


A HISTORY
of
Oregon Methodism

THOMAS D. YARNES, D.D.

Edited by
HARVEY E. TOBIE, Ph.D.



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A History of Oregon Methodism

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EDITORIAL INTRODUCTION

IT HAS BEEN AN HONOR to assist in preparing for publication the results of a long labor of love for the enlightenment of Oregon Methodists. At the same time, we are happy to present to the public a memorial to the deserving author, Dr. Thomas D. Yarnes.

The creator of the manuscript on which this book is based was too modest to expect his work to appear in a printed volume. Since his life had been spent in preaching the Gospel, he had been denied adequate training in historical research, a field in which he had undoubted talent. Except for Conference Journals, he had little access to primary sources of information; and many of his secondary references were published in another century. While he was a pastor, he lacked time to devote to historical research and writing; after retirement, he lacked funds, factual resources and health adequate to his great task. Yet he was a great organizer of the considerable, if in some respects inadequate, materials which he had painstakingly collected. He was careful, thorough and consecrated. As he himself wrote in his preface, he "perused all these sources and studied them carefully."

Any good writer needs to be a re-writer. Dr. Yarnes prepared a chapter at a time over a period of years, then passed away before he had completed all the units he had planned. He had no opportunity to revise and edit his own compositions. This editor has tried, in the limited time at his disposal, to make some suitable and necessary changes. Sometimes he has wielded a heavy pencil. But he has limited his interference with interpretations almost entirely to background material. Even in that area, the author's feelings and conclusions are still evident.

The long, laborious processes of writing employed by the author resulted in considerable repetition. Some overlapping still remains. Many long quoted passages have been eliminated or much abbreviated. Anyone who wishes to retrieve what has been lost through the editing may consult Dr. Yarnes' original manuscript, as typed under the direction of Dr. Reginald R. Stuart, Director of the California History Foundation. As Dr. Yarnes wished, the complete set of chapters has been placed in Willamette University. A service similar to that of Dr. Stuart has been performed by Oregon Conference Executive Secretaries, Dr. Ernest F. Harold and Rev. Meredith Groves, in connection with the revised manuscript. The editor's wife,

Eunice, has devoted many helpful days to improvement of the copy.

Obviously, in the short time available, it has been impossible to check all references and quotations, although much of this has been done. Additional research, however desirable, has been out of the question. Needed anecdotal details could not be sought out. Finally, it should be said that the combined efforts of an able amateur historian and an editor without adequate background in Methodist matters have not resulted in a perfect work.

Nevertheless, the whole story of Methodism in Oregon has been told for the first time. No partial account could reveal the entire truth or impart fully the inspiration of an indefatigable effort to advance the Kingdom of God on this part of the earth. The *History of Oregon Methodism* reveals how Missionaries, Circuit Riders, Elders, Supply Pastors, Local Preachers, Teachers and Laymen have contributed to the attainment of a constant goal. Savagery, too rapid increases in population, inflations, depressions, wars, financial problems and human errors have not daunted the men and women of Methodism. Be gentle, reader; study the story, enjoy it and profit from the presentation.

HARVEY E. TOBIE
Portland, Oregon

THOMAS D. YARNES

THOMAS D. YARNES, son of Edward and Harriet Reece Yarnes, was born at Spring Valley, Minnesota, November 6, 1883. He came with his parents to Oregon in 1892, and lived on a farm near Dayton. He was married to Miss Leah Wilson at Dayton, Oregon, September 12, 1907.

He was received on trial in the Oregon Annual Conference of the Methodist Episcopal Church in 1911. In 1913, he graduated from Kimball School of Theology, Salem, Oregon, and was received into full membership in the conference. He graduated in 1916 from Willamette University, where he later received an honorary Doctor of Divinity degree.

Dr. Yarnes served the following churches in Oregon: Brooks, West Salem, Independence, Lebanon, Springfield, Klamath Falls, Oregon City, Albany, Forest Grove, and Sellwood in Portland. He served as District Superintendent of the Eastern District, later Cascade District, from 1929 to 1935. He was secretary of the Oregon Annual Conference of the Methodist Church 1937 to 1941. He was a delegate to the first Western Jurisdictional Conference held in San Francisco. After retirement from the active ministry in 1951, he moved to Newberg, and served the Yamhill church for two years.

He was a tireless student of the history of Oregon Methodism, and for a number of years was president of the Oregon Methodist Conference Historical Society.

He died December 12, 1957 at Newberg, and was survived by his widow, Leah Yarnes; his sons, Raymond and Lawrence; his daughter, Eleanor Mosher; a brother, William; and six grandchildren.

ORMAL B. TRICK, *President*
Oregon Methodist Conference Historical Society

AUTHOR'S PREFACE

THE OFFICIAL, CHRONOLOGICAL HISTORY of Oregon Methodism is, for the most part, contained in the minutes of the Oregon Mission, the Journal of the Oregon and California Mission Conference, and the Journals of the Oregon Annual Conference. But, unfortunately, the minutes of the Oregon Mission are very meager and not available to the general public. There is but one manuscript of the Minutes of the Oregon and California Mission Conference, but the author of this History caused three copies of it to be made some years past and, as far as he knows, these are the only copies in existence. As for the Journals of the Oregon Annual Conference, there are very few complete files of these in existence.

The author has perused all these sources and studied them carefully. Besides these, he has read the correspondence of Jason Lee and others of the period of the Oregon Mission, published accounts of the minutes of the Board of Missions, and the historical writings of the men who took part in the development of early Methodism in the Pacific Northwest, such as Gustavus Hines, Harvey K. Hines, and A. Atwood, and has read with great diligence the works of secular historians of the period.

The author knew at least one of the ministers whose ministry dates back to the very beginning of the Oregon Annual Conference and many others whose ministry went back to its early stages. He has been collecting data for such a history as this for many years, and has written historical sketches of every church he has served as pastor for the last seven pastorates, though the demands of his vocation were such that he did not feel ready to begin the actual writing of his *History of Oregon Methodism* until he had taken the retired relation.

For about twenty-five of the forty years of his active ministry, the author came into direct personal contact with practically every minister in the Conference in his service on the statistical staff of the Conference, as Conference Secretary, or as District Superintendent. He was also a member of many of the important Boards, Committees, and Commissions of the Conference for much of this time, and had an intimate knowledge of the Conference and its workings.

The arrangement of the sequence of chapters has been puzzling, for the various phases of history recorded in these chapters were so largely contemporaneous, while this history has chosen to trace the development of each without reference to the others. However, we

have endeavored to keep the history properly placed in its setting, both in the Church and in the society in which it developed.

It is the hope of the author that these chapters, representing as they do the development of a great Church and a Christian civilization in the great Pacific Northwest during the last century and a third, will be made widely available. For the thing which God has wrought in the Pacific Northwest—changing a wild country of savages and wild beasts into a thriving Christian civilization in such a short space of time—and the part which our Methodist Church has played in this transformation, is a story which should be better known to the general public.

It is with this hope that the author submits these pages.

THOMAS D. YARNES
October 4, 1957

The Oregon Country and Its Inhabitants

A HISTORY of the Methodist work in Oregon must start with Jason Lee. Before him there was no church of any kind in the whole of that territory known as "Oregon." But from the time of his coming, in 1834, to the present day, there has never been a time when the Methodist Church has not been actively at work.

The story of Jason Lee's selection by the Board of Missions of the Methodist Episcopal Church to answer the call of the Indians for the "White Man's Book of Heaven" has been told and retold by many, and it is not necessary to repeat it all here. Neither does it seem necessary to describe in detail his journey to the land of promise across the plains and mountains and through the perils of savage Indian tribes. Those interested in the details of these matters have ample material in the writings of others.

But the setting for Methodist Missions in Oregon; the vast extent of territory embraced in what was then known as "Oregon"; the as-yet undecided question of sovereignty; the difficulties and perils of the workers in this territory; the location and character of the Indian tribes among whom the work was intended to be carried on; the scattered white men already here; the powerful monopoly known as the Hudson's Bay Company with its system of government, commerce, forts, trappers, and routes of travel, together with its influence upon the country; these have been described only in part, and scarcely in a form to be readily available to the average reader. Hence a brief survey of the field in which Jason Lee began his Mission would seem to be in order.

By "The Oregon Country" we mean much more than the present state of Oregon, though this story will deal, in the main, with the work of the Methodist Church in what is now Oregon. In fact, it will deal for the most part with the Oregon Annual Conference, for while that Conference, at its beginning and for some years afterward, included the work of the Methodist Church in what is now Washington and Idaho, as well as in Oregon (and we shall mention these in their proper setting), our chief concern is with the work of the Methodist Church within the limits of the Oregon Annual Conference.

In the beginning of the Methodist Mission in Oregon there were no definite geographical limitations whatever. The only limitation

to the Oregon Mission was that of the ability of the mission workers to reach the places where mission stations might be established and to carry on the work.

"Oregon"¹ at first was the name of a rather vaguely defined region whose boundaries had not been definitely fixed, whose character was only guessed and whose sovereignty was still unsettled. Five nations contended for its possession. Explorers of Russia, Great Britain, Spain, and France, besides the new Republic of the United States, vied with each other for the right to claim it. Only the rivalries of Great Britain and the United States are of concern to us.

Without going into the description of these rival claims, it will not be inappropriate to mention the American predecessors of Jason Lee in preparing the way for American settlement on the Pacific Coast. If it had not been for them, the Mission of Jason Lee and the Methodist Church would not have had the same outcome, if indeed they had been possible at all.

By sea and by land the predecessors came to trade and, as a result, to give Americans a foothold and eventual sovereignty. By the time of Lewis and Clark, about 85 American vessels had visited the northwest coast on commercial ventures involving the orient.² And the wish for an overland commercial connection, which inspired President Jefferson and his trail blazers, led to increasing communication with the far coast over difficult land routes. Inevitably, but very early, Methodists came to Oregon by land and by sea, as their precursors had done.

Trade and nationalism necessarily became involved with each other. John Jacob Astor of Boston, in 1811, founded a settlement at the mouth of the Columbia River and gave it the name of Astoria. This was a few weeks before a partner in the British Northwest Company, David Thompson, arrived on the scene. War and diplomacy influenced the final outcome of fur trading competition in a strategic area. Because of mismanagement, made more critical by the war, Astor's investments had to be salvaged by sale to the Northwest Fur Company which later merged with the Hudson's Bay Company. But though the British company was temporarily relieved of American competition in the Pacific northwest, the Treaty of Ghent in 1818 perpetuated the American claim to the territory by providing that the region west of the Rockies should be open to both Americans and British for a period of ten years without prejudice to either's claim to sovereignty.³ This understanding was renewable.

The Indians were, of course, the most numerous inhabitants of the Oregon Country when Jason Lee arrived. It is impossible to

number the individuals, or even the tribes, for sometimes a name applied to one group, may in another list, include several. Probably about 100 Indian tribes lived in the area which was known as Oregon.⁴ Some of them were distinctly unfriendly. Others were amicable, especially after they learned that Lee was coming to preach the Gospel to them.

Before he reached the Rocky Mountains, Lee had to travel for long distances over lands inhabited by aborigines. Pawnees, Cheyennes, Crows and Flatheads lived east of the divide. West of the height of land were more Flatheads, the Nez Perces in the north; and Snakes, Bannocks and Shoshones farther south along the Snake River. Then Lee traversed the habitats of the Cayuse, Walla Walla, Umatilla and Wasco tribes before he reached the Grand Dalles of the Columbia. Across the Columbia were the Klickitats, the Yakimas and the Cowlitz; and around Puget Sound lived the Nisqually, Twana, Squamish, Chimakuan and numerous other tribes. The Chinook, Molalla, Clackamas, Wapato, Tualatin, Multnomah, etc., operated south of the Columbia. Further south, there were the Yoncalla, Umpqua, Rogue River, Klamath and Modoc Indians; and residing along the coast were the Tillamook, Alsea, Siuslaw, Coos and a few other tribes. As reminders of our earliest neighbors, we have named ten counties in Oregon, six in Washington, three in Idaho, two in California, and several others with Indian names. Numerous rivers, lakes, cities and towns are distinguished on the maps by labels given to former native residents.

For the most part these Indians were divided into comparatively small tribes, though some were numbered in the thousands and were strong, vigorous and resourceful. The Cayuse Indians, for instance, were expert horsemen and had many fine horses. But different explorers and trappers who guessed the numbers of the various tribes either based their estimates upon observations at different times, or saw only a part of what others saw. At the time of the Lewis and Clark expedition of 1804-1805 there seem to have been many more Indians, especially in the Willamette Valley and the Lower Columbia River region than lived there when Jason Lee arrived. Indeed, sometime just preceding his coming some strange malady had decimated some of the tribes, and in some instances wiped out whole villages in those regions.⁵

Jason Lee began his work in a part of the country that had been strangely prepared for colonization by the white man, though it would seem to be a strange procedure to establish a mission where there were so few Indians, when such teeming tribes existed else-

where. The selected region had formerly been thickly populated by the Clatsop, Tualatin, Calapooia and other tribes, but they were now so reduced in numbers that it was rather easy for white settlers to buy land from the few survivors and live in comparative peace and safety. It is significant that the Indian wars, of which we will have something to say in a later chapter, scarcely touched the Willamette Valley or the lower Columbia.

The operations of traders and Indian relationships were closely connected with missionary enterprise. Wishing to expand from a base previously established in the Sandwich (Hawaiian) Islands, the American Board of Commissioners for Foreign Missions sent Jonathan S. Green on a trading vessel in 1829 to investigate opportunities for missions on the Pacific northwest coast. In making his report, he quoted the opinions as to mission location of the devout Methodist trapper, Jedediah Smith, whose party was massacred on Smith River in Oregon in 1828. And the Hudson's Bay Company did not remain indifferent to the problem of American-Indian relationships, for it purchased Smith's furs and concerned itself with control of the dangerous natives.⁶

In 1833 the leading publications of the Methodist Episcopal Church, the *Christian Advocate* and *Journal* and *Zion's Herald*, quoted a letter describing a request from Nez Perce or Flathead Indians for religious instruction. Prominent Methodists immediately accepted the challenge, and with extraordinary promptness Jason Lee was commissioned on July 1, 1833 to proceed to establish a mission among Indians of the Pacific Northwest.⁷ When he left for his destination from Independence, Missouri, April 28, 1834, his party, consisting of his nephew Daniel, and Cyrus Shepard (joined soon by Philip L. Edwards and Courtney M. Walker), traveled in the protective company of a fur trading caravan. Lee's arrangement for transportation was with trader Nathaniel J. Wyeth, who was, in turn, traveling as far as the mountain rendezvous with the William L. Sublette trapper train.

The journey has been described in detail by many writers. Jason Lee kept a diary in which he recorded some of the incidents and his impressions. But it is interesting to note that he was seemingly unmindful of the beauties of the scenery or the grandeur of the stupendous works of nature through which he passed. At least he does not mention them. The missionaries were confronted with magnificent distances. They traveled thousands of miles to reach their destination. And they traveled on horseback, even on foot, until men and beasts were well nigh exhausted. But with all the

glorious snow-capped peaks and the wonderful waterfalls, the cascades and the breath-taking cliffs and other works of nature, he does not seem to have been much impressed, except as these sufficed for the needs of the travelers and gave promise of development when the country might become settled. The perils of the journey and the hardships of travel may have been responsible.

But he did not know where to begin his operations—whether inland, among the Indians east of the Cascades, or somewhere on the lower reaches of the Columbia and its tributaries. He knew nothing, seemingly, of the character of the Indians except that some of them were enough interested in Christianity to seek information about God and the Bible. There were plenty of Indians on the east side of the Rocky Mountains, but others were attempting to work among them. Indeed, he had a determination to avoid, as much as possible, the Indians east of the Rockies. And with good reason. For he met some on the way whom he and the trappers and traders with whom he traveled avoided as much as possible.

Lee's mission was to the "Flatheads," or so he supposed. They were to be found somewhere on the west side of the Rocky Mountains, in Oregon. Therefore to them he must bend his steps. But, immediately after crossing the summit, the party met a few representatives of the Nez Perce tribe. The missionary was well impressed by the friendliness and even by the religious interest of these Indians. Indeed he found them more faithful in the observance of the Sabbath and of the Christian rites and worship that they knew than many of the people who were brought up in Christian communities in the States.⁸

Much speculation has arisen about native observance of the Sabbath and about the religious nature of these Indians. Captain Bonneville remarked about it. Some have guessed that the influence came from Jedediah Smith, a religious man who carried his Bible with him and observed prayer and Bible study regularly on his trapping expeditions. In 1824, he and a small party had trapped on the Snake River and had wintered among these Indians. Others have credited the influence of Pierre C. Pambrun, who was for several years in charge of the Hudson's Bay trading post at Walla Walla.⁹

These Indians were very much interested in Lee's coming, showed him every courtesy and gave him every assistance. Indeed, they gave to him, and to Daniel, some fine horses, and guided them on their way when they resumed their journey. But about a month after this contact with the Nez Percés, Lee met a considerably different type of Indian, the very reverse, he thought, when an Indian

stole one of Thomas McKay's horses while the travelers were at breakfast. If, generally, the Indians were very friendly to Jason Lee and his company, was this because the missionaries had come to bring them the Christian gospel?

The Indians, generally speaking, were suspicious of strangers, or openly hostile. Concerning this fact there were differences of degree, but they were hostile to trespassers within their territory, even Indians of other tribes. Each tribe had a rather definitely defined boundary for its abode and many inter-tribal wars were caused by violations of these boundaries. And trappers and explorers, like Jedediah Smith among the Umpquas, were likely to be in danger. From time to time vessels of various nationalities were attacked and crews were massacred. Little by little, after the coming of the traders, the Indians learned the advantages of doing business with white men who bought their furs and exchanged for them goods which they desired, such as cloth, blankets, knives, utensils, trinkets, and even guns and ammunition. Unfortunately, firewater, as well as firearms, entered into trade with the Indians. The Hudson's Bay Company sold liquor to the Indians reluctantly, if at all. The commodity was often in short supply for the monopoly as compared with alcohol that was available from overland sources to independent American traders. Sale to the natives did not seem to the Company's leaders to be good business practice, or a wise one in terms of desired control over the Indians. But fierce competition made ineffectual the controls over liquor supply within Indian country by either British or American administrative forces.¹⁰ So the foolish practices of white men, as well as savage practices, added to the hazards of life within Indian country.

It would seem that the place in which Jason Lee should logically have established his mission might have been among those Nez Perce and Walla Walla Indians who were apparently so ready for Christian instruction and so agreeable to his ministry. But his goods and equipment had been shipped by sea on the *May Dacre* along with the goods of Captain Wyeth and he must go to Fort Vancouver to receive them. And he must postpone any commitment as to where he would locate his mission station until he had seen the lower Columbia Valley and had surveyed the field more fully. Fortunately, he was wise enough to avoid committing himself to the Indians as to the location of his mission until he had fully surveyed the field. And so he proceeded to Fort Vancouver where he was most cordially received by Dr. McLoughlin, shown every courtesy and given an opportunity to preach to the people of the station, both white and Indian.

Lee was prayerfully seeking for the right location for his mission station and asking for divine direction as to whether it should be somewhere in the lower Columbia Valley, the Willamette Valley, or possibly "a thousand miles inland"—evidently meaning among the friendly Indians he had met in recent months east of the Cascades. He visited the lower Columbia and examined the country near where Thomas McKay had a farm. And then, upon the advice of Dr. McLoughlin, he went to the Willamette Valley among the French Canadians—recently discharged employees of the Hudson's Bay Company who had been settled on what was called "French Prairie." Here seemed to be the ideal situation, so he traveled a little beyond their settlement, located a seemingly favorable spot and built a log cabin sufficient for immediate needs. In the meantime, he preached in the homes of the French Canadians until he could get his cabin built.

Here was a white settlement. But he had come to establish an Indian mission! However, he had perceived that the Indians were divided into small tribes and split up into so many small groups, were so isolated from each other, and so oftentimes moving from place to place that it would be difficult to reach many of them at a time. He noted that the Walla Walla tribe was small and "filthy"; and the Nez Percés, who were constantly at war with the Blackfeet and therefore reduced in numbers, had been driven so far into the mountains that they were practically inaccessible. But in the Willamette Valley, while there were few Indians, there lived white people with Indian wives and half-breed children. Moreover, an Indian school to which Indians from far and near could send their children might accomplish something constructive. Lee's first move, therefore, was to construct a building that could be used for a school as well as for a place of worship. It is interesting to note that the site selected was in the same general neighborhood as that of the Chemawa Indian School which the Federal Government has for many years maintained a few miles north of Salem.

It was but a half step from Indian to half-breed, and only one more half step to wholly white people needing neighborly religious ministrations. Only a little later in the season than Jason Lee's arrival, a party of about a dozen, including Ewing Young and Hall J. Kelley rode up to the new mission station. Service to non-Indians began almost immediately to be a function of the Methodists.¹¹

Visits and minor settlings by Americans did little in the early thirties to create a parity of occupancy such as could have been possible under the joint agreement with Great Britain. As a matter

of fact, it is almost true that Great Britain was actually in possession of the entire Oregon Country, even down to the 42nd parallel, to California. And trapping subjects did not hesitate to cross that line. The British occupied and exploited this great area through the grant to the Hudson's Bay Company which had its "forts" and its trade routes, its ships with which it carried on trade with California and the Sandwich Islands, a regularly organized administration, and its force of trappers and traders. Its employees were a veritable military force when occasion arose, and it not only occupied and exploited "Oregon," as it was entitled to do under the treaty, but, in the absence of other organized force, it controlled most of the area as if it were its own.

By Act of Parliament in 1821, the Northwest Fur Company and the Hudson's Bay Company were merged, and the company which Jason Lee knew was the combined concern. When the monopoly strengthened its organization in 1824 and 1825, its leaders made its new fort, Vancouver, the center of operations. It was nearer the sources of supply for the fur operations of the department, and it was otherwise well located near the confluence of the Willamette and Columbia rivers, favorable for farming as well as for trade, and north of the area that would certainly be American.

Vancouver was only the local department station of a giant operation controlled from London, but administered by a Governor, George Simpson, who had some of the qualities of a good dictator, and 25 Chief Factors and 28 Chief Traders. When Jason Lee arrived, the Chief Factor at Fort Vancouver was (since 1825) Dr. John McLoughlin, an impressive giant with a great deal of delegated authority. He was expected to carry out instructions efficiently as head of the Columbia River Department. All industry, commerce, agriculture, travel and the administration of justice were under the control of the Chief Factor.

Even ex-employees of the Company were still subservient. There was a settlement of them on French Prairie, as we have noted. They were furnished seed and cattle and implements, but these were only loaned, and not really the property of the settler, but rather of the Hudson's Bay Company. Farmers were, in effect, herdsmen and caretakers of company property, with the amount of capital they had themselves invested subject to forfeit if they should leave. Even the wheat which they raised must be sold at the company warehouse. Prices of the wheat which they sold, and of commodities, were set by the Company.

This is not to say that the McLoughlin administration was notably

unjust or inequitable. The employees and ex-employees of the Company had all confidence in their chief, and saw no reason to want a change; but new arrivals who had known other circumstances realized that Company rule was a dictatorship from which there was no appeal. The independent American settlers, such as Ewing Young and his party, and the others not connected with the Hudson's Bay Company, found it very inconvenient, not to say irritating, at times to be so dependent on the British monopoly. Former Company servants like those on French Prairie, could easily, from habit as well as from necessity, accept their dependence. But others, including missionaries, were inclined to be restless under existing arrangements. They were strangers who had to establish credit; they wished for competitive shopping privileges and alternative markets. They wanted to own cows, not merely to rent them. It was not until the cattle monopoly was broken by Ewing Young and his associates (among them was Jason Lee), and other stores were established by the Methodists, that normal independence began to become a reality.

The business of the Hudson's Bay Company was fur trade and not settlement. But time and change were forces that the Honorable Company could not control. Employment by the concern was like enlistment in an army. When the term of service ended, a trapper might return to the place of enlistment for discharge, or re-enlist for one or more times during his (probably) short life. Louis LaBonte, Sr. did return to Montreal in 1828 for his discharge (about six months for a one-way trip) before settling down with his family. Obviously this procedure was, as a general rule, impractical. So Dr. McLoughlin evaded the rules by allowing retiring servants to settle in the Willamette Valley to work for themselves while their names still remained on the books. If a servant had as much as £ 50 sterling credit on the company books he was considered a good risk as a farmer-customer. Similar practices had been followed with respect to the Company's Red River colony.

Company policy provided for raising its own supplies, although a separate concern, the Puget Sound Agricultural Company, had to be formed to handle an activity not included in the monopoly's charter. A few ex-servants would contribute to an enterprise that became more and more important as population increased and fur trade dwindled. But non-Company people kept arriving in numbers that were likely to double yearly. What could the Columbia River Department do about them? Dr. McLoughlin realized that he had neither the right nor the power to drive away free trappers and others

who kept settling in the Willamette Valley along with the Company's own ex-servants.¹²

Actually, the Hudson's Bay Company did not discourage settlement unless it seemed likely to interfere with the fur trade, and it even welcomed colonization when it seemed advantageous. Furthermore, it was practically forced by humanitarian reasons, the preservation of order and prevention of competition, to extend help to others on much the same terms as those granted to Hudson's Bay Company ex-servants. As an immigrating trapper without adequate credit and no definite wish to become a farmer, Joe Meek was given no Company assistance when he arrived in 1840. Others were helped. By 1844 American debts to the Company totaled £ 6,606, 16s., 7d. McLoughlin was between the devil of Company criticism for his necessary adjustment to American immigration and the deep blue sea of onrushing changes.¹³

Too far from policy makers and diplomats to foresee the ultimate consequences, and tempted by the power site at Willamette Falls, the Hudson's Bay Company and Dr. McLoughlin, officially and personally, permitted themselves to become involved south of the Columbia River, which they had known for years would be the farthest possible southern boundary British interests could eventually expect for their own. But McLoughlin did advise Lee and other Americans to settle *south* of the Columbia and, with less success, had tried to strengthen the British element *north* of that river.¹⁴ And so there was a considerable settlement, mostly of French-Canadians and their Indian wives and children, when Jason Lee arrived.¹⁵ He thought that there were about a dozen families. When Rev. Samuel Parker visited the Willamette Valley in 1835 on behalf of the American Board of Commissioners for Foreign Missions, he reported an estimated twenty families.¹⁶ By the next year the Hudson's Bay Company colony and the independent settlers were about equal in number.¹⁷

This was the situation that confronted Jason Lee and his little band of co-workers: a land sparsely inhabited by savages, some of them friendly, but many of them dangerously hostile, preferring to take scalps rather than to allow intruders to scare away their game; and a powerful British monopoly that was in almost complete control of the whole country, with which they must get along if they hoped to make any headway. But here was the beginning of the Church in Oregon, and the beginning of American settlement.

Needless to say, the Methodist Mission was only a tiny light in a very large, dark room. It was like a little mission in a great mission

field, surrounded by paganism and darkness, with the few exceptions noted. The candle's feeble rays could reach but a very little way, and at first they gave but slight illumination. But the work thus begun, like the light that God sent into our dark world—(John 1:5) "the darkness did not put it out"—went on and increased until we have churches and schools and colleges and society and industry and commerce and agriculture and transportation and communication and the civil government of today.

CHAPTER II

From Indian Mission to White Civilization

It is impossible to go behind Jason Lee in Oregon History. Beyond him there were no schools, no churches, no homes, no agriculture, no Christianity and no civilization.¹

SO SAID ex-Governor T. T. Geer, who had himself been a pupil of Jason Lee's daughter, Lucy, at Willamette University. The sources of pioneer information which Mr. Geer carelessly followed overlooked the French Prairie homes that visitors praised, schools conducted by John Ball and Solomon Smith, the agricultural operations of the Hudson's Bay Company, and its servants and ex-servants, and the requirements for religious improvement imposed on the monopoly by its charter. And only jealously guarded Hudson's Bay Company records could have revealed to the speaker the true facts concerning Company intentions.

At Hudson's Bay Company stations, civilizing influences could have been noted. At Fort Vancouver, the Sabbath was strictly observed; and at that fort, Dr. McLoughlin would read a church service to hearers listening reverently. There was the school for employees of the Company conducted for a little time by John Ball at Fort Vancouver and for a little longer time by Solomon Smith. And there was, outside the fort, a whole row of log cabins for employees of the Company, where they lived with their Indian wives and half-caste children. There were similar cabins on French Prairie, with large fireplaces for heating and cooking. In a "country of falsehood and low cunning," John Ball boarded in 1833 with J. B. Desportes, a half-breed whose family consisted of "two wives, besides one absent, by all seven children, four or five slaves, besides cats and dogs without number. All inhabited one room in common."² But Jason and Daniel Lee, a year later, appreciated "the hearty French welcome" which they received from the dozen families on French Prairie. Daniel Lee reported that they "seemed prosperous and happy." Lieutenant Wilkes, visiting in 1841, was much more favorably impressed with these people than he was with Americans in the country at the time, and he commented in his diary on their "cheerfulness and industry." In 1834, Solomon Smith was conducting schools for the French Prairie children.³

Before the great immigrations and subsequent better organization

of church and school activities, progress toward civilization came by half steps. At their worst, trappers compared unfavorably with the Indians; at best, opportunities for better life were very limited. Conspicuously high minded Jedediah Smith wrote a pathetic letter to his parents from east of the Rockies on December 24, 1829, asking to be remembered in their prayers as he lived in the roughest kind of society where there were few men of good morals. Michael LaFramboise has been called the most celebrated French-Canadian on the Pacific coast, and he was successful partly because he had a wife in practically every tribe.⁴ Trappers who were good family men, and there were such men, had to move their half-breed children around with them. The fur hunters did educate themselves, many of them, in what they called the "Rocky Mountain College," but their children lacked advantages. Mountain Men rarely saw a priest or a preacher, heard a sermon, or took part in a religious service. The Bible, however, was well known to many trappers who were associated with regular Bible-reading leaders like Jedediah Smith, or who made good use of the trader's copy during periods of enforced idleness in camp.⁵

A further half-step back of the Mountain Men were the Indians themselves. Their economy was one of hunting, fishing, digging roots and gathering herbs and berries—oftentimes a precarious existence. They were split up into small groups who were dependent upon what they could find rather than what they could produce. They raised no crops. They had no cattle, no sheep, pigs, chickens, or other animals except, sometimes, horses and dogs. Their most important business was to keep themselves alive by non-agricultural pursuits. True, like ourselves, they found relief in play and compensation in religion, but Indian religion was based on grateful reverence and superstitious dread.⁶ In no feature of their lives could they mix well with those who were a full step removed from them in cultural development. The expectations of the Methodist missionaries were quite unrealistic.

Jason Lee and the Mission Board of the Methodist Church seem to have expected at first that the Indians would be converted to the Christian religion, taught the arts of civilization and built into a Christian society. Experience in other Indian missions in older parts of the continent must have demonstrated that the process would take time. But apparently they failed to realize what a complete revolution would be necessary. Lee soon discovered that he would have to build a whole new economy, and a whole new society, from the ground up.

First, he and his helpers had to build with their own hands places in which to live. They had to do this, not from materials prepared in sawmills and factories and paint shops, but from primitive forests. And they had to use the crudest of tools. Walls were built from logs cut and hewn with axes. Roofs were split from fir blocks. Window frames had to be whittled out by axe and knife. Fields had to be fenced with rails split from the trees of the forest. There was not a wagon in the country, nor a wheel with which to make one. Wheels had to be made by sawing fir logs into sections and fitting them with axles of fir sapling; and, lacking iron, rawhide was used to keep the wheels from splitting.

The missionaries came to preach to and to teach the Indians. Instead, they had to spend most of their time at such hand labor as building shelters for themselves and fireplaces in which to cook their food. They had to grow their own food, and grind it Indian fashion with mortar and pestle, or journey many weary miles by horse to have a sack of grain ground at a flour mill. In 1835, they had fenced 24 acres and raised garden vegetables, 150 bushels of wheat, 35 bushels of oats, 56 bushels of barley, 87 bushels of peas and 250 bushels of potatoes. The next year they raised 500 bushels of wheat, and there was a corresponding increase in other crops. Picture the giant missionary leader whittling window sashes and hinges with his jack-knife, salting salmon, expertly swinging his axe and practicing the other necessary skills learned as a New England frontiersman. Indeed, until some time after the "Great Reinforcement" came in 1840, the missionaries had to devote much more of their time to manual labor than to spiritual matters.⁷

With the coming of the Great Reinforcement, however, the condition of the mission was considerably improved. The ship *Lausanne* brought many supplies that the Methodists had not had heretofore; and the lay members of the company took over the manual labor of the mission, thus leaving the ministerial staff more free to do the work for which they had been specifically sent.

No sooner had Jason Lee and his helpers gotten roofs over their heads in 1834 than they gathered the Indian children together—as well as a few adults—and began the work of teaching, not only the Bible, but reading, writing, and some manual accomplishments. And the Indians seemed willing to receive instruction. Soon the missionaries had all the pupils they could accommodate with their limited facilities. By March, 1835, Cyrus Shepard took charge of instruction. He had, in the meantime, been teaching at Fort Vancouver.

All went well until some of the children became sick, and several of

them died. The Indians came to suspect that the white men were poisoning, or casting an evil spell upon their children; and they began to plan vengeance. An Indian youth came to the mission with the avowed intent of killing Cyrus Shepard and Daniel Lee, but was dissuaded by another Indian boy. An Indian chief who had taken three of his sons to the mission school to have them educated lost two of them by death. He came to take his one remaining son home, but the boy died on the way. The report of these things soon spread far and wide among the Indians. The Indians began to ask, "Why should the neighborhood of the Mission be so fatal? Why should the Indian people die out in the vicinity of the missionaries? Did the missionaries bring 'bad medicine'?" Their ideas of good and evil were couched in terms of "good medicine" and "bad medicine."

During the summer of 1837, the enrollment in the school totalled forty. Being taught were Indians, half-breeds, orphans, even adults. Those who received daily instruction were trained to aid the missionaries in teaching their own people. Unfortunately, by the end of the second year only two of the original wards were left. The rest either had died or fled for fear of dying. The mission was in peril of failure almost before it had a good start.

Sickness did not come to the Indians alone. They were more seriously afflicted than the white people, for the natives were not prepared to withstand diseases against which the colonists had built up some resistance. Afflicted with malaria, or some such malady, Daniel Lee was compelled to go to the Sandwich Islands to regain his health, and ailing Jason, with Cyrus Shepard, carried on the work. A brief sojourn at Fort Vancouver was all that the mission's leader allowed himself by way of opportunity for recovery.⁸

For reasons other than the health difficulty, it soon became apparent that the process of building a Christian civilization among the Indians would not be a speedy one. It was evident that the Indians looked on praying as an easy means of obtaining their wants without working. W. H. Gray found the same misunderstanding among the Indians at The Dalles a few years afterward when he visited the station where Daniel Lee and H. K. W. Perkins were holding what was then thought to be a great life-changing revival among the Indians. One Indian said: "I will pray a whole year if you will give me a shirt and a capote." The missionaries saw that it would take years of patient teaching to change the savage Indians' way of life to one comparable with the white man's civilization.⁹

It quickly became evident, too, that, not only would the work of converting and training the Indians for a Christian civilization be a

long process, but that more missionaries would be needed. Women, as well as men, were essential, not only to teach but to show the Indians examples of Christian home life. The Indian wives of French-Canadians had never seen a Christian home and they had little idea of what one was like.

In response to the request of Jason Lee, the Mission Board in 1837 sent Susan Downing, Elvira Johnson, and Anna Maria Pitman; Alanson Beers and wife and two children; Elijah White, a physician, his wife and two children; W. H. Willson and J. L. Whitcomb. Alanson Beers was a blacksmith and Willson was a carpenter. Susan Downing was already engaged to marry Cyrus Shepard and Anna Maria Pitman, though not yet engaged to Jason Lee, was expected to marry him. And everything came to pass to the mutual satisfaction of all concerned. Later that same year came David Leslie, a minister, his wife and three children; H. K. W. Perkins, minister; and Margaret Smith, a teacher.

After the coming of this second reinforcement, it seemed advisable to enlarge the missionary program and, since there was concentration of Indians at The Dalles for the fisheries there, the plan was to establish a branch mission at that place. However, before those assigned left for their new station, a general consultation was held by the mission force at the Mission on the Willamette to consider whether it would not be advisable to attempt a still greater enlargement of the missionary work in Oregon. There were many Indian tribes that were untouched and impossible to reach without additional help—the tribes on the Umpqua, the Klickitats, the Clatsops, the Killamook (Tillamook), Chinook, Nisqually, to name but a few. In view of the needs of all these tribes, the assembly passed a unanimous resolution to ask the managers of the Missionary Society to send additional reinforcements. And they pressed upon Jason Lee their unanimous judgment that he should go in person to make this request to the Mission Board and also to acquaint the public generally with the condition of the Oregon country, of the Indians, and to solicit men and means for the successful prosecution of the missionary work.¹⁰

Jason Lee did not wish to go, but his colleagues insisted. It was difficult for him to leave the Mission which he believed needed him, especially so early in its beginning. Besides, his bride of only a few months needed him, too. But she told him that she did not marry him to hinder his work but to advance it, and that if he felt this to be in the line of duty he must not stay on her account. And so he started on the journey that he knew would require an absence of

approximately two years. The sad story has often been told of the death, soon after his departure, of Jason Lee's wife and infant son. And we have heard that, since he deemed it so important that Christian women and homemakers be included in the missionary force, he married again and took his new wife to Oregon two years later. It is said that his return with a new helpmeet came as a distinct shock to the local missionary staff.

