CITY OF KENMORE LANDMARKS COMMISSION
18120 68TH AVENUE NE
KENMORE, WA 98028

LANDMARK REGISTRATION FORM

PART I: PROPERTY INFORMATION

APPROVED 9/27/2017

1. Name of Property

historic name: SAINT EDWARD SEMINARY BUILDING

other names/site number: Saint Edward State Park

2. Location

street address: 14445 Juanita Drive NE, Kenmore, WA 98028
parcel no(s): 232604-9001

legal description(s):

3. Classification

Ownership of Property:
- ☐ Private
- ☐ public-local
- ☒ public-State
- ☐ public-Federal

Category of Property:
- ☒ building(s)
- ☐ district
- ☐ site
- ☐ structure
- ☐ object

Name of related multiple property listing:
(Enter "N/A" if property is not part of a multiple property listing.)
NA

4. Property Owner(s)

name: Washington State Parks

street: P.O. Box 42650

city: Olympia state: WA zip: 98504-2650

5. Form Prepared By

name/title: Florence Lentz (4208 Beach Drive SW #401, Seattle, WA 98116)
& Sarah J. Martin (3901 2nd Avenue NE #202, Seattle, WA 98105)

organization: Contracted consultants date: January 13, 2017

6. Nomination Checklist

- ☒ Site Map (REQUIRED)
- ☒ Photographs (REQUIRED): *please label or caption photographs and include an index*
- ☐ Last Deed of Title: *this document can usually be obtained for little or no cost from a title company*
- ☒ Continuation Sheets
- ☐ Other (please indicate):

PART II: PHYSICAL DESCRIPTION

7. Alterations

Check the appropriate box if there have been changes to plan, cladding, windows, interior features or other significant elements. These changes should be described specifically in the narrative section below.

☐ Yes	☒ No	Plan (i.e. no additions to footprint, relocation of walls, or roof plan)	☒ Yes	☐ No	Interior features (woodwork, finishes, flooring, fixtures)
☐ Yes	☒ No	Cladding	☐ Yes	☐ No	Other elements
☒ Yes	☐ No	Windows			

Narrative Description

Use the space below to describe the present and original (if known) physical appearance, condition, architectural characteristics, and the above-noted alterations (use continuation sheet if necessary).

The following narratives draw upon two recent visits to Saint Edward State Park by the authors, examination of the original drawings and historic photographs, and three well-documented reports on Saint Edward Seminary. The first is a Historic Structure Report on the main seminary building, completed in 2007 by Bassetti Architects (cited as Bassetti 2007). The second is a comprehensive Cultural Landscape Inventory of the 316-acre campus, completed in 2006 by the National Park Service (cited as NPS 2006). The third document is a successful nomination for the whole of Saint Edward State Park to the National Register of Historic Places, submitted by Citizens for Saint Edward Park in 2006 (cited as Citizens 2006). Additional and confirming information from primary period sources, including student publications, newspaper accounts, and other published histories, has been accessed to further flesh out details of the seminary's history.

DESCRIPTION

The historic Saint Edward Seminary is located within a 316-acre landscaped and forested public park along the eastern shore at the north end of Lake Washington (figures A1 and A2). The park, Saint Edward State Park, occupies the southwest part of the City of Kenmore (population 21,500 in 2015), with the grand seminary building as its focal point.

The main seminary building, with a 25-foot buffer around its footprint, is the subject of this nomination. The four-story brick and concrete building features a six-story bell tower and several lower wings totaling approximately 82,000 square feet (Bassetti 2007, 4). Architect John Graham Sr. designed the building in the Late Romanesque Revival style, and the Henrickson-Alstrom Construction Company completed it in 1931. The building's design reflects its significance to the history of architecture and Catholic life in the Pacific Northwest.

Site Context

The monumental seminary building is the focal point of Saint Edward State Park, carved out of a forest and situated on a plateau facing west toward Lake Washington. Steep riparian valleys to the north and south terminate along the lake shoreline, creating a dramatic promontory. The topography north and east of the building is terraced. All other cultural elements of the site are organized around this immense centerpiece (figure A3).

The park includes 316 acres of the original 366-acre seminary campus. It surrounds the 50-acre Bastyr University campus, a small mid-century complex that originated as Saint Thomas the Apostle Seminary in 1958. The park and Bastyr University share a portion of the paved entry drive (NE 145th Street) from Juanita Drive NE, which follows the curving alignment of a late 19th century logging road. It winds into the park, eventually terminating in surface parking lots east of the seminary building. Historically, vehicles followed a now-restricted driveway that veers around the south side of the seminary building, terminating in a circle drive at the main entrance on the west façade.

Support buildings erected during the seminary era (1931-1976) include the 1951 **gymnasium**, with a 1960 addition to its south façade, and the 1968 **swimming pool facility**. They are located north and east of the seminary building, respectively. Park-era (1978-present) structures include a comfort station located south of the parking lots along the path of the original drive, storage sheds near the grotto, and pit toilets near the beach. Lesser structures include typical park-like wayfinding kiosks positioned at various points throughout the property.

The seminary building and the original winding circle drive are the primary organizing elements of the surrounding landscape (figure A3). A **great lawn** occupies the area between the seminary and the sloped forest along the shoreline, serving as a "transition zone between the formal seminary and the informal forest," (NPS 2006, 82). During the seminary era, the great lawn served as a space for public gatherings and for recreational purposes, although most outdoor sporting activities took place on the original sports field east of the seminary building. The **sports field** has long been used for recreation, including baseball, football, and soccer. The adjacent **surface parking lot** to the west historically functioned as handball and tennis courts. Closer to the seminary building, near the southeast entrance, is a **sand volleyball court** and the remains of horseshoe pits, both of which appear in historic photographs of the property (NPS 2006, cover page photograph). South of the volleyball court is a **playground** that was erected in 2003.

Trails, both historic and contemporary, connect the various landscape features. Historic paths, identified in the Cultural Landscape Inventory include the **Perimeter Trail**, connecting the niche spaces along the edge of the great lawn; the **Seminary Trail**, once a logging road that led from the plateau to the shoreline; the **Grotto Trail**, passing alongside the grotto and down the steep embankment; the **Orchard Loop Trail**, proceeding south out of the orchard and looping back; the **South Canyon** and **South Ridge** trails, both following the contours of the land along the south valley's edge; the opposite **North Trail**, following along the edge of the north valley; the **Plateau Trail**, which runs parallel to the drive leading to the Bastyr University campus; and the **Arrowhead Trail**, in the northeast portion of the park.

The former seminary property includes outdoor niche spaces created for solitary reflection. These include the **nuns' garden**, the former **grave-site area**, the **grotto**, and the **orchard**, which are generally located along the Perimeter Trail. The **beach** along the shoreline was another place for reflection and contemplation.

The landscape immediately surrounding the seminary building includes parts of a historic rectilinear path that once encircled the building (NPS 2006, 99-101). Extant portions include the **concrete path** at the north end, connecting the gymnasium with the main entrance to the seminary building, the great lawn beyond, and to the east wing (figure A4). Adjacent to the building's north and east elevations is an engineered slope allowing light to reach the ground floor (figure D8). A French drain diverts water that collects in these low-lying areas (NPS 2006, 111). Close-in landscape plantings have largely been removed, particularly in the last decade. For example, formal plantings that once reinforced the rhythm of the architecture along the west façade as recently as 2006 are now gone, replaced in some areas with ground-cover. Similarly, the formal

landscaping along the south wall of the east wing has been trimmed back considerably and the bigger shrubs removed entirely. Just beyond the building, along the circle drive and roadway, are historic rectilinear hedges. Informal elements of the historic landscape include a grouping of trees at the southeast corner of the building, although the bookend grouping at the northeast corner is now gone.

Seminary Building – Exterior

The Late Romanesque Revival-style building was built consistently with the original designs set forth in architect John Graham Sr.'s final drawings figures B1 through B10). The four-story building is organized along a linear north-south axis. Its rectilinear massing is punctuated by a prominent six-story bell tower, an intersecting four-story block (housing the main stair well), two- to three-story wings at each end, and a two-story service wing perpendicular to the east elevation. A single-story vestibule on the primary west façade, at the base of the tower, marks the formal main entrance to the seminary building (figures A4, and D1 through D3).

The structure itself consists of reinforced concrete columns and beams; the foundation, floors, and sloped roofs are similarly all of reinforced concrete. Exterior concrete walls are faced with tapestry brick in a mix of buff and brown colors and with courses of contrasting cast stone. (Bassetti 2007, 25). The roofs are varied in both material and configuration. The main structure and tower roofs are pitched and clad with curved, multicolored clay tiles. Decorative cast stone corbeling graces the roofline at the highest levels around much of the building. The south wing and east wing feature similarly pitched roofs. The remaining north wing, a terrace section of the east wing, and all entryways have flat roofs contained within parapet walls.

Architectural attributes common to the Late Romanesque Revival style are employed at the ground floor and first story to emphasize the monumentality of the building. Alternating bands of cast stone and brick, piers or buttresses with decorative caps, recessed round-arch windows, and a corbel table running along the top of the first story all project a sense of mass and strength. The upper floors are more modestly finished with more brick facing, narrower belt courses at the window sill level, and flat-topped rectangular windows.

The **six-story bell tower** is symbolically and architecturally significant, and its location near the main entrance to the building underscores its importance (figures D1 through D3). The fifth and sixth stories of the tower extend above the main structure and feature exceptional architectural embellishments. The corners have alternating bands of brick and cast-stone, as do the compound round-arch window openings. The east, west, and south elevations of the tower have a pair of these round-arch openings with cast-stone tracery and cast-iron railings. Above these openings, the highly ornate roofline and eaves include a corbel table and dentils bookended by empty niches at each corner. A brick chimney dominates the north wall of the tower. It was rebuilt in 2003 after it sustained damage from the Nisqually earthquake (Bassetti 2007, 24). A copper cross tops the peak of the pitched roof.

Graham designed the building with **four stylized public entryways**, marked by compound round-arch portals. The primary entrance at the base of the tower on the west façade and a second entrance at the same location on the opposite east façade both access the main lobby. At the opposite south end of the building, another pair of east and west entrances access the south stair structure, which is defined by an east-west facing gable.

Key design elements of the main entrance on the primary west façade set it apart from the others (figures D1 through D3 and D12). It occupies a one-story, flat-roofed bay, the scale of which balances the mass of the building and the height of the bell tower. The centered and slightly projecting entry bay is further

defined by quoins alternating in brick and cast stone and a decorative cast-stone parapet topped by a cross. The double-door entrance, with metal replacement doors, is slightly above grade and is accessed by concrete steps. It is deeply set into a compound, round-arch opening with a highly decorative cast-stone surround, which includes three radiating layers of stylized engaged columns. An arched, multi-light transom is above the cast-stone lintel with the Latin inscription "SPES MESSIS IN SEMINE," which translates to "The hope of the harvest is in the seed," a phrase commonly used in the context of Catholic seminaries. On each side of the entrance is a historic wall-mounted light fixture. Centered in the wall above the entrance is an empty niche. At the far southwest corner of the one-story bay is a cornerstone with the Latin inscription "SEMINARIUM SANCTI EDUARDI MCMXXX."

Although similarly styled, the south entry on the west façade is of secondary importance. This double-door entry is centered within a slightly projecting bay that extends the full four stories (figure D4). The entry bay is further defined by quoins alternating in brick and cast stone with a corbel table between the first and second stories. The entry is slightly above grade and is accessed by concrete steps. It is deeply set into a round-arch opening with a highly decorative cast-stone surround, which includes just one stylized engaged column. An arched, multi-light transom is above the cast-stone lintel with the Latin inscription "OMNIBUS OMNIA FACTUS SUM," which translates to "I have become all things."

The two arched entrances on the east elevation are nearly identical to one another, with the only discernible difference being the Latin inscription above the doors (Figures D6 and D7). The double-door entrances are slightly above grade and are accessed by concrete steps. Both are set into a round arch opening with a decorative cast-stone surround, which includes two radiating layers of stylized engaged columns. The tympanum, or semi-circular space above the doors, is filled with a cast-stone panel and Latin inscription surrounding the head of Christ encircled by a halo. Other Catholic symbols include the alpha and omega signs, and Christ's hand with his first two fingers and thumb extended and his third and fourth fingers closed. The latter is commonly found in Christian art and architecture. The inscription above the north doors reads: "REGNUM DEI INTRA VOS EST," which translates to "The kingdom of God is with you." The inscription above the south doors reads: PRO EIS SANCTIFICO ME IPSUM," which translates to "For them do I sanctify myself."

Additionally, there is a grouping of entrances – a single door at grade and two elevated service doors accessed via a loading platform – centered on the east wall of the east wing. In 1973, two new ground-level entrances with staircases leading up to grade were installed – one on the west facade adjacent to the recreation room and the other on the east façade at the south end (Bassetti 2007, 24 &64). Since Bassetti Architects' 2007 HSR, these ground-level entrances have been closed-in again. In 1979, a metal fire escape and three doors were added to the south end.

Much of the building's stylistic detail is displayed in and around the **windows**, and their level of ornamentation reveals the importance of the space within (figures D1, D6, D9, and D10). Original, steel-sash casement windows populate lower level openings in areas of both stylistic and functional importance, the most prominent of these being round-arch windows. For example, pairs of tall, recessed, arch-top windows framed within brick and cast-stone arches line the first story of the west façade. The interior space behind these windows is the ambulatory, a particularly important public corridor noted for its voluminous space and stylistic finishes. Similar high-style, arched steel windows occupy all three sides of the first and second stories of the north wing. The space within at first-floor level is the dining hall, one of the building's most important public areas, above which is the study hall (later converted to a chapel). There are also examples of flat-top steel windows with brick arches infilled with decorative brick patterns, such as basket weave and header motifs. Examples of these windows are found in and adjacent to the semi-circular bay north of the main entrance and within entry bays on both front and rear elevations.

Secondary in stylistic and functional importance are those lower-level areas with flat-top steel windows and upper-level spaces with one-over-one wood windows. Flat-top steel windows, with either awning or hopper operation, occupy ground-floor openings on the primary façade and most lower-level openings on the rear façade. These generally feature cast-stone lintels. Wood windows almost exclusively occupy the upper three levels of the main structure and all of the east wing, spaces largely used as living spaces for priests, nuns, hired workers, and students. The one-over-one windows each have a soldier course brick header and cast-stone sills.

Exterior Changes

Very few alterations to the building exterior were made before 1973, when the seminary completed a series of fire-safety improvements. Below is a list of known changes to the exterior, dating from 1973 to 2003:

- 1973: All original exterior oak-panel doors were removed and replaced with metal fire doors (Bassetti 2007, 5, 16), (figure D12).
- 1973: Two new egress routes from the ground floor were created – one on the west facade adjacent to the recreation room and the other on the east façade at the south end. This work involved removing two historic windows and sills and the construction of two staircases leading up to grade (Bassetti 2007, 24 &64). Since Bassetti Architects' 2007 HSR, these ground-floor entries have been removed and sealed up.
- 1979: additional fire-safety changes included the installation of a metal fire escape and removal of two windows to install fire doors at the second and third stories of the south end. This work also included the removal of the first-story arch-top steel window and the installation of a new fire door and metal staircase (figure D5).
- 1985: several windows throughout the building were re-glazed.
- 2003: following the Nisqually earthquake, the tower chimney was rebuilt, reinforced, and relined; and repairs to small areas of brick veneer were made.

Exterior Character-defining Features

The exterior is highly intact, with only a few documented changes over time. Many of the following characteristics are noted in the preceding narrative, but are called out here for clarity.

- Building's large, complex massing, form, and roof configurations
- Building finish materials – tapestry brick (buff and brown colors); cast stone, wrought iron and cast-iron embellishments; and clay tile roof materials
- Six-story bell tower, including finish materials, embellishments, and niche spaces
- Four entry portals with elaborate use of cast stone and religious inscriptions and iconography
- Window types and materials: arched and flat-top steel windows and one-over-one wood windows

Seminary Building – Interior

The seminary interior is highly intact, due in part to never having been renovated for another use. The interior spaces historically served a variety of functions centered around the objectives of educating and boarding Catholic boys and young men. These objectives were carried out day-to-day by priests, nuns, and hired help who lived at Saint Edward. Spaces are organized around efficient circulation patterns and

function, and most areas can be classified by these use types: public spaces, educational, residential, recreational, and service. (These functional categories align with those outlined in Bassetti Architects' 2007 Historic Structures Report.)

The building is served by two full-height stair systems – one each at the north and south ends. The location, size, and ornamentation of the north staircase suggest it is the building's primary, formal stair. Long corridors on each floor connect the stair systems. The first floor and ground floor are served by a single-load corridor along most of the west wall. The second, third, and fourth stories, which primarily serve residential purposes, have double-loaded corridors that run the length of the building.

Public Space

Although the seminary building was not open to the public, there were important public spaces to accommodate visitors and dignitaries. These public spaces tend to be clustered near the main entrance and at the north end of the building and feature the most elegant finishes.

The main entrance on the west facade enters the **west vestibule**, a space with a vaulted plaster ceiling and walls, black marble baseboards, and a terrazzo floor with three steps leading to another set of double-doors (figure D13). The mahogany doors have leaded glass; above the doors is a round-arch, multi-light transom. There are four decorative bronze grilles set into the wall – two on each side of the doors. The doors swing outward and allow passage into the main lobby.

The **main lobby** is a square space with grand, round-arch openings on each of the four walls connecting it with the corridors (figure D14). It has smooth plaster walls, black marble baseboards, a dark rubber tile floor carry through to the main lobby. The ceiling is finished in 1950s-era acoustical tiles with an ornate plaster cornice. The building's most ornate, Gothic-inspired light fixture hangs from the center of the lobby ceiling. On either side of the main entry, on the west wall, are doors leading to the parlor (north) and porter's room (south).

A short corridor leads from the main lobby to the east vestibule (figure D14). This **east corridor** has a hanging globe light fixture and two doors leading to the priest's dining room (north) and a supplies room (south). Five steps lead down to the small east vestibule, which has similar finishes to the west vestibule: smooth plaster walls, black marble baseboards, and a terrazzo floor. The arch over the interior vestibule doorway has been infilled, and the historic wood-paneled, exterior doors have been replaced with metal fire doors.

The **priests' dining room**, where the school's faculty ate meals, is not architecturally distinctive, but it retains its oak floors, wood baseboards, plaster walls, and secondary access to the kitchen via a small pantry hall.

Another corridor leads north from the main lobby through the main stair hall terminating at the impressive dining hall. This double-loaded **north hallway** has finishes similar to the lobby: smooth plaster walls, black marble baseboards, and a dark rubber tile floor. The ceiling is finished in 1950s-style acoustical tiles with an ornate plaster cornice. A pair of decorative plaster corbels on each side of the corridor frame the entrance into the **stair hall**, an area that was partially enclosed for fire protection purposes in 1973. This leads to the **north stair** (figure D15). The hallway has both new and historic light fixtures. The west wall of the corridor includes a double-door entry to the **priests' common room** (figure D16), which served as a place to receive and entertain guests. A semi-circular bay on the west wall is the defining architectural element of the space.

