

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only
received JAN 17 1985
date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Monastery of the Precious Blood

and/or common Same

2. Location

street & number 1208 SE 76th N/A not for publication

city, town Portland N/A vicinity of

state Oregon code 41 county Multnomah code 051

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 checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<u>N/A</u> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
		<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input checked="" type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

4. Owner of Property

name Sisters Adorers of the Precious Blood

street & number 1208 SE 76th

city, town Portland N/A vicinity of state Oregon 97215

5. Location of Legal Description

courthouse, registry of deeds, etc. Multnomah County Courthouse

street & number 319 Southwest 4th

city, town Portland state Oregon 97204

6. Representation in Existing Surveys

title City of Portland
Historic Resource Inventory has this property been determined eligible? yes no

date 1981-1983 federal state county local

depository for survey records Portland Bureau of Planning, Portland Building

city, town Portland state Oregon 97204

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 <u>N/A</u>
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed			

Describe the present and original (if known) physical appearance

The 1923 Monastery of the Precious Blood is a Spanish - Colonial style building, which incorporated portions of the original 1892 Greek Revival Monastery in the construction. The monastery is three stories in height with a full basement and is constructed of hollow ceramic tile which is coated with cement stucco. It is surrounded by residential architecture that ranges in date from pre-1900 to the present time. The building retains a high degree of integrity and is essentially unaltered on the exterior. The structure was designed by the Portland architectural firm of Jacobberger and Smith.

SETTING

Montavilla

Mount Tabor Villa, Tabor Heights, Belmont Park, Melrose, and Crystal Springs addition comprised the earliest subdivisions of what are now the neighborhoods of Mount Tabor and Montavilla. Their development progressed rapidly in the years after 1900 and the extension of the carlines to serve the developments in 1889 and the succeeding years.

Montavilla, where the Monastery was built, was centered on the Willamette Baseline, now Stark Street. Pioneers arriving from the east crossed the Sandy River near Troutdale and followed Base Line Road to Portland. Until the 1900s, the old road had run straight up over the north shoulder of Mt. Tabor where there are now unimproved pedestrian ways at 63rd and 73rd Avenues. Mount Tabor was named after the Biblical Mount Tabor. Located on the eastern slope of the extinct volcano, the Monastery is situated on the north 30' on the east 30' of Block 7, Lots 1-18, Kinzel Park Addition. The building occupies the western half of the large parcel. The property slopes to the east and the gardens around the structure are surrounded on the north and east sides by a ten foot reinforced concrete wall and a vertical plank fence on the south side. The front lawn is surrounded by a low concrete wall topped by a mature box hedge. The well-manicured grounds contain various flower gardens, fruit and nut trees, plus mature deciduous and fir trees.

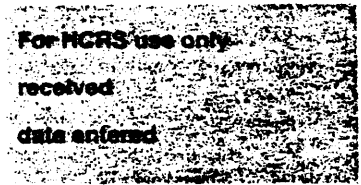
History

In 1891 responding to a plea from the Rev. Fr. Louis Brosseau, Mother Catherine Aurelia, foundress of the order of the Sisters Adorers of the Precious Blood, established a community of nuns in Gervais, thirty miles south of Portland. At the request of Archbishop Gross, the community relocated to Portland on June 21, 1892 and moved into the Greek Revival structure that was not yet complete. At that time, the large site was essentially rural in character, a quality that had inspired the purchase of the property.

The original building, of which only sketchy information is available, was an irregularly shaped multi-story structure topped with a cupola. The original chapel, approximately 26 x 60 feet, was oriented east/west. A large wing was attached to the north and a smaller wing appeared on the south. Indications are that the north wing contained the main living quarters for the nuns, while the south wing contained support facilities for the chapel.

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In 1921, the Sisters were informed that fire code regulations required that the thirty year old buildings be extensively renovated. Instead of taking this step, a decision was made to erect a new fire-proof structure that would house the expanding population of the Order. The chapel and one outbuilding were incorporated into the design, which necessitated the demolition of the side wings.

