THE MOUNTAIN AND THE CITY: THE HISTORY OF SHADYSIDE PRESBYTERIAN CHURCH, PITTSBURGH, AS SEEN THROUGH ITS ARCHITECTURE

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Above the spacious vistas of the Pittsburgh residential district known as Shadyside, hovering above the smooth lawns and the genealogical trees, looms a grey geometric shape. To the distant beholder it may seem perhaps a cloud or a little hill, but on nearer view it becomes a dome, smoke-colored in stone and slate, square, with a peaked roof, designed in that muscular Richardsonian Romanesque style for which Pittsburgh is so famous.¹ This is the Shadyside Presbyterian Church which we present here through a brief consideration of its architecture and its history, as a representative American ecclesiastical organism of mid-nineteenth century suburban foundation, as a prime manifestation of some important aspects of the Pittsburgh milieu and as a symbol of eternal spiritual values.

Truly the Shadyside Church is the spiritual counterpart, perhaps a sublimation, of the factories, the furnaces and the skyscrapers of the city's industrial districts. Like much of Pittsburgh's building, this is "no-nonsense" architecture; not only is it massive, direct and forceful, but it also packs a punch. There is absolutely no doubt about this structure's role in the community. It might seem almost to be carved from one of the surrounding hills, like the tombs of Petra or the great rock-cut temples of Ellora in India. Surely, one feels, this is the very seat of the majesty of the elder Jehovah, a sort of latter-day Sinai from which the law is delivered anew. But this stone presence is comfortable as well as formidable, and one can well consider this church as a reflection of the Christian Father-God—a less awesome deity—full of justice, mercy and love.

¹ Montgomery Schuyler, "The Building of Pittsburgh," The Architectural Record, XXX, No. 3 (September, 1911), 226.
Historically, even as American churches go, Shadyside\(^2\) is an organization of no venerable antiquity and several other Presbyterian groups in the city might claim a more lengthy, if no loftier, local lineage. It may be taken, however, as a particularly energetic and important example of the Victorian suburban church, founded and nurtured by devoted laymen, which, subject to all the hazards of rapidly changing urban conditions, has managed triumphantly to survive as a functioning religious and social structure. Organized in 1867 with a membership of twenty-nine, the roster of the congregation now numbers about nineteen hundred members. Its founders as well as its successive generations of membership have been exceptionally able, respected and influential citizens of the city, so that a certain luster, social, financial and intellectual attaches to its history. Architecturally, the present building is important in a more than local sense, as a landmark in the development of the Protestant auditorium church.\(^3\) As its centennial year approaches, it seems entirely appropriate that some small tribute be paid to an organization that has contributed so notably to the welfare of the community and the city.

In passing it may be said that the writer is not a member of the Shadyside Church and may thereby be at some disadvantage, but what his account may lack in intimacy of insight, may perhaps be atoned for by a certain detachment of viewpoint. Again, in the interest of brevity, he has had to omit much interesting minutiae of congregational history.

In so Presbyterian a city as Pittsburgh,\(^4\) Shadyside Church has been a bulwark and a rock of the best aspects of that faith and has been so since its foundation. The early development of Pittsburgh and the surrounding area owed a great deal to the Scotch-Irish settlers who came into this country in great numbers in the last half of the eighteenth century and who were predominantly Presbyterian. The character and the religion of these sober, God-fearing and inde-

\(^2\) There is also the Shadyside United Presbyterian Church on Centre Avenue, but for the purposes of this essay and for the sake of brevity, we shall thus refer to our church. In the early days of the church and the suburb, the word Shadyside was separated, a form which is still used by the Shady Side Academy. We use here the modern form, except in the case of historical references, book titles, etc.

\(^3\) Schuyler, op. cit., 252.

\(^4\) A visiting wit has referred to Pittsburgh as the very Vatican of American Presbyterianism. This is both inaccurate and misleading, but there is no doubt that the city has been stamped indelibly with the Presbyterian image. See W. W. McKinney (ed.), The Presbyterian Valley (Pittsburgh, 1958), 9.
ependent people have tended strongly to color the industrial, social and cultural life of western Pennsylvania. To many of the earnest, industrious, conscientious, "hard-headed" businessmen of the nineteenth century (descendants of the original settlers) religion was a serious business. Eminently practical though they were, they were also often idealistic and preoccupied with spiritual matters. They prospered, they made money, but not a little of their money was placed at the service of the church for benevolent, missionary and educational purposes. At least it was so at Shadyside and the building is a monument to those devoted members of the congregation who reared it, as well as a physical reflection of their qualities.

