United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

[redacted]83

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic St. Charles College

and/or common ✓ St. Charles College Historic District

2. Location

street & number 711 Maiden Choice Lane n/a **not for publication**

city, town Catonsville n/a **vicinity of** **congressional district** Third

state Maryland **code** 24 **county** Baltimore **code** 005

3. Classification

Category	Ownership	Status	Present Use	
X district	___ public	___ occupied	___ agriculture	___ museum
___ building(s)	X private	X unoccupied	___ commercial	___ park
___ structure	___ both	X work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	___ in process	X yes: restricted	___ government	___ scientific
	___ being considered	___ yes: unrestricted	___ industrial	___ transportation
	X not applicable	___ no	___ military	X other under rehabilitation

4. Owner of Property

name Associated Professors of St. Mary's Seminary & Trustees of St. Charles College

street & number 5400 Roland Avenue

city, town Baltimore n/a **vicinity of** **state** Maryland 21210

5. Location of Legal Description

courthouse, registry of deeds, etc. Baltimore County Courts Building

street & number 401 Bosley Avenue

city, town Towson **state** Maryland 21204

6. Representation in Existing Surveys

title Maryland Historical Trust Historic Sites Inventory **has this property been determined elegible?** ___ yes X no

date 1983 ___ federal X state ___ county ___ local

depository for survey records Maryland Historical Trust, 21 State Circle

city, town Annapolis **state** Maryland 21401

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	___ unaltered	_X_ original site
_X_ good	___ ruins	_X_ altered	___ moved date _____
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

DESCRIPTION SUMMARY:

St. Charles College is located along Maiden Choice Lane in Baltimore County, Maryland and near to the southwestern boundary of Baltimore City. The complex contains nine contributing buildings. The complex sits high on a commanding site, known historically as Cloud Cap, overlooking Baltimore to the east. Seen from a distance the main group appears as a single campus structure dominated by the domed chapel. The main complex consists of six interconnected buildings, three of which form the central group: Chapel, Administration Building and Old Dormitory. Each has a rusticated stone first floor and upper levels of buff brick with stone trim which rises to a uniform roof or cornice line. The Chapel forms the western wing, the Administration Building the center, and the old Dormitory the eastern wing. This portion of the complex shares a roughly similar architectural style all reflective of the Italian Renaissance, with colossal stone columns rising two stories; stone entrance porches on the Chapel and Administration Building; pedimented windows; and brick pilasters. The three buildings reflect a unity of purpose and a common architectural scheme. Directly behind the Administration Building are three additional buildings: the Dining Hall, connected by a passageway; the Convent, physically attached to the Dining Hall, and finally the Power House, across a lane from the complex. West of the Chapel is a low 2 story stone and shingle building which dates from the 1880's. East of the old Dormitory and connected to it by a covered passageway is a modern dormitory constructed in 1961. Frederick House, a 2½ story frame farmhouse which existed on the property when it was purchased in 1885, became a faculty residence. The one-story frame Gymnasium is not considered contributing to the district.

for GENERAL DESCRIPTION see Continuation Sheet #1

8. Significance

Period	Areas of Significance—Check and justify below				
___ prehistoric	___ archeology-prehistoric	___ community planning	___ landscape architecture	X religion	
___ 1400–1499	___ archeology-historic	___ conservation	___ law	___ science	
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture	
___ 1600–1699	X architecture	X education	___ military	___ social/ humanitarian	
___ 1700–1799	X art	___ engineering	___ music	___ theater	
X 1800–1899	___ commerce	___ exploration/settlement	___ philosophy	___ transportation	
X 1900–	___ communications	___ industry	___ politics/government	___ other (specify)	
		___ invention			

Specific dates 1885-1930; 1961 **Builder/Architect** Ellicott and Emmart; Murphy and Olmsted Johnson and Boutin; (architects)

Statement of Significance (in one paragraph)

SIGNIFICANCE SUMMARY: Applicable Criteria: A and C

The significance of the St. Charles College is derived from two sources. First, the College is significant for its association with the development of education for Roman Catholic priests in the United States. When it was founded in 1830, the College was the first Roman Catholic minor (preparatory) seminary in the country; the present complex represents a major expansion of the College following a fire which destroyed the original campus in 1911, and reflects the institution's continuing development into the 20th century. Second, the College is significant for the architectural character of the campus as a whole, reflecting both the development of the institution and the development of American architectural styles favored for religious educational institutions.

for HISTORY AND SUPPORT See Continuation Sheet # 6

9. Major Bibliographical References

Tierney, John J., S.S., "St. Charles College, 1848-1948" (Catonsville, Md.: Publisher unknown), 1948.

10. Geographical Data

Acreage of nominated property approximately 15 acres

Quadrangle name Baltimore West **Quadrangle scale** 1:24,000

UMT References

	Zone	Easting	Northing
A	18	353350	4348010
B	18	353810	4347510
C	18	352860	4347760
D	18	351060	4348010
E			
F			
G			
H			

Verbal boundary description and justification Boundaries are depicted on the attached site plan; for boundary justification, see Continuation Sheet # 10

List all states and counties for properties overlapping state or county boundaries

state n/a	**code**	**county**	**code**
state	**code**	**county**	**code**

11. Form Prepared By

name/title John C. Murphy

organization **date** March 14, 1983

street & number 9 West Hamilton Street **telephone** (301) 752-2280

city or town Baltimore **state** Maryland 21201

12. State Historic Preservation Officer Certification

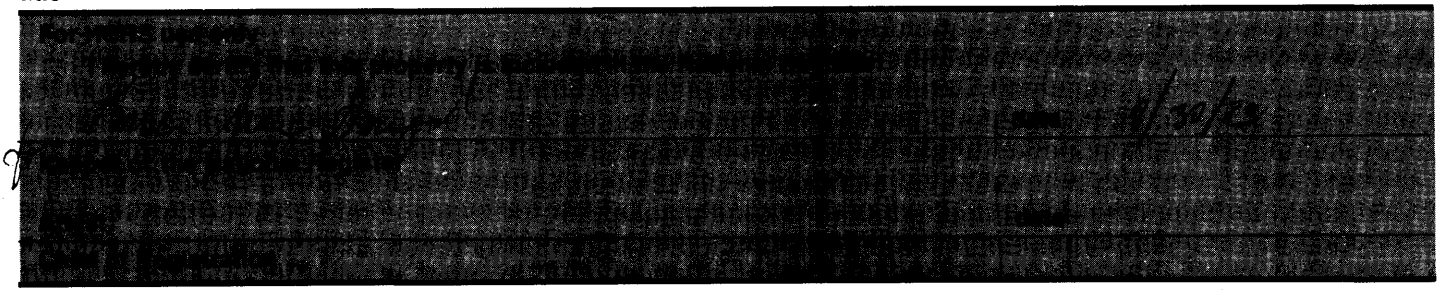
The evaluated significance of this property within the state is:

___ national ___ state X local

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 Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature J. Michael 8-9-83

title STATE HISTORIC PRESERVATION OFFICER **date**



GPO 938 835

GENERAL DESCRIPTION:

The St. Charles College Historic District is located along Maiden Choice Lane in Baltimore County, Maryland and near to the southwestern boundary of Baltimore City. The district contains eight contributing buildings.

The district sits high on a commanding site, known historically as Cloud Cap, overlooking Baltimore to the East. Seen from a distance the main group appears as a single campus structure dominated by the domed chapel. The main complex consists of six interconnected buildings, three of which form the central group: Chapel, Administration Building and Old Dormitory. Each has a rusticated stone first floor and upper levels of buff brick with stone trim which rise to a uniform roof or cornice line. The Chapel forms the western wing, the Administration Building the center, and the Old Dormitory the eastern wing. This portion of the complex shares a roughly similar architectural style all reflective of the Italian Renaissance, - colossal stone columns rising two stories; stone entrance porches on the chapel and Administration Building; pedimented windows; and brick pilasters. In short, the three buildings are almost one, reflecting a unity of purpose and a common architectural scheme.

When the plans were first drawn for the College in 1911, the scheme proposed was a central Administration Building flanked by two wings for dormitories. The Administration Building, to be crowned by a massive dome, was intended to be the focal point. The chapel was planned for the rear. Then the Jenkins family agreed to donate funds for the monumental chapel, and it was brought around to the front, to become one wing of the central group. The Chapel, with its lofty red tile dome, now became the focal point, and the dome for the Administration Building was abandoned.

Directly behind the Administration Building are three additional buildings, - Dining Hall, connected by a passageway, Convent, physically attached to the Dining Hall, and finally the Power House, across a lane from the complex. These last three buildings are essentially hidden from public view when approaching the college from the entrance road.

West of the chapel is a low 2 story stone and shingle building which dates from the 1880's. It was taken over by the College in 1911. It serves to frame the main group. A description of the individual buildings follows.

Chapel. The chapel is a substantial edifice measuring 55' x 140' with a height in the nave of 48' and at the dome of 68'. It is constructed of rusticated stone,

SEE CONTINUATION SHEET #2

GENERAL DESCRIPTION (Continued)

buff brick, limestone and terra cotta. In plan it is a basilica with side aisles, transepts, a dome over the crossing, an ambulatory, and seven apse chapels. There is a memorial chapel and beneath it a crypt in which are buried the donors and their parents. A 30' x 60' sacristy adjoins the chapel. The nave contains five bays.

The notable features of the exterior are a free standing stone porch at the entrance; two sets of coupled, engaged columns on the front; arched clerestory windows; wheel windows at three ends; corbels under the eaves; and the dome.

The college catalogues described the chapel as Early Renaissance in style, reminiscent of the brick churches of Bologna. Coupled columns, which appear on the front, are now taken to be an indication of the Beaux Arts Style. The interior with its high nave and dome conveys a feeling of great spaciousness and attention to scale and proportion. The walls and floor are covered entirely with marble. The altar and baldachino are carved from marble and inlaid with precious stones. Mosaics containing figures against a gold background are in the tympanum of the apse; in arcaded spaces below the tympanum; and in the soffit of the arch over the sanctuary. The windows contain stained glass designed specifically for St. Charles and installed in 1945. There is a substantial organ.

The Chapel has been altered only slightly. In 1967 changes were made which included the removal of the pews, a modern lighting system and carpeting.

