

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC

St. Mary of Victories Church

AND/OR COMMON

St. Mary of Victories Church/St. Stephen's Hungarian Parish

2 LOCATION

STREET & NUMBER

744 South Third Street

— NOT FOR PUBLICATION

CITY, TOWN

St. Louis

— VICINITY OF

#3--Hon. Richard Gephardt

STATE

Missouri

CODE

29

COUNTY

St. Louis City

CODE

510

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input checked="" type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input type="checkbox"/> MUSEUM
<input type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	<input type="checkbox"/> PUBLIC ACQUISITION	<input type="checkbox"/> ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT <input checked="" type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER

4 OWNER OF PROPERTY

NAME

Archdiocese of St. Louis

STREET & NUMBER

4140 Lindell Boulevard

CITY, TOWN

St. Louis

— VICINITY OF

STATE

Missouri 63108

5 LOCATION OF LEGAL DESCRIPTIONCOURTHOUSE,
REGISTRY OF DEEDS, ETC.

St. Louis City Hall

STREET & NUMBER

Market Street and Tucker Boulevard

CITY, TOWN

St. Louis,

STATE

Missouri 63103

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

Landmark of the City of St. Louis

DATE

1973

— FEDERAL — STATE — COUNTY LOCALDEPOSITORY FOR
SURVEY RECORDS

Community Development Agency, 1015 Locust Street, Suite 1201

CITY, TOWN

St. Louis

STATE

Missouri 63101

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PAGE 1

2. Missouri State Historical Survey
1980
Historic Preservation Program
Department of Natural Resources
P.O. Box 176
Jefferson City,

State

Missouri 65102

Item 10, Page 1

point, thence east 30' to a point, thence south 45' to a point, thence west 12' to a point, thence south 175' to the north line of Gratiot Street, thence west 130' to the east line of South Third Street, thence north 245' to point of beginning.

Item 11, Page 1

2. James M. Denny, Section Chief, Nominations-Survey
and State Contact Person
Department of Natural Resources
Historic Preservation Program
P.O. Box 176
Jefferson City

April 4, 1980

314/751-4096

Missouri 65102

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Constructed of painted, red brick laid in American common bond, St. Mary of Victories Church (Photo #1) was built in two stages due to budget problems but followed the original plans prepared by Franz Sailer. The three bay nave, roughly measuring seventy-five by forty-five feet, was completed in late summer, 1844. When the transept and apse (approximately sixty-nine by sixty-nine feet) were added in 1859-1860, the size of the church was nearly doubled and realized the cruciform plan as originally conceived by Bishop Kenrick. (See Site Plan.) A crenellated brick belfry was also built at this time on the northeast corner of the church. (Photo #7) On the facade a bold dramatic power is created by the austere geometric forms and simple surfaces of the lateral engaged piers,¹ pediment and parapet. The monumental wooden doorway is distinguished from other Classical Revival churches in St. Louis by the inward slope of the frame.² (Photo #2) Whether this doorway form should be understood as an Egyptian or Greek motif is an ambiguity that scholar Richard G. Carrott has found common in the early or "pseudo" phase of the Egyptian Revival--a developmental stage in which buildings that are essentially classical are dubbed Egyptian by virtue of the use of one or more "Egyptian" details.³ The appearance of Egyptianizing capitals on the columns and pilasters of the lower tier of the choir loft (Photo #5) supports the hypothesis that Egyptian motifs were intended.⁴ The need of German immigrants to carve out a social and religious identity both in the American city and the Irish-dominated Catholic Church was expressed through the transference of old world German religious symbols such as the use of the prominent wooden cross⁵ on top of St. Mary's in place of the widely-used Wren-Gibbs single tower tradition.

A spacious, open feeling is created on the interior by the aisleless nave generously illuminated by tall round-arched, stained glass windows installed in 1844. (Photo #3) Designed in muted colored geometric patterns with religious emblems in the center, each window bears the name of a parish donor. The crossing is marked by transverse arches and joins the nave to a semicircular apse with a vaulted ceiling. At the west end of the nave is a two-tiered choir loft (Photo #4).

