



November 3, 2015

Mr. Michael Harris, Associate Vice President
Howard University
2244 10th Street, NW
Washington, DC 20059

Dear Mr. Harris:

This letter is to notify you of the DC Preservation League's (DCPL) filing of a landmark nomination for the Holy Name College & James Sherwood Farmhouse, currently known as the Howard University - School of Divinity located at 1400 Shepherd Street, NE.

DCPL is Washington's citywide nonprofit dedicated to the preservation and protection of the city's historic and built environment. In addition to education and outreach programs, DCPL prepares and files landmark nominations to be considered by the DC Historic Preservation Review Board for inclusion in the DC Inventory of Historic Sites.

This landmark nomination includes two architecturally disparate but historically associated buildings: the large and imposing Holy Name College, built in 1931; and the 1886 James Sherwood House, a frame Queen Anne-style farmhouse which preceded construction of Holy Name College, but physically connected to it upon its completion in 1931. Characterized by its ornamental quality, polychromatic use of brick and terra cotta, and its dramatic terra cotta statues, Holy Name College meets **National Register Criterion C: Design** (DC Criteria D through F) for its outstanding design by architect Chester Oakley of Buffalo, New York. Additionally, the College also meets **National Register Criterion A: Events** (DC Criteria A and B) for its contributions to the development of nearby Catholic University and the Brookland neighborhood as a major addition to the growing collection of Catholic education and other institutional buildings constructed by various orders in this area soon known widely as "Little Rome."

DCPL hopes that Howard University will support this nomination and I welcome the opportunity to meet with you to discuss the documentation, the DC historic preservation process, and incentive programs that are available for qualifying historic rehabilitation projects.

Sincerely,

A handwritten signature in black ink that reads "Rebecca Miller".

Rebecca Miller

cc: The Honorable Kenyan R. McDuffie, Ward 5 Councilmember
Commissioner Ursula Higgins, ANC 5B02, Chair
David Maloney, State Historic Preservation Officer

GOVERNMENT OF THE DISTRICT OF COLUMBIA
HISTORIC PRESERVATION OFFICE



HISTORIC PRESERVATION REVIEW BOARD
APPLICATION FOR HISTORIC LANDMARK OR HISTORIC DISTRICT DESIGNATION

New Designation

Amendment of a previous designation

Please summarize any amendment(s) _____

Property name Holy Name College & James Sherwood Farmhouse

If any part of the interior is being nominated, it must be specifically identified and described in the narrative statements.

Address 1400 Shepherd Street, NE

Square and lot number(s) Parcel 146/ Lot 73

Affected Advisory Neighborhood Commission 5B

Date of construction 1931(College) & 1886 (House) Date of major alteration(s) _____

Architect(s) Chester Oakley (Holy Name College)

Architectural style(s) MODERN MOVEMENT/Art Deco & LATE VICTORIAN/Queen Anne

Original use EDUCATION/College & DOMESTIC/Single Dwelling

Property owner Howard University

Legal address of property owner 2244 10th Street, NW, Washington, DC 20059

NAME OF APPLICANT(S) DC Preservation League

If the applicant is an organization, it must submit evidence that among its purposes is the promotion of historic preservation in the District of Columbia. A copy of its charter, articles of incorporation, or by-laws, setting forth such purpose, will satisfy this requirement.

Address/Telephone of applicant(s) 1221 Connecticut Avenue, NW, Washington, DC 20036

Name and title of authorized representative Rebecca Miller, Executive Director

Signature of representative [Signature] Date 11/2/2015

Name and telephone of author of application

DCPL - 102-7835144

Date received _____
H.P.O. staff _____

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Holy Name College; James Sherwood Farmhouse

Other names/site number: Howard University School of Divinity

Name of related multiple property listing:

N/A

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

2. Location

Street & number: 1400 Shepherd Street NE

City or town: Washington, D.C. State: DC County: _____

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria.
 I recommend that this property be considered significant at the following level(s) of significance:

 national statewide X local

Applicable National Register Criteria:

X A B X C D

Signature of certifying official>Title:

Date

State or Federal agency/bureau or Tribal Government

 In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

**State or Federal agency/bureau
or Tribal Government**

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
 determined eligible for the National Register
 determined not eligible for the National Register
 removed from the National Register
 other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

Public – Local

Public – State

Public – Federal

Category of Property

(Check only one box.)

Building(s)

District

Site

Structure

Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

2

Noncontributing

1

buildings

sites

structures

objects

2

1

Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

EDUCATION/College

DOMESTIC/Single Dwelling

Current Functions

(Enter categories from instructions.)

EDUCATION/College

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7. Description

Architectural Classification

(Enter categories from instructions.)

MODERN MOVEMENT/Art Deco

LATE VICTORIAN/Queen Anne

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Brick and Terra Cotta; Frame

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Holy Name College, built by the Order of the Franciscans, occupies an expansive 35-acre parcel of land in the Brookland neighborhood in northeast Washington, D.C. The College campus consists of the 1931 college building and its additions; an 1886 Queen Anne frame farmhouse to the south of the college building that stood at the center of the cultivated land before the college purchased the farm; and a non-contributing garage to the east of the college building. A surface parking lot is located to the north side of the college building, while extensive grounds surround the remainder of the property. The grounds are generally wooded with some sizable mature trees of note in the copses and an uncultivated field extending from the rear of the building east to South Dakota Avenue where there is a wooded border. The campus is located on the east side of 14th Street between Otis and Taylor Streets and is approached off of 14th Street, but set at a distance from the street on a slight rise of land. A long driveway from 14th Street visually terminates at the primary entrance tower of the college building offering a dramatic view of the college from the public right-of-way.

Designed by New York architect, Chester Oakley and constructed in 1931, Holy Name College is executed in a unique and unusual Romanesque Revival style with Art Deco-inspired treatment. Chester Oakley referred to his choice of style for all of his buildings as Lombardy Romanesque, based on the medieval churches in Lombardy, northern Italy.

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The building is characterized by its ornamental quality, its polychromatic use of brick and terra cotta in hues of brown, beige and terra cotta, its Art Deco-inspired lettering incised into the building's façade, and its dramatic terra cotta statues of religious figures (the Heroic Figures) that rise out of the building's brick buttresses. In addition, the building's central entry pavilion offers a broad arched door with deep and ornately carved reveals reminiscent of Romanesque churches. All of the decoration found on the building has deeply symbolic religious significance associated with the Franciscan Order.

The Queen Anne-style frame farmhouse, built in 1886 and named the Sherwood Farmhouse for its original owner/builder historically occupied the cultivated farmland before construction of Holy Name College. It is located to the south of the college building and is reached by a drive leading to it from the central round-about of the main drive leading to the College from 14th Street, NE. The 2-1/2-story frame house with its corner tower, and projecting gables, bays and porches faces, and is presently connected to Holy Name College by a one-story arcaded walkway appended to the north side of the farmhouse. Based upon its rebuilt concrete foundation and historic maps, it appears that the house was slightly moved and likely re-oriented on its site at the time of the construction of Holy Name College in 1931.

A one-story non-contributing frame garage is located northeast of the farmhouse.

Narrative Description

Holy Name College Building: Exterior

The college building is a large structure with a rectangular plan arranged around a central courtyard (cloister) and a five-part principal façade facing west to 14th Street. This west elevation consists of a central wing and two end pavilions (northwest and southwest end pavilions) connected by narrow projecting hyphens. The central wing, hyphens and end pavilions are divided into bays by terra cotta buttresses with stylized religious personages emerging from them. The west elevation of the northwest pavilion (Entrance Pavilion) is the primary entrance to the building and is located on-axis with the road, while the central wing extends seven bays to the south. Behind the Entrance Pavilion at the northeast corner of the complex is a tower with a statue of Jesus Christ atop it. This tower, visible from a distance, rises above the entrance pavilion making the statue which faces west, stand prominently above the main entrance. The southwest end pavilion, known as the Friars Entry or the St. Francis Corner, is the same height as the central wing, but distinct from it, and offers the Friars' private entrance to the building.

West Elevation: Entrance Pavilion

The Entrance Pavilion is three stories high with a large arched entrance on-center flanked by statuary buttresses and surmounted by three long and narrow, double-story arched windows. The entrance pavilion is highly ornate with the use of a variety of materials and colors, including bricks of various hues and terra cotta in a variety of colors. In addition to its different hues, the brick walls are laid in several patterns creating a textured effect.

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The entryway, reached from the leadwalk by a set of steps, features a wide, round arched entryway with deep, polychromatic terra cotta reveals decorated with reveal moldings all different and springing from attenuated columns with continuous decoration extending up the columns are springing from the capitals to form the archway. The recessed entryway with its deep reveals is framed by slightly larger, but still attenuated and highly decorative polychromatic terra cotta columns and archway. Between the exterior columns and the reveals are a series of terra cotta panels with foliate detailing to either side of the door frame, and angel-like heads between stylized wings in the archway, all separated by terra cotta brackets.

Recessed into this deeply revealed entryway is a pair of solid Medieval-like wooden doors with decorative metal strapping and small windows at eye level. The round-arched transom above is divided into multiple lights by metal strapping. Above the arched entry door in the extrados of the arch are three colorful terra cotta panels: the one in the center has an azure blue background with the letters—JHS—on center, for Jesus Hominum Salvator (Jesus Savior of Men), or the Holy Name. Flanking the monogram of the Holy Name are inset tiles of two saints--Saint Bernadine and Saint Capistran depicting the story of Saint Benedict's order to post the letters, JHS, in prominent places to keep the devotion of the Holy Name. According to a 1930 publication on Holy Name College¹, devotion of the Holy Name is one of the “glories” of the Franciscan Order, and religious symbolism related to the history of the name is found throughout the building.

Two tall brick buttresses with terra cotta statues emerging from them are located on either side of the arched opening. The buttresses are constructed of a light brown brick, while the statues, referred to as Heroic Figures are made of terra cotta. The Heroic Figures emerge from the brick pilasters and are ¾-engaged sculptural reliefs from the waist up. The two figures on either side of the entry door, are two of twelve such Heroic Figures that extend across the north and west elevations of the building and that represent “twelve great men from the Order of St. Francis.”² Here, St. Bonaventure carries the book De Amore Dei and represents the college’s Department of Theology; and John Duns Scotus carries the book De Causa Ultima and represents Philosophy.

Above the arched entranceway and partially framed by the Heroic Figures are three long and narrow windows with round-arched tops, separated by buff brick pilasters. The long windows are divided by green terra cotta spandrels between the pilasters towards the lower section, and are capped at the height by terra cotta cherub heads whose outstretched wings then form the decorative cornice above the arches of the windows. The heads are helmeted, and above these helmets sit sun dials, each one showing a certain hour of the day. The use of sun dials in monastic architecture is a common feature and reminder of fleeting time.

