



Sketch of Sacred Heart Church Nave. Source: *A Sermon in Sculptured Stone and Jeweled Glass, Sacred Heart Church*, by Maria Thecla Hisrich and John M. Unger (Pittsburgh: The Church, 1976)

DESIGNING IN GOD'S NAME: ARCHITECT CARLTON STRONG

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"The Church of God is likened to an ark or ship, because she saves us from the deluge. She is the Gate of heaven, because through her portal all who are redeemed must pass...." – Carlton Strong, 1914¹



Carlton Strong

Source: *History of Sacred Heart Church, Pittsburgh, 1872-1944*, by Mary Zoe (Pittsburgh: Sacred Heart Church, 1944)

Part 1: Biography

"Take a box of Mother Sills Sea-sick Remedy, which you can get in New York, in case you need it," advised architect Carlton Strong in his 1925 article "Upon Going Abroad." Having recently returned from a 10,000 mile tour of five European countries, he wrote this article in order to encourage "real students of Architecture" to visit Europe. Providing practical counsel to these "students", Strong gave advice on everything from booking passage on a steamer to doing laundry while overseas. Brimming full of

born enthusiasm from his recent travels abroad, he had to curtail his article as "the space at the disposal of the Editor limits [his] song."²

At the time, Strong was working on the design of Sacred Heart Church in Pittsburgh's Shadyside neighborhood. With the intent to study the "world's finest church edifices," Strong had travelled to Europe the previous fall in the company of Father Thomas Coakley, George Sotter, Patrick F. Gallagher, and Michael F. McNulty – Sacred Heart's pastor, stained glass designer, general contractor, and church committee member.³ Together, these five men were the public face of the planning for a new church but out of all of them, it was the architect, Carlton Strong, with the final vision as he reportedly had an entirely free hand in the design of the church.⁴ Considered a historic site today, Sacred Heart was the pinnacle of Strong's career, which was formed from a lifetime of liturgical, ecclesiastical, and architectural studies.

Foundations

On March 23, 1869, Thomas Willet Carlton Strong was born in Lockport, New York to portrait painter Howard Marshal Strong, age 38, and his wife, Julia Sillwell (Browne) Strong, age 33.⁵ Before the arrival of Carlton, the Strong's had moved between the states of New York and Ohio. During their years living in Ohio in the 1850s, the Strong's had a daughter, Stella and a son, Claude.⁶ By the 1860s, the Strong's were back in New York State, living in Lockport, which is located outside of Buffalo.⁷ At the time of Carlton Strong's birth, his sister was age 11 and his brother was 9, thus establishing Carlton as the youngest child to older parents and with a substantial age gap between him and his siblings. When Strong was two, the family moved from Lockport into the neighboring city of Buffalo; this would be the beginning of a pattern of continually moving for Strong for the duration of his childhood. By 1879, Strong had lost his father, his mother a widow,⁸ and over the next thirteen years,

Julia moved her family from apartment to apartment within the city of Buffalo.⁹

For his early years of education, Strong attended Buffalo Public Schools and at the end of his education, he went to Canada and briefly attended the high school at the College of Ottawa, which was run by Missionary Oblates of Mary Immaculate, a male Catholic religious order.¹⁰ Like other aspiring architects of the time, Strong became an apprentice in order to learn how to design buildings. Returning to Buffalo in 1886 at age 17, he found a position as an apprentice draftsman for English-born architect Richard A. Waite. In the early 1870s, Waite had set up his Buffalo office and he was well established by the time he took on Strong.¹¹ In the year before he hired Strong, Waite was contracted to design the Ontario Legislative Building, a project of a certain magnitude, and the newly hired Strong prepared the framing plans for it.¹²



The Art Alliance Advertisement

Source: 1889 Buffalo City Directory

After serving two years as an apprentice, Strong decided to strike out on his own. On July 9, 1888, 19-year-old Strong opened his own architectural office in Buffalo.¹³ Not long after, he and artist Charles W. Bradley entered into what would be the short-lived collaboration Bradley & Strong, proprietors of *The Art Alliance*.¹⁴ Strong dreamed of growing the Alliance through the establishment of a "Co-Operative Allied Art Institute," which would be "a home for every branch of art, comprising architecture, drawing, sculpture, painting, engraving, electrotyping, stereotyping, printing, and kindred crafts." Further developing this idea, Strong had even determined a location and had drawn up a design "for a beautiful five-story fireproof stone building in a combination English and Italian style." Within this structure, the ground floor would be art stores, the second through fourth floors working spaces for the arts, and the top floor would be an art gallery. By creating this space, Strong felt that it would help make Buffalo into an art center.¹⁵ The partnership with Bradley ended by 1891 and although this plan was never realized, Strong's initiative and energy radiated from the idea.¹⁶

In 1894, Strong accepted a job from developer Charles L. Sherrill to design a building that would put him on the map for apartment

designs. Working with consulting engineer Ernest L. Ransome from Chicago, Strong designed a luxury apartment building constructed out of reinforced concrete, which was novel technology for the time.¹⁷ Although the project was ultimately scaled back because of financial constraints, this building was considered to be innovative among his contemporaries. Strong became “known as a pioneer in the use of reinforced concrete”, bringing national attention to his architectural abilities.¹⁸ This building, initially known as the Alabama Apartments and later renamed the Graystone, opened in 1897; today, the Graystone is listed on the New York State Register of Historic Places.¹⁹

The year 1894 was not only important to Strong’s professional life but also to his personal life. For years, he and his mother had continued to move from place to place, until finally in 1887, they settled into Hudson Street. For their first year on this street, the Strongs lived around the corner from Whitney Place, and the following year, they settled into a house a few blocks down.²⁰ Living on Whitney Place was the Davis family, headed by Henry and Mary Davis. This family was rather large, consisting of ten children (six boys and four girls), which was quite a contrast to Strong’s family.²¹ The Davis’ seventh child and fourth daughter, Maude Alice Davis, was the one who garnered attention from Strong. On October 9, 1894, Maude and Strong were married.²² At the time of the marriage, the bride moved in with Strong and his mother, and the couple lived there for the next six years. While the married couple eventually moved out, Julia Strong remained living in the house until the time of her death in 1920.²³

With his national status as a “prominent architect,”²⁴ Strong soon found his name on the front page of newspapers but unfortunately, this was not for architecture. A family scandal stemming from his brother brought national, negative attention to the Strongs. Dating back to his teenage years, Claude Strong had led a criminal life of swindling people, “putting the people...up against fakes for which they paid good money.”²⁵ In these early years, he was convicted of fraud in Buffalo, escaped the U.S. Marshal, fled to Cincinnati, Ohio, and changed his name to John C. Emery. While in Cincinnati, he was once again arrested, this time for violating postal laws. Upon being convicted, Claude managed to escape yet again and this time, he fled to Canada, reportedly taking with him \$200,000.²⁶

After spending several years in Canada, Claude wanted to return to the United States. Desirous of a legal reentry, he reportedly paid \$17,000 to Buffalo lawyer Octavius O. Cottle, who was to procure a pardon for Claude. Also advancing Claude’s cause, Strong worked with Cottle as well as Herbert Auerbach, who helped secure the money from Claude, to affect the pardon.²⁷ Over time, Cottle found that a pardon was not possible and informed Claude, who, in turn, demanded the return of his money. Having used up the money for Claude’s cause, Cottle had nothing left to give back. In an act of revenge, Claude and fellow escaped convict George Allen kidnapped Cottle in June 1895. While waiting for a ransom, they held Cottle captive for forty hours in the cellar of a house in Buffalo, only releasing him when they received a payment of \$5,000 from Cottle’s son.

With such a sensational story, newspapers nationally picked up on it quickly, especially since the authorities did not have either Claude or Allen in custody yet. Taking up their public defense was lawyer

Hugh O. Pentecost, an anarchist who had an established relationship with Claude. Before long, Strong’s name was being muddied in the newspapers, with Pentecost accusing Strong of “swindling” Claude out of money.²⁸ With all of this attention, Strong’s mother sought to distance the family from the case, going so far as to deny that Claude was her son and to assert that “she had but one son Carlton.”²⁹

Although his mother dissociated herself from the case, Strong accepted his filial ties and addressed Pentecost’s accusations. Granting an interview to the *Buffalo News* in August 1895, the young, ambitious architect exhibited the energy that characterized his life. Reportedly pacing “the floor with the four walls of a cosy [sic] little parlor” for four hours, he related his version of events, speaking “with great deliberation and earnestness... no fear or hesitation in his manner, but the precision with which every utterance was given was almost judicial in its thoughtfulness and attention to detail.”³⁰ Having explored Pentecost’s history prior to the interview, he was able to discredit the anarchist lawyer by using Pentecost’s overt anarchist proclamations as reason enough to question his motives.³¹ In the end, his brother avoided capture and fled to Canada, while Allen was captured and sentenced to the Elmira reformatory.³² And the 26-year-old Strong had weathered a national scandal, while providing a small glimpse into his personality.

Buffalo to New York City to Pittsburgh

While 1895 may have been a difficult year for Strong in his personal life, he was proving himself in the architectural world. This was the year in which Canadian architect Ernest Wilby came to Buffalo specifically to partner with Strong. Born in 1869 and educated in England, Wilby moved to Toronto in 1887, where he worked as a draftsman for a couple of different architectural firms.³³ From 1891 to 1893, he studied architecture in England, returned to Toronto for a couple of years, and then partnered with Strong in Buffalo.³⁴ The architectural firm of Strong and Wilby lasted for several years, with their most noted work being an apartment building for developer Samuel E. Laid.³⁵ Recognized nationally, the Markeen Apartments was remarkable for the long-span tile floor construction and the rough texture face brick.³⁶ In 1897, Wilby ended the partnership, relocating to New York City to work in the office of Turner and Kilian; Strong remained in Buffalo, working solo once again.³⁷

With a reputation firmly established in the design of apartment buildings, Strong was soon called upon to be the architect for two New York hotels. His work on these buildings was again innovative, introducing the concept of a top-floor dining room for one and of a dressing room off of the bedroom on the other.³⁸ By 1900, after designing these two New York City buildings, Strong relocated his office to New York to undertake the planning of another larger building.³⁹ At the age of 31, Strong and his wife, 33, moved out of his mother’s house initially to a home in Jersey City, New Jersey.⁴⁰ Continuing to make a mark as an architect, Strong maintained his status by designing other original buildings, including one that introduced reinforced gypsum floor and roof construction and another with running ice water.⁴¹

In 1902, Pittsburgh developers Robert Calvin Hall and Francis T. F. Lovejoy retained Strong to design an apartment building for

their city. As the first large, luxury apartment building in Pittsburgh, the Bellefield Dwellings was designed with every apartment treated as a separate entity, each having three outside walls and an opening into a corridor. Strong explained that the structure was “a multiple dwelling house”, hence “the more descriptive word ‘Dwellings,’” and the design for each unit was to appeal to the “*home* instinct” of the “modern apartment dweller.”⁴² What made these dwellings stand out was not only the self-contained apartments but that state-of-the-art amenities were standard, including dressing rooms, mechanical refrigeration, elevator, and modern heating system.⁴³

Contemporaries recognized the Bellefield Dwellings as remarkable, with it being showcased in the 1904 Pittsburgh Architectural Club Exhibition. In the ensuing years, it would be highlighted as a significant building. In a 1914 biographical entry for developer Robert Hall, the building was referred to as “the finest apartment house in Pittsburgh.”⁴⁴ And in a 1925 article in the local architectural journal, *The Charette*, the Bellefield Dwellings was singled out as the building to represent Strong.⁴⁵ Now a part of the Schenley Farms Historic District, this building still stands today, with the units subdivided into affordable senior citizen apartments.⁴⁶

Having secured the attention of the Pittsburgh business community, Strong was soon engaged by other Pittsburghers. In 1905, Pittsburgh caterer William Rittenhouse Kuhn approached him to design a hotel in East Liberty. Competing with the Schenley Hotel in Pittsburgh’s Oakland neighborhood, this new building, called the Rittenhouse Hotel, “introduced a new principle in dance floor construction” that “created much favorable comment,” including a presence in the Fourth Exhibition of the Pittsburgh Architectural Club.⁴⁷ In its heyday, the Rittenhouse would prove to be a popular venue for fetes, such as banquets and wedding receptions. When the building was razed in 1955, the wrecking contractor classified the job as “one of the toughest it has ever tackled” as the building was “so solidly constructed.”⁴⁸

Through the development of Pittsburgh friendships and the exposure to Pittsburgh itself, Strong decided to make Pittsburgh his home.⁴⁹

Like many another, Carlton Strong is not a Pittsburgher by birth, but one from inclination and choice. The city’s many attractions, including those of climate and location, were observed by him for some years in the course of professional visits from New York prior to his removal to Pittsburgh....⁵⁰

In May 1906, he and Maude moved to Pittsburgh, settling into the Bellefield Dwellings, both as a residence and as an office.⁵¹ As he was still contracted for some projects in New York City, Strong retained his office there until he completed that work “some two of three years later,” while taking on further assignments in Pittsburgh, such buildings for companies like Jones & Laughlin (J & L) Steel Company and Liberty National Bank.⁵²

Even though he was primarily creating apartments and hotels, Strong was drawn to designs based on historical research, and in 1910, his plans for a city sepulcher were published in *Municipal*

Journal and Engineer. After spending time learning about ancient burial practices, Strong proposed that a modern city should build a “monumental house for the dead, on noble lines and of enduring materials,” complete with chapels, retiring room, and commemorative works of art, all on a plot 200 square feet. Although above-ground expansive tombs historically were reserved for royalty, Strong felt that contemporary belief was “that every man is entitled to the best that can be devised.” While Strong showed a practical side of proposing a solution to land scarcity, he demonstrated his attention to history and to details, a theme that would gain prominence later in his life.⁵³

Embracing Catholicism

While residing in New Jersey in the early 1900s, Strong was not only a parishioner but was also a Senior Warden of Holy Cross Episcopal Church in Jersey City.⁵⁴ Throughout his life, he placed great importance and study on his religion. Considered a part of Christian theology, the field of irenics centered on reconciling different denominations and sects; Strong was known for engaging in “irenic discussions relative to divisions in Christendom Re-union.”⁵⁵ Over his course of studies on liturgy and dialogues on the faith, he was being drawn towards Catholicism.⁵⁶ Strong would later write:

It was through the instrumentality of a High-church clergyman, of blessed memory, that [Strong] was eventually led to accept Christianity as reasonable and true, and by him, [I] was still later led to believe that the Protestant Episcopal Church had never been released from the obligation to teach traditional and Scriptural Christianity, that is to say, Catholicism.⁵⁷

With this frame of mind, he became an original member of the Anglo-Roman Union, a new organization that sought to promote a “corporate reunion of the Anglican Church with the Apostolic See.”⁵⁸ In February 1908, the inaugural meeting was held in New York City and was presided over by Father Paul James Francis Wattson of the Society of the Atonement. This first meeting was attended by twenty-five members of the Episcopal Church, consisting of “clergy and laymen from New York, Jersey City, and Philadelphia.”⁵⁹ For the next two years, Strong was an active member of this group, including serving a term as president with fellow prominent architect Ralph Adams Cram working alongside him as vice-president.⁶⁰ Over the next couple of years, his views gravitated increasingly to Catholicism and he came “to regard Christianity and Catholicism as interchangeable terms.”⁶¹

In 1910, Strong and his wife Maude made the decision to convert. They approached Father Martin Ryan, pastor of St. Brigid church in Pittsburgh’s Hill District and asked to receive instruction in order to enter the Catholic Church. “And what, after all, is the best reason for entering the Gate, and setting our feet on the path that lies beyond the road to Rome? My answer is, and only can be, that the best reason is because we have seriously come to the conviction that it is the right thing to do,” wrote Strong of his convictions.⁶² On December 15, 1910, Father Stephen Walsh baptized the 41-year-old Carlton Strong and his wife, Maude.⁶³ For a female sponsor, the ceramic artist and Catholic convert Maria Longworth Storer served for

both Strongs. For male sponsors, Father Henry R. Sargent, another Catholic convert, was Strong's, while Father George Zurcher, a Buffalo prohibitionist priest, was Maude's. While these were the official sponsors, none were present at the baptism and the recorded proxies were J & L Steel Company structural engineer George Danforth, his wife Anne, and Father Ryan.⁶⁴

Within a few months after his conversion, Strong reached out to other new converts by joining with individuals as Sargent, Storer, and Wattson, to work in the League of Welcome, a short-lived group to "welcome converts, to help them to feel at home as they take up their abode in the City of God."⁶⁵ With such deep conviction and openness to others, Strong willingly was used as an illustration for Catholic conversion. When a day of prayer for Catholic unity occurred in Pittsburgh during the 1912 Church Unity Octave, the *Pittsburgh Catholic* reached out to Strong for comment, quoting him as crediting the event "as though a more than ordinary human impulse inspired it."⁶⁶ In a 1913 *Brooklyn Daily Eagle* report on anticipated construction of Strong-designed buildings, the article qualified him as a "recent convert from Episcopalianism."