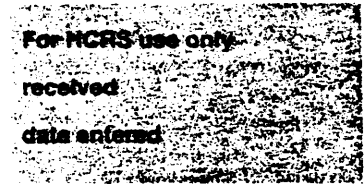
The current configuration is basically E-shaped, with the centrally-located chapel projecting more to the west. The three main stories contain a major north/south corridor that efficiently bisects each floor plan. The main floor rooms contain spaces that relate to the public and cloistered religious functions and include the chapel, choir, administrative offices, and meeting rooms. The second floor rooms minister to the Sisters daily needs and includes space for the light industry services they provide for the Church. The third floor is exclusively confined to the Sister's cells. The basement contains laundry, storage and mechanical spaces.

The reinforced concrete foundation supports the hollow tile "fire proof" wall construction, which is covered with concrete stucco. The low-pitched hip roof is primarily covered with red tin tiles, and has exposed rafters ends jigsawn in a meander pattern. The cupola, reminiscent of the original, is constructed of wood covered with sheet metal and supports a gilded cross and ball at the pinnacle. All exterior elevations are bilaterally symmetrical. With the exception of the choir windows north of the chapel, all window configurations conform to this symmetry. They are primarily single and paired one-over-one sliding sash in unadorned wooden frames. Multi-paned windows appear on the north and south projecting, multi-story porches.

Exterior access to the north and south wings from the central chapel is through a one story arcade whose shed roof is covered by red tin tile. The arcade is supported by simple Doric columns with cast-stone Corinthian capitals. A wrought iron balustrade connects each column. Modest Chiurgurresque detailing appears on the chapel and pavilions of the west elevation. This detailing and the coping on the parapet, is in cast-stone. The main chapel elevation is dominated by an arched window in the Renaissance - Revival style. Modified versions of this window appear on the side elevations of the chapel, and on the facade and interior of the Sister's choir, north of the chapel. There have been no subsequent additions to the exterior facades. The entrance porch was altered in 1931 to provide for double doors. New entrance steps were added at that time.

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There has been little or no change of the interior plan since the building was erected. This fact has been verified by the Sisters themselves, as access to the cloistered sections of the building is forbidden. The enclosed reproduction entitled "The Sisters Cells" shows that on the third floor, the spacious hall is sectioned by arched openings and simple Doric columns. The floors and other detailing are of varnished wood for the most part. Some corridor floors and other public areas have been covered by linoleum tile. Walls are made of plaster.

Perhaps the most dramatic interior alteration occurred in the chapel, which supposedly was "wrecked" in 1931 for an unknown reason. The enclosed reproduction entitled "The Chapel" shows the elaborately decorated altar before demolition. To the left is the screen which once separated the Sisters' choir from public view. It has been replaced by a mullioned glass partition which allows the Sisters to view the celebration of mass. Now, the east wall is practically devoid of decoration and a simple altar reflects the ecumenical changes enacted by Pope John XXIII and the second Vatican Council. Thus this wall has been altered twice in its history. At the time of the last alteration, the southernmost door on the side of the altar was walled in.

In 1923, the shell of the historic chapel was incorporated intact into the new chapel. The new outer wall was used exclusively for circulation. In the 1931 remodel, the historic inner wall was cut and arcuated, thus creating aisles on either side of the sanctuary. Simple columns with elaborate Corinthian capitals were added and support the ribbed barrel vault which is completely painted with religious subjects. This vault dates from 1892.

At the time of remodel, a new vestibule and choir was created at the west end. Stairs lead from this space on either side of the west window to the loggia located on both sides of the sanctuary. Visual access from this space is provided by the arched cutouts between the vault ribs. The sanctuary is lit by contemporary light fixtures and patterned linoleum covers the floor. Additional alterations to the sanctuary include the closing of the doors leading to the space from the north and south main floor loggias, and the walling in of the door which once led to the sacristy.

