

ROCHESTER HISTORY

Edited by Ruth Rosenberg-Naparsteck
City Historian

Vol. LX

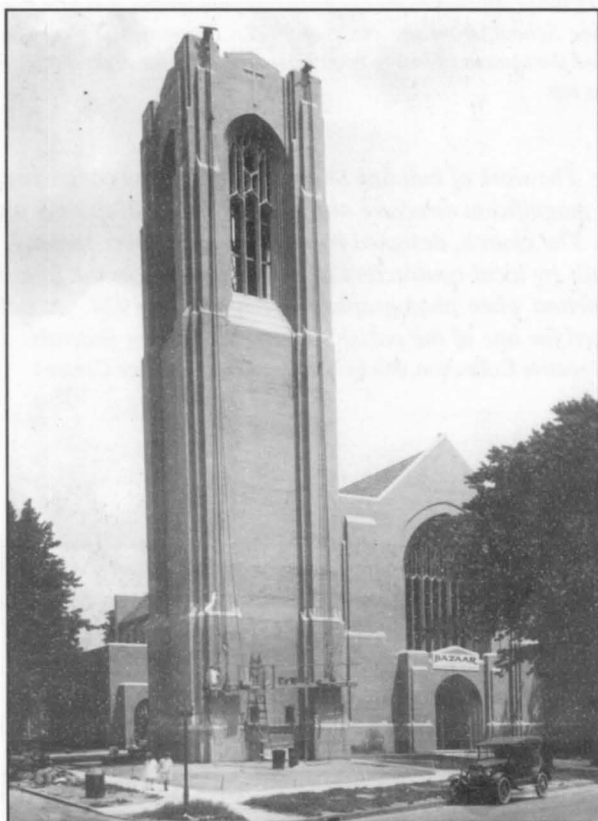
Spring, 1998

No. 2

Building an Urban Faith Community: Centennial History of St. Augustine Church

Part One

by Anna Louise Staub, SSJ
and Victoria Sandwick Schmitt





Father O'Brien appears in the center of this photograph of eighth graders of St. Augustine School, from the class of 1927. Bernard Murphy, whose family overcame the trauma of losing two children, stands far right in the second row from the top.

Cover: The work of building St. Augustine's urban campus culminated in this magnificent structure at the corner of Chili Avenue and Lozier Street. The church, designed by Rochester architect James K. Arnold, and built by local contractors and artisans, was in the final stages of construction when photographed in September, 1924. A side yard is arranged for one of the parish's many fundraising festivals. (From the Stone Negative Collection, Rochester Museum & Science Center.)

Rochester History, published quarterly by Rochester Public Library.
Address correspondence to City Historian, Rochester Public Library,
115 South Avenue, Rochester, NY 14604.

Subscriptions to the quarterly Rochester History are \$8.00 per year by mail. Foreign subscriptions \$12.00. \$3.00 per copy per back issue.

©ROCHESTER PUBLIC LIBRARY 1998 US ISSN 0035-7413



St. Augustine Church and School commenced operations in 1898 in this plain mission church at the corner of Chili Avenue and Hobart Street. Part of the structure burned in 1906. The next year, a more substantial duplex church/school replaced it.

Beginnings

Who were these people converging upon the small, newly constructed framed building at the corner of Chili Avenue and Hobart Street? Dressed in Sunday best, their spirits seemed high on this beautiful feast of the Immaculate Conception, December 8, 1898. ¹

Today marked a special celebration for Catholics living in the area—the dedication of a mission chapel in the Diocese of Rochester under the patronage of St. Augustine. The Reverend Thomas F. Hickey from the Mother Church, St. Patrick Cathedral on Platt Street, offered this first Mass. Other priests who resided at the Cathedral: Reverend Fathers George V. Burns, Philip Golding, Arthur Hughes and John F. O’Hern took turns offering subsequent Masses on Sundays and holy days and serving the spiritual needs of the people in this new mission area.

Who were these people who ventured out in a blizzard to attend this dedicatory Eucharist in a plain chapel? Who trusted that they could repay the \$1,000 ² required to build their shanty church in the sparsely inhabited extreme western fringes of the city of Rochester?

Three groups of Roman Catholics backed the founding of the new mission church without knowing exactly what the future would bring: lay Catholics who lived in the largely undeveloped neighborhoods, priests, and the Sisters of St. Joseph.

The laity made up one part of the trio committed to the future of the new mission church. Neither influential nor affluent, none enjoyed a prestigious address on nearby West Avenue nor a home like those gracing several neighboring streets. The 30 odd founding³ families of St. Augustine's came from the ranks of Rochester's working class. Most of their bread winners worked either on the nearby railroads or in the clothing industry.

Leschander, Horn, Houck, Bertrand, Curlett, Gleason, Haag, Rowan⁴—their names bespoke their roots in Ireland, Germany and England. All lived west of Bull's Head, the Main and Genesee Streets intersection. Most of them resided in an area bounded on the south by West Avenue and on the north by railroad tracks.⁵ Up to now, they had worshiped at St. Patrick Cathedral, Ss. Peter and Paul, Holy Family or Immaculate Conception.

The priests who officiated at the dedication and who promised to minister to the spiritual needs of the parishioners constituted the second group. Talented, zealous and in earnest they brought to the founding of the parish their best skills. They included two future Rochester bishops—the second and third, respectively—Thomas Francis Hickey and John Francis O'Hern—as well as the future pastor of Sacred Heart Parish, Father George V. Burns. None of these prominent priests ever had a permanent connection with St. Augustine's. They merely took turns as missionary chaplains.

The third group of St. Augustine's parish builders kept a low profile at the dedication. Often invisible, their efforts nevertheless were crucial to the growth of the parish.⁶ They were the Sisters of St. Joseph, a teaching community established by Bishop McQuaid to help carry out his mission to offer a free Christian education to every Catholic school child in the Rochester diocese.

The Sisters' work officially began not on a Sunday, but on a school day. The new building which served as a chapel on the weekends became a school house during the week. Twenty-three children enrolled in the first classes, in first through fourth grades. Older children attended the Cathedral School. St. Augustine's was the 11th school the Sisters opened in Rochester as they worked to provide Catholic children an education with God as an integral part.⁷

The need for a parochial school may have been the most important impetus for founding the St. Augustine mission. The school at St. Mary's Orphanage, located at Bull's Head, did not have room for any

non-resident students. ⁸ Holy Apostles School on Lyell Avenue, the nearest non-German speaking parochial school, was too far away. ⁹

The family of Nicholas and Mary Leschander, who settled on Briggs Street, passed down the story of their forebears' part in starting St. Augustine. According to family members, Nicholas Leschander and three other men went to Bishop McQuaid to plead with him to start a school for their little children. The older ones walked 1 1/2 miles to Holy Apostles twice a day, but the frigid winter weather with its huge snow piles was too hazardous for the tiny tots. Holy Family was much closer, but the Sisters taught all classes in German. Mary Leschander wished her children to be instructed in English, and she was willing to have them endure hardships to obtain what she considered an important proficiency. ¹⁰

The future of the tiny mission church seemed assured when the local Catholic newspaper reported just two months later that the student body had doubled and Sunday worship was brisk. "The little 'church school' of St. Augustine is in quite prosperous condition. Over 100 adults enlist regularly at the Sunday services, and there are 46 pupils registered at the school." ¹¹

These modest beginnings of an urban faith community were in many ways typical of many of the urban Catholic parishes of Rochester. St. Augustine came into being during a time when the Catholic Church in Rochester was experiencing a rapid population growth.¹² Physically, most new church plants grew from humble single structures like St. Augustine's into full-blown architecturally constructed campuses, complete with church, school rectory and convent. ¹³

Over the next century, the church grew and changed dramatically. It began as a self-contained full-service community designed to serve the Catholics of the vicinity. Much of the parish building was tangible, as new and more imposing structures appeared on the campus. In later years, St. Augustine evolved into a parish committed to far less literal building projects. It became a mission-based community of interest, *dedicated to networking with other religious groups and city officials in an effort to improve the lives of residents in the vastly transformed part of the city where it stood.*

Growth of the Parish and the Neighborhood Intertwined

St. Augustine parish originated alongside a newly developing part of the city of Rochester known as Lincoln Park. The Chamber of Commerce, acquired Lincoln Park, which was located on a railroad line, and began in 1900 to actively promote the site to both local and out-of-town industries. ¹⁴ The Park soon became home to a number of growing factories. General Railway Signal employed 500 in its Lincoln Park Plant by 1904. The Pfaudler Company moved into a new factory at the same time. ¹⁵ Taylor Instrument opened a new plant on nearby West Avenue in 1906, attracting hundreds of skilled workers. ¹⁶ In an era when most workers lived near their jobs, the population grew rapidly and the neighborhood boomed.

