

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

DATA SHEET

FOR NPS USE ONLY

RECEIVED JAN 7 1976
DATE ENTERED JUN 18 1976

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC *ph*
~~X~~ ~~X~~ St. Anne's Roman Catholic Church
AND/OR COMMON

2 LOCATION

STREET & NUMBER *W of Marysville*
Mission Beach Road, Tulalip Reservation
CITY, TOWN Marysville VICINITY OF #2 - Honorable Lloyd Meeds
STATE Washington CODE 53 COUNTY Snohomish CODE 061

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input checked="" type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT <input checked="" type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input checked="" type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME Indian land held by U.S.A. in trust for the Tulalip Tribes of Washington
STREET & NUMBER Tulalip Tribes
6700 Totem Beach Road
CITY, TOWN Marysville VICINITY OF STATE Washington 98270

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. Western Washington Indian Agency
U. S. Department of the Interior
STREET & NUMBER Federal Building
3006 Colby Avenue
CITY, TOWN Everett STATE Washington 98201

6 REPRESENTATION IN EXISTING SURVEYS

TITLE
DATE
DEPOSITORY FOR SURVEY RECORDS
CITY, TOWN STATE
_FEDERAL _STATE _COUNTY _LOCAL

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

St. Anne's Roman Catholic Church on Tulalip Reservation was erected in 1904 to replace a Mission Church destroyed by fire two years earlier. The church is reported to have been enlarged to its present size a few years after its construction, seemingly by the addition of the belfry, or the transept which gives the building its conventional cruciform plan. A late example of the Victorian Gothic Style, the compact and pleasingly ornamented frame church occupies a choice site on a wooded hillside overlooking Tulalip Bay. It is the last remaining symbol of Catholic missionary work among the Indians at this location which began with Father Chirouse in 1857 and continued as a vital force throughout the history of the Tulalip Indian Agency. Today the congregation numbers 75 to 100, including children. Services are regularly conducted each Sunday by a parish priest from Marysville. The building has been periodically improved and, as a consequence, it is basically in sound condition. At present, stock is being taken of necessary repairs to be undertaken as funds become available. The Indian population of Tulalip Reservation has for many years remained at a figure approaching 500.

St. Anne's Roman Catholic Church is located in the NW $\frac{1}{4}$ of the NE $\frac{1}{4}$ of Section 27, T.30N., R.4E., of the Willamette Meridian. It occupies unallotted tribal land within Tulalip Reservation, an area of some 22,000 acres in the Snohomish River drainage basin. The site is above water grade on a partially wooded hillside overlooking a small fishing quay on Tulalip Bay. Because of the church's elevated site and its location approximately at the center of the bayfront between Tulalip and Mission Creeks, the view from the churchyard of Puget Sound and the southerly San Juan Islands is panoramic. The church is oriented south to north on a shelf or plateau above Mission Beach Road. The unpaved west slope of the plateau is used for parking as necessary. The immediate neighborhood is as yet undeveloped, and the general landscape is one of timber-bordered meadow lands sloping to the water's edge.

The church contains 5,200 square feet of floor space in its cruciform plan. The frame structure has no basement. It originally rested on a post-on-stone foundation which allowed circulation of air underneath the building and kept the sills and floor joists free from dry rot. In recent years a perimeter concrete foundation with crawl space openings was added under exterior walls, and the top of the foundation was capped with a new waterskirt of two lapped boards. On the north end, shed additions have been built into the corner recesses created by the chancel and transept, or arms of the cross. On the south end, the entrance is sheltered by a projecting porch and belfry, which, if not a part of the initial construction, was certainly completed by 1910 as part of the reported enlargements and improvements. The brick stove chimney on the west wall of the nave was originally contained inside the wall. It has since been rebuilt partially outside the wall, and a small shed-roofed utility bay has been added next to it. Metal gutters and downspouts make up the rain drain collection system.

Eaves of gable roofs overhang the walls and are decorated with jig-saw brackets. At the corners larger brackets with elaborate curvilinear profiles and drop ornaments are placed under the eaves and fixed to either corner board. Corner boards are chamfered and the angle filled with a quarter-round. Exterior wall cover is beveled clapboarding, painted white.

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Each of the transept ends is lighted by two pointed-arched windows and, under the gable, a oeil-de-boeuf. The apex of either gable is decorated with a verge board in the form of a pierced trefoil. Window openings in the chancel end also are based on a tripartite motif. Two sash windows with pointed arch heads abut a central pointed lunette. The moldings of the three windows are joined at the impost line. The nave is lighted on either side by three windows. Prior to the addition of sheds behind the transept, the chancel was lighted by two bays on either side. The openings were originally fitted with double-hung window sash with two lights over two. The arch heads were glazed with fixed panes, and a wooden transom bar separated the arch from the rest of the window. The transom bars have been removed, and the windows glazed as a whole. The window frames, including sills, arch moldings and impost blocks, are otherwise intact.