In 1914, the book *Beyond the Road to Rome* was published in order to convince non-Catholics that converts were satisfied with their decisions and believed that "Divine Providence" had led them to conversion.⁶⁸ As a contributor, Strong wrote a chapter on his research and his conversion; in this same book, his two baptismal sponsors, Sargent and Storer, also contributed chapters.⁶⁹ That same year, the editor of the *Southern Guardian* held up Strong as a model: "Another distinguished architect, Mr. Carlton Strong, of Pittsburgh, who served as President of the [Anglo-Roman Union], has been a Catholic for some three years and Mr. Cram would do well to follow Mr. Strong's example."⁷⁰

In 1923, Edward Mannix authored the book *The American Convert Movement*, in which he established categories for converts. In Strong's case, Mannix placed him under the classification of "historical conversion," which was made up of individuals who had made a decision after "advanced study and independent research, which fact account[ed] for the large number of comparatively mature professional and churchmen" converting from the Episcopal church.⁷¹ As evidence of his historical research, Strong had demonstrated this characteristic on the eve of his conversion when he penned a 1909 article "A Protestant Writer on the Reformation Period" that reviewed the break by Henry VIII from Rome.⁷² Thus, Mannix accurately had listed Strong under the appropriate category of "historical conversion."

Transitioning to Catholic Architecture and Other Professional Ventures

Being a lifelong student of church history and liturgy, the convert Strong was well-positioned to enter into ecclesiastical architecture design.⁷³ His first job came to him from Father Paul James Francis Wattson, whom he knew from the Anglo-Roman Union. In 1909, Wattson not only converted but he brought his Society of the Atonement into the Catholic Church as well. Soon after, he decided to construct a church at the Society's monastery in Garrison, New York, with Monsignor John Cyril Haws designated as architect.

When Haws was called to England in 1912, Wattson asked Strong to step in and complete some final designs. For his first work for the Catholic Church, Strong modified a bell tower and designed an interior chapel roof and rood beam.⁷⁴

Back in Pittsburgh, Strong entered into a market in which Catholic architecture had recently undergone a substantial transformation. Starting at the beginning of the century, the arrival of architect John T. Comès to Pittsburgh created a "voice shouting in the wilderness, summoning [the Diocese of Pittsburgh] to better ... things."⁷⁵ Influenced by Comès, Strong was also well-acquainted with Cram from their time together in the Anglo-Roman Union. By the mid-1910s, Strong was able to combine his "hobby of ecclesiological and liturgical subjects," interest in historical research, and exposure to architects like Comès and Cram into his own style of ecclesiastical architecture.⁷⁶ Catholic entities in the Pittsburgh area started contracting with Strong for jobs, including St. James in the West End, the Ursuline Academy in the East End, and Duquesne University in Uptown.



Carlton Strong's sketch of proposed Duquesne University Building (May 1913)

Source: *Duquesne Monthly*

Out of these first contracts, perhaps the most publicized and yet most unrealized work was his plan for Duquesne University. Founded in 1878 as the Pittsburgh Catholic College of the Holy Ghost, the college was chartered as a university in 1911 to become Duquesne University. With this change, the university underwent a program expansion into areas of study such as law and journalism. To deal with this growth, the University contracted with Strong to develop plans for a "civic beautification to be wrought on Boyd's Hill", resulting in a master plan for the university.⁷⁷ With an estimated cost of \$1,000,000, money would prove to be too tight for the university and so the ultimate vision was never realized.⁷⁸

As part of the publicity for this master plan, the assistant city editor of the newspaper *Dispatch* interviewed Strong, providing insight into how Strong defined his architecture. Reprinted in the May 1913 edition of the *Holy Ghost College Bulletin*, the article portrayed Strong's approach as "Anglo-Norman," drawing on the architecture that originated in Normandy and spread to England. This approach was considered to be "not only distinctly northern, but distinctly Christian" and would dominate his future style. Strong also planned

to use local stone for the buildings, which became standard practice in his work.⁷⁹

Having an ever-increasing workload, Strong relocated his office to the Union Bank Building in 1912. Around the same time, the Strongs took up residence in East Liberty, in a house just around the corner from George and Anna Danforth, the couple who had served as proxies at the Strongs' 1910 baptisms.⁸⁰ Earlier in 1912, the Mellon Institute's Smoke Commission had contributed to Strong's tasks, with the assignment "to find a colorless material that will waterproof stone" and that would prevent potential smoke damage, a common problem in Pittsburgh.⁸¹ Benefiting from his ability with historical research, Strong reviewed the history of successes and failures of stone protection in other cities and recommended a protective film as a solution.⁸² Although he submitted his article, he felt that it was unpolished because he "suffered so much from interruption in the preparation of the article ... consequently [the article was] delay[ed] beyond the time when [he] had hoped to have it finished."⁸³

Strong's excuse for his delay on the article was valid as not only was he in the midst of moving his office and home but he also had many other projects underway. While his work on plans for Duquesne University gained him publicity, it was the design and construction of the chapel for the Ursuline Academy that brought him recognition within the Catholic community. Designed in Late Gothic Revival style, the chapel was dedicated in 1913, bringing attention to Strong as "a new figure...[who] appear[ed] on the scene:"

Its [Ursuline Chapel] designer had used such good taste and judgment that critics were made aware of the presence of another architectural genius. Not that Strong was new to the profession; he had already behind him twenty-five successful years of practice, and his reputation in secular building was established. But this example, to the best of our knowledge, was his first assay in ecclesiastical architecture.⁸⁴

Having such an impact with the Ursuline Chapel, Strong garnered further ecclesiastical commissions. Over the next few years, Strong proved his versatility with designs that included the Toner Institute in Carrick, St. Joseph School in New Kensington, St. Mary's Lyceum in Lawrenceville, and the Vincentian Sisters of Charity Motherhouse in McCandless Township. Although he had shifted to church-related architecture, he was still under contract for secular work, including a commission for the City of Pittsburgh public schools. In 1914, he completed designs for a school to be built in the Hill District neighborhood; dedicated in 1916, the William H. McKelvy Grade School, a two-story brick and stone structure, was a grander and larger version of the earlier constructed school that he had designed for St. Joseph in New Kensington.⁸⁵

For the last part of the decade, Strong worked steadily on projects, such as St. Francis Xavier Convent on the North Side, St. James School in the West End, St. Justin's School and Church on Mt. Washington, and St. Titus School and Church in Aliquippa. For both St. Justin and St. Titus, which were completed in 1918 and 1920 respectively, Strong created a combination school and church. With money exceptionally tight because of World War I, this con-

cept of school and church together provided practical space for the parishes until they had the necessary resources for construction of a separate church.⁸⁶

While he was making inroads into ecclesiastical architecture, Strong also was an active participant in the local architectural community. In the same year that he converted to Catholicism, Strong became a member of the American Institute of Architects.⁸⁷ By 1913, he was elected a Director and Treasurer of the Pittsburgh Chapter of the American Institute of Architects, in which position he served for a couple of years.⁸⁸ Participating in the locally sponsored 1915 Schenley Park Entrance Competition, 46-year-old Strong paired up with 25-year-old architect Lemuel Cross Dillenback to collaborate on an entry.⁸⁹ One of 45 submissions, their entry may not have placed but it was an opportunity for Strong to work locally with another architect in a spirit of competition.⁹⁰ Based on his construction experiences, Strong was often cited in advertisements for endorsing products. In these ads, companies such as Marvelo Wall Paint, Straub Cinderblocks, Cabot's Quilt, and Penn-American Plate Glass Company used Strong's endorsements of their products as a marketing tool.⁹¹ Closing out the decade, the very active Strong was on the verge of an exciting and landmark decade for his professional career.⁹²

1920s: Architect in Constant Motion

While construction in Pittsburgh had been slow at the end of the 1910s, "the following ten years witnessed an activity in building which was remarkable for the number and excellence of the buildings completed."⁹³ Throughout Western Pennsylvania, the 1920s were roaring with the erection of Catholic structures, including some for Catholic colleges. Although the work that he had done for Duquesne University in 1912 was never fully realized, Strong did garner further jobs of designing college buildings for Seton Hill College (Greensburg, Pennsylvania), Mount Mercy (Pittsburgh's Oakland neighborhood), and Saint Vincent College (Latrobe, Pennsylvania). For both Seton Hill and Mount Mercy, Strong developed a "master plan illustrating a complete complex of buildings or a megastructure to house a number of the institution's separate functions under a single roof,"⁹⁴ calling to mind his earlier vision for Duquesne University.

Upon receiving a four-year college charter for Seton Hill in 1918, the Sisters of Charity witnessed rapid growth in the enrollment at this new college. Responding to this increase, over the next four years Seton Hill added three structures designed by Strong – two college dormitory buildings and a residence hall for the sisters.⁹⁵ When Seton Hill moved its library to a new location in 1921, a *Pittsburgh Catholic* article referenced an overall scheme for the campus: "[the library] articulates with the comprehensive plan drawn by Carlton Strong...."⁹⁶

In 1927, Strong submitted to Seton Hill a plan for additions and extensions, including placing a Main Entrance Tower, an Auditorium, and a Guest House in front of the administration building, complete with connecting passageways.⁹⁷ Most of these buildings were never erected, although Sullivan Hall, the Norman Chateau-like physical education building that Strong would create, is lightly



Canevin Hall

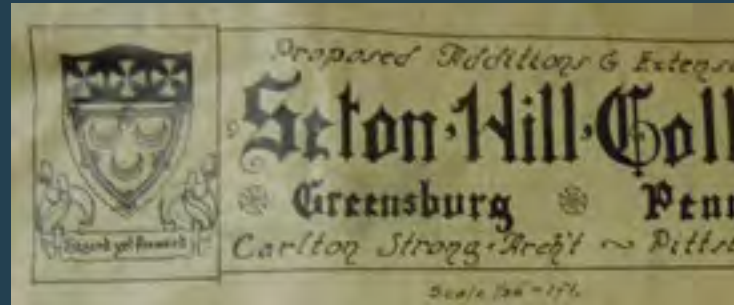
Source: Seton Hill University Archives

DESIGNED



Sacred Heart Hall/Vincentian Sisters of Charity Motherhouse (1915)

Source: Sisters of Charity of Nazareth Archival Center



Sullivan Hall

Source: Seton Hill University Archives



Proposed plan for Seton Hill College Campus

Source: Seton Hill University Archives



Sacred Heart (Jeannette)

Source: Diocese of Greensburg Archives

IN GOD'S NAME



Aurelius Hall

Source: Archives of St. Vincent Archabbey



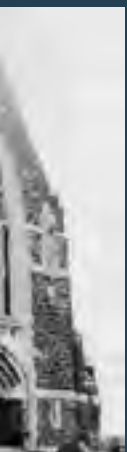
Immaculate Conception (Irwin)

Source: Diocese of Greensburg Archives



**Chaplain's House,
Mount Gallitzin Academy (1924)**

Source: Archives of the Sisters of St. Joseph of Baden



Saint Joseph's Chapel, Mount Gallitzin Academy (1924)

Source: Archives of the Sisters of St. Joseph of Baden

sketched in on this master plan. In order to complete this building for an October 25, 1929 alumnae dance and benefit, a night shift was added in September to speed up construction and the alumnae were “assured that the gymnasium section will be in perfect condition for a successful dance...”⁹⁸ This may have been the first time that the erection of one of Strong’s projects was moved along quickly for the sake of a ball!⁹⁹

After a fire destroyed Our Lady of Mercy Academy in 1923, the Sisters of Mercy turned to Strong for designs of a new Mount Mercy. In 1924, he presented the sisters with a “college group,” combining the present needs for the girls’ boarding school with



St. Paul's Cathedral Rectory, 1927

Source: Archives & Records Center, Diocese of Pittsburgh

future needs for a college. Although this group remained unbuilt, it did signal that Strong had worked with the sisters on an overall approach.¹⁰⁰ While the first plan was defunct, his 1926 designs for a dormitory and a school building were constructed and provided a replacement for the girls boarding school that had been lost in the fire.¹⁰¹ With the buildings’ opening in September 1927, the sisters had a basis around which they would establish Mount Mercy College, which they founded in 1929. While Strong only oversaw these two structures, future buildings designed by his successor architectural firm reflected the evolution of the school, resulting in a complex different than originally envisioned.¹⁰²

As Saint Vincent College and Seminary, run by the Benedictine Order, dated back to the 1800s, the campus already had a substantial base of campus buildings. While he put forth comprehensive plans to both Seton Hill and Mount Mercy, Strong’s major contribution to Saint Vincent was in the form of a specific building. By 1920, Saint Vincent Seminary was experiencing a housing shortage for the high enrollment of seminarians, but had limited funds to address the problem. In 1921, the Benedictines and the Pittsburgh diocese entered into an agreement regarding funding for a dormitory, in which the diocese provided \$100,000 of the \$125,000 cost and in turn, Saint

Vincent did not charge tuition to Pittsburgh seminarians.¹⁰³ Strong designed this new seven-story building to provide housing for the seminarians, which in turn, freed up existing space to allow for “the segregation of the high-school from the college.” While in the late 1920s Strong did submit ideas for a few other structures, Benedictine funds were tied up in the establishment of a Catholic university in China, with the following result: “Building Constructions at St. Vincent were doomed to a prolonged temporary death.”¹⁰⁴

Among his other work in the 1920s, Strong drew up plans for parish schools, including places such as Holy Trinity School in McKeesport, St. Leonard School in Monessen, St. George School in Allentown, and St. Lawrence O’Toole School in Garfield. He also designed convents and motherhouse, for example, a convent for St. Leonard in Monessen and a motherhouse for the Lithuanian Sisters of St. Francis of the Providence of God in Whitehall. Rectories were another feature of his work, such as the chaplain’s home for the Sisters of St. Joseph of Baden and the rectory for St. Paul’s Cathedral, the latter of which was designed in a Tudor style and was listed as one of his most notable designs in the *Pittsburgh Post-Gazette*.¹⁰⁵

During this period of extreme activity, there were a few buildings that veered from the norm. One of the more unique buildings

designed by Strong was that of Guild Hall, which he designed for St. James Church in Sewickley in 1921. When the parishioners explained to him their plan of constructing the building themselves, Strong was reminded of medieval guilds and he used this imagery for his inspiration. Drawing upon his historical research, he designed a building reminiscent of a guildhall of the twelfth century.¹⁰⁶ In contrast to this European medieval design, Strong created two Greek Catholic churches, St. Mary in McKees Rocks and Holy Ghost on the North Side, and both of these were Eastern Rite design.



Guild Hall

Source: Saint James Church, Sewickley, Pennsylvania, 1868-1968. [Sewickley, Pa. : St. James Parish, 1968]

For many of the Roman Catholic churches and chapels that Strong designed in the 1920s, the overarching theme for the interior was that of an inverted ship: St. Joseph’s Chapel at Mount Gallitzin Academy/Sisters of St. Joseph in Baden, St. Joseph Church in New Kensington, Our Mother of Sorrows Church in Johnstown, Immaculate Conception Church in Irwin, and Church of the Nativity of Our Lord on the North Side all have this scheme. Strong’s goal was to remind the churchgoer of both the ark of Noah and the barque of Peter. Harkening back to his 1914 writings on his conversion, Strong expressed this ship analogy: “The Church of God is likened to an ark or ship, because she saves us from the deluge.”¹⁰⁷ Focused on the liturgical aspect in all of these church structures,



Strong also ensured that all eyes were on the altar by virtue of the side aisles being narrowed.

