut of rough boards," which Father De Andreis had placed there in 1819, by order of Bishop Du Bourg. The lot on which these churches stood or stand was set aside for a church and cemetery as early as 1775. From these facts it will appear that the parish of Carondelet has a long and quietly eventful history, since the days of the early Jesuit foundation. Even the name of the settlement was changed a number of times, being called Cahokia, because just across the river lay the ancient Cahokia; then Prairie de Catalan, then in 1790 Louisburg, and in 1794 Carondelet, in honor of the Governor General of Louisiana, Baron de Carondelet. Its nickname was Vide Poche, Empty Pocket. The name of the first rude chapel erected by the Jesuit Fathers Marest and Pinet, was St. Francis Xavier, the two succeeding church edifices bore the name of "Our Lady of Mount Carmel," and the brick church erected in 1849 north of the old church, was dedicated to *S. S. Mary and Joseph*. The corner stone of the present church building was laid on May 29th, 1859, Vicar-General Patrick J. Ryan performing the ceremony and preaching the sermon. Father Philip Lawrence Hendrickx was the builder of the new church. Shortly after his ordination, December 8th, 1857, he was sent to Carondelet as rector of the parish, in which capacity he served from January 8th, 1858, to the summer of 1861, when he made a trip to Europe. After his return he became pastor of Ste. Genevieve.¹ After an interval of four years, came Father Michael McFaul, who had undermined his health in the extensive mission of Janesville, Wisconsin, where he built St. Patrick's church. Coming to the milder climate

¹ Chancery Records.

of St. Louis in 1860, Father McFaul first made his home with Bishop Ryan, and in 1866 received the appointment to the parish of S. S. Mary and Joseph. In 1875 ill health compelled him to resign. His death occurred on January 9th, 1910.²

Father Thomas G. Daly, his successor at Carondelet, was a native of Ireland, born in 1848. Coming to Canada in early youth, the young aspirant to the priesthood was sent across the boundary to the Seminary of St. Francis near Milwaukee for his ecclesiastical studies.

Bishop Melcher of Green Bay ordained him for the Archdiocese of St. Louis in 1870. Having served his apprenticeship in the sacred ministry at St. Malachy's, and St. Bridget's, Father Daly was appointed to the rectorship of Old Mines and finally, in 1875, to the church of S. S. Mary and Joseph in Carondelet.

His most important work in the old parish was the erection of the new school. There were about two hundred families in the parish. The parochial schools, numbering about three hundred and fifty pupils, were conducted by the Christian Brothers and the Sisters of St. Joseph. Father Daly was a man of literary tastes and contributed to religious magazines. Always delicate, he passed away on February 6th, 1886, in his thirty-eighth year, and was buried by the side of old Father Saint Cyr, in the little Cemetery of the Convent of St. Joseph at Nazareth, St. Louis County.³

Father Daly's successor, the Reverend Myles W. Tobyn came to S. S. Mary and Joseph from the Old Cathedral: but prior to that he had done excellent work at St. Malachy's. After his death on Good Friday, April 21st, 1905, in his ripe old age of seventy-one years, the pastor of St. Malachy's, Father Martin S. Brennan, received the appointment to S. S. Mary and Joseph's parish.

At the very time when Father Hendrickx was urging onward the erection of the new S. S. Mary and Joseph Church, the German Catholics of Carondelet were straining every nerve to build their church in honor of St. Boniface. About the middle of the forties and fifties, a large number of the German immigrants had found a home in the ancient sleepy hollow of Carondelet. With their advent a new spirit of life entered the community. The Catholic element among the Germans naturally felt, above all things, the need of a church of their own own language. Archbishop Kenrick was pleased with the project, and the newly ordained Father John B. Gamber was sent to take charge of the German Catholics of Carondelet, at first as Father Hendrickx's assistant, and then as rector of a distinct parish.

² Chancery Records and "Our Pastors in Calvary," p. 111.

³ Chancery Records.

Father Gamber was Rector of the Germans of Carondelet until May 1861, and attained real success. At first, mass was held for the Germans in S. S. Mary and Joseph, every Sunday at 8 o'clock. But early in 1860 the young priest called a parish meeting on which the erection of a new church was determined upon.

The congregation purchased a lot with 100 feet frontage on Michigan Avenue and Schirmer street, upon which the erection of a church was begun at once. The corner stone was laid on the third Sunday in May, 1860, by Vicar-General Joseph Melcher, assisted by Rev. H. Muehlsiepen and Rev. P. J. Ryan. Archbishop Kenrick dedicated the structure on December 26th, 1860, in honor of the Apostle of Germany, St. Boniface.⁴

In the same year the parsonage had been erected, and a parochial school organized with a lay-teacher. The first religious to teach the girls and younger boys were the Sisters de Notre Dame, and after 1880 the Sisters of Christian Charity.⁵

In 1861 Father Gamber demanded and received his exeat from the diocese and returned to his native land, where he became pastor of a parish near the city of Mainz. On June 21st, 1861, Father E. A. Schindel was appointed pastor of St. Boniface parish. Coming to Carondelet with his friend, the pastor of Matteese Creek and Maxville, Father Henry Brockhagen, he found a church and a parsonage, but "all void and empty," The church was not completed, there was no plastering on walls and ceiling, no cross on the steeple, no bell in the tower, no paint on the woodwork; but there was a heavy debt on the parish, with no funds to liquidate it, and no promises reliable enough to satisfy the impatient creditors. Archbishop Kenrick came to the rescue of Father Schindel, as he had done once before in favor of Father Gamber. But the war, that worked much hardship and desolation to others, seems to have brought a blessing to Carondelet, as many of its people found employment at the ironworks, building gun-boats and other military craft.

Conditions having improved, Father Schindel built in 1865 the school on Minnesota Avenue and Schirmer Street, and in 1868 the Sisters' residence. He also built a hospital on Grand Avenue and Lemay Ferry Road, at a cost of more than 40,000 dollars, which a few years later was destroyed by fire, being a total loss. Father Schindel died November 1st, 1895, after thirty-five years' labor in the parish. Rev. Herman Nieters, rector of St. Joseph's Church at Neier, Mo., and former assistant to Father Schindel, was appointed rector of St. Boni-

face by Archbishop J. J. Kain. Father Nieters took charge of the parish on December 1st, 1895. Under his pastorate the church was thoroughly repaired and a new school built. The parish school is in charge of the Sisters of Christian Charity. It numbers 450 pupils. St. Boniface celebrated its Golden Jubilee on the first Sunday of May, 1910, in a fitting manner.⁶

During his long pastorate Father Schindel was assisted by a series of distinguished priests, J. G. Nordmeyer, Xavier Juetting, Francis X. Willmes, Hermann Nieters, Clement Moenig, M. Helmbacher, and Peter Kurtenbach. The assistants during Father Nieters' pastorate were: Father Kurtenbach, H. Amsinger, William Huelsmann and George Dreher. St. Boniface's parish has given to holy Church five priests, three brothers, and thirty-one Sisters of Christian Charity.

In 1870 the city limits of St. Louis were extended southward to the River des Peres, and Carondelet was incorporated in the great Metropolis of the Mississippi Valley. This expansion of the city included another old foundation within its territory, the Church of St. James at what is still called Cheltenham. The parish was organized in 1861 by Father John O'Sullivan, pastor of St. Malachy's Church from 1859 to 1862. When Father Miles W. Tobyn succeeded to the pastoral charge of St. Malachy's in 1862, the care of the mission church at Cheltenham also devolved upon him, until in 1864 Father Michael Welby was appointed rector of St. James Parish. In the Catholic Directory for 1866 Father Welby is mentioned as being stationed at Cheltenham and at the Cathedral of St. Louis. In 1869 Father Thomas Manning officiated at Cheltenham; he was succeeded in 1870 by Father Henry Kelly.

All these years a parochial school had been in operation at the Church of St. James in Cheltenham, but in 1870 when Father Kelly came, the school was closed; and as there was no rectory, he made the building his residence until he built a house.⁷

Father Henry Kelly died on July 13th, 1878. "He was simple and upright, fearing God," says the inscription on his monument in Calvary Cemetery. Father Thomas Ambrose Butler who in 1878 came to Cheltenham from St. John's Church, then the pro-cathedral of St. Louis, was one of the most remarkable men among the St. Louis priests of his day, though he never attained any distinguished place in the Church. According to the well informed authoress of "*Our Pastors in Calvary*." "Father Butler was born in Dublin, Ireland May 21st, 1837. He was educated in Maynooth, and ordained in Ireland, March

⁴ "Das Katholische Deutschtum in St. Louis," p. 38.

⁵ Ibidem, and "Goldenes Jubiläum der St. Bonifatius Gemeinde zu St. Louis," p. 5-11.

⁶ "Das Katholische Deutschtum," p. 40.

⁷ Chancery Records.

IMPORTANT DATES IN THE HISTORY OF ST. BONIFACE

- 1859** August 24, Father John Gamber ordained in St. Louis. Appointed to serve the Germans of Carondelet.
- 1860** January 20. St. Boniface School opens in a rented room at 7816 Ivory.
January 23. Four lots on the corner of Michigan and Schirmer conveyed to Archbishop of St. Louis for a church.
April 9. Fund raising supper for the new church is held and \$340.00 raised.
May 6. Cornerstone laid by Bishop Grace of Minnesota.
December 26. Archbishop Kenrick dedicates the roughly completed Church to St. Boniface.
- 1861** School moved to first floor of rectory.
June 22. Father Ernst Andrew Schindel appointed as pastor of St. Boniface.
- 1863** Walls in the church were plastered up to 12 feet. Columns were covered and decorated. Ornamental woodwork added to main trusses of the roof.
- 1864** January 18. St. Ann's Sodality founded.
- 1865** First school building erected at Minnesota and Schirmer.
December 21. Three Sisters of Notre Dame arrive to teach at St. Boniface.
- 1868** Southern tower of church completed and two bells placed in it.
August 16. Archbishop Kenrick present to administer Confirmation and also solemnly blesses new bells.
- 1870** First convent built next to school on Minnesota.
- 1874** Gas lights installed in Church replacing coal oil lamps.
- 1877** April 15. High altar solemnly blessed by Fr. Hy. Muehlsiepen, V.G.
- 1879** Sisters of Notre Dame withdraw. Sisters of St. Joseph teach one year.
- 1880** Mother Pauline von Mallinckrodt grants request for Sisters of Christian Charity to staff school.
- 1882** Entire church dedicated for the first time including the ceiling which had been added sometime after 1868.
- 1883** Furnace installed in Church.
- 1884** October 26. Hall on the west side of Michigan and Schirmer dedicated. It contained an auditorium, bowling alleys, and rooms for the Dramatic Club.
- 1885** November 22. First performance by the Dramatic Club — "Durchgefallen."
- 1890** North tower completed.
September 7. A third bell is blessed by Bishop Janssen of Belleville.
- 1891** School built. Pews installed in church.
- 1892** Electric lights installed in Church, house and hall.
- 1894** Stained glass windows imported from Europe and installed.
- 1895** November 1. Father Schindel dies of cancer. Served St. Boniface for 34 years. Archbishop Kain appoints Father Herman Nieters as Pastor.
- 1898** Church roof replaced with slate shingles.
- 1900** Bell cracks and three new bells are cast.
April 29. New bells dedicated by Abbot Ignatius Conrad O.S.B., of Subiaco, Ark. Installation begins.
- 1901** First tower clock installed.
- 1905** Tall smokestack behind sacristy dismantled when central steam heating plant is installed in the stable, to heat the church, rectory and school.

- 1908** Michigan and Ivory Avenues paved with brick. School yard also!
- 1909** Church renovated in preparation for 50th Anniversary, including repainting, new side altars, statues, communion rails and pulpit.
- 1910** May 1-4. Fiftieth Anniversary celebration of St. Boniface.
- 1912** New school hall built.
- 1913** January 13. Sewing Circle organized.
- 1916** November 20. St. Vincent de Paul Society organized.
- 1921** March 21. Installation of New Organ completed.
March-December. Old Parish house torn down and present rectory built.
- 1925** Present convent built for Sisters.
- 1927** New furnace installed in plant. Burned fuel oil.
- 1930** Interior of church restored and repaired. New electric light fixtures were installed.
- 1932** New tower clock installed.
- 1935** Old steps in front of Church replaced with stone steps.
May 19. Solemn Pontifical High Mass to celebrate Diamond Jubilee sung by Bishop Winke'mann.
- 1936** July. Father Nieters resigns as Pastor due to health.
Archbishop Glennon appoints Father Francis Reker Pastor.
- 1939** March 23. Father Nieters dies.
- 1942** Father Reker resigns pastorate.
Father William Ebert appointed.
- 1948** Ground broken for New School.
- 1949** September. First classes in new school.
- 1952** St. Columbkille closed; becomes part of St. Boniface.
- 1956** Church remodeled including new vestibule, decorating and concrete floor.
- 1960** May 22. Solemn Pontifical Mass celebrated by Archbishop Ritter for Parish Centennial.
October 27. Father Ebert named Monsignor.
- 1962** May. Father Sommers appointed administrator.
- 1963** March 5. Monsignor Ebert dies.
Father Sommers becomes Pastor.
- 1964** Old hall across from Church sold and wrecked.
- 1974** June. Associate Father Leach is reassigned. Father Port comes.
- 1976** June. Father Sommers retires to Florissant.
Father Charles Clavenna assigned as Pastor.
Father Al Rocklage is made associate.
- 1972** Bowling Alley is dismantled — Hall B is born.
Sts. Mary and Joseph send their children to school here. St. Boniface school becomes a district school.
- 1980** Michigan closed in front of church and school. Green park is begun.
- 1981** May 23. Father Dave Means ordained and appointed assistant Pastor. Father Al Rocklage reassigned.
- 1984** October. Father Clavenna reassigned to St. Patrick in Wentzville.
Father Adolph M. Schilly appointed Pastor.
June 1. Archbishop May celebrates 125th Anniversary Mass with Parish.

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-024

1. No. 018		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Episcopal Church of the Redeemer			
13. Present name/owner's name: Berea Presbyterian Church			
14. Street address: 3010 Olive		15. Style: Romanesque	
16. Date(s): 6/24/1892 (cornerstone date)			
17. Architect: John Cairns		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled/asphalt	
26. No. Bays: Front Side		27. Wall treatment: stone	
28. Plan shape: see attached		29. Changes: Addition? yes Altered?	
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features: The new church entrance is on the Olive Street (north) elevation; the original facade faces Pine (south elevation).			
34. History and Significance:			

29

30



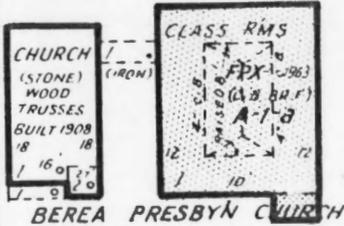
OLIVE

3010

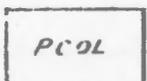
PARK'G

OLIVE

PINE PL



BERA PRESBYN CHURCH

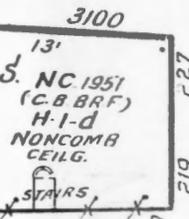


POOL

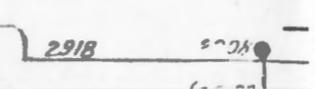
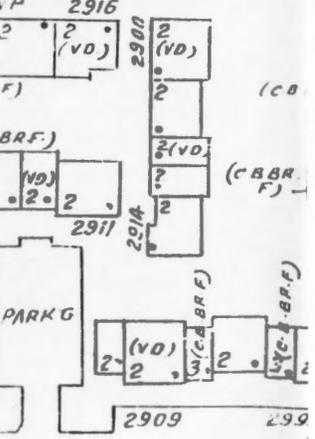
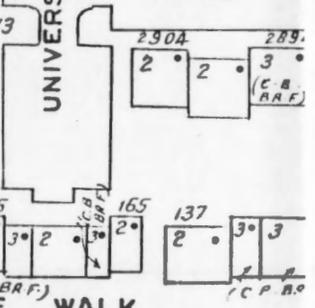
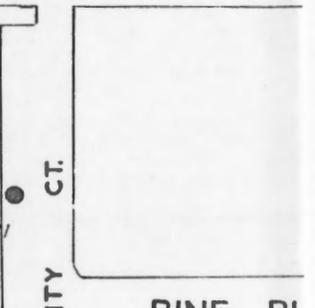
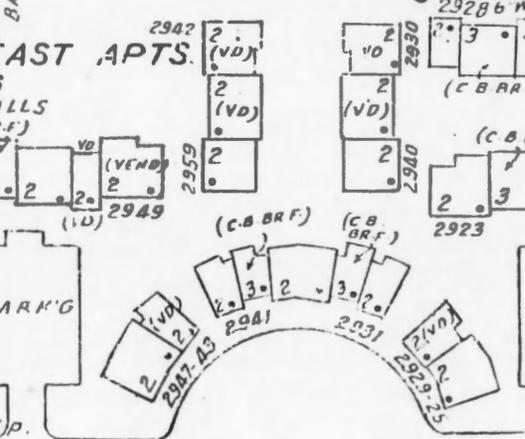
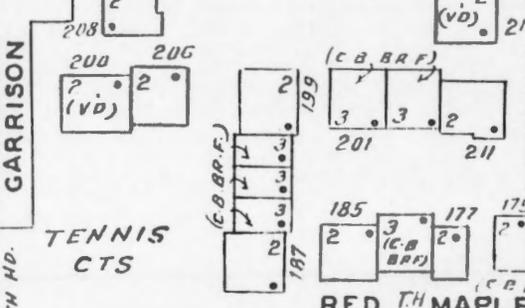
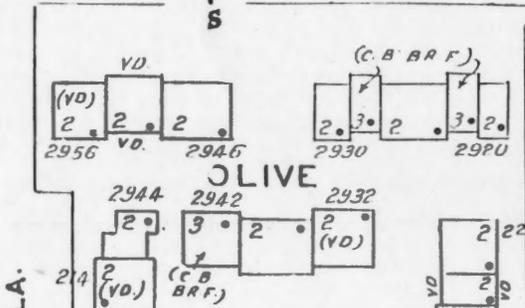
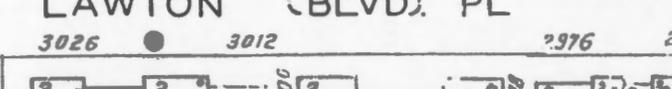
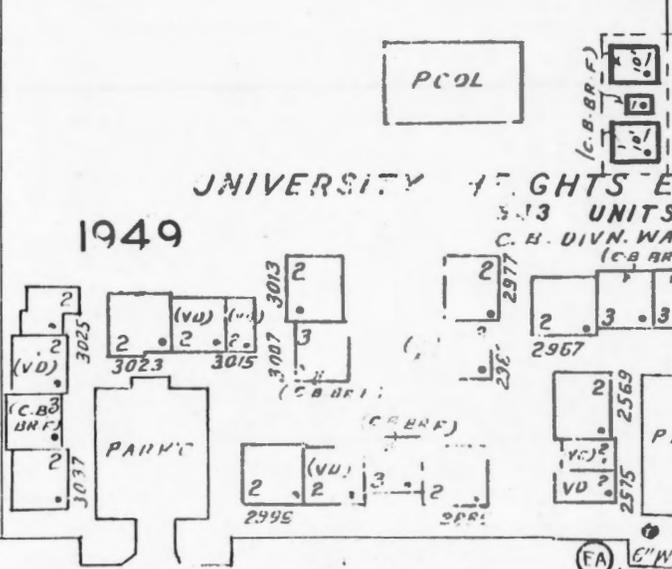
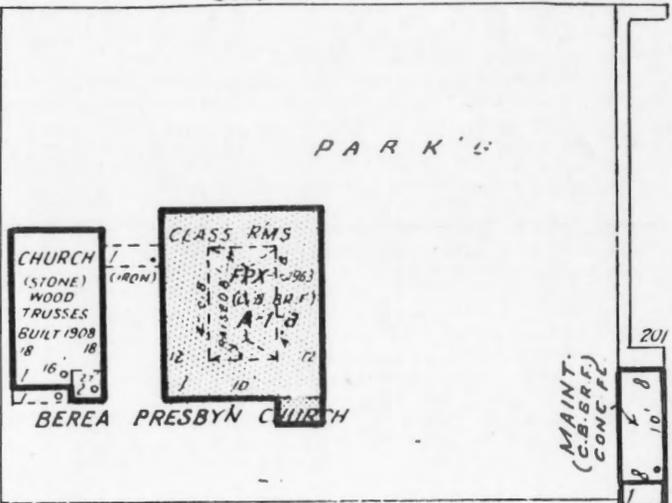
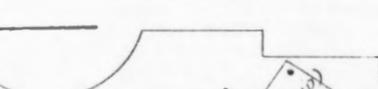
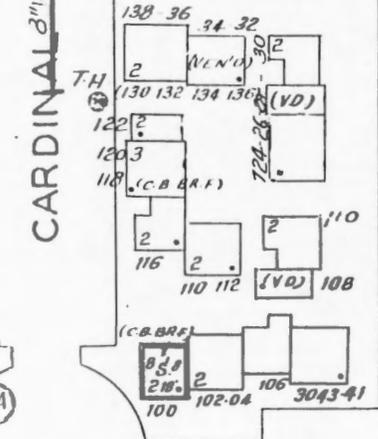
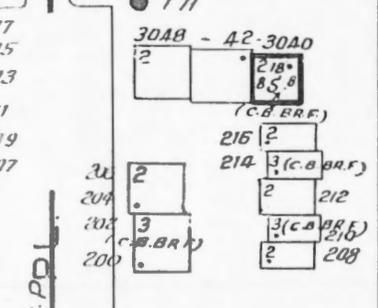
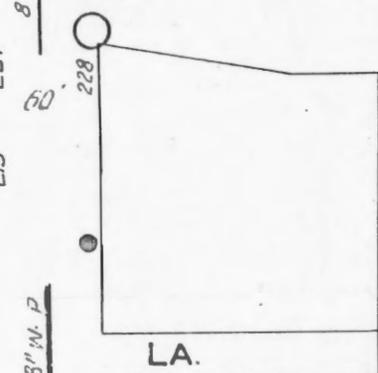
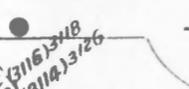
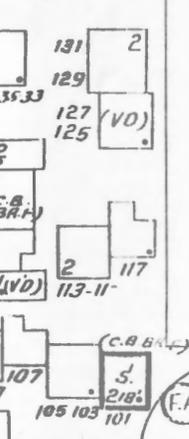
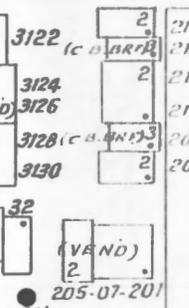
UNIVERSITY HEIGHTS EAST APTS.

1949

513 UNITS
C.H. DIVN. WALLS
(C.B. BR.F.)



COLLEGE



CARDINAL 8" W.P.

(FA)

(C.B. BR.F.)
CONC. FL.

(C.B. BR.F.)
BATH HD.

(FA)

100'



The Archives of the Diocese of Missouri

re: the Episcopal Church of the Redeemer

This congregation was organized October 12, 1891, following a fire which destroyed St. George's Church at Beaumont and Chestnut. Half that congregation moved to Olive and Pendleton and erected a new church building there.

The other half the congregation wished to remain in the neighborhood and so formed a new Parish: Church of the Redeemer.

It purchased a site on Pine between Garrison and Cardinal and planned the erection of a church building. It worshipped meanwhile in a hall at 3002 Pine St.

CAIRNS
John Cairns was the architect.

May 13, 1892 Ground breaking
 June 24, 1892 Cornerstone laying
 October 7, 1900 Building consecrated
 May 12, 1902 Consent given by church authority
 to sell the property
 July, 1902 Property sold to the First
 Spiritualist Association \$15,000.
 May 12, 1902 site purchased at NE corner of
 Euclid and Washington for a new
 church and parish house.

Charles F. Rehkopf

THE ARCHIVES
THE DIOCESE OF MISSOURI
1210 Locust St.
St. Louis, MO 63103

December 20, 1961

Smith and Entzeroth,
10 South Hanley Road,
St. Louis 5, Missouri.

Dear Eric and Bob,

A newspaper story tells me you are about to re-design Berea Presbyterian Church. You may be interested in a little history of the building where it is:

"St. George's Episcopal Church, at the N.W. corner of Chestnut and Beaumont, burned in 1891. The parish then moved to Olive and Pendleton and erected a new church, using some of the materials of the old one. Enough of the parish remained in the old neighborhood to form a new parish which was named Church of the Redeemer. This parish was organized October 12, 1891, and worshipped in a hall at 3022 Olive St. Meanwhile, it purchased a lot on Pine Street between Garrison and Cardinal and began the erection of a church building. The architect was John Cairns of St. Louis. Ground was broken May 23, 1892. The cornerstone was laid June 24, 1892, and the building was occupied in 1893. It was consecrated, debt free, October 7, 1900.

"Because of 'neighborhodd changes' the parish determined to relocate to a site at Euclid and Washington. The Church of the Redeemer was then sold, in July, 1902, to The First Spiritualist Association of St. Louis."

This may be useless information for you, but I send it to you with my best wishes for a merry Christmas.

Cordially yours,

Charles F. Rehkopf

HISTORY OF BEREA PRESBYTERIAN CHURCH

The Berea Presbyterian Church was organized March 25, 1898 as an outgrowth of work among Black children conducted by the Missionary Society of Washington-Compton (later Memorial) Presbyterian Church in 1882.

Although official records are not available, legend gives considerable credit to Mrs. David Rankin, a member of Washington-Compton who was inspired by a Black employee in her home, Mrs. Mary Jane Townsend, who was a communicant member of Washington Compton.

Beginning with a Sunday School class of 12 youngsters and meeting in the church basement, the group grew to 95 in number making it necessary to seek larger quarters.

In 1887, the Session and Trustees of Washington-Compton built the Leonard Avenue Presbyterian Church, so called because of its location. Mrs. Mary Jane Townsend contributed the first \$100.

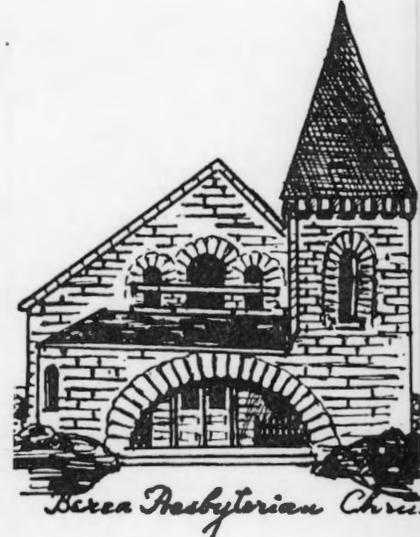
The missionary Society of Washington-Compton supplied the teachers for the group. A couple of years later in 1889, they were joined by the ladies of the Missionary Society of West Presbyterian Church.

The Rev. Mr. C. Beecher Allen, was called as stated supply by the St. Louis Presbytery, March 25, 1888 and Leonard Avenue Presbyterian Church was officially organized as a Mission Church. It received support from the Washington-Compton and West Presbyterian Churches, the St. Louis Presbytery and the Board of National Missions.

Among some of the twenty-seven (27) charter members were Mrs. Mary Jane Townsend, Dr. C.M. Powel, Mr. Alfred Simpson and Mr. Blount, who served as Clerk of Session.

The Rev. Mr. Allen served only one year, after which the Rev. Mr. Selton Wagner Parr was called as the first pastor. The church grew slowly but steadily during Rev. Parr's first few years.

Early in 1908 when the Christian Church located at 3027 Pine Street decided to sell its building, Mrs. Townsend interested the Rankins, the Session and other members of Washington-Compton in purchasing the site for \$15,500. Here again she made the first contribution of \$500. and on the day the new church was dedicated, she deeded the house at 3233 Lawton Avenue as the first manse. The name of the church was changed from Leonard Avenue to Berea *Presbyterian Church.*



BEREA PRESBY. CHURCH - 90th ANNIVERSARY 1898-1988

Although Rev. Parr's wife, Arleitha had died at an early age, leaving Rev. Parr to care for five daughters and two sons; he continued to lead the congregation until 1931, when he resigned due to ill health.

In 1931, the second pastor, the Rev. Mr. Milton Thompson was called. Assisted by his wife, Mrs. Grace Corrine Thompson, the minister took an active part in religious, civic, and fraternal affairs. The church membership grew in size and influence and in May, 1945, Berea became a self-supporting church. Dr. Thompson served as minister twenty-five (25) years; he was retired December 31, 1956. He and Mrs. Thompson moved to Detroit, Michigan early in 1957. He died following an operation, in March 1958 and was buried from Berea.

Almost simultaneously with the coming of Dr. Thompson, a young music teacher joined Berea. He taught in the public school system of St. Louis and his name was, Clarence Hayden Wilson. While different people have given love and care to the Berea music program in its early years, the choir as we know it begins its history with Elder Wilson. Mr. Wilson became the Minister of Music in 1932, a position which he retained until his death in 1968. He gave special attention to choir members as individuals, to their voices, to their problems and to the celebration of special events in their lives. Those who sang with Mr. Wilson, many of whom are still in the choir, regarded the experience as a family as much a musical group.

At the present time, Mr. Gerald Cozart is the Director of the Chancel Choir. Mr. Cozart has blessed Berea for the last 15 years as musical director of the church. Mr. Cozart is ably assisted by Elder John Batchman, who has served as church organist for 25 years.

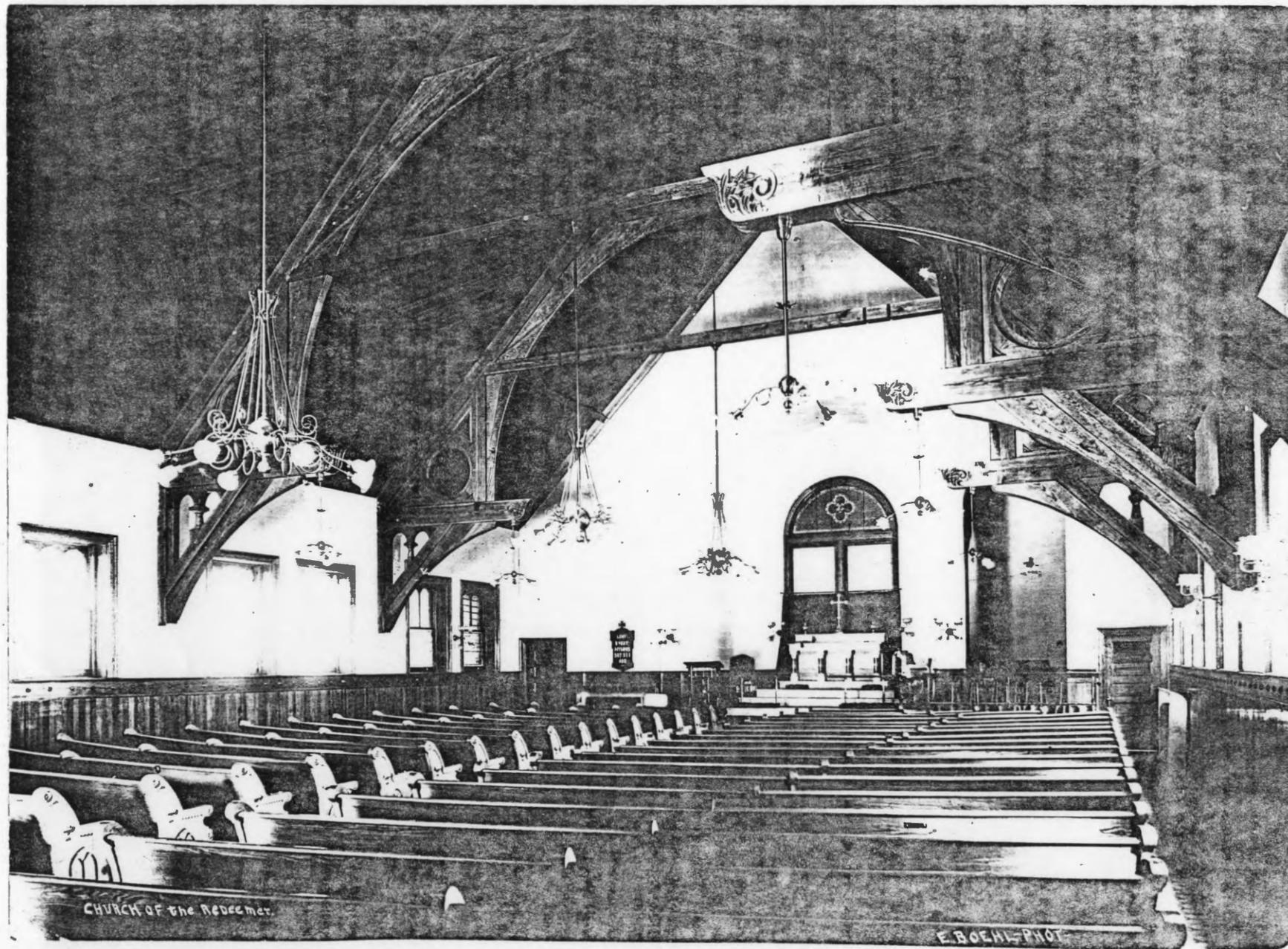
During this time westward movement of the city population led the congregation to consider the plausibility of moving their location to the county. In 1956 the decision to remain in the inner city and become a non-segregated church in a non segregated society was prayerfully reached.

Rev. Charles Gilbert Kearns, was called in September 1957 as Berea's third pastor. A native of Charlotte, North Carolina, he graduated *magna cum laude* from Johnson C. Smith University in 1939 and from the School of Theology in 1942. Rev. Kearns left for futher study in 1962.

In 1962, the Rev. Carl S. Dudley, was called as pastor. Under his leadership the remodeling and expansion of the church building was begun as well as a racially intergrated ministry and congregation. It was a period of in-depth study of social issues and involvement in these issues. Bereans returned to their renovated sanctuary and a new community building in the Spring of 1964.

What had formerly been the front of the sanctuary, now faced Olive Street, with the new address being 3010 Olive. In June 1963, the Rev. Mr. Donald Register came to Berea from San Anselmo Seminary to assist Rev. Dudley, as an intern pastor. Rev. Paul Smith served as Assistant Pastor on two occasions, begining in 1964. Rev. Dudley served until 1973.

fraternal workers



CHURCH OF THE REDEEMER.

E. BOENIGG PHOTO



18

EPISCOPAL CH. of the REDEEMER (BEREA PRESBYTERIAN)

3010 OLIVE

ST. LOUIS, MO

VIEW of SOUTH ELEV. (FACES PINE ST., NOW CLOSED)

10/90

18

EPIS. CH. OF THE REDEEMER (BEREA PRESBY.)