Today the churchyard is approached by concrete steps and sidewalk. Initially the churchyard was outlined with a picket fence with brick masonry posts and a low iron gate. A stepped concrete railing precedes the wooden porch deck, the side rails of which are clapboarded and surmounted by iron cresting. The front opening of the porch terminates in a broad ogee arch with molded frame. Side arches are pointed and similarly trimmed. Square posts are paneled and have paneled bases and square flared capitals. Those at the front are free-standing; those at the rear are engaged to the facade. Repeating the contour of the ogee arch is an over-door tympanum with molded frame. In later years the words "St. Ann Pray for Us / A.D. 1904" were added in this feature. Originally, a bracket or platform centered over the frieze carried carved figures, presumably including Saint Anne. The original double-leaf door was faced with vertical boards, and metal or wood frames were bolted to the top to create pointed arch outlines on either leaf. Original strap hinges were less elaborate than the highly decorative ones presently in use on the replacement doors.

The projecting tower form retains much the same appearance that it had originally. There are oeil-de-boeuf windows in each of three towers faces above the porch. The frontal window, however, was originally glazed with etched or painted glass in which the design was a labarum cross within a quatrefoil. Jig-sawed brackets supporting the eaves of the tower roof are still in place. The fascia board in the form of a pierced parapet decorated with cut-out pommee crosses, however, is gone, and variegated shingle coursing has been overlaid with red asphalt shingling as all roof surfaces have been. The louvered belfry atop the tower has a pendant pierced parapet and pyramidal roof surmounted by its original decorated metal Latin cross.

The church interior has seating capacity for 250 persons. Its finish work was conventional for the period. Certain modifications, such as the addition

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of an acoustical tile ceiling, have been made in recent years in the interest of more efficient heating and maintenance. Features of the original decor are reported to be in private possession on various parts of the Reservation and are expected to be forthcoming when restoration work is commenced.

8 SIGNIFICANCE

PERIOD		AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION	
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE	
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE	
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN	
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER	
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION	
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input checked="" type="checkbox"/> OTHER (SPECIFY) Missionary Movement	
		<input type="checkbox"/> INVENTION			

SPECIFIC DATES 1904 BUILDER/ARCHITECT Unknown

STATEMENT OF SIGNIFICANCE

St. Anne's Roman Catholic Church is significant to the Puget Sound region as the last vestige of a missionary tradition which began at Tulalip as early as 1857-1858 when the Reverend Father E. C. Chirouse, O.M.I., founded a boarding school which later evolved as the first government contract school in the country. It was the Catholic Church which performed the principal missionary work among the Indians of Tulalip Agency, and its civilizing influence was profoundly important to the goals of the Agency. The several reservations of Tulalip Agency were authorized by the Treaty of Point Elliott negotiated by Territorial Governor Isaac Ingalls Stevens in 1855 and ratified by Congress in 1859. When the first government agent arrived at Tulalip in 1860, Father Chirouse had been operating his school for at least two years. He continued his educational and religious training for Indian children without government assistance until 1863, at which time the Catholic Mission of Saint Anne was built under government auspices at the head of Tulalip Bay. After the major portion of the Mission, including the Mission Church (1867-1885) was destroyed by fire in 1902, the Mission site was abandoned. The school was replaced and operated by the Agency at the opposite end of the bay, and the church was rebuilt in a new location midway between the Agency and the old Mission site. With the exception of the cemetery and some ancient fruit trees, the existing church of 1904 is all that remains as a link to the historic mission period on Tulalip Reservation. The church is still active.

The parent Catholic church of the Pacific Northwest was the Mission Church of St. Francis Xavier built at Cowlitz in 1839 by the Reverend F. N. Blanchet and Father M. Demers of the Archdiocese of Quebec. The mission had been requested by French-Canadian trappers, formerly under the employ of the Hudson's Bay Company, who had settled at the lower end of Puget Sound. It was from this site that Father Demers took charge of nearly all the religious work of the Catholic Church in the present State of Washington for a number of years. These early efforts were later joined by those of members of the French order of Oblates of Mary the Immaculate who established mission for both white settlers and Indians east of the Cascades and on Puget Sound. In 1848 the mother house of the Oblates was founded near Olympia. It was to Olympia that the Reverend Father Eugene Casimir Chirouse repaired when Indian Wars broke out in his missionary field among the Yakima late in 1855.

Father Chirouse had been the first priest ordained for the Diocese of Walla Walla and had been stationed at St. Rose of Lima Mission among the Yakima since 1847, having crossed the continent by wagon train from St. Louis. When the Oblate missions east of the Cascades were temporarily abandoned during the uprising,

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Father Chirouse came to the mother house on Puget Sound in search of another assignment. In company with Father Durieu, he arrived at Tulalip Reservation in September 1857 and chose a location between Priest Point and Quilceda Creek near the present town of Marysville. The next year Chirouse moved farther west to Priest Point and re-established his church and a cemetery. He also started a school, and by the spring of 1859 he had a sizeable clearing on which he and the Indians raised a garden. The program of clearing land and making improvements was kept up until in 1860 Chirouse was running a school with about 15 pupils and had a settlement about him of some 200 Indians. A portion of the orchard he planted is still standing at this location. The main support of the school came from donations. It was customary for Father Chirouse to take the school boys off on a performing tour of the Sound country, passing the hat and maintaining the school until funds were depleted and another demonstration tour was required. The kindly influence of the Oblate father was widely felt, and the Indians revered him.