Above these windows and culminating the entry pavilion is brick lettering that reads, “Sit nomen Domini Benedictum,” Latin for May the Name of the Lord be Blessed. This terra cotta lettering is set within a recessed panel, but remains flush with the brick walls of the building. This lettering technique and the geometric quality of the terra cotta ornament including the cherub heads and buttress statuary is indicative of the Art Deco Movement.

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The brick walls of the entry pediment range from a reddish terra cotta color at the base and on the buttresses, to a lighter tan color that extends to the first floor level, to a lighter buff color rising above. Within the first floor level, the tan brick features a band of diapering, while at the cornice line of the entry pavilion, the buff brick gives way to the slightly darker tan brick, with striations of lighter brick, making it appear as if the cornice is projecting or is corbelled when it is not. Similarly, the brick behind the central lettering is tan colored, allowing the lettering to project forward from the buff brick walls.

West Elevation: North and South Hyphens

The central wing of the building extends to the south of the main entrance pavilion to the Friars entrance at the far southern end. Single-bay projecting hyphens which hold the interior stairs, provide a transition between the end pavilions and the seven-bay long central wing. The northern hyphen, featuring tan and buff brick walls is bolstered at its edges by buttresses formed by the darker, terra cotta-colored brick. Unlike the buttresses of the entrance pavilion and central wing, these four buttresses are not capped by statues, but simply by ornate terra cotta caps. These caps have circular recessed plaques on-center, surrounded by incised, foliated, and polychromatic decorative detailing. Each of the recessed plaques represents the earth's elements and its creatures (large and small on earth or in the heavens and ocean). The plaques continue across the façade elsewhere, represents the "Benedicite" or the "Praise of the Creatures." The two plaques on the front face of this hyphen represent the Mountains and Hills, and "Everything Growing from the Earth," while the plaques on the side walls represent, more broadly, the Earth and its springs. The narrow brick wall between the end buttresses has two single windows providing light to and opening onto the stair landing on the interior.

West Elevation: Central Wing

The central wing extends seven bays long where each bay is separated by buttresses with their emerging Heroic Figures, and each bay contains a single window on the first, second and third stories. Like in the entrance pavilion, the central wing has brick walls ranging from darker to lighter from the base to the cornice, with Art Deco lettering inscribed at the cornice level. The first story windows are recessed slightly from the main plain of the wall, and set beneath segmental arches formed by a row of soldier-course brick. The window openings in the tan brick walls are trimmed in the darker terra cotta brick, while above these arches the brick walls are laid in a diapering pattern. The second-story windows are punched into the lightest buff brick walls, but are trimmed with slightly darker beige bricks, which at the top are laid with molded brick to form a wide, splayed jack arch lintel.

The six Heroic figures are, from north to south are: St. Berard, William Rubrick, John of Monte Corvino, St. Francis Solanus, Junipero Serra, and Louis Hennepin.³ Above the five central bays, the inscription in Latin reads, "AB ORTU SOLIS USQUE AD OCCASUM LAUDABILE NOMEN DOMINI" meaning "From the rising to the setting of the sun is the Name of the Holy Lord to be praised."

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West Elevation: St. Francis Corner

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The southwestern end pavilion together with the hyphen connecting it to the central wing is known historically and alternatively as the Friars Entrance and as the St. Francis Corner, because the entrance was that of the friars to the monastery proper, and because the decorative elements bear some allusion to St. Francis. The Friars Entrance is located in the projecting hyphen whose corners are defined by terra cotta-colored brick buttresses that rise to either side of central brick pediment and entry door. A terra cotta bas relief breaking the pediment on-center holds the Coat of Arms of the Order of the Friars Minor—the arm of Christ crossing the arm of St. Francis superimposed upon a cross. Above the entry door are single window openings in the second and third stories, with walls of buff brick. The hyphen is capped by a hipped roof sheathed in copper.

The end pavilion is set behind the projecting hyphen but rises above it, and is in-line with the central wing and is its same height. The pavilion features a recessed niche set within a segmental archway with terra cotta bas relief panels beneath it associated with the life of St. Francis. The large panel under the balcony features St. Francis surrounded by birds and animals, including a wolf raising its paw to St. Francis. The inscription near the cornice of the St. Francis corner reads in Latin, SANCTIFICETUR NOMEN TUUM meaning Hallowed be They Name.

North Elevation:

While the west elevation serves as the building's primary façade, the north elevation is the building's most architecturally detailed of its secondary elevations. It is divided into four parts—central wing flanked by two end pavilions and a rear wing extending to the east. The northeast end pavilion (Tower Pavilion) supports a tower holding a bronze statue of Jesus Christ and the northeast end pavilion is the Entrance Pavilion whose west elevation forms part of the primary west facade. The north elevation of the Entrance Pavilion and the north elevation of the central wing, like those of the west façade, are divided into bays by buttresses with Heroic Figures emerging from them. The Heroic Figures from east to west are: St. Leonard, the patron saint of teaching shown with his right hand raised in the act of teaching and his left hand holding a crucifix; Thomas of Celano, who holds a music scroll showing the

first line of "Dies Irae" of which he was the author; Luke Wadding, the great Irish annalist of the Order, holding a volume of his "Annales;" Roger Bacon, inventor in the field of sciences and math, who represents Science; St. Bonaventure who represents the Department of Theology, clothed in cardinal's robes and holds a book which bears the title "De Amore Dei;" and the Venerable John Duns Scotus, who represents Philosophy, and champion of the dogma of the Immaculate Conception, as indicated by the title of the book he holds, "De Causa Ultima."

North Elevation: Tower Pavilion

The Tower Pavilion is a two-story structure, square in plan and similar to the other end pavilions with buff brick walls and darker terra-cotta red brick buttresses extending from the ground to the roffline of the pavilion. The cornice features a parapet with corbelled arches cut into it. From the flat roof of the pavilion and set back from this parapet wall on all four sides, rises a slightly

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battered tower surmounted at the apex of its hipped roof by a bronze statue of Jesus Christ. The statue rises well above the roofline of the entire complex and is seen from every angle and from a distance. The tower itself has buff brick walls with single, segmental arched openings on center of each of the four elevations. These openings are framed by brick architrave surrounds with terra cotta-colored brick pilasters and a brick pediment with exaggerated polychrome brick keystones. The cornice is capped by decorative brickwork. The openings are each filled with a decorative screen of polychrome terra cotta (primarily green) in a foliate pattern that appears to be a tall plant growing up from the ground with budding flowers in pink. A steep hipped roof covers the tower and is capped by the bronze statue of Christ who stands upon a bronze plinth and is dressed in a robe with a stole. His left hand shows the mark of the "wound" and rests on his heart, while his right hand is raised in a gesture of teaching. He is wearing a crown that is adorned with a cross on its four sides, which point to the four quarters of the globe.

The rear wing of this north elevation is a two-story, three-bay buff brick wing with pilasters of terra cotta-colored brick. The bays are defined by single window openings in the first and second stories.

South Elevation:

The south elevation of the college building, like the north elevation, presents a four-part façade with a central wing, end pavilions and a rear wing extending to the east. Unlike the north elevation, the south elevation is less decorative, particularly as it lacks the buttresses and their corresponding Heroic Figures. However, the façade still features decorative and polychromatic brickwork and terra cotta ornament. In particular, the south elevation of the southwest end pavilion, called St. Anthony's Corner, features a group of terra cotta panels associated with St. Anthony, the son of St. Francis (the St. Francis Corner is on the west elevation of this same end pavilion). The first story of this elevation has two long, arched windows with a balcony set between them at their upper level and a group of terra cotta panels beneath the balcony. There are two groups of six panels, one on the right and one on the left with two rows of three bas reliefs in each one. The terra cotta bas reliefs illustrate the miracles attributed to St. Anthony in the ancient hymn "Si Quaeris Miracula."

Above the balcony the second and third stories are defined by three single windows, while the edges of the pavilion are framed by terra cotta-colored brick pilasters (without Heroic Figures). Integrated brickwork with duo-toned brick forming a checker board pattern caps the roofline, just as duo-tone brickwork between the first and second stories is laid in a diapering pattern.

The central wing extends five bays long with each bay consisting of a single round arched vent opening on the first story, set within a blind segmental arch spanning between projecting brick buttresses. The second and third stories have equally arranged single windows where every other window is centered above the first-story opening below. These windows are trimmed with brick, flush with the wall brick, but in a slightly darker buff color, with the trim of those windows centered above the first-story openings featuring a jack-arched lintel and wider trimming on the sides. The integrated brick cornice in a checker board pattern and belt course with diapering of the end pavilion continues across the central pavilion and southeast end pavilion.

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The southeast end pavilion, like the other pavilions, projects slightly from the walls of the central wing and is defined at its edges by brick buttresses of darker, terra cotta-colored brick. The buttresses culminate with polychromatic terra cotta caps. The pavilion is three bays wide, with single windows in each bay trimmed with brick of a slightly darker tan than the wall brick, but flush with it as in the central wing. A balcony, set upon corbelled brick supports, occupies the center bay at the second story of the pavilion.

A four-story, three-bay brick wing sharing the same multi-tone brickwork found elsewhere on the building abuts the east end of the pavilion. The roof of this wing is lower than the rest of the building, but at the northeastern corner of the wing, a bell tower rises above it. This tower recalls the 14th century Torre del Mangia in the Piazza del Campo in Siena, Italy. The tower stack rises to just above the roofline, where it then corbels out and up creating a base upon which the bell tower sits. A balcony with a crenellated parapet wall surrounds the base of the bell tower. The bell tower has three arched openings in its four walls.

A two-story addition, compatibly built with similar colored brick, extends off of this rear wing.

The east elevation of the college building is U-shaped in plan with the back wall of the central court creating a central wing and the two wings on the north and south sides extending in front of it. Despite the fact that the court created by the projecting end and central wings is a service area, this elevation is monumental particularly as the land slopes away from the building at this point, and as the statue of Christ terminates the north wing and the bell tower the south wing. The façade is similarly detailed with polychromatic and integrated brickwork across its entire length.

An entrance to the building is located in a projecting hyphen between the Tower pavilion and the central wing of this east elevation. The entrance has paired wood doors with a brick pedimented surround created by striated duo-tone brickwork.

