

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 48 how to Complete the National Register of Historic Places Registration Form. If any item does not apply to the property being documented, enter "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name Sisters of St. Joseph Motherhouse, Brentwood

other names/site number _____

name of related multiple property listing N/A

Location

street & number 1725 Brentwood Road

city or town Brentwood

state NY

code NY

county Suffolk

code 103

zip code 11717

not for publication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

Roy Daniel Mackay
Signature of certifying official/Title

3-19-2018
Date

DSTPO

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

4. National Park Service Certification

I hereby certify that this property is:

X 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]
Signature of the Keeper

5/7/18
Date of Action

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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

Number of Resources within Property
 (Do not include previously listed resources in the count.)

Contributing	Noncontributing	
7	10	buildings
2		sites
2		structures
0		objects
11	10	Total

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
 (Enter categories from instructions.)

RELIGION / Church-related residence

RELIGION / Church School

RELIGION / Chapel

EDUCATION / College

HEALTH CARE / Skilled Nursing Facility

FUNERARY / Cemetery

Current Functions
 (Enter categories from instructions.)

RELIGION / Church-related residence

RELIGION / Church School

RELIGION / Chapel

EDUCATION / College

HEALTH CARE / Skilled Nursing Facility

FUNERARY / Cemetery

7. Description

Architectural Classification
 (Enter categories from instructions.)

LATE 19TH AND EARLY 20TH CENTURY

REVIVALS / Mission/Spanish Colonial Revival

LATE VICTORIAN / Queen Anne

MODERN MOVEMENT

Materials
 (Enter categories from instructions.)

foundation: Brick, Concrete

walls: Brick, Terra Cotta, Granite Limestone

roof: Ceramic tile

other: _____

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The Sisters of St. Joseph Motherhouse property is located at 104 2nd Avenue (Postal address 1725 Brentwood Road) in the hamlet of Brentwood, in the Town of Islip in Suffolk County, Long Island, New York. Located on the east side of the town, Brentwood is a densely developed residential area bisected by Suffolk Avenue and the Long Island Railroad. Brentwood Road runs south from Suffolk Avenue. Although the area has a mix of uses, including community or public service and recreation, Brentwood Road is primarily lined by residences, giving it a more suburban feel. It can be generally characterized by two distinct landscape settings, the residential neighborhoods on the west side of Brentwood Road and the more open, but still residential property owned by the Sisters of St. Joseph on the east. Shady mature tree-lined streets exist on the west side of Brentwood Road.

The Sisters' property is approximately 211 acres. It is bounded by Brentwood Road on the west, Second Avenue on the north, Commack Road on the south, and American Boulevard on the east. Within Brentwood, these grounds represent a sizable open space area. On the east, the property comprises large lawn areas, historic landscape plantings, and woodland clusters, which can be characterized by an estate-style setting. Fields that had once supplied the Sisters and boarding students with fresh vegetables and provided pasture for cows, still surround the buildings. Most are currently uncultivated; in recent years, the sisters have worked with local farmers and organizations and have successfully brought the fields on the north end of the property back into cultivation. Remnants of the bountiful fruit orchards remain.

The nominated property is a large-scale religious complex including multiple components constructed on former estate and hotel property between 1901 and 1965. The central components, built at different times for different functions, form one, long, interconnected building that is unified by a harmony of size, scale and materials, primarily beige brick, granite, terra cotta and red tile roofs. The connected buildings are also unified by their Mission Revival design, which was adopted for all of the complex's major buildings except for the Romanesque Sacred Heart Chapel. While no group plan design was adopted at the outset, it is clear that these components were being constructed with the intent that they would be connected and consistent in design and materials. The connected building ranges across the landscape in a generally diagonal line; however, components are arranged either parallel or perpendicular to each other for variety and incorporate varying geometric shapes into their facades. The complex also includes several detached buildings, generally located north and west of the central complex, designed in a variety of styles, including Queen Anne, Octagon, Modern, and vernacular styles, reflecting Sisters' purchase of earlier buildings and construction of new ones to meet their needs. As the Sisters constructed new buildings to suit the growing congregation, they demolished some of the older buildings on the site that they had repurposed. All of the buildings constructed by the Sisters remain extant.

Narrative Description

A double tree lined drive leads from the main gate on Brentwood Road to a roundabout. Within the circle, a small grove surrounds a statue of Jesus with his arms open in welcome. After the circle, the trees scatter away

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from the road, offering a vista of the buildings and grounds. The primary, curving, road surrounds largely open fields and leads directly to the central buildings of the campus and back to the main entrance. The original landscape was designed by Frederick Law Olmsted in 1869 for Robert W. Pearsall.¹ The Olmsted plans included “flower beds and flowering shrubs, velvety lawns, hedges, walks, lily ponds, and artificial lakes.”² While his design has not been actively maintained, aspects of it remain. The landscape still exhibits evidence of Olmsted’s original design in some of the avenues, promenades, sweeping roadways and curves that are present on the property and the remains of a water bed that matches the lily pond or lake on Olmsted’s 1869 map is still visible. The original Pearsall chateau, used for many years as a Chaplains’ residence, was razed in 1969. Olmsted’s design was layered over when the property became the Pine Park Resort, and later during the Sisters’ ownership. Evidence of the resort remains in the pine tree-lined road that leads into the property, and the central gates, roadways, and arrangement of trees and shrubs were designed by Jacob John Spoon, landscape architect, engaged by Frederick V. Murphy, architect of Sacred Heart Chapel.³

A labyrinth surrounded by pear trees, a shrine of Our Lady of Fatima on a knoll in front of the Academy Building, and quiet lawns all help to create an atmosphere of serenity and peace. Small groves of trees dot the landscape, and thicker woods border the southern half of the property and southern boundary, physically and visually separating the cemetery from the rest of the campus. The traditional monastic appearance of the property has been enhanced since 2016 with the revival of farming on sections of the land, particularly on the land northeast of the central building complex, which helps contribute to a bucolic feeling.

The Sisters of St. Joseph Motherhouse property includes one large contributing building that includes ten attached components, two contributing sites (the cemetery and the overall landscape), and nine non-contributing buildings. One of the buildings, the Médaille Residence, dates from the original 1896 purchase; the other buildings on the property were built by the Sisters during their ownership. The property’s central components, including the Academy of St. Joseph elementary and high school buildings, Sacred Heart Chapel, St. Joseph’s Convent, the multi-winged College and Novitiate, and the Chaplains’ Residence, were built over time (1901-1965) as internally connected buildings with separate names and functions. They run in a roughly diagonal line from the northwest to southeast. The copper cupola of the main building of the academy, which shelters a marble statue of St. Joseph, is nearly the tallest element of the complex, topped only by the taller, slender campanile that holds the bells of Sacred Heart Chapel.

Sisters of St. Joseph Campus Resource List

This resource list is organized to describe the property’s primary components in chronological order. While the central components are all counted as **one contributing building** due to their physical interconnections, they are described separately to simplify and clarify the narrative. These have been listed first; historic resources which are not part of the central connected complex follow. Non-contributing buildings, most of which are residences located along Brentwood Road, are included last. While most of these buildings were constructed within the period of significance, their purchase by the Sisters and incorporation into the property postdates it; as the original parcel boundaries for these residences are not clear, they have been incorporated into the

¹ Map No. 111, “Brentwood: General Plan for Laying Out the Home Grounds, Oct. 30, 1869, Olmsted, Vaux & Co., 110 Broadway, N.Y.” Sisters of St. Joseph Brentwood Archives.

² Verne Dyson, *A Century of Brentwood* (Brentwood Village Press, Brentwood, NY, 1950), 1956.

³ Sister Margaret Quinn, C.S.J., “Beauty and Magnificence: the Brentwood Landscape,” *C.S.J. Focus*, May 26, 1993.

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boundary to reflect the current extent of the Sisters' property. All buildings are labeled and numbered on the resource map.

Central Complex - one contributing building

1. Academy of St. Joseph, Elementary School, 1901-1903

At the northwest end of the complex the academy and assembly hall are the first two buildings constructed after the property was purchased in 1896. The architect was J. William Schickel of New York City's architectural firm Schickel & Ditmars; he was well known for his churches and ecclesiastical complexes. Kyran A. Murphy of Brooklyn was the contractor. The academy building, sometimes referred to as St. Charles Hall and now known as the Elementary School Building, originally served as home for both the elementary and high schools and contained dormitories on the third floor. This building, as well as the assembly hall, were designed to be fire-proof, made of slow-burning construction materials. Patented fire-proof blocks fill the interstices between the iron floor beams of the hallways, and other points as well.

It is a three-and-a-half story, three-bay by eleven-bay (220 feet by 63 feet) building with Mission-style elements constructed of light-colored Mount Holly brick laid in a running bond pattern. Original wood windows have been retained throughout. The arches, bands, hood moldings, and copings on all sides of the building were formed of hard-burnt terra cotta of uniform light color. The stone foundation is of dark gray Massachusetts granite. The symmetrical façade faces southwest. The central bay of the façade projects slightly, ending in a Mission-style through-cornice parapet and dormer. A hipped roof entrance porch with stoop sides of granite and bluestone steps is located in the central bay of the first floor; it has a red tiled roof and is supported by paired columns and pilasters. The entrance is flanked by two paired windows with a terra cotta arch. On the second floor, a shallow arched window fills the central bay and is flanked by windows identical to those on the first floor. A tripartite arched window is in the central bay on the third floor and is flanked by paired windows with a semicircular transom. All of the windows on the third floor have arched terra cotta hoods and are intersected by a horizontal band of terra cotta molding which runs around all elevations of the building. A wider terra cotta band runs under the roofline. The central parapet features terra cotta and stepped brick detailing. At the top of the parapet, two rectangular windows flank a niche just below the level of the roof in which there is a statue of a guardian angel and child; a central medallion with the letters SSJ is located at the top of the semicircular parapet.

The east and west elevations are identical and echo the façade but are simpler. Two entrances are located along the west elevation. Most of the bays have two, two-over-two windows capped by terra cotta hoods identical in pattern to those on the façade. Two projecting sections on the elevations end in through-cornice dormers located one bay in from each end. These sections feature slightly inset, paired windows on each floor and paired arched windows in the dormer highlighted by a terra cotta arch; the dormer roofline features small brackets and arches in the center. A central, more extravagant parapet/dormer is located on each elevation. It features two sets of arched windows on each floor and ends in a dormer with central arched windows and parapet with a central rounded arch. On the west elevation, an original iron fire escape adjoins this parapet. Eight shed-roofed dormers, set in pairs, occupy the remaining roof space, with one more at the northeast end of the building. The red-tiled, low-sloping, hipped roof, with moderately overhanging eaves, also reflects the Mission style. A large octagonal cupola with louvered sides adorns the center of the roof. Two round copper

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vents are set equidistantly from the front and rear of the building along the roofline, along with two skylights. The Academy of St. Joseph Assembly Hall is attached to the rear of the building via a two-story connector.

Current Use

The first and second floors of the elementary school building are utilized by *Shepherd's Gate*, a fully-licensed before- and after-school program serving the needs of the schoolchildren of Brentwood. An *Ecology Center* was opened in the basement in 2011. Occupying previous dormitory space in the elementary school building, the CSJ Learning Connection for Adult Education is a private, non-profit educational program sponsored by the Sisters of St. Joseph of Brentwood, New York. An independent community-based organization, *The Learning Connection* is affiliated with the Brentwood Public School District and the Brentwood Public Library, all of which aim to serve the educational needs of adults in the Brentwood area.

2. Academy of St. Joseph Assembly Hall, 1912-13

The Assembly Hall (St. Louis Hall) is attached to the elementary school building by a two-story, two-bay by four-bay arcaded corridor at its southwest corner. Original wood windows have been retained throughout. The first floor features four arches; three are filled with arched tripartite windows and one is a large double door with an arched transom. Each arch has a decorative terra cotta and brick arched hood. Circular-shaped decorative elements are set between the arches of the first floor arcade windows. The second floor has eight two-over-two sash windows which are separated by columns and wide brick pilasters in an alternating pattern. The side-gabled roof is red-tiled, with copper flashing.

The hall is a four story three-bay by eight-bay (130 feet by 50 feet) building, with its façade facing northwest. The outside courses of the assembly hall, up to the first tier of beams, are of same material as the academy building: dark gray granite from Monson, Massachusetts. The brickwork is similar, but the terra cotta decorations are plainer and there are no parapets. All of the windows have hood moldings. It has a simple hipped roof, and the same red tile of the academy building. There are six eyebrow dormers, and a cross adorns the peak of the ridge at the front elevation.

On the first floor, the central bay features a large wooden double door with an arched transom highlighted by a brick and terra cotta arch. The entrance is flanked by one-over-one windows. A bank of three arched two-over-two windows with rectangular terra cotta hoods lights the central bay of the second floor, and is flanked by two-over-two windows with matching hoods. The third floor has large arched stained glass windows; all have brick and terra cotta arches. The central window on the façade and several of the windows on the other elevations feature a central window surrounded by vertical and arched sidelights. A horizontal terra cotta band runs through or up to the arch of each window; a smaller terra cotta band is located under the roofline.

The first floor, with a 15-foot ceiling, contained the dining room, sculleries, and two private dining rooms. The second floor, with a 13-foot ceiling and large central corridor, contained 24 music rooms. Interior floors are of maple, and the trim throughout is of oak and other hardwood. Staircases are marble. The third floor features a gallery/auditorium which, with its 29-foot high ceiling, once served as a temporary chapel before the completion of Sacred Heart Chapel in 1930. A striking stained glass window depicting the patron of the congregation, St. Joseph, is set in the back wall of the stage. Renovated in 1979, the window's designer is unknown but surmised to be American.

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Current use

The Music Hall, cafeteria, and auditorium are in use by the occupants of the elementary school.

3. Academy of St. Joseph, High School, 1912-1913

A two-story, two-bay by five-bay light brick and terra cotta hyphen on a granite foundation connects the elementary school building to the main building of the Academy of St. Joseph. It features a central entrance on the first floor with a projecting partial-shed roof flanked by tripartite arched windows in each bay. The second floor has rectangular tripartite windows. The building has a slightly projecting parapet and a flat roof.

The architect of the Academy of St. Joseph was Isaac E. Ditmars, of Schickel & Ditmars, Schickel having died in June 1907. The builders were Hannigan and McDermott of New York. Its magnificent façade incorporates the same Mission elements of the smaller 1903 edifice designed by the firm. Groundbreaking commenced on February 28, 1912; the laying of the cornerstone was on November 17, 1912. The building was blessed one year later, on November 4, 1913.

The academy is a four-story, 13-bay by six-bay H-shaped building. A side-gabled roof covers the primary section of the building, and a front-gabled wing with Mission style parapets is located on each end of the building. The building is constructed of granite and light-colored brick, with trimmings of terra cotta. Horizontal stone and terra cotta bands run across the façade. Original wood windows have been retained throughout. Granite steps lead up to the entrance plaza and are surmounted by massive stone railings. The plaza runs almost the whole length of the front of the building, and has, on either end, large cast iron lamps which bear the names of the daughters of the donor. Two smaller lamps sit atop the portico.

The entrance doors are framed by a one-story elegantly carved limestone portico, with double columns and pilasters and escutcheons on three sides. The escutcheon over the front of the portico bears a simple cross on its shield. The shallow-arched tripartite windows on the first floor echo the arch in the portico, and the windows closest to the portico are stained glass, providing the reception hall with soft amber light; all of the windows are capped by terra cotta arches. Between the parapets, the windows above the first floor alternate shape: rectangular paired two-over-two windows on the second floor with a rectangular terra cotta lintel; paired arched on the third floor within an inset arch featuring a Greek cross medallion; and two smaller rectangular windows in each bay on the fourth floor. A terra cotta band and brackets run under the roofline. Four shed-roofed dormers break up the expanse of roof. A large copper cupola that houses a 10-foot Carrara marble statue of St. Joseph rises above the red-tiled roof.

The parapets, standing at either end of the building, front two large wings and frame the distinctive portico of the entrance. The fenestration on the parapet follows a different pattern. The first floor has a set of paired, one-over-one windows flanked by one-over-one windows; all are capped by a rectangular terra cotta crown. The second, third, and fourth floor windows follow a similar spacing, but are enclosed within a single vertical terra cotta arch. Terra cotta panels run between each floor, and twisted columns and other detailing run vertically. The fourth floor windows are arched, while the windows below are rectangular. Each through-cornice parapet features terra cotta details and a central medallion.

Interior

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The reception hall is spacious and imposing, with tiled flooring, brightly tinted Mycenaean marble walls, and beautifully stuccoed ceiling. The first floor comprises parlors, assembly room, library, music arcade, offices and a corridor, 15 feet wide and 342 feet long. A similar corridor on every floor gives a semblance of grandeur and openness to the whole building. The second floor includes study halls and classrooms; the third and fourth floors had dormitories, and private rooms for 100 students. The academy began to admit day students in 1936. By 1970, day students greatly outnumbered boarding students. A kindergarten was opened in 1973, in renovated space formerly used for dormitories. By 1976, the academy was no longer a boarding school. Room use changed as the school curriculum was modernized, but the spaces and materials remain intact.

Current use

The main academy building has been rented for use by a private Islamic school since 2011.

4. Sacred Heart Chapel, 1927-1933

Sacred Heart Chapel was added to the line of the earlier buildings and, though in a different architectural style, continues the "harmonious ensemble," according to a description by the architect. Principal architect was Frederick V. Olmsted of Murphy & Olmsted, Washington, DC, who worked closely with Sister Saint Teresa Duane. Associate local architect was Robert J. Reiley. H.R. Harris Co. of New York City was the initial contractor. Ground was broken on March 19, 1927; laying of the cornerstone took place on April 29, 1928. In August 1928, the façade was noted to have a bulge; a campanile was designed to house the bells which were causing the weight problem in the façade. In making the necessary changes to the design of the chapel, the need for an additional cloister—or ambulatory—was noted and added to the plans. The groundbreaking for campanile and cloister was held on June 3, 1930.

A two-story, two-bay by five-bay light brick hyphen connects the main academy building to the chapel. It has tripartite windows on both floors. An ambulatory behind the sanctuary links this walkway with one that connects the chapel on the opposite side to the convent; it has rectangular original wood windows on the first floor and arched windows on the second floor.

The Romanesque-style Sacred Heart Chapel is a three-story, cross-gabled seven-bay by three-bay, cruciform plan building. The chapel's exterior is restrained in decoration and combines light-colored brick and stone, and red tile roofs that match the other buildings. Original wood windows have been retained throughout. The first floor is covered in a veneer of ashlar masonry, and features three double door arched entrances framed by carved stone columns. Above each set of doors, the arch is filled with stone and two smaller arched windows. A niche with a statue of the Sacred Heart is located over the central doorway. Above the veneer, a five window stone arcade is located centrally in the 1:5 light brick façade. A large rose window flanked by two small blank pointed stone arches fills the gable. Stone quoins with a corner columns and a stone cornice add material richness to the façade.