In the years following the turn of the century, St. Augustine parishioners began to settle south of Chili Avenue between Genesee Street and Thurston Road. A few families settled farther west of Thurston Road, in an area not yet annexed by the city and still part of the Town of Gates. ¹⁷

As promised, various priests from the Cathedral officiated at St. Augustine's Sunday services. During the week, the Sisters of St. Joseph held sway. Sister M. Regina Flaherty, one of the pioneers of the order locally, opened St. Augustine's School in November 1898. ¹⁸ For the first month of its existence, she served as both teacher and principal.

Shortly thereafter, Superior General Mother Agnes Hines sent Sister Regina to open another school in the southwest part of Rochester, St. Monica's on Genesee Street. Also founded in 1898, ¹⁹ St. Monica's history became intertwined with St. Augustine's for the next century. Sister Regina was one of many links connecting the two churches over the years.

Mother Hines immediately transferred Sister Anna Marie Hynes from St. Agnes in Avon to take Sister Regina's place at St. Augustine's school. Sister Anna Marie served there for the next 12 years as teacher and principal. Like Sister Regina, Sister Anna Marie was in her 40s, the daughter of Irish immigrants, and a veteran teacher in the Rochester diocese. There being no convent on the St. Augustine property, she resided at St. Mary's Boys Orphan Asylum at Bull's Head.

While the priests from the Cathedral rotated duties as chaplains at St. Augustine Church, the Sisters of St. Joseph were consistently and continuously present. Their pupils loved them dearly. ²⁰

Another teacher, Sister Albina Benzing, joined the faculty in 1900. Sister Albina provided a fascinating glimpse into life in the budding parish, in a journal she kept of the early years of the church and school. ²¹



Sister Anna Marie Hynes, pioneering teacher and principal of St. Augustine School, as she appeared while working at the school, c1900. Few photographs of the Sisters of St. Joseph survive from this era. (From the Sisters of St. Joseph of Rochester Archives.)

When the church was dedicated in 1898, she wrote, the pews were benches which also served as student seats. Sister Albina played a small organ for the children's Masses, at 9 a.m. on Sundays. High Mass followed at 10:30. The original building had just one room, plus a shed. The shed provided storage for the students' desks and school furniture during weekend Masses. In 1900, two rooms were added, the larger a sanctuary and the smaller a vestry. Big stoves, that were already old when the building opened, provided heat for each room.²²

Every Sunday after Mass, John Houck and his small sons prepared the building for Monday's classes. Houck, who at the age of 13 emigrated to Rochester with his widowed mother, was a founder of St. Augustine. He and his wife, Mary Schafer Houck, raised nine children in their Ringle Street home.²³

Each morning, according to Sister Albina, she and Sister Anna Marie walked from the orphanage at Bull's Head down Chili Avenue to the school. Open fields bordered the street much of the way. Winter posed special challenges as they traversed Chili Avenue in snow, trailing their long habits.

We were supplied with high rubber boots, and we had to plow through the drifts which were plenty high. The snow-plow (a small one) didn't get up as far as that very often, before about 9 a.m. When it did, we could say Alleluia! ²⁴

Despite the difficulties, Sister Albina thoroughly enjoyed her work with the children. So did the priests from the Cathedral. As Sister noted,

Archbishop Hickey who was then the V.G. [Vicar General] visited us very often. He and Father Geo. Burns used to say they came up for some fun and believe me, they had it. The kiddies told them more than they knew, without charge. ²⁵

One of the first students, Marion Schaefer, born in 1897, reports that by the time she entered first grade in 1904, the students had already



The family of John and Mary Schaefer Houck, founders of St. Augustine parish, are pictured with their nine children on the front porch of their home at 39 Ringle St. John Houck was born in Germany and worked as a tailor in Rochester. Every Sunday he and his young sons helped convert the mission church into a school in time for Monday morning classes. (Courtesy of John J. Houck.)

outgrown the little school. The first two grades met in a red house next to a vacant lot at the corner of Sherwood and Chili Avenues. ²⁶

In 1906, fund raising parish activities, including a lecture delivered at the Cathedral, ²⁷ and a mid-summer festival and lawn fete staged on St. Augustine's property ²⁸ generated revenue for the mission church and started a building fund for a larger church.

That same year, as the 11 acre Lincoln Park subdivision and industrial center attracted more workers and their families, ²⁹ Bishop McQuaid officially acknowledged the growth in population of St. Augustine's mission territory. ³⁰ He therefore raised St. Augustine's to the status of a parish, with all the rights that rank implied. To head the new parish, the bishop named the Reverend John H. O'Brien, 38 years old and ten years ordained. From August 24, 1906 to the end of his life—nearly four decades—O'Brien shepherded the people of St. Augustine's.

An appointment to head an urban parish was the choicest assignment available. Only the most trusted priests usually received such awards. ³¹ Evidently, O'Brien, though young, had favorably impressed the Bishop. St. Augustine was only in its beginning stages when Father O'Brien became pastor, however. He had to work very hard to build it up.

A native of Oswego, N.Y., Father O'Brien came to Rochester with his parents at an early age. ³² He received his secular education at Rochester Free Academy. ³³ His priestly formation began at St. Andrew's Preparatory Seminary. A close look at O'Brien's education reveals that he followed the path to priesthood that Bishop McQuaid envisioned for all young men.

McQuaid founded St. Andrew's in 1870 to encourage the development of a native-born American clergy. ³⁴ It was one of only eight preparatory seminaries in the United States. From there, O'Brien went on to Troy, N.Y., where he studied at St. Joseph Provincial Seminary. ³⁵ In 1893, he took up residence at the newly opened St. Bernard Theological Seminary, as a member of the pioneering student body of 39. Having conceived of the idea of a major seminary for Rochester in 1879, Bishop McQuaid was so thrilled with the realization of his dream that he closely oversaw the school and its staff and students. He would have known O'Brien personally as a student.

Bishop McQuaid ordained Father O'Brien to the priesthood on May 30, 1896 in St. Patrick's Cathedral. McQuaid then sent the new priest to St. Mary Church in Canandaigua to serve as assistant pastor. ³⁶ St. Mary was one of the oldest parishes in the diocese. ³⁷ The parish population must have been substantial because few parishes had assistants before the 20th century. ³⁸

By 1902, O'Brien had been reassigned to the State Industrial School at Edgerton Park as chaplain. For the next several years he ministered there while living nearby in Bishop McQuaid's residence at 70 Frank Street (now North Plymouth Avenue) adjacent to St. Patrick Cathedral.³⁹ Fathers Hickey, O'Hern, and Burns, all of whom officiated at St. Augustine mission church, lived there as well.⁴⁰

A Duplex Church

Not long after O'Brien's arrival as resident pastor, in the fall of 1906, fire damaged the eight-year-old structure that served as St. Augustine's original church and school house. Rather than repair this building, now outgrown, Rev. O'Brien announced that the parish would replace it with a substantial combination church and school building.⁴¹

The new combination church/school building of St. Augustine represented the typical second stage in the life of a Catholic parish in Rochester during Bishop McQuaid's tenure. One of the bishop's most important goals (and that which he considered his "greatest glory"),⁴² was the establishment of a system of tuition-free parish Christian schools in his diocese.⁴³

The building of a church/school duplex structure reflected a shrewd plan. It gave a parish like St. Augustine a chance to grow, and then build a separate church. After that, the whole duplex building could be used as a school. Several such structures are still found on urban parish campuses in Rochester.⁴⁴

In an age of immigrant sensitivity and anti-Catholic discrimination, the Catholic parish church provided a fortress to offset the cultural influence of the dominant Protestant community. It provided spiritual life and familiar rituals, education, an active social life, and welfare. An insular, inward looking society, the church sought to impress outsiders but not necessarily to attract or transform them.