Sherwood Farmhouse

Set upon a slightly raised and rebuilt brick foundation, the 2-1/2-story Queen Anne-style farmhouse is constructed of wood frame, clad with narrow weatherboard siding, and is characterized by a corner tower, projecting gables and porches, and decorative wood shingling in its gable ends and tower. The house consists of a central block, relatively square in plan, and a two-story rear ell. The main block is covered with a combination hip and gable roof and is sheathed in non-historic asphalt shingles. The roof has a flat top that may have supported a widow's walk or some other Victorian element. The rear ell is covered with a gable roof which intersects with the gable of the west slope of the roof on the main block.

Based upon its rebuilt foundation, the house may have been moved upon its site. Historic maps show the house in the immediate vicinity, but its original orientation is not entirely apparent, so it may have been re-oriented or moved slightly.

The primary façade, facing east to a wooded copse, is three bays wide with a tall polygonal tower on the southeast corner of the house and a projecting gable on-center of the façade. A

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single-story porch, reached by a set of non-historic concrete steps, spans the three-bay-wide façade and abuts the tower at the southern end. Behind this porch, the first story consists of a central entry door with single windows to either side, while above it the second story has three single windows evenly arranged above the first-story openings. The entry has a solid wood door with a single-light transom above. The single windows all have 1/1 replacement sash with wooden sills and plain wood trim surrounding the openings. A plain wood lintel extends across the heads of the central door and windows on the first story, while a wider fascia board above the second story windows separates the second story from the boxed cornice and roof above. An enclosed gable projects from on-center of the east slope of the partially hipped roof. The end gable has scalloped wood shingles in the gable end and partially intact bargeboard detailing in the raking cornice. A single window with 1/1 replacement sash is located on-center of the projecting gable.

The tower is a five-sided structure built into the corner of the house and covered with a six-sided conical roof. The first and second stories of the tower have walls of narrow weatherboard siding and single windows in each of the five wall surfaces, while the third story is clad with scalloped shingles with small windows in the south and east wall surfaces only. The windows on the first and second stories of the tower are the same size and in-line with those of the main house, and also like them, have wooden sills and plain trim surrounding the openings. A wooden belt course corresponding with the fascia board on the main house extends across the top of the second-story tower windows separating the second story of the tower from its upper level. The steeply pitched tower roof is covered with non-historic asphalt shingles. A finial in the shape of a cross adorns the apex of the tower; this finial most probably dates to after 1930 when the farmhouse was purchased by Holy Name College.

The east front porch spans the three bay-wide façade, but does not extend the full width of the elevation. Four square wood columns support a shed roof with a central enclosed gable. The enclosed gable has scalloped shingles in its gable end, like that of the projecting gable at the roof level. Wood panels between the center and end columns create a low porch railing to either side of the center bay of the porch.

The south elevation consists of the three-bay main block with the corner tower at the southeast corner and a two-story rear ell extending off of the west elevation of the main block. The main block is defined by three single windows symmetrically arranged on both the first and second stories and by a projecting gable in the west slope of the roof towards the rear two bays of the main block. Like that on the east façade, this projecting gable features a gable end wall with scalloped shingles and intact bargeboard detailing.

The two-story rear ell extends off the west elevation of the main block. It is a two-story wing, with weatherboard siding, covered with a gable roof intersecting with the gable slope of the combined hipped-gable roof of the main block. The west end gable of the ell has return cornices and a tall, brick chimney stack rises against it. A small, one-story porch with a shed roof fills in the intersection between the main block and the north end wing. This porch features a solid wood paneled railing similar to the one on the porch at the east elevation of the house.

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The north elevation of the house faces the college building and has been connected to it by a brick colonnaded and covered passageway. This elevation is four bays wide and encompasses the main block and the rear wing. Although the bays are defined by single windows, those in the center two bays are closer together, giving this façade a central emphasis. All of the windows are single openings with plain trim and wood sills as elsewhere, as well as 1/1 replacement sash. A projecting gable is located in the east slope of the roof, over the central two bays of the house. Like the two other projecting gables, this one has scalloped wood shingles, but lacks the barge board detailing in the raking cornice found on the other projecting gables. A single window is on-center of the gable.

The brick connector abuts the center two bays of the first story of this elevation, obscuring the original openings on this elevation of the house.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

COMMUNITY PLANNING AND DEVELOPMENT

RELIGION

Period of Significance

1886-1985

Significant Dates

1886; 1930

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Chester Oakley

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

This nomination includes two architecturally disparate but historically associated buildings: the large and imposing Holy Name College, built in 1931; and the 1886 James Sherwood House, a frame farmhouse which preceded construction of Holy Name College, but physically connected to it upon its completion in 1931.

Holy Name College meets National Register Criteria A (DC Criteria A and B) and C (DC Criteria D through F) both for its outstanding architecture and for its importance in the history of Catholic monastic education and in the development of The Catholic University of America's role as a center of that effort. The Franciscan Holy Name Province had long wanted to build a house of studies in the vicinity of Catholic University, as was being done by many other orders. When resources allowed the project to proceed, the Province chose architect Chester Oakley of Buffalo, New York for the task. Oakley had designed many churches and Catholic institutional buildings, all in a distinctive and somewhat flamboyant Romanesque style modeled on northern Italian buildings, and had a busy if narrow practice. His design for Holy Name College (his only building outside of western New York State) was among his most memorable, with its striking terra-cotta faux buttresses topped by figures of Franciscan worthies and elaborate decoration on the entryway and tower. In commemoration of its dedication, the Province issued a descriptive booklet with thirty-eight pages dedicated to a description of the building's iconography. Local reviews waxed ecstatic over the new addition to what was already an impressive collection of such houses in the Brookland neighborhood, calling it the finest of the lot and a fitting architectural statement of the ideals of the Order. Current visitors express the same awe on first seeing the elaborate and yet tightly designed structure. This stunning and very distinctive architecture qualifies the College as an architectural landmark under DC Criteria D through F and similar National Register Criterion C.

The College also contributed to the development of nearby Catholic University and the Brookland neighborhood as a major addition to the growing collection of Catholic education and other institutional buildings constructed by various orders in this area soon known widely as "Little Rome". From the inception of the University in 1887 the school had been envisioned as the designated center of Catholic higher education in America, including education of religious. Over time the various orders established nearby houses of study for their members who attended classes at the University as well as those by their own faculty in the house. Many of these impressive buildings still give a distinctive feel to the neighborhood, some used for their original purpose and others (as Holy Name) now transferred to other owners. Holy Name Province constructed its house of studies in Brookland toward the end of this process, but its effort was among the largest and most spectacular and it contributed a large number of Franciscan students to the University rolls yearly. Inasmuch as Holy Name College constituted a major addition to the effort of Catholic University to educate brothers in Catholic orders, it played an important role in the history of the University and of the surrounding community, and qualifies for

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recognition as contributing to the broad patterns of our history (National Register Criterion A; DC Criteria A and B).

In addition, the property is important in illustrating the transformation of Washington County, District of Columbia, from a rural agricultural area of small and large farms to a suburban area with residential subdivisions and institutions. The still extant Sherwood farmhouse on the site of Holy Name College provides evidence of this pre-suburban landscape and an illustration of the types of farmhouses that once commonly occupied the Washington County landscape.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Establishment of Brookland and of the Sherwood Property

When Jehiel Brooks died in 1886, the sale of his 150-acre estate and the establishment of the community known as Brookland was almost a foregone conclusion. The opening of the Metropolitan Branch of the B&O railroad between Washington and Point of Rocks, Maryland, in 1873 had made the Brooks estate one of a number of desirable properties for development. Brooks' descendants sold the estate in 1887 and the first subdivision was platted that year. Over the following 23 years, nine more subdivisions were added. Brookland was marketed as the "rural ideal," a suburban alternative to downtown living, with larger lots and healthier air. Streetcar service was one of the main factors in Brookland's early growth. The Eckington and Soldier's Home Railway Company opened a line to the entrance of the newly formed Catholic University of America at 4th Street and Bunker Hill Road (Michigan Avenue) in 1889. Five years later it was extended east along Bunker Hill Road to the railroad tracks, prompting the development of Brookland's first commercial center. With the construction of the Monroe Street bridge in 1910, the streetcar line was finally able to reach into the heart of Brookland, and development evolved rapidly.

Holy Name College was built in 1930 on a still rural, 35-acre tract of land that was located just north of the original 1887 subdivision of Brookland. This acreage was part of what had been a 200-acre, 17th-century land grant known as "Cuckhold's Delight." "Cuckhold's Delight," along with two other larger 17th century patents, "Inclosure" (1,503 acres) and "Turkey Thicket" (548 acres) make up present-day Brookland.

"Cuckhold's Delight" and the Sherwood Farmhouse

The 200-acre "Cuckhold's Delight" was patented in 1686 to Thomas Green, but does not appear to have been settled until the early to mid- 18th century. By then, and for the next 200 years, the property was cultivated first with tobacco, and later with fruits, grains and potatoes that were for

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sale at the local market in the city.¹ Unlike most land patents and large tracts of land that were diminished in size over time due to inheritance and land sales, “Cuckhold’s Delight” survived as a 200-acre tract of land from the 17th until the third quarter of the 19th century when it was subdivided for institutional and suburban residential development.²

The tract of land extends south of today’s Bunker Hill Road, an 18th-century road that historically provided access to the market center in Bladensburg and was known commonly as the old road to Bladensburg.

The more recent history of the property goes back to 1845, when Robert S. Patterson became owner of “Cuckhold’s Delight”. Although Patterson may never have resided on his tract of land, his brother Edgar Patterson, and his sister, Harriet Patterson McCeney, along with her husband, George McCeney and their family occupied the property through the late 19th century.³ The 1861 Boschke Map shows that the property, identified under the name, R.S. Patterson, was improved at that time with a complex of domestic and agricultural buildings. Although the maps show the property under the Patterson name, it is George McCeney, who is assessed for and who paid personal property taxes on the land and its improvements during this time. In 1860, according to personal property tax records. McCeney was assessed \$12,000 for his personal property in Washington County, District of Columbia, including his 14 slaves, 50 cows and 7 horses.⁴ Agricultural records show that McCeney cultivated 400 bushels of Irish potatoes on his property, confirming that McCeney farmed his land. An 1861 entry in the *Daily National Intelligencer* provides further evidence that the McCeneys actively farmed their land as McCeney put an ad in the paper noting that a “stray cow had wandered onto his cornfield, 3 miles northeast of Washington City between Forts Bunker and Slemmer.”⁵

George McCeney was born in 1809, was raised in Anne Arundel County, Maryland and died April 7, 1866. He married Harriet Balch Patterson in December 1840 and together they had eight children.⁶ In addition to farming his land, George McCeney, served as a clerk in the Department of the Treasury in the city, and was actively engaged in Washington County politics and affairs. In particular, McCeney was a member of the Grand Jury of the Criminal Court of Washington County whose members, as described in an 1861 *National Intelligencer* article, were

¹ Robert Verrey and Laura Henley, “Report of Results of the Brookland Community/Catholic University Historic Resources Survey, Northeast, D.C.,” November 1987, p. 24-25; 58; 79; 90; and Appendix “Cuckhold’s Delight” Maduit/McCeney Farm, A-34-A-43.

