NPS Form 10-900
(Oct. 1990)

OMB No. 10024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Holy Cross Roman Catholic Church

other names Holy Cross Church Complex (preferred) (B-5081)

2. Location

street & number 106-112 East West Street ☐ not for publication

city or town Baltimore ☐ vicinity

state Maryland code MD county Baltimore City code 510 zip code 21230

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ☑ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☑ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☑ locally. (☐ See continuation sheet for additional comments).

Signature of certifying official/Title — Date 11-14-02

State or Federal agency and bureau

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

Signature of certifying official/Title — Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby, certify that this property is:
- ☐ entered in the National Register.
  - ☐ See continuation sheet.
- ☐ determined eligible for the National Register.
  - ☐ See continuation sheet.
- ☐ Determined not eligible for the National Register.
- ☐ removed from the National Register.
- ☐ other (explain): _____

Signature of the Keeper — Date of Action

Holy Cross Church Complex (B-5081)
Name of Property

Baltimore City, Maryland
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- ☒ private
- ☐ public-local
- ☐ public-State
- ☐ public-Federal

Category of Property
(Check only one box)

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

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

Contributing	Noncontributing	
4	0	buildings
0	0	sites
0	0	structures
1	0	objects
5	0	Total

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

N/A

number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility
RELIGION/church-related residence
RELIGION/church school

Current Functions
(Enter categories from instructions)

RELIGION/religious facility
RELIGION/church-related residence
VACANT

7. Description

Architectural Classification
(Enter categories from instructions)

MID-19TH CENTURY/Gothic Revival
LATE VICTORIAN/Italianate
LATE VICTORIAN/Romanesque
LATE 19TH AND 20TH CENTURY REVIVALS/
Tudor Revival

Materials
(Enter categories from instructions)

foundation Brick, marble, granite, fieldstone
walls Brick
roof Slate, asphalt, copper
other Architectural detail: granite, marble
Cornices: tin

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

8. Statement of Significance

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

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

Criteria Considerations
(Mark "x" in all the boxes that apply)

Property is:

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

Area of Significance
(Enter categories from instructions)

ETHNIC HERITAGE/European
SOCIAL HISTORY

Period of Significance

1860-1959

Significant Dates

1860: Holy Cross Church constructed
1869: Holy Cross becomes independent of Redemptorists
1871: Rectory-convent constructed
1885: Church remodeled
1903: Holy Cross School constructed
1907: Church remodeled again
1928: Rectory constructed
1953: Holy Cross becomes a territorial parish
1959: Holy Cross listed as German parish for the last time
1972: Holy Cross School closed

Significant Person
(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

German

Architect/Builder

Anton Pohl (1860 church)
George A. Frederick (1885 enlargement of church)
Silvio Tosi (1903 school)

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets)

9. Major Bibliographical References

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

Previous documentation on files (NPS):

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

Primary location of additional data:

- ☒ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☐ Local government
- ☐ University
- ☒ Other

Name of repository:
Associated Archives at St. Mary's Seminary & University

Holy Cross Church Complex (B-5081)
Name of Property

Baltimore City, Maryland
County and State

10. Geographical Data

Acreage of Property Approximately 1 acre

UTM References Baltimore East, MD
(Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing		Zone	Easting	Northing
1	18	361520	4348950	3			
2				4			

☐ See continuation sheet

Verbal Boundary Description
(Describe the boundaries of the property on a continuation sheet)

Boundary Justification
(Explain why the boundaries were selected on a continuation sheet)

11. Form Prepared By

name/title Julie Darsie, Betty Bird, Jennifer Goold

Organization Betty Bird & Associates date June, 2002

street & number 2607 24th St. NW, Suite 3 telephone (202) 588-9033

city or town Washington, District of Columbia state N/A zip code 20008

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

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

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

Property Owner

(Complete this item at the request of SHPO or FPO)

name Archdiocese of Baltimore c/o Robert R. Kern Jr., Gallagher, Evelius & Jones, LLP

street & number Park Charles Suite 400, 218 N. Charles St. telephone (410) 727-7702

city or town Baltimore state Maryland zip code 21201

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

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

DESCRIPTION SUMMARY

The Holy Cross Church Complex is a group of four brick buildings comprised of an 1860 Gothic Revival church (remodeled in 1885 and 1907), an 1871 Italianate rectory-convent, a 1903 Romanesque school, and a 1928 Tudor Revival rectory. Remnants of a ca. 1865 wrought iron fence stand in front of the church and 1871 rectory-convent. Holy Cross is located in South Baltimore, a mid-19th century urban neighborhood characterized by tightly packed brick rowhouses lining narrow streets. Although the complex occupies most of a city block, all of the buildings face south onto East West St. The Maryland Historical Trust surveyed three of the buildings in 1979: the church (B-3485), the 1871 rectory-convent (B-3486), and the school (B-3487). The only major alterations to the complex have been the remodeling of the first floor of the school to house a health clinic and senior center in the 1970s and 1980s, and the simultaneous remodeling of the 1928 rectory to house a continuing care facility. Holy Cross meets National Register Criterion A because of the role it played in supporting South Baltimore's large immigrant German community.

GENERAL DESCRIPTION

The Holy Cross Church Complex occupies a flat, paved site that is bounded on the north by Weber Alley, on the east by William St., on the south by East West St., and on the west by the rear lot lines of 1125-1137 Light St. The complex faces south onto East West St. and is surrounded by narrow, tree-lined streets fronted by narrow, mid-19th century brick rowhouses. The four buildings cover most of the site and are built up to the lot lines.

Holy Cross Roman Catholic Church (1860, 1885, 1907)

Holy Cross Church is the centerpiece of the Holy Cross complex. Its present appearance is the result of building campaigns in 1860, 1855, and 1907. The highly detailed Gothic Revival church has a cruciform plan arranged with its long side along East West St. and its apse on the east. A 180-foot steeple comprised of a 125-foot tower and a 55-foot copper-clad spire rises from the southeast corner. Entry is at the west end of the south façade. The church is constructed of brick with granite detail and has a slate gable roof. (See attached historic photograph.)

The pointed arch window openings contain stained glass windows and have molded brick or granite drip molds and granite sills. The brick buttresses between the bays have granite caps. Buttresses at the corners of the building and between the bays of the apse rise above the roofline and end in carved stone finials. A corbelled brick cornice lies beneath the eaves, while a sawtooth brick cornice ornaments the gable ends of the roof.

The steeple rises in four vertical stages and ends with the spire. Each stage becomes progressively lighter and more open as small round arch openings on the lower two levels give way to tall, narrow pointed arch openings on the third and large pointed arch openings with tracery on the fourth. The tower is ornamented in a manner similar to the rest of the church. The cross gable immediately east of the tower features an oversize pointed arch window.