3010 OLIVE

ST. LOUIS, MO

FACIN & SOUTH



10/90



18

EPIS. CH. of THE REDEEMER (BEREA PRESBY.)

3010 OLIVE

ST. LOUIS, MO

VIEW of NORTH ELEV. which FACES OLIVE

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-025

1. No. 33		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: St. Thomas of Aquin Roman Catholic			
13. Present name/owner's name: same			
14. Street address: NW corner Osage & Iowa		15. Style: Gothic	
16. Date(s): October 8, 1882 (cornerstone)			
17. Architect:		18. Builder: F.O. Broehme	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front	Side	27. Wall treatment: re brick	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition:		31: Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features: Transept added in 1893; steeple rebuilt after the tornado of 1896.			
34. History and Significance:			

CON. AUTO

3959

3957

3949

3945

3941

3939

3935

3933

3931

3927

3923

3919

3915

219

CALIFORNIA AV.

SUC-AS-DH4-025

60' 8" W PIPE

3940

3936

3932

3930

3928

3926

3922

3920

3918

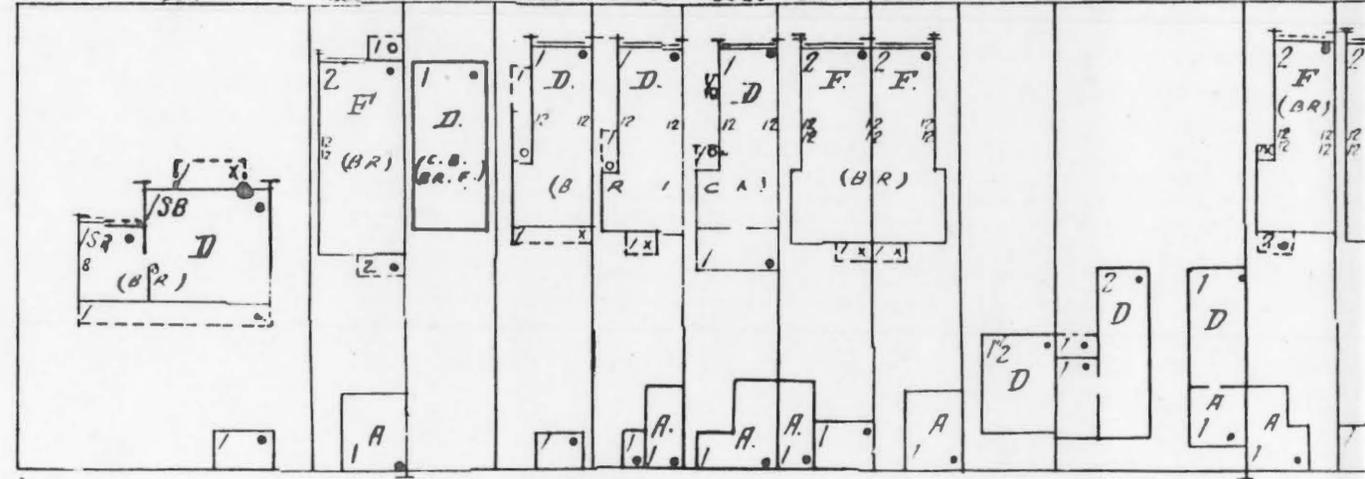
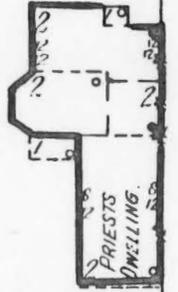
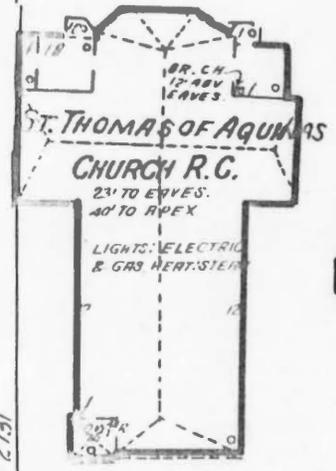
3916

3914

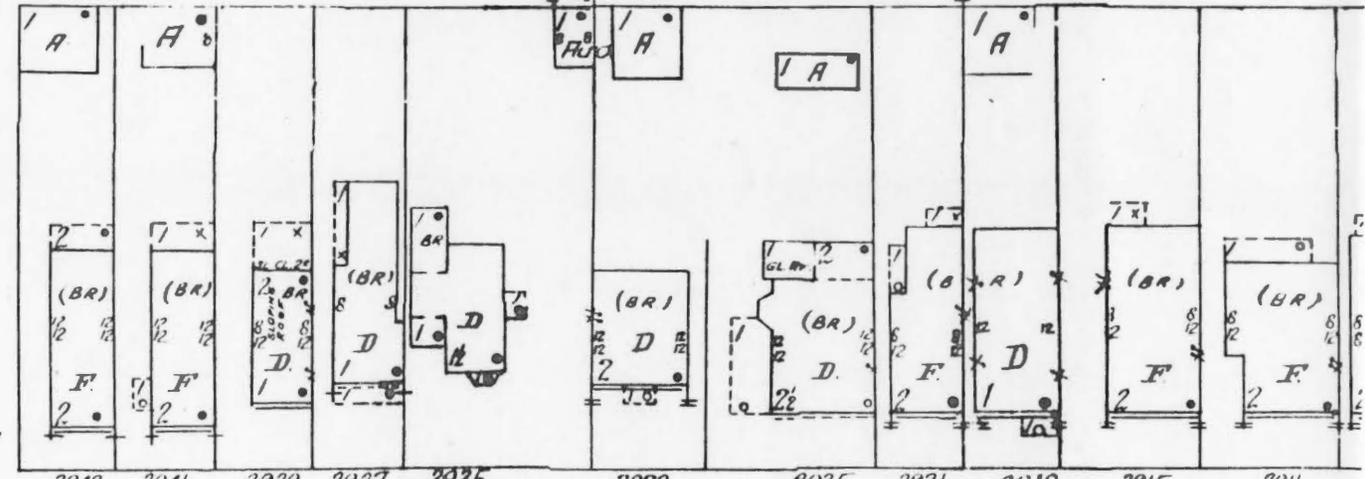
3910

3

P A R K I N G



2567



IOWA AV.

AV.

12" W PIPE

60'

HYD.

60' 6" W PIPE



104

SCALE OF FEET

50

0

50

(1883)
Scharf pp. 1668-9

JL-AS-014-025

building, of Romanesque archi-
ty feet, with four basement-rooms,
hial school is conducted by five
me. The school was established
as now two hundred and twenty-
arch has a seating capacity of five
the pastoral residence, is valued at
rs. The congregation is growing
proposed to erect in a few years
with a front of two hundred and
depth of one hundred and thirty-
, at a cost of not less than fifty
here are several social and benev-
cted with the congregation, which
he original forty to one hundred

Church (southeast corner of
Hebert Streets, Rev. H. V.
German congregation, and was
The corner-stone of the building
4, and the church was dedicated
s of brick, forty-seven by eighty-
ories and a basement, the latter
room for the pupils of the paro-
is conducted in four class-rooms
e school was organized in Septem-
nty-five pupils, and now numbers
under the charge of three Sisters
d and one secular teacher. A
nage, eighteen by thirty-two feet,
The church property measures
venty-five feet on the south side
The first pastor was Rev. H.
succeeded by Father Kalmer
nected with the congregation,
t six hundred persons, are the
volent Society (organized 1880),
(organized 1882), St. Aloysius
375), Ladies' Altar Association
oung Men's Sodality (organized
dality (organized 1876). There
conducted by the church.

ch.—The congregation of St.
npton Avenue and Sarah Street,
t, pastor, was organized in Janu-
P. L. McEvoy, its first pastor,
y the present incumbent, Aug. 1,
owns five lots, with a total front
twenty-five feet by one hundred
n depth. The church building
st, and has a seating capacity of
twenty. The parochial school
y structure, has five large class-

rooms, and can seat three hundred and fifty scholars.
The school, established at the organization of the
parish, is under the care of the Sisters of Loretto, and
has four teachers and one hundred and sixty pupils.
The Sunday-school is attended by seven teachers and
two hundred scholars. The value of the entire church
property is estimated at twelve thousand dollars.
There are one hundred and fifty families, or about
six hundred persons, in the parish, and five hundred
communicants.

The Church of the Holy Name, Grand Avenue
near Fourteenth Street, Rev. Thomas Bonacum, pas-
tor, was established about 1876 by Rev. P. J. Gleason,
its first pastor, mainly with a congregation that had
some years before been organized by the Jesuits as
St. Thomas' Church, and had had a house of worship
on O'Fallon Avenue, but had dispersed. The church
is a Gothic brick structure, sixty by one hundred and
thirty feet, and will seat one thousand persons. The
church lot is two hundred by one hundred and fifty
feet, and on it is situated a commodious parochial
residence of two stories and basement, comprising
eight rooms. The total cost of the ground and
buildings was about twenty-seven thousand dollars.
About three hundred families are connected with the
congregation, and two hundred and twenty-five chil-
dren attend the Sunday-school. No parish school
has yet been organized. Rev. George A. Watson is
assistant pastor.

St. Stanislaus Kostka (Polish) Church, Twenty-
third Street, between Cass Avenue and O'Fallon
Streets, is the first Polish congregation in the city.
It was organized in St. Joseph's Church in 1879, and
worshiped in the basement of St. Patrick's School
until the erection of the present building, which was
consecrated by Bishop Ryan on Sunday, Nov. 12,
1882. It cost thirteen thousand dollars, and has a
front of seventy-five feet. The first floor is occupied
by school-rooms, the church services being held on the
second floor. Adjoining the church is the parochial
residence. The congregation numbers one hundred
and forty families, besides a number of unmarried
persons.

St. Thomas Aquinas is a new parish, the forty-
fifth organized by Catholics in St. Louis. The con-
gregation worshiped for some time in St. Joseph's
Chapel, Alexian Brothers' Hospital, but on Sunday,
Oct. 8, 1882, the corner-stone of a church was laid
at the northwest corner of Osage Street and Iowa
Avenue, in the presence of an immense assemblage.
The building is of Gothic architecture, and its dimen-
sions are forty-two by seventy-five feet.

St. Boniface (German) Church, Carondelet.—

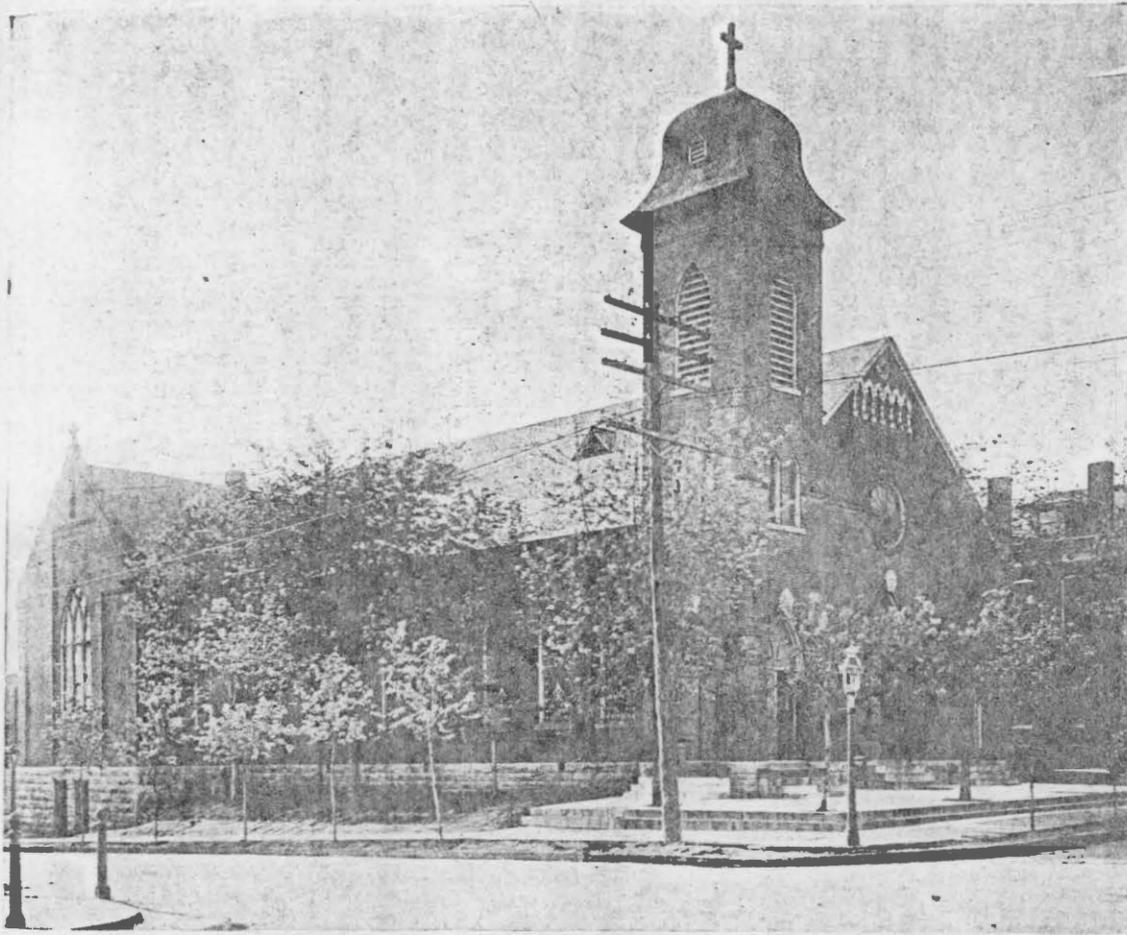
The corner-stone of St. Boniface (German) Church,
on Fourth Street near Schirmer, Carondelet, was laid
on the first Sunday in September, 1860, by the Bishop
of Minnesota, attended by Father Ryan, of the Cathed-
ral, and Vicar-General Muhlsiepen. There were also
present Rev. J. Gamber, pastor, Rev. T. Hendericx,
pastor of the English congregation of Carondelet,
Father Smarius, S.J., Rev. F. Bruhl, S.J., Rev. F.
Tobin, and Father Meester, S.J. Addresses were deli-
vered by Fathers Smarius and Bruhl. The church
is in the Romanesque style of architecture, one hun-
dred and twenty-five by twenty-six feet, with two
towers each one hundred feet high, and its estimated
cost was sixteen thousand dollars. The architect was
Thomas W. Brady. About three hundred and fifty
families (seventeen hundred and fifty persons) are
connected with the church.

St. Mary's and St. Joseph's Church is situated
on Third Street near Kansas, Carondelet, and the
pastor is Rev. Thomas G. Daley, his assistant being
Rev. W. T. Stackasst. The corner-stone was laid on
the 29th of May, 1859, and the sermon was preached
by Father (afterwards bishop) Ryan, of the Cathed-
ral. There are about two hundred families in the
parish, and the parochial schools, numbering about
three hundred and fifty pupils, are conducted by the
Christian Brothers and the Sisters of St. Joseph.

St. Columbkille's Church was organized in 1872,
at Fourth and Davis Streets. The corner-stone was
laid June 23, 1872, and the church was dedicated in
February, 1873. Rev. M. O'Reilly has had charge
of the church since its organization.

There are a number of suburban Roman Catholic
Churches in the vicinity of St. Louis, the principal
being St. James', Cheltenham, Rev. T. A. Butler,
pastor; Holy Cross, near Calvary Cemetery, Rev.
Hermann Wigger, pastor; Holy Ghost, Elleardsville,
Rev. M. Busch, pastor; St. Bernard's, Tesson near
Sarpy Avenue, Rev. Henry Willenbrink, pastor; Our
Lady of the Visitation, southwest corner St. Charles
Rock road and Taylor Avenue; and St. Gornan's, at
the junction of the Manchester and Chouteau Avenue
Rock road.

In addition to the parish churches enumerated there
are a number of chapels, which are attended as fol-
lows: Christian Brothers, attended from the Cathed-
ral; Sisters of Charity, Father Wachter, chaplain;
St. Joseph's Chapel, Alexian Brothers Hospital, Rev.
George A. Watson; Ursuline Convent, Very Rev.
H. Muhlsiepen, V. G.; Sacred Heart Convent, Fifth
Street, from Annunciation Church; Convent of the
Visitation, from St. Bridget's Church; Loretto Con-
vent, from St. John's; Good Shepherd Convent, by



ST. THOMAS OF AQUIN.

1882.

Iowa Avenue and Osage Street.

St. Anthony's Parish, administered by the Franciscan Fathers, was organized in 1862 as a "mixed" parish, and remained so for twenty years. In 1882, owing to the crowded condition of this parish, the English speaking parishioners separated from St. Anthony's and organized a congregation under the name of St. Thomas of Aquin. Rev. David J. Dougherty was appointed as the first pastor of the new parish. A neat church was built at Iowa Avenue and Osage Street, to which, later, a parsonage and school were added. Father Dougherty was succeeded in 1891 by Rev. John H. May, D. D., who was at the head of the parish until his death, January 15, 1908. Rev. F. J. Jones, formerly rector of St. Columbkil's, became his successor. The parish school numbers 200 pupils, taught by eight Ladies of the Sacred Heart.

CHAPTER 64

ST. LOUIS PARISHES FORMED IN ARCHBISHOP KENRICK'S
LAST YEARS

The last ten years of Archbishop Kenrick's actual regime, 1882 to 1892, saw ten new parishes established within the city of St. Louis, some with churches that are numbered even today among our architectural monuments, like St. Francis Xavier's, and St. Agnes; others that had to be content for a shorter or longer space of time, with more humble temples of God, but at last attained their ideals in church construction, as St. Henry, St. Rose of Lima, St. Engelbert, the Holy Rosary and St. Aloysius. Some of these parishes are now among the strongest and most prosperous church organizations in the diocese, and might appear to require the same minute and extensive treatment as those that have gone before. Yet, we must remember that we are now arrived among the living, of whom we cannot speak so freely as of the dead, for fear of either offending their finer sensibilities with excessive praise, or hurting their feelings with unfair criticism. Moreover, these later parishes, when placed in proper correlation to what has gone before and what has so far resulted from them, do not possess the same importance, in a historical sense, as pioneer parishes like the Old Cathedral, St. Mary's, St. Joseph's, St. Patrick's, St. Vincent de Paul's, or S.S. Peter and Paul. The earlier churches were conquests from the wilderness, the later ones but extensions and divisions of these conquests. And the impulse that formed the latter was but the necessary result of the life and vigor going out from the pioneers. The glamor that clings to the pioneer is lacking both in their priests and people. It is the Spring's shy return, more than the full splendor of the summer sun, that is regarded as the most interesting season of the year; so the beginnings of the Church in St. Louis, amid poverty, hardships and constant struggle, demand of the historian a larger share of interest, than the living present. In order to get the true perspective of events we must look at them from a certain distance of years: as to the events of the present or the recent past we can only give the bare facts.

The parish of *St. Thomas of Aquin* in South St. Louis was carved out of the territory of the parish of the Franciscan Fathers, which was originally organized as a mixed German-English congregation and remained so for twenty years. In 1882 the members of St. Anthony's parish, that were not of German descent, separated from the main body of the congregation and obtained permission to organize

a new parish within the territory bounded by Utah Street, the Mississippi River, Delor Avenue and the City Limits. On October 8th, Rev. John J. Hennessy laid the corner stone, and on April 29th, 1883, the Coadjutor Bishop blessed the Church. Rev. David J. Doherty served as pastor of St. Thomas of Aquin from 1883 to April 28th, 1884.

His successor was the venerable Father Martin S. Brennan, then in his manly prime. A parish residence and a school were added under his administration.

On Father Brennan's transfer to St. Lawrence O'Toole's, on December 28th, 1891, the Rev. Dr. John H. May was appointed to the rectorship of St. Thomas of Aquin's, and held the position until his death on January 15th, 1908. Dr. May enlarged the church, and Archbishop Kain blessed it on October 1st, 1893.

After a brief administratorship Rev. Francis J. Jones was made pastor, May 27th, 1908. Father Jones remained faithful to his parish until his death on July 7, 1926. The school with an attendance of 200 pupils is taught by seven religious of the Sacred Heart.¹

The beginnings of the parish of *St. Rose of Lima* date back to the early seventies when the pastor of St. Anne's Church of Normandy, Father Adrian Van Hulst, S. J., built a rude wooden chapel on what is now Hamilton and Minerva Avenues, for the use of the few scattered Catholics living west of Grand Avenue.

Small as the chapel was, it also served as a school, in which two Sisters of Mercy from Normandy taught the children of the neighborhood. Two other Jesuit Fathers interested themselves in the early parishioners of St. Rose's: Father F. X. Kuppin and Joseph Real. In 1883 Father Gerard D. Power, then chaplain of the Loretto Convent in St. Louis, began to attend the mission on Sundays and Holy days of obligation. He did not, however, reside at the place. On June 25th, 1884, almost immediately after his ordination, Father James J. McGlynn was appointed as the first pastor of St. Rose of Lima's parish. He found only thirty-five families in his district; but others were coming, and he soon realized the necessity of building a new church. But it was decided that it would be to the interest of the parish to erect a building at a location further east. The new St. Rose's Church and School were erected on Goodfellow and Etzel Avenues. On October 26th, Vicar-General Brady laid the corner stone of the church, and on June 21st, of the following year the structure was ready for occupancy, after being blessed by Father Brady. Its seating capacity was for five hundred people. In 1893 the new school was built

¹ Chancery Records and Thornton Adelman Barnet, "The Notable Catholic Institutions of St. Louis," p. 83.



33 ST. THOMAS OF AQUIN R.C.
NW CORNER OSAGE & IOWA FACING NW
ST. LOUIS, MO

11/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-026

1. No. 36	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: Third Congregational

13. Present name/owner's name: Leonard Baptist

14. Street address: SE cor, Page & N. Grand

15. Style: Romanesque

16. Date(s): 6/14/1888 Building Permit

17. Architect: unknown

18. Builder: unknown

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled

26. No. Bays: Front Side

27. Wall treatment: stone

28. Plan shape: see attached

29. Changes: Addition? Altered?

30. Exterior condition:

31: Open to public? yes; limited

32. Other Surveys in which included: n/a

33. Further description of important features:

34. History and Significance:

SUC-AS-014-026

36" W PIPE

80'

6" W PIPE

GRAND

220A

1230



PARK 'G-P.

3545

3545

C.B. 6493

FORMERLY C.B. 2295

PT. OF D.D PAGE'S WESTERN ADD.

8

PAGE BLVD.

6" W.P

3531

6" W.P

170

12" W PIPE

1861

3527

3528

3523

3521

3517

3509

3501

3501

3501

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CONC. F.L. DE
CONC. DR.
STEEL COLS &
BEAMS I.B.

FURN
STGE



EASTON

AV

6" W PIPE

60'

studiously avoids all controversies, believing that the plain preaching of the truth and earnest work form the best answer to any attack or criticism. It naturally follows that his influence in unifying and harmonizing Christian work is great. The Young Men's Christian Association has always found in him a faithful and practical ally. The different branches of union effort in the city have representatives and active workers from his membership, and look with confidence to the pastor of Pilgrim Church for help and advice. During the time that Rev. E. P. Hammond, the evangelist, labored in St. Louis, and later when D. L. Moody held his meetings, Dr. Goodell was foremost in the work. The Evangelical Alliance has learned to expect from him words of peace and wisdom on difficult points, and one of its pleasantest and most helpful years was that in which he was its president.

In his own denomination Dr. Goodell is recognized as a leader and has great influence. At the meeting of the National Council of Congregational Churches in Detroit, in 1877, his paper on "Woman's Work as a Part of the Religious Movement of the Time" was regarded as one of the wisest and most timely utterances ever made on that difficult subject. In 1881, in his sermon before the American Home Missionary Society at its annual meeting in New York City, he asked for "one million dollars a year for home missions," and the churches seem likely in the near future to meet this demand. He is a member of the committee of twenty-five, appointed for the purpose of framing a new statement of Christian doctrine, and occupies many other positions of trust and influence. There have been several efforts to draw Dr. Goodell away to other pastorates and positions of great importance, but his response in each case has been that his work was in St. Louis.

Third Congregational Church.—On the 22d of December, 1867, the Young People's Association of Pilgrim Congregational Church organized the Mayflower Mission Sabbath-school, which was located at the corner of Luckey Street and Grand Avenue. In the fall of 1868 a lot on Boston Street, between Grand and Spring Avenues, was purchased, and a chapel forty by fifty feet erected. The building was completed and dedicated June 13, 1869; a colony of sixty-two members from Plymouth Church, to whom the chapel was transferred, having on the 15th of March previous organized a new church, with the name of Mayflower Church. The pastors of Mayflower Church have been Rev. John Monteith, who assisted in the first organization, and resigned on account of ill health, April 26, 1871, but continued to officiate until re-

lieved by his successor; Rev. E. P. Powell, appointed April 26, 1871, took charge Sept. 17, 1871, resigned Sept. 12, 1873; Rev. W. S. Peterson, appointed January, 1874, resigned January, 1875; Rev. William Twining served as supply three months in 1875; Rev. Theodore Clifton, appointed Oct. 12, 1875. During the last quarter of 1873, the congregation being without a pastor, lost so many members that in January, 1874, it reorganized, and closed the year with sixty-six members, of whom thirty-nine had belonged to the former organization. In 1875 it suffered from the same cause, and the organization was only preserved by the determination of a few individuals. In December, 1875, when the present pastor, Rev. Theodore Clifton, took charge, only twenty-five resident members remained, the services during the interval having been conducted by a reader, and a debt of one thousand dollars had accumulated.

Since then, however, the congregation has prospered. On the 12th of April, 1876, the church united with the St. Louis Congregational Association, and Oct. 1, 1876, its name was changed to that of "Third Congregational." In November, 1876, S. M. Edgell, of Pilgrim Church, presented the church with fifty feet of ground on Francis Street, and in the fall of 1877 the Boston Street lots were sold, the debt was paid, and the building was removed to the new location on Francis Street, and enlarged, repaired, and refurnished at a cost of \$2015.35, of which \$1350 was given by the Pilgrim and First Congregational Churches. The remainder was raised by the members of the Third Church. The edifice was rededicated, free of debt, Dec. 19, 1877, by Revs. C. S. Goodell and Dr. T. M. Post. In June, 1882, the lot occupied by the present church, at the southeast corner of Grand and Page Avenues, was purchased from D. R. Garrison for the sum of twelve thousand dollars. Its dimensions are one hundred and twelve by one hundred and fifty feet, and on it is situated a handsome residence, which was included in the purchase and is now the parsonage. The church, a neat Gothic frame building, was removed to the new site, and two thousand dollars was expended in refitting it. A lecture-room and other apartments were added as a basement, and the building, which is capable of seating five hundred persons, was formally reopened on the 10th of November, 1882. The membership numbers over two hundred. There are about one hundred and fifty families connected with the church, and the average attendance is about one hundred and fifty. The Fair Ground Mission Sunday-school was organized July 17, 1870, and formally recognized as a mission of the church Dec. 19, 1877. It has fifteen teachers and

(OVER)

put in the belfry in December, and the clock in the tower was the gift of Mrs. E. F. Goodell in honor of her father, Governor E. Fairbanks, of Vermont. Other improvements were added and debts paid up at various dates, making the cost of the building \$156,973. The pastors have been, Rev. John Monteith, Jr., November 1, 1866, to March 15, 1869; Rev. W. Carlos Martin, June 24, 1869, to September 1, 1871; Rev. H. C. Hayden, for some months; Rev. C. L. Goodell, D. D., November 27, 1872, installed June 5, 1873, died February 1, 1886; Rev. H. A. Stimson, D. D., September 23, 1886, installed October 28, 1886, dismissed March 20, 1893; Rev. M. Burnham, D. D., June 4, 1894. The grand work of this great church goes on. Since its organization in 1866, to the annual report at the beginning of 1898, it has received into its membership by letter 1,132, and on profession of faith 1,134; it has raised for church building and its own current expenses nearly a half million dollars, and for benevolences a half million or more. It included at its last annual report nearly one-fourth of the entire Congregational membership in the city—850 out of some 3,600—and it continues in its work; and, though a change in the center of the residence district has occurred, and other churches have grown up, the population within its reach, in the locality and by the increasing electric car lines, is greater than ever before.

But Pilgrim Church remained not long alone, for in 1869 two branches grew out to the northwest.

December 22, 1867, the young people of

Third Church.

Pilgrim Church started a mission Sabbath-school on Grand Avenue and Lucky Street. The next year a chapel was built on Boston Street, near Grand, dedicated June 13, 1869. March 15, 1869, the Mayflower Church, of eighty-one members, was organized, with Rev. John Monteith, Jr., as pastor, followed by Revs. E. P. Powell, 1871; W. S. Peterson, 1874, under whom the church reported itself "independent," i. e., not belonging to the association. Rev. Wm. Twining, a member of the church, supplied for some months. Rev. Theodore Clifton came in 1875; Wm. C. Stiles, 1884; George H. Grannis, 1886, and W. W. Willard, 1893. Having moved their building for better location to Francis Street, in 1877, December 19th they rededicated it and adopted the Fair Ground

mission. Finding their location not attractive, in 1882 they purchased for \$12,000 a very fine corner of Grand and Page Avenues, with a house for a parsonage on one side; they moved again, and afterward erected a brick chapel on Grand Avenue, and for a time increased and prospered greatly. Their membership reached 242, and Sunday-school 578, families 165, benevolences \$479. But the population of the vicinity changed, many of their own families removed to a distance, a debt encumbered their fine property, and in the summer of 1895 they sold their property to a German church from downtown for \$35,000, which enabled them to pay their indebtedness and carry about \$22,000 to a union enterprise with Aubert Place Church. They reported a membership then of 185; families, 125; Sunday-school, 220; benevolences, \$456. They had maintained through varied changes a church life for over twenty-six years; had received many members, and seen numerous conversions and confessions of faith in Christ. Rev. Harry C. Vrooman is the present pastor of the new union organization, which has adopted the name of "The Fountain Park Church."

Again a mission Sunday-school was started in what was called Elleard-Plymouth Church. ville, then an outlying northwestern suburb of St.

Louis, and Rev. W. Porteus, city missionary, sought help for it. Mr. Wm. Colcord, of Pilgrim, took hold of the enterprise in 1868, devoting to it about six years in time and \$3,000, it was estimated, in money. Land was given and a building erected on Belle Glade Avenue, many contributing for this, Pilgrim Church giving \$950; the Congregational Union, \$1,770, at two different times; and a church of eleven members, with seventy-five in the Sunday-school, was organized July 31, 1869, over which Rev. W. H. Warren was pastor. He was followed by Revs. W. Perkins, 1873; W. B. Millard, 1874; John E. Wheeler, 1875; James H. Harwood, 1877; James A. Adams, 1880; Charles R. Hyde, 1886; Allen Hastings, 1891, and J. Scott Carr, 1895. The church has kept on, having its varied struggles and victories, sometimes sustaining Sunday-schools in its vicinity and mission services at other points besides its regular work in its own home. The population around it grew rapidly for some time, a population chiefly of Americans; then other

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→ to German Evang. Prot. cong of Ch of the Holy Gh

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an indep. church with a checkered history;
joined the Evangelical Reformed church in

1943.

B.P.'s (6-14-88) 3rd Congreg. Ch. - 1st. brh church - 15,000 SEC 611 + Page

8-12-91 1st. brh church 2700 - Holy Ghost Church - addition 25x50

E.S. Grand Get. Page + Cook H. Hassinger contn.

5-1-23 3546 Page / 1220 N. Ord - \$3000

alter brh hall - Unity Hall Assoc.

2-2-37 1220 So. Ord - alter brh hall 4500 Unity Hall Assoc.

two hundred scholars. The Ladies' Aid Society, Young People's Christian Association, and Children's Missionary Society, called "Coral Workers," are active auxiliaries of the church.

Plymouth Church.—The fourth of the Congregational Churches of St. Louis, in point of organization, is Plymouth Church, situated on the west side of Belle Glade Avenue, north of Parsons Street, Rev. James A. Adams, pastor. It grew out of a Sunday-school called the "Hope Mission School," which was organized in 1865 by Rev. William Porteus, city missionary, at Elleardsville, then a suburb of St. Louis. His connection with it lasted only a few months, and it dwindled away until, in the fall of 1868, Mrs. Lucy J. Moody appealed to Pilgrim Church for laborers to sustain the school. The church in response sent out Deacons Wm. Colcord and Lyman B. Ripley, the latter of whom was soon compelled by the pressure of his church duties to leave the enterprise in the hands of the former, to whose efforts and pecuniary aid the school owed its growth, and Plymouth Church, perhaps, its existence. Mrs. Lucy J. Moody gave the school a lot thirty-three by one hundred and forty feet, and the erection of a building upon it was commenced in 1868, when in response to appeals for aid the First Pilgrim and Webster Grove Congregational Churches pledged each five hundred dollars towards the erection of a suitable building. These subscriptions were made with a view to organizing a church in connection with the school, and as further aid was promised from other sources the idea was adopted. The contract for the building was executed in March, 1869, and the structure was completed and dedicated July 11, 1869. On Saturday, July 31, 1869, a meeting was held and the church organized, its first communion occurring on the following day. The building is of frame, thirty by sixty-two feet, with a seating capacity of three hundred. In 1879 a lecture-room of the same seating capacity was erected beneath the superstructure. An additional lot, thirty-three by one hundred and forty feet, has been added to the first, and the property is now valued at five thousand dollars. The successive pastors have been Revs. W. H. Warren, a graduate of Harvard College and Andover Seminary, ordained and installed Dec. 7, 1869, resigned Sept. 25, 1872; Wm. Perkins (supply), May 4 to Nov. 30, 1873; then an interval without a pastor; W. B. Millard, a graduate of Chicago Seminary, installed June 26, 1874; resigned April 11, 1875; Alex. S. McConnell, May 16 to Nov. 16, 1875; J. E. Wheeler, November, 1875, to September, 1877; J. H. Harwood, a graduate of Williams College and Union

Seminary, Oct. 10, 1877, to Aug. 15, 1880; James A. Adams, a graduate of Knox College and Union Seminary, called September 4th, ordained and installed Dec. 3, 1880. Associated with the church are a Ladies' Aid Society, organized in 1878, and a Ladies' Missionary Society, organized in 1879. The church numbers one hundred and twenty-eight members, and its Sunday-school is attended by three hundred pupils.