A small bathroom and telephone closet are at the southeast corner of the room. Finishes include a wood floor with wood baseboards, and 1950s-era acoustical tile ceiling.

The **dining hall** occupies the entire first floor of the north wing. Natural light pours into the space through the large, round-arch metal windows that line all three exterior walls. The ceiling has concrete beams and impressive bronze chandeliers (figure D17). The beams extend east-west along the ceiling, with decorative corbels centered between each window. The walls are plaster, and the floor and base are terrazzo. Heating registers are located along the walls throughout the space. The original architectural drawings (figure B7) depict a lectern centered on the west wall of this space, but there remains no evidence of this feature. The drawings also depict a raised platform spanning the east wall of the space. Although not original, there is a similar platform in place today. Adjacent to the platform on the east wall are a vintage chilled water dispenser and a pair of swinging doors leading into the kitchen.

The corridor leading south from the main lobby is one of the building's more dramatic spaces. As reflected in architect Graham's early sketches of the campus, plans called for the eventual construction of a chapel at the south end of building, to be accessed via this prominent **ambulatory** (figure D18). The chapel was never constructed, and the corridor terminates at a modern metal door in the south wall of the building. Spanning the length of the building, the corridor features a tall, arched, plaster ceiling and a rhythmic arcade of deep-set, arch-top windows along the west wall. The operable steel-sash casement windows extend all the way from the marble baseboards up to the base of the arching ceiling. Historic light fixtures hang at equal intervals on long chains from the peak of the ceiling. An original clock suspends from the ceiling about halfway down the corridor. The dark rubber tile floor carries through from the main lobby. Classroom doors line the east wall of the corridor.

The ambulatory accessed an important public space serving a religious function – **the chapel** (figure D19). The original architectural drawings provide a temporary chapel and sacristy (figure B7) between two classrooms on the first floor. These spaces were converted to classroom space in the early 1940s when the chapel was relocated to the second-floor study hall. Today, the space reflects its later use as a classroom, with chalkboards lining the walls. Only the outlines in the floor suggest the location of the sacristy in relation to the chapel.

Beyond the chapel, the ambulatory intersects with the **south stair**, a functional space with no noteworthy architectural ornamentation (figure D20). This area features the same dark rubber tile floor, marble baseboards, terrazzo risers, plaster walls, and arched ceiling. Fire safety modifications were made to this area in 1973, resulting in an enclosed space with interior and exterior metal fire-rated doors.

Character-defining features: Public areas and key circulation spaces have excellent integrity, and their defining features generally include:

- Volume of spaces, including the uninterrupted connection via the ambulatory of the north and south parts of the building and the verticality and openness of the north and south stair halls
- Arched entry and window openings
- Finishes, including plaster, cast-iron, wrought-iron, and concrete
- Flooring and baseboards, including wood, terrazzo, and marble
- Original light fixtures
- Architectural embellishments, including corbels and beamed ceiling of dining hall, decorative bronze grilles of the west vestibule

Educational Space

Educational spaces are limited to the first, second, and ground-floor levels and include four classrooms, two science laboratories, a library, and a study hall. The **four classrooms** on the first floor and the **two ground-floor laboratories** reflect functionality and utility, with linoleum floors, smooth plaster walls, chalkboards lining the interior walls, and tall ceilings with 1950s-era lighting. Both labs feature small ancillary rooms noted on the original drawings as dark rooms (2), a preparatory room, an apparatus room, and storage (figure B6). The classroom and lab spaces receive considerable amounts of natural light through the large banks of windows on the east wall (figure D21).

The **library** occupies two second-floor rooms located above the main entry and priests' common room (figure D22). The smaller south room was used by younger students, while major seminarians used the larger north room (Bassetti 2007, 35). A pair of swinging doors accesses each room from the central, double-loaded corridor. The original architectural drawings depict how the shelving was organized in the space, some of which remains (figure B8). One-over-one wood-sash windows line the west wall of the space. The floor is linoleum with wood baseboards, and the walls are painted plaster. The ceiling appears to have been dropped slightly, perhaps to accommodate the replacement ceiling-mounted fluorescent lighting. The building's only interior niche is in the south wall near the west corner. It is plaster with a wood base and trim.

A pair of doors in the north wall of the library leads to the **study hall**, a large space occupying the entire second floor of the north wing (figure D23). A pair of doors off the main stair also accesses the study hall. Much like the dining hall below, this room has round-arch metal windows lining the three exterior walls. Modifications were made to this space when it became a chapel in the early 1940s, which most noticeably includes the construction of an interior wall near the north end to make space for a sacristy. The study hall has non-historic, ceiling-mounted fluorescent lighting and carpet covers the original floor.

Character-defining Features: Educational areas are remarkably intact, and their key features generally include:

- Volume of spaces
- Wood entry doors (paired and single)
- Plaster walls, wall-mounted chalkboards, built-in cabinets, shelving, niche in library
- Flooring and baseboards, including linoleum and wood
- Large banks of windows along the east wall of the classrooms

Residential Space

Most interior space is devoted to residential functions, including the living quarters of priests, nuns, seminary students, and hired help, with their associated bathrooms.

The **priests' quarters** are the only living spaces designed as suites, each featuring a study with bookcases lining the walls, a bedroom, and a private bathroom (figure D24). The overall privacy of the units and its mahogany trim convey the elevated significance of these living quarters in comparison with others. The original drawings show ten such quarters. There are two on the second floor, one across the hallway from the library (near the main stair) and another at the far southwest corner of the building. There are four priests' quarters on the third floor, with three clustered near the main stair at the north end and one at the far southwest corner. The same arrangement is found on the fourth floor. There are two bedrooms,

presumably also for priests, on the second floor at the south end that share a bathroom.

The **nuns' quarters**, located on the second floor of the east service wing, are only slightly bigger than the dormitory rooms of the students. The original drawings show a double-loaded corridor with ten individual bedrooms and a shared bathroom on either side. Each room included a wall-mounted sink, a heating register, and a corner closet. The rooms were minimally finished. The nuns had their own small chapel with a sacristy and shared a community room on the second floor (figure D25). Their dining room and parlor were located below, in the northeast and southeast corners of the first floor, respectively. The nuns' living quarters have experienced more change than other parts of the building, most modifications coming since 1977. A 1978 remodeling resulted in a three-bedroom residence for the park ranger. The chapel was converted to a master bedroom. The nuns' shared bathroom was divided into two bathrooms, one serving as the master bathroom. A partition dividing the northeast bedrooms was removed to accommodate a kitchen, complete with new cabinets and countertops.

Student bedrooms line the double-loaded corridors of the second, third, and fourth floors, totaling 113 units (figure D26 and D27). The rooms are small, each with one window, a wall-mounted sink or basin, a heating register, and a corner closet. They vary in their condition, with some having been exposed to more water damage than others. The plaster walls and wood baseboards and trim are painted, the floors are linoleum, and many of the transoms atop the single-leaf wood doors have been modified to cover the glass. A central **common bathroom** for students occupies the east side of the corridor on the second, third, and fourth floors (figure D28). Each bathroom has one tile shower on the south wall, three toilet stalls with marble partitions on the north wall, a urinal and sink on the west wall, and a window on the east wall. The walls are plaster with subway tile wainscoting, and the floors are terrazzo.

The **hired workers' quarters** occupy the south portion of the ground floor, on the opposite end of the building from the service area where they worked. The original plans show nine individual units similar in size and accommodation to those of the students. Each features a wall-mounted sink, a heating register, and small corner closet. The plaster walls and simple wood trim are painted and the floors are linoleum. A shared living room is in the southwest corner, and a shared bathroom is across the hall at the southeast corner. Their dining room is nearer the kitchen, in the ground-floor service wing at the far southeast corner of the east wing.

Character-defining Features: Living spaces have varying degrees of architectural integrity. Significance is not derived from the individual units themselves, but rather from their repetitive and clustered arrangement and relationship to one another and the building. Their key features generally include:

- Access off a double-loaded corridor
- Circulation patterns, including the living areas' access to the north and south stairs, and the second-floor nuns' living area as it relates to the service and kitchen areas below
- Finishes of living spaces, which referenced social hierarchy, such as the mahogany trim and shelving of the priests' quarters and the simple painted trim of the hired help, nuns, and students' quarters
- Wood entry doors and transoms, including stained glass doors of the nuns' chapel
- Finishes of collective toilets, including the marble partitions and subway tile walls

Indoor Recreational Space

Indoor recreational spaces are clustered at the north end of the ground floor and include the recreation

room, the trunk storage room, and the locker room.

The recreation room, located directly beneath the dining hall, has been modified over the years to accommodate different uses, including classes and evening prayers. Nevertheless, upon entry one's eye is immediately drawn to the fireplace on the east wall, the room's only exceptional feature (figure D29). The cast stone surround is set into the wall with the sides displaying a quoining pattern and two stylized columns on either side of the firebox. The panel above the firebox includes a Latin phrase, ECCE QUAM BONUM ET QUAM IUCUNDUM / HABITARE FRATRES IN UNUM, which references the 133rd psalm from the Book of Psalms and generally translates to "behold how good and how pleasant it is for brothers to dwell as one." The room's original asphalt tile floor has been removed leaving the concrete base exposed (Bassetti 2007, 40). The walls are painted plaster. Windows, positioned higher on the wall at ground level, line the east, west and north walls. Many of these windows are aluminum slider replacements. The concrete beamed ceiling is lower than the grand dining hall and study hall/chapel above, and lighting has been replaced with hanging mid-century fluorescent lights. The openness of the space is somewhat truncated by later partitions installed near the north and south ends to accommodate new uses and serve as storage.

The adjacent **trunk storage room** reportedly served as a common gathering space for students. According to the HSR, during the early years of the seminary this room had the only radio speaker, and later the room accommodated a barber shop (Bassetti 2007, 40). The room is situated below the priests' common room and entry bay. The original drawings depict a large rectangular space, but it has been divided into two rooms (figure B6). Each room is accessed off the main corridor via a pair of wood doors. The minimally finished spaces have concrete floors, unfinished masonry walls, and ground-floor windows located higher on the wall at ground level.

Across the hallway and adjacent to the main stair is a **large bathroom** and **locker room facility**. This functioned as the locker room for all outdoor physical education and sports activities. The bathroom was expanded to accommodate use by women in more recent decades. Original bathroom features include toilet stalls with marble partitions, sinks, and urinals. The walls are plaster with subway tile wainscoting, and the floors are concrete. The locker room and showers are minimally modified. Finishes include replacement tile flooring, tile and painted concrete walls, and concrete beamed ceilings. Windows provide natural light along the east wall of the two spaces.

Character-defining Features: Recreational spaces represent a small amount of the building's total space and are the least documented. Character-defining features include:

- Volume of spaces
- Ground-level fenestration
- The fireplace in the recreation room
- Original wood entry doors of the trunk room
- The utilitarian finishes of the trunk room, including the concrete floor, masonry walls, and half-circle west wall
- Finishes of collective toilet and locker room, including the marble partitions and subway tile walls

Service-oriented Space

The service spaces primarily occupy the ground floor and first story of the east wing. The one exception

is the fourth-floor access point to the bell tower, a small room off the main corridor that includes a spiral staircase. All service-oriented spaces are highly intact, appearing just as the original drawings suggest (figures B6 and B7).

The first-floor of the east wing is almost entirely devoted to institutional food storage, preparation, and service. The **serving room**, **dish washing room**, and **kitchen** are located just beyond the double doors on the east wall of the dining hall. There is a central open space with long cabinets with metal countertops and islands for food preparation. Additional cabinets with sinks line the south wall. Several pieces of the equipment, including mixers, ovens, and a large, ceiling-mounted exhaust system, are extant (figure D30). Warming cabinets and cold storage areas are intact as shown on the original drawings, including a walk-in **butcher shop** with three cold-storage areas (figure B7). Connected to the kitchen is a **bakery** with large ovens (figure D31). These spaces reflect a consistent use of materials, including terrazzo floors, concrete and terrazzo bases for the cabinets and equipment, and subway tile wainscoting. Windows are positioned higher on the walls above the perimeter countertops. A **small pantry** off the southwest corner of the kitchen connects with the priests' dining room.

There is an exterior door, a **receiving room**, and an interior staircase at the east end of the service wing. The nuns used this staircase for easy access to their living quarters above. The ground floor of the east wing is otherwise devoted to service spaces such as **laundry**, a **boiler room**, and **storage** (figure D32). Much like the food storage and preparation spaces above, these service rooms are highly intact with period materials, utilitarian finishes that include painted concrete, exposed piping and electrical conduits, and equipment. According to the HSR, the building's original heating system includes two natural-gas-to-steam boilers, but the system was renovated in 1984 to include a new steam-to-hot-water converter (Bassetti 2007, 28).

Character-defining Features: The service-oriented spaces are highly intact, with most areas retaining their equipment and storage units. Character-defining features of these spaces include:

- Volume of spaces
- Ground-level fenestration
- Circulation access points, including doors to exterior loading dock, to the nuns' living quarters, and to the dining hall and priests' dining room
- Utilitarian finishes, including plaster or masonry and subway tile wainscoting
- Flooring and baseboards, including terrazzo and concrete
- Original wood entry doors and swinging doors
- Built-in warming cabinets and walk-in cold-storage units in kitchen and butcher shop
- Long cabinets with metal countertops and islands for food preparation in the kitchen

Interior Changes

Interior alterations made prior to 1973, when the seminary made a series of fire-safety improvements, are not well documented. Below is a list of observed and known changes to the interior, dating from the early 1940s to 2003:

- Early 1940s: the second-floor study hall (above the dining hall) was converted to a chapel. To this end, walls were constructed at the north end of this space to create a sacristy and altar backdrop. Similar changes were made at an unknown date to the ground-floor recreation room.
- Circa 1950s: observed changes in various areas of the building appearing to date from mid-century include florescent lighting, acoustical ceiling tiles, and aluminum windows at the ground-floor level.

- 1973: fire-safety changes included the installation of fire-rated enclosures, including new sheetrock partitions and metal doors, at the north and south stairwells; relocation and/or removal of historic light fixtures at the new stairwell enclosures; installation of two ground-floor exits, new exits signs, alarm system, and stand pipes in stairwells. Infill of certain doorways and transom windows.
- 1978: the ground-floor male-only restroom was remodeled into two restrooms to accommodate women. Across the hallway, a new partition was installed in the shower room. The second floor of the east wing was remodeled, resulting in a three-bedroom park ranger's residence. Changes included converting the chapel into a master bedroom with a new closet. The nuns' shared toilet was divided into a smaller hall bath and master bath. The southeast bedroom was converted into a dining room with a larger door opening. A partition dividing the two northeast bedrooms was removed to accommodate a kitchen, complete with new cabinets and countertops. Also, three other residences were created in the building. One is on the third floor near the center of the building, and the other two are at the far south end of the building.
- 2003: asbestos floor tile was removed from the ground floor.
- Unknown date: some library bookshelves have been removed.

PART III: HISTORICAL / ARCHITECTURAL SIGNIFICANCE

8. Evaluation Criteria

Kenmore Municipal Code recognizes five designation criteria for consideration as a City of Kenmore Landmark.

Designation Criteria:

- ☒ A1 Property is associated with events that have made a significant contribution to the broad patterns of national, state, or local history.
- ☒ A2 Property is associated with the lives of persons significant in national, state, or local history.
- ☒ A3 Property embodies the distinctive characteristics of a type, period, style,or method of design or construction or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ A4 Property has yielded, or is likely to yield, information important in prehistory or history.
- ☒ A5 Property is an outstanding work of a designer or builder who has made a substantial contribution to the art.

Criteria Considerations:

Property is

- ☐ a cemetery, birthplace, or grave or property owned owned by a religious institution/used for religious purposes
- ☐ moved from its original location
- ☐ a reconstructed historic building
- ☐ a commemorative property
- ☐ less than 40 years old or achieving significance within the last 40 years

Historical Data (if known)

Date(s) of Construction: 1930-31	Other Date(s) of Significance:	
Architect: John Graham Sr.	Builder: Henrickson-Alstrom Construction Company	Engineer: N/A

Statement of Significance

Describe in detail the chronological history of the property and how it meets the landmark designation criteria. Please provide a summary in the first paragraph (use continuation sheets if necessary). If using a Multiple Property Nomination that is already on record, or another historical context narrative, please reference it by name and source.

SUMMARY

Saint Edward Seminary, designed by notable architect John Graham Sr., was established in 1931 as a preparatory school for the Catholic priesthood in the Pacific Northwest. For 45 years the seminary fulfilled its educational mission under the ownership and operation of the Sulpician Fathers. In 1977, the property was sold to the State of Washington and became Saint Edward State Park.

The subject of this nomination is the massive seminary building itself, a facility designed from the outset to accommodate all of the essential functions of the school. It did this exclusively for nearly twenty years, until a gymnasium was added to the complex in 1950 as the first major outbuilding. Today, the seminary building - the earliest, most imposing, and most functional structure on campus - fully embodies the story and significance of Saint Edward Seminary.

Criterion A1 – associated with events significant in history

Saint Edward Seminary played a unique and important supportive role in the religious development of the Pacific Northwest. The school enabled regional expansion of the Roman Catholic Church throughout the mid-20th century, by turning out hundreds of educated theologians who went on to serve as parish priests and as high ranking clergy and laity. Saint Edward was Washington State's first Catholic seminary for the education of diocesan priests. On a national scale, Saint Edward became the first accredited fully seminary university in the United States (Citizens 2006, 6/9-7/9; NPS 2006, 5-6, 11).

Criterion A2 - associated with persons significant in history

Saint Edward Seminary was a seminal achievement in the life of Bishop Edward John O'Dea. A leading regional figure in the Catholic Church during the first third of the 20th century, O'Dea served as the first bishop of the Diocese of Seattle from the time of its official formation in 1907 until his death in 1932. Raising funds and building institutions was his forte. He is credited with the construction of dozens of churches, schools, hospitals, and of Saint James Cathedral in Seattle, but the founding of a seminary to train local men for the priesthood was acknowledged by his peers as a life-long ambition. Saint Edward is in fact named for Bishop O'Dea's own patron saint (Bassetti 2007, 6; NPS 2006, 6-9).

Criterion A3 – embodies distinctive characteristics of type, period, and style

The Saint Edward Seminary building is a highly intact, large-scale example of the Late Romanesque Revival style in King County. There are only limited instances of this style to be found within the area, and the bulk of these are churches inside the city of Seattle. Despite an imposing style and scale, the seminary building also possesses the characteristic restraints of Depression-era architecture. It further exemplifies a rather unusual building type, a facility for religious education designed to contain all of the institution's required public, academic, residential, recreational, and service spaces (Bassetti 2007, 7; NPS 2006, 9-10).