Two-story, shed-roofed aisles run along the east and west elevations of the building; these sections are also light brick and stone and have red tile roofs. On both elevations, the aisle has six arched stained glass windows. Above the aisle, three large arched stained glass windows light the sanctuary. On the west elevation, an additional one-story, shed-roofed cloister extends off of the aisle. It has five sets of paired, arched windows. A graceful campanile that rises to a height of 90 feet on its southeastern corner dominates and

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complements the entrance. Three narrow windows light each elevation of the campanile. The campanile is capped by a mosaic dome of blue and gold which shelters its three bells.

Interior

The architect sought guidance from the Sisters in choosing designs and materials for its interior that had sacramental significance for them. The narthex, with its stone walls and elaborately intricate ceiling, suggests an early Romanesque source. The color scheme is subdued, preparing the visitor for the beauty of the interior. The nave is simple in design. Though the walls and the ceiling seem to be of the same material, their component parts are separate. The ceiling is of Guastavino tile in varied tones to harmonize with the marble and stone of the walls. Long golden bands of intricate mosaic accentuate the beauty of the arches.

In the center of the apse dome, in a field of deep blue sprinkled with stars, is a figure of the Sacred Heart with arms extended. Two groups of celestial spirits and of saintly figures flank the central picture. In the uppermost part of the dome is the vine, symbol of Christian life. Lower on the walls of the apse are frescoed figures representing the nine choirs of angels. Just below them on either side are the statues of Saints Peter and Paul. Under a canopy on the front of the sanctuary arch on the left is the statue of St. Louis, King of France--patron of Reverend Mother Mary Louis. On the right, honoring the patron of a later reverend mother, is a statue of Saint Jane Frances de Chantal.

The sanctuary is lavish in ornamentation. The altar and piers are Algerian onyx. The four columns in the rear of the altar are blood-red Moroccan onyx. Venetian mosaic is utilized in the dome of the baldachin, showing a blue field with symbols of the Passion. The same material in many tones of gold forms the Eucharistic symbols in the onyx in the altar front. The tabernacle, candlesticks, crucifix with silver corpus, jeweled sanctuary lamp, and communion rail gates, are of gold-plated bronze. This exquisite metal work suggests Byzantine and Romanesque style. The communion rail itself shows a series of geometrical patterns in pieced Verdella marble, enriched with gold mosaic. The alabaster windows are uncommon, and carved with designs of early Christian and Byzantine decoration. The design is in relief, and the alabaster, having been stained, admits light in an amber tone.

In the arch soffits of the side aisles is gilded gesso on a dull green background in early Christian motifs and sacred monograms, worked into graceful all-over patterns. Along the nave walls, in niches and panels at the sides of the clerestory windows are marble statues of female saints. They include Saints Margaret Mary, Catherine of Siena, Thérèse, Joan of Arc, Bridget, and Ursula. The statues are Byzantine in style and carefully chosen as patronesses suitable for the worshippers in this chapel, i.e., fully-professed Sisters, novices, academy girls. Under the rose window in the organ gallery is a figure of St. Cecilia, patron of music. The three-manual, 22-rank Kilgen organ was completed for the dedication of Sacred Heart Chapel in 1933.

There are two side altars with niches decorated in the manner of early Christian churches. Bas-relief Stations of the Cross are carved on the pilasters in the side aisles, unobtrusively forming a part of the colorful but subdued Rosato marble. In the lunettes between the ceiling vaults are representations of the Twelve Promises of the Sacred Heart, in gold and blue. Romanesque stained-glass windows, with intricate borders and panels of sacred symbols, tone the light coming through the clerestory. The pure reds and blues enhance the sienna-toned sandstone and rose-tinted marble.

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Marble and stone were drawn from all over the world: the stone walls are Briar Hill sandstone from Ohio; the pilasters, borders, and cornices are Rosato marble from Italy; the panels along the side aisles are Brocatelle marble from Spain. On the floor of the sanctuary are large squares of Bois Jourdan marble from France, dark strips of Cardiff marble from Maryland, light green panels of Connemara marble, red Numidian jasper from Algeria, and light red Verona and Fleur de Péche marble from Italy. The aisles of the chapel are Cardiff green, an American product. The elaborately designed borders and inlays of Italian marble on the balcony fronts are of the Cosmati school.

The pews, doors, and confessionals are Appalachian oak. The lighting fixtures, designed by the architects, are unusual and simple, with old votive crowns as the source of form and ornamentation in the larger fixtures. The two reading lamps hanging in the middle of the nave are primitive forms of sanctuary lamps used by the Roman martyrs in the catacombs.

The marble work was done by Alexander Pelli of Elmhurst, NY, who is identified as the builder in the dedication booklet. Of note is the St. Louis statue, sculpted by Rene Chambellan, famous for his Art Deco architectural sculpture. The sanctuary mural was painted by Frederick (Fritz) A. Benzenberg (also known for the murals in The Little Church Around the Corner / Church of the Transfiguration in New York City). The interlocking terracotta tiles that cover the vaulted ceiling, as mentioned above, are Guastavino; other examples of his work may be found in the Cathedral of St. John the Divine, the Ellis Island Registry Room, and Grand Central Station, all in New York City.

Current use

Sacred Heart Chapel remains the center of prayer and liturgical worship for the congregation.

5. St. Joseph Convent, 1927-1928

The groundbreaking for the convent and chapel took place on March 19, 1927; blessing of the cornerstone April 29, 1928. H.R. Harris Co. of New York City was the initial builder. The iron work on the exterior of the buildings was done by the Hecla Iron Works Company of Brooklyn. Constructed at the same time as Sacred Heart Chapel, St. Joseph Convent opened on January 15, 1929, as a residence for 44 professed Sisters engaged in administration of the convent, in teaching at the academy and nearby schools, and in other ministries. It is connected to the chapel by a two-story walkway with arched pairs of windows on both levels.

The convent is a four-story, 14-bay by four-bay rectangular Spanish Mission Revival style building. The building is asymmetrical, consisting of two sections. A red-tiled hipped roof covers the primary, slightly wider section of the building (western five bays) and a side-gabled roof ending in a hip covers the remainder. Original wood windows have been retained throughout. The building is constructed of granite and light-colored brick, with trimmings of terra cotta. Horizontal stone and terra cotta bands run across the façade. A two-story arched piazza extends south from the end of the façade. Granite steps lead up to the central entrance bay on the primary section of the building. A highly decorative stone arched projecting entrance porch covers the entranceway, and extends upward, framing arched and paired windows on the second and third floors; the entrance features paired Ionic and Corinthian columns, a cornice capped by finials, and terra cotta applied to the building. The bay ends in a through-cornice Spanish Mission parapet with a central decorative window, terra cotta details, and copper cross. The first floor of the building features arched terra cotta surrounds in each bay, each of which frame two arched windows. The upper floors have paired one-

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over-one windows. A light brick elevator shaft (2011) is located on the façade just east of the western hipped roof section. The eastern section features two smaller through-cornice parapets with central round windows. Brackets run under the roofline, and small three-pane shed-roofed dormers project through the roof.

Interior

Compared with Sacred Heart Chapel, the interior of the convent is much plainer. One striking feature is its stained glass window depicting St. Joseph which dominates the main stairs in the entrance of the convent. The window is dedicated to the memory of Mother de Chantal Keating, a sister remembered both for her nursing accomplishments in Wheeling, WV, during the Civil War, and also for her devoted care of orphans in Brooklyn. Seven statues were removed from the Flushing motherhouse and brought to the new convent.

The first floor contains parlors, kitchen and large dining room, while sleeping rooms are located on the third and fourth floors. Until the opening of Maria Regina Convent in 1968, sick and retired Sisters were cared for in the infirmary on the second floor. Remodeled as the Generalate, the second floor includes offices as well as living quarters for the Sisters. The necessary construction of a new elevator—completed in 2011—changed the exterior of the front of the convent at the junction of the two sections. The brick-clad new shaft protrudes from the face of the exterior, from ground to above the roofline.

Current use

The convent is currently undergoing renovation to bring the retired Sisters' living quarters up to date and to provide safe and handicapped-accessible living spaces.

6. Brentwood College and Novitiate Building (Renewal Center), 1954-1955

The architect was William J. Boegel of New York City. The laying of the cornerstone took place on October 31, 1954, and the novitiate opened in September 1955. The building initially served as a novitiate and four-year college. The first degrees were granted in October 1960. The first Mass was celebrated in the Regina Virginum chapel on December 21, 1955.

The college and novitiate building is the final primary building in the central complex and is connected to the convent by a two-story hyphen corridor. The college is a four-story, light brick and limestone building with a hipped red tile roof. Original wood windows have been retained throughout. The building is U-shaped, hugging a circular driveway with a statue of St. Joseph standing at the center on a grassy plot, and has an additional wing extending to the rear. The entrance is located in the northeast corner of the U, facing west, and has a large decorated one-story limestone entry portico. A stone shield is located over the entranceway and statues of St. Michael and St. Louis flank its doors. Each bay on the western elevation has paired three-over-three windows in each bay. A decorative brick dentil pattern runs under the roofline. Dormers with three-over-three sash project from the roof. The southern elevation features a large central through-cornice parapet where the U meets the rear wing. The three-bay-wide parapet features a central projecting section with carved limestone detailing surrounding the third and fourth floor windows and a carved medallion in the parapet; the parapet is capped by a limestone cross. Each of the wings features an engaged porch on the first floors of the east and west ends, respectively. The second floor has two bands of seven three-over-three windows in the bays flanking the parapet. Three-over-three windows are on the remainder of the elevation.

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On the first floor is a chapel--accommodating approximately 260 persons---a cloister, and two sacristies composing the main wing. The hand-carved Stations of the Cross in the chapel came from Oberammergau, Germany. The two other wings contain two large rooms with offices between the wings. (These large rooms were originally the postulatum and novitiate; they are now used for the congregational archives and a gathering space for congregational events.) The main section contains an entrance lobby, reception room, and visitors' parlors. Other rooms included a library, work room, classrooms and faculty office, science laboratory, study hall, dining room and kitchen, recreation room and little theater on the basement level.

Current use

In 1971, the college closed. St. Joseph's College in Brooklyn opened a Suffolk extension here; beginning in 1971 C.W. Post College also used the facilities, and, with St. Joseph's College, initiated a Coordinate Campus in 1972. By 1985, classes filled rooms on the second floor. Third and fourth floors were used as Sisters' residences, with the main floor housing offices and services of the congregation. C.W. Post/LIU closed its Brentwood campus in 2013. Eastern Suffolk BOCES opened an Adult Education Center in the college building and reconfigured the basement, second and third floors to meet the needs of their Practical Nursing program. Classes began in September 2013 and continue today. The second floor now contains congregational administrative offices in the main section attached to the convent. Third and fourth floors contained dormitory rooms of various sizes, with alcoves. These were converted to private rooms in 1988 and are used as Sisters' residences.

7. Immaculata Residence/Chaplains' Residence, 1965

Similar in design and construction to Our Lady of Grace Juniorate, it was built as a residence for the chaplains assigned to the motherhouse and was joined to the college building by an above-ground passage to the lower level enabling access for the chaplains to the chapel to celebrate Mass. Opened January 6, 1965. Architects: Warren & Clark, Poughkeepsie, NY.

The Chaplains' Residence is a two-story three-bay by four-bay light brick building with a one-story, two-bay by three-bay wing on the east and a one-story, two-bay by two-bay, L-shaped section on the west (primary entrance); all of the sections are flat-roofed and have a flat metal cornice. A long, one-bay-wide, light brick, flat-roofed S-shaped above-ground passage connects the residence to Brentwood College to the north. The L-shaped section features two wood-paneled double doors and narrow horizontal windows. The two-story section has picture windows on the first and second floors; slightly inset panels are located between each window, emphasizing the building's verticality.

Current use

It also served as a residence for other clergy. When Bishop Daly and the diocesan priests moved to other residences, the Vincentian fathers took up residence from 1990 to 1992. In July 1993, the Franciscan brothers took up residence, renaming it St. Clare's Friary. They stayed until 1999; when the Sisters moved in in October of that year; it was renamed Immaculata Residence in honor of Mother Immaculata Maria Clark. It provides living quarters for the Sisters who staff Maria Regina.

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8. Academy Gymnasium, 1954-1955

Dedicated on May 7, 1954, the construction of this gymnasium for the use of the academy students was made possible by a bequest from the late Sylvia Green Wilks, alumna of St. Joseph's Academy in Flushing (precursor of the Academy of St. Joseph) and daughter of well-known financier Hetty Green. The architect was William J. Boegel of New York City; J. Baranello and Sons, builders. Unlike the other buildings of the central complex which are connected above-ground, the gymnasium is connected to the central complex via an underground passage.

The gymnasium is a one- and two-story, I-shaped light-colored brick building with limestone trim and a flat roof. The primary, central space is three bays by four bays and two stories tall. It is flanked by a southern tripartite six-bay by two-bay entrance with a central, two-story, mass flanked by one-story wings; a one-story, one-bay by three-bay wing runs across the north end of the building. The two-story entrance features double doors on the first floor and a bank of metal windows on the second enframed by a central vertical limestone column capped by a dentil design. The entrance doors are flanked by lanterns and small square glass block windows. The one-story wings on either side of the entrance feature horizontal bands of one-over-one sash windows divided by rectangles of plain shields alternating with carpenter squares (a reference to St. Joseph). The two-story gymnasium space has large, rectangular glass block windows. Patterned brickwork runs along the corners and roofline of the gymnasium. The upper level of the primary space is devoted to the gym proper. The regulation-size basketball court is flanked by folding bleachers, providing seating space for 750 spectators. An underground passage connects the building with the main building of the school. Standard gym equipment equipped the sports center for the usual activities.

Current use

Shepherd's Gate children use the gym, as do the children from *MDQ Academy*. Local basketball leagues also share the space with a special league for people with disabilities sponsored by FREE, Family Residences and Essential Enterprises, Inc.

Other Resources (unconnected to the Central Complex)

9. Our Lady of Grace Juniorate, 1961 (1 contributing building)

Located where the Austral Hotel once stood, it was designed to match the ASJ gymnasium, which stands nearby. The architect was John H. Clark of Clark & Warren Architects, Poughkeepsie, NY. Our Lady of Grace Juniorate is a T-shaped, light brick building with a flat roof. Original windows have been retained throughout. It consists of two sections: a two-story, three-bay by nine-bay section (east), which housed the dormitories and a one-story, five-bay by three-bay section (west) with the building's primary entrance. Instead of limestone trim, it has occasional colored panels breaking the monotony of the brick. The eastern section features an offset double-door entrance flanked by large, plate-glass windows. A bright blue mosaic field frames a statue of Mary west of the entrance. Banks of picture windows with central plate glass flanked by ten smaller panes light the wing. The northern and southern ends of the two-story section have horizontal bands of sash and narrow vertical windows. The central section of the building, where it meets with the western wing, has two sash windows in each bay on the first and second floors.

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The building originally housed the Junior professed Sisters, who followed a program of spiritual conferences and college classes; it later also served as novitiate and retreat house. The building included two dormitories, chapel, spacious community room, recreation room, four college classrooms and language laboratory, as well as a sewing room, laundry, infirmary, mistresses' offices, trunk-room, and parlors. In 1967, the novices moved to Our Lady of Grace and the Junior Sisters to the Brentwood College building. Professed Sisters later formed a community with the novices and postulants there. In 1977, the Religious Education Media Center of the Diocese of Rockville Centre opened in the basement; it closed in 1992. In August 1988, the Sisters and novices left and other groups utilized the space. St. Christopher Otilie Center for child care and family services moved in in January 1989. A Montessori School opened in January 1990, and closed in 2015.

10. Maria Regina Convent/Residence/Nursing Facility, 1968 (1 contributing building)

Opened in 1968; Clark & Warren, Poughkeepsie, NY, architects. Maria Regina is a residence for the retired and infirm Sisters of St. Joseph and provided the congregation with a modern facility with health services for up to 200 Sisters. Sister-nurses originally resided on the third floor.

Maria Regina is a primarily a three-story, light brick building with a flat roof and a flat metal cornice. The primary section of the facility is roughly rectangular around an enclosed courtyard; L-shaped and rectangular sections, including the chapel, extend from the building to the north. Original windows have been retained throughout. A one-story, covered entrance leads to the building's primary reception area; this L-shaped wing has narrow, vertical plate glass windows. North of this wing, Maria Regina's chapel is a two-story section with paired elongated, full-elevation vertical windows featuring a square pane design. Light brick piers run in at the center of each set of paired windows, and each pair is separated by a wider, pebble dash wall. To the south, a one-story section with tripartite banks of windows and a two-story section with paired windows connect these sections to the three-story nursing facility. The building has sliding windows on each floor with slightly inset pebble-dash panels between them horizontally.

Current use

In order to provide a higher level of skilled nursing care for the Sisters, as well to be able to take in religious brothers and priests of the diocese, as well as lay people, major building renovations were made beginning in 2000, changes were made to the medical staff, and Maria Regina became a fully licensed skilled nursing home in 2002. In 2015, Maria Regina opened a sub-acute rehabilitation program as well.

11. St. Expedite Cottage/Medaille Residence, ca. 1888 (1 contributing building)

One of the cottages included in the original purchase of the Brentwood property in 1897, this frame building has served many purposes. As St. Expedite Cottage, it housed the academy infirmary.

Two-and-a-half story, two-bay by three-bay frame residence on a brick foundation. Concrete steps lead to a one-story, hipped entry porch on the north side of the façade; supported by columns on wood paneled posts, simple balustrade. Flanked by bay window on first floor. Two sets of paired replacement windows on second floor; historic fenestration pattern retained across all elevations, with replacements. Slightly projecting lip between first and second stories on secondary elevations. Bay window with rounded roof in south elevation. Two dormer windows with projecting, conical roofline project from the roof on the west, and one front-gabled dormer on the east.

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Current use

For many years it provided housing for staff on the property. In 1979, it became known as the Medaille House and continues as a residence for the Sisters today.

12. Octagonal House/1769 Brentwood Road, 1859 (1 non-contributing building; association with the Sisters begins after the period of significance)

Built in 1859 by William Upham Dame, a cabinet maker and carpenter from Kittery, Maine, it is also known as the Dame House. An inscription in the door frame indicates that it was originally intended to be a windmill. Its lack of acute angles provides more light and space than a rectangular structure would offer.