Tulalip Indian Agency was formally established in 1860. In Father Chirouse's time, and until 1920, it encompassed four separate reservations sited on the tidewaters of upper Puget Sound: Port Madison, Tulalip, Swinomish, and Lummi. As provided for by treaty, the peaceable local tribes selected their lands with convenience for fishing as a major consideration. Each is near the mouth of a large river emptying into the Sound. The largest of the four, Tulalip Reservation embraced 22,490 acres near the Snohomish River entrance. Tulalip was Agency headquarters until 1959, at which time the office of the expanded and consolidated Western Washington Indian Agency was removed to Everett.

Including allied and subordinate tribes and bands, there were more than 22 tribes assigned to the original four reservations of Tulalip Agency. The tribes intermarried to such an extent that, in time, few Indians had unmingled blood of any one of the tribes. In ethnological terms, there never was any Tulalip tribe of Indians. Tulalip is an approximation of the Indian word "duh-hlay-lup", which refers to the shape of the small bay at Tuallip nearly enclosed by points of land. Known as Tulalip Bay, this was the picturesque setting of both Catholic Mission and Agency plant within Tulalip Reservation. Tulalip Tribes of Washington is the name of the tribal organization formed in 1935 to hold and manage certain of the Reservation's lands.

Soon after Congress ratified the Treaty of Point Elliott in 1859, government agents appeared at Tulalip to take formal possession and regulate the affairs of the Agency. Upon arrival of the first permanently assigned Indian agent in 1861, an old mill constructed by settlers at Tuallip was repaired, and lumber was finished for construction of school buildings. In the following year a

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a site was cleared at the head of Tulalip Bay, a mile-and-a-half from the Agency's steamer landing, and construction of a school for the Mission of Saint Anne was commenced. Upon completion of the "Priest's house" and certain other basic facilities, in 1863 Father Chirouse shifted his school from Priest Point to the new location on the inner shore of Tulalip Bay. The boys' boarding school was now conducted by Father Chirouse under government auspices. Within five years it was augmented by a girls' department operated by the Sisters of Charity of the House of Providence of Montreal. In 1869 the federal government contracted with the combined Mission School for boarding and instruction of a certain number of Indian pupils for a fixed price per capita per month. Thus, Tulalip Mission School is believed to have been the first contract Indian school established in the country.¹ It was operated as such until about 1896, when decreases in such government contracts were authorized by Congress and contract schools began to be phased out over a five year period. In 1901 the Agency assumed possession of the educational plant at Tulalip and conducted its own school. Improvements and additions were made to the Mission buildings, and "complete new equipment for the school was shipped in." The wholly government-operated Agency school was opened in December, 1901, but its service at this site was destined to be short lived. A fire which started in the early morning of March 29, 1902 destroyed six Mission buildings. The Indian boarders were sent home, and the school was closed.

Because the site of the Mission of Saint Anne never had been completely satisfactory from the standpoints of drainage and sanitation, it was abandoned after the fire and the remaining structures were eventually torn down or removed. A new school was established near other Agency buildings on the westerly side of Tulalip Bay and opened early in 1905.

✓ The church which Father Chirouse erected for the Mission of Saint Anne in 1867 was added to and improved from time to time until its completion by the addition of the belfry in 1885. This structure burned in the Mission fire in 1902 and its bell was mounted in the churchyard of its successor. The old bell is no longer in situ. The new church was opened for use in 1904 at a location just under a mile to the west of the former Mission site. Apparently, the new church went up in phases in much the same fashion as its predecessor, with addition of the belfry, perhaps, the final stage of completion.

Father Chirouse served as a special Indian agent prior to his departure from Tulalip in 1878. He had been engaged in his missionary work at Tulalip for about 14 years when he was appointed Special Agent in charge, or sub-agent, in February 1871. Reappointed in 1874, he served the Indian Service in that capacity until his resignation and subsequent relief in 1876. Late in 1878

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Chirouse departed for other fields of service among the tribes of British Columbia. He was succeeded at Tulalip by the Reverend Father J. B. Boulet, O.M.I.

¹ Article titled "Education" in the Handbook of American Indians published prior to 1919 by the Bureau of Ethnology, Washington, D. C. Charles M. Buchanan gives the reference in his Annual Report to the Bureau of Indian Affairs of 1919. Buchanan was Superintendent of Tulalip Indian Agency 1901-1920.

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Whitfield, Williams, ed. History of Snohomish County, Washington. Vol. I,
(Chicago-Seattle: Pioneer Historical Publishing Company, 1926) pp. 826-828,
835-356.