But before the church building, came the land itself. Shadyside, the district, is bounded roughly by Centre, Negley and Fifth Avenues and Neville Street, and is situated between Oakland, now the cultural center of the city, and East Liberty which has been a sort of secondary focus of population in the metropolitan area since the early nineteenth century. At mid-century both Oakland and East Liberty were still suburban villages of no great extent and the Shadyside district, then part of Peebles Township, was largely forest and farmland traversed by somnolent country lanes. Gradually the rising community began to shake itself free of the vernal anonymity of the ancient wilderness, houses appeared here and there and people passed more frequently in the lanes. A district school was established in 1838 near what is now Aiken and Fifth Avenues. However, it was not until the Pennsylvania Railroad was opened to through traffic in 1852 that the East Liberty valley in general and Shadyside in particular became a favored suburban quarter.

In 1854-55, Thomas Aiken, who might in many ways be con-

5 Much descriptive material on the early character of the district is to be found in two typescripts now in the archives of the church—"History of Shadyside from 1826 to 1873" (which has no author's name attached nor any date) and "History of the Shadyside Presbyterian Sabbath School, Read before the Congregational Sabbath Evening, April 28th, 1885," by Wm. B. Negley. Similar material is to be found in the four historical pamphlets issued by the Church in 1872, 1876, 1882 and 1892. See also Elizabeth M. Vermorcken, These Too Were Here: Louise Homer and Willa Cather (Pittsburgh, 1950), 15-16. The history of the Shadyside district would make an essay in itself.

6 George P. Swetnam, So Stand Throughout the Years; a History of Shady Side Academy (Pittsburgh, 1958), 4.

7 Thomas Aiken (1814-1873), first a carpenter, then an architect, contractor and builder, was also the patriarch and, so to speak, the pater familias of the district. His farm comprised a good portion of this future residential quarter, which developed under his watchful and beneficent eye. Shadyside might be spoken of as a "planned" suburb with the Church as its center. See J. W. Jordan, Encyclopedia of Pennsylvania Biography (New York, 1914-57), I, 208.
sidered the father of Shadyside Church and who owned much land in the neighborhood, erected a house for himself and his family at the corner of what is now Ellsworth Avenue and St. James Street. He called his house Shady Side, which name begot a considerable progeny in local annals. William B. Negley, his friend and a member of a prominent East Liberty family, bought some of the Aiken land and built himself a house not far away on Ellsworth Avenue. The two neighbors, concerned for the welfare of the community children, conceived the idea in the spring of 1860, of opening a church school under the auspices of the East Liberty Presbyterian Church, where Thomas Aiken was a ruling elder. After some discussion, the Sunday School was opened in the district school building already mentioned, on Sunday afternoon, 29 April, 1860. Mr. and Mrs. Aiken and Mr. and Mrs. Negley met at that time with about forty children from twenty families then resident in the neighborhood. Although this organization was ostensibly a mission of the East Liberty Church, it neither required nor received any aid from the older church, except a few school books and two small gifts of money. Gradually, through the earnest solicitation of the workers in the group, the number of pupils increased. In the autumn of 1863, a bible class and prayer meeting, organized by the teachers in the school, began to be held in the homes of various local families. This Sunday School and the bible class, which continued to function until the formal organization of the church, constituted the real nucleus and origin of the Shadyside Church. It also illustrates the degree to which a religious group still served as the central focus of social activity in mid-nineteenth century America. There were no country clubs in those days.

The history of the Shadyside Church is so bound up with various educational projects that it is sometimes difficult to separate them—in fact it would be impossible to do so. The church from its very inception seems to have been concerned with the whole wel-
fare of the various individuals of the congregation. Early in August, 1866, John A. Renshaw and William B. Negley met with Thomas Aiken to discuss the formation of a "select" or private school for neighborhood children, which led into a discussion of church affairs and the possibility of building a church and school together.14 Joseph Dilworth and David Aiken, Jr.,15 were consulted and as a result, a meeting of various interested persons was called at David Aiken's house on 10 August, 1866, at which committees were formed to procure subscriptions, to obtain a charter of organization and to make arrangements for the erection of a building.16

Events then moved rapidly. On 13 August, the incorporation committee reported on the Charter17 and the building committee was ordered to make arrangements to build on the lot which had been purchased from Thomas Aiken at the corner of Amberson Avenue and Westminster Place.18 It is interesting that Thomas Aiken also provided the plan and design for this structure; he was thus the architect of the first church in more ways than one.