The iconographic program of the paintings in the church⁶ expresses nineteenth century German popular devotion to Mary and the Holy Family. In the apse arcade are oil paintings illustrating scenes from the life of Mary including the Visitation, the Annunciation, the Presentation in the Temple, the Apparition of Mary to St. Dominic and the Blessed Mother with Carmelite monk Simon Stock. A statue of Our Lady of Victories holding the Christ child stands in a center niche of the arcade. (Photo #3) In the center of the nave ceiling is a depiction of the Coronation of the Virgin. Two oil paintings located in the transept arms are attributed to a German painter, Hoffman, and portray St. Elizabeth of Hungary giving alms to the poor (on the northwest wall) and St. Joseph with the Christ child on the southwest. Below these paintings are identical Neo-classical

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wooden altars dedicated to the two saints. Just south of the St. Elizabeth altar (Photo #6) is a memorial altar presented to St. Mary's in 1872 by a well-known German Lutheran theologian and scholar, Dr. Edward P. Pruess, who upon conversion to the Catholic faith was baptized by Father Faerber in St. Mary's, January 26, 1872.⁶ Records indicate there are several statues in the church executed by Maximilain Schneiderhahn, a prominent St. Louis sculptor and member of the parish for many years.

The building that is now a Hungarian parish hall and priests' residence was built in 1882 as St. Mary of Victories third parish school with a student capacity of five hundred. (Photo #7) Measuring approximately eighty-one by sixty-eight feet, the red brick building is laid in American common bond and rises two stories from a rock-faced stone basement level. The eastern and western elevations are divided into six bays by tall windows with stone sills and flat radiating arches; second story windows are framed at the top with wooden panels incised with decorative patterns. Entrances are on the north and south ends of the building. Ornament is confined to brick crosses (now painted white) raised from the fabric. In 1943, minor alterations were made to the northern elevation where two windows were bricked up and a new doorway built.

Once the focal point in the urban immigrant neighborhood, St. Mary's church and school remain important symbols of nineteenth century German-American Catholicism and the belief that religion and nationality go hand in hand.

F O O T N O T E S

¹Originally the base of the piers was stone but replaced with brick when the entrance was altered due to street widening for the highway. A vestibule was created by removing the lower third of the wooden entrance.

²Sometime after 1943, the frame of the doorway was repainted covering the original marbled effect shown in Photo #2.

³See Richard G. Carrott, Chapter 4--"Formal Development," The Egyptian Revival: Its Sources, Monuments and Meanings (Berkeley, CA: University of California Press, 1978), pp. 61-79.

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⁴Napoleon's Egyptian campaign stimulated a taste for Egyptian things which spread to America in the first quarter of the nineteenth century. American interest in Egypt was also furthered by a common belief in the 1830's and 1840's which attributed Egyptian ancestry to the first inhabitants of America. Carrott, Chapter 3--"Attitudes in America," pp. 47-60. The location of St. Louis on the Mississippi led to references to the city as the future "Memphis of the American Nile." See Selwyn K. Troen and Glen E. Holt, St. Louis (New York: New Viewpoints, 1977), p. 31.

⁵See Jay P. Dolan, The Immigrant Church (Baltimore: The Johns Hopkins University Press, 1975), p. 76 for use of the cross on German churches in New York City.

⁶Restorations of the original paintings occurred in 1893 and 1943. Rev. Harry E. Stitz, 100 Years: St. Mary of Victories 1843-1943 (St. Louis: St. Mary of Victories Parish, 1943), p. 53.

⁷In 1865, Preuss, while still in Germany, had published an attack on the doctrine of the Immaculate Conception; thus, the Italian painting of Our Lady of Perpetual Help was intended as reparation. Stitz, pp. 44-45.

⁸Before emigrating to the United States in 1870, Maximilain Schneiderhahn (1844-1923) was graduated with highest honors from the Academy of Fine Arts, Munich, and exhibited at the 1869 International Art Exposition at Munich. A leading sculptor of religious art, his work is represented in numerous St. Louis churches including St. Joseph, St. Vincent de Paul, Holy Cross and St. Liborius along with churches in Milwaukee and San Francisco. Emil Schneiderhan, Family History Schneiderhan (Weilheim/Bavaria, Germany: 1976), pp. 132-133.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input checked="" type="checkbox"/> OTHER (SPECIFY) Immigration; assimilation
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1843-44; 1882