Criterion A5 - outstanding work of a designer

The Saint Edward Seminary building is also an outstanding work of architect John Graham Sr. a prolific early 20th century architect with an expansive body of commercial, industrial, and residential work to his name (Bassetti 2007, 7, 14; NPS 2006, 9-10). Although his Seattle projects include churches, a major retirement home, and four buildings for the University of Washington, Saint Edward is his only known synthesis of religious, residential, and educational programming into one design.

LOCAL AND CHURCH CONTEXT

Local Context

Human habitation in the central Puget Sound region and the area around what is now Kenmore dates back

centuries, perhaps millennia. Native peoples belonged to tribes loosely identified by the mid-19th century as Suquamish, Nisqually, Snoqualmie, Muckleshoot and, in particular around Lake Washington, the Duwamish and Sammamish. The lake and its environs provided ample sustenance in the form of shellfish, migrating salmon, and the shore-growing wapato root. The forested uplands provided berries, cedar bark, mammals and birds. The "Lake People" are known to have occupied a winter village called Tl'awh-ah-dees at the mouth of the Sammamish Slough, the present-day site of Kenmore. Here families are thought to have over-wintered in shared longhouses, where they had cached food supplies during the summer months. Native populations dwindled rapidly with the change of worlds brought on by the rapid influx of Euro-Americans, the smallpox epidemic of 1830, with forced relocations to reservations, and ultimately with the destruction of lakefront habitat (NPS 2006, 15-17; Droge 2003, 15-17; Stein 2015, www.historylink.org/File/11127, accessed Dec 2016).

By contrast, the pace of Euro-American settlement in central Puget Sound country increased in the 1860s and '70s. After logging the valleys and foothills east of Lake Washington, newcomers established small subsistence farms and turned to rudimentary town-building. A few large-scale transportation improvements stoked further townsite development at the north end of the lake. When the Seattle, Lakeshore and Eastern Railway reached the fledgling settlement of Bothell on the Sammamish Slough in 1887, economic optimism soared. The town of Kirkland was founded in part by railway president Daniel Hunt Gilman, who envisioned a grand steel-manufacturing center serviced by the railroad. Water transportation greatly improved with ferry service across the lake from Kirkland to the booming city of Seattle, in operation by 1905 (NPS 2006, 17-24). Importantly, one branch of the early wagon road connecting Seattle to points east branched north along what is now Lake City Way, through the communities of Kenmore, Bothell, Redmond, and Fall City heading east toward Snoqualmie Pass.

Kenmore, like other towns in the area, was the site of an early cedar shingle mill and cluster of workers' cottages. John McMasters of Kenmore, Ontario, leased twelve acres of waterfront property in 1900, and opened a shingle mill there along the rail line. Over the next few years, McMasters worked to dredge the Sammamish Slough to enable better shipment of material from his lumber mill in Bothell. Only about six families lived in what is now central Kenmore in 1920. Gradually, as timbering waned, logged-off lands were offered for homesteading at affordable prices (Droge 2003, 75-77; Stein 2015, www.historylink.org/File/11127, accessed Dec 2016).

Road improvements along Bothell Way, including vitrified brick pavement in 1913-14 and a bridge over the Sammamish River in 1917, allowed even better access to the area. The advent of automobiles began to draw out Sunday drivers from Seattle. A grocery store and gas station had sprung up by 1920 at what is now 68th Avenue NE and Bothell Way. Through that decade, cafes, dance halls, and roadhouses opened up along the highway, so much so that during Prohibition this end of the lake became known as a speakeasy destination. Some modest lakefront resorts also came into business during this period, offering fishing, swimming, and cabin facilities. Kenmore was still unincorporated, very rural - a bit of a rustic recreational destination along the highway in the late 1920s - when the Catholic Diocese of Seattle came looking for nearby acreage for a secluded seminary (Droge 2003, 37-39, 45-54; Stein 2015, www.historylink.org/File/11127, accessed Dec 2016).

Catholic Church Context

A century of Catholic Church history in the Pacific Northwest preceded the building of Saint Edward Seminary. In 1838, the first Catholic priests – Fathers Francis Blanchet and Modeste Demers – traveled from Quebec to Fort Vancouver to serve the spiritual needs of Hudson's Bay Company employees. They stayed, and made inroads at Cowlitz and Nisqually, south into the Willamette Valley, and north onto Whidbey Island. In response to the 1846 Treaty of Oregon and the removal of Hudson's Bay headquarters to the north, the Church established the Diocese of Nesqually in 1850 at Vancouver, to serve lands west of the Cascade Mountains. Nascent parishes took shape in the decades that followed in the far-flung settlements of Chehalis, Aberdeen, Tacoma, Puyallup, Seattle, Everett, and Snohomish. For most of this period, priests had to be recruited from afar, from established seminaries in Montreal, Baltimore, or Rochester (Bassetti 2007, 6; NPS 2006, 24-25; Citizens 2006, 8/1).

By the turn of the century, the Roman Catholic population in Washington State had grown to 46,000 souls, served by 57 priests and 46 churches. The state was poised for tremendous growth spurred by the arrival of transcontinental railroads and the Klondike Gold Rush. The Church correctly recognized a significant shifting of population and economic energy north to Puget Sound. In 1903, with the permission of the Vatican, the headquarters of the Diocese of Nesqually was formally transferred from Vancouver to Seattle (Bassetti 2007, 6).

As the region entered this time of rapid growth, the Church's membership and its physical presence expanded apace. The elegant Saint James Cathedral on Seattle's First Hill was completed in 1907 on a site overlooking the burgeoning city below. At the cathedral's dedication, an official name change from the Diocese of Nesqually to the Diocese of Seattle was announced, a clear sign of Seattle's growing influence. In the years leading up to World War One, the Seattle Diocese created scores of new parishes. With the help of the Jesuits, the Sisters of Providence, the Benedictines, and the Sisters of the Sacred Heart, dozens of new Catholic schools, churches, chapels, colleges, orphanages, and hospitals opened throughout western Washington (NPS 2006, 25-26).

During this era of growth, finding priests for diocesan and parish work became an even greater challenge. Since 1898, there was Saint Patrick's Seminary in San Francisco and, sporadically, a seminary at Mt. Angel in Oregon, but the Archdiocese of Quebec's seminary in Montreal maintained the closest affiliation with Seattle. From as early as 1905, there had been discussion among Church officials about the need for a seminary to train local men for the priesthood. In 1906, the Seattle Diocese purchased 64 acres on Angle Lake in south King County for this purpose, but the location was soon recognized as unsuitable, being too prone to development (NPS 2006, 8, 26; Bassetti 2007, 6, 8; Citizens 2006, 1-2/8).

GROWTH, CHANGE, AND SEMINARY LIFE

Planning, Construction, and Opening

The official push to establish a seminary in the Pacific Northwest began in 1917, when the bishops of the Province of Oregon City (including Washington, Oregon, Idaho, and Montana) finally concurred that the time was right. Bishop Edward O'Dea of the Seattle Diocese took the lead in searching for a suitable site and in raising funds. In 1925, a 366-acre tract of forested land known as Deer Park on the northeast shore of Lake Washington was located. Bishop O'Dea personally toured the site on Thanksgiving Day, and agreed that its remoteness from the city, its magnificent lakefront, and its potential for contemplative seclusion made it

ideal. Over the next four years, the Church separately purchased four parcels of land using funds donated by Bishop O'Dea himself from a personal inheritance (Bassetti 2007, 8; NPS 2006, 27-28).

Thirteen years after the initial planning meeting, on the eve of a national Depression, a long-awaited announcement appeared in *Catholic Northwest Progress* on May 23, 1930:

> Construction of a seminary here for the education of future priests for the Diocese of Seattle and for all the Diocese of the Northwest was determined upon this morning following a meeting held by the Consulters of the Diocese at the Chancery Office. The seminary will be named after St. Edward in honor of King Edward the Confessor, patron Saint of Bishop O'Dea whose life work it will crown.

(NPS 2006, 28).

From the outset, the bishops had intended that the Society of Saint Sulpice (the Sulpician Fathers) should operate the seminary. This French-founded order has as its primary mission the education of diocesan priests. Bishop O'Dea, himself educated by Sulpicians, negotiated the terms of the arrangement, including breadth of curriculum (preparatory as well as theological), security of tenure (ownership), and cost share. In July of 1930, the Seattle Diocese conveyed the deed to the property to the Sulpician Seminary of the Northwest, along with a $300,000 contribution toward construction. The balance of construction costs were to be shouldered by the Sulpicians (Bassetti 2006, 8; Kauffman 1988, 265-266; White 1989, 296-297).

Construction of the seminary campus was fast-tracked in a manner quite astounding by today's standards. In mid-summer 1930, the Reverend Thomas C. Mulligan, newly appointed president of the school, arrived on site to oversee the project. A contract was quickly let to the Halffman Machinery Co. to log 20 acres of second-growth forest and to construct a formal entrance drive over an old logging road. The firm had to complete its work in a little over a month, in order to be ready for a cornerstone ceremony scheduled for October 13 (Bassetti 2007, 8-9; NPS 2006, 29-30).

A few years prior, the Diocese had tapped Seattle architect John Graham Sr. to begin conceptualizing the seminary complex. Graham had already worked up several schematics, including a design for a massive seminary building with multiple cloisters and towers – a version that ultimately had to be drastically scaled down to bring the project within budget (figure C5). Graham held firm to several key principles, however. The main building would occupy the highest point of the site and contain within its walls all the essential functions of a seminary. The serene grounds would include a sweeping entrance drive, a great lawn, a thick mantle of surrounding forest, cleared vistas toward Lake Washington, and terraced recreational fields (NPS 2006, 10-11, 32-33; Bassetti 2007, 8).

Architect Graham continued to work closely over the winter with the Diocese and with Father Mulligan to finalize plans. On February 19, the *Eastside Journal* announced that a contract for construction had been let for $455,050 to Henrickson-Alstrom of Seattle. The article pointed out what an economic boost the seminary would bring to the community, noting "The institution is of considerable importance to the East Side of the Lake, from the standpoint of the favorable publicity it brings and from a business standpoint." Work began on site that month with a crew of 60 men. The first concrete was poured in March, and by April workers were preparing formwork for the second story of the seminary building. By mid-September, just ten months from ground-breaking, both grounds and building were completed and

essentially ready for occupancy (*Eastside Journal*, 2/19/31; Bassetti 2007, 9-10; NPS 2006, 32-34).

Saint Edward Seminary opened doors to its first academic year on September 19, 1931. On campus were 51 students from all over the Pacific Northwest, six faculty priests, a small group of Little Sisters of Saint Joseph from Montreal (to run the kitchen and laundry), and various male staff. Both students and staff helped to prepare for the upcoming dedication ceremony by completing landscaping, playing field construction, and furniture move-in. On October 13, 1931, a large gathering of high-ranking clergy arrived to dedicate Saint Edward Seminary. The happy event was attended by 1500 church members and seminarians. The guest of honor, Cardinal Dougherty, Archbishop of Philadelphia, led a procession of clergy around the building, and Bishop O'Dea read a cable of blessing and congratulations from the Vatican (NPS 2006, 37-38; Bassetti 2007, 10).

Years of Operation - 1931-1976

1930s and '40s:

Upon the death of Bishop O'Dea in December of 1932, the era of rapid physical expansion within the Seattle Diocese came to a close. O'Dea's successor, Bishop Gerald Shaughnessy, inherited a substantial diocesan debt. The Depression slowed any further improvements to the Saint Edward campus in its first decade of operation. For instance, a grand chapel planned for the south end of the seminary building was never completed, but instead remained for about ten years in a temporary space later converted to classroom use. Students and staff, along with some crews of local unemployed, joined in manual labor to improve the landscape, add to the trail system, and establish vegetable and berry gardens (NPS 2006, 38-40; Bassetti 2007, 10-11).

Incoming students at Saint Edward faced rigorous coursework, with classes held six days per week. Admission was based on academic achievement with written approvals and recommendations from the student's Confessor, Bishop, and pastor required. Expenses of $350/year covered room, board, and tuition. By 1935, Saint Edward grew from a "minor seminary" - offering high school basics in English, Greek, Latin, history, math, science, music, typewriting, and health/PE - to a "major seminary" offering college and graduate level studies in philosophy and theology. In the late 1930s, the school became the first fully accredited seminary in the United States through its affiliation with Catholic University of America. The first class of 12 Saint Edward graduates were ordained as priests at Saint James Cathedral in June of 1939 (Citizens 2006, 8/6-7).

Student life at the seminary revolved around a strict schedule of studies, prayer, and physical exercise. In the 1930s and '40s, students were kept isolated from family and community for most of the year, going home only for brief vacations. Silence was kept after 9:00 PM and during most meals. Each year started with a weenie roast and bonfire on the beach. Programs were held frequently in the ground-floor recreation room, and activities included a glee club, talent shows, and theatricals. Guest speakers, both for entertainment and edification, were frequent, with speakers sometimes addressing issues of social turmoil in the world. Whenever possible, the student body and faculty would gather to hear papal addresses over the radio. Seminarians published a yearbook and a magazine on campus life. Physical education activities included competitive baseball, basketball, track, tennis, handball and swimming in the lake. Sometimes on holiday weekends there would be special outings such as skiing, boat trips, or excursions to a University of Washington football game (Bassetti 2007, 12).

As the Depression waned, and the War years ensued, the campus evolved in modest ways. Some usage changes occurred inside the seminary building. In the early 1940s, the second-floor study hall was converted to a chapel with sacristy rooms added at the north end. Ground-floor rooms originally designed for trunk storage and shop space were increasingly given over to recreation, while the recreation room became a prayer hall. Outside, students helped build a log cabin shelter north of the seminary building, which later became a smoking shed and snack shack. In 1944, faculty and students built a two-story notched log gymnasium and workshop just east of the main building, later adding a brick fireplace and chimney. In 1945, six handball courts, two tennis courts, a volleyball court, and horseshoe pits were built to the east and south of the seminary building. Around the grounds, forest "rooms" were carved from the wooded periphery, including a nuns' garden for quiet enjoyment of the sisters who labored in the kitchen, a sunken grotto featuring an altar clad with river rock, a secluded gravesite for priests, a well-tended orchard of apple and cherry trees, and added landscaping to screen the recreation fields and enhance the arrival drive (Bassetti 2007, 12-13; NPS 2006, 39-42).

1950s:

Bishop Shaughnessy died in 1950, leaving a financially-solvent diocese to his successor, Bishop Thomas Connolly. Connolly was elevated to archbishop when Seattle formally became an archdiocese the following year. The log gym at Saint Edward burned down in 1950, but the archdiocese was able to replace it fairly quickly with a substantial new structure of concrete and brick, for a cost of $135,000. Designed by Tacoma architect John E. McGuire, the new gym (still extant) complemented the existing seminary in massing, style, and materials. To accommodate growing enrollment, two new portable classrooms were put up west of the gym, converted to dorms, and later to recreational use. A statue of Saint Edward was finally funded and installed in the niche over the main entrance to the seminary building. Student work on the grounds during this decade also included improvements to the main trail to the lake, a swimming dock with slide and diving board, updates to the grotto, and the maintenance of views to the lake by strategic tree clearance (NPS 2006, 43-48; Bassetti 2006, 13).

By 1956, the diocese had grown to 183,000 Roman Catholics. Student enrollment at Saint Edward had soared to 260, more than double its capacity, with two and three students sharing private dorm rooms. Rather than add to the facility, as originally planned, Archbishop Connolly chose to build a second institution for the college-level major seminary. On the same large tract of land, just one-third of a mile to the southeast, Saint Thomas the Apostle Seminary was completed in 1958, designed by architect John Maloney. Once Saint Thomas opened, Saint Edward reverted to a minor seminary, offering high school and junior college curricula only. Through the remainder of the 1950s, Saint Edward was maintained as a mature campus, even as looming upheavals in society and the Church brought changes that would soon greatly impact seminary life (Bassetti 2007, 13).

1960s and '70s:

Enrollment in Catholic seminaries began a slow decline in the aftermath of the second Vatican Council of the 1960s and the changing times. In 1968, high-school enrollment at Saint Edward held at a full complement of 114 but, by 1972, that number had dropped precipitously to 63, despite a growing Roman Catholic population in the region. Perhaps in an attempt to attract new students, a new Olympic-sized swimming pool (still extant) was completed in 1968. Its mid-century modern design, sited just east of the

seminary building, contrasted sharply with the earlier architectural massing and detailings of the campus. Connolly went on to undertake a long list of fire safety improvements in the seminary building in 1973, in an effort to stay current and code-compliant (see Description section) (Bassetti 2007, 13, 16; Citizens 2006, 7/1; NPS 2006, 49-50).

In 1975, Archbishop Connolly retired and was succeeded by Archbishop Raymond Hunthausen, himself a proud graduate of Saint Edward Seminary. Hunthausen presided over tumultuous years, focusing on reforms, social justice, and peace efforts. In the face of declining enrollment and trends away from the boarding-school seminary model, he was forced to make the difficult decision to close Saint Edward. The last class graduated in May of 1976. The following year, the Archdiocese of Seattle sold 316 acres of Saint Edward property to the State of Washington for use as a state park. Saint Thomas and its 50-acre site remained under Church ownership, but this seminary, too, closed its door in 1978 (Bassetti 2007, 13, 16; NPS 2006, 50).

THE STATE PARKS ERA

Saint Edward State Park was dedicated as Washington's 93rd state park in April of 1978 under Governor Dixie Lee Ray. A planning study completed in 1978 convinced State Parks to maintain the site's manicured lawn and forested open spaces, and to strictly limit development. Over the years, the agency repeatedly sought to identify viable long-term uses for the seminary building, conducting additional conditions assessments and facility studies.

In its first decade of ownership, State Parks made some critical changes in the vacated seminary building to accommodate limited public uses. Among the earliest of these were renovation of the ground floor restrooms, and remodeling of the nuns' quarters and some priests' suites for park ranger and guest residences. Participants in the Young Adult Conservation Corps were housed there from 1978-1980. State Parks undertook other critical safety upgrades, repairs to the boiler and heating systems, electrical upgrades, and window and roof repairs. East of the seminary building, a large parking lot was paved. The gymnasium was partly given over to Parks headquarters and also opened for a range of community recreational uses. The swimming pool, too, was re-opened to the public in 1985. After the Nisqually Earthquake in 2003, State Parks rebuilt the tower chimney, repaired the brick veneer, plaster and paint work, and made further fixes to the boiler and roof. Meanwhile, the grounds evolved with construction of a children's play area, outdoor restrooms, storage sheds, various gates and parking lots (Bassetti 2007, 17-18).