On 1 September, 1866, application was made to the Allegheny County Court of Common Pleas for a charter of incorporation, which was granted on 29 September.19 The Presbytery of Ohio met at the First Presbyterian Church, Pittsburgh, on 12 September and among the proceedings on record, "a request from persons residing in the vicinity of Shady Side asking Presbytery to organize a church at that place was presented, and on motion, the request was granted and Rev. S. F. Scovel, John Gillespie and Elder Francis G. Bailey were appointed to organize the church, if the way be clear." 20

The founders, however, did not wish to organize the church until the new building was completed, so they obtained permission from the Pennsylvania Railroad to hold Sunday evening services in the small Shadyside Station.21 Here, by lamplight, for the next ten

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14 Ibid., 2.
15 David Aiken (1833-1889), son of Thomas, served as treasurer of the Shadyside Church from its organization until his death. See Jordan, op. cit., I, 208-210.
16 William T. Beatty (?), Historical Sketch and Manual of the Shady Side Presbyterian Church . . . (Pittsburgh, 1876), 4.
18 Ibid., 10.
20 History of the Shady Side Presbyterian Church (Pittsburgh, 1874), 4-5.
21 Ibid., 4. This was a small frame building on the opposite side of Amberson Avenue from the present station.
months, the earnest little group listened to the preaching of visiting clergymen.22

Among these visiting clerics was William Trimble Beatty who became the first pastor of the new church. Shadyside has always been fortunate in attracting men of high caliber to its pastorate and Dr. Beatty worthily initiated the line.23 Born in 1834 in Ohio, he completed his theological studies at Western Theological Seminary and was ordained to the ministry in 1859. In 1863, he became minister at the First Presbyterian Church in New Brunswick, New Jersey. At the time of his call to Shadyside, he was an energetic man of thirty-three, possessed of qualities which made him a good leader for the new congregation.24

On 8 July, 1867, the Presbytery’s Committee met at the now finished church building and after appropriate religious exercises received certificates of good standing (from other churches) of twenty-nine persons. They were organized into a church by the selection of Thomas Aiken, John A. Renshaw and Joseph W. Spencer as ruling elders. The First Presbyterian Church contributed fourteen members, East Liberty Presbyterian, eleven, and the remainder were either United Presbyterian or Methodist.25 By unanimous vote of the new congregation, a call was extended to the Rev. Mr. Beatty to become the new pastor. This was an unusual occasion inasmuch as the church was both organized and dedicated and the minister was called at the same time.26

Thus the small beginnings of the Mountain are recorded. Under the vigorous leadership of Dr. Beatty, the little Church began to take definite form as a community religious center. As the population of Shadyside increased, so did the church membership. The small frame meetinghouse, topped by its bell gable, also housed during the week the “select” day school provided for in the Charter. The first Church, which seated only 300 persons, thereby performed a double function. Two months after the building was dedicated, the school was opened with Henry J. Gourley, who later became mayor of Pittsburgh, as principal. This private school for the chil-

22 Ibid., 11. Appendix “B” gives a list of those who preached.
23 He has another claim to fame as the father of Madame Louise Homer (1871-1947), the famous singer and operatic star. See Vermorcken, op. cit., 15-43.
25 History of the Shady Side Presbyterian Church . . . (Pittsburgh, 1874), 5-6.
dren of Church members and other families in the neighborhood was discontinued in 1876 and the Charter amended in 1882.  