What all parish organizations strove to achieve was a Catholic universe in the parish that could be 'all things to all.' Parishioners would find everything they needed in the parish, from guidance in their religious life, to social outings, to a lending library...⁴⁵

Each parish had the relative freedom to hire the architect of choice to design its churches and schools.⁴⁶ Local architects usually designed routine schools and halls, and sometimes major building projects. Outside architects also received commissions to plan parish buildings.



Fifth graders in St. Augustine's church/school, 1912. The duplex building stood on the corner of Chili Avenue and Hobart Street, on the site of the first church structure. (From the St. Augustine Archives.)

The two prevailing architectural styles were eclectic Romanesque (round-topped windows)⁴⁷ and eclectic Gothic (pointed windows).

St. Augustine's building committee hired 33-year-old Rochester-born architect Joseph Oberlies (1873-1925). They commissioned a Romanesque style building, referred to as "Renaissance style" at the time.⁴⁸ Oberlies designed a number of local Catholic educational institutions, including Holy Redeemer, St. Boniface and Nazareth Academy.⁴⁹

Working throughout the winter, architects and builders completed the new place of worship in only six months. Ground breaking occurred in late October.⁵⁰ Bishop Hickey, who had supervised the erection of the chapel eight years before and was now coadjutor bishop of Rochester, performed the ceremonial laying of the cornerstone⁵¹ on Sunday December 23.⁵² By the beginning of May, 1907, work on the building was completed.⁵³

Located at the corner of Chili Avenue and Hobart Street, the two-story church/school building to be known as St. Augustine Roman Catholic Church, was a far more permanent building than its predecessor had been. White Medina stone trimmed the mottled buff clay brick of the church's exterior.⁵⁵

The basement featured an auditorium.⁵⁶ The school occupied the first floor, where six large rooms accommodated 177 students in nine grades.⁵⁷ The school boasted “detached toilets in the rear” and “the most modern and up-to-date ideas” on lighting and ventilation.⁵⁸ The second floor housed the church, which seated 600 to 650 people. Four large staircases, one in each corner, provided access to its sacred space.⁵⁹

Rather than dedicate the building immediately as a place of worship, parishioners elected first to use the basement and upper floors for a massive fund raising festival—a church fair.

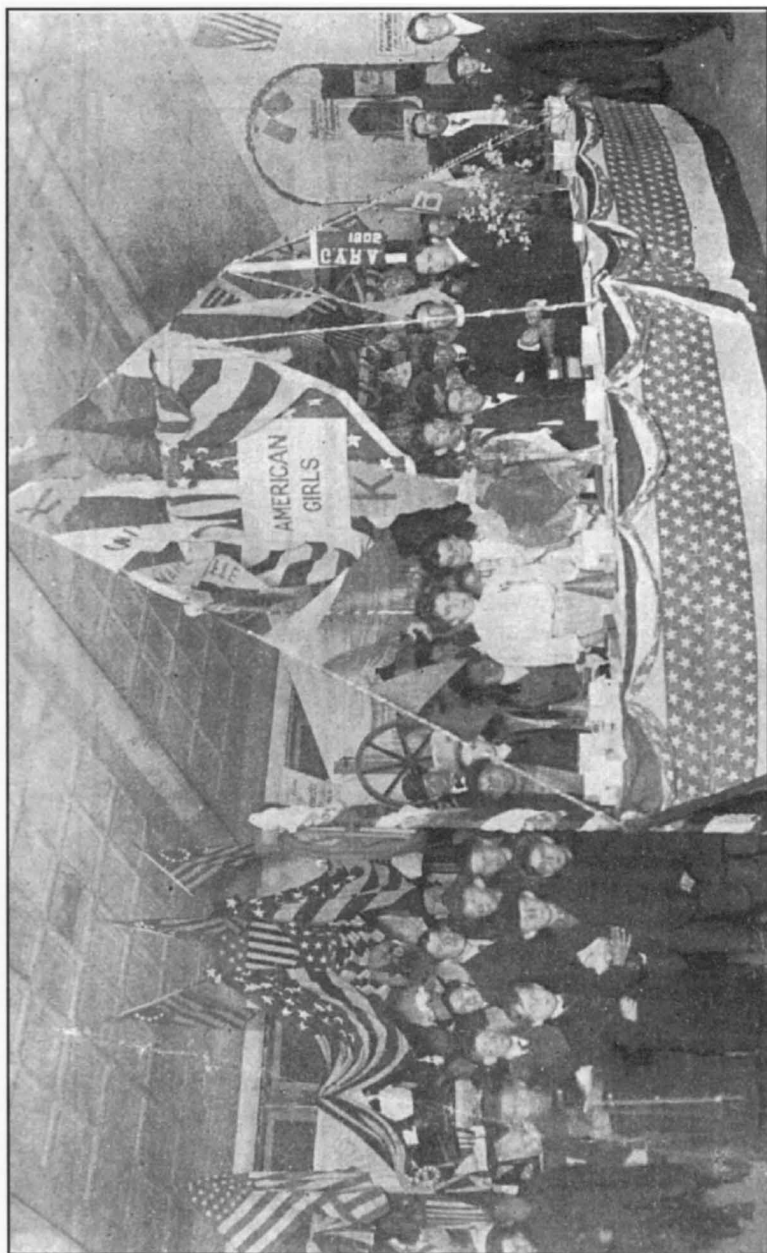
Eight months of planning culminated in a week long shopping and entertainment extravaganza calculated to “make those who may attend stare in bewilderment.”⁶⁰ Merchants and manufacturers, from Sibley, Lindsay & Curr Co. to Hubbard, Eldredge and Miller the furniture makers, contributed merchandise to the fair. In addition to the elaborately decorated booths filled with all kinds of wares for sale, the festival featured a different dramatic or musical entertainment each night.⁶¹

The fair undoubtedly impressed the neighborhood at large with the substantial new structure which the Catholics of the vicinity had erected to replace their earlier, modest mission church. Although Catholics were rapidly becoming the largest single religious denomination in Rochester,⁶² they perceived themselves as the subjects of discrimination and prejudice. The new church became a symbol to assert a Catholic presence.⁶³

The planning and execution of the fair launched and consolidated Father O’Brien’s new position as rector of the parish. When Bishop McQuaid dedicated the new church at the end of July, he emphasized the importance of the people and the pastor working together “for the common good.”⁶⁴

The fair, therefore, served several purposes. It raised money for the parish; gave O’Brien a vehicle to emerge as a leader of parish activity; offered him the opportunity to become acquainted with his congregation; occupied Catholics in church sanctioned activity and entertainment; and impressed on Protestants and other denominations that Catholics were to be a permanent presence in the neighborhood.

The formal dedication of the new church took place on Sunday, July 28, 1907. Bishop Bernard J. McQuaid presided and preached at the morning Mass. In the evening, Rt. Rev. Bishop Hickey addressed those assembled for a 7:30 p.m. solemn vespers⁶⁵ service. In addition to Hickey, four of the five priests who assisted at the dedication of the mission chapel, eight years prior, returned to participate in this new solemnity. A large number of priests and seminarians participated as well.⁶⁶



This photo of the May, 1907 St. Augustine fair, held in the new duplex church/school, appeared in the Sunday, May 19 edition of the Rochester Herald. Fr. O'Brien appears in the center, an integral and authoritative part of the activities.