The Sisters' choir, located adjacent to the sanctuary is a long rectangular space which is oriented north/south. Renaissance-Revival style windows dominate the east and west walls. Wooden stalls, benches and kneelers are arranged on the east and west walls and are unchanged from the original. Plaster moldings

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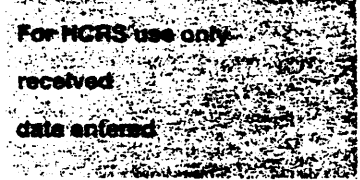
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and panels appear on the walls and ceiling. A balcony appears at the north end of the space. The ceiling is recessed and coved. The only alteration to this space occurred in 1931, when the latticed screen separating the choir from the sanctuary was removed and the wall moved 3 feet to the north. Currently, a mullioned glass wall separates the space from the sanctuary. This replaced the latticed, arched wall after the ecumenical changes of the second Vatican Council. Statuary on the choir walls were once housed in the sanctuary. They were removed in 1931.

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 type="checkbox"/> other (specify)
		<input type="checkbox"/> invention		

Specific dates 1923

Builder/Architect

Jacobberger and Smith

Statement of Significance (in one paragraph)

The Monastery of the Precious Blood, constructed in 1923, is significant to the City of Portland for several reasons. It is an excellent example of Spanish Colonial - inspired architecture as well as a rare building type in Portland. It is additionally significant for its association with the growth of the order of the Sisters Adorers of the Precious Blood and with the establishment of the Catholic Church in the Pacific Northwest. It meets, therefore, National Register evaluation criteria "a" and "c."

HISTORY

Mother Catherine Aurelia, founder of the order of the Sisters Adorers of the Precious Blood was born on July 11, 1833 at St. Hyacinth, Quebec Province, Canada. Throughout her childhood and early adult years, she dedicated herself to God. After a series of manifestations which would only be termed miraculous, she was given permission to form a religious order. The inauguration ceremony took place on September 14, 1861 in her own home, which was to be transformed into a temporary monastery. The new community, a contemplative order, entered a cloistered existence, committed to a life of silence, recollection, prayer, penance and good works. In addition to their spiritual offerings, the religious supported their temporal needs by making church linens, vestments, altar breads, and by painting statuary and crucifixes.

The appearance of the order in Oregon, only the second establishment in the United States at the time, was due to the efforts of the Reverend Louis A. Brosseau, a Canadian priest in charge of the parish in Gervais, thirty miles south of Portland. The area, long settled by French Canadians associated with the Hudson's Bay Company, had previously established many milestones in the history of the Catholic Church in the Pacific Northwest. These include the oldest brick church and first convent and boarding school in Oregon.

After visiting his sister, a member of the order, in St. Hyacinth Fr. Brosseau was so impressed with the work accomplished by the Sisters that he set about securing permission from the Oregon See to invite Mother Aurelia to establish a community in Gervais. This was approved on October 10, 1891 by Vicar General Monsignor Blanchet, who termed the undertaking ". . .the salvation of Oregon".

Mother Catherine Aurelia personally oversaw the arrangements, and traveled to Gervais, arriving on November 14, 1891. The next day, she occupied the former Benedictine Monastery in Gervais. However, she instinctively knew that her attention would have been better served in Portland, which at the time had a population of over 88,000 persons. In fact, she had already received a request from Archbishop Gross to establish a second community when it was feasible. The other religious arrived on January 5, 1892 and remained in Gervais until June, 1892. Mother Aurelia, responding to the Archbishop's request, decided to relocate the community and to close the Gervais monastery. The Archbishop convinced Father Brosseau to move to Portland and it was he who located and purchased the verdant acreage in Montavilla, then situated on the outskirts of the city.

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The new Greek Revival-styled Monastery was almost complete when the Sisters arrived on June 24, 1892. As part of their agreement with the Archbishop the chapel served as a parish church and was presided over by Father Brosseau. It remained a parish church until March of 1909. Mother Aurelia returned to Canada in October 1892 after a long illness, leaving behind her assistant as Superior. Afterwards the order grew and became highly respected by the hierarchy of the Catholic Church in Oregon.