An overall review of his primary work in the 1920s defined Strong's design focus as "neo-Gothic in the Norman style."¹⁰⁸ With a structure's purpose factoring heavily into his church schemes, Strong relied on his knowledge of liturgy, for which he was known to be an authority, especially with respect to history.¹⁰⁹ In an article regarding Christian architecture that he penned for *The Presbyterian Banner*, Strong demonstrated his grasp of the history of the church. He wrote that the roots of Christian architecture date back to the "Old Law", i.e. Jewish temple: "The Temple, we are free to believe, perfectly housed what Almighty God purposed to be done within its precincts." He established that the basic floor plan for a Gothic cathedral essentially followed that of the Temple and that the early Christian architects, who "derived their conception of Church and architecture from the Holy Scriptures, ... consequently, went back to the norm of the Temple."¹¹⁰

When writing about these early architects, Strong contended that their forefathers were "the converted barbarians of the North, from whom most of us Americans are descended."¹¹¹ For his own personal life, Strong was drawn to his family heritage, consistently including it in biographical information. Within the same issue of *The Presbyterian Banner*, there was an article featuring a "personal interview" of Strong, in which the focus ended up being on Strong's

ancestry, noting that "all [of his ancestors] were of Norman-English stock."¹¹² In a 1926 article in *The Charette*, Strong used his lineage as justification for his role as an authority on Christian architecture:

And as I happen to belong to the race that designed and built the majority of the most talked about churches from Scandinavia to Sicily during the eleventh to the sixteenth centuries, when the principles of Christian architecture were developed and worked out...¹¹³

In fact, this article was penned with his *nom de plume*, Thomas L'Estrange, which was a name that he had started using as early as 1911.¹¹⁴

For the origins of this penname, Strong took his birth name Thomas and he turned to his lineage for an alias surname. One of the greatest legacies that Strong's parents gave to him was that of his heritage. With both parents' pedigree dating back to Colonial times, Strong emphasized that the "value of the progressive and pioneering spirit of the original Colonial stock, and its sense of duty" were exemplified in his career.¹¹⁵ With parents descended from "Norman-English families who settled respectively in New England in 1630 and in New Jersey about 1640,"¹¹⁶ he would cite Massachusetts Elder John Strong as the founder and an ancestry traced even further back to England. He derived his chosen pseudonym, L'Estrange, from Guy L'Estrange, a participant in William the Conqueror's 1066 invasion of England, and the ancestor of John Strong.¹¹⁷ His pedigree meant so much to him that in 1922, he applied for and received membership in the Sons of the American Revolution.¹¹⁸

By this time in his life, Strong's character was well-formed. He was described as "big and robust, blunt and honest, neither asking quarter, nor giving it, he might rather have been an admiral in the navy, rather than the delicate and sensitive artist he was."¹¹⁹ He had an "unassuming disposition," yet uncompromising "when he felt that his views were based on sound fundamentals of his art."¹²⁰ Another description portrayed him as "a strong character and [who] devoted meticulous study to the smallest details," bringing to mind his passion for historical research.¹²¹ With his roots as a draftsman, he was known for being a friend to that profession; he "took a personal interest in the ideals and aspirations of the men with whom he came in contact."¹²² Attracted to "almost any phase of the ideals and elements of art," Strong collected historical items of interest, such as an ivory carving and a medieval Norman spoon, often sources of inspiration for his craft.¹²³

While Strong was fortified with his ancestral roots, he did have the practical issue of a growing amount of work. With all of the building activities that were happening, he brought other architects into his practice and moved his office to the Keystone Building.¹²⁴ The most noteworthy of the architects were Benedict J. Kaiser in 1922, whose focus was on engineering problems, and Allan Neal in 1923; Strong formally recognized both of them as associates by 1924, thus establishing Carlton Strong & Associates.¹²⁵ At the same time, Alfred Reid, who was a "freshly graduated architect," started working for Strong and would also continue on with Strong. Reid had been recommended by Father Thomas Coakley, pastor of Strong's home

SACRED HEART CHURCH INAUGURAL EDITION THE PITTSBURGH CATHOLIC

Founded in 1857 by Rev. Michael P. Thomas, First Bishop of Pittsburgh, Pa.

Third Year

PITTSBURGH, PA., OCTOBER 24, 1925

No. 48

NEW CHURCH IS A TRIUMPH FOR ITS DESIGNER

When the new Sacred Heart Church was dedicated on October 19, 1925, it was a triumph for its designer, the late Rev. Michael P. Thomas, first bishop of Pittsburgh. The church, designed by the late Rev. Thomas, was a masterpiece of Gothic architecture. It was built on the site of the old church, which was destroyed by fire in 1862. The new church is a masterpiece of Gothic architecture, with its high vaulted ceiling, its pointed arches, and its massive stone walls. It is a fitting memorial to the late Rev. Thomas, who was a great builder and a great man of God. The church is a masterpiece of Gothic architecture, with its high vaulted ceiling, its pointed arches, and its massive stone walls. It is a fitting memorial to the late Rev. Thomas, who was a great builder and a great man of God.

HIGH SCHOOL STUDENTS WHO HAVE PURCHASED MEMORIAL STONES



RAPID GROWTH ATTENDS LIFE OF THE PARISH

The rapid growth of the parish of Sacred Heart Church is a source of pride to all who are connected with it. The church, which was founded in 1857, has grown from a small congregation to a large and active parish. This growth is due to the efforts of the clergy and the faithful, who have worked hard to build up the church and to serve the needs of the community. The church is a place of worship, of learning, and of service. It is a place where people can find comfort, strength, and hope. The rapid growth of the parish is a testament to the power of the Gospel and to the love of God.

MEMORIALS ARE CATALOGUED FOR IDENTIFICATION

The names of the donors of the memorial stones are being catalogued for identification. This is a very important step in the process of identifying the stones and in ensuring that they are properly placed in the church. The names of the donors are being recorded in a special book, which will be kept in the church. This book will be used to identify the stones and to provide information about the donors. This is a very important step in the process of identifying the stones and in ensuring that they are properly placed in the church.

THE DIOCESE'S CROWN

By Edward

The diocese's crown is a symbol of its power and authority. It is a crown that is made of gold and precious stones. It is a crown that is worn by the bishop, who is the head of the diocese. The diocese's crown is a symbol of its power and authority. It is a crown that is made of gold and precious stones. It is a crown that is worn by the bishop, who is the head of the diocese. The diocese's crown is a symbol of its power and authority. It is a crown that is made of gold and precious stones. It is a crown that is worn by the bishop, who is the head of the diocese.

JONEST SERVICE MARKS WORK OF THE CONTRACTOR

The work of the contractor is being marked with the service of the Lord. This is a very important step in the process of building the church. The contractor is responsible for the construction of the church, and his work is being marked with the service of the Lord. This is a very important step in the process of building the church. The contractor is responsible for the construction of the church, and his work is being marked with the service of the Lord. This is a very important step in the process of building the church.

UNIQUE GATE WILL ADD CONVENIENCE FOR SUNDAY MASSES CHANGED WITH REST ROOMS

A unique gate will be added to the church to provide convenience for the Sunday masses. The gate will be located near the entrance to the church and will provide a direct path to the Sunday masses. This is a very important step in the process of building the church. The gate will be added to the church to provide convenience for the Sunday masses. The gate will be located near the entrance to the church and will provide a direct path to the Sunday masses. This is a very important step in the process of building the church.

Confirmation To Be Administered Next Sunday By Bishop

The Bishop will administer the sacrament of Confirmation next Sunday. This is a very important sacrament in the Catholic Church, and it is a privilege to have the Bishop administer it. The Bishop will be accompanied by a large number of priests and deacons. This is a very important sacrament in the Catholic Church, and it is a privilege to have the Bishop administer it. The Bishop will be accompanied by a large number of priests and deacons.

Confessions

Confessions will be heard by the priests of the parish. This is a very important sacrament in the Catholic Church, and it is a privilege to have the priests hear confessions. The priests will be available for confessions every day of the week. This is a very important sacrament in the Catholic Church, and it is a privilege to have the priests hear confessions. The priests will be available for confessions every day of the week.

This is Thomas F. Breen's Sunday

The Distinguished Member of the Parish who is donating our Collection today to the extent of

Ten Thousand Dollars

is MR. THOMAS F. BREEN of Stratford Avenue

This Congregation owes an everlasting debt of thanks to Mr. Breen for his generosity, and we hope that he will have a long and happy life and enjoy for many years the splendor of the new Church that he has contributed so much to erect.

Jesuit Fathers Open Mission In The New Church November 28

The Jesuit Fathers will open a mission in the new church on November 28. This is a very important event in the life of the parish, and it is a privilege to have the Jesuit Fathers open a mission. The Jesuit Fathers are a very important part of the Catholic Church, and they are known for their wisdom and their love of God. The Jesuit Fathers will be accompanied by a large number of priests and deacons. This is a very important event in the life of the parish, and it is a privilege to have the Jesuit Fathers open a mission. The Jesuit Fathers are a very important part of the Catholic Church, and they are known for their wisdom and their love of God.

Music

Music will be played during the services. This is a very important part of the Catholic Church, and it is a privilege to have music played during the services. The music will be played by the choir and by the organ. This is a very important part of the Catholic Church, and it is a privilege to have music played during the services. The music will be played by the choir and by the organ.

parish of Sacred Heart in East Liberty, for whom Strong had taken on a whole new endeavor.¹²⁶

Sacred Heart: Strong's Heart and Soul

In the early 1920s, Strong's own parish of Sacred Heart had outgrown its facilities and there was a need to build a new church on a different site. While the parish owned land on North Highland Avenue for possible relocation, the results of a study raised concerns not only over the proximity of six Protestant Churches but also to "the speedy encroachment of the retail shopping" that would cause traffic problems.¹²⁷ Based on this assessment, new property was found in the heart of Shadyside and the search was on for an architect.

The pastor, Coakley, was a key person to the selection of the architect. Born in the Hill District in 1880, Coakley attended St. Brigid's School and then worked as a clerk for the railroad and other corporations. Earning his degree from Holy Ghost College (Duquesne University) in 1903, he went on to study at Rome's North American College and the College of Propaganda. After a 1908 ordination in Rome, he returned to Pittsburgh, taking on the positions of secretary to the Bishop, an assistant at St. Paul's Cathedral, and the first director of De Paul Institute in Brookline. Displaying his interest in architecture, Coakley authored the 1910 book *Description of the Epiphany Church, Pittsburgh, Pennsylvania*, and a review of Pittsburgh Architectural Club's 1914 architectural exhibition in the *Pittsburgh Catholic*. In 1918, Coakley joined the US Army's chaplain's corps and was stationed in Germany during World War I. Upon his return to Pittsburgh in 1920, Coakley was appointed pastor of St. Patrick and in 1923, he was made the pastor of Sacred Heart.¹²⁸

With the intention of hiring an architect from the parish, Coakley and the Church Committee considered both Strong and Edward Weber, another eminent Catholic architect; in the end, Strong was picked.¹²⁹ In order to be chosen, Strong had to meet the expectations of Coakley, who had high standards: an ecclesiastical architect should be a combination of civil architect, draftsman, descriptive writer, and director, who is knowledgeable in building materials, scientific structure, and sound theology and the architect must have "an appreciation of the unity of the purpose of the historic liturgy of the church."¹³⁰ As the administrator leading the behind the push for the new church, Coakley decided that Strong met that criteria and the Church Committee approved the choice.

The selection of Strong matched an architect with "a client committed to his ideal of creating a design to be executed in the most minute detail...."¹³¹ Reportedly given an entirely free hand to design the church, Strong poured himself into his work.¹³² Ground was broken on March 7, 1924, the cornerstone was laid on June 29, 1924, and by fall 1924, Strong was on his way to Europe on the first of three trips to study the "world's finest church edifices."¹³³ On most of his trips, he traveled with Coakley and George Sotter, stained glass designer. On the first trip, in 1924, he concentrated on cathedrals, with a plan centered on studying 32 cathedrals in England.¹³⁴ For his second trip, in January 1927, Strong and his companions not only studied architecture but also had an audience with Pope Pius XI, who donated a stone with the Papal Coat of Arms.¹³⁵ On his third and final trip, in August 1929, Strong did a preliminary study for future

buildings, as the plan for Sacred Heart was to be comprehensive, including other structures such as the school.¹³⁶

While the choice of Strong as architect was not questioned, the location for the new church definitely was challenged by members of the community. The sticking point for the new church was the proximity it would have to Calvary Episcopal Church, which had been designed by Cram in 1904. With the new church to be built across the street from Calvary, critics argued that the two were so close to each other that this would destroy the grandeur and beauty of both. Laying the blame on the "Building Committee," one critic assumed that Strong had not been consulted and was very critical of the location:

We can almost hear the raucous horse-laugh that will be loudly guffawed by visiting aesthetes for many a year to come, whose risibilities [sic] will be abnormally excited when they stand amazed [sic] before this local xample [sic] of Scylla and Charybdis frowning upon each other's ogives [sic] to no worthwhile purpose whatsoever. (quoted verbatim)¹³⁷

Both Coakley and Strong addressed the concerns, each in his own manner. Defending the choice, Coakley stressed that Strong was consulted for site selection, stating "not only was the site under the absolute control of the Architect, but the group plan of the various units was dictated by him...." The desire was to "augment, not to detract" from Calvary, by making deliberate decisions on everything from the type of stone to the style and orientation.¹³⁸

For his own response, Strong clarified that Coakley had taken a systematic approach to determine the geographic center for the parishioners, thus resulting in the selected site. He went on to state that he could not see any conflict and stressed the community aspect: "the persons who use them seem to be getting on together like good neighbors are supposed to do" and "men in each of these Churches helped to put the other up."¹³⁹ Reminiscent of 1908 Anglo-Roman Union's goals, Strong may finally have succeeded in achieving a unity of the two faiths through neighborhood and community collaboration. Other architects rose to the occasion in defense of the building:

The new Sacred Heart Church is erected immediately across the street from Calvary Episcopal Church and, in the opinion of architects competent to judge, these two church edifices for two of the outstanding creations of our time in Pittsburgh, each complementing the grandeur and beauty of the other.¹⁴⁰

The church was to be constructed in stages, with the commencement of each being entirely dependent on the money raised. The style of the church was based on the ethnicity of the parish, "who are the descendants of the racial stocks that came out of the Northern countries, principally from Ireland and from England."¹⁴¹ According to Coakley, the Gothic style of architecture was chosen to reflect the style that of the Northern countries, which fittingly described Strong's approach.¹⁴²

For the types of stone used to construct the building, the outer wall was constructed of a local hard stone from Neshannock Falls



Relief located in the sanctuary of Sacred Heart Church in Shadyside. Strong is depicted in the relief.

Source: Kathleen Washy

near New Castle. Drawing on his 1912 research from the Smoke Commission, Strong ensured that this stone, which had “beautiful Autumn colors and texture,” would weather “better under the conditions peculiar to [Pittsburgh’s] industrial atmosphere than any other material we know.”¹⁴³ Indiana limestone was used for trimming and details while Briar Hill Stone was used for interior columns and arches. Not only did these three types of stone combined “present an excellent and colorful appearance” but they also provided “very great economical advantages that [were] well recognized by builders.” With this explanation of the creation of the structure’s skeleton, the themes of quality, genuine materials, and overall economy were set for the entire project.

England’s prominent newspaper, *The Tablet*, neatly summed up the relationship of Strong and Sacred Heart Church:

Nothing was too good for Sacred Heart: but he would not disfigure the offering by spending extravagantly one dollar or one cent of money which had largely come from the sacrifices of the poor and the humble. The Carlton Strong church at Pittsburgh is one of the finest in the U.S.A.; yet it has cost less than many an undistinguished building where the architect was not a Strong.

