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, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "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 St. Mary's Mission Historic District Boundary Increase

other names/site number St. Mary's Church and Pharmacy (#70000364; 24RA0147)

2. Location

street & number West End of 4th Street ☐ not for publication

city or town Stevensville ☐ vicinity

state MT code MT county Ravalli code 81 zip code 59870

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** _X_ **statewide** _X_ **local**

Signature of certifying official/Title Date

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:

___ 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 of the Keeper Date of Action

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5. Classification

Ownership of Property
(Check as many boxes as apply.)

- [x] private
- [ ] public - Local
- [ ] public - State
- [ ] public - Federal

Category of Property
(Check only **one** box.)

- [ ] building(s)
- [x] district
- [ ] site
- [ ] structure
- [ ] object

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

Contributing	Noncontributing	
3	5	buildings
		district
2		site
1	1	structure
3		object
11	6	**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

2

6. Function or Use

Historic Functions
(Enter categories from instructions.)

DOMESTIC/single dwelling
RELIGION/religious facility
RELIGION/church-related residence
FUNERARY/cemetery
HEALTH CARE/medical business/office
HEATH CARE/hospital
AGRICULTURE/agricultural field

Current Functions
(Enter categories from instructions.)

RELIGION/religious facility
RELIGION/church-related residence
FUNERARY/cemetery
RECREATION AND CULTURE/museum

7. Description

Architectural Classification
(Enter categories from instructions.)

MID-19TH CENTURY
Other: vernacular log
MODERN MOVEMENT
Other: vernacular modern

Materials
(Enter categories from instructions.)

foundation: CONCRETE
walls: WOOD: log
roof: WOOD: shingles
other: STONE: granite, marble BRICK ADOBE ASPHALT GLASS

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

St. Mary's Mission sits off Charlos Street, west of the Stevensville Townsite with Charlos Street being the townsite boundary. The mission grounds, St. Mary's Cemetery, the Indian Burial Plot, and buildings sit on approximately 9 acres in a quiet, rural setting. DeSmet Park, with a small orchard of crabapple trees grafted from Father Ravalli's lone surviving tree, and cultivated farmland form the north border and the western border of the two historic cemeteries. The cemeteries include 2 acres and lie at the southwest portion of the district. The district buildings include St. Mary's Mission Church, St. Mary's Church and Rectory, Chief Victor's House, Father Ravalli's House/Pharmacy, a brick smokehouse, two historic trees, a free-standing bell tower and bell, and a stone surveyor's marker. The non contributing buildings include a reconstructed dove cote, the parish pump house, an outhouse, a small storage shed associated with the rectory, and a visitor center. There is also a lifesize diorama. All the buildings sit on concrete foundations surrounded by small pebbles to better facilitate drainage. The pastoral, rural setting quietly illustrates the passage of time in the respectful blending of old and new, but also clearly evokes the period when St. Mary's Mission included both Indian and white residents.

The St. Mary's Mission Church and Father Ravalli's House/Pharmacy (24RA0147) were listed in the National Register in October 1970. Due to the very limited descriptive information concerning the mission and house/pharmacy in the original nomination, detailed information is provided for the two buildings in this boundary increase. However, because the mission and house/pharmacy were previously listed resources, they are not counted as contributing elements in the table in Section 5, but instead represent the two previously listed contributing resources under the heading "Number of contributing resources previously listed in the National Register".

Narrative Description

St. Mary's Mission Church (previously listed October 1970)

The log church consists of three sections: the chapel, the study and living quarters, and a reconstructed kitchen. The individual parts are easily distinguished on the north and south walls by the individual gabled rooflines and the finished corners of half-dovetail hewn logs on each section. The log walls on both the north and south facades are approximately 3 feet thick. Wall construction of all sections is of half-dovetail hewn logs 9 inches thick joined with pegs and chinked with clay. All window heads are slightly arched with wooden surrounds, mullions, and sills painted white. Door surrounds are also all painted white. Wood shingles cover the three roof sections.

Various other buildings including a kitchen, blacksmith shop, and a barn were attached to the living quarters at the rear. None of these survive. The kitchen addition, however, added c. 1983 behind the 1860s living quarters and study, closely resembles the original kitchen that once stood there. It is a careful reconstruction and enhances the overall appearance and enriches the visitor's experience.

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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.)

- [x] A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [x] B Property is associated with the lives of persons significant in our past.
- [x] 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.
- [x] D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

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

Property is:

- [x] A Owned by a religious institution or used for religious purposes.
- [ ] B removed from its original location.
- [ ] C a birthplace or grave.
- [x] 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.

Areas of Significance

(Enter categories from instructions.)

RELIGION

ETHNIC HERITAGE

SOCIAL HISTORY

ARCHITECTURE

HEALTH/MEDICINE

ARCHAEOLOGY

Period of Significance

1841-1959

Significant Dates

1841, 1850, 1866, 1879, 1891, 1911, 1921, 1954, 1959

Significant Person

(Complete only if Criterion B is marked above.)

RAVALLI, ANTHONY, S. J.

Cultural Affiliation

SALISH

EUROPEAN

Architect/Builder

RAVALLI, ANTHONY, S. J.

CLAESSENS, WILLIAM

DOWDALL, JAMES

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Period of Significance (justification)
The history of St. Mary's Mission Historic District and the cultural ties to it begin with the advent of the Jesuits to Montana in 1841 and the founding of the first mission. The building of the last resource on the property, the church rectory, concludes in 1959 signaling the end of the period of significance.

Criteria Considerations (explanation, if necessary)

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

The divergence of cultures, the physical and cultural impacts of western migration on native people, and the growth of settlements are rarely evident all in the same built environment. St. Mary's Mission, a microcosmic community that interprets these facets of Montana's heritage, is a rare exception. Jesuit priests and lay brothers founded this mission, which was the first in the Northwest, near the present mission site in 1841. St. Mary's Village evolved into the town of Stevensville. Throughout the last half of the nineteenth century, the Jesuits played key roles helping the Salish transition from their traditional hunting lifeway to an agrarian economy imposed with the demise of the buffalo and encroaching settlement of the area. The U.S. government's mandatory removal of the Bitterroot Salish to the Jocko Reservation in 1891 was a devastating event that reverberates to the present time. The closure of the mission, its reopening, the return of Salish people in commemoration of their ancestors and their homeland, and the revitalization of the once-abandoned site provides a unique and valuable perspective. Both the old and the new St. Mary's churches clearly illustrate that the historic complex has always been, and continues to be, a place of celebration and worship for both the Indian and white communities. For its cultural associations, its vernacular architectural features, its archaeological potential, the influence of Father Anthony Ravalli, and the far-reaching impact of the Jesuits in the Northwest, St. Mary's Mission Historic District is eligible for listing in the National Register under Criterion A, B, C and D.

(Please see Continuation Sheets for Narrative Statement of Significance)

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)
(Please see Continuation Sheets for Bibliographic References)

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:

__x__State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
__X__Other
Name of repository: Montana Historical Society

Historic Resources Survey Number (if assigned): _HABS Mont 10 and 11

10. Geographical Data

Acreage of Property 9.09 acres
(Do not include previously listed resource acreage.)

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing		Zone	Easting	Northing
A	11	722550	5154555	E	11	722764	5154414
B	11	722680	5154550	F	11	722670	5154416
C	11	722680	5154530	G	11	722670	5154496
D	11	722764	5154520	H	11	722553	5154496

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

A tract of land in Section 27, Township 09N, Range 20W on the western boundary of the Original Stevensville Townsite, beginning at the southwest corner at the intersections of Ravalli Street and Charlos Street, proceeding north to the fence line of DeSmet Park which forms the north boundary, proceeding west along the fence line to the end of the Indian Burial Plot; thence continuing along the fenceline south to the end of the cemetery marked by a line of trees; following the cemetery boundary east to the alley, then south along the alley to the intersection of the alley and undeveloped Ravalli Street; thence along Ravalli Street east to the intersection of Charlos and Ravalli streets and point of beginning.

Boundary Justification (Explain why the boundaries were selected.)

All of the extant historic resources, religious and cultural, related to the historic St. Mary's Mission are included within the boundaries of the district.

11. Form Prepared By

name/title Ellen Baumler

organization Montana Historical Society date 2/28/10

street & number 225 North Roberts telephone 406-444-1687

city or town Helena state MT zip code 59620

e-mail ebaumler@mt.gov

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Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Historic St. Mary's Mission, Inc.

street & number 315 Charlos street telephone 406-777-5734

city or town Stevensville state MT zip code 59370

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Catholic Diocese of Helena (St. Mary's Church and Rectory)

street & number 515 North Ewing telephone 406-442-5825

city or town Helena state MT zip code 59601

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.)

(Please See Continuation Sheets for Additional Documentation)

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:
City or Vicinity:
County: **State:**
Photographer:
Date Photographed:
Description of Photograph(s) and number:
1 of ___.

(Please See Continuation Sheets)

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..

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Narrative Description (Continued)

The church, the living quarters/study, and the reconstructed kitchen each have separate gable roofs covered in wood shingles. The entire mass sets on a concrete foundation, added circa 1980s, to better preserve the resource.

Mission Church, front section

The front section of the mission church, or chapel, consists of two portions. The west, or back, half was constructed by Brother William Claessen, S.J., in 1866. In 1879, Brother Claessens returned to the mission to expand the church, adding the front half. A front-gable roof with wood shingles unites the two halves of the chapel.

1" x 6" lap siding, nailed directly onto the logs, covers the front façade, the bell tower, and the west end of the gable. The siding is painted white. The bell tower is an elongated, upright rectangle added to the front façade and capped with an open, domed belfry. The tower rises to 25 feet and has an open entry sheltering the double, four-panel doors that serve as entrance to the church. This vestibule is 6' 2" x 6'1/2" and forms the bottom part of the belfry. The upper, domed portion of the tower consists of structural timbers connected with wooden pegs and painted white. There are tall, paired openings filled with lattice on the three visible sides of the tower. The dome is of random-width boards covered with building felt and painted. A cross crowns the dome. The original cross, made by Father Ravalli in 1880, was removed so it could be preserved. In 2003, a replica replaced Father Ravalli's original cross. The original bell, 28 inches in diameter, came from the Foundry of Cincinnati in 1879. The bell is still rung occasionally.

The south façade of the church section has three tall 4/4-light, double hung windows. There is one smaller window opening infilled with brick. The brick is adobe, of the type used to build Fort Owen. The original window was blocked during the 1879 expansion to accommodate the chapel's interior baldacino unit.

The north façade repeats this same pattern. The church's north façade is identical to the south with three 4/4 double hung windows and one smaller window with adobe brick infill to accommodate interior statuary. A single brick chimney pierces the roof.

Inside the main church entry is an L-shaped stairway at the left (south) corner leading to the choir loft. The confessional is to the right (north). Four wooden columns, two on each side, support the balcony. The balcony runs the full width of the building. The balcony has a decorative rail 1' 11 1/2" high. That this portion is an addition is readily evident on the wall surface. Pseudo-doric pilasters frame the interior front wall forming the entry. The entry has a slight arch, 14' 9" from the floor at its center point.

The sanctuary is 18'10" wide throughout. The original portion and the front portion of the sanctuary together are 46' long. Painted wood paneling, likely added during the 1879 remodeling, covers the walls and ceiling.

The original part of the church includes the altar which rests within an alcove formed of three circular arches; the central and largest arch forms a recess for the altar. The wood altar is ornately carved. Behind and to either side of the communion rail is an ornately carved pedestal baldacino (or canopied) unit. The north unit houses a near-lifesize statue of St. Ignatius. These statuary niches each cover an infilled window on either side of the altar, visible on the outer north and south facades.

The two side arches cap false doors. Behind the altar is a storage area accessed by a small doorway to the priest's study addition.

Living quarters and study addition

Soon after Brother Claessens finished the first chapel in 1866, a study and living quarters were added at the rear. This addition consists of two separate rooms, each 12' long, extending the width of the church's west wall. Each room is accessed by a separate outer doorway. There is a half story above that provided a loft for sleeping. This addition has two 6/6 light double hung windows, minus the doors, one window serving the study and the other the living quarters. There is interior access to the study through a door in the church and access to the loft through a door in the study.

On the south façade, two single exterior doors of sawn planks, centered side by side on the wall, provide separate entries to the living quarters/study. Adjacent to each door is a 6/6 light double hung window, one serving each room. The window and door surrounds are simple planks. The wood sections forming the window hoods fit together to form a slight arch as on the church portion. Plank ends forming the floor of the half-story sleeping loft interrupt the log wall.

The north façade has two windows, repeating the pattern of the south wall, minus the two doorways.

There is a small vent in the peak of the west gable end providing circulation in the loft.

Reconstructed Kitchen Addition

The third, and final, section is the one-story reconstructed kitchen, built circa 1982. It appears identical to historic photographs of the original. The south façade has a single wood entry door with a fixed two-pane light and one 6/6 light double hung window. The upper window framing forms a slight arch, identical to the other windows along the facades.

The rear, west, façade of half-dovetail hewn log has no openings.

Father Ravalli's House/Pharmacy (previously listed October 1970)

Father Ravalli's house and pharmacy sits just north of the mission church, toward its west end, and was part of the complex built when the Jesuits reopened the mission in 1866. Square-hewn logs of "blockhouse" construction and chinked with clay form first story walls of the two-story building. Half-dovetail hewn logs form the upper story's walls. The logs are approximately 10" in size. The overall dimension of the house is 16' 8" x 20' 10". The wood-shingled gable roof is slightly flared. A stovepipe off-center on the south pierces the roof. The house sets on a concrete foundation to better preserve it.