² In 1869, Harriet McCeney divided her 200 acres into three large lots, one of which she kept and the other two of which she sold to her two sons, Henry and Edgar McCeney, both of whom eventually subdivided the lots for residential development.

³ Verrey and Henley, p. 58.

⁴ Verrey and Henley, p. 79. In his 1862 compensation petition for the emancipation of his slaves, George McCeney estimated the total value of his 14 slaves to be \$7,850. This represented 65% of the total value of his personal property.

⁵ *Daily National Intelligencer*, 11/19/1861 and 11/25/1861.

⁶ Three of the eight children died young, but the surviving children included three sons and two daughters: Edgar Patterson McCeney; Henry Cole McCeney; Robert Suter McCeney, Mary E. McCeney; and Harriet C. McCeney. The parents and children lived from the mid-1840s through the Civil War on the farm. (McCeney family papers, Prince Georges County Historical Society.)

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“respectable in their social positions, and enjoying, as the fruit of virtuous and upright conduct, the confidence and esteem of their fellow citizens.” Throughout the 1850s George McCeney placed regular ads in the city’s paper seeking a teacher for a “select school” “three miles north of Washington.”⁷ These ads bearing his name, along with his position as a member of the Grand Jury, clearly indicate that George McCeney played an important and active role in his rural community.

In 1866 George McCeney died, followed in 1867 by the death of Robert Patterson. As Robert Patterson died intestate, “Cuckold’s Delight” was divided evenly between his sister, Harriet Patterson McCeney, and his brother, Edgar Patterson.⁸ Upon Edgar’s death the following year, Harriet McCeney, as Edgar Patterson’s sole survivor and heir, inherited his half of “Cuckold’s Delight;” thus within an extremely short period of two years, Harriet McCeney had inherited a small fortune, making her one of the wealthiest individuals in Washington County.⁹

In 1869, upon her inheritance of her brother’s holdings, Harriet McCeney subdivided the property into three parcels designated Lots 1, 2 and 3. Surveyed by B.D. Carpenter and recorded as “Plat of the Survey and Division of a Tract of Land Called ‘Cuckold’s Delight,’ ”¹⁰ Lot 1 contained 92½ acres; Lot 2 contained 44 acres and the homestead of Harriet McCeney; and Lot 3 consisted of 48 acres for a total of 184 acres. Harriet sold Lot 1 to her son, Henry McCeney and Lot 3 to her son, Edgar McCeney, while she retained Lot 2 for herself. Harriet lived in the city, but kept her country residence and farm until her death in 1887.¹¹ Ultimately, Harriet McCeney’s 44-acre property, including the now demolished McCeney farmhouse, along with other farmhouses and agricultural buildings on the property¹², was purchased by the St. Francis Order and became home to the Franciscan Monastery. While both Henry and Edgar initially continued to farm their land, they soon subdivided the large tracts for development.

In 1870, the year after gaining ownership of Lot 3, Edgar McCeney’s land was enumerated in the Agricultural Census. Edgar estimated the value of his produce at \$1,000, at the same time that

⁷ One such ad read: “Wanted: A Teacher for a small country school situated three miles north of Washington. To a gentleman of experience and capability to teach the usual academical branches, a salary of three hundred dollars, together with board, will be given” (*Daily National Intelligencer*, 12/6/1855).

⁸ Verrey and Henley, p. 95. At Robert Patterson’s death, his estate was valued at \$90,000. Patterson held diverse stocks and bonds, including stock in Washington Gas Light, valued at \$73,000.

⁹ See Verrey and Henley, p. 95. In 1868, Harriet McCeney’s was assessed \$22,150.00 for 186 acres of land in Washington County and its improvements (Tax Assessment Records, Washington County, District of Columbia, 1868). The improvements were assessed at \$2,500.00. It is not clear what happened to the other 14 acres that would have made up the original 200-acre Cuckold’s Delight

¹⁰ Plat of the Survey and Division of a Tract of Land Called “Cuckolds Delight,” Situated in Washington County, D.C., Surveyed for Harriet McCeney, March 1869 (Office of the Surveyor of the District of Columiba.) Note that the 1869 plat spells Cuckold’s Delight without an “h.”

¹¹ According to the 1880 U.S. Census, Harriet McCeney, then 55, lived in the city on Connecticut Avenue near 19th Street, NW. She is listed as the head of household with two daughters, her son Henry, and a male servant. Her son Henry is listed as a farmer. His name also appears on the property on the 1878 Hopkins Map.

¹² The 1872-1873 Tax Assessments for Washington County indicate that Harriet McCeney owned 44 acres with four farmhouses and a barn, all worth \$31,087.50. According to this same Tax Assessment, her sons properties were unimproved at that time.

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he paid out \$800 in wages.¹³ Perhaps due to this small return on his investment and the promise of real estate speculation, Edgar sold his 48 acres to real estate developers Brainard Warner and Thomas Wilson by 1875. Henry McCeney continued to farm his land for a few years after his brother Edgar, but by 1881 he also got on the real estate bandwagon, and subdivided his 92 acres into 7 unequal lots, shown on the 1881 B.D. Carpenter Map as “Henry McCeney’s Subdivision.”

In 1883, Warner and Wilson subdivided Edgar McCeney’s 48-acre property into 15 individual lots, each having between 2½ and 3½ acres.¹⁴ One exception to this was Lot 10 which was slightly larger at 4.4 acres. In 1886, James L. Sherwood purchased Lot 10, along with Lots 11-13 and part of Lot 14 from B.H. Warner.¹⁵ These lots of “Cuckold’s Delight” approximately 15 acres, essentially correspond with that land south of today’s Taylor Lane and east of the farm road that led from Bunker Hill Road to Harriet McCeney’s house to the south, now the site of the Franciscan Monastery.

Within two weeks of the purchase, James Sherwood applied for a D.C. Building permit to erect a two-story dwelling on the site, along with a two-story stable.¹⁶ According to city directories and census records, Sherwood lived at the house and farmed the surrounding land. Although Sherwood farmed his land into the 1910s, he was simultaneously engaged with his brother Jesse Sherwood in the residential development of Brookland. In particular, Jesse and James appear to have built dozens of houses on the newly subdivided lots in “Sherwood’s Addition to Brookland” that had been part of the 92-acre Lot owned by Henry McCeney.

Other than James L. Sherwood’s farmhouse built on Lot 10, the lots in the Brainard and Wilson subdivision of Cuckold’s Delight remained essentially undeveloped through the 1880s and 1890s. By 1903, a few houses were built along Bunker Hill Road on small lots subdivided out of the larger ones. The 1903 and later Baist maps show the Permanent Highway Plan platted over the existing subdivision, introducing South Dakota Avenue as a major diagonal artery through the lots. As James Sherwood continued to farm his land, the Permanent Highway Plan remained on paper only. In 1900, Sherwood lived on his farm with his wife and five children, and two farm laborers.¹⁷ In 1910, Sherwood, still lived on and worked the farm and was then listed as a produce merchant in the Census, as was his 21-year-old son.

In 1919-1920, Holy Name College purchased 35 acres of the former Cuckold’s Delight, including James Sherwood’s house and lots, and those lots to the west of the farm road which remained undeveloped. These lots correspond with Lots 1-3 and Lots 10-14 of the Warner and Wilson subdivision of Cuckold’s Delight.

¹³ Verrey and Henley, p. 90.

¹⁴ See Subdivision Plat GS 162, dated April 15, 1883.

¹⁵ See sale of property in *The Evening Star*, January 9, 1886. “B.H. Warner to J.L. Sherwood, Lots 10 to 13 and pt. 14, Cuckold’s Delight, \$1,733.00.”

¹⁶ D.C. Permit to Build #1291, January 23, 1886.

¹⁷ Although D.C. Permits to Build indicate that James Sherwood was already engaged in building houses in Brookland, he is listed as a truck gardener in the 1900 Census.

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After establishment of Holy Name College, the former Sherwood House – described as “a handsome frame building with fourteen rooms” – continued as a convent for the Missionary Sisters of the Immaculate Conception, who then came “in charge of the culinary department of the new clericate.”¹⁸

By 1930, James Sherwood, then 60 years old, lived in a house at 1021 Newton Street, NE in Brookland (within the 1890 Brookland Subdivision), southwest of his former farmhouse, then part of Holy Name College. That same year, Sherwood was listed in the U.S. Census as Vice President of a bank, a rise in status likely attributed to his real estate ventures that began with his purchase of part of “Cuckold’s Delight,” in 1885.

Catholic University and “Little Rome”

The development of a national university for Catholics had been a topic of discussion among the nation's bishops since the early part of the 19th century. There were seminaries and a number of Catholic colleges, but none that specialized in graduate education. "We have no university – no central seat of learning encircled by the halo of great names, to which the eyes of Catholics from every part of the land might turn with pride and reverence," wrote Bishop John Lancaster Spalding, who was to become the driving force behind the establishment of Catholic University. In 1884, at the Third Plenary Council of Baltimore, Spalding's campaign bore fruit and the formation of the university was approved, in no small measure due to a \$300,000 gift from one of Spalding's protégés, Mary Gwendolen Caldwell, a 21-year-old heiress, "for the purpose of founding a national Catholic School of Philosophy and Theology."

A number of locales were debated for the new school, but Spalding and Caldwell urged the bishops to choose Washington, buying the Erasmus Middleton estate, which bordered that of Jehiel Brooks. The school needed approval from the Vatican, which was given by Pope Leo XIII in 1887. The first building, Divinity Hall (soon renamed Caldwell Hall), was built in 1888. The school formally opened on 13 November 1889. Originally conceived as a graduate school for religious students, it soon became apparent that in order to survive Catholic University needed to expand to include lay students, which it did in 1896, and then expanded further to allow for undergraduates in 1904. The University has grown steadily since.

In 1899 the University welcomed a new and influential neighbor – the Monastery of Mount St. Sepulchre (commonly The Franciscan Monastery), a beautiful complex of churches, chapels, cloister and gardens.¹⁹ The Monastery houses the American representative, or Commissariat, of the Franciscan Province (The Custody of the Holy Land) responsible for that Order's activities in the Holy Land and neighboring areas and headquartered in Jerusalem.

¹⁸ This according to Adalbert Callahan, *Medieval Francis in Modern America*, p. 439, who lived there at the time. The headquarters of the order have reported to me that there has never been a community of the Immaculate Conception sisters in Washington, DC and wonder if it was a different order. Local newspapers made no reference to the order here and the 1929 city directory is of no help.

