		PHO 369 DEPARTMENT OF THE IN TIONAL PARK SERVICE		INPSUSEONLY DAT	A SHEET			
		ISTER OF HISTORI (NOMINATION I	C PLACES	CEIVED SEP 1 3 1971 TE ENTERED APR 4				
**	SEE	INSTRUCTIONS IN HOW T TYPE ALL ENTRIES (3			
1	NAME HISTORIC		and					
• •	AND/OR COMMON	Same		<u> </u>				
2	LOCATION STREET & NUMBER	N US Junction Highways 80	N and 197					
	CITY, TOWN	The Dalles	VICINITY OF	congressional distr Second				
	STATE	Oregon	CODE 41	COUNTY Wasco	CODE 065			
3	CLASSIFIC	CATION						
	CATEGORY DISTRICT _XBUILDING(S) STRUCTURE SITE OBJECT	OWNERSHIP PUBLIC X PRIVATE BOTH PUBLIC ACQUISITION IN PROCESS BEING CONSIDERED	STATUS OCCUPIED &UNOCCUPIED WORK IN PROGRESS ACCESSIBLE &YES: RESTRICTED YES: UNRESTRICTED NO	PRES AGRICULTURE X_COMMERCIAL EDUCATIONAL ENTERTAINMENT GOVERNMENT INDUSTRIAL MILITARY	ENT USE MUSEUM PARK PRIVATE RESIDENG RELIGIOUS SCIENTIFIC TRANSPORTATION OTHER:			
4	OWNER O	F PROPERTY						
	NAME	Wa-Chuck Motel Corpo	ration	· · ·				
	STREET & NUMBER	1002 Court Street		-				
	CITY, TOWN	The Dalles	VICINITY OF	STATE Oregon				
5	LOCATION COURTHOUSE, REGISTRY OF DEEDS,	N OF LEGAL DESCR			•			
	STREET & NUMBER	400 Court Street						
	CITY, TOWN	The Dalles	**************************************	STATE Oregon				
6	REPRESEN	Statewide Inventory						
	DATE	1970	FEDERAL	XSTATECOUNTYLOCAL	······			
<u></u>	DEPOSITORY FOR SURVEY RECORDS	State Parks and Recr						
	CITY, TOWN	Salem	······································	state Oregon	· · · · · · · · · · · · · · · · · · ·			

7 DESCRIPTION

CON	DITION	CHECK ONE	CHECK ONE		
EXCELLENT GOOD FAIR	X.DETERIORATED RUINS UNEXPOSED	UNALTERED	ORIGINAL SITE Xmoved date		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Indian Shaker Church/Henry Gulick Homestead consists of an area approximately 200 feet by 500 feet with seven structures still standing. The most important structure is the Indian Shaker Church; the other structures are a stable, a drying shed, a chicken coop, a privy, a barn, and a two-room house. On the site, there are also two burned areas that have been identified (from earlier photographs) as two dwellings.

Architecturally, the buildings are very simple vernacular board and batten construction with gable roofs. All of the buildings have deteriorated, but enough of each building remains to determine the functions served.

Of the buildings, the most prominent as a structure is the Indian Shaker Church. The exact date of construction is unknown, but the church was likely built in about 1896. The church building is 14 x 23 feet with board and batten exterior siding, a gable roof that was probably shingled originally, and an alcove that extends in apse-like fashion from the east end of the building on its original location. Until removed in 1973, a three-foot cross was located above the apse. When the church was in use, the interior contained the following furnishings: a table was located in the apse, covered with a white scarf draped over a tablecloth, benches were located around the walls, and candles provided the lighting (Shakers believed that candles were an expression of God and to God, and incandescent light was the sign of the devil). There are presently no furnishings in the church. The church was moved approximately 100 feet to its present location in 1971 to make room for the Portage Inn Motel

The stable consists of a stall area, a tack room, a wagon room, and three storage The drying shed is one room and is the closest structure to the Columbia rooms. River. The chicken coop is similar in size, proportions, and construction to the drying shed. The privy exhibits a unique construction technique. It is built on a basalt ledge with short stilts supporting the back, so that there is no need for the customary privy pit. There is a double floor with basalt fill between the two floor levels - to prevent the building from being upset. The barn is a composite structure with at least one addition. It is deteriorated to the degree that it is difficult to analyse how each area functioned. The two-room house was probably used as a one room shed originally with the second room added later. This structure is unique with the absence of any sill on the south side of the west room. Evidence is present where two houses originally stood. These houses were the homes of Henry Gulick, the builder of the community, and his son. The structure was burned during the early 1960s.

Evidence suggests that one man, Henry Gulick, built most, if not all, of the buildings in this community. The sills, joists, walls, and roofs suggest that one man was involved in the construction throughout. The structures that show evidence of different construction techniques are the addition to the barn and the two-room house, and the Shaker Church. In the church, the evidence suggests that Gulick helped construct the building, but the footings, sills and roof details are dissimilar to any other structures within the community.

8 SIGNIFICANCE

SPECIFIC DATI	es 1891–1897	BUILDER/ARC	HITECT Henry Gulick		
AGRICULTURE ARCHITECTURE ART XCOMMERCE 		CONSERVATION ECONOMICS EDUCATION ENGINEERING EXPLORATION/SETTLEMENT INDUSTRY INVENTION	LAW LITERATURE MILITARY MUSIC PHILOSOPHY POLITICS/GOVERNMENT	SCIENCE SCULPTURE SOCIAL/HUMANITARIAN THEATER TRANSPORTATION OTHER (SPECIFY)	
PERIOD PREHISTORIC [~] 1400-1499	AF ARCHEOLOGY-PREHISTORIC	REAS OF SIGNIFICANCE CH	LANDSCAPE ARCHITECTURE	XRELIGION	

STATEMENT OF SIGNIFICANCE

The Indian Shaker Church/Henry Gulick Homestead serves as an excellent instructive tool for a primitive nineteenth-century commercial fishing homestead. The Church itself is an example of an interesting Indian religious sect that sprang up in the Pacific Northwest in the late nineteenth century. As a whole, the fishing homestead is the only such example in Oregon.