The request which Jason Lee presented to the Mission Board called not only for ministers but for teachers, mechanics, physicians, and farmers. Indeed, in the unsettled wilds in which the Oregon Mission was struggling to establish itself, the missionaries had to devote so much of their time to producing the necessities of life that they needed manual laborers if they were to be free to devote time to the thing for which they had been sent to the Indians—the preaching and teaching of the Gospel. None could quite foresee the revolutionary changes which were to take place within the next few years. No one expected that the country would fill up with settlers so rapidly, or that stores, agriculture, and manufacture would soon make unnecessary the relatively large secular force which they then believed absolutely essential to the success of the Mission. A colleague later defended Lee against criticism because he had requested so many secular workers, declaring that,

It is by no means certain that the Missionary Board with all its foresight, placed in the position that Mr. Lee and his brethren occupied in Oregon at the time, would have come to the same conclusion as to the needs of the Mission.¹¹

The Mission Board listened to the plea of Jason Lee and questioned him closely regarding the need for such a large missionary force, especially for so many lay workers, but it finally gave him even more than he asked. Though the members did come to a better understanding of the situation in general, they did not seem to comprehend the vital importance of qualifications for frontier missionary life. Jason Lee warned them that the people sent out should be very carefully selected. Though he chose most of the secular workers, the Bishops named the ministers and, in some cases, exercised very poor judgment. Some of the force sent on this undertaking were totally unfitted for a pioneer missionary situation. They made trouble while on the field and even before they reached it.

There were fifty-three persons in the Great Reinforcement that came out under the authority of the Board of Missions of the Methodist Episcopal Church in 1840, as follows:

George Abernethy, Mission treasurer, wife and two children.
 Thomas Adams, an Indian boy.
 Ira L. Babcock, physician, wife, and one child.
 Henry B. Brewer, farmer, and wife.
 Hamilton Campbell, carpenter, wife, and one child.
 David Carter, teacher.
 Joseph H. Frost, minister, wife, and one child.
 Gustavus Hines, minister, wife and one child.
 Lewis H. Judson, cabinet maker, wife and three children.
 W. H. Kone, minister, and wife.
 Orpha Lankton, teacher.
 Jason Lee, minister, and wife.
 James Olley, carpenter, and wife.
 Josiah L. Parrish, blacksmith, wife and three children.
 Almira Phelps, teacher.
 Elmira Phillips, teacher.
 W. W. Raymond, farmer, and wife.
 J. P. Richmond, M.D., minister, wife and four children.
 Alvin F. Waller, minister, wife and two children.
 Maria T. Ware, teacher.

When this company of missionaries and their helpers and families arrived at Fort Vancouver on June 1, 1840, they were kindly received by Dr. John McLoughlin, who extended to them the hospitality of the place for as long as they should find it convenient to remain. They did stay until June 13th, receiving and storing their goods. On that midsummer day they were called together by Jason Lee to consult together concerning the fixing of the appointments of the newly arrived missionaries.¹²

After due consideration the appointments of the nine ministers and lay helpers now connected with the Mission were fixed as follows:

Jason Lee, Superintendent.
 Nisqually, situated near the head of Puget Sound, J. P. Richmond.
 Clatsop, near the mouth of the Columbia River, J. H. Frost.
 Umpqua, Gustavus Hines, W. W. Kone.
 The Dalles, Daniel Lee, H. K. W. Perkins.
 Willamette Station, David Leslie.
 Willamette Falls, Alvin F. Waller (but he was to remain at the Willamette station for some months to assist in some mechanical work—especially the building of the mill at Mill Creek, near Chemekete.)
 W. H. Willson, of the secular department, was assigned to Nisqually to assist Mr. Richmond.
 H. B. Brewer, to The Dalles, as farmer.
 Dr. Ira L. Babcock, to The Dalles, as physician.
 Dr. White, physician, and all the rest of the mechanics and farmers were assigned to the central station at the "old mission."

George Abernethy, as steward, and Miss Orpha Lankton as stewardess, to the "old mission."

Thus before the middle of June all preliminary arrangements of the extension of the mission were completed and the several members of the mission were scattering east and west, north and south, to enter upon the fields assigned them.¹³

While these changes were taking place in the developing church in Oregon, some other things, vitally related to the church, and influencing and being influenced by it, were transpiring.

When Ewing Young and his party arrived in Oregon only a few weeks later than Jason Lee, he was put under the ban of the Hudson's Bay Company and ostracized by all the company employees. Indeed, he was under a cloud of suspicion in the whole community, a status which worsened when he and his partner, Lawrence Carmichael, decided to manufacture and sell intoxicants. Since, if intoxicants should be traded to the Indians, the work of the missionaries would be ruined—to say nothing of the Indians themselves—a temperance society was formed by the Methodists. From this group a committee of one, said to have been Jason Lee, went to see Mr. Young carrying a petition from the society. The petition remonstrated with the trader for launching his enterprise, offering to reimburse him for all that he had expended for his outfit if he would desist and agree not to continue the business. Since the request came from the Methodist Mission and not from the Hudson's Bay Company, Young was willing to acquiesce.¹⁴

Whatever may have been Lee's impression of Ewing Young before this episode, he was enough of a Yankee trader to broach the subject of forming a cattle company to go to California and bring back stock to break the monopoly under which all settlers, including the Methodists, suffered. We have been authoritatively informed by men who were on the scene from very early mission times that Jason Lee took the initiative.¹⁵ If arrangements could be made, Young was willing to head the cattle company enterprise. But there were obstacles to be overcome: Ewing Young was under suspicion; and such an undertaking would cost considerable money.

The first of these difficulties was solved by appointing P. L. Edwards of the Methodist Mission as treasurer of the enterprise, while Young commanded it. This arrangement was satisfactory to Young, and it won the confidence of the settlers. The matter of expense was handled in a unique way. Jason Lee subscribed \$800.00 from Mission funds, and solicited contributions from settlers who greatly desired to get cattle. A goodly number of the colonists had accounts with the

Hudson's Bay Company, with balances due them. These persons gave subscriptions in the form of orders on the Company. Others who were not so fortunately situated gave their time, at \$1.00 per day, as herdsmen to go after the cattle.

After he had secured these subscriptions, Mr. Lee personally went to Dr. McLoughlin and requested, and even insisted, that the amounts pledged for the purposes of the cattle company be forwarded by the Hudson's Bay Company. According to Lyman, "This was a bold move, and there is reason to believe what has been asserted, that it was opposed indirectly by the Hudson's Bay Company at the outset."¹⁶ This comment, made at the turn of the century by an excellent historian to the contrary notwithstanding, it is by no means clear that Dr. McLoughlin seriously objected to the project. The cattle company seems to have been initiated and carried out in a businesslike manner by the interested parties. The Hudson's Bay Company was interested in profit rather than in controversy with customers, and its concern was with acquisition of a sufficient number of cattle to make the venture really successful. To this end, along with Lee and others, including Purser William A. Slacum, President Jackson's commissioner to investigate the Oregon Country, the Hudson's Bay Company took stock in the enterprise. More cattle were brought back than were needed at the time, and there were jocular comments about the Spanish longhorns that made monopoly oxen seem tame by comparison.¹⁷ Jason Lee played a vital part in this venture if, indeed, he did not actually initiate it, as Methodist historians insist.

Although the arrival of the representative of an outspoken President may have stirred latent nationalistic feelings among the few Americans in Oregon, it is doubtful if much besides local and mostly bread and butter issues entered into the relationships between Methodists and the Company at that early period. But Slacum's visit proved to the Methodists and others that the United States was not entirely indifferent to the possibilities of American colonization; and somehow a belief spread that the United States had a fund that it might use to help missionary work. When Lee journeyed east in 1838 to get help from his Board, he took with him also a petition prepared by P. L. Edwards, Jason Lee and David Leslie and signed by every male member of the mission of the Willamette station, ten in number; by seventeen (other) American citizens, nearly all that were in the country, and by nine French Canadians who desired to become citizens of the United States. The signers constituted about three-fourths of all the white male inhabitants of the Willamette

Valley at that time. This petition, or memorial, was entrusted to Lee for safe carriage to Washington, and for presentation to Congress. Mr. Hines commented:

So intimately were the missionary work and American interests in Oregon interwoven that this great State paper must find a place in the annals of missionary history on this coast.

The memorial pointed out the practicability of trade between Oregon and the Orient. It predicted the inevitability of settlement on the west coast and affirmed the importance of right character in those who would settle. But without a stable civil government, the petitioners argued, "a good community will hardly emigrate." Looking forward to the day when Hudson's Bay Company administration would become inadequate, the United States was urged to take formal and speedy possession. A more eloquent, tactful and statesmanlike document has rarely been penned.

The instructions which the assembled Oregon missionaries gave to Jason Lee were to the effect that he was to acquaint the Mission Board and the country generally with the nature and needs of the Oregon Mission, and of the growing settlement which was developing. Also, he was to bring to attention the fact that there was a growing sentiment in favor of the extension of United States' authority over the western region.

The success of Lee's appeal to the Mission Board, and the sending out of the Great Reinforcement of 1840 are well known, but the other assignments given him were also taken care of in a masterly way by Jason Lee. He stopped at Washington on his eastward journey and interviewed Senator Linn, of Missouri. Mr. Linn presented the memorial to Congress on January 28, 1839.

Within ten days Senator Linn presented a bill establishing a Territory north of latitude 42° and west of the Rocky Mountains to be called Oregon Territory; authorizing the erection of a fort on the Columbia River, and the occupation of that country by the military force of the United States; establishing a port of entry, and requiring that the country should then be held subject to the revenue laws of the United States; with an appropriation of \$50,000 for the opening of the work.¹⁸

Of course this legislation was not adopted by the Senate, for the treaty with Great Britain could not be so peremptorily set aside. Oregon was not made a Territory for another ten years, and matters were to take a somewhat different course than either Jason Lee or

Senator Linn had in mind at the time. But the developing settlement in Oregon was beginning to make itself heard.

As Jason Lee traveled extensively throughout the eastern states speaking on Oregon, whether he was specifically trying to encourage emigration to this territory or not, he was fully conscious that his message was arousing interest in such an enterprise. Furthermore, he was encouraged by the fact that there was thereby created the prospect that Oregon would be populated by the kind of people who would build a wholesome society—not the undesirable kind that the memorial to Congress warned against. So successful were his messages along this line that the Mission Board became alarmed and ordered that a statement be issued to the effect that the Methodist Board of Missions was not sponsoring an emigration to Oregon.¹⁹

The first significant thing mentioned in the memorial which Lee carried to Congress was that of trade with the Orient. Lee himself took the lead in this important matter in 1840 when, on his return trip to Oregon, he interviewed the king of the Sandwich Islands and his counsellors and proposed to them that a system of trade be opened between the islands and the developing settlements in Oregon, for the "exchange of the produce of the country, consisting of sugar, molasses, coffee, indigo, etc., to which the king seemed heartily to concur. . . ." ²⁰ No treaty of contract was made, but the approach may well have been influential.

In connection with the homeward voyage, mention must be made of the improbable assertion that, since the United States government was unable to take possession of the Oregon Country, or to send any military protection, Jason Lee was given an under-cover grant from "the secret service fund" for furtherance of his colonization schemes. There was, however, no such fund at the time.²¹

Now there is no doubt that Jason Lee had a keen appreciation of the importance of government protection and the validation of the claims of settlers. He also foresaw the ultimate, not to say imminent, settlement of the territory at the time when he carried the memorial to Congress. And upon the inquiry of Senator Caleb Cushing for further information, he wrote a rather lengthy letter from Middletown, Connecticut, January 16, 1839. We quote in part:

. . . if the government of the United States takes such measures in respect to this territory as will secure the rights of the settlers, in the country, most of those who are now attached to the mission will remain as permanent settlers after the mission may no longer need their services. Hence it may be safely assumed that ours, in connection with the other settlers already there, is the commencement of a permanent

settlement of the country. In view of this, it will be readily seen that we need two things at the hands of government for our protection and prosperity.

First, we need a guaranty from government that the possession of the land we take up and the improvements we make upon it will be assured to us . . .

Secondly, we need the authority and protection of the government and laws of the United States to regulate the intercourse of the settlers with each other, protect them against the peculations and aggressions of the white settlers.

To secure these objects it is not supposed that much of a military force will be necessary. If a suitable person should be sent out as a magistrate and governor of the Territory, the settlers would sustain his authority. . .

And to whom shall we look, to whom can we look, for the establishment of wholesome laws to regulate our infant but rising settlements but to the Congress of our own beloved country? . . .²²

That Jason Lee had a great deal to do with the emigration to Oregon there is no doubt whatever. On his trip of 1838-1839 he traveled throughout the eastern states and in the mid-west, speaking in eighty-eight cities and towns and describing Oregon as a desirable place in which to live. By visiting the nation's capital, he was instrumental in getting Oregon very favorably impressed upon Congress. Indeed, it is doubtful if any man was more influential in stimulating American settlement of Oregon than was the eloquent missionary. But to say that he was more of a colonizer than a missionary is certainly erroneous. One does not cease to be a missionary just because an enlarged conception transforms him into a missionary statesman. Nor should one be called a petty politician because he has a deep and intelligent conviction of the necessity of civil government and its protection.

The changes which Jason Lee anticipated burst upon him with frightening rapidity. When he and the Great Reinforcement arrived in 1840, the difference was clearly apparent. The Indian tribes among which new missions had been contemplated had been greatly diminished, and the country had received additional white inhabitants. Many of the staff wondered why they had been sent out. Why, indeed, Lee asked later, in his defense before the Board of Missions after he had been replaced, were so many laymen sent out if the plan to enlarge missionary effort among the Indians had not been the genuine objective? ²³ But, as Gustavus Hines, one of those who arrived with the Great Reinforcement, phrased it, "The natives were

wasting away during the time like the dew of the morning.”²⁴ And Harvey K. Hines summed up the change in the words: “. . . in eight years (1842) his Indian Mission had graduated into a civil commonwealth.”²⁵

There can be no doubt that Lee had at first no thought in mind but development of a purely Indian mission. And when he left for the East in 1838 he intended to promote enlargement of his endeavors among the Indians, among more tribes. But the white population, sucked into the vacuum left by near extinction of the native inhabitants, necessarily modified his administration of Methodist energies and influence. He had to swim, not with the tide, but with a flood of developments. True, he himself helped to open the flood gates, but without realizing fully the immediacy of the consequences. How could he know about missionaries sent out by other organizations, or about the “Self Supporters” like J. S. Griffin and Ashael Munger and their wives? Hudson’s Bay Company personnel complained of confusion resulting from too numerous, they thought, and too miscellaneous missionary arrivals. Or could he have anticipated the influx of Rocky Mountain trappers forced westward by the declining fur business? James Douglas, Dr. McLoughlin’s associate, listed fifteen Mountain Men immigrating in 1839. And there were others. By 1840 the population reached an estimated 200 persons.²⁶ If the Indian Mission had all but evaporated, the nucleus of white civilization had already moved in. Missionaries, especially the Methodists, were, for a time, the dominant force in an altered environment.

CHAPTER III

From Indian Mission to White Civilization (Continued)

THE GREAT REINFORCEMENT from which Jason Lee expected so much was more of a disappointment than a success. Some of the members of the party were not fitted for life in a frontier situation. At least some of them wanted to turn back at their first stop in South America. One wanted so much to stay in the Sandwich Islands. Others, when they arrived in Oregon, were discontented and unwilling to go to the posts assigned to them. It is not surprising that some began to write letters to the Missionary Board complaining of the way the Mission was conducted and questioning the wisdom of sending out such a large force. In view of the changed conditions in Oregon, the diminishing Indian population and the increasing white population, they could not understand why so many farmers, mechanics, and teachers had been sent to Oregon.

Between 1840, when the Great Reinforcement was sent out, and 1844 tremendous changes took place in Oregon. In 1842, there was quite an immigration. A goodly number of people settled at Willamette Falls (Oregon City) with the result that what had been projected as an Indian Mission in 1840 developed into a white church by the time a building could be erected. In 1843, a great train of American settlers arrived, numbering not less than 875 persons. Most of them settled in the Willamette Valley. With farmers, mechanics, doctors, teachers, etc., everywhere, the need for a subsidized Indian Mission seemed more questionable than was the case before 1840. Great changes had to be made, consequently, both in disposal of missionary personnel and in the plan and extent of the Oregon Mission.

Understandably enough, the Nisqually station on Puget Sound did not succeed. At that place the 1841 immigration from Canada first settled; there the Catholics had a successful mission; and the Hudson's Bay Company was making Nisqually the center of extensive operations. Methodist activity there does seem to have been superfluous and foredoomed.¹ After about two years the Methodist station was abandoned, and the workers returned. J. P. Richmond and wife went to the States, and Mr. and Mrs. W. H. Willson to the Willamette station.

The station which had been projected on the Umpqua, and to which Gustavus Hines and W. W. Kone had been appointed, also seems not to have been a success. Gustavus Hines was brought back to teach at the Indian Manual Labor School at Chemekete, and to preach at the "old mission" on the Willamette, about twelve miles north of that place. Rev. Kone and wife returned to their home in the east, along with J. H. Frost and family, who had been sent to Clatsop Plains on their first arrival. Daniel Lee, mostly because of ill health, gave up his post at The Dalles (Wascopam), and, with his wife, returned to his home in New England. Rev. James Olley drowned in the Willamette River at Chemekete in 1842.

The unrest and discontent within the mission and the changes in the situation in Oregon were such that, in 1843, it was decided that Jason Lee should again go to New York and set before the Mission Board the true state of things. It was not until February 3, 1844, however, that he could embark on a boat for the Sandwich Islands. With him went his daughter Lucy, Gustavus Hines, with whom Lee had made his home since the death of his second wife, March 20, 1842, and Mrs. Hines, who had cared for Lee's infant daughter.

David Leslie was left in charge of the Oregon Mission in the absence of Jason Lee. Working with him were only A. F. Waller at Willamette Falls, H. K. W. Perkins at The Dalles, J. L. Parrish, who had been sent to Clatsop to take the place of J. H. Frost, and the various lay helpers at these places and at the Indian Manual Labor School.

When Lee and Hines arrived at the Sandwich Islands they were met by Dr. Ira L. Babcock, who had recently gone there for his health. Lee was informed that word had just come that he had been displaced as Superintendent of the Oregon Mission and that Rev. George Gary, who had been appointed to take his place, was on his way.

Lee, who had had intimations that the Mission Board might send a representative to Oregon to investigate conditions, was hastening to New York, hoping to arrive in time to explain things in person, to save the unnecessary expense of such an investigation and also to save time. But now that news of a decision had come, he was in doubt whether to wait in the Islands for the arrival of Gary, return to Oregon to await his coming, or to go East as planned. It was finally decided that, since there was no boat leaving soon upon which both he and Hines could go while there was a boat leaving for Mexico almost immediately, he would take that boat, cross Mexico

by land, and proceed via Washington to New York as speedily as possible. Gustavus Hines and wife and Lee's little daughter would return to Oregon along with Dr. Babcock.

On April 23, 1844, David Leslie called the Mission staff together and arranged for Gustavus Hines to take charge at Oregon City while Alvin F. Waller was to be missionary to the Indians along the Willamette River. The rest of the appointments were left as Jason Lee had arranged them. The Oregon Mission, therefore, when George Gary arrived on June 1, 1844, was as follows:

David Leslie, Superintendent pro tem.

Gustavus Hines, pastor at Oregon City and Tualatin Plains.

Alvin F. Waller, missionary to the Indians along the Willamette River.

H. K. W. Perkins, pastor at The Dalles.

J. L. Parrish, pastor at Clatsop Plains.

The work at The Dalles, Clatsop, and the work of Waller along the Willamette River, were distinctly Indian missions. The work at Oregon City had become purely white, like that of Oregon Institute. All those operations, together with the Indian Manual Labor School and the various secular departments at the various locations, constituted the Oregon Mission when Gary arrived on June 1, 1844.

George Gary was sent to Oregon with plenipotentiary powers. He could make what modifications in policy he deemed expedient, even to the liquidation of mission property preparatory to withdrawing from the field. He had undoubtedly expected to consult with Jason Lee as well as to make a formal and personal examination of the whole situation, but Lee had been gone for four months before he arrived. And the missionaries, he found, were not agreed as to what was the best course to pursue. It is well known that some of the oldest and best qualified of the missionaries were opposed to the policy which he finally adopted,² and it is evident that before Gary arrived he was already pretty well committed in his own mind to the liquidation of much of the mission property, and to a certain degree, to an abandonment of the secular work of the mission.

Gary waited for what Gustavus Hines calls "sufficient time to make a careful survey"; but his brother, H. K. Hines, says it was "less than a week." When the Superintendent called the members of the mission together to consult as to what course to pursue, the meeting was held at the Indian Manual Labor School on June 7, 1844. The appointments of preachers, made before Gary's arrival, were confirmed; but radical changes in mission policy were announced:

First, that all the mission claims should be disposed of with the exception of those at Chemekete and The Dalles, and the Indian missions abandoned except at these two places, and the mill and stock and other mission property should be sold.

Second, that the laymen connected with the missions should be dismissed, and the Superintendent would pay their expenses home if they wished to go or, if they desired to remain in the country, pay them an equivalent of their passage home in such property as the Mission possessed in Oregon.³

Gary was about to carry out, it seems to us, a rather drastic and high-handed procedure for one who had been on the ground so short a time. He disregarded strenuous opposition on the part of some of the oldest and most trusted missionaries, and he acted without giving Jason Lee a chance to state his side of the case before final decision was made. Nevertheless, the new Superintendent represented the feeling of the Board of Missions at the time. Had Jason Lee had a hearing before it was too late, perhaps Board members might have supported him in his contention for the continuance of the Oregon Mission on the lines he had previously laid down. But now the die was cast, and the Indian Mission was to be closed, except at The Dalles and Chemekete. These, too, were closed before Gary left the field in July, 1847. The lay members of the Mission, seemingly well satisfied with the proposed change, were paid from \$800 to \$1,000 each in lieu of passage back to the States. Only one, Dr. Ira L. Babcock, elected to return home. The rest stayed to become permanent residents of Oregon.

Among factors contributing to altered Methodist policy, in addition to the sensational increase in population, was formation in 1843 of the Provisional Government. A stable civil economy, and government independent of the Hudson's Bay Company, seemed to be solidly established. Another consideration was the fact that there was need for retrenchment in the general operation of Foreign Missions. The Oregon Mission was the most expensive project ever undertaken by the Board of Missions.

On January 27, 1843, the Board's Oregon Committee estimated the amount of monies expended on the Oregon Mission, from the commencement till the present time (January 20, 1843) was \$103,365.08.⁴

The decision to reduce drastically the costly Oregon Mission was not without precedent. Similar missions had been begun in Argentina and Brazil in 1836 and abandoned in 1841. Even though the Board

seemed to feel that Jason Lee was right when, on arrival, he pled for the continuance of the Mission according to plan, the Treasurer of the Board was not convinced that the deficit thereby incurred was justifiable. Besides, it was too late to reverse the decision.

In Oregon, about three weeks after the first meeting of June 7, another session convened on June 26, 1844 at the Indian Manual Labor School to consider selling that institution. After weighing the facts about diminishing Indian population in the vicinity, the decision was made to close the school.⁵ Also ended were the mission at Clatsop with its farm, building, and livestock, the Mission store at Oregon City and all other Mission property at that place except the church and parsonage.

In the disposal of the property, the employees of the Mission and the Methodist Church were given first chance to make purchases. This was as it should be, though it has been intimated by at least one historian that there were some others who would have liked to profit from the liquidation of the Methodist Mission. The Catholic Church, for instance, wanted to buy the Indian Manual Labor School and was willing to pay at least twice the sum paid by the Oregon Institute. But Mr. Gary regarded its continuance for purposes of white education as a Methodist Institution more in line with the purposes for which the Missionary Board had appropriated funds than sale to the Catholics for a higher sum.⁶

The facts are that the Indian Mission in Oregon had already become a Methodist Episcopal Church with varied activities which seemed to be demanded by the situation in which it was placed. The work at Oregon City, which began as an Indian Mission, became a white church in 1842. The same thing happened in other places where Indian Missions had been established. And the work of education which began as a school for Indians had so changed its nature that a school for white children and youth (Oregon Institute) had grown up near by. Though there was no Methodist Conference when the Oregon Institute was organized in 1842, Jason Lee called a meeting of the Methodist Episcopal Church in Oregon, which he and his associates had formed according to the constitution of the Church. And when they gathered together on October 26, 1842, they pledged themselves, as a regularly constituted church, to sponsor and support this first institution of higher education in Oregon.⁷

As early as 1837, only three years after Jason Lee had arrived in Oregon, he perceived that the Indian race was doomed unless it rapidly adopted the civilized manner of life of the white man. He knew also that when the advantages of this western land became

known to the people of the eastern states and the middle west, it would quickly fill with people. But when emigration from the United States really got under way in 1841, 1842, and more especially in 1843, it was like a tidal wave swelling the white population of the country by smashing sweeps and changing the character of the whole economy. Immigration brought about the Provisional Government of Oregon, challenged the authority and preponderance of the Hudson's Bay Company, and also diminished the powerful influence which the Methodist Mission had exerted upon the American settlers and upon the social and economic life of the whole country.

Local leaders of the Hudson's Bay Company early realized that the Methodists might become competitors. But those far away who were really in command, were unable to comprehend or adapt to changes that were taking place in Oregon. Friction between Dr. McLoughlin and his superiors developed over administrative adjustments to local revolutionary changes. Nevertheless, Dr. McLoughlin himself, when not in his "grizzly mood," was the very personification of courtesy and friendliness toward incoming settlers, including possible Methodist competitors. Many have testified to the help which the Chief Factor and other Company officials rendered them in the day of their distress. Rev. Gustavus Hines wrote:

Innumerable have been the favors conferred upon the American missionaries and their assistance has been rendered at times when great inconvenience and even suffering would have resulted from neglect. For all these acts of kindness these gentlemen, with many others at various posts in the country, (equally as well disposed) are deserving of much praise.⁸

When Dr. McLoughlin saw change coming in the form of a permanent settlement of the country, he realized that it would be good business for the Hudson's Bay Company to adjust its policies. And he did succeed in winning the respect and gratitude of many immigrants who had set out from their homes in the East with the avowed intention of chasing the Hudson's Bay Company from Oregon. Indeed, the mercantile and shipping business of the Company developed greatly as a result of American settlement. The settlers who were helped by the monopoly usually signed notes for the help they had received, and, though some defaulted, most of the beneficiaries became customers of the Company and helped to increase its business.⁹

To be sure, not all who came into the country as settlers formed any attachment for the Hudson's Bay Company. There were many

who were bitter about what they regarded as monopolistic practices, not to say sharp dealing. In 1843 a petition was circulated among the settlers of the Willamette Valley condemning in strong language the doings of the Company.¹⁰

A contributing factor in the waning, comparatively, of the influence of the Hudson's Bay Company and that of the Methodist Mission was the influx of the "Rocky Mountain Men" and other independent American settlers. There was continuing uncertainty about alignments. Some of the immigrants of each year were won over to one or another leadership group by Good Samaritanism, conversion, economic interest, or argument. But many people did not take any more kindly to the dominance of religious organizations, Methodist, Presbyterian, or Catholic, than to Hudson's Bay Company rule. It is entirely possible that W. H. Gray's rather sardonic remarks were representative of the feelings of many of these settlers when he wrote:

... it was necessary to use all the influence the Methodist Mission had. They, as a matter of interest and policy, furnished such as showed a meek and humble disposition, labor, and such means as they could spare from their own store.

Others were "left out in the cold."¹¹

Since there was a growing body of settlers who were not animated by the same ideals as the original Methodists, the character of the emerging civil society began to take on a considerably different hue from that which Jason Lee and the Methodists generally would have desired. So much was this the case that those who finally succeeded in effecting a Provisional Government for Oregon felt that they had to work independently, and "behind the back" as it were, of the Methodist Mission in carrying out their plans. Indeed, they maneuvered, to a large extent, without the sanction or help of the religious leaders of any denomination. Factionalism among the Methodists themselves weakened the power, influence and initiative of the church group. Dr. Elijah White, ousted from the Mission, went east in 1841 and returned with governing authority in 1842 as Indian sub-agent. His moves as a non-Hudson's Bay Company governing force had a negative effect on the participation of some Methodists in the first Provisional Government, which was predominantly in the hands of non-Mission independents.¹²

Conscious of the advantages of the power site at Willamette Falls, and with the approval of his superior, Dr. McLoughlin claimed holdings that others were inclined to contest. Similar claims were made

by Charles E. Pickett, for instance, and by Methodist Alvin F. Waller, who was appointed to Willamette Falls in 1840. H. K. Hines says that Lee believed that the claim of a British citizen (McLoughlin) would be regarded as invalid after the boundary question was settled and if his claim were contested. Nevertheless, Lee himself did not file on the coveted area for the Methodist Mission. Furthermore, we have his definite word that he had no idea, when he appointed Waller to Willamette Falls, that that man of initiative would file a claim to the property. Limited as we are for space, we must decline to assess the merits of the early water power controversy.¹³

Waller's claim at Willamette Falls had no connection with the Methodist Mission as such. The Methodist work in the area was mostly on the west side of the river. What property they had on the east side was acquired from Dr. McLoughlin by quit-claim deed,¹⁴ and, upon the dissolution of the Indian Missions under the administration of George Gary, sold back to Dr. McLoughlin, except the church and parsonage lots. Waller's claim lapsed by reason of his removal from Oregon City in 1844 and the appointment of Gustavus Hines as pastor at that place; but Congress ignored the claim of Dr. McLoughlin.¹⁵ The fact that McLoughlin's claim was later recognized and restitution made to him, shortly before his death, is no proper part of this history of Methodist work in Oregon. And lack of space makes impossible rebuttal of bitter charges against one of our most respected and noble Methodist missionaries, Alvin Waller.¹⁶

The Methodist Mission has been criticized because of its land holdings generally. The contest between Alvin Waller and Dr. McLoughlin was merely an early and more publicized phase of a controversy that disturbed not only Oregon, but national politics. Jason Lee seems to have suggested to Senator Linn that every white male inhabitant of Oregon should be granted 640 acres of land, regardless of nationality. The Senator presented such a bill to Congress, but it did not pass in its original form. But settlers came to expect some such law as was finally enacted in 1850. Under the Donation Land Law, each mission station, as well as each white married male citizen or declarant, was granted a section of land. Since the Methodists were first in the field, they had secured some of the choicest locations before others arrived. The Catholics, too, took advantage of their privilege as rapidly as possible. When later settlers arrived and began their search for locations, there was considerable resentment against earlier claimants. The Oregon Institute had to use all the vigilance and ingenuity it possessed to keep claim jumpers from seizing the

mile-square land claim on what is now the main part of the city of Salem, including the State Capitol grounds and the Willamette University campus.¹⁷

The Dalles (Wascopam) Indian Mission also had its land claim prior to 1850, but sold it to the American Board of Commissioners for Foreign Missions. Dr. Whitman negotiated the deal with George Gary and took possession from William Roberts only a short time before the 1847 massacre. Later, after the Indians had been dealt with, The American Board sold the site back to the Methodists for the same nominal sum which they had paid. This was a fine example of reciprocal liberality.¹⁸

But during the Indian Wars the United States Army took possession of the Mission property to establish an army base on it. Since the Indians had driven out the missionaries, the site was regarded by the Army as abandoned property. But the Methodists contended that there had been no permanent abandonment, but merely suspension of activities pending the end of hostilities. A distressing, partially successful litigation lasted for some years. The Third Annual Conference held at Oregon City in 1855 commended the action of the Agent of the Missionary Board in his negotiations over 341 acres, including those appropriated by the Military. They also recommended that the Agent enter notification and proofs in the land office of Washington Territory in behalf of the former Mission claim near Fort Nisqually. The account of the Methodist Mission claim at The Dalles is too long and involved for this record. Supposing their claim to be just and right, they sold lots to local purchasers to whom they eventually had to return the price paid after losing in a series of court tests.¹⁹

Jason Lee's group has also been criticized for Mission treatment of incoming immigrants. Dr. Whitman maintained something of a rest stop and supply house at Wailatpu for immigrants who came by his mission station. It was like an oasis in the desert, for he had taken precautions to raise an abundance of vegetables and to have a supply of flour on hand. Here he received travelers hospitably until they were rested and prepared to proceed on their journey. Even so, critics who were inclined to grumble found fault with him because he led them somewhat out of their way if they were to take advantage of such provisions; and also, because his prices were somewhat higher than in Missouri, they accused him of overcharging them. By comparison, however, the Methodists seemed unreasonably heartless. Robert Newell, who stopped at Wailatpu with a party in 1840, named a son after the good doctor. But at The Dalles, the way-

farers were invited, not to warm meal, but to a prayer meeting. It was Sunday. The same thing happened when the immigrants from the mountains found Alvin F. Waller and Alanson Beers preaching to the Indians near the site of the present town of Milwaukie. On Sunday, a peck of small potatoes was reluctantly furnished the newcomers.²⁰ Bancroft quotes from one who interviewed Elisha Packwood of the lost immigrant party of 1845:

. . . for rank selfishness, heartlessness, avarice, and a desire to take advantage of the necessities of the emigrants to the utmost, the mission at The Dalles exceeded any other institution on the Northwest. This is a terrible charge, but a conversation with fifty different pioneers who crossed the plains in an early day will satisfy anyone of the fact.²¹

The accusations that came from a group of immigrants who suffered unusual distress and disappointment, published in a volume circulated by an unfriendly historian can scarcely be taken at face value. At worst, the missionaries at The Dalles should be somewhat excused because of the fact that their mission was on the verge of being abandoned, or turned over to the American Board. They did not have large resources, probably little more than enough for bare necessities; and they had to depend for many things upon the Hudson's Bay Company. Nor did they know the country through which the immigrants were attempting to find a route any better than did the lost newcomers. But it is possible that, if Jason Lee and his associates disliked some of the arriving immigrants, their attitudes would have stimulated criticism.

In rebuttal, Lee spoke as follows:

Let it be remembered that they (the missionaries) carried at first ploughs, etc. These the people needed, and it was by means of these that the condition of the people has been so much improved. This has given them facilities they did not before possess, and they probably raised 5,000 bushels of wheat last year, more than they would have raised if the mission had not afforded these advantages to them. They raised enough for their families, and the Emigrants, and the H. B. Co. took, I think, not less than 10,000 bushels to Russia. Now the Mission expected to get something eventually, for they trusted them (the settlers) when they were poor. . . . The debts were being gradually paid. No man leaves the country in debt. There was but one instance, and he returned and paid everything.

Without our Mission they could not have stayed in the country and they knew it. They told me when I reached Oregon last (1840) that they would have left the country unless I had taken out things and saved them from succumbing to the H. B. Co.²²

To the Methodists at Oregon City, Medorum Crawford of the immigration of 1842 paid the following tribute:

Our gratification on arriving safely after so long and perilous a journey was shared by these hospitable people, each of whom seemed anxious to give us hearty welcome and render us every assistance in his power.²³

A fair appraisal of the helpfulness of the Methodist Mission to needy immigrants would accord to it considerable credit for fair dealing, and for benevolent treatment, to say the least. According to its means, it was not one whit behind the Hudson's Bay Company. And though the missionaries tried to conduct the affairs of the Mission in such a manner as to justify their establishment as a business enterprise, neither did they forget the humanitarian nature of their undertaking.

The story of the Methodist Mission during the lifetime of Jason Lee is an account of the inevitable replacement of the Indian by a white civilization. Much can be and has been said to state the case of the Indian as well as that of the white man. It has been said that Jason Lee, as early as 1837, doubted the possibility that the Indian might, by adopting the white man's civilization, save himself from the destruction which surely awaited him if he failed to conform. Godly man that he was, he saw no inconsistency in the peopling of the Indian country if only the white settlers would treat the natives fairly and pay them a reasonable price for their lands. To be sure, he thought an effort should be made to change the Indian and make him a responsible member of society. But that the Indian had a right to continue in his savagery and keep the white man out seems never to have occurred to him. Indeed, he probably knew that the course of human events would make this impossible. It is ironical that it was the Protestant missionaries, the very ones who were supposed to mould the Indian into a Christian pattern which would guarantee his survival, who opened the sluice gates for the flood of immigration which so quickly wrought destruction of native society.

We cannot but believe that God himself had something vital to do with the providence which sent the Indians for "the White Man's Book of Heaven," and stirred the response of the church in sending missionaries. We do believe that God finds a way to work out his purposes, and, in the case of Oregon, to surmount what might have been an impassable barrier to the settlement of the western land. And this may be said with all possible emphasis: the Christian missionaries had nothing but the welfare of the Indians at heart when they came. They believed, and we still believe, that "there is nobody

anywhere 'getting along pretty well' without Jesus Christ," as Bishop William F. McDowell used to say. The missionaries continued to have the welfare of the natives at heart long after they saw clearly the improbability of sufficiently rapid change on their part to save themselves in the face of advancing civilization. The Methodists continued to give themselves unselfishly to the task of alleviating distress and preventing, as much as possible, injustice and unfair dealing.

ADDENDA

Neither Gustavus Hines nor his brother, Harvey K. Hines, mentions the names of those who were opposed to the policies of Jason Lee, though they do indicate that there was this friction in the mission family. But we are told that Dr. Elijah White, whom Lee had to dismiss from the mission, Rev. W. W. Kone and Dr. John P. Richmond were among the disaffected missionaries. At this time Gustavus Hines was perhaps the most outspoken critic. After Elijah White returned to Oregon as an Indian sub-agent, he and Gustavus Hines were associated in an expedition to the Indians east of the mountains. It is significant that Gustavus Hines has practically no word of criticism for the Hudson's Bay Company in any of his writings, though Jason Lee had severe criticism of that company's dealings when he made his defense before the Board of Missions. It is also known that Gustavus Hines had written the Board of Missions criticizing the conduct of the mission and its policies, though he had high regard for Jason Lee personally. Jason Lee knew of the difference of opinion and, as he says, he had hoped to discuss the differences face to face before the Board of Missions; but that, as it turned out, was impossible.

When Lee left Oregon he put David Leslie in charge of the mission. Soon afterward Leslie held a conference, appointing Gustavus Hines to Oregon City, but leaving Alvin Waller as missionary to the Indians along the Willamette River. Thus Waller could still live on his claim at the falls. But when Gary came, the first chance that appeared was seized upon to remove Waller and send him to The Dalles. Gustavus Hines regarded six days as ample time for Gary to make a thorough survey of the field before dissolving the mission, though Leslie, Waller and others were opposed. It is evident that the administration of Gary fitted in with the ideas of Hines.

