

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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

FOR NPS USE ONLY
RECEIVED APR 21 1975
DATE ENTERED JUN 20 1975

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

1 NAME

HISTORIC St. Francis Mission ~~Historic District~~

AND/OR COMMON

2 LOCATION

STREET & NUMBER Rosebud Indian Reservation

CITY, TOWN St. Francis

NOT FOR PUBLICATION
CONGRESSIONAL DISTRICT

STATE South Dakota

VICINITY OF
CODE 046

COUNTY Todd

No. 2
CODE 121

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input checked="" type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input checked="" type="checkbox"/> MUSEUM
<input 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 checked="" 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 checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input 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 Rosebud Educational Society

STREET & NUMBER

CITY, TOWN St. Francis

VICINITY OF

STATE So. Dak.

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. Tripp County Courthouse

STREET & NUMBER

CITY, TOWN Winner

STATE So. Dak.

6 REPRESENTATION IN EXISTING SURVEYS

TITLE South Dakota Historic Sites Survey

DATE 1974

FEDERAL STATE COUNTY LOCAL

DEPOSITORY FOR SURVEY RECORDS Historical Preservation Center, USD Alumni House

CITY, TOWN Vermillion

STATE So. Dak.

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

When the missionaries arrived at St. Francis in 1885, they came upon a semi-arid prairie with only one partially constructed building. Over the next fifteen years, the mission changed dramatically with the constructing of many structures, the planting of trees, and the plowing of fields. In 1916 a disastrous fire occurred destroying almost all the major buildings.

Out of the ashes, the missionaries and Brulé reconstructed St. Francis to its present-day appearance of twenty-six buildings. All the major buildings surround a courtyard with the smaller ones on the perimeter. Most of the structures use reinforced, poured concrete for their walls to prevent against any future fires. With the church and its bell tower, St. Francis reflects an early twentieth century mission. Although an athletic field replaced a grain field, three nineteenth century barns remind us that this was once a self-sufficient mission.

A few of the major buildings are:

St. Charles Church - 1919. This Romanesque Revival Church has an apsidial floor plan with poured concrete as its facing. Round headed arched surrounds and windows along with the use of lugsills are in all openings. Stained glass depicting Biblical scenes are in a majority of the windows. In the front facade, an arched entry of the Italian Renaissance type is utilized in the square bell tower. This tower also features double oak doors, several round windows, a cross applique, louvers, and a hexagonal termination with a cross finial. Corbel tables are used below all eave lines in this gabled structure.

Drexall Hall - 1916. This two story structure serves many functions including dining hall, classrooms, and residences. It is the largest building at St. Francis with a F floor plan. Poured concrete of a light green color with reinforced ceiling is used in the entire structure. A combination hip and gable roof along with six symmetrically placed dormers are main features of the hall. The middle portion of the structure has an open porch with square posts and at the gable end is a niche with a statue of St. Francis of Assissi. All openings are flat with lugsills. Although Drexall Hall is not any particular style, its size and appearance makes it a most impressive building.

A statue of Kateri Tekakwitha is located here. Along with one in Montreal, these two statues are the only ones executed from the same mold by a Monsieur Emile Branet, a famous sculptor. Kateri or sometimes called Lilly of the Mohawks who during the seventeenth century became a devoted Catholic, performed many remarkable deeds for her savior, Jesus Christ. She is so revered that many believe she will achieve sainthood.

An important aspect of St. Francis is its continuity in rhythm and scale. The four major buildings: Drexall Hall, Hartman Hall, St. Joseph Hall, and St. Charles are all about the same height and all use poured concrete as facing. Three of these are the same light green color. These stylistic features are similar and symmetrical. Even the smaller buildings have a rapport with each other. The three livestock barns are situated near each other. All in all, the mission shows planning and buildings are grouped in specific units for use and size.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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

FOR NPS USE ONLY	
RECEIVED APR 21 1975	JUN 20 1975
DATE ENTERED	

CONTINUATION SHEET

ITEM NUMBER 7

PAGE one

Other important structures include:

Three barns that represent the self-sufficiency of the mission. Two of them were built in 1895 and served as horse and livestock barns. The third was built in 1920 as a machine storage. These structures are one story tall and very long with wood planks used for siding.

The carpenter shop is a one story structure constructed of poured concrete. Erected in 1930, this building is a miniature of the major poured concrete structures.