A Catholic church is, above and before all else, a temple for the Holy Sacrifice, a home for the Blessed Sacrament and a roof-tree where under Christian folk can gather to hear the Gospel, to receive the Sacraments, to praise their maker and to pray. Therefore Carlton Strong did not begin by designing

an exterior, afterwards allotting its interior cubic capacity to this or that liturgical requirement. He did not set out from the starting point of “another fine bit of architecture for Pittsburgh” but worked from the inside, outwards.¹⁴⁴

For the nave, Strong utilized the ship theme that he had used in previous churches, bringing to mind “a ship’s hull turned upside down, with its keel not furrowing heavily in the earth like a ploughshare but driving free in the outside air and sunlight.” Keeping with this theme, the lamps in the nave resembled ship lanterns with the Fresnel lens that were used in lighthouses and in ships.¹⁴⁵ When it was completed, the nave had the longest aisle in all of the churches in Pittsburgh and one of the largest stained glass windows in the world.¹⁴⁶

In 1926, the first Mass was celebrated at the new Sacred Heart, held at a temporary altar in the nave. The event was so important that a special edition of the *Pittsburgh Catholic* was published for this event. On the front page, the article “New Church Is A Triumph for Its Designer” lauded Strong’s efforts, giving him credit for the “massive simplicity and its masculine dignity make upon the beholder,” and emphasizing that Father Coakley “had absolutely nothing to do with it,” leaving the architect to his job. Devoting much uncompensated time and enormous amounts of energy to the project, Strong “loved every stone that has found its way into its fabric, he has personally selected most of them, and no detail has been too great for his whole-hearted and sympathetic attention.”¹⁴⁷ The parish was extremely proud of how Strong kept costs tight while building such a tremendous structure.¹⁴⁸

With the nave essentially completed, work began on the sanctuary and in 1929, the parish no longer had to use a temporary altar as the sanctuary was finally revealed.¹⁴⁹ Based on the overall design, the parishioners easily understood the focus of the church: “the people realize[d] what had long been preached to them, that the Church was to be an altar-centric one, with the Tabernacle the focus of the whole building.”¹⁵⁰ Because it was a Gothic church, Coakley maintained that “everything in and about the structure should mean something,” which was a concept firmly believed by Strong as well, who designed the church from the inside out and ensured that everything had a purpose.¹⁵¹

In addition to planning the church’s architecture, Strong created so many features for the church that his hand was on almost every aspect. From the ornamentations to the furnishings, Strong was connected to the designs: candelabra, altar curtains and the mechanism to change the curtains, statues, pulpit, organ, Stations of the Cross, donor tablet, a complete set of rose vestments, and a stone Christmas crib are just some examples of the depth of Strong’s involvement.¹⁵² A contest was even held for the saying to be carved on the pulpit, with Strong serving as judge.¹⁵³ While he was not the artist for the Sacred Heart statue that stands over the exterior entrance, Strong did not refrain from some level of contribution:

In this new statue, which is the work of Mr. Franz Artetz, under the direction of Mr. Carlton Strong, architect, a new conception has been worked out in stone, that... is a masterpiece of dignity and reverence.... The statue is a departure in representation of the Sacred Heart of Jesus. No laws of anatomy or physiology have been violated in this depiction.¹⁵⁴

Strong was said to have “breathed his very soul” into Sacred Heart¹⁵⁵ and the parishioners knew that the church was the “perfect instrument for lifting the mind and heart to God.”¹⁵⁶ Extolled for its architecture, Strong’s contemporaries acknowledged its impact: “One of the outstanding Churches of Western Pennsylvania and... we can readily perceive it will be a shrine to which many will make pilgrimages to, architecturally as well as religiously.”¹⁵⁷ Many books were written on the architecture, not only at the time but in years to come and in 1970, the Pittsburgh History & Landmarks Foundation designated the church as a historic landmark.¹⁵⁸ Sacred Heart Church was the pinnacle to Strong’s architectural career.

Carlton Strong Enters the Gates of Heaven

By 1927, Strong was well into his work for Sacred Heart Church and the other commissions that were coming his way. Based on Coakley’s assessment of Strong, the architect was not extremely wealthy. “There is no question as to any financial advantage accruing to him [Strong]; in fact he was singularly careless about his own fees.”¹⁵⁹ After living in the East Liberty neighborhood since 1913, the Strongs finally felt it was time to move. Purchasing a ten-room house in Shadyside for \$20,000, Strong had plans for himself this time: “After extensive remodeling, the purchaser will occupy the building.”¹⁶⁰ Altering his newly-acquired Bayard Street house, he created a Tudor style house with some French elements. Even in his home, he incorporated religious elements, such as stained glass windows and round clovers etched in the fireplace symbolizing the Trinity. Not forget-



Carlton Strong's Bayard Street house and detail from stained glass windows in Strong's house

Source: Kathleen Washy

ting his heritage, Strong incorporated a stone relief with warrior on horseback and warriors around, reminding one of his L'Estrange ancestor.¹⁶¹ By 1929, the Strongs had relocated to this more comfortable – and personalized – home in Shadyside.¹⁶²

By the end of the 1920s, Strong was attracting jobs that allowed him to demonstrate his creativity. For Coakley’s De Paul School Institute, he was commissioned to design a crucifix in 1928. Carved by Artetz,



Detail from fireplace in Strong's house

Source: Kathleen Washy

his design was a crucifix of a crowned Christ, “clothed in vestments of a medieval pattern,” resting on a “starry sphere representing the universe, flanked by adoring angels... set in a half sphere.”¹⁶³ St. Justin School was the venue for a diploma design, which is another example of his expansion into other areas of creativity.¹⁶⁴

In his plans for St. Michael Church in Braddock, Strong departed from his usual style for a Roman Catholic Church, employing a

Romanesque-Byzantine style with an octagonal dome.¹⁶⁵

In the 1930 dedication souvenir program for St. Michael, Coakley authored the church's architectural description, writing in a manner that put an emphasis on the architect. Explaining that the parishioners got more for their money than was thought possible, he stated that the building was "a flash of glory that is a vestige of the everlasting beauty of the Celestial City." Praising not only the building but the selection of Strong as architect, Coakley asserted:



St. Michael Church

Source: www.goodshepherdbraddock.org

The achievement could only come about by choosing an architect who knew first of all what a Catholic Church is, and what it is intended to serve. Then, the architect must know a vast amount about the materials he chooses for his edifice so that stone and brick and lumber will be organized properly and used advantageously and with becoming dignity.¹⁶⁶

Following the completion of St. Michael, work was being done on Strong's designs for St. Basil School. On May 31, 1931, Strong, age 62, was admitted to Mercy Hospital with stomach issues, which could be summed up in one word: cancer. He underwent surgery on June 6 and died three weeks later on June 25. His funeral Mass was held at Sacred Heart on Monday, June 29, with Coakley as celebrant, and he was buried in Calvary Cemetery. His life was remembered, not only for his work but for his faith:

He was a Catholic, and an architect. In these two vocations he found the reason for his religious and artistic life. A convert, Mr. Strong had those virile characteristics which are associated with one born in the faith. Probably he had the soul which was naturally Catholic. In the Church he found the fullness of life, the complete satisfaction for his spiritual longings.... He may not have departed far from conventional Catholic architecture, but his work had a vitality that gave it a certain newness.... He was a Catholic, and an architect. In these two vocations he found the reason for his religious and artistic life.... He was one of a dangerously small number who had not only learned his art, but had for the background of it a profound knowledge of liturgy. His craft was sure and honest because he knew that Church to which God called him, its history, its art, its ceremonies, and its artistic life.¹⁶⁷

After his death, Maude, his wife of 37 years, continued her activities as a patroness of various Catholic benefits and she continued to live in their house on Bayard Street, until her death in 1949.¹⁶⁸ As for his architectural firm, his associates Kaiser and Neal elevated Reid to a partner and in November 1931, they were able to announce the establishment of Kaiser, Neal, & Reid.¹⁶⁹ Having attended Sacred Heart School in his youth and with a father who had served on the Church Committee, Reid had personal ties to Sacred Heart parish,

which would help ease the transition.¹⁷⁰ With this connection and Coakley's confidence in Strong's shaping of these architects, the firm continued on with the work on Sacred Heart Church, seeing it through to completion in 1954, as well as overseeing the designing of the elementary school (1947), the high school (1950), the convent (1950), and the rectory (1953).

As their early years were part of the Great Depression, Kaiser, Neal, & Reid was fortunate to have some work to carry them through, which included work for Mount Mercy College along with the work for Sacred Heart parish and wrapping up Strong's plans for St. Basil School. With work so slow, the partners were at a loss of things to do and so spent "six months during 1933, 3,000 man hours, to build an exquisite model of Sacred Heart Church... showing the edifice in its then-intended completed form."¹⁷¹

It would be a few years before the work picked up, with finally a breakthrough in 1937, when Pittsburgh's Mercy Hospital contracted the firm to plan a building, a job which opened up the field of hospital architecture for the firm. Over the years, the firm transformed as personnel changed, becoming Alfred D. Reid Associates in 1953 and Reid & Stuhldreher in 1983.¹⁷² In 1998, Astorino acquired Reid & Stuhldreher, and in turn, Astorino & Associates was acquired in late 2014 by CannonDesign, a company from the Buffalo area.

When he initially opened his practice in Buffalo in 1888, Strong would not have predicted the path that his profession – and his faith – would take him over the next 43 years. As for his faith, he always sought unity among his fellow Christians:

"Whatever the present divided state amongst 'those who profess and call themselves Christians', there is joy among many of us discovering the things that we share in common and that, therefore, tends to promote that peace amongst men of good-will that Our Lord desires."¹⁷³

And as for his profession, he would always throw his energy into whatever came his way – from apartments to churches. By the end of the twentieth century, Strong would be considered as one of the "three Pittsburgh architects who worked primarily for the Catholic Church [sic] who attained more than local distinction, bringing to its religious and institutional architecture a refinement" with the other two being John T. Comès (1879-1922) and Edward Weber (1877-1968).¹⁷⁴ With a lifelong focus on his spirituality and 20 years dedicated to designing worship spaces, Strong would not have needed a box of Mother Sills Sea-sick Remedy for his trip on the barque of Peter to the Gates of Heaven.

Part 2: Ecclesiastical Works of Carlton Strong

This is a listing of Carlton Strong's ecclesiastical work completed from 1912 until his death in 1931.¹⁷⁵ As early as 1915, Strong's buildings were known for being "distinctly Christian in character" and "built up in a type of ecclesiastical brick work that has come to be characteristic of the work of Carlton Strong, the architect."¹⁷⁶ Based on available sources, the year for each building listed is derived from the dedication or completion date of the structure.



Carlton Strong, Father Thomas Coakley, and P.F. Gallagher in front of Sacred Heart Church in Shadyside

Source: *Pittsburgh Catholic*, October 10, 1926

For most of his buildings, Strong relied on P.F. Gallagher and his company, Duquesne Construction, as his general contractor for construction.¹⁷⁷ For the majority of Strong's churches, Henry Hunt Stained Glass Studios designed the stained glass.¹⁷⁸ In the case of Strong's largest project, that of Sacred Heart Church in Shadyside, pastor Father Coakley selected Gallagher as the general contractor but opted for George Sotter to design the windows.

- **St. Francis Chapel (1912)** – Graymoor, Garrison, New York. Initially designed by Monsignor John Cyril Haws, Strong was contracted to complete it. He designed the interior roof and the rood beam. He also modified the bell tower design to make it similar to that of the Basilica of St. Francis of Assisi. As Graymoor evolved into a pilgrimage site, in 1955, Rome granted a Plenary Indulgence to chapel visitors.¹⁷⁹
- **St. James Church Alterations (1912), Rectory (1913) and School (1916)** – West End section of Pittsburgh. Prior to designing the rectory, Strong worked on alterations on St. James Church, which was his first Pittsburgh ecclesiastical commission. He was then retained to plan the rectory as the previous rectory had been torn down when the street was elevated. The rectory designed by Strong was Tudor Revival, featuring Tudor arches, small-paned windows, transoms and buttressed walls. Strong used red brick with limestone trim for the two-story school.¹⁸⁰ After the school closed in 1991, the building served as a wedding reception hall from 1997 to 2013 and is currently the home to Pittsburgh's Musical Theater. Following a 1994 merger with two other churches to form Guardian Angels parish, the church building remained open. Finally, in 2004, the church was closed and subsequently, in 2005, the building was sold to a realty company. In 2014, the Society of Saint Pius X purchased the church. The rectory no longer stands.
- **Ursuline Academy Chapel of the Blessed Sacrament (1913)** – Bloomfield section of Pittsburgh. The chapel was designed in Late Gothic Revival style, featuring "a repetitive recessed stucco-arch theme on the exterior."¹⁸¹ Strong designed or selected the windows and the interior furniture.¹⁸² The sisters closed the school in 1981 and transformed the building into the Ursuline Center, which pro-

vided social services for the community. In 1993, the sisters sold the building, which was renamed the banquet facility Victoria Hall. In 2003, Waldorf School of Pittsburgh took over the building, returning it to its educational roots. The entire complex was designated as a historic landmark by the City of Pittsburgh in 1982 and by Pittsburgh History & Landmarks Foundation in 1984. In 2013, the site was placed on the National Register of Historic Places.

- **St. Mary's Lyceum (1913)** – Forty-sixth Street, Lawrenceville section of Pittsburgh. St. Mary parish constructed a community building to provide a place for the parish's youth to spend "leisure time". The building included a Lombardic Gothic auditorium, bowling alleys, gymnasium, and reading rooms.¹⁸³ The building is currently part of Our Lady of the Angels parish.
- **Toner Institute (1914) and Gymnasium (1914)** – Brookline section of Pittsburgh. One of Strong's early works, the institute and gymnasium were heavily massed and buttressed, with a formal Tudoresque entranceway.¹⁸⁴ The Toner Institute closed in 1977; today, Brookdale of Mount Lebanon, a senior assisted-living building, is on the site of the Toner Institute.
- **St. Joseph School (1914), Rectory (1917), and Church (1924)** – New Kensington, Pa. The school was constructed as a two-story brick building with eight rooms and an auditorium. The red brick rectory, designed with some Tudor elements, was built in 1917. The church was designed in the English Gothic style, red brick trimmed with limestone, with transepts, a bell tower, and a baptistery.¹⁸⁵ In 1939, a school addition was added, designed by Leo A. McMullen. In 2002, St. Joseph merged its school with St. Peter to form Mary Queen of Apostles School; more recently, the St. Joseph site (grades 4-8) moved to a vacant elementary school and the St. Joseph school building is no longer in use. However, St. Joseph Church and rectory are still in use today.
- **St. Margaret (1914)** – Mahoningtown, Pa. (now part of New Castle). The cornerstone was laid on June 28, 1914 and dedicated on October 25, 1914. The small brick church cost about \$12,000. The church was of a simple design, 35 x 95 feet, brick with a cemented basement. The parish originally planned to convert the new church into a hall or school building at a later time.¹⁸⁶ In 1993, the parish was merged with four other parishes into St. Vincent de Paul parish. The building is currently used by the parish's Confraternity of Christian Doctrine program.
- **Sacred Heart Hall/Vincentine Sisters of Charity Motherhouse (1915)** – McCandless Township, Pa. Built with red brick, this motherhouse provided space for approximately 50 sisters. The building originally included the novitiate and a chapel. When a new motherhouse was built in 1952, the original motherhouse became the home of Vincentine High School. Eventually, a high school building was constructed and the original motherhouse was torn down.¹⁸⁷
- **St. Francis Xavier Convent (1917)** – North Side section of Pittsburgh. This 2 1/2 story building was built with face brick and stone trim. The plan for the building was developed with input not only from the local and diocesan authorities but was "finally perfected

under the criticism of the order of Sisters whose members will occupy the building....”¹⁸⁸ In 1993, St. Francis Xavier parish merged with three others to form Our Risen Lord and today, the former convent serves as the parish’s rectory.

• **St. Titus - Combination School and Church (1920) and School Addition (1926)** – Woodlawn, Pa. (now part of Aliquippa). When construction of St. Titus was first announced in 1918 construction journals, the job was considered to be a parochial school. In fact, the foundation was listed as being the only thing completed initially. The combination school/church was dedicated in June 1920 and by the mid-1920s, more space was needed for the school, which called for an addition, which was dedicated on September 5, 1926. The lower part of the school building served as a temporary church until 1956, when a new church was completed.¹⁸⁹ While the school closed in 2009, the building continues to be used for catechetical classes.