Administration Building. This is the central building of the group. It is four stories and a ground floor, constructed of the same rusticated stone and buff brick used in the chapel. The ground floor and the first floor were constructed in 1913, the upper three stories in 1930.

The Administration Building is also of Italian Renaissance design, although a later period than the chapel. The exterior is rather ornate with three bays, extensive brick pilasters, a front stone porch with columns, and two colossal columns over the doorway.

The interior of the Administration Building is plain and functional. It contains rooms for offices, 11 classrooms, parlors, study halls, and living rooms for faculty members. The main spaces are hallways traversing the length of the building and a central hallway leading to the refectory. There is some molding and dentil blocks in the hallway on the first floor. Stairs are at either end; they contain some marble and iron railings. The hanging lights in the central hall on the first floor were originally in the chapel and were placed there in 1967.

SEE CONTINUATION SHEET #3

GENERAL DESCRIPTION (Continued)

Old Dormitory. This was the third original building, constructed in 1912, and it consists of two wings which meet at a right angle. It is of the same general style as the Administration Building, although somewhat more elaborate. The principal facade is composed of a projecting columned porch, two colossal engaged columns and a pediment which contains a sculpture. An enclosed passageway connects the Old Dormitory with the Administration Building.

The interior has been considerably altered. A modern library exists in the south wing on the ground level and first floor. On the first floor of the east wing is an auditorium with a stage.

On the second and third floors there were originally two large dormitory rooms on each floor, each of which accommodated 56 students, and communal wash rooms. The dormitory rooms were divided into semi-private dormitory rooms with flimsy partitions at a later time.

There are no interior architectural details except some marble and iron railings in the stairwell.

Dining Hall. This is a two story stone building located immediately to the rear of the Administration Building. It was constructed in 1922. A passageway connects the two buildings. The exterior is of rusticated stone trimmed with limestone at the windows, doorways, etc. This building is quite subordinate to the Administration Building, although the west facade has an attractive doorway with an arch above it. It is a much simplified version of the Italian Renaissance style of the Administration Building.

The interior features include: the passageway connecting the two buildings; a transom with some colored glass above the doorway connecting the two buildings and a similar transom over the doorway on the west side; a circular staircase in the passageway; and a large two-story dining hall, with wood wainscoting on the walls, a high ceiling, and high windows.

The uses consist of storage facilities on the ground floor, the dining hall on the first floor, and an infirmary on the second floor.

The building is in essentially original condition, except the ceiling in the dining room has been lowered.

SEE CONTINUATION SHEET #4

GENERAL DESCRIPTION (Continued)

Convent. This is a four story stone building constructed at the same time, 1922, as the dining hall. It is directly to the rear of the dining hall.

As the name implies, the structure was used as living quarters for the nuns who staffed the college. The rooms are divided into small bedrooms or cells. One room was set up as a small chapel. The nuns also handled laundry and cooking for the students. One floor houses the main kitchen and the lower floor served as the bakery.

The convent is of the same style as the dining hall, - rough stone walls, stone trim around the windows, doorways and at the roofline, and dormer windows. There are no significant interior features beyond iron railings in the stairwells.

Power House. This building, constructed in 1913, houses the boiler plant and an electrical station on its lower level and contained quarters for college employees on the upper two levels.

The building is constructed of stone with a pitched roof and it has a large yellow brick smokestack adjoining it.

As might be expected, it is a purely functional building although built of good materials. There are no interior features beyond a wooden mantle with a mirror in the living quarters.

Stone Building. This is a rectangular, two story building 42' x 85', located to the west of the chapel. The first floor was constructed in 1885 to serve as a retreat for faculty and students from St. Mary's Seminary on Paca Street in Baltimore. The second story was added in 1906. It was used for a time in the early 1900's by the St. Vincent de Paul Society as a summer camp. In 1911 it was pressed into emergency service to house the College when it burned in Ellicott City and it was moved to Catonsville; several wooden shacks were added to it at this time, which have since been destroyed. It has served as a refectory, convent, quarters for workmen, gym, and its last use was as a science building.

The first floor is rough stone and the second, constructed in 1906, is of wood, with shingle front and rear walls, and dormer windows. There are some large arched windows (which originally were open) which convey a Romanesque effect; a description written in 1959 said that the first floor is "Roman" and the second floor "Dutch". A major alteration to install modern classrooms and science laboratories was made in 1959-1960. There are no significant interior features.

SEE CONTINUATION SHEET #5

GENERAL DESCRIPTION

Frederick House. This is a 2½ story frame farmhouse, 32' by 38'. It existed on the property when it was purchased in 1885 so it is at least that old. It was called the Frederick House for a retired priest who lived there. The first floor has been extensively modernized with veneer paneling, etc. and there are no significant interior features.

Gymnasium. The gymnasium is a one-story frame building sheathed with insul brick siding. It is considered non-contributing to the district.

College Dormitory. This building was constructed in 1961 to house college students apart from the high school students.

It is located adjacent to the Old Dormitory and connected by a 100' covered concrete passageway. It is constructed of the same yellow brick with stone trim but in a style that might be said to approximate the International Style, - ribbon windows, flat roof, a horizontal emphasis and absence of ornamentation. It is 161' by 210'.

The ground floor contains six classrooms; the first floor several large rooms and a chapel; and the second, third and fourth floors, suites for priest faculty members, double dormitory rooms, and washrooms.

The only interior feature is the spacious room on the first floor which was a chapel.

HISTORY AND SUPPORT:

Charles Carroll of Carrollton, great American patriot, Catholic, and signer of the Declaration of Independence, secured the charter for St. Charles College from the Maryland General Assembly in 1830. Carroll donated 253 acres of land adjacent to his home Doughoregan Manor, and cash of $5,349.00; he laid the cornerstone for the first building on July 11, 1831. Although the building was erected in 1832, the college did not commence operations until 1848 due to lack of funds.

St. Charles was staffed by members of the French order of priests known as the Society of St. Sulpice, or the Sulpicians. Archbishop John Carroll, brother of Charles Carroll, the first Catholic bishop in the United States and the first archbishop of Baltimore, asked the Sulpicians to come to the United States to assume the mission of educating young men for the priesthood. The Sulpicians founded St. Mary's Seminary in Baltimore in 1791, the first Roman Catholic Seminary in the United States. St. Charles was founded as a minor seminary which provided an education at the levels of high school and the first two years of college, and it was the first minor seminary in the United States. Besides providing a classical education, the College served to introduce young men to the priestly training and to provide seminarians for St. Mary's in Baltimore.

The College existed at Ellicott City in Howard County, Maryland on the land given by Charles Carroll from 1848 until 1911. During this time it prospered and many substantial buildings were erected. In 1911 the College was destroyed by fire, and the College was moved to property owned by St. Mary's in Catonsville , Maryland. Here the College continued until it ceased operations in 1978. In 1969 the high school grades were discontinued, and St. Mary's Seminary College established. It then comprised the first two years of College, which had always been at St. Charles, and the final two years of college which were moved to Catonsville from St. Mary's Seminary on Paca Street in Baltimore. Enrollment and financial difficulties caused the College to cease in 1978.

The years of the existence of St. Charles coincided with the growth and expansion of the Catholic Church in the United States. From a comparatively small group in early American life, Charles Carroll being the only signer of the Declaration of Independence who was a Catholic, the small number of American Catholics, aided by the tide of immigration and a religious zeal, eventually evolved into the millions of American Catholics who exist today.

SEE CONTINUATION SHEET #7

HISTORY AND SUPPORT (Continued)

St. Charles educated priests for the Catholic Church in America. When the final graduates were counted, the list included four cardinals - Gibbons (Baltimore), Mooney (Detroit), O'Connell (Boston) and Shehan (Baltimore) - 50 bishops and archbishops and over 4,000 priests. Cardinal Gibbons of Baltimore is generally considered to have been an historical figure in the history of the Catholic Church in America. Besides being a graduate of St. Charles in Ellicott City, he selected the new site in Catonsville after the fire in 1911, laid the cornerstone for the Old Dormitory in 1912 and dedicated the chapel in 1915.

There is also an interesting relationship to the Jenkins family, a prominent Roman Catholic family in Baltimore. Oliver Lawrence Jenkins was a Sulpician and the first president of St. Charles. He donated the funds for the erection of the Chapel in Ellicott City, said to have been modeled after St. Chappelle in Paris. Later members of this same family, Robert and Elizabeth Jenkins, donated the chapel at St. Charles in Catonsville in memory of their parents, and they and their parents are buried in the crypt. The Jenkins family provided the funds for many important buildings and causes in the Archdiocese of Baltimore including Corpus Christi Church, the Jenkins Memorial Home, portions of Bon Secours Hospital, and so on.

Located high on a hill overlooking Baltimore, St. Charles has a magnificent setting. Seen from a distance - and the College is visible for miles around - the perception is of the central mass, - the Chapel with its dome and colossal coupled columns forming one wing, the Administration Building the center, and the Old Dormitory the other wing.

In short, the architectural significance lies in two respects (1) the siting, massing and grouping of the main campus structures, and the common architectural style; (2) the excellence of the chapel, serving as a focal point of the exterior with the remaining buildings providing an architectural setting and balance to the Chapel. The interior of the Chapel is a virtual collection of allied arts - marble carving, stained glass, mosaics - and the interior features of the other buildings are negligible. The significance lies in the arrangement of this campus grouping, the common architectural style of their exteriors, and the interior of the Chapel. Information on the individual buildings follows:

1. Chapel. From an architectural standpoint, the Chapel is the focal point of the complex. With its height, dome and massive white stone coupled columns set against the buff brick, it dominates the campus and is a landmark in the neighborhood.

SEE CONTINUATION SHEET #8

HISTORY AND SUPPORT (Continued)

The interior has been described as an architectural show case. The walls of the nave, sanctuary and floors are covered with matched carrara marble and a report states that it ranks second only to the Library of Congress in Washington for the precision with which the marble interior is finished. An idea of the craftsmanship involved in this effort may be gained from the fact that the marble interior took nearly two years to complete. The W.P.A. Guidebook for Maryland praised the mosaics; and the rendering of the altar which is attached gives an idea of the artistic achievement of just that element. The stained glass windows were designed to represent saints and religious figures particularly appropriate to St. Charles and to priestly training.