Even before the discontinuance of the day school, the educational zeal of the members of the congregation had found a more extensive and, possibly, a more controversial outlet. To them and to the efforts of Dr. Beatty are due the inception of local endeavors to establish the Pennsylvania Female College, now Chatham College, which is situated on a hill not far from the Church. In the liberal cultural climate of the nineteenth century, there had grown up a considerable body of opinion which asserted that women should not be denied those opportunities for higher education which had hitherto been the prerogatives of the male sex. Like many ideas subversive of ancient order, this one met with something less than universal approbation, but Shadyside Church was in line with the most advanced thought on this issue. At Dr. Beatty's suggestion a meeting was held in the home of David Aiken on 23 February, 1869, at which were present Thomas Aiken, Joseph Dilworth, J. A. Renshaw, W. B. Negley and W. O'H. Scully. These men formed a committee to devise a plan whereby a female college might be established in the neighborhood. As a congregation (which then numbered only ninety members) and as a community, they pledged themselves to contribute twenty thousand dollars to the project. After a further solicitation of funds in the Pittsburgh area, and much effort on the part of the founders, the school was finally opened in September, 1871.  

The Shadyside Church may well be proud of the part that it had in the foundation of what is today a large and thriving institution of learning.

A few years later, the Church again decided to sponsor an educational institution, this time one devoted to boys and young men. The Shady Side Academy, now a flourishing preparatory school located in Fox Chapel, a suburb of Pittsburgh, owes much to the early interest of the Shadyside Church. At the close of a special prayer meeting for schools and colleges held in the spring of 1883, a group of church officers gathered in the pastor's study to take steps toward the organization of an academy for boys in the community.  

27 Richard S. Holmes, and others, Twenty-five Years of the Shady Side Presbyterian Church (Pittsburgh, 1892), 24.
28 A full account of the foundation of the College may be found in Laberta Dysart, Chatham College: the First Ninety Years (Pittsburgh, 1959), 13 ff.
29 McKinney (ed.), op. cit., 441.
similar school in Allegheny, was appointed headmaster. At the same spot on Aiken Avenue where the first Shadyside Sunday School had been opened, Dr. Crabbe in September of the year 1883 inaugurated the new academy.\(^{10}\)

But the Church itself was developing during this period of educational foundations. It became evident in the early 1870's that a new Church would have to be built to accommodate the expanding congregation. At a congregational meeting on 23 December, 1872,\(^{11}\) preliminary steps were taken in the matter and on 2 April, 1874, the building committee recommended that the plans of James H. Windrim of Philadelphia be adopted.\(^{12}\) Work was begun in May of that year and the new structure was dedicated on 12 December, 1875.\(^{33}\) A much larger structure than its predecessor (which was retained as a chapel) it seated between seven and eight hundred people and had a tower and spire one hundred forty feet in height. A contemporary description refers to its style as "English Decorated or pure Gothic"\(^ {34}\) which made it highly acceptable to a mid-Victorian congregation. With its pinkish-cream stone walls, covered as time went on, with Virginia creeper,\(^ {35}\) and its sharp spire rising among the maples and lindens of the still half-rural lanes, it must have had a kind of post card charm. To modern eyes, its Gothic is far from pure; at best it was a pleasant, but quite uninspired piece of Gothic Revival of the 1870's.

Due to ill health, Dr. Beatty submitted his resignation as pastor in December, 1880. His death from tuberculosis which occurred at St. Paul, Minnesota in April, 1882, was an occasion of much sorrow to the congregation. On 16 April, a memorial service was held at the Church, in the course of which he was most feelingly eulogized—"We thank God that He gave and spared to us for so many years such a pastor."\(^ {36}\)

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30 There is a complete account of the foundation of Shady Side Academy to be found in Swetnam, *op. cit.*, 1 ff.
31 Beatty (?), *op. cit.*, 7-8.
32 Windrim (1840-1916) was no stranger to Pittsburgh. He had served as resident architect on the second Union Station (1863-66). See James D. Van Trump, "Pittsburgh Railroad Stations Past and Present." (1), *The Charette*, XXXVII, No. 12 (December, 1957), 35.
33 Beatty (?), *op. cit.*, 15.
34 *The Presbyterian Banner*, 5 January, 1876, quoted in Beatty (?), *op. cit.*, 13-15. This pamphlet also contains wood engravings of the exterior and floor plan of the church.
35 Vermorecken, *op. cit.*, 15.
36 *Historical Sketch and Manual of the Shady Side Presbyterian Church* . . . (Pittsburgh, 1882), 38.
In December of 1881, Dr. John M. Richmond became minister and when he resigned in December of 1888, the membership of the church had grown to 437. "Measured by apparent results it was a most successful pastorate and the church, by reason of wealth, geographical position and the influence of pastor and session in the Presbytery, had become one of the most widely known in the whole Presbyterian Church." 37