Two-story, hipped-roof octagonal house covered in vinyl siding. Historic fenestration pattern; replacement windows. Elevations generally alternate between one one-over-one window on first and second floors with an eyebrow window under the roofline or two one-over-one windows on the first and one on the second floor. One-story, shed-roofed addition on the east and one-story hipped roof enclosed porch on the west. Central brick chimney.

Current use

From 1966 to 1976 it served as the vicarage of Christ Episcopal Church, Brentwood, and underwent restoration. The Sisters of St. Joseph purchased the house and property from the Episcopal Diocese of Long Island in 1977; it has served as a residence for the Sisters since then. According to an article in *The New York Times* on July 30, 1989, it was one of only eight surviving octagonal buildings that had been constructed between 1850 and 1860 on Long Island.

13. Lee House/Bethel House of Prayer/47 Fourth Avenue, ca. 1890 (1 contributing building)

Known as the Mary B. Lee cottage, the Lee family continued to reside in this 19th century house until 1930. The Sisters purchased it from C. Shepard Lee in 1944.

Two-story, cross-gabled, roughly four-bay by six-bay frame Queen Anne residence on a brick foundation.. Entrance set into L formed by intersection of cross gables; covered by one-story hipped roof supported by posts on brick piers. Bay window under porch and on western elevation. Primary eastern gable projects slightly at the top and is supported by brackets. Slightly projecting lip between first and second stories. Original fenestration pattern remains, replacement windows. Aluminum siding. Front-gabled and shed dormers project from roofline.

Current use

This building was used as a reading center until it was established as Bethel House of Prayer from 1970 to 1987. As such, it provided the opportunity for prayer and renewal of religious life for Sisters, laypeople, and priests. It opened as a residence on September 1, 1987 and continues to be used as a residence for the Sisters.

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14. Cow Barn, 1951 (1 contributing building, 2 contributing structures)

The barn was built for the Academy of St. Joseph by Arthur Klaffky & Sons of Huntington, NY, in 1951.

One-story, two-bay by seven-bay (36 feet by 110 feet) gambrel roofed barn with a one-story, front-gabled two-bay by one-bay (21 feet by 28 feet) feed room and milk room. Construction is of concrete blocks, cement plastered inside and out. Clapboard in gambrel ends, central sliding barn doors. Regular fenestration of square steel sash and glass block windows on each elevation. The frame roof height is 28 feet. Shed-roofed dormers with casement windows on each elevation, ventilators at roofline. Two concrete stave silos with aluminum roofs stand beside the northwest corner of the barn; they measure 14 feet by 36 feet each.

Current use

Historically, the barn had 40 Jamesway stalls, manger, calf pen, bull pen, two cow pens, and a loft. Floors are of poured concrete, as are the passages, cow platforms, mangers, and gutters. The stalls have been removed from the main barn; the open space is now used for carpentry and various storage needs, including machinery. Walls have been put up where some of the pens had been and one such room houses a root cellar. The front-gabled wing is now known as the Honey House; the old feed room is used for equipment storage for the honey house; the milk room is heated and is used as an all-purpose room, where visitors to the organic garden sometimes gather.

15. Sisters of St. Joseph Campus Landscape (1 contributing site)

A double tree lined drive leads from the main gate on Brentwood Road to a roundabout. Within the circle, a small grove surrounds a statue of Jesus with his arms open in welcome. After the circle, the trees scatter away from the road, offering a vista of the buildings and grounds. The primary, curving, road surrounds largely open fields and leads directly to the central buildings of the campus and back to the main entrance. The original landscape was designed by Frederick Law Olmsted in 1869 for Robert W. Pearsall.⁴ The Olmsted plans included “flower beds and flowering shrubs, velvety lawns, hedges, walks, lily ponds, and artificial lakes.”⁵ While his design has not been actively maintained, aspects of it remain. The landscape still exhibits evidence of Olmsted’s original design in some of the avenues, promenades, sweeping roadways and curves that are present on the property and the remains of a water bed that matches the lily pond or lake on Olmsted’s 1869 map is still visible. The original Pearsall chateau, used for many years as a Chaplains’ residence, was razed in 1969. Olmsted’s design was layered over when the property became the Pine Park Resort, and later during the Sisters’ ownership. Evidence of the resort remains in the pine tree-lined road that leads into the property, and the central gates, roadways, and arrangement of trees and shrubs were designed by Jacob John Spoon, landscape architect, engaged by Frederick V. Murphy, architect of Sacred Heart Chapel.⁶

A labyrinth surrounded by pear trees, a shrine of Our Lady of Fatima on a knoll in front of the Academy Building, and quiet lawns all help to create an atmosphere of serenity and peace. Small groves of trees dot the landscape, and thicker woods border the southern half of the property and southern boundary, physically and visually separating the cemetery from the rest of the campus. The traditional monastic appearance of the

⁴ Map No. 111, “Brentwood: General Plan for Laying Out the Home Grounds, Oct. 30, 1869, Olmsted, Vaux & Co., 110 Broadway, N.Y.” Sisters of St. Joseph Brentwood Archives.

⁵ Verne Dyson, *A Century of Brentwood* (Brentwood Village Press, Brentwood, NY, 1950), 1956.

⁶ Sister Margaret Quinn, C.S.J., “Beauty and Magnificence: the Brentwood Landscape,” *C.S.J. Focus*, May 26, 1993.

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property has been enhanced since 2016 with the revival of farming on sections of the land, particularly on the land northeast of the central building complex, which helps contribute to a bucolic feeling.

16. Calvary Cemetery, 1907 (1 contributing site)

Located in the southeast corner of the property and covering almost three acres, Calvary Cemetery is the principal burial ground for the congregation. Although Sisters' burials began in 1907, Calvary Cemetery was consecrated on May 31, 1909, and originally called St. Mary's. As of December 31, 2017, there are 1,502 Sisters buried here; graves include two priests and 1 lay person who, having been raised in one of the congregation's orphan homes, served as a caretaker for the Sisters for his entire adult life. The cemetery is still active.

Calvary Cemetery is rectangular in shape and is divided into eight squares of identical size by concrete paths. A combination of mature and young trees line the concrete paths. A gravel parking lot fills the northeasternmost square and the remainder are used for the burying ground. At the three central points where the concrete paths meet, they form circles or squares surrounding statues. The statuary group of Christ on the Cross, Mary his mother, and St. John, as well as a statue of St. Joseph, were blessed in 1925. Later, when the cemetery was enlarged to the north in 1986, a statue of the Good Shepherd that had stood on the lawn of the novitiate was moved here. Within each square, the headstones are laid out in orderly rows; the burials are oriented east-west. Each of the granite stones has an identical shape and design with a carved cross at the top and each sister's name carved in arched text over horizontal text. Some of the more recent stones are granite bevel markers laid on long, horizontal pieces of stone. These stones feature a central cross and horizontal text.

17. Concrete-block garage, ca. 1960 (1 contributing building)

Originally built for Sister Joan Marese, certified mechanic, to use as a garage. It is now used by Maria Regina Residence for storage in the winter. One-story, flat-roofed two-bay by four-bay concrete block building. 25 feet in length. Two garage bays have overhead doors.

18. Garage with pink siding, 1961-65 (1 contributing building)

Built between 1961-1965, it originally housed farming machinery but now provides storage of equipment used for groundskeeping. The foundation of an earlier, no longer extant horse barn (not counted) can still be seen beyond this storage barn. One-story, two-bay by four bay front-gabled prefabricated building covered in ribbed metal siding. Concrete foundation. Garage door and solid aluminum entrance door on east (primary) elevation. Rectangular aluminum windows on north and south bays.

19. Building at 1713 Brentwood Road, ca. 1940 (2 non-contributing buildings; association with Sisters begins after period of significance)

One-story, front-gabled, two-bay by three-bay frame residence. One-story front-gabled entry porch over concrete stoop. Vinyl siding. Foundation covered in permastone.

One-story, front-gabled one-bay by two-bay frame garage. Overhead door. Vinyl siding.

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20. Building at 1715 Brentwood Road, ca. 1900 (2 non-contributing buildings; association with Sisters begins after period of significance)

Two-story, side-gabled, three-bay by three-bay frame residence. Concrete steps lead up to central entrance, flanked by paired and one-over-one vinyl window on first floor. One-over-one windows on second floor and on side elevations. Quarter round windows in gable on north and south elevations. Exterior brick chimney on north elevation. One-story, hipped roof addition on south elevation.

One-story, front-gabled two-bay by two-bay frame garage, ca. 1940. Overhead door, bay window. Vinyl siding.

21. Building at 1733 Brentwood Road/Caritas, ca. 2010 (1 non-contributing building; postdates period of significance)

Two-and-a-half story, four-bay by five bay frame house. Side-gabled across façade, with two slightly projecting front gables. Two rear cross gables. One-story, full-façade shed-roofed porch. Single and paired six-over-six vinyl windows with false muntins. Vinyl siding.

22. Building at 1739 Brentwood Road, ca. 1900 (1 non-contributing building; association with Sisters begins after period of significance)

Two-story, side-gabled two-bay by two-bay frame house. One-story, shed-roofed, full-façade enclosed porch. Two paired vinyl windows on second floor. Exterior concrete chimney on south elevation.

23. Building at 1743 Brentwood Road, ca. 1930 (1 non-contributing building; association with Sisters begins after period of significance)

Two-story, hipped roof, three-bay by three-bay frame house on a concrete foundation. One-story, side-gabled addition on south elevation. Three concrete steps lead to central one-story, front-gabled entrance porch; full pediment, supported by columns. Entrance flanked by paired one-over-one replacement windows; the rest of the house has one-over-one replacement windows. Vinyl siding.

24. Building at 1749 Brentwood Road, ca. 1930 (1 non-contributing building; association with Sisters begins after period of significance)

Two-and-a-half story, three-bay by three-bay hipped roof frame house. Two-and-a-half story, side-gabled wing with brick chimney visible over roofline at rear. One-story, hipped roof addition on south elevation. On west elevation, octagonal window in central bay on first floor; flanked by one-over-one replacement windows; second floor and all other elevations, regular fenestration and replacement windows. Entrance reoriented to south elevation. Aluminum siding. Front-gabled dormer with paired windows and full pediment projects from the roofline.

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25. Building at 1757 Brentwood Road, ca. 1980 (1 non-contributing building; postdates period of significance)

One-story, side-gabled, five-bay by two-bay frame residence on a concrete foundation. A shed roof with shallower slope highlights central entrance bay; door off-center in bay. Contemporary one-over-one windows. Vinyl siding.

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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.

Areas of Significance

(Enter categories from instructions.)

Architecture

Social History

Education

Period of Significance

ca. 1888 - 1968

Significant Dates

1896, 1901-03, 1927-33, 1955, 1961, 1965, 1968

Significant Person

(Complete only if Criterion B is marked above.)

Mother Mary Louis Crummey

Cultural Affiliation

Architect/Builder

Schickel & Ditmars; Murphy & Olmsted;

Robert J. Reiley; William J. Boegel;

Clark & Warren;

Criteria Considerations

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

Property is:

- 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.

Period of Significance (justification)

The period of significance for the campus extends from ca. 1888 to incorporate extant resources from the property's initial use as a hotel, through 1968 when the Maria Regina nursing facility, the last major addition to the campus, was completed.

Criteria Considerations (explanation, if necessary)

While the Sisters of St. Joseph Motherhouse in Brentwood is owned by a religious institution, the property is significant for its distinctive architecture, its association with the history and growth of the Brentwood congregation, and the Sisters' educational and social work during the twentieth century.

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

The Sisters of St. Joseph Motherhouse in Brentwood is significant under Criterion A in the area of social history and education for its association with the Sisters of St. Joseph, a Catholic religious order of nuns that had a significant educational and social impact on Brentwood and the region during the twentieth century. It is additionally significant under criterion B as the home and most important property associated with Mother Mary Louis (Catherine Crummey) (1848-1932), General Superior of the Congregation of the Sister of St. Joseph for forty years and a leader in providing education and healthcare both in Brooklyn and on Long Island. Founded in LePuy, France in 1650, the Sisters of St. Joseph first arrived in America in 1836. At the request of the Bishop of Brooklyn, a group of Sisters established St. Mary's Academy, a girls' boarding school, and a mission on Grand Street in Brooklyn in 1856; four years later, they moved to a larger building in Flushing. Mother Mary Louis whose association with the Sisters of St. Joseph began as a student at the academy, was elected general superior in 1892 and led the congregation through a period of dramatic growth and change.

Beginning with her election to General Superior in 1892, Mother Mary Louis assumed a commanding position in the religious congregation, overseeing its move to Brentwood and the purchase and development of the 211-acre property. In her role as General Superior, Mother Mary Louis provided a powerful example of a female leader, making significant financial, real estate, and organizational decisions, and was granted far greater authority than that accorded to most women of her generation. She was a strong force in the expansion of health care facilities and primary, secondary, and collegiate educational institutions in New York City and Long Island. She placed particular emphasis on expanding educational opportunities for women at all levels. During her time, she personally founded over 32 schools, 2 colleges, 2 hospitals, as well as guided the development of the large-scale motherhouse property in Brentwood. Under Mother Mary Louis's leadership, the Sisters of St. Joseph, Brentwood congregation grew from almost 400 to 1,100 by her death in 1932. She also dramatically expanded the Sisters' impact across Long Island; under her direction, St. John's Hospital in Long Island City, St. Joseph's Hospital in Rockaway Park, thirty-two elementary and secondary schools, and St. Joseph's College in Brooklyn were opened and staffed by the Sisters. Mother Mary Louis planned and oversaw the development of the property, including the construction of the academy, convent building and Sacred Heart Chapel.

The property is additionally significant under Criterion C in the area of architecture for its remarkable collection of architectural resources including its intricately-designed Romanesque / Byzantine Revival Sacred Heart Chapel, Spanish Colonial Revival Academy and Convent, late 19th century cottages, and mid-twentieth century residences, offices, and hospital facilities that reflect the growth of the Sisters of St. Joseph campus during the twentieth century. Nearly all of these resources are architect-designed, and reflect both the Sisters's interest in maintaining a consistent design for their central complex over a fifty-year period and their embrace of new architectural styles. Mother Mary Louis had watched the growth of Flushing over the previous thirty years; as the area began to rapidly develop into a populous suburb of New York City, it became less suitable as the site of the Sisters' academy and novitiate. In 1896, the bishop, the Right Rev. C.E. McDonnell, helped the Sisters purchase a 350-acre property in Brentwood, Suffolk County.⁷ The property, which had been previously developed as the Pine Park resort, included the Brentwood Hotel (formerly the Pearsall residence), Austral

⁷ Elinor Tong Dehey, ed., "Sisters of St. Joseph, Brentwood (1856)" in *Religious Orders of Women in the United States* (Hammond, IN: W.B. Conkey Company, 1913), 116-120.

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Hotel (1888), three cottages, and a Frederick Law Olmsted-designed landscape. While the property had not succeeded as a resort, it met the Sisters of St. Joseph's needs well. The Sisters renovated the buildings, established a cemetery, and began constructing an academy complex by 1901. The new complex, which was designed by the architectural firm Schickel & Ditmars, included an attached academy building, assembly hall, and kitchen, and was built at a cost of \$225,000.⁸ In 1903, the Sisters opened the new Spanish Colonial Revival academy and transferred their novitiate and motherhouse to the Austral Hotel; the original academy building became its western wing when the school was expanded in 1913.

During the early twentieth century, the Brentwood congregation continued to grow. The Spanish Colonial Revival convent (1927-1929) was constructed to the southeast of the academy, and the Chapel (1927-33) was built to connect them as the literal and spiritual center of the campus. Designed by Murphy & Olmsted in Romanesque / Byzantine Revival style, Sacred Heart Chapel is lavishly decorated and features Guastavino vaulting, masterful painting and statuary, intricate marble and alabaster work, and retains its original 1930 Kilgen pipe organ. The congregation continued to grow into the mid-twentieth century. After the completion of the convent in 1929, the Austral Hotel had served as the novitiate. However, by the 1950s, the building was showing its age and was increasingly unsuitable for the growing numbers of novices enrolling at St. Joseph's. Brentwood College, which featured similar massing to the convent and a simplified Spanish Colonial Revival design, was completed in 1955 as a novitiate and college; the Austral Hotel was demolished five years later. Similarly, a new Chaplains' residence was constructed in 1965 to replace the deteriorating St. Charles cottage. The Our Lady of Grace Building (1961), a residence for junior Sisters, and Maria Regina (1968), a residence for elderly Sisters, were the last two major buildings constructed on the property and are reflective of the height of activity on the campus. Built in modern styles, both of these buildings demonstrate the Sisters's interest in embracing new forms of design, remaining relevant and appealing to new generations, and their success as a growing congregation during the mid-twentieth century.

Creation of the Sisters of St. Joseph

During the Middle Ages, all of the convents established in France were cloistered. Entering required a dowry, and wealthy families often sent their unmarried daughters there either permanently or until they could be married. Founded in the 17th century in Le Puy-en-Velay, France, during a time of social, religious, political, and economic hardship, the Sisters of St. Joseph broke with these traditions. In 1644, Bishop Henri de Maupas of Le Puy called upon the religious community for assistance. The winter had been so severe that people were dying of hunger. He complained that Le Puy was the most uncouth region of the provinces and one of the most unfortunate in the kingdom. Private charity was unable to meet the needs of the people and there was desperate need for organized relief.⁹ To try to alleviate some of the sufferings of the poor, missionaries worked among the people and ministered to their needs. One missionary, Jean Pierre Médaille, SJ, was assigned in 1645 to preach parish missions. During these missionary tours, he encountered several young single women and widows who confided in him their desire to consecrate their lives to God and the

⁸ "Beginning of a Larger Group to be Used by the Sisters of St. Joseph for a Women's College and Convent," *The Brooklyn Daily Eagle*, November 10, 1901.

⁹ Patricia Byrne, C.S.J., "Remembering into Our Future. Back to the Future: A Congregational Event, Sisters of St. Joseph, Brentwood, NY, July 14-17, 1988." Sisters of St. Joseph Brentwood Archives.

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service of the people in need while living in the world.¹⁰ They wanted to serve God and their neighbors without having to enter a monastery. A new concept of religious life was developing.