The woodshed was one of the few buildings left after the 1916 fire. It has served various functions for the school. It represents how many of the former buildings appeared. It is a one story clapboard faced building.

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 checked="" 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 checked="" type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" 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

1886-1916

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

Since the arrival of Europeans on this continent, a problem of co-existence between Anglo-American and Native American has been evident. By mid-nineteenth century, most white men believed there were two options to the dilemma: extermination or assimilation of the Indian race. An example of the latter is St. Francis Indian Mission which exemplifies Roman Catholic efforts among the Native Americans.

St. Francis serves the Brulé (Burnt Thighs), one of the seven subtribes of the Tetons (Villager of the Prairies). This tribe is part of the Ocet Sokowin (Seven Council Fires) of the Sioux Nation. By the treaty of 1868, the Tetons were granted all of South Dakota west of the Missouri River. Several land cessions, however, greatly reduced the area to the present five reservations.

One of these reservations was Rosebud, established for Spotted Tail, an important chief, and his Brulé followers. At that time, the federal government, implementing President U.S. Grant's peace policy, allowed one religious denomination per reservation to effect the "civilization" process. Episcopalians were selected for Rosebud; however, Spotted Tail and others petitioned for a Catholic mission. Several reasons were given but most important was the earlier missionary work done by Father Pierre Desmet who had converted many members of the tribe to Catholicism. Finally, in 1885 the U.S. government permitted Bishop Martin Marty to establish a mission.

Marty chose to run the mission members of the Society of Jesus who had been expelled from Germany by Otto Von Bismark. Accompanying the Jesuit fathers were Brothers and Franciscan Sisters of German origin. Father John Jutz and Brother Ursus Nunliss took possession of the mission on January 1, 1886, with school opening later that year on June 15. Miss Katherine Drexall provided funds for the construction of the first building and selected the name St. Francis in the memory of her deceased father.

The mission performed two basic functions, secular education and religious conversion. Some missionaries taught formal catechism at the school, while others traveled throughout the mission spreading the Gospel. St. Francis was a boarding school which was considered most beneficial in the assimilation process. Although the students studied basic reading, writing, and mathematics, the school emphasized vocational training. Girls acquired various domestic skills, while boys learned farming, baking, carpentry, and shoe repair.

St. Francis became very successful with many conversions and enlarged school enrollment. From forty students in 1886, St. Francis became the largest Catholic mission school in the nation with over 500 enrollees by 1900.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Brunsmann, Reverend Gualbert, O.S.B., "I Am Indian: The Story of Kateri Tekakwitha," Marty, South Dakota, St. Paul's Indian Mission, 1956.
 Fagan, Father Bernard, D.S.J., personal interviews, April 1974 with Scott Gerloff.
 FATHER EUGENE BUECHAL, S.J. MEMORIAL MUSEUM (booklet), St. Francis Mission, South Dakota: Little Sioux Press, 1973.
 Goll, Louis J., S.J., JESUIT MISSIONS AMONG THE SIOUX, St. Francis, 1940.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 34 acres

UTM REFERENCES

A	13	34,54,3,0	4,7,7,8,2,3,0	B	13	34,54,3,0	4,7,7,7,8,3,0
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C	13	34,49,3,0	4,7,7,7,8,3,0	D	13	34,49,3,0	4,7,7,8,2,3,0
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING

VERBAL BOUNDARY DESCRIPTION

The mission is located in the extreme southern end of the city of St. Francis. There are two main entrances: one from the north and one from the west. These two roads meet at about the center of the district. The main buildings appear on the edges of a courtyard with other smaller structures appearing on the fringe. Just to the west of this main complex of buildings and across a county road (not numbered) called Rosebud are the barns. The district is discernable because there are no other buildings south of the mission. There are more trees, and the church steeple is visible from afar

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

Scott Gerloff, Consultant

ORGANIZATION

Historical Preservation Center

DATE

January 1975

STREET & NUMBER

USD Alumni House

TELEPHONE

605-677-5314

CITY OR TOWN

Vermillion

STATE

South Dakota

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

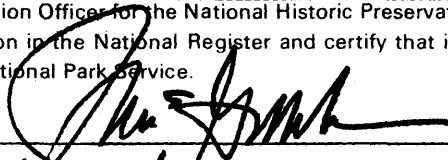
NATIONAL

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.