¹⁹ The Franciscan Monastery was listed in the National Register of Historic Places in 1992 under the name “Franciscan Monastery and Memorial Church of the Holy Land”. The above description of the Franciscans and early history of the monastery is taken from Jensen, pp. 11-15.

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The Commissariat of the Holy Land in the United States was established in 1880 housed in a New York brownstone, replaced nine years later by a purpose-built structure also in New York. Plans for a monastery on Staten Island were dropped in 1897 when the second Commissary, Fr. Godfrey Schilling, learned of the availability of the old McCeney farm atop a hill near the new Catholic University.

The 100 acres of land had fallen to ruin when the Franciscans purchased it in 1897. The first six friars lived in the deserted McCeney house, well earning their name “the pioneers.”²⁰ Wrote one in a letter:

The place where the Monastery is located was a wilderness when we first came, surrounded by woods on all sides. The approach was a back road which comes up from what is today Taylor and 17th Streets NE. There was an old house on the estate . . . where we spent part of the first winter, which was rather severe – eight below zero with heavy snowfalls.²¹

Construction of the new church, designed by Italian architect Aristide Leonori and financed largely by sale of paper “building stones” (two cents each or \$1 for a row), commenced in February 1898 and the building dedicated in September the following year. Work on the extensive and elaborate grounds and works continued into the 1920s and further additions and renovations have occurred regularly since.²²

The new pontifical university as a center for the training of religious orders was envisioned from its foundation.²³ Indeed, two years before the first class President Keane issued an invitation to all male orders to utilize the new institution’s resources:

We look forward with glad expectancy to the day when our divinity college will be surrounded with homes in which students not only of various dioceses or provinces, but also the various religious congregations will live and study under such discipline as their superiors may determine, and at the same time attend the university courses, thus imbibing at once the spirit of their institute and the noblest streams of sacred learning, and building up a real republic of letters.

The Paulist Fathers first answered this call with ten students in a leased University building. Later that year the Board of Trustees drew up a standard agreement to be used in all future negotiations with the orders.²⁴

In 1889 a papal brief exhorted all Catholic institutions of higher learning in the U.S. to place supervision of their educational programs under the single pontifical center of learning

²⁰ “Made of rotten wood and filled with big rats,” wrote one (Jensen, p. 14). Often misspelled McCeney.

²¹ Ibid.

²² Ibid. p. 16-17.

²³ For the early history see Ahern, pp. 32-33, 84-89; Nuesse, pp. 476-77.

²⁴ Given in full in Ahern, pp. 85-86. Also the source of the earlier passage by Keane (pp. 32-33).

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“according to the plan suggested in the Constitutions, in such manner, however, as not to destroy their autonomy.” This reform resulted from a long-standing concern of Bishop James O’Connor of Omaha about low standards of training for religious. This decree gave Catholic University of America a “quasi-monopolistic position in graduate education under Catholic auspices.” The St. Paul Seminary in St. Paul, Minnesota, in 1894 gave the University oversight of its programs. As for religious houses, the Marists moved in 1892, and the Congregation of the Holy Cross in 1895.

As the number of religious students increased within the orders, there began a veritable rush to construct often-imposing houses of study in the Brookland neighborhood and sometimes a bit further out: the Carmelite Fathers, Claretians, Viatorians, Society of African Missions, Vincentians, Missionary Servants of the Most Holy Trinity, Foreign Mission Society, Brothers of Mary and others. In just 1930 and 1931 no fewer than five such houses or related Catholic institutions were dedicated in “little Rome”: De La Salle College (Christian Brothers), St. Joseph’s Seminary (Josephites), Holy Name College, and St. Anselm’s Priory and the Washington Retreat House for Women. In the latter year over 30 such associated colleges sent their students to CUA. As recently as the 1960s about 30% of the University’s total enrollment came from these houses.²⁵

Holy Name College was one of five Franciscan establishments surrounding Catholic University in 1931; the others were: the Monastery; St. Bonaventure’s College (for the Conventual Franciscans); Atonement Seminary of the Holy Ghost (the Graymoor Friars of the Third Order Regular of St. Francis); and Sacred Heart Friary (Chicago Province).²⁶

Holy Name Province

Franciscans entered the Spanish territories of Florida and New Mexico in the late 16th century but had little presence in the new United States until persecution in their European homes brought many into the immigrant communities here in the mid-19th century. The first autonomous province was that of the Sacred Heart, organized in 1879 by German friars in St. Louis, Missouri, followed by the Province of St. John the Baptist (1885) in Cincinnati, also by Germans. This process continued into the 1910s in various parts of the country and always along ethnic lines.

German friars of the Custody of St. Elizabeth arriving in New York in 1875 in time spread their work throughout New York and New Jersey, and in 1901 joined other German houses and a contingent of Irish Franciscans (leaving an uncomfortable union with Italian friars in the Custody of the Immaculate Conception) to form Holy Name Province. The apple of the Province’s eye has long been St. Bonaventure’s College (University since 1950), founded in 1856 by Immaculate Conception but transferred to Holy Name in 1901.²⁷

²⁵ Nuesse, p. 476; *The Evening Star*, 27 Oct 1929, p. 20; *The Washington Post*, 14 June 1931, p. MF3.

²⁶ *The Washington Post*, 13 Sept 1935, p. 8.

²⁷ This historical overview of Franciscans in America is largely taken from the New Catholic Encyclopedia and summarized from White, “In Search.”

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At the beginning Holy Name Province's friars received their formation training at the German Custody of St. Elizabeth's St. Bonaventure Monastery in Paterson, New Jersey, but moved to the new Mount St. Sepulchre Monastery in 1902, which for the next ten years was placed under Holy Name's jurisdiction. In 1912 instruction was spread among other facilities, including (again) Paterson. A 1918 study recommended returning to Washington, preferably in a new facility. Besides the ease of transportation and wealth of resources, other orders were locating near Catholic University. Lack of funds, however, kept friars at St. Bonaventure's College (after 1919) for the time being.²⁸

The Franciscan General Minister, Fr. Sarafino Ciminio, visited the U.S. in 1919 and discussed the prospect with Holy Name's Provincial Minister, Fr. Mathias Faust, who announced: "Upon the recommendation, or rather command of our Most Rev. Father General, we have decided to build a house of studies in Washington, which will be designed to accommodate our students for generations to come." The following year the Province purchased the 35-acre Sherwood tract to the immediate north of the Franciscan Monastery, surrounding it with a fence²⁹ but otherwise leaving it fallow. Sometime between 1927 and 1932 the Province sold all land north of Taylor, some forming the playground for Bunker Hill Elementary School and some to form the new Hospital for Sick Children.³⁰

It was only at the end of the decade that the Province again took up its project, hiring architect Chester Oakley and budgeting \$800.000. The order's Provincial Definitorium (council) objected to a building so expensive and at odds with Franciscan simplicity, but the example of several other larger projects by other provinces answered the point and work commenced.³¹

Holy Name College³²

As architect for its new showcase school, the Province chose one of American Catholicism's busiest and most individualistic designers – Chester Oakley.³³ For a practitioner specializing in large, exuberant institutional buildings, amazingly little is known about Oakley. Perhaps his obscurity results from the fact that almost all of his work (all still intact, by the way) lies in the smaller towns of western New York State; perhaps Oakley's own retiring personality contributed (he never joined the AIA). In his long twilight period admirers openly acknowledged that he had eluded fame.

²⁸ White, *Peace and Good*, p. 116.

²⁹ D.C. Permit #4842, March 8, 1921.

³⁰ See the G. M. Baist maps for these years.

³¹ *Ibid.*, pp. 137-38. Fr. Mathias discussed the proposed college in his first circular letter as Minister in 1919 (p. 132).

³² Not to be confused with the Holy Name Society (a Catholic men's organization), Holy Name Church (in DC), or the Holy Cross College (another school – of the Congregation of the Holy Cross – affiliated with CUA).

³³ The information here is entirely taken, except for the few individually cited articles, from Picard's worthy article which, in its turn, derives (for its biographical material) from three local newspaper clippings in the files of St. Bonaventure's University archives. My thanks to Mr. Dennis Frank, university archivist, for this material. One of Oakley's buildings (Blessed Trinity RC Church) is listed in the National Register of Historic Places.

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Chester A. Oakley (1893-1968) grew up in Buffalo, determined from early childhood to create buildings such as he saw in books at the local library. Quitting school after ninth grade he entered the office of local architect William Lansing where he designed houses and commercial buildings until 1921 when he joined Albert J. Schallmo (largely an engineer) to form the firm of Oakley & Schallmo.³⁴ The partnership's first commission, Blessed Trinity Church, set the two overriding themes of Oakley's career: design of prominent Catholic buildings (churches, school buildings), and use of elaborate and carefully decorated structures in what he called Lombardy Romanesque style, modeled after the medieval church of northern Italy he so admired (apparently only from photographs – there is no evidence he traveled).

Oakley's chief oeuvre (most dating after Schallmo's 1928 death) includes four churches in Buffalo, six important buildings that define the campus of St. Bonaventure University, buildings at Niagara University and Stella Niagara school (Lewiston NY), and the monumental National Shrine of the North American Martyrs (near Auriesville NY). Holy Name College is his only design outside his native area.

These works span 1921 to 1938; after this last effort Oakley and his wife Hazel³⁵ largely retired to the country. It is hard to think that he was not the Chester Oakley who headed the architecture division of the Buffalo Municipal Housing Authority in the 1930s and very early 1940s but he did not speak of that in his later years.³⁶ He regularly visited the St. Bonaventure campus where he enjoyed the company of students and puttered with architectural models. Gradually he sank in a life of memory of his earlier work and of religious devotion. After his wife's death in 1958 he moved to a Catholic home for the elderly, where he died in 1968.

Construction began in December 1929 and had progressed enough for a ceremonial laying of the cornerstone by Bishop Thomas Shahan, rector emeritus of Catholic University, the following April.³⁷ A strike by the Lathers' Union³⁸ caused some delay in July but not enough to hinder its planned opening for the 1930-31 school year, and its dedication by Archbishop Michael Curley of Baltimore on 22 December.³⁹ The structure contained 135 rooms, of which 110 were "individual rooms" and others communal or utility spaces (lecture halls, dining hall, a two-story chapel, etc.) for its initial compliment of 80 theological students. Construction came in on the anticipated \$800,000 budget.⁴⁰

³⁴ See the announcement, *Buffalo Evening News*, 16 July 1921. Oakley was the youngest architect in the state at the time (Buffalo Saturday Night, 23 July 1921, p. 14, which also includes a fine photo).