Integral 1-story entries, confessionals, and shrine-altars project from the south elevation. An added 2-story narthex with an entry on its south side projects from the west elevation. A sacristy and a baptistery fill the corners formed by the apse on the east elevation. A long, 1-story brick addition with a flat roof projects from the north elevation.

The sanctuary of the Holy Cross Church has a wide, center aisled nave. Shrine-altars, confessionals, and Stations of the Cross line the side aisles beneath ca. 1870s stained glass windows depicting the life of Jesus. A ca. 1870s marble altar stands in the semicircular apse. A shallow choir loft at the west end of the sanctuary contains the 1886 organ with its stenciled pipes. The sanctuary has oak

pews, marble floors and wainscoting, pressed tin upper walls, and a pressed tin ceiling. Marbleized tin encases the steel posts that support the groin vaults.

Holy Cross Church has undergone several iterations including original construction in 1860, expansion in 1885, major renovation in 1907, and redecoration of the interior in 1958. The original Holy Cross Church as designed by architect Anton Pohl was constructed entirely of brick (no granite detail) and featured a colonnade of flying buttresses along its south wall.[1] For unknown reasons, the nave and the apse were not completed, but the church opened nonetheless in 1860. In 1885, architect George A. Frederick oversaw the expansion of the church. Frederick completed the nave and apse, added the tower, removed the colonnade, and replaced deteriorating brick with granite. In 1907, Rev. Charles Damer undertook a major renovation of the church (architect unknown). Damer had the sanctuary roof lowered 10 feet and the wood vaults and columns replaced with steel. The marble and pressed tin interior and the narthex also date to this renovation. The current pastel paint scheme on the interior dates to 1958. The Holy Cross Church is still in use by its parish and is in good condition.

Rectory-convent (1871, 1903)

The rectory-convent, constructed in 1871 and enlarged in 1903, stands immediately east of the church. This unassuming Italianate brick building consists of a 3-story, 5-bay main block with a raised basement and a flat roof, a 2-story ell with a gable roof, and a 1-story addition to the ell with a flat roof. Only the south façade is detailed. The main block originally had only 2 stories; the third was added in 1903. The ell is original, and the addition to the ell dates to 1925. (See attached historic photograph.)

The primary (south) façade of the main block has a marble raised basement and a pressed brick façade. The pressed tin Italianate cornice has a frieze of panels featuring classical swags beneath scrolled modillion blocks. The graduated window openings have brick segmental arches and granite sills and contain recent 1/1 sash. Marble steps lead to the main entry in the center bay, which consists of recent plate glass doors and a transom within a segmental arch opening.

The secondary facades of the main block, the ell, and the addition to the ell are all constructed of common brick. The window openings have brick jack arches and granite sills and contain recent 1/1 sash. The pressed tin cornice continues around the secondary facades of the main block. Remnants of an original brick cornice appear between the second and third stories on the west façade of the main block.

The interior of the convent has a center passage, double pile plan. Finishes consist of hardwood floors, plaster walls, simple moldings, plaster ceilings with rosettes, and marbleized fireplace mantles. The building was used as a rectory from 1871 to 1886, a rectory and convent from 1886 to 1928, and a convent from 1928 to ca. 1972. It is currently used as a parish office and rectory and is in good condition.

Holy Cross School (1903)

The Holy Cross School, constructed in 1903, stands at the northwest corner of Williams and East West Streets. The 3-story, 5-bay building has a rectangular shape with a roof that appears flat from the primary (south) façade but ends in a gable on the north facade. The building is constructed of brick with granite detail and has a south façade detailed in the Romanesque Revival style. The building operated as a school from 1903 to 1972. It was used as a health clinic during the 1970s and a senior center during the 1980s. (See attached historic photograph)

The Holy Cross School has a highly detailed primary (south) façade with a one-bay return. The primary façade has a coursed, rough-cut, granite raised basement, an iron-spot brick façade, and a cornice covered in recent plywood. Ornamental brick work includes

[1] "Holy Cross Centennial," n.p. Pohl's design is said to have been modeled on the cathedral in Milan, Italy.

brick imitating rusticated stone on the first story, pilasters separating the bays of the upper stories, raised panels between the second and third stories, molded brick round arches above the third story window openings, and a stylized basket-weave frieze beneath the cornice. Granite belt courses, sills, and lintels contrast with the brick. The window openings are narrow on the first story, wide on the second, and arched on the third (see attached historic photograph). The openings once contained 4/4 sash but are now filled with glass block or boarded over. The granite entry pediment in the center bay is inscribed with a sunburst and contains a round arch opening over recessed double doors. "Holy Cross School" is inscribed in the frieze, and a simple cross sits atop the pediment. The secondary facades of the Holy Cross School are of common brick and have segmental arch window openings with 4/4 sash on the first and second stories, and round arch window openings infilled with wood or brick on the third story.

The interior of Holy Cross School originally consisted of classroom and meeting space on the first and second floors, and an auditorium on the third floor. The first floor currently has recent carpet, drywall partitions, and dropped ceilings. The second floor has a double loaded central corridor lined with classrooms. Most original finishes remain on the second floor, including a hardwood floor in the corridor, beadboard wainscoting, pressed tin upper walls, and pressed tin ceilings (visible only in places). A large auditorium with a gallery occupies the entire third floor. The auditorium also has original finishes, including hardwood floors, beadboard wainscoting, and pressed tin upper walls and ceiling. Stairwells containing iron staircases with slate treads are located in the southeast and southwest corners of the school. An oak stair leads to the auditorium gallery. Holy Cross School is currently vacant and is in fair condition.

Rectory (1928)

The Tudor Revival rectory, constructed in 1928, stands immediately west of the church. The U-shaped building originally housed two or three clergymen but was used as an assisted living facility during the 1970s and 1980s. The 2-½-story, 3-bay building has a fieldstone foundation, brick walls with granite detail, and an asphalt-shingle cross-gable roof. Details on the south façade, including parapeted gables, label molds, Tudor arches, and bartizans, draw from the Tudor Revival style. (See attached historic photograph.)

The primary (south) elevation of the rectory features prominent front gables with granite coping flanking the center entrance. Carved stone crosses accent the gables. Single and grouped casement windows have granite label molds and sills. The entry consists of granite steps leading to double wood doors with strap hinges within a granite Tudor arch surround. At the second story level, small brick bartizans with granite finial balls project from the corners and each side of the center bay. The secondary facades of the Rectory also have parapeted gables. The casement windows have brick jack arches and sills.

The interior of the Rectory has a center passage double pile plan. Finishes consist of hardwood floors, plaster walls and ceilings, and plain molding. Recent carpet covers most of the floors, and some rooms have been partitioned. The building is currently vacant and in good condition.