Fifth Congregational Church, southwest corner of Clark Avenue and High (or Twenty-third) Street, Rev. George C. Adams, pastor, is the third child of Pilgrim Church, and was originally the High Street Mission Sunday-school. It was established by Pilgrim Church, Oct. 31, 1880, and carried on until May 1, 1881, when Rev. George C. Adams took charge of it and began holding regular services. On the 3d of July, 1881, the Fifth Church was organized. It was recognized by council Oct. 11, 1881, and Mr. Adams was installed as pastor. The building now occupied was erected by the High Street Presbyterian Church, and was purchased for the Fifth Church by Pilgrim Church, which up to Jan. 1, 1882, had spent six thousand one hundred and fifty dollars for the new society. It is cruciform, the nave being seventy-eight feet in length and the transept eighty feet. The dimensions of the lot are one hundred and thirty-four by one hundred and twenty-five feet, and the property is valued at nine thousand dollars. The congregation maintains in connection with its church work the Ladies' Aid Society, organized March, 1882; the Young People's Home Missionary Society, organized September, 1881; and the Youths' Christian Association, organized in January, 1882. The church membership embraces one hundred and fifty families, one hundred and thirty-one communicants, and an attendance of four hundred at the Sunday-school.

Hyde Park Church was the sixth Congregational Church organized in St. Louis, and the fourth offshoot from Pilgrim Church. It is situated at the northwest corner of Bremen Avenue and Twelfth Street, and the pastor is Rev. L. L. West. In April, 1881, a church building which stood on Ninth Street, between Farrar and Salisbury, and which had been known as the Fairmount Presbyterian Church, was purchased for its use. The building was removed to its present location opposite Hyde Park, refitted, and dedicated July 10, 1881. The society was organized with twenty-one members, July 25, 1881, and the present pastor, who is from Chicago Theological Seminary, was elected. The building, removal, and repairing cost Pilgrim Church \$3848.27. In May, 1882, the congregation comprised one hundred and



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THIRD CONGREGATIONAL (LEONARD BAPTIST)
SE CORNER PAGE & N. GRAND
ST. LOUIS, MO

FACING NE

11/90



MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-027

1. No. 027	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: St. George's Episcopal Church

13. Present name/owner's name: St. Stephen's Evangelical Lutheran Church

14. Street address: 515 Pendleton

15. Style: Gothic

16. Date(s): 1891

17. Architect: Tully & Clark

18. Builder: unknown

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled

26. No. Bays: Front Side

27. Wall treatment: stone

28. Plan shape: see attached

29. Changes: Addition? Altered?

30. Exterior condition: good

31: Open to public? yes; limited

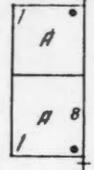
32. Other Surveys in which included: n/a

33. Further description of important features:

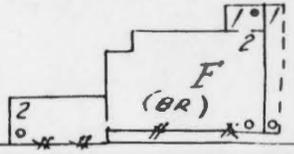
34. History and Significance: A new black glass cornerstone reads, "St. Stephen Lutheran Church 1930."

SLC-AS-014-027

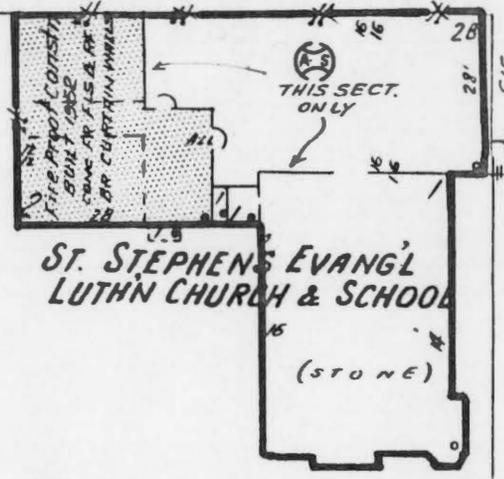
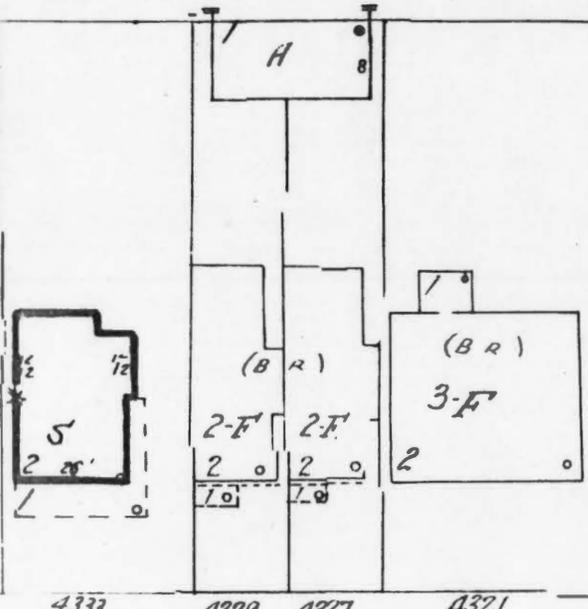
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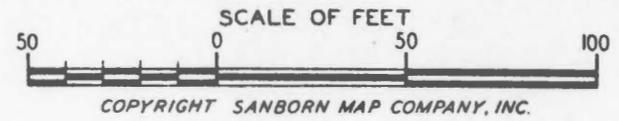


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an association for worship, according to the forms and discipline of the Protestant Episcopal Church, therefore "the undersigned, proprietors and representatives" of the original proprietors, agreed, in consideration of the premises and of one dollar paid to them by Martha T. Christy, of North St. Louis, to relinquish and convey to her all their right and title to the property in question. This instrument was executed on the 31st of May, 1844, and was signed by M. T. Christy, Mary A. Wright, M. N. Taylor, and M. F. Christy. A supplementary agreement was entered into to the effect that, inasmuch as the property for the church edifice had been secured and a vestry organized, the subscribers would pay to Calvin Case, treasurer of the vestry, the sums set opposite their names. The signatures of one hundred and ten persons were subscribed to this document, attached to which was the acknowledgment of Archibald Carr, justice of the peace, that Calvin Case had sworn that the list of subscribers comprised two-thirds of the heads of families residing in North St. Louis on the 9th of April, 1845. The Mrs. Martha T. Christy mentioned in the charter as trustee for the property was the widow of William Christy, and the most active of the persons engaged in the work of organizing the church and establishing the cemetery. Among the members of the first vestry and most of the successive vestries were Dr. Alfred Heacock, Dwight Durkee, Hon. Isaac H. Sturgeon, Thomas L. Sturgeon, Daniel A. Rollins, Benjamin O'Fallon, Joseph Branch, and John Hallsell. Henry Overstolz, afterwards mayor of the city, was a vestryman of this church in 1850, and Hon. Erastus Wells was a member of the vestry in 1854. The cemetery was consecrated by Bishop Hawks, and the erection of the church edifice was begun in 1846. The building was not completed until 1851, but services were held in it without intermission after its construction had been sufficiently far advanced to permit of its use. It was a wooden structure, in the form of a cross, and with a steeple, and stood on elevated ground, the entrance being reached by a long flight of steps. In 1860 the building was enlarged, and on the 15th of April of that year was consecrated by Bishop Hawks, assisted by Rev. Dr. Schuyler, of Christ Church, Rev. Dr. Coleman, of St. John's, Rev. Mr. Terry, of St. Paul's, Rev. Mr. Berkley, of St. George's, Rev. Mr. Clark, of Calvary, and Rev. Mr. Clerc, rector of the parish. The consecration sermon was preached by the Rev. Dr. Coleman. In 1881 the ground, which was twenty feet above the grade of the street, was cut away, and the church, which had faced the east, was let down and turned so as to face the south, and was greatly im-

proved. It will now seat seven hundred persons. The parsonage, which stood a few steps from the church, was erected during the pastorate of the Rev. Mr. Woodward. The renovated church was reconsecrated Sunday, May 28, 1882. As it had once been formally consecrated by the bishop, it was deemed unnecessary to repeat the ceremonies in full, and a consecration prayer merely was therefore offered. The services were conducted by the pastor, Rev. Dr. Ingraham, and his assistant, the Rev. Mr. Phelps. Dr. Ingraham preached the consecration sermon, in the course of which he stated that the amount required to defray the cost of the alterations, payment of the old debt, etc., was ten thousand five hundred dollars. Of this sum five thousand dollars had been given and pledged by Joseph W. Branch, and over five thousand dollars more by the parishioners, leaving an indebtedness still remaining of one thousand three hundred and thirty dollars.

The rectors of St. John's have been the Revs. E. H. Cressy, 1845-48; R. H. Weller, 1850-51; W. H. Woodward, 1851-58; Francis J. Clerc, 1858-60; Bishop C. S. Hawks, D.D., 1863-67; William L. Githens, 1868-73; William N. Webbe, 1873-74; William L. Githens, 1874-77; Abiel Leonard, 1877-78; J. Gierlow, Ph.D., 1878-81; J. P. T. Ingraham, 1881. Dr. Ingraham is still the rector. Rev. Philip McKim and Benjamin O'Fallon were respectively assistant rector and lay reader of the church in its early days. According to the report of the rector for 1882, there were ninety communicants and sixteen teachers and one hundred and sixty children in the Sunday-school.

St. George's Protestant Episcopal Church is situated at the northwest corner of Beaumont and Chestnut Streets, Rev. John Fulton, D.D., rector. The organization of this parish grew out of the loss of Kemper College, which was sold for debt in 1845, while Rev. E. Carter Hutchinson was its president. Some time before Bishop Hawks was invited to become rector of Christ Church, Mr. Hutchinson had received a call from the vestry, but had declined it, his friends wishing him to remain at the head of the college. When the college was sold, many who were attached to him, in order to retain him in the diocese, proposed to organize a parish of which he should be the rector, and under date of March 22, 1845, addressed to Bishop Hawks the following petition:

"The undersigned, being anxious to advance the interests of the Protestant Episcopal Church in this growing city, beg leave to state that the medical faculty of the St. Louis University have generously offered the use of their hall, on Washington Avenue, between Tenth and Eleventh Streets, as a house of religious worship, during the spring, summer, and autumn months. As there

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continued to be held there until the chapel of the new building was completed, May 1, 1873. The corner-stone of the present church edifice was laid May 30, 1873, and the first services in the completed church were held on Easter Sunday, 1874. The building is cruciform, the nave being one hundred and fourteen by fifty-five feet, and the transepts seventy-seven by twenty-five feet. The height from the street to the finial of the spire is one hundred and forty-five feet. The seating capacity is eight hundred. The property cost in all one hundred and fifteen thousand dollars, and a debt of fifty-nine thousand dollars which remained at the time of completion was entirely canceled in May, 1879. The present officers of the church are: Senior Warden, John W. Luke; Junior Warden, Joseph W. Branch; Secretary, D. E. Garrison; Treasurer, M. W. Alexander; Vestry, Edwin Harrison, Isaac M. Mason, Hugh Rogers, John G. Wells, H. T. Simon, H. H. Curtis, John D. Pope, John C. Orrick, and Western Bascome. The number of communicants in 1882 was two hundred and seventy-five, and the Sunday-school pupils numbered four hundred.

Trinity Protestant Episcopal Church is situated at the northwest corner of Washington Avenue and Eleventh Street. Rev. George C. Betts is its rector. In the sketch of St. George's Church it was stated that Rev. E. Carter Hutchinson, D.D., resigned the rectorship of that parish in 1852, much against the wishes of a large number of his friends. These friends at once conceived the project of organizing a new parish for him, but nearly three years elapsed before their efforts were successful. In February, 1855, however, Trinity parish was organized, mainly by members of St. George's, who withdrew for the purpose, and who elected as the first vestry, James W. Finley, senior warden; T. S. Rutherford, junior warden; and L. Levering, C. Derby, N. Phillips, T. Skinker, W. M. Price, M. Moody, S. O. Butler, T. Griffiths, L. P. Perry, E. Barry, and J. Y. Page, vestrymen. The new congregation met at first, and for some months, in St. Paul's Church, corner of Fifth and Wash Streets. A hall was then rented from the Cumberland Presbyterians, at Eleventh and St. Charles Streets, and later a building which had been used by the Congregationalists on Locust between Tenth and Eleventh Streets. The present site of the church was leased for a term of forty years from Feb. 1, 1859, Messrs. Derby, Powell, and Shands being the selecting committee, and in October, 1859, the erection of the building was begun. The corner-stone of the church was laid with impressive services by Bishop Hawks, assisted by several other

clergymen, on March 14, 1860, and the rector, Dr. Hutchinson, preached his first sermon in the completed building, then considered one of the finest in the city, on June 20, 1861. The structure was sixty-six feet long, forty-seven feet wide, and fifty-six feet high. The number of communicants June 20, 1861, was one hundred and thirty. On Jan. 22, 1865, the church was burned down, but was immediately rebuilt and again consecrated Aug. 27, 1865. It is a neat stone edifice, with a seating capacity of nearly seven hundred, and has a chapel and Sunday-school room in the rear. Dr. Hutchinson resigned the rectorship Feb. 1, 1869, and was succeeded by Rev. J. D. Easter, D.D., who served until 1872. During this period the parish suffered greatly from financial embarrassments and the withdrawal of its members, several of whom joined in organizing the Church of the Holy Communion. Rev. Joseph Cross, D.D., served as rector for a few months in 1872, but on the 15th of November, 1872, Bishop Robertson assumed the rectorship, with Rev. Edwin Coan as assistant, and under their management strenuous efforts were made to clear off the debt. Several changes were introduced, one that remains yet being the substitution for the paid choir of one composed of surpliced men and boys, whose music has become justly celebrated. The present rector entered upon his duties on Easter, 1876. Under his ministrations the church has prospered, and is now in a fair way to clear off all incumbrances. When the lease expires in 1899, or perhaps sooner, the parish will probably be prepared for a removal farther west. The congregation at present numbers about one hundred families, or four hundred and fifty persons, with two hundred and seventy-five communicants. The Sunday-school is attended by ten teachers and eighty scholars.

The Protestant Episcopal Church of the Holy Communion, situated at the northwest corner of Twenty-eighth Street (Leffingwell Avenue) and Washington Avenue, Rev. P. G. Robert, rector, grew out of a mission Sunday-school in connection with Trinity Church (Rev. Dr. Hutchinson, rector), with William H. Thomson superintendent, which was held in a brick school-house on Morgan Street, near Garrison Avenue. This building had been fitted up for religious purposes, and services were held in it thenceforward every Tuesday evening, the city clergy officiating in turn. After several unsuccessful efforts the parish was finally organized Jan. 24, 1869, its first vestry consisting of Francis Webster and William T. Mason, wardens; Francis Carter, James Wilgus, N. G. Hart, William J. Lewis, R. W. Powell, R. M. Wilson, H. G. Isaacs, L. E. Alexander, Wil-

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HYOE & CONARD,
VOL II pp. 688-9

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sermon in Christ Church, St. Louis, Sunday
morning, November 8, 1868, and died May 1,
1886; and that Bishop Daniel S. Tuttle
ceased to be the missionary bishop of Utah
and became the fourth bishop of Missouri
August 9, 1886, and held his first service and
preached his first sermon in Missouri in Christ
Church September 5, 1886.

St. Paul's was the first church organization,
dating April 20, 1840, formed out of Christ
Church and by colonizing. Its first rector was
Rev. Mr. Minard, who had been assistant at
Christ Church. The congregation wor-
shipped first in a building at the corner of Fifth
and Wash Streets, which they had purchased
for \$5,000. In 1859 they moved to the church
at the corner of Seventeenth and Olive Streets,
which they had built for \$65,000. In 1861
the congregation and organization died.
Cause of death, asphyxiation by flow of mort-
gage gas left turned on. The church was sold
to the "Christian" denomination. Now it is
a "Hall to let" upstairs and a shop for medi-
cinal waters below.

The second church organized was St.
John's, December 28, 1841, and Rev. Whiting
Griswold was chosen rector, who died in the
cholera epidemic of 1849. It was said that
the "Episcopalians in the south of the city"
wanted a preaching place. So, with the per-
fect good will and good wishes of Christ
Church, they met first over an engine-house
on Second and Spruce Streets, then in a brick
church on Fifth and Spruce Streets, then in
another such on Sixth and Spruce Streets, and
now, since 1872, in the third church, on
Hickory and Dolman Streets.

The third church organized was Grace, in
May, 1844, with Rev. E. H. Cressy for rector.
The Episcopalians of the north of the city
craved conveniences equally with those of the
south. Its building was erected on the spa-
cious lot on Eleventh and Warren Streets and
completed in 1851. This lot was on the
"Chambers tract," and had been offered as a
gift to whatever denomination would build
upon it. The same building, though much
enlarged and improved, is used by the con-
gregation now under their pastor, Rev. J. P. T.
Ingraham, D. D., who has been rector since
1881.

The fourth church organized was St.
George's, in May, 1845, with Rev. E. C.
Hutchinson as rector, who before had been
the president of Kemper College. The con-

gregation worshipped first in the public
school house on Eighth Street, and in Cen-
tenary (Methodist) Church, on Fifth Street.
Its first church edifice, on Locust Street, near
Seventh, was entered in 1847. Its second, on
Beaumont and Chestnut Streets, in 1874.
This burned down in March, 1891. In April,
1892, the congregation entered the third, built
on Olive and Forty-third Streets. The pres-
ent pastor, Rev. R. A. Holland, D. D., was
rector from 1872 to 1879, and a second time
from 1886. One very much loved rector,
Rev. S. G. Gassaway, perished in the explo-
sion of a St. Louis and Alton packet, Febru-
ary 16, 1854.

The fifth church organized was Trinity, in
February, 1855, its congregation in the main
being a break off from St. George's, and with
Rev. E. C. Hutchinson, D. D., for its first re-
ctor. It worshipped first in the old St. Paul's
Church, corner of Fifth and Wash Streets,
then in a Cumberland Presbyterian and in a
Congregationalist Church, then in its own
building on Washington Avenue and Eleventh
Street, and now on the corner of Franklin and
Channing Avenues. For four years Bishop
Robertson assumed the rectorship, from 1872
to 1876, as likewise for four years, from 1863
to 1867, Bishop Hawks had been rector of
Grace Church. Other churches have been
organized in the following order:

St. Paul's, South St. Louis—Michigan Ave-
nue, near Malt Street; August, 1868; Rev.
Charles Stewart, rector.

Church of the Holy Communion—Wash-
ington and Leffingwell Avenues; January 24,
1869; Rev. P. G. Robert, its first rector and
its present rector, holding his first services for
the congregation June 6, 1869. This congre-
gation grew out of a Mission Sunday-school
of Trinity Church, under William H. Thom-
son, the present cashier of the Boatmen's
Bank, as superintendent.

St. James'—Elleardsville, Goode and Cote
Brilliant Avenues; May 25, 1870; Rev. J. S.
Corbyn, minister.

Mt. Calvary—September 6, 1870; Rev.
W. O. Jarvis, rector, entering February 16,
1871, its church building erected on the lot
given by Mr. Henry Shaw, on Grand and La-
fayette Avenues. The second building, on
Lafayette and Jefferson Avenues, was totally
wrecked in the cyclone of 1896, and now the
congregation has returned to its first edifice.

Church of the Good Shepherd—2849 South

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St. Philip
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is a rapidly increasing population in that neighborhood, we deem it important that a speedy effort should be made to present the claims of the church there. We understand there is a canon of the church forbidding a clergyman to officiate within the limits of a city where there are regularly organized churches without the consent of the settled rector or rectors. We do, therefore, most respectfully and earnestly solicit your permission and co-operation in the furtherance of our wishes. We have understood that the Rev. Mr. Hutchinson, late president of Kemper College, will probably spend some months in this vicinity for the purpose of arranging some matters of business, and although he has not been advised with by us on the subject, we are not without hope that his services may be procured in aid of this important object." Signed, James Hutton, Robert Ranken, James Gresham, Robert C. Greer, David H. Armstrong, Frederic L. Billon, Isaiah Forbes, W. Carr Lane, H. S. Geyer, B. H. Randolph, Edward Tracy, Thomas Shore, Samuel B. Churchill, H. W. Chambers, Thomas T. Russell, Charles Pettit, Z. B. Curtis, T. S. Rutherford, P. H. McBride, Edward E. Archer, B. H. Batte, Henry C. Hart, David M. Hill, Henry B. Belt, Josiah Spalding, Britton A. Hill, M. S. Gray, J. O'Fallon, W. H. Pritchard, Henry Von Phul, G. Erskine, Edward Mead, William Glasgow, R. Wash, Wm. Smith, H. S. Case, Thomas Skinner, Edward Stagg, J. S. B. Alleyne, Julius Morise, Edward Charles, John D. Daggett, Dr. John Shore, F. W. Southack.

The necessary consent having been obtained, a meeting was held in the hall of the St. Louis Lyceum, Gen. William Milburn presiding, and a new parish organized, with the Rev. E. C. Hutchinson as rector, and John O'Fallon, Henry S. Geyer, William Milburn, Thomas Shore, James Henry, Josephus W. Hall, and Josiah Dent as vestrymen. The name of St. George was given to the church by the rector, after a church of the same name in New York, in charge of Dr. Milnor, a leader of the Evangelical school, the doctrines of which were indorsed by Mr. Hutchinson. On May 13, 1846, the church was admitted into the Diocesan Convention, and reported fifty-five communicants. For nearly two years the services were held in the morning at the public school-house on Sixth Street, and in the afternoon at the Methodist Church on Fifth Street. The first church building erected by the parish stood on Locust Street near Seventh, and was dedicated April 13, 1847. In 1851, Rev. S. G. Gassaway, of Georgetown, D. C., was chosen assistant rector. Questions which had arisen as to the administration, and afterwards as to the loss of Kemper College, of which Mr. Hutchinson was one of the creditors, caused much feeling and division, and although St. George's Church was built expressly for its first rector, and many of his friends thought that he should have remained and outlived the opposition which had begun to be manifested, after an assistant minister had been called Mr. Hutchinson resigned, in 1852, and three years later organized Trinity Church. Mr. Gassaway then became rector. He was one of the victims of the explosion of the

St. Louis and Alton packet, just after it had left the St. Louis wharf, Feb. 16, 1854. His many virtues and zealous devotion to his parish had greatly endeared him to his parishioners, who presented his family with five thousand dollars, and erected to his memory a marble tablet, which was placed in the church, and subsequently removed to the walls of the new building and placed near the font.

The rectors of the church since then have been Rev. William Colvin Brown, deacon, ordained priest Dec. 10, 1854; Rev. T. A. Hopkins, son of Bishop Hopkins, of Vermont, called July 8, 1855, resigned in the fall of 1857; Rev. Edward F. Berkley, D.D., of Lexington, Ky.,¹ took charge Nov. 20, 1858, resigned Dec. 5, 1871; Rev. Robert A. Holland, of Baltimore, called Jan. 1, 1872, resigned Nov. 1, 1879, to take charge of Trinity Church, Chicago; Rev. S. W. Young, of Canada, had temporary oversight of the parish until the present rector entered upon his duties (April 4, 1880). After the death of Mr. Gassaway, St. George's parish fell off from one hundred and fifty-five communicants to sixty-eight; the indebtedness increased from six thousand nine hundred dollars to over ten thousand dollars, and in February, 1855, a number of the members withdrew to form Trinity Church. In 1856, however, the Rev. Mr. Hopkins reported one hundred and sixty-six communicants and the church free from debt. In 1857 the church bought a lot in Bellefontaine cemetery for the interment of its indigent communicants. In 1860 the organ which is still in use was bought for four thousand three hundred dollars. At the close of the war, in 1865, the church was in debt to the extent of fifteen thousand dollars, but this was fully paid off in 1866. In September, 1868, the Diocesan Convention, which elected Bishop Robertson, was held in this church. In 1871 the present site of the church was bought for eighteen thousand six hundred and fifty-six dollars, and in 1872 the first church building and lot on Locust Street were sold to John R. Shepley for fifty thousand dollars, although services

¹ A controversy having arisen as to the mode in which Henry Clay, the Whig statesman, was baptized, the Rev. Mr. Berkley, who had officiated at that ceremony and who also read the funeral service at the interment of Clay at Lexington, Ky., was appealed to by W. A. Beil, of Paducah, Ky., for information on the subject. Mr. Berkley replied that Mr. Clay was baptized in his parlor at Ashland on the 22d of June, 1847, in the form ordinarily observed in the Episcopal Church,—i.e., "by pouring a handful of water on his head in the name of the Holy Trinity." One of his daughters-in-law and four of his granddaughters were baptized in the same way. It had been asserted that Mr. Clay had been baptized by immersion, but this statement was specifically denied by Mr. Berkley.



27

ST. GEORGE'S EPIS. (ST. STEPHEN LUTHERAN)
NW COR. OLIVE & PENDLETON
ST. LOUIS, MO

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ST. GEORGE EPISCOPAL (ST. STEPHEN LUTHERAN)
NW COR. OLIVE & PENDELTON
ST. LOUIS, MO

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

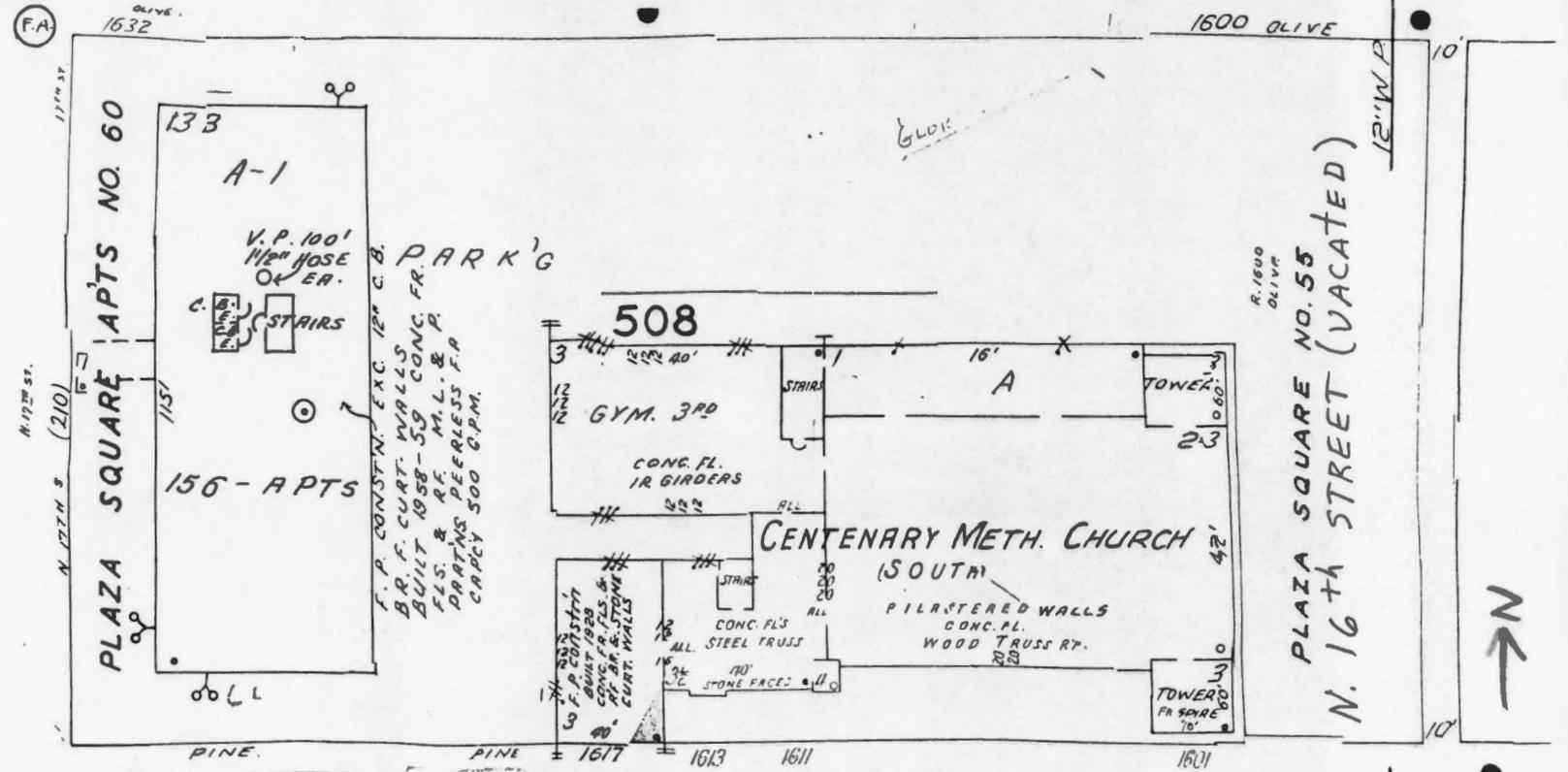
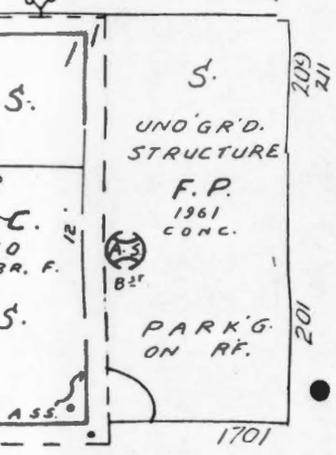
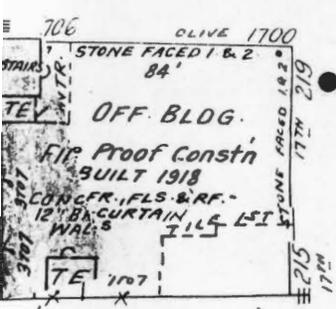
SAC-AS 014-028

1. No. 014	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No
12. Original name: Centenary Methodist Church		
13. Present name/owner's name: same		
14. Street address: 1617-31 Pine		15. Style: Gothic
16. Date(s): 5/10/1868 (cornerstone date)		
17. Architect: Thomas Dixon		18. Builder: J. B. Legg, Superintendent
19. Original Use: church		20. Present Use: church
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry
24. Foundation material: limestone		25. Roof type/material: gabled/slate
26. No. Bays: Front 5 Side		27. Wall treatment: stone
28. Plan shape: see attached		29. Changes: Addition? Altered?
30. Exterior condition: good		31. Open to public? yes; limited
32. Other Surveys in which included: n/a		
33. Further description of important features:		
34. History and Significance: The cornerstone was laid May 10, 1868 and the church was dedicated on May 28, 1871.		

SLC-AS-014-078

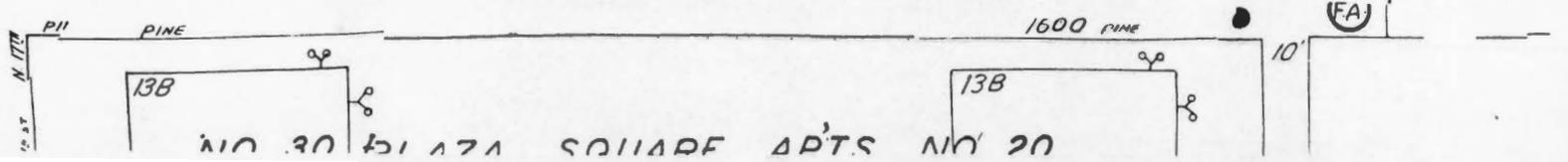
35

OLIVE



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James L.
Boyle, D. W.
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845-46: J.
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St. Paul's Church.—On the 2d of March, 1838, the trustees of the Fourth Street (First) Methodist Episcopal Church resolved "that it is expedient to build two new Methodist Churches in St. Louis," and appointed two committees to select sites. Of these churches the first erected was afterwards known as St. Paul's, and the second as the Centenary. St. Paul's, then known as Mound Chapel, was built in 1839, and was situated "a little north of the mound" on Broadway. Previous to this the congregation had worshiped in Mound Market. In 1850 the second church, located at Tenth and Chambers Streets, and known as Mound Church, was erected, but in 1865 the property was sold, and a lot at Twelfth and North Market Streets was purchased, but no church was built on the proposed site. A chapel was subsequently erected at the northeast corner of Tenth and Benton Streets, and the name of the congregation changed to that of St. Paul's. The building was a one-story brick structure, and seated about three hundred persons. The site of the present church, on St. Louis Avenue near West Sixteenth Street, was purchased about 1871 for five thousand dollars. It fronts one hundred feet on St. Louis Avenue, and has a depth of one hundred and forty feet. The erection of the building was commenced in 1874, and the completed edifice was dedicated in June, 1875, by Rev. Dr. Young, of Nashville, Tenn. It cost about fifteen thousand dollars, and its dimensions are forty by eighty feet, the seating capacity being three hundred and eighty persons. The first regular pastor of St. Paul's Church, as appears by the minutes of Conference, was Rev. W. T. Ellington, appointed in 1868, the congregation having in previous years been served by supplies. Since 1868 its pastors have been Revs. E. M. Bounds, 1873, 1875-78, 1880-82; W. M. Leftwich, 1874; B. W. Key, 1879. The present pastor is Rev. E. M. Bounds. The membership of the church numbers one hundred and thirteen, and the Sunday-school has sixteen teachers and one hundred and fifty scholars.

Centenary Church.—This church was one of the two congregations organized in accordance with the action of the trustees of the Fourth Street Church, taken on the 2d of March, 1838. At the meeting of the trustees on this occasion committees were appointed to select sites for two new Methodist Churches, one of these committees being instructed to choose a location on Fifth Street, not farther south than Poplar. In the autumn of 1839 the centenary of Methodism was celebrated by the Methodists of St. Louis, then numbering three hundred and thirty-five white and one hundred and forty-eight colored

members, embraced in three stations,—Fourth Street, Mound (afterwards St. Paul's), and African. The exercises were held at the Fourth Street Church, and on this occasion the sum of three thousand dollars was subscribed for the erection of a new church to be known as the "Centenary," in commemoration of the event. On the 9th of November, 1841, Rev. Wesley Browning, then presiding elder of the St. Louis District, appointed William Burd, John H. Gay, Trusten Polk, James Tabor, and John and David Goodfellow trustees to conduct the management of the enterprise. The amount originally subscribed was found to be inadequate, and in order to raise an additional sum the ladies of the congregation organized "The Female Centenary Society of the Methodist Episcopal Church." Through the efforts of this association two thousand dollars was secured and expended in part payment for a lot, sixty-five by eighty-five feet, at the southwest corner of Fifth and Pine Streets, the total cost of which was ten thousand five hundred dollars. On this site was erected a brick building with a cut-stone basement, the latter devoted to school purposes. The corner-stone was laid on the 10th of May, 1842, with Masonic rites, and the officiating ministers were Bishop Roberts and Rev. E. R. Ames. While the building was in course of construction services were held in a small frame house which had been purchased by the congregation. The basement of the new edifice was first occupied Dec. 31, 1843, watch-night services being held, and the structure was completed and dedicated in 1844.