In 2005, the archdiocese sold Saint Thomas to Bastyr University, and it remains in active use, a 50 acre in-holding-within the park. Today the original, larger acreage of Saint Edward is still a relatively natural second-growth woodland, with changes made over the past 40 years to accommodate public recreational use. The seminary building, which has been largely vacant and experienced the least change over time, remains the most intact and most prominent remnant of the Saint Edward era (NPS 2006, 51-56; Bassetti 2007, 13; Citizens 2006, 7/2-3).

BISHOP EDWARD JOHN O'DEA

Bishop Edward John O'Dea (1856-1932) was the leading figure in the Roman Catholic Church of the

Pacific Northwest during the first third of the 20th century. His career was filled with accomplishment and recognition, but the planning and construction of Saint Edward Seminary was seen during his own lifetime as one of his crowing achievements.

O'Dea was born in the Dorchester neighborhood of Boston, Massachusetts, into a family of Irish immigrants. His father came west in search of gold, and the entire family eventually settled in Portland, Oregon, in 1866. Here Edward attended both public and Catholic schools, graduating from Saint Michael's College in 1876. Determined to join the priesthood, he finished his training with six more years of intense theological studies at the Grand Seminary in Montreal (Snowden 2011, 190-191).

O'Dea was ordained in 1882. After returning to the west coast, he served as prelate at the cathedral in Portland, and then for ten years as private secretary to Archbishop William Gross of the Archdiocese of Oregon. In 1892, he became rector of Saint Patrick's Church (*The New York Times*, 27/12/32). In all of these positions, Father O'Dea's leadership skills impressed his superiors.

In 1896, at the age of 40, he was appointed the third Bishop of Nesqually upon the death of Bishop Aegidius Junger. American-born, of Irish descent, and raised on the west coast, O'Dea was the first of his kind to gain such stature. He inherited a missionary diocese that stretched, by that time, across the entire state of Washington. The financial panic of the mid-1890s was inflicting hardship on the immigrant populations served by the Church, and a $25,000 mortgage foreclosure threatened the cathedral at diocesan headquarters in Vancouver (KillenTaylor 2000, 36-40).

The first of many visionary actions attributed to Bishop O'Dea came in 1903, when he successfully petitioned the Pope to move the diocesan headquarters, or "see," to Seattle. O'Dea had purchased a house on Terry Avenue and Cherry Street, a block from the future site of Saint James Cathedral on First Hill. During time spent in Seattle, he experienced first-hand the resurgent economy on Puget Sound, and saw the city's population explode from 3,500 in 1880, to over 80,000 in 1900. "Realizing the importance that Seattle would soon assume as the emporium of the Pacific Coast," O'Dea made his case to the Pope (Bagley 1916, Vol 3, 330, 333). The transfer of headquarters to Seattle was formalized in 1903. In 1907, the official diocese name was changed from Nesqually to Seattle and Edward O'Dea became its first bishop.

After overseeing the building of Saint James Cathedral, O'Dea gained a reputation in the decades that followed as a builder of institutions, both the human and bricks-and-mortar varieties. He orchestrated fundraising and construction for hundreds of projects within his jurisdiction. He understood buildings, and was a skilled reader of blue-prints, something he had learned from Mother Joseph in Vancouver. During his tenure (1896-1932), the number of churches in Seattle alone increased from three to 26, and in the diocese from 41 to 156. By 1929, most of those major Catholic institutions familiar today within the city of Seattle were in place: O'Dea School, Seattle College, Holy Names Academy, Home of the Good Shepherd, Providence Hospital, Cabrini Hospital (now closed) (Killen/Taylor 2000, 39-41; Bagley 1929, Vol 2, 423).

Hand in hand with growth came decades of heavy debt, which O'Dea managed to control while building up the credit-worthiness of the Seattle Diocese. He guided the Church through the turmoil of World War I, the onset of the Great Depression, and through the anti-Catholic sentiment stirred up by Initiative 49 (a Ku Klux Klan-sponsored measure to outlaw parochial schools). O'Dea is credited as a champion of

immigrants, of women's work in the Church, and of lay organizations (Killen/Taylor 2000, 37-43).

In 1929, historian Clarence Bagley summarized O'Dea's career leading up to the announcement of the construction of Saint Edward Seminary:

> With the soul of a pioneer and the vision of a prophet, Edward John O'Dea, bishop of Seattle, has for thirty-three years held episcopal office in the Pacific northwest, planning and building, watching and ministering, until his see has grown from a minor missionary charge to one of the most important in the North American field (Bagley 1929, Vol 2, 418).

As early as 1906, when the Seattle Diocese purchased property in Burien to hold for potential seminary development, Bishop O'Dea believed in the importance of training diocesan priests in the Pacific Northwest as a foundation for the work of the Church. Acting on the will of the regional bishops in 1917, it was Bishop O'Dea who energetically took the lead in the search for an ideal site and in fundraising. At the moment when purchase of the Deer Park tract in Kenmore was strategically critical, O'Dea offered up his personal funds to acquire the necessary parcels of land. And, it was he who negotiated the complex final arrangements for financing, cost-share, management, and curriculum (NPS 2006, 26-28).

At cornerstone laying ceremonies in the fall of 1930, Bishop O'Dea publicly stated:

> The work of building a seminary is the most important work undertaken in any diocese....the church itself could not live without it for there would be no one to minister to the faithful (NPS 2006, 26).

In October of 1931, at the dedication event for the newly completed Saint Edward Seminary, the role of Bishop O'Dea was reiterated for the record. Rev. Thomas Mulligan, president of the new institution, praised the bishop's:

> ...untiring zeal and rare foresight in fostering the seminary's construction.... Many thought him a dreamer when he chose Seattle as the location for a school in which youths might be educated to staff our churches. I know he has prayed he might be present when today arrived – that he might see one of his life ambitions achieved (*The Seattle Daily Times*, 14/10/1931).

The death of Bishop O'Dea not long after, on Christmas Day in 1932, brought forth worldwide response. His funeral was the largest ever seen in Seattle. Crowds gathered in the streets on a dark rainy day around Saint James Cathedral, listening to the broadcast of the mass over loudspeaker. Hundreds of high-level clergy in colorful robes filled the church. Tributes in the *The New York Times* and *The Seattle Daily Times* summed up his life, all emphasizing his extraordinary vision and keen leadership skills, those attributes most responsible for bringing Saint Edward Seminary to life.

ARCHITECTURAL STYLE, PERIOD, AND TYPE

The main building at Saint Edward Seminary conveys many distinct characteristics of the Late Romanesque Revival style (or Lombardy Romanesque), a period revival style popular in the United States in the first decades of the 20th century. It reached heaviest use in Washington State between 1925 and the late 1940s. The style was commonly applied to ecclesiastical buildings, but it was also employed in civic, residential, financial, and educational architecture. It related most directly to the Richardsonian Romanesque version of the style, popularized by the well-known 19th century architect H.H. Richardson.

But its roots go back further to late Medieval/early Renaissance churches, and prior to that to Roman prototypes. Early 20th century architects were well schooled in these sources of traditional design (Howe 2003, 44; WA State DAHP, http://www.dahp.wa.gov/styles/late-romanesque-revival, accessed Dec 2016).

Typical features of the style include blocky massing, deeply recessed openings with round arches, clay tile roofs with corbelled detail at the eaves, and stone or variegated brick exteriors with an emphasis on horizontal belt courses. Religious buildings often include a prominent bell tower with a pyramidal roof and square footprint (WA State DAHP, http://www.dahp.wa.gov/styles/lateromanesque-revival, accessed Dec 2016).

On a national scale, a notable early example of the style is the Saint John the Evangelist Catholic Church in Cambridge, Massachusetts, (1905) by the east coast's leading Catholic architecture firm of Maginnis, Walsh & Sullivan. Another of their finest works is the Church of Saint Catherine of Genoa in Sommerville, Massachusetts, built in 1915. In Chicago, architect Henry Schlacks designed Saint Mary of the Lake between 1913-1917, combining various early Christian prototypes. A fourth good example of the Late Romanesque is Saint Luke's Church in Saint Paul (1924) (Howe 2003, 268-269).

In Washington State, religious examples include First Presbyterian Church in Tacoma (1924) by Cram & Ferguson; Saint Anne's Catholic Church in Spokane (1930); the Chapel at Fort Lewis (1934) by Harold Grinnold; and in Seattle, Mt. Baker Presbyterian Church (1924) by Albertson, Wilson, & Richardson; and Holy Rosary Church (1938) by Frank Mahon. Well-known local examples of the style in other building types include: the Seattle Chamber of Commerce (1925) by Harlan Thomas of Shack, Young & Myers; Edmondson Pavilion at University of Washington (1928) by Bebb & Gould; the Seattle YMCA (1930) by Albertson, Wilson & Richardson; and the Sovereign Apartments in Seattle (1925) by Lister Holmes (WA State DAHP, http://www.dahp.wa.gov/styles/late-romanesque-revival, accessed Dec 2016).

Saint Edward's main seminary building readily displays many of the key features of the style. On the exterior, it has blocky massing, variegated brick veneer, strong horizontal lines emphasized by alternating bands of cast stone, rhythmic round-arch fenestration and entryways, and corbelling detail at the roof line. The pitched roof of red clay tile, and the six-story, highly articulated bell tower further echo the style. On the interior, vaulted-arch corridors, arched alcoves, and decorative iron stair railings and light fixtures add to the stylistic continuity (NPS 2006, 29-30). In comparison to other examples of the style in King County, Saint Edward is clearly the most imposing in scale. Unlike some of the other examples, Saint Edward remains essentially unaltered.

The seminary building also reflects distinctive characteristics of the period in which it was built. Graham's original design was greatly scaled back in response to the onset of the Great Depression. The architect fell back on his recent experience with industrial architecture, in which form follows function. Heavy outer walls of poured concrete, large massings of windows that provided amply interior light, and relatively spare ornamentation inside and out resulted in a highly efficient and sustainable structure. Although revivalist in style, the building's form was restrained and modernistic, a product of its era (NPS 2006, 28, 30).

The building type, in terms of its program and overall function, is rare within the context of King County. Although there are obviously many examples of educational facilities, religious structures, and multi-residential buildings throughout the region, there are few examples of these functions encompassed in

one massive building. The Home of the Good Shepherd in Seattle's Wallingford neighborhood comes close. Nonetheless, Saint Edward's primary role in the training of young men for priesthood for the whole of the Pacific Northwest clearly gives this institution and this building a unique distinction.

ARCHITECT JOHN GRAHAM SR.

The main building at Saint Edward Seminary can be counted among the outstanding works of John Graham Sr. (1873-1955), widely acknowledged in his day as a leading architect in Seattle and throughout Washington State. His biographer Grant Hildebrand believes, "It would not be an exaggeration to say that he was a major shaper of the early 20th century face of Seattle." Most of the commercial buildings from the 1920s and '30s that still stand in downtown came from the drawing boards of Graham's firm (Woodbridge 1980, 15; Aldredge 1986, 25).

Graham was born in Liverpool, England, and apprenticed there before moving to Seattle in 1901. One of his first projects there was the reconstruction and expansion of Trinity Episcopal Church, which had been destroyed by fire. Graham soon joined in partnership with David Myers (from 1905-1910) during which time he worked on several major residences, the Algonquin Apartments, and the Kinney Presbyterian Home in West Seattle. For the Alaska-Yukon-Pacific Exposition in 1909, Graham & Myers designed several pavilions (Hildebrand 2014, 120; Bassetti 2007, 14).

At around the age of 37, Graham opened his own practice and embarked on the work for which he would become best known, large scale commercial and industrial buildings. One of the first was the Joshua Green Building (1913) in downtown Seattle, an early terra-cotta clad steel frame structure. That same year he designed the Ford Assembly Plant at the southeast corner of Lake Union. Graham went on to become a supervising architect for the Ford Motor Company, building a number of assembly plants for the Model-T around the country and maintaining an office in Detroit (Hildebrandt 2014, 120-121; NPS 2006, 29-30).

Graham's office quickly became prolific in its output, and known for its adept handling of urban scale, complex plan organization, and historical nuance. Among his most notable commissions in downtown Seattle in the 1910s and '20s were the Frederick & Nelson Department Store (now Nordstrom, 1916-19), and the Dexter-Horton Building (1921-1924), both handsome examples of his finely detailed terra-cotta work (Hildebrand 2014, 120, 122-123).

Graham's office expanded beyond commercial and industrial design to take on educational and institutional commissions. In the late 1920s and early '30s, he completed four buildings on the University of Washington campus that still stand today, all in the Collegiate Gothic style – Physics Hall (now Mary Gates), Aeronautics Hall (now Guggenheim), Biology Hall (now Johnson), and the Women's Dormitory (now Hansen). Graham-designed hospitals, orphanages, and homes for special populations went up in Everett, Olympia, Buckley, Spokane, and throughout Seattle – including Sacred Heart in the Laurelhurst neighborhood, and Saint Vincent Home for the Aged in West Seattle (Arch Ref File, UW Spec Coll).

A fair amount of Graham's commissions were religious in nature. The design and construction of Plymouth Congregational Church (1910-1912, now demolished) was his most ambitious. University Temple Methodist (1928) still stands. Graham's first known job for the Catholic Diocese of Seattle, on which he would have collaborated closely with Bishop O'Dea, was for the rebuilding of the Saint James Cathedral roof, which had collapsed in a snowstorm in 1916. Additional, smaller projects for the Catholic Church and its religious

orders are listed in the firm's records for the 1920s, but none of the scale that Saint Edward Seminary would represent by the end of the decade (Arch Ref File, UW Spec Coll).

In the 1930s, Graham's use of revival styles began to diminish as he shifted toward Art Deco. Designs from Graham's office continued to shape the skyline of Seattle through the 1930s with the Bon Marche (now Macy's, 1928-1929), the Exchange Building (1929-1931), and the U.S. Marine Hospital (1931-34) in participation with the firm of Bebb & Gould. All three of these exemplify the best of this early-modern aesthetic. After 1942 and a period of work in New York and Shanghai, Graham increasingly gave over his practice to his son, John Graham Jr. The elder Graham passed away in Hong Kong in 1955 (Hildebrand 2014, 121-122; Bassetti 2007, 14).

Graham's accomplishment in all kinds of large scale projects, and his earlier ties to the Diocese of Seattle, made him a logical choice for the Saint Edward Seminary commission. To compare this project with other Graham jobs of the time, one might note that the seminary design reflected a period revival style that was somewhat on the wane. But that ignores the ease with which Graham applied the traditional, heavily symbolic Romanesque Revival style to a thoroughly modern concrete structure, while at the same time using a spare aesthetic of cast stone trim, decorative iron work, and industrial fenestration (NPS 2006, 30). The successful blending of the two trends is one thing that makes Saint Edward's an outstanding example of the architect's remarkable career. The other is a building type that was unique in Graham's body of work - a multi-functional, regional residential school for the 12-year education of young men for the Catholic priesthood.

PART IV: MAJOR BIBLIOGRAPHICAL REFERENCES

9. Previous Documentation

Use the space below to cite the books, articles, and other sources used in preparing this form (use continuation sheet if necessary).

Previous documentation on file:

- ☒ included in King County Historic Resource Inventory
- ☐ previously designated a Kenmore Landmark
- ☐ previously designated a Community Landmark
- ☒ listed in Washington State Register of Historic Places
- ☐ 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, Rec. #:

Primary location of additional data:

- ☒ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☒ King County Historic Preservation Program
- ☐ Local government
- ☐ University
- ☐ Other (specify repository)

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List of Images

Section A: Maps & Aerials

Figures A1 & A2. Kenmore vicinity & Saint Edward State Park. Google Maps, 2016.

Figure A3: Saint Edward State Park Site
Google Earth Aerial Image, 2016

Aerial Map Key

The following features are identified in the National Register of Historic Places nomination (Citizens 2006).

1. Seminary Building
2. Gymnasium / Auditorium
3. Pool Building
4. Nuns' Garden Site
5. Sports Field Site
6. Ball Courts / Parking Area Site
7. Volleyball Court Site
8. Playground Structure
9. Orchard Site
10. Grotto Area
11. Great Lawn
12. Crucifix / Graveyard Area
13. Garden / Parking Area
14. Beach Area
15. Forest Trails

Figure A4: Saint Edward Seminary Building, Site Plan
Google Earth Aerial Image, 2016

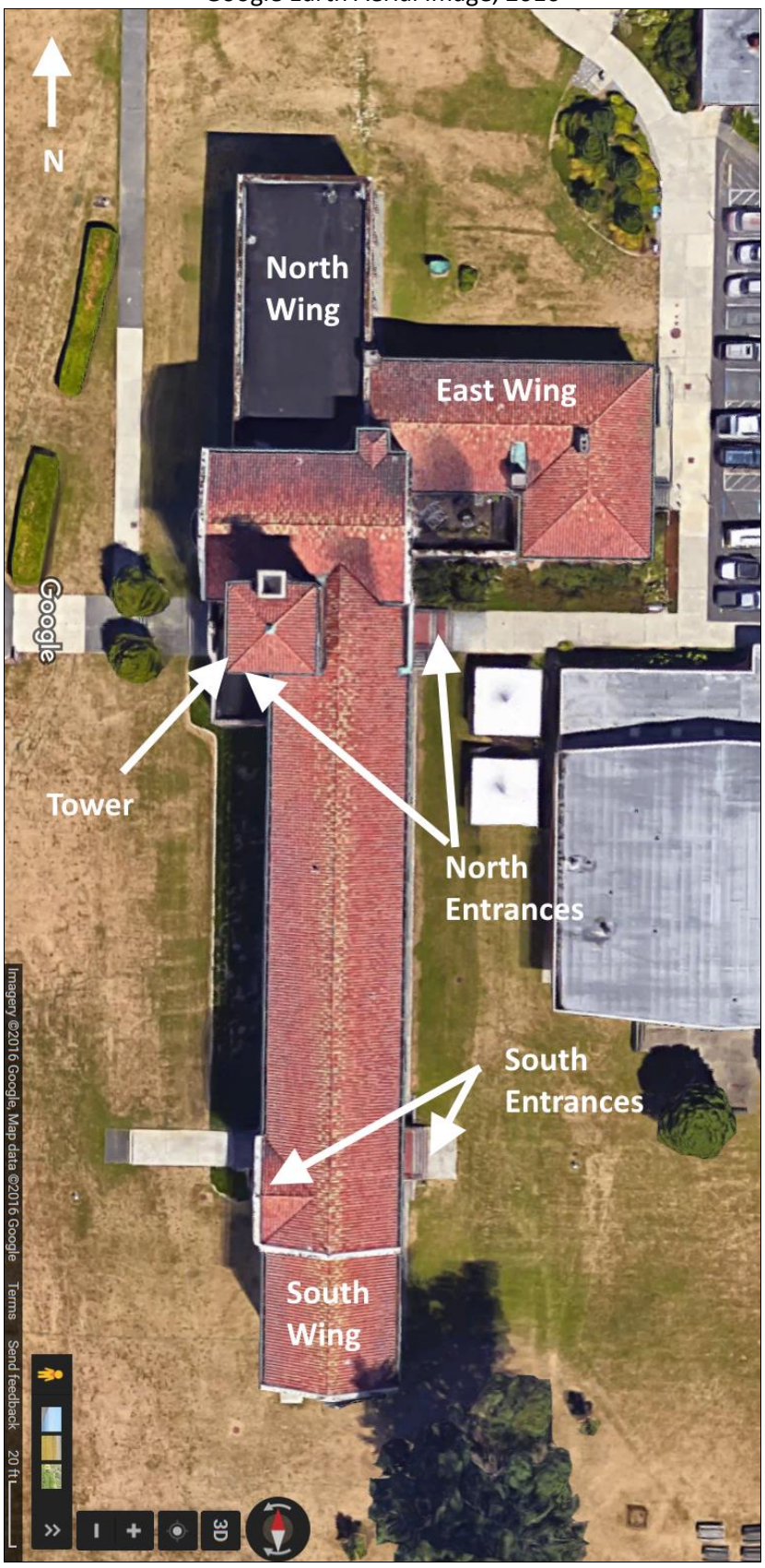


Figure A5: Saint Edward Seminary Building, nomination boundary
[hold open for Todd]

Section B: Architectural Drawings

Figure B1: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building, West facade. 1931.