Another indication of the agreement of the two men is that in 1845 Gary proposed that he (Gary) would return East, leaving Hines

in charge of the mission, or Hines could return to the States and send a man to take his place as soon as possible. No criticism of Gary's revolutionary policy is to be found in the writings of either Gustavus Hines or H. K. Hines; though the latter frankly admits the tragic circumstance that at almost the very moment Jason Lee was getting the claims of the Oregon Mission validated by the Government, Gary was getting rid of them in Oregon. Gustavus, in later years, had nothing but words of commendation for Lee.

When Jason Lee called for reinforcements in 1838 he evidently expected to duplicate the Willamette Mission at the mouth of the Columbia, at Puget Sound and on the Umpqua. If he had had a group of missionaries with a missionary passion and a pioneering spirit such as his own and that of his nephew, Daniel Lee, Cyrus Shepard, David Leslie, and H. K. W. Perkins, it is probable that there would have been a different outcome to his Great Reinforcement of 1840. But as he said in his defense before the Board of Missions, July 1, 1844:

The Oregon Committee must remember that I told them that the first question to be asked the applicant should be "Does your wife want to go?" and a negative answer should satisfy the Committee that such a person ought not to be sent. What was the fact in the case, why a number of females were unwillingly dragged thousands of miles from home into a strange and savage country—and some of them, I know, would gladly have returned in the very steamer that took us to the Ship. It is a hard lot to go so far from home free from care and anxiety, but to endure such a voyage with a companion all the time looking back to home and reproaching one for having drawn her from that home is more than almost any one can endure. So far was this the case that I believe some would have gladly hidden in the very steamer that took us to the Ship sooner than have gone to Oregon. As affairs have now turned out, the laymen are not all needed in Oregon and some may return or suffer themselves to be discharged in that country.²⁴

It is fruitless to speculate as to the outcome if, instead of Hines and Kone, a man of the type of J. H. Wilbur had been sent to the Umpqua (as he later was, with such success) and if not Richmond, but men like Daniel Lee and H. K. W. Perkins had been assigned to Nisqually. Those sent, instead of doing the pioneer work necessary, began to write complaining letters to the Board of Missions.

As for George Gary: as capable a man as he appears to be, one cannot avoid the conclusion that, if the Oregon Mission had waited for men of his temperament and lack of pioneering and missionary spirit, there would have been no Oregon Mission.

Jason Lee's Place in Oregon History

JASON LEE is so intimately related to the formation of everything that went into the building of an American state in the Oregon Country that no authentic history of Oregon can be written without giving him a prominent place in the record. He was not merely first in time, but first in influence, in foresight, in planning and in organizing much that goes into the making of a stable economy and an orderly state.

Lee was the first to establish a permanent American settlement in Oregon, committed to agriculture, animal husbandry, trade and commerce, schools, churches, civilized society and organized government. Around the mission stations grew up colonies of permanent residents for a future state.

Before the coming of the missionaries, there were no Christian homes in Oregon. Mrs. Marcus Whitman and Mrs. Henry Spalding were the first in 1836, but in 1837, in response to Lee's request, five women missionaries arrived in the Willamette settlement: Anna Maria Pittman, Susan Downing, Elvira Johnson, Mrs. Alanson Beers and Mrs. Elijah White. Their coming, together with the husbands of the last two named and two other men, signaled a new day in social and domestic relations for Oregon.¹

Also, Jason Lee initiated the Church in Oregon. Except for fur company rituals, church services came to Oregon with the missionaries. Jason Lee preached the first Christian sermon ever heard west of the Rocky Mountains. He preached at Fort Vancouver to the assembled Hudson's Bay Company employees and to Indians who were invited in. He preached in the homes of the French Canadians on the prairie named for them. And as soon as he had his mission building constructed, he held regular Bible study and preaching services, began to organize a church, baptized those professing conversion, and received them into the Church. In fact, in due time he organized the Methodist Episcopal Church according to the constitution of his denomination. And he was able to call together representatives of that church to sponsor officially the first institution of higher learning in Oregon.

To Jason Lee belongs the honor of beginning the first sustained educational program in the Oregon country. His influence upon public education will be treated more at length in a later chapter.

Suffice it to say here that with the founding of the Indian Mission School beside the Willamette River, Jason Lee and his helpers began the first work of public education in Oregon. Also, they initiated and organized the first institution of higher learning west of the Rocky Mountains, now called Willamette University.

The Methodists, led by Lee, were the first and most important initial influence in transition moves to supplement, then supplant the dominating force of the Hudson's Bay Company. Some writers utterly ignore Lee's part in breaking up the cattle monopoly. The honor of initiating the project and suggesting plans that created confidence belongs to him. Thus a step was taken toward economic independence of settlers.² In spite of the kindness of Dr. McLoughlin, Lee knew that the objectives of the Company were so foreign to the purposes of his mission and to the needs and feelings of American colonists that, sooner or later, change would be inevitable. Fundamentally, the interests of a fur company were best served by keeping the country wild and unsettled, while the objectives of the Mission were to promote civilization and settlement.³

Besides dominating the economic scene, the Hudson's Bay Company had the only political authority that could keep the peace. Jason Lee saw clearly that there must be an American government of some kind to safeguard the interest, on a self-authorized basis, of American citizens. A magistrate and a constable were appointed at the Methodist Mission as early as 1838, before Lee went East for the Great Reinforcement. Thus he left behind him the beginnings of civil government as he carried with him a memorial asking Congress to extend United States authority over the area; and he exerted personal influence to see that the matter was presented to Congress.⁴ True, these preliminary attempts to form simple civil authority primarily involved members of the Methodist Mission and did not envisage jurisdiction over entirely independent American settlers.

However, in 1841, when the true independent, Ewing Young, died leaving an estate with no known heirs, Jason Lee presided at a meeting called to consider disposition of the estate. He proposed that an organization be formed with a constitution and body of laws and with officers to administer these laws. In fact, he proposed that a civil government should be formed for all the territory south of the Columbia River, and he appointed a committee to draft a constitution and by-laws for such an organization; and he named another committee to deal with nominations for office. The fact that this plan did not materialize does not detract from the honor due Lee for foresight and sagacious planning.

We cannot claim that Jason Lee was positively instrumental in the formation of the Provisional government of 1843. He was too conservative and perhaps somewhat disdainful of some of the persons and groups promoting the new organization. His steady aim was for the ultimate extension of the authority of the United States over the country rather than an independent government or a government by independents. He seemingly would have preferred a temporary, loosely organized, unity of British, Americans and Canadians. When that failed to materialize, he believed that, if given time, the United States would extend its authority over a country which the British and American governments both thought would one day be American territory. In the meantime, the best course would be to continue essentially as they were, the British and Canadians and the Americans administering their affairs as they had been doing.⁵

Since the sovereignty of the Oregon Country seemed likely to be determined by settlement, Lee's work as a colonizer as well as a missionary statesman, was an outstanding achievement. He traveled throughout the United States speaking on Oregon and arousing interest, not only in his Mission, but in peopling the country with desirable American citizens. So successful was he in this effort that the Board of Missions became aroused lest it should be regarded as engaged in a colonization scheme rather than a missionary enterprise.

However, we would get a false impression of Jason Lee if we should think of him as first a colonizer at any stage of his career. He was first, last, and all the time a missionary. But he was a missionary statesman. He laid out his mission stations in strategic locations and endeavored to surround them with a nucleus of white settlement. His planning took in the Puget Sound region, the lower Columbia River Valley, southern Oregon and the Willamette Valley. He was anxious that the Methodist Church should be strategically located to serve the population which he foresaw would, in a few years, cover the whole Oregon Country.⁶

Again, Jason Lee was largely instrumental in securing legislation which established land titles in Oregon. He had been alert to the need for establishing land security from very early in his career in Oregon. He had mentioned the need in the memorial which he carried to Congress. And after he and others had labored to establish farms and missions and other properties in Oregon it was only natural that they should desire that the work of their hands should not be taken from them because they had no legal titles. In his 1844 statement to the Mission Board he said:

. . . The Mission had obtained by possession a large tract of land in Oregon and, as a large emigration was pouring into that country he believed it a duty to the Board to immediately petition the Government of the United States to secure to the Missionary Soc. the right of possession . . . if I went to Washington I could present the claims of the Soc. in a manner that would make a favorable impression. In my recent visit to the federal city I saw and conversed with President, heads of departments, Senators, and members of the House of Representatives. I gave them my view of the things, and I think made a most favorable impression upon all.⁷

The legislation granting the claims of the Methodist Mission to a piece of property does not necessarily have any importance for Oregon history. But the fact that Jason Lee was instrumental in securing legislation securing land titles to settlers does have an important bearing for Methodist historians. He had mentioned the need for security in the possession of property in the first memorial from Oregon to the Congress of the United States which he himself carried to Washington. He followed up by proposing legislation to Senator Linn. Such a law would probably have come in due time even if he had not suggested it. But the fact that he influenced Congress and that some such provision was contemplated for those who emigrated to Oregon was a strong inducement for colonization and cannot be overlooked in any complete history of Oregon.

Jason Lee did not long survive his dismissal from the superintendency of the Oregon Mission. His exhausting and perilous journeys, his illness, and his arduous labors in behalf of Oregon and the Church sapped the vitality of even his rugged constitution, and he was really a sick man when he reached his old home in Stanstead, Canada.⁸ Lee preached his last sermon in his native town in November, 1844. He had been offered a pastorate in his own New Hampshire Conference, but he had requested only one appointment: "Agent of the Oregon Institute." To this he was appointed and to this cause he gave most of the little estate he left behind—to it and to his infant daughter whom he had left with Rev. and Mrs. Gustavus Hines in far-off Oregon.

On March 12, 1845 at the age of 41 years he breathed his last, and he was laid to rest near where he had been born. But Jason Lee's heart was in Oregon. To Oregon he had given his life. His two chief interests were still in Oregon: his daughter and the "Oregon Institute." Oregon itself was "home." For Oregon, as a commonwealth, he had labored long and consistently. What was more appropriate than that his mortal remains should rest in Oregon soil?⁹

It is to the eternal credit of the Columbia River Conference that

it initiated the movement to bring the remains to Oregon; and it is likewise to the credit of the Oregon Conference that it joined in the enterprise and carried it to completion.

The story of this project is contained in a memorial booklet recording the initiation movement, the addresses at the ceremony with pictures of Jason Lee and Lee Mission Cemetery, where his mortal remains now lie buried. The account is as follows:

In the year 1904, Mrs. Smith French of The Dalles, Oregon held some correspondence with Col. Frederick D. Butterfield of Derby Line, Vermont, suggesting the desirability of moving the remains of Jason Lee from Stanstead, Canada to the Lee Mission Cemetery, Salem, Oregon. This resulted in the proposal on the part of Col. Butterfield to superintend and bear the entire expense of disinterring the remains and shipping them, with the tombstone, to Portland, Oregon, provided suitable arrangements were made to receive and reinter them.

At the session of the Columbia River Conference of the M. E. Church held at The Dalles in 1904, Mrs. French had a resolution presented to accept the generous offer. Immediately the Conference took up the matter and appointed a committee of arrangements to unite with one on the part of the Oregon Conference, which joint committees were to have charge of the services and provide a program for the reinterment of Jason Lee's remains. These committees were: on the part of the Columbia River Conference, Rev. Robert A. Booth, Rev. Walton Skipworth, and Mrs. Smith French. For the Oregon Conference, Dr. J. H. Coleman, Amadee M. Smith, and F. H. Grubbs.

The remains were expressed from Derby Line to Portland, Oregon, in care of F. H. Grubbs, and deposited in the safety vault of the Title Guarantee and Trust Company, Chamber of Commerce Building, Portland, awaiting a suitable occasion for reinterment in Lee Mission Cemetery, Salem, Oregon. The time chosen was June 15th in connection with the Sixty-second annual commencement of Willamette University, June 15, 1906.¹⁰

The memorial service was held at the First Methodist Episcopal Church, Salem, Oregon, for "Rev. Jason Lee, Missionary, Colonizer, Founder of Willamette University." The following is the list of speakers:

- | | |
|------------------------|---|
| Hon. J. C. Moreland, | <i>Presiding at the services of the Pioneer Association.</i> |
| Hon. W. D. Fenton, | <i>President of Oregon Historical Society.</i> |
| Rev. Dr. J. R. Wilson, | <i>Portland Academy, Vice-President of Oregon Historical Society.</i> |
| Hon. Harvey W. Scott, | <i>Editor of the Oregonian.</i> |
| Hon. Reuben P. Boise, | <i>Ex-Associate Justice of the Supreme Court of Oregon.</i> |

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- Hon. T. G. Bailey, *Supreme Justice, and representing His Excellency, the Governor of Oregon.*
 Hon. Allen Weir, *Representing His Excellency, the Governor of Washington, and Pioneer Association of Washington.*
 Hon. B. L. Steeves, *Lieut.-Governor, representing His Excellency, the Governor of Idaho.*
 Rev. Myron Eells, *Representing the Pioneer Association of Washington and the early Mission of the American Board of Commissioners for Foreign Missions.*

This was on June 15, 1906, sixty-one years after Jason Lee's death.

Another fourteen years passed, and his portrait was hung in the House of Representatives in the Capitol of the State of Oregon. This honor, of course, did not come about spontaneously.

At the session of the Oregon Annual Conference held in Salem, Oregon in 1919, Governor Benjamin Olcott, speaking to the Conference, exhibited some priceless historical documents, mentioning the fact of his own Methodist antecedents, and commenting upon the connection of Methodist leaders with the early history of Oregon.

At the close of his address several resolutions were presented, among which was one by Rev. R. N. Avison, then Pastor of the First Methodist Church in Salem:

On motion of R. N. Avison, the Methodist Historical Society was asked to investigate the feasibility of placing a painting of Jason Lee on the walls of the Hall of Representatives and report to the next Conference.¹¹

At the following Conference:

John Parsons presented the annual report of the Oregon Methodist Historical Society to investigate the feasibility of placing a painting of Jason Lee on the wall of the House of Representatives, and

"Whereas, the offer of the Conference to provide the painting and donate it to the state received the cordial approval of Governor Olcott, and the reservation is made for it just back of the Speaker's chair, and

"Whereas, in executing the desire of the Conference, about \$800.00 expense will be incurred,

"Therefore, Be It Resolved that the expense of the undertaking be apportioned among the districts as follows:

Portland District	\$300.00	Salem District	\$250.00
Eugene District	150.00	Klamath District	100.00"

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This money was raised, the picture provided, and the Journal of 1920 records the following:

Portrait Unveiling—

C. E. Cline, announced the program for the unveiling of the Jason Lee portrait on Tuesday, October 26, 1920, as follows:

Prayer, Rev. C. G. Doney, D.D., President Willamette University.

Presentation of Painting to the Governor for Unveiling;

Hon. T. A. McBride, Chief Justice of Oregon.

Reception of Painting by the Governor of Oregon.

Address, Bishop William O. Shepard, D.D., LL.D.

Reminiscences of Jason Lee, Mrs. Marie Campbell Smith, first female white child born in Oregon.

Original Poem, written for the occasion, W. S. Gordon.

Courage and hardships of Jason Lee, Hon. Robert A. Booth, son of a pioneer Circuit Rider.

Jason Lee and Education in Oregon, Hon. Willis C. Hawley, member of Congress.

If Jason Lee Had Not Come, Edgar B. Piper, Editor of *Morning Oregonian*.

Doxology.

Benediction, Rev. M. C. Wire, D.D.

This program was carried out, with certain additions, as follows:

Prayer, Rev. John Parsons, Secretary of Oregon Methodist Historical Society.

Address by Hon. T. T. Geer, former Governor of Oregon.¹²

The portrait was placed back of the Speaker's chair in the House of Representatives in the presence of about 1000 people. Here it hung until the disastrous fire of April 25, 1935 destroyed it, along with the Capitol Building itself.

On July 2, 1864 an act was passed by Congress which read, in part:

The President is authorized to invite each and all of the states to provide and furnish statues in marble or bronze, not exceeding two in number for each state, of deceased persons who have been citizens thereof, and illustrious for their historic renown, or for distinguished civil or military service, such as each state may deem to be worthy of this commemoration:

... and when so furnished, the same shall be placed in the Old Hall of the House of Representatives—which is set apart—as a national Statuary Hall for the purposes herein indicated.

Statuary Hall is the most exclusive place on Capitol Hill. It was long the hall of the House of Representatives, and is one of the most

beautiful places in Washington. "It is semi-circular in design having pillars of Potomac marble with white capitals and a ceiling like the Pantheon in Rome."

Oregon was late in selecting its candidates to represent the State in Statuary Hall, but the Thirty-first Legislative Assembly, in 1921, adopted a joint resolution designating Dr. John McLoughlin and the Rev. Jason Lee as the proper persons to be the representatives of the State of Oregon in the national Statuary Hall in Washington, D.C. And a committee was appointed to take what steps were necessary to make effective this selection. The committee consisted of the Governor of the State of Oregon, the President of the Senate, the Speaker of the House of Representatives, the President of the Oregon State Historical Society, and the Secretary of the Oregon State Pioneer Association.

The Thirty-sixth Legislative Assembly, in 1941, found the work still uncompleted, and renewed the resolution of 1921 with the same committee, consisting of the same officers of the state and the historical societies, but adding to the Commission: the President of the Portland Art Association, the President of the Oregon State Motor Association, Dr. William Wallace Youngson, W. B. Ayer, Charles H. Carey, Anne M. Mulheron, R. A. Booth, Amadee M. Smith, Rufus C. Holman and W. B. Van Duzer.

It was not until February 14, 1953 that the statues were finally placed in Statuary Hall, with appropriate ceremonies. Presentation of the statue of Jason Lee was made by Douglas McKay, former Governor of Oregon, acceptance was stated by the Vice-President of the United States, Richard M. Nixon, and an address was delivered by the President of Willamette University, Dr. G. Herbert Smith. Other prominent persons who took part in the ceremony were the Senate Chaplain, Rev. Frederick Brown Harris, Bishop G. Bromley Oxnam, and Dr. Hurst Anderson, President of American University, Washington, D.C.

Replicas of these statues of John McLoughlin and Jason Lee had been placed on the State Capitol grounds at Salem previously, on February 2, 1953. The program for that occasion had been held in the House of Representatives at Salem, in joint session with the Senate, with a large assembly of the general public in attendance. The program follows:

Opening remarks—Senator Eugene Marsh.

Program Presentations, Burt Brown Barker, Presiding Chairman,

Author of "Oregon, Prize of Discovery, Exploration, and Settlement"

—written for the occasion.

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Invocation—The Rev. William Wallace Youngson.

Address—"John McLoughlin, Benefactor of Oregon Settlers,"

Leslie M. Scott, Director, Oregon Historical Society.

Address—"Jason Lee, Missionary and Colonizer,"

Dr. G. Herbert Smith, President of Willamette University.

Presentation of the Statues—Howard C. Belton, President of State Senate, 43rd Legislative Assembly.

Acceptance for the State of Oregon,

Paul L. Patterson, Governor of Oregon.

Benediction, The Reverend George H. Swift.

Unveiling on the Grounds

McLoughlin's Statue—Miss Emily Winch

Great-Great-Great-Granddaughter of Dr. McLoughlin.

Lee's Statue—Miss Ethel Waif Grubbs.

Granddaughter of the Reverend Jason Lee.

The Methodist Church, and especially the Oregon Conference, does well, at long last, to honor the memory of Jason Lee. And even the Board of Missions, which had been temporarily so misled as to dismiss him from his post as the Superintendent of the Oregon Mission and give its sanction to the dissolution of his Mission, did well to observe the Centennial of Jason Lee by a nation-wide missionary movement, putting on a pageant and sending a caravan with speakers and literature to glamorize the coming of Jason Lee to Oregon in 1834.

The history and origin of states and of movements and causes lies in the story of the lives and sacrifices of those who have founded and defended them. The popular idol of today is soon forgotten, whether that be in Church or State, in sacred or secular affairs. But the one who writes his name large in the warp and woof and texture of a cause, a movement, or a state will be remembered and honored by those who come after him because of the thing for which he gave his life, and by thus giving made it live on.

Many of Jason Lee's contemporaries were too near the time, with too short a perspective, to appreciate what he did. Even in their old age they revived the chorus of criticism. But later generations, with the advantage of greater distance, like those who view a majestic mountain peak, can get a more just and truer understanding of his greatness.

We, who have had an opportunity to survey his influence from a distance great enough to gauge his importance rightly will agree with the words of Harvey W. Scott when he said: ". . . as we study it from the viewpoint of history and of consequences . . . no name stands or will stand above that of Jason Lee." ¹³

CHAPTER V

A Fresh Start for Oregon Methodism

THE REAL SUCCESSOR to Jason Lee was William Roberts. George Gary, however necessary to the working out of the plans and purposes of Divine Providence, was only a troublesome and seemingly destructive intermediary. John Parsons calls him "but a passing cloud." He came near wrecking the structure which Jason Lee had labored for ten years to build, but he did give a new direction to the operations of the Oregon Missions, for good or ill, for all future time.

There was one fundamental difference between the objectives and the administrations of Jason Lee and Roberts and those of George Gary: Lee and Roberts came to build the Methodist Church and the Kingdom of God in Oregon, and to invest their lives in that enterprise. George Gary came to do the work of reorganizing, or of disbanding, the Oregon Mission as quickly as possible, and then to get back home again.

William Roberts, a friend of Jason Lee, shared that pioneer's missionary vision and passion. He had entertained Lee in his home in 1839. He was a member of the Board of Missions when his friend, in 1844, appeared before that body to defend himself against the charges that had been brought against him and his policies in Oregon.¹ When the Board requested him to assume the duties of Superintendent of the Oregon Mission, upon Gary's resignation of that post, he accepted. It has been aptly said that "Jason Lee established a mission which had served its day; William Roberts organized a church."²

The Board of Missions is not to be blamed for superseding Jason Lee in the superintendency of the Oregon Mission and appointing George Gary in his place, nor for adopting new Mission policies. Neither should we blame Gary too much for dealing so drastically with the properties and personnel of the Mission. There are perfectly understandable reasons why they took the course they did; and it is entirely possible, if not highly probable, that, if we of today had been in their places, we would have acted about as they did.

In the first place, the Oregon Mission had developed into the most ambitious missionary enterprise in the Church, and the most costly. Many were grumbling about the amount that was being ex-

pended on this one mission field, and they could not understand why so many secular workers were needed. Furthermore, results were not all that had been expected. Feelings of relief aroused by reports of the great revival among the Indians at The Dalles were dashed by the discovery that the inspiring results had occurred before the arrival of the Great Reinforcement and that no other spectacular developments along that line had followed.³

Second, the Mission Steward, George Abernethy, failed, contrary to instructions, to make any reports as to use made of the large appropriations for the Oregon Mission. He complained that he could not meet the requirement and at the same time do the things which the Superintendent demanded of him. He asked to be allowed to follow the instructions of the Superintendent and to be relieved of the obligation of making the reports. The Board refused to grant the request and demanded an accounting.⁴ Still it got no report from him.

Third, Jason Lee himself failed to make complete reports. In writing to the Board at various times on various subjects he sometimes made excuses for delaying his financial reports. Again, he would promise that the report would be sent soon; but it never arrived. The Board of Missions in its annual reports had to make excuses to the general Church for the absence of reports from the Oregon Mission.⁵

In an interview just prior to his death, J. L. Whitcomb confirmed the Board's uneasiness. He testified that, for spiritual qualifications, Lee could scarcely be equaled. But he was not a financier; he was not qualified for handling large amounts of money; he was not qualified to have oversight in secular affairs.⁶ Several equally adverse reports were brought to the attention of the Board of Missions by returning missionaries, or stated in letters from missionaries. Several of the dissatisfied lay helpers criticized not only the way in which the Mission was conducted, but the Superintendent himself.⁷

The most complete statement of objections to the policies of the Superintendent, however, was contained in a letter from Rev. Gustavus Hines in which that prominent missionary criticized nearly everything about the existing management of the Mission, but especially its secular department. Specifically, he contended that secular activities could have been taken care of as well, if not better and less expensively, by others. And the non-religious activities were not only unprofitable, but they brought the Mission into disrepute among the people of Oregon. For some settlers suspected that the Methodists were among them, not so much for spiritual betterment

of the country, as for their own financial gain. Especially were these suspicions aroused when Methodist missionaries were noted to be "speculating" and taking advantage of opportunities to acquire real estate and other properties for themselves. Hines favored retrenchment, even elimination of the secular department and confining the activities of the Mission to spiritual work. Besides, the Indians, for whom the Mission had been formed, were dying out; and not much could be done for them anyway. Not even the school which Jason Lee had regarded as so important was doing much for the natives, and there were no prospects that it ever would.⁸

The Board concluded that "Since the only reliable source of information to the Board was to be found in the missionaries themselves, and that the mission is some eleven thousand miles distant, requiring from a year to eighteen months for the interchange of correspondence, it was imperative that an Agent should be sent to Oregon to find out the facts."⁹

Even before they had received the disturbing letter of Gustavus Hines, the Board had recommended this course to the Bishop having charge of Foreign Missions. The Agent was to make all necessary inquiries concerning the financial and spiritual condition and prospects of the Mission and report to the Board. This was on February 9, 1842, a year before Hines penned his letter.

The Bishop appointed an agent. A list of instructions was drawn up defining his duties and directing him in the prosecution of his agency. But the man selected encountered such obstacles that he had to decline the appointment. Thus the hopes of the Board were again disappointed. Still, they adhered to the opinion that such an agency was indispensable, and at a regular meeting held July 19, 1843, renewed the recommendation to the Bishop, either to appoint an agent or to supersede Mr. Lee. The Bishop preferred the latter course and, at their regular meeting in the following September, informed the Board that he had appointed the Rev. George Gary of the Black River Conference to the Superintendency of the Oregon Mission.¹⁰

What part Gustavus Hines' letter may have played in shaping the policy of George Gary when he assumed the superintendency, or what part it may have played in the action of the Board of Missions and of the Bishop, it would be impossible to say. Although it was written after the Board had become disturbed, it is evident from the parallel policies of George Gary and those stated in the letter that the Board probably knew of the contents of the missive before

giving Gary his instructions. Jason Lee thought the letter had much influence.¹¹ Among those who believed that the new policy was not only inevitable, but for the best, was H. K. Hines, writing in later years, who said:

First, it is to be observed that from the spring of 1838 to that of 1843, changes that have hardly a parallel in the history of races had occurred in the Willamette Valley. There the Indian race had practically melted away and left Lee and his helpers standing in the ashes of the harvest field swept as by fire.¹²

But of Jason Lee's statesmanlike grasp of the significance of Oregon, and his part in bringing about the fulfilment of his dream of an American Commonwealth on these western shores, Mr. Hines had nothing but praise.

Mr. Lee was fully intent on fulfilling the vision that had long ago come to him of an American civilization spreading itself down the western slopes of the continent, over all the broad reaches of fertile lands that looked toward the Pacific.¹³

Later, Gustavus Hines, Lee's personal friend and the foster parent of little Lucy, seemed to outgrow some of his severe criticism of 1843. He apparently developed a growing appreciation of Lee, for he made, in his later writings, an able defense of the great missionary.¹⁴

One cannot help wishing that Lee and Gustavus Hines could have met in the presence of the Board of Missions and debated their differing viewpoints before the fateful decision had been made to supplant Lee in the superintendency of the Oregon Mission. Lee had that object in mind when he and Hines embarked on board ship to return to New York to lay his case before the Board of Missions in 1844. But after he received the news of Gary's appointment to take his place, he knew it was too late. So, as we have seen, Lee went on to New York, while Hines returned to Oregon.

Lee made an able defense before the Board of Missions upon his arrival in New York, and, to the minds of most, fully vindicated not only his own integrity, but the course which he had attempted in Oregon.¹⁵ If Gary had not already gone to Oregon it is almost certain that there would not have been any change at that time in the superintendency of the Oregon Mission. However, there would undoubtedly have been alterations in the policy and the operations of the Oregon project because of the changed situation in Oregon, for Lee would have admitted that some changes should have been made, and in all probability he would have made the proposals him-

self. On the other hand, it is probable that Lee could not have continued much longer in the superintendency for he was far from well before he reached New York. A new Superintendent would soon have had to be appointed, and new policies, probably not so revolutionary, would inevitably have come about.

It may have been that William Roberts, instead of George Gary, could have been chosen Superintendent of the Oregon Mission when Jason Lee felt it necessary to retire, though it seems to have occurred at that time neither to the Board nor to the Bishop. But Roberts' interest was aroused by Lee's defense before the Board and when the call did come, at the end of Gary's brief service, he gladly accepted.

William Roberts was thirty-four years of age when he came to Oregon. He had already served fourteen years in the Methodist Ministry and, with his fine education, had brilliant prospects in his home Conference. Indeed, some of the best pulpits were open to him. In later years a prominent layman of Oregon, Mr. J. K. Gill, remarked, "Dr. Roberts would have graced the Board of Bishops by his character and scholarship, and upheld its highest traditions by his eloquence and executive ability."¹⁶ Here was the man who was to develop the remnants of the Oregon Mission into the Oregon and California Mission Conference, and from that into the Oregon Annual Conference. He was to serve honorably and efficiently for forty-one more years in the Oregon Country as the organizer of these Conferences and of the Idaho Mission, as District Superintendent and as Pastor, during a total ministry of fifty-five years.

William Roberts and his wife and two sons, together with his friend, James H. Wilbur and his wife and daughter, took ship from New York, November 27, 1846. They arrived at the mouth of the Columbia River about seven months later, on June 23, 1847. That was a long voyage, via Cape Horn, but neither uneventful nor entirely a waste of that much time. These two men were good ministers of Christ, who believed in using their opportunities for witnessing for Him. They held divine services on shipboard and did personal evangelism among the sailors. When they reached San Francisco they held divine services there. They preached in San Francisco and Monterey. Wilbur organized the first Sunday School in California.¹⁷ They organized the Methodist Episcopal Church in San Francisco, "undoubtedly the first Methodist Church ever organized south of the Willamette Valley on the Pacific Coast."¹⁸

John Parsons wrote, "William Roberts was the apostle of Methodism on the Pacific Coast"; but it would not have been true at first

to say, "His field of labor extended from Southern California to British Columbia, and from Idaho and Utah to the Pacific Ocean,"¹⁹ though that was true at a later date. The Oregon Mission, when Roberts arrived on the scene, consisted of nothing outside the Willamette Valley except the Indian mission at The Dalles. And that Indian Mission had been sold, but not yet delivered, to Dr. Marcus Whitman and the American Board. Though the beginnings of Methodism on Puget Sound, at the mouth of the Columbia, and in Southern Oregon all disappeared, the churches at those locations proudly claim their descent from the earliest beginnings, and rightly so.

In July, 1847, George Gary and his wife left Oregon and William Roberts took charge of the Mission. One of the new Superintendent's first duties was to complete the transfer of the Indian Mission at The Dalles to the American Board Mission under Dr. Marcus Whitman. Both Alvin F. Waller, who was then in charge of that mission, and H. B. Brewer, the mission farmer, were opposed to the sale and transfer. Roberts carefully examined the matter and, though he seemingly agreed with Waller and Brewer as to the unwisdom of the deal, because it had already been arranged by Rev. Gary, he decided to go through with the agreement, and did so. The American Board agreed to pay the Methodist Board of Missions about \$600.00 for the fixtures and stock, but the real estate was given to the American Board as an outright gift²⁰ with the thought in mind that it was for Indian missions anyway and would so continue under different management. Rev. Gary believed that the Methodists had no call to administer an Indian mission east of the Cascade Mountains. But when, after the murder of Dr. Whitman and his party, the American Board wished to return the mission to the Methodists, Roberts quickly agreed to cancel their unpaid debt and take back the property on the same terms as those formerly agreed on.²¹

The Board of Missions was highly pleased with the promptness and the vigorous way in which Rev. Gary had disposed of the Mission property and discharged the missionary personnel. In its annual report, dated June 19, 1845, it wrote:

It affords us great pleasure to learn that the Superintendent of this mission had already done much toward adapting the agencies employed to the work to be performed.

In other words, the secular aspects of the Mission, which new settlers were inclined to criticize, were being liquidated. Thus the

Board put its stamp of approval upon the policies of George Gary and Gustavus Hines.

The time was not too long before William Roberts began to detect weaknesses and grievous mistakes in the policies of his predecessor. It was his settled policy to fulfill every commitment previously made, however, as he did in the case of the sale of The Dalles mission, and that of a real estate transaction at Oregon City by which a part of the Mission grounds was traded for a piece of land that had little or no value.²²

But since there were numerous other instances where he found the policies of Gary grievously at fault, he refused to follow slavishly his predecessor's lead. He had been in the superintendency of the Oregon Mission about five months when he wrote to the Board:

... I am of the opinion that the Board ought to send a supply of goods to this place not only for the use of the mission families but to enable me to pay for some things that have to be done in goods. Almost every article of clothing here is 100 to 200 per ct. above N.Y. prices. I am under the necessity of having some work done for which goods would be most available. . . .

Here Rev. Roberts pointed out how his actions differed from those of Rev. Gary. He did not travel about except he was taken.

I travel incessantly [sic] when the angry swollen [sic] rivers will permit, hence not only are my personal expenses greatly increased, but I must have a barn and Fodder; and a man or boy to work for me, and travel with me when on long and perilous journies. There is no Barn at the Institute and the Brethren spend nearly a third of their working hours in hunting and catching their horses, and sometimes fail to get to their work because no horse can be found. This must not be and I have no alternative but to build. I have already built one in this place. Bro. Leslie now lives at this place in a house which I hold at present but which may be redeemed at any time until the 23rd of February next. They have given me due notice that it will be redeemed and then he must vacate the premises; at that time there will be two of us to live with our families in one little one story house 18 by 22 or one of us must go to the Barn, for it is by no means certain that any house can be had for love or money. I refer to these things not to distress you much less to complain, for we are very happy amid it all and would be in a dungeon.

He must have a house; he must have money.²³ He continued in the same letter:

... now if I had some tea, coffee, flannel, Crockery, Calico stuff for pants, coarse Box coats or Blanket coats, made or unmade, some stout

shoes or (Boots) . . . I could, after supplying ourselves, dispose of them to the greatest advantage, together with the funds we have in this country in paying workmen, &C.

It may seem strange to you that I make these suggestions in regard to goods: but if you were to hear the constant enquiry, Can't you furnish me with a pair of shoes? I will do anything for you for a coat, there is no coffee that I can get &C, &C you would feel as I do that for the present the truest economy is to keep a moderate supply of these necessities of life in the mission.

About a year and a half later he wrote in the same strain:

We are often enquired of by aged persons for spectacles to enable them to read the Bible. There is none to be had in Oregon. I think it within the range of doing good, to request you to send two or three dozen pair of common ones suitable for persons from middle age and onward, it will be a blessing to many.²⁴

In the condition of society then existing in Oregon it would seem that the Methodist Mission not only had been rendering a necessary service by its secular department to its own people but also to many others; and William Roberts found it to be advisable to continue such aid.

Again, the hasty sale of the Manual Labor School by George Gary to the Trustees of the Oregon Institute was not by any means a popular move among the missionaries and it would seem that the Board of Missions had some misgivings about the deal which had disposed of a \$10,000 investment for about \$4,000. Roberts was instructed to ascertain the possibility of repurchasing the property from the Trustees of the Oregon Institute. When he investigated the transaction he was very much dissatisfied with the sale and positively advised that it be repossessed by the Board of Missions.

Because of the failure of the Provisional Government to make it legal for a corporation to hold property in its name, the Trustees of the Oregon Institute had arranged for one member of the Board, W. H. Willson, to hold it in his name. Concerning this arrangement, Roberts wrote to the Corresponding Secretary of the Board of Missions:

The claim on which the building is located is now held by Wm. H. Wilson in trust for a Board of Managers and excepting the Buildings and a reserve of 60 acres, he is to have one third of all the claim for holding it &C. This arrangement was concocted before I came and consummated in the presence of Mr. Gary a day or two before he left. If Bro. Wilson were a thoroughgoing business man it might be a

tolerable plan but as it is I dislike it exceedingly and am trying to persuade him to give it into other hands.²⁵

Roberts carried on some correspondence with the Trustees of the Institute with a view to the repurchasing of the School and holding it in the name of the Board of Missions, as the Manual Labor School had been held, but to no avail. His dislike of the arrangements which had been worked out with George Gary led him to write to the Corresponding Secretary of the Missionary Society: "No man ought to have a private fund on property in a public institution."²⁶ Whether or not it would have been a wise course for the Missionary Society to repossess Oregon Institute, those familiar with the history of Willamette University know that much friction would have been averted if his suggestions had been followed.

In Rev. Gary's haste to close out the secular department of the Oregon Mission, he entered into a number of business agreements with those who bought real estate, live stock, mills, stores, etc., on such terms that his successor was greatly disturbed. Rev. Roberts regarded Brother Gary as very slack in his business administration, or concluded that the ones to whom he had sold goods were either strongly inclined to take advantage of the new Superintendent or were downright dishonest. For instance, Judson and Willson bought the mills and property near the Institute and some lumber for a barn. Behind in their payments, they stated that Brother Gary had said that if their 1847 installments were paid, those of 1848 and 1849 would probably be remitted by the Board of Missions, and they would certainly not be crowded. Roberts wrote:

If I were to say a word here it would be this that I have not a particle of belief that the board ever ought or ever will remit a farthing for any such plea as it put in his letter [which Willson wrote to the Board] . . . all this answers to baffle me in any attempt to collect notes.

Another debt was for horses and cattle. Of this he said:

He represents Bro. Gary as saying that if the interest was paid the principle would not be required at present. I think Bro. Gary never encouraged any such thing.

Still another comment concerned a mission farm on the Clackamas River:

Bro. Gary says I should give him [I.R. Robbs] a year's interest, \$90. The installmt[s] for 1846 &/47 are behind and he says Bro. Gary told him he should not be hurried for payment and when it comes it is in the "chips and whetstones" currency of the country . . .²⁷

Roberts wrote to Gary relative to one matter in which he said: "I dislike exceedingly these traditinary affairs, and especially in the conveyance of property."²⁸ In this particular case there was no written agreement whatever; the transaction seemed to be purely verbal, and now rested almost wholly upon the word of the man who had gotten the property.