Fence (ca. 1885)

A ca. 1865 wrought-iron fence stretches along the south side of the church and encloses the front yard of the 1871 rectory-convent.[2] The fence is approximately 3 feet high and features a stylized leaf motif. At one time, it enclosed the entire church property; the remnants have been rearranged to suit the current complex.

"Holy Cross Centennial," n.p. The first mention of the fence occurs in the *Deuteche Volkszeiting* on January 21, 1865.

SUMMARY SIGNIFICANCE

Holy Cross Roman Catholic Church complex, comprised of a church (1860), rectory-convent (1871), school (1903) and rectory (1928), provided the institutional foundation for South Baltimore's German Catholic community during the 19th and early 20th centuries. Part of a German national parish, the original church was designed by German-born Baltimore architect Anton Pohl and constructed with the help of German parishioners. Holy Cross meets National Register Criterion A because of its association with South Baltimore's large German community, specifically the institutional role it played in supporting this immigrant ethnic group. Holy Cross also meets Criteria Consideration A because it derives its significance from the themes of ethnic and social history. Its period of significance extends from 1860, the year the church was completed, through 1959, the last year the Archdiocese listed it as a German parish.

HISTORICAL NARRATIVE

Holy Cross Parish developed at the confluence of two separate trends that occurred simultaneously in Baltimore history: the development of German Catholic national parishes and the development of South Baltimore. German Catholic national parishes resulted from a surge of German immigration and the reflexive attacks by the nativist Know-Nothings during the mid 19th century. South Baltimore, a major industrial center in Baltimore, boomed at the same time and became home to many working-class German immigrants. Holy Cross, founded at the height of the Know-Nothing movement, was the German national parish for South Baltimore. Holy Cross reflects the expression of Baltimore's German culture and the development of South Baltimore.

Development of German National Parishes

German Immigration and Culture in Baltimore

Between 1815 and 1900, German immigrants streamed into Baltimore.[3] By 1870, Germans constituted the largest group of foreign-born residents in the city at 62% of the foreign-born population and 13% of the total population,[4] becoming a powerful cultural force in Baltimore. They established a web of cultural institutions that included social clubs for the upper and middle classes, and singing societies and gymnasiums (known as turnvereins) for the working classes. Savings and loan associations and German-language newspapers provided additional services. German immigrants also established a new educational model, the German-English school, which provided a secular, liberal education with classes taught in German and English.[5] German Catholics mirrored many of these institutions within their parishes. Holy Cross had at least sixteen different societies for worship, charity, and entertainment. The parish also had its own German-English parochial school. The current school, constructed in 1903, included a gymnasium, bowling alleys, and meeting rooms.

Nativism, Anti-Catholicism, and the Know-Nothings

As the number of immigrants in Baltimore grew, so did resentment toward them. Nativism, the favoring of native-born citizens over immigrants, became a political movement during the mid 19th century. As early as the 1830s, secret groups called the "Know-Nothings" began meeting in Baltimore to discuss "the threat to the old ways" brought by immigrants. Know-Nothings believed immigrants, referred to as "foreign ungrateful refugees," brought crime and violence to Baltimore and competed with native whites for jobs in unskilled labor. The Know-Nothings turned against Catholics in 1852 when Baltimore delegate Thomas Kerney introduced a

[3] Cunz, 197, 202. The tobacco trade between Baltimore and Bremen ensured a steady stream of immigrants, as ships left Bremen loaded with tobacco and returned to Baltimore loaded with immigrants.
[4] Compiled from United States Population Census, 1870.
[5] All of these institutions are detailed in Cunz, 225-227, 239-251, 334-337.

bill providing state funds to Catholic schools. Using phrases such as "conspiracy against the diffusion of knowledge" and "foreign priesthood," the Know-Nothings gained support among native-born Protestants. In 1853, they formed a political party, the "Order of the Star Spangled Banner." By 1855 they constituted a majority of the Baltimore City government, the General Assembly, and the Maryland representatives to Congress. Various gangs loosely affiliated with the Know-Nothings began terrorizing immigrant groups, particularly immigrant Catholics. In 1858, a gang attempted to burn Holy Cross School. In other incidents, a Holy Cross parishioner was killed and others were physically assaulted. Suppressed by mayor Thomas Swann and the Baltimore City police, Maryland's Know-Nothing Party lost its steam about 1860.[6]

National Parishes

Holy Cross was the German national parish for South Baltimore. National parishes served all immigrants of a certain ethnicity within a loosely defined region. The Archdiocese of Baltimore first officially recognized national parishes in 1840 when it agreed to let the German Redemptorist order take charge of German Catholics.[7] By that time, immigrant Catholics outnumbered native Catholics in Baltimore. Immigrant Catholics clustered in churches of their own ethnicity, which became known as "national parishes," "immigrant parishes," or "ghetto parishes."[8] Initially havens, both from the overwhelming New World and from nativist attacks, national parishes galvanized during the 1850s as centers of Catholic community life.

> Unwittingly, the nativist and anti-Catholic reaction of the forties and fifties furnished the hammer and the anvil by which this distinctly Catholic cultural unity was created.[9]
>
> The ghetto culture was not deliberately planned. It developed as an early defense measure, and as years went on it matured into a whole set of institutions paralleling some of the basic structures of American life. In time it became the best organized of the nation's subcultures . . .[10]

National parishes included houses of worship, schools, and a plethora of religious, charitable and social societies. They also were the gateway to a network of orphanages, hospitals and financial institutions.[11] National parishes differed from traditional Catholic parishes, known as "territorial parishes," in that national parishes served all immigrants of a certain ethnicity in a loosely defined region rather than all Catholics within specifically defined boundaries. Holy Cross Parish, for instance, served all German Catholics

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[6] Brugger, 259-263; "Holy Cross Centennial," n.p.

[7] The Redemptorists were a society of missionary priests founded in 1732 by Italian aristocrat St. Alphonsus de Liguori. Members vowed poverty, celibacy and obedience. The order spread from Italy to Austria, Poland, Germany and Switzerland. In 1832, they began an unsuccessful mission to Native Americans in Ohio and Michigan. They then turned their attentions toward the long-neglected German Catholics in America. The Redemptorists were invited to Baltimore in 1840. They initially established parishes at St. James in Old Town (1840, formerly an Irish parish) and St. Alphonsus downtown (1845). As the number of German Catholic immigrants in Baltimore swelled through the end of the 19th century, the Redemptorists went on to found St. Michael's Parish in Fells Point (1852), Holy Cross Parish in South Baltimore (1858), Fourteen Holy Martyrs Parish in West Baltimore (1870), St. Wenceslaus Parish (Bohemian) in East Baltimore (1871), and Sacred Heart Parish in Highlandtown (1873). In addition, the Redemptorists founded two charitable institutions, St. Anthony's Orphanage (1854) and St. Joseph's German Catholic Hospital (1872), and two institutions of higher learning, St. James College (1869; later moved to North East, Pennsylvania), and the College of Notre Dame of Maryland (1873).