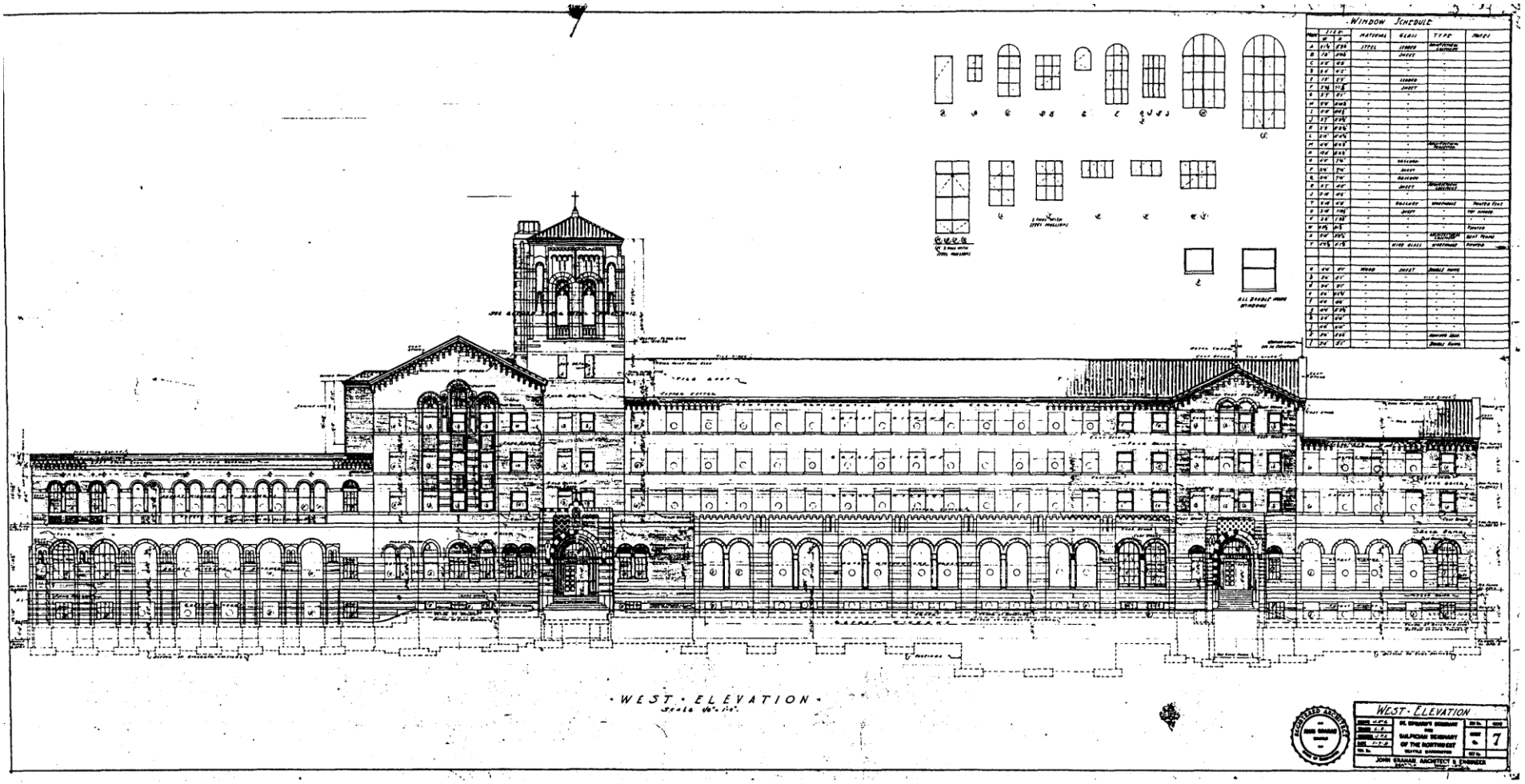


Figure B2: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building, East Elevation. 1931.

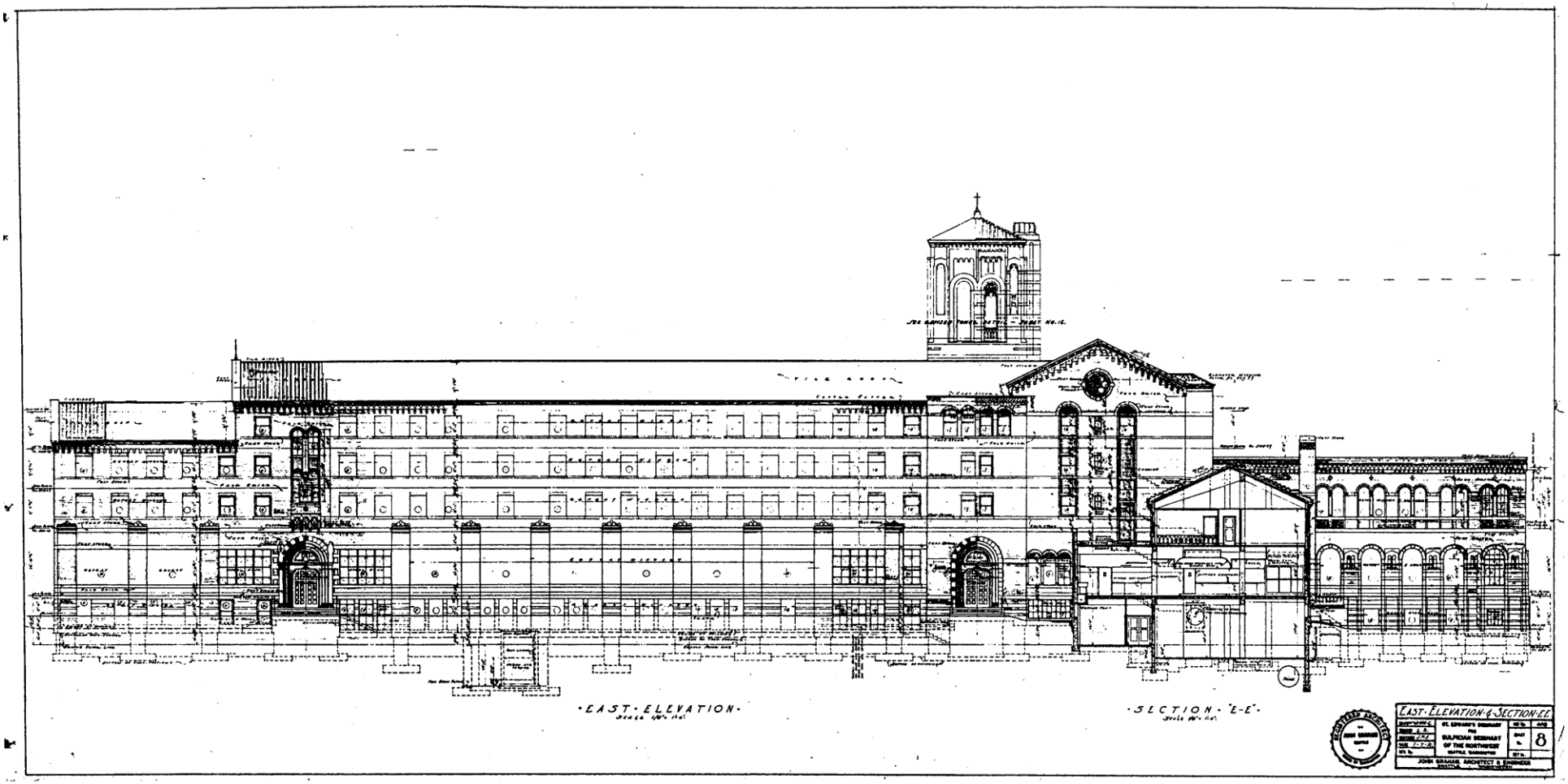


Figure B3: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. North, South, and East Elevations. 1931.

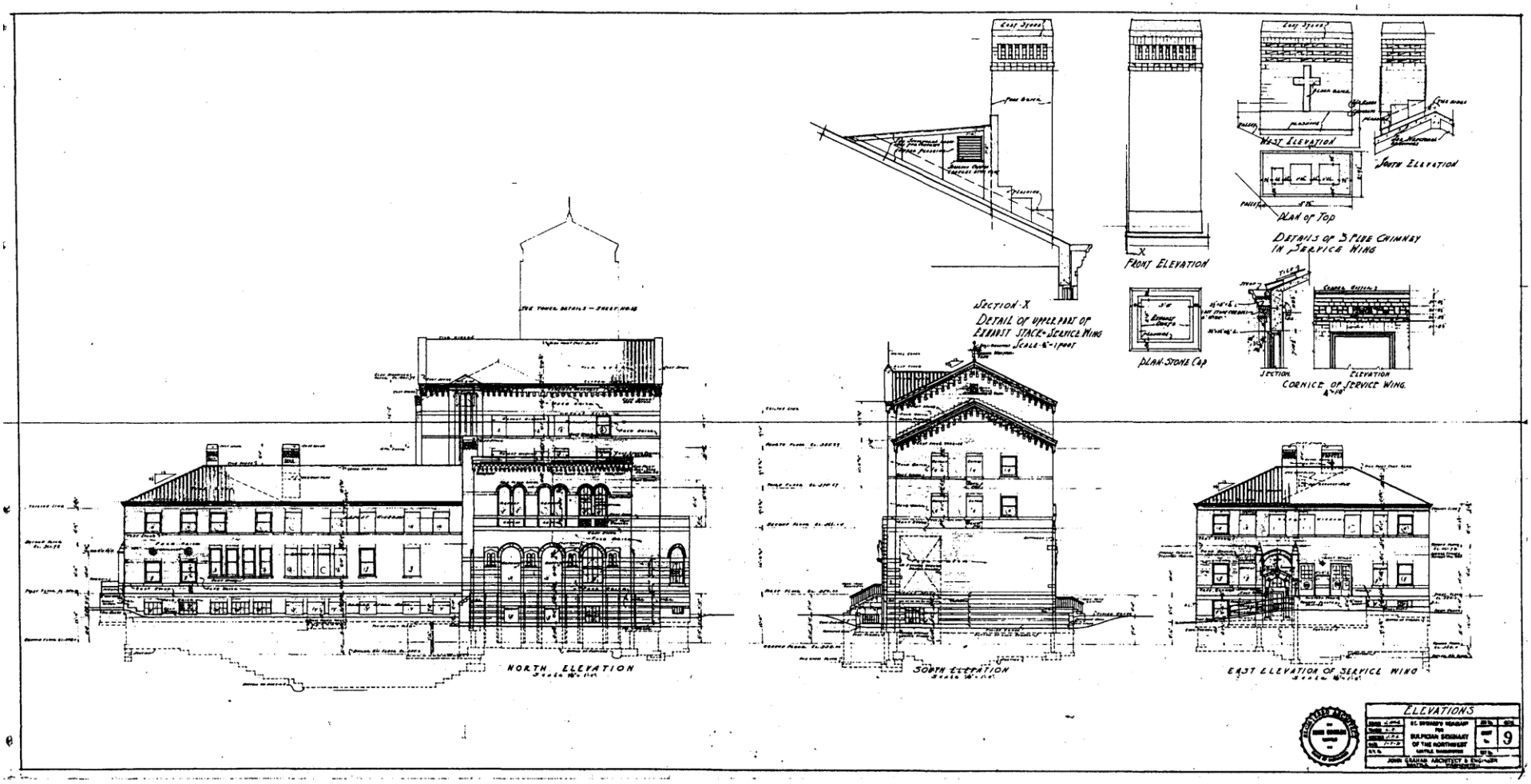


Figure B4: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. Detail of main entrance, west facade. 1931.

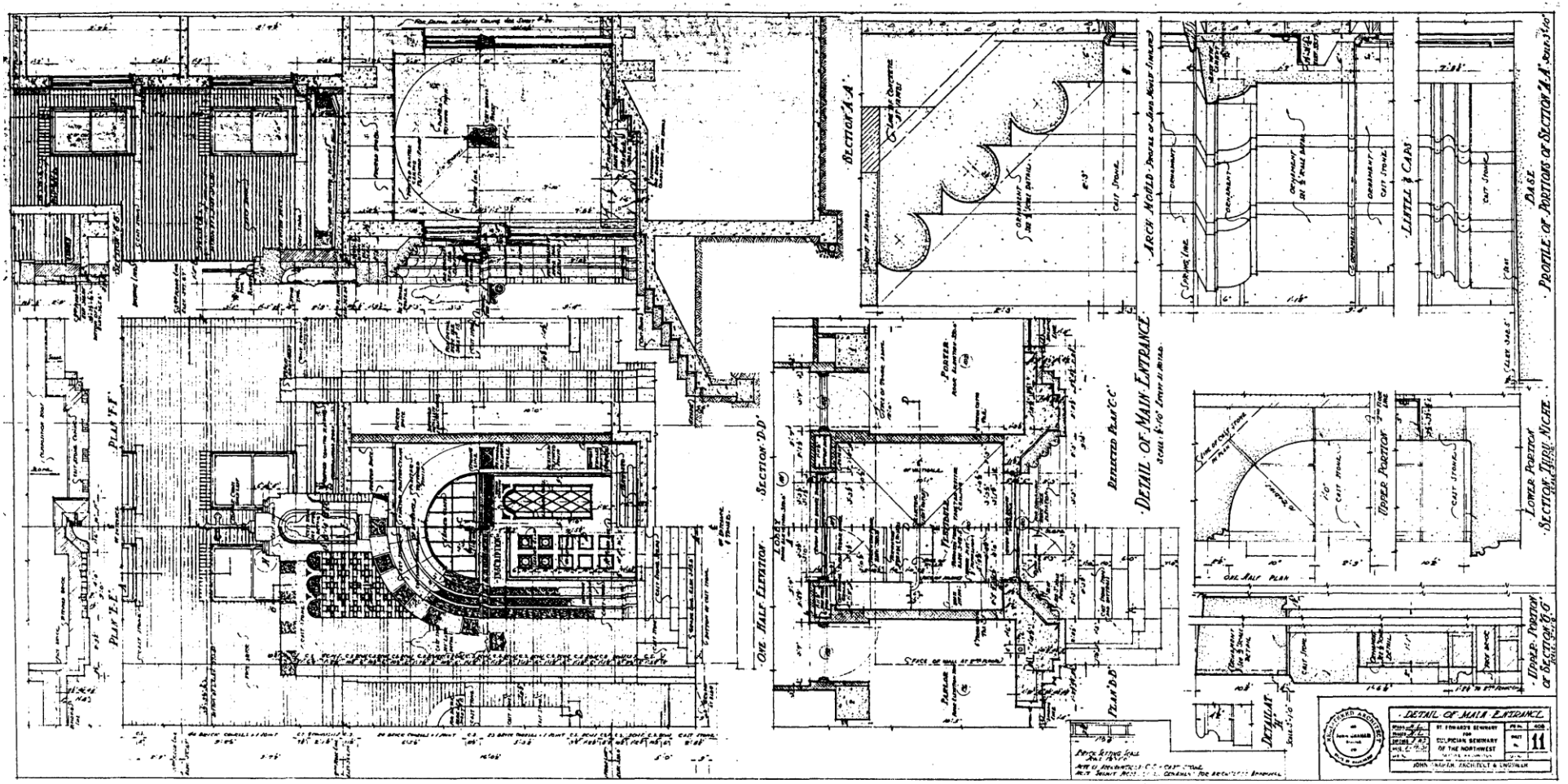


Figure B5: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. Detail of the tower. 1931.

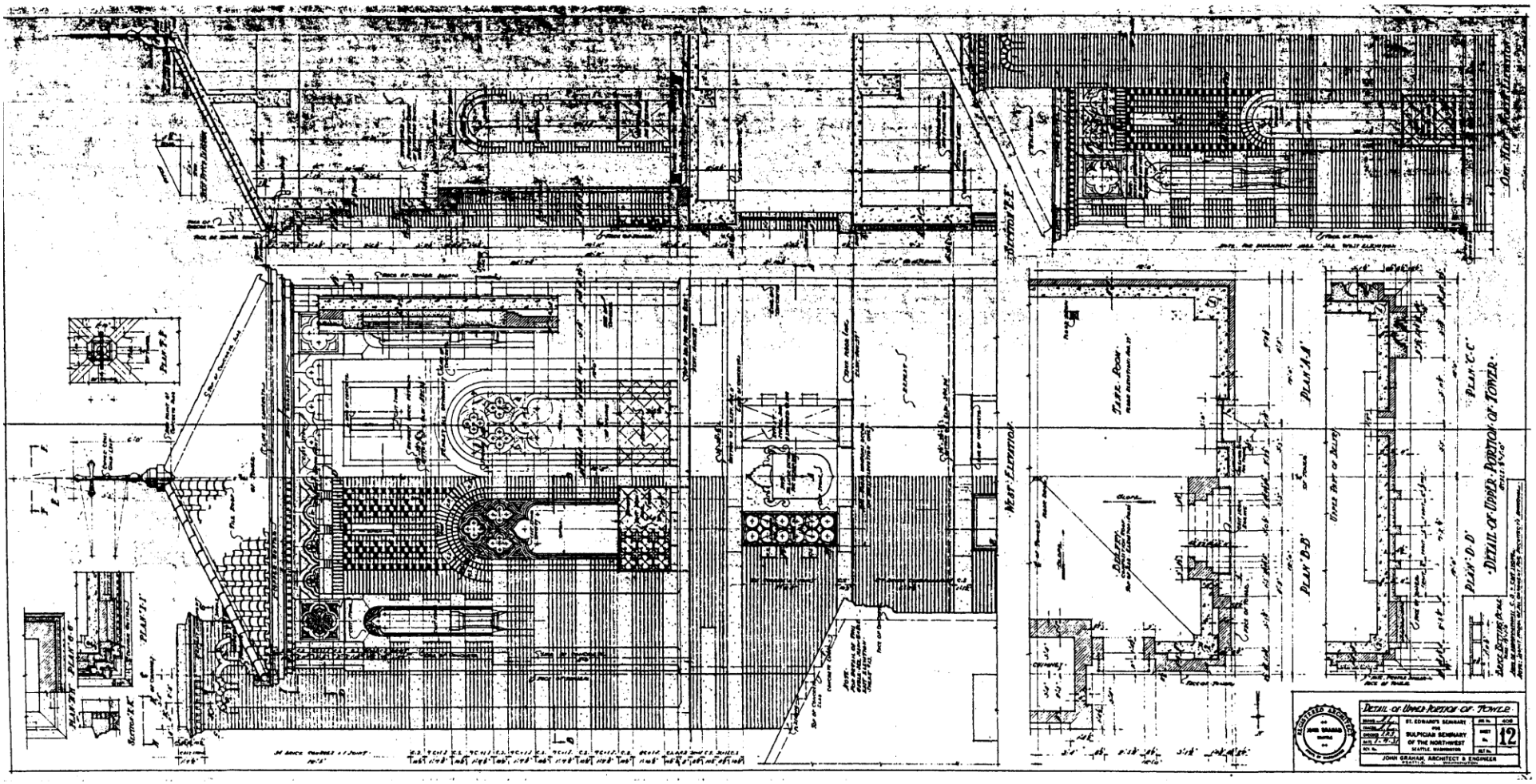


Figure B6: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. Ground Floor Plan. 1931.