But not only did George Gary ruthlessly eliminate the secular department of the Mission, the Manual Labor School, the Indian mission at Clatsop, and bargain away the Indian mission at The Dalles, but he cut the mission force so severely that there were insufficient workers to expand with the increasing white settlements. William Roberts, writing to the Missionary society only five months after taking up his work, said:

There are a few Local Preachers comeing [sic] in this season . . . who may help to some extent, but I do not see any way at all, with our present means to supply the Tualatin Plains or Clatsop or the extreme upper part of the Valley, much less any hope of touching any point North of the Columbia River, so that if you have received my former letter calling for two young men to come next season either over the mountains or by way Panama, my mind as to the necessity remains unchanged.²⁹

Gary's policy was to cut down not only the secular department of the Mission and sell its material assets, but he had discharged the Mission personnel and dismissed some of the missionaries. His design seemed to be to make the Oregon Mission as nearly self-supporting as possible. Roberts' policy was to expand with the developing settlements on the west coast and lay the foundations for the Church and the Kingdom while the foundations of secular society were being laid. And to that end he worked relentlessly. He constantly traveled among and understood the condition of the pioneers—a thing which George Gary seemed not to have done. Roberts wrote:

If Brother Gary were to go with me a few excursions perhaps he would a little modify the opinion he expressed that the people here are able to pay the table expenses of the preachers. In some places they might do a part of it, but in most, not anything.³⁰

A year later, however, after some of the men had returned from the gold mines in California, he wrote:

There is a strong probability I think that the people of this country will be better able to pay something toward the support of the gospel

shortly than they have been. Some of them are returning from the mines with some quantities of gold.³¹

This slight easing of the financial burden was not an unmixed blessing, however. The gold craze had so taken hold of the country that there was a spirit of unrest and uncertainty such that many who were concerned for the spiritual values began to wonder if the discovery of gold in California were a blessing or a curse. Many of the members of the Church went to the gold fields and upon their return seemed to have lost their interest in the Church and religion. Roberts remarked in one of his letters that, if he had had a force of workers sufficient to have done so, it would have been a wise thing to appoint two or three preachers to go along with the gold seekers and minister to their spiritual needs in the mining country. As it was, he was greatly concerned for the work that had been started in California.

About a year after Roberts began his work in Oregon there were eight persons in the employ of the Mission. These were William Roberts, David Leslie, James H. Wilbur, A. F. Waller, William Helm, J. L. Parrish, James O. Rayner, and John McKinney. There was also a young man, Chauncey S. Hosford, who at that time lived in the home of the Superintendent and was employed partly as an assistant in his traveling, and partly in direct pastoral work. Writing to the Missionary Board, Roberts said:

You will perceive that our work is enlarged considerably and while wars and rumors of wars are all around we are striving to endure with hardness as good soldiers of Jesus Christ. . . . The amount of labor performed by our Missionaries may be indicated in part by a glance at the extent of our work. At the present time this is confined to the Walamet valley and extends from Vancouver on the Columbia to the extreme upper settlement. . . .³²

There were at this time (1848) four pastoral appointments, as follows:

Oregon City—David Leslie. (Roberts lived at Oregon City also.)

The Oregon City appointment also included a little village at the head of navigation on the Willamette River twelve miles distant, later called Portland, where Roberts himself had preached in March, 1848. Also there was the little village of Clackamas, two miles distant. Here Leslie preached occasionally, but he was of advanced years and did not travel extensively. Probably he did not go at all to the little village of Portland.

Salem Circuit—James H. Wilbur, A. F. Waller

Wilbur was in charge, with Waller as assistant, or co-pastor. Services were being held at the Oregon Institute; and both lived there, Wilbur at the Institute, and Waller at his home near by. In addition to the Salem appointment, there was one on the Santiam River.

The Yamhill Circuit—Josiah L. Parrish, J. O. Rayner

The Yamhill Circuit lay between the Willamette River and the coast range of mountains and included the Tualatin Plains, Chehalem Valley, and the west side of the Willamette Valley as far as Rickreal on the south: "an extent of country some 75 miles in length and varying in breadth with the meanderings of the river and the encroachment of spurs jutting out from the Coast range mountains." ³³

The Calapooia Circuit—(formed 1847)—William Helm, John McKinney.

This circuit occupied both sides of the Willamette River from the Santiam and the Rickreal Rivers to the upper settlements of the valley.

Thus it will be seen that the entire Willamette Valley was included in these four circuits. And seven men, besides the Superintendent and his young assistant, were trying to carry the whole load of reaching the settlers, almost on a door-to-door basis, over muddy roads where any road existed, and across rivers, sloughs, where there were only occasionally ferries, on horseback, or sometimes by canoe or on foot.

There were, of course, some local preachers in some of the circuits. The Oregon City Circuit had two local preachers besides the pastor, David Leslie; the Salem Circuit, one; and the Yamhill Circuit, eight. These, of course, were a vital part of the system in which ordained ministers were so few, and the circuits so wide and so thinly populated. In 1848 the membership in the various churches was as follows:

Oregon City and Clackamas	47
Salem Circuit	115
Yamhill Circuit	135
Vancouver	13
Tualatin Plains	7
Total	317 ³⁴

The appointments for the Oregon Mission for 1849 were as follows:

Oregon City—David Leslie

Yamhill Circuit—A. F. Waller, John McKinney, J. O. Rayner, Joseph H. Smith.

Salem Circuit—William Helm, J. L. Parrish.

Astoria and Clatsop—To be supplied.

Principal of Oregon Institute—J. H. Wilbur.

The statistics for 1848 do not follow the list of appointments for either the year previous nor the appointments for 1849. They are as follows:

Oregon City and Clackamas	51	
Salem	105	and 1 colored member.
Calapooia	36	
Mary's River	81	
Yamhill	147	
Tualatin Plains	16	
Portland	7	
	<hr/>	
	443	and 1 colored member.
Last year	317	
	<hr/>	
Increase	126	and 1 colored member.

Circuits had been changed by dividing the Calapooia Circuit to form the Mary's River Circuit of that part which lay west of the Willamette River. Tualatin Plains had been taken from the Yamhill Circuit and appears here by itself. Portland was removed from the Oregon City Circuit to the extent that its statistics appear separately, though Roberts wrote to the Mission Board:

Salem Circuit includes all our work east of the Walamet River except Oregon City, and Yamhill includes all west of the river except Clatsop. . .³⁵

This statement ignored the Calapooia Circuit and the Mary's River Circuit which lay south of the territory which had, the year before, been considered the southern boundaries of the Salem Circuit and the Yamhill Circuit respectively. Note the size of the Oregon Mission just previous to the formation of the Oregon and California Mission Conference. The mission personnel had been increased by the addition of Jos. H. Smith. Also, Wm. H. Willson and a local deacon by the name of Wilcox served for a time as co-pastors on the Tualatin Plains.

It must be remembered that, by reason of Indian wars, these were years of great anxiety and disturbance. The outbreaks had burst

suddenly upon the country very shortly after Roberts assumed his duties as Superintendent of the Oregon Mission. The settlers were startled and alarmed by the uprising on November 29, 1847, when Dr. Marcus Whitman and his party were cruelly murdered. It appeared that the whole country was threatened with the horrors of an Indian War. For weeks the people did not know the fate of the missionaries of the American Board who were stationed at The Dalles and east of the Cascade Mountains. The settlers of the Willamette Valley were called upon to go to the rescue, and to chastise the Indian tribes who had committed this atrocity, and to catch and punish the murderers.

The newly formed Provisional Government was caught unprepared for the emergency. It was without men or arms to fight a war, and without money to arm the volunteers who rushed to the defense of those in peril. The settlers had their rifles and their horses, which sufficed for their ordinary use of hunting and doing farm work, but they were not equipped to fight a war with the Indians. They applied to the Hudson's Bay Company for arms and ammunition, of which the Monopoly had an ample supply in its warehouses, but James Douglas, the Chief Factor, affirmed that it was contrary to the instructions of his company to furnish those items.

In this emergency the officers of the Provisional Government (of which George Abernethy was now Governor) called upon the Methodist Mission for help. William Roberts, in his capacity as Superintendent of the Mission, advanced \$1,000.00 of Mission funds for the purpose. He was very reluctant to do so without the authorization of the Board of Missions, but there was no time to get such authorization. The missionaries of the American Board and all the white inhabitants of the region east of the Cascades were in mortal peril. So, without waiting for any authorization save that of moral responsibility, he acted to do what he could to save them. As it turned out, the Hudson's Bay Company acted to rescue the imperiled missionaries before the volunteers could get there and before the Indians learned that the volunteers were coming. The loan which Roberts had furnished the Government was repaid, but it is worth recording that the Methodist Mission rendered this service in the emergency.

There were two serious obstacles to the progress of Methodist work in Oregon when William Roberts assumed the office of Superintendent. It was no longer an Indian Mission with certain well-staffed and well-organized out-stations. Aside from Oregon City and Salem there was no extended system of circuits among a scattered

population, and the work had to be carried on over all but impassable roads (where roads of any kind existed), and across rivers without bridges and only occasional ferries, and through swamps that were as wide as rivers and oftentimes as treacherous.

The land laws of the Provisional Government provided that the settlers could take up mile square land claims. That induced the immigrants to scatter out over a very wide territory. As Roberts wrote:

It is estimated that there was a population of 8,000 in the country previous to the arrival of the last Emigration, which itself amounted to from three to five thousand, but the difficulty is to find them.³⁶

None but the most intrepid missionary could succeed under such conditions to lay the foundations of the Kingdom of God. That was the first difficulty.

A second difficulty was in maintaining an itinerant ministry under such conditions. And no other could serve with any hope of success, if indeed it could exist at all. The people were too poor and too few to furnish support for a church and a ministry. The preachers must either be supported by the Mission Board, or they must find homes for themselves and furnish their own support. In that case, a few scattered local preachers would care for religious needs, limited in their activities by the fact that they were fixed in the locality of their own donation land claims. A few preachers were still left in the field after George Gary left, and a few others had been sent by the Board of Missions. A few more had been found by William Roberts after he took up the superintendency, but for the most part the work had to be done by local preachers who had no conference connection, and no way of ever acquiring membership in a conference. Under such conditions, even the preachers who were regular conference members were inclined to settle down in one place, upon donation land claims of their own, and serve churches or circuits within reach of their homes. The condition of the roads prevented them from going far, and oftentimes they could not go at all. Furthermore, they could not be moved to new charges even when the Superintendent felt it wise to reassign them. Roberts, writing of this problem, said:

I never did believe in Itinerant preachers having local families and my submission to it in Oregon is with very poor grace, but the country is new—there are very few schools and but two parsonages.

At this time, William Helm, Alvin Waller, and J. L. Parrish were all living on their own premises. Thus it was all but impossible for

the Superintendent to develop an itinerant ministry. As Roberts continued:

. . . while their own houses and circuits are together it may not be so objectionable, but when conference comes it trammels the appointments, in fact it works here just as it does at home.³⁷

Long before Roberts wrote this letter to the Board of Missions, the Board itself had sensed the difficulty, possibly through the representations of Gustavus Hines. In the twenty-eighth annual report of the Board is this declaration:

Brother Hines having returned to this country, the Superintendent has found it necessary to employ additional aid in the Willamette Valley. For this work he has selected Brother J. L. Parrish, a local preacher, who was formerly connected with the mission.

We are informed also that there are other brethren who can be acceptably employed in the mission, should the state of the work demand their services. From these favorable conditions, your Board indulges the hope that the day is not distant when this important field will be supplied with faithful and efficient laborers raised up in their midst.

But to secure permanently the undivided and efficient labors of these brethren, it is judged that some new arrangement will be found necessary. As a general thing, brethren will hardly be willing to give up their business concerns and abandon their worldly prospects with only the hope of temporary employment in the ranks of our itinerancy. If they consent to make the sacrifices and endure the lot of the itinerant ministry, they will expect an equality of standing and to share in their immunities. To secure these, they must be recommended to and received by some Annual Conference in the States, or a Conference must be established in Oregon.

The former course, as might easily be shown, would be attended with almost insuperable difficulties. It is therefore recommended to the next General Conference, as a matter of grave consideration whether it would not be conducive to the interests of our work in Oregon, to provide forthwith for the organization of an Annual Conference in that country.³⁸

It will be noticed that this conclusion was reached before William Roberts had time even to take up his work in Oregon. It is probable that Gustavus Hines and George Gary had foreseen the development of the white work in Oregon along the lines of Roberts' policy, and had reported much to the Missionary Board. In any event, the clear path of development of Methodism in Oregon was for the organization of a Conference on the Pacific Coast. This the Board of Missions asked of the General Conference of 1848. And this the General Conference granted.

CHAPTER VI

The Oregon and California Mission Conference

WILLIAM ROBERTS felt deep concern for the Methodist work in California. His interest had continued ever since he and Wilbur had organized the first Protestant church in San Francisco, starting the work in a field that was very promising. Furthering the work of the Kingdom of God in a place of rapidly multiplying settlements became their goal. Roberts had expressed the conviction, too, that if he had had the men to spare, it might have been a good thing to send preachers as spiritual guides for laymen who had gone to the gold mines. In a letter to the Board of Missions dated February 14, 1849, he wrote of his desire to go to California and of his feeling of urgency.¹

Rev. Roberts, after a lapse of about nine months, had not yet heard of the General Conference action authorizing the organization of the "Oregon and California Mission Conference." On April 10, about eleven months after passage of the legislation, he did receive a packet of letters from the Board of Missions dated September 30, October 12, November 16 and November 21, together with one from Bishop Waugh dated September 25, 1848 notifying him of the fact that such a Conference had been authorized. The regular time for the annual meeting of members of the Mission was only about a week away. The last meeting of the earlier organization was held April 18-19, 1849.

Items on the agenda were: the necessity of arranging their work for the succeeding period, such as rearranging circuits as needed; making any changes in personnel and appointments; and making reports to the Board of Missions. Though the authorization for the organization of a Conference was thus in hand before this last meeting of the Mission, the instructions stated that the time for such action was "either in September or October," so it was necessary to make plans for a period of about four months before the time set for the organization of a Conference. As Roberts wrote the Board of Missions, at that meeting all their business was transacted "in full view of the organization of our annual conference in the ensuing autumn."² Changes were made; and appointments have been noted in the previous chapter.

No doubt it was at this final meeting of the Oregon Mission on

April 18-19, 1849 that the specific date for the Organizing Conference was set. September 5, 1849 was agreed upon, when all the ministers who were eligible for membership in the new Conference should come together and organize themselves into an Annual Conference. We quote from the Journal:

After some preliminary remarks by the Supt. and the reading of the following extract from Bishop Waugh's letter, dated Baltimore, September 25, 1848 the meeting continued.

Rev. William Roberts, Supt. of the Oregon Mission.

Dear Brother:

The General Conference of the Methodist Episcopal Church at its Session in May last, decreed that there shall be an annual Conference on the Pacific Coast, to embrace Oregon, California, and New Mexico to be called the Oregon and California Mission Conference; to be organized as soon as practicable under the authority of the Episcopacy . . .

You are hereby authorized and requested to adopt the most suitable measures for calling together at some specified time and place the preachers under your Superintendency for the purpose of carrying into effect the will of the General Conference and then and there organize the Said Conference under the title and style of "The Oregon and California Mission Conference of the Methodist Episcopal Church."

From the confidence reposed in your wisdom and fidelity, we hereby authorize and appoint you to preside . . .

As president of Said Conference, you will, in the absence of a Bishop, arrange the appointments, station the preachers, take charge of all the Elders and deacons, traveling and local preachers and exhorters, and change, receive, and Suspend preachers in the interval of the Conference Session as the Discipline directs.

It is desired that the Conference be organized sometime during the autumn of 1849—either in September or October—so that we may obtain official information thereof at the latest by the first of April, 1850.³

It must be remembered that, in the popular parlance of that day, "Oregon" was a very large territory. So, when the General Conference authorized an Annual Conference on the Pacific Coast "to embrace Oregon, California, and New Mexico," it was proposing a tremendous task for the Superintendent of that Conference.⁴

It will also be remembered that there were very few Methodist preachers in Oregon in 1849. There were fewer still who were eligible to be charter members of the new Conference. There were some local preachers and some located preachers, but when the prospective roll of the Conference was made up it was found that there were but

six who could qualify as members in the active relation in some Conference: four of them in Oregon and two in California! They were

William Roberts of the New Jersey Conference
David Leslie of the Providence Conference
Alvin F. Waller of the Genesee Conference
James H. Wilbur of the Black River Conference
Isaac Owen of the Indiana Conference
William Taylor of the Baltimore Conference

H. K. Hines said of them:

Measured by numbers it is one of the smallest lists that ever stood for an organized conference in Methodism. Measured by character, ability, by power to accomplish, it is one of the mightiest lists that ever stood at the head of church or empire between the eastern and western seas. Culture, eloquence, solid judgment, perseverance, bold and intense evangelism, true statesmanship were fully represented in the character and lives of these six men as in the lives of any other six men whose association at the beginning of an era of which they were the type in the history of Methodism. All are historic.⁵

William Roberts was one of the greatest circuit riders of all time—one who deserves to rank with Francis Asbury and John Wesley himself, and, as we have previously remarked, he was the true successor of Jason Lee.

James H. Wilbur was the greatest Indian Missionary ever to represent the Methodist Church in that capacity, and one who, for many years, acted as Indian Agent for the U. S. Government; he is also remembered as the builder of the first church in the incipient city of Portland, and the one who organized and gave his name to Wilbur Academy. The town of Wilbur perpetuates his name.

David Leslie was past his prime when the gold rush occurred, but he is to be honored for the many years in which he did effective service in the Oregon country, taking charge of the Oregon Mission in the absence of Jason Lee, and laying the foundations for the work on the Yamhill Circuit and also around Salem. His name is commemorated in the title of one of the fine churches of Salem, Leslie Memorial.

Jesse Owen, not so well known in the Oregon country, having spent his ministry in Indiana and California, was the first Superintendent of the California District of the newly formed Oregon and California Mission Conference.

Alvin Waller is noted for having built the first Protestant church

west of the Rocky Mountains at Oregon City and the first substantial building at what is now Willamette University. A campus building, Waller Hall, is still called by his name. He was for many years the financial agent for Willamette University.

Last, but by no means least, was William Taylor, one of the greatest of evangelists, not only in California, but in Africa, India, South America and other parts of the world. He was the only man ever elected to the General Conference as a layman and then elected a bishop. Books have been written on his life.

There was no conference for these men to be admitted *into*, either by transfer or otherwise. The record says simply:

The names of the following persons were put upon the list as members of Annual Conferences Eligible [sic] to membership in this.

The authorization to "change, receive, and Suspend preachers in the interval of the Conference Session as the Discipline directs" was seemingly sufficient to enable the Superintendent to enroll these men as charter members of the Conference now being formed.

After the Conference had thus been duly organized, it proceeded to receive others into the organization. Josiah L. Parrish was admitted on trial as a Probationer from the Genesee Conference, where he had been admitted on trial the year previously. Joseph E. Parrott, John McKinney, and James O. Rayner were also admitted on trial. William Helm, a located Elder of the Kentucky Conference, was readmitted and made a member of the Conference. He had his own home and, as William Roberts had written the Board of Missions, the fact that one had a "located family" sometimes made it difficult for the Superintendent to appoint the preacher to another charge when that became advisable. But Helm declared that he would not embarrass the appointing power of the Superintendent because he lived in his own house, but would take a location if he could not go to an appointment by reason of being so situated. Upon this understanding he was admitted to the Conference.

Three significant things were done at this Organizing Conference besides the organization itself and the appointment of preachers to their respective stations or circuits for the coming year: First, the organization of "The Oregon and California Missionary Society." Oregon ministers were elected as the officers: William Roberts, President; David Leslie, Vice-President; Alvin F. Waller, Secretary; and James H. Wilbur, Treasurer. Every one of the four men who had organized the Conference was thus an elected officer in the Mis-

sionary Society. But in addition to these officers there were named, as a Board of Managers, William H. Willson, Josiah L. Parrish, and John McKinney. These, too, were all in Oregon. Two of them were young ministers and the third had served as a pastor for a time as a "supply."

The second item of business had to do with the Oregon Institute. The Committee on Education brought in a resolution, with lengthy whereases, which was adopted:

Therefore, be it Resolved by this Conference, that we now appoint a Committee of two to take measures to secure the property; to apply to the Legislature of Oregon for a Suitable Charter; and transact such other business as the objects of the Institution may require.

The By-laws of the Oregon Institute, upon its organization in 1842, had provided that:

the school should always be under the supervision of some branch of the Christian Church; and further, that it should be that branch that should first come forward and enter into a pledge to patronize and sustain the institution.⁶

Now that an Annual Conference had been regularly and officially organized in Oregon, the resolution regarding the Oregon Institute was a logical piece of business for this Organizing Conference; but it was as courageous an undertaking for the infant body as had been the initial action of the Oregon Mission under Jason Lee.

The third significant piece of business transacted by the Conference had to do with the support of the preachers. It was a plan for a Sustentation Fund for mutual assistance among the preachers of the Conference. It was a plan of self-support primarily, with the assistance of the Board of Missions as secondary. The newly constituted Conference Missionary Society was made responsible, if it had funds, in cases where there were deficiencies in quarterly allowances for pastoral table expenses and rent.

... should not the necessary funds be found in the Treasury, then the deficiency shall be made up by the President of the Conference drawing upon the Treasurer of the Missionary Society at New York.

We are not to suppose that the sole, or the main, purpose of the Missionary Society was to provide for the support of the preachers. They were serving in a missionary conference, even as they had formerly been directly dependent upon the Missionary Society for their support in the Oregon Mission. But they were now adopting

a missionary program of their own in addition to coming to self support as a Methodist Church in Oregon.

After these three pieces of important legislation were passed and other routine matters attended to, the appointments were read as follows:

Oregon and California Mission Conference

WILLIAM ROBERTS, Superintendent

Oregon

Oregon City and Portland—J. H. Wilbur, J. L. Parrish
 Salem Circuit—William Helm, J. O. Rayner, David Leslie (Super-
 numerary)
 Yamhill Circuit—John McKinney, Chauncey O. Hosford
 Mary's River Circuit—A. F. Waller, Joseph E. Parrott
 Astoria and Clatsop—To be supplied.

California

San Francisco—William Taylor
 Sacramento City—Colluma Mills & Stockton—Isaac Owen, one to be
 supplied
 Puebla, San Jose and Santa Cruze—To be supplied.

The statistics of the Conference are available only for the churches in Oregon, as follows:

There were but 348 church members: Oregon City, 30; Salem Circuit, 109; Yamhill Circuit, 201; Calapooia Circuit, 8; and there were but three church buildings; one at Oregon City, one at Salem, and one on the Yamhill Circuit.⁷ [According to H. K. Hines, though William Robert's mentions one on the Calapooia Circuit (probably at Mary's River—later Corvallis) in his report to the Board of Missions just prior to the organization of the Oregon and California mission Conference.] There were 56 probationers, 261 pupils in 9 Sunday Schools, and 17 Local Preachers.⁸

At the time of the organization of the Oregon and California Mission Conference, only eight of the counties had been created: Clackamas, Champoeg (Marion), Tuality (Washington) and Yamhill, all in 1843; Clatsop in 1844, Polk in 1845, Benton and Linn in 1847. The settlements were correspondingly few in number, and the post offices few and far between. There were Oregon City, Salem, Canemah, Portland, Albany, Bethel, Brownsville, Hillsborough, Mary's River, Milwaukie, Lafayette, Amity, Lebanon, Lexington (the forerunner of Warrenton and the first County seat of Clatsop County). The first house had been built in Albany, but little more. Belknap

settlement was begun in 1848. Not all of these places had post offices at that time, but there were at least the beginnings of settlement.⁹

The Conference of 1850 met at Oregon City, Sept. 5th, for its second session with five members present: Williams Roberts, David Leslie, William Helm, Alvin Waller, and James H. Wilbur. That, however, was 100% attendance of the members in full connection in Oregon. The Superintendent informed the Conference that the two members from California, Isaac Owen and William Taylor, would not be present; for such was the nature of their work and such the difficulty of travel, that he did not deem it best for them to come; but he would hold a separate Conference with the brethren in California.

At this Conference, Isaac McElroy, a Located Elder from the Indiana Conference was admitted to membership on his Certificate of Location. Matthew Lasiter was received on trial, being recommended by the Quarterly Conference of the San Francisco Circuit. James Corwin, a Located Elder from the Indiana Conference, was admitted to membership upon recommendation of the Quarterly Conference of the Stockton (Cal.) Circuit. Clinton Kelly, a Located Elder of the Louisville Conference of the Methodist Episcopal Church, South, was received upon recommendation of the Oregon City and Portland Circuit for recognition of orders in the Methodist Episcopal Church. The Superintendent also announced the transfer of Francis S. Hoyt from the New Jersey Conference to take charge of the Oregon Institute; S. D. Simonds from the Michigan Conference, and Nehemiah Doane from the Genesee Conference. Also, upon recommendation of the Quarterly Conference of the Oregon City and Portland Circuit, Albert Kelly, a Located Elder of the Louisville Conference, had his orders recognized and the Superintendent administered ordination vows.

A significant item of business was the consideration of the advisability of "establishing an Institution of Learning at Portland, Washington County, Oregon." This was the beginning of Portland Academy, before Multnomah County was created.

Another significant item was the consideration and adoption of the following resolution:

Resolved that this Conference take immediate action in setting up a Book Concern and printing establishment to be located at Salem under the Supervision of the Conference, and that a Committee of three be appointed to carry the provisions of this Resolution into effect.

WILLIAM ROBERTS, *Superintendent.*

The appointments for 1850-51:

Oregon District

Portland and the Columbia River—James H. Wilbur, James O. Rayner, one to be supplied.

Salem—A. F. Waller, David Leslie (Supernumerary)

“Bro. Waller to spend as much time in visiting the Indians at Grand Dalles of the Columbia as his duties in the Circuit will allow.”

Calapooia—John McKinney and Joseph Parrott.

Mary’s River—William Helm, and one to be supplied.

Yam Hill—Isaac McElroy. One to be supplied.

Umpqua—One to be supplied.

Astoria and Clatsop—Chauncey O. Hosford.

Oregon Institute—F. S. Hoyt and Nehemiah Doane.

California District

Isaac Owen, Presiding Elder

San Francisco and Happy Valley—William Taylor. One to be supplied.

San Jose—One to be supplied.

Santa Cruz—One to be supplied.

San Joachin—One to be supplied.

Stockton—James Corwin.

Sacramento City—S. D. Simonds.

Eldorado—Mathew [sic] Lasciter.

Feather River—One to be supplied.

Los Angeles—One to be supplied.

Edward Bannister to take charge of a “Library Institution” yet to be organized in this District.¹⁰

Settlements were beginning to spring up with greater rapidity in Oregon, and the list of preaching places recognized in California gives evidence that the same thing was true, and in even greater degree, in the “Golden State.” In Oregon the following post offices were established in 1850: Albany, Brownsville, Marysville, Tualatin, Syracuse, Molalla, Pleasant Hill, Saint Helens, Santyam Forks, Yam Hill Falls, Butteville, Umpqua City, Westport, and Winchester.¹¹

The third session of the Oregon and California Mission Conference met at the Oregon Institute at Salem on Sept. 3, 1851. The following persons were present to answer the roll call: William Roberts, David Leslie, Alvin F. Waller, James H. Wilbur, Isaac McElroy, F. S. Hoyt, and John Flinn. The men of the California District were again absent, but the following names were called as members of the Conference: Isaac Owen, Wm. Taylor, S. D. Simonds, M. C. Briggs, Edward Bannister, James Corwin.

The Superintendent announced the following transfers into the Conference: David A. Dryden of the Ohio Conference; A. L. S.

Bateman of the North Ohio Conference; Charles Maclay of the Baltimore Conference; and Calvin S. Kingsley, (who was present) of the Michigan Conference; Luther T. Woodward and J. W. Miller of the North Indiana Conference as preachers on trial. Joseph S. Smith, James Rogers and Alexander McLean were admitted into the Conference; and James O. Rayner was received in full membership. Joseph E. Parrott and C. O. Hosford were discontinued at their own requests.

Two disciplinary matters presented themselves. After careful examination, the Conference declined to sustain the appeal of Henry S. Loveland from a decision of the Santa Cruz (California) Quarterly Conference. And it was ruled that Isaac McElroy, who had recently married, was likely to be unable to render efficient service as a preacher. He was required to make a distinct pledge to renounce all claims upon the funds of the Conference in behalf of wife or children.

Under the heading of character of the members of Conference the following were passed: William Helm—(located at his own request but later changed to supernumerary), F. S. Hoyt, C. S. Kingsley, Isaac Owen, William Taylor, James Corwin, S. D. Simonds, Edward Bannister, M. C. Briggs, Chas. Maclay.

Two new educational institutions made their appearance at this Conference: Portland Academy, which had only been contemplated at the previous session, now reported a building nearly completed and "above embarrassment." It was recommended that two efficient teachers be appointed. The other school was Mary's River Academy on the Mary's River Circuit. This latter institution had obtained grants of land but had not yet begun to build.

A significant sentence appears in the report of the Committee on Periodicals, declaring it to be the duty of each preacher in the Conference to pay special attention to the circulation of periodicals "in the several Post Offices in his charge." It is evident that many of the preachers served circuits upon which were several post offices and many scattered settlements. Had the quarterly conference records on the various circuits been preserved to this present time, the extent and the location of the various preaching places on the circuits named could now be definitely known. But most of them are unfortunately beyond the possibility of recall. At this Conference the report of the Committee on Post Offices was presented and adopted, containing a list of the post offices in the Oregon District, but there is no indication as to which circuits were thus served.

Another significant item of business of the Conference of 1851

was the beginning of a written history of the Methodist Church in Oregon and California: C. S. Kingsley (Oregon) and S. D. Simonds (California) were appointed historians. They were to prepare up-to-date district histories of the Methodist Episcopal Church and transmit duplicates to the General Conference. That procedure was to be continued each four years. Each preacher was asked to prepare a similar chronicle for his circuit, entering his report in the Recording Steward's book and presenting a written statement to the historian at each annual conference. The historian was to report to the conference any failure to comply.

It would seem that this resolution had much more in view than the usual annual statistical report which the preachers now send to statistician and treasurer. It had to do with the beginnings of Methodism in the various settlements which were springing up, and also in some which had been established for ten to twenty-five years.

It needs but little reflection to realize what the information thus asked for would have meant to later generations if this resolution had been carried out. But alas, many of the preachers then, even as now, either regarded what they were doing as of too little importance to record, or thought they were too busy *making* history to take time for writing it.

By this time some of the charges were coming to a condition of self-support, and the Committee of Stewards declared:

In the opinion of this Conf., Astoria and Clatsop Plains, Portland, Oregon City, Yam Hill, Salem, Mary's River, and Calapooia circuits are able and ought to support the men this Conf. may send them the coming year, and those who go to said charges shall most distinctly understand that they are to rely for their support upon their charges and that when it is evident that this cannot be realized, said preachers are to report themselves to the Supt. and await his further orders.

At this Conference of 1851, also, the following preamble and resolutions were adopted:

Whereas the relative position of the Oregon and California Districts renders it greatly inconvenient for the preachers of the two districts to attend the same Annual Conf. therefore—

Resolved 1st. That the General Conf. of the M.E. Ch. be and hereby is respectfully requested to divide the Oregon and California Mission Conf. thereby creating two Annual Conf. The Northern to be called the Oregon Annual Conf. and the Southern the California Annual Conf. of the M. E. Church, the limits of each Conf. being designated by the boundaries of the country for which it is named.

At the time of making this request for a division of the Oregon and California Mission Conference into two Annual Conferences there were ten pastoral charges in the California District, with eleven preachers and 534 church members. In the Oregon District there were eight pastoral charges, fifteen preachers, and 475 church members.

The following is the list of Oregon District appointments for 1851-52.

Oregon District

William Roberts, P. E.—residing at Salem
 Portland and Vancouver—James H. Wilbur, C. S. Kingsley
 Oregon City and Clackamas—Nehemiah Doane
 Salem—A. F. Waller, David Leslie (Supernumerary) (William Helm
 Supernumerary)
 Oregon Institute—F. S. Hoyt
 Calapooia—Luther T. Woodward, John McKinney
 Mary's River—John Flinn, Joseph Smith
 Yam Hill—John W. Miller
 Chehalem and Tualatin—Isaac McElroy
 Astoria and Clatsop—James O. Rayner
 Umpqua—To be supplied
 Grand Dalles of the Columbia—To be supplied
 Portland Academy—To be supplied

Sixteen charges were listed for the California District of which Isaac Owen was Presiding Elder. New Mexico was a separate district.¹²

During the year 1851 the following post offices were established in Oregon: Champoeg, Chehalem, Dayton, Elkton, Gardiner's City, Santyam (afterward Lebanon), Luckiamute, Rickreal, Lafayette, Santiam Forks, The Dalles, Willamette Forks, North Yamhill, Yoncalla. Albany got its first school, Deer Creek (afterward named Roseburg) had its first settler, Forest Grove was named, and Jefferson got its ferry.¹³

The fourth and last session of the Oregon and California Mission Conference convened on September 2, 1852 at the Methodist Episcopal Church in Portland. The following answered the roll call: William Roberts, J. H. Wilbur, C. S. Kingsley, Nehemiah Doane, A. F. Waller, F. S. Hoyt, John Flinn, Isaac McElroy, and J. O. Rayner. The Superintendent introduced three more ministers and announced their transfer into the Conference: T. H. Pearne, P. G. Buchanan, and Isaac Dillon.

At the very beginning of the Conference doubt was expressed as to whether they were meeting in the capacity of an Oregon Annual

Conference or as the Oregon and California Mission Conference, and a ruling of the chair was asked to determine the question. In consequence, President Roberts gave his written opinion—that this was the fourth session of the Oregon and California Mission Conference, and not the Oregon Annual Conference.

Rev. J. D. Boon, an elder of the Missionary Baptist Church, being duly recommended by the Salem Circuit Quarterly Conference, was recognized as an Elder, and it was voted that, upon his taking ordination vows, he was to be received into the Conference. The following men were called and their characters passed: L. T. Woodward, Thos. H. Pearne, C. S. Kingsley, A. F. Waller, J. H. Wilbur, David Leslie (who was given the superannuated relation), P. G. Buchanan, William Helm (given the supernumerary relation). Thomas Pearne was called to the chair and the Superintendent, William Roberts, was called, his character passed, and then he gave his report of the work of the Conference in both Oregon and California. Also the following men from California had their characters cleared: Isaac Owen, William Taylor, James Corwin, S. D. Simonds, Edward Bannister, M. C. Briggs, Charles Maclay, H. C. Benson, W. I. Maclay, E. Merchant, F. B. Sheldon, I. H. Caldwell, A. Bland, A. L. S. Batemen, I. Fish, R. Strattan, and B. S. Phillips. The Journal of the sessions of the California District not being a part of the official papers of the Oregon Conference, we have no record of the reception of most of these men into the Conference.

In the session of the previous year, a resolution had been passed providing for a Conference Historian and instructing the preachers to formulate the history of Methodism to the present time on their respective charges and to give certain historical data to the Historian. But since, at the 1852 session, it appeared that very little had been done about the matter, a resolution was passed to request each member to comply with the resolution during the coming year.

At this session, too, a petition was presented from the Calapooia Circuit asking that the Conference receive the Santiam Academy at Lebanon under its supervision.

In the passage of character one name had been significantly omitted: that of Isaac McElroy, against whom certain charges had been preferred. Since the device of hearing such cases by a special committee, and then passing upon them in executive session, had not yet been adopted, he was tried in open Conference. His apologists suggested insanity. His trial occupies 19 pages of the Journal of 1852. Rev. McElroy was located "at his own request."

Another significant matter was discussed at length in this Con-

ference. It had to do with the advisability of publishing a religious paper. The conclusion was: "It is the opinion of this Conference that the time has fully come when we should make a vigorous move toward the publication of a religious paper." A committee of seven, consisting of T. H. Pearne, William Roberts, J. H. Wilbur, A. F. Waller, P. G. Buchanan, C. S. Kingsley, and F. S. Hoyt, was named to communicate with the Missionary Board in New York with reference to securing some aid in making arrangements for a publication. This, we may believe, was the inception of *The Pacific Christian Advocate*.

Previous attempts to secure a charter for the Oregon Institute having failed, a Committee was appointed to procure a charter for the "University and Institute" and for Portland Academy.

After the transaction of many items of business of more or less importance, and selecting officers and committees for the coming year, the Conference voted to hold its next session at Belknap Settlement. This was expected to be the Organizing Conference of the projected Oregon Annual Conference. It is remarkable that Belknap Settlement at no time appears in the list of Conference appointments. It was probably at the time a preaching point on the Mary's River Circuit, though there is nothing in the Conference records to fix its location. It was near the present village of Alpine.

Appointments for 1852-1853 were made as follows:

"Willamet" District

WILLIAM ROBERTS, P. È.

Salem—A. F. Waller, William Helm, Supr.
 Oregon Institute—F. S. Hoyt, Principal; Isaac Dillon
 Calapooia—L. T. Woodward, one to be supplied
 Yam Hill—James H. Wilbur
 Chehalem and Tualatin—John W. Miller
 Oregon City—Nehemiah Doane
 Portland Academy—P. G. Buchanan
 St. Helens and Cowlitz—To be supplied
 Clatsop and Astoria—To be supplied
 Olympia—To be supplied
 Dalles of the Columbia—To be supplied

Mary's River District

THOMAS H. PEARNE, P. E.

Mary's River—John Flinn, one to be supplied
 Spencer's Butte—One to be supplied
 McKenzies Fork—One to be supplied
 Winchester—James O. Rayner
 Scottsburg—To be supplied

South Umpqua—To be supplied
 Jacksonville—Joseph S. Smith
 Applegate Creek—To be supplied

To 20 pastoral charges, including two educational institutions, preachers were regularly appointed, with only 14 preachers available. The last report of the Oregon and California Mission Conference showed 558 church members in Oregon and 214 on probation. There were 330 pupils in 13 Sunday Schools. No report was made regarding the number, condition, or value of church buildings. A resolution was passed "that each member be prepared at the next annual session to report full details respecting church property."