At a meeting of the members of the congregation in the spring of 1867, it was decided to dispose of the church property and select a more eligible site. The lot at the northwest corner of Sixteenth and Pine Streets, on which the church now stands, was finally chosen and purchased for thirty-eight thousand dollars. In October, 1868, the old church and grounds were sold to J. J. Roe & Co. for one hundred and forty-two thousand dollars, but the congregation retained the use of the buildings until the new church was ready for occupancy. The board of trustees at that time was composed of Trusten Polk, John Hogan, John Kennard, John W. Burd, W. H. Markham, Mr. Maxwell, C. C. Anderson, W. C. Jamison, and P. M. Lockwood. The building committee consisted of Trusten Polk, John Hogan, W. H. Markham, John Kennard, and John W. Burd. The corner-stone was laid on the 10th of May, 1868, and the building was dedicated on the 28th of May, 1871. Bishops C. K. Keener, of New Orleans, and E. M. Marvin, of Missouri, and Rev. D. McAnally and the pastor, Rev. C. D. N. Campbell, took part in the exercises. Bishop

Keener preached the structure was one hundred dollars. The building the material composing limestone, with De Soto entrance is on Sixteenth large doorways. The fourteen feet wide by ninety ways. Black walnut, woods principally used has a very elegant appearance sixty feet wide by one this there is a lecture-joining the church on buildings, containing th and a young men's M. poses. The pastor's contains sixteen rooms cover an area of one hundred and sixty. Th the architect, and J. B tended the erection of

The first regular pastor who was transferred in Kentucky Conference a Centenary Church. M Rev. John T. W. Auld, Joseph Boyle, appointed 1846. In that year M Rev. Thomas H. Cape from South Carolina. Rev. Messrs. W. H. Le M. Prottzman, 1849; J McAnally, 1851; M. F. 1858; C. B. Parsons, phenson, E. M. Marvin. Cummins acting as "s and 1860; J. Boyle, J W. A. Smith, 1865; C J. H. Linn, Joseph B Linn, 1873; W. V. Tu 1878-81; W. V. Tudor. to the Conference of Oc five hundred and ten per and four hundred and t day-school.

St. John's Church i corner of Ewing Avenue pastor is the Rev. J. W. Street Church appointed for a new church in Cl 19th of May, 1845, instru a church as soon as their

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Keener preached the sermon. The total cost of the structure was one hundred and twenty-five thousand dollars. The building is of Gothic architecture, and the material composing the walls is St. Louis prairie limestone, with De Soto stone trimmings. The main entrance is on Sixteenth Street, where there are five large doorways. The entrance is through a vestibule fourteen feet wide by ninety long, containing four stairways. Black walnut, oak, ash, and yellow-pine are the woods principally used in fitting up the interior, which has a very elegant appearance. The auditorium is sixty feet wide by one hundred and six long. Under this there is a lecture-room and a school-room. Adjoining the church on Pine Street there are two other buildings, containing the pastor's office, library-rooms, and a young men's Methodist room for literary purposes. The pastor's residence is west of these, and contains sixteen rooms. The church and parsonage cover an area of one hundred and nine feet by one hundred and sixty. Thomas Dixon, of Baltimore, was the architect, and J. B. Legg, of St. Louis, superintended the erection of the building.

The first regular pastor was the Rev. John H. Linn, who was transferred in the autumn of 1842 from the Kentucky Conference and appointed to the charge of Centenary Church. Mr. Linn was succeeded by the Rev. John T. W. Auld, who was followed by the Rev. Joseph Boyle, appointed in 1844, who remained until 1846. In that year Mr. Boyle was succeeded by the Rev. Thomas H. Capers, who had been transferred from South Carolina. The other pastors have been Rev. Messrs. W. H. Lewis, appointed in 1848; W. M. Prottzman, 1849; J. C. Berryman, 1850; D. R. McAnally, 1851; M. F. Treslow, 1855; E. M. Marvin, 1858; C. B. Parsons, John Whittaker, Evan Stephenson, E. M. Marvin, W. Anderson, and Jesse H. Cummins acting as "supplies" during 1858, 1859, and 1860; J. Boyle, 1861; T. A. Morris, 1863; W. A. Smith, 1865; C. N. D. Campbell, 1868-69; J. H. Linn, Joseph Boyle (supply), 1870; J. H. Linn, 1873; W. V. Tudor, 1874-77; J. W. Lewis, 1878-81; W. V. Tudor, 1882. The church reported to the Conference of October, 1881, a membership of five hundred and ten persons, with thirty-five teachers and four hundred and twenty-five pupils in the Sunday-school.

St. John's Church is situated at the northwest corner of Ewing Avenue and Locust Street, and its pastor is the Rev. J. W. Lewis. In 1844 the Fourth Street Church appointed a committee to select a lot for a new church in Christy's addition, and on the 19th of May, 1845, instructed the committee to build a church as soon as their means permitted. The result

Mother Gay as venerable women of the Methodist pattern—wearers of the plain, old-fashioned bonnets. Said he:

“They are all in heaven. Through a long and blameless life they went to heaven under old Methodist bonnets, which sheltered them to the very borders of the promised land. I would love to see the old Methodist bonnets again myself, because it does indicate to me a simplicity of personal character which is an essential element of all true and deep piety.”

Governor Polk's Description. A very extensive and detailed description of the new building was prepared by ex-Governor Polk, President of the Board of Trustees, and published in the St. Louis Christian Advocate of June 14, 1871. The interest and loyalty which the Governor had for his church is indicated by the fact that his description in full is the equivalent of nearly eleven pages of double space, typewritten matter on letter size paper. How the Governor loved Centenary!

The building, in this description, is introduced as “The Noble Structure.” The sub-headings are, the lot, church edifice, towers, windows, front, doorways, steps, gable windows, doors, basement story, lecture room or chapel, Sunday School room, the “offices building,” steeples, parsonage, glass, auditorium, and organ.

The reader is told that the walls are constructed of North St. Louis gray limestone. That the large tower or steeple has an altitude of about 200 feet. That the front on Sixteenth Street is very imposing. That the front doors are of heavy black walnut and oak. That the “offices building” lies between the main church edifice and the Parsonage. That the Parsonage is three stories high. That the three buildings are so admirably combined as to appear as one single edifice, and that the side elevation is one of unequalled symmetry and grandeur. That the auditorium is a grand and well proportioned audience room 106 feet long on the ceiling, 91 feet

on the floor (this was before the organ and the two rooms were constructed on either side in the west end), with a width of 60 feet in the clear. That the vertex of the ceiling is 45 feet above the floor. That the ground of the ceiling is oak and the ribs black walnut. That the breast of the gallery is Gothic panel work, the style of black walnut, and the panels of selected yellow pine, unpainted and unstained. That the pews are all of solid black walnut, cushioned in green terry, a color predominating in the carpeting. That the chancel is of black walnut, except the railing in its lower finish, which has two moldings of yellow pine. That the pulpit is also of black walnut, with members of selected oak, and that this pulpit may be elevated or depressed, as necessity may demand.

The writer further describes three Gothic arches in the rear of the pulpit formed by four cluster columns standing half of their diameter out from the wall. He said that the center arch is the largest and that in the one at the north side is painted the Lord's Prayer and the Apostles' Creed, and in the other at the south side is painted the Ten Commandments, all in gilt letters, and that the center arch is left with a flat solid color that affords a pleasant background to the preacher. This audience room is illuminated by four large 18-burner gas chandeliers over the two center aisles. Two 6-burner chandeliers near the organ loft in the east end and 2-burner brackets under the galleries, also 3-burner brackets above the platforms of the chancel and pulpit. The wainscoting in the auditorium, gallery, Sunday School room, vestibules and stairways are all of hardwood, oiled and retaining its natural color, with black walnut and yellow pine alternating in the auditorium, vestibule and stairways, and black walnut and ash in the Sunday School and lecture rooms. The writer continues:

“But the crowning excellence of the auditorium is its superior acoustic qualities. In this regard, in ease and distinctiveness, both to the speaker and to the hearer, I have never known it surpassed.”

The designing architect was Thomas Dixon, Esq., of Baltimore; the local architect who executed the designs was J. B. Legg, Esq.

The Infants' Room. From Governor Polk's description we have this picture of the Infants' Room:

"This room is fitted up with seats arising one above another, in the manner of an amphitheater, in order the better to accommodate the small children who are to be its occupants. It is commodious . . . thirty feet long and twenty feet wide."

Mrs. Carlisle (a charter member of the old church) in an interview (Globe-Democrat, August 4, 1901) said that the parsonage windows were built the same height from the street as those of the church, with the result that Mrs. Linn had to build a platform along the wall of her room so that she could see the street, and that she, Mrs. Carlisle, had seen the Linn children many times tumbling down from that platform "on their poor, little heads." Mrs. Carlisle also told the story of how the pews happened to be so high at first. The sample pew was modeled for Mrs. Polk, who happened to be the tallest woman in the church. Result: The other women had to swing their feet or bring footstools. The pews were re-modeled in 1901.

Chapter VII. ANOTHER PERIOD OF DEVELOPMENT.
1871-1886. Pastorate of John H. Linn, W. V. Tudor, J. W. Lewis, and W. V. Tudor. The Rise of Woman's Missionary Work.

John H. Linn, 1870-1874. As above noted, the first pastor at Fifth and Pine returned to be the first pastor in the new building at Sixteenth and Pine. This man was born in Lewisburg, Virginia, Feb. 22, 1812, began his ministry in the Baltimore Conference in 1836, spent four years in Maryland, ten in Missouri, and twenty-six in Kentucky. He died December 7, 1876. The story is told that in 1867 he rode horseback 80 miles over the rugged mountain roads of West Virginia on a visit and that the trip much improved his health. One who heard the announcement of the ride pitied him. Another pitied the horse that bore him. It was said that the horse that first essayed the mighty task of scaling the mountains with 200 pounds of divinity failed in the undertaking and was left to recuperate his wasted energies. Dr. Linn was a member of three General Conferences, '46, '58 and '66.

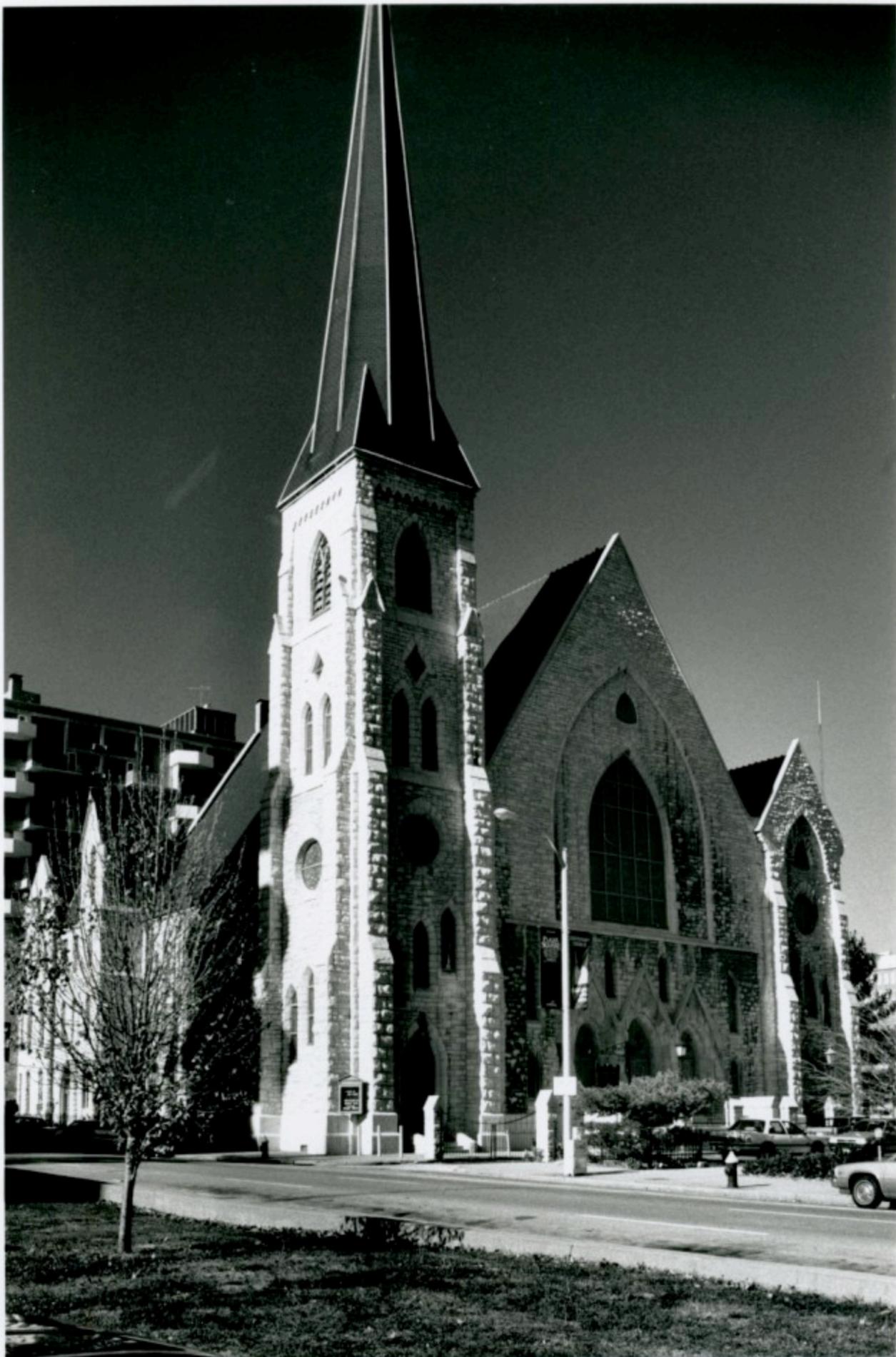
An Auspicious Achievement. Every one was justly proud of the new edifice. The Trustees congratulated the Quarterly Conference and the church upon the auspicious achievement. They referred to its completion as a "matter of sincere rejoicing and profound thankfulness," and continued:

"We can further say that 'this house which we have builded' is in our opinion the best adapted to the exigencies and conveniences of Methodist worship of any one of which we have any knowledge, on the continent, or indeed in the 'Round World'. It is capacious, commodious and well arranged. The materials of the structure were of the most durable kind and the workmanship and construction substantial and strong. All this wrought into an architectural design at once striking and beautiful, has produced a church

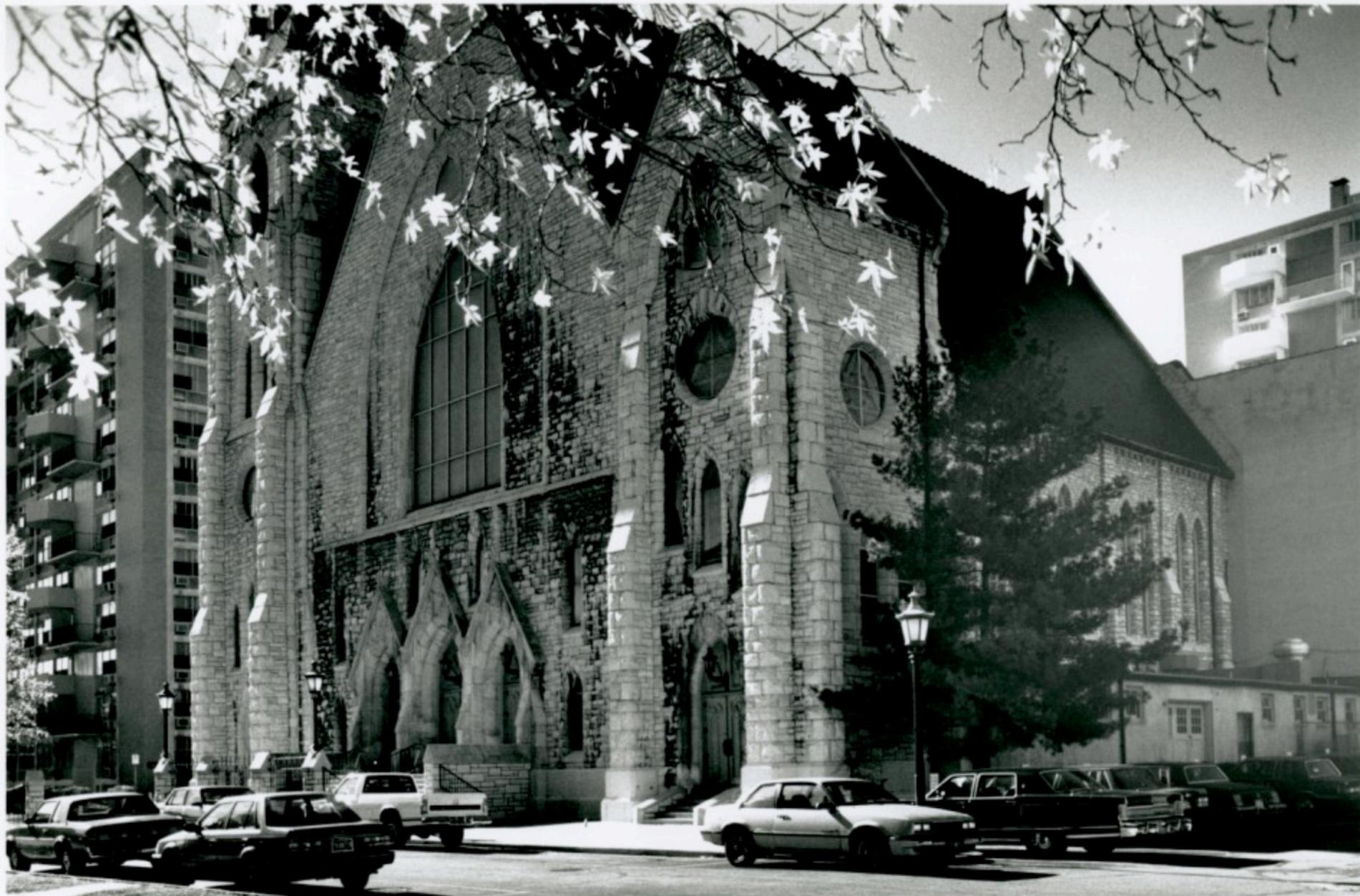
14

CENTENARY METHODIST
NW CORNER PINE & N. 16TH
ST. LOUIS, MO

FACING NW



11/90



14

CENTENARY METHODIST
NW CORNER PINE & 16TH
ST. LOUIS, MO

FACING SW

11/90



14

CENTENARY METHODIST
NW corner 16th & PINE
ST. LOUIS, MO

FACING WEST

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-029

1. No. 007	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: St. Matthew's Evangelical Church

13. Present name/owner's name: St. Matthew's United Church of Christ

14. Street address: 2613 Potomac

15. Style: Gothic

16. Date(s): 5/22/1888 (building permit date)

17. Architect: E. C. Janssen

18. Builder: Philipp Sauerwein

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled/asphalt

26. No. Bays: Front 3 Side 5

27. Wall treatment: red brick

28. Plan shape: see attached

29. Changes: Addition? yes Altered?

30. Exterior condition: good

31: Open to public? yes; limited

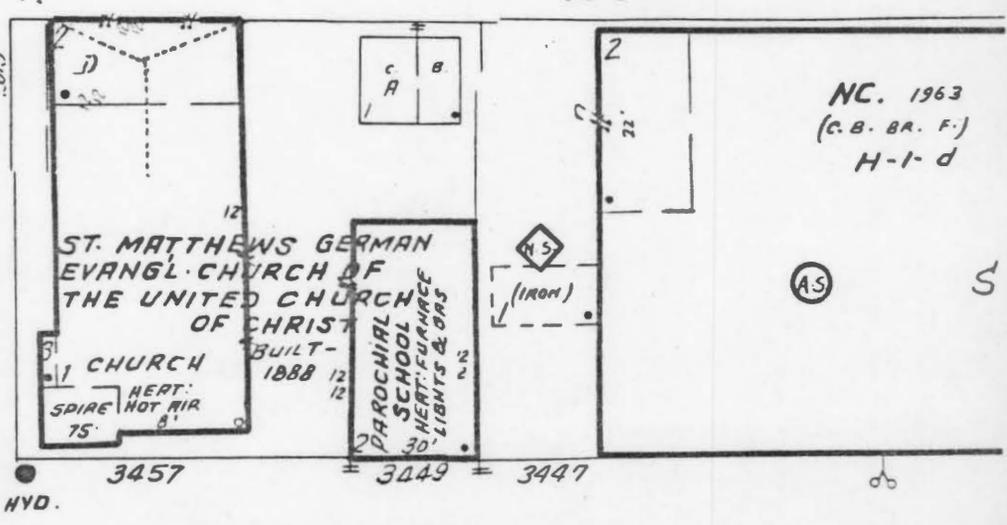
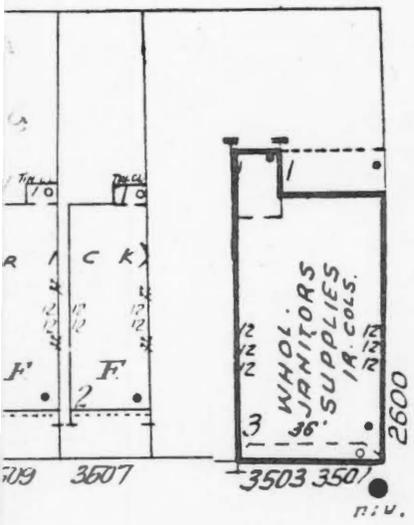
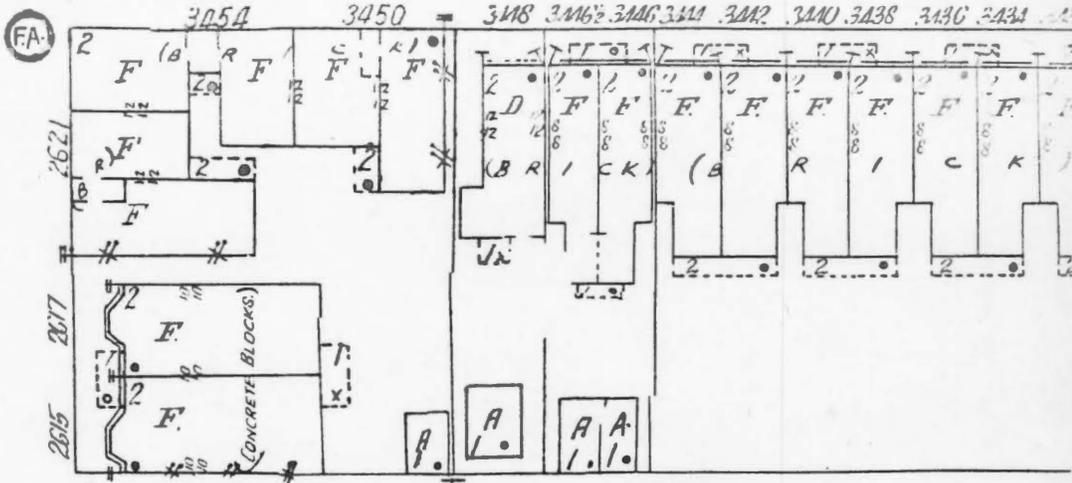
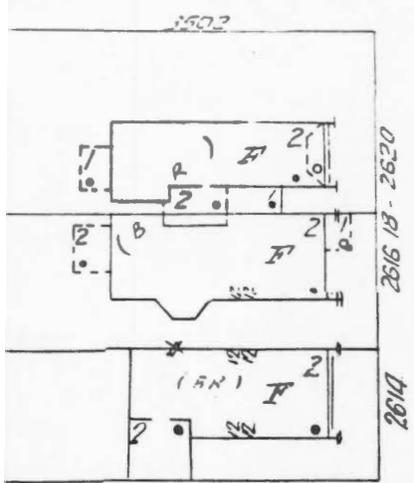
32. Other Surveys in which included: n/a

33. Further description of important features: This church is trimmed with red sandstone and pressed brick. Tower buttresses and spire feature copper finials. The interior was redecorated in 1960, including new light fixtures, a hardwood floor and tiling and paneling in the narthex. A two-story, three-bay rectory adjoins the church on the west elevation.

34. History and Significance: The building permit for this church lists a cost of \$24,000 in 1888. The cornerstone is dated July, 1888. The church published an anniversary book entitled 1875 - 1900 Jubilarum St. Matthaus Gemeinde.

AV

HYD.



POTOMAC

6" W/PIPE

60'

JEFFERSON AV.

PERSON AV.



HYD.

77

ST. MATTHEW EVANG.

SLC-AS-014-029



ner. A Christian Aid Society, Ladies' Society, and Young Men's Society are maintained in connection with the regular organization of the church.

St. Lucas German Evangelical Church, situated at the northeast corner of Scott and Jefferson Avenues, Rev. Henry Walser, pastor, was organized in 1870 by Pastor Reusch, who was succeeded by Pastor Jungk, and in 1881 by the present incumbent. A small chapel was first erected on the rear portion of the church lot, which is now used as the parish school. An addition to it, which is used as the teacher's residence, has been built, and the school is attended by seventy-five pupils. The present elegant Gothic church edifice, of brick, forty by seventy feet, with a seating capacity of eight hundred, was built in 1878. The parsonage, on Jefferson Avenue adjoining the church lot, was erected in 1882, and is a neat and commodious dwelling. The membership of the church numbers nearly two hundred persons, and the Sunday-school is attended by fifteen teachers and seventy-five scholars.

St. Matthew's German Evangelical Church was organized Nov. 14, 1875, at the private school-rooms of G. H. Braeutigam, on Carondelet Avenue near Anna Street, the incorporators being Henry Braschler, Nicholas Frank, William Kollmeyer, John Voepel, and Louis Hunt. Besides these, P. Hueffner, P. H. Sauerwein, W. Winefeld, G. Schildroth, and a few others were the first members. The corner-stone of the church building, 3331 South Seventh Street, was laid Nov. 28, 1875, and the building was dedicated March 5, 1876. Rev. Henry Braschler has been the pastor from the first. The choir and Sunday-school were organized in March, 1876. The latter now numbers over three hundred scholars. The pastor resides in the church building, in which is also maintained a day school attended by fifty scholars, and conducted by Rev. Henry Drees, assistant pastor of the church. It was organized in 1879. The parish numbers about fifty families.

St. MATTHEW'S CEMETERY, Pennsylvania Avenue and Morgan Ford road, is connected with St. Matthew's German Evangelical Church. The corporation was chartered April 18, 1878, with Charles Bauer, Henry Braschler, William Kollmeyer, William Habighorst, and Conrad Brinkmann as incorporators. It is distant three miles from the church, contains twelve acres, and is handsomely laid out and ornamented. The sale of lots is not confined to members of the church, but is open to all.

Bethlehem Church.—The congregation of Bethlehem German Evangelical Church was organized by its present pastor, the Rev. C. F. Stark, with twenty-

five members, on the 6th of January, 1878, in the church built by the Beaumont Street Baptist congregation, at the northeast corner of Morgan and Beaumont Streets. The Evangelical congregation rented the building, and occupied it for about one year and a half, at the expiration of which it was sold to the Turners. Their present building, situated at the northwest corner of Elliott Avenue and Wash Street, was purchased in January, 1881, from the congregation of St. Mark's English Lutheran Church, which had erected it at a cost of twenty-two thousand dollars. It is a brick edifice forty-six by eighty feet, with a capacity for seating five hundred persons, and has two stories, the first of which is used by a day school, attended by one teacher and thirty pupils, and a Sunday-school of seventy-five scholars, under the charge of the pastor and one teacher, and as a lecture-room. The lot is fifty by one hundred and thirty-five feet. About fifty families compose the congregation, and the communicants number seventy.

EVANGELICAL LUTHERAN CHURCHES.

In 1838 a body of Lutherans who had been subjected to persecution by the government of Saxony on account of their adherence to the doctrines of the Augsburg Confession of Faith emigrated to this country and settled partly in St. Louis and partly in Altenburg, Perry Co., Mo. Those who made St. Louis their home arrived there in the winter or early spring of 1839, and applied to the rector of Christ Church for permission to use the church building for their services. The request was granted, as appears from the following notice, which was read by the rector, Bishop Kemper, in the church one Sunday in March of that year:

"NOTICE.—A body of Lutherans, having been persecuted by the Saxon government because they believed it their duty to adhere to the doctrines inculcated by their great leader and contained in the Augsburg Confession of Faith, have arrived here with the intention of settling in this or one of the neighboring States, and having been deprived of the privilege of public worship for three months, they have earnestly and most respectfully requested the use of our church that they may again unite in all the ordinances of our holy religion. I have therefore, with the entire approbation of the vestry, granted the use of our church for this day from 2 P.M. until sunset to a denomination whose early members were highly esteemed by the English Reformers, and with whom our glorious martyrs Cranmer, Ridley, and others had much early intercourse."

This congregation of Lutherans occupied the basement of the church for three years from 1839 to 1842.

They established the first Evangelical Lutheran congregation of the Unaltered Augsburg Confession in St. Louis, which soon began to grow rapidly in membership and wealth. In 1869 four congregations had been established, with two large churches and over

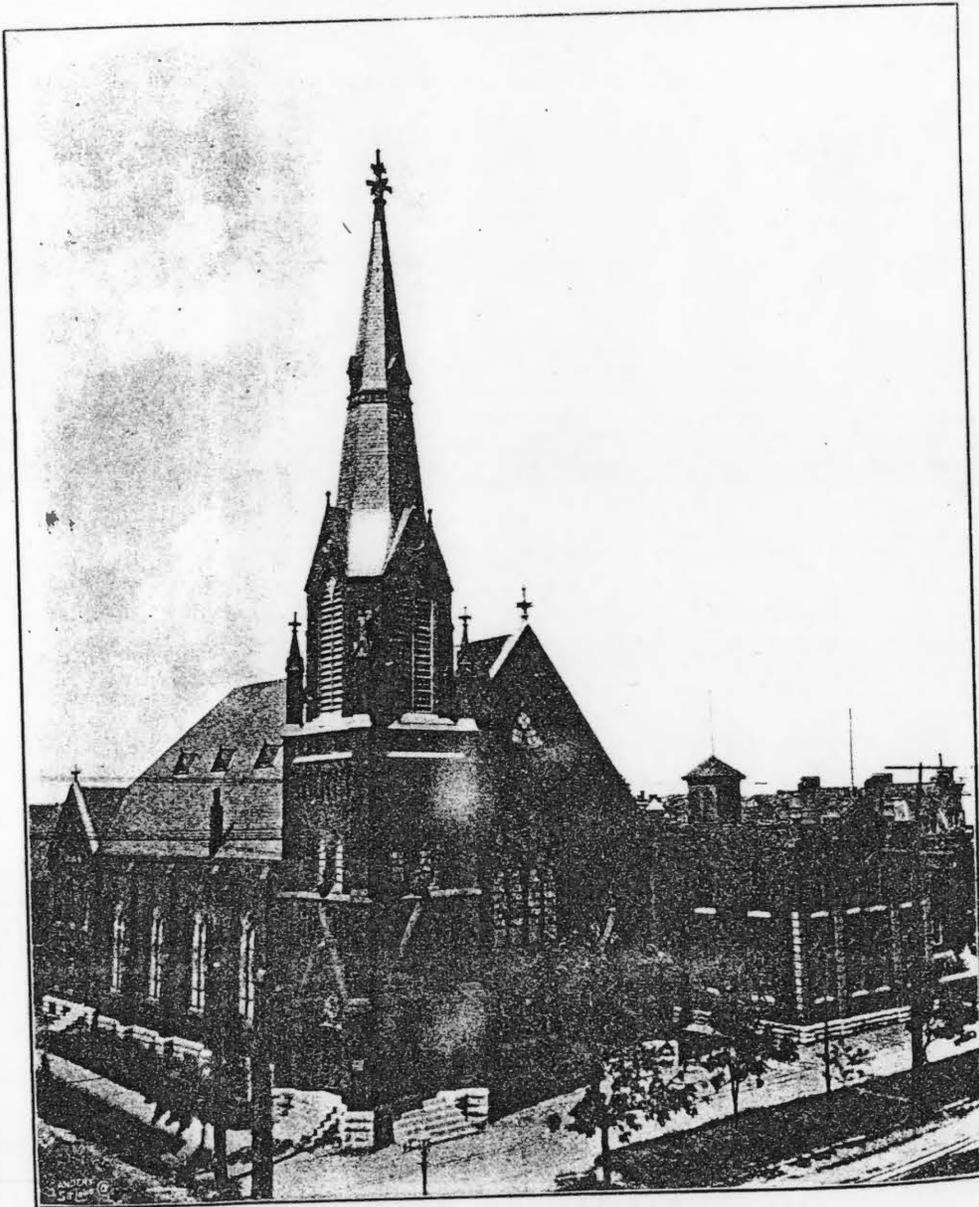
six hundred communicants. churches of this denomination the Evangelical Lutheran and other States, which, withstitutes the "Synodical Con Missouri, etc., is now divided over eight hundred ministers the Concordia College and St. Louis, Concordia College the Theological Seminary at Teachers' Seminary at Addison an extensive printing establishment situated on the northwest corner Indiana Avenue, which is the Synod, and at which a *aner, Lehre und Wehre, isches Schulblatt* (three *Magazin für Evangelische* (monthly), the *St. Louis The Lutheran Witness*. Mission settled in the vicinity of the Church of the Holy wealthy community.

Concordia College and was established jointly by Louis and Altenburg, Mo., at Altenburg, but in 1850 it where the first college building The dedication of this structure 1850. In 1851 the ownership transferred by the joint commissioners Missouri, Ohio, etc. In the first college building was dedicated is being erected a much larger edifice, the corner-stone of 1882. It is to be of Gothic central steeple one hundred and and the main building and the age of two hundred and thirty will be sixty-four feet, and a vestibule, a class-room for class-rooms for sixty-eight sitting-room, a number of smaller apartments, bath-rooms, etc tower there will be a gymnasium The college will accommodate It was attended during 188 and has a faculty of five grounds, which are three hundred and twenty-five feet Jefferson Avenue and Winona tion to the main building smaller houses connected with

Evangelische St. Matthäus-Gemeinde.

Jefferson Avenue und Potomac Straße.