The buildings housing the Monastery served the community for thirty years. In 1921, demands by the fire marshal for substantial code improvements, plus a burgeoning number of religious, precipitated the decision to erect a new, larger building whose cornerstone was laid on July 2, 1922. The new building incorporated the chapel and a separate residential unit into the design. An imposing E-shaped edifice, the current building is perhaps the only building of its type in the city. Consisting of three full floors plus basement, the structure occupies a large walled parcel in the historic Montavilla section of the city. The Spanish Colonial and Classical motifs evident on the exterior and interior are not unique to the city's built environment but are certainly very important due to their integrity.

The designers of the building, Jacobberger and Smith, are locally important as architects for at least 49 significant buildings in the city. Some of the most notable include: Church of St. Michael the Archangel (1901); Church of the Assumption of the Blessed Virgin Mary (1921); Trinity School (1931); Hibernian Hall (1914); St. Phillip Nery Church (1913); Old Knights of Columbus Club (1920); and St. Mary's Catholic Cathedral (1925).

Mr. Jacobberger, as principal designer, was a well-known Catholic and resident of Portland since 1890. He was born in Alsace-Lorraine in 1869, and eventually emigrated to Omaha, Nebraska. After his arrival in Portland he was employed as a draftsman for the firm of Whidden and Lewis, who were a leading architectural firm in the city. After 1895, he started a private practice and Alfred Smith and his son Francis, very positively contributed to the city's historic built environment. Highly skilled in Revival style vocabulary, his religious, public and domestic buildings are well designed, stylistically eclectic and always highly textured. The firm was not reluctant to utilize the latest in building technology as evidenced by the hollow tile and cement stucco of the Monastery of the Precious Blood.

9. Major Bibliographical References

See continuation sheet

10. Geographical Data

Acreeage of nominated property 2.32 acres

Quadrangle name Portland, Oregon

Quadrangle scale 1:24,000

UTM References

A

1	0	5	3	2	5	3	0	5	0	3	9	9	4	0
Zone		Easting				Northing								

B

Zone		Easting				Northing								

C

Zone		Easting				Northing								

D

Zone		Easting				Northing								

E

Zone		Easting				Northing								

F

Zone		Easting				Northing								

G

Zone		Easting				Northing								

H

Zone		Easting				Northing								

Verbal boundary description and justification

Block 7, Lots 1 through 18, Kinzel Addition to the City of Portland, Multnomah Co., Orego

List all states and counties for properties overlapping state or county boundaries

state None code county code

state None code county code

11. Form Prepared By

name/title

organization Heritage Investment Corporation date September 12, 1983

street & number 813 SW Alder, Suite 800 telephone 503-281-1907

city or town Portland state Oregon 97205

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature 

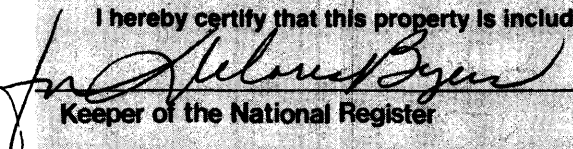
title Deputy State Historic Preservation Officer date December 17, 1984

For NPS use only

I hereby certify that this property is included in the National Register

Entered in the National Register

date 2-14-85



Keeper of the National Register

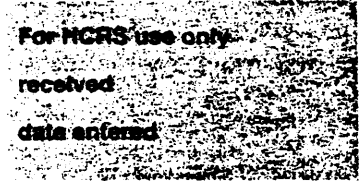
Attest:

date

Chief of Registration

United States Department of the Interior
Heritage Conservation and Recreation Service

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Continuation sheet MONASTERY OF THE PRECIOUS BLOOD Item number 9 Page 1

Historic Resource Inventory, City of Portland Oregon
Sheet #9-076-01208.

Author Unknown. The Monastery of the Precious Blood, Mt. Thabor
Portland, Oregon, 1930.