In response, Médaille formulated a new model of a spiritually active religious life which he called a "Little Design" to clarify their identity and mission.⁷ It called upon the women of the new congregation to strive for the union of themselves and their "dear neighbor" with God and one another. They were to live in small independent groups, wear no religious garb, have no specified apostolate, and take simple vows. Wearing the dress of the widows of the time would provide them the freedom to walk the streets of the city undisturbed. He directed them to "divide the city, assess the needs, and do whatever was necessary."¹¹ Entrance did not require a dowry and was open to women of all social classes. Of the first six women who joined, only one could read and write.¹²

Father Médaille sought the help of Bishop de Maupas, who, because of the deplorable conditions in which his people lived, was very interested and supportive. In Le Puy-en-Velay, the Saint-Joseph hospice for orphans and widows was under his authority. He handed over the administration of the Le Puy hospice to the women who formed the nucleus of the new congregation of St. Joseph.¹³ Membership grew and in 1650 Bishop de Maupas gave the Sisters of St. Joseph canonical status. The congregation now celebrates its beginning as October 15, 1650. However, there is evidence that it may have been approved between 1646 and 1650.

The congregation flourished. By the time of the French Revolution, approximately 150 independent houses of Sisters of St. Joseph existed in the dioceses of Southern France. During the revolution, religious orders were suppressed, their members dispersed or put into prison, and their properties taken by the state. The greatest persecution came during the Reign of Terror in 1793-94, when anyone could be arrested for disloyalty. Religious people and clergy were forced to take the Oath of Allegiance to the constitution and to recognize the national religion. Most religious refused to take the oath, which they viewed as renouncing their faith. Those who refused risked their lives; at least five Sisters of St. Joseph were martyred at the guillotine.¹⁴ In 1793, the congregation was disbanded. Jeanne Fontbonne, who would later re-initiate the Sisters, was imprisoned at Saint-Didier-en-Velay and sentenced to be guillotined. The government fell the day before her execution.¹⁵ The revolution ended and Jeanne Fontbonne was freed.¹⁶

After the revolution, France suffered from an epidemic of chaos and poverty. The government realized the pressing need for assistance and education and recognized the need for the services traditionally provided by religious communities. Cardinal Joseph Fesch of Lyon, Napoleon's uncle, was advised to contact Jeanne

¹⁰ *Bulletin*, Sisters of St. Joseph of Toronto, 2017. Sisters of St. Joseph Brentwood Archives.

¹¹ Research Team, US Federation of the Sisters of Saint Joseph. *Constitutions for The Little Congregation of the Daughters of St. Joseph*. Trans. and ed. by Research Team (Brentwood, NY: Sisters of St. Joseph, 1984), 14.

¹² Patricia Byrne C.S.J., "Sisters of Saint Joseph: The Americanization of a French Tradition," *U.S. Catholic Historian*, 5 (1986): 241-272; Sisters of St. Joseph of Lyon, Maine, "History," <<http://www.C.S.J.winslowmaine.org/history.html>>.

¹³ Michelle Reagan, "Fr. Jean Pierre Medaille," Jan 12, 2015. <<https://www.youtube.com/watch?v=AxJLCKl18fs>>.

¹⁴ Carol K. Coburn and Martha Smith, *Spirited Lives: How Nuns Shaped Catholic Culture and American Life, 1836-1920* (Chapel Hill, NC: University of North Carolina Press, 1999).

¹⁵ *The Catholic Encyclopedia*, "Jeanne Fontbonne," retrieved October 5, 2017 from New Advent. <<http://www.newadvent.org/cathen/06127b.htm>>.

¹⁶ *Challenge From the Fount*, trans. and ed. Sisters of St. Joseph, Brooklyn from *Dans les Sillons du Petit Desein*, 1943 conference at the Lyon, France Motherhouse (Brooklyn, NY: Sisters of St. Joseph, 1953).

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Fontbonne, who was living with her family. He called upon her to return and reorganize the Sisters of St. Joseph.¹⁷ Fontbonne left her family, took the name Mother St. John, and reinstated the Sisters of St. Joseph in Lyon on August 15, 1807. With the support of the church and the government, Mother St. John succeeded. In 1812, Napoleon authorized all the Sisters of St. Joseph in the Lyon Diocese. Groups of Sisters that had lived in independent communities were centralized, went to a formal novitiate and adopted an industrial model.¹⁸ By the time of her death in 1843, there were 244 convents in France under one central motherhouse.¹⁹

On March 20, 1827, Joseph Rosati was appointed the first Bishop of St. Louis, Missouri. The influx of population in the many states and territories constituting his diocese brought with it pressing demands for the two traditional resources: men and money. He invited Jesuits to undertake new ministries in his diocese, and was asking for women religious to come to run a hospital and to be teachers.²⁰ A lay woman, Countess Felicité de Duras, read about Rosati's needs as well as about the Sisters of St. Joseph in the *Annales* published by the Society for the Propagation of the Faith, an international association coordinating assistance for missionary priests, brothers, and nuns. Approaching both the bishop and Mother St. John, the countess offered to pay the passage of Sisters who would travel to minister in the New World. Advocating for the value of the Sisters of St. Joseph, she wrote to Bishop Rosati that "They take charge of free schools and boarding schools, hospitals, asylums for foundlings or for the aged, they may look after prisoners, attend the poor and the sick in their houses, take care of the infected – they are ready for anything."²¹

When Mother St. John asked for volunteers to go to America, six Sisters responded. On March 6, 1836, Bishop Rosati met the Sisters in New Orleans and accompanied them to St. Louis; they were taken to two French-Canadian settlements, one at Carondelet and the other at Cahokia. Cahokia had constant inundations from the Mississippi River. In 1844, a catastrophic flood forced the abandonment of the Cahokia mission.²² However, Carondelet became the seed for many other congregations of the Sisters of St. Joseph throughout the United States.²³

In Carondelet, the original Sisters started a boarding school for girls in their small log cabin and also took in deaf mutes and orphans. In response to Bishop Rosati's original call to the Sisters of St. Joseph to be teachers of deaf children, two Sisters who had been trained to teach the deaf arrived a year later. On one ceiling vault of the cathedral in St. Louis there is a mosaic of a Sister of St. Joseph with deaf children.²⁴

The congregation expanded. In October of 1837, the first American postulant, or new candidate to join the Sisters, entered the community. American Sisters made their own decisions to enter religious life. Spiritual

¹⁷ Edna McKeever, C.S.J., "Founder's Day Presentation," (presentation given at Sisters of St. Joseph, Brentwood, NY, 2003). Sisters of St. Joseph Brentwood Archives.

¹⁸ Byrne, C.S.J., "Remembering into Our Future."

¹⁹ Elinor Tong Dehey, ed., "Sisters of St. Joseph of Brentwood," *Religious Orders of Women in the United States* (Hammond, IN: W.B. Conkey Company, 1913)

²⁰ John E. Rybolt, C.M., "Joseph Rosati, C.M. (1789-1843): Pioneer American Bishop," *Vincentiana* 48 (2004): 394-403.

²¹ McKeever, C.S.J., "Founder's Day Presentation."

²² History of St. Louis neighborhoods, "Carondelet," <<https://www.stlouis-mo.gov/archive/neighborhood-histories-norbury-wayman/carondelet/churches6.htm>>.

²³ McKeever, C.S.J., "Founder's Day Presentation."

²⁴ Arch City Religion, "Cathedral Basilica of St. Louis Mosaics," <<https://www.archcityreligion.org/mosaics/>>

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reasons and their interactions with the Sisters influenced them. Some saw the life of the Sisters as an alternative to gender expectations and traditional family life.²⁵ The congregation soon spread throughout the area and beyond. In 1847, a group of Sisters moved to Philadelphia at the bishop's request. Over the next decade, Sisters from the Carondelet and Philadelphia communities founded new houses in the United States and Canada, including in St. Paul, Minnesota; Toronto, Hamilton, and Ontario, Canada; Wheeling, West Virginia; and Buffalo, New York.²⁶

The Sisters of St. Joseph in Brooklyn and Flushing

In 1856, at the request of Bishop John Loughlin of the new diocese of Brooklyn, which extended from Williamsburg to Montauk Point, the Philadelphia community sent Mother Austin Kean to be the superior of a new foundation. This was the beginning of the Sisters of St. Joseph of Brentwood.²⁷ Since the Bishop of Philadelphia did not want any more Sisters to leave his diocese, two Sisters were sent from Buffalo.²⁸ Sisters Baptista Hanson and Theodosia Hagemann met Mother Austin Kean in Williamsburg on September 1, 1836 and they opened a school on September 8, 1836. Their housing and possessions were meagre. Looking back years later, Mother Austin wrote: "It would not take long to give here the inventory of the house, four beds, a few chairs, one table, a scarcity of utensils were all it contained. The only light was a candle in a bottle found in the cellar, our food purchased with money left over from travel."²⁹ In the early 19th century, Catholics had been a small minority and there were few problems. However, with the influx of Irish and German immigrants who were Catholic, the population grew and so did the intolerance. Groups such as the Know Nothings and Ku Klux Klan were determined to protect religion from "popery." Catholic nuns with their strange clothing and unorthodox life styles bore the brunt of suspicion. They were seen as abnormal and contributing to the "feminization" of the church. The Sisters experienced spitting, name calling, and stone throwing. To leave the house in order to go to the store or care for the sick they wore large black straw bonnets which masked their religious habits.³⁰

In October 1856, their first postulant, Maria Tello, joined them. Following a spiritual calling and the model set by other women religious, more women joined with the desire to offer service and participate in an alternative lifestyle. After four years, the community had grown so quickly they had to find space for a new motherhouse and their academy. In 1860, Bishop Loughlin informed Mother Austin that there was a school property for sale in St. Michael's Parish in Flushing, NY. Welcomed by the pastor, Mother Austin transferred the motherhouse, novitiate, and academy to the former Episcopal St. Thomas Hall at the corner of Jasmine and Sanford

²⁵ Coburn and Smith, *Spirited Lives*.

²⁶ McKeever, C.S.J., "Founder's Day Presentation"; Margaret Quinn, C.S.J., "A View of Brentwood," pamphlet prepared for the National Event of the Federation, Brentwood, New York, April 1981. Sisters of St. Joseph Brentwood Archives.

²⁷ Letter from Bishop Loughlin to Mother St. John Fournier, January 25, 1856. Sisters of St. Joseph Archives, Chestnut Hill, Pennsylvania.

²⁸ Letter from Bishop Loughlin to Mother St. John Fournier, January 25, 1856. Sisters of St. Joseph Archives, Chestnut Hill, Pennsylvania.

²⁹ Sisters of St. Joseph, Brentwood, *Annals*, vol. 5 (Brentwood, NY: Sisters of St. Joseph, 1896-1901), 267-290. Sisters of St. Joseph Brentwood Archives.

³⁰ Coburn and Smith, *Spirited Lives*; Sisters of St. Joseph Brentwood Archives.

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Avenues. It was a large, red brick building surrounded by trees. Succeeding superiors later replaced the quaint old building with a more modern structure.³¹

Flushing, which had remained a relatively rural, agricultural community well into the early nineteenth century, retained a strong community of Quakers which dated from the area's early settlement and the general population remained primarily Protestant. Initially, when the first fifteen Sisters arrived, the Quaker and Presbyterian community settled there did not really understand their way of life. However, as the Sisters became known for their contribution in educating young people, and as the entire community shared the common stress of the Civil War, attitudes changed. As their neighbors witnessed the good work the Sisters were doing for the children and people of the community, the Flushing convent became a place of community pride.³²

The numbers of Sisters continued to grow and extensions were added to the building to accommodate them and the students in the academy. In 1868, a large chapel was added. That same year, Bishop Loughlin asked the Sisters of St. Joseph to administer and staff an asylum for boys in Brooklyn which became known as St. John's Home.³³

Mother Teresa Mullen held office as general superior for twenty-four years. During that time there was a great increase in the numbers of Sisters and an expansion of ministries. Two wings had to be added to the main building. In 1891, Bishop John Loughlin requested that the Sisters of St. Joseph "attempt" to operate a hospital to meet the needs of the population of the Brooklyn Diocese. Their efforts would result in the establishment of the first institution for the care of the sick and infirm in the northwest area of Queens. Employees of the Long Island Railroad and local factory workers donated two months of voluntary labor to renovate the buildings on the property purchased by the bishop into a two-story hospital building and a hospital convent for the Sisters. When it opened for patients on May 23, 1891, St. John's Hospital had six beds in the basement, thirteen beds on the upper floors and an operating room on the second floor.³⁴

During the 1870s and 80s, the Sisters regularly left Flushing to establish or staff schools within the Diocese of Brooklyn. By 1892, they were operating and staffing St. Peter's Home for Working Girls on Hicks Street in Brooklyn, St. John's Long Island City Hospital, St. Malachy's Home in East New York, teacher training centers for young women, and twenty-two parish schools in addition to St. John's Home.

In 1892, Mother Mary Louis (Catherine Crummey) became general superior. Born in downtown Brooklyn in 1847, Catherine Crummey attended and graduated from St. Joseph's Academy in Flushing with a degree in music in 1867. As a student in the academy, she had displayed inborn leadership skills and her personality and talent made her well liked. She entered the Sisters' convent in Flushing as a novitiate two months later. After formally professing as a nun, the young and energetic Sister Mary Louis was placed in charge of the

³¹ Sisters of St. Joseph Brentwood, *The Flowering Staff: A Centenary Yearbook, 1856-1956* (Brentwood, NY: Sisters of St. Joseph, 1956).

³² Henry D. Waller, *History of the Town of Flushing, Long Island, New York* (Flushing, NY: J.H. Ridenour, 1899), 185-86; Sisters of St. Joseph Brentwood, *The Flowering Staff*.

³³ Sister Mary Ignatius Meany, C.S.J., *By Railway or Rainbow: A History of the Sisters of St. Joseph of Brentwood* (Brentwood, NY: The Pine Press, 1964).

³⁴ Meany, C.S.J., *By Railway or Rainbow*.

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Diocese's music programs in its parochial schools, high schools, and academies. Her election to the role of General Superior by the 300-member congregation was the beginning of her long and successful career as the leader of the Sisters in Flushing (and later Brentwood).³⁵

She quickly realized that the grounds in Flushing were in full use and could not be extended; however, the Sisters needed more buildings to accommodate themselves, their school, and their expanding services. In the more than thirty years since they had arrived, Flushing had transformed from a growing, but relatively quiet, suburban area into a thriving and populous locality filled with activity and the noise of trolleys and horses and wagons. Mother Mary Louis felt that the training of novices and the need for quiet for the Sisters required different surroundings and reached out to Bishop McDonnell with her concerns.

The Sisters of St. Joseph move to Brentwood

The community that would become Brentwood was first settled in 1850 by a utopian community. The residents of Modern Times, a pioneer experiment in communal living, had no rules, no laws, no money, and "free love." Eventually, the community became notorious after the original idealists were joined by new members and its reputation for eccentric and non-conventional behavior grew. Ultimately, the experiment failed. Modern Times was renamed Brentwood in 1864 after the village of Brentwood in Essex, England.³⁶

In 1863, Robert Pearsall, a wealthy businessman who had made his fortune in the wholesale grocery business, bought a 12-acre tract of land in Brentwood. He built an elaborate house modeled on a French chateau and hired Frederick Law Olmsted to design the grounds. Olmsted created an arboretum with trees, flower beds, flowering shrubs, lawns, hedges, walks, lily ponds, and an artificial lake. Pearsall was also interested in scientific architecture and established a gentleman's farm, where his wife, Elizabeth, briefly operated an agricultural school for women. In 1871, only a year after the house was completed, Pearsall died.³⁷ Elizabeth closed the estate and moved to Italy with her children. While they did occasionally return, her son, Harold, ultimately sold the property in February 1888 to the real estate agency of Hart, Studley and Killam.³⁸

By the late nineteenth century, middle- and upper-class New York City residents were increasingly attracted to Long Island for its recreational potential. Located near the Long Island Railroad's Brentwood station, the former Pearsall Estate promised to be a successful summer resort. Hart purchased additional land, built the 125-room Austral Hotel, and renamed the property Pine Park. Guests began arriving in April 1888. However, in spite of its location and the reputed health benefits of the air in Pine Park, it never received the business that had been expected. The hotel failed financially within only a few years, and the defunct Austral Hotel

³⁵ Meany, C.S.J., *By Railway or Rainbow*; "Superior General Mary Louis Dies at Brentwood," *The Brooklyn Daily Eagle*, May 23, 1932; "Mother Mary Louis Dies in Convent at 80," *New York Times*, May 24, 1932.

³⁶ Verne Dyson, "A History of Modern Times," Brentwood Public Library, 2010, http://brentwoodnylibrary.org/modern_times/modern_times.htm; Roger Wunderlich, *Low Living and High Thinking at Modern Times, New York* (Syracuse, New York: Syracuse University Press, 1992).

³⁷ Brentwood History Wiki, "The Pearsalls." <<http://bplhistorywiki.pbworks.com/w/page/7091560/The%20Pearsalls>>.

³⁸ M.A. Koferi, ed., "Robert Pearsall Estate", Brentwood History, *Local History Newsletter*, 2007; Jason Adam Klosowicz, *Images of America: Brentwood* (Charleston, SC: Arcadia Publishing, 2008), 24.

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Corporation put the property up for sale, including the Austral Hotel, the Pearsall House, and other outbuildings.

Charles Van Nostrand, a friend of the bishop, noticed the real estate listing for the 350-acre property in Brentwood, and advised Bishop Charles Edward McDonnell that the church should purchase it. Aware that the Sisters were in need of additional space, Bishop McDonnell contacted Mother Mary Louis and suggested she buy it.³⁹ After visiting the estate, Mother Mary Louis purchased the property for the Sisters of St. Joseph in February 1896 and began moving in.⁴⁰ Soon after they arrived, the Sisters received a threat from the Ku Klux Klan, which was active on Long Island, in the form of a cross burned in the woods near the convent gate. However, the incident was not repeated.⁴¹ As they made progress with refitting the buildings on-site to their use, the Sisters moved from Flushing to Brentwood in small groups. The Sisters used the Pearsall House as their residence, which they renamed St. Charles Cottage, and the Austral Hotel functioned as a retreat space and overflow housing for visiting Sisters.

Mother Mary Louis and the Growth of the Brentwood Campus

Although the Pine Park (Brentwood) property was purchased in 1896, the Sisters continued to operate the Academy of St. Joseph from their property in Flushing. Mother Mary Louis had big plans for the Sisters' expansive new property. At its heart, she aimed to build a complex of large buildings surrounding a quadrangle which would include the academy, a college, a convent, a novitiate and Sacred Heart Chapel. Creating a space for the academy on the quiet Brentwood campus was her first priority.