By the late 1880's, the second church building had become, in its turn, too small. Apparently, also, underground seepage of water from springs in the hillside to the south had caused serious damage to the fabric so that some of the walls and the tower had become unsafe. 38 Accordingly, the structure was closed in 1888 and services were held for the next twenty months in the chapel. On 17 May, the congregation decided to demolish the old building and rebuild. The chairman of the meeting, William B. Negley, was directed to form building and finance committees. After several preliminary meetings, the congregation met again on 15 November and chose from several competitive plans, those of Shepley, Rutan and Coolidge of Boston. 39 After the site was cleared, work was begun on 27 June, 1889, and the corner stone was laid on 12 September. 40 This time the congregation meant to build a structure which would endure.

After some delays, the new Church was finished 41 and dedicated Thursday evening, 18 December, 1890, at an impressive ceremony which was climaxed by the assembled company saying in unison, "And now in the presence of God, of angels and of men, we, the congregation of the Shadyside Presbyterian Church . . . . do formally and without reserve set apart this building as a church of Christ: in the name of the Father, and of the Son and of the Holy Ghost. Amen." 42

So the Mountain had taken its final form, a hill of stone and slate which symbolizes the very body and bone of Pittsburgh and yet which is something more—a lantern of the spirit.

The mutations of architectural style have an abiding interest for the historian inasmuch as they reflect so closely the social and cultural climate of any given period. That the Shadyside congre-

37 Ibid., 33.
38 Holmes, and others, op. cit., 33.
39 Ibid., 38.
40 Minutes of the Session, May 2, 1881 — April 28, 1892, 102.
41 The Pittsburgh Gazette, 15 December, 1890, 3. The article contains a description of the Church.
42 Holmes, and others, op. cit., 39.
gation should have chosen to build a church in the Romanesque style was hardly surprising since this was the chief building fashion of the hour in Pittsburgh.\textsuperscript{43} The Romanesque and particularly that of southern France had been the personal preference of the noted American architect, Henry Hobson Richardson (1838-1886), but his genius had manipulated it into a nineteenth century mode of building which displayed at its best, great vitality and originality. The maturity of his manner was manifested in his last great works, the Allegheny County Court House and Jail (1884-88), and these set preponderantly the Pittsburgh architectural tone for the next few years.

The firm of Shepley, Rutan and Coolidge, consisting of men who had been trained in Richardson's office, was formed to continue the work of the office after Richardson's death in 1886.\textsuperscript{44} Frank Irving Cooper (1867-1933), an early associate of the firm and who had served as resident architect at the Court House, performed the same function at Shadyside Church.\textsuperscript{45} Both in style and in spirit the Church is very close to the Court House and might, therefore, almost be called a posthumous document or testament of some importance in the Richardsonian canon.

Since the Shadyside Church had a numerous architectural progeny, not only in this city, but throughout the country,\textsuperscript{46} it will be instructive to consider briefly its ancestry. The Romanesque lantern church first made its appearance in this country with Richardson's Trinity Church, Boston (1876) whose great square central dome was inspired by certain domed Spanish churches of the twelfth century.\textsuperscript{47} Richardson next used the motif in his first


\textsuperscript{44} For an extensive discussion of the work of the firm, which still exists, see John D. Forbes, “Shepley, Bulfinch, Richardson and Abbot, Architects; an Introduction,” \textit{Journal of the Society of Architectural Historians}, XVII, no. 3 (Fall, 1958), 19-31. The founding partners were George F. Shepley (1860-1903), Charles H. Rutan (1851-1914) and Charles A. Coolidge (1858-1936). In addition to completing the Pittsburgh Court House and Jail, the firm also designed the Masonic Hall on lower Fifth Avenue (1888) and the remodeling of the house of Henry Oliver on Ridge Avenue (1893).

\textsuperscript{45} For Cooper's work at the Court House, see the \textit{Inland Architect}, 16, no. 2 (September, 1890), 24; and for his connection with Shadyside see \textit{The Bulletin} (Pittsburgh), XXXIX, no. 25 (27 October, 1894), 4.

\textsuperscript{46} For a list of the Pittsburgh churches influenced by Shadyside, see Van Trump, \textit{op. cit.}, 29n. The writer has also compiled a list of churches from Philadelphia to San Francisco which display the same influence.