³⁵ Nee Webster of Eden NY (*Buffalo Courier*, 24 Oct 1920, p. 5). These early years were the only ones in which the Oakleys regularly appeared (modestly) in the Society pages.

³⁶ *Buffalo Courier Express*, 11 Oct 1935, p. 11 and others.

³⁷ A photograph of this event appeared in the *Washington Daily News*, 9 Apr 1930.

³⁸ *The Washington Post*, 10 July 1930, p. 22. The strike also affected work on the Department of Commerce, the Garfinkel and Jelleff Department Stores, the National City Christian Church, and the Sacred Heart Convent.

³⁹ Daily Reports attached to the building permit show completion on 30 October 1930.

⁴⁰ Callahan, pp. 439-45, which gives much detail on these ceremonies; *The Evening Star*, 8 Apr 1930, p. 15; *The Washington Post*, 17 Nov 1929, p. R11; 22 Dec 1930, p. 10. The building permit is #129420 of 5 Dec 1929, for construction of a "steel, concrete and brick Monastery Bldg." on square 4157, lot 146/8.

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Considering its size and striking design the new building drew rather few reviews, as has remained the case to this day. A few early newspaper articles lauded the school, mostly as an appropriate addition to the growing collection of religious buildings going up around the University: “One of the most imposing of these new structures . . . equaling if not surpassing the artistic standard of its neighbors”; “architecturally one of the most unusual edifices of the New World”; “breathing symbolism in its very architecture.”⁴¹

The principal thought in the minds of the builders was to erect a monastery which would equal the dignity and artistic standard of its worthy neighbors. While the apartments of the friars are severely plain and simple, as befits their vocation, no efforts have been spared to make Holy Name College a worthy gift to Him Whose Name it bears, and under Whose banner the sons of Saint Francis have toiled these seven centuries.⁴²

Commentators singled out the vestibule and chapel as particularly noteworthy interior spaces. The college itself published an elaborate explanation of the myriad symbols and quotes adorning its façade. An unusual recognition of the building’s design came at the time of the application to build (and attached now to the permit): a “Report of the Current Jury of the Architects Advisory Council” which criticized the tower as “somewhat low and inadequate” in relation to the mass of the building but found the overall work “particularly striking in design” and awarded it a Class 2 “Commended” award.⁴³

In these early years the College was approached from the north (Michigan Avenue), 14th Street NE having not yet been constructed beyond the Monastery. This was done in 1933, at which time the current straight entryway leading to the College was added. A newspaper article of the time added that “this having been accomplished the landscaping of the approach . . . will follow.” We have no further information on any landscape designs for the property. The east (rear) wing was later raised to three stories, bringing it to the same height as the rest of the building.⁴⁴ The low extension connecting the main building with the Sherwood house was part of the original design. The Immaculate Conception sisters continued to live there and took charge of the College’s kitchen, a typical arrangement for such houses.

The new building soon showed its usefulness when a series of disastrous fires destroyed many of St. Bonaventure’s buildings in 1930, ’31 and ’33. Most clerical students had already moved to Washington.⁴⁵ (Oakley replaced the lost buildings in Olean, giving the campus its present distinctive look.)

Later History of the College

⁴¹ *The Evening Star*, 2 Mar 1931, p. 17; *The Washington Post*, 14 June 1931, p. MF3; 14 Feb 1932, p. R5.

⁴² Callahan, p. 440.

⁴³ The memo explains that this District-organized panel was composed of “able Washington architects” which gave advisory evaluations of proposed projects to encourage improved architectural standards in Washington.

⁴⁴ *The Washington Post*, 21 May 1933, p. R1.

⁴⁵ White, *Peace and Good*, pp. 144-45.

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With the new college dedicated and celebrated, Holy Name settled into a routine that attracted little notice outside of the CUA community. Fr. Stanislaus Woywood served as its first rector (1930-34) but his successor, Fr. Benvenute Ryan (1934-43), is considered the school's true founder.⁴⁶ Students took a standard seminary curriculum of four years at the College with specialized or graduate courses at Catholic University or St. Bonaventure's College (now University) near Allegany, New York. Although graduating classes varied considerably in numbers, 20-25 graduates was a typical range and by 1943 fully one-third of Holy Name Provincial priests had studied at the College. Total graduates for 1939-67 numbered 634.⁴⁷

Occasional press notices of the College in those years related to special masses, meetings and lectures, its choir performing at the National Shrine or other appropriate locations, and its officials joining other Catholic leaders in testimony or church ceremonies. Friars supported a unit of the Catholic Students' Mission Crusade (including selling cancelled stamps to raise missionary funds) and after 1936 compiled the impressive annual Franciscan Almanac. The newly-established Academy of American Franciscan History took up residents there in 1944.⁴⁸ Local builders advertised their new houses as being "adjacent to the new Holy Name College".

As Catholic religious education moved from a closed seminary system into more conventional academic lines in the 1960s Holy Cross and its sister houses affiliated with a previously little-used CUA program that allowed full university credit for classes taken, potentially leading to a University degree. When Catholic abandoned this program in 1967 fourteen religious houses pooled their resources to form a new accredited body which, joined by Protestant educational groups, became the Washington Theological Consortium (later Washington Theological Union). Holy Name had now become a residential program attached to WTU rather than CUA.⁴⁹

Enrollment at the College peaked in 1957 with 147 resident students. Only the chapel and refectory could hold the entire community, and the rector floated plans to expand the facility or build anew near a Franciscan seminary at St. Bonaventure's. A much-needed renewal of the school's curriculum was underway, and young friars served internships in local hospitals, sanitoriums, mental institutions and prisons. They interacted more regularly with other Franciscan groups, with visiting religious, and with speakers; they published a short-lived journal, *Interest*, in 1960.⁵⁰

Holy Name in the 1970s, as with many Catholic institutions, became identified with radical social justice causes. Prison evangelist Chuck Colson housed participating inmates there during community outreach programs (to the annoyance of the neighbors); students enthusiastically endorsed the California produce boycott of Caesar Chavez and the hunger strike of DC homeless advocate Mitch Snyder; liberal lightning-rod Benjamin Spock in 1981 stayed in "Arrupe House,

⁴⁶ Ibid., pp. 138-19, *passim* for later rectors; *The Evening Star*, 24 Apr 1945, p. 20; 3 July 1953, p. 12; *The Washington Post*, 4 July 1953, p. 10. Fr. Benvenute (also seen as Benvenutus) was Provincial Minister during the construction. (Addition) White, *Peace and Good*, p. 137.

⁴⁷ Ibid., pp. 138-40.

⁴⁸ Ibid., p. 140; *Prov. Annals*, IV:4 (Oct 1943, pp. 166-168); IV:7 (July 1944), pp. 293-97; *The Evening Star*, 16 Apr 1944, p. 10. Later removed to Bethesda, Maryland, and now in Berkeley, California.

⁴⁹ Ibid., pp. 404-05; Nuesse, p. 477; *The Evening Star*, 8 Feb 1961, p. 67.

⁵⁰ White, *Peace and Good*, pp. 233-35.

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a community house on the grounds of Holy Name College [perhaps the old Sherwood house]
that is home to activists in a variety of causes: peace, the MX missile, Karen Silkwood.”⁵¹

By 1976 only 52 friars inhabited the large old building, which needed costly repairs. This followed a trend for most religious houses attached to the University, where by 1990 clerical and religious students represented only 6% of the student body. Catholic brought some of the buildings for its own use, greatly expanding its campus, and others went to other orders or to private developers.

An ad hoc Provincial committee recommended maintaining a Washington facility for priestly education but in a small building and attached directly to some parish for experience in pastoral work. The Province purchased a house in Silver Spring, Maryland, in 1981 as a secondary, intimate community (about ten men), and then in 1985 moved the remaining 30 or so friars to a new house (Holy Name Friary) adjacent to St. Camillus Parish in Adelphi, Maryland.⁵²

Howard University purchased Holy Name College in 1984 for its Divinity School, previously housed on campus, which use continues.

⁵¹ *The Evening Star*, 23 July 1979, p. 44; 1 Aug 1979, p. 54; *The Washington Post*, 22 Oct 1973, p. A29; (Snyder) *The Washington Post*, 15 Jan 1979, p. A20; (Spock) *The Evening Star*, 2 Jun 1981, p. 22.

⁵² White, *Peace and Good*, pp. 407-09; Nuesse, pp. 476-77; *The Washington Post*, 26 May 1984, p. C1.

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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-----, *John Lancaster Spalding; First Bishop of Peoria, American Educator.* Bruce Publishing Company, Milwaukee WI. c. 1961.

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White, Joseph M., "In Search of Holy Name Province, Order of Friars Minor", in U.S. Catholic Historian XX/1 (Winter 2004).

White, Joseph M., 'Peace and Good' in America: A History of Holy Name Province Order of Friars Minor, 1850s to the Present. Holy Name Province, New York. c. 2004.

Newspapers

Evening Star
Washington Daily News
Washington Post

Archives

St. Bonaventure's University, Oleans, New York
Holy Name Province, Paterson, New Jersey
Catholic University of America, Washington, DC
Buffalo History Museum, Buffalo, New York
Buffalo and Erie County Public Library, Grosvenor Room, Buffalo, New York

Previous documentation on file (NPS):

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

Primary location of additional data:

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

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Other

Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 13.39 Acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

1. Latitude: 38.939618 Longitude: -76.983130

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

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3 Zon

Easting:

Northing:

4. Zone:

Easting :

Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary of the Holy Name College and James Sherwood Farmhouse coincides with the boundaries of Parcel 146 Lot 73. This parcel is roughly bounded by Taylor Street, NE to the North, South Dakota Avenue and 18th Street NE to the East, 14th Street, NE to the West, and Randolph Street, NE to the South.

Boundary Justification (Explain why the boundaries were selected.)

The boundary encompasses the historic boundaries of the College.