In 1901, she commissioned architects Schickel and Ditmars to design an academy building.⁴² Schickel & Ditmars were a Manhattan firm that designed a great many Gothic style churches and worked very closely with the Catholic Archdiocese of New York, designing churches, hospitals and office buildings. J. William Schickel, the primary architect, was well known for his ecclesiastical complexes. While the Sisters were happy to adapt the existing buildings on the property, the academy was their first major contribution to the campus's built landscape. Designed in a Spanish Mission Revival style, the academy was an impressive, three-story building constructed simply and well. Built of Mount Holly light-colored pressed brick, granite, and limestone, the academy building featured arched windows, decorative through-cornice parapets and dormers, and a red slate roof. The building's fireproof construction, including its masonry walls and floor plates made of iron beams and fireproof blocks, made the building safer for students and more attractive to their families. While no evidence has been found suggesting that Mother Mary Louis or the Sisters expressed a preference for the Spanish Mission Revival architectural style, the construction of the academy set the architectural tone for the entire campus.

³⁹ Meany, C.S.J., *By Railway or Rainbow*; Brentwood Sanatorium Corporation, "Brentwood Long Island: In the Heart of the Pine Belt," Brooklyn, NY: G.B. Studley, 1899. Pamphlet. Sisters of St. Joseph Archives.

⁴⁰ Jay Berger, "The Brentwood History Trail Guide," Brentwood Public Library, 1992.
<http://brentwoodnylibrary.org/brentwoodtrail/brentwoodtrail.htm>; Dyson, *A Century of Brentwood*, 197-199.

⁴¹ Meany, C.S.J., *By Railway or Rainbow*.

⁴² "St. Joseph's In the Pines: a \$300,000 Women's College Building to Be Erected at Brentwood," *Brooklyn Daily Eagle*, February 18, 1900; "Site of New Convent Blessed," *Brooklyn Daily Eagle*, March 20, 1901.

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Kyran A. Murphy, of Brooklyn, was hired as the contractor for the building. In anticipation of the construction of the academy and future buildings on the campus, the Long Island Railroad company constructed a spur from the Brentwood Station into the campus in 1901. Known as the "Sisters' Siding," this track allowed for the massive amounts of stone, bricks, lime, iron beams, and other building material to be transported within feet of the growing complex. The building, which had about 30 rooms, included kindergarten and regular classrooms, reception rooms and parlors, assembly room, library, laboratory, a dark room for photography, a director's office, and pharmacy, infirmary, and dormitory space.⁴³

The Academy Building, also known initially as St. Charles Hall, was completed in 1903 and opened to its first academic class on June 1.⁴⁴ Ninety-seven students, all female, enrolled soon after the academy opened in Brentwood, and by November the Sisters had 167 students. The Sisters' good reputation as educators followed them to Brentwood; families were not only pleased by the excellent academic program, but also the school environment and the beauty of the grounds. After the completion of the new building, the last significant group of Sisters moved from Flushing to the Brentwood campus. To accommodate the full congregation, the Sisters shifted the use of the buildings by 1903; the Austral Hotel became the motherhouse and novitiate and the Pearsall House became a Chaplains' residence. Saint Expedite Cottage, another former hotel building, became the academy infirmary.

After the Sisters left for Brentwood, the former convent in Flushing became St. Joseph Home for Girls, and Sisters cared for orphans in the diocese. When the orphanage closed in 1936, the Sisters used the building to provide day care for pre-school children in Queens and as a residence for elderly Sisters. In 1948, in order to provide needed space for high school education, an annex to Bishop McDonnell Memorial High School was started in the building where the orphans had attended elementary school. With the construction of new high schools by the diocese during the late sixties, the annex was no longer needed.⁴⁵ Since the property in Brentwood and newer buildings fulfilled the Sisters' needs, the old building and property were sold in 1967.

The academy in Brentwood soon earned a reputation as one of the most valued and best equipped schools for the education of young women. It became synonymous with high intellectual standards, religious education, and the cultivation of talent and leadership. In addition to the American students who attended, many families from Puerto Rico and South and Central America sent their daughters to be educated there.⁴⁶

By 1911, the Academy had outgrown its original building and Mother Mary Louis began making plans to expand it. She hired architect Isaac E. Ditmars (Schickel died in 1907), who drew up plans for an assembly building, kitchen, and boiler room. Connected to the rear elevation of St. Charles Hall with an enclosed two-story hyphen, St. Louis Hall sits perpendicular to St. Charles. Stylistically, it mirrors the design of the original building through its use of materials, massing, and arched windows. The cornerstone was laid on November 17, 1912, and the building was completed the following year. The four-story St. Louis Hall contained dining

⁴³ "Beginning of a Larger Group to Be Used by the Sisters of St. Joseph for a Women's College and Convent," *Brooklyn Daily Eagle*, November 10, 1901;

⁴⁴ "St. Joseph's in the Pines Dedicates New Academy," *Brooklyn Daily Eagle*, June 11, 1903; "Father Murray Rejoiced," *Brooklyn Daily Eagle*, June 13, 1903.

⁴⁵ Sisters of St. Joseph Brentwood, *The Flowering Staff*.

⁴⁶ Meany, C.S.J., *By Railway or Rainbow*; "Academy of Saint Joseph-in-the-Pines," *Brooklyn Daily Eagle*, September 7, 1905.

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rooms, sculleries, twenty-four music rooms, a large chapel space on the third floor, assembly hall, and drying and storage space in the attic.⁴⁷ St. Charles and St. Louis Halls together formed what later became known as the elementary school and assembly hall.

While St. Louis Hall provided additional and much-needed space, Mother Mary Louis knew that it would not alone be sufficient to serve the needs of the growing Academy of St. Joseph. She commissioned the Academy building, to be constructed west of St. Charles Hall, the same year. Ditmars designed the four-story, U-shaped main academy building and maintained the established continuity of form, materials, and style to be consistent with the earlier academy buildings. As before, Ditmars relied on granite, light brick, and iron beams as well as reinforced concrete underflooring to create an imposing, fireproof building.⁴⁸ Limestone detailing, Mission revival through-cornice curved and stepped pediments, and a large central copper cupola with a 10-foot white Carrara marble statue of St. Joseph decorate the building. Construction of the building began on February 28, 1912 and was completed on November 4, 1913. St. Joseph's Hall included an impressive, highly decorated reception hall, wide corridors, science studios, a gymnasium, assembly room, library, classrooms, study halls, dormitories, and private rooms.⁴⁹ Once construction was completed, the Sisters were able to devote St. Charles Hall to the education of elementary school students and the new St. Joseph's Hall to high school students.

Aside from the decade-long project of building the academy, construction on the campus was initially minimal and primarily consisted of outbuildings that helped support the necessary functions of the campus. The mother house had its own stable with carriages and horses for transportation. The Sisters also operated a working farm and a barn with milk cows so that the Sisters and students were well supplied with milk, vegetables and fruit. In 1907, Calvary Cemetery was established on three acres in the southeast corner of the property; it was formally consecrated on May 31, 1909 and remains the primary burying ground for the Sisters.⁵⁰

During the first decade of the twentieth century, the Sisters of St. Joseph became fully established at their Brentwood campus and continued expanding their missions and the congregation throughout the Diocese of Brooklyn. Mother Mary Louis worked closely with Bishop McDonnell and the Sisters responded to the needs of a growing Catholic population, many of whom were immigrants. Mother Mary Louis's success during her initial years as General Superior is evident not only in the building projects she undertook and the new missions and institutions she helped create, but also in her re-election to the position every three years by the growing Brentwood congregation. By 1906, the 50th anniversary of the foundation in Brooklyn, the congregation had 700 members represented in almost every parish in the Diocese.

In 1905, The Sisters founded St. Joseph Hospital in Far Rockaway. Previously, members of the community had to travel to Brooklyn or New York City for necessary medical care, and emergencies often resulted in death. The Far Rockaway community, much of which was Jewish, welcomed the Sisters. Patients who could

⁴⁷ Sisters of St. Joseph Brentwood Archives.

⁴⁸ Undated notice composed by Mother Mary Louis, General Superior, for an advertisement in an unspecified newspaper. Sisters of St. Joseph Brentwood Archives.

⁴⁹ "\$400,000 Building for St. Joseph's Academy," *Brooklyn Daily Eagle*, November 2, 1911; "St. Joseph's Hall," *Brooklyn Daily Eagle*, August 13, 1914.

⁵⁰ Klosowicz, *Images of America: Brentwood*.

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afford it paid one dollar a day for medical services, while those of less means paid as they could. The hospital grew quickly, and was expanded several times during the early twentieth century.⁵¹

In addition, Mother Mary Louis was especially interested in expanding the Sisters' educational missions and, concurrently, the educational opportunities available to the women under her care. The *Brooklyn Daily Eagle*, which recognized her as one of the leading educators in the order, later reported that:

Her supervision of the tutoring of the young candidates for the sisterhood in preparation for holding positions as teachers, and the direction for the studies and comfort of the students at the academy, endeared her to all who came within her province. Many of the principals in the parochial schools of the diocese spent their years of preparation for the sisterhood under the care and guidance of Mother Mary Louis at the convent in Brentwood.⁵²

During the early twentieth century, the Sisters opened two high schools, St. Joseph Commercial HS (1904), on Bridge Street in downtown Brooklyn, and St. Angela Hall Academy (1906), on Washington Avenue in the Clinton Hill section of Brooklyn, and the Sisters continued to administer and staff numerous parish elementary schools, as well as St. Brendan High School, a diocesan high school on East 12th street in the Midwood section of Brooklyn. The Sisters' educational ministry extended into Nassau and Suffolk counties as this part of Long Island became increasingly populated and more parish elementary schools were built. In 1923, the population of St. Anne's Parish in Brentwood had grown to the point where a parish elementary school was needed. It was quickly established and staffed by the Sisters of St. Joseph. In 1926, the diocese completed the new Bishop McDonnell Memorial High School in the Crown Heights neighborhood of Brooklyn. The Sisters of St. Joseph staffed the departments of Religion, English, Latin and Italian. Other congregations of women religious staffed the other departments; Bishop McDonnell was the only school in the diocese to be equally staffed by different religious orders. Soon after, St. Louis Convent was opened as a residence for the Sisters of St. Joseph on the school's faculty.⁵³ In 1931, St. Joseph Juniorate, a high school for young women who showed an interest in joining the congregation, was established at the former convent in Flushing. It was eventually moved to Bridge Street in downtown Brooklyn and was closed in 1956.⁵⁴

St. Joseph College in Brooklyn was founded in 1916 at the request of Bishop McDonnell, who saw the need for a college for women in the borough. While graduates of the Academy of St. Joseph and Sisters were accepted in and attended women's colleges, such as Barnard College, they were not often not welcomed socially due to their faith. In response to these challenges, Mother Mary Louis had hoped to build a college in Brentwood as an adjunct to the academy. Bishop McDonnell instead sent Sisters to establish St. Joseph College in the Clinton Hill neighborhood of Brooklyn, which already was home to Adelphi, Cathedral, St. John's and St. Francis Colleges. Mother Mary Louis's emphasis on the importance of education for the Sisters themselves is evident in that the three Sisters who served as the founding Dean and faculty, S. Celestine Gill, S. Lumena, and S. Augustine Maria, all had Master's degrees. By 1925, five Sister faculty members had Doctorates. From its first class of twelve students, the college expanded; a decade later, enrollment had

⁵¹ St. John's Episcopal Hospital, "History," available at <<https://www.ehs.org/about/history>>.

⁵² "Superior General Mary Louis Dies at Brentwood," *Brooklyn Daily Eagle*, May 23, 1932.

⁵³ Retired Schools, "Diocese of Brooklyn: Bishop McDonnell Memorial High School for Girls," available at: <<http://oripter.com/catholic%20mcdonnell%20facts.html>>; Retired Schools, "Vintage Photos: Bishop McDonnell," available at: <<http://oripter.com/catholic%20mcdonnell%20photos%203.html>>.

⁵⁴ Retired Schools, "Diocese of Brooklyn: Juniorate of the Sisters of St. Joseph," available at: <<http://oripter.com/catholic%20juniorate%20of%20the%20sisters%20of%20st%20joseph.html>>.

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increased to over 200 students and the campus had expanded to include several buildings. The academic excellence and model the Sisters set as successful, educated women was a clear inspiration to the first classes of students; several of these women went on to earn doctorates, medical and law degrees.⁵⁵

As the congregation and its missions continued to grow, the residential facilities on the Brentwood Campus became increasingly inadequate. This necessity provided the final impetus for Mother Mary Louis to continue with her plans for expanding the campus to include a new convent and central chapel. Ground was broken for both buildings on March 19, 1927.

Designed in a simple, Mission Revival style, St. Joseph's Convent was built of the same materials and had similar massing to the academy buildings completed decades earlier. A two-story columned entryway and two-story colonnaded piazza lend touches of the Renaissance Revival style to the exterior. Otherwise, the building is simpler in nature than its predecessors. Large, arched windows light the more public, first floor interiors and more modest upper floors. The building opened on January 15, 1929 as a residence for forty-four professed Sisters engaged in administration of the convent, in teaching at the academy and in nearby schools, and in other ministries. The novitiate remained in the Austral hotel. The first floor had parlors, kitchen and a large dining room, the second floor was used as an infirmary for sick and retired Sisters, and general living and sleeping quarters are located on the third and fourth floors. Simple architectural details and art decorates the otherwise simple building. One striking feature is its stained-glass window depicting St. Joseph which dominates the main stairs in the entrance of the convent and is dedicated to the memory of Mother de Chantal Keating, a sister remembered both for her nursing accomplishments in Wheeling, West Virginia, during the Civil War and also for her devoted care of orphans in Brooklyn. In addition, seven statues were removed from the Flushing motherhouse and brought to the new convent.⁵⁶

Mother Mary Louis envisioned Sacred Heart Chapel, which would connect the academy and convent buildings, as the spiritual heart of the community and wanted the design of the chapel to emphasize the strength and spirituality of female saints. She saw it as a sacred space of prayer and worship for women, a place of beauty and serenity for the Sisters, novices and academy students. She enlisted Sister St. Teresa Duane, an artist and art teacher in the academy, to work with her as the liaison between the architect and the congregation. They wanted the chapel to reflect femininity in its soft tones and represent valiant women in the sculptures of women saints. Sister St. Teresa worked closely with the architects in the choice of materials and furnishings to combine sacramental significance with femininity.⁵⁷

Principal architect was Frederick V. Olmsted of Murphy & Olmsted, Washington, DC, who worked closely with Sister Saint Teresa Duane. Associate local architect was Robert J. Reiley. The marble work was done by Alexander Pelli of Elmhurst, NY. Of note is the St. Louis statue, sculpted by Rene Chambellan, famous for his Art Deco architectural sculpture. The sanctuary mural was painted by Frederick (Fritz) A. Benzenberg (also known for the murals in The Little Church Around the Corner/Church of the Transfiguration in New York City). The interlocking terracotta tiles that cover

⁵⁵ Mary Florence Burns, C.S.J., "Centennial of St. Joseph's College, New York," *Focusing*, 6 (2016): 8-9; St. Joseph's College, "History," available at <<http://www.sjcnyc.edu/about/history>>; The college began accepting male students in 1969. It retains its original campus, as well as a secondary campus in Patchogue, and the Sisters maintain a relationship with the College.

⁵⁶ "View of Brentwood" pamphlet, no author or date (ca. 1920). Sisters of St. Joseph Brentwood Archives.

⁵⁷ Meany, C.S.J., *By Railway or Rainbow*.

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the vaulted ceiling, as mentioned above, are Guastavino; other examples of this work may be found in the Cathedral of St. John the Divine, the Ellis Island Registry Room, and Grand Central Station, all in New York City.⁵⁸

Frederick V. Murphy wrote "We hope to do something that will be much praised" and noted that he appreciated "the spiritual illumination of all her [Sister St. Teresa's] suggestions."⁵⁹ In August 1928, the façade was bulging due to the weight of the bells. The design was adjusted to include a campanile to house the bells and a cloister (ambulatory) designed to connect the chapel and campanile was added to the plans. The groundbreaking for campanile and cloister was held on June 3, 1930.

The booklet published for the dedication of the chapel in 1933 includes the following description:

Simplicity is the keynote of the façade. It is devoid of ornament, accented by only three entrances and the rose window. The architecture of the front and of the campanile is based on the Spanish and Romanesque style. Rising to a height of one hundred forty feet, the campanile has a mosaic dome of blue and gold, sheltering its three bells.

The narthex, with its stone walls and elaborately intricate ceiling, suggests an early Romanesque source. The color scheme is quiet but interesting, preparing the visitor for the beauty of the interior. The nave is simple in design. Though the walls and the ceiling seem to be of the same material, their component parts are separate. The ceiling is of Guastavino tile in varied tones to harmonize with the marble and stone of the walls. Long golden bands of intricate mosaic accentuate the beauty of the arches.

In the center of the apse dome, in a field of deep blue sprinkled with stars, is a figure of the Sacred Heart with arms extended in loving invitation. Two groups of celestial spirits and of saintly figures flank the central picture. In the uppermost part of the dome is the vine, symbolic of our Christian life. Lower on the walls of the apse are frescoed figures representing the nine choirs of angels. Just below them on either side are the statues of Saints Peter and Paul. Under a canopy on the front of the sanctuary arch on the left is the statue of St. Louis, King of France --patron of Reverend Mother Mary Louis. On the right, honoring the patron of a later Reverend Mother, is a statue of Saint Jane Frances de Chantal.⁶⁰

Fittingly, the sanctuary is lavish in ornamentation. The altar and piers are Algerian onyx. The four columns in the rear of the altar are blood-red Moroccan onyx. Venetian mosaic is utilized in the dome of the baldachin, showing a blue field with symbols of the Passion. The same material in many tones of gold forms the Eucharistic symbols in the onyx in the altar front. The tabernacle, candlesticks, crucifix with silver corpus, jeweled sanctuary lamp, and communion rail gates, are of gold-plated bronze. This exquisite metal work suggests Byzantine and Romanesque style. The communion rail itself shows a series of geometrical patterns in pierced Verdella marble, enriched with gold mosaic.

The alabaster windows are uncommon and carved with designs of early Christian and Byzantine decoration. The design is in relief, and the alabaster, having been stained, admits light in an amber tone. In the arch soffits of the side aisles is gilded gesso on a dull green background in early Christian motifs and sacred monograms, worked into graceful all-over patterns.

Along the nave walls, in niches and panels at the sides of the clerestory windows are marble statues of female saints. They include Saints Margaret Mary, Catherine of Siena, Thérèse, Joan of Arc, Bridget, and Ursula. The statues are

⁵⁸ Christopher Gray, "An Architect Who Achieved Vaulting Success," *The New York Times*, May 12, 1996.

⁵⁹ Quinn, C.S.J., "A View of Brentwood."

⁶⁰ Sisters of St. Joseph, Brentwood, "Dedication of Sacred Heart Chapel, Brentwood, Long Island, N.Y.," (Brentwood, NY: Sisters of St. Joseph, 1933).