Henry Gulick, of Scottish extraction, came to The Dalles in the early 1890s. When he came to The Dalles, he brought his wife, Harriet, a Wasco Indian woman, and his son, Jackson. Gulick settled with his family on a small homestead about one and one half miles upriver from the town of The Dalles. He built the buildings now standing in the area and two houses and two fishwheels that are no longer standing. Gulick made his living as a fisherman and as a carpenter for the Seufert brothers' fish company. Henry Gulick died in 1915 and his widow moved to the Warm Springs Reservation in Oregon where she remarried.

The Indian Shaker Church is a small part of a larger religious phenomenon begun among Pacific Northwest Indians in 1881. The founder was John Slocum, a Squaxin Indian from near Olympia, Washington, who said he was "unaccountably drawn to think of the error of his ways and the evil days that had fallen on his few remaining native friends." Slocum, with the help of his self-appointed high priest Louis Yowaluch, organized the Indian Shaker Church to help their fellow Indians by preaching the practices of strict morality, sobriety and honesty. Their worship services used the paraphernalia of the Catholic and Presbyterian churches with some vestiges of Indian religion.

Geographically, the church spread from the Pugent Sound area to the tribes east of the Cascade Mountains in about 1887. By 1893, an Indian Shaker Church was permanently established in Yakima, Washington, by Aiyal Wahuwa, an Indian from the Kelso-Longview area of Washington. At about the same time, a Wasco Indian Hunaitca, was converted to Shakerism and carried the new religion back to Warm Springs and the Hood River vicinity. In about 1896, the Shaker Church was founded in The Dalles.

The minister of The Dalles Shaker Church was Sam Williams, an Indian from Kelso, Washington. His ceremonies were described as more inherently Indian than anything else, including Shaker. He opened the church services to anyone and carried on the meetings in a quiet and orderly manner. The sign on the church door read: "INDIAN SHAKER CHURCH, You are welcome. Please be orderly. NO ROWDISM (sic) ALLOWED, The Minister." Williams died in 1933, but he left The Dalles Indian Shaker Church in the early 1920s.

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9 MAJOR BIBLIOGRAPHICAL REFERENCES

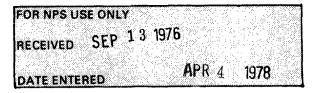
Barnett, H.G. <u>Indian Shakers: A Messianic Cult of the Pacific Northwest</u>. Carbondale, Illinois: 1957

Gunther, Erma "The Shaker Religion of the Northwest" <u>Indians of the Urban Northwest</u>, ed. Marion W. Smith. New York: 1949, pp.37-76.

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STATE		CODE	COUNTY			CODE	
STATE		CODE	COUNTY		······	CODE	-
FORM PRE	PARED BY bert K. Sutton/H	istoric Pro	eservation H	listorian	********		-
ORGANIZATION	egon State Parks			<u></u>	DATE February 1	9, 1976	
STREET & NUMBER	0 Highway Buildi	-			TELEPHONE		
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hereby nominate this	ate Historic Preservation s property for inclusion es set forth by the Nation	n the National	Register and cert	ify that it ha			
	SERVATION OFFICER SIGNA	france	d top	alba	<u>X</u>	8/201	16
TITLE St	ate Parks Superi	ntendent	· · · · · · · · · · · · · · · · · · ·	<u> </u>	DATE		
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UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM



CONTINUATION SHEET

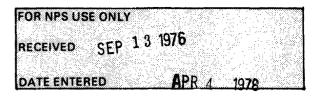
ITEM NUMBER 7 F

PAGE 1

All of the buildings in the community are deteriorating rapidly by the weather and the presence of a large motor inn complex directly adjacent. Visitors from the inn visit the community with little concern for the preservation of the buildings. There is, however, enough concern by people in the local community that, with recognition of the importance of these buildings, future preservation can be assured. CONTINUATION SHEET

UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM



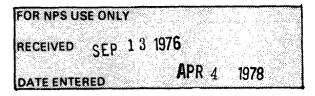
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The Dalles Indian Shaker Church was one of five in Oregon. Of the five, the church at The Dalles was the smallest, both as a building and as a congregation. The two

at The Dalles was the smallest, both as a building and as a congregation. The two largest Shaker congregations in Oregon were at Siletz on the Oregon Coast and at Klamath in south-central Oregon. All five of the Shaker Churches in Oregon are still standing and at least one is still active.

This community is most significant when viewed as a whole. The Indian Shaker Church, when active, was the least significant congregation and building in Oregon. The Dalles Shaker community was always tiny and it never exerted any influence outside the local area. When the Shaker Church is considered as a part of the Gulick Homestead, however, it is highly significant. Henry Gulick built the Shaker Church for his wife, who was a Wasco Indian. The community is the only known remaining example of a late nineteenth-century fishing homestead in Oregon. There is a potential for educational value to be drawn from this community if there is a commitment made to its future preservation and restoration. The potential for this value to be realized will be aided if this property is listed on the National Register.

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM



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Reinoehl, Gary and Horton, Susan "Preliminary Survey of Gulick Homestead/Indian Shaker Church (Lone Pine Island) Site" Unpublished study, 1975.