11. Form Prepared By

name/title: Hayden M. Wetzel

organization: D.C. Preservation League

street & number: 1221 Connecticut Avenue, NW

city or town: Washington state: DC zip code: 20036

e-mail _____

telephone: (202) 783-5144

date: October 30, 2015

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
 - **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
 - **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property:

City or Vicinity:

County:

State:

Photographer:

Date Photographed:

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of ____.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response

Holy Name College

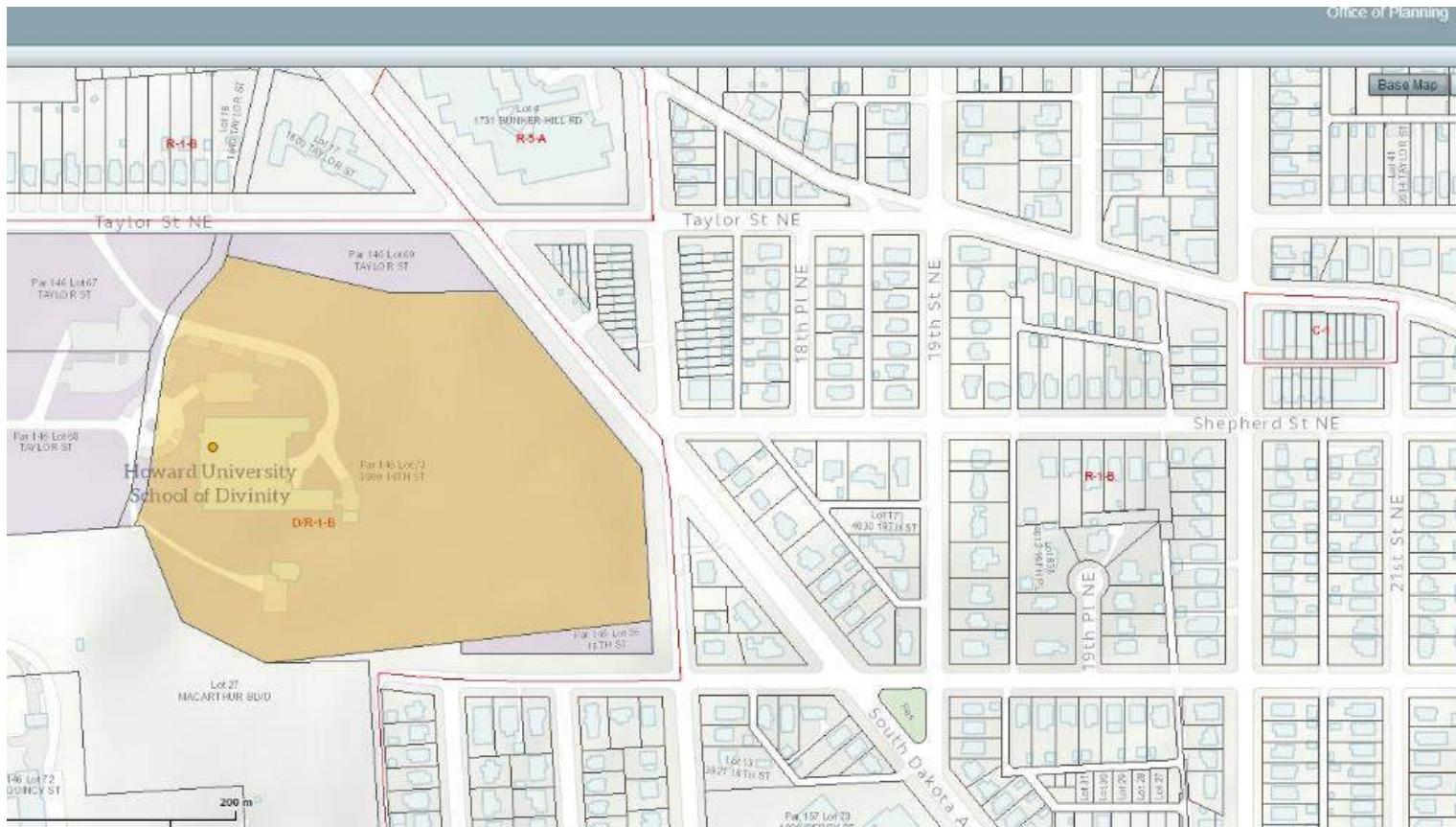
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to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



Map showing location of Holy Name College, yellow highlight, 1400 Shepherd Street, NE, Courtesy of propertyquest.dc.gov, 2015

HOLY NAME COLLEGE & JAMES SHERWOOD FARMHOUSE –

LIST OF ILLUSTRATIONS

HISTORIC PHOTOS				
No.	Subject	Looking	Date	Source
1.	Rendering of Holy Name College Altar, Interior		c.1930	St Bonaventure University Archive Files
2.	Rendering of Holy Name College Tower, Exterior		c.1930	St Bonaventure University Archive Files
3.	Holy Name College Site Plan		c.1930	St Bonaventure University Archive Files
4.	Holy Name College, Interior		c.1931	St Bonaventure University Archive Files
5.	Holy Name College, Interior		c.1931	St Bonaventure University Archive Files
6.	Holy Name College, Interior		c.1931	St Bonaventure University Archive Files
7.	Holy Name College, Interior		c.1931	St Bonaventure University Archive Files
8.	Holy Name College, Interior		c.1931	St Bonaventure University Archive Files
9.	Holy Name College Tower, Exterior	East	c.1931	St Bonaventure University Archive Files
10.	Holy Name College, Exterior, Central Courtyard (Cloister)		c.1931	St Bonaventure University Archive Files
11.	Holy Name College, Exterior, South Elevation	Northeast	c.1931	St Bonaventure University Archive Files
12.	Holy Name College, Exterior, North Elevation	Southeast	c.1931	St Bonaventure University Archive Files
13.	Holy Name College, Exterior, North and West Elevations	Southeast	c.1931	St Bonaventure University Archive Files

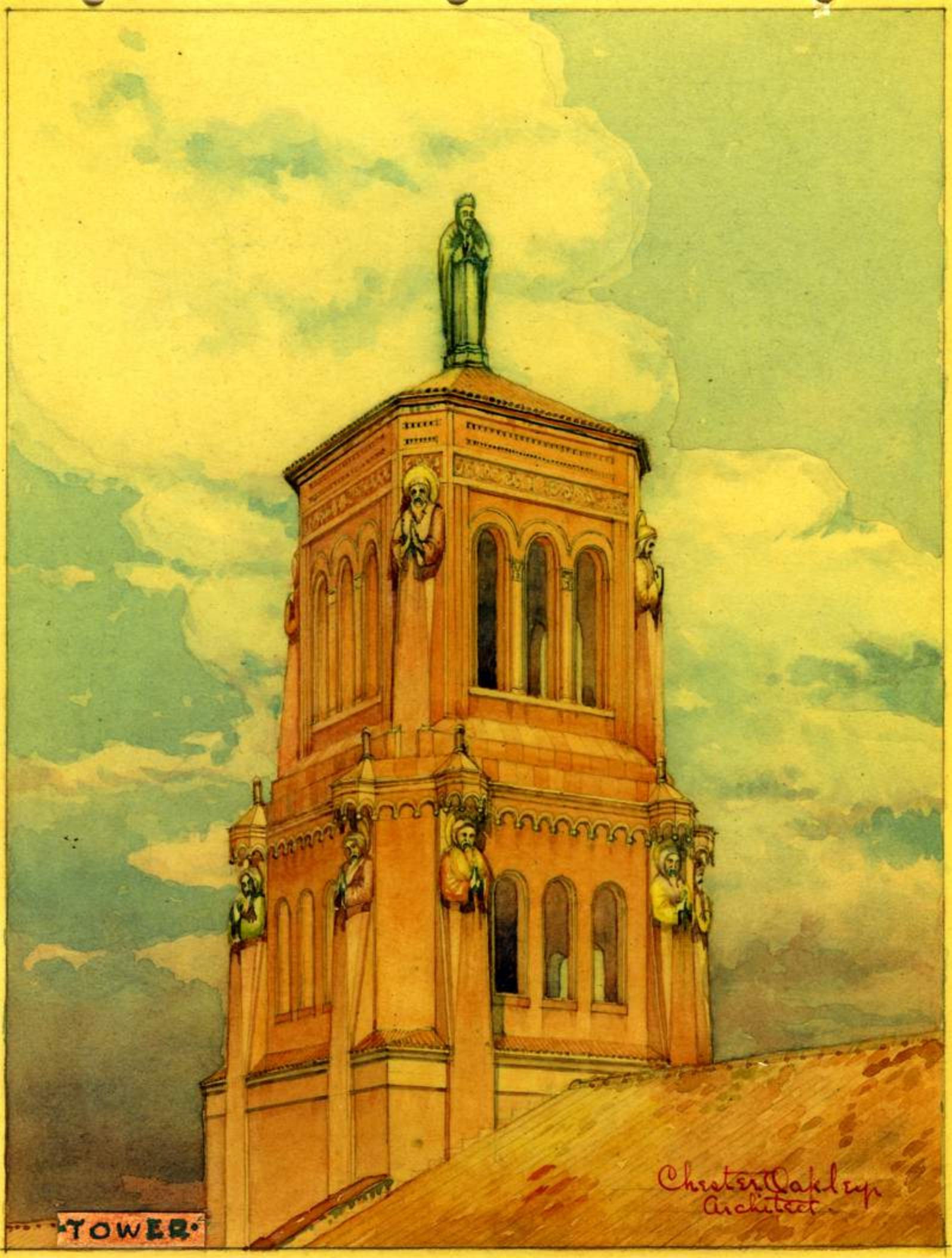
14.	Holy Name College Rendering		c.1930	St Bonaventure University Archive Files
15.	Holy Name College, Exterior, West Elevation, Entrance	East	c.1931	St Bonaventure University Archive Files
16.				