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Byzantine in style and carefully chosen as patronesses suitable for all who might worship in this chapel: fully-professed Sisters, novices, academy girls. Under the rose window in the organ gallery is a figure of St. Cecilia, patron of music.

There are two side altars with niches decorated in the manner of early Christian churches. Bas-relief Stations of the Cross are carved on the pilasters in the side aisles, unobtrusively forming a part of the colorful but subdued Rosato marble.

In the lunettes between the ceiling vaults are representations of the Twelve Promises of the Sacred Heart, in gold and blue. Romanesque stained-glass windows, with intricate borders and panels of sacred symbols, tone the light coming through the clerestory. The pure reds and blues enhance the sienna-toned sandstone and rose-tinted marble.

Marble and stone are drawn from all over the world: the stone walls are Briar Hill sandstone from Ohio; the pilasters, borders, and cornices are Rosato marble from Italy; the panels along the side aisles are Brocatelle marble from Spain. On the floor of the sanctuary are large squares of Bois Jourdan marble from France, dark strips of Cardiff marble from Maryland, light green panels of Connemara marble, red Numidian jasper from Algeria, and light red Verona and Fleur de Peche marble from Italy. The aisles of the Chapel are Cardiff green, an American product. The elaborately designed borders and inlays of Italian marble on the balcony fronts are of the Cosmati school.

The pews, doors, and confessionals are Appalachian oak.

The lighting fixtures, designed by the architects, are unusual and simple, with old votive crowns as the source of form and ornamentation in the larger fixtures. The two reading lamps are primitive forms of sanctuary lamps used by the Roman martyrs in the catacombs.⁶¹

Sadly, Sister St. Teresa, who had been critical to the chapel's design, became seriously ill and died in 1929 while the chapel was still under construction. The first Mass was held on Easter Sunday, April 20, 1930 when the building remained unfinished. Mother Mary Louis died on May 22, 1932 before the chapel and campanile were officially dedicated on April 18, 1933.⁶²

General Superior of the Sisters of St. Joseph for 40 of her 60 years as a nun, Mother Mary Louis embodied leadership and vision. Her skills and achievements were recognized and rewarded by her fellow Sisters throughout her career. In her obituary, the *Brooklyn Daily Eagle* reported that "many times during her administration the nun requested that she be relieved of her high position but at each election, she was the unanimous choice of her associates for their superior."⁶³ She was committed to the formal education of the Sisters and was soon recognized as a driving force in education and health care. During her forty years in office, she founded thirty-two elementary schools, four high schools, two academies, one orphan asylum, three schools of nursing, a hospital, and a college. The Sisters also taught Christian doctrine in Sunday school, ran evening classes in religious instruction for adults, and visited the sick. In her honor, the Mary Louis

⁶¹ Sisters of St. Joseph, Brentwood, "Dedication of Sacred Heart Chapel."

⁶² Meany, C.S.J., *By Railway or Rainbow*; Euphemia van Renssalaer Wyatt and Frederick V. Murphy, "The Chapel at Brentwood," *Liturgical Arts: A Quarterly Devoted to the Arts of the Catholic Church* 2 (1933).

⁶³ "Superior General Mary Louis Dies at Brentwood," *Brooklyn Daily Eagle*, May 23, 1932; "Jane Francis Elected Head of St. Joseph's," *Brooklyn Daily Eagle*, August 15, 1932.

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Academy for girls was founded at the former Adikes estate in Jamaica, Queens. The school opened to its first class of students in 1936 and remains a successful educational institution in the borough.⁶⁴

In response to the request of Bishop Aloysius J. Willinger of Ponce, Puerto Rico, four Sisters were sent to found a mission in San German on July 31, 1930. Within a few years, missions were established at San Luis in Lajas and San Jorge in Santurce. This initiative grew so that at its highest point, Sisters taught in the Catholic University in Ponce, at Academia Maria Reina founded by the Sisters as a secondary school for girls, and in several parish schools. There were almost one hundred Sisters on the island.⁶⁵

Secondary education for young women was fostered with the foundation of two more congregational high schools: The Mary Louis Academy in 1936 and Fontbonne Hall Academy in 1937. This was followed by the opening of Stella Maris HS in 1943, and Sacred Heart Academy in 1949. The ongoing development and population of Long Island resulted in the creation of many new parishes in Queens, Nassau and Suffolk counties. From these parishes came continual requests for Sisters to teach in the parish schools and centers for religious instruction. The congregation continued to expand eastward and membership grew.

Sisters of St. Joseph, Brentwood, during the mid-Twentieth Century

By the time the Sisters of St. Joseph celebrated their 100th anniversary in 1956, their membership numbered 1,800 Sisters living and working in 85 missions across Long Island and seven in Puerto Rico. Their numbers only continued to grow, requiring additional facilities to train novices for religious life as well as for their educational ministry. Sisters had previously received novitiate training in the former Austral Hotel until the new novitiate building and Brentwood College, a novitiate college, opened on the motherhouse campus in 1955. The Austral was demolished March 28-April 5, 1960.⁶⁶

In 1954, growing out of the National Catholic Educational Association (NCEA), an inter-congregational effort by Sisters called the Sister Formation Conference was started. Until then, a woman would join an order, go through a short initial formation process in which she would learn about religious life and her order's specific charism, and then she would take over a classroom, all the while piecing together her own education over weekends and summers, often taking years to earn a bachelor's degree.⁶⁷ This movement sought to improve the pre-service and in-service professional and apostolic training of women religious. They were brought to this moment by increasing demands from society for better-trained teachers and by Pope Pius XII's calls for the adaptation of religious life to modern times. At a time when only a few hundred thousand women were even attending college, the women behind the model curriculum pushed for a four- to five-year formation program that would give women religious liberal arts training and advanced theological education, a field previously reserved solely for male seminarians. The construction of Brentwood College was part of this

⁶⁴ "Academy for Girls Planned for Fine Old Jamaica Estate," *Brooklyn Daily Eagle*, June 14, 1936; Rita Piro, "80th Anniversary at TMLA," *Focusing*, 6 (2016): 10; "Mother Mary Louis Dies in Convent at 80," *New York Times*, May 24, 1932.

⁶⁵ Sisters of St. Joseph Brentwood Archives.

⁶⁶ Sisters of St. Joseph Brentwood Archives.

⁶⁷ In this context, charism means a spiritual gift.

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educational trend. By 1964, 80 percent of Sisters in the United States had been trained under this model. This set the stage for the upheavals in religious life which were to come.⁶⁸

In Puerto Rico, the 1940s found the Sisters now also teaching in the Catholic University of Puerto Rico in Ponce, opening Escuela San Conrado, and founding a school at Santa Monica in Santurce. By the early 1950s, Santa Teresita School was staffed in Ponce. In 1967, Academia Maria Reina was founded as a secondary school for girls. In the states and in Puerto Rico, the Sisters of St. Joseph continued to be a force in education.

In 1962, the second Vatican Council issued a call to religious congregations to renew themselves. They were instructed to reclaim the vision of their founders and modernize their lifestyles.⁶⁹ For all women religious, it was a time of transition, struggle, change, loss and gain. They were not only affected by the changes in the church called for in the Vatican Council, but also by the changes in the nation during the tumultuous decade. The Sisters were not only working among the people, they were also studying on college and university campuses. Both these changes affected religious life.

In 1968, the different branches of the Sisters of St. Joseph in America held a renewal Chapter (legislative body). During this meeting, they established a new vision of living out religious life, which was published in *The Word Is Seed*. The congregation of the Sisters of St. Joseph was divided into five regions and a Sisters Forum was formed to provide a vehicle for input and participation in decision making. Instead of being assigned to their ministries and living places, a process was put in place for individual sisters to be part of the decision-making process. Sisters experimented with small group living, wore a modified habit, and began to wear secular dress on "rare occasions." Ministries expanded beyond education and health care and Sisters left school positions to fill all sorts of ministerial positions in areas of justice, immigration, prison ministry, and social services.⁷⁰

During this time, while experiencing these transitions in religious life, the Brentwood Sisters of St. Joseph remained hard at work. They opened St. Francis de Sales School for the Deaf and the Cleary School for the Deaf, acquired Bishop Kearney High School from the Diocese of Brooklyn, purchased property at Hampton Bays for St. Joseph Villa, which would be a retreat and vacation house, and opened Maria Regina Convent for ill and retired Sisters. The completion of Maria Regina in 1968 marked the last major addition to the campus during its forty-year period of rapid growth.

Later history of the Sisters of Saint Joseph, Brentwood

Meanwhile, the changes after Vatican II and the changing social climate had their effects on religious life. In the early 1970s, there was a loss of membership, as many Sisters reconsidered their original choice and left religious life. Vocations diminished and then became a trickle. The staffing of schools and institutions was no

⁶⁸ Dawn Araujo-Hawkins, "Relocating the prophetic witness of religious life: Religious formation conference at 60," *Global Sisters Report*, July 10, 2014, available at <<http://globalsistersreport.org/news/trends/religious-formation-conference-60-relocating-prophetic-witness-religious-life-6346>>.

⁶⁹ Walter M. Abbott, SJ, ed., "Perfectae Caritatis", *Documents of Vatican II* (New York: Herder and Herder, 1966).

⁷⁰ Sisters of St. Joseph, Brentwood, "Constitution of the Sisters of St. Joseph, Brentwood, New York," 2000. Sisters of St. Joseph Brentwood Archives.

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longer possible with an all-sister staff. Economic issues caused a strain on resources. In accord with new liturgical guidelines, the sanctuary of Sacred Heart Chapel was updated in 1986, and a new altar was positioned nearer the front. The communion rail gates were removed and used to decorate the front of the new altar.

Despite these changes, the Sisters remained strong. They continued to focus their efforts locally, through initiatives like the Learning Connection, which teaches English and other skills to the immigrant women in Brentwood, as well as nationally and internationally through missions to Appalachia, the Dominican Republic, Brazil, and elsewhere. In the summer of 1969 and on into the 1970s, a team of Sisters from several Joseph communities was sent to France to study the primitive documents of the congregation in their original language. This was a significant event in the life of the congregation and, as its history unfolded, these documents became a strong influence on its thinking and spirituality.

Providence House, which offers transitional housing and support to homeless, abused, and formerly incarcerated women and their children, was founded in 1979 by four Sisters of St. Joseph. There are currently three residences in Brooklyn and Queens. Sister Tesa Fitzgerald was involved in the founding of Hour Children when she became a foster parent to eight children of incarcerated mothers at the convent where she lived. She became its program director in 1987. In 1996, Hour Children became a 501 (c) (3) organization offering supportive services to other children of incarcerated mothers and the mothers themselves.

As the congregation looked to the future, the General Chapters held from 1974 – 2011 continued to attune the congregation to where it felt the spirit was leading them. The guiding vision was the increasing understanding of the spirituality and charism found in the primitive documents. From 1974-1986, the constitutions were under study and went through various revisions before the final copy was written and accepted. In 1984, the congregation wrote and adopted a "Vision Statement" whose opening words are: "We believe that we create the future as we move with the Spirit..."

From 1986-1994, there was a strong focus on re-appropriating the founding charism of the congregation and adapting it to the present times. The Chapters from 1994 – 2011 continued in this vein and focused on the congregation's strong belief that the charism of love and union with God and every neighbor was relevant to them and to the world.⁷¹ The concept of neighbor was extended beyond the human to all living beings and to earth itself. This spirituality enabled the Sisters to continue to search out how personnel and resources could be used to continue to fulfill their mission.

It was in this context that the congregation considered its resources and the use of the Brentwood property. On March 21, 2015, the Sisters of St. Joseph affirmed a Land Ethic Statement. In response to that statement, members of the congregation have formed new partnerships on Long Island, gathered information about the Long Island bioregion, implemented new initiatives, and continued other ecological projects. The land will be preserved from development and returned to agriculture, meadows and original woodlands. The Sisters of St. Joseph are collaborating with the Peconic Land Trust to analyze the land based on the soils, vegetation, built structures, and historical land uses. The long-term recommendations being considered include possible

⁷¹ Joan Wagner, S.S.J., *The Founding Charism and Heritage of the Sister of St. Joseph: Mythical Underpinnings for Apostolic Endeavor Today* (Chicago: Loyola University, 1998).

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conservation easement options and suggestions for land management that concentrate on the shared sense of mission, obligation, sacrifice, and perpetual care for the land.⁷²

As they look to the future, the Sisters are actively managing their 211-acre facility in a sustainable manner. Various programs such as the CSJ Organic Garden, Ecology Center, and the St. Joseph Farm have been implemented at the site relative to preservation of land and resources. Other sections of the property have been leased to organic farmers. Mindful of planetary degradation and the needs of the Long Island bioregion, they plan to respond by keeping the land in trust to serve the earth and the community.⁷³

The buildings in Brentwood that once were dedicated to the formation and spiritual lives of the Sisters and to the education of children and young women have been opened to other people and other uses. The academy building does not stand empty. It vibrates with life every day as neighborhood women come to the Learning Connection, preschoolers go to Shepherd's Gate, and the children and teenagers attending the MDQ Muslim school sit in the classrooms or play on the grounds. What were once the library and recreation hall are now used for meetings and events by varying organizations, and the gym is rented to local teams for various sports events. The basement houses additional classrooms, the CSJ Ecology Center and a hothouse. Our Lady of Grace Juniorate has become the home of St. Christopher Otile Social Services and provides essential services to people who need them. Maria Regina serves a skilled nursing facility which serves not only the needs of the Sisters but of the wider community.

Sacred Heart Chapel welcomes lay people to significant liturgies, such as at Christmas and Holy Week, concerts, and congregational events. Brentwood College has become St. Joseph Renewal Center and while one wing is used for congregational offices, the rest of the building is available for retreats, workshops and other events. St. Joseph Convent is still the motherhouse and home to many Sisters but it is in process of being renovated to meet the needs of an aging sister population for assisted living. The Brentwood buildings and property are not stagnant but have been opened to alternate uses by others whose work is consistent with the congregational mission and vision. The congregation continues to seek ways to use its resources to be faithful to its charism and mission and to create a viable legacy for the future.

⁷² Karen Burke, C.S.J., "In Response to Our Land Ethic: Partnering for Sacred Grounds," *Focusing*, 5 (2016): 6-8.

⁷³ Burke, C.S.J., "In Response to Our Land Ethic."

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Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State

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Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State

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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
 - Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State

10. Geographical Data

Acreage of Property 211.28
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>18</u> Zone	<u>648741</u> Easting	<u>4515640</u> Northing	3	<u>18</u> Zone	<u>648023</u> Easting	<u>4514572</u> Northing
2	<u>18</u> Zone	<u>648600</u> Easting	<u>4514084</u> Northing	4	<u>18</u> Zone	<u>648007</u> Easting	<u>4515469</u> Northing

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

The boundary is indicated by a heavy line on the enclosed map with scale.

Boundary Justification (Explain why the boundaries were selected.)

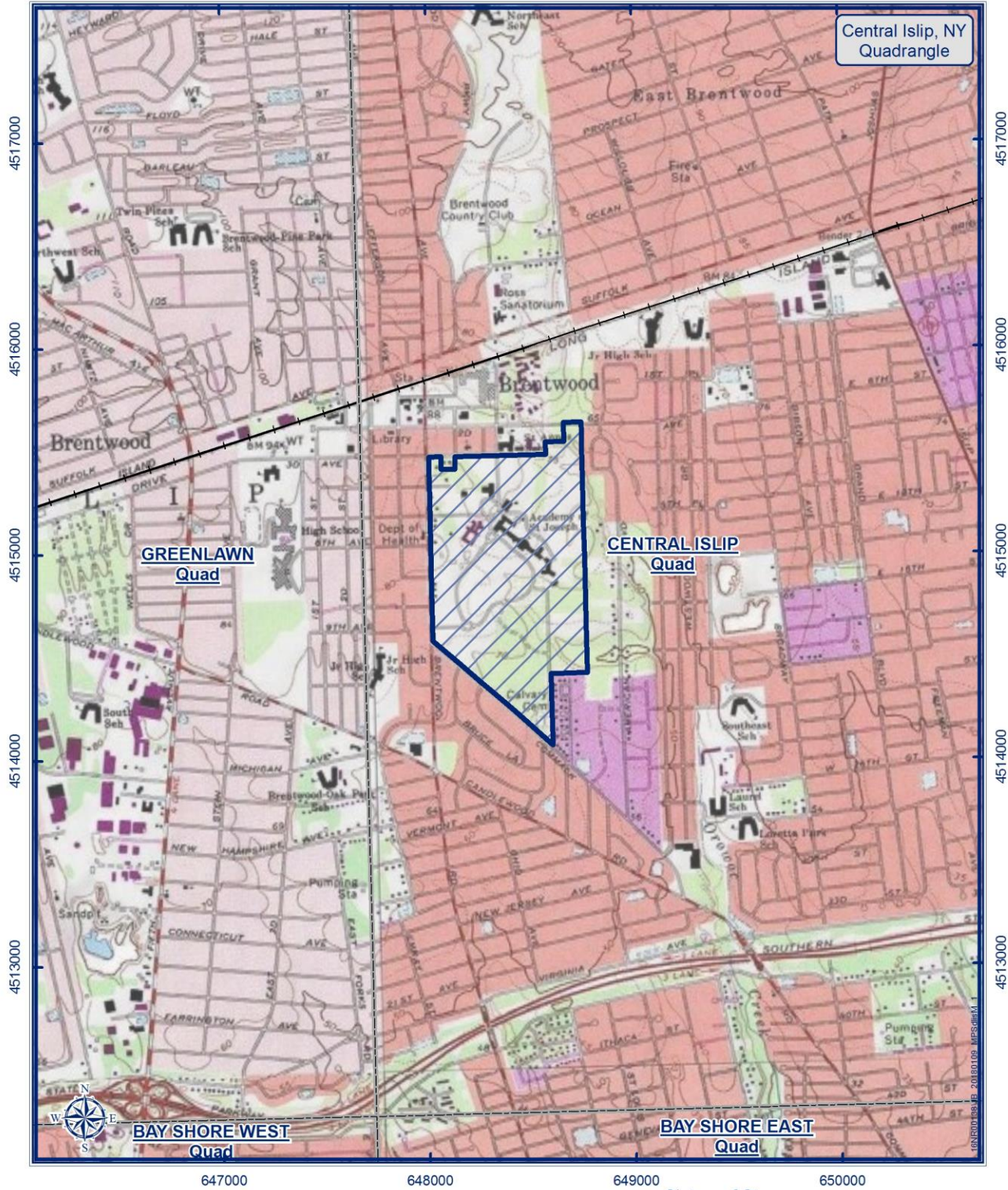
The boundary was drawn to include the land associated with the Sisters of St. Joseph campus in Brentwood. During the second half of the twentieth century, the Sisters began purchasing some of the parcels adjacent to their property. Most of these purchases were of properties along Brentwood Road; due to their later association with the Sisters, these have been determined to be non-contributing. As formal records of the parcel boundaries associated with these properties no longer exist, the eastern boundary has been drawn to include them. The northern, eastern, and southern boundaries of the campus reflects the historic extent of the property owned by the Sisters.