A glance at the list of appointments will reveal the forward looking policy of expansion of the work of the Methodist Church. Puget Sound, the lower Columbia River Valley, Southern Oregon, the coast country, and The Dalles are all represented as well as the Willamette Valley, to which heretofore the Conference had been largely confined. It will also be noted that no appointments are listed for the California District.¹⁴

During the year 1852 eleven new post offices were created as follows: Amity, Canyonville, Clackamas, Dallas, Independence, Santiam City, Starr's Point (later Monroe), Oakland, Parkersville, Siuslaw, Spring Valley. Ashland received its name this year. Jacksonville was begun. Leland and Monmouth were first settled; the Phoenix town site was laid out.

Since the formation of the Oregon and California Mission Conference only three years previously, one new county had been born, Lane, 1851. No less than 35 new post offices had been established in what is now Oregon; and at least fifteen settlements were begun in other locations.¹⁵

William Roberts had traveled extensively in both California and Oregon Districts, and both he and the men of the Conference felt the advisability of separating, at the earliest practicable date, the two parts into two annual Conferences. Hence it is not surprising that Roberts should have written to the Board of Missions:

It will be necessary for some change to take place in the amount of labor appropriated to myself. I have erred in attempting too much . . . the truth is that I have been doing double duty. The work of a Presiding Elder on a very large district, and also that of a general superintendency, each of which involves enough to occupy the entire time of a strong man. One of the six men to be sent must have charge of a district, or we must appoint one of the men already here for that pur-

pose, and the puzzle is to manage the business until help arrives. A considerable emigration has arrived in safety from the States, and every steamer brings scores in from California. The people have souls and it is our duty to minister to their spiritual wants. The Lord has blessed our work. A brighter day is dawning upon the Pacific Coast.

Again Roberts wrote to the Mission Board:

Has anything been done regarding the Oregon District? Two Conferences, unless there is some reason that does not occur to me, should be formed on this coast in May, 1852, at the General Conference.

The General Conference of 1852 did pass the necessary legislation, but the annual session of the Oregon and California Mission Conference, meeting less than four months later, probably had not yet been informed of such action, much less having official notification. It was an additional five months later when a Bishop of the Methodist Episcopal Church arrived to organize formally the Oregon Conference. But that story will be treated in another chapter.

CHAPTER VII

The Oregon Annual Conference

ALMOST nineteen years of faithful, self-sacrificing, and heroic service had now gone into the building of the Methodist Church in the Oregon Country since Jason Lee had established his Mission on the banks of the Willamette. For fifteen years of this time the enterprise was called "The Oregon Mission"; for the last four years it had been called "The Oregon and California Mission Conference."

The Oregon and California Mission Conference had been launched in the beginnings of the greatest gold rush that the world has ever seen. The excitement was not long in making itself felt, and the restlessness of the people and some of the ministers added to the confusion. Most affected were probably the local preachers upon whom so much of the work of the extensive circuits depended.

The gold rush, however, brought such an inrush of settlers into the West that, whereas at first almost all the white settlers in Oregon had been concentrated in the Willamette Valley and a few along the lower Columbia, before the end of the four-year duration of the Oregon and California Mission Conference, settlement had spread to the seacoast, along the Tillamook and Coos Bay regions, to the Umpqua Valley and to the Rogue River Valley in Southern Oregon. Not only had the discovery of gold produced excitement and an influx of population into California, but for the same reason, and to a lesser extent, into the Rogue River Valley along Jackson Creek, along the Illinois River, and to some degree, along the Coos River.

In spite of the distracting nature of the gold excitement and the growing apprehension regarding Indian uprisings, ministerial appointments reflected the expanding work of the Church. The first list of appointments in the Oregon and California Mission Conference included but five in Oregon: Oregon City and Portland, Salem Circuit, Yamhill Circuit, Mary's River Circuit, and Astoria and Clatsop. The last list of appointments, only four years later, under the supervision of two Presiding Elders numbered 21. The fact that ten of the appointments were left "to be supplied" indicates only the growing character of the work and the enterprise of the church leaders in taking advantage of every opportunity to follow the first settlers with the services of the Church. It is still more significant that almost all of these appointments materialized into regular minis-

terial charges that continued for years, some of them to the present day.

Only two years after the organization of the Oregon and California Mission Conference, the rapidly expanding nature of the work, and the difficulty of getting the whole conference together made it evident that a division into Oregon and California annual conferences was necessary; and a resolution to that effect was duly presented to the General Conference of 1852. The request, presented by a Committee from Oregon consisting of Francis S. Hoyt, Alvin F. Waller, and C. S. Kingsley, was granted.

It was quite natural, therefore, that, when the ministers met about four months later, they expected to meet as the Oregon Annual Conference. This did seem to be a reasonable expectation since the very men who had presented the resolution and received its acceptance were now present, and since the regular procedure was in progress for the organization. But, as we noted in the previous chapter, the Superintendent gave his decision that the session of September, 1852, was still the Oregon and California Mission Conference, and not the Oregon Annual Conference. That must wait for the arrival of a Bishop, or for further instructions from the General Conference.

The Conference of 1852 voted to hold its next session at Belknap Settlement. But the meeting, only six months later, March 17, 1853, was convened at the Methodist Episcopal Church in Salem. No explanation for this change in location is given in the official records of the Conference. Though it is not difficult to see the appropriateness of holding so important a session at what had now become the headquarters of so much of Methodism in Oregon, the inconvenience of holding a Conference session at a camp ground in March may have been the determining factor. We are left to conjecture.

The "Organizing Conference of the Oregon Annual Conference" of March, 1853, was presided over by Bishop E. R. Ames, who had been elected and ordained a Bishop at the General Conference held in May. He was a large man, over six feet in height, of imposing and majestic appearance, and of intellectual powers commensurate with his size. Though but forty-seven years of age he had been, for the last three sessions, a member of the General Conference. Though he began his ministry in the Illinois Conference, he was a charter member of the Indiana Conference and had spent his active pastoral life in that state. After filling several important stations and acting as Presiding Elder, he was, in 1840, elected missionary secretary, his work being chiefly in what was then called "the West." He

traveled extensively, visiting the Indian missions along the northern lakes and on the western frontier, and aided in establishing schools among the Indian tribes of western Arkansas.¹ It would seem that a logical choice was made by the General Conference when it assigned Bishop Ames to preside at the founding of the new organization.

When the roll was called the following members responded to their names: William Roberts, David Leslie, Alvin F. Waller, William Helm, J. H. Wilbur, John Flinn, Francis S. Hoyt, Nehemiah Doane, C. S. Kingsley, P. G. Buchanan, L. T. Woodward, and Thomas H. Pearne. Isaac Dillon, Benjamin Close and J. O. Rayner were also listed on the roll, but were not present.

Although the Journal of the Organizing Conference of 1853 does not record the fact, H. K. Hines says that

Immediately after the organization of the Conference the following names were added to the list by transfer: Harvey K. Hines, Gustavus Hines, Thomas F. Royal, Benjamin Close and George Berry.²

Concerning two of these names, however, there is a discrepancy between the official record and the statement of Hines. The Journal, under the heading "Members Present," lists the name of Benjamin Close as already a member, though not present. There is no record of his reception into the Conference, either at this time or previously. Presumably he had been transferred from his home Conference, but no record of such action was made here. The other name is that of Thomas F. Royal. The Journal of that year records an appointment but has no record of his transfer into the Conference. The Journal of the next year does record his transfer from the Rock River Conference. The probability is that his transfer was made at his home Conference in 1852, but he was not present to be received into the Oregon Conference in 1853. An obituary notice, which was sent to the press at the time of his death, says that "at the September Conference in 1852 he was transferred to the Oregon Conference." In the spring of 1853, with his wife and two small children, joining his parents, two brothers and a sister, he emigrated to Oregon, encountering many hardships on the six months' "trek" across the plains. They arrived in Jacksonville, Oregon, Oct. 27, 1853. Rev. Royal's coming was evidently expected by the Bishop and Presiding Elder and his name is recorded among the list of appointees.

Three men were admitted into the Conference on Trial: William B. Morse, Enoch Garrison, and J. L. Parrish. A fourth, Chauncey

O. Hosford, who had served as traveling companion and assistant to William Roberts, had been admitted on trial at the organizing conference of the Oregon and California Mission, as had J. L. Parrish, and then had been discontinued at his own request, even as had Parrish. Now they came seeking readmission on trial. Parrish was readmitted without question and ordained an Elder, but given no appointment. But the application of Hosford caused some discussion, for he had settled on a donation land claim. The following resolution was adopted:

Whereas there has been some diversity of opinion and practice among the members of this Conference as to the lawfulness and expediency of ministers settling on land claims, therefore,
Resolved, that the Bishop be requested to give his views on the subject.

J. H. Wilbur, C. S. Kingsley.

Just why this question should have been raised with regard to C. O. Hosford and not concerning J. L. Parrish is difficult to answer, for as we have previously noted, not only Parrish, but Alvin Waller and William Helm had been living on their own properties. William Roberts had expressed his disapproval of the practice in his communications with the Missionary Society. The Journal continues:

The Bishop gave his views remarking at some length and with good ability upon the origin, constitution, and peculiar economy of the Methodist Church, insisting on the necessity of avoiding all Caste and inequality of conditions among our ministers as far as possible. He submitted for serious consideration the Query whether our itinerant System could be maintained while a part of the members were settled immoveably [sic] on their claims. He acknowledged the hardships and sacrifices of the system, but declared that we should have cause to rejoice eternally if we could stand up manfully against the worldly-mindedness of this land and give ourselves to the great work of saving souls. His remarks were listened to with interest by the members of the Conference. Bro. Hosford was not admitted.

On motion, however, the Presiding Elder in whose District Hosford lived was granted permission to employ him, and did so. He was appointed to Mary's River Circuit; and in 1855, two years later, he was admitted, not on trial, but to full membership in the Conference. Thus, in spite of the refusal of the Organizing Conference to admit C. O. Hosford, he became a part of the working force without the loss of any time whatever.

The Oregon Annual Conference at its beginning in 1853 was a young man's conference. Not a man was sixty years of age, the patriarch being David Leslie who had reached the venerable age of 56. William Helm was 53; Alvin Waller was 45; Gustavus Hines, 43; J. H. Wilbur, 42; and William Roberts 41. Aside from these, not a man among them had reached his fortieth birthday; most of the rest were in their twenties and thirties.

The Organizing Conference of 1853 took some important actions. William Roberts presented his trunk to the Conference to provide a place in which to keep "whatever documents of interest could be collected regarding the progress of Methodist work in Oregon." The presentation was greeted by a rising vote of thanks.

The matter of initiating such historical work had been attempted at the Conference of 1851,³ and reiterated at the Conference of 1852.⁴ Certain materials had been gathered to go into historical collection.⁵ But now, for the first time, a storage place was provided. We might well say that from the Organizing Conference of 1853 the Oregon Conference Historical Society got its real start, when formal action was taken to begin the collection of these materials and a permanent receptacle was provided for their safekeeping. A Committee consisting of William Roberts, Alvin F. Waller, and J. H. Wilbur was appointed to "gather up and deposit with the Sec. Documents of interest connected with the work of the church in this Country."

It was evidently intended that the Conference Secretary should be the custodian of the trunk in which these historical documents were deposited. How long the Secretary had actual possession of this trunk is unknown to the author of this sketch, but when he came to the office of Secretary of the Conference in 1937, the trunk was kept at Willamette University. The Secretary of the Conference has access to the trunk whenever he wishes, but actual possession is vested in the University. The trunk is still there, but it now forms but a small part of the collection of the Oregon Methodist Conference Historical Society.

Another important action of the Conference had to do with a charter for two institutions of learning: (1) The preacher in charge at Portland and J. H. Wilbur were appointed a Committee to secure a charter for Portland Academy; (2) The Presiding Elder of the "Wallamet District" and the Preacher in charge on the Calapooia Circuit were appointed a Committee to secure a charter for the Santiam Academy.

Various committees were appointed, and various resolutions

passed, as is usual with Methodist Conferences, but one committee and one resolution seem to be of more than passing interest. A committee consisting of William Roberts and Thomas H. Pearne was appointed to prepare and present to the next Annual Conference a constitution and by-laws for a Preachers' Aid Society. Their report was duly prepared and presented to the Conference of 1854, but laid on the table. This is of interest more because it illustrates the fact that, while Methodist preachers have been diligent in the cause of evangelism, missions, and every other good work, they have been, at least until recent years, very slow to do anything constructive regarding their own security in old age. Perhaps the reason for such lack of foresight at that time was that it was a young man's conference. And as for helping the less fortunate brethren, there was too much of the spirit of self-reliance among the members for them to be willing to encourage lack of diligence among those who did not have enough of it. Hence the "Preachers Aid Society" did not even get started.

Another matter of more than passing interest was a resolution regarding camp meetings. The members resolved:

That we will exert ourselves as far as practicable to sustain the Camp-meetings that are or may be appointed within the bounds of the Conference for the coming season.

Judging by the prevalence of the Camp Meeting from the time of Jason Lee, and for many years thereafter, it would seem that this resolution expressed the popular opinion and indicated both the spirit of the men of the Conference and the regular practice of the Methodist Churches of the Oregon Country at the time. Many camp grounds were owned by the Methodists, not only at Belknap Settlement, where the next Annual Conference was to be held, but at many other localities. And the Camp Meeting, to which people came for miles around and camped with their families for a week or ten days while they attended services conducted by the best evangelists of the day, was one of the most potent forces ever found for a frontier situation.

On the first day of the Conference, a Committee was appointed to report on the following facts respecting the Mission at the Grand Dalles of the Columbia.

1st. The time when it was established. 2nd. The probable Amount Expended on it. 3rd. The Causes which forced the Missionaries to leave, and have up to this time prevented their return. William Roberts, Alvin F. Waller and David Leslie were appointed.

The next day the committee brought in a comprehensive report, from which we quote briefly:

The Cayuse War commenced, the Mission Stations were used as forts by our Army, and between the *Indians*, the Army of the Provisional Gov't of Oregon, and since the War the troops of the U.S. stationed at The Dalles, *the improvements were all destroyed* . . .

The missionaries of the American Board offered to return the property to the Methodists "on the same terms they had received it. . ."

Their proposal was accepted, the proposal and its acceptance bear date respectively the 3d. & 13th days of March, 1849. The actual occupancy of the station by Dr. Whitman was less than three months. After the destruction of the property Mr. Spalding and Mr. Waller made an estimate of its value. The estimate was made intentionally below the actual cost and value amounts to \$4,130.23. The following facts are obvious:

The Mission was established in 1838 by the authority of the Gov't of the U.S. and was continuously occupied as a Missionary Station until the Missionaries were driven away at the time of the Waiilatpu Massacre in Nov. 1847. The improvements thereon must have cost \$10,000. The Provisional Gov't of Oregon published openly that it could afford no protection to Missionaries laboring east of the Cascade Mountains. Since the Cayuse War and at this time, the troops of the U.S. Army are occupying the Station as a military post.

Your committee further find that the late Superintendent of the Oregon Mission has used all proper efforts to regain possession of the Station. He has visited it. Made a legal survey of its lines and boundaries, and had them duly recorded in the archives of the Clackamas Co. Oregon Ter'y. He has made known the intention of the Missionary Society to maintain its claim to these premises in the public newspapers; and the minutes of the Conference shew from year to year that it is part of our regular work. In view of these facts your Com. reports for adoption the following resolution:

Resolved 1st. That in the judgment of the members of the Oregon Annual Conference of the M.E. Church, the Gov't of the U.S. is justly indebted to the Missionary Society of the M.E. Church in the sum of \$4,130.23 with interest for the destruction of mission property at the Dalles of the Columbia.

2nd. That the title to the land on which said improvements were made not exceeding 640 acres and described in the records of Clackamas Co. O.T. was confirmed and established by said Governments to Said Missionary Society in the acts of Congress of Aug. 14th. 1848 in the following words: "And provided also that the title to land not exceeding 640 acres now occupied as Missionary Stations among indian tribes in said territory, together with the improvements thereon be

confirmed and established in the Several Religious Societies to which said Missionaries belong," and that Said Gov't ought to recognize said title and give immediate possession to Said Society.

3d. That the Board of Managers of the Missionary Soc. of the M.E. Church at New York be strongly urged to prosecute the above claims with the proper departments at Washington and if necessary to bring the Subject before the Congress of the United States.

William Roberts
A. F. Waller
David Leslie.

Though not a matter of record in the Minutes, we must assume that the Conference action was favorable. Roberts, in reporting to his superiors, added: "We will look to the government for any damage done by the Indians or troops during the war."⁶

Bancroft says that the Missionary Society of the Methodist Church brought a claim against the government for \$20,000 for the land, and later for \$4,000 for the improvements, "which in their best days had been sold to Whitman for \$600," and that the government allowed both claims. Then he adds with his usual venom toward the Methodists,

It would have been seemly if this liberal indemnity for a false claim had satisfied the greed of that ever-hungry body of Christian ministers. But they still laid claim to every foot of ground which the survey of 1850 fell without the boundaries of the military reserve, taking enough on every side of it to make up half the legal mission donation.⁷

The collection of damages for which the resolution asked was much more than satisfied, but the matter of the town-site at The Dalles, which was the location of the original donation for the Mission, was a thorny one which had to be threshed out in the courts, and was finally decided against the Missionary Society.⁸

For a second time the Conference voted to hold its next session at Belknap Settlement. The location was not a pastoral charge, and there seems to have been no church building, but there was a camp ground. There was a grove of trees with a living spring; and the Belknap family was very active in promoting not only the camp meetings but Christianity in general. The community had about eighteen settlers at the time, among them the families of Ransom and Orin Belknap. It was on the claim of the latter that the camp ground was located.⁹

The appointments for 1853-54 were as follows:

Wallamet District

THOMAS H. PEARNE, P.E.

Salem—William Roberts, John Flinn
 Portland and Portland Academy—C. S. Kingsley, H. K. Hines
 Oregon City and Milwaukie—P. G. Buchanan
 Chehalem and Tualatin Mission—J. W. Miller
 Yamhill—Nehemiah Doane
 Calapooia—A. F. Waller, Isaac Dillon
 Mary's River—L. T. Woodward, C. O. Hosford
 Spencer's Butte—T. F. Royal
 Columbia River—George M. Berry
 Vancouver, Cascades, and Dalles of the Columbia—Gustavus Hines
 Oregon Institute—F. S. Hoyt
 "Makenzie's Fork"—Enoch Garrison

Southern Oregon

Umpqua Mission—J. H. Wilbur, one to be supplied
 Rogue River—J. S. Smith, one to be supplied
 "J. H. Wilbur is Superintendent of the work in Southern Oregon."

Northern Oregon

Puget Sound Mission—Benjamin Close, Wm. B. Morse
 "Benj. Close is the Superintendent of the work in Northern Oregon."¹⁰

The beginning of the Umpqua Mission and the work in Southern Oregon is all the more remarkable in view of the fact that the Rogue River Indians and the white settlers were at war and Indian massacres and white reprisals, or the reverse, were the chief characteristics of Southern Oregon in 1853, and were the most burning issues of the day. No new settlement was begun in Southern Oregon that year, but Coos County was created by the Legislature; Empire City was founded, and a custom house was built at that place.

In the Willamette Valley more settlements were begun: Brownsville was laid out as a town; McMinnville and Monroe were started; Wapatoe Post Office was established; (discontinued 1865), Sandy received its first settlers; a Methodist Sunday School was established at Fairview in what is now Multnomah County; and further east up the Columbia, Mosier was begun.¹¹

On March 16, 1854 the Oregon Annual Conference convened its second annual session, this time at Belknap Settlement. But the Presiding Bishop, Matthew Simpson, had not yet arrived. Indeed, he did not arrive in time to participate in the Conference until the fourth day of the session. In the meantime Thomas H. Pearne was elected to preside. William Roberts was the Secretary.

Seventeen preachers answered the roll call and reports were received from seventeen pastoral charges. These reports showed 1182 members of the church, and 366 probationary members. There were 42 local preachers, 34 Sunday Schools, with 186 officers and teachers and 851 Sunday School pupils.

According to the Journal of that year, Joseph W. Hines, John F. DeVore, L. C. Phillips, and Thomas F. Royal were transferred into the Conference. We have noted that, at least in the case of T. F. Royal, the record is in error; we will assume that in the case of the others it is correct. Joshua Elder, Freeman Farnsworth, J. H. B. Royal, Laban Case and George Roe were admitted into the Conference on trial. Also John Spencer was readmitted on his certificate of location.

The Committee on Education reported five educational institutions to which Trustees were appointed; and also named were Conference Visitors, an assignment which, in that day, was regarded as quite important by reason of the control which the Conference was supposed to have over these institutions: Santiam Academy, Puget Sound University, Portland Academy and Female Seminary, "Wallamet" University, and Corvallis Seminary.

The usual routine business was transacted. The time for the holding of the next annual Conference session was set for August at Oregon City.

During the year 1854 Wasco and Multnomah Counties were created by the Legislature. Empire City was made the County Seat of Coos County, Roseburg the County Seat of Douglas County; and post offices were established at Jacksonville, Mount Hood (near the present Hopewell), Sandy, Valfonis (which was later known as Spring Valley), and Wilbur (at that time known as Laurel).¹²

A considerable increase in the number of pastoral appointments is to be noted for the year. With expanding settlements and an increased force in the Conference, the Church was moving forward to take advantage of the opportunities.

The appointments for 1854-55 were as follows:

Wallamet District

T. H. PEARNE, P. E.

Salem—Gustavus Hines

Butteville—C. O. Hosford

Oregon City—H. K. Hines

North Yamhill and Chehalem—John Spencer

Yamhill—Nehemiah Doane

La Creole—Laban Case

THE OREGON ANNUAL CONFERENCE

Spencer's Butte—Noah A. Starr
McKenzie's Ford—To be supplied
Calapooia—J. W. Hines
Santiam Forks—Enoch Garrison
"Wallamet University"—Francis H. Hoyt, Pres.
Santiam Academy—Luther T. Woodward
 J. L. Parrish, Missionary among the Indians
 L. C. Phillips, Agent of American Bible Society

Umpqua Mission District

J. H. Wilbur, P.E.
North Umpqua—J. O. Rayner
South Umpqua—J. W. Miller
Scottsburg—John Flinn
Coos Bay and Port Orford—To be supplied
Gold River—T. F. Royal, one to be supplied
Umpqua Academy—J. G. B. Royal, Principal

Columbia River District

A. F. WALLER, P. E.

Portland—P. G. Buchanan
Oswego—G. M. Berry
Vancouver, Cascades, and Dalles—To be supplied
St. Helens and Multnomah—Benjamin Close
Oak Point, Rainier, and Cowlitz—George Rowe
Astoria and Clatsop—F. Farnsworth
Pacific City and Shoalwater Bay—To be supplied
Portland Academy and Female Seminary—C. S. Kingsley, Prin.

Puget Sound Mission District

WM. ROBERTS, P. E.

Olympia and Chambers Prairie—To be supplied
Steilacoom and White River—J. F. DeVore
Seattle and Dwainish—D. E. Blain
Port Townsend and Gamble—William B. Morse
Coveland and Bellingham Bay—Joshua Elder
Chehalis and Cowlitz—To be supplied

There were four Districts, twenty-eight pastoral charges, four educational institutions, to which thirty-one ministers were appointed. Seven ministers were to be supplied as soon as they could be found. The Oregon Annual Conference was really on its way, justifying the faith of its founders. If any are inclined to say that one District in the Oregon Conference of today has more churches and more preachers than the whole Conference had in 1854, he should reflect upon the wide expanse of the Conference in that early day, the practical absence of roads, and the primitive modes of travel. If a minister or a District Superintendent of the present day thinks the

work load and the pressure is too severe, let him reflect upon the small numbers and poverty of the people who founded the Methodist Church in Oregon and the privations of those who labored to build churches for us to serve in comparative comfort.

The Conference of 1854 is especially noteworthy because of two actions: that regarding a religious newspaper, and another initiating support for Conference Claimants. The Committee on a Religious Newspaper, which had been named at the previous conference, gave its report, and the following resolution was adopted:

1. That we regard the action of the Quar. M. I. Conferences in recommending a Com. to devise measures for publishing a religious periodical in Oregon under the supervision of the M. E. Church, pledging their patronage and support as a favorable indication and furnishing a strong reason why such a periodical should be published.
2. That as several brethren are in accordance with the action of Q. Conferences making arrangements to publish such a periodical, we heartily concur in the measure, and pledge ourselves to communicate intelligence, obtain subscribers and commend the paper to the favorable attention of the people among whom we labor.
3. That we recommend Rev. Thos. H. Pearne as Chief Editor.

Thomas H. Pearne was also elected a member of the Publishing Committee of *The California Christian Advocate*. The next year the name of the publication which they were proposing to establish was fixed as *The Oregon Christian Advocate*.

The second noteworthy action of the Conference of 1854 was the beginning of Conference Claimants support. The Stewards recommended that David Leslie, who was now in the retired relation, should be allocated the sum of \$256.00. This was done.¹³

The Conference of 1855 was also notable for two items of business: We have here the first mention of slavery in that long series of resolutions which reflects the agitation of the country preceding the Civil War. We have also the first election of Delegates to the General Conference. Two delegates and two alternates were elected on the first ballot! William Roberts and Thomas H. Pearne, having received the necessary number of votes, were chosen. Upon motion it was declared that the two receiving the next highest number of votes be declared the alternates. Those two were J. H. Wilbur and A. F. Waller. Somewhat different from the elections for the delegates and alternates a century later!

The delegates were instructed to exert their influence to induce

the General Conference to adopt *The Oregon Christian Advocate* as an official publication of the Methodist Episcopal Church, and also to establish a Book and Tract Depository in Oregon.¹⁴

During the year 1855 two town sites only seem to have been laid out in the present state of Oregon: Aurora and Monmouth. Four post offices were established the same year: Ashland, Muddy, Cottage Grove, and Needy.¹⁵

At the Conference of 1855 the first report of church properties listed churches valued at \$39,000, "all of them deeded to the M.E. Church;" parsonages valued at \$9,100, "all deeded to the M.E. Church, but one at Jacksonville and one at Clatsop;" Seminaries of learning: Willamette University, Portland Academy, Umpqua Academy, Santiam Academy, Oregon City Seminary, valued at \$80,079. Church buildings were located at Salem; Oregon City; North Yamhill and Chehalem; Yamhill; Mary's River; St. Helens and Multnomah; Oak Point, Rainier and Cowlitz; Astoria, Clatsop; Steilacoom and White River; and Seattle.¹⁶

Quoting from the historical statement in the Centennial number of the Oregon Conference Journal of 1953 we invite comparison:

As we close a century of progress in Oregon Methodism there are four districts, covering but a fraction of Old Oregon, but covering nearly the whole present State of Oregon, with 152 Pastoral Charges with about 130 ministers in the effective relation, beside about 50 other Supply pastors. Our benevolent giving for the Centennial year was \$317,951, and ministerial support \$414,585, besides \$98,852 for other purposes.

Surely, for a century God has blessed us, as loyal men and women have tried to serve Him through the Methodist Church.

It should be recorded that the Treasurer of the Conference reported the Grand Total of all giving in the Oregon Conference in 1953 as \$1,960,840.00. The Statistician reported 45,492 church members, 39,768 Sunday School Scholars, 8750 preparatory members and baptized children, 3110 officers and teachers in the Sunday School.¹⁷

The history of the Oregon Annual Conference and the progress of Methodism in Oregon from the early beginnings to the completion of a century, can best be described in the story of the various movements and institutions which stem from, and are related to, the Conference. But before we treat of these we must take note of the conditions of the times and surroundings in which the Church had to do its work. We shall therefore turn to the frontier Circuits and the Circuit Riders.

CHAPTER VIII

Circuits and Circuit Riders

THE itinerant system of the Methodist ministry was peculiarly adapted to pioneer conditions. The rapid growth of the Methodist Church in the days of Francis Asbury was due to the fact that ours was a "traveling ministry" rather than a settled one. Evangelizing zeal and personal dedication sent these men out over prairies and through forests and across swamps and unbridged rivers. The Eastern seaboard and the Ohio Valley were the scenes of many courageous exploits and constant self-sacrificing devotion on the part of the Circuit Riders. Asbury led the way. Equal self-sacrificing devotion and heroism held other men to a heart-breaking and body-destroying task.

The devotion of Asbury and his co-workers was fully equaled by the founders of Methodism in Oregon. Not all of the men who took up the work in Oregon persisted with the apostolic zeal of Asbury or of Jason Lee, but a fair proportion of them did. Jason Lee himself was worn out and sick when he arrived in New York in 1844 at the end of ten years service in Oregon, a strong man worn out.

H. K. Hines described the conditions under which these men worked. When Jason Lee appointed his helpers of the Great Reinforcement to their stations, we read:

In another day (after their appointments were read) the missionaries scattered abroad. None of them could start, however, like the rough, brave riders of Asbury's cavalry, with saddle and pack-horse, over traveled highways and plain trails through peopled valleys and into thriving populous villages and cities near and far. Their mode of conveyance was the canoe, its pathway the mighty river's flood, the dashing torrent's foam, or anon the swinging surf that beat upon the ocean's shore. This was the most uncertain, precarious, laborious intinerancy [sic] a Methodist preacher ever attempted. Now dashing down foaming and eddying cascades, where the wrong scant of an Indian's paddle-blade by a single inch would shoot the canoe like a cattapult against some crag or submerged rock; now wading up the ice-cold stream and wearily tugging at the cordel-rope for hours to make a single mile, or now pulling at the paddle hour after hour to cross miles of river or bay against wind and tides was the most real and the least ideal of any itinerancy ever attempted. Nightfalls found no house or home; only a camp under a fir tree, or in the lee of some great basaltic cliff. No gathered congregation, large or small, to welcome the weary itinerant

to the cheer of a handshake or the restful influence of worshipful song and Christian communion; only the still, awful quietude of mighty forests, or the more awful solitude of the mighty plain. Only this. And this is not an imaginary painting, but the description of real chapters in the lives of those who planted Christianity and civilization in the Pacific Northwest. It was to such a life as this that these missionaries from New England, New York, Ohio, and Illinois were now being introduced as they turned away from the conference at Vancouver on the 15th day of June, 1840, to do work the Church had commissioned them to do.¹

This was the life with which Jason Lee was himself familiar. It was such experiences as these that had worn out his strong body. Hines himself knew whereof he spoke, for although he did not come to Oregon until 1853, and there had been an influx of settlers and considerable change of circumstances in the meantime, he knew most of those missionaries of 1840 and had gotten his information first-hand. Besides, he served for almost thirty years in the Pacific Northwest, and lived the life of a circuit rider for a considerable part of that time.

Gustavus Hines, H. K. Hines' brother, who was one of that number who were appointed to their places in June 1840, wrote:

It was necessary for the missionary constantly to expose himself to fatigue and dangers in hunting up his people to give them the word of life. Forging streams and swimming rivers, sleeping on the ground and in the rain, and going without food were no uncommon incidents of the life of the Oregon Missionary.²

Gustavus Hines accompanied Jason Lee to the mouth of the Umpqua to visit the Indians at that place preparatory to the establishment of a mission among them. After the failure of that attempt, he was assigned to other duties. When trouble arose among the Cayuse Indians he went on a mission with Dr. Elijah White to pacify them and make a treaty with them. While George Gary was Superintendent of the Oregon Mission, Hines returned to his home conference in the east; but upon the organization of the Oregon Annual Conference in 1853 he was transferred to Oregon and spent the rest of his life there as pastor and Presiding Elder. During his first stay in the Oregon Country he was active in civic as well as ecclesiastical affairs. He took part in some of the preliminaries to organization of the Provisional Government and was Chairman of the meeting of July 5, 1843. On the day before he had delivered the principal address at one of the first Fourth of July celebrations on the Pacific Coast, on July 4, 1843.³ He is best known to posterity, however,

through his two books: *Oregon, Its History, Condition, and Prospects*, 1851, and *Oregon and Its Institutions*, 1868.

The only routes of travel when the Methodist Missionaries began to build the Methodist Church in Oregon were the rivers and lakes and the tortuous Indian trails. The only means of transportation on the water was by Indian canoe or by the somewhat larger Hudson's Bay Company boat. Some of the Indians were expert boatmen and their canoes were sometimes of considerable size. Going downstream was fairly easy though often fraught with danger. But the journey upstream was a very different story. That meant slow and toilsome paddling near the shore if the water were not too swift. When the current was too swift to permit headway against it by paddling, the traveler had to wade into the water, pulling the canoe after him, or portage around the rapids, carrying canoe and baggage. Wading and pulling the canoe meant being wet to the waist, or wet from head to foot for hours at a stretch, and necessitated a camp overnight by an open fire while one's clothing and bedding dried. Often in snow and sleet and rain and cold such travel took its toll even of the strongest.

If the journey was by land, it must be on foot or by Indian pony. In the open country going was fairly easy, over more or less distinct Indian trails which led from place to place. The trails followed the ridges and divides, or skirted the foothills to avoid the rivers and the swamps as much as possible. Hence the going was hilly or circuitous. If the trail followed the seacoast, or along a water-course, it lay through deep timber where the sun seldom effectively pierced the half gloom. It is said that there was scarcely a break in the overhanging foliage along the coast from the Columbia River to the border of California and beyond, except the rivers and bays. If one traveled these rivers or bays or crossed them, it must be by Indian canoe.

William Roberts, coming thirteen years after Jason Lee, found conditions slightly better, for settlement had begun in real earnest, and with settlement had come improvement in travel. But the experiences of J. H. Wilbur, who came on the same ship with Roberts, give clear indication that travel was still rather difficult.

Soon after his arrival in Oregon, Wilbur was appointed to the Oregon Institute, now Willamette University, and he ascended the Willamette River in a small boat. The first day he got as far as Butteville, where he stayed overnight with a settler by the name of Hall. The second day brought him to the mouth of the Yamhill river. He lay on the ground that night with a bearskin for a cover, and a couple of blankets; but

his rest was broken by howling wolves, and screaming beasts. Besides, it rained and the water fell on his unsheltered head. One of his helpers a Kannacker, kneaded a bit of dough which he baked on a board and broiled a piece of beef, for their breakfast. After breakfast prayer was said and they started up stream. But the stream was swift, and the water was shallow, and they were forced to wade the river and pull the boat. Wilbur was up to his waist in water and rain fell from the clouds. The third night he slept on the ground again and the next day the boat moved upwards about ten miles. Wilbur was in the water most of the day. They went into camp again and remained over Sunday.

Wilbur wrote "Never did I spend a Sabbath like this since I experienced religion. I had little satisfaction in conversing with the men; they seem to be the devil's own subjects and determined to do the devil's work."

The next day, five days from Oregon City, tired and hungry and sick, he arrived in Salem, where he was received with great cordiality and entertained by Josiah L. Parrish.

Wilbur added to the record as a sort of post-script, "I should have said that I took supper with Sister Willson and never do I remember to have eaten a meal that I relished so well." 4

Wilbur, at this time, was a young man in his prime, 36 years of age. He was six feet two inches in height, straight as an arrow, deep-chested and powerful. He was fearless and cool, no stranger to hardship. But even such a man found the demands upon an itinerant Methodist preacher about all he was able to endure.

Surely life insurance companies, if they had been writing policies in Oregon, would not have made the Methodist Circuit Rider a preferred risk, as ministers are usually regarded today, if indeed the companies had been willing to insure those religious adventurers at all. Constant journeying on horseback or on foot through deep forests or in Indian canoes across swollen rivers or swamps, cold and wet for a half-day at a time, with no place to rest at night but in the open or under a tree by a campfire; with no roads, no bridges, and only an occasional ferry, health and safety were constantly endangered. That was the condition for some years after Jason Lee began his mission to the Indians of the Oregon Country, and it was still the condition in some parts of the country that the Circuit Riders traversed for many years afterward.

William Roberts, whether he had greater powers of resistance than most, or whether he knew better how to take care of his health, served in the Methodist ministry for 55 years, 41 years of this time in the Pacific Northwest. He came to Oregon in 1847 to succeed George Gary as Superintendent of the Oregon Mission, organizing

the Oregon and California Mission Conference two years later. In addition to being Superintendent, or Presiding Elder, of the churches in Oregon for the entire duration of that Conference, he traveled the vast territory involved. After the organization of the Oregon Annual Conference he was Presiding Elder on several districts, preacher, agent of the American Bible Society and missionary. He was the greatest circuit rider of them all, probably traveling more miles than any man in American Methodism except Asbury. (Of course there are many of our Board Secretaries in modern times who have traveled more miles, but by vastly different means of travel and under vastly different conditions.)

In the fall of 1843, immediately after the organization of the Provisional Government, about 900 people came to Oregon, doubling the population, and most of them settled in the Willamette Valley. The next year still more came, and in 1847 (the year William Roberts and J. H. Wilbur arrived) about 5000 came. Now settlement was on in real earnest and began to spread out over the most accessible locations in the Willamette Valley and then into southern Oregon, on the lower Columbia, along the coastal regions, and on Puget Sound. A few settled east of the mountains, chiefly in what is now Wasco County.

In 1846 Lieutenant Neil M. Howison of the United States Navy had reported that nearly all the inhabitants, totalling an estimated 9000, except those connected with the Hudson's Bay Company, were settled in the Willamette Valley, the extreme southern cottage being on the Mary's River, about a hundred miles south of the Columbia. The first settlers in what is now Linn County arrived about this time or a year or so later. Settlement in what is now Multnomah County began a little earlier, as did settlement in Tualatin Valley, including Congregational, Presbyterian and independent missionaries, among them J. S. Griffin, Harvey Clark, Philo P. Littlejohn, and others dislocated by the Whitman massacre.⁵

William Roberts, writing to the Corresponding Secretary of the Board of Missions in 1848, spoke of the scattered state of the people and the difficulty of finding them. The provision that each family could have a square mile of land scattered the people over a comparatively wide territory. Such a diffused population could build very few adequate roads and exceedingly few bridges. Consequently it was all but impossible in wintertime to get from place to place among the people over much of the country. Sunday Schools that had operated during the summer had to be closed during the winter months. He wrote:

The arrangement of our provisional government by which a person under conditions can secure a mile square of land tends directly to distribute the people all over the country and operates most prejudicially against the gathering of any considerable congregation in any one place our only recourse is to go from one cabin to another through prairie and forest which is a slow process requiring more time and men, and shall I add grace than we have at present. Add to this the almost impassable state of the roads during the rainy season. We have as yet very few bridges and the crossing of many of the streams is perilous and often impossible. Some of the sloughs are as mirey as that of despond into which Bunyan's *pliable* ever gets he is likely after a desperate struggle or two to get out of the mire on that side which is nearest to his own house.