Die Evangelische St. Matthäus-Gemeinde wurde im Herbst des Jahres 1875 durch Herrn Pastor Heinrich Braschler gegründet. Die Gemeinde errichtete ihr erstes Kirchengebäude auf dem von ihr käuflich erworbenen Grundstück an der Nordwest Ecke der südlichen 7. und Cade Straße. Nach siebenjähriger treuer und segensreicher Wirksamkeit an der Gemeinde legte Pastor Braschler im Jahre 1886 sein Amt seines hohen Alters wegen nieder. Sein Schwiegersohn, Pastor Heinrich Drees, wurde sein Nachfolger im Amte an der Gemeinde. Daß die Gemeinde die treuen Dienste des Herrn Pastors Braschler dankend anerkannte, zeigte sie dadurch, daß sie ihn zum Ehrenpastor für den Rest seines Lebens erwählte. Die Gemeinde gedieh in erfreulicher Weise und schon nach ihrem elfjährigen Bestehen, im Jahre 1886, trug sie sich mit dem Gedanken, eine neue geräumigere Kirche zu bauen. Noch in demselben Jahre kaufte sie einen schön gelegenen Bauplatz an der Nordwest Ecke der südlichen Jefferson Ave. und Potomac Straße. Im Frühjahr 1888 wurde mit dem Neubau begonnen und am 10. März 1889 konnte das prachtvolle Gebäude dem Dienste des Dreieinigen Gottes geweiht werden. Von 1895 bis 1899 war Pastor Karl Kramer an der Gemeinde tätig. Die Gemeinde unterhält fast seit ihrem Bestehen eine deutsch-englische Gemeindefschule. Von den Lehrern, welche an der Schule tätig gewesen sind, sind zu nennen: Paul Mori, J. Ischi, H. Schmidt, B. Fündeling, J. A. Schmiemeier, F. Holke, F. Kloppe, F. Westersfeld, Fräulein Ida Kienolt, Maggie Breß, Ida Dietsche und Mina Wiese. Die gegenwärtig an derselben tätigen Lehrkräfte sind Herr Lehrer F. Pfeiffer und Fr. Anna Schmidt. Die Gemeinde zählt gegen 100 stimmberechtigte Mitglieder. Außer einem Frauenverein von etwa 175 Mitgliedern bestehen in der Gemeinde ein Jungfrauenverein, Jünglingsverein, gemischter Chor, Männerchor und Jugendchor. Fast seit Gründung der Gemeinde besteht eine Sonntagsschule, in welcher gegenwärtig 20 Lehrer und Lehrerinnen tätig sind. Die Gemeinde besitzt einen schön eingerichteten Friedhof an der Bates Straße nahe der Gravois Ave. Die gegenwärtigen Vorsteher der Gemeinde sind: John Böpel, Alf. Winkelmann, Wm. Ehrhardt, Adam Hufnagel, Ed. Wochele, Wm. Robiek, Wm. Brecht, Wm. Winkelmann und Heinrich Koll. Seit dem Bestehen der Gemeinde wurden 5770 Taufhandlungen vollzogen, 1816 Kinder erneuerten in der Konfirmation ihren Taufbund, 1187 Paare wurden getraut und 1742 Beerdigungen fanden statt. Das Gemeindegut, bestehend in Kirche, Schule, Pfarrhaus, Friedhof, Friedhofskapelle und Totengräberwohnung hat einen Wert von etwa \$60,000.



Evangelische St. Matthäus-Kirche.

7

ST. MATTHEW GERMAN EVANGELICAL (U. C. C.)
NW CORNER JEFFERSON & POTOMAC
ST. LOUIS, MO

FACING NW

11/90





7

ST. MATTHEW GERMAN EVANGELICAL
NW CORNER JEFFERSON & POTOMAC
ST. LOUIS, MO

FACING NE

11/90



7

ST. MATTHEW'S EVANGELICAL (U.C.C.)
NW COR. JEFFERSON & POTOMAC
ST. LOUIS, MO
FACING WEST

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-030

1. No. 030	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: Salem Evangelical Church

13. Present name/owner's name: St. Peter's African Methodist Episcopal Church

14. Street address: Shreve & Margaretta

15. Style: Gothic

16. Date(s): 1898

17. Architect: unknown

18. Builder: unknown

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled/slate

26. No. Bays: Front Side 10

27. Wall treatment: red brick

28. Plan shape: see attached

29. Changes: Addition? yes Altered?

30. Exterior condition: good

31: Open to public? yes; limited

32. Other Surveys in which included: n/a

33. Further description of important features: Windows feature non-figural opalescent stained glass in shades of purple/green/beige/salmon. Red sandstone trim (sills, buttress caps) is spalling badly. Church is built on an incline, allowing walk-in entrance to basement at the rear. Two-story brick addition is attached to the rear elevation.

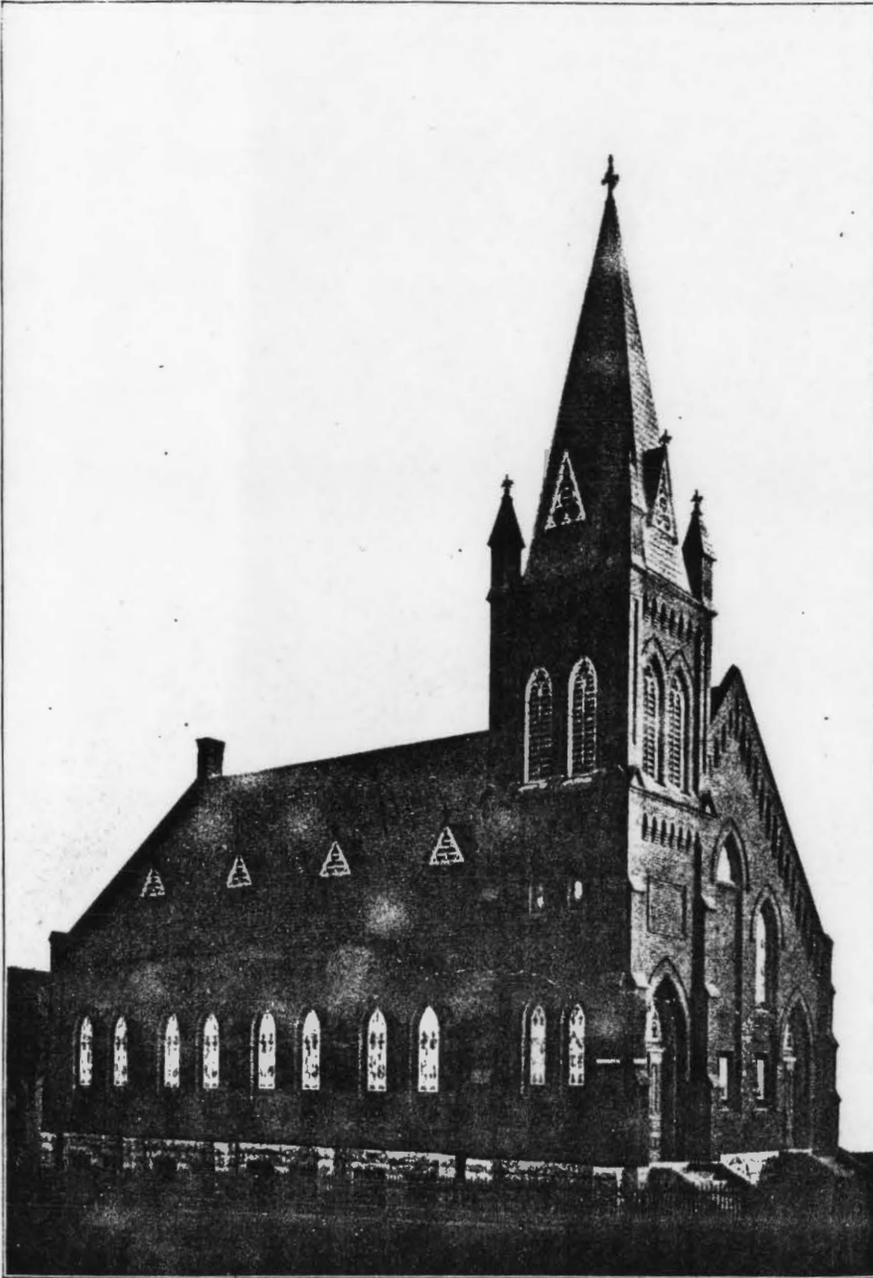
34. History and Significance:

Evangelische Salems-Gemeinde.

Markus und Margaret Avenue.

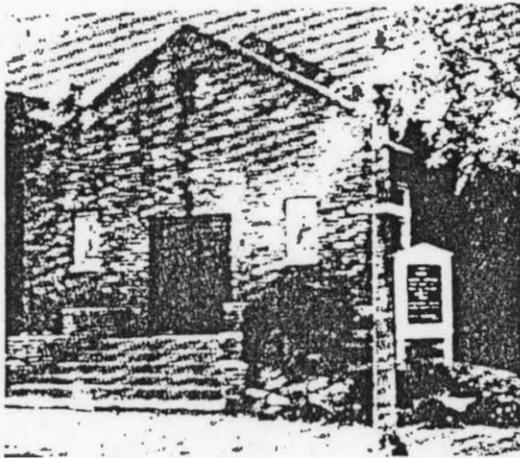
Die Salems-Gemeinde wurde im Jahre 1885 gegründet. Der bereuigte Pastor Geo. Tönnies versammelte am 16. November in der Wohnung von Herrn Frank Grafemann an der Natural Bridge Road etliche evangelische Familienhäupter und einige Tage später wurde die von Herrn Pastor Tönnies vorgelegte Konstitution von 14 Personen unterschrieben und so die „Deutsche Evangelische Salems-Gemeinde“ ins Leben gerufen. Die ersten Gottesdienste wurden meist von Studenten des Evangelischen Predigerseminars abgehalten und zwar in der, an der Markus Ave. gelegenen, englischen Presbyterianer-Kirche. Anfangs 1886 konnte die Gemeinde den Grundstein zu einer hübschen kleinen Holzkirche legen; dieselbe wurde am 4. April dem Dienste des Herrn geweiht. Ihren ersten Seelsorger erhielt die Gemeinde in der Person des Pastors J. J. Fink, der nach Absolvierung seiner Studien im Seminar der Gemeinde zugewiesen und am 1. August 1886 in sein Amt eingeführt wurde. Zum ersten Vorstände wurden erwählt die Herren A. Hobusch, R. Kottemann, F. Grafemann und H. Hegel. Die beiden ersteren sind schon in der Ewigkeit, die letzteren zwei seither Glieder der Gemeinde. — Im Sommer 1897 wurde Pastor Hermann Walz, damals in Mascoutah, Ill., tätig, zum Nachfolger von Pastor Fink berufen. Am 2. Oktober 1898 wurde die jetzige Kirche, im gotischen Stil erbaut, eingeweiht, auch das Pfarrhaus umgebaut und sonstige Veränderungen gemacht, deren Gesamtkosten etwa \$18,000 betragen. Die Gemeinde besteht aus etwa 70 bis 80 gliedlich angeschlossenen Familien. Ein im Jahre 1886 gegründeter Frauenverein zählt jetzt 103 Glieder und arbeitet, unterstützt von einem Jungfrauenverein, unermüdblich für die Gemeinde. Seit neuester Zeit wurde auch mit einem Jugendverein der Versuch gemacht, derselbe ist noch im Werden. Die Gemeinde unterhält eine Gemeindefschule, die gegenwärtig von 40 Schülern besucht wird. Für christliche Erziehung und Erlernung der deutschen Sprache sorgen ferner die unter Leitung des Pastors stehende Samstagsschule, sowie die etwa 185 Schüler zählende Sonntagsschule. Seit kurzer Zeit besteht auch ein Jugendverein innerhalb der Gemeinde, der etwa 30 Glieder zählt.

Kirchenvorstand: die Herren Theo. Revv. Heinrich Kloßmann, Heinrich Hegel, Jakob Dill, Chr. Hansen, R. Kronmüller, Hein. Meinsen, Pastor H. Walz. — Beamte des Frauenvereins: die Frauen A. Kottemann, D. Niemann, M. Kumpf, L. Walz. — Beamte des Jungfrauenvereins: Frä. E. Brügge, L. Kottemann, A. Madfen, E. Passmeier. — Beamte des Jugendvereins: Pastor H. Walz, Rud. Kottemann, D. Kloßmann, Anna Walz. — Lehrer der Sonntagsschule: Pastor H. Walz, J. Dill, E. Lübrmann, E. Lochmüller, L. Kottemann, M. Beder, E. Krämer, J. Schulte, B. Schulz, L. Oberheide, E. Nickel, D. Frenger, A. Walz. Bibliothekar: L. Jörn.



Evangelische Salems-Kirche.

ST. PETER'S A.M.E.



"FROM WHENCE WE CAME" 1847 - 1990

Rev. Spotswood Rice was assigned as the first pastor in 1847. No written records have been found of the beginning in 1847, however, there are written dates from 1866.

In 1866, our church was erected on the corner of Elliott and Montgomery. The building consisted of two rooms. One was used for church services and the other

room served as the parsonage. Just as the church was completed, it was demolished by a storm.

Finally, the church was rebuilt at Elliott and Montgomery and a much larger edifice was built. In 1927, the church was damaged a third time by a tornado.

Under the leadership of the Rev. Jesse L. Boyd, Sr., the building was again rebuilt on Elliott and Montgomery.

In 1962, under the leadership of the Rev. James H. Oxley, St. Peter's moved to the present location at Margareta and Shreve Avenues.

The Rev. C. Garnett Henning was assigned to St. Peter's in 1966. He was a moving force in the church and community. Many members were added to our congregation.

In 1972, The Rev. Calvin McMillan was assigned to St. Peter's and under his leadership the Headstart Program was established and operated in our building. He was a moving factor in the completion of our mortgage.

October 1974, the Rev. Harry M. Davis joined our St. Peter's Family as pastor. In November 1974, we paid off our mortgage completely. The burning of the mortgage took place on May 11, 1975.

The Rev. Cyrus S. Keller, Sr. came to us in October 1976. We removed the cornerstone from the old building and placed it in our present building. Under his leadership, we air conditioned the sanctuary and fellowship hall, renovated the ladies' and men's lounges, covered the pews and placed knee cushions at the chancel rail.

In 1982, the Rev. John R. Williams was assigned to the pastorate of St. Peter's Church. The remodeling of both church and parsonage began. Rev. Williams' unusual gift of music added new life and joy to the growth of our parish.

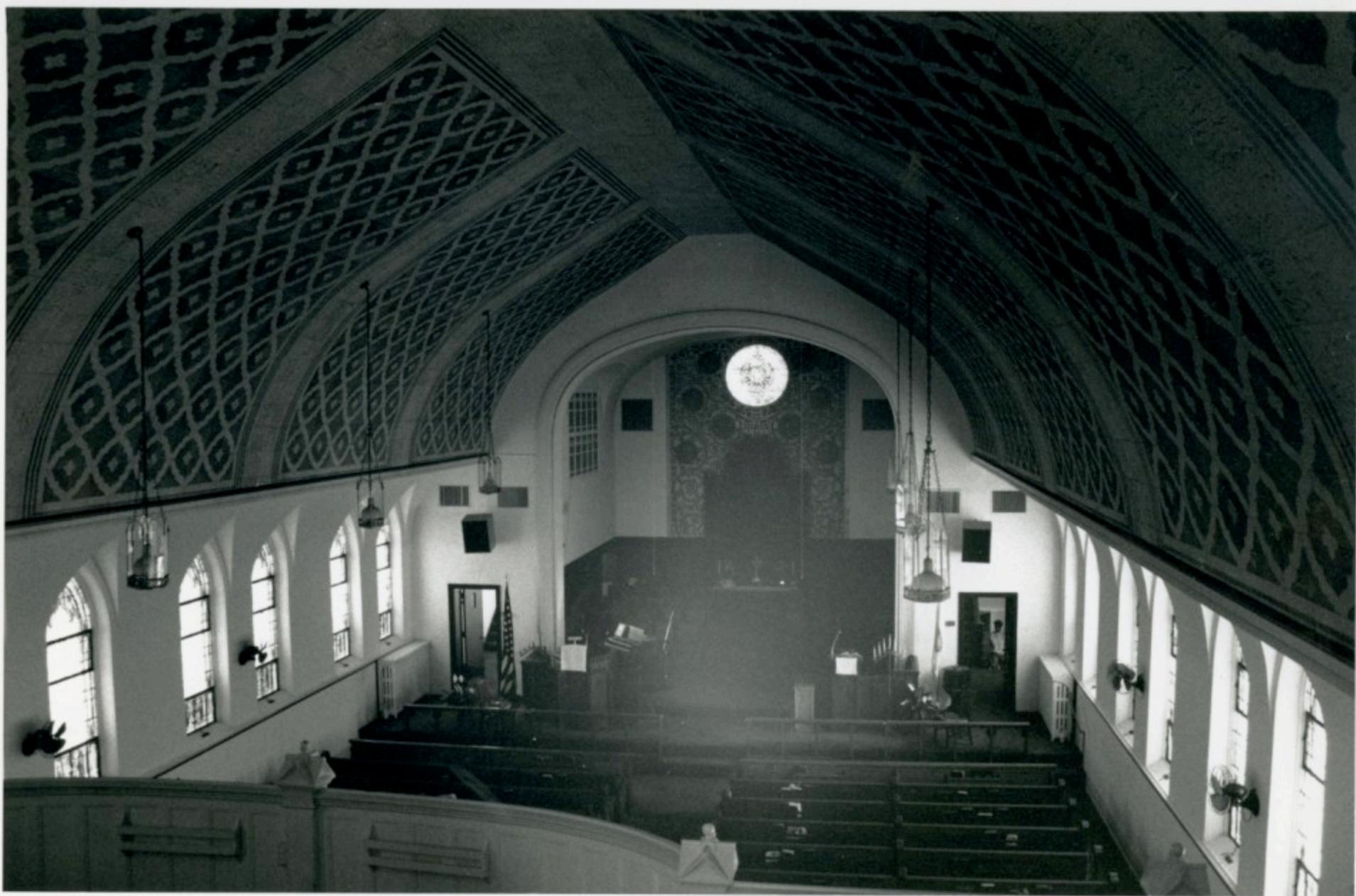
30

SALEM EVANGELICAL (ST. PETERS A.M.E.)
SE CORNER SHREVE & MARGARETTA
ST. LOUIS, MO

FACING SE



11/90



30

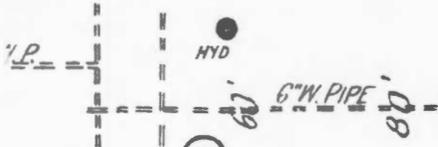
SALEM EVANGELICAL (ST. PETER'S A.M.E.)
SE COR. SHREVE + MARGARETTA, ST. LOUIS, MO
FACING EAST

10/90

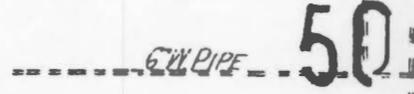
MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-031

1. No. 025		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Garrison Avenue Baptist Church; Delmar Baptist Church			
13. Present name/owner's name: Church of God in Christ			
14. Street address: 620 Spring		15. Style: Gothic	
16. Date(s): 1884			
17. Architect: unknown		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories:	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front Side		27. Wall treatment: stone	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition: good		31: Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			
34. History and Significance:			

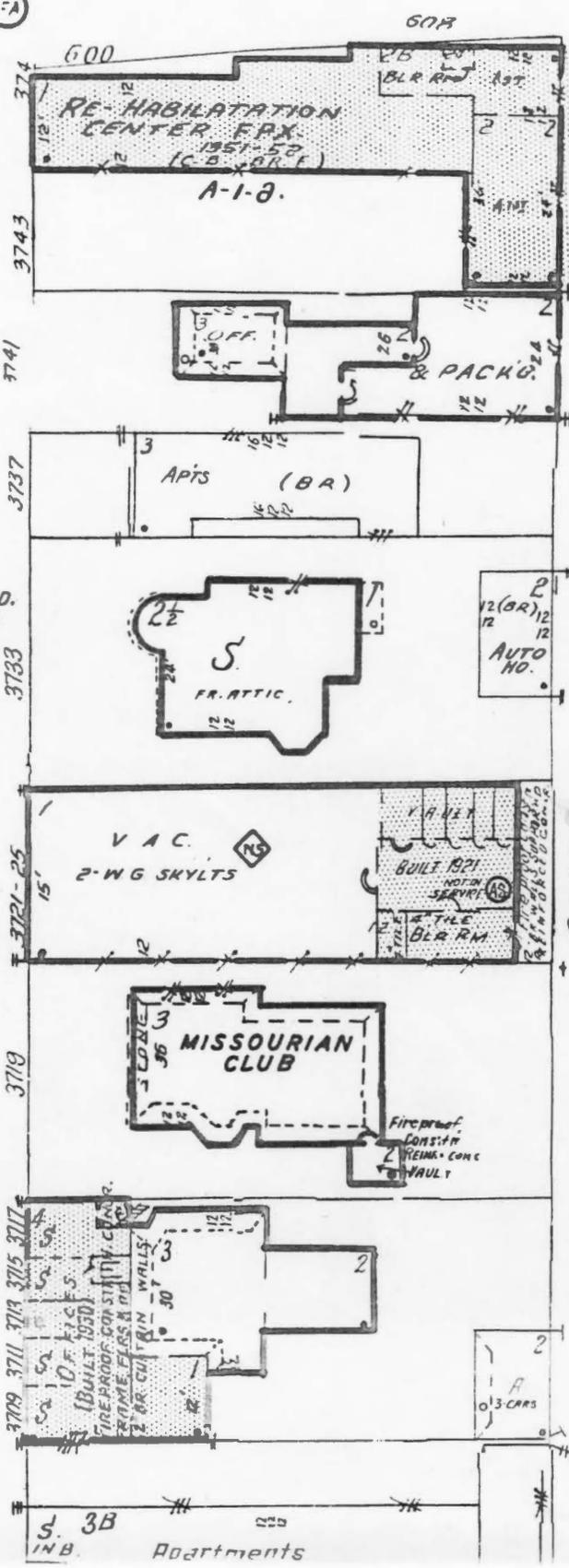


N. SPRING



WASHINGTON BLVD

LVD



1870—W. POPE YEAMAN, S. T. D.—1876



W. POPE YEAMAN,
Sixth Pastor.

Dr. W. Pope Yeaman, a native of Kentucky, was called from a New York pastorate. He entered upon the work in 1870. He possessed rare gifts. He was a leader of men, and an effective builder. He had not been in St. Louis long before he accepted the editorial charge of "The Central Baptist" and the Chancellorship of William Jewell College. The calls for his services were so urgent and varied that he closed his pastorate that he might answer more of them.

During his pastorate some very strong families were added to the membership of the church. The membership continued to increase. The Church was recognized as a real factor in the Baptist life of the City and of the State.

At the close of this pastorate, a number of excellent, consecrated, and devoted people withdrew and organized the Garrison Avenue Baptist Church. Dr. Yeaman served there as pastor for a short time. This church is now Delmar Baptist, and is one of the leading churches in St. Louis.



REV. GEORGE AUGUSTUS LOFTON, D. D.
1877 - - 1881



GEORGE A. LOFTON,
Seventh Pastor.

The Seventh Pastor: January 7, 1877, Rev. George A. Lofton of Memphis, Tenn. entered upon the pastorate of the Third Church. Under his leadership the church continued to prosper and increase in numbers and influence.

During this and the preceding pastorate, the Church maintained two Sunday Schools,—one was the regular morning school. The other met in the afternoon, as a German school,—later, this school adapted itself to meet the needs of both German and English families.

It was during this pastorate that Major William Penn, a Baptist Evangelist, conducted a meeting in which a large number of strong families were added to the church membership.

During Dr. Lofton's pastorate, two hundred and two were baptized. The membership grew to three hundred ninety-one.

The church was well rounded in its character and work. It was laying the foundation for larger and yet larger work.

Failing health caused Dr. Lofton to close his pastorate of the Third Church. He moved to Georgia where he served smaller churches until restored health made more exacting work possible. He then became pastor of the Central Baptist Church, Nashville, Tennessee. This church grew under his leadership. He wrote a number of books, and much for the Baptist papers. He died enjoying the confidence and love of his brethren.

(1883)
Scharf

SLC-AS-014-031

Garrison Avenue Baptist Church, corner of Morgan Street and Compton Avenue, Rev. J. H. Curry, D.D., pastor, was organized March 29, 1877, with Rev. W. Pope Yeaman, D.D., as pastor, by thirty-nine members, most of whom had obtained letters of dismissal from the Third Baptist Church. Their first place of worship was on Garrison Avenue, between Lucas Avenue and Morgan Street (hence the name of the church), and in it on the 8th of April, 1877, the dedicatory services were held. In the early part of 1879 the church building was removed to its present site at a cost of five hundred dollars. Dr. Yeaman resigned the pastorate Dec. 22, 1878, to accept an appointment from the General Baptist Association of Missouri, after which the church depended upon supplies until Jan. 26, 1879, when Rev. J. C. Armstrong became the pastor. He resigned Dec. 1, 1881, to take editorial charge of the *Central Baptist*. Dr. Curry, the present pastor, who was visiting the city at the time, was invited to occupy the pulpit on the 2d of April, 1882. Two weeks later he received a unanimous call to the pastorate of the church, and resigned the charge of a flourishing congregation at Dallas, Texas, in order to accept it. The first deacons of the church were George L. Babington and William H. Curtis, chosen at the time of organization, and M. S. Clemens and John Herget, appointed later. Gabriel Long was the first clerk, and James S. McClellan, Gabriel Long, Mr. Stilwell, and Samuel V. Monks composed the first board of trustees. The Sunday-school was organized at the same time as the church, with fifteen scholars, and William H. Curtis as superintendent. It now numbers one hundred children, and the membership of the church has increased from thirty-nine to ninety.

Colored Baptist Churches.—The colored Baptists of St. Louis organized themselves into a congregation about 1833, and the establishment of their church was almost contemporaneous with that of the Second Baptist Church. They adopted the name of the First Baptist Church (the white congregation under that title having become extinct). The pastor of the Colored Baptist Church was Rev. Berry Meacham, an energetic colored man. He was formerly a slave in Virginia, and having purchased his freedom, removed to St. Louis, where he followed the occupation of cooper. He bought the freedom not only of himself, but as he prospered in business that of his wife, children, and father. In the same way he secured the liberation of fifteen slaves, who worked for him in his cooper-shop until they had paid the money thus advanced. In 1836, Berry Meacham was the owner of two brick houses in St. Louis, a

farm in Illinois, the estimated value of which was ten thousand dollars, and two steamboats.

THE FIRST AFRICAN CHURCH, Almond, between Fourth and Fifth Streets, Rev. J. R. Young, pastor, now has now a membership of six hundred and twenty-four.

THE EIGHTH STREET (OR SECOND) CHURCH is situated on the southwest corner of Eighth Street and Christy Avenue. Rev. S. P. Lewis is the pastor. On the 22d of March, 1846, Elders Richard Sneethen and J. R. Anderson commenced preaching in a hall adjoining Liberty Engine House, and in June following petitioned for letters of dismissal from the First African Church. These were granted, and on the 3d of August, 1846, the Second Church was organized with twenty-two members dismissed from the First. It was recognized by the council Oct. 24, 1847. On the 17th of June, 1851, the present lot was purchased for four thousand five hundred dollars, and the erection of the building was begun Aug. 1, 1851. The basement was first occupied in October following, and the building was completed and dedicated Aug. 22, 1852. It was enlarged by an addition of twenty-five feet, in accordance with a vote of the congregation taken Feb. 5, 1858. Its present membership is five hundred and fifty.

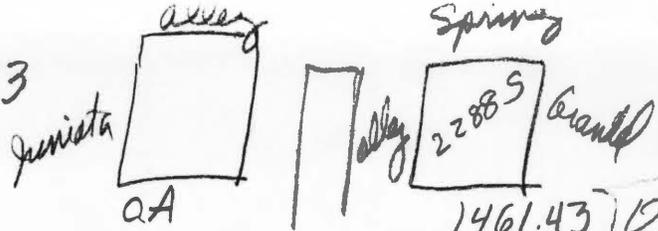
UNIVERSITY CHURCH.—On the 11th of December, 1867, Elder Edward Wills¹ began to preach in a small room on University Street, between Twenty-second and Twenty-third Streets, and in 1869 organized the present church at University Street and Jefferson Avenue. He continued pastor until the close of 1881, when the church became involved in legal difficulties, and sued its pastor, as trustee, for possession of the property. The church was closed during the first four months of 1882, and reports only forty-five members to the Association. The other Colored Baptist Churches are the Chambers Street Church, at the corner of Tenth and Chambers Streets, Rev. W. B. Jones, pastor, membership 160; Mount Zion Church, Papin Street, between Pratte Avenue and High Street.

¹ Edward Wills, one of the oldest preachers in St. Louis, was born of a slave mother in 1811, on the farm of Willis Wills, in Logan County, Ky. In 1836 he was removed to Virginia and hired out to work, and two years later was brought to St. Louis. In 1839 he was licensed to preach, and ministered at different times at seven different churches.—the Garrison, Concord, Cold Water, Musick's, Kirkwood, Gravois, and Belleville (Ill.). He was fully ordained in September, 1866, and organized successively the Platte Creek Church, at Fish Lake, Ill.; Elder Wills' Church, in the American Bottom; University Church, St. Louis; and others in St. Charles and Brigham, Mo. After a pastorate of fourteen years the church in St. Louis not only turned from him, but sued him for possession of the property which he held as trustee.

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CB 22885

Nov. 7

1956 1461.43 - 1st Society of the New Jer. of St. L →
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 also 3829 Windsor Pl. lot 52'6" el Spg x
 W.C.B. 3747 Ed N x ppty covr. to Theo. C. Pinkby, dead in
 1802.481

July 31

1891 142.37 Delmar Ave Baptist → 1st Society of the New Jer. of St. L
 lot W x Cabanne St 16,000

Oct 14 1889

121.63 Garrison Ave, now Delmar Ave Baptist → trus. of Delmar Ave Baptist (Paul Tupper, Arthur
 70' x 142' - g. cor. Delmar + Cabanne
 R.F. + expansion. Rubelmar.

1884

76.22 Eliz. M. Polk → James M. Cullen - 6300
 700/405 Jos. McCullen → tris of Garrison Ave. Baptist C.C.
 James McCullen
 Paul Tupper
 Claron Teasdale

B.P = Missing sequence mixed

- 2-25-84 CB. 2288-NB - 2st. stone ch. - 1st Congreg. Soc. - 59000
- 1-17-87 " " N.S. Delmar (Gud + Spg) - 2st offic bldg 20,000 (Ellis Wain)
- 4-29-86 2288S - S.S. Delmar (Gud + Spg) 2st. bldg 10,000 Jm R. Loubange
- 6-7-95 " " N.S. Vander Pl. - 1 1/2 st. bldg add - Mary Loubange
- 5-8-94 S.S. Delmar (Gud + Spg) - 2 1/2 st. bldg 7000 I.H. Loubange
- 4-22-05 3746 Grandel Sq. - 2st. apt hse - 12,000 Th. Clark O & A
- 8-21-05 " " ch of Plans 800 "



25

GARRISON AV. BAPTIST (CHURCH OF GOD IN CHRIST)
620 N. SPRING (nr GRANDEL SQUARE)
ST. LOUIS, MO

FACING SE

11/90



25

GARRISON AV. BAPTIST (CHURCH OF GOD IN CHRIST)
620 N. SPRING (N. GRANDEL SE)
ST. LOUIS, MO

FACING EAST

11/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLL-AS-014-032

1. No. 015	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: Second German Church of the New Jerusalem

13. Present name/owner's name: Abyssinian Missionary Baptist Church

14. Street address: 2126 St. Louis Avenue 15. Style: Gothic

16. Date(s): 1883

17. Architect: unknown 18. Builder: unknown

19. Original Use: church 20. Present Use: church

21. No. of stories: 1 22. Basement? yes 23. Wall construction: masonry

24. Foundation material: limestone 25. Roof type/material: gabled/asphalt

26. No. Bays: Front 3 Side 4 27. Wall treatment: brick

28. Plan shape: see attached 29. Changes: Addition? Altered?

30. Exterior condition: good 31: Open to public? yes; limited

32. Other Surveys in which included: n/a

33. Further description of important features: Black brick outlines the building's Gothic arches and is employed in horizontal banding.

34. History and Significance: The church has a stone dated 1883 on the front gable.

SLC-AS-014-032

ST. LOUIS AV.

NO. 3.

HYD.