The Chapel was designed by Murphy and Olmsted of Washington, D.C. This firm, 1910-1936, designed many structures, particularly ecclesiastical buildings, and their other works include the Shrine of the Scared Heart in Washington, D. C., the Mullen Library and other buildings at Catholic University in Washington, D.C., and churches in Buffalo, Dayton, Long Island,Mobile and Baltimore. Murphy was a graduate of the Ecole des beaux arts, founder and long-time head of the Department of Architecture at Catholic University, and member of the Fine Arts Commission in Washington, D.C. Other works of Murphy include the Apostolic Delegation in Washington, the main gates of the Naval Academy (as a member of Allied Architects), the Fourier Building at Notre Dame College in Baltimore and the United States World War II Memorial of St. Avold at Metz, France (as a member of Murphy and Locraft).

The sculptor for the main altar was John J. Earley of Washington, D.C. His other works include the interior of Sacred Heart Church and the Franciscan Monastery in Washington (both with Murphy and Olmsted), Meridian Hill Park, the Reptile and Bird Houses at the National Zoo, National Airport and the driveway entrances to the Department of Justice Building, all in Washington, Earley invented the concepts of architectural concrete, concrete mosaics, and precast aggregate concrete panels.

The mosaics are by Bancel La Farge, son of John La Farge. Bancel LaFarge's other work includes extensive mosaics done in the 1920's in the crypt of the National Shrine in Washington, D.C. and mosaics in the Trinity College Chapel in Washington.

Charles J. Connick of Boston designed the stained glass windows. Known as the preeminent stained glass artisan, Connick's extensive work includes St. John the Divine in New York and All Saints Church in Brookline, Mass. (both by Cram), Grace Cathedral in San Francisco, the National Shrine and Trinity College in Washington, and Franklin Street Presbyterian Church in Baltimore.

SEE CONTINUATION SHEET #9

2. Administration Building and Old Dormitory. These two buildings form an integral part of the group which, with the Chapel, constitutes a mass of great dignity and force. The buildings are good examples of the Italian Renaissance style as interpreted by American architects in the early part of this century. Standing alone they certainly possess force and dignity on a large scale. Their principal architectural significance, however, lies in their forming a group composed of the three buildings. There are no interior features beyond some molding in the first floor hallway of the Administration Building, and marble and iron stairways in both buildings.

The College records list the architect of the Administration Building and the Old Dormitory as Charles Ulrich who apparently died while the plans were in preparation. Ellicott & Emmart, a Baltimore firm, prepared the plans. Nothing is known of Ulrich. Ellicott & Emmart were well known Baltimore architects. They are remembered for the Baurenschmidt House at University Parkway and St. Paul Street, which no longer stands, a number of houses in Roland Park, and St. David's Church in Roland Park. Ellicott designed the Old University Hospital in Baltimore and Emmart designed the Masonic Home, "Bonnie Blink", in Baltimore County. Ellicott was a spokesman for the Baltimore park system while Emmart was particularly interested in city planning. Ellicott retired in 1917, and only the name of William W. Emmart appears on the plans for the upper three levels constructed in 1930.

3. Dining Hall, Convent and Power House. These three large buildings are built to the rear of the Administration Building. Although relatively plain and simple, they are attractive buildings of excellent materials, - brick, rough stone and limestone trim. Their significance lies mainly, however, in being a part of the complex and in their siting and location. The rusticated stone exterior, slate roofs and dormer windows complement the style of the main frontal campus buildings.

These three buildings were apparently designed by the same architects - Ellicott and Emmart and, for the later buildings in 1922, Convent and Dining Hall, William Wirt Emmart.

SEE CONTINUATION SHEET # 10

HISTORY AND SUPPORT (Continued)

4. Stone House and Frederick House. The first floor of the Stone House was constructed in 1885 when the property was acquired by St. Mary's Seminary in 1885 and the second floor was added in 1906. The Frederick House was in existence when the property was acquired by St. Mary's Seminary. The Stone House is an attractive Romanesque-Shingle Style structure. The inside has been continuously altered over the years. The architect is unknown. The Frederick House is a plain farmhouse, modernized on the interior.

The principal significance of both structures is that they came to be used for College purposes. The Frederick House served as a residence for a member of the faculty. In addition to having some architectural appeal, the Stone House frames the central group.

5. College Dormitory. Built in 1961 this building derives its significance from being an integral part of the College complex. It was constructed to house the students attending the first two years of College and thus separate them from the high school students.

In addition to being functionally related historically to serve the overall purpose of the College, as well as being physically connected to it by a concrete passageway and utility lines, this dormitory was very carefully designed and sited to maintain the preeminence of the principal group. A contemporary newspaper account states that it was constructed of yellow brick and limestone trim to match the appearance of the other campus structures. It is a five story structure located on a hill so that only three stories appear above ground. Since the ceilings are lower, it is considerably lower in height than the principal buildings.

In addition to these factors, it is an attractive building constructed in the International Style. The College did not attempt to duplicate an Italian Renaissance structure in the 1961. What was achieved was a fully modern, efficient building which, because of sympathetic siting and use of materials, enhances the total complex.

The building was designed by Johnson and Boutin of Washington, D.C. Johnson is a graduate of the Catholic University in Washington and recipient of its outstanding achievement award in 1968. He was president of the Maryland Society of Architects in 1937-1940. The principal works of Johnson and Boutin include the Quantico Marine Corps School Master Plan, the Bishop Ireton High School in Alexandria, Virginia, and the St. Catherine Laboure Catholic Church in Silver Spring, Maryland.

HISTORY AND SUPPORT

Introduction

St. Charles College (1848-1969) was the oldest and most prominent Roman Catholic minor seminary in the United States.

The historical significance of St. Charles is related to the following broad trends in our history:

1) the development of separate American Catholic culture,

2) the Americanization of immigrants through the conscious cultivation of "native" clerical leaders dedicated to American values,

3) the gradual modernization of Catholic institutions in the Pre-Vatican II period (1946-1962),

4) the collapse of Catholic separatist culture and the assimilation of Catholic institutions into many areas of contemporary American life as a result of the second Vatican Council (1962-65).

This nomination describes St. Charles College as the most significant manifestation of these broad patterns within the history of the Tridentine minor (preparatory) seminary in the United States. Part I traces the contribution of the Sulpician Fathers to American Catholic culture and the origins of St. Charles. Part II establishes St. Charles as the preeminent minor seminary in the United States. Part III focuses on the Pre-
Vatican II period when St. Charles was the leader in the gradual adaptaion of the traditional minor seminary to specific modern trends. This adaptation culminates in the establishment of the college building opened on the eve of Vatican II. Part IV places the decision to close St. Charles within the contexts of Vatican II and the story of the collapse of traditional separatist American Catholic culture. Part V describes the architectural significance of St. Charles College.

SEE CONTINUATION SHEET # 2

HISTORY AND SUPPORT (Continued)

PART I. THE SULPICIAN FATHERS IN THE UNITED STATES

The former St. Charles College (1848-1969) was the first Tridentine minor seminary in the United States and throughout its history it was one of the relatively few residential minor seminaries in the nation. The term Tridentine refers to the seminary decrees passed by the Council of Trent (1563), which placed the task of forming diocesan priests in the hands of the local bishop who was directed to establish a school at his cathedral. The decree said nothing about the mode of education except that the entrants should be at least twelve years old and literate and should be instructed in sacred scripture, theology and liturgy. The implementation of this decree in France was extremely diversified depending upon the diocese and upon the community of priests, such as the Vincentians or Sulpicians, dedicated to reforming clerical training. The premise of the Tridentine seminary was to isolate the young man in a deeply religious atmosphere to foster his vocation and protect him from the temptations of the secular world. A strictly boarding school represented the most faithful implementation of the Tridentine ideal. A minor seminary was the four years of high school and the first two years of college; a major seminary was the last two years of college (called the philosophy years) and the four years of theology.

The Sulpicians were founded by Jean-Jacques Olier in 1641, and were identified with the Grand Seminaire, today's major seminary. (1) It was not until 1788, nearly 150 years after their foundation, that the Sulpicians established their first minor seminary in France. In 1791, they founded St. Sulpice Seminary in Baltimore (later named St. Mary's Seminary), which was the first Roman Catholic seminary in the United States. St. Mary's represents a Sulpician transplantation of the French Grand Seminaire, limited to students pursuing theology, rather than an establishment of a loosely structured mission school for all seminarians. (2) However, they were instructed by their Sulpician authorities in Paris and by Bishop John Carroll to adapt to the needs of the infant church in America by developing a native

SEE CONTINUATION SHEET # 3

HISTORY AND SUPPORT (Continued)

(non-European) clergy. To foster the growth of an American clergy, Jacques Andre' Emery, the Superior General, urged the Sulpician founding fathers to establish a petit seminaire (minor seminary) as soon as it became feasible. (3)

There were two unsuccessful efforts to establish a minor seminary. In 1806, Father F. Nagot, the first American Superior, founded a minor seminary in southern Pennsylvania, but in 1809 it was transferred to Emmitsburg, Maryland, to form Mt. St. Mary's College. (4) Mt. St. Mary's was a mixed school with both secular and seminary students, thereby disqualifying it as a Tridentine seminary, one which is exclusively devoted to training students for the priesthood. (5). As early as 1799, Father William Duborg had established an academy attached to St. Mary's Seminary, which developed into St. Mary's College, the first institution of higher education chartered by the State of Maryland. There were hopes that the academy would become a minor seminary, but it soon opened its enrollment to students of all religions. Authorized by the State of Maryland to grant academic degrees, St. Mary's College developed a six year program roughly analagous to today's high school and junior college with a curriculum grounded in classical education. During its fifty-three years of existence 108 of its graduates eventually became priests but the college fell far short of a "feeder" school for the seminary. (6)

Specifically dedicated to the formation and education of aspirants to the priesthood, the Sulpicians were never wholly comfortable with the secular character of St. Mary's College. As a result, the superior general in Paris had frequently urged the American Sulpicians to make another attempt to establish a minor seminary, a proposal which converged with the plans of Baltimore's third Archbishop, Ambrose Marechal, a Sulpician who had taught at St. Mary's Seminary, at St. Mary's College, as well as at Georgetown College. He had been attendant chaplain at the home of Charles Carroll of Carrollton at Doughoregan Manor. (7) This close association of the Sulpician Archbishop and the famous signer of the Declaration of Independence led to the gift of 250 acres of land for a new seminary in the vicinity of what became Ellicott City. In receipt of the deed to the property in March of 1830, the Sulpicians named the proposed seminary St. Charles, after the signer's patron saint. For the seminary's seal