Another difficulty is the want of food for horses especially in the winter season. In most cases after a hard days travel they must be hobbled or staked out or turned loose altogether to hunt their scanty fare of grass for hay or oats are seldom to be had and corn is out of the question. If we turn our horses loose when we are on a journey we cannot get them without much trouble, and if we do not our excursions must be short and hurried and the weary starving animals must be turned out on our return to recruit for a few weeks and another secured for the following trip. Until the people generally give attention to raising fodder for horses so that we may have some other dependence than the wild grasses of the country each preacher must keep three or 4 horses and spend no small amount of time in hunting them when they are needed.⁶

It is significant that before the organization of the Provisional Government and the coming of the migrations of 1843, 1844, and later, Methodist appointments had been entirely to Indian Missions, though with the location of settlers about those missions at Oregon City and Salem, for instance, the white settlers had become more and more the chief concern. At Willamette Falls, to which Alvin Waller had been appointed in 1840, the only inhabitants of the place were about 150 Indians. Aside from native wigwams, the only building at the place was a small blockhouse, or warehouse, built by the Hudson's Bay Company for accommodation of its personnel in passing up and down the river. Waller was appointed to the place because of the group of Indians, and the intention was to establish a mission. But two years later, Waller, finding so many white settlers about, circulated a subscription paper for the raising of funds to build a Methodist Church. He secured 27 names of settlers on that subscription list, and the church was distinctly a white church from the beginning. So it was with all the churches established from the time when the Oregon Mission was disbanded, though as we

shall see a little later, Oregon Methodism did not forget its original purpose of ministering to the Indians, nor its responsibility toward them. But from the coming of the white settlers and the disappearance of the Indians, that which had been projected as an Indian Mission rapidly became a white church.

It is interesting to note the relative dates of settlement in the various sections of the country and the first Methodist appointments in those places. We note that in Benton County, for instance, where settlement began in 1845 with a few scattered pioneers, the first Methodist preacher, John McKinney, started regular work in that territory under the direction of William Roberts in 1848. The next year, even before the organization of the Oregon and California Mission Conference, the "Mary's River Circuit" was formed, and William Roberts wrote the Corresponding Secretary of the Missionary Society:

When Bro. McKinney went on the circuit there was but one class consisting of 15 members. Since then he has formed three additional ones. . . . The preacher was unable to fill several of the appointments late in the winter because there was nothing for his horse to eat. Just at the time when the deep mud and swollen [sic] streams made traveling extremely difficult the impossibility of procuring provender rendered the going impossible. But these upper circuits will yet become the garden of Oregon.⁷

Mary's River Circuit was the territory "lying west of the 'Walamet' River from the Luckiamute River up to the highest settlements," as Roberts described it to the Missionary Society.

Oregon City, by this time, was a growing city of about 1000 persons. About two miles distant was the little hamlet of Clackamas. About ten miles farther down the river, at the head of navigation, was the little town of Portland just springing into existence. These composed a circuit with David Leslie as pastor. Since Leslie was in poor health, he visited Portland very infrequently. Clackamas, being nearer, was more fortunate. William Roberts said, "The laps [sic] of years makes it almost impossible for him to travel and he claims to be almost Supernumerary."⁸ Leslie at this time was only 51 years of age but not being of robust constitution to begin with, the hard life of the pioneer Circuit Rider had taken its toll of what strength he had. Not only had he suffered the loss of his companion and been compelled to return east with his youngest children to put them in the care of relatives, but it was he who had done the first work on the widely extended Yamhill Circuit which covered all the territory

on the west side of the Willamette River from the Columbia on the north to the Rickreal Creek on the south. This included the Tualatin, Chehalem, and Yamhill valleys. It was an area about 75 miles long and extending from the Willamette River to the Coast Range mountains.

The Salem Circuit was centered in Salem, the Oregon Institute being the initial place of meeting. The circuit covered everything on the east side of the Willamette River south of Oregon City. It seems to have been practically divided into two sections, however, by the French Prairie settlement. The French-Canadian settlers were exclusively Roman Catholic, and Roberts called their community as barren as a desert for Methodist endeavors. Jason Lee had preached in their cabins, and they were initially receptive to the ministry of the Methodist missionaries, but with the coming of the Jesuits all this was changed. On this circuit there were, initially, but two out-appointments, not named, serving congregations which were very small during the winter, due to the roads and the swollen stream.

The Calapooia Circuit, which was formed in 1847, lay on both sides of the Willamette River "from the Santiam and Rickreal to the upper settlements of the valley. Two years later the circuit was divided, so that from 1849 on the Calapooia Circuit occupied only the portion of the Willamette Valley east of the Willamette River and south of the Santiam. In 1849, William Roberts reported to the Missionary Society that

Bro. Helm has been the preacher and has been in rather low spirits part of the year, indeed it requires strong faith to go steadily forward in some portions of this territory when houses become tenantless and farms are deserted and societies broken up. . . There are 36 members on this circuit and the Sabbath School at Caluporia [Calapooia] had to be discontinued during the winter.

A year previous to this letter Roberts mentioned ". . . a number of beautiful prairies, Tualatine plains." He referred to the fact that a few years earlier the Methodists had had regular preaching in a log building erected for that purpose, confessing that for the past eight months he had visited the valley but once and that it had had only occasional calls from a Methodist preacher. He had assigned it to the Yamhill Circuit. Here, where Jason Lee had held the first camp meeting for white people west of the Rocky Mountains, other denominations had largely taken over a field neglected by the Methodists for want of help in ministering to it.

In 1849, however, Roberts listed "Tualatin Plains" as another circuit.

In July last Wm. H. Wilson was employed to labor at Tualatin Plains and Portland assisted by C. O. Hosford. After three months labor Bro. Wilson concluded that it would be best to hold up for the present as he could find no place on the circuit for his family to reside and the prospects for doing good were sadly disarranged by the mania for gold. By a kind providence just at this time, Bro. Wilcox a very excellent local Deacon, came in from Missouri and took a strong hold of the work until the present spring. This brother came originally from Western N. York and will be useful wherever he goes. . . The membership amounts to 16.⁹

There were very few church buildings before the organization of the Oregon and California Mission Conference. The number of preaching places is not mentioned. An appointment was for a circuit, which always included an unstated number of preaching stations, at some of which, but not all, "classes" were formed. And in the conference reports the names of these classes are not given. In the absence of Quarterly Conference records (which, in most cases, have disappeared) we can only conjecture what must have constituted the circuits to which these pioneer preachers were sent.

On the Calapooia Circuit some settlers' cabins were to be found at what are now Albany, Brownsville, and Lebanon. Hugh L. Brown and James Blakely settled at what is now Brownsville in 1846, but there was no post office there until 1850. Then it was called Calapooia. The name was not changed to Brownsville until 1859. The first settlement was made at Albany in 1846, also, by the Monteith brothers. In 1849, a town was started and the first store built at what was called "Takena." The name was changed to Albany in 1850. The first settlers came to what is now Lebanon in 1848. At first it was called "Kees Precinct" for Morgan and Jacob Kees, who settled there that year. Jeremiah Ralston had the townsite surveyed in 1851 and named it Lebanon. The Post Office was established the same year. So we may logically conclude that these three settlements, together with a number of other preaching places at school houses, or in settlers' cabins, constituted the Calapooia Circuit.¹⁰

In 1847, only scattered settlers' cabins constituted the circuit, from which later came several pastoral charges with full time ministers: Albany, Brownsville, Lebanon, Halsey, Shedd, Harrisburg, to say nothing of many schoolhouse appointments which have never been mentioned in the Conference Journal. But no one should be surprised at the report of William Roberts in 1849 that William

Helm, who had been working in that territory, was terribly discouraged because of the lack of results. It surely must have been a disappointing thing when the preacher wearily made his way from cabin to cabin and came upon some from which the tenants had departed. How far to the next cabin? and who knows if there will be anybody there when we do reach it?

On the Oregon City Circuit were Oregon City, Clackamas, and Portland. It is probable that Canemah and Milwaukie were soon added to it. Canemah was founded in 1845, and for many years was a place of some importance as a loading and unloading point for traffic up and down the river. Milwaukie was founded in 1847. In 1850, it had a population of about 500, and seriously contested the supremacy of both Oregon City and Portland. Portland had a cabin or two as early as 1842, but it was not known as Portland until 1845, when Francis W. Pettygrove and A. L. Lovejoy flipped a coin to determine whether it should be "Boston" or "Portland." Clackamas did not have a post office at the time of the organization of the Oregon and California Mission Conference.

On the Yamhill Circuit there were Amity, Lafayette, and Dayton—that is there were settlements beginning at those places. Lafayette was begun in 1847, Amity and Dayton the following year. But apparently there was no post office on the whole Yamhill Circuit at the organization of the Oregon and California Mission Conference in 1849. Yamhill Falls Post Office was established in 1850 at the head of navigation on the Yamhill River about a mile from the present town of Lafayette. This was the first post office in Yamhill County. The Lafayette Post Office and also one at Dayton were established in 1851. The Amity Post Office was established a year later.

On the Tualatin Plains the first settlements began in the early forties. The first house was built on the present site of Hillsboro in 1845, but until 1849 the place was called Columbia, or Columbus. The Post Office was not established until 1850. A cabin or two had been built upon what is now Forest Grove in 1846, but it was not named Forest Grove until 1851. At first these two communities were known as East Tualatin Plains and West Tualatin Plains, respectively.¹¹

From the Circuit called "Tualatin Plains," which Roberts reported to the Missionary Society in 1849 as being so difficult to get started, the following churches have developed: Hillsboro, Forest Grove, Cornelius, and Beaverton. The Quarterly Conference records and the oldest church record (at Hillsboro) list the following "classes": Hillsboro, Forest Grove, Dairy Creek, North Plains, Cen-

terville, East Plains, Gales Creek, Cornelius, Lacey's school house, Wappato, Beaverton, Reedville, Eanas Chapel or Ames Chapel, West Union, and Farmington. It is probable that not all of this number were in active existence on this circuit at any one time but every one of them reported to the Quarterly Conference as a constituent part of the circuit.

On the Mary's River Circuit there were Marysville, later Corvallis, and Cynthia Ann, later Dallas. A community was forming at Skinner's Butte, afterward Eugene; and another had started at Belknap Settlement. But before the organization of the Oregon and California Mission Conference, no post office had been established in that area. The circuits named above were those served by appointments made previously. Eight counties covered—Marion (Champoeg), Clackamas, Yamhill, Washington (Tuality), Clatsop, Polk, Benton, and Linn—go back to the time of the Provisional Government and antedate the organization of the Oregon and California Mission Conference. However, though Clatsop District was formed in 1844, there was then no settlement of any size except Astoria. Jason Lee established a mission station at Clatsop Plains in 1840, but this was given up by George Gary. Clatsop District was formed of the northern and western parts of the Tuality District set up by the Provisional Government; Clatsop County was not formed until later. Polk District or County, which was formed in 1845, comprised a part of the original Yamhill District. Benton County was created in 1847; and Linn County, which in the same year was carved out of the original Champoeg District, comprised all of Oregon between the Willamette River and the Rocky Mountains, and between the Santiam River and the northern boundary of California. Most of the people lived in isolated cabins or in very small settlements that had not yet been named. The Church followed the settlers very closely indeed. If a Church was to be built, it must be built from circuits spread over a wide extent of territory.¹²

How were these circuits created? William Roberts has given us his ideas:

My idea is on every circuit let the preacher go and live, if no house can be had otherwise let him build one with such help as the people can be induced to give and the mission funds do the rest. Then let there be a barn and a garden and if need be (and we cannot do without it) a few acres put in oats. Then whatever time the preacher spends in work at home at house or fence or garden or pasture it is directly promoting the work of the Itinerancy and not for private per-

sonal interest. So that very shortly the whole country covered with a network of circuits, will be ready for the somewhat comfortable occupancy of the pastors or the people living among them, and then the swollen rivers and violent storms will seldom or never get between the preacher and his work.¹³

But in practice circuits seem to have been created by appointing a man to a very indefinite territory with the understanding that he must visit the people from place to place and house to house, or cabin to cabin, and preach where he could get a handful of people together, and then go on a few miles to some other place where he could find lodging and another handful of people. And so on and on until he had covered a territory sufficient to travel over in a month or six weeks, perhaps, telling the people at each place that he would be back at a certain time to preach again.

Statistics for the Methodist Episcopal Church in Oregon prior to the organization of the Oregon and California Mission Conference will show as well as anything the effectiveness of this type of ministry—under conditions that would undoubtedly oftentimes seem discouraging to any group of ministers in any age. The amazing thing about it is, not that a few were unable to stand the strain, but that so many were.

Oregon City and Clackamas	51	members
Salem Circuit	105	members and 1 colored member
Calapooia Circuit	36	members
Mary's River Circuit	81	members
Yamhill Circuit	147	members
Tualatin Plains	16	members
Portland	7	members
	<hr/>	
	443	members and 1 colored member
Last year	315	
	<hr/>	
Increase	128	members and 1 colored member

Settlements in the Umpqua Valley began soon after the organization of the Oregon and California Mission Conference. Winchester and Elkton were founded in 1850, Drain, Yoncalla, Oakland, and Deer Creek (afterward Roseburg) very soon afterward. Our first Methodist preacher was sent to this territory in 1852. He was James O. Rayner. He undoubtedly served this whole territory, his appointments being successively, Winchester, North Umpqua, South Umpqua, Deer Creek, and then Jacksonville. In 1860, he was ap-

pointed to Oregon City. Later he became a Chaplain in the United States Army.

Settlements in Southern Oregon and on the Coast were almost simultaneous with those in the Umpqua Valley, though evidently just a trifle later. Port Orford was founded in 1851, and the same year a Mr. Bills settled at Gold Hill. On Jan. 1, 1852 it is said there were 27 or 28 people, all males, living in the Rogue River Valley. Then gold was discovered, and a peaceful valley (except for fear of Indians) became a scene of thriving activity. Creek beds and canyons swarmed with gold-hungry miners, and within a month the population of Southern Oregon had multiplied itself many times over.¹⁴

The Methodist Church, through the alert Superintendent, William Roberts, appointed a preacher to this territory also in the person of Joseph S. Smith. This was in the same year that James O. Rayner was appointed to Winchester, in the Umpqua Valley. The two circuits were both on the Mary's River District, with Thomas H. Pearne as the Presiding Elder. We will remember that the "Mary's River Circuit" included everything south of the Rickreal Creek. As settlements expanded southward the circuit became a district and that year extended to the California line.

The next year, 1853, Joseph S. Smith, with "one to be supplied," was continued on the circuit called "Rogue's River"; and the Umpqua Mission was established, with J. H. Wilbur as Presiding Elder. Since T. F. Royal arrived in Jacksonville on October 27th, 1853, and we know that he served for some eighteen years in Southern Oregon, we assume that he was the "one" who was supplied. He was appointed to this circuit, renamed Gold River, the next year, and here, at Jacksonville, he built the first church of any denomination in Southern Oregon, in 1854.

Joseph S. Smith began his ministry in 1851, being received on trial in the Oregon and California Mission Conference, and appointed to the Mary's River Circuit, with John Flinn as co-pastor. The only reason for giving an account of him here among the Circuit Riders is that he was the first pastor in the Rogue River Valley (1852). It was a second chance for him, for he had failed to go to his appointment the year before. In 1854 he was discontinued. The life of a Circuit Rider was too much for the health of members of his family.

John Flinn began his ministry in the Maine Conference in 1840. He came to Oregon in 1851 and was transferred that year into the Oregon and California Mission Conference. His is the longest minis-

try recorded in Oregon history, about 60 years. His pastorates and the districts which he served as Presiding Elder read almost like an enumeration of the appointments and districts of Oregon, Washington, and Idaho. Some of them are: Jacksonville, and the Illinois Valley in Southern Oregon; The Dalles, Cascades, and Walla Walla in the Inland Empire; East Tualatin and Hillsboro in the Calapooia Circuit; Oregon City and Canemah in the lower Willamette Valley; Lebanon and Scio; the old Grand Ronde; Boise; and Powder River on the upper Columbia and the Snake; and he was Presiding Elder of the Walla Walla District, and served in the Puget Sound Conference for a time. He died in his 100th year, honored by all.

About the time that settlement began in the Umpqua and Rogue River valleys the same thing was transpiring around Puget Sound. At that time, and for thirty years afterward, the Puget Sound region was in the territory of the Oregon Annual Conference of the Methodist Episcopal Church. Jason Lee had established a mission on Puget Sound in 1840, and appointed Dr. J. P. Richmond to Nisqually. But, seemingly because of the opposition of the Jesuits, it failed as an Indian mission, and our missionaries left. But white settlement began not long afterward at various places in the region, at Tumwater in 1845, at Olympia in 1847, at Seattle in 1851, and at Steilacoom and Whidby Island shortly afterward.

The first session of the Oregon Annual Conference in 1853 appointed Benjamin Close as Superintendent of the work in Northern Oregon and W. B. Morse as his assistant on the Puget Sound Mission. Close was a charter member of the Oregon Annual Conference, but after serving one year he left and a year later located at his own request. W. B. Morse was received on Trial at the same Organizing Conference in 1853, served in the same territory for four years, and then he too located at his own request. However, during those four years he served Port Townsend and Gamble, Whidby Island, Skadjet, and Seattle.

J. F. DeVore is probably the man, above all others, who should be mentioned as the Circuit Rider of the Puget Sound region. In August, 1853, the people of Steilacoom received word that a Methodist minister was expected to arrive by ship to establish a church at Olympia. However, they decided that their little village of about 100 inhabitants should have a church so they sent a delegation to intercept the ship and try to induce this preacher to come to Steilacoom. They prevailed upon Rev. DeVore to organize a Methodist church which he did and before the next conference he built the first church of any denomination north of the Columbia River. This

was in 1853, a year before the Methodist Church was built in Jacksonville.

At the Conference of 1854, Rev. DeVore was appointed to Olympia, where he had been expected to go originally and here too he built a church. Rev. Atwood describes this enterprise as follows:

The sawed lumber was donated by Capt. Clavrick Crosby, owner and manager of a saw mill at Tumwater, two and a half miles from Olympia. Brother DeVore went to the captain to ask him for a contribution for the church enterprise. His appearance and dress were such that no one would suppose he would care to work. The captain, having a vein of humor in his makeup, decided to have some fun with the preacher so he replied, "You do not look as though you could work. I do not believe you can do a day's work, anyhow, and I'll tell you what I will do—I will give you all the lumber you can get down to Olympia in one day without the aid of man or beast." DeVore thanked him and went his way.

In a few days thereafter, when the tide served right, with his dinner pail in his hand and a bill of the lumber he wanted in his pocket he hied himself away to Tumwater. In the early morning he was alongside of Capt. Crosby's big lumber pile. He had left his broadcloth clothes and silk hat at home. He began to make up his raft. Noontime came and an extra plate was placed on the table for the preacher but he thanked the Capt. and excused himself because of his shabby attire and need of time to get his lumber. On the turn of the tide he swung his raft out into the stream and started for Olympia. Nightfall came and his family were alarmed fearing that some harm had befallen him. It was a hazardous undertaking to turn the point and make headway against the receding tide. Its accomplishment was accompanied with difficulty and danger. Some have expressed doubt as to the truthfulness of the raft story, but I desire to say that I have consulted both parties to this transaction and have given the correct version of it.

The next year Rev. DeVore was appointed Presiding Elder of the Puget Sound District. A part of his term as Presiding Elder he was also the Financial Agent for the Puget Sound Wesleyan Institute. He was in this region in 1856 when an Indian war was raging. Rev. Atwood says of him:

He resided in Olympia yet he kept up his appointments. The tomahawks of savages and the knives of the scalpers did not turn his feet from the path of duty.¹⁵

He served in this capacity until 1859.

He also served as Presiding Elder of the Willamette District, the Portland District and again of the Puget Sound District as well as pastor in various places in the Oregon Conference. However, with

the division of the Conference in 1884 he went with the churches north of the Columbia River into the newly formed Puget Sound Conference.

One more circuit must be mentioned in this general region. At the last session of the Oregon and California Mission Conference, St. Helens and Cowlitz were listed as a pastoral charge. That was a circuit on both sides of the Columbia River, ministering to the settlements along that river and along the lower reaches of the Cowlitz. This circuit was left "to be supplied," but Rev. Atwood tells us that G. M. Berry was appointed. He lived at St. Helens, but had to cross the Columbia River to reach most of his circuit.

We have mentioned the fact that settlement along the coast began at nearly the same time as in the Rogue River Valley. Port Orford had its first settler in 1851, Empire City in 1853 and Coos Bay in 1854. There were few other settlements between those named and Elkton on the Umpqua River, nor to the south as far as the Rogue River. Indeed, it was a party from Jacksonville that started the first settlement at Empire City. It was a widely scattered circuit to which Christopher Alderson was appointed in 1854 to Coos Bay and Port Orford. Coos Bay was more the name of a region than a definite place. Settlement was begun that same year but it was called Marshfield. In 1857, Rev. Alderson was reappointed to the Coos Bay Circuit. Mr. Yoakam, his wife and six children came from Jacksonville in 1854 and settled on a claim between Coos Bay and Port Orford, and probably Rev. Alderson visited them on his trips; but with the discovery of gold on the Coquille River Yoakam and his neighbor, Russell Dement, settled on the south fork of that stream. Here Rev. Alderson visited Yoakam and preached in his cabin, going from there to Adam Day in Camas Valley and from there to the junction of the Middle and South Forks of the Coquille River, with no settlement between for forty miles. Of this trip, Mr. Alderson has left us an account:

Such a mountain trail! With so many windings around the tops and butts of fallen timber, sometimes over logs, then under here and there a suspended tree, we never witnessed

and regarding another trip when he and two other ministers went to preach:

That night, being the first of March, 1858, I spent in a fir thicket without blankets or overcoat, built a huge fire and kept it going until morning. The next day at noon we reached Mr. Yoakam's place.

Rev. Alderson served in the Oregon Conference on many extended circuits for nearly forty years, being received into the Conference on Trial in 1856, finally retiring in 1895.

William Helm is another remarkable circuit rider, being the first minister in that great territory known as the Calapooia Circuit. This took in all the territory south of Rickreal Creek on the west side of the Willamette River, as well as all the territory south of the Santiam River on the east side of the Willamette. He was a located Elder of the Kentucky Conference who had migrated to Oregon and taken up a homestead. When the Oregon and California Mission Conference was organized in 1849 he was received into that Conference on his certificate of location. He gave assurance that if the time came when he could not go to the place assigned him, by virtue of the fact that he was living on his own claim, he would seek a location. He did that just two years later, but was given a supernumerary relation instead, finally retiring in 1857. His service is significant only in the sense that he faithfully laid the foundation in that part of Oregon for such churches as Albany, Lebanon, Brownsville, all tracing their beginning to William Helm.

Thomas F. Royal was truly a royal character. He began his ministry in 1846 in the Rock River Conference, coming to Oregon in the fall of 1853 too late for the Organizing Conference, at which he was appointed to Spencer's Butte. He and his party stopped at Jacksonville and he began his ministry in Oregon in conjunction with young Joseph S. Smith. For eighteen years he served in Southern Oregon in the Rogue and Umpqua Valleys as pastor and Presiding Elder or agent for Umpqua Academy. He continued building the first church of any denomination in Southern Oregon at Jacksonville, in 1854. His ministry of 50 years in Oregon took him from the southern to the northern end of the state and continued until his superannuation in 1896.

The same year that T. F. Royal dedicated the church in Southern Oregon, 1854, a group of people recently from the East settled a few miles south of Oregon City and met in a log school house near where the Needy Post Office was established about a year later and organized the Rock Creek Methodist Church. The school house was on the Butteville Circuit with C. O. Hosford whom the Conference had rejected for admission on trial the year before but whom the Presiding Elder requested permission of the Conference to employ. Five years after this initial meeting Rock Creek became the head of the circuit and Butteville an out-appointment. Classes on this circuit, named in the Quarterly Conference record, are: Rock

Creek, Butteville, Howell Prairie, Bald Hill, Union School House, Molalla, Goudy's School House, Belpassi, White's School House, Marquam School House, Grassy Point School House, Hubbard, Woodburn, and Glad Tidings.¹⁶ Though it is doubtful if all these were on the circuit at one and the same time, they were all constituent parts.

Chauncey O. Hosford began his ministry in the days of the Oregon Mission. He lived in the home of William Roberts and had been traveling companion to the superintendent. He was admitted on trial at the organization of the Oregon and California Mission Conference; two years later he was discontinued at his own request to settle on a donation land claim. At the organization of the Oregon Annual Conference he made application for admission on trial in that body but was turned down because he was living on his own land claim. However, he was employed by the Presiding Elder and appointed to Mary's River Circuit. The next year he became pastor at Butteville, organizing the church at Rock Creek. He did not turn out to be a good "traveling" preacher for he finally took a "location" at his own request ten years after the organization of the Oregon Annual Conference. However, he was an active Local Preacher to a ripe old age. His claim to be one of that honored band of Circuit Riders, however, is well founded for he did faithfully travel with William Roberts and was faithful as an itinerant while he was in the active ministry.

Some others of the mighty men who laid the foundations of Methodism in the Oregon Country are: William and J. H. B. Royal, the Starrs, Noah A. and P. M., the Millers, Isaac and J. W., Luther T. Woodward, C. G. Belknap, and several others.

Robert Booth was admitted on trial in the Oregon Annual Conference in 1855. His first charge was the North Yamhill and Chehallem Circuit. He had a wife and four children to support. Mrs. Booth was left with the care of the children for days and sometimes weeks at a time. There was danger from wild beasts and Indians. A typical instance was the visit of some Indians to the cabin of Mrs. Booth. She noticed that the squaws were wearing dresses that looked like some she had seen her neighbor wearing; but she said nothing. They asked for food, and she gave them what she had and treated them as kindly as she knew how. After a time they left. A few days later she learned that they had come that day with the intention of killing her and her children, as they had killed her neighbor a few days before, planning to take their clothes as they had taken her neighbor's. But she had treated them so kindly that they changed

their plans and did not molest her, except to take most of the food she had in the house.¹⁷

A son of this household, Hon. Robert A. Booth, dedicated the magnificent statue of the Circuit Rider which now graces the grounds of the State Capitol in honor of his circuit-riding father and all the other Circuit Riders who laid the foundations of the Church in Oregon.

Isaac D. Driver was one of the greatest men of Oregon Methodism. He was converted at a camp meeting held by J. H. Wilbur in 1857 and received his first appointment as a Methodist Circuit Rider six months later. His first circuit was 150 miles in extent, and he was obliged to reach his appointments on foot and on horseback. He was pastor, Presiding Elder, agent for the American Bible Society, agent for Portland Hospital, agent for Drain Academy, lecturer and writer. Dwight L. Moody said of him that he was the ablest defender and expositor of the Word that he had met in his world-wide travels. He successfully debated with such men as Charles Watts and Robert Ingersoll. He was a prodigious worker. He scaled mountains, forded rivers, traveled the plains—by day. He studied books by night.¹⁸

There were no bridges across any of the large rivers in those early days. The only way to get across the large rivers and the bays was by Indian canoe. Ferries, however, were established fairly early across the smaller rivers. A ferry was established across the Rogue River in 1853, and other ferries were in operation across other streams. It was very soon found necessary to regulate the charges for ferry service, which was very strictly done, and a fixed schedule of prices was established for people, cattle, horses and sheep, as well as for vehicles.

The settlers very early realized the need for better roads, indeed the vital necessity for them. But it was a tremendous problem in a country so sparsely settled. It was evident that road building must be a community enterprise. There were trails of course; but even clearing a trail for a pack horse was a job that required superlative initiative. Paths were barely wide enough for a pack horse to get through with his load. Fallen logs were seldom cut, but if they were too high for a horse to jump, the trail must be cut around them. Routes followed the dividing ridges so as to avoid the rivers and swamps as much as possible, hence were hilly and circuitous. Because they were increasingly unsatisfactory, it is not strange that in due time a law was enacted, with general agreement, that each male citizen or settler should give two days of each year for public road building or pay \$1.00 into the road-tax fund. Road building

activity was of vital importance to the Methodist Church and to the itinerant ministry.

It was not long after the settlement of the Rogue River Valley that agitation began for stage and mail connections with the outside world. There were settlements to the north, across the mountains, in the Umpqua Valley, at Winchester, Deer Creek, Drain, Elkton, and Yoncalla. With constant fear of Indian trouble, to say nothing of the difficulties of carrying on normal life without connections with other parts of the country, it was imperative that regular mail and stage connections should be established as soon as possible. Stage service was initiated on a weekly basis between Jacksonville and Portland in 1859. The Post Office at Gold River was established shortly after gold was discovered on Jackson Creek and at Jacksonville in 1854, but it was not until 1860 that the Post Office Department arranged for the carrying of the mails from Portland to Jacksonville and way points. It seems that, prior to that date, the mail was very irregular, and indeed that the connections with California were closer than with the northern part of Oregon. In 1860, the California Stage Company was given the contract to carry daily mail from Portland to Sacramento.

Crescent City, California, was founded in 1853; and that same year a trail was opened between the Rogue River and the new town. Within a few years this route had become one of the main thoroughfares between Oregon and California. In January of 1857 the Oregon Legislature provided for the construction of a road from Jacksonville to the California line along the Crescent City trail.¹⁹

We have mentioned only a few of the circuits of the Methodist Episcopal Church in Oregon. Always, in due time, some of the "classes" that had composed a circuit would become strong enough to demand more of the time and attention of the pastor than he could give while serving a great area composed of a dozen or more preaching places, therefore separate pastoral charges split off from the Circuit to form other and smaller circuits or "stations." It is probable that not a single church in the early decades of the Methodist Church in Oregon was a "station" in its beginning.

One last circuit must be mentioned and one of the greatest of the Circuit Riders—one of the last who can rightfully be called by that name. He began his ministry some twenty years after the Oregon Annual Conference was organized, and his service extends into that period when the life of the minister was so changed that it is scarcely appropriate to call him a Circuit Rider in the same sense

as those we have already described. Nevertheless, T. L. Jones belongs distinctly in that class.

Thomas Lewis Jones began his ministry in 1872, being appointed to a circuit which he says was

ninety-five miles long and seventy wide, consisting of sixteen preaching places, and owning only two dollars and fifty cents' worth of church property, viz., a church record and two class books.

Those places were Althouse, Grants Pass, Evans Creek, Briggs School House, New Hope, Sam's Valley, Rock Point, and nine others which he did not name. He preached in miners' cabins, settlers' cabins, school houses and camp grounds. In a ministry of more than forty years as pastor, Presiding Elder and Conference Evangelist, he was called upon to endure the same kind of hardships as the most heroic of the Circuit Riders. Once he was forced to cross a wide expanse of country that was flooded by torrential rains, walking on floating logs and jumping off into water up to his armpits and wading out on the other side.²⁰ At another time he was surrounded by Indians in war paint who demanded food which he could not supply. They were very belligerent, arrogant, and threatening but finally left without doing him any harm. Scarcely had he reached civilization, however, before they began to murder white settlers and travelers and drive off their livestock.²¹ Still another time, while traveling his district as Presiding Elder, he had to make a journey of sixty miles on foot, carrying his valise on his back. Rains had made the mud in places almost knee deep and there was nowhere to go at the sides of the trail. He was plastered with mud to his knees and exhausted by the time he arrived at a place where he expected to find a hotel or eating place on the stage route over which he had traveled before. However, the hotel had been burned since his last visit and there was nothing left but a barn. Somebody seemed to be living in it, however, so he asked for food. Wet and bedraggled as he was, he looked like a tramp, and that is what the man thought he was when he made his request. After the first refusal Rev. Jones said, "It's eight miles to the next house and I'm afraid I cannot make it." He was very hungry. So the man consented; but before the woman in the barn had time to prepare a meal, the dogs had chased a deer out of the woods, and a feast was had on venison.²²

This last incident occurred after railroads had been built and stage travel was common; but on this trip, on reaching the head of navigation on the Coquille River, Jones found the roads impassable for

stages. The mail was carried on pack-horses; there was no transportation for passengers.

T. L. Jones was a rather small man, but quick and wiry. Before he was converted he was a gold miner with a fiery temper; and he loved to fight. After he was converted, he was a fiery evangelist and continued to be such as long as health and strength allowed him to preach. Revivals were the regular thing in the churches he served and for a time he was the Conference Evangelist in connection with T. L. Sails. After his retirement he continued to hold revival meetings for his brethren in the ministry. One evening, during a revival thus held for the author of this sketch, he remarked, "that was the 3000th convert of my ministry, tonight."

It would be impossible for a full roster of the Circuit Riders to be given in anything but the roll of the recording angel. Moreover, it would be impossible to say exactly when the day of the Circuit Rider ceased. Perhaps it was when railroads and highways were built and preachers were no longer compelled to travel on foot or horseback and in Indian canoes. But those things came gradually and, in some sections of the country, the pastor on a wide circuit, or the Presiding Elder on a vastly extended district, was, until very recently, very much a pioneer.

John Parsons has aptly written of the Circuit Riders:

Great were the trials of those early preachers. Onward they marched, outward they pushed, over hard roads, through trackless forests, in a wild and wilderness country they hastened on errands of mercy. Pulpits impugned their motives, the press maligned their integrity, the ballad singer and the witling made them the subjects of ribaldry and jests. Some of them were egged, some stoned, some beaten with rods, and some covered with coats of tar. Loved by some, they were hated by others; received kindly in one place, they were scornfully rejected in another. But, though burdened by sorrow, chased by foes, pressed by disappointment, they did not yield to discouragement, nor give up in despair.

Where shall we find a match for the heroes of the Circuit Rider's heroic age? If they were untaught in the learning of the schools, they were peerless in their mastery of the mysteries of the Divine. If they were poor in this world's goods, they were rich in mercy and good works. If they were poorly fed and poorly clad, they had on the wedding garment and enjoyed the king's feast. If they were frail in body, they were flush in spirit, having reached the fulness of the measure of the stature of Christ.

Besides, their work was a benediction. They found men in darkness and left them in light. They found men sorrowful and left them glad;

they found men under the iron hand of hate and left them under the gentle power of love; they found men in fear of death and hell and judgment and left them in the hope of immortality and eternal life.²³

One additional thing needs to be said: these men were, for the most part, poorly equipped scholastically in comparison with the ministers of this generation. But in their ability to cope with the situation which they faced in their generation, they compared well with the best-trained ministers of today who face modern problems. And we, who live in comfortable parsonages with at least a stated living wage, traveling on comfortable trains and buses or in our own automobiles, must use our imagination to understand the price these men paid to lay the foundations of the Church which we have inherited. Very few of these men ever received a salary equal even to that of the novice fresh from the seminary of today, but they laid the foundations and sowed the seed. It remains for us of this generation to build the superstructure and to reap the harvest—not forgetting our debt to the Circuit Riders of old Oregon.

CHAPTER IX

Indian Missions and Indian Trouble

INDIAN trouble was a complication greatly affecting the original missionaries, early conference activities, and the work of the great pioneer circuit riders. More than "bad medicine" was involved as incoming settlers, doubling in number annually, were forced to encroach more and more deeply into Indian hunting grounds. Mining enthusiasms, especially, led commonly to disturbances. The natives were losing their freedom to practice their own ways of living; and their very sources of food supply were being destroyed.

As early as the summer of 1842, Indians showed their consciousness of the inimical results of white invasion. Naturally, they were much disturbed by destruction of the game on which they subsisted. And there were agitators among them who tried to whip up even greater animosity. Frequent wagon trains that streamed through the upper country after 1846, though they were headed for the Willamette Valley, were an ominous warning to the Indians that white people would take over their country. There is nothing strange about rumblings of hostility and threats and actuality of war.

Especially vulnerable, perhaps, were the strange—to the natives—invaders who came as missionaries, or later served as circuit riders. Because of inner drives that often led enthusiasts to ignore realities, they were in more danger than they realized. The fate of the Whitman missionaries, at least, illustrates the point. Our study is of Oregon missions of the Methodist Church, but there was no dividing line between Methodists and American Board missionaries so far as the Indians were concerned.

Though activated by an over-all transcendent spirituality, Jason Lee was nevertheless a shrewd Yankee and an experienced woodsman. Sensing a serious situation, he determined to have a conference with Indian leaders in an effort to come to some sort of agreement. Accordingly, though it was in the midst of winter (January 23-30, 1843) he took four trusted Indians and made the journey to The Dalles through rain and snow and ice and tempestuous winds. The story of that perilous journey, and of the sufferings which he and his party endured is one of the classics of missionary history.¹ No wonder he died at 41!

At The Dalles, he discussed the common problem with a chief

with whom he had been on friendly terms, *Peu-peu-mox-mox* (Yellow Serpent), and with other Indians. The latter frankly stated their fears that the coming of so many white people meant the end of their own existence; and *Peu-peu-mox-mox* said that he wanted to know whether the whites wanted war or peace. Lee did not dodge the issue, nor did he hide the seriousness of the coming of white people into Indian country. He replied:

That will depend largely upon yourselves. If you imitate our industry and adopt our habits, your poverty will soon disappear and your people will have things as well as we. Our hands are our wealth, and you and your people have hands as well as we, and you only need to use them properly in order to gain property.

I illustrated this by showing them that Americans who passed through their country entirely destitute would by their industry upon the Willamette in a few years have horses and cattle and houses and other property, the fruits of their own labors.²

The conference was apparently successful. The words of Lee, putting, as they did, the real issue so clearly, undoubtedly sounded logical as they came from the lips of a fair-minded and sincere man. For the time being, the representations were accepted by the Indians as a basis for a truce. But it is no small thing to change the whole mode of living of an entire people. To evolve from an economy of hunting and fishing into one of manual labor, and to substitute for the roving life and the excitement of the chase a condition of fixed residence, were developments that could not be effected quickly, even in thought. Not that easily could long centuries of tradition be forgotten.

We must remember that Lee's conference was held while Marcus Whitman was in the East; however, Mrs. Whitman was then at The Dalles, where she had taken refuge from Indians who were even then threatening violence at Waiilatpu. Then, when Whitman returned in the fall of 1843 with about a thousand wagons, the Indians became more excited than ever. This time they favored immediate war upon the whites and extermination before the invaders became stronger.