Carey, Charles H. History of Oregon: Vol VII. Portland.
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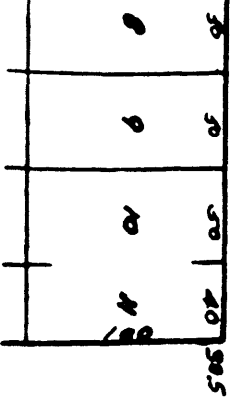
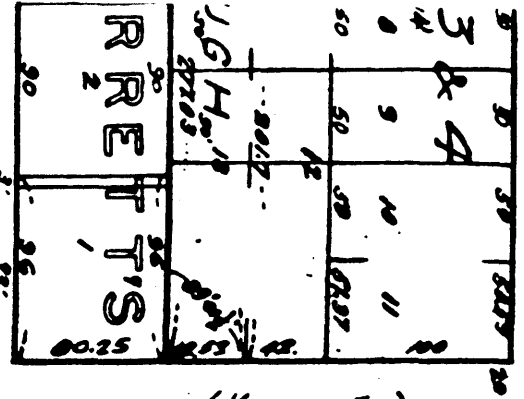
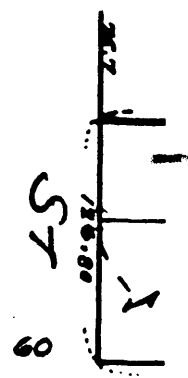
Personal Interview: Sister Theresa of Jesus, Supervisor, Sisters
of Adorers of the Precious Blood.

City of Portland Bureau of Buildings, microfilm and card files.

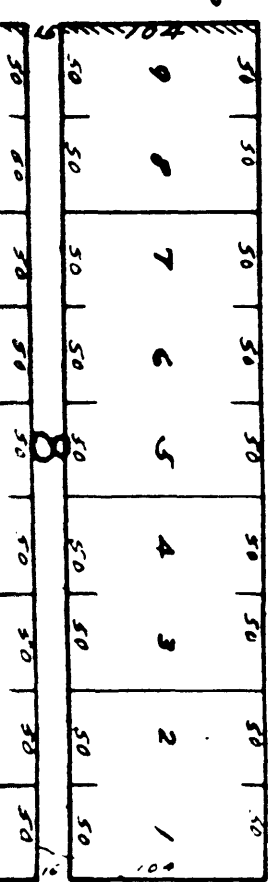
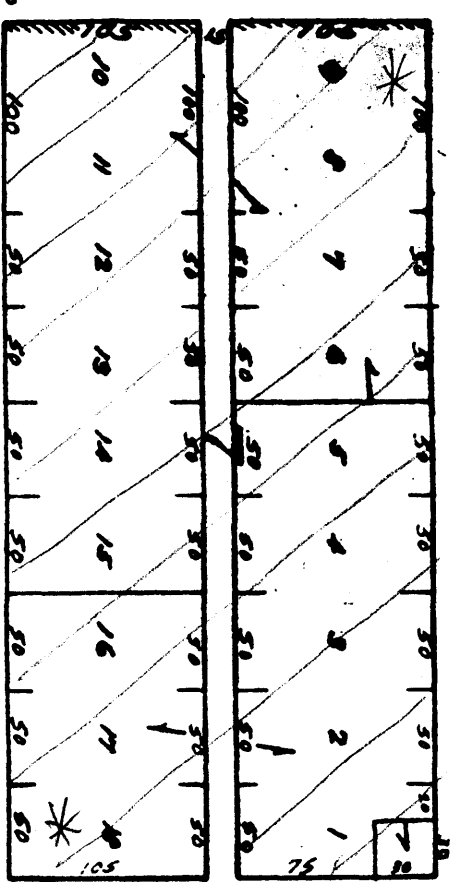
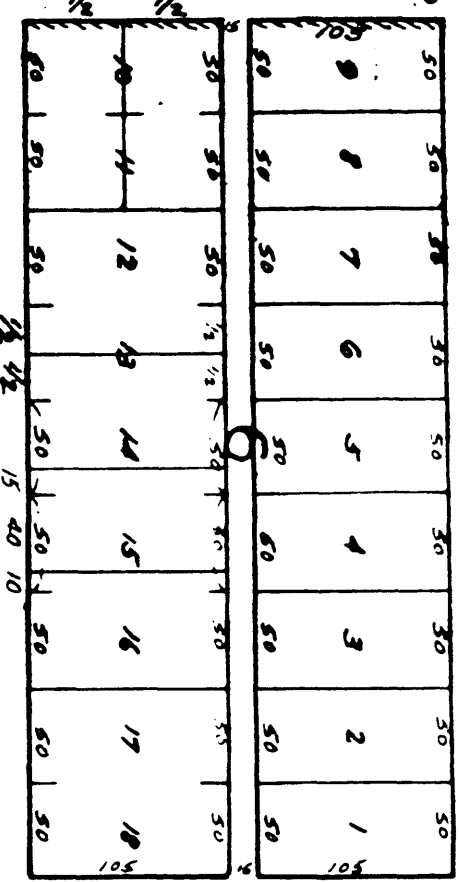
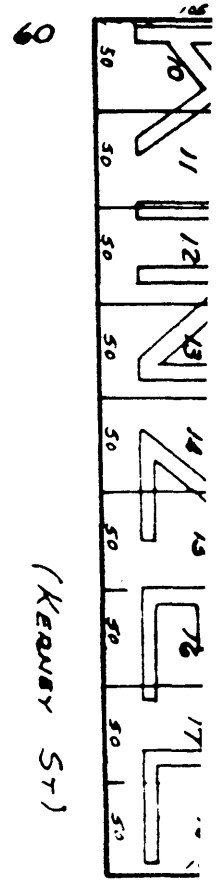
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Portland, 1975.