• **St. Justin - Combination School and Church (1918) and School Addition (1925)** – Mt. Washington section of Pittsburgh. Constructed during the World War I years, St. Justin was built as a combination school and church, serving as a temporary church until funding was available for a separate church.¹⁹⁰ In 1925, two stories were added to the building in order to expand the school and it became a high school, with the last class graduating in 1974. In 1988, the renovated building opened as housing for senior citizens, becoming the first school building in Pittsburgh to be converted for this purpose.¹⁹¹

• **Seton Hill College: Maura Connector (1919), Lowe Hall (1920), St. Joseph Hall (1923), Canevin Hall (1924), Sullivan Hall (1929)** – Greensburg, Pa. The Maura Connector was built to connect Maura Hall, the Chapel Annex, and the Administration Building. With college enrollment continuing to increase by a reported 100% in two years, Lowe Hall was built as a dormitory for the students, five stories high and containing 72 rooms.¹⁹² St. Joseph Hall was a residence that was built for the Sisters of Charity. This building now contains faculty offices. Canevin Hall was another dormitory built for the ever increasing class size.¹⁹³ The Activities Building, renamed Sullivan Hall in 1947, was completed in 1929. This building was modeled after Seton Castle in Scotland, and contains a gymnasium and swimming pool. Through the years it has also housed a bowling alley, student lounges, student club offices, weight rooms, laundry rooms, athletics offices, cafes and the campus bookstore. In 2002, Seton Hill was granted University status.

• **St. Barnabas Rectory (1920)** – Rankin section of Pittsburgh. Originally part of St. Michael the Archangel in Braddock, the parishioners in Rankin established a separate church in 1909. In 1918, the pastor acquired some additional property on Fourth Street and the following year, he applied to the Bishop to build a rectory, justifying the expense by citing increased rent, distant location, and unsuitability for his current residence. The cost for the new rectory was \$15,000. Because of the migration of parishioners, the parish church moved from Rankin to Swissvale in 1951 and the rectory was “disposed of.”¹⁹⁴

• **St. James Guild Hall (1921)** – Sewickley, Pa. Built to be a community building, Guild Hall was constructed by volunteers in the congregation, who worked in the evenings for eight months. The building was a simple, medieval guild hall design, with no plaster on the walls and a roof of chestnut wood. Guild Hall was susceptible to fire. In 1932, a fire swept through and the parishioners reconditioned the building over the following year. Less than a year later, Guild Hall experienced a second fire. Again in 1942, another fire hit Guild Hall. In 1944, the main building burned to the ground, leaving only the kitchen area of the Hall, which was repurposed to provide additional classroom space for the school.¹⁹⁵

• **Saint Vincent College and Seminary Dormitory/Aurelius Hall (1923)** - Beatty, Pa. (now Latrobe, Pa.). In 1921, Archabbot Aurelius Stehle laid the cornerstone of this Gothic Revival style building, constructed of red brick and limestone trim. Originally containing 180 rooms for seminarians and six suites for officials, the building became a freshman dormitory for the college and given the name Aurelius Hall.¹⁹⁶ In 2003, renovations were done on Aurelius Hall to transform it into the Alex G. McKenna School of Business.¹⁹⁷

*Note: Also attributed to Strong was a small boathouse, which was constructed in 1920 and removed in the 1950s. There is no documentation to confirm this.*¹⁹⁸

• **Holy Trinity School (1923)** – McKeesport, Pa. Built adjacent to the church, Holy Trinity School was a two-story brick school, which included an auditorium and a cafeteria. In 1970, Holy Trinity was consolidated with McKeesport Central Catholic elementary school and the Pittsburgh Diocese rented the building for the Mon-Yough Catholic Girls High School until 1972.¹⁹⁹ The school building no longer exists.

• **St. Mary Greek Catholic Parish Church (1923)** – McKees Rocks, Pa. As one of the few buildings that he created in a non-Gothic style, Strong planned this church as a simplified Byzantine construction, brick with “tile back-up.” This was also one of the few churches with a different general contractor, in this case, Henry Busse.²⁰⁰ The church is now home to a Ukrainian Orthodox parish.

• **Sacred Heart Classrooms (1923), Church Nave (1926) and Sanctuary (1929)** – East End/Shadyside section of Pittsburgh. In 1923, the school was out of room for the high school students. In seven weeks over the summer, eight additional classrooms were erected, “of the portable type, of approved standard model,” as designed by Strong. Erected on property owned by the parish on North Highland Avenue, the emphasis of newspaper articles was on the property: “ample room, and light, and affording magnificent play ground facilities.” The rooms were temporary as a new set of parish buildings were already being planned. For the new church in Shadyside, Strong designed the Nave and Sanctuary; his successor firm handled the completion of the church and the adjoining buildings.²⁰¹ See Part 1: Biography for further information on Sacred Heart Church.

- **St. Joseph's Chapel (1924) and Chaplain's House (1924)** – Mount Gallitzin Academy/Sisters of St. Joseph, Baden, Pa. Constructed of red brick with limestone trim, the chapel and chaplain's house were designed in a Tudor Gothic style. Strong planned the chapel in a simple monastic approach, with the interior shaped like an inverted ship keel. The chapel included an auditorium for school use underneath it. With chaplains no longer being in residence on the grounds, the sisters integrated the chaplain's house into St. Joseph Convent. The chapel is now known as the Sisters of St. Joseph Chapel.²⁰²

*Note: When he designed the Chapel and Chaplain's House, Strong also drew up plans for a community building but the Sisters of St. Joseph shelved that project for a later time. Thirty years later, the sisters resurrected and modified these plans, resulting in the erection of St. Joseph Convent in 1954.*²⁰³

- **Immaculate Conception Church (1924)** – Irwin, Pa. The Gothic style church is constructed with limestone on the exterior. The interior has red brick and is shaped like an inverted ship keel. The church was dedicated on September 21, 1924.²⁰⁴
- **Sacred Heart Church (1924)** – Jeannette, Pa. A Gothic Revival styled church situated above the town. "The belfry tower rises from the right transept of this Latin cross plan church with a two-story nave and one-story aisles with gothic triple windows between the buttressed aisle walls." The interior is shaped like the inverted ship keel with dark oak beams. It was constructed of Beaver County sandstone.²⁰⁵
- **Our Mother of Sorrows Church (1924)** – Westmont section of Johnstown, Pa. The church was designed along Gothic lines of the thirteenth century and the interior is shaped like an inverted ship keel. Strong relied on natural materials – native sandstone, trimmed with Indiana sandstone, interior walls in red brick, Vermont slate for the floors, Welsh quarry tile for the sanctuary.²⁰⁶ A section of Westmont, inclusive of Our Mother of Sorrows, was placed on the National Register of Historic Places in 1995.
- **Nativity of Our Lord Church and School (1925)** – North Side section of Pittsburgh. The design of the chapel is an inverted ship keel, with a "dramatic interior-painted beamed roof."²⁰⁷ The building was considered "unique in that it comprise[d] the major building of a parish group under a single roof, a very desirable accomplishment in the initial constructive work of a new parish."²⁰⁸ The design of a combination church and school, with the school under the church, made efficient use of the property. In 1993, Incarnation of the Lord was formed from the parishes of Nativity and Annunciation, with the school becoming Incarnation Academy. The Academy closed in 2006. Today, the school section of the building is used as a social hall and administrative offices.
- **St. Leonard School (1925) and Convent (1925)** – Monessen, Pa. Both buildings were constructed of tapestry brick and limestone trim. When the school first opened, it housed 330 students in six grades; the convent was built for sixteen sisters.²⁰⁹ The parish was closed in 1991 and subsequently, the buildings were sold. Orchard Christian Fellowship Church currently uses the school building for a monthly food bank and summer theater workshops. The convent is the home to Douglas Education Center and houses Tom Savini's Special Make-up Effects Program.
- **St. George School and Auditorium (1926)** – Allentown section of Pittsburgh. At a cost of \$225,000, St. George School and auditorium was constructed in a Norman Romanesque style, with red brick trimmed with Indiana limestone. Among other things, the building contained a billiard room, guild room, auditorium, and gymnasium. The work was completed in 1926 and became a community center for the parish.²¹⁰ The school merged with St. Canice as Hilltop Catholic in 1969 and closed in 1989. The building was then used for catechesis and in 1995, a portion of the building was configured for a parish administrative center of St. John Vianney parish, which was the result of the merger of four parishes; the building ceased being used when the parish closed in 2016.
- **St. Paul's Cathedral Presbytery/Rectory (1926)** – Oakland neighborhood of Pittsburgh. A priests' residence was built at the corner of Fifth Avenue and Dithridge Street to replace their old house on North Craig Street. In the *Pittsburgh Post-Gazette* obituary for Strong, the presbytery of St. Paul was cited as "one of the best in ecclesiastical architecture." This rectory was designed in a "sophisticatedly simplified Tudor manner."²¹¹ The building houses parish clergy as well as specially assigned diocesan priests.
- **Holy Cross School (1928)** – Glassport, Pa. Holy Cross School was constructed of red brick and limestone trim. When it was new, the building was considered modern and had capacity for 500 children. Holy Cross School merged with St. Cecilia in 1972 to form Glassport Catholic School and in 1981, the school was housed entirely at St. Cecilia. Holy Cross is now part of Queen of the Rosary parish and the school building is used as a parish building and social hall.²¹²
- **Sisters of St. Francis of the Providence of God Motherhouse (1925)** – Whitehall, Pa. The Lithuanian Sisters of St. Francis purchased 33 acres in 1923 and turned to Strong to design their two-story, Collegiate Gothic motherhouse, constructed with red brick and limestone trim. The building was dedicated on August 15, 1925.²¹³ In 2015, the sisters sold the motherhouse to Penn Cove Group Capital of Mt. Lebanon.
- **Mount Mercy Academy Dormitory (1927) and School Building (1927)** – Oakland section of Pittsburgh. In 1923, a fire destroyed the building that was Mount Mercy Academy, which was an elementary and boarding school for girls. The replacement buildings were completed in 1927, with Edward A. Wehr as the general contractor. Designed in brick with stone trim, the school building included classrooms, a library, art studio, and both physics and chemistry laboratories while the dormitory included a large recreation room, study halls, and a roofed-over porch.²¹⁴ Integrated into Mount Mercy College (Carlow University today) when it was established in 1929, these buildings were eventually renamed McAuley Hall (dormitory) and Tiernan Hall (school building).²¹⁵ While currently serving as the administrative offices and housing for some of the

Sisters of Mercy in Pittsburgh, McAuley Hall also contains administrative offices for Pittsburgh Mercy Health System and McAuley Ministries. Tiernan Hall is home to The Campus School of Carlow University and is a part of the Carlow University campus.

- **St. Lawrence O'Toole School Addition (1927) and Convent (1929)** – Garfield section of Pittsburgh. The red brick addition to the school was approximately 60x150 feet. Made from red brick and trimmed in limestone, the three-story convent was constructed to accommodate 24 sisters.²¹⁶ The school was closed in 1980. In 1989, the old school building was opened as an apartment building for seniors. This was the result of a collaborative effort of the Bloomfield-Garfield Corporation, Saint Lawrence O'Toole Church, and Saint Margaret Hospital. As for the convent, after the old rectory was demolished in 1984, the convent building became the new rectory.²¹⁷
- **Holy Ghost Catholic Church of the Greek Rite (1928)** – Superior Avenue, North Side section of Pittsburgh. Originally located in the Woods Run section of the North Side, a 1925 fire provided the impetus for Holy Ghost parish to build a new church. On property that Holy Ghost Church had acquired in 1921, a red brick church trimmed with limestone, designed in a simplified Byzantine style, was erected in 1927 and dedicated in 1928.²¹⁸
- **St. Catherine of Sienna Convent Addition (1929)** – Beechview section of Pittsburgh.²¹⁹ Prior to Strong's contribution, St. Catherine of Sienna parish purchased a private home in 1918 to serve as a convent for the teaching sisters; the house was enlarged in 1919 and again, in 1921. When further construction was needed, Strong was brought in and he designed a large Tudoresque addition that included a chapel, which was completed in 1929.²²⁰ In 1966, a new convent was built and the old one was torn down.
- **St. Michael the Archangel (1930)** – Braddock, Pa. Strong designed St. Michael with an interior octagonal dome, using a Romanesque-Byzantine style.²²¹ In 1985, the church merged with five other parishes to form Good Shepherd Parish and St. Michael is a worship site. In 1986, St. Michael Church was renovated and became Good Shepherd Church. Even with further mergers in subsequent years, the church building that was originally St. Michael continues to serve as the parish church.
- **St. Basil School (1931)** – Carrick section of Pittsburgh. The last building completed of Strong's design. This modified Romanesque 24-classroom school was made from variegated hand-made red brick and Indiana limestone trim. The school was in use by September 1931 but was not blessed until January 1932.²²² The school closed in 2003 and the building currently sits empty.

Endnotes:

¹ Carlton Strong, "Carlton Strong," in *Beyond the Road to Rome*, ed. Georgina Pell Curtis (St. Louis: B. Herder): 391.

² Carlton Strong, "Upon Going Abroad," *The Charette* 5, no. 7 (July 1925), 1-3.

³ Mary Zoe, *History of Sacred Heart Parish, Pittsburgh, 1872-1944*, 23.

⁴ Thomas Coakley, "Carlton Strong - In Memoriam," *Pittsburgh Catholic*, July 2, 1931, 1.

⁵ Howard Marshal Strong – 1831-1878?; Julia Sillwell Browne Strong – 1836-1920.

⁶ There was another daughter born in Lockport, NY, who was Mary Ann Strong who died in infancy (July 1863-September 1863). "MyVeryLarge-Family" family tree, profile for Mary Ann Strong, accessed August 29, 2016, <http://person.ancestrylibrary.com/tree/64716587/person/44522090946/facts>.

⁷ Some background on the Strongs in the 1860s: According to the 1860 United States Federal Census, "M.H. Strong", "artist-portrait-pain," lived in a boarding house in Chicago, while Julia, Stella, and Claude resided with Eliza Browne in Lockport, NY. In the June 1863 US Civil War Draft Record for New York's 29th District, Howard Strong, who was a "hatter" from Lockport, registered. In the 1866-1870 Lockport City Directories, Howard Strong is listed as a hatter, while in the 1871 Lockport City Directory, Howard's occupation is changed to artist.

⁸ Starting with the 1879 Buffalo City Directory, Howard is no longer listed. In the 1880 US Federal Census, Julia Strong is considered a widow; however, a Howard Strong lives with a wife, Emily, and a 10-year-old daughter, Belle, in Milwaukee. Being as old as Strong's father would have been, the Milwaukee Howard is coincidentally listed as an artist. This draws attention to an earlier US Federal Census for 1850, in which a "Marshall Howard Strong," born 1831, is recorded as living in Milwaukee. Up until 1887, the Milwaukee City Directory contains an entry for Howard Strong, with an occupation of "painter".

⁹ Buffalo City Directories between 1873 and 1886 list the eight different addresses for the Strongs: 120 Mariner (1873); 42 Chippewa (1874); 113 Ellicott (1876); 73 W. Eagle (1877); 231 Pearl (1878-1881); 219 Pearl (1882); 227 Pearl (1883-1885); 176 Niagara (1886).

¹⁰ At the time of Strong's attendance, the name was College of Ottawa as the college did not receive pontifical university status until 1889. Strong's name was not listed on the prospectus for the college between 1884 and 1886 and so the assumption is that he attended the high school. Lucie Desjardins, e-mail message to author, July 28, 2016. Records for the high school for those years are nonexistent. Daniel Hurtubise, e-mail message to author, August 22, 2016.

¹¹ In the 1886 Buffalo City Directory, Carlton Strong is listed as draughtsman working at 13 German Insurance Bldg.

¹² "Legislative Assembly of Ontario, Discovery Portal," accessed July 31, 2016, <http://discoveryportal.onlta.on.ca/timeline#p-8>. Frank C. Harper, *Pittsburgh of Today Its Resources and People* (New York: American Historical Society, 1931), 470; George T. Fleming, ed., *History of Pittsburgh and Environs (biographical)* (New York: American Historical Society, 1922), 280.

¹³ Fleming, 280; Reid and Stuhldreher, *PC, A One Hundred-year Retrospective: The Architect's Drawing as a Communicating Medium* (Pittsburgh: University of Pittsburgh, 1988), 7.

¹⁴ Reid and Stuhldreher, 7. Advertisements for The Art Alliance are throughout the 1889 Buffalo City Directory (examples are on pages 835, 899, 963, 1027): "The Art Alliance, Tucker Building, Court Street, Architects, Artists, Photo-Engravers." In the 1889 Buffalo City Directory, Strong and his mother, along with Bradley, resided together at 323 Hudson and the business was listed as "Bradley & Strong (C.W. & C.) props. The Art Alliance, 12 Tucker bldg. 37 and 39 Court." In the 1890 Buffalo City Directory, Bradley was no longer residing with the Strongs and The Art Alliance had achieved recognition as a business, with individual listings under artists, architects, and photo engraving.