Earlier, in the summer of 1840, upon the arrival of supplementary missionary personnel, Jason Lee had established three additional mission stations, and he contemplated a fourth. The new stations were at Willamette Falls, Clatsop and Nisqually; the one planned was to be on the Umpqua, somewhere below the Hudson's Bay fort. H. K. Hines has given us a vivid description of Lee's trip to contact

the Indians of the region preparatory to establishment of a mission among them.³ Since brother Gustavus Hines was in the party, it is quite safe to assume the authenticity of the account. Really, the menacing attitudes of the Umpqua Indians might have been expected. Traders knew that hostilities like those experienced by the Jedediah Smith party were still a possibility to be guarded against. Realistically, Lee appointed Hines to other work.

Indian grapevine communications could not have failed to spread widely feelings of uneasiness about Methodist expansion. Extended infiltration was doubtless a more potent stimulus to Indian unrest than was alleged Hudson's Bay Company and Catholic opposition to Protestant missionary activities. Sour grape recriminations of outraged and thwarted anti-Catholic missionaries, continuing into their older years and filtering into the histories, have tended to distort our conclusions as to motivations behind trouble with the Indians. *Direct*, rather than *indirect*, influences must have been most significant. Confusion in native minds may, however, have been increased somewhat by the secondary influences that we seem to have exaggerated.

True, American colonists often felt somewhat uncertain about attitudes, and about needed support from Catholics, Canadians and Company. When, in 1843, the Indians east of the mountains were, perhaps, planning to make war on the white settlers, the latter began to take stock of armament available in case of attack. It was said that "all were engaged in repairing guns and in securing ammunition." The tranquility of the public mind was not increased when the report was circulated that Dr. McLoughlin would refuse to grant supplies for any consideration to those persons who had subscribed to the memorial of 1840 praying Congress to extend its jurisdiction over Oregon. As nearly all the settlers, including the missionaries, had signed the document, and since nearly all the arms and ammunition in the country were locked up in the warehouses of the Hudson's Bay Company, the situation seemed serious.⁴

Indian Sub-Agent, Elijah White, taking with him Gustavus Hines and competent aids, boldly if not rashly went among the restless Indians in an attempt to avert trouble. Though Dr. McLoughlin was in one of his occasional "grizzly moods" because of the petition and on account of his misgivings concerning the wisdom of the expedition, he did supply what was needed. The negotiators did escape possible dire consequences, and they secured the cooperation of Indian chiefs in enforcement of Dr. White's unpopular disciplinary rules.⁵

It was in the ensuing period of comparative calm that Jason Lee was summarily dismissed by the Board of Missions and replaced by Rev. George Gary, who had authority to make whatever changes in the Mission he might find desirable, even to discontinuance of the project. The new Superintendent's decision to transfer the mission station at The Dalles to the American Board, under Dr. Whitman's administration, though consummated, was reversed suddenly, when on November 29, 1847, the Indians attacked Dr. and Mrs. Whitman at Waiilatpu, and along with eleven other victims hacked them to pieces, destroyed the mission and terrorized the personnel at all the stations of the American Board.

The tragic disaster was a loss for all missionaries, and the peril inevitably involved the Methodists. William Roberts, who was Superintendent of the Oregon Mission at the time, wrote:

My acquaintance with Dr. Whitman has been limited, of course, but I have recognized in him a deeply pious and indefatigable laborer in the missionary field with a heart overflowing with sympathy for the perishing Indian race, he has been assiduously laboring for years to improve their condition. And now while standing manfully at his post, he has fallen by the hand of savage violence. I desire here for myself and my brethren members of our Mission to express our deepest Christian sympathies both to his friends in the States and the Board under whose auspices he was laboring, in view of this afflictive event. The heart of the whole community at this moment throbs with emotion at the intelligence.

He went on to indicate the peril of the situation to the rest of the whites inhabiting the country:

Nor is this all that is to be feared. The Indians threatened to go to Clear Water and to The Dalls [sic] to murder the residents in those places. The most efficient measures in our power have been adopted to send relief. A company of more than 40 have volunteered and gone to The Dalls to hold that place until a larger force can be raised and sent to the upper country to bring away the women and children who may yet be alive, and proceed to the residences of Messrs Spalding, Walker, and Eells, whose situation if they are yet alive must be imminently perilous.

Further, the stand-offish attitude of the Hudson's Bay Company made it imperative that the newly-formed Provisional Government should help in this crisis. But it should be said to the credit of the Company that they did undertake to barter with the Indians for the return of the women and children whom they had captured.

William Roberts continued in the same letter:

The Legislature of the territory is now in session in this city [Oregon City] and is a very respectable body: Greatly perplexed however, with the present aspect of Indian affairs. If the Cayuses have succeeded in drawing the Walla Walla and Nez Perce Indians into hostile measures against the whites, we are involved in a most serious and embarrassing [sic] war which this Country has no means to sustain. Application has been made . . . to the Hudson's Bay Com'y for a loan, but the Chief Factor [James Douglas] replied that the instructions of the Company would not allow him to make such appropriation.

A public meeting of the Citizens was then called and such were the exigencies of the case that it was regarded as indispensable for me to furnish aid to the amount of \$1000. I stedfastly [sic] resisted all applications until I became convinced that the circumstances would not only justify, but really demanded compliance.⁶

The Methodist Church at this time had no Indian Mission in Oregon, George Gary having sold the farm and other mission property at Clatsop, the Indian Mission Manual Labor School at Chemekeeta to the trustees of the Oregon Institute, and the mission at The Dalles to Dr. Whitman. The mission at Willamette Falls had become a white church.

The letters of William Roberts during this period indicate the troubled condition of the country, and the strain under which the incipient Church had to operate.

Fortunately for the white settlers in the lower Columbia and Willamette Valleys, the Indians in those localities were more friendly, and those from east of the mountains did not attempt to come farther than the Deschutes River. They did come that far, and put a "medicine man" to death, but then retired without doing further damage.

It seems that the American Government was too much engrossed with the Mexican War to pay much attention to the troubles of the American settlers in Oregon. This seeming lack of interest rather irked the settlers, and that irritation is reflected in Roberts' letter to the Corresponding Secretary of the Board of Missions. He said:

You will by this time perceive that the failure of the American Gov. to send its laws for our control, and its troops for the protection of its own citizens as they approach our exposed border is a great calamity. The Mexican War may [explain] but cannot justify the failure. Many thousand dollars worth of property have been stolen from the Emigrants this season along the route, and as you see several valuable lives lost simply for want of 20 to 100 men stationed at proper points along the road to prevent Indian aggressions.

A little later in the same letter Roberts wrote:

You will, of course, expect me to say if the recent disaster will in any way affect the prosperity of our Mission or the safety of the Missionaries. I think not. It may prevent some of my excursions among the Indians another season and certainly does seem to darken the prospect of doing any good to them whatever.⁷

A few days later, on Dec. 27, 1847, he wrote:

Up to this moment we hear nothing that is positively certain from the Dalles. The general opinion is that the property at The Dalles has fallen into the hands of the Cayuses, and that the Company of volunteers sent there are encamped in an open bottom 3 miles below awaiting further orders.

The uncertainty and anxiety in such conditions could not help being detrimental to the work of the Church, and to business, industry, and social life. Of this Roberts wrote in another letter:

The present war operates unfavorably on the public mind as far as piety is concerned. To say nothing of the demoralizing tendency of war at all times. The employment of so many men and means including some of our members calling them away from their homes and families cannot but cripple our operations in some parts of our work.

A few lines below he continued:

In my letters via Canada I mentioned that Mr. Ogden of the Hudson Bay Company had succeeded in purchasing the persons held in captivity by the Indians including the families of Mr. Spalding and Mr. Osborn with the women and orphan children and had all (amounting to 51 persons) arrived in safety. The treatment of the captive women was horrible, tho their lives were spared. Mr. Spalding has gone to the Twalatine plains and the orphans are placed in families where they will be well taken care of. We have not heard from Messrs. Walker and Eells up to the last account they had concluded to remain at their post. Altho fears may well be entertained for their safety. Our war continues. . . . The Governor has just issued a proclamation for 300 more volunteers and while I am writing troops of horsemen caparisoned for Indian warfare are passing by my window while now and then a wounded man is seen waiting for returning health that he may return and again renew the deadly strife. Up to this time it is not known that one of the murderers has been killed but it is almost certain that terrible vengeance awaits them.⁸

In succeeding letters to the Board of Missions, Roberts complained of the disruption of church work by the continuing war with the

Indians. Fortunately, they made no unified effort to destroy the white settlements; nevertheless, in many parts of the country they were belligerent; and, since whites and Indians were intermingled in most of the territory, clashes between the two groups were frequent. Sometimes one was the aggressor, sometimes the other.

In Roberts' report to the Missionary Society in 1849 he wrote:

Saml. Newman a Local Preacher, was killed by the Indians in California. . . The general facts seem to be that while he and two others were hunting for their oxen they came upon the Indians who had taken them and were cruelly murdered and their bodies burned. The mining business is not without its perils.⁹

Trouble with the Indians began almost immediately along the Rogue and Umpqua Valleys upon the coming of miners and settlers to those localities, in the early '50s. The Indians resented the settlement of the country, and also the mining of their gold—though they were largely ignorant of its presence until the white men began to open up the mines and pan for it in the streams.

Sale and abandonment by the Methodists of mission stations and dreamed-of operations by no means ended their missionary effort. Even before the organization of the Oregon Annual Conference, establishment, or re-establishment of missions continued.

At the third session of the Oregon and California Mission Conference,

The report of the Committee on Missions was adopted containing the following resolutions:

1st. There exists an imperative demand upon the M. E. Church to increase her missionary efforts in this country until the spiritual wants of the people are provided for.

2nd. The Indians within our borders have a paramount claim upon our most prompt and vigorous action in their behalf and that two or more men should be devoted to their interests.

3rd. That the President of the Conference be respectfully requested to communicate with the proper departments in order to secure the object of the foregoing resolution, and obtain a sufficient supply of missionaries to fill the work and render it more efficient throughout our borders.

Also,

Bro. Roberts read to the Conference his communication to the Missionary Society at New York relative to the importance and necessity of attention to the Indians, to which he obtained no response. Also his

correspondence with the commanding officer of the U. S. Military Service at the Grand Dalles of the Columbia.¹⁰

Seemingly the Missionary Society at New York, having closed the Oregon Mission, was unwilling to reverse its policy and appoint more missionaries. General Wool, who at this time was in command of the department of the Pacific, would give no help or encouragement. He was inclined to blame white people for much of the difficulty; and he advocated exclusion of whites from "Indian country," in other words, from the entire area east of the Cascade Mountains. The General's policy, if adopted, would have affected settlers on the west side of the mountains, or would have left a great Indian empire between Oregon and the American Congress and government.¹¹ Missionaries operating within that area would have lacked adequate protection.

In remote areas, denied adequate, or any military aid, settlers, forced to defend themselves as best they could unassisted, gathered themselves together for mutual protection, and most of the isolated settlers left their homes and congregated in the little towns and villages. The savages ravaged the countryside, burning houses and farm buildings and driving off the livestock. In many instances they were better armed than the whites, and life even in the villages was not safe.

1853 was a year of troubles and excitement in Jacksonville. A deadly war was determined upon by the Indians who were every day more emboldened by success; more eager for blood as each successive white life was taken. Several settlers in the outskirts of the valley had been picked off by straggling Indians. One afternoon in August the crack of a "Siwash" rifle was heard in the eastern edge of town; a riderless mule with a bloody saddle galloped madly along California street and was recognized as that of a prominent citizen—Thomas Wills, who had been absent from town but a few hours. Armed men went out instantly to where the shot had been heard and soon returned with the bleeding body of Mr. Wills, who had received a mortal wound, and survived only a few days. This audacious act angered and alarmed the townspeople and among the families there was intense excitement, there being scarcely a bullet-proof habitation in town, which could not be easily approached under cover from nearly every direction. To make matters worse, arms were by no means plentiful, and there was little doubt that, had an attack been made in force and the savages been willing to risk their skins, they might have captured and destroyed the little town. Pickets were thrown out nightly and the greatest vigilance exercised by day, but notwithstanding all precautions only a few days

elapsed until a man named Nolan was shot dead within rifle range of the business district.¹²

Outrages brought reprisals from the whites, which in turn, brought further atrocities from the Indians, so that a very savage period of history was enacted before the Indians were finally subdued and peace restored. According to Eclus Pollock of Grants Pass, the Grants Pass Methodist church, which was organized in 1856 in an old log house without a roof, was the only house left standing by the Indians during these awful days—and the roof was gone.

However, The Methodist Church in spite of all obstacles, was beginning to establish itself in troubled territory. Jacksonville was the scene of their earliest effort, with the building by 1854 of the first church of any denomination in Southern Oregon. Fortunately, at that time, Indians did not seem to be entirely indiscriminate in their hatreds. Sometimes they did distinguish between miners and settlers and missionaries. One story of Jacksonville has been told by Roland R. Orne:

The preachers of the time must have led a rugged life. One of the earliest of the Methodist ones was Rev. John McGee who traveled from one mine to another preaching the gospel on Sunday and mining gold during the week. That he was well liked by the Rogue Indians is evidenced by the following story.

One day the Chief of the Rogues came to Mr. McGee and said, "Going to be war between Indian and white man, me bring braves and take you to safe place, me no want Bible man killed." Mr. McGee was taken north to the Willamette Valley between Salem and Oregon City and kept there until the trouble was over.¹³

The story is almost unbelievable, for it involved taking McGee more than a hundred miles, through the territories of hostile Rogue River, Umpqua and Yoncalla Indians and deep into unfriendly Calapooia haunts. Furthermore, the identity of John McGee is not clearly established. No man of that name was ever appointed Methodist pastor to Jacksonville. However, had he been a local preacher, he might have been on the Jacksonville circuit at the time of the trouble with the Rogue River Indians without gaining a place on Conference records.

It is a remarkable thing that, in a time of such turmoil and savagery, the Church would even think of special service to the natives. However, at the second session of the Oregon Annual Conference, 1854, Bishop Osman C. Baker named a full-time "Mis-

sionary to the Indians" when he read the Conference appointments.

The man selected was Josiah L. Parrish. Though only 48 years of age, already he had behind him a laborious career. He had begun his ministry in the Genesee Conference in 1830, then had come to Oregon with Lee in 1840 as the Mission blacksmith. Received on trial, he was a charter member of the Oregon and California Mission Conference in 1849, but was discontinued at his own request the following year. He retained his Local Preacher's status, however, and acting Superintendent David Leslie appointed him in 1844 missionary in charge of the Clatsop mission. He was serving in this capacity when George Gary disbanded the Oregon Mission.

In 1853, at the organization of the Oregon Annual Conference, Parrish was again received on trial and was appointed full time Missionary to the Indians.

No indication is given as to the source of his support or the territory he was to cover. The indications are that he was to minister to the Indians wherever he could find them, for they had not yet been put on reservations. The Missionary Society later assumed the support of the Indian Missionary, a duty it still discharges.

It is a bit difficult to say when the Indian wars were over. Some ended sooner than others, and even after a war ended and a treaty was signed, some time elapsed before all hostilities ceased and before the Indians could be transferred to their agreed-upon reservations. In several cases Indians reneged on their agreements, returned to their former haunts and killed the settlers who had moved in. By 1854 and 1855, most of the treaties had been ratified. Still there were rumblings of discontent and at least occasional hostilities long after that time.

Washington Territory, especially, suffered from the Indian wars. Farmers were nearly bankrupt, farms were run down, farm labor had been otherwise occupied, either with fighting or mining. Roads and enterprises had been neglected.¹⁴

In southern Oregon, too, commerce, agriculture and mining came almost to a standstill. Jacksonville became a place of refuge. The end of hostilities, however, saw resumption of activity. Even before that, Methodists had entered the field and built a church.¹⁵

The people of the more settled Willamette Valley were by no means spared the anxieties and grief of war, or the threat thereof. Even where safety was almost obvious, there was at times near panic. In fact, a hysteria had persisted ever since the Whitman massacre in November of 1847, for rumors, which nobody could

disprove, kept people on edge. The courthouse at Hillsboro was converted into a fortress, surrounded by a trench and a high barrier.¹⁶

The nervous tension and state of near-panic has been described by another historian:

In 1855 the great war broke out almost simultaneously at different points. There were six widely separated regions especially concerned. Four of these, the Cascades, the Yakima Valley, the Walla Walla, and the Grand Ronde were on or adjacent to the Columbia River. The others were in the Rogue River region and on Puget Sound. So wide was the area of this war that intelligent co-operation among the Indians proved impracticable. This, in fact, was the thing that saved the whites. For there were probably not less than four thousand Indians on the war-path, and if they had co-operated, the smaller settlements, possibly all in the country except those in the Willamette Valley, might have been annihilated.¹⁷

At best, the Indian wars left people considerably in debt. The conflicts also filled the settlers with poisonous animosity against Indians generally. Total cost in their lives had been heavy—estimated as averaging more than 160 per year between 1850 and 1862, or nearly forty per year up to 1878.¹⁸

It was in hectic days such as these that Josiah L. Parrish began the re-establishment of Indian Missions under the auspices of the Methodist Episcopal Church in Oregon, and that Robert Booth began his ministry in the Oregon Conference.

Robert Booth, though not specifically an Indian Missionary, had ample opportunity to mingle with the natives almost daily in his ministerial service.

Booth and his family consisting of wife and four children crossed the plains in 1852 and settled on a homestead in Yamhill County. After resisting for some time a very definite call to preach, in 1855 he joined the Oregon Conference on trial and was appointed to North Yamhill and Chehalem. In 1856 his circuit seems to have been limited to Yamhill. There is no record of the number of preaching stations on his circuit, but six years later, no less than five Classes reported at the Quarterly Conferences. Because of adventures and hardships such as have been recounted in the previous chapter, the ministry of Robert Booth was much broken up, alternating between "Active," "Supernumerary" and even "Superannuated" relationships.

One of the unfortunate conditions of those times was that the white settlers were compelled to live in the midst of the Indians,—people who resented the intrusion of the whites who were taking

their land and robbing them of their means of subsistence by killing off their game.

It was evident to all thinking people that the intolerable situation could not go on indefinitely. The Indians had failed in their attempt to kill off the white settlers, but, though treaties had been signed, much animosity still existed; and where the cause continued to exist, outbreaks of violence were inevitable and the animosity was not one-sided. Many white people subscribed to the saying that "There is no good Indian but a dead Indian" and white killings of Indians were almost as numerous and as brutal as Indian killings of white people. Social discriminations against Indians, halfbreeds and their families were sometimes quite intolerable.

Congress had, in 1850, passed a Donation Act which gave the settlers the privilege of acquiring claims without regard for Indian rights. Although the Indian Agent explained to the natives that they had forfeited their rights because of war against white people, they were not inclined to submit quietly to what they considered high-handed dealings. Evidently, if periodic massacres of the whites by enraged Indians, or the killing of natives by vengeful whites, were not to continue, some way must be found to separate the races. The Government sought to find the solution by the adoption of a policy of settling the claims of the Indians, and effecting their removal to reservations where they could live undisturbed by white settlers.

In 1853 Joel Palmer, the Commissioner for Indian Affairs, recommended to the Government that treaties be negotiated with the tribes for the purchase of their lands and for the removal of the Indians to reservations. The policy was adopted and about sixty treaties were entered into and signed with the Indian tribes. Over a period of twenty-one years from 1853 until 1874, negotiations continued. The tribes involved were called together, the meaning of each treaty was carefully explained to them and the amount of goods and money to be paid for their lands was made clear, as was the length of time over which the payments were to be made. A time was set for their removal to the specified reservations.

There was much reluctance on the part of some of the Indians to accept removal from the territory which they believed the Great Spirit had given them,—the land where their fathers were buried. Besides, the Government's reservation policy involved breaking up, at least somewhat, their tribal organization and involved putting several tribes together on certain of the reservations. Though it is probable that it was the intention to combine tribes that were

closely related, in actual practice sometimes groups were put together that had not been able to associate peaceably in the past. Concerning Palmer and the Government, Lyman commented:

In this work, as it proceeded and in leading the Indians to understand the obligations they had assumed, they were greatly assisted by J. L. Parrish: without whom progress seemed at one time to be well-nigh balked altogether.¹⁹

We will remember that Parrish was the Methodist Missionary to the Indians and that he had had considerable experience in dealing with them. A writer for the *Oregon Historical Quarterly* many years after the event, said:

J. L. Parrish, the agent for the Oregon coast district, recommended July 20, 1854, that the Indians be treated as wards, placed on reservations, protected and taught the customs of civilized life: that they be trained to understand the laws of the land; and that they be persuaded to give up their tribal relationships and customs, in order that they might be capable of exercising the duties of citizenship.²⁰

The various tribes were grouped to form twenty-three reservations: five in the state of Oregon and eighteen in Washington Territory, and instruction was assigned to the various religious denominations which had been active in missionary work among the Indians. The church groups were asked, also, to send in nominations to the Commissioner for Indian Affairs the names of suitable persons to serve as Agents on the various reservations.²¹ Two of the five reservations in Oregon, Klamath and Siletz, were assigned to The Methodist Church and were, therefore, under the superintendence of the Oregon Conference. Somewhat earlier there had been another reservation in Oregon: the Grand Ronde. In 1856 J. L. Parrish was appointed by the Bishop to Grand Ronde and Tillamook. Also, Neah Bay and Quinault reservations in Washington Territory were under the supervision of the Oregon Conference, which, it will be remembered, included most of Washington Territory.

In 1859 the Conference laid plans looking to the consolidation of all its Indian Missions under the supervision of a man specifically appointed to that work.²² However, no such appointment was made until seven years later, when J. H. Wilbur was named to the superintendency of the Yakima Indian Mission District. He was to be a "Missionary at Large" and was to visit all the reservations and agencies. The Yakima Indian Mission was established in 1866, with J. H. Wilbur as the Pastor, or Missionary, but it was not until 1872

that the literal answer to the resolution of 1859 was given through the organization of the "Indian Mission District," with Wilbur as Presiding Elder.²³ It should be said here that the appointee was probably the most successful missionary to the Indians that Oregon (or Washington) ever saw. His right to that distinction has been disputed by some who have advanced other names for that honor, but Rev. Wilbur was not only loved and trusted by the Indians as probably no other Missionary in all the history of Oregon Indian Missions, but he was also, for many years, a highly respected and trusted agent of the Government.

The new Government policy with respect to the Indians, by which they were placed on reservations, not only removed them from constant conflicts with the whites, but gave to the various religious denominations opportunities to work with the natives without the rivalries which had sometimes been very serious in the past. Our Conference greatly appreciated the change, being anxious on only one point: Would the characters of the Indian Agent and his helpers be such that their policies would not conflict with those of the Church?

In spite of all the care that had gone into the making of these treaties, and the experience which the Government had had in dealing with other tribes in the central and eastern states, the new policy with respect to the Indians of the Pacific Northwest had some serious defects, as was learned during the course of subsequent year. One of these difficulties showed up at the Conference of 1885 when the Agent of the Klamath Indian Reservation demanded the removal of T. F. Royal, who had, for the past year, been the Indian Missionary for that Reservation and insisted on a replacement named N. M. Skipworth.²⁴ Now, Royal was an experienced and successful Indian Missionary, while Skipworth was neither; but the latter was known and liked by the new Indian Agent.

Another difficulty was a vacillation of policy on the part of the Government itself in appointing Agents to the various reservations. In the resolution by which the Conference expressed its approval of the policy of the Government with respect to the care of the Indians, it also warned of its determined resistance to the appointment of any agent, or the employment of other personnel at the Agency, except tried and experienced Christian men.²⁵

For a time the Church, through its officials, made known to the Commissioner of Indian Affairs its nominations for Indian Agents on the various reservations under its ministry. These nominations were passed on to the President and he nominated them to the Senate.

Unfortunately, in 1882, with a change in the Government, there came also an altered relationship between the Conference and Indian Agencies. The Department of Interior, under Secretary Carl Schurz, in the Administration of President Hayes, sometimes ignored Church nominations completely, or at other times the nominees selected were switched inappropriately to unexpected assignments. Occasionally Agents were sent of whom church authorities had never heard.²⁶ Furthermore, at times the Agent exercised a type of influence that tore down in a short while the structure of morality which the church had labored long to build.

The Conference was reluctant to request the removal of an Agent, and would not do so unless such action seemed absolutely necessary. It did not object if the Agent was a non-Methodist, though obviously a Methodist would have been preferable; but some Agents were, for other reasons, utterly unacceptable. In 1890, for example, an Agent came to the Klamath reservation who was actually so hostile to the work of the Church on the reservation that the Conference committee declared its belief that Christian civilization under his administration had been set back ten years. The Committee demanded the removal of a man who had encouraged all sorts of corruption among the Indians. It reported:

... instead of law, order and decency, all manner of vice and immorality abound. Horse racing, profanity, dancing, drunkenness, and Sabbath-breaking are all commonly practiced with the *consent* and *co-operation* of the agent.

So serious was the state of affairs that the more thoughtful Indians were greatly concerned and approached the Missionary, before he left for Conference, to urge him to have the Agent removed. They said: "He is teaching our children to dance, to swear, to eat tobacco and to break the Sabbath. We don't want our boys and girls ruined."²⁷

So desperate was the difficulty, and so much in despair was the Conference over the situation that suggestions were even made that the Methodist Church should give up all attempts to carry on any Indian mission unless conditions should be rectified. It sent a strong protest to the Bureau of Indian Affairs successfully demanding immediate removal of the offending Agent. Since the next Agent, Mr. Edson Watson, was a fine Christian Methodist layman, the difficulties complained of quickly disappeared.

Unfortunately, there were and still are many, both in and out of Government service, who have never had an appreciation or under-

standing of the close relationship between the Christianizing of the Indians and their transformation from savagery to wholesome citizenship. Many have expressed the belief that, after all, the traditional religion of the Indians might have been best for them and that it was unwise and unfair for the white race to impose upon the natives its religion and culture.

Oregon Methodism and Private Education

THE STORY of Methodist educational institutions in Oregon is, at first hearing, humiliating. Only one of the schools that the Methodists of the Oregon Conference started has survived under Methodist management. Yet those lost educational institutions were answers to pressing needs. The public spirited and sacrificially minded men of vision who started the church schools were willing to bear heavy burdens in order that pressing educational needs might be met. That the founders were often more zealous than wise is not surprising. Nevertheless, all of the schools served their worthy purpose before they became unnecessary because of the development of public schools or because church sponsored institutions were taken over by the state.

With the coming of Jason Lee and Cyrus Shepard, a new era for elementary education began in Oregon. Shepard was a trained teacher with experience in New England before coming west. The Methodist Mission School was soon filled to capacity. If it had not been for the disastrous epidemic which took the lives of some of the pupils and threatened others, it is probable that the project would have succeeded beyond all expectations—indeed, beyond the ability of the school to accommodate them. The set-back, which for a time threatened to destroy the work entirely, was only temporary, and it was soon necessary to add more room. For two years the school was held in the first Mission building. One room of this two-room structure was used for religious services and school activities interchangeably; the other was living quarters for the missionaries. But in 1837 a room was added for school purposes only.

Almost from the first it was evident that the educational program for Indians must be somewhat different from that for youth of the white race. Adult Indians did not adapt readily to agriculture. If the arts of civilized life were to be taught the natives, the missionaries soon sensed that they must begin with the children. Whereas white children in New England came from an environment of industry, thrift, and culture, Indian youth were reared in barbarism, knowing nothing of cultivation of the soil, of raising flocks and herds, or of production of articles of commerce and trade. If they were ever to adapt themselves to civilized ways, they must be

taught the very rudiments of culture. Therefore, the educational program must feature manual training even more than literary subjects, though the latter would be taught too, to a certain extent. And, since practically all their food was raised on the Mission farm, training in agriculture and husbandry was a natural assignment for Indian youth. Therefore, the boys were employed about half of the time at the work of farming and half at studies. Girls were also required to spend part of their days at housekeeping duties.

Bancroft, consistently and meanly critical, sneered that

The wards of the Mission were likely to become servants, while so much labor was required to make their teachers comfortable; and as the savage is by nature averse to labor, the demands made upon the children at the Mission were sure to operate against the success of the school.¹

William A. Slacum, who wrote about this training from personal observation, had an entirely different impression. He reported:

I shall not hesitate to express my humble opinion that you have here already effected a great public good by practically showing that the Indians west of the Rocky Mountains are capable of the union of mental and physical discipline as taught at your establishment. For I have seen with my own eyes, children who two years ago were roaming in their own native wilds in a state of savage barbarism, now being brought within the knowledge of moral and religious instruction, becoming useful members of society by being taught the most useful of all arts, agriculture, and all this without the slightest compulsion.²

What we might call an experimental program of manual labor education continued at the original site for about seven years, but it was evident to Jason Lee, and to others, that the location was not healthful. Before he returned to the Eastern States in 1839, he determined to find a more salubrious location for the school. He presented the plan to the Board of Missions, and when he returned to Oregon in 1840 he brought on the ship *Lausanne*, doors and sashes for a new building. Upon making investigation, he settled upon Chemeketa as the proper site and proceeded to secure land sufficient for the Mission farm and to make plans for the erection of a building adequate to house the school and other activities incident to it. This move was very fortunate, since the Mission claim covered a considerable part of the present city of Salem and the site selected for the school building was a spot on the present campus of Willamette University. The State Capitol is now built on what was a part of the original Mission claim designated for the school.

It was here that Lee decided to erect the building which was to be known as "The Indian Mission Manual Labor School." He spent about \$10,000 of mission funds for the purpose with the approval of the Board of Missions.

The program of education planned for the new location was not materially different from that which had been administered at the original mission, but it is probable that the expectation was to draw Indian youth from a somewhat wider territory and perhaps to expand the curriculum as necessity and experience demanded. It was not possible to move into the new building until the spring of 1842. Gustavus Hines was the first Superintendent, or Principal.

Meanwhile, it had become more and more evident that something must be done for the education of white youth in Oregon. It was clear, too, that the program of education for settlers' children must be somewhat different from that for natives. Whether Jason Lee and his helpers had discussed this matter before he left Oregon in 1838 is not certain; but it would seem that David Leslie, while he was the acting Superintendent of the Oregon Mission during the absence of Jason Lee in 1838-40, began thinking very seriously on this subject. And well he might. He had five daughters, several of them of school age, for whom there was no proper provision for education. He wrote to the *Christian Advocate* in June, 1839, proposing that the Methodist Church should sponsor an educational institution for white children in Oregon. This letter was published in 1840. He intimated that he had been talking to others about it and had not only won general approval, but had actually collected a few hundred dollars.³

There is a story to the effect that the birth of the idea of an institution of higher education in Oregon occurred on board the *Lausanne*. The story goes that Jason Lee addressed the audience of missionaries, proposing that they take a collection for the establishment of an institution of learning in Oregon. According to this version, Lee's remarks gave birth to Oregon Institute, which developed into Willamette University. But Gustavus Hines, who was one of those present on that occasion, distinctly states that the collection was "to be appropriated to the moral elevation of the Indians west of the Rocky Mountains."⁴

The story that missionaries were moved to take an offering for the establishment of an institution of learning for their own children is plausible, for there were in the company about twenty of their own offspring, besides the children of a few settlers who were already in Oregon and seriously in need of an educational program.

The prospect of having children grow in ignorance while surrounded by paganism, was not pleasing, and a lack of parental concern would have been surprising. However, the twenty children were not destined to be stationed all in one place. Very soon some of them were to be sent far away from the central mission station on the Willamette.

In connection with the collection for school promotion, however, we must not discount the plain statement of a man who was on the spot and writing only a few years after the event, that funds raised were for the benefit of the Indians. Yet Hines, who was later a prime mover in the organization of the Oregon Institute, was skeptical about education of the natives. In his letter to the Board of Missions, published in the annual report of that body May 18, 1846, he wrote:

The school (Indian Mission Manual Labor School) has always been fostered by Mr. Lee as the darling object of the mission; but it was impossible for many of us to discover that importance in the school which Mr. Lee attached to it.⁵

It would seem conclusive that, if the collection taken on shipboard were to be used for an educational institution, it would have been applied to the Indian Mission Manual Labor School rather than to organization of the Oregon Institute.

On January 17, 1842, Jason Lee called a meeting at his own home in Chemeketa to consider the founding of an educational institution for white youth. It is probable that only a small number of people were called into consultation for this first meeting. Since there was general agreement on the need for such an institution, plans were made for a later meeting, after general notice had been given. A committee was appointed to give publicity to the proposed meeting and to prepare a plan of procedure. Dr. Ira L. Babcock, David Leslie, and Gustavus Hines were on the committee.

The second meeting was held on Feb. 1, 1842 at the "old mission"—the house which Jason Lee and his helpers had erected in 1834. Rev. Hines, in reporting this meeting, said:

In addition to the members of the mission, the meeting was well attended by the friends of education in the country generally, among whom was the Rev. Harvey Clark, of precious memory, who, by his judicious counsel contributed much to the promotion of the objects of the meeting. After a careful survey of the whole ground, and a thorough investigation of all the difficulties in the way of accomplishing the object, it was unanimously resolved not simply to make the at-

tempt, but positively to procede to establish a collegiate institution for the benefit of the rising generation of Oregon.⁶

THE OREGON INSTITUTE

Upon motion of Gustavus Hines, the proposed institution was named *The Oregon Institute*. The Board of Trustees consisted of Jason Lee, David Leslie, Gustavus Hines, Josiah L. Parrish, L. H. Judson, George Abernethy, Alanson Beers, Hamilton Campbell and Dr. Ira L. Babcock. A committee consisting of Jason Lee, Gustavus Hines, David Leslie, Harvey Clark and Dr. Ira L. Babcock was named to find a location. They selected a site on what was called "Wallace Prairie," about two miles north of Chemeketa, not far from the present Keizer school house, and there the Methodists erected a building at a cost of approximately \$3,000.

When George Gary decided upon the disposal of the Indian Mission Manual Labor School the property was offered to the Trustees of the Oregon Institute for \$4,000. Thus they were able to acquire for only \$4,000, a building which had been used about five years and which cost approximately \$10,000. Then the Trustees sold the school building which they had already constructed for nearly enough to pay for the property of the Indian Mission Manual Labor School, for which there seemed to be no future. As Gustavus Hines reported:

. . . after the arrival of Mr. Gary, tracing the history of the school, and pausing at every point to weigh its merits, comparing the present with the past, and contemplating all its possible changes for the better, and beholding nothing but darkness in the prospect before it, though to many of us the disbanding of it was an affliction, yet we were constrained to believe that neither policy, reason nor religion, required its further continuance. It was consequently abandoned and the premises sold to the Trustees of the Oregon Institute.⁷

The constitution which was adopted when the Oregon Institute was organized provided that it should be under the supervision of some branch of the Christian Church; and further stipulated that whatever organization should first come forward and enter into a pledge to patronize and sustain the institution should be the one selected. Only the Methodist Episcopal Church could qualify as a sponsor, and, though there was no conference of that denomination on the Pacific Coast, it was expected that the Methodists would assume responsibility. Therefore, at a meeting called at the home of Gustavus Hines, a resolution was passed requesting Jason Lee

to call a meeting of the Methodist Episcopal Church in Oregon, both ministers and laymen, to take into consideration the importance of receiving the Oregon Institute under its care and pledging itself to patronize and support the Institute. Accordingly on October 26, 1842, the Church, and friends of the enterprise, were called to meet at the Hines residence and there a motion was made by Dr. Elijah White and seconded by Alvin F. Waller that:

As a branch of The Methodist Episcopal Church in the United States, we take under our care, and pledge ourselves to make every reasonable effort to sustain, the Oregon Institute.⁸

The first session of the Oregon and California Conference in 1849 reaffirmed that action, thereby assuming the responsibility implied in the resolution of a more or less unofficial body.

WALLAMET (WILLAMETTE) UNIVERSITY

The first and greatest of all the educational institutions sponsored by the Oregon Conference of the Methodist Church was the direct outgrowth and successor of the Oregon Institute. Its history, from the beginnings in the mission of Jason Lee up to the year 1943, has been excellently written by Dr. Robert Moulton Gatke in his *Chronicles of Willamette*, a complete, authoritative and fully documented work. It would be impossible here to attempt even a proper summary of the history of the only surviving institution among many which have been sponsored by the Oregon Conference. Its struggle against adverse circumstances, its very survival in the face of determined efforts to dispose of it, to move it to another location, and its growth into the great University which it is at the present day—all are part of the romantic story which well merits the large volume which Dr. Gatke has written.

Suffice it to say here that Willamette has grown from a school with one teacher and five pupils to a University with sixteen buildings, ninety-six active faculty members, approximately 1,250 students, a property valuation and endowment of several millions of dollars and an operating expense of well over one million dollars annually.

On January 12, 1853 "Wallamet" University was granted a charter. The following Board of Trustees was named:

(throughout this chapter asterisks (*) mark the names of Methodist ministers)

OREGON METHODISM AND PRIVATE EDUCATION

*David Leslie, *William Roberts, *Francis S. Hoyt, *James H. Wilbur, Alanson Beers, *Thomas H. Pearne, George Abernethy, W. H. Willson, *Calvin S. Kingsley, *John Flinn, C. H. Barnum, L. F. Grover, B. F. Harding, Samuel Birch, Francis Fletcher, Jeremiah Ralston, John D. Boon, Joseph Holman, Webley Hauxhurst, Jacob Conser, *Alvin F. Waller, John Stewart, James R. Robb, Cyrus Olney, Asahel Bush, Samuel Parker.

The Presidents of the Board of Trustees have been:

1842-1843	*Jason Lee	1907-1909	M. B. Rankin
1843-1869	*David Leslie	1909-1917	T. S. McDaniel
1869-1895	*Josiah L. Parrish	1917-1931	B. L. Steeves
1895-1904	William Odell	1931-1938	Amadee M. Smith
1904-1906	Amadee M. Smith	1939-1942	Paul B. Wallace
1906-1907	Philip Buchner	1942-1945	*J. C. Harrison
		1945-	C. E. McCulloch

Principals of the Oregon Institute have been:

1842-	*Gustavus Hines
1844-1847	Chloe Clarke Wilson
1847-1848	*Joseph S. Smith
1848-1849	*James H. Wilbur
1850-	*Nehemiah Doane
1850-1853	*Francis S. Hoyt

Hoyt (1853-1860) was the first of a series of sixteen presidents of the University listed in the college catalog.