FEDERAL REPRESENTATIVE SIGNATURE



4-15-75

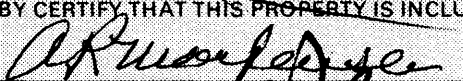
TITLE

cult. Pres. Director / SHPO

DATE

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

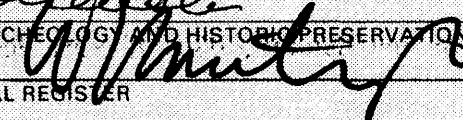


DATE

6/8/75

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

ATTEST:



DATE

JUN 20 1975

KEEPER OF THE NATIONAL REGISTER

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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

FOR NPS USE ONLY

RECEIVED

APR 21 1975

DATE ENTERED

JUN 20 1975

CONTINUATION SHEET

ITEM NUMBER 8 PAGE TWO

Many individuals contributed to the general success of St. Francis. Among them were founders Father Jutz and Brother Nunliss. Jutz, in addition to his organizational role, is credited with persuading many people from going to Wounded Knee during the Ghost Dance episode of 1890 which probably saved many lives. Father Florentine Digmann spent forty-five years (1886-1931) at St. Francis thus earning the title "Patriarch of the Missions." Father Joseph Lindebner and Aloysius Bosch traveled across the reservation tending to spiritual and material needs. The most amazing, however, was Father Eugene Buechel whose work from 1916 to 1954 is unparalleled. He compiled word lists of the unwritten Lakota language and published a Bible history, grammar book, hymnal and prayer book in the native language. Later these lists were put into a Lakota Dictionary. In addition, he collected Sioux artifacts, native flora and fauna and over 2,300 photographs. His collections are located in a museum dedicated to Buchel at St. Francis where they constitute a major depository of traditional Sioux cultural items.

St. Francis mission remains a vital institution on the Rosebud through adoption of new trends in education, reservation policy, and social improvements. Courses in native history, language, and arts and crafts reflect a desire to retain cultural traditions. At the same time, emphasis on individual training has supplemented the vocational approach. The formation of a school board called Siconga Oyate Ho (Voice of the Burnt Thigh People) has introduced popular influence in school policies.

The mission impact is different for each person. To some it meant personal salvation; to others it offered economic opportunities; and to still others, a better understanding of the world around them. Whatever the reason, St. Francis is significant in the history of the missionary frontier and Brulé people.

Architecturally, the buildings at St. Francis create a mission atmosphere. Similarity in style and materials, dominance of the church, and the courtyards provides a visually obvious mission setting.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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

FOR NPS USE ONLY	
RECEIVED	JUN 16 1975
DATE ENTERED	JUN 20 1975

CONTINUATION SHEET

ITEM NUMBER 8 PAGE Three

The major buildings that surround a courtyard and others in the Mission have poured concrete walls. The use of this material is significant architecturally because it gives the mission an important element of continuity. It also is the largest grouping of such buildings in the State and among the first to use this material.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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

FOR NPS USE ONLY

RECEIVED

APR 21 1975

DATE ENTERED

JUN 20 1975

CONTINUATION SHEET

ITEM NUMBER MAP

PAGE three

Key to the Sketch Map of the St. Francis Mission Historic District

1. Weston House-Hollow Horn Dear Hall-around 1910
2. Horse Barn - 1895
3. Machine Shed - 1920
4. Horse Barn - 1895
5. Slaughter House - 1950
6. Educational Barracks
7. Kateri Shrine - May 10, 1970
8. Father Buchel, S.J., Memorial Museum - 1947
9. St. Charles Church - 1919
10. Public Relations, moved in 1950, Old Vestal Church; moved in 1961, Old Granary
11. Drexall Hall - 1916
12. Potato Cell - 1931
13. Power House and Laundry Room - 1917-1950
14. Office of Religious Education
15. Swimming Pool Building - 1950s
16. Grueter Hall - 1937
17. St. Joseph Hall - 1910
18. Gymnasium - 1960
19. Hartman Hall - 1924
20. Library - 1972
21. Storage - 1912
22. Wood Shed - 1900
23. Carpenter Shop - 1930
24. Ground Maintenance - 1972
25. Generator Building - 1946
26. Sioux Hall - 1928 (new part, 1960)
27. Cemetery - 1886
28. Desman Hall - 1969

ST FRANCIS MISSION HISTORIC DISTRICT



EXCELLENT

GOOD

FAIR