¹⁵ "A STRONG IDEA/Proposed Co-Operative Allied Art Institute/A Magnificent Home for Artists and Art-workers is Planned – Carlton Strong's Dream," *Buffalo Express, Morning Edition* November 25, 1889, 5.

- ¹⁶ In the 1891 Buffalo City Directory, there was no listing for either “Bradley & Strong” or “The Art Alliance.” For the 1892 Buffalo City Directory, Strong’s office address was recorded as 28 Fornes bldg., 19 Court.
- ¹⁷ Ransome had adapted reinforced concrete for American use at Stanford University several years previously. *Reid and Stuhldreher*, 7.
- ¹⁸ Henry F. Withey and Elsie Rathburn Withey, *Biographical Dictionary of American Architects (deceased)* (Los Angeles: Hennessey & Ingalls, 1970), 580. “Are You Wet or Are You Dry?” *Concrete Products* 23 no. 5 (October 1922), 92.
- ¹⁹ Philip Nyhuis, “The Graystone-Can the building be saved?,” *Buffalo Spree* March 2011, accessed August 1, 2016. <http://www.buffalospree.com/Buffalo-Spree/March-2011/The-Graystone-mdashCan-this-building-be-saved/>.
- ²⁰ Addresses for Carlton and Julia Strong in the 1887 through 1900 Buffalo City Directories: 208 Hudson (1887), 323 Hudson (1888-1900). In the 1920 US Federal Census, Julia still resided at 323 Hudson.
- ²¹ Both of Maude’s parents were born in England. According to the extant U.S. Federal Censuses between 1870 and 1930, the Davis family lived at 262 Whitney Place, Buffalo. Over the course of the United States Federal Census records, six sons and four daughters are listed.
- ²² Celebration of Strong’s anniversary mentioned in P.F. Gallagher, “Memoranda of Trip of Party, Subsequently Called the Laconia Club, to Europe in 1924,” P.F. Gallagher/Duquesne Construction Company Papers, Carnegie Mellon University Architecture Archives (hereafter, cited as CMUAA).
- ²³ Julia Strong was widowed in 1874 and by 1880, Mary Davis was also widowed. (Henry Davis listed in the 1875 New York State Census but in the 1880 United States Federal Census, Mary listed as widowed.) In the 1920 US Federal Census, both women, ages 83 and 89 respectively, still resided in the same houses.
- ²⁴ “Man Who Abducted Cottle,” *Aurora Daily Express*, July 3, 1895.
- ²⁵ *Ibid.* The article also reports that Claude Strong’s “playmates at school being his first victims” and that the fakes sold by Claude were items such as electric belts and six bladed knives.
- ²⁶ “Cottle Breaks Silence,” *Buffalo Evening News*, August 5, 1895, 6.
- ²⁷ “A New Rule Needed,” *Buffalo Courier* April 26, 1894, 1. “Wants to Be An Inspector,” *Buffalo Courier*, December 14, 1895. According to these two articles, Strong made separate trips to Washington D.C. with Cottle and Auerbach.
- ²⁸ “A Remarkable Story,” *The Daily Star*, August 3, 1895. “Claude Strong’s Good Brother Carlton Strong Dragged into the Cottle Abduction Case by Hugh O. Pentecost, The Fugitive’s Lawyer,” *Buffalo Express*, August 3, 1895, 1.
- ²⁹ “Says Auerbach Handled the Money,” *New York Times* August 4, 1895, 13. “The Case of Allen,” *Buffalo Courier* August 4, 1895, 10.
- ³⁰ “Carlton Strong’s Defense,” *Buffalo Evening News*, August 5, 1895, 1, 4. [Note: The article makes a reference to an earlier meeting of Strong with Claude in Toronto.]
- ³¹ *Ibid.* As part of his defense, Strong stated that Claude’s defects all started with scarlet fever at age 7. “New Rule,” *Buffalo Courier*, April 26, 1894, 1.
- ³² “A Daring Kidnapper Sentenced,” *The Pokeepsie Evening Enterprise*, January 9, 1896, 1. The article reports that Allen was an alias name for John W. McDonald.
- ³³ “Ernest Wilby,” in Robert G. Hill, *Biographical Dictionary of Architects in Canada, 1800-1950*. 2009.
- ³⁴ “Personal,” *Canadian Architect and Builder* 6, no. 8 (August 1893), 89.
- ³⁵ There is a book on the Markeen Apartments: Charles W. Ricker, Strong and Wilby, *The Markeen Apartments: A Handbook Containing a Short Account of the First Fire-proof Apartment Building Erected in the City of Buffalo*.(Buffalo: The Matthews-Northrup Co., 1896).
- ³⁶ Fleming, 280.
- ³⁷ Conflicting years for the end to the Wilby Strong relationship: 1897 in Hill, *Canada*, and 1898 in *Reid and Stuhldreher*, 7.
- ³⁸ The Orleans on West End Avenue had the top floor dining room. Harper, 470.
- ³⁹ Fleming, 280-281. In records such as “Bridges and Buildings,” *The Bridgeman’s Magazine* 2, no. 5 (December 1902), 21 and “Building Operations,” *Real Estate Record and Builders’ Guide* 75 (January 7, 1905): 13, Strong’s New York City office address was 170 Broadway.
- ⁴⁰ “Carlton Strong,” *Who’s Who in Engineering* 1 (1922), 1222. 1902 Jersey City/Hoboken, NJ City Directory: Strong residence was 297 York. Starting with the 1903 Jersey City/Hoboken, NJ City Directory: Strong residence was 331 Arlington.
- ⁴¹ Harper, 470; Fleming, 280. The Schuyler, which was on 46th Street, contained the reinforced gypsum.
- ⁴² Carlton Strong, “Modern Apartment House Planning Part I,” *Architects’ and Builders’ Magazine* 42, no. 12 (September 1910), 471-474; “Modern Apartment House Planning Part II,” *Architects’ and Builders’ Magazine* 43, no. 1 (October 1910), 13-18.
- ⁴³ For further information on the Bellefield Dwellings, see Harper, 470.
- ⁴⁴ *Encyclopedia of Pennsylvania Biography* 1 (1914), 225.
- ⁴⁵ James M. MacQueen, “Promoting Pittsburgh Professionally,” *The Charette* 5, no. 12 (December 1925), 3.
- ⁴⁶ In 2012, Schenley Farms Historic District was expanded to include the Bellefield Dwellings. See John M. Tess, “National Register Listing: When Challenges Arise,” *Journal of Tax Credits* 5, no. 5 (May 2014), 3.
- ⁴⁷ Fleming, 281; “Rittenhouse Hotel, East Liberty Show Place Raze,” *Pittsburgh Press*, May 18, 1930. *The Pittsburgh Architectural Club, Fourth Exhibition to be Held in the Carnegie Institute Galleries* (November 1907), 60.
- ⁴⁸ “Rittenhouse Hotel,” *Pittsburgh Press*. “Kuhn’s Rittenhouse Being Battered Down,” *Post Gazette*, November 12, 1955, 11. Reported to have declined after WWI and Kuhn’s inability to obtain a liquor license because of “church opposition,” the Rittenhouse was gutted in 1930 and converted by McMann Co. into a store and restaurant. The building was torn down in 1955.
- ⁴⁹ *Reid and Stuhldreher*, 7-8.
- ⁵⁰ Fleming, 280.
- ⁵¹ H. L. Motter, ed., *International Who’s Who in the World 1912* (New York, NY: International Who’s Who Pub., 1911), 996.
- ⁵² Harper, 470. “Work for the Builders,” *Ohio Architect and Builder* 9, no. 4 (April 1907), 72. “Building News,” *American Architect* 92 (December 28, 1907), 31. The J&L Steel office building was erected at Third Avenue and Try Street. “Contracts Let for the Month,” *Bricklayer and Mason* 10, no. 11 (November 1907), 172. Strong created tenement building plans for Strong Realty Co. “Contracts Let for Erection of Dwellings,” *Pittsburgh Press*, August 15, 1909, 31. Further research needs to be done on the connection of Strong with Strong Realty Co. The Pittsburgh City Directory 1911 lists Shirley P. Austin as president of the company. Austin was an investment broker and became a director of Duquesne Light “DQE,” History of – FundingUniverse, accessed September 9, 2016, <http://www.fundinguniverse.com>.

- fundinguniverse.com/company-histories/dqe.history/. Strong designed a Duquesne Light plant. See Harper 470. He also created house and garage plans for Austin in 1928. See Alfred D. Reid Associates Job List, Carlton Strong Collection, CMUAA.
- ⁵³ Albert C. Dieffenbach, "A City Sepulchre," *Municipal Journal and Engineer* 29, no. 26 (December 28, 1910), 886-887 (includes illustration/design). In Motter, *International Who's Who*, 996, Strong is credited as being the "Author of plan for sanitary 'dry-air' sepulture in cities."
- ⁵⁴ *Who's who*, 1222.
- ⁵⁵ Ibid. "Irenic," *Oxford Dictionary*, accessed September 6, 2016, http://www.oxforddictionaries.com/us/definition/american_english/irenic.
- ⁵⁶ "Carlton Strong," *Pittsburgh Catholic*, July 2, 1931, 7.
- ⁵⁷ Strong, *Beyond*, 383. There is no record as to the name of the high-ranking, deceased clergyman.
- ⁵⁸ Augustine Elmendorf, "A Statement from the Anglo-Roman Union," *The Churchman* 13 (May 16, 1908), 669. Rev. Augustine Elmendorf was rector of Holy Cross Church, Jersey City.
- ⁵⁹ Carlton Strong, "For Anglo-Roman Union," *Literary Digest* (February 22, 1908), 266.
- ⁶⁰ "The Anglo-Roman Union," *The Churchman's Year Book & American Church Almanac*, 1910, 60. Dues were \$1 for members, 50 cents for clerical members and for associate members.
- ⁶¹ Strong, *Beyond*, 383.
- ⁶² Ibid, 394.
- ⁶³ "Strong," *Catholic*, July 2, 1931, 7. St. Brigid Hill District Baptism Register entry December 15, 1910.
- ⁶⁴ *Proceedings of the Engineers' Society of Western Pennsylvania* 35 (1919), 38. Danforth is listed as Structural Engineer for Jones & Laughlin Steel Co. Baptism Register.
- ⁶⁵ "Catholic Notes," *Boston Sunday Post*, March 5, 1911, Section D. The League of Welcome was inaugurated with lectures by Sargent in March 1911. Storer served as chairman. Strong was listed as part of the executive committee. No further information available on this organization.
- ⁶⁶ "Uniting in Prayer," *Pittsburgh Catholic*, January 25, 1912, 8. "Episcopalians Uniting with Unity," Wikipedia, accessed September 11, 2016, https://en.wikipedia.org/wiki/Week_of_Prayer_for_Christian_Unity. In 1908, the Week of Prayer for Christian Unity began as the Octave of Christian Unity. As proposed by Father Paul James Francis Wattson, the dates for the week start with the Feast of the Confession of Peter (January 18) and conclude with the Feast of the Conversion of St. Paul (January 25).
- ⁶⁷ "Chat of the Realty World," *Brooklyn Daily Eagle*, June 1, 1913.
- ⁶⁸ Georgina Pell Curtis, "Preface" in *Beyond*.
- ⁶⁹ Baptism Register. Henry R. Sargent, "Rev. Henry R. Sargent", in *Beyond*, 333-346. Maria Longworth Storer, "Marie Longworth Storer," in *Beyond*, 376-381.
- ⁷⁰ "Editor's Note," *Southern Guardian*, January 10, 1914, 6.
- ⁷¹ Edward J. Mannix, *The American Convert Movement, Being a Popular Psychological Study of Eminent Types of Converts to the Catholic Church in America during the Last Century and a Quarter* (New York: Devin-Adair, 1923), 68-69, 72, 127.
- ⁷² Carlton Strong, "A Protestant Writer on the Reformation Period," *Sacred Heart Review* 41, no. 4 (January 16, 1909), 53.
- ⁷³ Strong continued with secular works. "Geographical Section," *American Contractor* 38, no. 41 (October 13, 1917), 47: Strong designed a garage for Hamilton Motor Car Co. "Foundry and Machine," *Industrial World* 47, no. 1 (June 2, 1913), 667. "Mills and Factories," *American Contractor* 34 (July 5, 1913), 48: Strong designed the J. P. Koehler Building.
- ⁷⁴ "Franciscan Friars of the Atonement," About St. Francis Chapel, accessed August 28, 2016, https://www.atonementfriars.org/who_we_are/st_francis_chapel.
- ⁷⁵ The Editor, "Passing Remarks," *Pittsburgh Catholic*, November 28, 1929, 3.
- ⁷⁶ M.A.R., "A Personal Interview with Carlton Strong," *The Presbyterian Banner*, March 5, 1925, 14.
- ⁷⁷ "College Pile Will Solve Civic Knot. Boyd's Hill Beautified," *Holy Ghost College Bulletin*, 20, no.8 (May 2013), 262-265. Fleming Job List, 281. "Chat," *Brooklyn Daily Eagle*, optimistically reported that "It is expected that work will start this summer on the erection of a group of buildings for the accommodations of the many departments of the Duquesne University."
- ⁷⁸ Job List, CMUAA. In the 1920s, Strong submitted plans for other buildings, including a gymnasium, but these were not used. The gymnasium at Duquesne University was designed by DU alumni, A.F. Link. "A Trip through the New Buildings," *Duquesne Monthly*, 31, no. 3 (December 1923).
- ⁷⁹ Mr. McPherson, "Anglo-Norman Style Used. Interview with Architect," *Holy Ghost College Bulletin*, 20, no. 8 (May 1913), 262.
- ⁸⁰ Strong, Carlton. Letter to John O'Connor. December 1912. Box 1 Folder 10. MS AIS 83:7, Smoke Investigation Activities Collection, 1911-1958, Archives of Industrial Society, University of Pittsburgh. On the letter, Strong crossed off Bellefield Dwellings and penciled in Union Bank Building/306 Fourth Ave. For their home, listings were as follows: 1913 Pittsburgh City Directory, 620 N. St. Clair; 1914-1915 Pittsburgh City Directories, 618 N. St. Clair; 1916-1928 Pittsburgh City Directories, 518 N. Euclid Ave. The Danforths resided at 529 N. Euclid Ave. Of note, Sister Maria del Rey Danforth of the Maryknoll Religious Order was the daughter of the Danforths.
- ⁸¹ "The Mellon Institute of Industrial Research and School Specific Industries' Smoke Commission," *Gazette Times*, December 1, 1912.
- ⁸² Carlton Strong, "Stone and the Smoke Nuisance with Special Reference to the Protection of Stone" in Herbert H. Kimball, *The Meteorological Aspect of the Smoke Problem* (Pittsburgh: University of Pittsburgh, 1913).
- ⁸³ Strong, Carlton. Letter to John O'Connor. March 12, 1913. Box 1 Folder 10. MS AIS 83:7.
- ⁸⁴ *Catholic Pittsburgh's One Hundred Years* (Chicago, IL: Loyola Univ. Press, 1943), 193-194.
- ⁸⁵ Today, the school has a Pittsburgh History & Landmarks Foundation Historic Plaque. "Plans completed for the school," *Industrial World*, 48, no. 33 (August 17, 1914), 997; "Dedication Exercises Held at McKelvy Grade School," *Gazette Times*, April 12, 1916, 6.
- ⁸⁶ *Catholic Pittsburgh*, 194.
- ⁸⁷ The AIA Historical Directory of American Architects ahd104360 <http://public.aia.org/sites/hdoaa/wiki/Wiki%20Pages/ahd1043600.aspx>, accessed August 14, 2016.
- ⁸⁸ Strong elected Treasurer on November 5, 1912. *Journal of the American Institute of Architects* 1, no. 1 (January listed as elected Treasurer, *Ohio Architect Engineer & Building* 24, no. 6 (December 1914), 37; Strong as Director, *Catalogue for Ninth Exhibition of the Pittsburgh Architectural Club*, 1915.
- ⁸⁹ At the time of the 1915 competition, Carnegie Institute graduate Dillenback would have been working with E.B. Lee and H. Hounbastle, Architects. See "Members of the Faculty," *The Semi-centennial Alumni*