Bishop Hickey stated in his sermon that “the work of education and religious instruction will be carried on here under the guidance of God and watched over during all of the coming years by St. Augustine...This building will be a nursery for your children.”

The education of the children continued to fall to the Sisters of St. Joseph. However, there is no record in the newspapers of any of the Sisters of St. Joseph taking part in the services on this occasion. Nor were they given any recognition for the direct part they continued to play in the work of education and religious instruction of the young people of the parish.⁶⁷

The Teaching Sisters

Women religious⁶⁸ of the time accepted a life of “anonymity, unquestioning obedience, devotion to duty, and complete self-sacrifice.”⁶⁹ They literally lived enclosed lives, even though a teaching order such as the Sisters of St. Joseph engaged in active work.⁷⁰

These strictures notwithstanding, the life of a woman religious attracted many young women from loving, well-to-do families, as well as from poorer homes.⁷¹ In an age of women’s rights activism, convents provided practical and “even high status”⁷² careers for Catholic women. Outside her religious order, a Sister submitted unequivocally to male clerical authority. Within her religious community, her real community, the religious authority was a woman, the superior of her order.⁷³

This situation may have created some tension in schools and parishes such as St. Augustine where priests had overall charge, but Sisters served as principals and teachers—and by appointment of the superior of their order. The arrangement also provided some autonomy and offered women religious a great deal of responsibility for their lives and work.

Records from the earliest Sisters who worked at St. Augustine as principals and teachers,⁷⁴ and interviews with contemporary members of the Sisters of Saint Joseph,⁷⁵ show that Sisters circulated frequently to many schools and many positions.

Convents provided a support system and camaraderie for the women religious. Parishioner Mary McMahan related how Father O’Brien forbade the Sisters to attend weddings. McMahan grew up across the street from the convent and knew the Sisters well all of her life. She said when she married, one of the Sisters hid in the balcony to listen to the ceremony, and carried the news back to the other Sisters in the convent.⁷⁶

The teaching Sisters also benefited from Bishop McQuaid’s desire

that Catholic schools be in every way equal educationally to the public schools. He wanted the students to be able to pass the state regents exams. Therefore, the Sisters themselves enjoyed excellent educational opportunities. Nazareth Academy, from which many future teaching Sisters of St. Joseph graduated, provided a course of instruction that satisfied, and even exceeded the state's requirement for education of public school teachers.

Many Sisters attended normal schools and universities in Europe ⁷⁷. The diocese sponsored teachers' institutes. In 1898, the Sisters of St. Joseph opened their own Normal School. ⁷⁸

The parish and the school at St. Augustine grew rapidly. The addition of new buildings on the campus reflected the growth. ⁷⁹ The first campus addition came in 1909, when O'Brien purchased a new rectory and moved into it from his former residence at 40 Normandy Ave.

Next, he enlarged the school, which in just four years had outgrown its new building. An addition of three large rooms on the west side of the building was under construction by July 1911. It accommodated 150 more students. ⁸⁰

In the same summer of 1911, Father O'Brien purchased a house on Hobart Street adjoining the church property, to be remodeled into a convent. ⁸¹ Enlarged twice in the ensuing years, this convent served as a home for the Sisters of St. Joseph who taught at St. Augustine, for the remainder of O'Brien's tenure, and indeed, until 1949. ⁸²

Southwest Rochester People

City directories and parish baptismal records indicate that beginning in 1906, increasing numbers of parish families lived north of Chili and west of Gardiner Avenues (a continuation of Thurston Road.) Seven families lived in Lincoln Park, the 11-acre subdivision that included homes as well as factories. Italian names do not show up in the baptismal records; the names of the parishioners continued to be Irish, German and English. ⁸³

Concurrently, the factories at Lincoln Park continued to grow dramatically, adding employees as they cultivated worldwide markets, and fueling growth in the neighborhood. After an initial boom, General Railway Signal reduced its work force by more than half during a depression in 1908. Four years later, however, it had again grown into the seventh largest factory in the city, with 759 workers. Taylor Instrument added a research department to its plant and by 1910 employed 800 skilled workers. In 1914, the American Laundry

Machine Company built a new plant at Lincoln Park and engaged more than 500 workers.⁸⁴

After introducing its products to an international market, Ritter Dental Manufacturing Company moved into a nearby West Avenue plant in 1908. By 1914, 600 workers produced dental equipment there, and the factory doubled in size.⁸⁵

All this time, Lincoln Park, like Kodak Park, stood outside the city limits as an industrial and residential suburb. In 1918, the City of Rochester annexed both “parks” and assumed the duty of providing them with water, sewers and police protection.⁸⁶

This expansion had a positive effect on the fortunes of St. Augustine parish. By the end of 1916, the parish debt of more than \$90,000, incurred just a decade before, had been reduced to just under \$7,000. Father O’Brien’s 1916 Christmas gift from his congregation amounted to \$900.⁸⁷

By the 1910s, the 19th and 20th Wards—the districts that comprised much of St. Augustine parish territory—were home to many of the foreign born of Rochester’s population.⁸⁸ West Avenue was one of a dozen streets closely associated with the many recent Italian immigrants, more than half of whom were men who came to Rochester without families, expecting to eventually return to Italy.⁸⁹

A new ethnic group joined the neighborhood residents, and St. Augustine parish when the T.H. Symington Company moved to Lincoln Park from Corning in 1909. Portuguese people, who had emigrated from the Madeira Islands moved to Rochester to work at the company. Symington manufactured railroad equipment and employed 400 skilled workers in its Lincoln Avenue foundry.⁹⁰

For many years, Portuguese laborers, molders, machinists, and foremen, worked almost exclusively for Symington. By the mid 1920s, a few worked for Reed Glass Company and several operated grocery stores. They lived in homes on streets in the Lincoln Park area, bounded by Gardiner and Chili Avenues, Buffalo Road, and West Avenue. They congregated primarily on Lincoln Avenue and Garfield and Depew Streets.⁹¹

By 1919, 141 Portuguese (60 to 80 families)—bearing names such as Flores, Abreu, Vieira, Gouveia, Alves, Rodriguez, Nunes, Nevis, Freitas and Teixeira—lived in Rochester.⁹² Their numbers continued to grow as immigrants came directly to Rochester from Madeira. Many single men boarded with Lincoln Park families who were relatives or friends. Some of these same bachelors eventually moved to California.⁹³

Most of the Portuguese immigrants in the United States settled in East Coast communities in large numbers and established their own churches. Their numbers in Rochester were too small to justify a



Residence of Henry B. Graves, West Avenue, corner of Lozier Street, 1913. The eastern portion of West Avenue featured substantial homes and was a prestigious address. (From the Stone Negative Collection, Rochester Museum & Science Center.)



The Western end of West Avenue at Cairn Street was part of Lincoln Park, home of many immigrant and working class families. Railroad tracks made it a dangerous place for children to play. General Railway Signal, one of the Lincoln Park factories, is at right in this January 12, 1908 photograph. (From the Stone Negative Collection, Rochester Museum & Science Center.)

Portuguese parish. Instead, they joined St. Augustine, the Catholic parish closest to their homes.

Father O'Brien took the Portuguese parishioners under his wing. He earned their respect and appreciation. He baptized the first Portuguese child, Eva Olival, at St. Augustine on May 15, 1910, and began marrying Portuguese couples within the next two years. He also inaugurated annual preaching missions in which Portuguese-speaking missionaries, most often Redemptorist Fathers who had served in Brazil, visited St. Augustine and offered services in the Portuguese language.⁹⁴ The Portuguese were a wonderful addition to the parish—faith filled, thrifty, honest and devoted church goers.⁹⁵

The family of Irish-Americans Eugene Patrick and Catherine Roach Murphy is of special interest because it is well documented. The couple moved into Lincoln Park from Wayne County not long after the St. Augustine duplex church/school opened. E.P. Murphy kept a family record that offers insights into the lives of a working class family of the parish during the early days of the century.