The front, or south façade, includes a central wood door (not original) simply framed with wood surrounds. Two windows, one on either side of the door, are 6/6 light, double hung. The wood surrounds fit together to form a slight arch at the hood, matching those on the mission church. The ends of the floor planks are visible in the outer walls at the second-story floor level.

The north elevation has no openings. Planks forming the second-story floor line break the wall surface.

The east elevation once had a single door opening. This has been infilled with logs to match the wall.

On the west façade, there is one square, offset window on the first floor, added later to serve as a "drive up" dispensary. A wooden shutter closes off the opening. A second

window, double hung with 6/6 lights, sits on the second story, centered under the gable end.

Interior

The interior floor plan consists of a single rectangular room on the first floor and a single room on the second floor. An enclosed staircase in the northeast corner leads to the second floor.

The interior walls are log and the floors are of wood planks. The second floor forms the ceiling of the first floor.

The enclosed staircase is U-shaped, with six treads leading up to a small landing, and six narrower treads to the second story. The exterior wall of the staircase is of log, and the inner, enclosing wall is of planking. A doorway accesses the staircase from the first floor. Elaborate hand carving on the door trim matches that of the cabinets.

Furnishings include Father Ravalli's drug cabinets. One frames the exterior east doorway and the other abuts the stairway. A shelf above the doorway connects the two cabinets. The elaborate carving matches that of the staircase.

St. Mary's Church and Rectory/Parish Hall (one contributing building)

The church, built in 1954, sits just south of the old mission church. (Please see sketch map for building detail.) It is oriented east-west, with the sanctuary's altar at the west end, and entry at the east end. The style, like that of the mission chapel, is a vernacular adaptation. The new St. Mary's reflects modern traditions and influences. The rectangular church has a double cross-gabled roof covered in asphalt shingles and two wings. A parish hall and a rectory, built in 1959, connect with the church at the southwest corner. The style of the cross-gabled one-story addition is compatible with the church. Subtly tucked along the west end of the parking lot at the extreme southern edge of the mission property, it in no way detracts from the mission grounds. The two separate parts, church and rectory/parish hall, form a roughly L-shaped footprint. Constructed of rock, wood, and glass, the contemporary vernacular architecture offers an interesting contrast to the historic vernacular mission church a few steps away. The stone is of purple, bronze and green, donated and transported to Stevensville by the Northern Pacific Railroad. The stone was quarried from the Northern Pacific pit near Clinton, Montana. Laminated arches form the main supports. Wide, vertical, painted wood siding covers the rectory/parish hall addition and the gable wings at the west end of the church. Narrower painted siding fills the two gable ends. There is a large cross on the roof at the gable's peak on the building's east end. The parish hall is the portion of the 1959 addition between the rectory and the church. One brick chimney pierces the roof of the parish hall. The entire building and addition rest on a concrete foundation.

Church, East Elevation

The east-facing façade at the gable end is of random coursed stone. The building's northeast corner forms a flange and exhibits a subtle slope. There is a small wood-framed stained glass window at the south end which also forms a flange and provides a kind of windbreak at the south entry. A walkway covered with a gabled roof extends to the south (see below). A large stained glass window dominates the center façade. Its three sides are rectangular in shape, but its top portion follows the roofline of the gable end. Wood mullions divide the window into eighteen portions. Eight of these have smaller insets framed in wood. The entire window has a cement sill. The major portion of the design depicts the Indian version of the Sorrowful Mother in colored chipped glass. The window, designed by Father James Barry, was installed in 1978.

Painted wood siding covers the short east-facing façade beneath the gable at the church's southwest end. There is a ribbon of four small stained glass casement windows on the upper portion. The opposite gable wing on the northwest end is of similar arrangement with the lower portion painted wood siding and the upper portion a ribbon of stained glass framed in wood and divided by wood mullions.

Church, South Elevation

The church's main entry, approached by a sidewalk and simple wrought iron railing, is at the east end of the south façade. A gabled roof and south-facing pediment shelters the sidewalk. Two columns of random stone flanked by stained glass windows infill the space between the open vestibule and the entry, providing a windbreak.

The upper portion of the main sidewall is of stained glass framed in wood in a rectangular pattern. The lower portion exhibits a random pattern of stone. The gable wing to the west is covered in wood siding. An offset aluminum storm door with a plain inner door of wood provides secondary access to the sanctuary. To the left of the door is a ribbon of three casement windows. Wood mullions further divide each window into three sections. Stained glass fills each of the nine sections.

Church, North Elevation

The upper portion of the north façade consists of a series of stained glass windows, similar to that on the south. The upper portion of the main sidewall is of stained glass framed in wood with wood mullions forming multiple vertical rectangles. One central window is further divided forming a smaller rectangle and a square. The lower portion of the wall is of random-patterned stone.

The gable wing to the west is covered in wood siding. Three cement steps lead to an offset storm door and plain inner wood door matching that on the south gable. This entry offers secondary into the sanctuary. Right, or west, of the door is another bank of stained glass windows framed in wood. Wood mullions divide the space into eighteen square windows. There is a louvered air vent in the gable peak.

Church, West Elevation

A wood-framed glass window divided into twelve portions follows the peak of the central gable end and dominates the west façade. The façade of the north-facing gable has no openings except for an air conditioner unit. The south-facing gable wing interrupts the central gable's roofline. There is a ribbon of three casement windows on this portion, one of them accommodates an air conditioner.

Sanctuary Interior

The interior wood is of fir and larch. Laminated arches support the roof. Statues and Stations of the Cross are of hand carved wood imported from Germany. A baptistery is at the rear, the choir is to the right of the sanctuary shielded from view by a louvered panel. The altar is of walnut and the sanctuary walls of weld-wood veneer. At the west end, above the altar, the large glass window's mullions form a triple cross pattern, symbolizing the three crosses of Calvary. This window is placed so that snow-capped St. Mary's peak in the Bitterroot Range, so named by Father DeSmet in 1841, forms the backdrop. The forty-one stained glass windows that flank the east and west sides tell the history of St. Mary's Mission from the Jesuits' founding of the early mission through diocesan pastors' contributions and the building of the modern church. These windows are fixed and rectangular in shape. One central window on each side is a hopper type window that opens to allow circulation. Gabriel P. Cartwright designed the windows and the William Reinarts Company manufactured them. Peter Stauduhar did the installation and they were formally blessed in 1982 by the Most Reverend Elden F. Curtiss, Bishop of Helena. The

chipped glass window at the east end depicting the Sorrowful Mother in Indian garb dominates the sanctuary's east end.

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Rectory/Parish Hall Addition

The addition, built in 1959, adjoins the gable wing at the southwest corner. The addition, like the church, has a cross gabled roof with a wing at the northwest corner and a small gabled extension, serving as the residential entryway, at the southwest corner. Vertical painted siding covers the majority of the surfaces.

Rectory/Parish Hall Addition, East Elevation

The east-facing facade borders the parking lot. It has an outer aluminum entry door with a rectangular glass insert at the north end. A single fixed casement window to the north and two casement windows to the south flank the entry. Further south are a triple casement window and a double casement window. Painted wood siding covers this portion. Random stone covers the lower half of the southern third of the façade. There is a fixed picture window flanked by two more casement windows. Wood siding covers the remainder of the upper façade. The small gabled section is covered in painted wood siding and has an offset entry at its south end. The door is wood with three small lights in a stair step pattern.

Rectory/Parish Hall Addition, South Elevation

The south-facing façade includes the gable end of the main portion of the rectory and the gable end of the small entry addition. There are no openings.

Rectory/Parish Hall Addition, West Elevation

The west-facing façade has one casement window on the entry addition. The main façade features a centered, double sliding glass doorway that opens onto a wood deck patio. The gable wing has one double casement window on the south and a one-over-one double hung window on the north. The siding in the gable end is horizontal, contrasting with the vertical siding on the lower half and elsewhere on the building. There is a small vent in the gable's peak.

The wing portion of the addition's west-facing elevation has one centered, one-over-one double hung window and a double casement window at the gable end. Horizontal siding covers the upper façade. The west gable end of the church interrupts the principal gable end of the addition. There are two double casement windows and a one-over-one double hung window. Wide vertical siding covers the entire lower façade. Horizontal siding covers the upper gable end.

Bell and Belltower (one contributing structure)

The bell that serves the new St. Mary's church, installed in the mid-1950s when the church was finished, hangs from the roof of a wooden shelter. The bell rests on its heavy crosspiece. Wooden shingles cover the gently gabled roof. Rough, natural wood beams, like those used elsewhere on the grounds, form the corner posts. The bell sits slightly east of the main entrance, at the northeast corner of the church. Three small dedicatory plaques honoring contributors frame the bell.

Victor's House (one contributing building)

Chief Victor's House is a simple log cottage built by John Owen in 1862. Hewn log walls chinked with clay have half-dovetailed ends that form neat corners in a style identical to that found at Fort Owen. Wood shake shingles cover the gable roof. The one-and-one-half story building measures 20' by 18'. The first story living space measures 360 square feet.

The half-story is unusable space and only serves to provide ventilation. The framing of the cabin, and that of the windows and door frame, are consistent with the style of the buildings at Fort Owen. The building rests on a stone and cement foundation.

The house faces east. The front, east portion has a centered entry with a door of wood planks. A 6/6-light double hung window with wood mullions and simple hewn log surrounds is left of the entry. Shorter logs between the doorway and the window indicate some kind of log replacement or repair. Wide vertical wood siding covers the upper half-story in the gable end, contrasting with the lower log wall, visually separating the two. There is a fixed 6-light fixed window, with hewn log surrounds and wood mullions, on the upper half story, centered in the gable end.

The first floor of the back, west, elevation is of hewn log. Logs have been added to conceal a doorway that was once centered on the wall. Vertical plank siding covers the gable end and there is one small centered 6-light fixed window with wood mullions, similar to that on the east façade. It however has no surrounds.

The south elevation has one 6/6 light double hung window with wood mullions and hewn log surrounds. The ends of two structural log beams protrude from the upper wall surface, right of the window. A smaller, third beam protrudes left of the window. The last several feet of the logs on the east end appear to have been evenly sawn off and replaced.

The north elevation has a large square opening that has been infilled with logs to match the wall. As on the south façade, three structural beams interrupt the wall surface.

Smokehouse (one contributing building)

This small rectangular gabled outbuilding is constructed of soft brick consistent with that produced in the nineteenth century at the Fort Owen yard. Wood shingles cover the roof. The eaves overhang slightly. Wide plank siding covers the gable ends. The building rests on a concrete foundation and has a single, off-center entry opening on the east façade. The door is of three wood planks. Its height extends to the eaves. The door has wood surrounds and a concrete threshold and stoop.

The south elevation has one small centered window with wood surrounds. Modern glass seals the outer window. A board shutter closes the inner opening. A flat segmental arch above the window interrupts the regular brick coursing. There is an opening centered in the gable end with wood surrounds, as for a good-sized window, but a board covers the opening. A single narrow horizontal band of wood visually divides the brick courses and the wood siding of the gable end.

The east elevation has no openings on the façade. The narrow band of wood continues around the upper wall beneath the eaves.

The north elevation has no openings. An interior brick chimney rises from the upper gable wall, bisecting the gable end. The narrow band of wood continues around this portion beneath the eaves.

St. Mary's Mission Cemetery (one contributing site)

The cemetery sits on approximately one and one-half acre. Post and wire fencing encloses the north and south sides; the western boundary merges with the Indian Burial Plot. Father Ravalli's monument is the central focal point. The earliest marked grave, the white marble tombstone of Annie Theresa Sullivan, dates to 1880. The tombstone reads:

To the memory of Annie Theresa, wife of John H. Sullivan, Dec. 6, 1880/ In the 23 year of her Age/She was a dear lovein[g?] wife and kind mother. May she rest in peace.

Many burials are not marked, and those that do have stones are arranged in random fashion, but most facing east. Later gravestones are of local granite in various colors of pink, gray and brown. There are several modern monuments including a granite cemetery stone labeled "Salish Kootenai" honoring tribal members whose homeland was the Bitterroot Valley, and a granite monument, "Tomb of the Unborn Child," placed by the Knights of Columbus in 1991.

There are two types of early tombstones in the cemetery. One kind is the common flat, upright rectangle with curved, square, or shaped head. Annie Sullivan's tombstone serves as an example. The second kind is elaborately carved square columns capped with finials or urns. The Spooner family monuments serve as typical examples. The squared, upright gray marble column monuments of Theodore (1882), Mary B. (1886), and Rochele (1888) Spooner are each 3 to 5 feet in height and include elaborate, intricate carving. Large, urn-like finials cap the stones. These early stones of non-native white and gray marble reflect the era when grieving families could not obtain locally made tombstones and purchased them by catalogue.

A wrought iron fence encloses the monument to Father Anthony Ravalli. Citizens from across Montana contributed to the cost of its erection a few years after the beloved priest's death. The white marble obelisk-style monument sets on a square base of shaped and beveled pink granite. The obelisk, in several sections, rises to a height of approximately 15 feet. The inscription reads:

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MONTANA'S TRIBUTE
TO

FATHER ANTHONY RAVALLI,
S. J.
WHO SPENT 40 YEARS IN THIS FAR WEST FOR THE GOOD OF SOULS & SUFFERING MANKIND AS A ZEALOUS MISSIONARY AND CHARITABLE PHYSICIAN.
DIED OCT. 2, 1884
R.I.P.

While the archaic obelisk style is common throughout Montana's historic cemeteries, Father Ravalli's monument is St. Mary's only example.

The wrought iron fencing, gray with age, that surrounds Father Ravalli's gravesite is simple. Heavy white marble posts flank the gate and serve as fence posts at the corners and in the centers of the remaining three sides. The wrought iron gate has a delicately crafted lyre within a rectangular frame. A ribbon and floral design crowns the top of the gate.