- Record of the University of Illinois* (Chicago: R.R. Donnelley & Sons Company, 1918), 864.
- ⁹⁰ "Many Designs for Entrance to Park," *Pittsburgh Press*, June 5, 1915, 2.
- ⁹¹ "What a Prominent Architect Writes About Marvelo Wall Paint, Carlton Strong," *The New York Architect* 3, no. 3 (March 1909). Wet or Dry, *Concrete Products*; "An Architect's Experience Straub Cinder Blocks," *Concrete* 21 (1922), 192. "Cabot's Quilt," *American Architect and Architecture* 99, no. 1853 (June 28, 1911), 5 (includes photo of Rittenhouse Ballroom). "Penn American Plate Glass Company" in *Sweet's Indexed Catalogue of Building Construction for the Year 1906* (New York: The Architectural Record Co., 1906), 441 (includes a photo of a toilet room in the Bellefield Dwellings).
- ⁹² As Strong entered the next decade, he experience the death of his mother in 1920.
- ⁹³ *Catholic Pittsburgh*, 194.
- ⁹⁴ *Reid and Stuhldreher*, 9.
- ⁹⁵ "Ground Broken at Seton Hill for New Dormitory with Capacity for 100," *Pittsburgh Catholic*, October 18, 1923, 1.
- ⁹⁶ "Seton Hill College Opens New Library," *Pittsburgh Catholic*, October 13, 1921, 4.
- ⁹⁷ "1927 Proposed Additions & Extensions, Seton Hill College," Blueprint Collection, Seton Hill University Archives.
- ⁹⁸ "Seton Hill Alumnae Sponsor Opening of Activities Building," *Pittsburgh Catholic*, October 10, 1929, 4.
- ⁹⁹ Preservation Plan Seton Hill University prepared by Pittsburgh History & Landmarks Foundation, 2009, 110.
- ¹⁰⁰ Job List, CMUAA.
- ¹⁰¹ "New Buildings Occupy Site of Fire Ruined [Our Lady of] Mt. Mercy Academy," *Pittsburgh Catholic*, February 16, 1928, 1.
- ¹⁰² *Reid and Stuhldreher*, 9.
- ¹⁰³ Jerome Oetgen, *Mission to America: A History of Saint Vincent Archabbey, the First Benedictine Monastery in the United States* (Washington, D.C.: Catholic University Press, 2000), 210.
- ¹⁰⁴ Paulinus Jerome Selle OSB, *Building Constructions at St. Vincent*, Bachelor of Arts Thesis (Latrobe: Saint Vincent College, 1936), 71-73. Job List, CMUAA.
- ¹⁰⁵ "Carlton Strong", *Post Gazette*, June 29, 1931.
- ¹⁰⁶ "Guildhall," *Pittsburgh Catholic*, December 8, 1921, 5.
- ¹⁰⁷ Strong, *Beyond*, 391.
- ¹⁰⁸ William Fodiak, "Famed Architect Designed Church Schools for Diocese," *Pittsburgh Catholic*, November 25, 1988, 12.
- ¹⁰⁹ "Strong, Church Architect, Dies," *Pittsburgh Press*, June 26, 1931.
- ¹¹⁰ Carlton Strong, "Traditional Christian Architecture – Catholic Viewpoint," *Presbyterian Banner* March 5, 1925, 11-12.
- ¹¹¹ *Ibid.*
- ¹¹² M.A.R., "Interview," 14.
- ¹¹³ Thomas L'Estrange, alias Carlton Strong, "When Nighthood is in Flour," *The Charette* 6, no. 4 (April 1926), 11.
- ¹¹⁴ Name noted in Motter, *International Who's Who*, 996. Mannix, *Convert*, 72; Fleming, 280-281; M.A.C., "Alarums and Excursions," *The Charette*, 6, no. 6 (June 1926), 6; Strong, *Beyond*, 382.
- ¹¹⁵ Fleming, 281. According to publisher's note on page viii in volume 1 of Fleming, the "narratives" for the biographical volume were "prepared in the field, and in every instance...submitted to the persons in interest for verification," creating the impression that Carlton Strong provided input on his biographical entry.
- ¹¹⁶ Harper, 470; Fleming, 280-281; M.A.R., "Interview," 14.
- ¹¹⁷ *Who's Who*, 1222.
- ¹¹⁸ "Records of 504 New Members and 78 Supplementals Approved and Enrolled by The Registrar General from May 30, 1922, to October 1, 1922," *Official Bulletin of the National Society of the Sons of the American Revolution* 17, no. 1 (June 1922), 107.
- ¹¹⁹ "Carlton Strong (The New World, Chicago)," *Pittsburgh Catholic*, July 30, 1931, 4. This was a reprint from the publication of the Archdiocese of Chicago.
- ¹²⁰ *Ibid.*
- ¹²¹ R. Maurice Trimble, "Final Rambling Reminiscences," *The Charette* 18, no. 5 (May 1938), 2.
- ¹²² "Carlton Strong," *The Charette* (July 1931), 7.
- ¹²³ M.A.R., "Interview," 14.
- ¹²⁴ In the 1924 Pittsburgh City Directory, Strong's office was listed as 801-805 Keystone Building. There were others who worked for Strong that he did not elevate as associates. "Leo E. Considine," John F. Gane, *American Architects Directory* (New York: R.R. Bowker, 1956). For example, Leo E. Considine, a 1923 graduate of Carnegie Institute of Technology, worked for Strong 1923-1925.
- ¹²⁵ Harper, 618-619; "Allan Herron Neal," Gane, *Directory*. "Allan Herron Neal," *The Charette* 28, no. 8 (August 1948), 7. *Reid and Stuhldreher*, 9. Kaiser was a structural engineer and Neal an architect. Kaiser was a Notre Dame graduate and active alumnus. He was an early member of the Catholic Historical Society of Western Pennsylvania, served a term as President, and served several terms as a Director. Allan H. Neal was a Carnegie Institute of Technology (CIT) graduate.
- ¹²⁶ Reid was a Georgetown University alumnus and CIT graduate and recipient of CIT's First Medal of the Society of Beaux Arts Architects. Starting in 1924, Reid worked for Strong, with a brief interruption from 1926-1927, when he was a part of Reid & Burke. Gane, *Directory*. Alfred Damian Reid, "The Chapel of the Blessed Virgin," in *The Dedication of the Transept and Chapel of the Blessed Virgin Erected to the Memory of the Very Reverend Thomas F. Coakley, Sacred Heart Church, Pittsburgh, Pennsylvania, September twenty-sixth in the Marian Year 1954* (Pittsburgh: The Church, 1954).
- ¹²⁷ Mary Zoe, *History of Sacred Heart Parish, Pittsburgh, 1872-1944*, 22.
- ¹²⁸ "Funeral Mass Offered Today for Father Thomas Coakley," *Pittsburgh Catholic*, March 8, 1951, 1, 8. Thomas F. Coakley, *Description of the Epiphany Church, Pittsburgh, Pennsylvania* (Pittsburgh: The Church, 1910). Thomas Coakley, "Architectural Exhibition," *Pittsburgh Catholic*, December 24, 1914, 5.
- ¹²⁹ Zoe, 22.
- ¹³⁰ "Fr. Coakley Tells Qualities of Ecclesiastical Architect," newspaper clipping, undated, MSS#106, Scrapbooks of Rev. Thomas F. Coakley, 1921-1949, Historical Society of Western Pennsylvania, Scrapbook 1924-1928.
- ¹³¹ *Reid and Stuhldreher*, 9.
- ¹³² "New Church Is A Triumph for Its Designer," *Sacred Heart Inaugural Edition, Pittsburgh Catholic*, October 10, 1926, 1.
- ¹³³ Zoe, 23.
- ¹³⁴ "Visiting American Study Church Architecture: Pittsburg Project," *Dublin Freeman Journal*, October 16, 1924.

- ¹³⁵ Zoe, 26. The stone was placed in the pier supporting the arch at the Sanctuary.
- ¹³⁶ "Architect in Europe in Interest of Church," *Pittsburgh Catholic*, August 29, 1929, 7.
- ¹³⁷ M.A.C., "The Choice of Site for Monumental Buildings," *The Charette* 6, no. 9 (September 1926), 12. Also see M.A.C., "A Criticism," *The Charette* 7 no 11 (November 1927), 13, for a criticism of the church's interior.
- ¹³⁸ Thomas Coakley, "A Communication," *The Charette* 6, no. 10 (October 1926), 5.
- ¹³⁹ Carlton Strong, "The Sacred Heart Church," *The Charette* 6, no. 12 (December 1926), 14.
- ¹⁴⁰ "Built with Iron City Sand and Gravel: Sacred Heart Church," *Pittsburgh Press*, October 25, 1926, 26
- ¹⁴¹ *Sacred Heart Church* (Pittsburgh: The Church, 1925), 6. Notation in copy at the Carnegie Library indicates that Father Thomas Coakley was the author.
- ¹⁴² *Ibid*, 6.
- ¹⁴³ *Ibid*, 4.
- ¹⁴⁴ "A Church in Pittsburgh," *The Tablet*, August 29, 1931, 7.
- ¹⁴⁵ *Ibid*, 7.
- ¹⁴⁶ *Reid and Stuhldreher*, 9-10.
- ¹⁴⁷ "New Church Is A Triumph for Its Designer," *Sacred Heart Inaugural Edition*, *Pittsburgh Catholic*, October 10, 1926, 1.
- ¹⁴⁸ Coakley, "Memoriam," 1. Father Coakley stated that for Strong, economy was a passion and waste was a sin.
- ¹⁴⁹ Zoe, 25. A temporary wall had separated the nave and the sanctuary until the sanctuary was complete. The wall of cinder block was removed to reveal the full length of the church.
- ¹⁵⁰ "East End Church Seen as Concrete Example of Unity," *Pittsburgh Catholic*, August 8, 1929, 1, 5.
- ¹⁵¹ Rev. Thomas F. Coakley, DD, "A Sermon in Stone," *Catholic Educational Review*, February 1929.
- ¹⁵² "New Rose Colored Vestments Arrived," *Pittsburgh Catholic*, December 5, 1929, 2. "New Altar Curtains Are Changed Daily," *Pittsburgh Catholic*, December 4, 1930, 1. The mechanism to change the curtains instantly was designed by Strong; these curtains were changed daily 31 feet high. "\$10,000 Pulpit for New Church," *Pittsburgh Catholic*, December 26, 1929, 3. "Silk Damask Altar Curtains Donated," *Pittsburgh Catholic*, January 16, 1930, 5. "Imported Candelabra for East End Church," *Pittsburgh Catholic*, May 15, 1930, 4. "Candelabra Received," *Pittsburgh Press*, May 9, 1930, 35. "New Organ for Sacred Heart Church," June 25, 1931, 2. "Largest Church Organ," *Valley Morning Star*, July 12, 1931, 4. The organ was reported to be the largest church organ in the United States, having 77 stops, 5,000 pipes in six units, as designed by Strong. "New Christmas Crib," *Pittsburgh Post-Gazette*, November 7, 1930, 5. The new Christmas crib, designed by Strong, was carved by Frank Aretz – "in cream tinted texas stone, and the figures will almost be life size," showing "Madonna and child, with St. Joseph holding a lantern over the head of the infant."
- ¹⁵³ "Offers Prize for Pulpit Inscription," *Pittsburgh Catholic*, May 22, 1930, 1; "Many Texts for New Pulpit," *Pittsburgh Catholic*, May 29, 1930, 2.
- ¹⁵⁴ "New Conception of Sacred Heart to Be Unveiled June 26," *Pittsburgh Catholic*, June 16, 1927, 4. "Statue Unveiled," *Pittsburgh Catholic*, June 30, 1927, 4.
- ¹⁵⁵ "A Church," *The Tablet*, 7.
- ¹⁵⁶ Keith F. Pecklers, *The Unread Vision: The Liturgical Movement in the United States of America, 1926-1955* (Collegeville, MN: Liturgical Press, 1998), 250.
- ¹⁵⁷ "Mr. MacQueen Compliments Pittsburgh Architects in his Annual A.I.A. Report," *The Charette* 10, no. 3 (March 1930): 9.
- ¹⁵⁸ Books on Sacred Heart Church include: *Sacred Heart Church* (Pittsburgh: the Church, 1925); *Guide Book: Sacred Heart Church, Shady Avenue & Walnut Street, Pittsburgh, Pa.* (Pittsburgh: Sacred Heart Church, 1927); *Something New in Symbolism: A Guide to the Mmiddle Aisle 'Path of Virtue' in the Sacred Heart Church* (Pittsburgh: Sacred Heart Church, 1928); *23 Photographs of the Sacred Heart Church, Pittsburgh, Pa.* (Pittsburgh: The Church, 1928); *Explanation of the Sculpture in the Sacred Heart Church* (Pittsburgh: Sacred Heart Church, 1929); Harry Lorin Binsse, *The Church of the Sacred Heart* (Pittsburgh: The Church, 1932); Thomas Francis Coakley, *Explanation of the Symbolism in the Sacred Heart Church* (Pittsburgh: The Church, 1940); *Sacred Heart Church, Pittsburgh, Pa.* (Pittsburgh: Sacred Heart Church, 1945); Sacred Heart Church, *The Dedication of the Transept and Chapel of the Blessed Virgin*, (Pittsburgh: The Church, 1954); Zoe, *Sacred Heart*; Maria Thecla Hisrich, *A History of Sacred Heart Parish, 100 Years*, (Pittsburgh: Pickwick-Morcraft, 1972); Maria Thecla Hisrich & John M. Unger, *A Sermon in Sculptured Stone and Jeweled Glass, Sacred Heart Church* (Pittsburgh: The Church, 1976); *Sacred Heart Church, built 1924-1954, Historic Landmark* (Pittsburgh: The Church, 1984).
- ¹⁵⁹ Coakley, "Memoriam," 1.
- ¹⁶⁰ According to an entry for "House Sale," Ella B. Kerr, through Leo J. Coyle & Broker, sold the house to Carlton Strong, *Pittsburgh Post-Gazette*, April 17, 1927, 44. The house was listed as 50x181 feet.
- ¹⁶¹ "Updated 1900s house part of Shadyside tour," *Pittsburgh Post Gazette*, October 9, 2010.
- ¹⁶² 1929-1949 Pittsburgh City Directories records 4731 Bayard as the Strongs' address. Job List, CMUAA: job 144-2 as work done on Bayard St. Res.; there is also another job listed for Strong, job 144-1, on Kentucky Ave. Res. but there is no record of Strong residing there.
- ¹⁶³ "De Paul School Plans Memorial for Archbishop," *Pittsburgh Catholic*, May 10, 1928, 1. Crucifix painted by Otto Gerhardt in "medieval symbolic colors" and carved by Xavier Hochenleiter.
- ¹⁶⁴ Job List, CMUAA.
- ¹⁶⁵ Walter C. Kidney, *Pittsburgh's Landmark Architecture: The Historic Buildings of Pittsburgh and Allegheny County* (Pittsburgh, PA: Pittsburgh History & Landmarks Foundation, 1997), 287.
- ¹⁶⁶ Rev. Thomas F. Coakley, "Saint Michael Church, Braddock: An Appreciation," *Souvenir Program of the Dedication of the Saint Michael Church, Braddock, Pa, June the First Nineteen Thirty* (Pittsburgh: The Church, 1930) in MSS#106, Scrapbooks, Scrapbook June 1930-September 1931. "Bishop to Dedicate Braddock Church of Unusual Features," *Pittsburgh Catholic*, May 29, 1930, 1, 3.
- ¹⁶⁷ "Strong (The New World, Chicago)," July 30, 1931.
- ¹⁶⁸ Maude Strong was active within the Catholic community, serving as a patroness for activities and a member for committees at places like Sacred Heart church, De Paul Institute, St. Joseph's Hospital, and Pittsburgh Hospital. As early as 1918, she was listed for helping on the War Thrift Campaign, *Pittsburgh Catholic*, February 21, 1918, 9. For example, *Pittsburgh Catholic*, February 5, 1925, 1, she is listed as helping with the Sacred Heart Bazaar and serving on the refreshment committee at Holy Cross Sodality center. According to her death certificate, Maude A. Strong died on August 10, 1949, after a long term illness from a hip fracture.
- ¹⁶⁹ "Neal," *The Charette* (August 1948), 7.