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S.E. 76th (KIMBALL ST.)

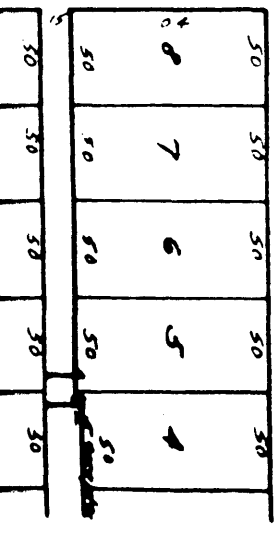
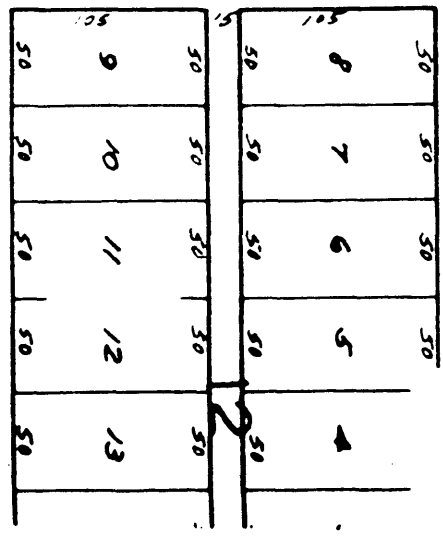
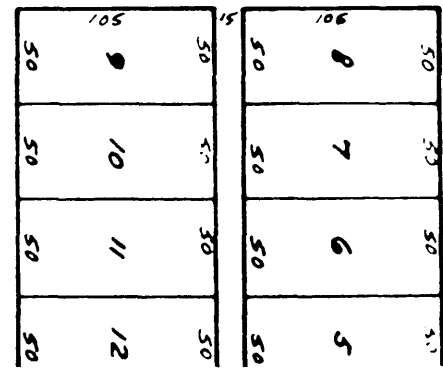
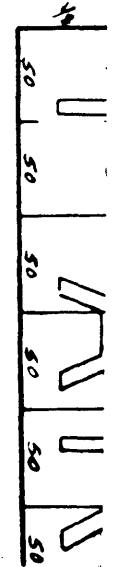


S.E. SALMON (OLIVE ST)

S.E. MAIN (PROSPECT ST)

S.E. 78th

(GRAND AVE)



Monastery of the Precious Blood
1208 SE 76th Avenue
Portland, Multnomah Co., Oregon