\textsuperscript{47} For Trinity see Henry R. Hitchcock, \textit{The Architecture of H. H. Richardson and His Times} (New York, 1936), 139-140, and for the Spanish prototypes see Carl K. Hersey, \textit{The Salamantine Lanterns} (Cambridge, 1937), 220.
project for Emmanuel Episcopal Church, Pittsburgh (1884)\(^48\)—a design that was never executed—in which the central dome becomes wider and lower than that of Trinity.\(^49\) This project seems to have had some influence on Richardson's design for the Baptist Church at Newton, Massachusetts (1884), but the full development of the lantern theme was reserved for the Shadyside design.

Montgomery Schuyler, that most perceptive of American architectural critics, writing shortly after the building was finished, noted that it "owes much of its success to the skill with which the central tower, a lower and much simpler crowning feature than that of Boston, is developed into the church, to which the other features of a short nave and shallow transepts are brought into harmonious subordination."\(^50\) Again in 1911, he said further, "Richardson's pupils and successors had the happy thought of making the central tower the whole church and all else but outlying appendages... The building was the pioneer."\(^51\) The new Chapel, also designed by Shepley, Rutan and Coolidge, which is connected with the church by a Romanesque arcaded covered walk, was completed and occupied in July, 1892.\(^52\)

Every architectural period has its characteristic form or silhouette; mid-nineteenth century building forms tend to be rather high and narrow, but those of the latter part of the century display, quite often, a certain breadth and lowness, a trend which has continued into our own time. There is at Shadyside, in the huge bulk of stone and the heavy planes of slate, an elemental quality which is closely allied to the earth and seems to be molded upward from it. Like the forms of Richardson's Court House and Jail, it has a kind of plastic quality that reminds one of sculpture. The rock-faced surface of the church is heavily incrusted with that Romanesque-Byzantine carved ornament so characteristic of the Richardsonian manner, but in conjunction with the heavy mass of the structure, it has a merely incidental air. The sculptured bands,


\(^{49}\) It also resembles most strongly the lantern of a French 12th century church—that of Montmoreau (Charente). See Julius Baum, *Romanesque Architecture in France* (London, 1928), 20. Here it is interesting to observe how the French lantern is metamorphosed into the Shadyside dome.

\(^{50}\) "The Romanesque Revival in America," *The Architectural Record*, I, No. 2 (October-December, 1891), 158-159.

\(^{51}\) "The Building of Pittsburgh," *The Architectural Record*, XXX, No. 3 (September, 1911), 252.

\(^{52}\) Holmes, and others, *op. cit.*, 40.
the capitals, the corbels, enliven the building's outer envelope like groves of trees mantling the slopes of a mountain. Under the light of sun or moon, under rain or mist, this surface may vary, but underneath, the Mountain, unchanging, implies eternity.

We can speak only briefly on the later history of the church. The ministry of Dr. Richard S. Holmes extended from June, 1890, to February, 1904, and that of J. Kinsey Smith from February, 1905, to June, 1910, but it was during the pastorate of Hugh Thompson Kerr from 1913 to 1945 that the Shadyside Church attained a new position of importance both locally and nationally.

Dr. Kerr (1871-1950) was a man of outstanding ability who was for many years so strongly identified with the Shadyside Church that one scarcely thought of the one without thinking of the other. Born in Canada, he studied at the University of Toronto and the Western Theological Seminary in Pittsburgh. Ordained to the ministry in 1899, he occupied pulpits in this city, Hutchinson, Kansas, and Chicago until he was called to Shadyside in 1913. In addition to his other clerical duties, he was much interested in education (in the best Shadyside tradition); he taught Sunday School for seventeen years and founded in connection with the church two discussion groups, the Pitkin and the Teknon clubs for the students of the University of Pittsburgh and the Carnegie Institute of Technology, respectively, both of which still function. He held positions on the boards of various organizations such as the Board of Christian Education of the Presbyterian Church, the Western Theological Seminary and Pittsburgh's Presbyterian Hospital; in 1930 he was elected Moderator of the Presbyterian Church in the United States. An eloquent preacher, he was a pioneer in radio broadcasting and he wrote several books. This man of many achievements resigned in 1945, but he remained Pastor Emeritus until his death in 1950.