SEE CONTINUATION SHEET # 4

HISTORY AND SUPPORT (Continued)

they intertwined the Carroll Coat of Arms with that of St. Sulpice. Though the ground breaking took place in 1831, poor economic conditions precluded completion of the seminary until 1848. By this time another Sulpician, Samuel Eccleston, was Archbishop of Baltimore. (8)

PART II. ST. CHARLES COLLEGE - 1848-1948

When the Sulpicians first arrived in the United States in 1791, there were around 35,000 Catholics in the nation attended by roughly 40 priests. By 1852, there were 500,000 Catholics served by 1,500 priests; the majority of those educated in America were graduates of St. Mary's Seminary of Baltimore. (9)

St. Charles was the first residential six-year minor seminary in the United States. Its location, some fifteen miles from Baltimore, was in accord with the isolationist, self-contained character of the Tridentine Seminary. Father Olier wrote that "the seminary is the hedge which separated the vineyard of the Lord from the world. This hedge is full of thorns, and the world ought not to approach it without feeling the prick of them;..... without [feeling] the horror of its execrable maxims..... we ought to strip ourselves of the world's livery and of its whole exterior and exhibit nothing in our bearing which can serve to attracts its esteem". (10) With an emphasis upon the minority status of the Catholic Church in a Protestant nation, Archbishop Eccleston applied Olier's ideas to the American scene. "One of the things I desire most is the formation of a national clergy accustomed from infancy to the manners and language of the country and at the same time pious, instructed, and sufficiently numerous. On the other hand, the vocation of our young Americans is too liable to be lost in colleges, where they necessarily come in contact with Protestants and other fellow students, whose heads are filled with money, of speculation, commerce, etc. We should have here... a Petit Seminaire where we might train separately those who have piety and show some dispositions for the clerical state. This is the purpose of a building we have about 16 miles from Baltimore". (11)

SEE CONTINUATION SHEET # 5

HISTORY AND SUPPORT (Continued)

Father Oliver L. Jenkins, of an eminent Baltimore family, became the first president of St. Charles at its commencement on October 31, 1848. Jenkins together with a deacon and four students opened the first academic year of what was the first and most significant minor seminary in the country. The growth of the seminary reflected the continuous rise in Catholic immigration to the United States. By 1859, there were 102 students enrolled from many states, as far south as Louisiana and as far north as Michigan. A building program was inaugurated in accord with the continuous increase in enrollment. Except for a two-year period as President of St. Mary's College, which closed in 1852, Father Oliver Jenkins presided over St. Charles College from its opening to his death in 1869. (12)

The academic program of St. Charles was almost identical to the secular college, with the exception that Latin dominated the curriculum and that students were introduced to church history. Not coincidentally, two of its Sulpician professors wrote the standard texts for these courses: Father J. B. Randanne for Latin, and Father Peter Fredet for Church History. Since the vast majority of the Sulpicians had been trained in Europe, they imparted an academic sophistication which added to the unique character of the college. The catalogues of St. Charles emphasize the strong role of English within the curriculum which was a tacit commitment to Americanize the children of non English-speaking immigrant parents. (13) The entire six year program of studies was incorporated into that of St. Mary's, which served the Archdiocese of Baltimore but like St. Charles, was a national seminary which drew students from all sections of the country.

The Third Plenary Council of Baltimore was a milestone in the history of seminary training in the United States. In the summer prior to the formal sessions in November of 1884, Archbishop James Gibbons (an alumnus of St. Charles and later elevated to the College of Cardinals) and several bishops and theologians met at St. Charles to discuss the agenda. Father Alphonse Magnien, the Sulpician Superior and Gibbon's theologian, chaired the committee on seminary education. Ultimately a new academic program for all seminaries in the nation was adopted by the Council Fathers. The decrees on seminary education included a six-year plan for minor-seminary education on the St. Charles model, while the six-year philosophy - theology plan at St. Mary's Seminary was the model for the major seminary portion of the decree. In 1886, a councilor commission

SEE CONTINUATION SHEET # 6

HISTORY AND SUPPORT (Continued)

implemented the decree with a specific list of courses for the minor seminary which once again closely resembled the St. Charles curriculum. (14)

Present at the Third Plenary Council of Baltimore were three prominent graduates of St. Charles College: Archbishop James Gibbons, Bishop John J. Keane of Richmond, (later first rector of the Catholic University of America), and Dennis J. O'Connell, rector of the North American College in Rome. Along with Archbishop John Ireland of St. Paul, each of these ecclesiastical leaders was identified with what became known as the Americanist movement. (15) Alphonse Magnien, the Sulpician Superior in the United States, who was Gibbons'vicar-general and personal secretary and who was particularly close to John Ireland and Dennis O'Connell, became a major figure among the Americanists. Indeed, O'Connell referred to Magnien as "the heart and soul of the [Americanist] movement."(16)

Americanism may be loosely understood as a broad liberalizing movement aimed at incorporating the following trends into the life of the Church: the recognition of the values of religious and civil liberties, the acceptability of republican forms of government, the utility of scientific methodologies to elucidate religious truths, and, lastly, the certitude that the Catholic encounter with American culture was the model for the advancement of the church in the modern world. In opposition to the Americanists, were the traditionalists, led by Archbishop Michael Augustine Corrigan of New York and many German ecclesiastical leaders who viewed American culture as almost anti-thetical to the Catholic faith. Ultimately, the traditionalists gained the ascendency and persuaded the Roman authorities to condem Americanism, but the Sulpicians, influenced by Magnien, continued to foster a strong Americanist ethos in their seminaries and remained fervent in their desire to produce American priests who would reflect the ethos in their parishes. Indeed, the Sulpician seminaries founded in the last two decades of the nineteenth century in Boston, New York and San Francisco, were in the vanguard of promoting the Americanization process. With over sixteen million Catholics in America in 1910, most of whom were first and second generation immigrants, this process was crucial to the orderly assimilation of Catholic immigrants in the United States. (17)

SEE CONTINUATION SHEET # 7

HISTORY AND SUPPORT (Continued)

In a February 4, 1906, edition of the Baltimore Sun, there appeared a long article on St. Charles College under a title "A Notable Institution of Learning", written by Emily Emerson Lanta. The article opened with the comment, "St. Charles, distant about three miles beyond Ellicott City, is the only classical clerical boarding college of the Catholic Church in the United States and its distinctive mission is....the formation of a national clergy accustomed....to the language and customs of the country." (18) In 1906, there were 200 student enrolled at St. Charles and by that year over 3,600 students from 37 states and 67 dioceses had matriculated, 1,200 of whom had become priests. (19)

The self-contained character of St. Charles College reflected the developments within the American Catholic culture, the mentality of which Monsignor John Tracy Ellis has referred to as a blend of triumphalism and separatism. (20) Of all the institutions composing American Catholic culture with its hospitals, schools, orphanages, newspapers, credit unions, fraternal organizations, none was more precious than the seminary where the clerical leaders for many of these institutions were trained.

However, there were several countervailing forces to the separatism within American Catholic life. Despite the strident voices of nativism and anti-Catholicism, Catholic schools and parishes promoted a strong sense of patriotism. St. Charles College with its traditional hedge was by its nature separatist, but the legacy of Americanism among the Sulpicians tended to be a countervailing force against Catholic triumphalism. Nevertheless, a Catholic clerical sub-culture was nurtured in the seminary.

On March 16, 1911, a tragic fire completely destroyed the seminary. The community moved to a site in Catonsville, owned by St. Mary's Seminary, and within two weeks classes resumed. (21) Because the Catonsville property was more accessible to the city of Baltimore and yet large enough to guarantee seclusion for the traditional Tridentine seminary, the Sulpicians decided to relocate St. Charles at Catonsville.

HISTORY AND SUPPORT (Continued)

The new St. Charles inorporated the old stone house and the Frederick house constructed in the nineteenth century; over the next several years the chapel, adminstration building, dormitory, dining hall, convent and power house were constructed.

During the 1920's the institutionalization of the Catholic Church proceeded at a rapid pace. Between 1921 and 1928, Catholic colleges and universities expanded from 130 to 163, while Catholic high schools numbered 1,522 in 1921 and by 1928 there were 2,169. (22) Of the new seminaries founded during this period, only the minor seminary in Cincinnati was modeled on St. Charles as the other new seminaries had either day high schools, or were monastic seminaries which trained students for the monastic life as well as those aspiring to the diocesan priesthood. Despite the proliferation of seminaries during the 1920's, enrollment at St. Charles continued to grow from 226 from 20 states in 1921 to 377 from 24 states in 1929. The depression years witnessed a steady decline in enrollment to a low of 241 student in 1934, but by 1939, there were 320 students. (23) Throughout this period, St. Charles was the largest boarding preparatory seminary in the nation but, more significantly, other seminaries developed by comparing their structure and spirit to this oldest and most widely known minor seminary.

PART III. THE PRE-VATICAN PERIOD AND THE GRADUAL ADAPTATION TO MODERN TRENDS, 1946-1962

From the Second World War to the Second Vatican Council, St. Charles remained the largest and most prominent minor seminary in the Nation. It led the modernization of seminary education by being the first in the entire Nation to become accredited in 1951. As part of this modernization trend, the College Building was constructed to provide dormitory rooms and classrooms for the college students separate from the high school students. During the previous period when the Catholic separatism was pervasive, various Catholic organizations were founded, such as the National Catholic Education Association (NCEA) in 1904. These organizations reflected the general professionalization of various forms of activity in the increasingly complex urban industrial society. Rather than join the secular National Education Association, the Catholics formed their own

SEE CONTINUATION SHEET # 9

HISTORY AND SUPPORT (Continued)

association to provide mutual support in developing a specifically Catholic position on education as well as on developments within American society. (24) The Sulpicians were active in leadership roles in the seminary section of the NCEA. This was also a period of expansion; St. Charles College was the model for the establishment of three Sulpician minor seminaries: St. Joseph's in San Francisco, (1898); St. Edward's, in Seattle, (1931); and St. Thomas in Louisville, (1952).