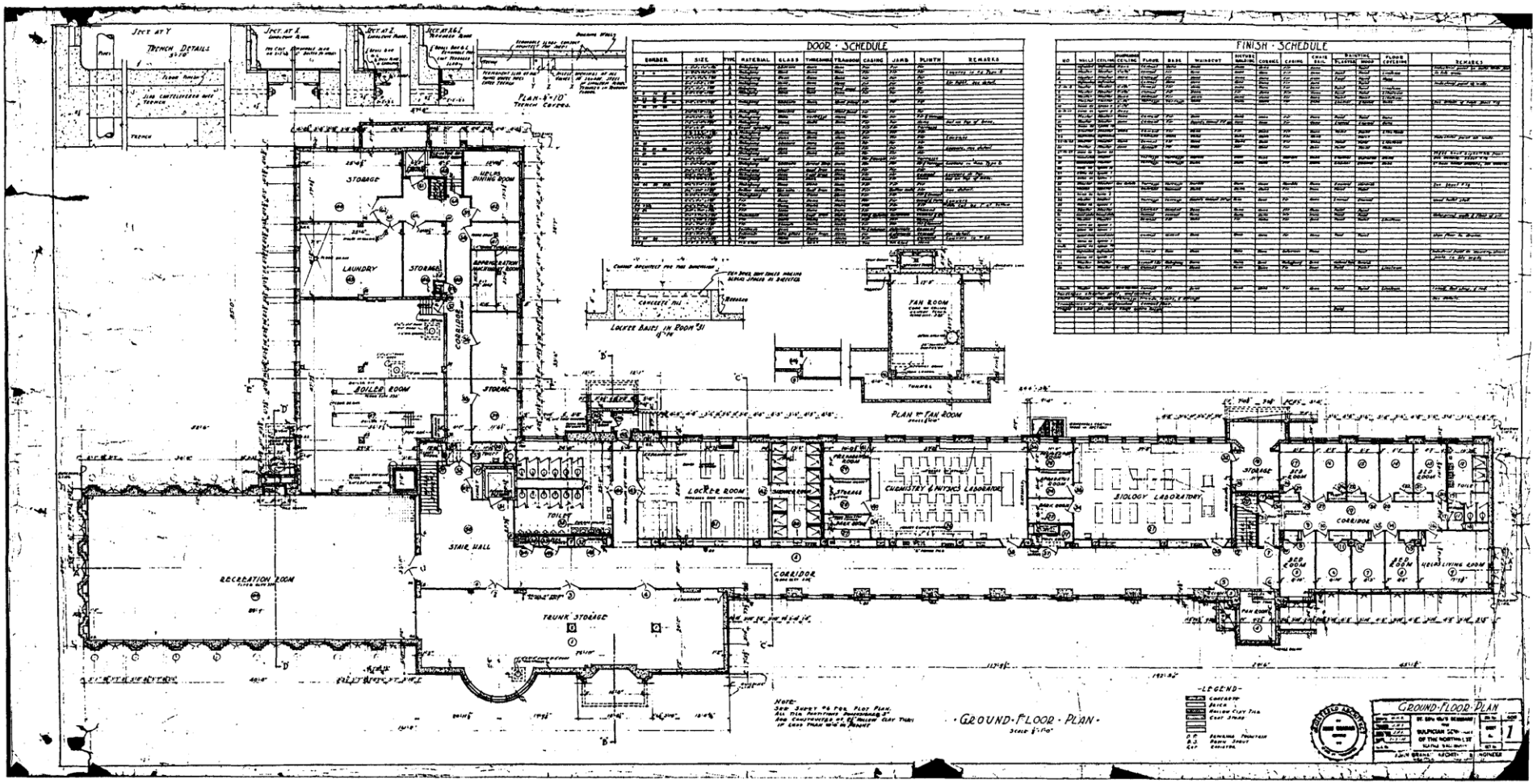


Figure B7: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. First Floor Plan. 1931.

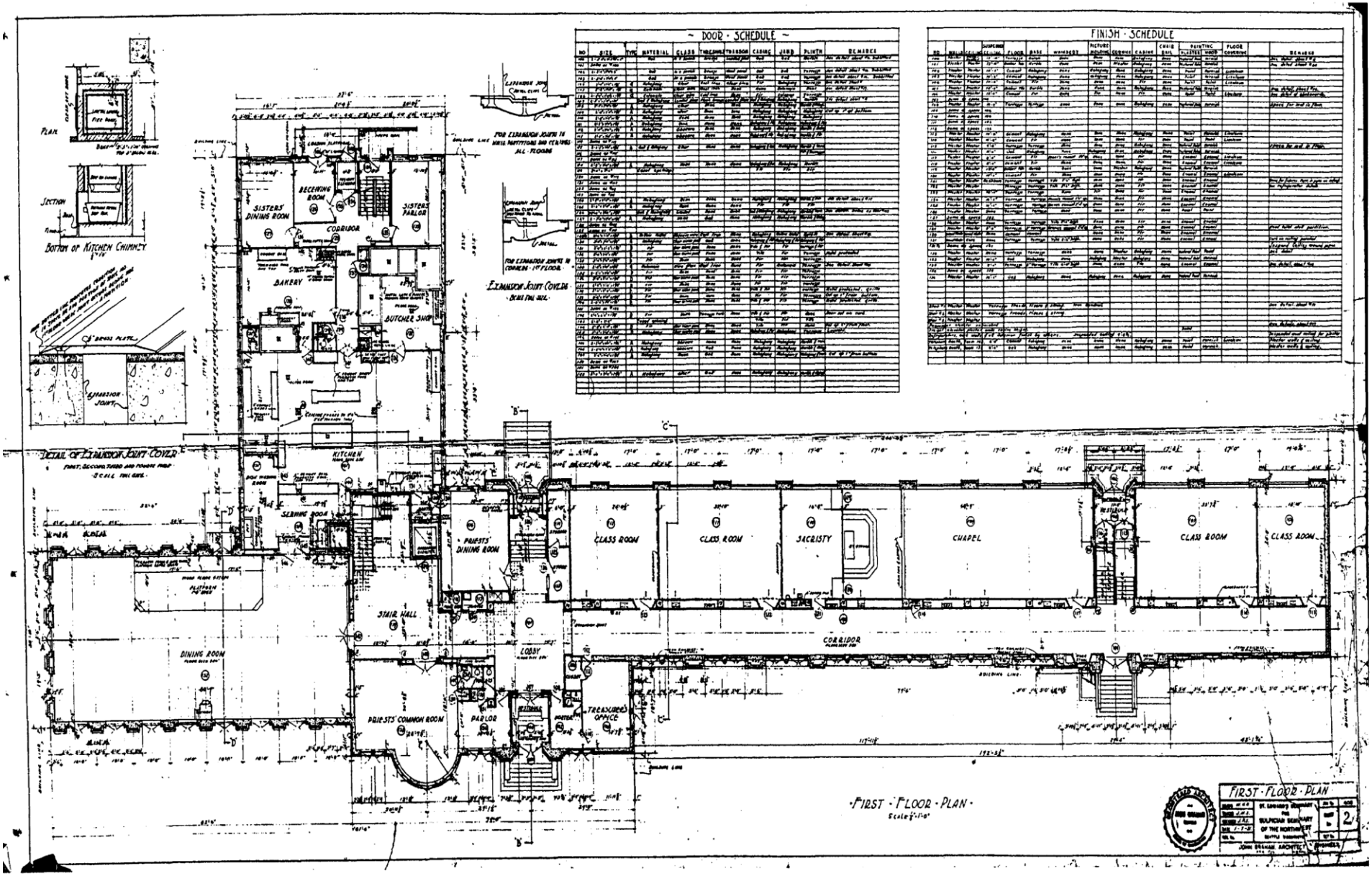


Figure B8: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. Second Floor Plan. 1931.

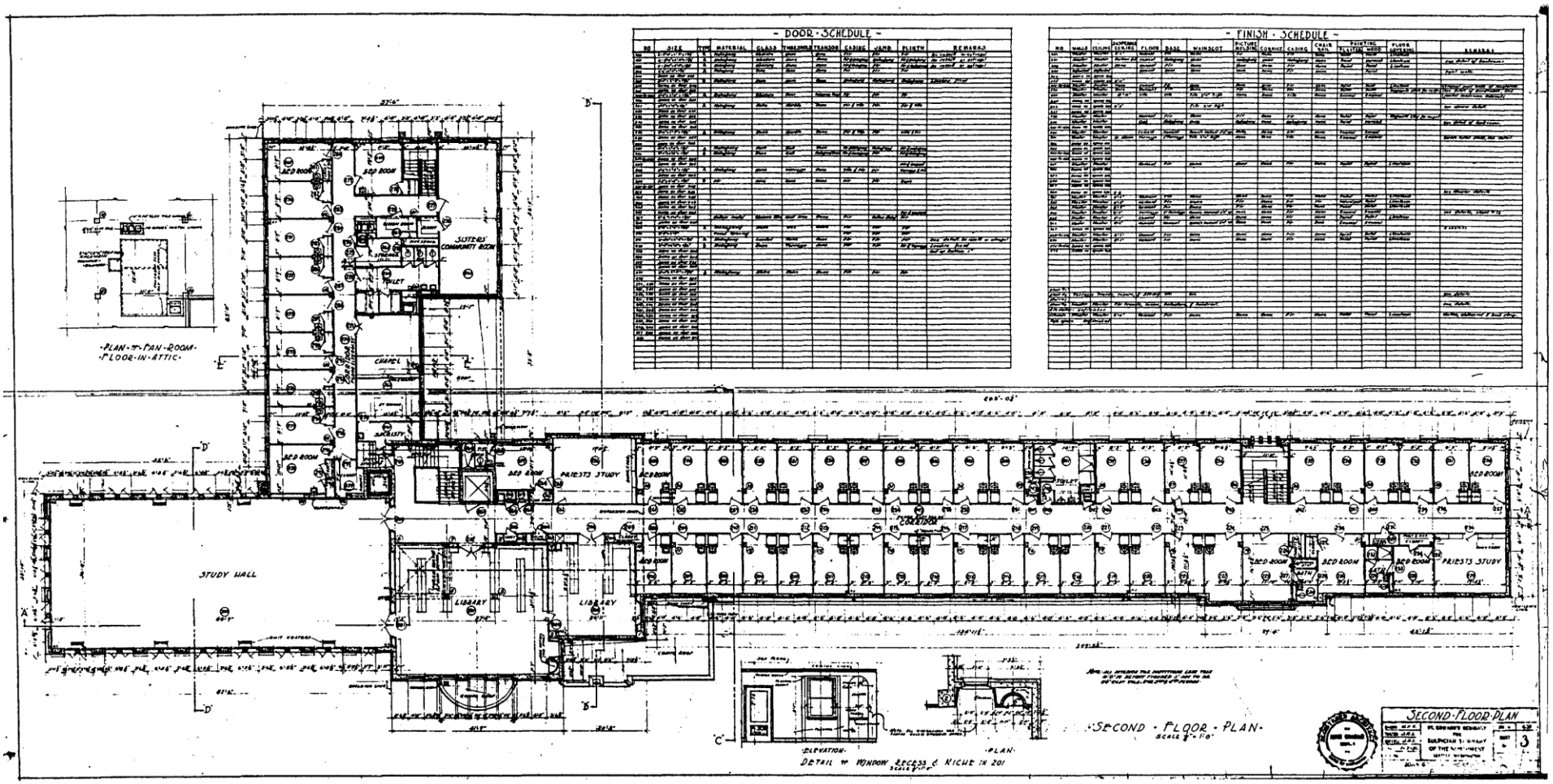


Figure B9: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. Third Floor Plan. 1931.

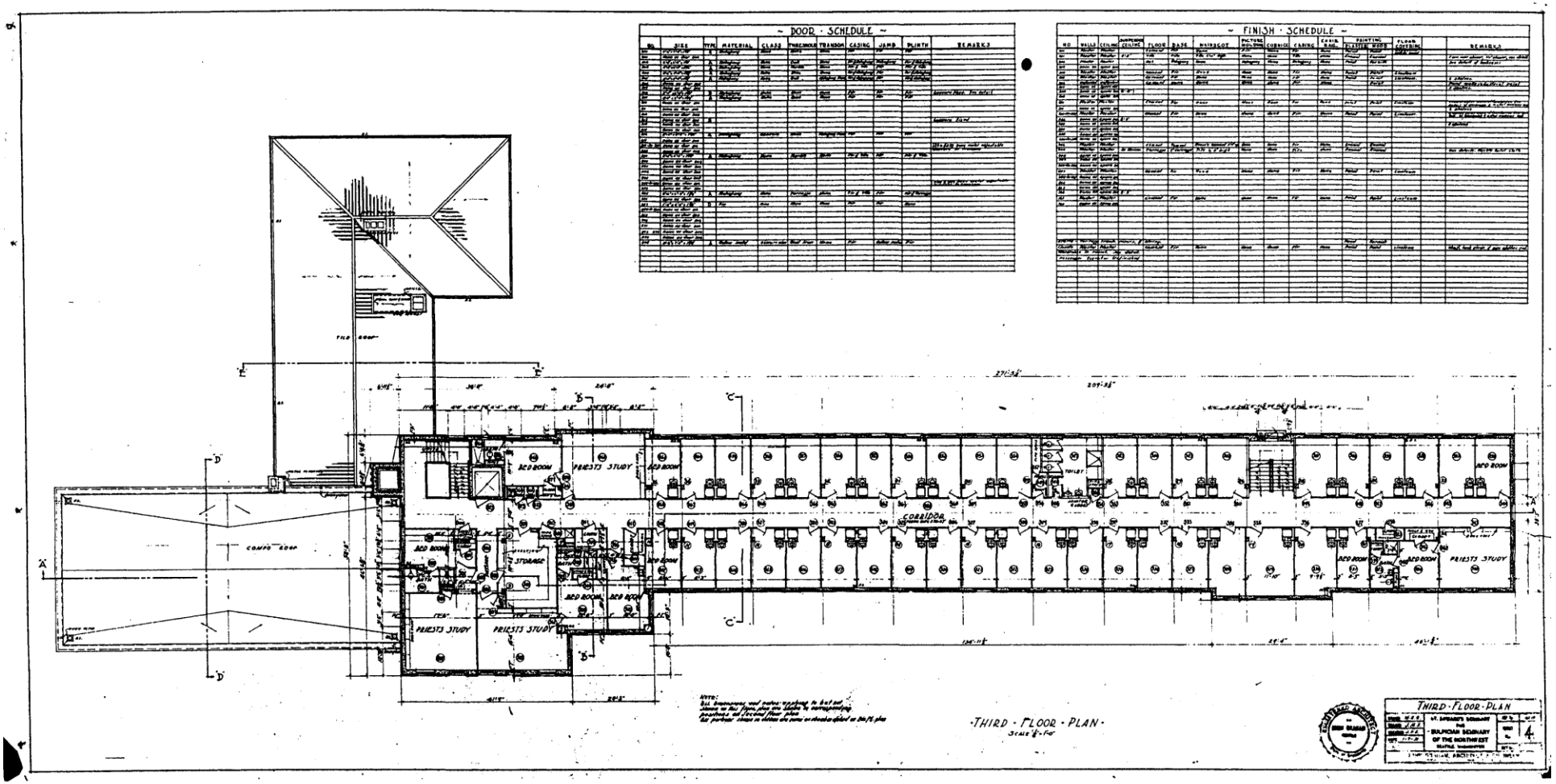
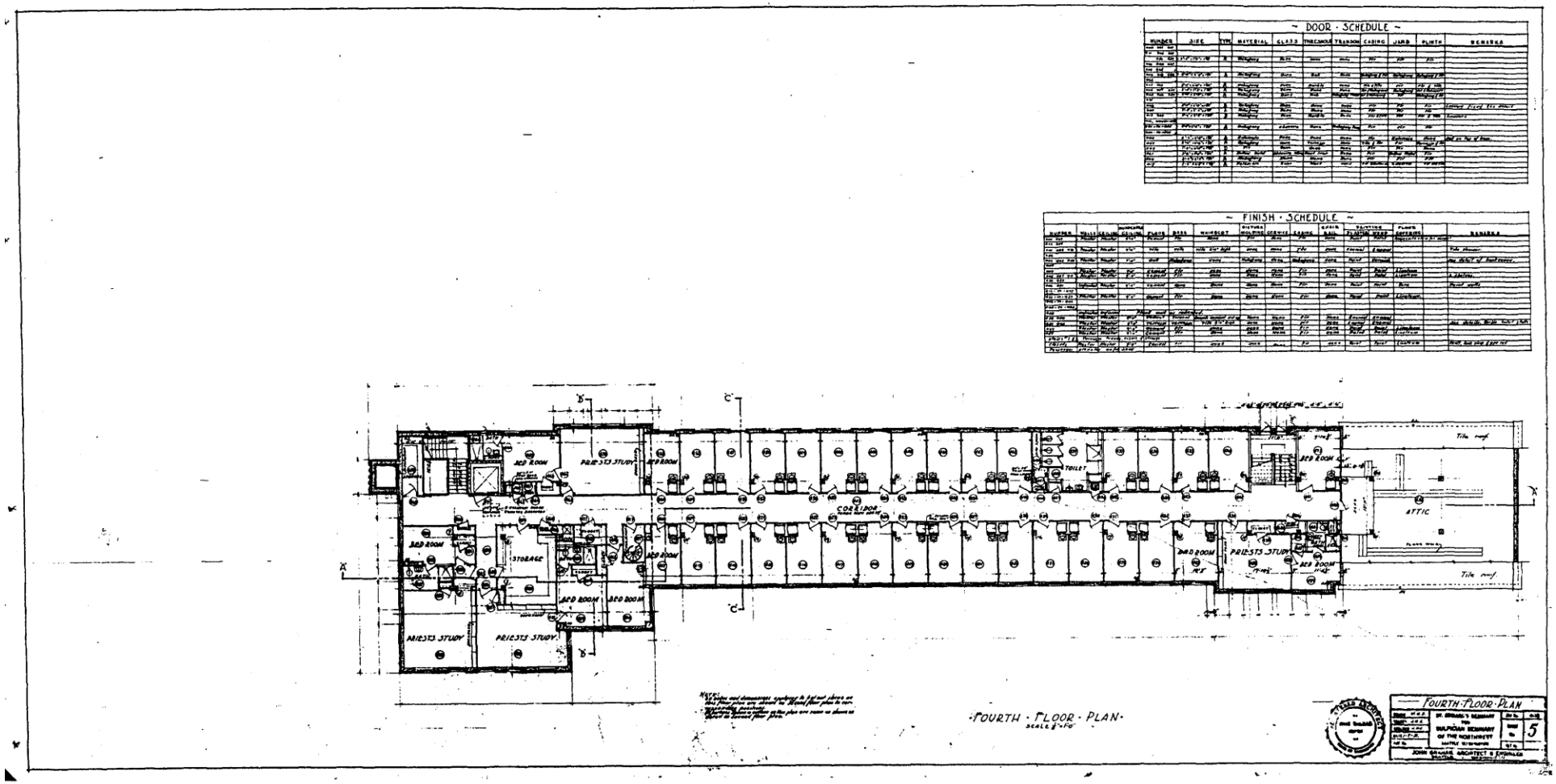


Figure B10: John Graham Sr. Architect & Engineer. Saint Edward Seminary Building. Fourth Floor Plan. 1931.