Sisters of St. Joseph Motherhouse, Brentwood
 Name of Property

Suffolk County, NY
 County and State

Sisters of St. Joseph Motherhouse, Brentwood
 Brentwood, Suffolk Co., NY

1725 Brentwood Road
 Brentwood, NY 11717



Coordinate System: NAD 1983 UTM Zone 18N
 Projection: Transverse Mercator
 Datum: North American 1983
 Units: Meter

1:24,000
 1 in = 2,000 ft



Sisters of St. Joseph
 Motherhouse,
 Brentwood



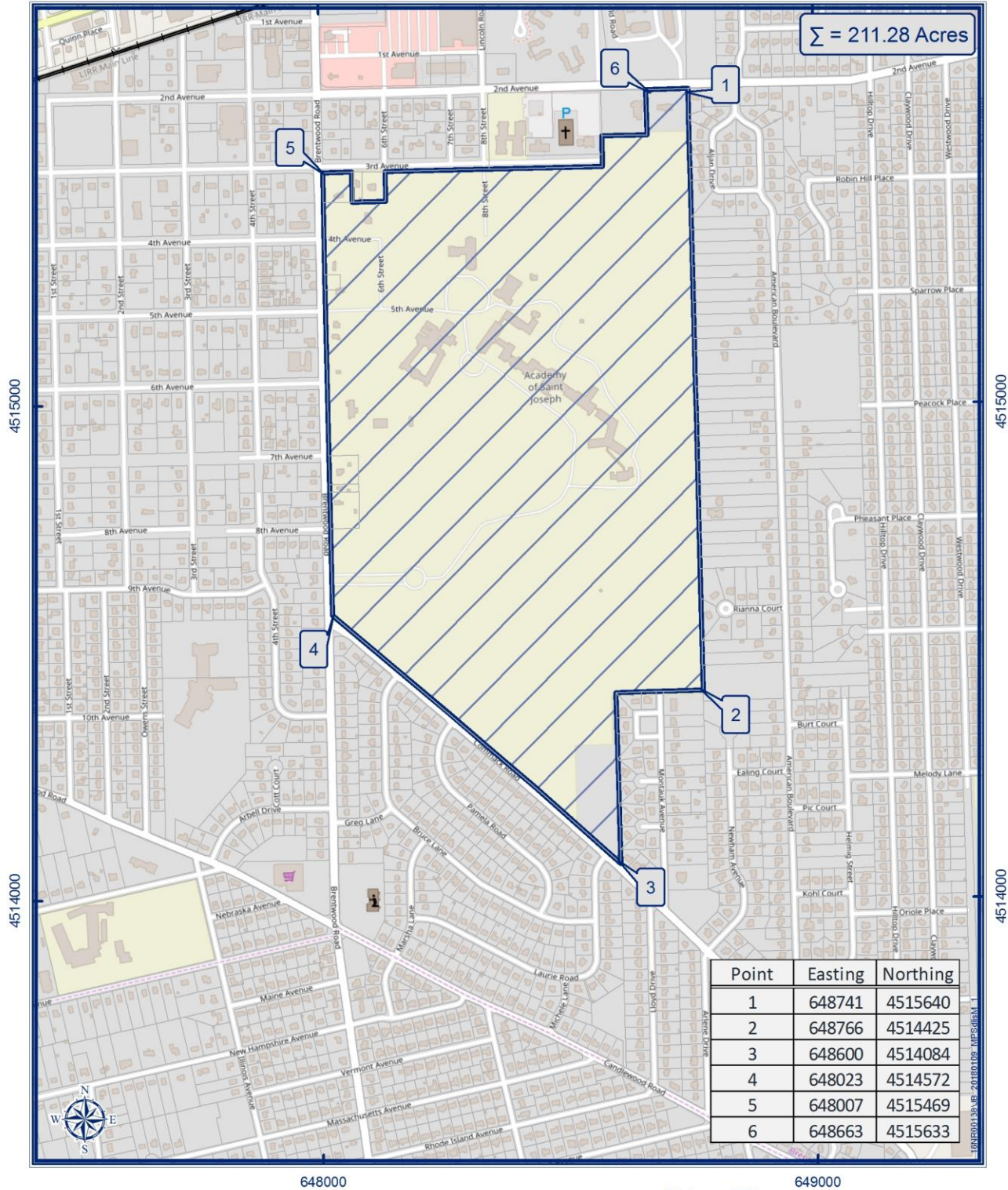
Parks, Recreation
 and Historic Preservation

Sisters of St. Joseph Motherhouse, Brentwood
 Name of Property

Suffolk County, NY
 County and State

Sisters of St. Joseph Motherhouse, Brentwood
 Brentwood, Suffolk Co., NY

1725 Brentwood Road
 Brentwood, NY 11717



Point	Easting	Northing
1	648741	4515640
2	648766	4514425
3	648600	4514084
4	648023	4514572
5	648007	4515469
6	648663	4515633

Coordinate System: NAD 1983 UTM Zone 18N
 Projection: Transverse Mercator
 Datum: North American 1983
 Units: Meter

1:10,000
 1 in = 833 ft



Sisters of St. Joseph Motherhouse, Brentwood



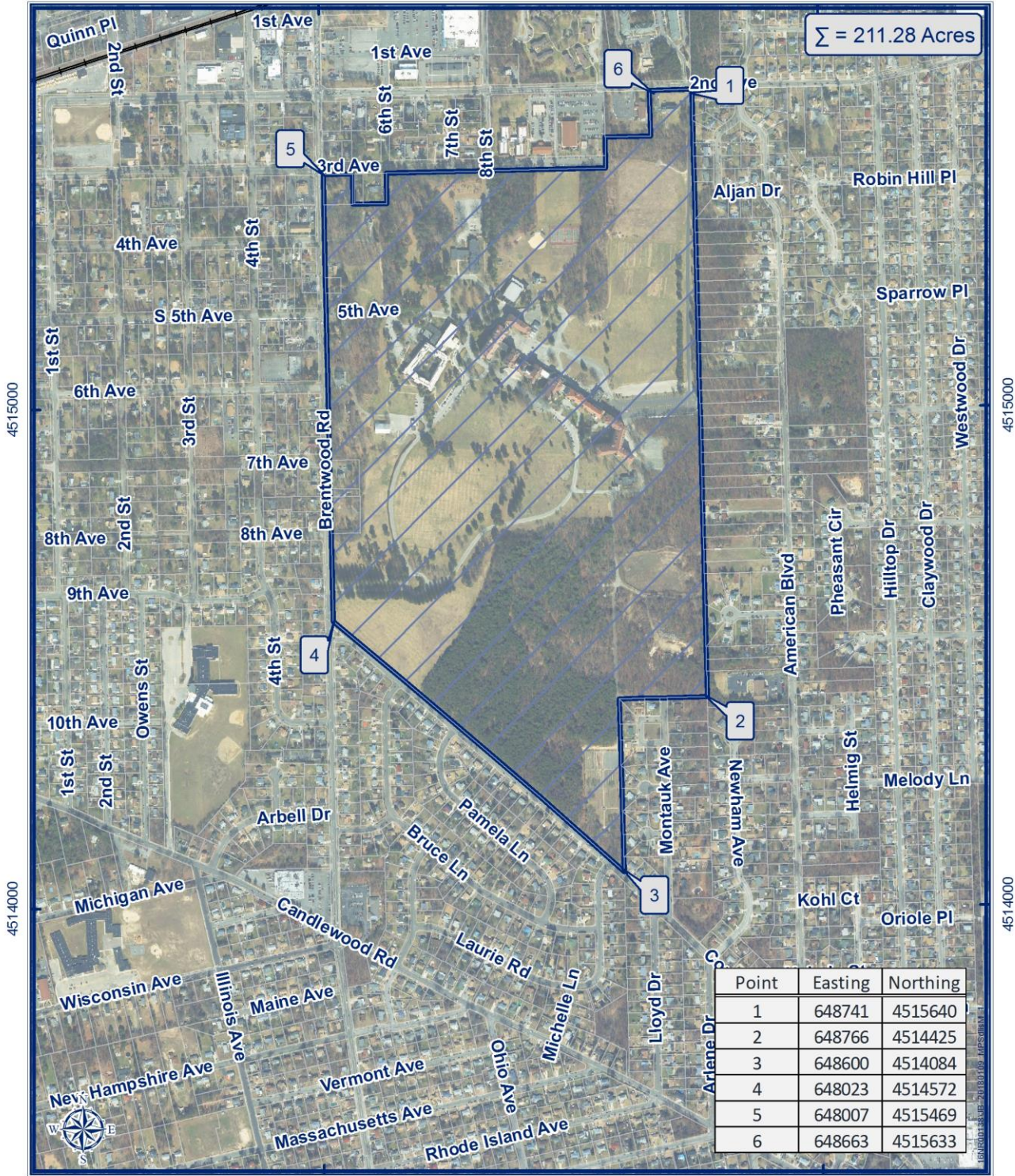
Parks, Recreation and Historic Preservation

Sisters of St. Joseph Motherhouse, Brentwood
 Name of Property

Suffolk County, NY
 County and State

Sisters of St. Joseph Motherhouse, Brentwood
 Brentwood, Suffolk Co., NY

1725 Brentwood Road
 Brentwood, NY 11717



Coordinate System: NAD 1983 UTM Zone 18N
 Projection: Transverse Mercator
 Datum: North American 1983
 Units: Meter

1:10,000
 1 in = 833 ft



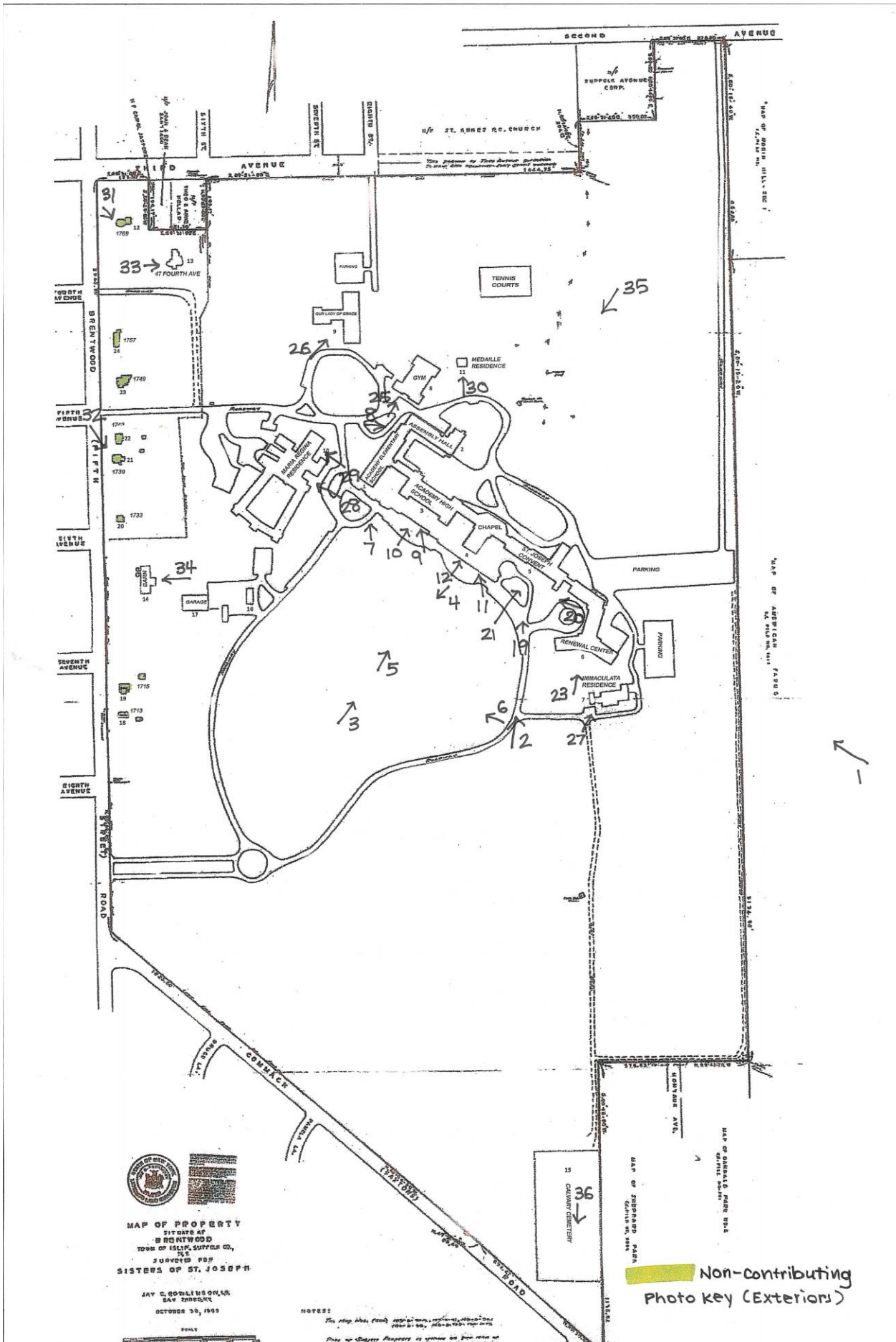
Sisters of St. Joseph
 Motherhouse,
 Brentwood



NEW YORK
 OFFICE OF
 PARKS, RECREATION
 AND HISTORIC PRESERVATION

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State



Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State

11. Form Prepared By

name/title S. Clara and Virginia Dowd, edited by Jennifer Betsworth (NY SHPO)
organization Sisters of St. Joseph, Brentwood date February 2018
street & number _____ telephone _____
city or town _____ state _____ zip code _____
e-mail _____

Additional Documentation

Submit the following items with the completed form:

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

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Sisters of St. Joseph Motherhouse, Brentwood

City or Vicinity: Brentwood

County: Suffolk State: NY

Photographer: Virginia M. Dowd (except where noted)

Date Photographed: 2017 (except where noted)

Description of Photograph(s) and number:

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0001
Aerial view of Brentwood Motherhouse, 2009

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0002
Road leading to Chapel and Motherhouse, facing northwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0003
Academy, Chapel, and Convent from central lawn, facing north

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0004
Field in front of Motherhouse, facing south

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0005
Field in front of Motherhouse, facing north

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0006
Labyrinth in field in front of Motherhouse, facing southwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0007
Academy Elementary School, facing southwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0008
Assembly Hall and connecting corridor with Elementary School, facing northwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0009
Academy High School, façade, facing southwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0010
Academy High School, Cupola with marble St. Joseph statue, facing SW

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0011
Academy High School, Interior, First floor arcade, facing east

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0012
Academy High School, Interior, Reception Hall, facing north

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0013
Academy High School, Interior, Staircase, facing north

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0014
Sacred Heart Chapel façade and campanile, facing southwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0015
Sacred Heart Chapel, facing southwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0016
Sacred Heart Chapel, Interior, facing north

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0017
Sacred Heart Chapel, Interior detail, alabaster window

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0018
Sacred Heart Chapel, Interior detail, nave ceiling with Guastavino tile

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0019
Convent and Chapel, facing east

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0020
Convent and Chapel from St. Joseph College, facing northwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0021
St. Joseph Convent, facing southwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0022
St. Joseph Convent, Interior detail, St. Joseph stained glass window (S. Lynn Caton)

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0023
St. Joseph College and Novitiate wings, facing south

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0024
St. Joseph College and Novitiate, Interior, Chapel, facing east

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0025
Academy Gymnasium, facing southwest

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0026
Our Lady of Grace Juniorate, facing south

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0027
Immaculata Residence, facing south

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0028
Maria Regina residence / nursing facility, facing southeast

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0029
Maria Regina residence chapel, facing southeast

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0030
St. Expedite Cottage (Medaille Residence), facing south

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0031
1769 Brentwood Road / Dame House, facing northeast

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0032
1739 and 1743 Brentwood Road, facing southeast

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0033
47 Fourth Avenue / Lee House, facing southeast

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0034
Barn with Honey House, facing east

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0035
Agricultural fields, facing south

NY_Suffolk Co_Sisters of St. Joseph Motherhouse, Brentwood_0036
Calvary Cemetery, looking south

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 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 18 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.

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State



Figure 1. Exterior, Rear view of Assembly Hall and Elementary School, c 1903-12, facing NW.