The accredidation of the seminary as a college was the most notable manifestation of adaptation to modern trends. As early as 1939, the high school division was accredited by the Middle States Association, and in the following year the College division (two years) was accredited. When the College was seeking reaccreditation in 1951, it joined with the two year philosophy section of St. Mary's Seminary and was accredited as a four year college by the Middle States Association. In the school publication, The Borromean, one of the Sulpicians explained the motivation for accreditation. "First of all it was felt that accreditation by the Middle States Association would be of assistance to future priests who need recognized degrees for teaching work in their native dioceses. Then, too, students who give up their studies for the priesthood need recognized credits to transfer elsewhere. And finally, this examination was a means of proving to ourselves and to others that we are doing the job we set out to do. Thus also, shortcomings could be detected and corrected." (25) The entire rationale was, therefore, imbued with the importance of lodging St. Charles within the secular world of education, not only to prepare students for professions and for possible transfer, but also so that the college may improve itself, - a tacit acceptance of the value of directives from secular agencies. When the adminstration of St. Charles received word of Middle States Association's "enthusiastic approvals of our work" it granted the students a holiday to celebrate the event. (26) The occasion warranted a celebration because it marked St. Charles as the first college seminary in the United States to receive accreditation.

Accreditation not only entailed visitation by an evaluation team from a secular agency remote from the spiritual character of the seminary, but in the 1950s accreditation also involved an institutional self-study prior to the visitation. This process challenged the faculty to justify their traditional curriculum, methodology and adminstrative procedures. Though the self-study

SEE CONTINUATION SHEET # 10

HISTORY AND SUPPORT (Continued)

engendered changes and adjustments, it also signaled a significant shift from the traditional religious world view which fostered separatism to one which incorporated in its perspective the modern trends in American education. What was occuring at St. Charles was unique in the early 1950's, as most seminary educators felt either threatened by secular accrediting agencies or considered the accreditation as utterly unnecessary.

To fully appreciate the modernization of St. Charles it is necessary to place the Sulpician college in the context of Catholic seminary education in this pre-Vatican II period. In October of 1959 there were 381 major and minor seminaries in the United States and 166 had fewer than 50 students. St. Charles had 306 students in the 1958-59 academic year. At that time, it was the largest self-contained minor seminary in the United States. Of the 381 seminaries, 131, most of which were minor seminaries, were founded since 1945. St. Charles was founded in 1848. In 1959 nine high-school seminaries, three junior college seminaries and eleven college seminaries were accredited. St. Charles high school division was accredited in 1939, the College division (two years) in 1940, and in 1951 the college years of St. Charles together with the philosophy division of St. Mary's seminary was the first college seminary in the Nation to receive accreditation. Hence, in the 1950's and 1960's, St. Charles was clearly the most prominent minor seminary in the United States because of its large student body representing many states east of the Mississippi River, and also because it was the leader in the modernization of Catholic seminary education in the United States. As noted earlier, St. Charles was one of the four Sulpician minor seminaries in the United States. Since each of these institutions was accredited by secular regional agencies the Sulpicians were in the vanguard of Catholic seminary reform. As the only religious community specifically dedicated to training aspirants to the priesthood, the Sulpicians had developed a very unique system of religious and intellectual formation. Each Sulpician faculty member was a spiritual director and confessor for a group of seminarians. The typical U.S. seminary was staffed by diocesan priests with one man designated spiritual director for the entire seminary and with confessors brought from outside the seminary. The Sulpicians also had a unique governance system; the Sulpician constitution granted the faculty assembly final authority on all important matters. In all other seminaries the Rector possessed final authority. This personalistic

SEE CONTINUATION SHEET # 11

HISTORY AND SUPPORT (Continued)

and democratic character of the Sulpician seminary was more suitable to the American social and political ethos. Hence, it was not coincidental that the oldest Sulpician minor seminary, St. Charles, was the finest representation of the adaptation of the traditional seminary to modern American trends in education.

Father Cyril Dukehart, S.S., a former president of St. Charles, who in 1959 was appointed Associate Secretary of the NCEA in charge of the minor seminary department, indicated the ways in which the Sulpicians appreciated the breakdown of Catholic separatism in the 1950's. "Membership in one of the six regional accrediting associations, even when we have State approval and/or University affiliation [is of]...particular value...[because of] the demand for a self-evaluation and periodic re-evaluation of the seminary from every point of view. Even the spiritual program must be evaluated. Such membership keeps us on our toes, brings us into contact with educational thought, method, and adminstration, and gives us an opportunity to make ourselves better known in the educational world." (28)

Like Father Dukehart, several Sulpicians from St. Charles College achieved national recognition for their leadership in the modernization of minor seminaries in the United States. Beginning in 1951, the Catholic University of America sponsored annual national conferences on the minor seminary. Throughout the 1950's Sulpicians presented papers at the conference and by the late 1950's, Father Cornelius Cuyler, S.S., a Sulpician at St. Charles, was the editor of the annual proceedings of the conference. Besides accreditation, self-evaluation, and adminstrative modernization, the conferences dealt with such topics as the curriculum, the library, religious formation and psychological counseling. The pattern of modern adaption of tradition, so characteristic of pre-Vatican II trends, was manifested by the Sulpician leaders at both St. Charles and at the national minor seminary conferences.

Historians have noted the stresses and strains in the pre-Vatican II period, tensions barely visible to those who were adapting to the demands of modernity. Indeed there was a great proliferation of seminaries on the eve of the second Vatican Council; between 1959 and 1963, 180 minor seminaries were founded. It was as if traditional American Catholic culture experienced a final burst of growth before the waves of cultural and religious change of the sixties broke the dams of Catholic separatism. (29)

SEE CONTINUATION SHEET # 12

HISTORY AND SUPPORT (Continued)

The college dormitory, which opened in 1961, reflected the patterns of modern adaptation of tradition. The continuous rise in enrollment during the post-war years, which reflected national trends in Catholic seminary education, necessitated the expansion of living facilities. From 1946 to 1961, enrollment grew from 388 to 449. This need was noted as early as 1946 on the occasion of the official visitation of St. Charles by a representative of the Sulpician Superior General. (30) Lack of funds precluded serious consideration of new construction until the mid 1950's. When Father Cyril Dukehart, S.S. became President of St. Charles in 1956, he initiated a fund-raising effort among the alumni and engaged the service of an architect, Donald S. Johnson, of the firm Johnson and Boutin, located in Washington D.C. Johnson, in consultation with Dukehart and a faculty committee, designed a master plan, which included a senior dormitory building. (31) This plan was submitted in August of 1958, after Father Dukehart had left St. Charles to become the head of the minor seminary department of the National Catholic Education Association. As mentioned earlier, Father Dukehart championed secular accreditation of the minor seminary as a means of stimulating modern changes in the life of the tradition-bound seminary. He also promoted changes in the traditional living quarters of St. Charles by providing the college students with their own dormitory, divided, not into the traditionally large open sleeping areas, but rather into semi-private rooms for double occupancy. The new building also included recreational facilities and a chapel for the college students. Though these features represented modern departures from tradition, and though the new college dormitory was constructed according to the typical architectural design for such structures on the secular campuses, it was integrated within the existing seminary complex with its self-contained, isolationist character.

The chapel of the college building has particular significance for explaining the College's adaptation to modern trends. The original chapel of St. Charles reflected traditional Roman Catholic theory and practice: the nave housing the congregation, the priest and altar located in the separate chancel some distance from the congregation, the elaborately carved main altar, the mosaics of the apse, and the extensive stained glass windows. This tradition was an emphasis on the special role of the priest as the celebrant of the Mass; the mystery associated with the Mass; the ability of symbols and images to induce religious fervor; and the desire to create an atmosphere sharply different from the secular world. (32)

SEE CONTINUATION SHEET # 13

HISTORY AND SUPPORT (Continued)

A different spirit animated the traditionally Protestant approach. Protestant churches of the 18th Century contained wide naves, and omitted the chancel althogether, in order to place the people near the minister, so that they could see what was happening and follow the service. (33) This spirit came to the surface in Catholicism in the mid-twentieth century, before Vatican II, and was given a strong direction and impetus by that Council.

In 1958, Pope Pius XII issued an "Instruction on Congregational Participation" which called for the people to take part in the Mass by singing or by responding in a loud voice and as one body. In order to accomplish this, it was necessary to bring the people closer to the altar, and by 1962, a writer stated:

> "Every day a new church is built in an L-shape, V-shape, T-shape, cross-shape, trapeze shape, fan-shape, or even circular shape. These are not all successful but they are attempts to bring the people closer to the altar for only if they can see the action of the mass, can they hope to take an intelligent and active part in it." (34)

The chapel in the college building reflected these trends through its semi-circular shape, sloping floor, absence of chancel, simple unadorned altar, and the absence of extensive images and decoration.

The Second Vatican Council's "Constitution on the Sacred Liturgy" (1963), prescribed "active participation" of the congregation in the celebration of the Mass and directed that church structures be designed "for the active participation of the faithful". The Constitution also urged moderation in the placing of sacred images. Since then Catholic Churches have been designed consistent with these teachings, a place "for the gathering of the faith community in a participatory and hospitable atmosphere." (35) Thus they are generally semi-circular in shape, much like the college building chapel. Images have been deemphasized because they tended to interfere with the action of the assembly. The chapel in the college building reflected the Pre-Vatican II adaptation to modernity which was occuring in the general life of St. Charles College. Hence, the college building symbolizes the historical evolution of the college as tradition and modernity were integrated into the Tridentine seminary.