6" W. PIPE

12" W. PIPE

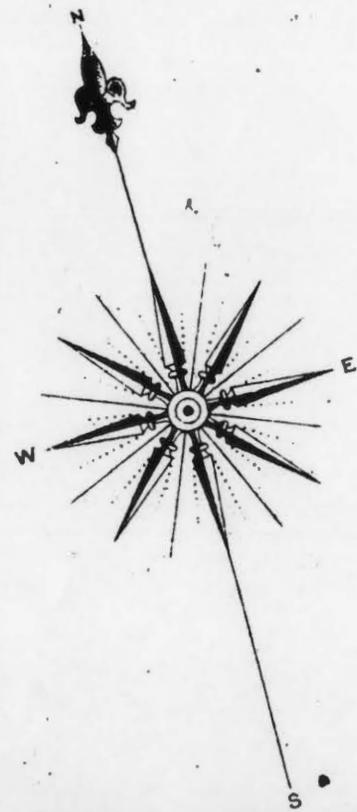
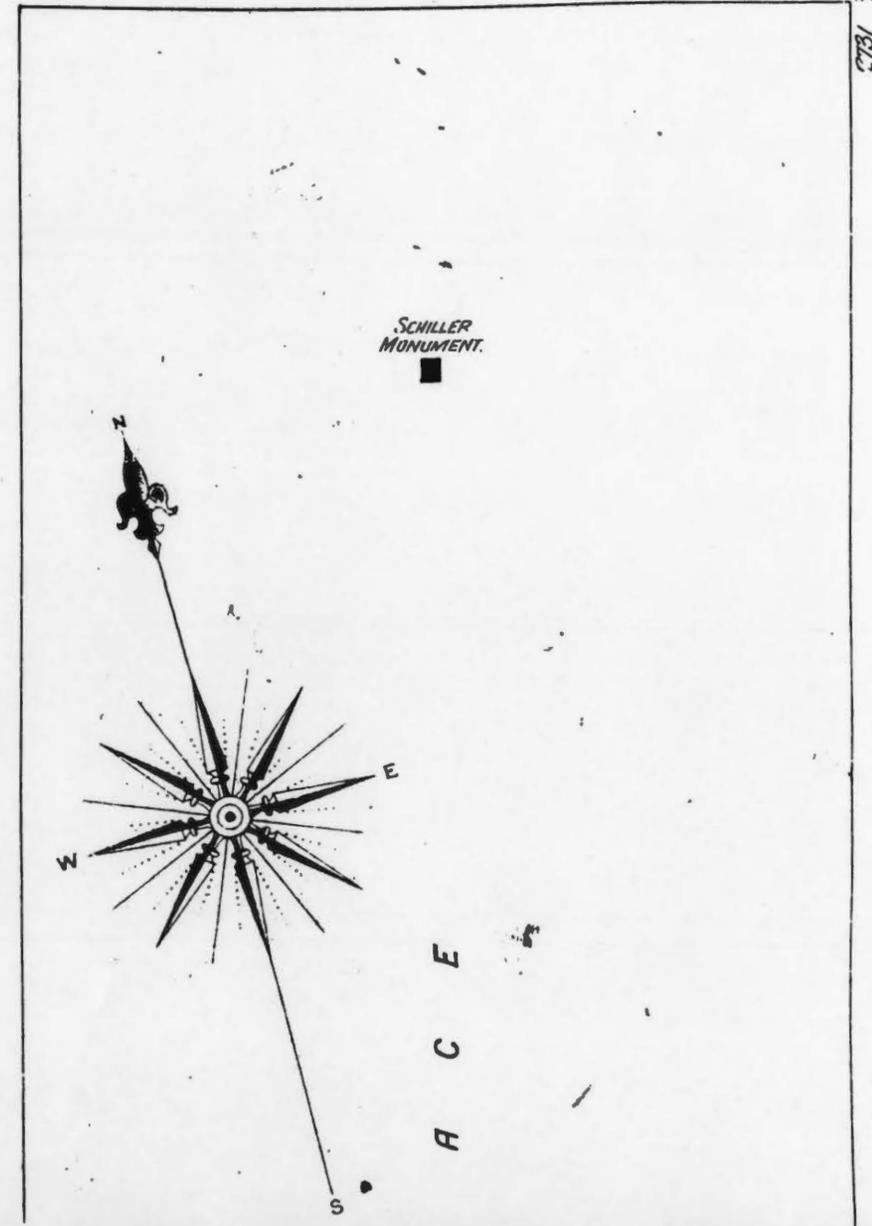
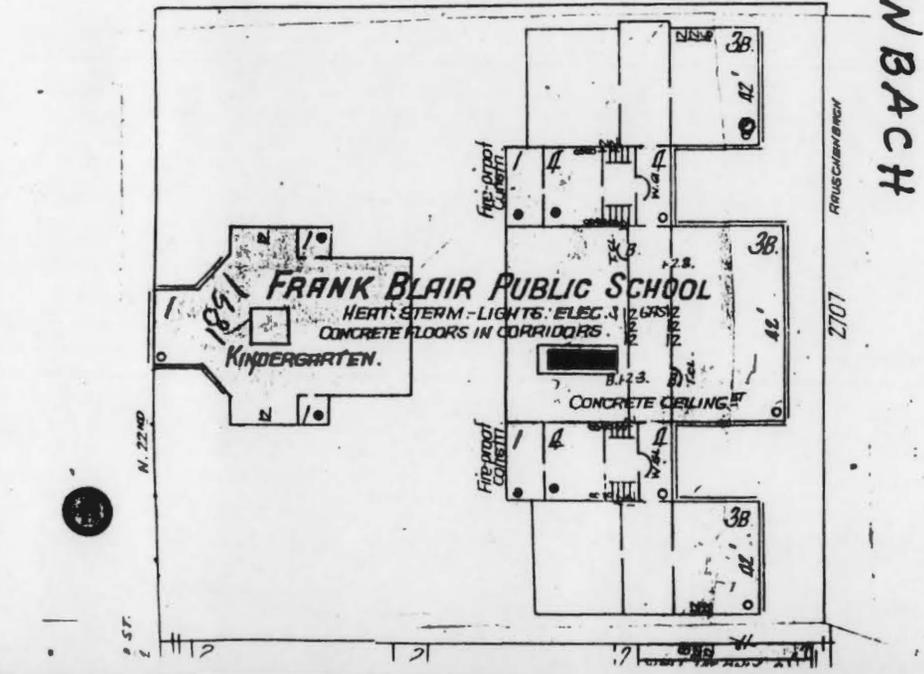
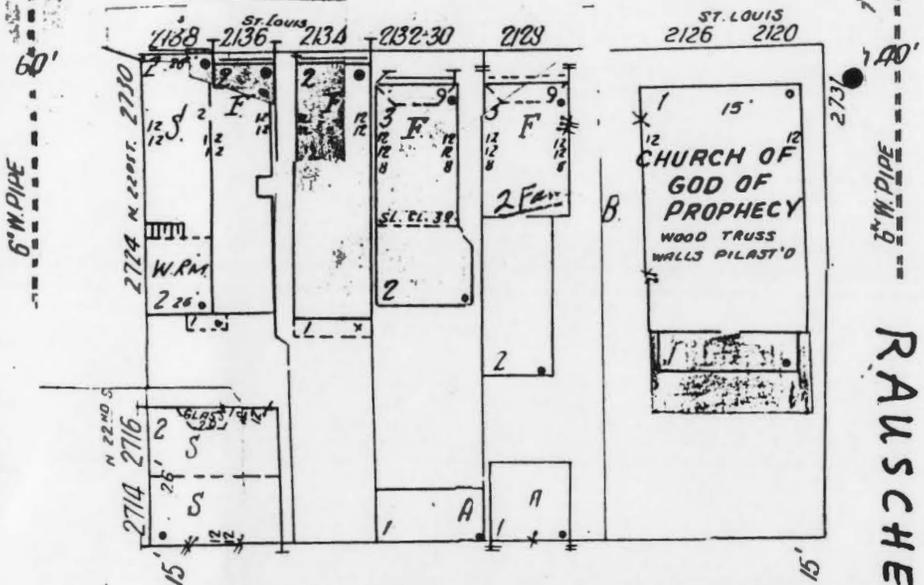
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HYD.

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SCHILLER MONUMENT.

RAUSCHENBACH

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2108 2110 2112 2114 2116
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have been indebted to him for their origin, and among these have been the fresh air mission and free steamboat excursions for poor children and mothers, which he originated in 1879, and the free river bath houses. He also aided in founding the Self-Culture Workingmen's Clubs, conducted free lecture courses, and started traveling libraries for country school districts. He is a member of Tuscan Lodge of the Order of Free Masons, and of Ransom Post of the Grand Army of the Republic. April 23, 1868, he married Miss Almeria Posegate, daughter of an old and respected citizen of St. Joseph, Missouri, and sister of Colonel F. M. Posegate, well known as a newspaper editor of that city, and who has been also mayor and postmaster of St. Joseph. A highly cultivated woman, Mrs. Nelson has been prominently identified with the Wednesday and other literary clubs, and has also taken a deep interest in the great problem of bettering the condition of the laboring classes, ably assisting her husband in his philanthropic work, with which she is in full sympathy. Of five children born of their union, Mrs. L. D. Lawnin, and Charlotte Nelson were living in 1898. Two grandsons, Nelson and Joseph Lawnin, complete the family circle.

New Church, The. Emanuel Swedenborg was the son of a Lutheran bishop, a scholar, a practical engineer, entrusted with high official position, a man of science, a philosopher, a theologian and a seer, who was born in Stockholm in 1688, and departed this life in London, England, in 1772. This life of four score years' untiring energy divides itself, upon superficial observation, into two periods. The first fifty years of it were devoted to the pursuit of natural learning, and independent investigations in science and philosophy; the remainder to an equally diligent discharge of the "holy office" to which he was "called by the Lord Himself." In early life his mind was carefully and severely cultivated, and he developed a vigorous and acute intellect, with a capacity for the most profound and sustained thought. He was, during this entire period, the precise type of man which this generation delights to honor; strong, keen, self-reliant, practical. Endowed with a hearty constitution, he had a calm, placid disposition, led an active, laborious, cheerful life, traveling continually and keeping himself

posted in the developments of scientific research and practical improvement, composed his works and conducted his literary business unaided; enjoyed the friendship and confidence of his King and fellow-statesmen; held a government position at the head of the College of Mines, and developed the mineral wealth of Sweden; discussed politics in the senate; memorialized the government on finance and other weighty matters, while he was elaborating in private, and publishing, from time to time, the results of the most sublime and extensive philosophical attempts upon which any single man ever ventured. Here was the type of man which our age believes in. Learned, standing far ahead of his generation; exact, trained in mathematical accuracy and schooled to observation; practical, seeing at once some useful application of every new discovery; a man of affairs, able to take care of his own, and bear his part in the nation's councils; aspiring, ignoring no useful application, but content with no achievement short of a final philosophy of causes; inductive, taking nothing for granted, but facts of experiment, and seeking to ascend therefrom to a generalization which shall explain them—this is the sort of man, which, in our day, we consider sound and useful and grand. Such was Swedenborg, the assessor. A more penetrating, untiring, laborious, and practical man of science never lived.

At the age of fifty-six, in the full maturity of his powers, he was called, as he declares, "to a holy office by the Lord, who most graciously manifested Himself to me in person, and opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels." "From that day forth," he says, "I gave up all wordly learning and labored only in spiritual things according to what the Lord commanded me to write." Rightly considered, his whole previous life is seen to be a preparation for this work. Looking back to his scientific career, tells us that he saw its purpose, and that "he had been introduced by the Lord first into the natural sciences, and prepared from 1710 to 1744, when heaven was opened to him; the reason why he, a philosopher, had been chosen to this office being that spiritual knowledge, which is revealed at this day, might be reasonably learned and naturally understood; because spiritual truths answer to natural truths, which originate, flow from, and answer as a

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NEW CHURCH, THE.

one wife, as it comes from the Lord and is implanted in those who approach Him, love the truths of the church, and live them. It is essentially holy, pure and clean above every other love; and is the storehouse of all the virtues, graces and joys of the Christian Religion.

These writings contain those genuine, divine and self-attesting truths which the Lord has revealed for those who will be of the New Church. They open heaven to us, because they open the word and reveal the Lord and "show us the path of life" in the word. They are easily understood and converted into life, because they shine with the light and have power from the life of the Lord in them. There is light at every step in the effort to learn them, and power in every courageous and sincere purpose of the will to live according to them.

There are two essentials of the New Church; the acknowledgment of the Lord, and a life according to the precepts of the decalogue. The New Church is formed of those who so believe and live; and no others are really of the New Jerusalem, for no others are written in the Lamb's Book of Life. Every particular of the doctrine of the New Church has relation to these two; because they are universals which include all things of faith, and essentials from which proceed all things of worship and life. Every teaching of the Lord, therefore, for those who will be of His New Church, is given for one single end, that we may know, confess and acknowledge Him from the heart, and live according to His commandments. "I am come that ye might have life."

The Lord, who is the word, does not come to men in his second advent in person on earth, but by revealing the genuine meaning of His written word in which divine truth is in its light; and in this He is continually present. This is His second coming "in the clouds of heaven with power and great glory;" for the literal sense of the word is as a cloud, and the spiritual sense as the glory, by which the Lord as the Son of Man is revealed in all things of the word. It is in the accomplishment of this purely divine work of opening the Holy Scripture and revealing for the church the existence, nature, and particular truths of their spiritual sense that the Lord comes in the clouds of heaven. He comes for the whole word reveals Him and His work; He comes in the clouds because it is the images of the letter of

the word, which, being interpreted, reveal Him. This is known because it is an accomplished fact; and the event has explained and proved the apocalypse.

This revelation of the genuine divine truth of the spiritual sense of the word is attended by no outward and visible miracles in this world, but is effected by the presentation to men of truths in their own self-attesting simplicity and power. The same revelation, however, as made in the spiritual world to the assembled populations there was attended with the phenomena of judgment.

The Rev. T. O. Prescott, of Cincinnati, Ohio, organized the first New Church society in St. Louis, on November 20, 1842, at the residence of Mr. Charles Barnard, on Morgan Street, between Tenth and Eleventh Streets. The original members of this society were: Joseph Barnard, F. B. Murdock, Timothy Heath, Chas. R. Anderson, Eliza B. Anderson, Susan Barnard, Margaretta Barnard and John H. Barnard. Meetings were held once a week at the different homes for the purpose of reading the heavenly doctrines and conversing on religious subjects. The society seems to have continued this way for a number of years, with Mr. Joseph Barnard as the first reader.

On March 27, 1843, a movement was begun which was indicative of the real earnestness of these pioneer New Church people. An association was formed which had for its special object the purchase of the writings of the New Church, and to establish a library so that the public might have the opportunity of becoming acquainted with them. The name of the society was "The Society for the Examination of the Writings of the Honorable Emanuel Swedenborg." About fifty-five dollars' worth of books were at once purchased, the Rev. Richard De Charms being instrumental in procuring them in Philadelphia for the society. The prices at that time were quite different from what they now are. For the thirteen-volume edition of the "Arcana Caelestia," which included the index, they paid twenty dollars. The ten-volume edition of the "Arcana" can now be bought for one-fourth that amount. The books were kept at the corner of Fifth and Washington Avenues, in the office of Mr. F. B. Murdock, who was secretary of the society. Weekly meetings were held there, and it seems that Professor Thomas Hobart Perry was recognized as the

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schoolhouse was rented and Sunday-school held. The interest continued to grow, and in 1854 he organized a society, of which he was chosen the leader. He finally felt the need of consecrating himself wholly to the work, and on the 30th of June, 1857, was ordained into the ministry of the New Church. A structure was erected on a piece of land, corner of Howard and Fourteenth Streets, of which the upper part was used for the services of the church, and the lower part for a school. This building was dedicated the 4th of September, 1859, by the Revs. A. O. Brickman and Gerhard Busmann. The Rev. H. H. Dickhoener served the society until the close of his earth's life, which was on November 7, 1867.

He was succeeded by Dr. C. L. Carriere, under whose ministrations the society continued to grow. In the year 1878 Mr. and Mrs. Caspari gave \$4,000 to the society, and as they were in need of a better church building, they undertook to raise a sufficient sum in addition to the gift to purchase a Presbyterian Church, located on the corner of Twelfth and Tyler Streets, the building which the first German society of the New Church still occupies. The building was dedicated April 21, 1878. Dr. C. L. Carriere served the society until 1879. In the same year the Rev. P. J. Faber was called to the pastorate of the society, and was duly installed on July 20, 1879. During the time when they had no pastor Mr. Fred Bemis conducted the services. Mr. Faber was pastor of the society until 1883, when the Rev. Gerhard Busmann was called, who remained with them for twelve years, during which time the membership increased and the society built a brick parsonage adjoining the church. In December, 1894, the Rev. Chas. Aug. Nussbaum was invited to become the pastor of the society, and continues to minister unto them.

The building occupied by this, the first German New Church society, on the corner of Twelfth and Tyler Streets, is a large brick structure with a spacious auditorium above, and Sunday-school and library rooms below. They have a very valuable library, the greater part of it, 2,000 volumes, having been presented to the society some years ago by Mr. G. A. Morgan. One of the large old Bibles dates back to 1563. German Sunday-school is held in the morning, and has a membership of eighty. Mr. Nussbaum began, in 1897, an English Sunday-school, which meets in the afternoon, and through the efficient co-opera-

tion of Mrs. Nussbaum the number on the roll has reached ninety. Instruction is given in the German on Saturdays at 9 a. m. The membership of the society is about one hundred, and among the organizations are the Ladies' Aid Society, the Benevolence Society and the choir. Mr. Nussbaum is editor of the "Bote der Neuen Kirche"—a paper published every two weeks, 600 copies of which are gratuitously distributed in the city every month.

The second society of the German New Church had its beginning in 1879. When Dr. C. L. Carriere resigned the pastorate of the Twelfth and Tyler Street society he began to hold meetings in a hall at the corner of Broadway and Le Baume Street. A Sunday-school was also formed. Four years later the society erected a brick church at the corner of St. Louis and Rauschenbach Avenues, and which they continue to use to this day. This church is nicely located, and is well suited to the needs of the society. It has a seating capacity of about 200, a membership of 131, and a Sunday-school of 145. The library contains about 175 volumes; the society has its Ladies' Society and choir. While serving the society in the capacity of pastor, Dr. Carriere has at the same time been a practicing physician of the school of homeopathy. Considering the fact that he has enjoyed a good practice at the same time that he has been ministering to the spiritual wants of his people, the work has made great progress.

In the preparation of that part of this sketch of "The New Church" which gives a description of the life and teachings of Emanuel Swedenborg, the writer has made use of the work, "Swedenborg and the New Christian Church," by Rev. L. P. Mercer, pastor of the Chicago Society of The New Jerusalem, and chairman of the committee of the World's Congress Auxiliary on a New Jerusalem Church Congress, 1893.

LOUIS GEORGE LANDENBERGER.

New England Society of St. Louis.

A society organized at the Southern Hotel in September, 1885. The first officers were: Henry M. Pollard, president; Elmer B. Adams, first vice-president; Alvah Mansur, second vice-president; Oscar L. Whitelaw, treasurer, and W. B. Homer, secretary. The objects of the society are purely social. Any person of good moral character, of New England birth or rearing, or descended from a









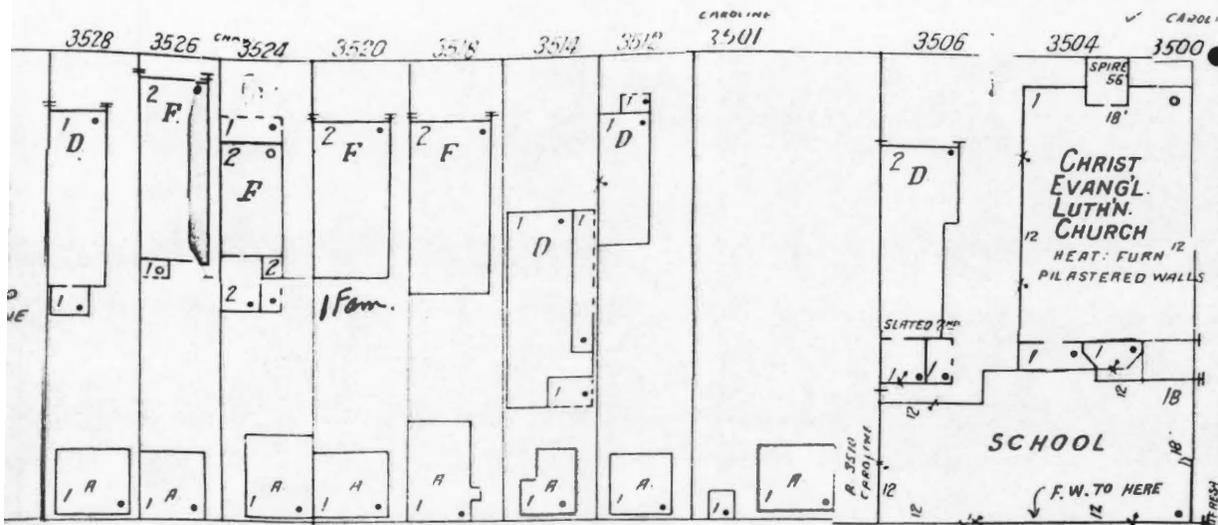


MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

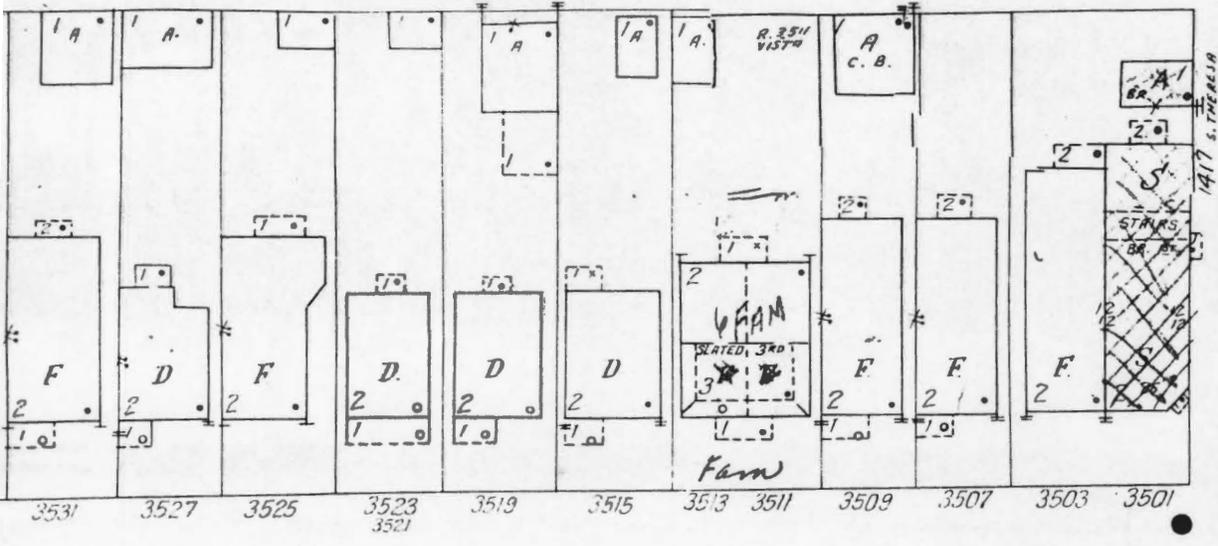
SLC-AS-014-034

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2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Christ Lutheran Church			
13. Present name/owner's name: same			
14. Street address: Teresa & Caroline		15. Style: Gothic	
16. Date(s): 1886-87			
17. Architect: unknown		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front	Side	27. Wall treatment: brick	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition: good		31: Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			
34. History and Significance:			

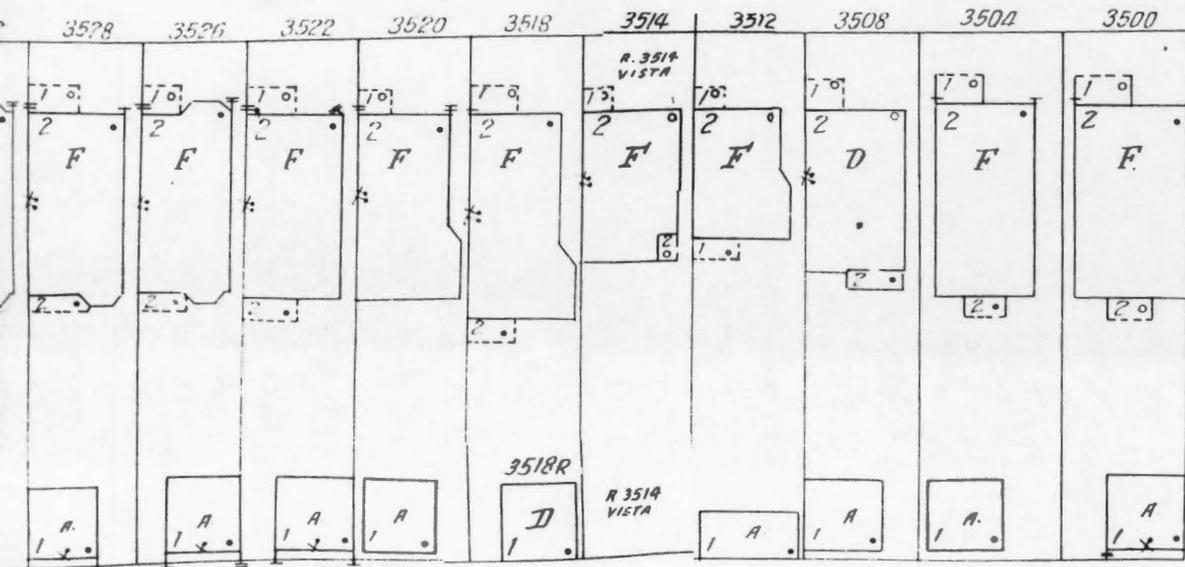
CAROLINE



1825



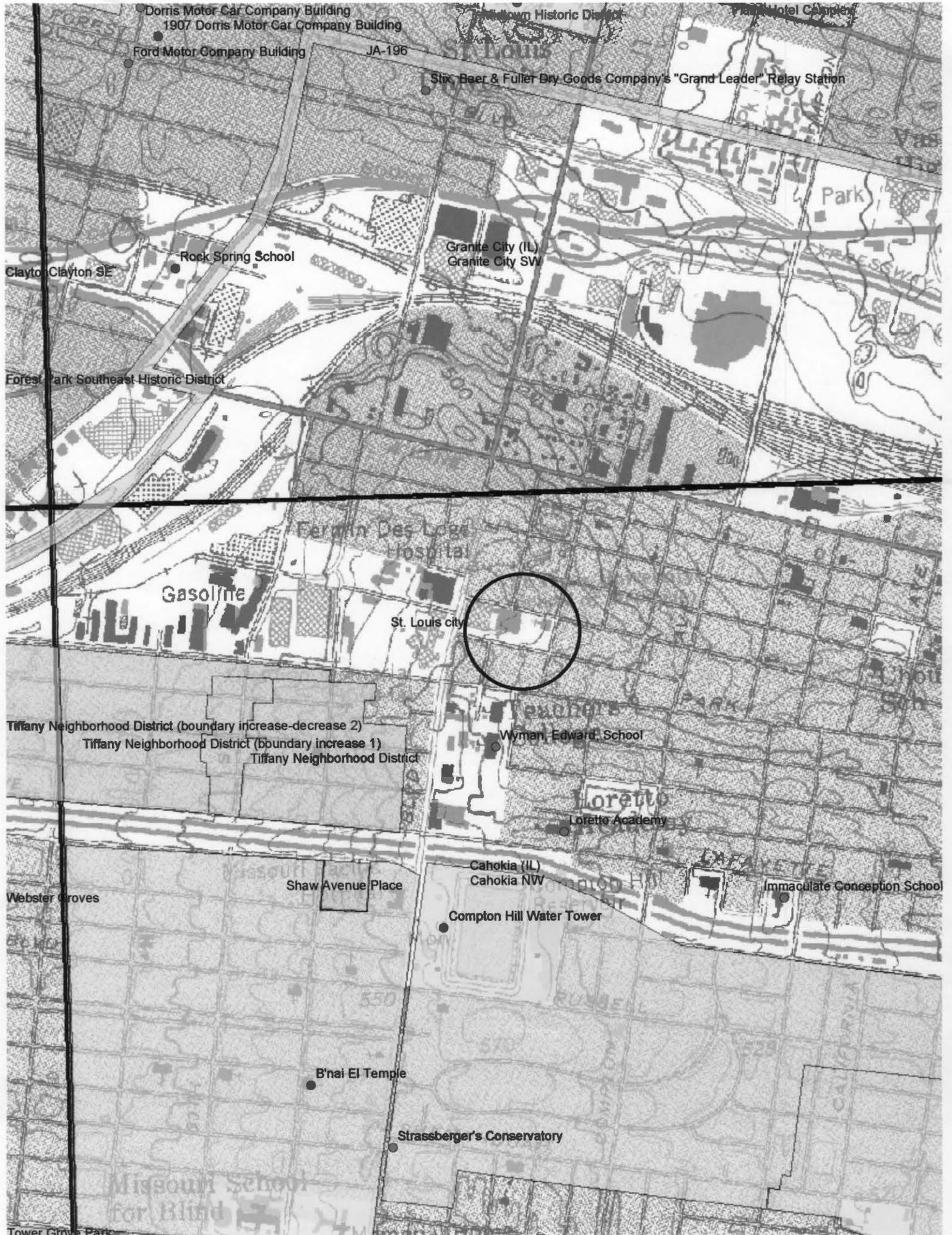
AV.



1277

S. THERESA

66



Dorris Motor Car Company Building
1907 Dorris Motor Car Company Building
Ford Motor Company Building

St. Louis
Six Beer & Fuller Dry Goods Company's "Grand Leader" Relay Station

Rock Spring School

Granite City (IL)
Granite City SW

Gasoline

St. Louis city

Fermin Des Loge Hospital

Wyman, Edward, School

Loretto
Loretto Academy

Cahokia (IL)
Cahokia NW

Compton Hill Water Tower

Immaculate Conception School

B'nai El Temple

Strassberger's Conservatory

Missouri School
for Blind

SLC-AS-014-034





MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-035

1. No. 008		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Curby Memorial Presbyterian Church			
13. Present name/owner's name: same			
14. Street address: 2621 Utah		15. Style: Romanesque	
16. Date(s): 10/27/1897 (building permit date)			
17. Architect: Weber & Groves		18. Builder: M. W. Muir	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled/asphalt	
26. No. Bays: Front 3 Side 3		27. Wall treatment: buff brick	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features: A large, gable-front "hall" is located on the east end of the church. Extensive cream-colored terra cotta trim includes corbel tables with human heads and frogs.			
34. History and Significance: The 77 x 94' church cost \$17,000, according to the 1897 building permit and <u>St. Louis Daily Record</u> .			

SLC-AS-014-035

CURBY MEM. PRESBY.
TX & UT



110 YEARS OF MISSION

Curby had its beginnings as a congregation in South St. Louis with a different name and at another location. The original name was Westminster Presbyterian Church and its location was at 18th and Pestalozzi Streets. Our forefathers founded this church as a Mission on October 18th, 1873. Consisting of 31 members and three Elders, this Mission began a witness in the name of Christ to Southside residents of St. Louis that would later change in name and location but not in faithfulness to the Gospel. As the Church prospered and members moved West with the city's broadening frontiers, there came the need for a new church site.

About this same time, the old Gravois Mission, then located on Arsenal and Gravois, a branch of the Lafayette Park Presbyterian Church, was planning to build a church to house its growing congregation. Upon recommendation by the St. Louis Presbytery, these two congregations were urged to join hands and build a new church together.

85 YEARS SINCE DEDICATION

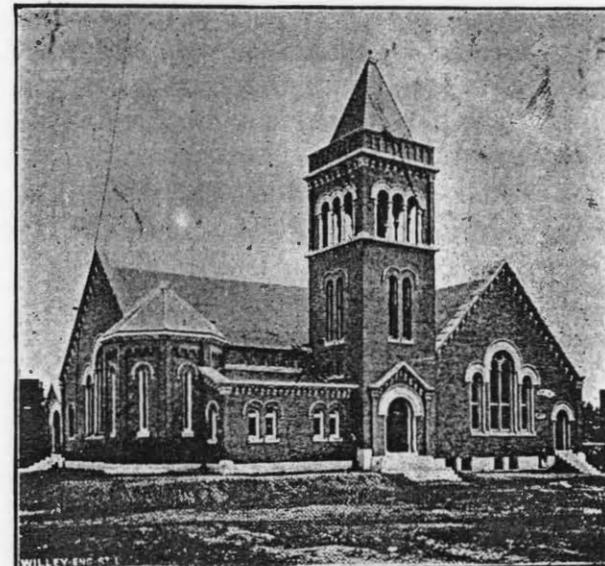
THE BUILDING: Curby's present site at Texas and Utah was purchased in the early 1890's. Our beautiful Sanctuary and structure was dedicated on June 26, 1898. The Romanesque design of wooden arch-domed ceilings, triangular auditorium, curved pews and stained glass windows are all part of the original turn of the century architecture. The modest size of the Sanctuary which seats 200 adults makes the facility very practical for the congregation yet today. Our pipe organ has been renovated in recent years, but a number of the large pipes visible to you are a part of the original organ and are still used and working.

THE NAME: One of the invalid members of old Westminster Presbyterian Church at 18th and Pestalozzi streets was Miss "Joey" Gurby. After her death, Col. J. L. Gurby made a proposition to the congregation. If they would consider changing the name to Curby Church in memory of his daughter, he would provide sufficient funds to make it possible to build the new Sanctuary. As a result of his generous gift and the self-sacrifice of many others as well,

the present building was dedicated on June 26, 1898. In that same year the congregation adopted a constitution and was chartered by the State of Missouri as Curby Memorial Presbyterian Church of St. Louis.

THE PEOPLE: At the time Curby Church was dedicated in 1898, the congregation numbered 170 communicant members and a large number of Sunday School students and teachers from both the Gravois Mission and also the old South Broadway Mission.

Throughout her 85 years, Curby Church has had many faithful Pastors, teachers and dedicated members. The members of Curby continue to be noted for their warm and friendly worship atmosphere and their active outreach to anyone in need in the community. Sunday School and youth ministry groups such as Boy Scouts, Christian Endeavor and Sr. High Fellowship continue to carry on the Mission of Christ to children and youth that has been an important part of our 110 year history.



John DEVROY
ST. LOUIS, 1898

JOSEPH L. CURBY.

The subject of this sketch was born in Chester county, Pennsylvania, on the fourth day of April, 1831, on his father's farm; his father, William Curby, and his mother, Catherine (Fletcher) Curby, having located in Pennsylvania some time previous to his birth. At an early age young Curby attended the country school near his home, and later attended the public school at Waynesburg (now Honeybrook), Pennsylvania, where his parents had moved. He attended the Waynesburg school for four years and then, his parents having moved to Churchtown, Lancaster county, he attended the public school there. After finishing his course at the public schools he was sent to the Poolforge (Pennsylvania) Military Academy, where he remained for two years, graduating therefrom in June, 1846. After his graduation he went to Clarion county to take a position in a large country store, where he remained for four years, learning the general merchandise business. Being ambitious and full of vim, he left the merchandise store and went to Clearfield county and opened up a general lumber business, locating at Lumber City, on his own account. Shortly after he entered into a copartnership with Thomas McCracken, operating under the firm name of McCracken & Curby, and in a very short time this firm owned and controlled 25,000 acres of timber land, and their business soon reached enormous proportions. On the first day of April, 1852, Mr. Curby left the lumber business in the charge of Mr. McCracken and went to Philadelphia, where he took a position with a large tobacco concern in order to learn the business, and soon after went on the road selling leaf tobacco to the trade. On April 1, 1861, he had attained one-third interest in the firm's business, at the same time retaining his interest in the lumber concern. About this time, he being a captain of a militia company known as the Susquehanna Rangers, and war having been proclaimed between the states, he received a call to arms, and immediately reported with his company for duty for three months' service. On the 14th day of May, 1861, he left Harrisburg, Pennsylvania, and went to Martinsburg, Virginia, where he was detailed, with others, to guard and keep open the lines of the Baltimore & Ohio Railroad. Capt. Curby served in the infantry service at various points, and in 1863, he entered the cavalry service as captain, and in the latter part of 1864 was promoted to the rank of lieutenant-colonel, in which rank he served until the 7th day of November, 1865, when he was mustered out of the service and honorably discharged. During all this time his business interests in the tobacco firm of Smith Bros. was retained, and in August, 1866, he came to St. Louis to open up a branch house for the above firm. In January, 1868, he dissolved partnership with Smith Bros., and retired from business. In 1869 he took a position as traveling salesman with the tobacco firm of Liggett & Dausman, with whom he remained until May 1, 1873, when he went with the firm of Dausman & Drummond, at Alton, Illinois, in the same capacity, and remained with them until it was merged into the Drummond Tobacco Company, with which firm he served in various capacities until February 24, 1891, when he retired from active business. He still retains an interest in the firm, and is one of the board of directors. On the twenty-fifth day of June, 1857, Mr. Curby was united in marriage at Lumber City, Pennsylvania, to Miss Anna J. Spargo, daughter of James and Mary Spargo, and the issue of their marriage has been two sons and one daughter, one of whom, Clarence Edgar Curby, is now living. Although not a member of any church, Mr. Curby has contributed very liberally toward various denominations, especially to the Presbyterian churches, and he has donated one-half of the amount to erect the Curby Memorial on Utah street, near Jefferson avenue, in memory of his deceased daughter, Joseph Anna Curby. Mr. Curby resides with his family in his beautiful home at No. 19 North Grand avenue.