[8] Spalding, 123.

[9] Thomas T. MacAvoy, "The Formation of the Catholic Minority," quoted in Spalding, 123.

[10] John Cogley, *Catholic America*, quoted in Spalding, 123.

[11] Spalding, 123.

in South Baltimore. Although, Baltimore's national parishes officially converted to territorial parishes in 1953, many congregations clung to their ethnic identity. Holy Cross was listed in the *Catholic Directory* as a German parish through 1959.[12]

South Baltimore

South Baltimore is significant as a major industrial and working class community in Baltimore. The neighborhood occupies the peninsula south of Federal Hill Park between the Northwest and Middle Branches of the Patapsco River and includes the areas known as Federal Hill, Locust Point, and Sharp-Leadenhall. South Baltimore developed during the 19th century with industries lining the waterfront and a residential community inland. The most important industry in South Baltimore was shipbuilding, from clippers and cutters in the mid-19th century, to steamships in the late-19th century, to repair and reconditioning of war vessels during the World Wars.[13] Other major industries included fruit, vegetable and oyster canning, fertilizer and chemicals, and glass.[14]

All of these industries required low-wage labor. Because laborers preferred to walk to work rather than spend scant wages on omnibuses or streetcars,[15] a strong working class neighborhood developed within walking distance of the industries. The spine of the neighborhood was the commercial district along Charles and Light Streets. At its center stood the Cross Street Market, first built in 1845. Two-story-and-attic rowhouses from the 1840s and 1850s, and 2-story Italianate rowhouses from the 1870s and 1880s lined gridded streets radiating out from the commercial district.[16] Public schools and ethnic churches appeared throughout the neighborhood. South Baltimore once had seven Roman Catholic Churches;[17] of those, Holy Cross is the oldest active parish.

South Baltimore had a strong immigrant presence. Hundreds of thousands of immigrants to the United States entered Baltimore through South Baltimore's Locust Point. Many working class immigrants remained in South Baltimore to work in the neighborhood's industries, including the Baltimore Dry Dock Company (later Bethlehem Steel), the William Numsen and Company cannery, the Ober and Ketterwell fertilizer plant, and the William Knabe & Company piano factory. Pastors at South Baltimore churches encouraged their congregants to buy houses, thereby giving the immigrant communities stability.[18] Germans were by far the largest immigrant group in South Baltimore. By 1870, the neighborhood had one of the highest concentrations of foreign-born Germans in Baltimore at 36% of the population.[19] Foreign-born Germans combined with American-born Germans made for a powerful German cultural presence in South Baltimore that continued well into the twentieth century, as evidenced by interviews conducted with older residents in 1979-1980:

> Yeah, you got all kinds. You got Irish and German. That's about all's got around here, Irish and German. More than a couple of Pollacks, but there aren't that many.[20]

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[12] Telephone conversation with Tricia Pyne, Associated Archives of St. Mary's Seminary and University, June 18, 2002.
[13] Rukert, 37-62. In his chapter "Shipyards and Shipbuilding," Rukert describes the shipbuilding industry in detail.
[14] Rukert, 63-72.
[15] Hayward, 53.
[16] Hayward, 39, 70, 40. Hayward describes these rowhouse types in detail.
[17] St. Jerome (1887), St. Monica (African American – 1883-1959), St. Joseph (1839-1962), Our Lady of Sorrows (Italian – 1924-1935), Holy Cross (German – 1858), St. Mary Star of the Sea (Irish – 1868), and St. Lawrence O'Toole (Irish – 1859-1889) now Our Lady of Good Counsel (Polish – 1889).
[18] BNHP, Joseph Thommen, Box 180, Page 11.
[19] Garonzik, 397. In 1870, Fells Point had the highest concentration of foreign-born Germans at 63%, and Patterson Park the second highest at 46%. Old Town and Central Avenue, both predominantly Jewish, also were about 36% German. These numbers do not include American-born Germans.
[20] BNHP, Melvin Buhrman, Box 127, Page 26.

> Well, first off, see the colored people were on the other side – on the other side of Hanover Street . . . . We had groups here that were Italian, we had Germans . . . I think there was Irish, but I know those two groups were the majority. Of course, like I say, the Jewish group was up on this side. . . . We had a lot of Italian *(sic)* living around on West Street and different places and this Holy Cross Church on West Street was founded by a German group. I don't know how they worship today, at one time they worshipped in German.[21]

The South Baltimore German community remained strong through the 1950s. Several old German institutions remain today, including Holy Cross Church.

Holy Cross Parish

Social History

Holy Cross Parish served as the center of the German Catholic community in South Baltimore from 1858 through 1959. Holy Cross conducted all church services and activities in German until about World War I.[22] Confessions and private services continued in German for a longer time. Father Leo Otterbein, pastor from 1934 to 1968, is said to have insisted that the children continue to greet him in German.[23] Aside from language, Holy Cross had a distinctly German character. Every event, from holidays to fund raisers to the Pope's anniversaries merited feasts, bands, and dancing (although the Archdiocese frowned upon beer and dancing). Holy Cross often joined other German national parishes for festivals and parades. [24]

Holy Cross Parish developed a set of institutions that paralleled those of non-Catholic Germans. Holy Cross School, opened in 1858, was a German-English school with a Catholic curriculum. The Archdiocese of Baltimore traditionally held that all Catholic children must be educated in Catholic schools. Some priests even withheld sacraments from families whose children attended public schools, although there is no record of this happening at Holy Cross.[25]

Holy Cross also provided numerous societies for its parishioners. The Archdiocese encouraged Catholic societies, preferring them to the secular societies parishioners would otherwise join.[26] Germans were enthusiastic joiners,[27] and Holy Cross had at least sixteen societies over the years that served religious, charitable, and social purposes.[28] Holy Cross thus provided a religious, cultural, educational, and social center for its parishioners. Like the cathedral at the center of an Old World village, Holy Cross was for German Catholics the center of the urban village of South Baltimore.

Institutional History

Holy Cross Parish had its roots in the Society of St. Paul's 1854 petition to the Redemptorist leadership requesting a German Catholic Church in Federal Hill. The Redemptorists responded that the petitioners needed to find a school site first, and in 1855, a small German Catholic school with approximately 60 pupils opened at 7-9 Cross Street in two rowhouses a parishioner had donated. In

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[21] BNHP, Harry Block, Box 121, Page 52.

[22] No one recalls exactly when the change took place. The 1908 church history was published in German, but the 1935 church history was in English. Many traditionally German institutions switched to English during World War I when anti-German sentiments were prevalent.

[23] Conversation with Father Thomas Malia, May 28, 2002.

[24] "Holy Cross Centennial," n.p.; Spalding, 221-222.

[25] Spalding, 193.