SEE CONTINUATION SHEET # 14

HISTORY AND SUPPORT (Continued)

PART IV. THE SECOND VATICAN COUNCIL AND THE CLOSING OF ST. CHARLES COLLEGE 1962-1970

In September, 1962, immediately after Archbishop Lawrence J. Shehan of Baltimore had blessed the new dormitory wing, he departed for Rome to attend the Second Vatican Council. For the next three years the Council Fathers fulfilled the promise of Pope John XXIII to renew and reform the church and to engage in a continuous effort to form one human community in the modern world. The Council passed decrees on many vital issues such as the nature of the Church, on Revelation, the Liturgy, the Church in the Modern World, Ecumenism, Religious Freedom, and Priestly Formation. (36) Though the latter originated as Pope Paul VI's letter on the spiritual, intellectual and social formation of priests, it became a decree of the Council. It reflects the guidelines in the decree on the Church in the Modern World which directed the church to do away with the dichotomy between the Church and the world. Hence, the training of priests should not be based upon an adversarial relationship with the world, but rather upon a sense of service to the faithful as well as all peoples of the world. Adaptation and reform are key words in understanding the decree. It urged the reform of the curriculum to assure an introduction of new developments in all intellectual areas rather than depending upon traditional texts and manuals. The decree implied a high degree of interaction between the secular community and the seminary. It implicity encouraged a professionalization of the priesthood which could only be achieved in the United States by adapting to the requirements of those accrediting agencies developed by Protestant theological educators. The decree said very little about minor seminaries as such. However, in contrast to the "hedge" of separtism, it did urge frequent contacts between the young seminarian and his family and cooperation between administration and parents. (37) Because most of the directives for major seminaries were to apply to minor seminaries, adaption, reform, renewal and the breakdown of the dichotomy between the seminary and the world were principles adopted by minor seminaries, including St. Charles College.

According to academic standards St. Charles was a very modern institution. Indeed, as previously stated, it was the national model for the minor seminary's adaptation to modern trends. The Second

SEE CONTINUATION SHEET # 15

HISTORY AND SUPPORT (Continued)

Vatican Council urged an openness to the modern world. Those minor seminaries with day schools flourished. St. Charles was unable to maintain its high enrollment because its self-contained boarding characteristic was a structural barrier to a full openness to the secular world. Hence, the cultural impact of Vatican II untimately led the Sulpicians to close St. Charles.

In the spirit of Vatican II and even before the Counciliar decree on "Priestly Formation" (1965), the Sulpicians formed an Office of Academic Affairs for Sulpician Minor Seminaries with Father Cornelius Cuyler as Dean. Besides keeping the Sulpicians informed on national trends, Father Cuyler placed St. Charles within these trends. In 1964 he pointed out the rise in the day-school seminaries for high school students and stated that St. Charles opened in 1964 with only twenty-one freshmen. (38) The national trend precluded many entrants from outside of Baltimore, while the popularity of St. Paul's Latin School as a day seminary in the Archdiocese of Baltimore meant that few young aspirants to the priesthood would choose a boarding school. In October, 1965, Father Cuyler noted "the most frequently heard charge against our [minor] seminaries is that of isolation from the main stream of contemporary thought and from frequent contact with the very people whom our seminarians are preparing to serve... The 'new look' must include less 'blind' obedience and more understanding, more student participation and government, as well as an enlarged amount of freedom not only in dialogue but in action." Father Cuyler admitted that some of the customs of minor seminaries were "outmoded in these days". He reminded his readers that "after all, five years ago, few of us dreamed of Mass facing the people [and] of the vernacular in the liturgy..." (39) Shortly after these words were published, the fate of the high school section of St. Charles had been sealed; 1965 was to be the last freshman class admitted so that by the end of the 1969 academic year it would close. Eventually it was decided to move the students at St. Mary's philosophy section, located at the original site on Paca Street, to the St. Charles campus to form a residential four-year college. The combined school was named St. Mary's Seminary College, and St. Charles College had ceased to exist. As mentioned in Part III, this four year college had been accredited by the Middle States Association as early as 1951.

SEE CONTINUATION SHEET # 16

HISTORY AND SUPPORT (Continued)

The decision to close the high school was based upon the projection of ever decreasing enrollments derived from analysis of cultural trends against sending young boys to boarding schools and from an awareness that many diocesan vocation directors, imbued with these cultural trends, were promoting day schools for high school seminarians. The Second Vatican Council engendered a critical spirit toward traditional self-contained enclosed seminaries. (40)

With St. Charles as the national model for this enclosed minor seminary, the Sulpicians, many of whom were leaders in new directions in seminary life, understood the signs of the times and closed the high school section of St. Charles College. Ten years after that decision was made, the Sulpicians decided to close the four-year college division St. Mary's Seminary College, in 1977. By this time the national trend of declining college-seminary enrollments, stemming from the continued development of a variety of cultural and religious factors, had an enormous impact upon the Catholic Church. The seminary structure returned to its seventeenth century origins, Le Grand Seminaire, limited to theology students. Gone were those days which encouraged the Sulpicians of St. Charles to embark on modernization and adaptation of tradition by seeking accreditation and by incorporating a new college wing to the campus. The story of St. Charles ends with the ascendency of the modern world and the spirit of Vatican II.

PART V. THE ARCHITECTURAL SIGNIFICANCE

Located high on a hill overlooking Baltimore, St. Charles has a magnificent setting. Seen from a distance - and the College is visable for miles around - the perception is of the central mass, - the Chapel with its dome and colossal coupled columns forming one wing, the Adminstration Building the center, and the Dormitory the other wing.

In short, the architectural significance lies in two respects (1) the siting, massing and grouping of the main campus structures, and the common architectural style; (2) the excellence of the chapel,

SEE CONTINUATION SHEET # 17

HISTORY AND SUPPORT (Continued)

serving as a focal point of the exterior with the remaining buildings providing an architectural setting and balance to the Chapel. The interior of the Chapel is a virtual collection of allied arts - marble carving, stained glass, mosaics - and the interior features of the other buildings are negligible. The significance lies in the arrangement of this campus grouping, the common architectural style of their exteriors, and the interior of the Chapel. Information on the individual buildings follows:

Chapel. From an architectural standpoint, the Chapel is the focal point of the complex. With its height, dome and massive white stone coupled columns set against the buff brick, it dominates the campus and is a landmark in the neighborhood.

The interior has been described as an architectural show case. The walls of the nave, sanctuary and floors are covered with matched carrara marble and a report states that it ranks second only to the Library of Congress in Washington for the precision with which the marble interior is finished. An idea of the craftsmanship involved in this effort may be gained from the fact that the marble interior took nearly two years to complete. The W.P.A. Guidebook for Maryland praised the mosaics. The stained glass windows were designed to represent saints and religious figures particularly appropriate to St. Charles and to priestly training.

The Chapel was designed by Murphy and Olmsted of Washington, D.C. This firm, 1910-1936, designed many structures, particularly ecclesiastical buildings, and their other works include the Shrine of the Sacred Heart in Washington, D.C., the Mullen Library and other buildings at Catholic University in Washington, D.C., and churches in Buffalo, Dayton, Long Island, Mobile and Baltimore. Murphy was a graduate of the Ecole des beaux arts, founder and long-time head of the Department of Architecture at Catholic University, and a member of the Fine Arts Commission in Washington, D.C. Other works of Murphy include the Apostolic Delegation in Washington, the main gates of the Naval Academy (as a member of Allied Architects), the Fourier Building at Notre Dame College in Baltimore and the United States World War II Memorial of St. Avold at Metz, France (as a member of Murphy and Locraft).

SEE CONTINUATION SHEET # 18

HISTORY AND SUPPORT (Continued)

The sculptor for the main altar was John J. Early of Washington, D.C. His other works include the interior of Sacred Heart Church and the Franciscan Monastery in Washington (both with Murphy and Olmsted), Meridian Hill Park, the Reptile and Bird Houses at the National Zoo, National Airport and the driveway entrances to the Department of Justice Building, all in Washington. Early invented the concepts of architectural concrete, concrete mosaics, and precast concrete panels.

The mosaics are by Bancel La Farge, son of John La Farge. Bancel La Farge's other work includes extensive mosaics done in the 1920's in the crypt of the National Shrine in Washington, D.C. and mosaics in the Trinity College Chapel in Washington.

Charles J. Connick of Boston designed the stained glass windows. Known as the preeminent stained glass artisan, Connick's extensive work included St. John the Divine in New York and All Saints Church in Brookline, Mass. (both by Cram), Grace Cathedral in San Francisco, the National Shrine and Trinity College in Washington, and Franklin Street Presbyterian Church in Baltimore.

Robert and Elizabeth Jenkins donated the chapel in memory of their parents, Alfred and Elizabeth, and they and their parents are buried in the crypt. The Jenkins family provided the funds for many important buildings and causes in the Archdiocese of Baltimore including Corpus Christi Church, the Jenkins Memorial Home, portions of Bon Secours Hospital, and so on. As previously mentioned, Oliver Lawrence Jenkins, a member of this same family, was the first president of St. Charles.

Adminstration Building and Dormitory. These two buildings form an integral part of the group which, with the Chapel, constitutes a mass of great dignity and force. The buildings are good examples of the Italian Renaissance style as interpreted by American architects in the early part of this century. Standing alone they certainly possess force and dignity on a large scale. Their principal architectural significance, however, lies in their forming a group composed of the three buildings. There are no interior features beyond some molding in the first floor hallway of the Adminstration Building, and marble and iron stairways in both buildings.

SEE CONTINUATION SHEET # 19

HISTORY AND SUPPORT (Continued)

The College records list the architect of the Adminstration Building and the Dormitory as Charles Ulrich who apparently died while the plans were in preparation. Ellicott & Emmart, a Baltimore firm, prepared the plans. Nothing is known of Ulrich. Ellicott & Emmart were well known Baltimore architects. They are remembered for the Baurenschmidt House at University Parkway and St. Paul Street, which no longer stands, a number of houses in Roland Park, and St. David's Church in Roland Park. Ellicott designed the Old University Hospital in Baltimore and Emmart designed the Masonic Home, "Bonnie Blink", in Baltimore County. Ellicott was a spokesman for the Baltimore Park system while Emmart was particularly interested in city planning. Ellicott retired in 1917, and only the name of William W. Emmart appears on the plans for the upper three levels constructed in 1930.

Dining Hall, Convent and Power House. These three large buildings are built to the rear of the Adminstration Building. Although relatively plain and simple, they are attractive buildings of excellent materials, - brick, rough stone and limestone trim. Their significance lies mainly, however, in being a part of the complex and in their siting and location. The rusticated stone exterior, slate roofs and dormer windows complement the style of the main frontal campus buildings.

These three buildings were apparently designed by the same architects - Ellicott and Emmart and, for the later buildings in 1922, Convent and Dining Hall, William Wirt Emmart.