BUILDER/ARCHITECT

Franz Saler

STATEMENT OF SIGNIFICANCE

Established in 1843, St. Mary of Victories German church became the first national parish in St. Louis and from the outset was staffed by German priests who protected local ethnic interests while gaining national prominence for their defense of German Catholic rights. Completed to the nave in 1844, St. Mary's was the second Catholic Church building in the city; it has survived in near-original condition and provides St. Louis with an early and rare example of Egyptian Revival influence. The 1882 parish school is the only other extant building belonging to a large church complex that once fronted Third Street. Converted to a parish hall and priest's residence, the solidly constructed former school is now a center for cultural activities of the Hungarian congregation which has been in the church since 1957.

The arrival of increasing number of German Catholic immigrants in St. Louis created urgent needs for more German priests and a church exclusively for German use. Although Bishop Rosati by 1839 had purchased land for a German church (which he planned to name "St. Mary for the Germans"), he was unable to raise sufficient funds to begin construction before his death in 1843 - a year in which Europe was flooded with reports accusing American bishops of neglecting the needs of German Catholics in this country. Rosati's successor, Bishop Peter Richard Kenrick, responded to these demands and accepted Ann Lucas Hunt's donation of a parcel of land that was better situated with respect to German settlement than Rosati's land. Kenrick then purchased from Mrs. Hunt's brother the remaining half of the proposed church site for \$2,500.

Although the cornerstone of St. Mary of Victories was laid June 25, 1843, construction was delayed due to financial problems of the diocese which was burdened with a large debt incurred from Rosati's building projects. This state of affairs prompted Bishop Kenrick late in 1843 to petition the Leopoldine Society of Vienna for aid:

I take the liberty of informing your grace concerning the needs of the German Catholics of the Diocese of St. Louis and especially of this city, the number of which has now risen to 6,000. No

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serious attempt has so far been made to provide a church, exclusively for the use of the German Catholics, but they have been obliged until now, to attend divine service in the church which belongs to the French and American Catholics....As it would be unreasonable in me to increase my obligations at the present moment, I am constrained to suspend work on the building, which is so near completion. The German Catholics, for the most part, belong to the working classes, and feel all too keenly the pressure of hard times, to give any hope of assistance.²

The Leopoldine Society responded favorably and forwarded a large sum.³ Supplemented by Kenrick's personal gift of \$1,000 and local offerings, the church completed only with nave at a cost of \$8,000 was dedicated September 15, 1844.

According to parish records the architect of St. Mary's was Franz Saler, an Austrian-born parishioner who first appears in the 1843 City Directory as a bricklayer and mason. Credited with being "the favorite building contractor of the Catholic sisterhoods,"⁴ Saler was also the contractor and builder for St. Patrick's (1845) and St. Vincent de Paul's (1845). During the 1850's he worked as a lumber merchant and founded and owned two German newspapers, the Herold des Glaubens and Taegliche Chronik; by the 1860's, he was involved with book binding and selling. A founding spirit and first treasurer of the German St. Vincent Orphan Society, Saler was very active in parish affairs and was one of the earliest members of the first conference of the St. Vincent de Paul Society.

While a significant spiritual and cultural victory was won for St. Louis German Catholics with the construction of St. Mary of Victories, Bishop Kenrick's pastoral letter of May 25, 1845, compromised the achievement. In that document the Bishop divided the city into four parishes (previously all were included in the St. Louis Cathedral parish) and, interpreting the ruling of the Council of Trent, established St. Mary's as a subsidiary or succursal parish for the five hundred German families living within the Cathedral parish. Such an arrangement insured the continuity of German language and customs, but because of its succursal status the church was denied full juridical diocesan rights--a situation that gave rise to bitter conflict later in the century.