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State

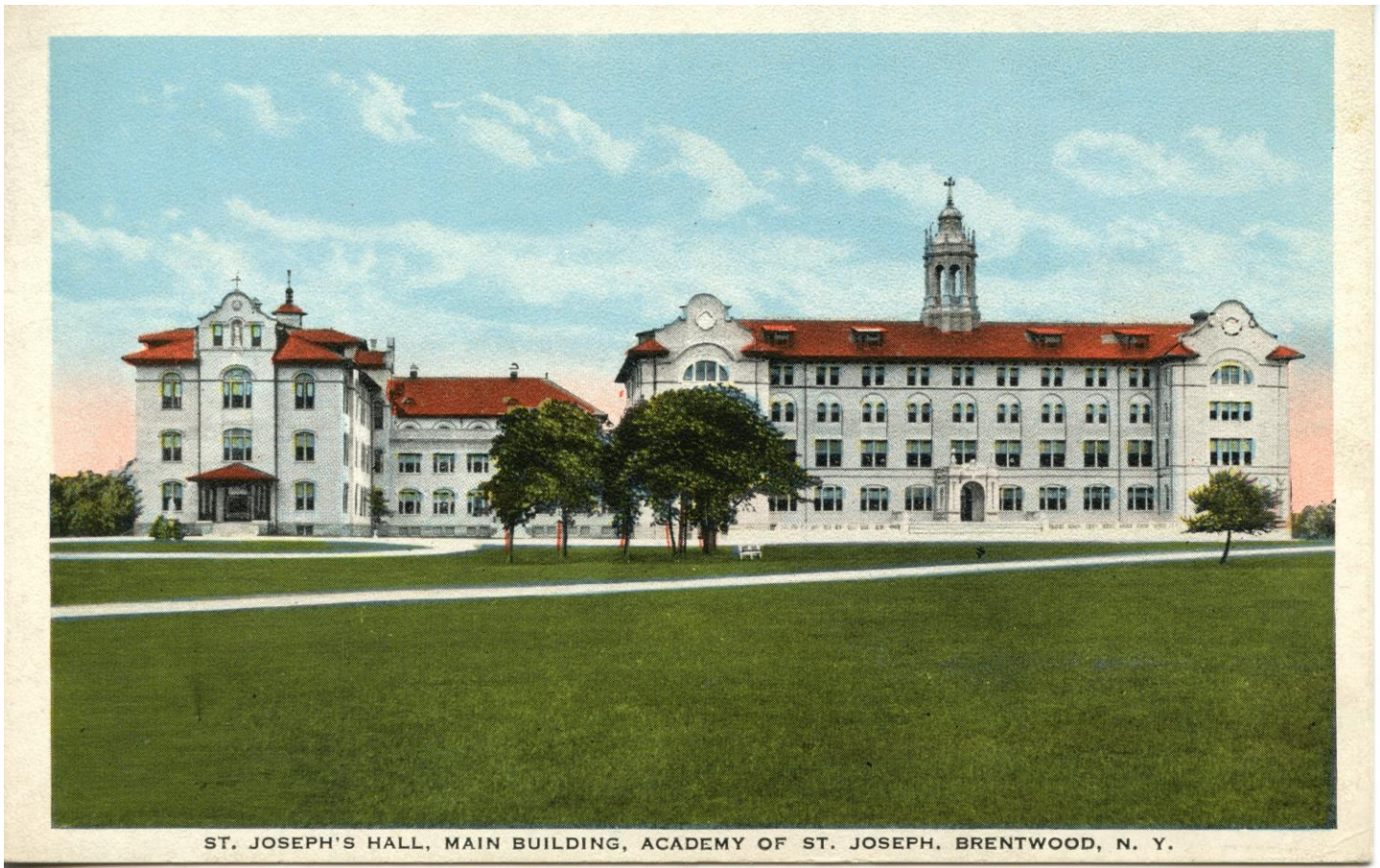


Figure 2. Exterior, Academy Elementary and High School main building, c 1912-27, facing SW.

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State



Figure 3. Exterior, Academy High School main building, c 1913, facing SW.

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

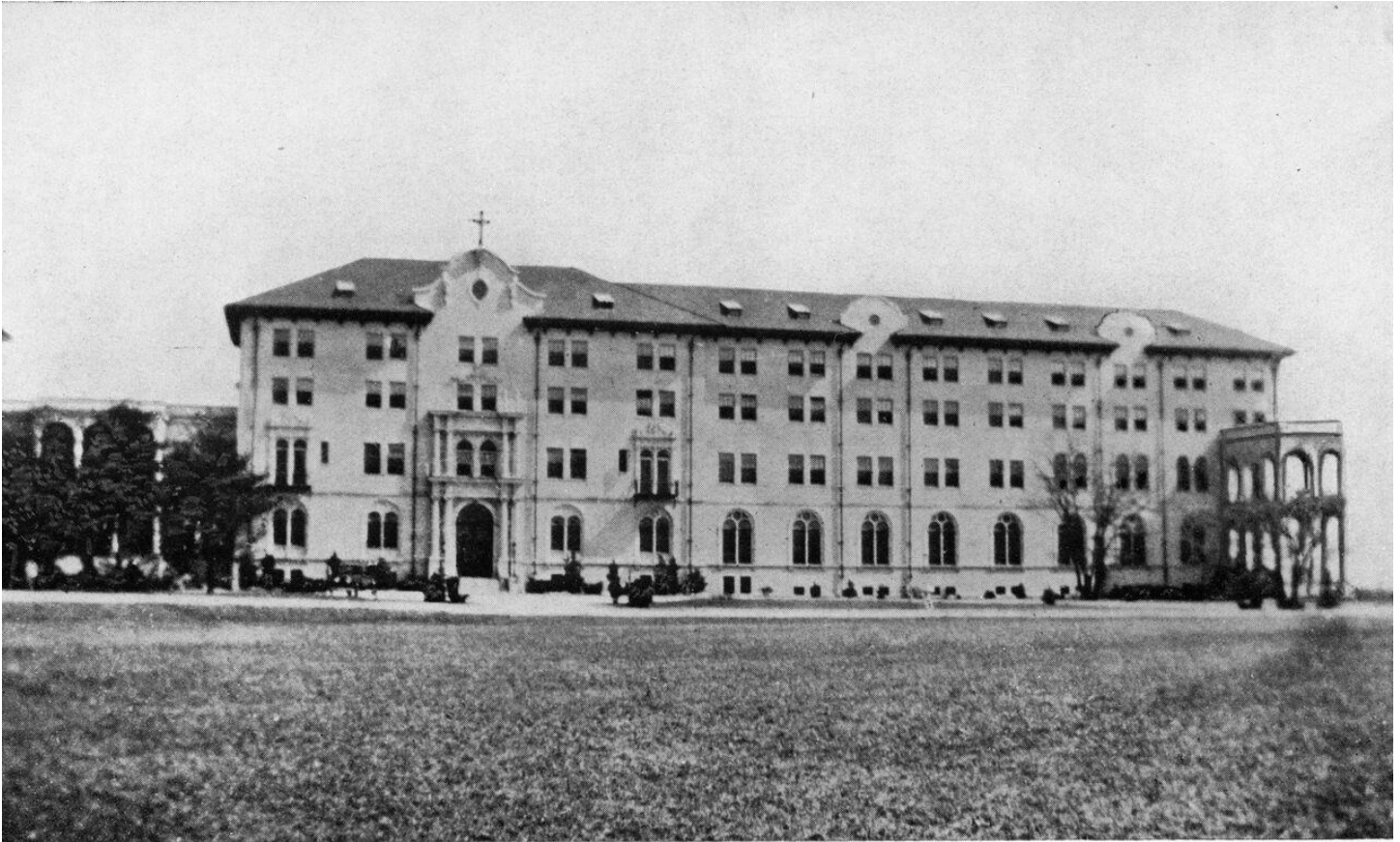
Suffolk County, NY
County and State



Figure 4. Interior, Sacred Heart Chapel nave, c 1955 facing NE.

Sisters of St. Joseph Motherhouse, Brentwood
Name of Property

Suffolk County, NY
County and State



SAINT JOSEPH'S CONVENT, BRENTWOOD, L. I.—1929

Figure 5. Exterior, St. Joseph Convent façade, 1929, facing SW.



















Building 2







ADMISSIONS

EXIT
GENTLEMEN

EXIT
LADIES

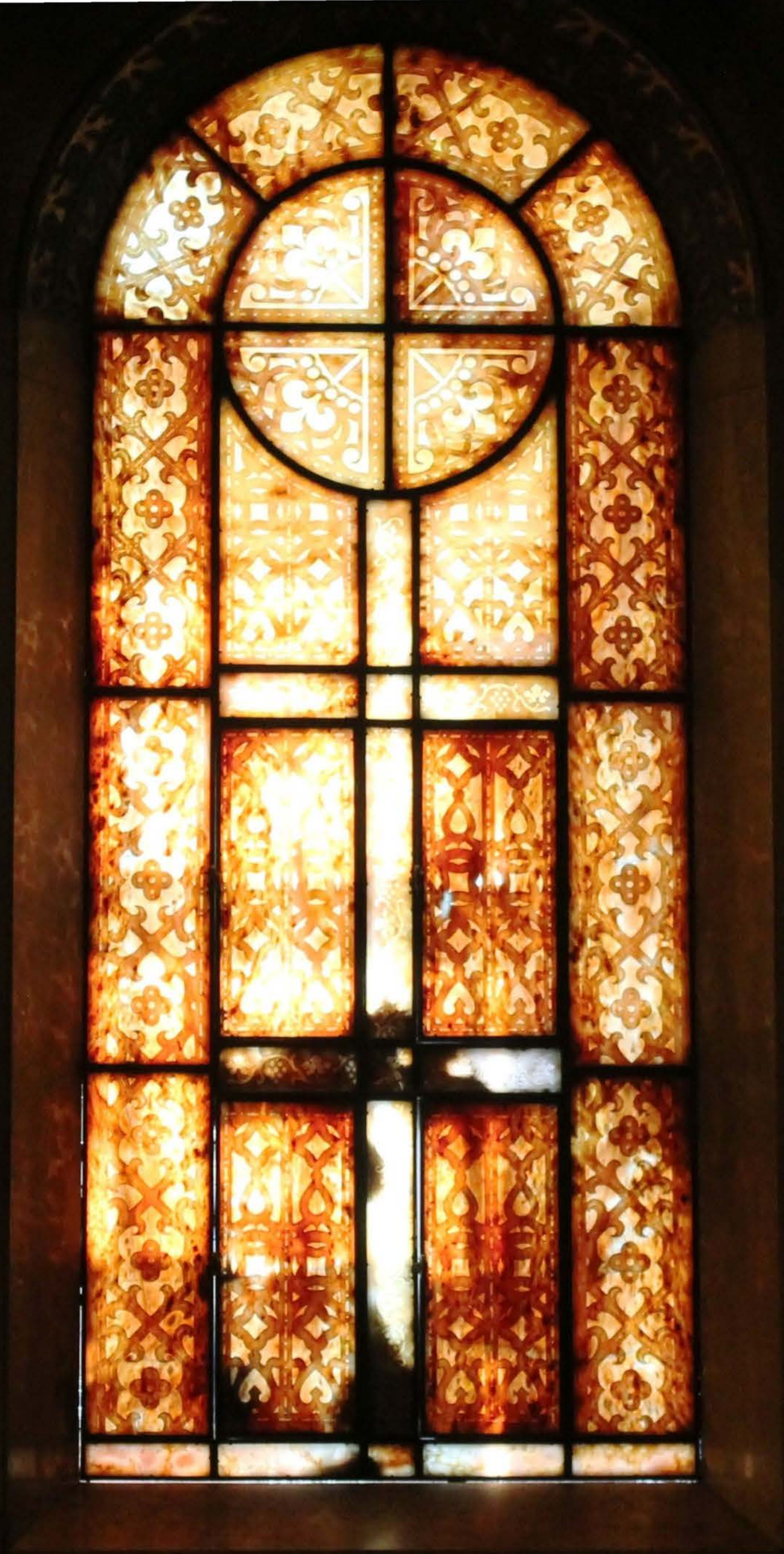
















3







IN MEMORY OF
MOTHER M. DE CHANTAL KEATING









Gymnasium





Immaculata Residence

IMMACULATA RESIDENCE



MARIA REGINA RESIDENT HEALTH CARE FACILITY

NO PARKING













Folly
seven



honey house

COMPOST

Informational sign with text and images.





UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 3/23/2018 Date of Pending List: 4/12/2018 Date of 16th Day: 4/27/2018 Date of 45th Day: 5/7/2018 Date of Weekly List: 5/11/2018

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 5/7/2018 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Alexis Abernathy Discipline Historian

Telephone (202)354-2236 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

PHIL BOYLE
SENATOR, 4TH DISTRICT
COMMITTEE CHAIRPERSON
COMMERCE, ECONOMIC DEVELOPMENT
AND SMALL BUSINESS



THE SENATE
STATE OF NEW YORK
ALBANY 12247

COMMITTEES
CODES
CONSUMER PROTECTION
HOUSING, CONSTRUCTION AND
COMMUNITY DEVELOPMENT
LOCAL GOVERNMENT
RACING, GAMING AND WAGERING

March 12, 2018

Ms. Jennifer Betsworth
Historic Preservation, Specialist
NYS Office of Parks, Recreation, and Historic Preservation

Via email: Jennifer.Betsworth@parks.ny.gov

Dear Ms. Betsworth:

I write on behalf of the Sisters of St. Joseph, who are seeking to have the Sisters of St. Joseph Motherhouse be included on the National Register of Historic Places.

The Sisters of St. Joseph bought the property in Brentwood in February of 1896 through the Diocese of Brooklyn. The original hotels and cottages, located on the property, were immediately adapted to the Sister's use. The Austral Hotel was used as a place of recuperation for ill Sisters since the "healthfulness of the pines" was presumed from the "oxidation of the turpentine vapors" and was considered beneficial. It was also used as a retreat center for diocesan priests.

The goal of the Sisters of St. Joseph continues to be "to foster love, unity and reconciliation among all people and with this blessed earth." The Sisters of St. Joseph inspire all who enter the grounds with their love, pride, spirituality and devotion to the extraordinary history of their beloved property. This is evident through the many programs servicing the community including the Maria Regina Skilled Nursing Facility, organic garden, sustainable landscape, and solar array project, just to name a few.

For the reasons stated above, I respectfully request that you give your utmost consideration to The Sisters of St. Joseph Motherhouse being included on the National Register of Historic Places. Please feel free to contact me should you require additional information regarding The Sisters of St. Joseph application. Thank you for your attention to this matter.

Sincerely,

A handwritten signature in black ink that reads "Phil Boyle". The signature is written in a cursive, flowing style.

Phil Boyle
Member of the Senate

PMB/ct

CHAIRMAN
VETERANS, HOMELAND SECURITY
AND MILITARY AFFAIRS

COMMITTEE MEMBER
CIVIL SERVICE AND PENSIONS

CODES
EDUCATION
ENERGY AND TELECOMMUNICATIONS
ETHICS AND INTERNAL GOVERNANCE
HIGHER EDUCATION
INFRASTRUCTURE AND CAPITAL INVESTMENT
JUDICIARY
TRANSPORTATION

THE SENATE
STATE OF NEW YORK



THOMAS D. CROCI
Senator, 3RD District

ALBANY OFFICE:
ROOM 306
LEGISLATIVE OFFICE BUILDING
ALBANY, NEW YORK 12247
(518) 455-3570
FAX: (518) 426-6741

DISTRICT OFFICE:
NYS OFFICE BUILDING
SUITE 3B-41
250 VETERANS MEMORIAL HIGHWAY
HAUPPAUGE, NEW YORK 11788
TEL: (631) 360-3356
FAX: (631) 360-3637

March 8, 2018

Ms. Jennifer Betsworth
Historic Preservation Specialist
NYS Office of Parks, Recreation, and Historic Preservation
Jennifer.Betsworth@parks.ny.gov

Re: Sisters of St. Joseph
National Register of Historic Places

Dear Ms. Betsworth:

This correspondence comes to you in support of the Sisters of St. Joseph's application to be included on the National Register of Historic Places.

As the State Senator who represents the Sisters of St. Joseph's Brentwood Campus, I have had the privilege of visiting this haven right here in the Third Senate District on multiple occasions. This congregation is a pillar in the community, respected not only for their educational programs, skilled nursing care and spiritual enrichment, but also for the historic buildings and tranquil grounds where they reside.

Therefore, I respectfully submit this letter of support for the consideration of the New York State Review Board and request that they favorably recommend this local treasure, the Sisters of St. Joseph's Brentwood Campus, to be included on the National Register of Historic Places.

If I can be of further assistance in this matter, please do not hesitate to contact me.

Very Respectfully,

Thomas D. Croci

OFFICE OF THE COUNTY LEGISLATURE
COUNTY OF SUFFOLK

MONICA R. MARTINEZ
LEGISLATOR, 9TH DISTRICT



55 2ND AVE., SUITE 7
BRENTWOOD, NY 11717
(631) 853-3700
FAX (631) 853-3568
e-mail: Monica.Martinez@suffolkcountyny.gov

March 12, 2018

Jennifer Betsworth
Historic Preservation Specialist
NYS Office of Parks, Recreation and Historic Preservation
Albany NY, 12238

Dear Jennifer Betsworth,

I would like to take this opportunity to express my strong support for the Congregation of St. Joseph's (CSJ) application for recognition into the National Register of Historic Places. The CSJ's Brentwood complex has been a fundamental landmark to the local residents for generations. The contributions made by the congregation while existing on the Brentwood grounds has maintained a significant importance to the residents throughout the hamlet's history. It embodies the spirit and history of our community while existing as an awe-inspiring architectural masterpiece for the population of Brentwood and neighboring towns to utilize and enjoy.

The congregation of St. Joseph, located at 1725 Brentwood Road, Brentwood, NY 11717, has graciously served the local community for over one-hundred years. The Academy of St. Joseph has provided community's youth with extensive educational opportunities which have proved to significantly bolster the abilities and skills acquired by the students who have attended. Additionally, the Brentwood campus serves as a Literacy Center for immigrant Women, a day-care for local families, a skilled nursing facility for the sick and elderly, and a BOCES sponsored educational program. The work of the Sisters of St. Joseph have benefitted generations of Suffolk County families in innumerable ways.

The land tended by the Sisters of St. Joseph is under remarkable care. The farmers working in CSJ have preserved and sustained the area with impeccable attention. Anyone who has had the pleasure to visit the campus can attest to its beauty as well as clearly acknowledge the efforts made to preserve the farmland.

As a lifelong Brentwood resident and county representative, I affirm the congregation's request to be included on the National Register of Historic Places. If you have any questions or concerns, please feel free to contact my office at (631) 853-3700.

Sincerely,

A handwritten signature in black ink, appearing to read "Monica R. Martinez".

Monica R. Martinez
Suffolk County Legislator
Ninth Legislative District



**Parks, Recreation
and Historic Preservation**

ANDREW M. CUOMO
Governor

ROSE HARVEY
Commissioner



20 March 2018

Alexis Abernathy
National Park Service
National Register of Historic Places

Mail Stop 7228

1849 C Street NW
Washington DC 20240

Re: National Register Nominations

Dear Ms. Abernathy:

I am pleased to submit the following eight nominations, all on disc, to be considered for listing by the Keeper of the National Register:

The Wilbraham, New York County
Pilgrim Furniture Company, Ulster County
Wading River Radio Station, Suffolk County
Sisters of St. Joseph Motherhouse, Brentwood, Suffolk County
Hempstead Town Hall, Nassau County
Mitchel Air Base and Flight Line, Nassau County
Daniel Webster Jenkins House, Schoharie County
Gooley Club, Essex and Hamilton Counties

Please feel free to call me at 518.268.2165 if you have any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office



**Parks, Recreation
and Historic Preservation**

ANDREW M. CUOMO
Governor

ROSE HARVEY
Commissioner



15 May 2018

Alexis Abernathy
National Park Service
National Register of Historic Places

Mail Stop 7228

1849 C Street NW
Washington DC 20240

Re: National Register Nominations

Dear Ms. Abernathy:

I am pleased to submit the following two nominations, both on disc, to be considered for listing by the Keeper of the National Register:

Oneida Downtown Historic District, Madison County (80 owners, 1 objection)
Downtown Genesee Street Historic District, Oneida County (107 owners,
0 objections)

In addition, I have also enclosed a disc with additional photos for the Sisters of St. Joseph Motherhouse as requested. Please feel free to call me at 518.268.2165 if you have any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office