Stone House and Frederick House. The first floor of the Stone House was constructed in 1885 when the property was acquired by St. Mary's Seminary in 1885 and the second floor was added in 1906. The Frederick House was in existence when the property was acquired by St. Mary's Seminary. The Stone House is an attractive Romanesque-Shingle Style structure. The inside has been continuously altered over the years. The architect is unknown. The Frederick House is a plain farmhouse, modernized on the interior.

The principle significance of both structures is that they came to be used for College purposes. The Frederick House served as a residence for a member of the faculty. In addition to having some architectural appeal, the Stone House frames the central group.

SEE CONTINUATION SHEET # 20

HISTORY AND SUPPORT (Continued)

College Building. Built in 1961, this building derives its significance from being an integral part of the College complex. It was constructed to house the students attending the first two years of College and thus separate them from the high school students.

In addition to being functionally related historically to serve the overall purpose of the College, as well as being physically connected to it by a concrete passageway and utility lines, this building was very carefully designed and sited to maintain the preeminence of the principal group. A contemporary newspaper account states that it was constructed of yellow brick and limestone trim to match the appearance of the other campus structures. It is a five story structure located on a hill so that only three stories appear above ground. Since the ceilings are lower, it is considerably lower in height than the principal buildings. The notable feature of the interior is the Chapel. It is semi-circular in shape and severely simple, reflecting contemporary liturgical trends.

In addition to these factors, it is an attractive building constructed in the International Style. The College did not attempt to duplicate an Italian Renaissance structure in 1961. What was achieved was a fully modern, efficient building which, because of sympathetic siting and use of materials, enhances the total complex.

The building was designed by Johnson and Boutin of Washington, D.C. Johnson is a graduate of the Catholic University in Washington and recipient of its outstanding achievement award in 1968. He was president of the Maryland Society of Architects in 1937-1940. The principal works of Johnson and Boutin include the Quantico Marine Corps School Master Plan, the Bishop Ireton High School in Alexandria, Virginia, and the St. Catherine Laboure Catholic Church in Silver Spring, Maryland.

SEE CONTINUATION SHEET # 21

FOOTNOTES

1. For works on Jean-Jacques Olier see Michael Dupuy and Irenee Noye "Jean-Jacques Olier" Bulletin de Saint-Sulpice 8 (1982): 19-41. Pierre Pourrant, Father Olier: Founder of Saint-Sulpice translated by W.S. Reilly, (Baltimore, 1932). Edward Healy Thompson, The Life of Jean-Jacques Olier, (London, 1886).

2. Charles G. Herbermann, The Sulpicians in the United States (New York 1916), 53-75. Joseph William Ruane, The Beginnings of the Sulpicians in the United States (1791-1829), 12-36.

3. Ruane, 224.

4. "Pigeon Hill" The Borromean (Autumn, 1947), 5,6,23.

5. Richard Shaw, John Dubois: Founding Father (New York, 1983), 37-42.

6. James Joseph Kortendick, The History of St. Mary's College, Baltimore 1799-1852 (MA Thesis, Catholic University of America Washington, D.C. 1942).

7. Ronin John Murtha, Archbishop Ambrose Marechal. (PhD Dissertation, The Catholic University of America, Washington, D.C., 1965) 123-24.

8. "The Old St. Charles", The Borromean, (Spring, 1921), 30. "The Second Founder", The Borromean, (Autumn, 1947), 3,4,27.

9. James Hennessy, American Catholics (New York, 1982), 114-15.

10. Thompson, 386.

11. Quoted in Golden Jubilee of St. Charles College (Baltimore, 1898), 23.

12. For a biography of Jenkins see Cornelius M. Cuyler "A Light to Guide, A Rod to Check" The Borromean (Spring, 1944), 5-8.

13. St. Charles College Catalogues 1880-1909, Sulpician Archives Baltimore hereafter cited as SAB.

SEE CONTINUATION SHEET # 22

FOOTNOTES (Continued)

14. SAB, Files on the Third Plenary Council of Baltimore. Also see Magnien Correspondence 1883-85.

15. For analysis of Americanism see Robert D. Cross, The Emergence of Liberal Catholicism (Cambridge, Mass. 1958); John Tracy Ellis, James Cardinal Gibbons, 1834-1921 (Milwaukee, 1952); Gerald P. Fogarty, S.J. The Vatican and the Americanist Crisis: Dennis J. O'Connell, American Agent in Rome (Rome, 1974); James J. Moynihan, The Life of Archbishop Ireland (New York, 1953).

16. Dennis O'Connell to Felix Klein, January 12, 1898. Americanism File, Archives of the Paulist Fathers, New York; also see Felix Klein, Americanism, Phantom Heresy (Atchison, Kansas, 1951), 100.

17. Philip Gleason "The Crisis of Americanization" Catholicism in America, edited by Philip Gleason (New York, 1970), 133-154.

18. Emily Emerson Lanta, " A Notable Institution of Learning" The Sun (Baltimore, February 4, 1906).

19. SAB, Catalogue of St. Charles College, 1907.

20. John Tracy Ellis, "The Formation of the American Priest, an Historical Perspective" in The Catholic Priest in the United States, Historical Investigations, John Tracy Ellis (ed.) (Collegeville, Minnesota, 1971). 82-83

21. "The Burning of the Old Place", The Borromean, (Spring, 1921) 2-15.

22. Hennessey, 237.

23. SAB, St. Charles Catalogues, 1922, 1930, 1935, 1940. For statistics of seminary enrollments see Catholic Directories for the same years

24. Gleason, 138.

25. "Seal of Approval" The Borromean, (June, 1951) 30.

SEE CONTINUATION SHEET # 23

FOOTNOTES (Continued)

26. Ibid.

27. SAB, J. Cyril Dukehart "Paper read at the School Superintendents Meeting, October 27, 1959, Washington, D.C. " Dukehart Papers.

28. SAB, J. Cyril Dukehart, "Our Seminaries, Their Commitment and Resources" Dukehart Papers.

29. For history of seminary education during this period see John Tracy Ellis, Essays in Seminary Education, (Notre Dame, Indiana, 1967), 173-192; John Tracy Ellis "The Foundation of the American Priest" 74-86.

30. SAB, "Report of the Official Visitation, 1946".

31. SAB, Report of the Building Committee, Faculty of St. Charles College, 1958.

32. Robert H. Mutrux, AIA, "A Post-Vatican Perspective", Progressive Architecture, (December, 1971), 46-53.

33. Phoebe B. Stanton, The Gothic Revival and American Church Architecture, (Baltimore, 1968), 11.

34. Ade Bethune, "Acoustics, Light and Seating for the People's Participation in the Mass", Liturgical Arts, 30, (1962), 65-76.

35. "Constitution on the Sacred Liturgy" Documents of Vatican II, Walter M. Abbott, S.J., Ed., (New York, 1966), 137-179.

36. "Decree on Priestly Formation" Documents of Vatican II, 437-458.

37. Ibid., 441.

38. SAB, Cuyler Papers, Circular Letter, 1964, Office of Academic Affairs.

39. SAB, IBID., 1965.

40. James Michael Lee and Louis J. Putz, C.S.C. (eds.), Seminary Education in a Time of Change (Notre Dame, Indiana, 1965) This 560 page book represents the critical spirit of Vatican II.

SEE CONTINUATION SHEET # 24

MAJOR BIBLIOGRAPHICAL REFERENCES

I. Sulpician Archives Baltimore, 711 Maiden Choice Lane, Baltimore, Maryland

A. Documents

Files on the Third Plenary Council of Baltimore, 1884
Papers of Father Cornelius Cuyler, S.S., 1950-1970
Papers of Father J. Cyril Dukehart, S.S., 1959
Papers of Father Francis Harvey, S.S., 1895-1920
Papers of Father Alphonse Magnien, S.S., 1878-1902
Papers of Father John J. Jepson, S.S., 1938
Official Reports of Visitations, 1946, 1960
St. Charles Faculty Minutes, 1960-61
St. Charles Correspondence with the Diocese of Wilmington, 1964-65.

B. Printed Sources

Catalogues of St. Charles College, 1876-1968
Catalogues of St. Mary's Seminary, 1890-1978
Cuyler, Cornelius, Minor Seminary Conference On Outcomes, Washington, D.C. 1961
Cuyler, Cornelius, Patterns and Problems in Minor Seminary Training, Washington, D.C., 1963
Cuyler, Cornelius, M., "A Light to Guide A Rod to Check", The Borromean, (Spring, 1944)
Deferrari, Roy J., The Organization and Adminstration of the Minor Seminary, Washington, D.C., 1951

SEE CONTINUATION SHEET # 25

BIBLIOGRAPHY (Continued)

Dupuy, Michael & Noye, Irenee, "Jean-Jacques Oiler", Bulletin de Saint Sulpice, 1982

Golden Jubilee of St. Charles College, Baltimore, 1898

Kortendick, James Joseph, The History of St. Mary's College, Baltimore 1799-1852. (MA Thesis, Catholic University of America, Washington, D.C. 1942)

"Pigeon Hill", The Borromean, (Autumn, 1947)

Proceedings and Addresses of the Minor Seminary Department of the National Catholic Education Association, 1958-59

Ronin, John Murtha, Archbishop Ambrose Marechal, (Ph.D. Dissertation, The Catholic University of America, Washington, D.C., 1965)

"Seal of Approval", The Borromean, (June, 1951)

"The Burning of the Old Place" The Borromean, (Spring, 1921)

"The Old St. Charles", The Borromean, (Spring, 1921)

"The Second Founder", The Borromean, (Autumn, 1947)

II. Published Works

Abbott, Walter M., The Documents of Vatican II, New York, 1966

Bethune, Ade, "Acoustics, Light & Seating for the People's Participation in the Mass", Liturgical Arts, 1962

SEE CONTINUATION SHEET # 26

BIBLIOGRAPHY (Continued)

Cross, Robert D., The Emergence of Liberal Catholicism, Cambridge, Mass. 1958

Curran, R. Emmett, S.J., Michael Augustine Corrigan, New York, 1978

Eaton, Vincent M., S.S., "Sulpician Involvement in Education Projects in the See and Province of Baltimore" United States Catholic Historian, Vol.2, Nos. 2-4, 1982