During the pastorate of the first rector, Rev. John P. Fischer (1844-1847), an old log house across the street from the church was purchased for a combined priests' house and school. This early humble provision for a parish school where German was spoken was an important foundation for ethnic identity and the

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alliance of religion and education valued by the Germans. Father Fischer planned the program for the interior wall paintings of the church and hired St. Louis church decorator Paul Hoegen to execute them. The priest also purchased the stained glass windows praised for their artistry in an 1844 German newspaper printed in Cincinnati.⁵

Also stationed at St. Mary's in the early years was Rev. Ambrose J. Heim, who was instrumental in organizing for St. Louis the first conference of the St. Vincent de Paul Society in North America.⁶ Father Heim innovated a banking system for St. Mary immigrants (who distrusted private banks) that was so successful Archbishop Kenrick adopted Heim's method, extending it into the "Archbishop's Bank", and appointed Heim secretary to the Archdiocese in 1847.⁷

St. Mary of Victories' second pastor, Rev. Joseph Melcher from Vienna, had served twelve years as chaplain to the Court of Modena before accepting Bishop Rosati's offer in 1843 for a missionary assignment in the St. Louis diocese. Father Melcher's impressive credentials qualified him for selection as Bishop Kenrick's theologian at the Sixth Provincial Council of Baltimore, 1847. The same year Kenrick appointed him Vicar-General for the St. Louis Germans and sent him on the first of three recruiting trips to Europe (between 1847 and 1864) in search of candidates for the priesthood to serve principally in the diocese's German-speaking parishes. Two future pastors of St. Mary's, Henry Muehlsiepen and William Faerber, were brought to St. Louis from Germany by Father Melcher in addition to the Ursuline nuns who first taught at St. Mary's school. In 1850, Father Melcher founded the St. Vincent's German Orphan Society on behalf of the many German children who were orphaned during the cholera epidemic of 1849.⁸ During Father Melcher's pastorate at St. Mary's (1847-1868), a new brick school was built in 1856 and placed under the direction of the Sisters of St. Joseph who six years later were replaced by the School Sisters of Notre Dame. The new parochial residence, completed in 1859, became a popular meeting place for St. Louis German priests. In 1860, a transept and belfry following the original plans were added to the church, thus bringing the total cost of the building to \$13,000, excluding land and interior furnishing. New altars, pews and a pulpit were also installed at this time. After declining Pope Pius IX for positions of Bishop of Quincy, Illinois, and Administrator of Church affairs in Chicago, Father Melcher was consecrated first Bishop of Green Bay, Wisconsin, by Archbishop Kenrick in St. Mary of Victories Church, July 12, 1868.

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Henry Muehlsipen, a very popular assistant rector for ten years, was appointed pastor in 1868. After coming to St. Louis in 1855 with Father Melcher's recruits, he entered the St. Louis Diocesan Seminary and was ordained by Archbishop Kenrick in 1857. Called the "apostle of the Germans in Missouri," Father Muehlsiepen was an energetic supporter of German Catholic interests serving as the first editor of a Catholic newspaper, Pastoral Blatt, and establishing a "Priester Verein" for the clergy.⁹ His responsibilities as Vicar-General for German, Polish and Bohemian parishes in the city forced his resignation from St. Mary's in 1870.

The long pastorate of Rev. William Faerber (1870-1905) was a critical period in German Catholic history, and during the turmoil of the 1880's Father Faerber came forward as a prominent national spokesman for the rights of German-American parishes. Appraised by historians as an "excellent writer and a man of broad cultural interests,"¹⁰ Father Faerber in 1873 became editor of Pastoral Blatt, the mouthpiece for pro-German sentiments. After a period of dormancy, lines of battle were drawn in St. Louis when Archbishop Kenrick's 1842 pastoral letter (establishing that only English-speaking parishes had full parochial rights) was republished in the early 1880's. Repudiating suggestions that German group-consciousness was tantamount to separatism and a "canker eating away the life of the Church in the United States"¹¹ Father Faerber explained:

As a rule, the German in this country soon makes himself at home, and becomes as good an American citizen as those of any other nationality. He has as much love for free American institutions; there is certainly no danger that the German Catholics will prefer the hegemony of Prussia and of Bismarckism to the greatest and freest republic in the world....How in the future the different nationalities will unite harmoniously in one people, what is to become of the different languages, of the German churches and schools will all be arranged later on. Forcible, premature interference is always dangerous. "In nature there is no leap"....it would be dangerous and foolish to wish, at present, forcibly to solve these delicate questions and complications by suppressing, slighting, disfranchising the people of any nationality.¹²

When eighty-two St. Louis priests petitioned Rome in 1884 for consideration of the succursal parish issue at the Third Plenary Council in Baltimore (November, 1884) Father Faerber (who was in Rome at the time) gave them his support.