During the period some changes were made in the fabric of the Church. In 1920 much new memorial stained glass was put in the windows and in 1937-38, the interior of the building was completely

53 Merged in 1959 with the Pittsburgh-Xenia Theological Seminary to form the Pittsburgh Theological Seminary.
55 Listed in The Passing Years and Memorials of the Shadyside Presbyterian Church . . . (Pittsburgh, 1938).
THE YOUTHFUL MOUNTAIN
Shadyside Presbyterian Church as it appeared in 1893
remodeled\textsuperscript{56} under the direction of the firm of Wilson Eyre and McIlvaine of Philadelphia.\textsuperscript{57} This is a pleasing late-eclectic exercise in the Romanesque; extremely suave and elegant, this new interior, with its splendid apse mosaic of Christ standing against a gold background,\textsuperscript{58} might be considered an entirely necessary mitigation, a palliation of the exterior architectural rigors. At this time some new offices were added and in 1952-53, the Chapel and Sunday School were remodeled and a new parish hall constructed in a modernized Romanesque style by the Pittsburgh firm of Hoffman and Crumpton.\textsuperscript{59} This new construction was made necessary by the expanding religious and social programs of the Church\textsuperscript{60} as well as the size of the congregation, which was estimated in 1952 to have increased by some sixty per cent in the prior fifteen years.\textsuperscript{61} The subsidiary buildings of the church have thus multiplied, but the great domed structure still remains the dominant element in the group.

One of the most remarkable physical aspects of the present day church is the little enclave of suburban greenness which still surrounds it and which constitutes a kind of memorial of a vanished time. So, too, the Church itself, despite the size of its congregation whose individual members come from many parts of the city and suburbs, has still managed to retain to some degree its old character as a "family" or "neighborhood" church. Parts of the Shadyside district have changed: most of the great late-Victorian and Edwardian houses which lined Fifth and Morewood Avenues have disappeared and they have been replaced by apartment buildings with the consequent rise of a largely transient population.\textsuperscript{62} As this trend continues, it will pose new problems for Shadyside, but at present

\textsuperscript{56} Minutes of the Board of Trustees, No. 4, 1916-1942, 191-195. The plans prepared by the Philadelphia firm for the remodeling of the interior are now in the archives of the Church, but the original Shepley, Rutan and Coolidge working drawings have apparently disappeared from the Shadyside files.

\textsuperscript{57} The alterations are a credit to Wilson Eyre (1858-1944), who was one of the more original architects of his time, and to John G. McIlvaine (1880-1939), who was a specialist in the field of design.

\textsuperscript{58} Done apparently in emulation of the central apse mosaic (Italo-Byzantine, 12th century) of Torcello Cathedral, near Venice. See Charles R. Morey, Medieval Art (New York, 1942), 142.

\textsuperscript{59} Kenneth R. Crumpton (d. 1956) and Roy L. Hoffman. The firm is now known as Hoffman, Loeffler and Wolfe.

\textsuperscript{60} The irrepressible educational zeal of the Shadyside Church has again found expression in a nursery school opened in 1954. Shadyside might be said to have educated all the ages of man.

\textsuperscript{61} This Is Your Church. A Report to the Congregation of Shadyside Presbyterian Church . . . (Pittsburgh, 1952), 7.

\textsuperscript{62} Harlan P. Douglass, The Metropolitan Pittsburgh Church Study (Pittsburgh, 1948), 220.
the area contiguous to the building is an almost miraculous reflection of the old residential quarter. This green and shaded calm makes an appropriate setting for the Church, which wisely the congregation has not attempted to clean or "pretty up." The little Mountain with all the marks of time on it, is left to bear witness for those elder virtues which Americans of today seem in danger of forgetting.

The part that Shadyside Church plays in the present day community would be, however, a story in itself; we have attempted only to present its past history as reflected in its buildings. The church has not only survived all changes of time and environment, but it has emerged larger and stronger than ever. As it approaches its centennial, the congregation under the leadership of its present pastor, Dr. Howard C. Scharfe, may well look backward with pride on its past achievements and forward to a role of renewed usefulness.

Today the pedestrian in a changing Shadyside, in a mutable city, may see, now here, now there, the square grey dome rising solidly in the distance and in the sight there is something comforting, something reassuring. In our own time of trepidation and unease, the little Mountain may be not only a landmark, but a lantern and a beacon to the city.