The Murphy family's documented relationship with St. Augustine church begins with the baptism by Father O'Brien on June 14, 1908 of Eugene Edward Murphy, born on May 10, 1908 at the family home "on Buell Road, Lincoln Park, N.Y."⁹⁶ On November 6, 1910, Father O'Brien christened another Murphy newborn, Gertrude Murphy, "born on Buffalo road at Lime Kiln farm."⁹⁷

Less than a year later, St. Augustine church provided the setting for the funeral of an older Murphy son, Charles R. Murphy, "killed by an electric cable about 6 pm. June 11th 1911, while walking...through a lane opening on Buffalo Road."⁹⁸

When another Murphy child, Isabelle, died later that same year, the distraught father wrote about it at length in his log, blaming the doctor—and even, by implication Father O'Brien—for misinterpreting the symptoms.

My Isabelle upon advice from Dr Connor & Father JH O'Brien - taken to St Mary's Hospital - Sat Dec 9th 1911. ambulance came for her Friday night at 9 30 on 8th and we would not let her be taken - they all claimed she my Isabelle had appendicitis. Sat morning she was suffering great pain and I her Father called a Hack and with her Mother took her in my arms in the Hack to the Hospital- Operated on my angel girl Sunday Dec 10th getting along fine until about 4 10 pm Friday Dec 19th when she died at Hospital - her Mother at her bedside.

did not have appendicitis - in my mind the operation which was in Center of body was not for appendicitus [sic] which we was told was the trouble, but for experiment only - suffered untold agony and pains after as well as before operation and all was the matter was that my angel girl had stomach trouble brought on by a cold -

Funeral at 830 a.m/ & 9 a.m. from St. Augustine's Church - Chile [sic] ave Rochester Friday Dec 22d 1911.

The year 1912 found the Murphy family in a "new home on Stanton St Lincoln park—Gates NY." ⁹⁹ They celebrated the birth of a new baby boy, Bernard Richard Murphy, whom Father O'Brien baptized at St. Augustine May 26, 1912. George Percy Murphy followed in 1915 and Joseph Raymond Murphy became the youngest member of the family in 1917. In the 1920s and 1930s, Father O'Brien assisted at the marriages of the Murphy children. ¹⁰⁰

Father O'Brien Characterized

Until 1912, Father O'Brien operated the parish without assistants. He officiated at all of the Masses, ¹⁰¹ the baptisms, confessions, funerals, weddings, and first communions, and presided over a host of parish societies and church fund raisers. He oversaw the school and the growing physical plant. Other than a retreat in 1911, ¹⁰² there is no record that Father O'Brien took a vacation during these years. In later years, Father O'Brien took extended vacation trips in the company of other priests. ¹⁰³

In June, 1912, Bishop Hickey assigned Rev. Joseph V. Curtin, as the first of a succession of assistant pastors of St. Augustine. ¹⁰⁴ Three years later, Rev. Daniel O'Rourke replaced Curtin. ¹⁰⁵ He was followed by Rev. Charles F. Shay, who had served as an altar boy at the first Mass in 1898, ¹⁰⁶ and in 1922, by Rev. Edward M. Lyons. ¹⁰⁷

From the earliest days of his pastorate, Father O'Brien had only to state a need to call forth a response from his people. Alice Rowan recalled a time when O'Brien announced an unexpected financial emergency. Mrs. Mary Stoltz of Post Avenue had a large chest in her home which many people admired. She raffled off the chest among her friends and gave the sum collected to Father to cancel the debt. ¹⁰⁸

Sister Margaret Mary Ryan relates how her grandmother, Mrs. Anna Ryan, reacted to Father O'Brien's request for cassocks and surplices for the altar boys. Mrs. Ryan offered to make all the vestments for the boys. When Sister's brother Tom brought his cassock and surplice home for washing, Margaret Mary put it on and played at being an altar girl. She so much wanted to serve the priest at Mass that Grandma Ryan made her an outfit so she could act out her dream. ¹⁰⁹

Father O'Brien totally immersed himself in the parish and the lives of his parishioners. He eventually developed a reputation for being dictatorial. For example, he insisted that parishioners name their children after saints and openly criticized those who did not follow this directive. He exhorted women of the parish to cover their "pimply arms" in church. He greatly favored the boys who attended St. Augustine over the female students, routinely circumventing the punishment a teacher had planned for a mischievous boy—but not so for a girl! ¹¹⁰

A former officer of the Ladies' Sodality ¹¹¹ recalls an incident in 1940 that shows the power Father O'Brien exercised over the parish. The Sodality elected Mary Lou Haag Mikel and Betty O'Brien to ask Father's permission to allow them to have their annual banquet in a restaurant rather than in the school hall. The women diffidently approached O'Brien who reproached them with the words, "Don't fly too high, girls!" The banquet was served in the school hall. ¹¹²

Throughout his tenure at St. Augustine, Father O'Brien took care of the poor members of the parish quietly and generously. He showed up at the homes of needy families with baskets of food or clothing. He sent coal to homes that would otherwise have been without heat in the winter months. He worried about the health of the children and provided free boots and rubbers for those who had none. For many years he planned a deeply appreciated Fourth of July picnic held for the novices at the Sisters of St. Joseph Motherhouse. ¹¹³

Much less is known of the lives of the Sisters of St. Joseph who lived in the campus convent after 1911 and taught in the school. Sister M. Louise Dowd (1858-1937) served as principal and a teacher at the school from 1909-1917. She was born in Canada, the daughter of Irish immigrants and entered religious life in 1873 at a very young age. Sister Louise worked in 12 different schools after leaving St. Augustine. ¹¹⁴

In addition to the ever increasing routine duties of the parish in the 1910s, Father O'Brien faced several special challenges. Two days after Christmas in 1914, a fire caused \$2,000 damage to the school. The church auditorium narrowly escaped the flames. ¹¹⁵ The outbreak of World War I also affected the parish as young men left their families to

serve in the war effort, some never to return. ¹¹⁶ In autumn, 1918, the great influenza epidemic necessitated the closing of both the school and the church. The Sisters of St. Joseph courageously went into homes and cared for the sick. When the epidemic ended, Bishop Hickey kept the buildings closed for three days to give the Sisters a chance to rest. ¹¹⁷

Rochester Artisans Create A Magnificent New House of Worship

By 1921 the 700 families in the parish had outgrown the duplex church and school and Father O'Brien began a campaign to fund a new church building. ¹¹⁸

Baptismal records, a 1919 pew rent diagram and Rochester Directories offer excellent sources of information on the make-up of the congregation. With the exception of the Portuguese, all of the names continued to be Irish, German and English. The majority of heads of households worked for the railroad, (conductors, ticket agents, in the car shops, etc.) in offices or factories; or as skilled artisans. Of the factory workers, a few worked for Kodak but most still found employment in the Lincoln Park and West Avenue factories. A number of small, and even large, business owners now belonged to the parish—grocers, druggists, blacksmiths, dry cleaners, tobacconists, plumbers, clothiers and printers. They were joined by a handful of professionals, including physicians, dentists and undertakers. Several public figures worshiped at St. Augustine's: R.H. Curran was Deputy City Clerk, M.D. Kavanaugh headed the Knights of Columbus, and W.T. Nolan served as General Manager of Catholic Charities. The Portuguese families who belonged to the congregation were mainly manual laborers or tailors. No Portuguese are listed as pew renters. ¹¹⁹

This congregation was about to tackle the ambitious project of replacing their duplex church-school with a real church building. In March 1922, when Father O'Brien purchased the land for this church at the corner of Chili Avenue and Lozier Street, parishioners had already loyally subscribed more than a third of the amount necessary. ¹²⁰ Construction of the grand, new house of worship began less than two years later and progressed rapidly. ¹²¹ In May 1924, Rt. Rev. Thomas F. Hickey, now Bishop of the Rochester diocese, returned once again to St. Augustine's to lay the cornerstone. ¹²² In his address, he reviewed the history of the parish, which he knew well, having celebrated the first Mass there a quarter century before. ¹²³

If the 1907 duplex church announced that Catholics were here to stay in the neighborhood, the new church proclaimed that they had a sense of beauty and good taste as well. ¹²⁴ Father O'Brien hired one of the city's leading architectural firms, Arnold and Stern, to design the church.