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Although nothing was settled on this matter when the Baltimore meeting adjourned, the Council's endorsement of parish schools was clearly a victory for the Pastoral Blatt which opposed the "godless or so-called public schools"¹³ and recognized the vital role of the parochial school in preserving their language and culture. Only two years before St. Mary of Victories had built a new, large brick parish school. (See Section 7.)

The polemics of Americanization versus ethnic identity extended beyond local expression: It divided the American Church hierarchy. While some claimed that German priests were attempting to "perpetuate a young Germany here...and care more for sauerkraut and its concomitants than they do for the souls of Americans,"¹⁴ Father Faerber queried:

But is it possible to give up individualities? To shape all citizens in one mould? Is it a crime to love the dear country of our fathers and ancestors and perhaps of our birth?¹⁵

An appeal to Rome to resolve the inequity between German and English-speaking parishes appeared again with the Abbelyn Memorial in 1886. This time both Father Faerber and Rev. Bede Maler of St. Mary of Victories Church entered the arena on the German behalf. The Lucerne Memorial of 1891 raised another storm which forced a position statement from Father Faerber (as Secretary of the German-American Priests' Society) disclaiming any connection with that document which was formulated in Switzerland without American participation. Although the Lucerne Memorial was no more radical than its predecessors in its defense of national churches and schools, misunderstanding and deliberate misrepresentation of the statement led anti-German clerics such as Archbishop Ireland of St. Paul, Minnesota, to view it as "an effort...to dethrone us and foreignize our country in the name of religion." He placed the blame on "the clique of foreign-minded and short-sighted Catholics of St. Louis."¹⁶ Another priest, Rev. John Conway, declared that "St. Louis is even more aggressively foreign than Milwaukee" and condemned Father Faerber and Vicar-General Muehlsiepen as "tireless workers in the cause of foreignism" and their efforts "a conspiracy against this country."¹⁷ In view of all this, it is not surprising that Father Faerber's 1891 petition to Protaganda in Rome for intervention on his behalf to build a new German church did not meet with success. Rome directed his request to Cardinal Gibbons of Baltimore who concluded that English-speaking St. Vincent's parish could accomodate additional German parishioners and faulted Father Faerber and Vicar-General Muehlsiepen for causing a disturbance.¹⁸

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The struggles over succursal parish status were finally put to rest by Archbishop Kain in the Third Synod of St. Louis, 1896, when it was declared that foreign-speaking parishes would be equal to "those of the English language... and that there shall be no distinction between them in as far as parochial rights and privileges are concerned."¹⁹ By that time, however, other factors had begun to erode the parish's strength as immigration declined and second and third generation Germans left the old working-class neighborhood for better housing. Following the death in 1917 of Father Garthoeffner (who founded and developed the first Archdiocese high schools), the ethnic composition of the parish diversified and included several Syrian families among other nationalities.²⁰

The decline of the parish was greatly accelerated in 1939 by the first phase of demolition, funded by the National Park Service, within the parish boundaries for the Jefferson National Expansion Memorial. Despite these setbacks, an extensive interior and exterior restoration project involving all the parish buildings was undertaken in 1941 and completed for the church's Centennial celebration in 1943.²¹ Scarcely more than a decade later "urban progress" dealt another crippling blow to St. Mary of Victories when the Third Street Inter-regional Highway (now Interstate 55) ruthlessly cut within a few yards of the church's doorsteps. (See Site Plan.)

New life was bestowed on St. Mary's in 1957 when the church was turned over to a Hungarian congregation who had been worshipping in St. Stephen's at 12th and Chouteau Streets. Entirely self-supporting, the new parish was unable to maintain the complex. Shortly after their arrival all buildings except the church and school were razed but the Hungarians' commitment to St. Mary's was evidenced by the new roofs on both the church and school, a new floor in the church, and the conversion of the school to a parish hall on the first floor and priests' quarters upstairs.²² (See Photo #8 for original complex.)

Now that ethnic consciousness is viewed as a positive force by both Church and State in America, the German heritage of St. Mary's is a proud foundation for the Hungarians as they strive to preserve their own language and culture through parish-sponsored activities. Hungarian Cardinal Mindszenty's visit to St. Louis in 1974 brought strong words of encouragement for these efforts and inspired the establishment of a small school named in his honor to provide children with instruction in Hungarian culture and language.