- ¹⁷⁰ Reference to “Strong, Kaiser & Neal” is only in one reference, under the entry for Kaiser in Harper, 618. Elsewhere, the firm was either listed as Carlton Strong or Carlton Strong & Associates. “The Alumni,” *The Notre Dame Alumnus*, 10, no. 10 (October 1931), 26, 28. Kaiser, Neal and Reid announced “the formation of a firm for the purpose of carrying on Mr. Strong’s work...” Zoe, 24.
- ¹⁷¹ *Reid & Stuhldreher*, 10.
- ¹⁷² *Reid & Stuhldreher*, 15-18. Kaiser retired in 1952, then Neal left, and Edward K. Schade, who joined the firm in 1946, was made a partner. In 1958, Alfred D. Reid, Jr. joined the firm as a draftsman, becoming a partner in 1963. Michael Stuhldreher joined the firm in 1962. When Schade retired in 1983, the name was changed to Reid & Stuhldreher. For further history leading up to 1988, see *Reid & Stuhldreher*.
- ¹⁷³ Strong, “Catholic Viewpoint,” 11.
- ¹⁷⁴ Kidney, 115.
- ¹⁷⁵ Carlton Strong’s name has many variations in publications: Carleton Strong, Carlton G. Strong, Carlton T. Strong, Thos. Carlton Strong.
- ¹⁷⁶ “Another Parish Convent,” *Pittsburgh Catholic*, October 7, 1915, 4.
- ¹⁷⁷ The Sisters of St. Joseph of Baden wrote their impressions of P.F. Gallagher: “...heartfelt expression of appreciation of the loyalty and skillfulness of its builder, Mr. P.F. Gallagher.... Mr. Gallagher’s devotion to his chosen field of work is evidenced on every hand throughout the length and breadth of the Diocese of Pittsburgh and ... beyond its borders.” “A Word About the Builders,” in *The New Saint Joseph’s Chapel, Mount Gallitzin Academy* (Baden: Sisters of St. Joseph, 1924).
- ¹⁷⁸ Henry Hunt designed windows for the Ursuline Academy Chapel, St. Joseph’s Chapel (Mt. Gallitzin Academy/Sisters of St. Joseph), Sacred Heart Church (Jeannette), St. Joseph Church (New Kensington), St. Paul’s Cathedral Presbytery Chapel, and St. Michael Church (Brad-dock). Henry Hunt also designed the lancet window for Our Mother of Sorrows (Johnstown). According to Hunt Stained Glass Studios, Henry Hunt Stained Glass Studios produced one of the windows in Sacred Heart Church in Shadyside, purportedly a side commission given to the studio by Sotter.
- ¹⁷⁹ “Franciscan Friars of the Atonement,” About St. Francis Chapel, accessed August 28, 2016, https://www.atonementfriars.org/who_we_are/st_francis_chapel.
- ¹⁸⁰ “New Rectory in West End,” *Pittsburgh Press*, September 16, 1912, 3. Fodiak, 12. “Dedication of St. James School, West End,” *Pittsburgh Catholic*, August 31, 1916, 9.
- ¹⁸¹ Fodiak, 12.
- ¹⁸² “New Ursuline Chapel Corner Stone Laid,” *Gazette Times*, October 26, 1913, 4. National Register of Historic Places Registration Form for Ursuline Young Ladies Academy Form, prepared November 15, 2011. “Ursuline Sisters of Louisville – Ursuline Academy – Pittsburgh,” Ursuline Sisters of Louisville – Ursuline Academy – Pittsburgh, accessed August 28, 2016, http://www.ursulinesisterslouisville.org/ursuline_academy_pittsburgh.php. Debra Erdley, “Nuns Who Stood Up to Bishop at Former Ursuline Academy to be Honored with Plaque,” *Pittsburgh Tribune Review*, October 20, 2012.
- ¹⁸³ “Grand Opening St. Mary’s New Parish Hall and Lyceum,” *Pittsburgh Catholic*, November 20, 1913, 4. “Plan to celebrate St. Mary History Challenged by Pastor, Some Members,” *Pittsburgh Post Gazette*, October 16, 2002.
- ¹⁸⁴ “New Seraphic Home,” *Pittsburgh Catholic*, August 14, 1915, 4. “Architect Carlton Strong has plans for a Home for Boys to be built by the Pittsburgh Diocese of the Catholic Church in Applegate Avenue,” *The Gazette Times*, November 18, 1913. Fodiak, 12.
- ¹⁸⁵ “Construction News,” *Engineering News Record* 70, no. 16 (October 16, 1913), 262. “New School Dedicated,” *Pittsburgh Catholic*, October 29, 1914, 4. “Building and Construction News,” *American Contractor* 37, no. 2 (January 15, 1916), 55. “Building and Construction News,” *American Contractor* 43 (September 2, 1922), 50. *Celebrating 100 Years, 1891-1991: St. Joseph Church: New Kensington, Pennsylvania* (Galion, OH: United Church Directories, 1991).
- ¹⁸⁶ “Church Plans Are Adopted,” *New Castle News*, June 19, 1913, 1. “Corner Stone Laid,” *Pittsburgh Catholic*, July 2, 1914, 4. “St. Margaret Catholic Church – Mahoningtown PA,” Lawrence County Memoirs: St. Margaret Catholic Church, accessed August 29, 2016, <http://www.lawrencecountymemoirs.com/lcmpages/665/st-margaret-catholic-church-mahoningtown-pa>. “St. Margaret, New Castle,” Roman Catholic Diocese of Pittsburgh, accessed August 29, 2016, <http://diopitt.org/parishes/saint-margaret-new-castle>.
- ¹⁸⁷ Annals of the Vincentian Sisters of Charity, Sisters of Charity of Nazareth Archives. “Vincentian Nuns Break Ground for Large Addition,” *Pittsburgh Catholic*, August 28, 1952, 6. “Three School Dedications Planned,” *Pittsburgh Catholic*, April 9, 1959, 1, 3.
- ¹⁸⁸ “Building and Construction News,” *American Contractor* (July 31, 1915): 62. “Construction News,” *Engineering and Contracting* 44, no. 8 (August 25, 1915): 34. “New Convent,” *Pittsburgh Catholic*, October 7, 1915, 4.
- ¹⁸⁹ “Building and Construction News,” *American Contractor* 39 (August 17, 1918), 39: The job was listed as “Parochial school – (auditorium section only to be built at present 1 sty & part bas) 2 sty & bas. (Fdn. only will be completed at this time.)” As for the school addition, while there is no available documentation to confirm Strong designed it, more than likely the parish used the design that is included on Job List, CMUAA.
- ¹⁹⁰ The language for the building oscillated between church, school, and church & school: (1) “the erection of a one-story brick church building in Boggs avenue” as noted in “Parish Notes,” *Pittsburgh Catholic*, May 23, 1918, 9. (2) “A new school on Boggs Avenue,” as noted in “Among the Heating and Plumbing Contractors,” *Domestic Engineering* 83, no. 6 (May 11, 1918), 233. (3) “Church & School... Boggs av.,” “Building and Construction News,” *American Contractor* 39 (May 25, 1918), 50. The result was a combination church and school. As for the school addition, this is a second instance that while there is no available documentation to confirm that Strong designed a school addition, more than likely the parish used the design that is included on Job List, CMUAA.
- ¹⁹¹ “Learning to living: Schools Converted to Needs of Elderly,” *Pittsburgh Post Gazette*, December 1, 1987, 1, 19.
- ¹⁹² “\$800,000 Addition Planned for Seton Hill College,” *Pittsburgh Catholic*, March 27, 1919, 5.
- ¹⁹³ “Academy for Sisters of Charity, Architect’s Building Bulletin” in *The Charrette* 6, no. 8 (August 1926), 11.
- ¹⁹⁴ “New St. Barnabas Church,” *Pittsburgh Catholic*, June 28, 1951, 1, 6, 8. Letter, Rev. Leo J. Sehringer to Bishop Regis Canevin, February 1, 1920, Record Group 3: General Secretary, Diocese of Pittsburgh Archives.
- ¹⁹⁵ “The St. James Guildhall: A Social Center on Mediaeval Lines,” *Pittsburgh Catholic*, December 20, 1921, 2. “Guildhall,” *Pittsburgh Catholic*, December 8, 1921, 5. “Sewickley Guild Hall Swept by \$12,000 Fire,” *Pittsburgh Post Gazette*, March 31, 1933, 12. “Sewickley Church Hall Scene of Fire Today,” *Daily Times*, July 31, 1942, 36. “Wars and Depression,” St. James Parish history, accessed August 28, 2016, <http://saintjames-church.com/home/history/wars-and-depression.html>.
- ¹⁹⁶ “Construction News,” *American Contractor* 43, no. 16 (April 29, 1922): 61. Fodiak, 12. Daniel Heisey, *Saint Vincent Seminary: From its Origins to the Present* (Latrobe: Saint Vincent Archabbey Publications, 2006), Chapter 3 Architecture and Scholasticism.
- ¹⁹⁷ Joyce Gannon, “Colleges revamp business programs to woo students seeking real-world experience, understanding,” *Pittsburgh Post-Gazette*,

March 9, 2004.

¹⁹⁸ According to Fodiak, Bede Hall and a boathouse were attributed to Strong. In 1936, Selle named Strong as architect for the dormitory that would become known as Aurelius Hall but did not list him as architect for any other structures. In the case of Bede Hall, it was constructed as a gymnasium in 1894, therefore Strong did not design it. In 1933, according to Selle, there was an addition to Bede Hall to house the Benedictine Nuns but the building is not attributed to any specific architect. Although a St. Vincent convent building 1928 plan is listed on Job List, CMUAA, there are also many proposed Saint Vincent structures that were unbuilt. Without any documentation to indicate otherwise, the annex was not designed by Strong. With respect to the 1920 boathouse, the only documentation is an undated listing on Job List, thus not clear whether Strong designed this small recreational building.

¹⁹⁹ "Construction News," *American Contractor* 43 (August 19, 1922), 49. *Holy Trinity Roman Catholic Church, McKeesport, Pennsylvania 1895-1970* (McKeesport: Holy Trinity Roman Catholic Parish, 1970). *Holy Trinity Roman Catholic Church, McKeesport, Pennsylvania, 1895-1970: Diamond Jubilee, Sunday September 20, 1970* (McKeesport, PA: Holy Trinity Roman Catholic Parish, 1970). Janet Shaffron, "Six schools closing, two more consolidate," *Pittsburgh Catholic*, August 14, 1970, 1.

²⁰⁰ Kidney, *Landmark*, 311. Construction News," *American Contractor* 43 (April 29, 1922): 59.

²⁰¹ "Eight Rooms Added to Sacred Heart School," *Pittsburgh Catholic*, July 12, 1923, 1. "Sacred Heart High School Structures Near Completion," *Pittsburgh Catholic*, August 20, 1923, 6. "Wayside Festival to Inaugurate Sacred Heart High School," *Pittsburgh Catholic*, September 13, 1923, 5. Hisrich, *100 Years*, 22. "East End Church," *Pittsburgh Catholic*, August 8, 1929, 1,4.

²⁰² Leo J. Sehringer, "An Appreciation," in *The New Saint Joseph's Chapel*.

²⁰³ Letter, Mother Mary Grace Gilboy to Bishop John Dearden, Record Group 602: Buildings, Sisters of St. Joseph of Baden Archives.

²⁰⁴ *The Diamond: Official Publication Commemorating Irwin's 75th Anniversary Celebration, 1864-1939, August 27 to September 4, 1939*, 40.

²⁰⁵ Historic American Buildings Survey, Addendum to Sacred Heart Church, Jeannette, Westmoreland Count, report no. HABS No. PA-6162, Department of the Interior, National Park Service, 1987.

²⁰⁶ "Mother of Sorrows Church Dedicated," *Pittsburgh Catholic*, September 18, 1924, 1. Historic American Buildings Survey, *Our Mother of Sorrows Roman Catholic Church, Westmont Neighborhood*, report no. HABS No. PA-5727, Department of the Interior, National Park Service. "Bishop McCort to Officiate," *Pittsburgh Catholic*, September 11, 1924, 8. Father Coakley delivered the sermon at the dedication for the church on September 15, 1924, about a month before his first trip to Europe for Sacred Heart.

²⁰⁷ Observatory Hill, "View Home," Incarnation of the Lord Parish, accessed August 29, 2016, <http://www.observatoryhill.net/ObservatoryHillHouse-Tour/ViewHome/tabid/101/ArticleId/15/Incarnation-of-the-Lord-Parish.asp>.

²⁰⁸ "Dedicate New N.S. Church Next Sunday," *Pittsburgh Catholic*, April 15, 1926, 1.

²⁰⁹ *Saint Leonard Parish: Our 75 years 1900-1975* (Pittsburgh: The Church, 1975).

²¹⁰ "Work Begun on New \$225,000 School for St. George Parish, South Side," *Pittsburgh Catholic*, September 3, 1925, 1. Duquesne Construction Operating Expense, Gallagher Papers, CMUAA. The building became known as St. George Lyceum. Robert N. Kress, ed., *Allentown: The Story of a Pittsburgh Neighborhood* (Pittsburgh: Allentown Civic Association, 1990), 71-73.

²¹¹ *50th Anniversary St. Paul's Cathedral Jubilee Mass* (1957), 12. Kidney, *Landmark*, 232. Both Strong and Gallagher listed the job as a presbytery: "Cath. Presbytery," Job List, CMUAA. "Operations Closed December 31st, 1926," Gallagher Papers, CMUAA. Contemporaries also listed the building as a presbytery. Harper, 470. "Carlton Strong," *Pittsburgh Post Gazette*, June 29, 1931.

²¹² *The Solemn Blessing and Dedication of the New Holy Cross Church: November 14, 1954, Glassport, Pennsylvania*, 11, 40. "Merger no benefit to Catholic schools," *Pittsburgh Catholic*, August 7, 1981, 1.

²¹³ *Pittsburgh Catholic*, August 20, 1925, 4. Tom Fontaine, "Sisters of St. Francis of the Providence of God sell 33-acre Whitehall home," *Pittsburgh Tribune Review*, October 13, 2015.

²¹⁴ "Mt. Mercy Academy," *Pittsburgh Catholic*, February 16, 1928, 6. "Architect's Building Bulletin," in *The Charrette* 6, no. 8 (August 1926), 11, *The Charette* 6, no. 9 (September 1926), 11, and *The Charette* 6, no. 10 (October 1926).

²¹⁵ "Activities building 1932 designed by Kaiser Neal Reid," *Pittsburgh Catholic*, August 25, 1932, 1.

²¹⁶ "New St. Lawrence School Dedicated," *Pittsburgh Catholic*, October 27, 1927, 1. "Alterations and Additions to St. Lawrence School," *The Charette* 7, no. 3 (March 1927), 17. "New St. Lawrence Convent," *Pittsburgh Catholic*, April 11, 1929, 4.

²¹⁷ *Pittsburgh Press*, October 1, 1984, 12. Roy Lubove, *Twentieth Century Pittsburgh: The Post-Steel Era Volume II* (Pittsburgh: University of Pittsburgh Press, 1996), 180. "Building Jobs Set High Mark," *Pittsburgh Post-Gazette*, January 16, 1928, 11.

²¹⁸ "Construction Planned," *Pittsburgh Press*, March 30, 1927, 8. "Holy Ghost Byzantine Catholic Church – Archeparchy of Pittsburgh," Archeparchy of Pittsburgh, accessed September 18, 2016, <http://www.archpitt.org/place/pittsburghpa-holyghost/>. *Byzantine Slavonic Rite, Catholic Diocese of Pittsburgh: Silver Jubilee, 1924-1949* (Pittsburgh: St. Joseph's Protectory Print, 1949).

²¹⁹ Harper, 470.

²²⁰ *St. Catherine of Siena Church, Beechview, Pittsburgh, PA April 30, 1963*, 20.

²²¹ *Preservation North: Sketches of Perry North* 2, no. 4 (July – Aug 1982); Kidney, 287.

²²² "Sketches Prepared," *Pittsburgh Press*, February 1, 1931, 51. Janet L. Christensen, *A History of Saint Basil Parish, Pittsburgh, Pennsylvania 1907-2007* (2008): 24-25. "Places Stone for New Carrick School," *Pittsburgh Catholic*, July 23, 1931, 1. "St. Basil School Will Be Blessed by Bishop Boyle," *Pittsburgh Catholic*, January 21, 1932, 1.



Carlton Strong's sketch of St. Francis Xavier Convent

Source: *Pittsburgh Catholic*, October 7, 1915