[26] Spalding, 143-145, 215-221.

[27] Spalding, 144.

[28] "Holy Cross Centennial," n.p.

1857, the Redemptorists constructed a larger school (now gone) on the site of the current 1928 rectory. The new 2-story school had one room on each floor and included a temporary altar. Meanwhile, work began on Holy Cross Church. German-born architect Anton Pohl designed the Gothic Revival church based on the Cathedral of Milan, Italy.[29] German parishioners dug the foundation and did the masonry work. Constructed entirely of brick, the church was a tribute to the skills of German masons. The molded brick drip caps above the sanctuary windows are an excellent example of their work. The Provincial of the Redemptorist order consecrated the church on Easter Sunday, 1860 in a service attended by German Catholics from all of Baltimore.[30]

Holy Cross Parish grew quickly. In 1865, the German Catholic newspaper *Deuteche Volkszeiting* remarked:

> This Congregation, in spite of war and depression, makes constant progress and that silently and without pomp. The school that at its founding numbered scarcely 70 children now numbers 300, so that it was necessary to enlarge the building, a gallery was erected in the church and a new organ installed.[31]

Since, Holy Cross Parish began as a Redemptorist mission, from 1855 to 1869 pastors traveled daily from the Redemptorist headquarters at St. Alphonsus to South Baltimore to serve Holy Cross parishioners. By 1869, however, the Holy Cross congregation had grown large enough to require a resident pastor. A German secular priest, Father Ludwig Vogtman of Westphalia, agreed to take over, and the parish's 14-year association with the Redemptorists ended.[32]

In 1871, Father Vogtman constructed a 2-story Italianate rectory (now the rectory-convent). In 1885, he hired Baltimore architect George A. Frederick to expand the church. Frederick commented on the 1860 church in his memoirs, particularly noting the skill the German masons displayed in the brickwork:

> This Church, Gothic in style – possibly I should say "motif" – was a remarkable production in ordinary brick. A cloistered porch ran along its S. on West Street side *(sic)*, connected by flying buttresses to the main wall of the Church. Buttresses, weatherings, hood-moulds, pinnacles, crockets and finials were all fashioned of simple, square red brick, and this Church exterior – as to what could be accomplished in brick – was a distinct revelation. Unfortunately, for posterity our climate was not one of the kind to tamely submit to such a temptation or defiance, and comparatively few years made marked ravages not only with Mr. Pohl's unique efforts, but threatened with destruction the stability of the Church. About 1885, the writer was employed to repair and enlarge the Church. Cloistered porch, flying buttresses, weatherings and pinnacles were to be taken down. The porch had only existed as a fanciful ornament and was not replaced, and granite took the place of the crumbling and dilapidated weatherings and pinnacles.[33]

Father Vogtman also brought the German Sisters of Christian Charity to Baltimore to operate the Holy Cross School.[34] In 1886, five nuns arrived from the motherhouse in Wilkes Barre, Pennsylvania to teach 350 students. The nuns lived in the rectory with Father

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[29] Frederick, 24-25. Anton Pohl (1835-1888) was born in Germany and worked as chief draughtsman for Baltimore architect N. G. Starkweather. Holy Cross Church is Pohl's only known design; he left architecture to manufacture corsets and hoopskirts.

[30] Gellner, 43; "Holy Cross Church Diamond Jubilee, n.p.; "Holy Cross Church Centennial," n.p.

[31] "Holy Cross Church Diamond Jubilee," n.p.

[32] "Holy Cross Centennial," n.p. The word "secular" in this context means that he was not associated with a particular Catholic order.

[33] Frederick, 24. George A. Frederick (1842-1924) was born in Baltimore and became a charter member of the Baltimore A.I.A. He was a prolific architect, and his designs include St. James Roman Catholic Church and St. Paul's Roman Catholic Church.

[34] Pauline von Mallinckrodt of Paderborn, Germany founded the order of the Sisters of Christian Charity in 1849. The "Kulturekampf" that swept through Germany during the 1870s drove most members into exile. Many went to South America, but motherhouses were also founded in New Orleans and Wilkes Barre. The Sisters of Christian Charity now have

Vogtman. The nuns eventually numbered twelve, and the Sisters of Christian Charity remained at Holy Cross School until it closed in 1972.[35]

Father Vogtman died in 1890. Father Charles Damer, former pastor of St. Joseph's Roman Catholic Church (Redemptorist) in Fullerton, Maryland, replaced him. Father Damer acquired the Holy Cross Cemetery, constructed the current Holy Cross School, enlarged the rectory, and renovated the church for a second time. The Holy Cross Cemetery, located on Annapolis Road in Brooklyn, was acquired in 1890. The cemetery is not included in this nomination. In 1899, architect Silvio Tosi designed the current Holy Cross School to house the then 450 students. Parishioners helped construct the building. The school opened in 1903 and contained two bowling alleys and a gymnasium in the basement, three large classrooms on the first floor, six smaller classrooms and a conference room on the second floor, and a large auditorium seating 800 on the third floor. The school had "modern plumbing, heating, ventilation, and utility rooms" and was considered (at least by parishioners) to be the "the most perfect school building in the Archdiocese of Baltimore." Also in 1903, a 3rd floor was added to the rectory to house the ten Sisters of Christian Charity.[36]

The second church renovation took place in 1907. Father Damer had the church roof lowered 10 feet and the original wood vault structure replaced with steel. He also installed the current marble and pressed tin interior.[37]

Father Damer died in 1910 and was replaced by German-born Father Armin Gamp. Father Gamp constructed the new rectory in 1928. The new rectory became his residence, and the 1871 rectory became solely a convent.[38] These were the last major changes to the physical plant of Holy Cross.

Father Gamp died in 1933 and was replaced by Father Leo Otterbein. Father Otterbein, born in South Baltimore and raised in Holy Cross Parish, served from 1933 to 1967. Under his administration, the congregation peaked at about 3000 in the 1930s, and the school remained between 350 and 450 through World War II.[39] The consistent number of students in the school over the years indicates the stability of the parish. Father Otterbein also saw the long decline of the 1950s and 1960s. In 1953, the Archdiocese of Baltimore converted all parishes to territorial parishes. Rather than covering all of South Baltimore, the redefined Holy Cross Parish extended only to Pratt St. and Key Hwy. on the north, Light St. and Battery Ave. on the east, Ostend St. on the south, and Russell and Greene Sts. on the west. The territorial parish was about 1/3 the size of the national parish. Still, Holy Cross Parish continued to define itself

houses in 15 American archdioceses and dioceses, including Baltimore. (Rudge, F.M. "Sisters of Christian Charity." *Catholic Encyclopedia.*)

[35] Gellner, 43; "Holy Cross Church Diamond Jubilee," n.p.
[36] "Holy Cross Centennial," n.p.
[37] "Holy Cross Centennial," n.p.
[38] "Holy Cross Centennial," n.p.
[39] *The Sun*, 14 January 1935; *The Catholic Year Book; Catholic Directory.*

as a German parish through 1959.[40] The parish's numbers declined dramatically during the 1960s. In 1972, Holy Cross School, St. Mary Star of the Sea School, and Our Lady of Good Counsel School were all combined into the new Catholic Community School of South Baltimore.[41] During the 1970s and 1980s, Holy Cross School served as a health clinic and senior center, while the 1928 rectory served as a continuing care facility. Both are now vacant. Holy Cross Parish, however, remains active.