The parish today consists of about one hundred members coming from the entire metropolitan area and is a mixture of the working class and distinguished professionals. In order to maintain the buildings and keep the parish solvent, dedicated parishioners such as Mrs. Maria Csengody along with Rev. Joseph Somos,

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Pastor, organize fund-raising projects including concerts and Hungarian suppers. Recently, the St. Louis press covered a parish celebration of the Hungarian national holiday (March 15th) where Congressman Robert Young spoke and children in ethnic dress performed. It is hoped by all that the St. Stephen's Day festivities planned for August 17, 1980, will be heightened by the announcement of National Register listing.

F O O T N O T E S

¹Rev. Harry E. Stitz, 100 Years St. Mary of Victories Parish 1843-1943 (St. Louis: St. Mary of Victories Parish, 1943), p. 13.

²Rev. John Rothensteiner, History of the Archdiocese of St. Louis, 2 vols. (St. Louis: Blackwell Wielandy, 1928), Vol. 1, p. 818 and 820.

³Ibid., p. 807.

⁴Ibid, p. 828.

⁵Stitz, p. 17.

⁶Mary Constance Smith, Our Pastors in Calvary (St. Louis: By the Author, 1924), p. 5.

⁷Walter B. Stevens, Centennial History of Missouri, 6 vols. (St. Louis: S. J. Clarke Publishing Co., 1921), Vol. 2, pp. 463-464.

⁸Rothensteiner, Vol. 2, pp. 6-15.

⁹Colman J. Barry, O.S.B., The Catholic Church and German Americans (Milwaukee: The Bruce Publishing Co., 1953), p. 54, note 17.

¹⁰William B. Faherty, S.J., Dream by the River (St. Louis: Piraeus, 1973), p. 102.

¹¹John Gilmary Shea, 1883, as quoted in Barry, p. 52.

¹²Willaim Faerber and Rev. Innocent Wapelhorst, The Future of Foreign-Born Catholics; and Fears and Hopes for the Catholic Church and Schools in the United States of the America (St. Louis: 1884), as quoted in Barry, pp. 53-54.

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- 13 Barry, p. 54.
- 14 Rev. George L. Willard, as quoted in Barry, p. 45.
- 15 Church Progress, 12 June 1891, as quoted in Barry, p. 147.
- 16 As quoted in Faherty, p. 116.
- 17 Ibid.
- 18 Barry, p. 174, note 65.
- 19 As quoted in Rothesteiner, Vol. 1, p. 835.
- 20 Stitz, p. 34.
- 21 Ibid, p. 36.
- 22 Interview with Andrew Soros, parishioner of St. Mary of Victories, St. Louis, Missouri, March, 1980.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

See attached.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY approximately .88 acres

QUADRANGLE NAME Cahokia, MO/IL

QUADRANGLE SCALE 1:24,000

UTM REFERENCES

A | 15 | 744500 | 4277855 |
ZONE EASTING NORTHING

B | | | | | | | | | |
ZONE EASTING NORTHING

C | | | | | | | | | |

D | | | | | | | | | |

E | | | | | | | | | |

F | | | | | | | | | |

G | | | | | | | | | |

H | | | | | | | | | |

VERBAL BOUNDARY DESCRIPTION

St. Mary of Victories Parish District is located on St. Louis City Block Number 51. Beginning at a point at the intersection of the east line of south Third Street and the south line of Cedar Street, proceed east 120' to a point, thence south 25' to a

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

I. Mary M. Stiritz, Research Associate

April 1, 1980

ORGANIZATION

DATE

Landmarks Association of St. Louis, Inc.