SAMUEL M. KENNARD.

Every merchant in the state and thousands outside of it have heard of Samuel M. Kennard, the present head of the great carpet house of J. Kennard & Sons. No one that we can name has done more for the progress and development of this city than he. Every popular movement organized will find his name high up on the list. Mr. Kennard was born in Lexington, Kentucky, in 1842, and comes through good old American stock. One of his grandfathers fought in the war of 1812, and a number of his ancestors served in the Revolutionary war. His father, John Kennard, was born in Baltimore, Maryland, and in 1833 married Miss Rebecca Owings Mummey, daughter of the head of the firm of Mummey & Meredith, one of the largest dry goods merchants in the country at that time. The father of our subject moved to Lexington, Kentucky, where he became one of the leading merchants. In 1857 he came to St. Louis and started the famous carpet house which still stands as a monument to his enterprise. Samuel M. Kennard commenced his business career in his father's establishment when he was fifteen years of age. When the war broke out he enlisted in the confederate army, serving in the artillery attached to Cockrell's brigade until the end of the war,



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CURBY MEMORIAL PRESBYTERIAN
NE CORNER UTAH & TEXAS
ST. LOUIS, MO

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CURBY MEMORIAL PRESBYTERIAN CHURCH (DETAIL)
NE CORNER UTAH & TEXAS
ST. LOUIS, MO

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CURBY MEM. PRESBYTERIAN
NE COR. UTAH & TEXAS
ST. LOUIS, MO

10/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM SLL-AS-04-036

1. No. 003	3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO	4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90	6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes	8. On National Register or part of estab. district? No	
9. Ownership: Private	10. Visible from public road? Yes	11. Endangered? No

12. Original name: German Zion Methodist Episcopal Church

13. Present name/owner's name: Trinity Temple Ministries

14. Street address: 7427 Virginia

15. Style: Gothic

16. Date(s): 2/13/1897 (building permit date)

17. Architect: August Beinke

18. Builder:

19. Original Use: church

20. Present Use: church

21. No. of stories: 1

22. Basement? yes

23. Wall construction: masonry

24. Foundation material: limestone

25. Roof type/material: gabled

26. No. Bays: Front Side

27. Wall treatment: brick

28. Plan shape: see attached

29. Changes: Addition? Altered?

30. Exterior condition: good

31. Open to public? yes; limited

32. Other Surveys in which included: n/a

33. Further description of important features:

34. History and Significance: The original congregation took out the building permit for this church in 1897 for \$6,000; a cornerstone confirms this date.

Missouri Conference in the region indicated, preaching in a market house and elsewhere. At conference in September Bond went to St. Charles district, and J. T. Auld was sent to continue the effort that had been made. A society was formed in a private school room, about Fourth and Convent. Within a year a brick chapel was built, on Paul Street below Chouteau Avenue. Later a larger building of brick was built at the southeast corner of Chouteau Avenue and Eighth Street, and was called Wesley Chapel. More will be said of it elsewhere, as the predecessor of Lafayette Park Church, of the Methodist Episcopal Church, South.

In 1841 a society was formed on upper Broadway, and was coupled with South St. Louis charge. Services were held in Little Mound Market Hall, and in a small brick house in the neighborhood. The further history of the congregation will be found in connection with St. Paul's Southern Methodist Church.

The first congregation on Fourth and Myrtle had a number of colored members, who occupied certain seats, set apart for the use of colored attendants. After several years Silas Duncan, a free man of color, with help from the white people, procured the erection of a log "meeting house," on Fourth Street, south of Pine, where they had services of their own till after the building of the church at Fourth and Washington Avenue, when a larger and better church was built on Green Street, now Lucas Avenue, near Seventh. The congregation maintained its connection with the Fourth Street Church, whose quarterly conference had the general supervision of the official membership of the African charge, such as licensing exhorters and local preachers, and appointment of stewards. All the finances of the colored church were kept for their own use. The congregation was supplied with preaching by a white pastor, and by white and colored local preachers. In 1838 "African Charge" appeared in the conference minutes with a white preacher as pastor. Sometimes two preachers were sent to Fourth Street Church, and one devoted his time to the colored congregation. That was the case when E. M. Marvin, afterward bishop, was the junior preacher to Fourth Street Church, with Wesley Brown- ing.

On the 17th of May, 1845, the Methodist Episcopal Church, South, was organized in

the city of Louisville, Kentucky, and in October following the Missouri Conference took position in that church, and all the congregations in St. Louis, except the German, became identified with the Southern Church. The Germans adhered to the Methodist Episcopal Church, and were assigned to the Illinois Conference. At the conference of 1844 the Methodist membership in St. Louis was as follows: Fourth Street Church, 385; Centenary Church, 300; Mound Church, 62; Wesley Chapel, 101; African Charge, 350; two German congregations, 150. Total, 1,348.

The history of the Methodist Episcopal Church, South, in St. Louis will be given after completing that of the Methodist Episcopal Church, which is here resumed, with the history of the German work first.

William Nast was a native of Germany, and was educated there. He became a Methodist in the United States, and was the first missionary to his countrymen in the interests of Methodism. He began his work in Cincinnati in 1835. In 1840 he began the publication of a German Methodist paper, "The Christian Apologist," issued weekly. The paper yet lives, and so does its projector, at the age of ninety-one years.

L. S. Jacoby was born, reared and educated in Germany, and chose the medical profession as his vocation in life. The Encyclopedia of Methodism says his father was of the tribe of Levi, and his mother was from the priestly line. When twenty-two years old he became a Christian in the Lutheran Church, in his native land. In his twenty-seventh year he came to America and settled in Cincinnati, and there became a convert to Methodism, under William Nast. He was licensed to preach, and in 1841 was sent by Bishop Morris as a missionary to the Germans in St. Louis. At that time there was but one American Methodist church in the city. There were two missions just started, out of which Lafayette Park and St. Paul's Methodist Churches have grown, and one African congregation. The corner-stone for Centenary had not been laid. Jacoby commenced his work in a Presbyterian school room at Seventh and Wash Streets. In 1841 a congregation was organized with forty-one members. The next year a one-story church was built at Fourth and Wash, to which a schoolhouse and parsonage were added. In 1847 a large two-story stone and brick church was built on the south side of Wash Street, a

GERMAN
METHODISTS

(1899)

GERMAN
METHODISTS

few numbers west of Tenth Street, at a cost of \$15,000. Salem, the name chosen for the congregation and church, is scriptural and means "summit." It was first mentioned as the home of Melchizedek, king and priest of Salem, which was probably later known as Jerusalem. The preference of the Germans for scriptural names will appear in connection with other churches. Salem congregation outstripped in 1847, in its church building, Wesley Chapel in the South End, and Mound Church in the North End. In 1873 the church at Wash and Tenth was sold to a congregation of African Methodists, and a large and stately two-story brick building was erected on the southwest corner of Fifteenth and Carr Streets facing the center of the park. A handsome steeple adorns the building, and modern improvements add their attractions within. A good parsonage is on the south end of the lot, fronting on Fifteenth Street. The lot and buildings cost seventy thousand dollars. Salem is the pioneer church of German Methodism west of the Mississippi River. Its membership is widely scattered over the city. Phillip Kuhl was the second pastor of the early congregation; then came C. Jost, John Schmidt and many others. Under the pastorate of Charles Heidel the church at Tenth and Wash was built. P. W. Jacoby has served the Salem Church longer than any other minister in the fifty-seven years of the congregation. Franz Peihler is pastor now.

Phillip Barth, while serving as agent of the American Bible Society, in 1843, preached occasionally in a private house for a few German Methodists in South St. Louis, and thus a foundation was laid for "South St. Louis Mission," which was inaugurated by L. S. Jacoby, by appointment from the conference after his two years at Salem Church.

A society was organized in a house on Fourth Street, September 13th, and was called Bethel, in honor of the place where Jacob dreamed of ascending and descending angels. In 1844 a lot was procured on Columbus Street, between Lesperance and Picotte, and the first story of Bethel Church, partly below the level of the street, was built. It was covered in, and thus used till 1848, when the second story was added, with a membership of eighty. In 1858 a lot was purchased on Eighth Street and Soulard, and a church was erected thereon, with parsonage adjoining. The dedication occurred March 13, 1860. The

church was later called "Eighth Street." It was burned in December, 1891. The lot and parsonage were sold; a lot was secured on the north-west corner of Jefferson Avenue and Accomac Street. The corner-stone of the church was laid October 2, 1892. The entire work was completed early in 1893, at a cost of \$22,000 for church, parsonage and equipments. The original name of Bethel was dropped and "Memorial Church" was adopted, in commemoration of the completion of the first half century of German Methodism in St. Louis from its introduction, by Ludwig S. Jacoby, in 1841. May 27, 1896, Memorial Church was destroyed, and the parsonage seriously damaged by the tornado that swept that section, and more or less destroyed or damaged about a dozen churches of different denominations. Insurance and generous donations from sympathetic people in many places enabled the rebuilding of the church and reconstruction of the parsonage, both according to original plans. The rebuilt church was dedicated by Albert Nast, of Cincinnati, December 6, 1897. The first Memorial Church and its successor were built under the ministry of J. L. Barth, son of Phillip, who held the first meetings in the interest of German Methodism in South St. Louis. L. S. Jacoby, honored by the Memorial Church, went as a Methodist missionary to Germany in 1849, and spent twenty-two years there, serving as pastor, presiding elder and agent for the Book Depository. He died in St. Louis in 1874, and his last pastoral charge was in the church at Eighth and Soulard. William Schuetz is pastor now.

Eden Church got its name from the second chapter of Genesis, and began its course March 5, 1845, at Broadway and Montgomery Street, where a small church was built and occupied for six years. In 1854 a larger and better church building was erected at Thirteenth and Benton Streets, and was dedicated on the 25th of June of that year. That was the place of worship for nineteen years, when the present church was reared at Nineteenth and Warren Streets. The cost thereof was \$30,000. It was dedicated December 16, 1883. It is a handsome one-story building with different rooms for various church uses. The St. Louis German Conference held its session there in 1897. In May, 1898, memorial services were held under the pastorate of R. C. Magaret in honor of the fiftieth anni-

versary of the organization of the original society in 1848. Bishop Vincent, who had presided over the preceding conference session, delivered the principal address on Sunday morning, May 15th. Other addresses were delivered by other ministers selected for the occasion at night meetings during the week. Prominence was given to the exercises of the Epworth League, the Sunday-school, and a special song service by the choir and attendant organ, etc. It was a jubilee of special interest to young and old.

"Stone of Help" is the meaning of "Ebenezer." That was a name given to a stone set up by Samuel near Jerusalem to perpetuate his victory over the Philistines. Zoar was the name of a little city to which Lot fled for refuge from doomed Sodom. Ebenezer was applied to a congregation worshipping in a good frame church at 2600 Taylor Avenue, valued at \$4,000, and is most commonly known as Taylor Avenue German Methodist Church. It first appeared in the minutes of conference as a mission under the care of M. Roeder in 1886, and under his ministry the church was built. H. C. Jacoby is pastor.

Zoar is the name of a church at the corner of Gano and Carter Avenues, north and east from Taylor Avenue Church. It was organized on Easter Sunday, by M. Roeder, while pastor of the church on Taylor Avenue, in 1888. It was started as a mission in Hogan's Hall, but money was soon obtained, a lot was bought, and largely by the help of the Brothers Niedringhaus, a nice chapel was erected, and was dedicated on the third Sunday in November, 1889, by Bishop Bowman. The first pastor appointed was J. Thomas. Under his successor, H. Ross, a parsonage was built. The pastor in 1898 is the founder of the congregation.

By what scripture name Carondelet Church may have been called at its organization, after the manner of German Methodists, has not been learned. It appears in the conference minutes with the accompanying name. It was organized in 1891, in a frame church building, in which a congregation of the Methodist Episcopal Church had worshiped, at 7400 Pennsylvania Avenue, in the low ground of Carondelet. The church and lot were purchased for \$1,300, and used six years. In 1896 a lot was secured at Koehn and Virginia Avenues, and within a year the present

church and parsonage were brought into use, at a cost of \$8,500. It was built under the present pastor, H. Shlueter, and was dedicated by C. Golder of Cincinnati, Ohio. P. W. Jacoby is presiding elder.

There is a Swedish church at the intersection of Leffingwell and Bernard Streets, below Clark Avenue. The organization was effected in 1881 by H. Olson from Moline, Illinois, in a small room in Centenary Church. Services were held two Sundays in each month for a few months in the Young Men's Christian Association at Eleventh and Locust and later in a mission chapel of Union Church, on Bernard Street. In 1882 the house and lot were purchased for a small price, and in 1891 the present house was built, at a cost of three thousand dollars. It is a handsome little brick church, with preaching and Sunday-school room on the upper floor, and a room for social occasions below. The patriarch of the congregation is Swan Asp, who became a Methodist in Centenary Church in 1852. J. T. Swanson is the present pastor. The conference includes Kansas and Nebraska.

After the organization of the Methodist Episcopal Church, South, in May, 1845, there were no returns of preachers or congregations in connection with the Methodist Episcopal Church in Missouri, except from the two German congregations, till 1848. In that year Missouri reappeared in the general minutes of Methodist Episcopal conferences. Three presiding elders' districts and twenty preachers with pastoral charges were reported. The preachers and their charges were in connection with the Illinois Conference. After that they were with the Missouri Conference till the St. Louis Conference was organized in 1868, including South Missouri.

In 1848 Ebenezer Church was reported in the general minutes of the church, with a hundred and thirty white and ten colored members. The organization was effected by a preacher named Weed, from Iowa. A two-story brick church was built on leased ground on the south side of Washington Avenue, between Seventh and Eighth Streets. The first story was partially underground and the entrance to the upper room was by arched steps on the outside. The first pastor named in the minutes was J. A. Crandall, a transfer from the Oneida Conference, who died in St. Louis when pastor of Ebenezer, soon after the conference of 1850. The membership was then

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RELIGIOUS DENOMINATIONS.

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Wesley Browning pastor, and in 1876, John Garton, but the congregation refused to recognize the last appointment or to support the minister. Consequently in 1877 the church was cut off from its connection with the Conference, and continued as an independent organization, with Dr. McAnally as pastor. The church lot measures one hundred and ten by one hundred and fifteen feet, and the church building twenty-six by forty-five feet. The property is valued at three thousand dollars, and the membership is reported at three hundred persons. The Sunday-school is attended by from eight to ten teachers and from eighty to one hundred and thirty scholars.

Chouteau Avenue Church.—In September, 1841, a class-meeting was organized at the house of Reuben Russell, on Convent Street, and this formed the nucleus of Wesley Chapel. In 1842, Wesley Browning being then the presiding elder of the St. Louis District, the extreme northern and southern portions of the city were formed into a station, which was placed in charge of Rev. T. W. Ould, and in the following year the southern charge was constituted a separate station and designated as the South St. Louis Church, Rev. W. M. Rush, pastor. In 1844 a church building known as Wesley Chapel was erected on Paul Street, between Chouteau Avenue and Hickory Street, and was dedicated by the Rev. Jonathan Stamper. The pastor, according to the Conference reports of 1844, was the Rev. John A. Tutt. In 1848 the congregation removed to a lot at the northeast corner of Chouteau Avenue and Eighth Streets, and began the erection of another building, which, however, before being completed was demolished by a storm. The structure was rebuilt and dedicated by Rev. D. S. Doggett in 1850. It was a plain two-story brick building forty by seventy feet, and seated about three hundred persons. The building was demolished in 1873, and the present edifice, a neat brick structure, with a capacity for seating three hundred and fifty persons, was erected at the same locality. The name was changed at this time from Wesley Chapel to that of Chouteau Avenue Methodist Episcopal Church South. The pastors since then have been Revs. J. H. St. Clair, 1873; F. A. Owen, 1874-75; W. M. Williams, 1876; J. J. Watts, 1877-79; B. W. Key, 1880; W. R. Mays, 1881-82. The report of October, 1881, showed that the congregation then numbered seventy-three members, and that there were thirteen teachers and one hundred and twenty-five pupils in the Sunday-school.

Marvin Mission, 2629 Menard Street, Rev. D. Q. Travis, pastor, grew out of a Sunday-school organized by a Mr. Ray in a blacksmith's shop in 1859.

A room was afterwards rented, and the school continued for four years under the care of its founder and Simon Boogher. It had a checkered career, being frequently closed for months at a time and reopened, until the formation of the present organization. The mission now owns a lot fronting thirty-five feet on Menard Street, and a frame building for worship with a seating capacity of two hundred and sixty-five, which was dedicated Dec. 29, 1874. The property is valued at three thousand dollars. The pastors have been Revs. Wesley Browning, J. W. Robertson, — Staunton, J. J. Watts (appointed September, 1875), W. R. Mays (appointed September, 1877), D. Q. Travis, appointed September, 1881. The membership of the church is one hundred and forty; the Sunday-school has nineteen teachers, and an attendance of between two hundred and three hundred scholars.

Page Avenue Church was organized in 1877 with twelve members. J. T. Dowdall, E. S. Greenwood, and Rev. J. T. Watson were the first official board, and Rev. R. F. Chew was the first pastor. Rev. B. F. Key succeeded him in 1878, and was followed in 1879 by Rev. J. E. Godbey, who has been pastor since. The erection of a church building is contemplated, but in the mean time the congregation occupies a chapel on Page Avenue near Grand Avenue. The membership numbers seventy-four persons, and the average attendance at the Sunday-school, of which R. M. Scruggs is superintendent, is two hundred and forty.

THE GERMAN METHODISTS.

Prior to 1841 there was no organization of German Methodists west of Indiana, but in that year the Missouri Conference of the Methodist Episcopal Church established the Belleville mission in Illinois, and the St. Louis and Pinckney missions in Missouri. Rev. L. S. Jacoby was appointed to the St. Louis mission, and took charge of it in August, 1841. He rented a meeting-house from a Presbyterian organization, and commenced preaching with great success. At the close of his first year's labors he reported one hundred and fourteen members, besides numerous others who had joined the society but had removed to other places. He was reappointed for a second year, during which he greatly strengthened the foundations of the prosperous German societies, of which there are now four in the city. St. Louis District was in 1845, with the other missions in Missouri and Illinois, transferred from the Missouri to the Illinois Conference, with L. S. Jacoby and William Nast as presiding elders.

Dr. Nast was extensively known as the father of German Methodism, and labored with great success in St. Louis. He was a native of Germany,

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ST. ALPHONSUS ROCK CHURCH

where he had been highly educated, and as a young man emigrated to America. His attention was attracted to the subject of religion by the preaching of the Rev. Mr. Romer on the banks of the Hudson River. He was then teaching in West Point, and subsequently became a professor in Kenyon College, Ohio. After three years of mental conflict he was converted in January, 1835. Through the agency of Dr. Adam Poe he was induced to become a minister, and in the same year was sent as missionary to Cincinnati. Through his efforts German Methodist publications were commenced, the first issues being the General Rules, Articles of Faith, and the Wesleyan Catechism. The *Christian Apologist* was soon issued under his editorial supervision, and he remained the editor for more than forty years. Under his preaching in Cincinnati John Swahlen was converted, becoming afterwards an efficient and successful evangelist, and Dr. Jacoby, who subsequently associated with him in the missionary work in Missouri and Illinois, was also among his early converts. Dr. Nast organized the first German Methodist Society in 1838, and reported to Conference thirty members.

Ludwig S. Jacoby, D.D., was born on the 21st of October, 1813, in Old Strelitz, Mecklenburg, Germany, and died in St. Louis on the 21st of June, 1874. He received a good education, especially in the ancient languages, and in 1835 was baptized by a Lutheran clergyman. In 1839 he emigrated to America, and located in Cincinnati as a physician. He also devoted himself to teaching. While attending the religious services held by Dr. Nast on Christmas-day his interest in religion was awakened, and he was converted on the following watch-night. In August, 1841, he was sent to St. Louis by Bishop Morris to start the first German mission in that city, and his labors were rewarded with great success. In 1849, owing to his desire for the conversion of his native countrymen, Bishop Morris, with the co-operation of the Missionary Board, sent him to Germany to begin evangelistic work in Bremen. His labors there resulted in the formation of a Methodist Episcopal Society. In his work in Germany he labored faithfully as presiding elder, pastor, editor, book agent, and superintendent. Having spent twenty-two years in that work he returned to the United States, and was transferred to the Southwestern German Conference, and stationed at the Eighth Street German Church, St. Louis. He was a delegate from the Germany and Switzerland Conference to the General Conference of 1872.

In 1864 three German Conferences were established, called the Central, Northwestern, and Southwestern,

St. Louis District being included in the Southwestern. In 1879 the St. Louis Conference was organized, comprising St. Louis, Belleville, and Quincy, Ill., and Burlington, Iowa, Districts. It reported 8344 members, 130 churches, 112 local preachers, 67 parsonages, 157 Sunday-schools, with 1555 officers and teachers and 8471 scholars. The value of the church property was estimated at \$400,000. The presiding bishops of the Southwestern Conference were: Edmund S. Jancs, 1864, 1868, 1871; Edward R. Ames, 1865, 1875; Matthew Simpson, 1866, 1870; Levi Scott, 1867, 1874; Edward Thompson, 1869; Gilbert Haven, 1872; Thomas Bowman, 1873; Isaac W. Wiley, 1876; Jesse T. Peck, 1877; Stephen M. Merrill, 1878; of St. Louis Conference, Thomas Bowman, 1879; Edward G. Andrews, 1880; John F. Hurst, 1881. The presiding elders of St. Louis District since 1864 have been Revs. Philip Kuhl, 1864; John Kost, 1865; Gerhard Timkin, 1866; Frederick Stoffregen, 1867-70; Henry Pfaff, 1871-72; L. S. Jacoby, 1873; Wm. Schwind, 1874-77; J. M. De Wein, 1878-81.

First German Church.—The First German Methodist Episcopal Church, situated at the southwest corner of Sixteenth and Wash Streets, Rev. Charles Holtkamp, pastor, was organized in 1841 by Rev. L. S. Jacoby, who was its pastor during the first two years of its existence. His successors since 1864 have been Revs. John Schlagenhauf, 1864-65; Henry Pfaff, 1866-68; Charles Heidel, 1869-71; supply, 1872; Henry Pfaff, 1873-75; Charles Heidel, 1876; Henry Schuetz, 1877-79; Charles Holtkamp, 1880-82. The church is in a prosperous condition, the average attendance being about seven hundred. The first place of worship built by the congregation stands on Wash Street, between Tenth and Eleventh Streets. It was sold to the colored Methodists, and is now occupied and known as Wesley Chapel. It is a two-story brick building forty by seventy feet, and seats about two hundred and fifty persons. The present church building was erected in 1872. It is a two-story structure sixty by one hundred and ten feet, with lecture and class-rooms on the first floor. The main auditorium, including the gallery, will seat eight hundred persons. The church lot measures seventy-five by one hundred and fifty feet. The cost of the property was for lot, sixteen thousand dollars; for church, fifty thousand dollars; and for parsonage, nine thousand dollars.

Benton Street German Church.—This church was organized in 1854, and since 1864 has had for pastors Revs. Henry Waumann, 1864-66; Aug. Korf,

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CARONDELE GERMAN METHODIST (TRINITY TEMPLE MINISTRIES)
NW CORNER VIRGINIA & KOELN
ST. LOUIS, MO

11/90

MISSOURI OFFICE OF HISTORIC PRESERVATION
ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-037

1. No. 021		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: Washington & Compton Presbyterian Church			
13. Present name/owner's name: Washington Tabernacle Baptist Church			
14. Street address: 3200 Washington Boulevard		15. Style: Gothic	
16. Date(s): 10/27/1877 (cornerstone date)			
17. Architect: John Maurice		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 2	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled	
26. No. Bays: Front Side		27. Wall treatment: stone	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			
34. History and Significance: The first service was held in this church on December 5, 1880.			

was forced on account of ill health to relinquish the pastorate, and was succeeded by the Rev. Mr. Sluder, under whose administration a lot at Webster and Twelfth Streets was purchased, and a two-story brick building erected. The lower story was used for the Sunday-school, and the congregation also worshiped there until the church was completed.

Washington and Compton Avenues Presbyterian Churches.—The Second Presbyterian Church, then located at Fifth and Walnut Streets, decided in 1859 to send out a colony to establish a church in the western part of the city, and for this purpose bought a lot on the northeast corner of Walnut and Sixteenth Streets, and commenced building thereon. The lecture-room was still unfinished in 1861, when the war came on and funds gave out, necessitating the stoppage of the work. The Union Presbyterian (Independent) Church sold, in March, 1862, to the Union Methodist Church its building at Eleventh and Locust Streets, and leased for two years, from July 1, 1862, the unfinished building at Walnut and Sixteenth Streets. This congregation completed the lecture-room at a cost of six thousand dollars, which was repaid when, on the expiration of its lease, it vacated the premises. From this time the Union Church ceased to exist as a separate organization. It had been organized twelve years previous (in January, 1849) with about thirty-five members, and worshiped for some time in Wyman's Hall. In 1852 the congregation determined to erect a church at the corner of Eleventh and Locust Streets, and in a little over a year, Jan. 8, 1854, the building was completed and dedicated. Its dimensions were sixty-nine by one hundred and fourteen feet, but the extreme measurements, including the towers, were eighty by one hundred and twenty-one feet. At the southeastern corner was a tower fifteen feet square, which ascended to the height of one hundred and forty-five feet, having a massive projecting base of cut limestone. At this time the Rev. William Homes was the pastor.

In June, 1864, the original idea of a colony was revived. Dr. Brookes, then pastor of the Second Church, and one hundred and fifty of its members withdrew, and on July 4, 1864, were organized by a committee of the St. Louis Presbytery (in connection with the Northern General Assembly) as the Walnut Street Presbyterian Church, the Second Church making over to them the property which they then began to occupy. Within three months one hundred members of the Second Church joined them, and on the 25th of December, 1864, they first occupied the completed church, the erection of which they had begun immediately after their organization.

The lot, which is one hundred by one hundred and twenty feet in extent, cost, with the church included, about eighty thousand dollars. It will seat about fifteen hundred persons. The congregation also had a chapel on the corner of Twenty-second Street and Gamble Avenue, a frame building seventy by forty feet. The church was a two-story brick building. In 1866, owing to certain political action of the Northern General Assembly on the subject of slavery, the Walnut Street Church united with others in organizing the Independent Synod of Missouri, but in May, 1874, the Northern General Assembly took such steps as led to a reunion with it of this church, which has since remained connected with it.

In process of time the location of the church became unsuitable, owing to the removal to western and southwestern parts of the city of the bulk of its members, and by 1878 this unsuitableness had led to the organization of Lafayette Park Church, which went out as a colony from Walnut Street. In 1877 the present site, southwest corner of Washington and Compton Avenues, was bought from Mrs. Edgar Ames for fifteen thousand dollars. The lot is one hundred and forty by one hundred and fifty-two feet. Ground was broken July 4, 1877, the corner-stone was laid Oct. 27, 1877, and the lecture-room was occupied May 1, 1879. On the 5th of December, 1880, the first services in the completed edifice were held. This building is ninety-four by one hundred and thirty-six feet, English Gothic in style, and of St. Louis limestone, pitch-faced broken ashlar, trimmed with sandstone, with stone towers at the four corners, and an imposing entrance, embellished by moulded and polished columns of Maine granite and buttresses and steps of the same. The architect was John H. Maurice, and the building committee was composed of Thomas E. Tutt, president; John R. Lionberger, vice-president; J. L. Sloss, treasurer; and William T. Barron. The main auditorium is eighty-four by eighty-eight feet and forty-one feet eight inches high. The pews are arranged in amphitheatrical form, and the seating capacity, including a gallery at the front end, is fifteen hundred. The windows are of large cathedral style, rich in decoration, and several are memorial. The organ is set in a deep recess back of the pulpit, under which are the pastor's study and reception-room. The lecture-room, under the main floor, is sixty-one feet square and fourteen feet high, with a seating capacity of five hundred. It can be enlarged to dimensions of eighty-five by eighty-three feet by opening folding-doors and throwing into it the two rooms used for Bible classes. The infant Sunday-school class-room and the ladies' parlors are on this

floor. The building on Walnut Street is still owned by the church, though offered for sale, and is used for Sunday-school purposes and religious meetings. The church, through its pastor, Rev. J. H. Brookes, D.D., reported to the Synod of 1882 a membership of five hundred and twenty-seven, with five hundred and fifty-four pupils in the Sunday-school, an expenditure for the year of ten thousand six hundred and twenty-two dollars for congregational and five thousand two hundred and eleven dollars for benevolent uses, and an average congregational attendance of about seven hundred.

Glasgow Avenue Presbyterian Church.—This congregation, whose present church edifice is situated at the southeast corner of Glasgow Avenue and Dickson Street, Rev. William R. Henderson, pastor, grew out of a conversation held at Webster Groves, Sunday, May 11, 1873, between Rev. Thomas Marshall, visiting that place on ministerial duty, and L. E. Alexander, a resident there, who called the minister's attention to the field now occupied by this church and assured him of his support in case the enterprise should be attempted. Thursday evening prayer-meetings were established soon afterwards at the "old Garrison mansion," corner of Page and Easton Avenues, and a little later Laclede Hall, corner of Garrison and Easton Avenues, was rented, the first services being held there on June 22, 1873, with a congregation of forty persons. About the same number also attended the Sunday school in the afternoon. On the 22d of March, 1874, the church was organized, with thirty-seven members, as the Garrison Avenue Church, by a committee of the presbytery, consisting of Revs. Thomas Marshall, J. J. Marks, D.D., C. H. Foote, D.D., and Elders E. A. Moore and George W. Shaw. Rev. Thomas Marshall, the first pastor, was installed July 5, 1874. He resigned November, 1881, having been elected synodical missionary for the State of Missouri. Rev. William R. Henderson, of Harrodsburg, Ky., was called as his successor in March, 1882, and duly installed May 21st. On the 2d of August, 1874, the congregation assembled on the lot it now holds, and which it had bought for four thousand nine hundred and fifty dollars from Charles Morgan, of New York City. Services were held and the work of building was commenced by the pastor turning the first spadeful of earth, and on Dec. 19, 1875, the church removed from Laclede Hall and held services in the basement of the present chapel, the name of the church being then changed to its present designation. On the 14th of November, 1880, the completed chapel was dedicated, Revs. Dr. Ganse, Niccolls,

Marquis, Rhodes, Brank, Brookes, Porteus, and Allen, in addition to the pastor, taking part in the exercises. The church lot is eighty by one hundred and eighteen feet in area. The basement, chapel, and furniture cost thirteen thousand dollars. The main edifice will occupy the corner of the lot, and will probably be built within the next two or three years. The number of communicants now connected with the church is about one hundred and twenty-five, and the Sunday-school has an enrolled attendance of about three hundred. Connected with the regular church organization are a Ladies' Missionary Society, a Children's Missionary Society, called "Seed-Sowers," a Young People's Prayer-Meeting, etc.

Westminster Presbyterian Church, southeast corner of Pestalozzi and James Streets, Rev. J. G. Reaser, pastor, was organized Dec. 31, 1873, by Revs. A. Van der Lippe and I. N. Cundall, and Elder J. E. Cowan, assisted by Rev. J. W. Allen. The congregation worshiped in rented rooms at No. 3500 Carondelet Avenue until their removal to their present church edifice, the corner-stone of which was laid Aug. 10, 1875. Rev. W. Howell Buchanan was the first pastor, the present incumbent succeeding him April 1, 1880. The building is of brick, about forty-five by seventy feet, and with the lot is valued at ten thousand dollars. The Sunday-school was organized Oct. 19, 1873, and is now attended by two hundred and twenty scholars. There are a Ladies' Aid Society and Young People's Society connected with the church. The congregation numbers two hundred and fifty persons, and the communicants one hundred and thirty. Since 1880 fifty-four new members have been added, and the attendance at worship has doubled.

South Presbyterian Church.—In 1868 a mission Sunday-school was established at No. 1322 South Second Street, and a chapel was erected, which is still used by the congregation. The church, now known as the South Presbyterian, Rev. H. B. Holmes, pastor, was organized in May, 1875. It is a chartered corporation and owns its chapel, which, however, occupies leased ground. The church has never had a regularly settled pastor, but has been supplied by several ministers, notably by Rev. James R. Dunn, who remained four and a half years, and the present minister who has had charge nearly two years. A. S. Pettigrew, the leading elder of the society, has been from its inception the main prop of the struggling organization, defraying its expenses, paying the minister's salary, etc. The membership is reported at about sixty, and the Sunday-school is attended during the winter by from two hundred to two hundred and fifty scholars, and by half that number in summer.

July 24, 1959

LANDMARKS ASSOCIATION OF ST. LOUIS, INC.

WORK SHEET ON THINGS OR PLACES OF MERIT

This sheet is designed for making notes from which final record form may be typed.

Numbers 6 and 10 can usually be answered by use of X. Be sure to affix any available photos on reverse side.

1. Name Compton & Washington Presbyterian Church
2. State, County, Town or Vicinity St. Louis, Mo. Street No. S.W. Cor. of Compton & Washington
3. Directions to location on reverse side.
4. Original Owner Compton & Washington Presbyterian Church Present Owner Washington Tabernacle Baptist Church (Negro)
 Date or Period 1879 Style Modified Gothic
 Architect John H. Maurice Builder _____
 Original Use Presbyterian Church and Sunday School Construction Gray limestone, ashlar walls dressed stone doorway & window
 Present Use Church and Sunday School No. of Stories Two trim Auditorium on second floor
 Notable features - Described on reverse side (no more than 200 words)
5. Historical significance - Described on reverse side (no more than 200 words)
6. Physical condition of structure - indicates action to - Interior all re-built in 1945
 Preserve Repair _____ Restore _____ Reconstructed ed in 1945 following a very bad fire
7. Value to: Nation _____ State _____ Community _____ Other _____
 Evaluate "Very High" - "High" - "Notable"
8. Possible use - describe on reverse side (no more than 50 words)
9. Property Condition - Zoned Commercial Class _____
10. Available Files: Drawings _____ Research Reports _____ Old Photos _____
 Field Reports _____ Other Data _____
11. Open to Public - Controlled by Baptist Church Fee _____
12. References: Author, Title, Page Scharf's "History of St. Louis" Page _____

Name and Address of Recorder John A. Bryan
 Date of Record Aug. 28, 1959 21 Benton Place, St. Louis 4, Mo.