Section C: Historic Images

Figure C1: Promotion of the upcoming dedication of Saint Edward Seminary, *The Catholic Northwest Progress*, 9 October 1932, page 1.

St. Edward's Seminary

The Catholic Northwest Progress

Rotogravure Edition

IN VERITAS OMNIA VINCIT

Seattle, Wash. October 9, 1931

His Excellency
CHARLES D. WHITE, D. D.
Bishop of Spokane

His Excellency
EDWARD D. HOWARD, D. D.
Archbishop of Portland in Oregon

His Excellency
EDWARD J. O'DEA, D. D.
Bishop of Seattle

His Excellency
JOSEPH F. McGRATH, D. D.
Bishop of Baker City

His Excellency
EDWIN V. O'HARA, D. D.
Bishop of Great Falls

His Excellency
GEORGE J. FINNIGAN, C.S.C., D.D.
Bishop of Helena

His Excellency
JOSEPH R. CRIMONT, S. J., D. D.
Vicar-Apostolic of Alaska

His Excellency
EDWARD JOSEPH KELLY, D. D.
Bishop of Boise

His Eminence
DENNIS CARDINAL DOUGHERTY
Archbishop of Philadelphia

who will officiate at the dedication of St. Edward's Seminary here at 2 P. M. Tuesday, October 13. The Archbishop and all the Bishops of this ecclesiastical province will be present for the dedication, which opens a new epoch in the history of the Church in the Northwest. Archbishop Howard will deliver the dedicatory address. Ceremonies will begin with a Solemn Pontifical Mass in the Seminary Chapel at 10 A. M. Bishop McGrath will be celebrant and Bishop Kelly will preach the sermon.

(At left) SEMINARY ARMS are those of St. Edward the Confessor with the escutcheon of the Sulpicians of the United States.

(At right) THE VERY REV. THOMAS C. MULLIGAN, S.S., D.D., President of St. Edward's Seminary, which is conducted by the Sulpician Fathers.

Photo by McBride Studio

ST. EDWARD'S PREPARATORY SEMINARY

Where the future priests of the ecclesiastical province of the Northwest will be trained. It is to be the fountain head and source of spiritual life, it is surely that the saving works of the Church will be carried on here for the salvation of souls of generations yet unborn. It is the fulfillment of the earnest desire of our Holy Father the Pope that each ecclesiastical province shall have its own seminary, and it is the crowning achievement of the long and distinguished service which Bishop O'Dea has given to God and man. Our beloved leader, dean in point of service of all American Bishops, observed the thirty-fifth anniversary of his consecration on September 8th of this year. The magnificent building, in a modified Romanesque style of architecture, is of steel and concrete construction, faced with tapestry brick in warm tones of light buff and brown and trimmed with cast stone. From a high eminence it looks westward across Lake Washington. The site comprises three hundred acres on the lake between Kenmore and Kirkland and is one of the finest possessed by any seminary. . . . The perfection of the building is to be credited to Henrikson-Alstrom Co., general contractors, and the fine co-operation of their sub-contractors and material men. . . . St. Edward's will be conducted by the Sulpician Fathers. The Sulpicians are devoted solely to the work of educating young men for the priesthood.

Figure C2: Promotion of the upcoming dedication of Saint Edward Seminary, *The Catholic Northwest Progress*, 9 October 1932, page 2.

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FIRST CLASSES AT ST. EDWARD'S—This group of fifty-one young seminarians from Washington, Oregon, Montana, Idaho and British Columbia, registered on the opening day September 19, 1931. Faculty members (in the rear) are, left to right: the Rev. John Dougherty, S. S.; the Rev. Donat Talbot, S. S., registrar; the Very Rev. Thomas C. Mulligan, S. S., president; the Rev. Paul LeBlanc, S. S.; the Rev. Michael Sheehan, S. S., and the Rev. Joseph Dougherty. The inscription above the doorway: "Spes Messis in Semine," means "The Hope of the Harvest Is in the Sowing."

SOUTHEAST PORTAL—"For them I sanctify (and sacrifice) Myself," proclaims the inscription above this artistic entrance. Cast stone for the doorway and for exterior trimmings throughout the building was manufactured by the Pacific Stone Co. of Seattle.

THE TOWER—This photograph reveals interesting details of architecture. The tile atop the tower and roof was supplied by the Gaisbeck Roof Tile Co.

A CLOISTER CORRIDOR connects classrooms, chapel and refectory and is one of the most attractive features of the building. It is a pleasant place for the students to stroll in periods of meditation and recreation. Painting and decorating throughout the building by the Weisenborn Decorating Co.

REFECTORY—In this beautiful well-lighted dining hall, at the north end of the building, students and priests are assembled for one of the first meals of the year. Notice the student in the lectern (left). During luncheon and dinner, except on Sundays and holidays, the students, in turn, read passages from the Bible, the "Following of Christ," the Martyrology and books of history, biography and travel.

STUDENT'S ROOM—Typical of 111 rooms in the building. Every one is furnished simply but comfortably. Cabinet work throughout the building was done by Nordquist & Nelson.

STUDY HALL—Lighting, ventilation and heating in this room and throughout the seminary are all that could be desired. Seminary students are normal, healthy, fun-loving boys, like those in other schools. But they are more industrious in their studies. A result, no doubt, of more ideal surroundings and higher inspiration.

THE CHAPEL—This classroom space will serve as a chapel until the greater seminary is completed in later years. Rich velour hangings in brown and gold canopy the plain wooden altar. Here the boys attend Mass and receive Holy Communion each morning and frequently during the day slip in for private prayers and devotions. The pews, of Baton mahogany, were built by A. Westpecher.

Figure C3: Promotion of the upcoming dedication of Saint Edward Seminary, *The Catholic Northwest Progress*, 9 October 1932, page 3.

October 9, 1931 Catholic Northwest Progress Rotogravure Section 3

(Left) AN INSPIRING ACTION PHOTOGRAPH — Bishop O'Dea delivering address at the laying of St. Edward's Seminary corner stone on October 11, 1931. "We know that by the help of God we shall succeed." His Excellency was declaring. And his bearing as well as his vibrant voice proclaimed the faith and courage that have carried him and the Church through many difficult periods of labor and achievement in the Northwest.

(Above) LAID THE CORNER STONE—His Excellency the Most Rev. Ieiro Fumasoni-Biondi, Apostolic Delegate to the United States, laid the corner stone for St. Edward's Seminary just one year ago.

A SEMINARY DOORWAY—The youth entering this doorway is a type of hundreds and thousands who, in years to come, will be trained here to be the guides and leaders of a Christian people, the pride alike of their Country and their Church.

ST. PATRICK'S SEMINARY, Menlo Park, Calif., where students from Northwest dioceses now go for advanced courses. It also is conducted by the Sulpician Fathers.

ST. JOSEPH'S PREPARATORY SEMINARY, Mountain View, Calif., where fourth year students from here will continue their course this year.

FROM THE AIR — This photograph, taken from an airplane, gives a view of a portion of the 500-acre seminary site. The building is set in a clearing 300 feet above Lake Washington and commands a superb view. The tract borders the lake for a quarter of a mile and is covered with a beautiful growth of pine and fir. Photographs for this edition were taken for The Progress by Webster & Stevens.

"GO TEACH ALL NATIONS" — This inspiring tableau crowns the facade of St. Mary's Seminary, Baltimore.

(Right)—ST. MARY'S SEMINARY, Baltimore, conducted by the Sulpician Fathers, is the oldest seminary in this country. It was founded when George Washington was President of the United States. Cardinal Gibbons and a host of other noted leaders of the Church were educated there.

(Insert) The Very Rev. John F. Fenlon, S. S., president of St. Mary's Seminary and provincial of the Sulpicians in the United States.

"It is our purpose to make St. Edward's the St. Mary's of the West," said Father Fenlon at the laying of the corner stone here. He will attend the dedication ceremonies next Tuesday.

Lumber for St. Edward's Seminary was supplied by Stewart Lumber & Hardware Co.

Figure C4: Promotion of the upcoming dedication of Saint Edward Seminary, *The Catholic Northwest Progress*, 9 October 1932, page 4.

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View of St. Edward's Seminary from the east. The wing at the right contains the kitchen and the convent quarters and chapel for the Sisters. The Builders' Brick Co. supplied the brick for St. Edward's.

Here is an architect's sketch of the Seminary as it will be in later years with additions to accommodate a major seminary. The unit now completed is at the left (encircled by a light line). At the right is the proposed chapel. The L in the rear will be for the major seminary.

A glimpse of the hot water heating plant. The oil burner was installed by the Power Plant Engineering Co.

A Nun Speaks to Mary

"Take me in service, in complete surrender,
Waking and sleeping;
Take every daily task, take every duty,
Take little homely things as dusting, sweeping;
Change them into your heavenly housekeeping;
Touch them with Nazareth's most stricken beauty."

In this bright and spacious kitchen six Little Sisters of St. Joseph from Montreal will spend their days in happy service preparing appetizing meals for healthy growing boys. The Sisters are members of the order which presides over the culinary department of the Grand Seminary in Montreal. The kitchen was equipped by the Dobrmann Hotel Supply Co.

Marble shower rooms invite the seminarians after the athletic games of their recreation periods. The shower room and lavatory fixtures were supplied by the Crane Co.

THESE contractors and material men, who took creditable part in the building of St. Edward's Seminary, made possible the publication of this souvenir rotogravure edition of The Progress:

HENRIKSON-ALSTROM CO. *(General Contractors)*
1710 Textile Tower, Seattle.

A. WEISSENBORN DECORATING CO. *(Painting and Decorating)*
516 Westlake North, Seattle.

CRANE CO. *(Plumbing Fixtures)*
419 Second Avenue South.

POWER PLANT ENGINEERING CO. *(Oil Burner)*
1931 Fifth Avenue, Seattle.

A. WESPECHER *(Chapel Pews)*
612 North 34th Street, Seattle.

NORDQUIST & NELSON *(Cabinet Work)*
120 West Nickerson Street.

PUGET SOUND POWER & LIGHT CO.

STEWART LUMBER & HARDWARE CO. *(Lumber)*
1761 Rainier Avenue

GEIJSBEEK ROOF TILE CO. *(Roof Tile)*
601 Arctic Building, Seattle.

PACIFIC STONE CO. *(Cast Stone)*
4257 Eighth Avenue N. W., Seattle.

CASCADE FIXTURE CO. *(Electric Fixtures)*
Fairview North at Thomas Street, Seattle.

NePAGE-McKENNY CO. *(Electric Wiring)*
804 Sixth Avenue South, Seattle.

GREENE-WINKLER HOTEL SUPPLY CO. *(China and Silver)*
2324 First Avenue, Seattle.

RYAN FURNITURE CO. *(Furniture)*
1215 Second Avenue, Seattle.

BUILDERS' BRICK CO. *(brick)*
3800 Ninth Avenue South, Seattle.

WALTER CLAYBERG *(Plastering)*
3121 Elliot West, Seattle.

RODGERS TILE CO. *(Floor Tile)*
117 Yale North, Seattle.

THE ROCK ISLAND POWER PROJECT OF THE PUGET SOUND POWER & LIGHT COMPANY

The plant which is located on the Columbia River thirteen miles down from Wenatchee will have an ultimate capacity of 252,000 horse-power and will supply power to Western and Central Washington. The initial installation of 84,000 horse-power is scheduled for completion August 1, 1932. Light and power for St. Edward's Seminary supplied by the Puget Sound Power & Light Company.

Figure C5: Architect John Graham Sr.'s early grandiose vision of the Seminary. Only a part of this vision was ever realized. Source: *The Catholic Northwest Progress*, 9 October 1932, page 4.

Here is an architect's sketch of the Seminary as it will be in later years with additions to accommodate a major seminary. The unit now completed is at the left (encircled by a light line). At the right is the proposed chapel. The L in the rear will be for the major seminary.

Figure C6: Saint Edward Seminary Building, 1938. King County Assessor Property Record Card. Washington State Archives, Puget Sound Branch.

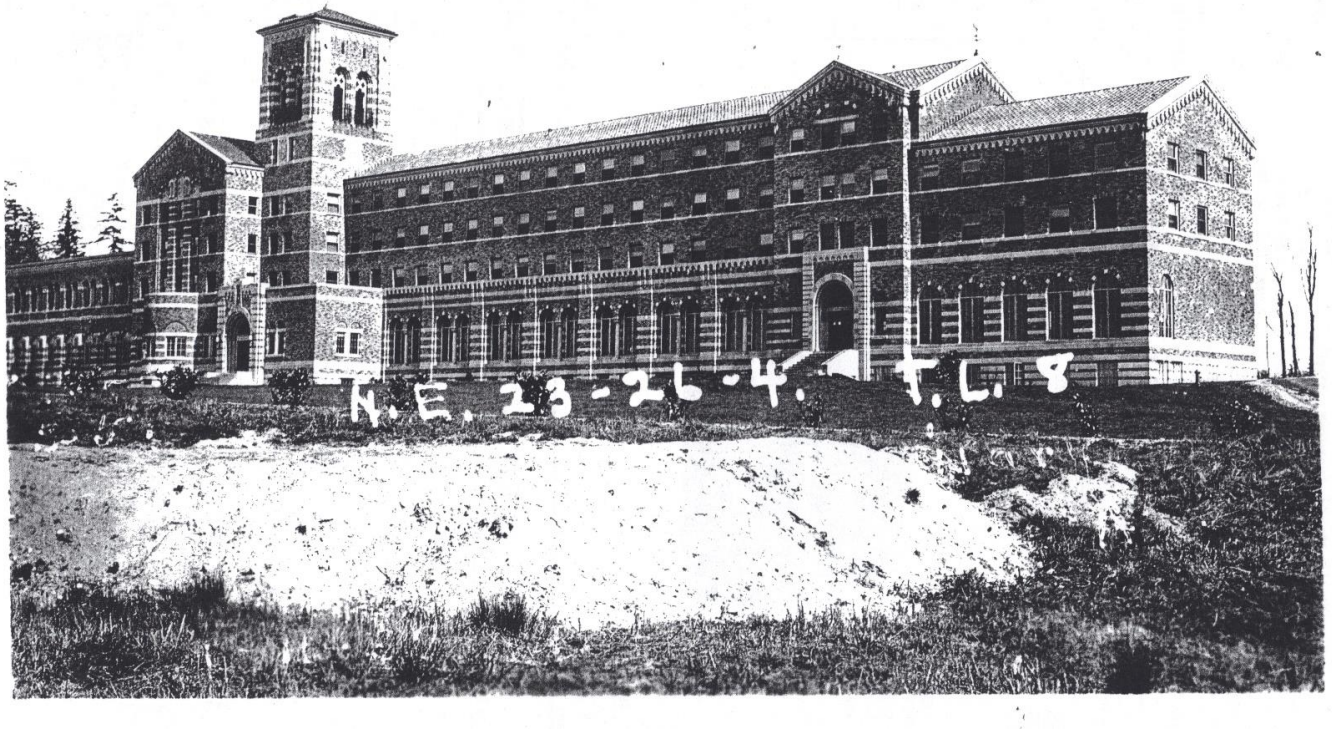
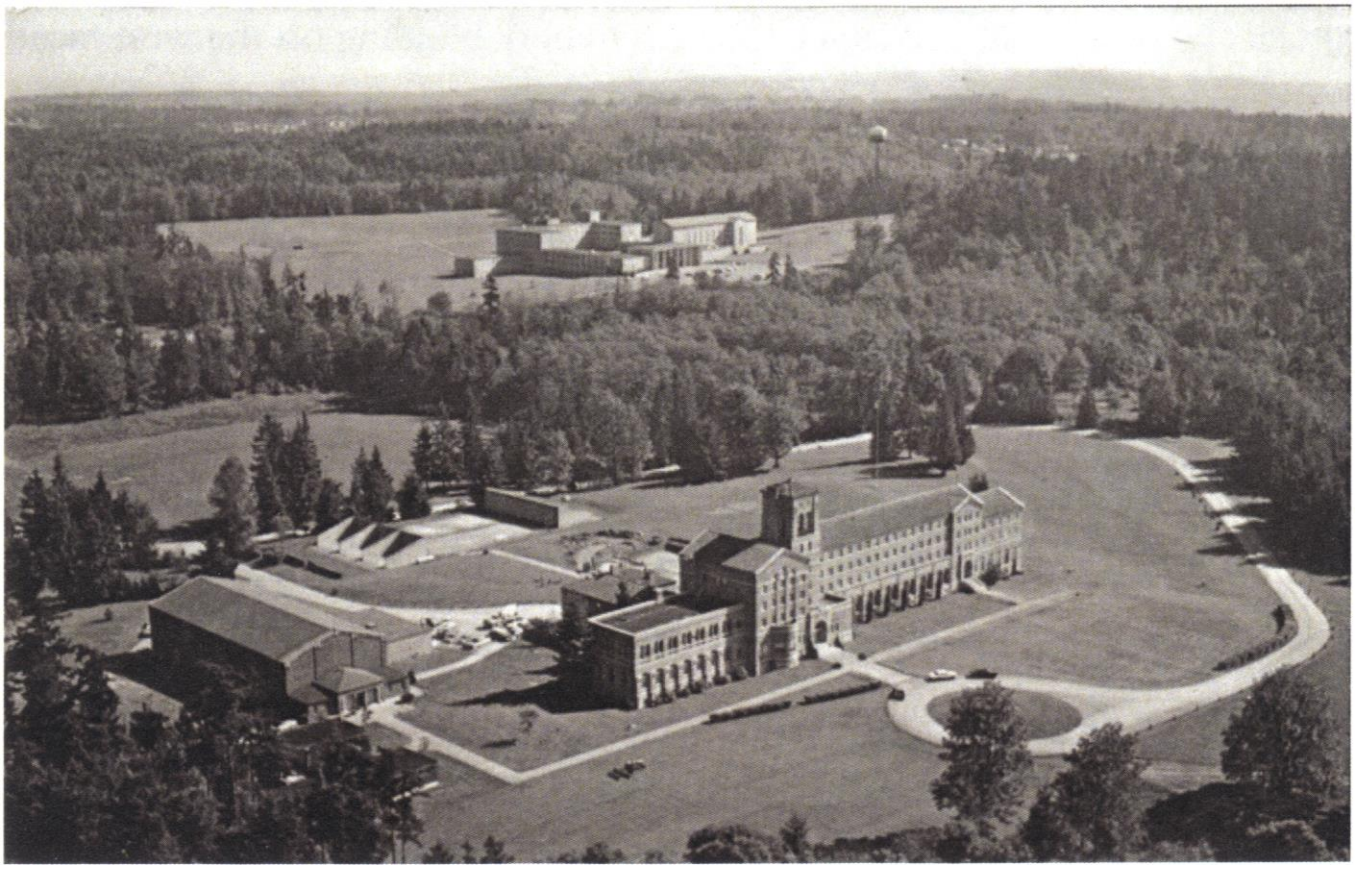


Figure C7: Aerial photograph of Saint Edward Seminary, early 1960s. Camera facing E.
Source: Saint Edward State Park Archives.