314/421-6474

STREET & NUMBER

TELEPHONE

611 Olive Street, Suite 2187

CITY OR TOWN

STATE

St. Louis

Missouri 63101

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL X

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

TITLE Director, Department of Natural Resources and State Historic Preservation Officer

DATE

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DATE

ATTEST: KEEPER OF THE NATIONAL REGISTER

DATE

CHIEF OF REGISTRATION

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY

RECEIVED

DATE ENTERED

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM

ST. MARY OF VICTORIES PARISH DISTRICT

CONTINUATION SHEET

ITEM NUMBER 9 PAGE 1

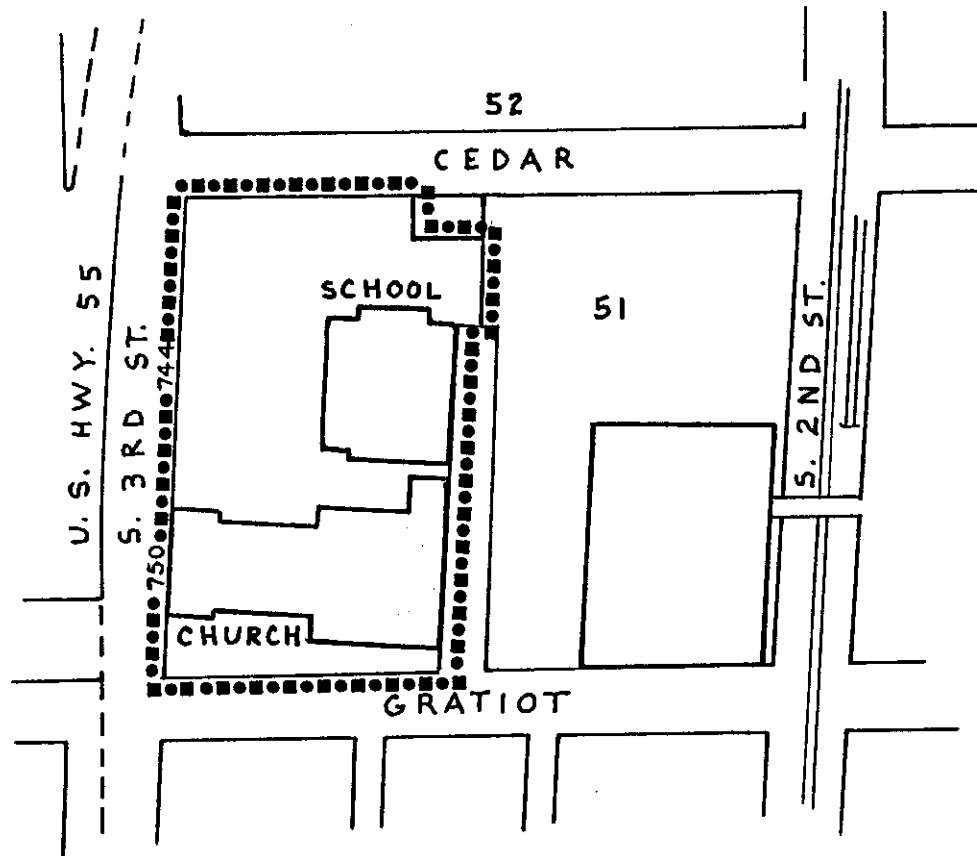
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SITE PLAN:

ST. MARY OF VICTORIES CHURCH AND SCHOOL

MARCH 1980 LANDMARKS ASSOCIATION OF ST. LOUIS, INC.



1" = 100'

MAP BY PAT HAYS BAER

Photo Log:

Name of Property: **St. Mary of Victories Church**

City or Vicinity: **St. Louis [Independent City]**

County: **St. Louis [Independent City]** State: **MO**

Photographer: **Mary M. Stirtz (unless otherwise noted)**

Date

Photographed: **Mar 1980 (unless otherwise noted)**

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 8. W (principal) and S elevations of church, facing NE.

2 of 8. W (principal) elevation of church. From 100 Years St. Mary of Victories Church (St. Louis: St. Mary of Victories Parish, 1943). Circa 1943.

3 of 8. Interior view toward apse, facing E.

4 of 8. Interior view toward choir loft, facing W.

5 of 8. Detail of lower choir loft capital, facing N.

6 of 8. View of St. Elizabeth Altar and Preuss Memorial Altar, facing NE.

7 of 8. W and S elevations of Parish Hall, Church belfry on right, facing E.

8 of 8. View of "St. Mary's Block" including parochial residence, church and convent house, circa 1943. From 100 Years St. Mary of Victories Church 1843-1943 (St. Louis: St. Mary of Victories Parish, 1943). Circa 1943.