A 1974 inventory notes 78 marked graves including that of Rev. Martin Florian, priest at St. Mary's from 1957 to 1968. The cemetery continues to occasionally receive burials.

Indian Burial Plot (one contributing site)

A post and barbed wire fence encloses the north, south, and west sides of this cemetery that includes approximately one-half acre. The east border blends into St. Mary's Cemetery. A rough wooden cross in the center of the south half, approximately 15 feet high, has the words "Indian Graves" carved into the crossbeam. A second large redwood marker in the north half reads: "In Prayerful Remembrance of the Brave Hearts Sleeping in the Shadow of St. Mary's." This commemorates not only those buried in the cemetery, but those whose graves lie scattered among the surrounding mountains and foothills. Although wooden crosses once marked some of the burial places, today there are no marked graves, and grass carefully mown covers the ground. Centered against the fence on the back, west edge, is a modern granite monument listing the names of ancestors and the following words:

> DEDICATED BY THE SALISH CULTURE COMMITTEE OF THE CONFEDERATED SALISH AND KOOTENAI TRIBES TO OUR SALISH ANCESOTRS WHO LIVED HUNTED FISHED AND PRAYED IN THE BITTERROOT VALLEYS AND MOUNTAINS.

Father Ravalli's Crabapple Tree and Wolf River Apple Tree (two contributing objects)

Both of these historic trees are of small to medium size with spreading canopies. Father Ravalli's tree dates to 1869. Fr. Ravalli himself planted the crabapple tree and it is the oldest living apple tree in the Bitterroot Valley, where settlers later planted orchards during the Apple Boom. It serves as a reminder of the agricultural skills the Jesuits brought to the valley. The tree, although severely leaning, is all that remains of Father Ravalli's extensive garden. Mary Ann Combs recalled her grandmother picking apples from the tree. Its sturdy, aged trunk still puts forth shoots and its buds, grafted onto rootstock, have produced numerous offspring in the Stevensville area. .

Mary Ann Combs' grandmother planted the Wolf River apple tree c. 1870s. Grafts from this and Father Ravalli's tree form the small orchard to the north in adjacent De Smet Park and are the parent trees of many in the Stevensville area.

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Survey Stone (one contributing object)

The roughly oval shaped stone marks the cemetery's east boundary. The marker, placed during the 19th century, is delineated by a square of spray paint around its perimeter to deter tourists from moving it. The initials I B P (for Indian Burial Plot) are no longer visible, but one can feel the letters etched on the stone's north face. The stone is dug into the ground and remains firmly in place.

Dove Cote (one noncontributing building)

The chinked log barn, built circa 1982, mimics the style of Victor's House with half-dovetail notching. The small rectangular building is a reconstruction of a similar building, on the same site, that housed the missions' chickens on the ground floor and doves, or pigeons, on the upper portion. The building faces east. Its roof is divided into two halves. The east half is one story with a gable roof. The west portion is two stories, tower fashion, and has a pyramidal hipped roof. Wood shingles cover both roof portions. There are no openings on the north or south sides, but there is a single, centered plank door with wood surrounds on the east and a double plank door with wood surrounds opening on the west. A rooster weathervane crowns the top of the pyramid.

Pump House (one noncontributing building)

Constructed in blockhouse style of square-notched and chinked logs, the modern pump house is a square building with a gentle, wood shingle-covered gable roof. The slightly overhanging eaves are painted white. The building faces west; its entry is a centered double door of wide wood planks with wood surrounds.

Outhouse (one noncontributing building)

Constructed of wide wood planking in the manner of such 19th century facilities, the small square outhouse features a sloping shed roof sheathed in wood shingles. The single opening faces south. The door, like the siding, is fashioned of wide planks. The door has a wooden latch. Although not the original building, it is on the site of the original, and its construction is similar to the historic outhouse at Fort Owen.

Visitor Center (one noncontributing building)

Located at the northeast corner of the mission complex, the walls are of round logs painted dark brown. The building includes 2,112 square feet and the first story rises to a height of 10 feet. It rests on a slab and stone foundation. Asphalt shingles cover the gable roof. The main visitor entry is on the south elevation at the east end. There is a fixed window divided into three portions, each with eight lights and mullions flanking the door on the west. A like fixed window, divided in two portions, flanks the entry's east side. Each portion has eight lights and mullions. The window surrounds and mullions are painted white. There is a second entry on the west end. Both doors open onto a porch that spans the length of the building. Two sets of five steps lead from the sidewalk to the porch. Square posts support the roof. A small pediment projects from the roofline to shelter each set of stairs.

The building's east elevation has one fixed centered window, divided into three portions; each has eight lights, white mullions. The window surround is painted white and the window head is slightly arched, imitating the window heads on St. Mary's chapel. The porch

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railing wraps around the corner to form a ramp for handicap access. There on no opening on the north or west elevations.

Diorama (one noncontributing structure)

Completed in 2005 at the west edge of the mission complex, the diorama features three larger than life wooden figures: Chief Big Face, Fr. De Smet and Chief Victor. Don Rutledge and Father Michael Drury were the sculptors. Vonni Gulli painted each carving. Randy Schweher, a local contractor, designed and built the display area which consists of a three-sided log shelter resting on a bed of natural rock. Wood shingles cover the shed roof. Local artist Michelle Mazade painted the background mural.

Shed (one noncontributing building)

A storage shed of unknown construction date is located at the south end of the rectory. It has a gable roof, one window opening on the east, and a doorway at the west. It is built of the same materials and in the same style as the rectory.

Architectural and Archaeological Integrity

St. Mary's Mission Historic District retains almost all of its historic integrity. The pastoral surroundings and the 19th century rural character of the grounds evoke the setting and feeling of their origins. The historic mission church and steeple with its original bell appear exactly as they did when Brother Claessens expanded the church in 1879. The church's interior includes Father Ravalli's keen artistic touches and most of the original furnishings. Chief Victor's House and Father Ravalli's House and Pharmacy likewise appear as they did when first constructed in the 1860s. The complex forms a stellar example of vernacular log architecture of a very early period.

The remnant apple trees and other mature vegetation further enhance the rural setting. These recall the orchard and gardens Father Ravalli tended so long ago. The Smokehouse and the small homestead where the Salish chief Victor lived his last years poignantly serve today as they did more than a century ago, as the gateway to the historic cemeteries beyond. Although a few small, reconstructed buildings dot the grounds, these in no way detract from the setting; rather, the pump house and the outhouse were buildings commonly associated with a nineteenth century homestead complexes. They serve to enhance the ambiance of the district. The sweep of vacant grounds at the far western boundary marking the Salish burial ground and the adjacent historic mission cemetery especially contribute to the reverent quietude of the mission grounds.

The new St. Mary's Church and Rectory/Parish Hall on the south end serve to perpetuate the vernacular style so characteristic of this rural mission. Old and new indeed blend, each complementing the other. Even the modern non-contributing visitor center at the north end of the grounds is nonintrusive in its vernacular style, serving as a further expression of the continued regional importance of St. Mary's as a place of unique historic significance.

Construction of the modern visitor center, church, and parking lot, and stabilization efforts at several of the historic buildings, have adversely affected some areas of the site's integrity for archaeological deposits. However, recent development has not disturbed the majority of the original grounds and the subsurface deposits in and around the mission have a high potential for integrity. Materials and permanent features the University of Montana archaeologists discovered in the 1980s illustrate this fact. Each

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feature of the St. Mary's Mission Historic District has its own unique integrity and potential for information, with overall good archaeological integrity of the site.

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Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

St. Mary's Mission Historic District Boundary Increase, which includes the previously listed St. Mary's Church and Father Ravalli's House/Pharmacy (listed October 1970--NR #70000364), is eligible for listing in the National Register of Historic Places under Criterion A for its regional association with religion, ethnic heritage, and social history of the Bitterroot Valley and the spread of Catholicism in the Northwest. In addition to an enlarged discussion of the Jesuits in Montana, this boundary increase details the importance of the exodus of the Salish people to the reservation The history of the St. Mary's Mission Historic Boundary Increase graphically illustrates the impact of western settlement on native people. It was the first of many Jesuit missions in the Northwest, the first of six Jesuit missions in Montana, and Montana's first permanent settlement. At St. Mary's Mission, the Jesuit "Black Robes" taught Catholicism to the Salish people. The Jesuits at St. Mary's practiced Montana's first agriculture and animal husbandry, operated the first school, and provided the first regional medical and pharmaceutical services. During the 19th century, St. Mary's served as a model community. The mission was active until it closed in 1850, but the seeds, both physical and spiritual, that the Jesuits planted in the 1840s remained viable until the priests returned to reestablish the mission at the present site in 1866. During the next unsettled decades, the Jesuits provided financial support, medical services, and spiritual guidance to both the Salish and white settlers as the town of Stevensville grew. The Jesuits also advocated and interpreted for the Salish who wished to stay in their ancestral homeland during negotiations with the government.

The first wave of Salish followed Chief Arlee, the Salish leader whom the US government recognized, to the Flathead, or Jocko, Reservation in 1872. This move divided the people into two groups and created a bitter rift. In 1891, however, the US government forced the two hundred remaining Bitterroot Salish to abandon their farms and the graves of their ancestors and move to the reservation in the Jocko Valley. The mission then closed.

In the 20th century, Stevensville's Catholic community continued to grow and St. Mary's Parish, created in 1910, saw the mission church again in frequent use. In 1911, the Salish observed twenty years on the reservation, and returned as a group to St. Mary's for the first time since 1891. The Salish have continued to return to the mission annually to share their stories, keeping their memories alive for new generations of school children. The new St. Mary's, designed and built in 1954, is integral to the district because it represents the continuation of Catholic services to the Stevensville community. But more important, it recalls the global community whose support directly assured old St. Mary's preservation. Those who built the new church did so to save the historic chapel, to protect it from deterioration through constant use.

The St. Mary's historic district also gains significance under Criterion B for its association with Anthony Ravalli, S. J. Father Ravalli, architect of Idaho's famed Cataldo Mission National Historic Landmark, played a key role in the immediate Montana community and larger region. He was not only the architect of the historic mission church and pharmacy, but he also was a valued provider of medical and spiritual aid to whites and Indians. He is buried in the adjacent St. Mary's Cemetery. Ravalli County bears his name and Montana celebrates his life in the Gallery of Outstanding Montanans in the Montana State Capitol.

Significance is also gained for Criterion C for the vernacular log architecture of the St. Mary's Mission complex which illustrates early log building techniques and artistic adaptations to conditions on the remote western frontier. Complementing the 1866 church are the pharmacy where Father Anthony Ravalli dispensed remedies; the log home of the Salish chief Victor; the adjacent Salish and Catholic cemeteries; and two gnarled apple trees, living evidence of the agriculture practiced at the mission and the harbinger of the apple boom that would later bring settlers by the hundreds to the Bitterroot valley. These elements tell the 19th century portion of the mission's history. The modern priest-

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designed church continues St. Mary's vernacular tradition. Like the Jesuit fathers before him, Father James Dowdall drew the plans and supervised the construction. The new church is thus a continuation of the old tradition, and its physical presence is an essential chapter that tells the rest of St. Mary's story.

Additional significance is gained under Criterion D through preliminary archaeological excavations in the 1980s. These investigations revealed that St. Mary's Mission Historic District has excellent potential to contribute to the material culture, habits, and relationships among its varied inhabitants. Study of the Salish people, Jesuit brothers and priests, and later, homesteaders and tenants through the archaeological record would greatly aid in the understanding of life at this mission and other such sites across the West.

Developmental history/additional historic context information (if appropriate)

Christianity Comes to the Northwest

A decade after Lewis and Clark trekked across Montana and back in 1804-1805, Big Ignace La Mousse led a group of Iroquois trappers to the pristine Bitterroot Valley in present-day southwestern Montana. They settled among the Salish people whose homeland lay there. The Iroquois were Christian, having been educated by Jesuits at the Canadian Caughnawaga Mission.[1] They told the Salish of the "powerful medicine" of the Catholic faith. From the Iroquois the Salish and their neighbors, the Nez Perce, learned of the Black Robes. Years before, a Salish leader named Shining Shirt had a vision. He foresaw black-gowned men who would come to teach them about "the good spirit who sits on top." The Salish connected the two events and longed for Black Robes to teach them.

Although Protestant missionaries were active in the 1830s in the Northwest (Oregon), the Salish and Nez Perce specifically wanted Catholic Jesuits. Elements of the Salish religion and Christianity were surprisingly complementary. Generosity, community, obedience, and respect for family were important to both Christians and Salish. In addition, the power of chant, prayer, and devotional hymns; a sacred calendar associated with sacred colors; the veneration of sacramental objects and sacred sites; water used for purification; and other rites associated with Catholicism were similar to Salish beliefs.[2]

In 1831 and 1835, Salish and Nez Perce delegates undertook the long and dangerous journey to St. Louis through enemy Sioux territory seeking Black Robes for their people. Big Ignace La Mousse led the second delegation. Although Bishop Joseph Rosati at St. Louis promised both times to send a missionary when funds were available, no Black Robes came. Big Ignace undertook a third journey in 1837 taking three Salish and a Nez Perce with him. Enemy Sioux struck the party and all were killed. A fourth delegation in 1839 finally brought results. Bishop Rosati sent Father Pierre Jean DeSmet to answer their pleas.

Father DeSmet was born in Belgium in 1801. He joined the Society of Jesus as a novice, without his parents' consent. He left his home and eventually arrived in St. Louis in 1821. DeSmet learned English and completed his studies, became a U.S. citizen in 1833, and took his first missionary post among the Potowatami Indians at Council Bluffs, Iowa, in 1837. There by chance he met the fourth Salish delegation headed to St. Louis in 1839. DeSmet traveled with them to help convince Bishop Rosati to send Black Robes to the Bitterroot Valley.