The Holy Cross Church Complex retains sufficient integrity to convey its significance as a national parish. The physical plant appears much as it did after construction of the 1928 rectory. The complex retains its integrity of location, design, setting, materials, workmanship, feeling and association. Holy Cross meets Criterion A for its role within South Baltimore's large German community and Criteria Consideration A because it derives significance from ethnic and social history.

[40] Telephone conversation with Tricia Pyne, Associated Archives of St. Mary's Seminary and University, June 18, 2002.
[41] Conversation with Father Thomas Malia, May 28, 2002.

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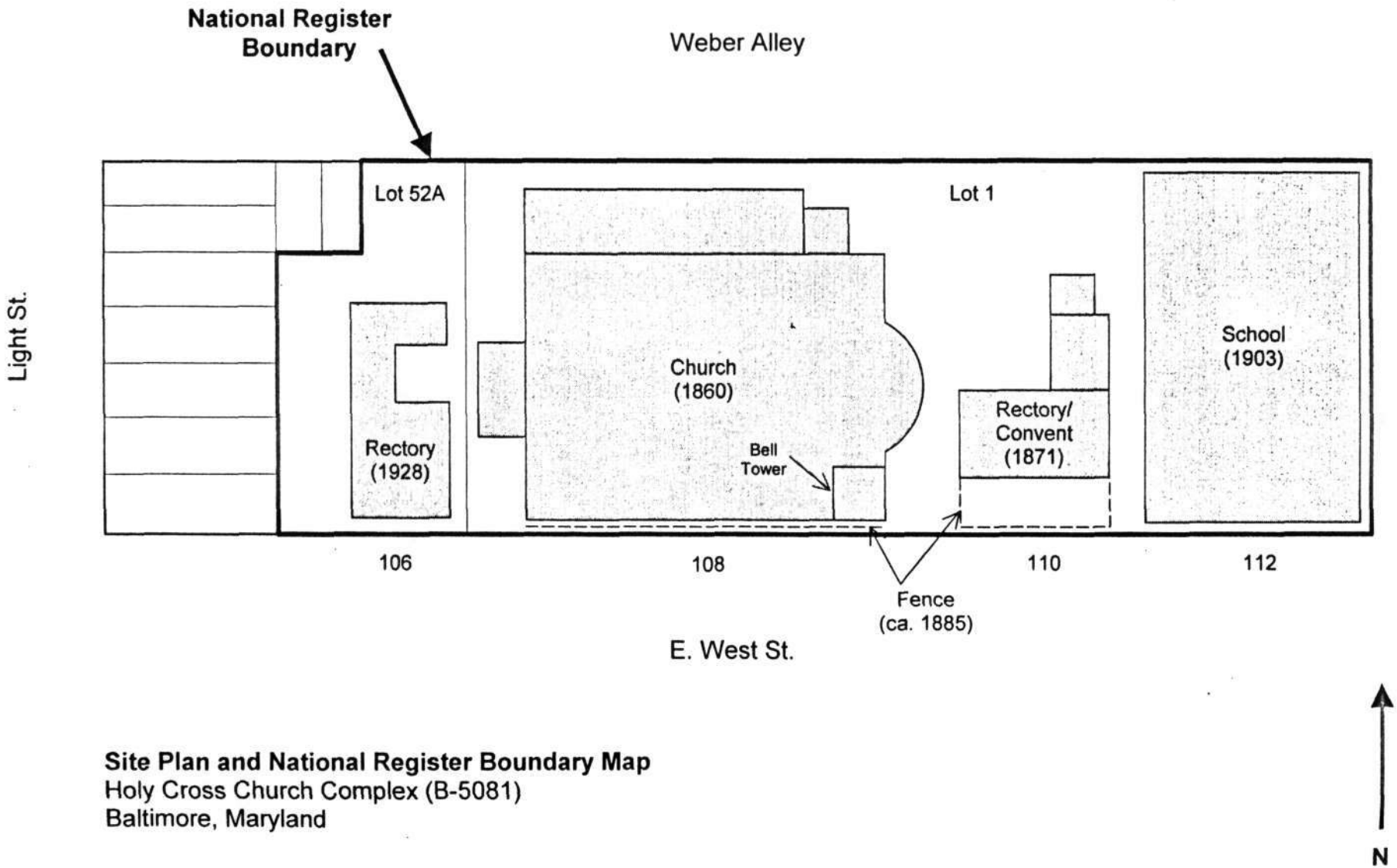
VERBAL BOUNDARY DESCRIPTION