Section D: Saint Edward Seminary Building Photographs
Photographer: Sarah Martin, 7 October 2016 (Exterior), 27 October 2016 (Interior).

Figure D1: View of west façade & south end. Camera facing NE

Figure D2: View of main entrance, west façade. Camera facing E

Figure D3: View of tower and entry bay, west façade. Camera facing NE

Figure D4: View of south entrance, west façade. Camera facing E

Figure D5: View of south end. Camera facing N

Figure D6: Partial view of east elevation, swimming pool facility at right. Camera facing NW

Figure D7: View of south entrance, east elevation. Camera facing W

Figure D8: View of east elevation at left, east service wing at center, & swimming pool facility at right. Camera facing N

Figure D9: View of north wing at right and east service wing at left. Camera facing SW

Figure D10: Partial view of west elevation of north wing. Camera facing E

Figure D11: View of bay adjacent to main entrance, west facade. Camera facing E

Figure D12: View of main entrance, west façade. Camera facing E

Figure D13: Vestibule at primary entrance, with lobby just beyond the double doors. Camera facing E

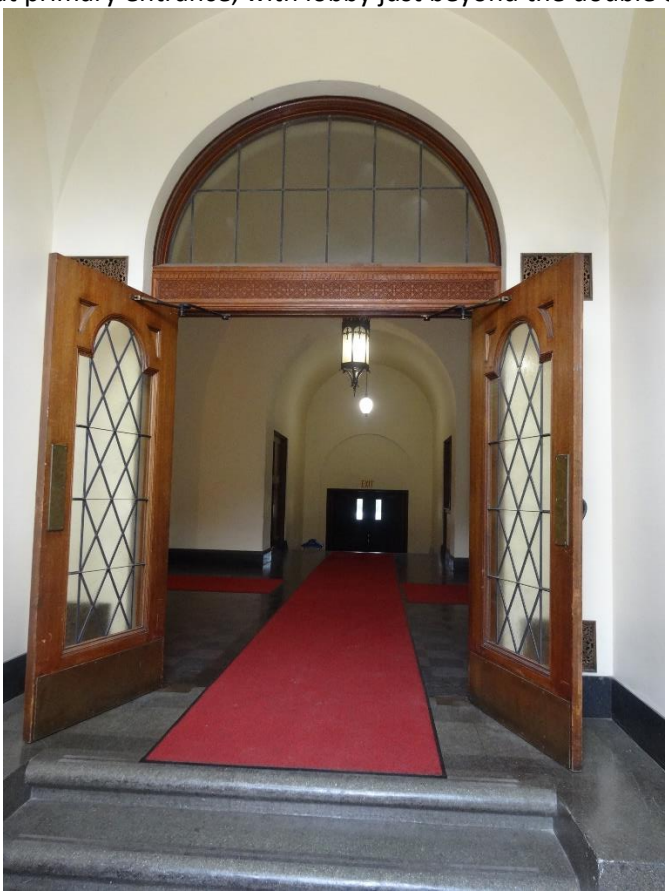


Figure D14: Main Lobby, with north hall at left and east hall/stair at right. The double doors just right of center leads to the priests' dining room. Camera facing NE

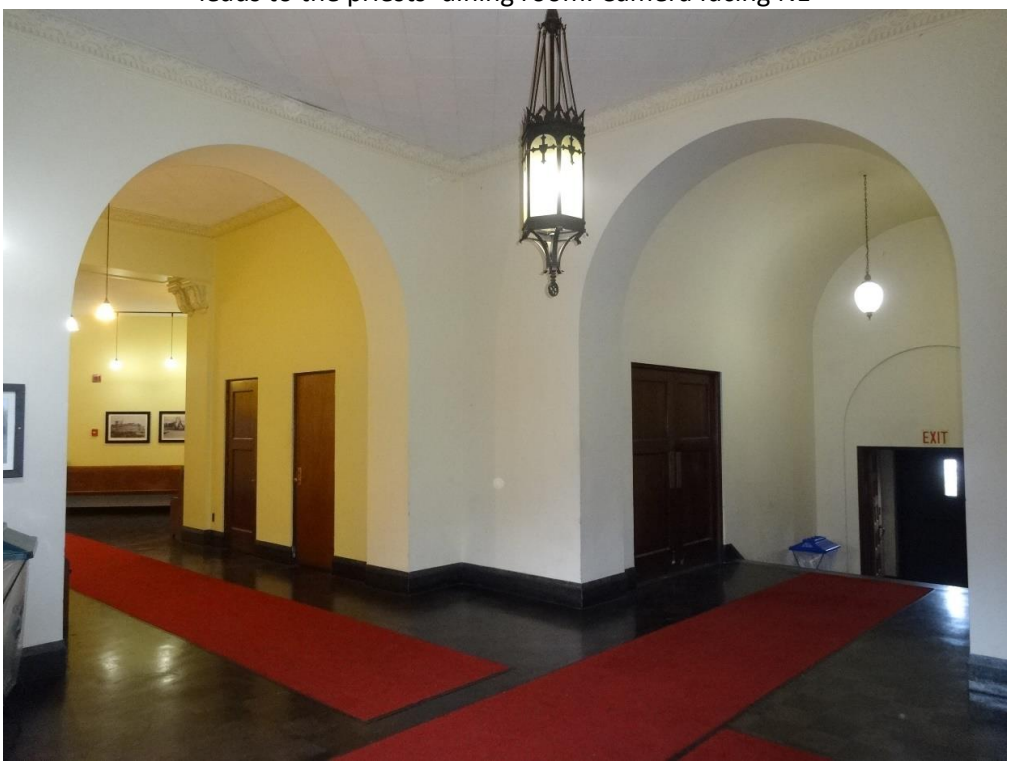


Figure D15: North Stair at second floor. Camera facing E

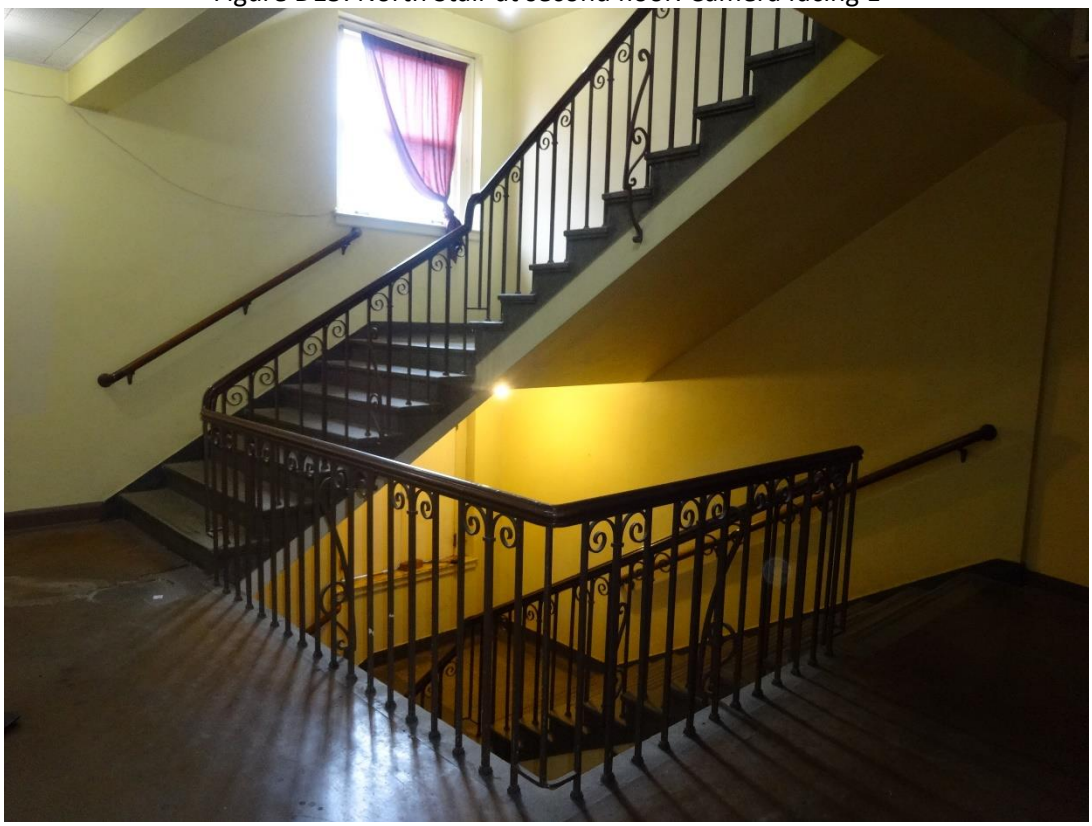


Figure D16: Priests' Common Room, showing the semi-circular bay on the west wall. Camera facing W

Figure D17: Dining Hall. Camera facing N

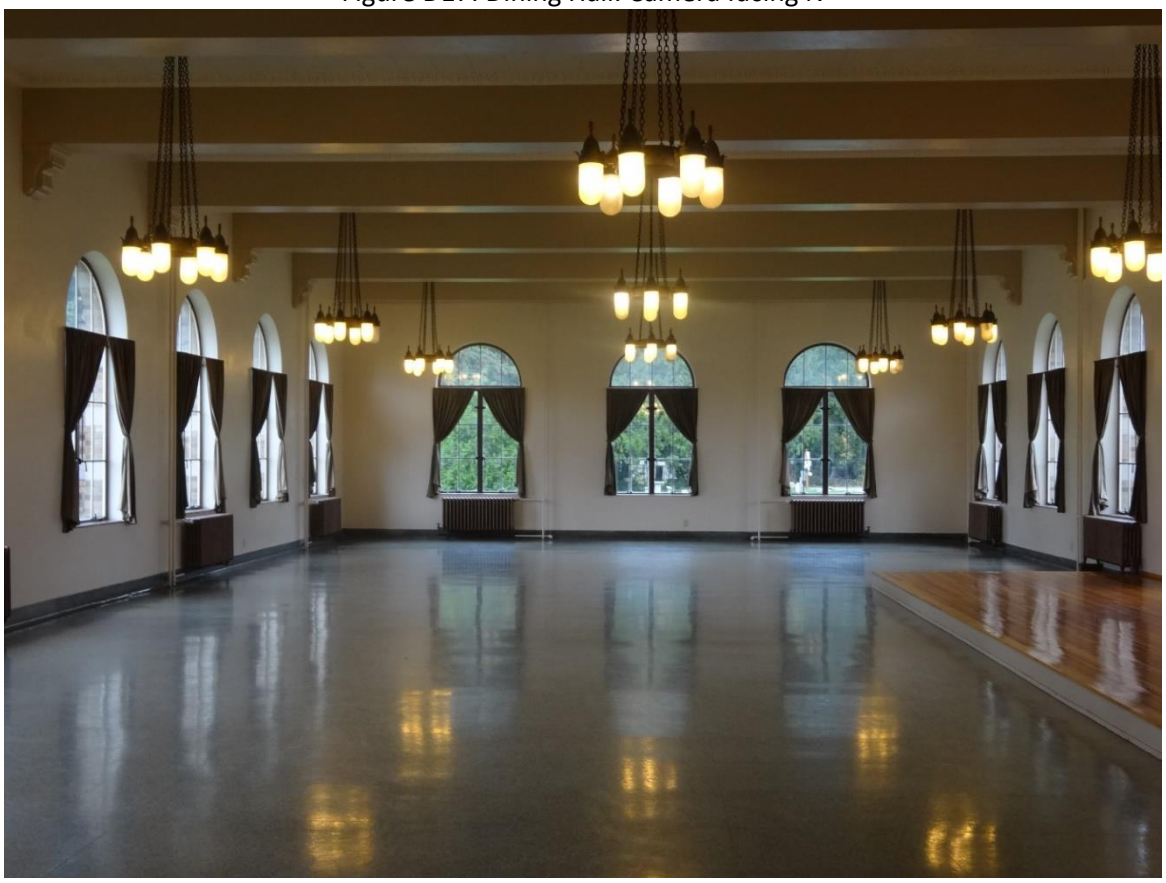


Figure D18: First-floor Ambulatory. Camera facing S

Figure D19: Original chapel space on the first floor, converted to classrooms in the 1940s. Camera facing S

Figure D20: South staircase. Camera facing E

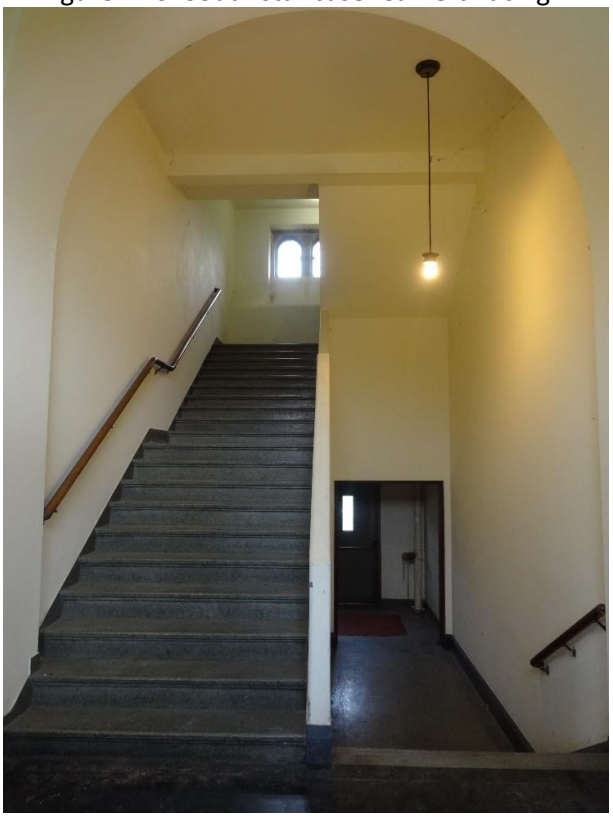


Figure D21: Chemistry and physics classroom, ground floor. Camera facing S

Figure D22: Library on second floor. Camera facing SE

Figure D23: Study Hall (later a chapel), second floor. Camera facing N

Figure D24: Typical priest quarters

Figure D25: Nuns' chapel doors, east wing. Camera facing SE

Figure D26: Second-floor corridor, typical of dormitory hallways. Camera facing S

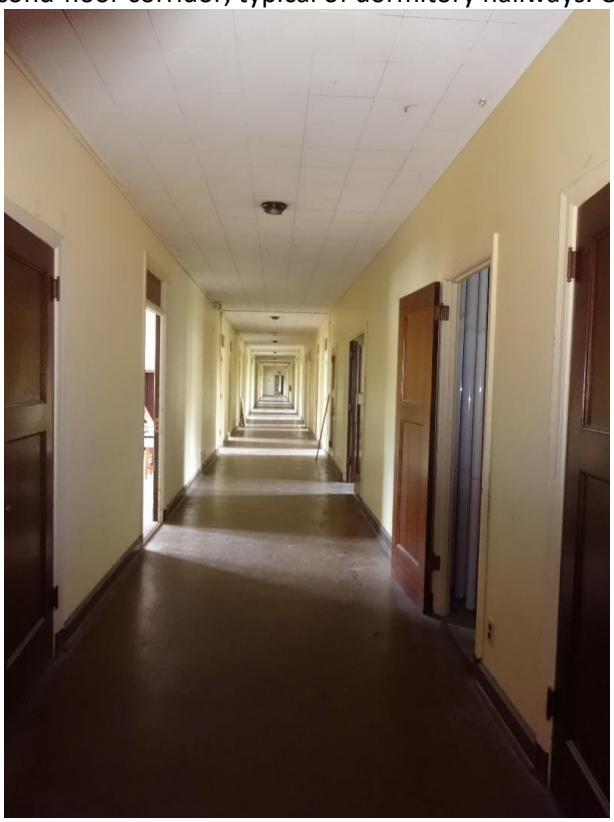


Figure D27: Fourth-floor student bedroom. Camera facing W

Figure D28: Third-floor toilet, typical of bathrooms. Camera facing NE

Figure D29: Recreation Room fireplace. Camera facing E

Figure D30: Kitchen, showing main center island, equipment. Camera facing NW

Figure D31: Bakery. Camera facing N

Figure D32: Ground-floor service-area storage. Camera facing E