[1] Saint Ignatius Loyola founded the Society of Jesus, a religious order of the Roman Catholic Church, in 1540. The purpose of the order was to propagate and strengthen Catholicism throughout the pagan and Christian world.
[2] Jacqueline Peterson, *Sacred Encounter: Father DeSmet and the Indians of the Rocky Mountain West* (Norman: University of Oklahoma Press, 1993) 23-24.

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Montana's First Permanent Settlement

On September 24, 1841, Father DeSmet and Fathers Gregory Mengarini, a linguist, physician, and musician; Nicholas Point, artist, architect, and educator; and Jesuit Brothers Joseph Specht, William Claessens, and Charles Huett arrived in the Bitterroot Valley. A few months previous, a young Salish girl (later known as "Little Mary") had had a vision of the Virgin Mary just before her death. She counseled her people to listen to the Black Robes who would soon come to the valley. Indicating where the church should be built, the child died. Taking this as a prophecy, the company of Jesuits and Salish planted the cross on that site and built St. Mary's there, thus founding the first Christian mission in the Northwest, in what would later become Montana.

The mission church, living quarters, and other outbuildings soon spread along the east bank of the Bitterroot River. Montana's first industries at St. Mary's Mission included irrigation and agriculture, water-powered flour and saw mills, and animal husbandry. At first, the mission prospered. Father DeSmet traveled to the Hudson's Bay post at Colville, Washington for seeds to plant potatoes, wheat, and oats. The first summer produced bountiful crops. Father DeSmet also brought the first cattle and livestock to the mission from Fort Colville and practiced the first cattle branding in Montana. St. Mary's "cross on a hill" was the first brand used in Montana.[3]

There were, however, fundamental religious and cultural differences between the Salish and the Jesuits. The Salish did not embrace the Catholic beliefs of hell and sin nor did they all wish to practice agriculture. The concept of land ownership was, to all native people, contradictory to the notion that the land belonged to God who loaned its use to all equally. The Salish wished to adopt some of the Christian beliefs, but they did not wish to abandon their own traditions.[4] Further, more serious difficulties arose when the Jesuits, whose mission was to bring Christianity to all people, began to discuss teaching Catholicism to the Blackfeet. The Blackfeet and Salish were traditional enemies, and the Salish saw this as betrayal. The Salish had no desire to make peace with their enemies, nor did they wish to change to an agrarian lifestyle.[5]

The settlement around the mission, known as St. Mary's Village, grew. Father Point had laid out the settlement as a quadrangle. The houses were fifty feet apart, each with a lawn of sixty square feet. He based the plan on the European model without regard to the domestic practices and traditions of the Salish. The open plan and the location of the village left the site vulnerable and indefensible against the enemy Blackfeet. The layout showed a lack of understanding of Salish customs and concerns.[6]

By 1846, the farm produced seven thousand bushels of wheat and four or five thousand bushels of potatoes and other vegetables. There were forty head of cattle and other livestock, a dozen houses, and a larger church under construction at St. Mary's Village. But a serious rift arose when the Salish returned from a buffalo hunt sullen and uncommunicative. During the hunt they had allied with the Blackfeet to defeat the Crows. Fathers DeSmet and Mengarini had been present at the victory and offered the Blackfeet tobacco which they had promised the Salish.[7]

Father Ravallli later wrote that Father DeSmet was partly to blame for the change in attitude among the Salish toward the missionaries. DeSmet promised to provide them with

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[33]Stevensville Historical Society, *Montana Genesis* (Stevensville Historical Society Press: Missoula, MT., 1971) 264.
[4] Peterson, 24.
[5] K. Ross Toole lecture, "Apostasy" (University of Montana: Missoula, MT., 1962), housed at the Montana Historical Society Research Center video library in Helena, Montana.
[6] Peterson, 114.
[7] Jean Clary et al. *First Roots:The Story of Stevensville, Montana's Oldest Community.*(Stevensville: Stonydale, 2005)29-30.

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livestock, plows, and a permanent village. These, however, were promises that proved impossible to keep. In addition, the fathers anticipated trouble from the enemy Blackfeet.[8] They were correct. Marauding Blackfeet began to harass the settlement, and the Jesuits lived in constant fear of attack.

After they founded St. Mary's in the Bitterroot Valley, the Jesuits ventured farther, establishing missions to the Coeur d'Alene, Pend Oreille, Colville, and Kootenai people. Father Ravalli designed the famed Cataldo (Sacred Heart) Mission near Coeur d'Alene, Idaho (NR #66000312), built between 1848 and 1853.[9] The Cataldo Mission is a National Historic Landmark. The Jesuits also founded a mission among the Blackfeet at Colville, Washington, and tried to end the conflicts between them and the Salish. However, after 1846 Chief Victor, a friend to the Jesuits and leader of the Bitterroot Salish, could not convince his people to defend the mission or protect the Black Robes from Blackfeet raids.[10] Despite these difficulties, during the decade of the 1840s, St. Mary's Mission was the keystone among the other missions to the native tribes of the Northwest.[11]

Closure of St. Mary's/Founding of Fort Owen

St. Mary's closed in 1850 because cultural conflicts put the mission in constant danger. Jesuits in residence during this transaction were Fathers Ravalli and Gregory Mengarini and Brothers Claessens, Bellomo, and Savio. Father Joseph Joset arrived from the Sacred Heart Mission in Idaho to arrange disposition of the property. In Montana's first written conveyance of property, Major John Owen purchased the mission mill and buildings from the Jesuits, and the fields as far as the Jesuits had right to sell them, for $250. Title to the land itself, however, by immemorial occupancy, belonged to the Flathead (Salish) Nation.[12] Owen, whose title of "Major" was self-styled, was a former sutler, or licensed trader carrying goods and supplies for the army. He had come west in 1849 with the army which was to establish posts along the Oregon Trail to protect travelers. Owen, along with his Shoshone wife Nancy and his brother, happened upon the scene when the Jesuits put the property up for sale.

Included in Owen's purchase of the mission buildings were the chapel and another church under construction. The Jesuits left instructions that Owen was to burn them according to custom if the priests did not return within two years. This Owen did in 1852. He established Fort Owen (NR #70000363) as a trading post. The government appointed Owen the first Indian Agent to the Flathead (Salish) in 1856.

Congress created Washington Territory in 1853. The vast expanse of land included the northwestern United States from the Pacific across the Continental Divide to the western portion of present-day Montana. Isaac I. Stevens, en route to Olympia, Washington to assume his post as governor of the new territory, scouted a transcontinental railroad route across what would later become Montana. Lt. John Mullan, one of the survey party accompanying the governor, became interested in building a road between Walla Walla, Washington and Fort Benton. At Stevens' urging, Congress appropriated funding and road construction began in 1859. Road crews reached Fort Benton in 1860, completing the route. Although intended for military use, the road instead became a supply route to the mining camps. The road bypassed Fort Owen, but it indirectly brought traffic and business allowing John Owen's trading post and the area to prosper. In 1863, John Winslett and J.K.

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[8] Gilbert Garraghan, S.J., *The Jesuits of the Middle United States*, Vol. 2 (New York: The America Press, 1938) 377.
[9] http://www.anglerguide.com/articles/18b.html, accessed 9/6/2009
[10] Peterson, 98.
[11] Bigart, Robert, ed. *Life and Death at St. Mary's Mission* (Pablo, MT: Salish Koontenai College Press, 2005).
[12] Lucylle Evans. *St. Mary's in the Rocky Mountains: A History of the Cradle of Montana's Oldest Culture* rev. ed. (Stevensville: Montana Creative Consultants, 1990)118.

Houk opened the first store at St. Mary's Village. Congress created Montana Territory in 1864 and St. Mary's Village was formally platted, becoming Stevensville, named for Isaac Stevens.[13]

The years following the Jesuits' departure were unsettling. In 1854, the Jesuits returned to the region to establish St. Ignatius Mission (NR #73001053) twenty-six miles south of Flathead Lake. In July 1855, Governor Stevens organized a major council with the Pend'Oreilles, Kutenais, and Salish near present-day Missoula to establish a reservation. The location was contentious. Chief Victor and the Salish wanted it located in the Bitterroot Valley. All three groups finally agreed that the huge, million-acre plus Jocko Reservation would be in the area south of Flathead Lake. However Article 11, inserted into the treaty, allowed the Salish to remain temporarily in the Bitterroot Valley pending a survey to be ordered by the president. The outcome of the survey would ultimately decide if the Salish were to receive their own reservation in the Bitterroot Valley or move to the Jocko. This would eventually cause the Salish great heartache and sorrow. The treaty essentially forced the tribes to cede all their lands in western Montana except for the Jocko Reservation.[14]

Father Joseph Menetrey of St. Ignatius Mission visited the Salish in the Bitterroot Valley twice in 1857. He reported to Father DeSmet that gambling and libertinism were rife among them, but chiefs Victor, Moiese, Ambrose, and Adolph deserved praise and had not "deviated from the path of honor and virtue." Three hundred Salish confessed their sins to Father Menetrey and he set aright twenty marriages. In the eyes of the Jesuit priests, Father Menetrey left the Salish in much better spiritual condition than he had found them.

The Jesuits, however, worried that the new generation of Salish seemed to have little regard for the honesty which had always so impressed them. The Jesuit fathers suspected John Owen of inducing them to gamble. Owen did not encourage agriculture among the Salish, and did not allow the Indians to cultivate crops on the former mission lands. White settlers began encroaching into the Bitterroot Valley, establishing farms and homesteads. Despite the promise of the survey that the Salish still believed would restore their land to them, Owen encouraged white settlers to improve their properties in the Bitterroot Valley. Owen did not, however, encourage the Salish in their Christian pursuits, and in fact had disagreements with the Jesuits and occasionally worked against the priests.[15]

During his six-year tenure as Indian Agent, Owen fought the policies that proved counterproductive to the Salish people placed under his charge. In the end, he resigned in disgust over the government's failure to provide for them.[16] Owen fielded numerous complaints that whites were supplying alcohol to the Indians. This and other difficulties resulted in Owen's resignation on July 17, 1862. Owen built a house close to Fort Owen for the elderly and infirm Chief Victor, noting in his journal that Christianizing, civilizing, and educating Indians is "a farce long since exploded." On December 13, 1862, Owen noted,

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[13] *First Roots*, 36. President Abraham Lincoln decreed that the town be named Stevensville in memory of Major General Isaac Stevens who died in the Civil War at the Battle of Chantilly in 1862.

[14] Michael Malone et al. *Montana: A History of Two Centuries* re. ed.(Seattle: University of Washington, 1991)116-117; Robert Bigart and Clarence Woodcock, *In the Name of the Salish & Kootenai Nation: the 1855 Hell Gate Treaty and the Origins of the Flathead Indian Reservation* (Pablo: Salish Kootenai College, 1966) 1.

[15] Garraghan, 390.

[16] *First Roots,* 35-36; for a brief history of John Owen and his fort, see Ellen Baumler, "The Deportation of Major John Owen," *More from the Quarries of Last Chance Gulch Volume III* (Helena: Helena Independent Record, 1998) 24-28.

> Had a visit from the old Chief Victor. I am building him a house close to the fort. This is the first time Since I have known him which has been 12 Years that he has not gone with his Camp to Buff[.] I dissuaded him from it last fall. He is quite old & infirm. I told him if he would remain with Me that he should have a good Comfortable house to live in & a field to Sow & plant for himself.[17]

By 1865, the behavior of the younger generation of Salish, carousing and gambling, unfortunately led responsible citizens to distrust the Salish as a group. John Owen wrote that the old chiefs could do nothing with the younger men. They refused to listen to their elders' counsel. Meanwhile, the land survey mentioned in the treaty a decade before was not forthcoming. Owen rightly predicted that the Salish would never leave the Bitterroot Valley of their own free will.[18]

The Jesuits return to St. Mary's

Father Joseph Giorda, S. J., Superior of the Rocky Mountain region, called for the Jesuits' return to the Bitterroot Valley in 1866. The Black Robes re-established the mission a mile south of Fort Owen, locating it, perhaps out of respect for Victor who was still chief, near the old man's homestead. Victor's cabin, predating the mission buildings by several years, still stands. Fathers Giorda and Ravalli, along with Brother Claessens, staffed the mission. Father Giorda left his position as superior and came to St. Mary's permanently. Father Ravalli and Brother Claessens were among the original staff at the first St. Mary's Mission. Brother Claessens, as previously, directed the building of the fourth St. Mary's. The present St. Mary's Church was built for the Salish and "others who desire to hear divine service."[19] The chapel dedication took place on October 28, 1866, and the first wedding on December 27th. Soon after, living quarters consisting of two rooms were added to the rear of the chapel. These two rooms remain today. Behind the living quarters were a blacksmith's shop and several farm buildings that no longer exist.

For two years after the reopening of the mission, Father Ravalli kept his residence at St. Michael's at Hell Gate, ministering to the physical and spiritual health of white settlers there and at Frenchtown. While Brother Claessens directed Indian laborers who did the building, Father Ravalli planned, designed, and decorated the interior of the current St. Mary's church.[20] In 1868, he moved to the house built for him at St. Mary's Mission and from there dispensed his medicines from his pharmacy. This house is an integral part of the St. Mary's Historic District.

When his store of European pharmaceuticals was depleted, Father Ravalli experimented and manufactured his own, learning from the Indians about the properties of local plants. He also planted an Italian herb garden and an apple orchard. One gnarled tree remains as testament to this industry. The layout of his pharmacy included a hospital room. There were ample shelves for his concoctions, and his own bed, modified after he suffered a stroke. These and other interior details speak to the medical aspects of Father Ravalli's talents.