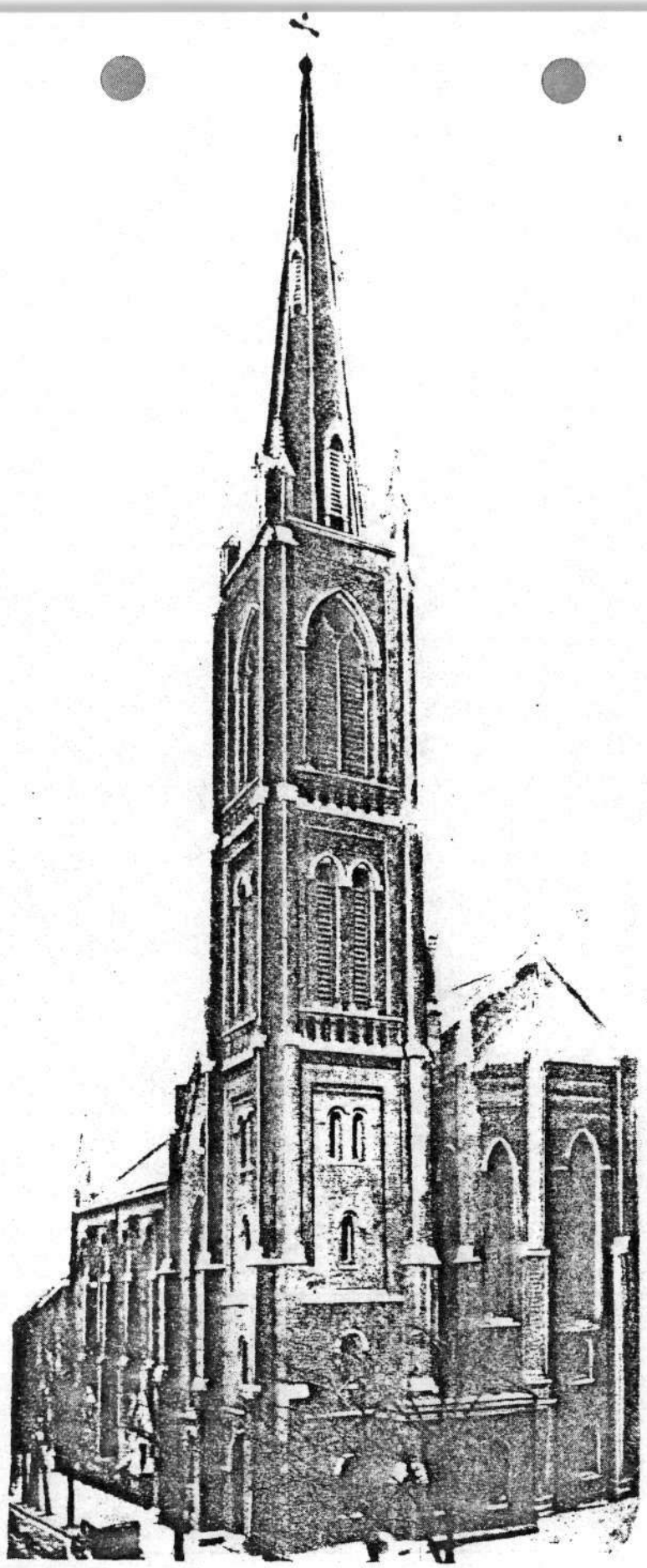
The National Register Boundary for the Holy Cross Church Complex corresponds to Baltimore City Ward 10, Section 2, Block 951, Lots 1 and 52A.

BOUNDARY JUSTIFICATION

This boundary constitutes the legal description of the property on which the Holy Cross Complex is located. The two lots total approximately 1 acre and include the church, convent, school, and rectory.

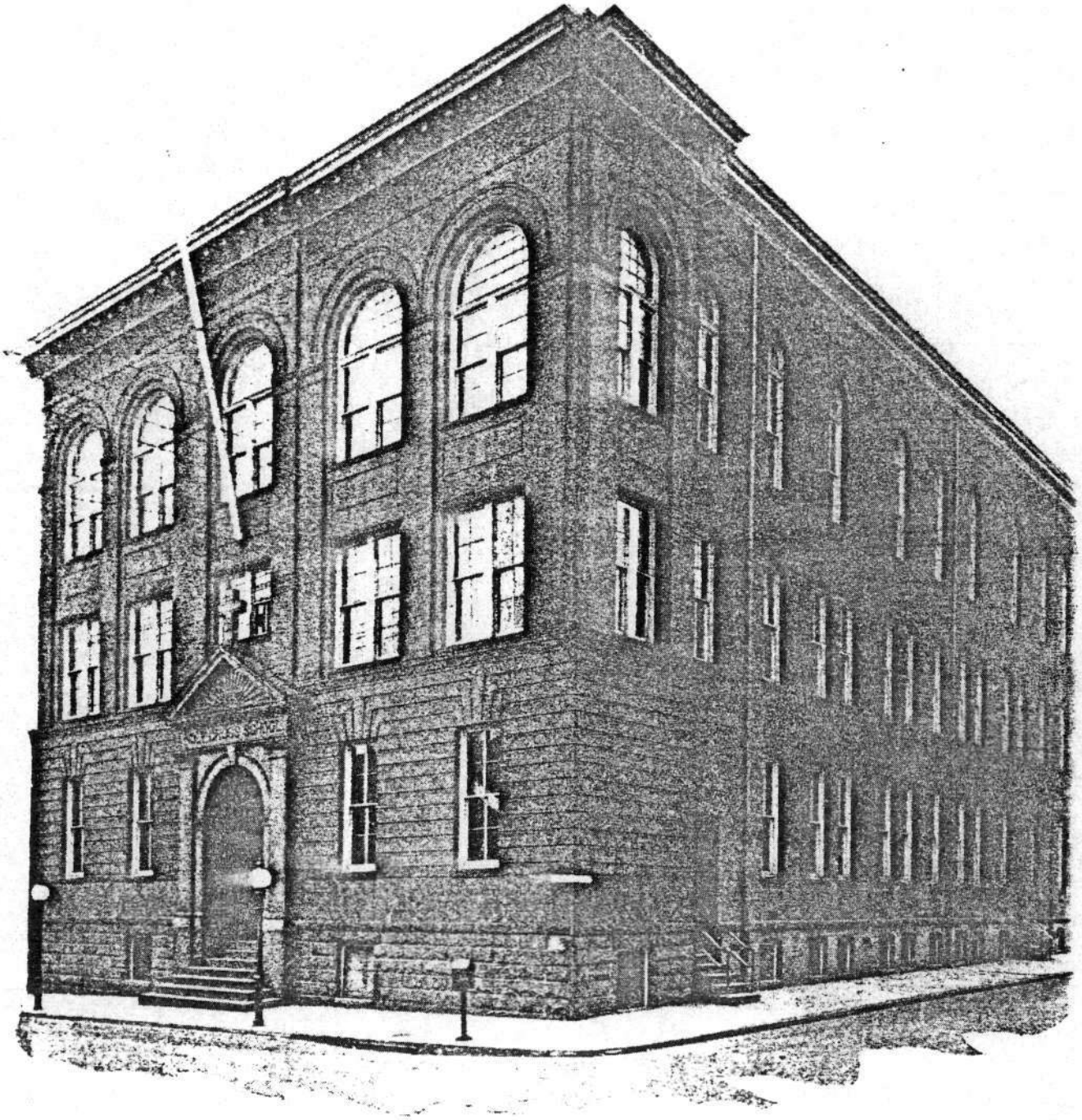


Site Plan and National Register Boundary Map
Holy Cross Church Complex (B-5081)
Baltimore, Maryland