James Burns Arnold (1881-1957), the architect of record, grew up within the parish boundaries on nearby West Avenue, where his father was a partner in Arnold & Van De Venter, a dry goods store.¹²⁵ James Arnold trained under Rochester's distinguished architect, Claude Bragdon. His 17 year partnership with Herbert Stern produced "many of the finer residences in Rochester and nearby villages."¹²⁶ In addition to St. Augustine church, considered by one architectural historian to be the most important building erected in Rochester in 1925, Arnold and Stern drew the plans for the Harper Sibley Building, the Rochester Zoo, libraries in Pittsford and LeRoy, St. Patrick's Church in Victor, and the Academy of the Sacred Heart conducted by the Religious of the Sacred Heart at 8 Prince Street. ¹²⁷

Father O'Brien was determined that the new church be "the product of the artistic genius of Rochester firms and individuals."¹²⁸ As a result, not only the architect, but all of the contractors and artisans who worked on St. Augustine church were Rochesterians.

The Chili Avenue neighborhood watched with delight as the magnificent church building rose daily higher. English Gothic in design with a hint of Art Deco styling, the structure was built of buff bricks with a cast stone trim. A great bell tower on the left side stretched heavenward. Much love and thought went into the planning of this house of God. Father O'Brien even journeyed to Europe to visit cathedrals and other churches in order to acquaint himself with their beauty of design. ¹²⁹

As St. Augustine Church neared completion, it attracted a good deal of attention outside the parish neighborhood, and became the object of local pride. The Catholic Journal proclaimed that "when completed, St. Augustine [will] be one of the most beautiful church edifices in western New York."¹³⁰ Even the mainstream press waxed eloquent about the new church:

As, in the centuries long gone, master workmen put their souls as well as their physical selves into the erection of a great church, so one feels that the men of Rochester who have had their part in building this beautiful edifice have had more than a passing commercial interest in it and have left forever enshrined within it something of themselves. Planned by a Rochester architect, built by Rochester

contractors and beautified by Rochester artisans, it is something of which every resident of Rochester may be truly proud and which will grow in beauty as it mellows with age and becomes hallowed with associations. ¹³¹

Local school children, less impressed by the magnificence of the architecture, found the interior of the unfinished building a wonderful secret playground. At noontime, when workers left doors unlocked, the church interior provided a fine place for jumping rope or the game of “hide-and-go-seek.” ¹³²

Parishioners and guests filled every one of the 1100 seats of the new church on Sunday morning, February 1, 1925, as the Rt. Rev. Bishop Thomas F. Hickey solemnly dedicated the new house of God. Other prominent figures from St. Augustine’s past, including the Rt. Rev. Monsignor Francis J. O’Hern, vicar-general of the diocese and rector of Corpus Christi Church, and the Rev. Arthur A. Hughes, now pastor of Holy Rosary church, joined Bishop Hickey in celebrating the special Mass of dedication. Even women religious enjoyed some official visibility during the Mass. The Sisters of St. Joseph, Mercy, and Charity all sent representatives to the celebration. ¹³³

In his sermon, Bishop Hickey said in part:

The ceremony today is most fitting and tells us in the most beautiful language of the ritual of the church how rich indeed is our holy faith in her doctrine and in the presentation of her gospel. This building just completed has this day been solemnly blessed for the purpose of religion...This church is dedicated to the honor and glory of God’s saints [sic], St. Augustine by name ¹³⁴.

Visitors who entered the church that day saw largely what they see today. A long Gothic nave, whose massive piers support the clerestory walls, divides the body of the church from the aisles. The nave ceiling is braced by dark, intricate and rather complicated hammer beams. Sight lines draw the eyes at once to the sanctuary.

A Botticino marble high altar, surmounted by a carved oak canopy, is the focal point of the sanctuary. The “mellow brown oak” ¹³⁵ pulpit and furniture provide a warm counterpoint to the Tennessee marble flooring of the expansive sacred area around the altar. The oak pews and flooring of the church similarly soften the brick walls.

On either side of the sanctuary are chapels with Botticino marble altars. High arched brick columns set the chapels apart from the nave. That on the left features an “exquisitely carved” ¹³⁶ statue of the Virgin Mary; the one on the right displays a figure of St. Joseph ¹³⁷.

Two carved wood crucifixes adorn the sanctuary. The smaller one hangs from the tester over the altar, the gift of Geraldine Uschold. The larger one, donated by Kathleen Mayne, is suspended high above the sanctuary. Sculptor and parishioner Frank Pedeville ¹³⁸ of Thurston Road carved one of the crucifixes, probably the larger one, in his East Main Street Studio ¹³⁹. The creator of the other is unknown.

Jewel-like stained glass windows, in deep, rich colors, help create a reverential and contemplative atmosphere in the sacred space. St. Augustine is the striking central motif in the huge stained glass window that soars high above the altar, the gift of the men of the church. St. Cecilia, the patron saint of music, and two attendant angels, stand out in the window above the choir and organ loft of the church. The parish Rosary Society donated the money for these three panels. The twelve apostles are the subjects of the windows that line the sides of the church, each the gift of an individual or family. Rare, handmade diamond panes ¹⁴⁰ in the upper reaches of the clerestory light the central part of the church.

As a show of appreciation, the approximately 200 Portuguese members of the congregation contributed the very first stained-glass window on the right, front side of the church. The window depicts St. Peter and is inscribed simply: “Gift of the Portuguese.” ¹⁴¹

As with the rest of the building, the stained glass windows are the work of Rochester designers and artisans. Herman Butler, who maintained offices in both Rochester and New York City, was the iconographer and designer ¹⁴². William J. Pike, who established Pike’s Stained Glass Studios in Rochester in 1908 after working in Tiffany Studios in New York City, carried out Butler’s designs ¹⁴³.

To create his stained glass windows, Pike employed an elaborate process that dates back to the Middle Ages. First, he imported handmade glass from Europe. He and his artists cut each individual piece of glass from a larger glass sheet, painted it by hand, and then fired it twice. Following the design phase, each completed window required about 200 hours of work. The windows have an architectural, three-dimensional quality because of the careful shading of the glass, the rich detail, and the incorporation of lead and the Gothic window elements into the design. Similar windows, also the work of Pike

Stained Glass Studios, are found in many other Catholic churches in the Rochester Diocese.

Those in attendance found themselves in a sacred space that inspires a quiet and meditative sense of awe. Soft lighting from chandeliers of bronze with yellow glass lanterns, contribute to the otherworldly feeling of the interior. Typically Gothic in style, everything in the building, from the soaring ceiling to the structural arches and windows, points skyward, toward God. The money that the parishioners spent on the church and the care that they lavished on it testifies to their love of God. ¹⁴⁴

the interior of the church, [is] lovely in its simplicity, and harmonious in every detail....To pass from the sunlight of the street to the soft twilight of the church, shot with the warm crimson, purple and amber rays from the tall windows, is to forget, for a time, all the bustle and cheapness of modern life and catch, for at least a brief interval, a new sense of the eternal verities which lie behind all religious faith.” ¹⁴⁵

By the time St. Augustine parish dedicated its new church, the character of the neighborhood and the parish was well established. For the next quarter century, it changed little, except to grow. ¹⁴⁶ As residential expansion continued west of the Barge Canal, St. Augustine sponsored its own mission church. St. Helen's, on Renouf Drive in Gates was a mission of St. Augustine from 1929-1939.