Brother Claessens left St. Mary's on reassignment in 1877 but returned in 1879 to enlarge the mission church. The addition doubled the length to a total of 46 feet. Like the original chapel, the addition was constructed of hewn logs chinked with mortar, but the new front was covered in clapboard. A six-foot enclosure around the centered front door rose to a tower twenty-five feet high. The bell in the domed belfry, shipped from

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[17] Dunbar, Seymour and Paul C. Phillips, *The Journals and Letters of Major John Owen, Pioneer of the Northwest 1850-1871,* Vol. 1 (Southworth Press: Portland, ME, 1927) 262;.Evans, 261-262, discusses ownership of this house. A 1973 photograph in Evans, p. 233, shows Mary Ann Combs in front of the house at the mission.
[18] Evans, 146-149.
[19] Evans, 149.
[20] Evans, 182-184.

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Cincinnati, could be heard from a far distance. Dick Barry served as carpenter, finishing the interior and blending the old portion with the new. Indians and whites could now attend services under the same roof. Chairs with buckskin seats in the nave accommodated the Indians while the settlers sat in wooden pews in the gallery.[21]

Father Ravalli designed and painted the elaborate altar. He carved a near life-sized effigy of St. Ignatius, clad in a black cassock made of canvas stiffened with paint, and a statue of the Blessed Mary. Father Ravalli's works of art reveal him to be a master of many talents. The revered priest made the tools necessary to do the work he wanted done, and he even fashioned some of his own paint brushes from the tail hair of Tomaso, his favorite cat.[22] According to oral tradition at St. Mary's, the bones of the Salish prophet Little Mary, whom the Iroquois baptized and who died in 1840, were removed from her grave and placed beneath the altar of the new chapel.[23]

Salish in the Bitterroot from 1840-1891

Indian tribes of the Northern Rockies and eastern Plateau saw huge changes during the second half of the nineteenth century. These changes ended a centuries-old lifeway. Lands ceded to the US government under duress, the creation of reservations, demise of the buffalo, and policies bent upon destroying traditions and culture were catastrophic. Indian people suffered the banning of their religious ceremonies and the suppression of their native languages in mission boarding schools. The General Allotment Act opened reservations--lands native people believed were protected by treaty--to white settlement.[24] The situation for the Salish was perhaps worse than it was for other Montana tribes because for several decades, they held out hope that the Bitterroot Valley would remain their home. St. Mary's Mission played an important role in the transition from native lifeway to later life on the reservation, acting as intermediary between the Salish and the government.

Salish leaders played key roles in assisting the Jesuits in the founding and maintaining of St. Mary's during the nineteenth century. First among them was Tjolzhitsay, Chief Big Face, named by Father DeSmet for his elongated features. This dignified chief met the party of Jesuits at Pierre's Hole in present-day Wyoming, en route to the Bitterroot Valley in 1840. He was ninety years old when he became the first of the Salish to be baptized by the Jesuit fathers. The venerated chief died in 1841 or 1842 and was among the first Salish to be buried in the Indian cemetery at St. Mary's. Archaeologists thus far have not determined the exact location of this early cemetery or the site of the first St. Mary's Mission. Erosion and shifting of the Bitterroot River has likely obliterated traces of the earliest settlement.

Chief Victor (Slem-cry-cre or "Little Bear Claw") succeeded Big Face. Victor's father was Three Eagles, the leader who met Lewis and Clark at Ross' Hole in September of 1805. One of the first of the Salish to accept Christianity, Victor was always a loyal friend to the Jesuits and a devout Catholic. Victor was present at the Council of 1855, and long held out hope that the Salish would remain in the Bitterroot Valley. He was even willing to open his homeland to other tribes. He refused to consider moving his people north to the Flathead Reservation in the Jocko Valley. Victor proposed a compromise: allow his people to remain in the ancestral homeland pending government survey. Victor finally put his signature on the treaty with the insertion of Article 11, but there were misunderstandings on both sides.

Victor in his old age served as a bridge to his people between the old ways and the new. He was a devout Catholic and later in his life, lived in his house like his white

[21] Evans, 182.
[22] Ibid., 186; Colleen Meyer, unpublished script of tour guides.
[23] Evans, 261.
[24] Peterson, 135.

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counterparts as an example to his people.[25] The struggle to remain in the Bitterroot Valley divided Victor's people. Some were hostile to the Catholic missionaries. Some realized that game was becoming scarce and that adopting new ways would eventually be a necessity, so some Salish took up farming. But white settlement began to encroach in the Bitterroot Valley. While Victor lived in a house to set an example, he did not completely give up the old ways. He died while on the buffalo hunt of 1870. His wife Agnes continued to live in the house until her death in 1884. Victor's son Charlo (aka Charlot, "Claw of the Little Grizzly") became chief and inherited the house. Years later his contemporaries visiting the mission referred to it as "Charlo's house."

In 1872, General James A. Garfield arrived in the Bitterroot with an executive order from President Ulysses S. Grant to remove the Salish to the Flathead Reservation. Charlo refused to sign the agreement and government officials recognized Arlee, a subchief whose mother was Nez Perce, as chief so that they could secure a signature. This created a serious rift Charlo never forgave. Arlee signed the agreement. Ultimately, Charlo's signature was added onto the document without his consent. The forgery rightly fueled Charlo's distrust of the US government. Father Ravalli, present at the signing, formally corroborated the forgery.

Arlee and his followers moved to the Flathead Reservation in the Jocko valley with Arlee as the government-sanctioned chief. Charlo refused to lead his people away from their homeland, and never forgave Arlee nor spoke to him again. The Salish population at this time was about five or six hundred. For the three hundred Salish remaining in the Bitterroot Valley, life was not easy. Custer's defeat at Little Big Horn in 1876 and the flight of the Nez Perce in 1877, coupled with a virulent campaign in *The Weekly Missoulian* to establish a US Army post at Missoula, furthered the unsettled plight of the Bitterroot Salish.

After the last buffalo hunt in 1883, the Bitterroot Salish depended upon their farms for subsistence, but further encroachment of white settlers and a lack of implements and seed prohibited agricultural expansion. In 1887, Congress passed the Dawes Act, or the General Allotment Act, which gave Indians of the different tribes individual ownership of their 160-acre plots on reservation lands. Not only was land ownership a white man's concept, but also the government held the allotted lands in trust. These lands could not be sold for twenty-five years. The allotment system set in motion at this time eventually destroyed tribal economies of not only the Salish people, but of all land-owning Indians.

In 1889, Chief Arlee died at his ranch on the Flathead Reservation. Arlee's death left an opening; Charlo could now perhaps reconsider moving his people to the Jocko without having to speak to Arlee or recognize him as chief. Arlee's death in August came on the heels of an unprecedented drought that same year. The terrible conditions caused widespread devastation among both Indian and white farmers in the Bitterroot. Salish farmers could not make a living and suffering became their "journey to survival."[26] The government again pressured Charlo to reconsider moving the three hundred remaining Salish to the Flathead Reservation.

Throughout these difficult times, the Jesuits at St. Mary's Mission advocated for their Indian parishioners, writing letters to the government on behalf of the Salish leaders. The Jesuits objected to the removal of the Salish to the Jocko and pled with the government to hear Salish grievances. The Jesuits were also instrumental in mediating crises between white and Indian neighbors during volatile times. St. Mary's Mission was

[25] Victor's life closely parallels that of Plenty Coups, last chief of the Crow. Plenty Coups' home near Pryor, Montana, is a National Historic Landmark. See the National Register nomination for Chief Plenty Coups Homestead, State Historic Preservation Office, Helena.
[26] Peterson, 135.

also the site of negotiations in 1869, 1872, 1883, 1884 and 1889 between Salish leaders and US government officials trying to convince the Salish to move to the Jocko.

The priests at St. Mary's provided economic aid, first by teaching agriculture to the Indians. During lean years of near starvation, the Jesuits hired Salish as seasonal workers to plant and harvest. They purchased items from the Salish such as horses, other livestock and fish, and even loaned and sometimes gifted them money.[27]

Father Ravalli's skills as a doctor and pharmacist made St. Mary's Mission a regional medical center for both Indian and white, Catholic and Protestant. His pharmaceuticals included European and traditional Salish medicines. His home at the mission was the dispensary and hospital. Between 1866 and his death in 1884, Father Ravalli's skills were renowned far and wide.

The main function of St. Mary's, however, was as a place of worship and community celebration. The Jesuits recorded details of three Episcopal visits. Bishop Charles Seghers came to the mission in 1879 and 1882 and Bishop John Brondel visited in 1887. These significant visits underscore the important place of St. Mary's in the context of the Catholic history of the Northwest. Feast days and celebrations brought the Salish, who were scattered across the valley on their farms and homesteads, together to share news, share resources, and make decisions. Salish leaders gathered at the mission to hear the Jesuits' advice, but always made their own decisions.[28]

St. Mary's Mission thus served religious, social, and economic purposes. Each of its functions was of equal importance. Finally, however, the Bitterroot Valley could simply not support the impoverished Salish.

The Salish Leave their Ancestral Homeland

The Bitterroot Salish, destitute and starving, had no hope. Chief Charlo finally agreed to take his people to the Flathead (Jocko) Reservation. Among the conditions Charlo insisted upon was the preservation of the two-acre cemetery where so many of his people were buried.[29] In October of 1891, Charlo and his people, under the escort of General H. B. Carrrington, left their farms and the graves of their ancestors. Sitting tall on his pony, Chief Charlo did not look back.

The chief later commented: "We were happy when the white man first came. We first thought he came from the light: but he comes like the dusk of evening now, not like the dawn of morning. He comes like a day that has passed, and night enters our future with him."[30]

Salish elder Louis Adams retells the trek to the Jocko as Mary Ann Combs, the last living member of the Bitterroot Salish who moved from the valley with Charlo, described it to him. Mary Ann was born near Darby in 1881 and lived with her family up Kootenai Creek. She attended services and feast days with her family at St. Mary's Mission. Mary Ann Combs frequently visited St. Mary's and recalled her mother picking apples off Father Ravalli's apple tree. She also remembered her own family's garden with melons, squash and onions and white neighbors who were nice to her family. It was the government who made them move out, not their neighbors. One clear beautiful morning when she was 12, the army sent word that everyone was to gather round. The soldiers told the several hundred Salish that the move was to take place immediately. According to Mary Ann, the soldiers who accompanied her people held them at gunpoint throughout the several days' journey. They had no respect for

[27] Bigart, Robert, ed. *Life and Death at St. Mary's Mission* (Pablo, MT: Salish Koontenai College Press, 2005)11.
[28] Bigart, 9.
[29] Evans, 205.
[30] James Ronda, *Lewis and Clark Among the Indians* (Lincoln: University of Nebraska, 1984) 255.

her people. The soldiers told the Salish that they were not to leave the trail for any reason, even when the women and children needed to relieve themselves. It was degrading and humiliating and everyone was crying as they dragged their tipi poles behind their horses, past the fences that now divided off the land that had once been their homeland.[31]

Louis Adams is a direct descendent of the Bitterroot Salish. He recalls that when he was a little boy and his relatives gathered, the adults whispered together when the children were out of earshot. As soon as Adams entered the room, conversation would stop. When he was in his teens, he finally discovered why. His aunt explained to him that the family was very angry when the government forced them leave their beloved Bitterroot Valley. However, his family members who participated in the departure did not want their children to carry on their elders' broken hearts. "This is your home, now," his aunt told him. "And you need to feel good about it." These older family members kept their grief to themselves.[32]

The Salish departure to the Jocko Reservation and the closing of St. Mary's as an Indian mission ironically marked the fiftieth anniversary of St. Mary's founding. Yet its presence impacted the establishment of nine Indian missions and the conversion of 7,000 Indians who were practicing the Catholic faith in 1890. In the absence of the Salish, Jesuits continued to minister to Stevensville's white Catholic community, making monthly visits to St. Mary's.

Charlo lived out his life like a great leader in exile and died at the Flathead agency on January 10, 1910, never having returned to St. Mary's Mission or to the Bitterroot Valley he so loved. He is buried in the cemetery at the agency on the reservation, disconnected from the graves of his ancestors in St. Mary's Indian Burial Plot.

From the 1860s continuously to the present time, Catholics from Stevensville and St. Mary's Parish have buried their loved ones in the mission cemetery. From 1866 to 1891, the Bitterroot Salish were buried in the Indian Burial Plot adjacent to the mission grounds. Simple wooden crosses initially marked the graves. The Indian Burial Plot ceased to be active when Salish families moved to the Flathead Reservation in 1891. No traces remain of the wooden markers. The two cemeteries are separate burial grounds, one with tombstone-marked graves, and the other with no markers at all. The two sit separate, but side by side.

The *Liber Mortuorum* (Book of Deaths) which the Jesuits at St. Mary's kept from 1866 to 1894 records all the deaths, white and Indian, that occurred among Catholics during their occupancy of St. Mary's Mission. The book continues after 1891 to record deaths and burials in the Catholic cemetery on the Jocko Reservation. Entries are chronological, and so white and Indian entries are mixed. Not all Salish recorded were buried in the Salish cemetery. For example, the death of Chief Victor, who died on a buffalo hunt away from the mission, is recorded on July 14, 1870. "He died," says the entry, "on a hunt and was not able to see a priest." Some of the Indian entries note that the Indians buried the person. Some are simply the recordation of the person's death and the location of burial is not indicated. St. Mary's Salish cemetery, active from 1866 to 1891, therefore contains an unknown number of burials.[33]

Father Joseph Giorda recorded the first death at St. Mary's Mission on December 24, 1866. He notes that he "buried a girl born of Lazarus and Cataline, a married couple." This was the first recorded interment in the Indian Burial Plot. The statistics gleaned from the *Liber Mortuorum*, which provide a nearly complete record of Bitterroot Salish mortality, reveal that 515 Salish died from 1867 to 1890. Entries do not consistently indicate cause of death unless the person died by violent means. Between 1867 and 1878, 35% of all Salish

[31] Evans,231-232; Mary Ann Combs died in 1978 at 98.
[32] Louis Adams to Sentinel High School students at the Jocko Agency Church, May 15, 2008. Author was present.
[33] Bigart, *passim*.

male deaths were violent. Other recorded causes include childbirth, leprosy, paralysis, and drowning, but consumption was the most common.