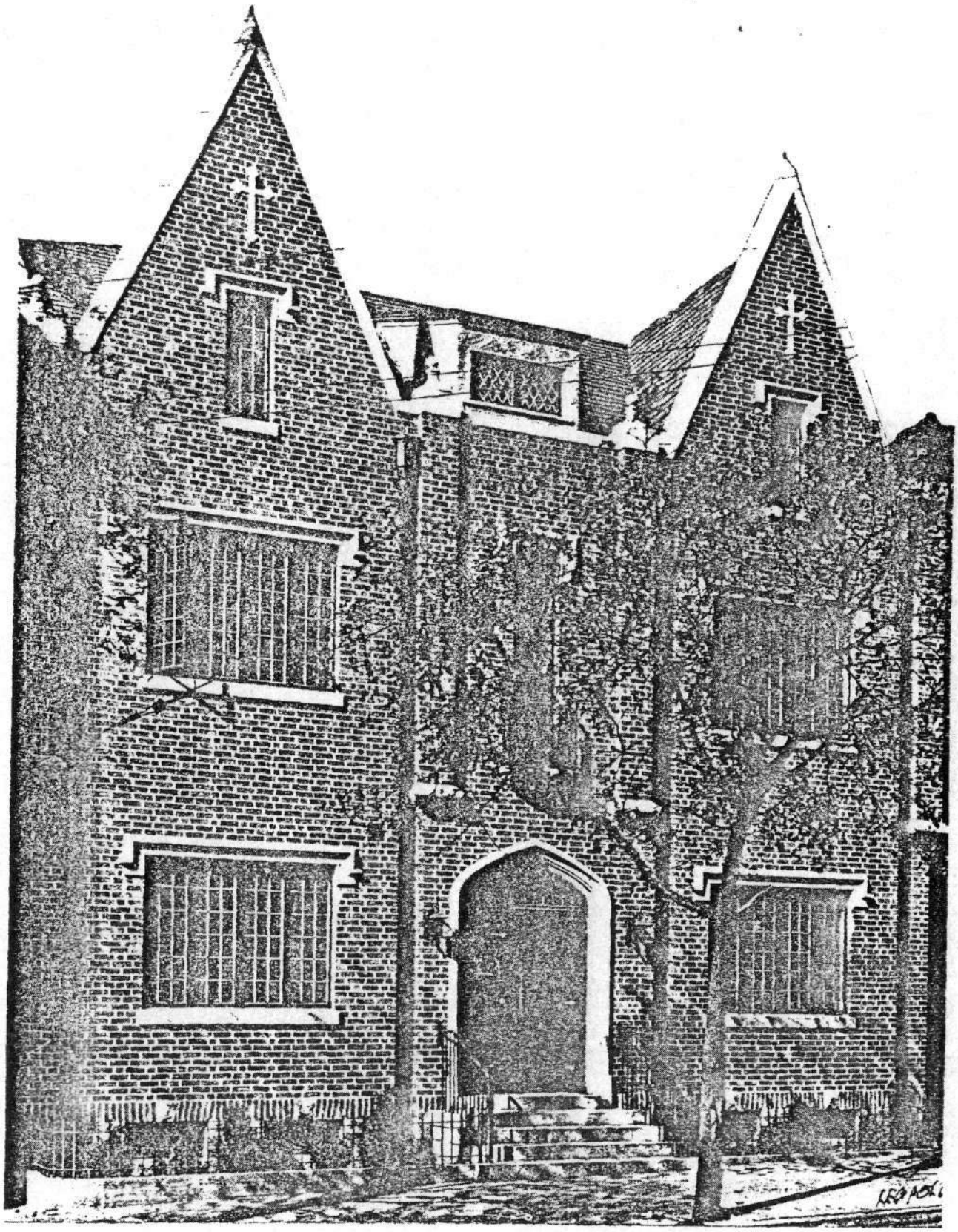


Church, photographed ca. 1935
Holy Cross Church Complex (B-5081)
Baltimore, Maryland

1871 Rectory/Convent, photographed ca. 1935
Holy Cross Church Complex (B-5081)
Baltimore, Maryland



School, photographed ca. 1935
Holy Cross Church Complex (B-5081)
Baltimore, Maryland



1928 Rectory, photographed ca. 1935
Holy Cross Church Complex (B-5081)
Baltimore, Maryland

B-5081
HOLY CROSS
CHURCH
COMPLEX
BALTIMORE
CITY, MD

18-361020-
4348450

Mapped by the Army Map Service
Edited and published by the Geological Survey
Control by USGS, USC&GS, USCE, and City of Baltimore

WILLIAM
WAY
ONE WAY
DO NOT ENTER
DO NOT ENTER

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May, 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

Streetscape along East West Street, View NW

S024 -2 T00089 P055

1 of 22

B-5081
Holy Cross Church Complex
Baltimore City, Maryland
May 2002
Julie Darsie for Betty Bird & Associates
MD SHPO
View west along East West Street
S024 -2 T00255 P075
2 of 22

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Reid & Associates

MD SHPO

Church, south elevation

3 of 22

5024 -2 100257 9094

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

Church, east elevation showing apse

S024 -2 T00373 P051

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B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May, 2002

Julie Daisie for Kelly Bird & Associates

MDSHPO

View SE showing north and west elevations of church

5 of 22

0004 78400L 2- 4209

WILLIS
EAST

B-5081
Holy Cross Church Complex
Baltimore City, Maryland
May 2002
Julie Darsie for Betty Bird & Associates
MD SHPO
Tower and cross gable on south elevation of church

S024 -2 T00523 P085
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HOLY CROSS CHURCH

B-5081
Holy Cross Church Complex
Baltimore City, Maryland.
May 2002
Julie Darsie for Betty Bird & Associates
MD SHPO
Entrance to church on south elevation
S024 -2 T00357 P093
7 of 22

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

Church interior, view east toward altar

8 of 22

0025N02 100157 p013

CHURCH

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

1871 Rectory-convent, south and west elevations

9 of 22

Tiff: 22000_ 1- 5208

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

1871-Rectory-convent, north and west elevations

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B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

1871 Rectory - convent, east and north elevations

11 of 22

2002 04001 2- 5205

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

1871 rectory/convent interior

12 of 22

SHPO 100400 0020

B-5361

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

School, south and east elevations

13 of 22

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

School, east & north elevations

14 of 22

HOLY CROSS SCHOOL
Carruthers
Clinic

B-5081
Holy Cross Church Complex
Baltimore City, Maryland
May 2002
Vulu Darsie for Betty Bird & Associates
MD SHPO
Entry pediment on school

S024 -2 T00523 PLE

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B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

Stylized basket weave frieze on school

16 of 22

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

School, second floor corridor. Note pressed tin walls

17 of 22

S024NOR 100251 P041

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

School, second floor interior. Note pressed tin walls & ceiling

18 of 22

5025N02 T00655 P025

SIMILAC

B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Ford & Associates

MDSHPO

School, stair to auditorium gallery

S023NDR T00343 P013

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B-5081

Holy Cross Church Complex

Baltimore City, Maryland

May 2002

Julie Darsie for Betty Bird & Associates

MD SHPO

1928 Rectory, south and east elevations

20 of 22

B-5081
Holy Cross Church Complex
Baltimore City, Maryland
May 2002
Julie Darsie for Kelly Bird & Associates
MD SHPO
Interior of 1928 Rectory

S024NOR T00297 P016

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B-5081

Holy Cross Church Complex

Baltimore City, Maryland

Julie Darsie for Betty Bird & Associates

July 2002

MD SHPO

Iron fence in front of 1871 rectory-convent

22 of 22