Ellis, John Tracy, James Cardinal Gibbons, Milwaukee, 1952

Ellis, John Tracy, Essays in Seminary Education, Notre Dame, 1967

Ellis, John Tracy, The Catholic Priest, Historical Investigations, Collegeville, Minn., 1971

Erbacher, Sebastian A., O.F.M., Catholic Higher Education for Men in the United States, Washington, D.C., 1931

Fogarty, Gerald P., S.J., The Vatican and the Americanist Crisis, Rome 1974

Gleason, Philip, "The Crisis of Americanization", Catholics in America, edited by Philip Gleason, (New York, 1970)

Hennesssy, James, S.J., American Catholics, New York, 1982

Herbbermann, Charles G., The Sulpicians in the United States, New York, 1916

Keller, James, and Armstrong, Richard (editor), Apostolic Renewal in the Seminaries, New York, 1965

Klein, Americanism, Phantom Heresy, Atchison, Kansas, 1951

Lee, James M., and Putz, Louis J., C.S.C. (editor), Seminary Education in a Time of Change, Notre Dame, 1965

SEE CONTINUATION SHEET # 27

BIBLIOGRAPHY (Continued)

McDonald, Lloyd Paul, S.S., The Seminary Movement in the United States, 1784-1833, Washington, D.C., 1927

Morris, William Stephen, The Seminary Movement in the United States, 1833-1866, Washington, D.C., 1932

Moynihan, James J., The Life of Archbishop Ireland, New York, 1953

Mutrux, Robert H., "A Post-Vatican Perspective", Progressive Architecture, December, 1971

Poole, Stafford, C.M., Seminary in Crisis, New York, 1965

Pourrat, Pierre, Father Olier Founder of St. Sulpice, Baltimore, 1932

Ruane, Joseph William, The Beginnings of the Society of St. Sulpice in the United States, 1791-1829, Baltimore, 1935

Shaw, Richard, John Dubois: Founding Father, New York, 1983

Stanton, Phoebe B., The Gothic Revival and American Church Architecture, Baltimore, 1968

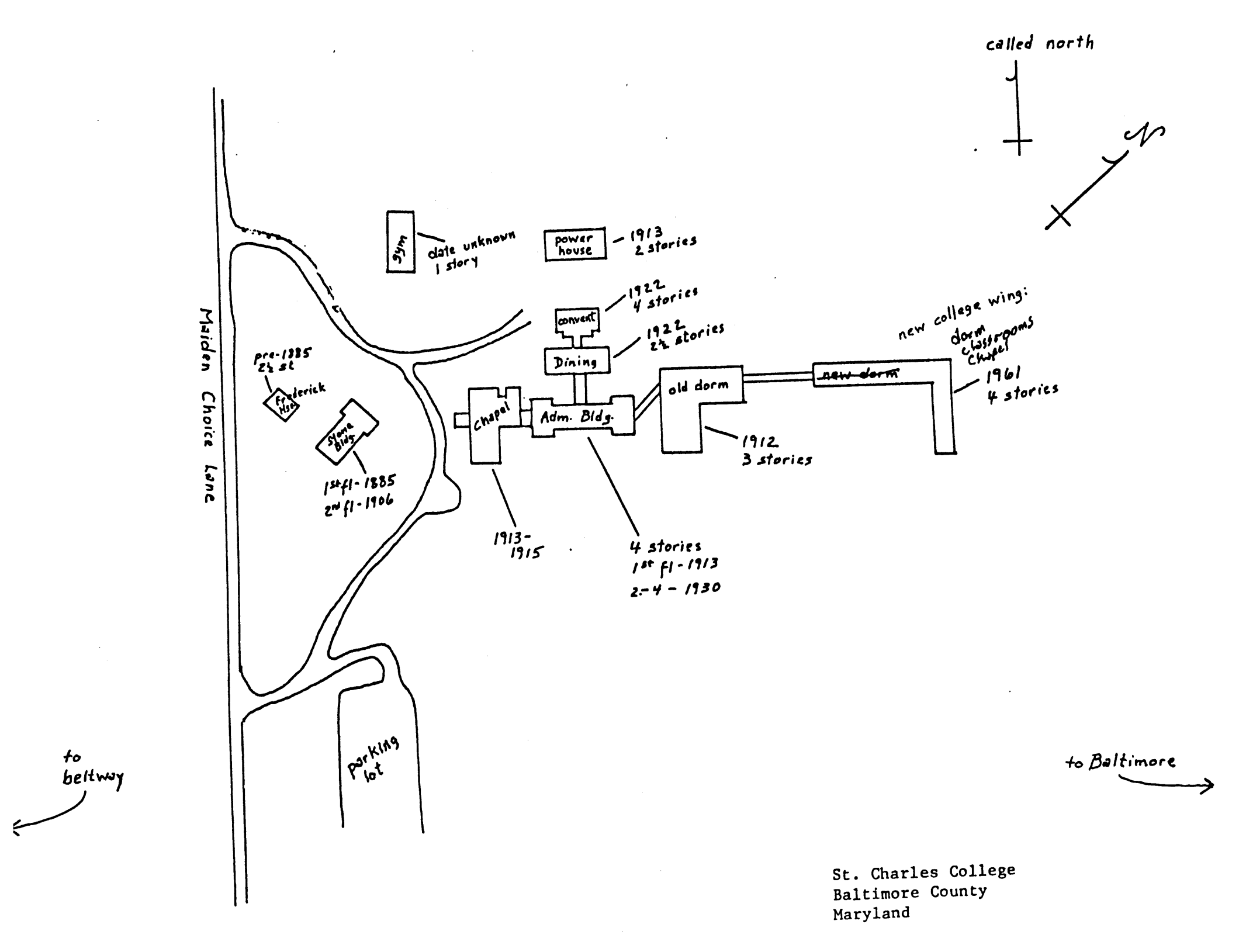
Thompson, Edward Healy, The Life of Jean-Jacques Olier, London, 1886

Tierney, John J., S.S., St. Charles College, 1848-1948, Catonsville, 1948

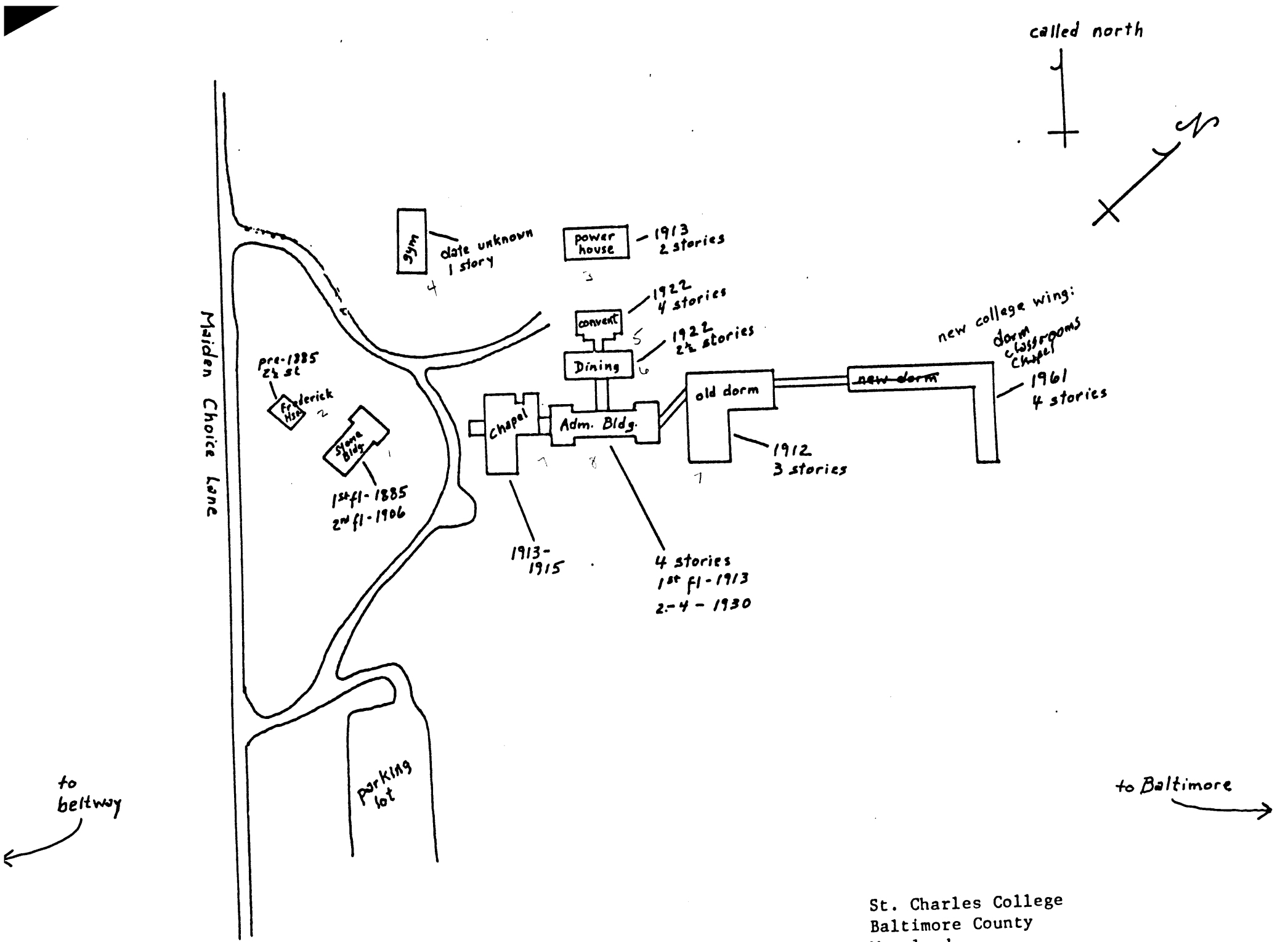
Wagoner, Walter D., The Seminary, Protestant and Catholic, New York, 1966

BOUNDARY JUSTIFICATION

The nominated property represents the minimum acreage necessary to encompass the St. Charles College complex within its immediate setting. The boundary follows the existing property lines on the southeast and southwest. The northwest boundary follows the property line, excluding a modern residence located west of the power house. The northeast boundary is a line of convenience connecting the northwest and southeast lines, which separates the historic complex from a larger area of non-significant open space.



St. Charles College
Baltimore County
Maryland



St. Charles College
Baltimore County
Maryland