The Indian Burial Plot was originally on the homestead property of Old Felix who transferred ownership to Reverend J. D'Aste on September 22, 1878. The patent, granting use of the property as a cemetery to the Montana Catholic Missions, S. J., of Missoula, MT was issued February 15, 1912.[34]

Records St. Mary's kept for the whites in the early Bitterroot valley apply only to Roman Catholics and are therefore in no way comprehensive or inclusive of the greater Stevensville community. St. Mary's Cemetery, however, does reflect a growing white population. The first death the priests recorded among the white Catholic community was that of Irish-born Patrick McKan on March 13, 1868. The second was that of Pat Reany on February 1, 1869. These were probably the first white interments in the mission cemetery. Father Ravalli's monument is central to this peaceful burial ground where nineteenth-century headstones include poignant reminders that life was fleeting. Three children in the Spooner family, for example, ages 5, 6, and 7, died of diphtheria in April 1882 within three days of each other. The cemetery remains active.

St. Mary's in the Early 20th Century and the Return of the Salish

After the mission closed in 1891, the Jesuits allowed settlers to rent Father Ravalli's house and some of the rooms attached to the rear of the chapel. The priests were not effective landlords and the renters were not good tenants. The property began to decay. By 1904, Jesuits had neglected the mission buildings to such an extent that they could not charge rent for them. A squatter, living in Father Ravalli's house, hid whenever priests visited the property. All furnishings from the house and the chapel had been removed to Missoula.[35]

Victor's house, on the other hand, had a string of private owners. According to the son of the man whose father bought the property in 1901, the building once served as a jail and hence locals called it the "Indian Administration Building." Victor had a patent on the property, but Charlo, because of his distrust of the government, refused to apply. Further, local legend has it that Charlo never lived in the house, but rather kept his horse in the back. Only the front portion had a floor, to keep prisoners from digging out. The outbuildings include a reconstructed outhouse and the historic brick smokehouse. The placement of the buildings and the mature vegetation around this property are consistent with later white occupation and may date to this homesteading period. It is also plausible that the smokehouse was originally built as a sweat lodge for Victor. The bricks are similar to those of an earlier time period from the yard at Fort Owen. Andrew McNett and his family were the last private owners. They homesteaded in the area, and acquired Victor's old house. The property remained separate from the mission grounds until Father Martin Florian acquired the title from the McNetts in 1957.[36]

In 1908, Bishop John Carroll established St. Francis of Assisi Parish in Hamilton and St. Mary's thereby fell under the jurisdiction of the parish priest at Hamilton.[37] In September 1911, the community of Stevensville sent an emissary to the Flathead agency. The purpose was to formally invite the Bitterroot Salish to return to their former home in commemoration of the twentieth anniversary of their departure. While individuals and small family groups periodically returned to the mission, this was the first time in two decades

[34] Land Patent #248217, http://www.glorecords.blm.gov/PatentSearch/Image_Conversion.asp?PatentDocClassCode+SER... Accessed 12/17/2009.
[35] Evans, 215-217.
[36] Ibid., 230.
[37] Ibid., 215-217.

that the Salish returned as a group. They travelled over the same trail for the first time since Charlo led them away from their ancestral home. Salish and whites who had known each other as neighbors were reunited. The community of Stevensville embraced their Salish guests and for three days, there was feasting, dancing, and storytelling.[38]

Preparations for this event prompted recognition and appreciation—for the first time—of the historical and contextual significance of St. Mary's Mission. The *Daily Missoulian* noted, "The old church stands in a good state of preservation but the grave of Father Ravalli has been somewhat neglected. However, steps have been taken by the Stevensville people to look after the grave and funds are being raised for the work. The Church and the Ravalli monument are indeed historic marks in the Bitter Root and in the life of the tribes."[39]

Stevensville's white Catholic community grew from a handful of members in 1891 to enough in 1921 for St. Mary's to become its own parish. Father James P. O'Shea was its first diocesan pastor. Father O'Shea undertook the job of renovating the small historic chapel so that it could house frequent services. He gathered the church furnishings that had been scattered over the years and returned them to their original places. On August 19, 1926, a ceremony honored Fathers De Smet and Ravalli with the unveiling of a bronze plaque, donated by the Anaconda Copper Mining Company. Among those attending were Bitterroot Salish who had been baptized in the old mission.[40]

Later History of St. Mary's Parish

The small mission chapel continued to serve St. Mary's parish. In 1941, more than 8,000 people traveled to St. Mary's Mission to attend the centennial celebration of Catholicism in the Northwest. Archbishop Amleto G. Cicognani, the apostolic delegate from the Vatican, and thirty bishops from across the United States, celebrated pontifical high mass at St. Mary's. Although no one was alive to remember Father DeSmet, several oldtimers did recall Father Ravalli. One of them, born in a log cabin fifteen miles from the mission, was a non-Catholic who said, "He was a great man, one of the greatest to ever ride this valley. He shook my hand and blessed me as a boy. I'd be proud to have him do the same today."[41]

Continuous use took a toll on the small historic church and parishioners dreamed of the day when they could build a new St. Mary's, retire the old church and preserve it. The Most Reverend Joseph M.Gilmore began a program to build a new St. Mary's that attracted widespread notice not only among Montanans, but also among Catholics and others across the country.

In 1952, the Most Reverend George L. Leech of Harrisburg, PA, visited St. Mary's with Bishop Gilmore. Bishop Leech recognized that a new church was essential for the preservation of the old mission church. He undertook a special fundraising program in his diocese and substantially contributed to the new St. Mary's. Montanans also generously contributed funding, materials, and labor. Bishop Gilmore appointed Reverend James P. Dowdall as St. Mary's parish priest. Father Dowdall was a native of Anaconda, and his previous assignment was the construction of the Catholic church at Three Forks. Thus experienced, Bishop Gilmore entrusted Father Dowdall with the building of the new St. Mary's. Father Dowdall drew the building plans, siting the new building next to the old. He planned a glass backdrop behind the altar, with a perfect view of snow-capped St. Mary's peak, so-named by Father DeSmet when he founded the first mission in 1841. Clad in jeans, Father Dowdall worked right alongside the laborers at every phase of the construction. Like Father DeSmet, remembered not only as a priest but as a left-handed

[38] *Missoulian*, September 10, 1911.
[39] Ibid.; *Missoulian*, September 14 and December 17.
[40] Evans, 223.
[41] *Daily Missoulian*, August 28, 1941.

laborer who worked alongside his flock a century before, Father Dowdall also wielded a hammer in his left hand.[42]

Workers broke ground in April 1953. The Northern Pacific Railroad donated the stone quarried from a pit near Clinton and shipped it to Stevensville. Seminarians from the Diocese of Helena helped pour the foundation; Anaconda pipefitters and welders worked weekends to install the heating plant; Missoula volunteers did all the planning and installation of the electrical work; various construction and engineering firms donated equipment, personnel, and labor; the Butte Knights of Columbus laid all the shingles and did the landscaping. The Diocese of Great Falls made substantial donations as did the Catholic Extension Society of America whose headquarters were in Chicago. The new church cost $40,000. Bishop Gilmore presided at its dedication in September 1954.[43] In 1959, Father Martin Florian supervised the construction of the rectory and parish hall added to the southwest corner of the new St. Mary's Church. Father Florian served at St. Mary's from 1957 until his death in 1968. He is buried in the Mission cemetery.

The new, one-story church today stands in marked contrast to the old log St. Mary's, but it is fitting that it be so. The striking differences in appearance beautifully illustrate the growth of a community whose roots are widespread. The building of the modern church was a deep expression of the keen appreciation Catholics, non-Catholics, Montanans and non-Montanans have for the labors of the Jesuits and for the preservation of a cornerstone in the settlement of the Northwest. The annual return of the Salish to the Bitterroot Valley serves as an educational tool, with St. Mary's as its campus, interpreting for modern-day students and visitors the human cost of settling the West. The new St. Mary's is an integral, essential piece of the mission's story. It is no less a product of Catholic faith and global community than is the old St. Mary's representative of these same forces. The old and the new side by side visually demonstrate the continuation of the physical and spiritual seeds the Catholic Jesuit fathers planted long ago.

The Jesuit Missions in Montana

Jesuit priests, beginning with the founding of St. Mary's Mission in 1841, greatly impacted Montana's Indian populations in nineteenth-century Montana. After founding St. Mary's, Jesuits founded six other missions in Montana: St. Ignatius Mission (NR #73001053); St. Peter's Mission (NR #84002452); Holy Family Mission (NR #82003170); St. Paul's Mission; St. Xavier Mission (NR #90001214); and St. Labre Mission.

St. Ignatius on the Jocko Reservation was the Jesuits' second mission in Montana, founded in 1854 at the request of the Salish after the closure St. Mary's in the Bitterroot Valley. At first it was a religious mission and school, but St. Ignatius evolved into an educational center for youth. Priests and the Sisters of Providence from Canada conducted a boarding school for Indian boys and girls. At its peak, 320 students attended. The present church, a Flathead Valley landmark, is still the Catholic center of the reservation and dates to 1891.

The Small Robes band of Piegan Blackfeet heard of the Black Robes from the Salish. The Jesuits who founded St. Mary's Mission wanted to extend their teaching to the Blackfeet and first met the Piegans in 1846 at Fort Lewis near present-day Fort Benton. Father Nicolas Point traveled extensively with them. However, inter-tribal conflicts between the Salish in the Bitterroot Valley and the Blackfeet as described previously, prevented the Jesuits from pursuing this objective. It was not until 1859, at the urging of the federal government, that the Jesuit priests returned to an area near present-day Choteau to establish St. Peter's Mission, the third in Montana. As at St. Mary's, the priests intended to convert the Piegans to Christianity, suppress their traditions and culture,

[42] *Great Falls Tribune,* December 27, 1953; Lucylle Evans, *The History of St. Mary's Mission in Stained Glass* (Stevensville, Montana: DeSmet Foundation, 1983) 35.
[43] The Stevensville *Northwest Tribune*, September 9, 1954.

and teach them how to subsist on the reservation by farming. The mission closed in 1866 and reopened in 1874 when the Jesuits relocated it near the present-day town of Cascade. At this site, St. Peter's Mission (NR #84002452) evolved, like St. Ignatius, from a religious mission to a boarding school for Piegan children. Ursuline sisters and Jesuit priests operated the school from 1882 until it closed circa 1900.

Holy Family Mission (NR #82003170), established in 1886 in present-day Glacier County east of Browning, became the major Catholic mission on the Blackfeet Reservation. Government and church officials believed the Piegan people could not survive unless they adopted an agrarian lifestyle and gave up their religious beliefs and cultural traditions. The mission's goal was to convert the Peigans to Christianity and teach the men to be successful farmers and the women to be housewives. Closed in 1940, the Jesuits' claims of "civilizing" and Christianizing the Piegans were largely unrealized.

Jesuits founded St. Paul's Mission on the Fort Belknap Indian Reservation near Hays in the mid-1880s to serve the Assiniboine and Gros Ventre. It is still an active mission. Jesuits founded two other missions in Montana in the 1880s. St. Xavier Mission (NR #90001214), founded in 1886, served the Crow Reservation. The school, now called the Pretty Eagle School, still serves about 20 children. St. Labre Mission, in the Tongue River Valley, ministered to the Northern Cheyenne from the early 1880s. By 1884, the mission had a church, school and priests' residence. Jesuit founders hoped to teach the Indians how to farm along the fertile bottomland. The religious center and Indian school there still thrive.

After establishing the first mission at St. Mary's, Jesuits thus went on to found Catholic missions and schools across the Northwest and among almost all of Montana's Indian tribes. The Jesuits tried to convert the Indians to Christianity, to steer them away from their traditional cultures, and to help them adjust to the new, closed way of life on the reservations. While the Jesuits' efforts are controversial, theirs was an undeniably powerful presence across Montana and the Northwest.

St. Mary's Mission holds a place of unique significance among Montana's seven Jesuit missions. Not only was it the first in a long history of Catholic institutions in Montana, it is also the only Indian mission not located on a reservation. Its 1841 founding predated the establishing of the first reservations. Further, the peculiar circumstances of the Bitterroot Salish, who long held out false hope that they would be allowed to stay in their homeland, adds to the mission's exceptional story.

St. Mary's Mission was the site of many firsts in Montana including the first branding, agriculture, animal husbandry, and milling. Remnant apple trees offer ample evidence of agriculture long predating the apple boom. St. Mary's was also the site of the first school in the region. No other missions can claim these firsts. St. Mary's is also unique for the important influence of Father Anthony Ravalli. The site preserves evidence of Ravalli's skills as physician, pharmacist, and architect. Ravalli maintained Montana's first medical practice, operated the first pharmacy, and even practiced the first inoculations. The site preserves evidence of his medical skills in the furnishing and accoutrements of his house and pharmacy. . The homesteading phase of Chief Victor's house and outbuildings lend yet another dimension to the history of the site.