Washington Tabernacle Baptist Church (Mike Waltz: 1986)

Washington Tabernacle Baptist Church

19

City Landmark: April 1984

3200 Washington Boulevard

Gothic Revival stone church completed in 1879 from plans by John Maurice (St. Louis) for the former Walnut Street Presbyterian congregation. (Maurice's similar building for Lafayette Square Presbyterians dates from 1883.) The Presbyter-

ians left Midtown in 1926 for Skinker Boulevard where they built Memorial Presbyterian; this building was purchased by Tabernacle Baptist, organized in 1902. For several generations the church home of many local black leaders, Tabernacle was selected by Dr. Martin Luther King, Jr. as the site for a major civil rights rally in May of 1963. Held just before the March on Washington, King's St. Louis appearance attracted 3,000 participants.



21

WASHINGTON & COMPTON PRESBY (WASHINGTON TABERNACLE BAPTIST)
SW COR. WASHINGTON & COMPTON
ST. LOUIS, MO
FACING SE

10/90



21

WASHINGTON & COMPTON PRESBYTERIAN (WASHINGTON TABERNACLE BAPTIST)
SW COR. WASHINGTON & COMPTON
ST. LOUIS, MD
FACING SW

10/90



21

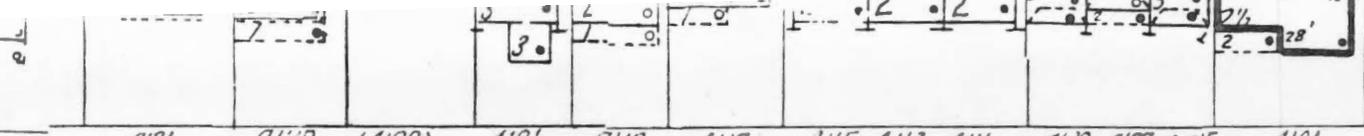
WASHINGTON & COMPTON PRESBY (WASHINGTON TABERNACLE BAPTIST)
SW COR. WASHINGTON & COMPTON
ST. LOUIS, MO
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MISSOURI OFFICE OF HISTORIC PRESERVATION
 ARCHITECTURAL/HISTORIC INVENTORY SURVEY FORM

SLC-AS-014-038

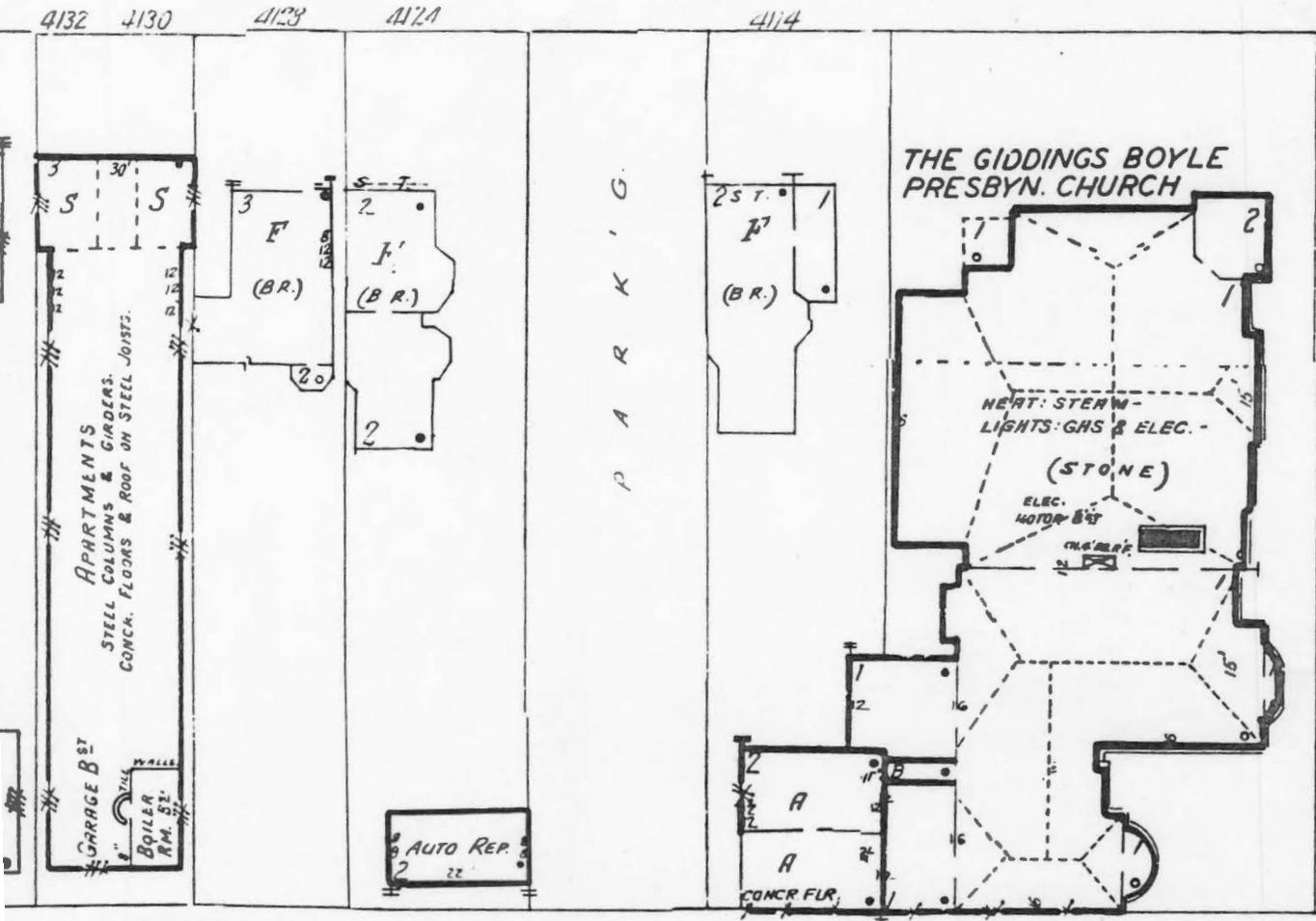
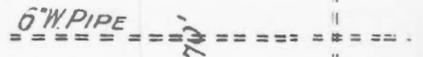
1. No. 026		3. Location of Negatives: Landmarks Association of St. Louis, Inc., 917 Locust, St. Louis, MO 63101	
2. City/County: City of St. Louis, MO		4. Prepared by: Mary M. Stiritz, Landmarks Association of St. Louis, Inc.	
5. Date: 11/90		6. Sources of information: St. Louis Public Records, City Hall; individual church records; MO Historical Soc.	
7. Building? yes		8. On National Register or part of estab. district? No	
9. Ownership: Private		10. Visible from public road? Yes	11. Endangered? No
12. Original name: First Presbyterian Church; Giddings Boyle Presbyterian			
13. Present name/owner's name: Shiloh Church of God			
14. Street address: 4100 Washington		15. Style: Romanesque	
16. Date(s): 1888 (cornerstone date)			
17. Architect: J. G. Cairns		18. Builder: unknown	
19. Original Use: church		20. Present Use: church	
21. No. of stories: 1	22. Basement? yes	23. Wall construction: masonry	
24. Foundation material: limestone		25. Roof type/material: gabled/asphalt	
26. No. Bays: Front Side		27. Wall treatment: stone	
28. Plan shape: see attached		29. Changes: Addition? Altered?	
30. Exterior condition: good		31. Open to public? yes; limited	
32. Other Surveys in which included: n/a			
33. Further description of important features:			
34. History and Significance:			



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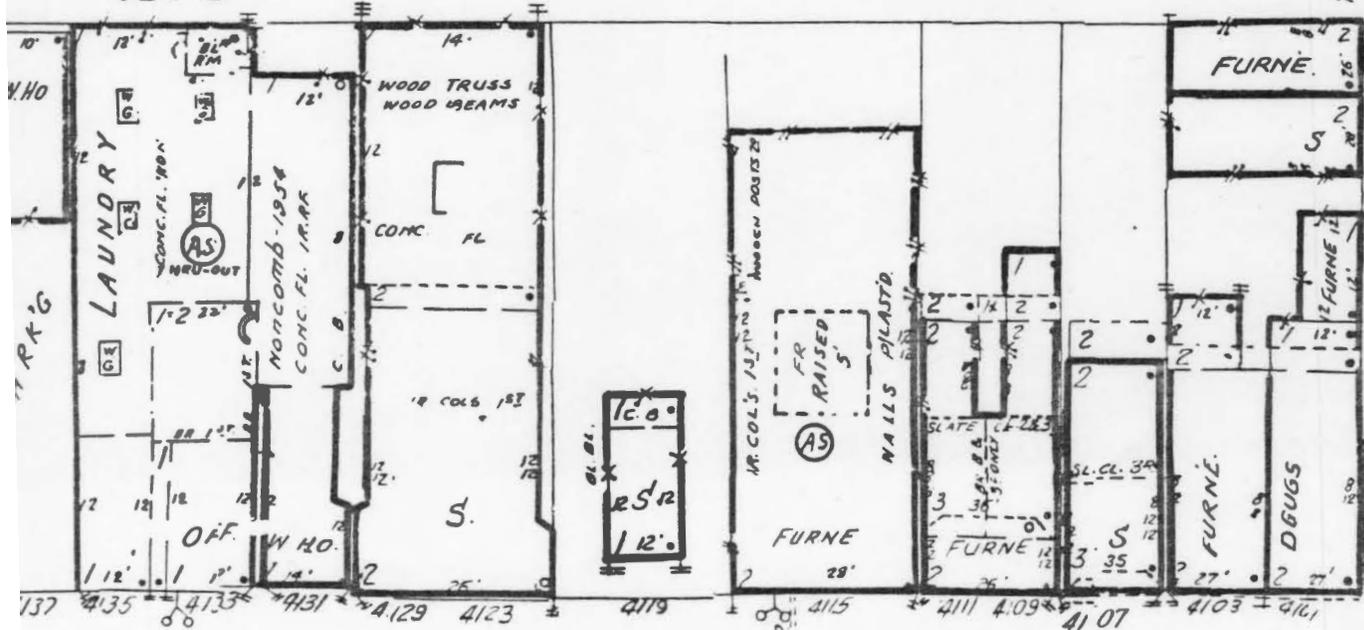
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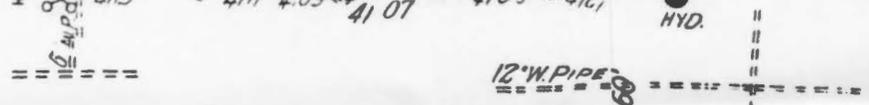
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N. SARAH

OLIVE



try. After much toil, anxiety, and many sacrifices on the part of the faithful pastor, the church was finished and dedicated, June, 1826. The cost of the building was eight thousand dollars. Dr. Hill, in his "Historic Outlines of Presbyterianism," in Missouri, says: "The completion of the church was followed by a marked change in the whole condition of affairs." Hempstead wrote: "It is a pleasing sight to see our meeting house, with its congregation of hearers increased by the attendance of the first characters of the place in their pews in the house." Giddings wrote, "God has done great things for us. I have received during the last nine months fourteen on profession of their faith. The moral state of society is fast improving." November 9, 1826, Mr. Giddings was installed pastor of the church he had so nobly gathered. The city was growing around him with great rapidity, and he labored as one that realized that the time of harvest was come, and that it required diligence lest some sheaves be lost; but his days drew rapidly to a close, and in less than fifteen months from his installation he ceased from his labors and entered into his rest. Thus ended the days of the pioneer of the Presbyterian church in Missouri. He had a peculiar work and he did it well. It is a significant testimony to the esteem in which he was held by the whole community that his funeral was attended by a vast gathering of the people, numbering two thousand.

The growth of Presbyterianism in St. Louis from this time is to be traced by the organization of the various churches connected with it, a number of which were colonies from the First Church. Mr. Giddings was succeeded in the pastorate by Rev. Wm. S. Potts. He was sent to St. Louis by the Home Missionary Society and arrived in the city May 14, 1828. He was at that time a licentiate, but was ordained to the Gospel ministry by the Presbytery of Missouri, and installed pastor of the First Church, October 26, 1828. Under his ministry the church grew rapidly, both in numbers and in efficiency. On the 26th of June, 1835, he resigned the pastorate in order to take the presidency of Marion College, which had just been organized in the northern part of Missouri.

In July of the same year Rev. Wm. Wisner, D. D., was called to the pastorate, but was never officially installed, and in May, 1837, he resigned his charge on account of ill health.

Dr. Artemas Bullard was called to the pastorate April 2, 1838, and installed June 27th of the same year. It was during his vigorous and efficient ministry that a new edifice was erected for the church, on the corner of Fourteenth Street and Lucas Place. The first building stood on a lot now occupied by what is known as Veranda Row, extending on Fourth Street from St. Charles to Washington Avenue. The cost of the lot when purchased by the church was \$327; it was sold in 1855 for \$62,000, and the proceeds were used in the erection of the new edifice. The new building on the corner of Fourteenth Street and Lucas Place was, at the time of its erection, the finest church edifice in the Mississippi Valley; it cost, for its erection, alone, over a hundred thousand dollars. It was a stately Gothic edifice, surmounted by a beautifully proportioned tower and spire. It was dedicated to the worship of Almighty God, on October 21, 1855. At the time of its dedication the remains of the first pastor, Rev. Salmon Giddings, were taken into the church and placed in a vault immediately before the pulpit. Very shortly after the dedication the pastor, Rev. Dr. Bullard, perished in the railroad disaster, at the Gasconade Bridge, in the fall of 1855. Dr. Bullard was a wise master builder, and had devised large plans for the extension of the church, which were interrupted by his lamented death. He was succeeded by Rev. Henry A. Nelson, D. D., who was installed November 23, 1856. He continued in the pastorate for twelve years, performing a most important work in the city and for the interests of the First Church. He resigned in the spring of 1868 to accept the chair of pastoral theology in Lane Theological Seminary. In April, 1869, a call was extended to Rev. Chas. A. Dickey, D. D., of Allegheny City, Pennsylvania. He accepted it and was installed as pastor the Fourth of July, 1869. His ministry was one of marked success and power, but he resigned the pastorate in October, 1875, to accept a call to Philadelphia. Rev. Hervey D. Ganse, D. D., of New York City, was called to succeed him and remained in the pastorate until 1883, when he resigned to accept the secretaryship of the Board of Aid for Schools and Colleges. The pastorate remained vacant for little more than a year. In September, 1884, a call was issued to Rev. Geo. E. Martin, and he was installed pastor of the church, October 19, 1884. A removal of the larger por-

tion of the congregation to that part of the city west of Grand Avenue, brought the church to consider the question of removal from its location on the corner of Fourteenth Street and Lucas Place, to some more convenient locality. After much deliberation a lot was secured on the corner of Sarah and Washington Avenue and preparations made for the erection of a new edifice. The last service in the old structure, on Fourteenth and Lucas Place, was held January 27, 1889, and on the next Sabbath morning, February 3, 1889, the congregation held its first services in the chapel of the new edifice. On October 27, 1889, the main edifice was finished and dedicated to the worship of Almighty God. Rev. John Henry Barrows, D. D., pastor of the First Presbyterian Church, of Chicago, preached the sermon on that occasion. The new edifice was dedicated to the worship of God free from debt.

This church was organized on the 10th of October, 1838. Previous to this time an organization had been formed by a colony from the First Church, under the leadership of Rev. Dr. Hatfield. It continued in existence for some two years, but upon the return of Dr. Hatfield to the East the organization was dissolved, and its members returned to the parent church. The new organization consisted of sixty-two members. Its first elders were Hamilton R. Gamble, Wyllis King and Wm. Holcomb. Its first pastor was Rev. Wm. S. Potts, D. D., who at the time of his call was president of Marion College, Missouri. He was installed on the 5th of October, 1839, a little less than a year after the organization of the church. This relation continued until the 28th of March, 1852, when it was terminated by the death of the pastor. During his ministry there occurred a division of the Presbyterian Church into two branches, known as the old school and the new school. Dr. Potts was the recognized leader of the old school party in Missouri, and took a prominent part in the administration of its affairs. He was a man of commanding character, fervent piety, and unswerving convictions. During his pastorate the church purchased a lot and erected a building on the northwest corner of Fifth and Walnut Streets. The lot was purchased from Pierre Chouteau for the sum of \$10,800. The new building was completed and dedicated October 11, 1840. The cost of the structure was about

The Second Presbyterian Church.

\$42,000, and it was considered one of the notable buildings of the city in its day. The congregation included many of the old and prominent families of the Protestant faith in the city, and it became known throughout the West as the leading church of the old school denomination. Among its elders were such men as Hamilton R. Gamble, Wyllis King, Joseph Charless, John Simonds, Thos. Foster, John B. Cambden, Archibald Gamble, Winthrop S. Gilman, Chas. D. Drake, Albert G. Edwards, Samuel Copp, Jonathan Havens, John A. Allen and Samuel M. Breckinridge. After the lamented death of Dr. Potts, Rev. Nathan L. Rice, D. D., of Cincinnati was called to the pastorate. Dr. Rice entered upon his duties April 25, 1853, and resigned his charge September 15, 1857, to take the chair of theology in the Theological Seminary of the Northwest. He was succeeded by Rev. Jas. H. Brookes, D. D., who was never installed as pastor, but served as such from February 8, 1858, until July, 1864, when he resigned the charge of the church to become pastor of the colony that formed the Walnut Street, now known as the Washington and Compton Avenue Church. Rev. Samuel J. Niccolls, D. D., of Chambersburg, Pennsylvania, was called to the pastorate in October, 1864, and began his labors January 1, 1865, and was installed on the 5th of the following March. He still continues in the pastorate of this church. At the time of his call the church was located on the corner of Fifth and Walnut Streets. But the removal of the population westward, and the encroachments of business made a change in the location of the church necessary. Accordingly, a lot was purchased on the corner of Lucas Place and Seventeenth Street, for the sum of \$30,000, and the erection of a new building was begun in 1867. On the 28th of June, 1868, the church worshiped for the last time in the old building, which they had occupied for over a quarter of a century. After worshiping for a time with the congregation of the First Presbyterian Church, and then in the completed chapel of the new building, the church took possession of the main edifice on the 25th of December, 1870, at which time the new building was dedicated to the worship of Almighty God. The cost of the new edifice was \$160,000, exclusive of the lot. It was occupied by the congregation for a period of twenty-five years, but again owing to the removal of the population westward and the encroachments

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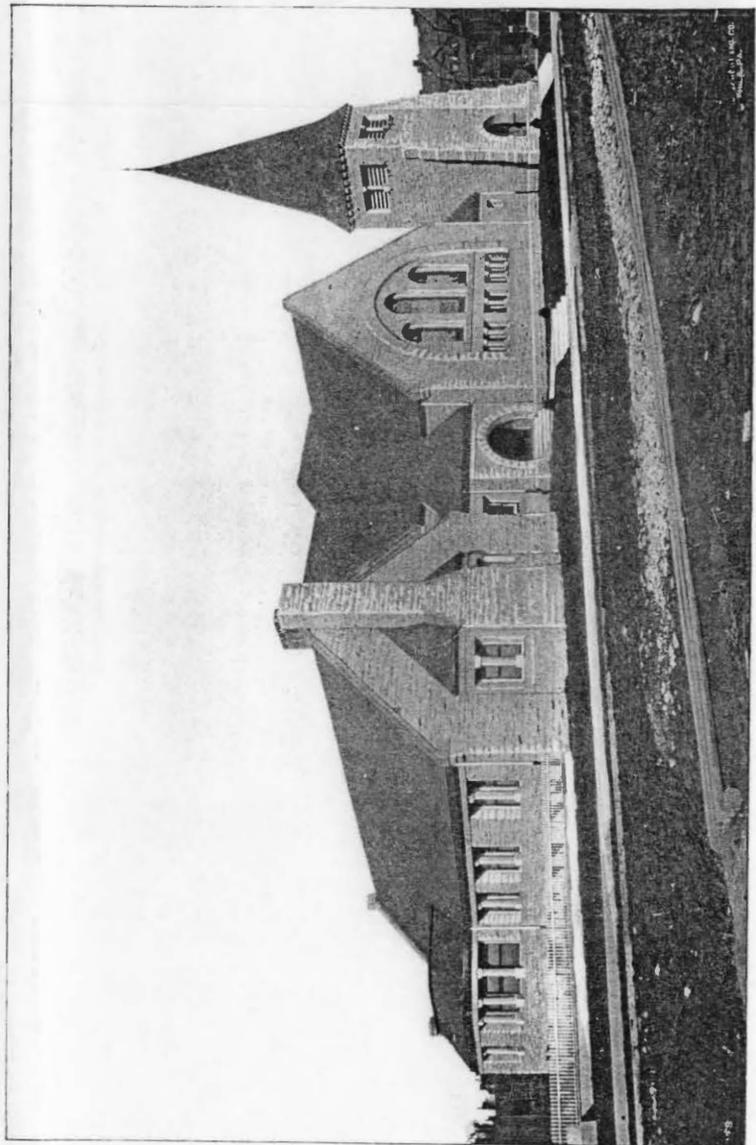
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SLC-AS-014-038

COMMERCIAL AND ARCHITECTURAL ST. LOUIS
1891

CHURCHES.

While St. Louis is not quite up to her sister cities in church architecture, she has improved herself in that line considerably in the past ten years. Our old churches have most of them been pulled down to make way for the march of business; and, in fact, the only one down town in the middle part of the city is the "Old Cathedral," which is liable to stand for ages, as it is a very substantial structure. Of the new churches, the First Presbyterian, on Sarah, corner of Washington avenue, a cut of which is here shown, is one of the most noticeable. The Rev. George E. Martin is its pastor. The Second Baptist, corner of Beaumont and Locust streets, Rev. Jas. W. Ford is the pastor; First Congregational, Delmar and Grand, Rev. W. S. Palmer, D. D., pastor; Church of the Holy Communion (Episcopal), Leffingwell and Washington avenues, Rev. P. G. Robert, rector; Union (Methodist Episcopal), North Lucas, corner Garrison, Rev. C. P. Marsden, pastor; Cook Avenue (Methodist Episcopal), south corner of Cook and Spring avenues, Rev. B. M. Messick, pastor; Church of the Messiah (Unitarian), Garrison avenue and Locust, Rev. John Snyder, pastor, are amongst the handsomest of our Protestant churches, while St. Alphonsus (the "Rock Church"), Rev. J. A. McLoughlin, C. S. S. R., rector; St. Francis Xavier, Grand and Lindell (building, services in basement), Rev. H. C. Bronogeist, pastor, and Sts. Peter and Paul's (German), Seventh and Allen avenue, Rev. F. Goller, pastor, are fine specimens of Gothic architecture.



FIRST PRESBYTERIAN CHURCH.
Washington Ave. and Sarah St.

J. G. CAIRNS, Architect.

(NOTE: SOUTH END of Bldg (Children's Chapel) is not built yet

#26

Wyman was superintendent of the Sunday School, and it prospered under his leadership.

It was during the pastorate of Dr. Ganse, and under his influence, that *The Woman's Presbyterian Board of Missions of the Southwest* was organized in the First Church, at a meeting of representative women of the Presbyterian Churches of St. Louis and vicinity on April 20th, 1877.

Even during this pastorate there loomed upon the horizon the necessity of the church moving further west to a new location. But the time was not yet ripe for this undertaking although this movement was soon to come. It was during this pastorate, and largely through Dr. Ganse's efforts, that the "debt of \$34,000.00 incurred in 1873, when the church added galleries and a new organ and made other improvements, was fully paid; and the trustees resolved that no further debts should be incurred in the management of the church finances. In October 1883 Dr. Ganse resigned the pastorate to accept the secretaryship of the Presbyterian Board of Aid for Colleges and Academies, and by his executive and platform ability he made this Board one of the strongest in the church. The reported membership of the church at this time was 399.

SLC-AS-014-038

8. THE PASTORATE OF

THE REVEREND GEORGE EDWARD MARTIN, D.D.

1884 to 1898 — 14 years.

On June 23rd, 1884 the Rev. George Edward Martin, D.D., of Brocton, Massachusetts, was extended a call, and on the 19th of October 1884 he was installed as pastor of the church by St. Louis Presbytery. He was young, enthusiastic and efficient, and the church prospered under his leadership.

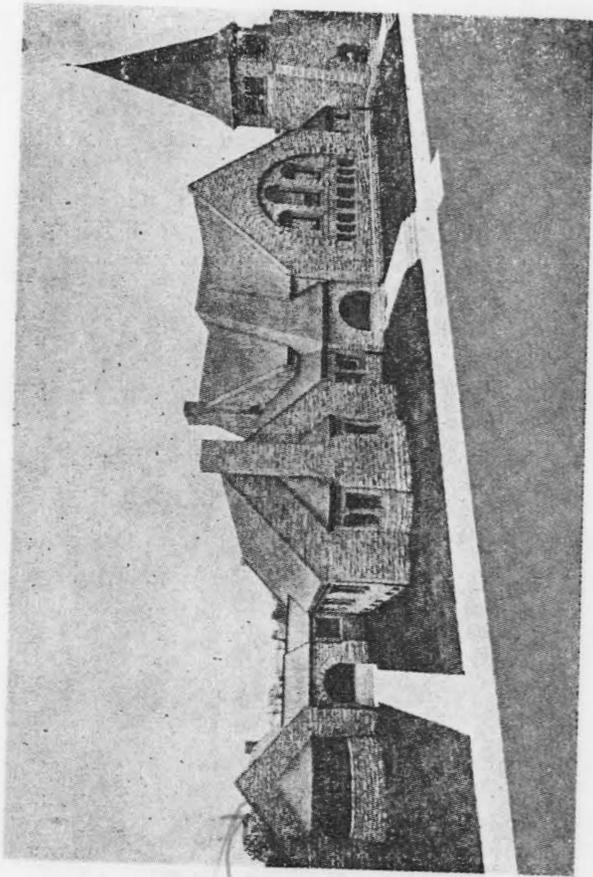
Reference has been made to the catholic spirit manifest in the growth of First Church. That spirit has been manifest from its beginning. The church was founded through the generosity and efforts of the New England Congregational Society, and its pastors since then have come from other denominations as well as its own. Dr. Dickey came to this pastorate from the United Presbyterian Church; Dr. Ganse from the Dutch Reformed Church and Dr. Martin came from New England Congregationalism; all consecrated men who preached the word of God, men of Faith and the Holy Ghost. This is indeed an historic and ecumenical church with inspiring traditions of which its members may well be proud.

THE THIRD HOUSE OF WORSHIP

It was in 1888, during the pastorate of Dr. Martin, that the official boards of the Church thought the time had arrived when the church should change its location from Fourteenth and Locust Streets and build a new house of worship in a more western part of the city. The church having decided on the change a location was selected on the southwest corner of Washington and Sarah Streets, which site was presented to the church by Mrs. William McKee, one of its esteemed members. The lot was valued at \$11,000.00; and its gift to the church gave them great encouragement in this new venture. Plans were drawn and the church proceeded to build at a cost of \$82,000.00. Toward this amount they had received the lot as a gift, valued at \$11,000.00. The property at Fourteenth and Locust was advertised for sale,

1st Church = 4th & Washington
occupied 30 yrs 1825-55
2nd church NWC 14th & Locust
occupied 33 yrs. 1855-88

The ROMANCE of a PIONEER CHURCH
The FIRST PRES. Ch. of St. Louis 1817-1960
by R. Calvin DOBSON



THE CHURCH'S THIRD BUILDING
Located at WASHINGTON BOULEVARD and SARAH
STREET — 4100 West. Occupied by First Church
from 1888 to 1927 — 30 years.

CHILDREN'S
CHAPEL



and sold in January, 1889, for \$40,000.00, and the balance was raised in subscriptions from the members of the church, mainly by the efforts of the pastor, Dr. Martin. Thus they expected to build and furnish the new building without debt.

A memorial service was held in the former church at Fourteenth and Locust Streets, on the occasion of the last occupancy of this house of worship by this congregation, on January 27th, 1889. At this service addresses were given by various officers of the church, and the service closed with the Sacrament of the Lord's Supper. (This building was occupied by the Gaiety Theatre for several years, and was torn down in 1934, the location today being used as a parking lot.)

In preparation for building the new house of worship at Sarah and Washington a large Building Committee was appointed and entered upon their task of selecting plans for the building. Plans were submitted, but finally a member of the Board drew a sketch which seemed satisfactory. It was submitted to an architect to complete it in detail and construction was begun. The building was completed without debt.

About two years after the occupancy of the edifice it was found inadequate for taking care of the growing Sunday School. To meet this need, Mrs. William McKee, who had contributed the lot on which the building was erected, generously donated the money necessary to build a Children's Chapel to house this department of the Sunday School. This chapel added a great deal to the room and efficiency of the new building.

When this building was being erected a crypt was prepared to which the urn containing the ashes of Salmon Giddings, borne from the Church at Fourteenth and Locust, was deposited with due ceremony. And the two stone tablets in memory of Dr. Giddings and Dr. Bullard were mounted on the walls of the sanctuary on this third building of the church.

Members of the church mentioned during this period were Messrs Andrew Sproule, James E. Love, John B. Johnson, William McMillan, Z. Sterling Hyde, Carl I. Ingerson and the McKees.

Dr. Martin continued as pastor of First Church until 1898 when he resigned to accept a call to the Holland Memorial Presbyterian Church of Philadelphia, Pennsylvania. The reported membership of the church at this time was 690.

9. THE PASTORATE OF

THE REVEREND W. J. MCKITTRICK, D.D., LL.D.

1899 to 1914 — 15 years.

While the congregation was worshipping in its third building at Washington Blvd. and Sarah Street, 4100 west, a call was extended to Dr. W. J. McKittrick who was then the pastor of the Calvary Presbyterian Church of Buffalo, New York. Dr. McKittrick graduated from the College of New Jersey in 1876 and from Union Theological Seminary of New York in 1879 and was ordained to the gospel ministry by the Presbytery of New York on January 20th, 1880. Following his ordination he served as minister of the Hope Church, New York City, and the churches at Florida, Batavia and Buffalo, New York. He entered upon his ministry to First Church, St. Louis, at the turn of the century in 1899.

Dr. McKittrick was a fluent and popular preacher and a greatly beloved pastor. He was straight forward and uncompromising in his pronouncements, and his sermons were rich in pictorial epigrams such as these published extracts from his sermons:

"Most of you have known a tanned and freckled little boy, with a laugh in his eye, and a stone bruise on his foot, and a noise on his tongue, and a broken jack-knife in his pocket, and a crooked hat on the back of his head, and a rattle and clatter and bang surrounding him like an atmosphere, who has carried more poetry in through the front door and out through the back door than you have ever taken down from the shelves of a library.

Christless religions are poor things. They are like drafts of cold air. They float through the air like glittering icebergs. You could not warm the heart at them, you cannot warm the world at them and you cannot build out of them the altars of self-sacrifice.

Most of the parables were framed out of doors, under the sun and the sweeping eloquence of the wind, in the

#26

History.



The First Presbyterian Church, of St. Louis, Mo., was founded by REV. SALMON GIDDINGS, A.M.

He was born in Hartland, Conn., March 2, 1782. 33

He was "approbated" to preach July 5, 1814.

Began his missionary journey to St. Louis December 24, 1815. 50

Arrived in St. Louis April 6, 1816. 28

First Communion Service of Presbyterians west of Mississippi River, July 21, 1816.

Organized First Presbyterian Church, of St. Louis, November 15, 1817.

There were eight members received at that time, as follows: "Stephen Hempstead and wife, Mary; Britannia Brown; Chloe Reed; Mary Kenny; Magdalen Scott; Thomas Osborn and wife, Susan."

November 23, 1817, Susan Gratiot was received into the membership of the Church and Stephen Hempstead and Thomas Osborn were elected and ordained Elders.

First Communion Service as a Church after organization was November 23, 1817.

The Presbytery of Missouri was constituted December 18, 1817.

The Sunday School was organized February 18, 1818.

First public effort to erect a church building was at a meeting of citizens of St. Louis, January 11, 1819. Mr. Stephen Hempstead was chairman and Thomas H. Benton clerk.

✓ First church building erected Fourth and Locust Streets 1825.

Rev. Salmon Giddings installed first pastor November 19, 1826.

First choir April 27, 1828.

✓ Second church building erected Fourteenth and Locust Streets 1855.

✓ Third church building erected Washington Avenue and Forty-first Street 1888.

First home for the Pastor to be owned by the Church, 1917.

Total number of members received in 100 years: 3,982.

83
26
111

CENTENNIAL ANNIVERSARY OF FIRST PRESBY. CHURCH

Nov. 11-18, 1917

SLC-AS-014 - 038
- cor. Wash. & 41st St.

#24

SLL-AS-014-038



Cook Methodist

WEST END - Sunday School Rooms
& "overflow" room



26

FIRST PRESBY. (SHILOH CHURCH of GOD)
SW COR. SARAH + WASHINGTON
ST. LOUIS, MO

FACING NW

10/90



26

FIRST PRESBYTERIAN (SHILOH CHURCH OF GOD) FACING NW
SW CORNER SARAH & WASHINGTON
ST. LOUIS, MO

11/90



26

FIRST PRESBYTERIAN (SHILOH CH. OF GOD)
SW CORNER SARAH & WASHINGTON
ST. LOUIS, MO

(SOUTH END OF COMPLEX -
"CHILDREN'S CHAPEL")
FACING EAST

11/90



26

FIRST PRESBYTERIAN (SHILOH CH. OF GOD)
SW CORNER SARAH & WASHINGTON
ST. LOUIS, MO

CEILING OF AUDITORIUM

11/90



26

FIRST PRESBYTERIAN (SHILOH CH. OF GOD)
SW CORNER SARAH & WASHINGTON
ST. LOUIS, MO

11/90

26

FIRST PRESBYTERIAN (SHILOH CHURCH OF GOD) (SOUTH END -
SW CORNER SARAH & WASHINGTON)
ST. LOUIS, MO
CHILDREN'S CHAPEL
FACING WEST



11/90



26

FIRST PRESBYTERIAN (SHILOH CHURCH of God)
SW COR. SARAH & WASHINGTON
ST. LOUIS, MO

10/90