In 1938, when the parish celebrated its 40th birthday, the congregation surprised Father O'Brien with the gift of three church bells for the still empty belfry. ¹⁴⁷ Father Edward J. Waters, assistant, ordered them while Father O'Brien was on vacation. ¹⁴⁸ The McShane Bell Foundry Co. of Baltimore cast all of them. The largest with mountings weighed 2,700 pounds and bore a cross and the words "St. Augustine, St. Augustine's Church, Rochester, N.Y. Aug. 28, 1938, Rev. John H. O'Brien, Pastor." The second bell with mountings weighed 150 pounds and bore the name "John the Baptist." The third bell weighed 1,025 pounds and carried the inscription "Mary, Mother of God." The IT Ferdin Co. of Cincinnati installed the electric mechanism to set the bells in action.

The bells were a harbinger of change. After the Most Reverend James E. Kearney, fifth Bishop of Rochester blessed the new bells of St. Augustine church on September 4, 1938, he addressed the congregation. He believed, he said, that the parishioners

were issuing a challenge of the voice of God to the strident tones of the twentieth century, [and that] the

bells will compete with the distraction of the world by tolling out the significant and assuring message of the power of prayer and the call to listen to the voice of God.¹⁴⁹

These prophetic words foretold the complete transformation that the parish underwent later in the 20th century, as it changed from a self-contained, inward oriented community of people who lived near each other, to an outward looking community that would seek to influence the neighborhood in which it was located, and spread the word of God.

Sr. Anna Louise Staub, SSJ, was born in 1913, grew up on West Avenue and attended St. Augustine Church and School. From 1966 to 1972, she returned to the parish as school principal. She conducted numerous oral histories for this publication.

Victoria Sandwick Schmitt is a parishioner of St. Augustine Church and Cultural Heritage Program Specialist at the Rochester Museum & Science Center.

Endnotes

1. *Catholic Journal*, March 10, 1906.
2. *History of St. Augustine Church 1898-1924*, p. 17.
3. IBID
4. Interviews with descendants of parish founders conducted by Sr. Anna Louise Staub.
5. Kathy Murty, untitled report, handwritten, unpublished, August 26, 1996. St. Augustine Archives. Murty cross referenced names of founders and names found in the parish baptismal register 1898-1919 with *Rochester Directories* to obtain addresses and occupations of parishioners.
6. Elizabeth Ann Milliken, *Beyond the Immigrant Church: The Catholic Sub-Culture and the Parishes Rochester, N.Y.* Ph.D. diss, Cornell University, 1994, p. 123.
7. IBID, p. 230.
8. *St. Augustine Church*, 1959, typed, unpublished, p. 3. Archives of the Diocese of Rochester.
9. Helen Gargan McNamara, interview with Sr. Anna Louise.
10. IBID; Jeanne Agnes Michaud, SSJ, Archivist, Sisters of St. Joseph of Rochester Archives.
11. *The Catholic Journal*, February 11, 1899.
12. *Catholic Courier and Journal*, August 29, 1930.
13. Fr. Robert F. McNamara, interview with authors, February 17, 1996.

14. Blake Mckelvey, *Rochester: The Quest for Quality 1890-1925* (Cambridge, Mass., 1956), p. 269.
15. IBID, pp.267-8
16. IBID, p. 270.
17. Murty report, August 26, 1996.
18. Attributed to Sr. Albina Benzing, *Notes of Early Days at St. Augustine's Church and School*, handwritten, unpublished, n.d.; Personnel Records of Sr. M. Regina Flaherty, 1852-1926, typed, unpublished, n.d. Sisters of St. Joseph of Rochester Archives.
19. St. Monica was founded with full parochial status because of a resident pastor, rather than as a mission of an established parish.
20. Marion Schaefer Smith interview with authors, April 22, 1997.
21. Benzing, *Notes of Early Days*, n.p.
22. IBID, *Catholic Journal*, November 12, 1898.
23. *Rochester Times-Union*, May 18, 1955.
24. Benzing, *Notes of Early Days*, n.p.
25. IBID
26. Smith interview, April 22, 1997.
27. *Catholic Journal*, January 20, 1906.
28. IBID, July 13 and July 27, 1906.
29. Murty report, August 26, 1996.
30. *Golden Jubilee 1898-1948: St. Augustine Church* (Rochester, N.Y., October 24, 1948), p. 5.
31. Milliken, *Beyond the Immigrant Church*, p. 290.
32. *History of St. Augustine Church, 1898-1924*, p. 17.
33. *Golden Jubilee*, p. 7.
34. Robert F. McNamara, *The Diocese of Rochester 1868-1968* (Rochester, N.Y., 1968), p. 159.
35. IBID, p. 160; *History of St. Augustine Church, 1898-1924*, p. 17.
36. *Golden Jubilee*, p. 7.
37. McNamara, *The Diocese of Rochester 1868-1968*, p. 60.
38. Milliken, *Beyond the Immigrant Church*, p. 296.
39. *The Rochester Directory*, containing a General Directory of Citizens, A Business Directory and the City and County Register (Rochester, N.Y., 1901-1906).
40. *The Rochester House Directory and Family Address Book* (Rochester, N.Y., 1900 and 1907-08).
41. *Catholic Journal*, October, 19, 1906, p. 1.
42. McNamara, *The Diocese of Rochester 1868-1968*, p. 162.
43. IBID, p. 162.
44. McNamara interview, February 17, 1996.
45. Milliken, *Beyond the Immigrant Church*, p. 98.
46. McNamara interview, February 17, 1996.
47. IBID.
48. *Catholic Journal*, October 26, 1906.

49. Carl and Ann Schmidt, *Architecture and Architects of Rochester, N.Y.* (Rochester, N.Y., 1959), p. 158.
50. *Catholic Journal*, October 26, 1906.
51. *Golden Jubilee*, p. 7.
52. *Catholic Journal*, December 28, 1906.
53. IBID, May 3, 1907.
54. IBID, October 19, 1906.
55. IBID.
56. *Golden Jubilee*, p. 7.
57. *Catholic Journal*, December 28, 1906; and William F. Peck, *History of Rochester and Monroe County* (Rochester, N.Y., 1908), p. 324.
58. *Catholic Journal*, October 26, 1906.
59. IBID.
60. *Catholic Journal*, May 3, 1907.
61. IBID.
62. *Catholic Courier and Journal*, August 29, 1930.
63. McNamara interview, February 17, 1996.
64. *Catholic Journal*, August 2, 1907.
65. Solemn vespers are an evening religious service often largely musical. The service consists mostly of the recitation of psalms and scripture readings.
66. *Catholic Journal*, July 26, 1907; and August 2, 1907.
67. Jeanne Agnes Michaud, SSJ, Archivist, Sisters of St. Joseph of Rochester Archives, May 23, 1998, explains: "Actually the Sisters probably prepared the altar and did the work of the sacristans behind the scenes. It was customary for the Sisters not to look for recognition or praise for the work they did for the love of God and neighbor. They knew in their hearts that the parishioners/clergy loved and respected them."
68. "Religious" as a noun, refers to a member of a religious order, congregation, etc.; a monk, friar, or nun.
69. Milliken, *Beyond the Immigrant Church*, p. 125.
70. IBID, p. 126.
71. Lelia Hardin Bugg, *The People of Our Parish* (Boston, Mass., 1900), cited in Milliken, *Beyond the Immigrant Church*, p. 125.
72. Milliken, *Beyond the Immigrant Church*, p. 123.
73. IBID, p. 123.
74. Personnel Record, Sisters of St. Joseph of Rochester Archives.
75. Sr. Anna Louise Staub, interviews with Victoria Schmitt, Rochester, N.Y., August 22, 1995; September 7, 1995; and December 27, 1996; and Sr. St. Luke Hardy, interviews with Victoria Schmitt, Rochester, N.Y., May 27, 1995; September 13, 1996; and October 25, 1996.
76. Mary McMahan, interview with Victoria Schmitt, September 6, 1995; Jeanne Agnes Michaud, SSJ, Archivist, Sisters of St. Joseph of Rochester Archives, May 23, 1998, explains: "Actually, by their own 'rules and customs' the Sisters did not