Finally, St. Mary's Mission further showcases Ravalli's skills as an architect in the design and furnishing of the mission church. St. Mary's Mission log architecture stands out among Montana's other missions as the only site whose vernacular style is the tie that binds the buildings—both religious and secular—together Vernacular log components carry through to the present day.

Anthony Ravalli, S.J.

Father Anthony Ravalli, S.J., a man of many talents, arrived at the mission in 1845. Father Ravalli was an extraordinary man who mastered many disciplines. He was a priest, sculptor, carpenter, physician, surgeon, pharmacist, artist, architect, and mechanic. He traveled a 200-mile radius ministering to those in need of medical services or spiritual aid. Born to a wealthy family in Ferrara, Italy in 1812, he joined the Society of Jesus at fifteen, and later attended medical school at the Jesuit Roman College. He was ordained in 1843 and recruited by Father DeSmet to serve in the Rocky Mountain missions. He arrived at Vancouver, Washington in 1844 bringing medical supplies and pharmaceuticals, surgical instruments, carpenter's tools, and two buhr (mill) stones.[44]

Father Ravalli soon proved himself to the Indians at Colville, Washington. A young Indian woman had tried to hang herself and stopped breathing. Ravalli gave her artificial resuscitation and soon she sat up to the astonishment of those present. Thereafter, Father Ravalli's reputation preceded him wherever he went.[45]

When he arrived at St Mary's in 1845, Father Ravalli's first task was to inoculate the Salish against smallpox, thereby practicing the first western medicine in Montana. Ravalli used vaccine brought from Europe and later, made from oxen infected with cowpox.[46] Later epidemics, especially one in 1869, left the Bitterroot Salish mostly unaffected because of Father Ravalli's intervention. The gentle priest was also Montana's first pharmacist and dispensed pharmaceuticals to Indians and white trappers, traders, and Catholic colleagues from his dispensary at St. Mary's Mission. When his supply of European medicines was depleted, he learned alternative remedies from the Indians. Father Ravalli distilled the first medicinal alcohol in Montana from the camas root.[47]

Throughout his life in remote Montana, Father Ravalli traveled many miles on his Indian pony in the worst weather to visit the sick. He amputated frozen limbs, helped women in childbirth, nursed Indians and whites through countless illnesses, and gave last rites to the dying. In 1879, Father Ravalli suffered a paralytic stroke, but still he visited the sick, lying on a cot in a wagon. Some of the furnishings preserved in Father Ravalli's house/pharmacy reflect adaptations he made to accommodate the disabilities he suffered later in life. When he died on October 2, 1884, the legislature named the new county in the Bitterroot Valley in his honor. He is buried in the small cemetery at St. Mary's. His friends and parishioners took up collections and erected the monument on his grave. In 2005, Father Ravalli was inducted into the Gallery of Outstanding Montanans.[48]

Father Ravalli's talents are evident in many ways at St. Mary's Mission. His architectural legacy is the beautiful mission chapel he carefully designed and expanded. The colorful statuary, altar carvings, and paintings in the log mission church are his creative handiwork. His home and pharmacy also bear his indelible architectural and artistic stamps. Interior woodcarvings, shelving, finely made furniture, and artifacts from his professional life give a startling glimpse into the religious devotion, medical practices, and personal life of this renowned, beloved, and multi-faceted priest.

Archaeological Significance
(with contributions by Don Merritt, University of Montana, Dept. of Anthropology)

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[44] The burh stones are on permanent display, along with several other items related to St. Mary's Mission, in the Homeland Exhibit at the Montana Historical Society in Helena, Montana.
[45] Jeanne O'Neill, *Men of the Mission; In the Shadow of Old St. Mary's* (Stevensville, MT: Stoneydale Press Publishing, 2007) 37.
[46] Evans, *St. Mary's*, 92.; *First Roots*, 27. An epidemic gravely impacted Montana's previously unexposed tribes—especially the Blackfeet and Assiniboine people—in 1837.
[47] O'Neill, 41.
[48] O'Neill, 40-41.

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The archaeology of St. Mary's Mission contributes to its significance, both in the ability of archaeological remains to inform on the history of the property and to also contribute to the understanding of early contact between native and white populations in Montana, specifically mission-related interaction. Dr. Carling I. Malouf of the Department of Anthropology and Dr. H. Duane Hampton of the Department of History at the University of Montana aptly demonstrated the archaeological potential of the site in 1980 when they conducted archaeological testing in advance of the extensive historic restoration work done in 1982. Malouf, Hampton, and their students dug test pits and trenches around the west end of the historic church, Victor's house, and Father Ravalli's house. They determined that foundations of buildings no longer extant and numerous remains representing all periods of occupation exist at the site.[49] In total, they recovered about 11 linear feet of artifacts from St. Mary's Mission. The collection is currently housed at the University of Montana. Unfortunately, little information remains as to the exact location or nature of some of these excavations, diminishing to some extent, the research potential of the 1980 collection. Nonetheless, these artifacts indicate the potential to yield information on religious use of space and change at the Jesuit's mission over time.

Artifacts in the collection range from building materials such as an adobe brick (likely from the smokehouse) to a religious brooch or pin. Included are medicine bottle fragments, beads, ceramic jars, canning jars, earthenware fragments, kerosene lamp, and the lid of a fancy red and clear glass butter bowl with a molded bead design. This collection has never been fully analyzed, but clearly appears to have significance to understanding St. Mary's Mission and the broad patterns of early history in the Bitterroot Valley in a mission setting.

Archaeology at St. Mary's Mission will contribute to a better understanding and interpretation of the extant and former features of the district. Four years prior to the construction of St. Mary's Mission, Major John Owen, the founder of Fort Owen 1/4 mile north of Stevensville, built Chief Victor's house. The later placement of the mission next to Chief Victor's house represents the important relationship between the Salish and the Jesuit missionaries. Associated with Chief Victor's house is a smokehouse, likely also built by Major Owen using the same materials and construction techniques he used to build Fort Owen. Chief Victor's house and grounds have good archaeological integrity and high potential to yield valuable information about the Salish chief's adaptation from a nomadic to an agrarian lifestyle under the influence of the Jesuit missionaries. Archaeology of Chief Victor's house and the immediate area, including the smokehouse, would provide information about enculturation over time. Archaeological investigations would also yield information about later inhabitants of the house and how it functioned after Victor's death. The historical record does not preserve this information.

Father Ravalli's House/Pharmacy is also a key component to understanding daily life in and around St. Mary's Mission. The good integrity of Father Ravalli's House/Pharmacy would very likely allow archaeology to yield invaluable information about his daily routines and the kinds of medicines and treatments he used. The house/pharmacy also has high potential to yield comparative information related to his life, for example, and that of Chief Victor, particularly after the building of the mission. Archaeological data from Father Ravalli's House/Pharmacy would also yield sequential information on how the St. Mary's Mission complex changed over time. Examination of the material culture of the persons living in the house after Ravalli, including squatters or others unaffiliated with the mission, would provide an invaluable record and fill in the missing gaps of the later, largely undocumented, time periods. Other features to which archaeology can contribute and

[49] Carling I Malouf and H. Duane Hampton, "Preliminary Report: Excavations at St. Mary's Mission, Bitterroot Valley, Montana." Unpublished report (Missoula: University of Montana,1980), copy at the State Historic Preservation Office, Helena, MT. and Fred Munday, "Some Archaeological Field Activities in Montana, 1980 Field Season," *Archaeology in Montana* 21 No. 2 (1980), 57.

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complement the historic record include Father Ravali's garden, the mission blacksmith shop, and the mission church itself.

In addition to providing information about the history of the site, the archaeology of the St. Mary's Mission complex also has the potential to address important general archaeological and anthropological research questions. Since the historical significance of St. Mary's Mission centers on the interaction over time between the Jesuit missionaries and the Salish people, questions designed around culture contact are of primary importance. Archaeological studies such as Lightfoot and Lightfoot and Martinez have looked at similar culture contact sites and shed new light on the interactions between Euro-American and Native American peoples.[50] While the historical record covers a significant part of the interactions of these groups, the written accounts have a Euro-centric perspective and bias. The archaeological investigations conducted by Lightfoot and others have helped researchers to understand aspects of the relationships among missionaries, traders, and native peoples that the historical record simply does not address. The potential archaeological data from the historic features at St. Mary's can provide information about changing social and economic roles, as well as the processes and stages of enculturation and exchanges between the Salish, Jesuit, and other Euro-American groups.

In sum, archaeological investigations of the St. Mary's Mission complex would facilitate a better understanding of local agricultural, economic, and social development of the site over time. It will also increase our understanding of the role the Jesuit missionaries, led by Father Ravalli, who participated in the European settlement of the Bitterroot valley. Further, archaeological study of the St. Mary's Mission complex would contribute important information on the daily routines of Father Ravalli and Chief Victor, their complex relationship, and interactions between them and others around the Mission during the late 1800s. Finally, archaeology at St. Mary's Mission will also contribute to a growing body of research on early contact among native groups and Europeans and Euro-Americans in the West and elsewhere.

Criterion Consideration A

Historic significance for this religious property is established on the merits of its architectural values and for important historic and cultural forces that the property represents. Because its significance transcends the doctrinal aspects of its history, the property meets Criteria Consideration A.

Criteria Consideration D:

The St. Mary's Mission Cemetery and Indian burial plot illustrates significant associations with historic events and patterns of social development, reflecting the burial practices of pioneer communities of the western frontier. The separation between the two groups was common for the time. Records for the mission cemetery and the Indian burial plot provide information about Catholic internments, dating to the first internment in December 1866. Causes of death include violence, childbirth, leprosy, paralysis,

[50] Kent G. Lightfoot, "Culture Contact Studies: Redefining the Relationship Between Prehistoric and Historic Archaeology." *American Antiquity,* 60, No. 2(1995), 199-217; Lightfoot, *Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers* (Los Angeles: University of California Press, 2005); and Lightfoot and Antoinette Martinez, "Frontiers and Boundaries in Archaeological Perspective," *Annual Review Anthropology,* 24(1995), 471-472.

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drowning, and consumption. Finally, multiple deaths of children especially, as in the year 1882, illustrate the toll of epidemics, such as diphtheria, on the early community.

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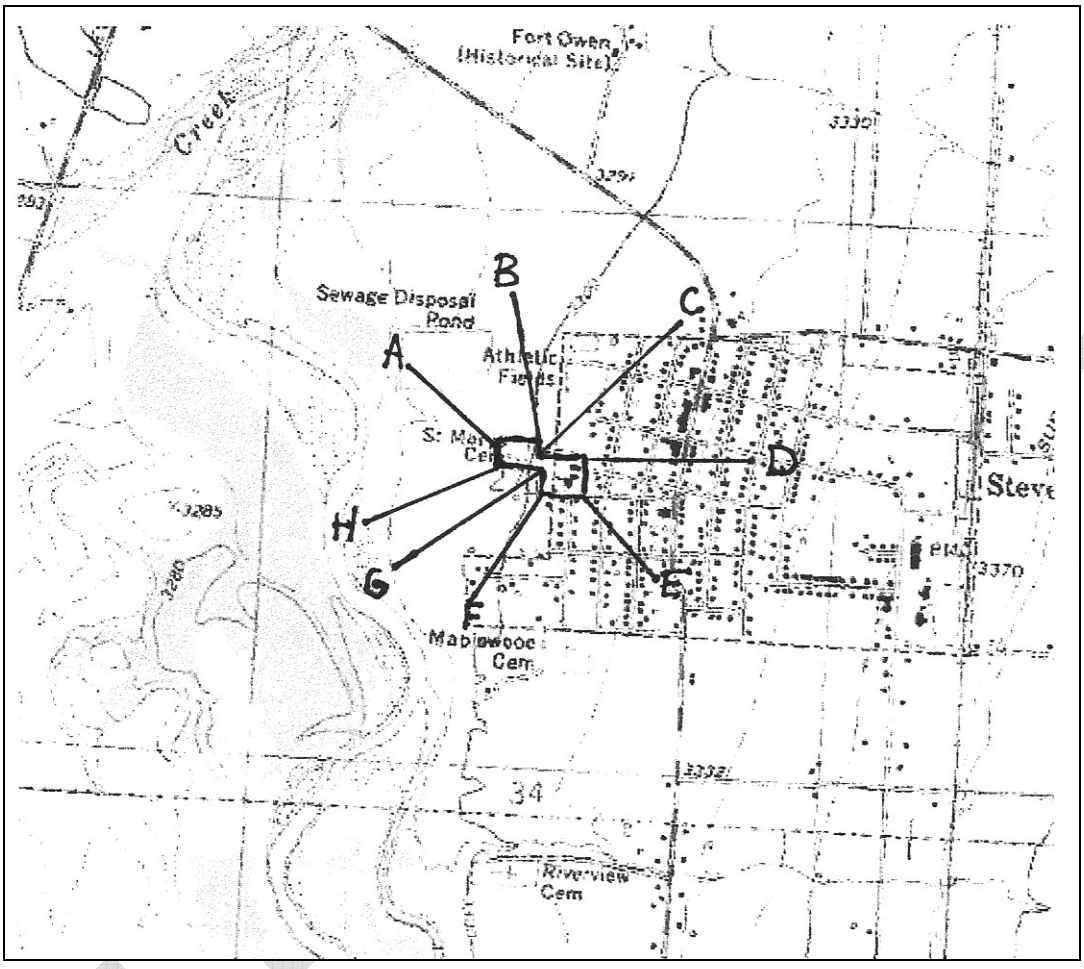
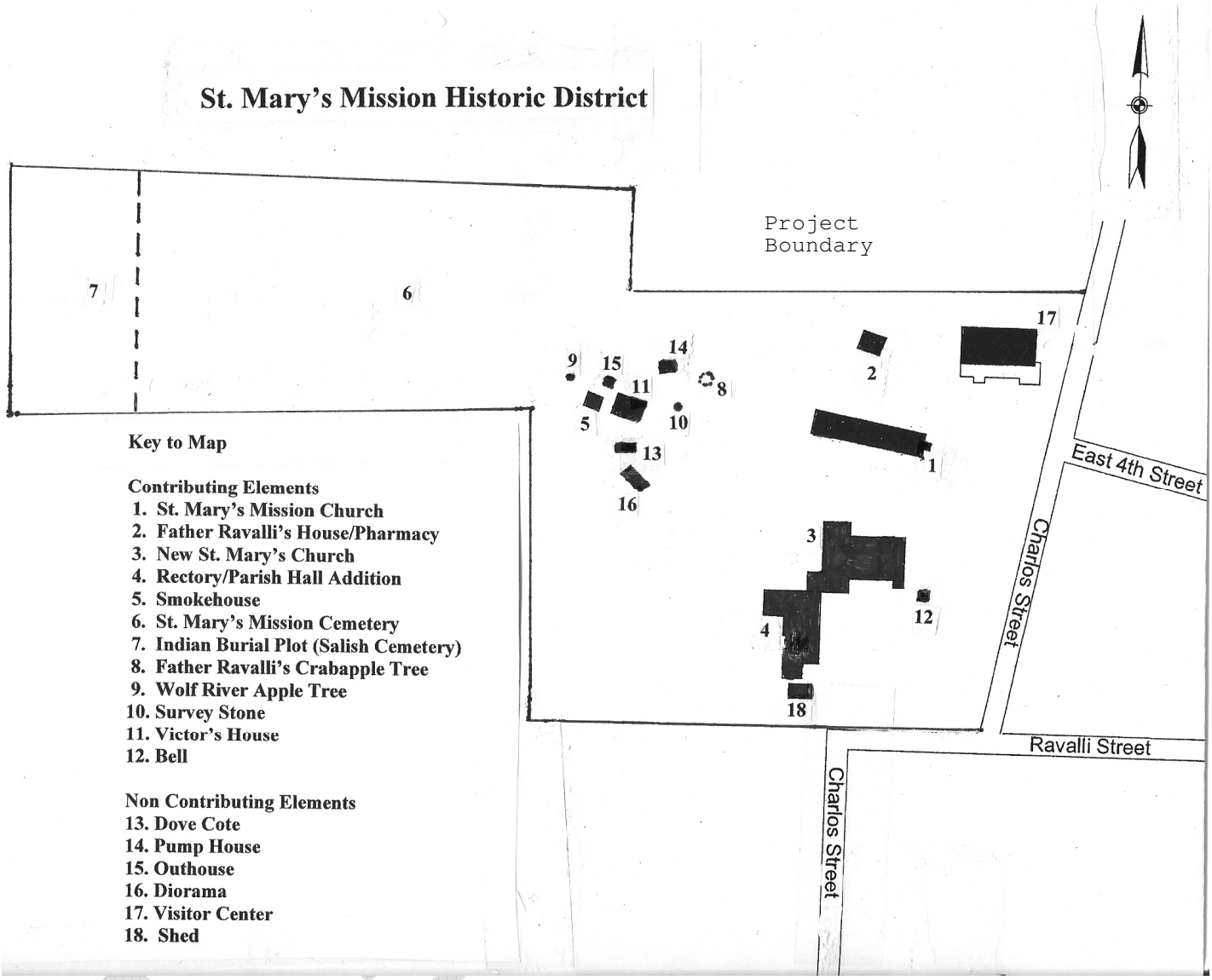