CURRENT PHOTOS				
No.	Subject	Looking	Date	Source
1.	Holy Name College, Entrance	East	2015	Hayden M. Wetzel
2.	Holy Name College, Entrance	East	2015	Hayden M. Wetzel
3.	James Sherwood Farmhouse, East Elevation	Northwest	2015	Hayden M. Wetzel
4.	James Sherwood Farmhouse, South Elevation	Northeast	2015	Hayden M. Wetzel



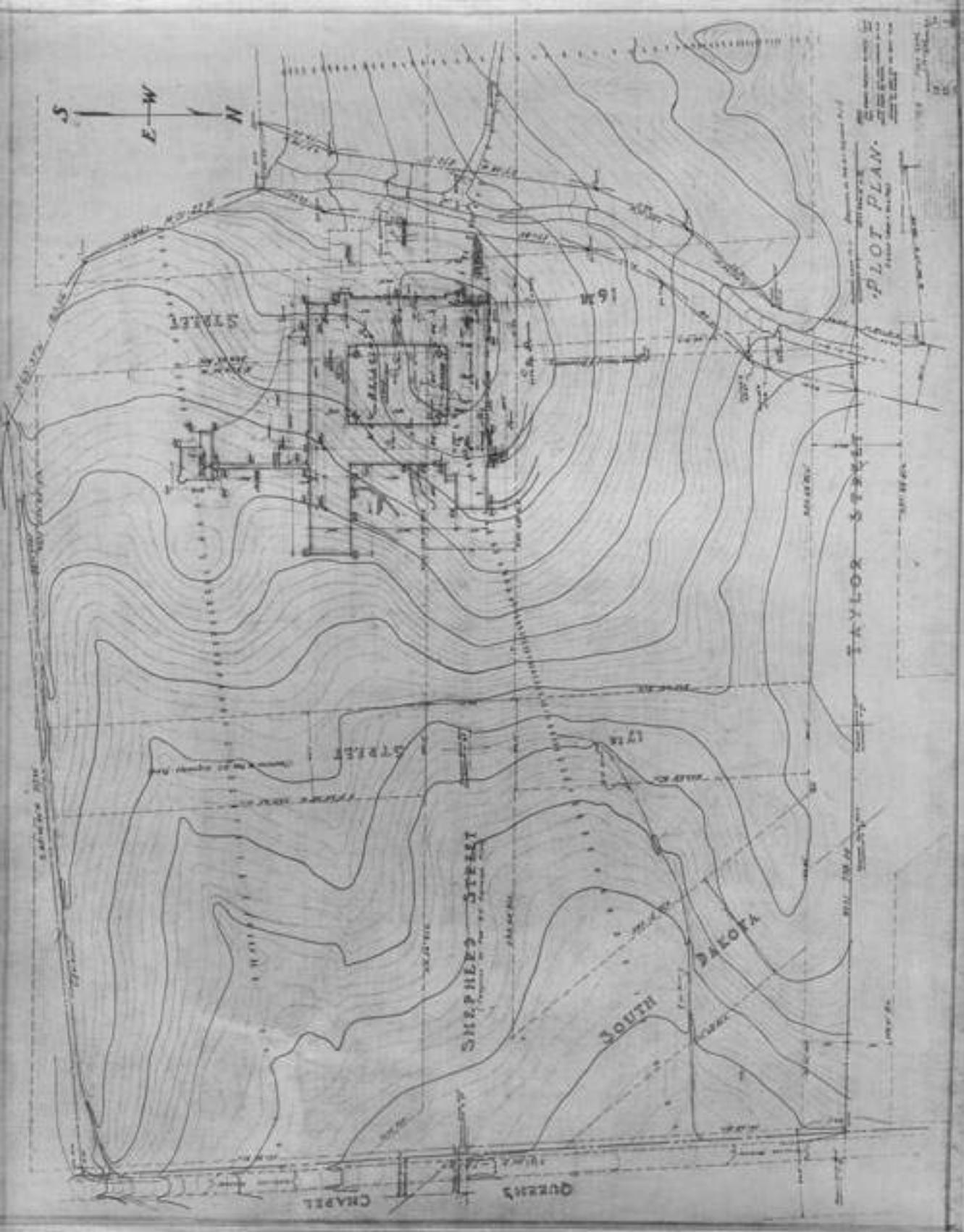
ALTAR

Chas. Oakblum
Architect.



TOWER.

Chester Oakley
Architect





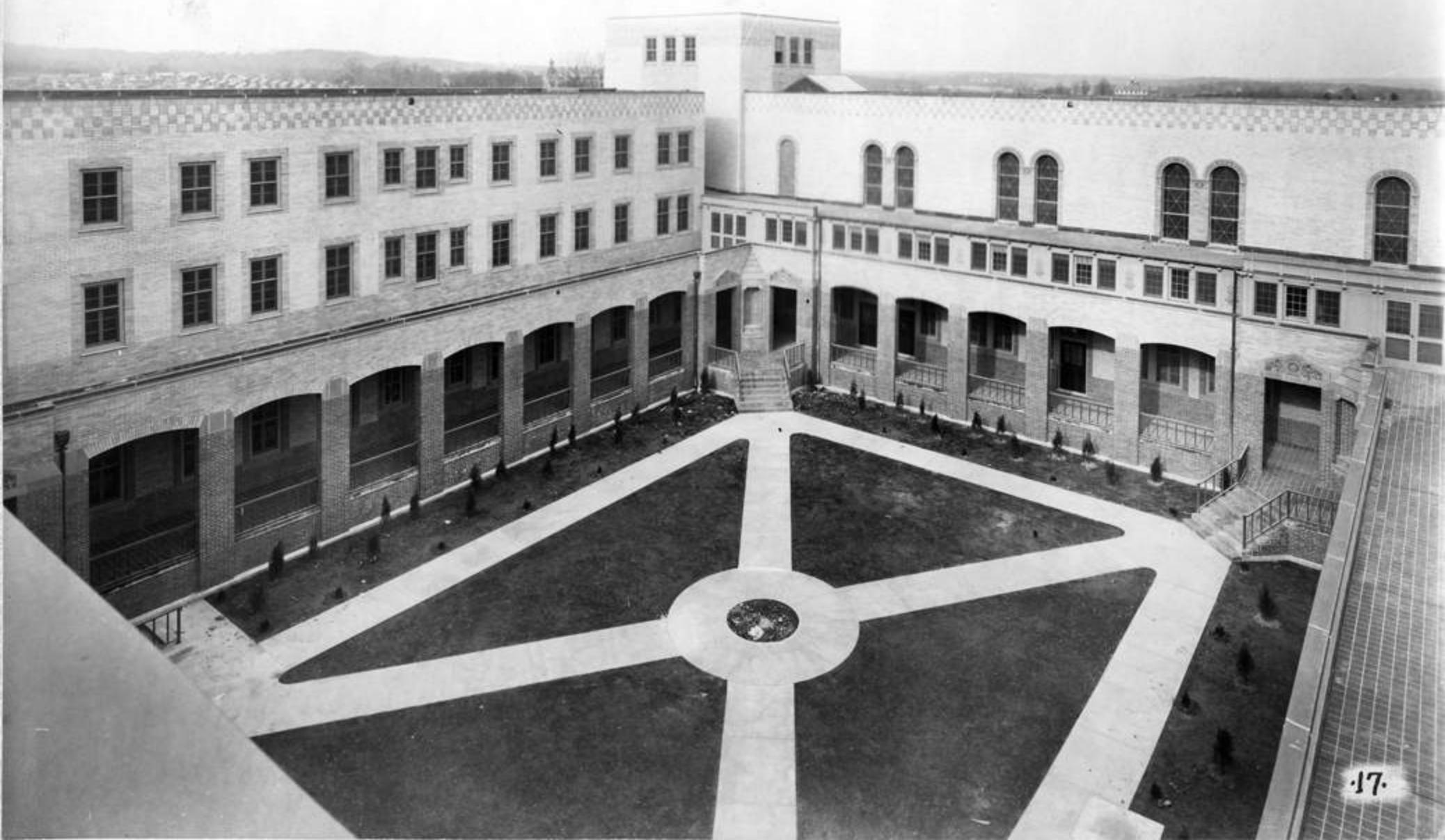








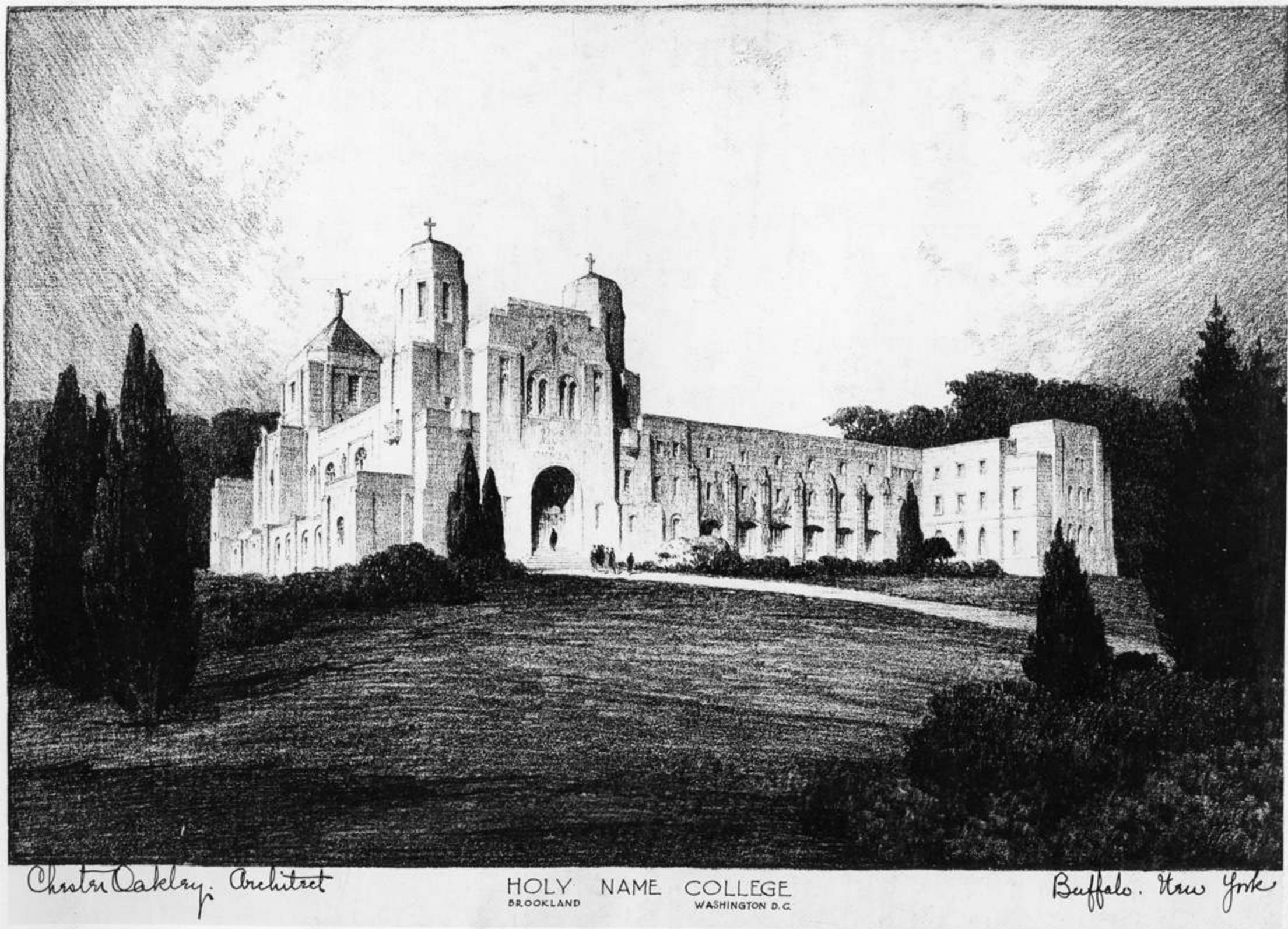












Chesler Oakley, Architect

HOLY NAME COLLEGE
BROOKLAND
WASHINGTON D.C.

Buffalo, New York