- attend weddings.”
77. McNamara, *The Diocese of Rochester 1868-1968*, p. 165; Jeanne Agnes Michaud, SSJ, Archivist, Sisters of St. Joseph of Rochester Archives, May 23, 1998, explains: “a Normal School offered a certified program for the training of teachers. Nazareth Normal School eventually became Nazareth College and offered a degree program.”
 78. McNamara, *The Diocese of Rochester 1868-1968*, p. 166.
 79. McNamara interview, February 17, 1996.
 80. *Catholic Journal*, July 7, 1911.
 81. IBID, August 11, 1911.
 82. *Diamond Jubilee*, St. Augustine Church, p. 13.
 83. Murty report, August 26, 1996.
 84. McKelvey, *Rochester: The Quest for Quality*, p. 268.
 85. IBID, p. 268.
 86. IBID, p. 331.
 87. *Catholic Journal*, January 26, 1917.
 88. Edwin A. Rumball, *Populus Rocestriensis: An Introduction to the Demography of Rochester, New York. The Common Good of Civic and Social Rochester*, Vol. VII, No. 11, August, 1914, p. 171.
 89. IBID, p. 173.
 90. McKelvey, *The Quest for Quality*, p. 267; and David J. Viera, *The Portuguese of Rochester and Monroe County, New York* (Geneseo, N.Y., June, 1976), n.p.
 91. Viera, *The Portugese of Rochester*, n.p.
 92. *Immigrants and Their Children, 1920* (Census Monographs VII), (Washington, D.C., 1927), p. 346, cited in Viera, *The Portuguese of Rochester*, n.p.
 93. Viera, *The Portuguese of Rochester*, n.p.
 94. IBID, n.p.
 95. Personal witness Sr. Anna Louise Staub, who went to school at St. Augustine with many Portuguese children.
 96. *Murphy Family Record*, handwritten, unpublished, 1893-1938; courtesy of E.P. Murphy’s granddaughter, Ann Rohnke.
 97. IBID
 98. IBID
 99. IBID
 100. IBID
 101. The regular Mass schedule included daily Masses at 8 a.m. and Sunday Masses at 7:30, 9:00 and 10:30 a.m., source: *Catholic Journal*, July 14, 1911.
 102. IBID, August 25, 1911.
 103. *Catholic Journal*, February 22, 1924; *Catholic Courier & Journal*, July 18, 1930.
 104. *Catholic Journal*, June 21, 1912.
 105. IBID, July 9, 1915.
 106. *Golden Jubilee 1898-1948*, p. 10.
 107. *Catholic Journal*, May 14, 1922.

108. Joan Rowan Hugaboom, telephone interview with Sr. Anna Louise Staub, Rochester, N.Y., December 3, 1995.
109. Sr. Margaret Mary Ryan, interview with Sr. Anna Louise Staub, Rochester, N.Y., April 20, 1998.
110. Oral histories conducted by Sr. Anna Louise who could personally corroborate most of the stories.
111. Fr. Robert F. McNamara, May 24, 1998, defines Sodality as a synonym for society. It is a term used for a religious group, usually a club dedicated to Our Lady. Women used the term more than men.
112. Mary Lou Haag Mikel, telephone interviews with Sr. Anna Louise Staub, December 3, 1995 and April 27, 1998. Fr. O'Brien's warning impressed Mikel so that she found herself employing the same phrase with her own children: "Don't fly too high!"
113. Oral histories conducted by Sr. Anna Louise Staub who attended the picnics.
114. Personnel records of Sr. M. Louise Dowd, Sisters of St. Joseph of Rochester Archives.
115. *Catholic Journal*, January 1, 1915.
116. Regrettably, the records in St. Augustine's Archives did not yield statistics on the number of St. Augustine parishioners who served in the War, nor who became casualties.
117. *Catholic Journal*, November 15, 1918.
118. IBID, October 21, 1948.
119. Murty report, August 26, 1996. Of the 570 names on the pew rent list, Murty located 396 in the 1918-1920 *Rochester Directories*. She also cross referenced 77 names from the 1918 Baptismal records to obtain addresses, occupations, names of businesses and employers.
120. *Catholic Journal*, May 9, 1924.
121. IBID, November 2, 1923.
122. IBID, May 9, 1924.
123. IBID, May 16, 1924.
124. McNamara interview, February 17, 1996.
125. Alma Burner Creek, "D.65 Arnold Family Papers 1817-1923," unpublished finding aid, Department of Rare Books and Special Collections, University of Rochester.
126. Schmidt, *Architecture and Architects of Rochester, N.Y.*, p. 116.
127. IBID p. 62.
128. *Rochester Times-Union*, January 24, 1925.
129. Marian Schaefer Smith interview, April 22, 1997; Personal witness of Sr. Anna Louise Staub; *Catholic Journal*, February 22, 1924.
130. *Catholic Journal*, September 19, 1924.
131. *Rochester Times-Union*, January 24, 1925.
132. Personal witness of Sr. Anna Louise Staub.
133. *Catholic Journal*, February 6, 1925.
134. IBID.

135. *Rochester Times-Union*, January 24, 1925.
136. IBID
137. IBID
138. Fr. Robert F. McNamara, interview with authors, Rochester, N.Y., May 23, 1998, "Frank Pedeville was born in the Italian Tyrol, where wood carving is still notably practiced, on January 2, 1869, and died in Rochester on October 29, 1927. He and woodcarver, Anthony Halstrich, settled in Rochester and for years were the best local craftsmen in the field of wood sculpture."
139. Receipt, "Rec'd the sum of \$60. on account of carving one crucifix for St. Augustine Church" Frank Pedeville, Dr. Ecclesiastical Sculptor and Altar Builder, 683 Main St. East, August 13, 1924, St. Augustine Church Archives: and *Rochester House Directory*, 1924-25.
140. Valerie Pike O'Hara, interview with Victoria Schmitt, Rochester, N.Y., October 8, 1996. The 90-year-old Pike Studio still functions today.
141. Viera, *The Portuguese of Rochester*, n.p.
142. *Rochester Times-Union*, January 24, 1925; O'Hara interview, October 8, 1996; and *Rochester Directories*, 1920s.
143. O'Hara interview, October 8, 1996; and James J. O'Hara, "Stained Glass...An Ancient Art," Museum Service, Vol. 31, No. 4, April, 1958, p. 65.
144. O'Hara interview, October 8, 1996.
145. *Rochester Times-Union*, January 24, 1925.
146. Federal Census records, 1960-1990, show most houses built in 1939 or earlier; and *City Planning Commission, A Study of Population Growth of Rochester and Monroe County* (Rochester, N.Y., 1947), typed, unpublished, n.p.; and University of Rochester and Rochester Council of Social Agencies, *Rochester At Mid-century: A Graphic Description of the Population Characteristics of Rochester, N.Y.* (Rochester, N.Y., 1953).
147. *Golden Jubilee*, pp. 13-15.
148. *Diamond Jubilee*, p. 10.
149. *Golden Jubilee*, p. 15.

The following people contributed to the publication of this manuscript: Kathy Murty; Jean Agnes Michaud, SSJ; Fr. Robert McNamara; Shelly Dinan; Sr. St. Luke Hardy; Leatrice Kemp; Karl Kabelac; Eva Patry; Fr. Robert Werth; Doris Meadows; Dr. David Anderson/Sankofa; Laurie Ward; Jaré Cardinal; Brian Fox; the Office of the City Historian and the Local History Division of the Rochester Public Library.

Back cover: Newspaper photographer Albert Stone captured the scene as boys from St. Augustine School played baseball against visitors from St. Mary's Orphan Asylum in the spring of 1916. The photograph appeared in the Rochester Herald, April 20, 1916. (From the Stone Negative Collection, Rochester Museum & Science Center.)