St. Mary's Historic District, Stevensville, Ravalli County, Montana (On Stevensville, MT 7.5' Quadrangle Map, 1967)

See Section 10 for UTM references.



Sketch Map of St. Mary's Historic District, Stevensville, Ravalli County, Montana

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Aerial view of St. Mary's Mission Historic District, Stevensville, Ravalli County, Montana

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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: **St Mary's Mission Historic District**

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Mission Church, east elevation.
Photograph Number: 0001

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Mission Church, south and east elevations.
Photograph Number: 0002

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Courtesy St. Mary's Mission Archives
Date Photographed: Unknown
Description of Photograph(s) St. Mary's Mission, unknown date.
Photograph Number: 0003

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Mission, north elevation.
Photograph Number: 0004

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Mission Church interior.
Photograph Number: 0005

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Name of Property: **St Mary's Mission Historic District**

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Ravalli's House/Pharmacy, south elevation
Photograph Number: 0006

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Ravalli's House/Pharmacy, east elevation
Photograph Number: 0007

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Ravalli's House/Pharmacy, north elevation
Photograph Number: 0008

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Ravalli's House/Pharmacy west elevation
Photograph Number: 0009

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Ravalli's House/Pharmacy, interior
Photograph Number: 0010

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Church and Rectory, bell/church/parish hall, **s**outh elevation.
Photograph Number: 0011

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Name of Property: **St Mary's Mission Historic District**

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Church and Rectory, church, east elevation.
Photograph Number: 0012

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Church and Rectory, rectory, east elevation
Photograph Number: 0013

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Church and Rectory, church, south and east elevation.
Photograph Number: 0014

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Church and Rectory, west elevation.
Photograph Number: 0015

City or Vicinity: Stevensville
County and **State:** Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's bell and belltower, south elevation.
Photograph Number: 0016

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Victor's House, east elevation.
Photograph Number: 0017

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Name of Property: **St Mary's Mission Historic District**

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Victor's House, south elevation.
Photograph Number: 0018

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Victor's House, west elevation.
Photograph Number: 0019

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Smokehouse, south and west elevations.
Photograph Number: 0020

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Smokehouse, north elevation.
Photograph Number: 0021

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) St. Mary's Mission Cemetery, view from the southwest.
Photograph Number: 0022

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Ravalli's monument, west elevation.
Photograph Number: 0023

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Name of Property: **St Mary's Mission Historic District**

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Spooner family graves, looking west.
Photograph Number: 0024

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Indian Burial Plot, looking northwest.
Photograph Number: 0025

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Indian Burial Plot, modern monument, looking west.
Photograph Number: 0026

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Indian Burial Plot, looking west.
Photograph Number: 0027

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Ravalli's crabapple tree.
Photograph Number: 0028

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Wolf River apple tree.
Photograph Number: 0029

DRAFT

Name of Property: **St Mary's Mission Historic District**

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Stone survey marker.
Photograph Number: 0030

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Dove cote, east elevation.
Photograph Number: 0031

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Pump house, southwest view.
Photograph Number: 0032

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Visitor center, south elevation.
Photograph Number: 0034

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Diorama.
Photograph Number: 0035

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Victor's House overview, looking west.
Photograph Number: 0036

DRAFT

Name of Property: **St Mary's Mission Historic District**

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) DeSmet Park on the district's north boundary.
Photograph Number: 0037

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Anthony Ravalli, S.J.
Photograph Number: 0038

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Chief Victor.
Photograph Number: 0039

City or Vicinity: Stevensville
County and State: Ravalli County, Montana
Photographer: Ellen Baumler
Date Photographed: October 23, 2009
Description of Photograph(s) Father Nicholas Point's sketch of St. Mary's Village, 1841 in Jacqueline Peterson's *Sacred Encounters.*
Photograph Number: 0040

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Photo no. 0001. St. Mary's Mission Church, east elevation.

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Photograph no. 0002. St. Mary's Mission Church, south and east elevations.

Photograph no. 0003. St. Mary's Mission, unknown date. Courtesy St. Mary's Mission Archives.

Photograph no. 0004. St. Mary's Mission, north elevation.

Photograph no. 0005. St. Mary's Mission Church interior.

Photograph no. 0006. Father Ravalli's House/ Pharmacy, south elevation.

Photograph no. 0007. Father Ravalli's House/Pharmacy, east elevation.

DRAFT

Photograph no. 0008. Father Ravalli's House/Pharmacy, north elevation.

Photograph no. 0009. Father Ravalli's House/Pharmacy, west elevation.

Photograph no. 0010. Father Ravalli's House/Pharmacy, interior.

Photograph no. 0011. St. Mary's Church and Rectory, bell/church/parish hall south elevation.

DRAFT

Photograph no. 0012. St. Mary's Church and Rectory, church, east elevation.

Photograph no. 0013. St. Mary's Church and Rectory, rectory, east elevation.

Photograph no. 0014. St. Mary's Church and Rectory, church north and east elevations.

Photograph no. 0015. St. Mary's Church and Rectory, west elevation.

Photograph no. 0016. St. Mary's bell and bell tower, south elevation.

Photograph no. 017. Victor's House, east elevation.

Photograph no. 0018. Victor's house, south elevation.

Photograph no. 0019. Victor's House, west elevation.

DRAFT

Photograph no. 0020. Smokehouse, south and west elevations.

Photograph no. 0021. Smokehouse, north elevation.

DRAFT

Photograph no. 0022. St. Mary's Mission Cemetery, view from the southwest.

Photograph no. 0023. St. Mary's Cemetery, Father Ravalli's monument, west elevation.

DRAFT

Photograph no. 0024. St. Mary's Cemetery, Spooner family graves, looking west.

Photograph no. 0025. Indian Burial Plot, looking northwest.

DRAFT

Photograph no. 0026. Indian Burial Plot, modern monument, looking west.

Photograph no. 0027. Indian burial Plot, looking west.

DRAFT

Photograph no. 0028. Father Ravalli's crabapple tree.

Photograph no. 0029. Wolf River apple tree.

DRAFT

Photograph no. 0030. Stone survey marker.

Photograph no. 0031. Dove cote, east elevation.

DRAFT

Photograph no. 0032. Pump house, west and south elevations.

Photograph no. 0033. Outhouse, south elevation.

DRAFT

Photograph no. 0034. Visitor center, south elevation.

Photograph no. 0035. Diorama, north elevation.

Photograph no. 0036. Victor's House overview, looking west.

Photograph no. 0037. DeSmet Park on the district's north boundary.

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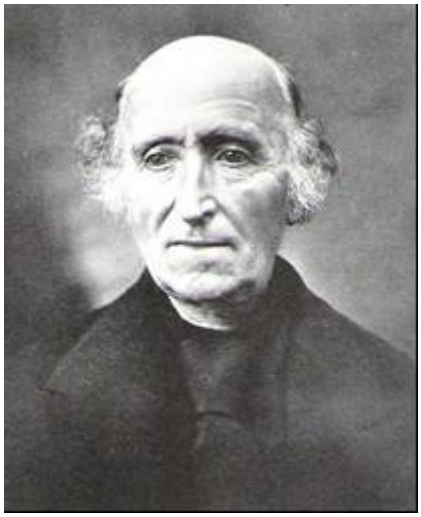
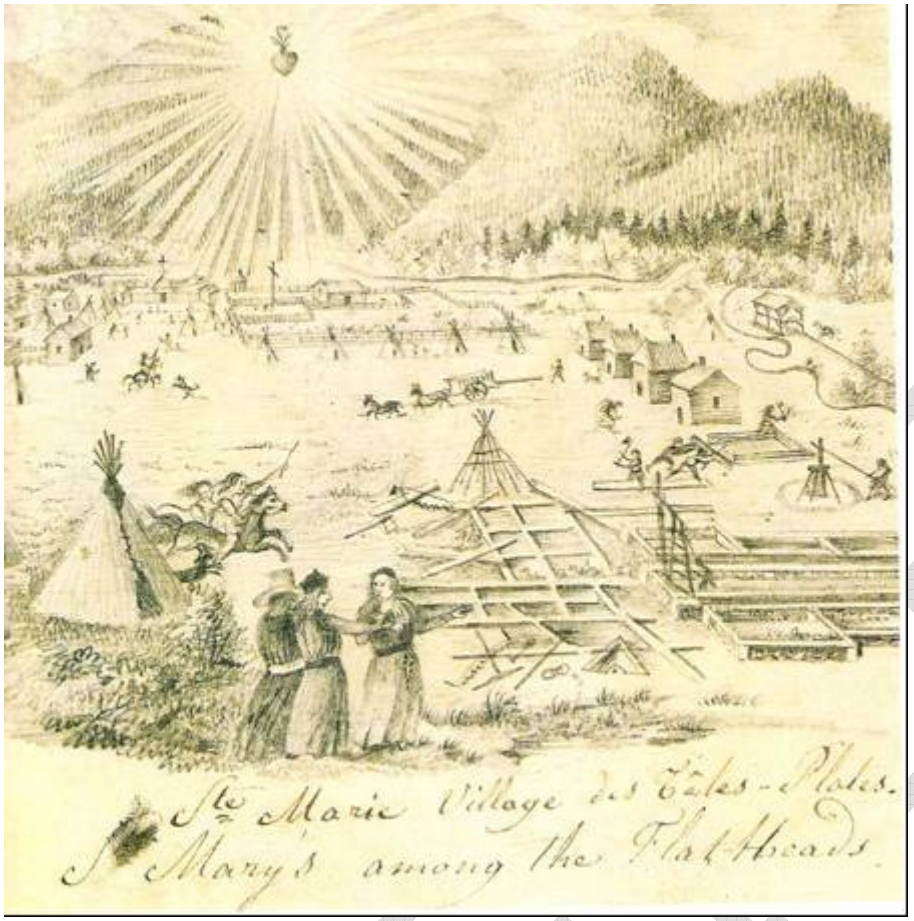


Photograph no. 0038. Anthony Ravalli, S. J.

Photograph no. 0039. Chief Victor.

DRAFT



Photograph no. 0040. Father Nicholas Point's sketch of St. Mary's Village, 1841, in Jacqueline Peterson's *Sacred Encounters.*

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