THE STATUS OF EARLY EDUCATION IN OREGON

In 1842 and for some time afterward, there was no such thing as public education in Oregon. Indeed, a large proportion of the settlers in those formative years came from states where public education had not as yet developed.⁹

The public school idea was strong with the founders of organized government in Oregon, however, and it is said that "the beginning of an organized public school policy dates back to the founding of the Provisional Government on July 5, 1843, which formulated the organic law for the country."¹⁰ It was not until September, 1849, however, that the Territorial legislature passed the first general law providing for a system of common schools. This statute was elaborated by the acts of January 31, 1853 and January 12, 1854, providing that the counties of the state were to be districted by the school superintendents and a tax of two mills levied by the commissioners of each county for the support of the schools.¹¹

But these laws were not self-operating, nor were they to determine the exclusive educational policy of Oregon. There were, for

many years, the two conflicting ideas: public school *vs.* private school. We might say that the idea of the public school system as the general educational policy of Oregon was an *evolution* which took considerable time. There were, at various places, a great number and variety of private schools ranging all the way from the kindergarten to the more advanced grades, usually kept by some good woman in her own home.

In spite of the fact that a public school system was provided for in the enactments of the legislature, opposition continued in some quarters for a considerable time—not from ignorant and backward people who had no appreciation of education, but rather from those who doubted that a public school system could provide education of quality equal to that of private schools. Consequently, the first schools were private institutions and continued to be of that nature until an adequate tax base had developed.¹²

For people who were conscious of the value of an education, it was a grievous deprivation that there were no schools for their children. For instance, Alvin Waller's five children, during three years spent at The Dalles, had lacked schooling. Because Rev. and Mrs. Waller were eager to find living quarters for their children close to a school, "where they may be educated for God and the church," he took up a homestead. This created a problem for the Superintendent of the Mission, for it practically prevented the appointment of Rev. Waller to any very distant charge. Many others had the same problem.¹³

Under circumstances then existing, it is not strange that many good people who were interested in the welfare of the rising generation were prompted either to start private schools or to give generously for provision of educational facilities. Methodist ministers very easily became involved in moves to develop facilities and instruction. Rev. Joseph S. Smith, for instance, married Miss Julia Carter, who had opened the second school in Portland in 1848. Later he taught at the Oregon Institute and was active in educational work at other places. The settlers who provided educational facilities at the Ebenezer school house in Benton County in 1850 were mostly Methodists. It was here that the group that has been called the "Starr-Belknap-Hawley clan" had settled about 1848. The log school house which was built in 1850 served also a Methodist "class."¹⁴

The Methodist Church was not opposed to a public school system. It did not intend to establish any parochial schools, but it was interested in providing educational units, especially academies,

where none existed. When the public school system did function adequately, the church schools faded away: The Committee on Education, in its report to the Conference of 1856 said:

. . . the common school system . . . will secure proper attention to *all* the branches of a thorough education. The higher seminaries must look to this as their chief support . . . There should be, therefore, no conflict between the Academy and the Common Schools; each has its true and separate field of usefulness, each indispensable to the highest success of the other. It is recommended therefore, that we make strenuous efforts whenever these can be made with success, to establish and sustain such schools.¹⁵

It was inevitable that a certain amount of rivalry should develop between various religious groups in their endeavors to reach and educate the youth of their constituents. William Roberts advised establishment of a school in Oregon City dependent on private responsibility,

. . . else the public and some of our people too will take up with the pressing and attractive invitations of the papists . . . wily Jesuits and Ladies Superior and Sisters of Charity. . .

However, he expected this private school to be under the control of the Methodist Church lest

. . . Our refusal to connect this interest with our other operations will have a tendency to throw the literary training of this rapidly increasing population into the hands of the Roman Catholics and thereby give them an influence over the public mind which will prove greatly injurious to our future success.¹⁶

Whether or not the Methodists were jealous of the success of other Protestant Churches or their schools, some of the other denominationally-minded people were jealous of the Methodists. Rev. Ezra Fisher, writing to the Corresponding Secretary of the American Baptist Home Missionary Society on March 6, 1855 said:

The Methodists who have already three high schools in the valley and one in the Umpqua, will step into Corvallis, the only important point now to be occupied and raise up an important school and leave us with the alternative of building up a high school at some important post some six or eight years hence, or of raising a rival school at their door.¹⁷

The Methodist Church did, indeed, at this time have the three high schools of which Rev. Fisher wrote. They were the Portland

Academy, the Santiam Academy and the Umpqua Academy. Also, there was Wallamet, which at this time and for many years afterward offered lower level training, even in the primary grades.

In 1850 a committee of the Conference was appointed to select a site on the Mary's River Circuit for an Academy. At the Conference of 1851 the committee was continued after reporting that it had obtained grants of land favorably situated at Mary's River. Joseph Smith, the preacher in charge of the Mary's River Circuit was added to the committee. Nothing more is recorded of this school until 1854, when the Committee on Education nominated and the Conference elected, J. Q. Thornton and H. Campbell as Trustees for Corvallis Seminary and A. F. Waller, T. H. Pearne and Laban Case as visitors to the school.

On January 28, 1854 the Corvallis Seminary was chartered by the Oregon territorial legislature with the following Trustees:

John Stewart, Silas M. South, Wm. F. Dixon, *John York, Robert W. Biddle, Wesley Graves, Perry G. Earle, *Alvin F. Waller, Hiram Bond, B. F. Chapman, James Gingle.¹⁸

Unfortunately, this Corvallis Seminary of the Methodist Episcopal Church seems not to have gotten under way at all and no report of its activities was ever given to the Conference.

The Methodist Church was criticized for its zeal in establishing schools on the ground that they were sectarian in spirit and practice. The Committee on Education took note of the objection in its report of 1856:

We disclaim all such efforts and designs and repel all such charges as unfounded and libellous. It is believed that the Principals and Teachers have scrupulously guarded this point, and that while they have recommended religion, . . . they have exhibited a catholic spirit and have so conducted the schools under their charge, as to commend them to the confidence and patronage of all classes and sects.¹⁹

In view of the fact that their boards of trustees were usually made up of about one-third Methodist ministers and two-thirds laymen, the charge of sectarianism is understandable. The men selected to head the schools were usually Methodist ministers. Also, the Bible was read and devotions were conducted regularly in the school. It should be said too, that teaching was strictly Protestant. That the zeal of earnest teachers and principals was too great to suit the preferences of some of their critics is not surprising. Despite all care, it was probably impossible to avoid a sectarian tinge.

This evangelistic zeal on the part of the Committee of Education itself, is evident in its utterance some years later:

. . . the education we seek to inculcate is a *Christian* education which has for its object the subjection of our entire nature to the dictates and control of religion. The *conversion of the student* is, therefore, an object most earnestly to be sought by those in whose hands his education is entrusted. . . .²⁰

PORTLAND ACADEMY

At the second session of the Oregon and California Mission Conference in 1850, the Committee on Education brought in a resolution recommending the establishment of an Academy in Portland. This report was adopted. A committee consisting of *A. F. Waller, *William Helm, John Stewart, J. W. Starr and S. F. Starr was appointed to carry out the will of the Conference.²¹

The next year the Committee reported that a building was nearly completed, "and above embarrassment." It recommended that two efficient teachers be appointed to the Academy, that a committee of clerical visitors be appointed to visit the school, and that trustees be elected by the Conference. Also, they recommended that a committee be appointed to ask the next legislature for incorporation of the institution. This was done, but the school was left "to be supplied" in the list of appointments of that year.²²

At the Conference of 1852, however, the motion to secure a charter for the Portland Academy had to be renewed. In fact, the motion was made to secure charters for both Portland Academy and Willamette University. J. H. Wilbur was selected to carry out this wish; and P. G. Buchanan was appointed Principal of Portland Academy.²³

In 1854 the name of the school was changed to "Portland Academy and Female Seminary." C. S. Kingsley, who was appointed principal in the interim between the Conferences of 1853 and 1854, continued in charge of the school for six years, but was succeeded in 1859 by Charles H. Hall. In 1857 the school had 127 pupils. In 1859 the primary department was discontinued and the school concentrated on more advanced work. The public schools were beginning to care for the younger children.²⁴

By 1873 the school, under the direction of T. F. Royal, reported six teachers in addition to the principal, 145 pupils and property valued at \$20,000 "situated up on a beautiful and healthful eminence in the heart of the city." (The west half of lots 7 and 8, block 205.)

A plan was proposed to unify all of the schools which were under the control of the Church.²⁵ In the report of the Committee on Education in 1874, it was proposed that all academies, including Portland Academy, be established as adjuncts of Willamette University and that the principals of the Academies be made ex-officio members of the faculty of the University and so appear in the catalogue. Furthermore, each academy should be entitled to draw from the proceeds of the endowment of the University in proportion to the number of its enrollment.²⁶

With such a promising prospect opening up before it, Portland Academy seemed to be in a very favorable condition indeed and it is not surprising that the next Conference (1875) received a report affirming that ". . . Its destined place we believe to be as the main preparatory school of our University . . ." and recommending a building program to cost at least ten thousand dollars. The Committee felt that ". . . this Academy, next only to the University, should be a right arm of power to the Church. . . ." ²⁷

The expansion program and the financial solicitation necessary to put it into effect did not materialize, however, because of competition of the public schools. The Committee on Education reported:

PORTLAND ACADEMY AND FEMALE SEMINARY

Has the most thorough competition to encounter of any of our schools. It is located in the midst of excellent free schools which afford every desirable facility for education and the school in the last as in other years—has been lightly patronized, nor can it be largely patronized while it has to encounter such opposition.²⁸

The trend to the public school continued. The next year the Committee on Education had to report regretfully of Portland Academy:

During most of the past year a private school of low grade has been kept in the Old Academy building. There has been no Church supervision or authority exercised in connection with it, nor any financial responsibility except what has been met by the teacher in charge of the school. . . . The value of the building, lot, etc., is variously estimated from \$7,000 to \$10,000. The Trustees contemplate the judicious sale of this property and by requiring the friends in and about Salem to duplicate the amount, add that much to the Endowment Fund of Willamette University.²⁹

Two years later the Trustees of Portland Academy offered to sell the school property and use the proceeds to create an endowment

fund for Willamette University. The secretary of the Trustees of the Portland institution informed the Conference of its offer to turn over the property, or proceeds of sale, to Willamette University if the latter would present satisfactory evidence that \$12,500 had been raised to match the debt-free transfer for an Endowment Fund.³⁰

Raising funds to match a gift was not an easy matter in those times; and in 1880 the University had not been able to meet the proposed conditions. The Trustees of Portland Academy, therefore, extended the offer for another year; but when, at the Conference of 1881, it was learned that the University had not yet qualified for the gift of property, the Trustees of Portland Academy reported that they would extend the offer for one more year, but no longer.³¹ At the Conference of 1882 the Trustees of Portland Academy were able to report that the University had met the conditions of the gift and that the property had been transferred to the Faculty of the Medical Department of Willamette University. Thus ended the first Academy of the Methodist Church in Oregon.

Named by the Conference, the principals of the school, from 1882 to the end of its existence, included Elders P. G. Buchanan, C. S. Kingsley, Charles H. Hall, W. H. Rogers, T. F. Royal and a number of laymen.³²

SANTIAM ACADEMY

In the year 1848 the first settlers, in the persons of Morgan Kees and his brother Jacob, Jeremiah Ralston and their families, came to the present town of Lebanon, in Linn County. Soon a little log cabin was built. Here, in 1849, John McKinney, a young man who had that year been admitted on trial in the Oregon and California Mission Conference, held the first Methodist service. Other denominations also used this cabin for visiting ministers. In addition to being a house for worship, the house was a schoolroom—the beginning of Santiam Academy. Here Hugh George, in the winter of 1851-52, taught the first school in Lebanon.³³

In 1850 J. H. Wilbur was appointed to the "Portland and Columbia River" circuit. It would seem that his itinerating was not confined even to this expansive circuit, however, for Mrs. Pratt says:

In 1850 J. H. Wilbur came to Lebanon and organized the first Methodist Church and literally hewed out with his powerful hands a log building for their church and their school. It stood on the northeast corner of the present high school campus. William Marks taught the first school in this building. The next teacher was Mrs. L. T. Wood-

ward, whose husband was a Methodist Circuit Rider who held services in scattered settlements of Southern Oregon.³⁴

Luther T. Woodward, who began his ministry in the North Indiana Conference in 1850, transferred to the Oregon and California Mission Conference in 1851 and was, along with John McKinney, appointed to the Calapooia Circuit. Here he continued two years, his wife teaching school in what was to become Santiam Academy. He himself was principal for a total of seven years.

The little log house which had been constructed in 1849 was soon outgrown, and it was felt that provision must be made for more advanced grades. Rev. Woodward began taking subscriptions for a school to be known as Santiam Academy—gifts of wheat, lumber, labor and money. Jeremiah Ralston and Morgan Kees each gave five acres of land which was to become the campus of the school.³⁵

At the Conference of 1852, Rev. L. T. Woodward presented a petition from the Calapooia Circuit asking the Methodist Conference to receive Santiam Academy under its supervision. The petition was referred to the Committee on Education, apparently receiving favorable but unrecorded action. For the next year (1853) the Conference appointed the Preacher on the Calapooia Circuit and the Presiding Elder of the District as a committee to secure a charter for the Santiam Academy. Apparently they were successful, for in 1854 the Committee reported completion of its mission. Conference Visitors to the school were named and L. T. Woodward was appointed Principal. A charter was granted (1854) by the Oregon Territorial Legislature. The first Board of Trustees was: *John McKinney, Aaron J. Hyde, *Thomas H. Pearne, William C. Gallagher, Andrew Kees, Jeremiah Ralston, *Luther T. Woodward, Delazon Smith, Luther Elkins, John Settle, David W. Ballard, and Reuben S. Coyle.³⁶

Three years after this (1857) the Committee on Education reported:

a new and commodious school edifice has been erected . . . which for convenience in arrangement of rooms, adapted to the purposes for which they were required, will compare favorably with any building of the kind, here or elsewhere.

But two or three thousand dollars more were needed to finish the building and a bell to cost about \$150 or \$200 was required. The bell, which was then secured, hung in the old high school building,

where it tolled when the news came of the assassination of President Lincoln. The building which J. H. Wilbur had erected in 1850 was moved when the new structure was built and added to the new building as a residence for the professors of the school.³⁷ Mrs. Pratt wrote:

The Methodists used the building for their church service until their first church building was constructed in 1888. The principal of the school was usually the local Methodist minister.³⁸

By 1873 the school had grown to 150 students, had a library of 400 volumes and an endowment of \$6,000. According to Mrs. Pratt, the school was held in fee simple by the Trustees of the Academy but the Conference recommended at least a part of the Trustees, appointed Conference Visitors and ratified the selection of teachers.

It is questionable to what extent Santiam Academy was affected by the action of the Conference of 1874, whereby all the Academies of the Methodist Church were to be regarded as adjuncts of Willamette University. Each curriculum was to be unified with that of the dominant institution, the principal was made an ex-officio member of the University faculty and each school was to share in the endowment of the University according to its enrollment.³⁹ The Committee on Education in 1875 reported its conclusion, and that of a special committee, ". . . that the title is vested in the M. E. Church."⁴⁰

The difficulty seems to have been that Santiam Academy was not founded or incorporated as a Methodist institution, in spite of the fact that Luther T. Woodward, who raised the funds to build it, and four of the thirteen men named in the original corporation, were Methodist ministers and members of the Oregon Annual Conference. Neither Jeremiah Ralston nor Morgan Kees, who donated the ground upon which the school was built, nor Owen Kees, who gave \$1,800 for an endowment fund, were Methodists; and though L. T. Woodward brought a request that the Conference take the Academy under its sponsorship (1852), the reason was simply that the Methodist Conference was better able than was the local Board of Trustees to supply qualified teachers and principals. There was never any intention of giving the Conference legal ownership of the Academy. However, the Act of the Legislature by which the school was incorporated specified that the Annual Conference should elect trustees and send official visitors annually to inspect the school and sit with the Board of Trustees. This irregularity with regard to the title to the property caused no little

difficulty at various times during the life of the school and at least once after it was leased to the Lebanon school district.

Fire destroyed the records of the school in 1875; and not only was the Conference somewhat embarrassed in the matter of filling vacancies on the Board of Trustees, etc., but historians are confronted with difficulty in giving an accurate record of numerous things that we should like to know.⁴¹ Fortunately, the annual Conference Journals contain much of the important data as to those who headed the school, its enrollment, financial condition, etc. The rest has been gleaned by interviews with elderly pioneers and those who have a long-time knowledge of the school and the vicinity. In 1877 the Committee on Education reported to the Annual Conference:

During the past year this institution has passed under local supervision and should be no longer considered a Methodist school.⁴²

At the Conference of 1879 the same Committee recommended that

The Presiding Elder of the District be instructed to ascertain the exact condition of the property and the legal rights and obligations of this Conference in relation thereto and report the same in writing to the Committee on Education on the first day of our next annual session.⁴³

At the end of the Conference year, the status of the property was still a moot question. The Committee on Education reported:

The real status of the school is this: The property is held by the school in fee simple, but the charter provides that the trustees shall be constituted by the Oregon Conference of the Methodist Episcopal Church. The school belongs really and truly to our Church.⁴⁴

Each year thereafter, the Conference elected Trustees and Visitors and the Committee on Education reported the school in flowering condition. However, the 1892 report revealed that "During the past year this school has passed through a crisis. . . ." ⁴⁵ With another swing of the pendulum, the report for 1893 was very encouraging.⁴⁶ The report of 1895 was also very hopeful.⁴⁷

With the coming of public schools, the independent and church-related institutions had increasing difficulties, however, and less reason for being. In spite of the trend, Santiam Academy seemed to be in rather prosperous condition until about the turn of the century. Finally there was increasing indication that this school, too, needed outside assistance. It appealed for help; but, unfortunately

the Conference, having just at that time entered upon its very ambitious Portland University project, had to reply:

We regret that we find it impossible to pledge any financial support to Santiam Academy. We urgently request those in charge of that institution to use their influence in sending graduates from the Academy to Willamette and thus put itself in closer relation with the one school which now, as never before, seeks for larger consideration from all the people.⁴⁸

This must have been a very disappointing response from the Conference in view of the fact that Portland University was encouraging that body to help a number of the Academies and thus to guarantee a string of feeder institutions which would send graduates to Portland University. The uncertainty concerning the legal status of the property was featured in the next year's report of the Committee on Education.⁴⁹ An investigating committee failed to arrive at any satisfactory solution. In 1904 the Conference took a further step in appointing a special committee consisting of Rev. A. Thompson, A. M. Smith and R. A. Booth to consult with the Trustees of Santiam Academy as to the advisability of closing the institution, selling the property and adding the proceeds to the Endowment Fund of Willamette University.⁵⁰ However, when the Committee conferred with the Trustees of Santiam Academy, it met with a rebuff to its proposition. It reported:

This time-honored school, located at Lebanon, belongs by charter and control to the Methodist Episcopal Church and is under the supervision of the Oregon Conference.

The Conference, after appointing Trustees and other special committee to inquire into the affairs and prospects of the Academy with instructions to report to the next session of the Conference, empowered the new committee to grant financial aid to the school, if they deemed it wise, to the extent of \$300.⁵¹ Whether the committee did grant this financial aid or not seems not to be a matter of record; but it made a careful survey of the situation and presented a report to the 1906 Conference recommending the leasing of the property to the public school district.⁵²

The recommended resolution was adopted by the Conference; and a contract of lease, not for "thirty-three years or more," but for ninety-nine years, was entered into between the Trustees of Santiam Academy and School District No. 16 of Linn County, Oregon. The School District was to spend at least \$9,900 during the period of the

lease on the maintenance of the property. They could spend this amount all in one year if they wished—and that is about what they did. They built a fine new high school building and improved the grounds. The endowment fund was still to be maintained for the benefit of the school and administered by the Board of Trustees of Santiam Academy—which Board was continued. In fact, the deed of gift by which this endowment was given to Santiam Academy specified that if it ever ceased to be so used it should revert to the heirs of Owen Kees.

Until the year of 1875 the school was headed mostly by members of the Oregon Annual Conference, as the following list will reveal:

1854-1857	*Luther T. Woodward
1858	*Charles H. Hall
1859	*D. E. Blain
1860-1862	the school was headed by a layman.
1863-1865	*Luther T. Woodward
1866-1867	the school was again headed by a layman.
1868-1869	*W. D. Nichols
1870	*J. B. Calloway
1871	the school was headed by a layman.
1872-1874	*L. M. Nickerson ⁵³

From 1875 on the school is not listed in the appointments of the Conference, being headed by laymen. A list of these, compiled by Mrs. Ada D. S. Pratt, is as follows:

1875-1876	Lucian Gilbert and daughter Hela Gilbert
1877-1887	David Torbet
1887-1891	Prof. Wright
1892	S. A. Randle
1892-1903	George Randle
1904-1906	Edward E. Coad

The author of this sketch served as Pastor of the Lebanon Methodist Church for two years (1918-1920). During that time he conversed with members of the Jeremiah Ralston family and with other old-timers concerning Santiam Academy. Since that time he has talked with numerous graduates of the school. Some of them have said "It's too bad the Methodist Church gave up Santiam Academy." But, having considered the facts herein presented and the inevitable trends in public education, it is difficult to see how any other course was practicable for the Oregon Conference.

UMPQUA ACADEMY

(Sometimes called "Wilbur Academy")

When the organizing session of the Oregon Annual Conference of 1853 appointed Rev. James H. Wilbur to the "Umpqua Mission" as "Superintendent of the Work in Southern Oregon," there was no other Methodist work in Southern Oregon except the recently (1853) organized effort at "Rogue River" served by Rev. Joseph S. Smith. Rev. Wilbur proceeded to establish headquarters for his Umpqua Mission by taking up a land claim and building a residence. During the Conference year, 1853-1854, he also built a rough log schoolhouse just east of his home, which was to become Umpqua Academy. Both buildings were on his land claim. Yet, during that year Wilbur did not neglect the "Work in Southern Oregon." Indeed, so successful was he that at the next Conference, five pastoral appointments were required besides that of James H. B. Royal as Principal of Umpqua Academy.

The first Board of Trustees was selected by the Conference of 1855: *J. H. Wilbur, R. Hill, J. B. Grubbe, *J. O. Rayner, Dr. C. C. Reed, *William Royal, Willis Jenkins, *T. F. Royal, A. Flint. When the Academy was incorporated by the Legislative Assembly of the Territory of Oregon, January 15, 1857, however, the following Trustees were named: *James H. Wilbur, *James O. Rayner, Hon. M. P. Deady, Addison R. Flint, Benjamin F. Grubbe, Wm. Jenkins, Flemming R. Hill, John Kuykendall and *William Royal, their associates and successors.⁵⁴

At about the same time the school left the little log cabin in which it had begun and moved to a new and more imposing building, well proportioned and well-built, about two stories in height. It was about 200 feet above the level of the surrounding valley, commanded an excellent view and could be seen in some directions for ten miles. Its bell could be heard for a great distance.⁵⁵

At the Conference of 1857, the year the school was incorporated, the Visiting Committee reported ". . . increasing numbers and necessities of those in attendance." The report of the Committee on Education was likewise very optimistic as to the prospects for the school, predicting that it was destined to exert a very extensive influence, not only in Southern Oregon, but also in Northern California. The improvements and additions recommended in the report were made during the next two years.⁵⁶ After enjoying about fourteen years of uninterrupted prosperity, Umpqua Academy in 1873 lost

its new building by fire. The Trustees decided to change the location to a new site a half mile west of the center of the village.

The Committee on Education of the Conference did not even mention this fire in their report to Conference. In 1872 they had reported of Umpqua Academy:

This Institution, which is without endowment, is valued, with its grounds and appurtenances, at \$10,000 and is justly regarded as an important auxiliary to our cause in that section of the State.

The same committee reported in 1873: "Its students have numbered 86. It has a cabinet containing 1000 specimens. Its buildings are valued at \$3,000." Not a word was written to indicate anything like a catastrophe or crisis. The 1874 report of the Committee on Education was devoted wholly to the Educational Convention held at Salem, December 29, 1873; but the report for 1875 revealed that:

This institution, which met with some reverses last year in the loss of an excellent building by fire, has been more than doubly restored by the recent erection of a new and commodious building. . . . During the current year its prosperity in some respects exceeds that of any other year of its history, in that it has catalogued more students, its receipts more than meeting current expenses.

The favorable report was, in effect, repeated at the next conference; and, in 1877, we read of another "year of unusual prosperity." Fifty more students were enrolled than were reported in 1873, bringing in tuition receipts of \$1,640. By 1879 the Committee was able to report practical liquidation of indebtedness through sale of the old building and grounds for about \$700.⁵⁷

By this time the influence of the public school was beginning to be felt very strongly by all the independent and denominational schools and at the Conference of 1874 the Committee on Education was prompted to

. . . earnestly recommend that there shall be but one University entitled to confer degrees in the jurisdiction of the North Pacific Conferences of the M.E. Church and that shall be Willamette University at Salem, Oregon.

It also suggested that:

There may be as many academies established as adjuncts to the University, as shall be adjudged necessary . . .⁵⁸

This policy seems to have strengthened the Academies considerably, and in 1881 the Committee on Education was able to report of Umpqua Academy:

This institution, founded in 1854, is in an extensive patronizing district and having the services of good teachers, has uniformly enjoyed a fair degree of prosperity, but at no time perhaps have its prospects and promises been more hopeful than at the present.⁵⁹

In 1882 there were 130 pupils enrolled in the school, but there was no further report to the Conference until 1884. Only two terms had been taught during the year; and there was no Principal, though one had been sought. It is evident that the school was slowly but surely drifting toward its close. In 1887, the last year for which reports were made, the institution was free of debt, but the enrollment had decreased to 99. Increasing patronage of the public school gave point to the plea that the Methodist establishment required aid from the Conference. It is plain that this school was confronted with the same conditions which in due time destined all of the Protestant academies to close their doors. From Robert A. Booth we have this information:

The work heretofore done by the Academies of the state was being superseded by the public schools. . . . Accordingly it was voted on June 30, 1888, to lease the premises to the public school district for a term of 10 years for \$500, the rental to be applied to the building and grounds.

On October 30, 1900, a resolution was adopted to sell the premises to the district for \$400.⁶⁰

Umpqua Academy, like all other educational institutions under the control of the Methodist Church, had a Board of Trustees made up partly of ministers and partly of laymen. They were named by the Conference and their names were printed in the Conference Journal. Also, the Principal of the school was usually a Methodist minister, officially appointed to that position by the Presiding Bishop from year to year, though really selected by the Board of Trustees. The Bible was read and devotions were conducted in the school, but its declared intention, as of all other church-related educational institutions of The Methodist Church, was to be strictly nonsectarian in its educational program. Though this policy was conscientiously followed, it was the constant endeavor to operate a distinctively Christian school. Thus, the Academies were an important part, not only of the educational environment of the locality in which they were located, but they exerted a moral and spiritual influence that can scarcely be overestimated.

A partial list of the principals of Umpqua Academy, with an asterisk before the names of those who were Methodist ministers, will be suggestive.

A HISTORY OF OREGON METHODISM

1854	*James H. B. Royal	1871-1872	*J. G. Herron
1855	A. R. Flint	1873	*C. W. Todd
1856-1857	*T. F. Royal	1875-1876	*C. W. Todd
1858	*Ebenezer Arnold	1877	F. W. Grubbs (2 years)
1859	*Isaac Dillon	1878	*J. H. Skidmore
1860-1866	*T. F. Royal	1880	S. Franklin
1867	*Clark Smith	1881-1883	H. S. Benson
1868-1869	J. G. Deardorff	1884-1886	W. C. Hawley
1870	?	1887	Prof. Edwards

OREGON CITY SEMINARY

This school was the outgrowth of several previous attempts to establish an educational institution in Oregon City. First, Sidney W. Moss had taken pity on some children in his community in 1843 and had employed John P. Brooks to teach them. That was really a private enterprise, but since the school was operated for others at the expense of a public-spirited citizen, it has often been credited as the first public school in Oregon. It did not continue for long, probably not for more than one term. The next attempt was that of Mrs. J. Quinn Thornton, a well educated woman who opened a private school at Oregon City in 1847 for young ladies.⁶¹

Since the Catholics also had a school at the former capital, it was only natural that William Roberts, the Superintendent of the Oregon Mission of the Methodist Church, should write the Board of Missions in 1849 urging that a school should be started in Oregon City, for the Catholics were giving attractive invitations to Protestants to send their children to the "papist" school.⁶²

Roberts advocated the development of a non-Catholic school "probably on private responsibility"; and it is interesting to note that during the very year that he wrote, a movement such as he advocated was set going under "undenominational" auspices.

Rev. Geo. H. Atkinson, a Congregational minister, seems to have been the moving spirit in the new educational project. He and a number of the leading citizens of Oregon City secured a charter in September, 1849 from the first Territorial Legislature for "The Clackamas County Female Seminary," with George Abernethy, G. H. Atkinson, Hezekiah Johnson, Wilson Blain, A. L. Lovejoy, Hiram Clark and James Taylor as the Trustees. The school was jointly sponsored by the various Protestant denominations who were then working in Oregon City, but especially by the Congregationalists and the Methodists.⁶³ Rev. Atkinson was at that time Pastor of the Congregational Church in Oregon City and George Abernethy, who had been Governor of Oregon during the days of the Provisional

Government, was one of the prominent merchants of Oregon City and a leading layman in the Methodist Church.

The Charter of the school specifically stated that it was to be undenominational, and that no one religious sect was ever to have complete control. Dr. Atkinson was chosen Secretary of the Board of Trustees and was given the responsibility of soliciting and collecting subscriptions for the enterprise. George Abernethy, the largest subscriber, gave the first \$1,000 and later an additional \$500, a little more than a third of the total amount collected. Dr. John McLoughlin donated the block of land upon which the seminary was built. A. Morgan, an architect, donated the drawing and plans for the building, which was to be 30 by 60 ft. in size, two stories in height and arranged for living quarters and a boarding school.

The contract for the building called for an \$11,000 project. Not having the funds on hand, George Abernethy, on June 12, 1850, loaned \$6,000, due on June 12, 1856. It was stipulated that, if the loan was not paid at that time, Mr. Abernethy was to get complete control of the property and the building.

After \$10,000 had been spent, the work came to a standstill for lack of funds. Nevertheless, in 1851, though the building was still unfinished, an attempt was made to open the school. It operated as the "Clackamas County Female Seminary," and apparently flourished, but the indebtedness was such a burden that there was soon difficulty in paying current bills. The teachers became dissatisfied, and, because of the debt, the school was practically at an end in the fall of 1855.

The difficulties were known, of course, to the Methodist Conference, held at Oregon City in August of that year. A resolution was offered by the Committee on Education and passed by the Conference to the effect that it would recommend to the Board of Missions that it purchase the property of the Seminary, that a charter similar to those for other schools under the control of the church should be obtained and that a group of suitable persons be nominated to become a board of trustees.⁶⁴

Rev. H. K. Hines was that year appointed Pastor of the Methodist Church in Oregon City and that fall, under his direction, the "Clackamas County Female Seminary" opened for the last time under that name. Since the note held by George Abernethy was due on June 12, 1856 and no funds were in sight to meet the obligation, the logical time had come for the termination of the "undenominational" institution and the establishment of a Methodist Academy, henceforth to be known as "Oregon City Seminary."

At the Conference of 1856, which was held in Portland and presided over by Bishop Levi Scott, the Oregon City Seminary was left "to be supplied," much to the disappointment of the friends of education both inside and outside of the Methodist Church. The school, thus left "to be supplied," was *not* supplied and did not function at all during the year. At the Conference of 1857 the Committee on Education gave expression to its disappointment and practically demanded that the Bishop transfer a man to the Oregon Conference to act as Principal.

In spite of the strongly worded appeal, no Principal was appointed to the school for the year 1857-58, but Trustees were selected to "fill vacancies" in the Board. The members selected at this time were: *D. E. Blain, Charles Pope, A. E. Wait, Thomas Pope, Joel Burlingame, Dr. Barclay, George Abernethy, Thomas Charman; Visitors, J. K. Kelley, D. M. Rutledge, *Gustavus Hines.⁶⁵

In 1858 Francis D. Hodgson was appointed Principal of the Oregon City Seminary, serving two years. Additional members of the Board of Trustees were named: William Deardorff, W. P. Burns, Amory Holbrook, J. E. Hurford, Chester Pope, Jr. Official Visitors appointed for this year were: J. K. Kelley, D. M. Rutledge, Rev. George H. Atkinson, Amory Holbrook. The fact that Rev. Atkinson, the Pastor of the Congregational Church in Oregon City, was one of the official Visitors to the newly-constituted Methodist Seminary gives ground for believing that there was an attempt to retain the interdenominational spirit.⁶⁶

In 1860 the school was not mentioned in the Conference list of appointments, in the report of the Committee on Education, nor in the list of Trustees and Visitors to educational institutions, but the property of the Oregon City Seminary was listed at \$5,000.

During the time of Rev. Hodgson's service the following advertisement appeared in the papers: "The public may be assured that no pains will be spared to make this school equal to any in Oregon."⁶⁷ One more Principal was appointed to the school, Rev. Benjamin F. Freeland, a young man who had joined the Oregon Conference on trial in 1858.

At the end of Rev. Freeland's term, the building was leased to the Oregon City Council for school purposes at \$150 per annum, the rental to be used by the Trustees of the Seminary for repairs on the building. The property was sold to the Oregon City Council in 1867, for \$2,000. That amount was transferred to the endowment fund of Willamette University, a piano was given to Umpqua Academy and books and apparatus to Portland Academy.

PUGET SOUND WESLEYAN INSTITUTE

This institution, next, in point of time, after Oregon City Seminary, was, at the time of its founding, within the bounds of the Oregon Annual Conference. Having been memorialized, the Committee on Education at the Conference of 1856 recommended establishment, under Conference patronage, of "Puget Sound Institute," naming:

Hon. D. R. Bigelow, *G. M. Berry, W. S. Parsons, Hon. A. A. Denny, Hon. A. S. Abernethy, James Bliss, T. F. Berry, *J. S. Smith, William Wright, W. D. VanBuren, Dr. R. H. Lansdale, *J. F. DeVore, to take the necessary steps to become incorporated as a Board of Trustees, to select a favorable site, during the year and make a report to this body its next session.⁶⁸

At the next session of the Conference, held at Corvallis, August 1857, the Committee on Education reported:

Puget Sound Wesleyan Institute has passed through the first year of its existence and presents "clear papers," with a most hopeful and promising "balance sheet." We gather the following facts from the report of the Trustees: A charter has been obtained and a board of Trustees organized under it. Rev. Isaac Dillon has been elected Principal and his reappointment to the post is desired.

Rev. J. F. DeVore is the Agent and his Conference appointment as such is sought. A donation of the ten acres of land, adjoining Olympia, has been made to the institution, by Hon. D. R. Bigelow.⁶⁹

A year later, the office of Principal of the Institute was left "To be supplied." During the year, Dr. Thomas Gatch was brought from California to fill the vacant position; the following year he was elected to the chair of ancient languages at Willamette University. By 1859, the Institute had ten acres of land, two town lots and fixtures valued at \$1,250. Money for construction had also been raised. The minutes do not reveal what became of the school or the property it had acquired.⁷⁰

OLYMPIA UNION ACADEMY

Though there is no stated relationship between this institution and the Puget Sound Wesleyan Institute, certain men who were the promoters of the latter were now named as Trustees of the newly initiated Olympia Union Academy. The report of the Committee on Education in 1883 asked Conference acceptance of "The Institution at Olympia."⁷¹

The churches which were located in the State of Washington, and were in the Puget Sound District of the Oregon Conference, were, in 1884, formed into the Puget Sound Conference. Those wishing to follow the history of the Olympia Union Academy from that time forth should consult the records of the more recently organized Conference.

VANCOUVER SEMINARY

In 1868, a Committee applied for the reception of Vancouver Seminary under the patronage of the Conference.⁷² The application was referred to the Committee on Education, recommended by that body, accepted, and a Board of Trustees was appointed as follows: J. E. C. Durgan, A. G. Cook, *I. Dillon, S. VanFleet, J. F. Smith, S. W. Brown, S. D. Maxon, *H. K. Hines, C. C. Stiles, M. R. Hathaway, *J. H. Wilbur, A. S. Abernethy, James Crawford, S. R. Whipple, J. H. Goddard. *Clark Smith, a young man who was a local Methodist Preacher, but not yet a member of the Conference, was appointed Principal of the school. In 1873, E. D. Curtis, another young man who that year was received into the Conference on trial, was reappointed Principal. The Seminary was commended for its "high degree of prosperity" during Curtis' first term.

At the Conference of 1876 the Committee on Education reported that the school had been out of operation for twelve months. In 1877 sale of the decaying schoolhouse was recommended; and in 1878 it was reported that the property had been sold and the proceeds put in interest, while the lands were gradually increasing in value.⁷³ Nothing more was ever reported to the Conference concerning this school.

SHERIDAN ACADEMY

This institution began in the minds and hearts of the people of the Yamhill Circuit. At the Quarterly Conference of October 18, 1873, held at Sheridan, a motion was made and carried

. . . that it is the sense of this meeting that we proceed immediately to circulate a subscription to raise funds to erect an academy building in Sheridan and Bro. J. H. Adams be authorized to circulate said subscription.

Rev. Adams was the preacher in charge of the Yamhill Circuit, and the presiding officer at this Quarterly Conference. It is natural to assume that the idea of organizing such a school and building an Academy at Sheridan, originated with him.

A little more than a year later, a Quarterly Conference report was made to the effect that a building had been erected for the Academy at a cost of \$2,938.79, but that there was an indebtedness of \$1,000 which would be due on November 17, 1875. Before the debt became due, the Conference took control and in 1875 named the following Trustees: G. C. Rowell, Paris McCain, Wm. Chapman, C. Buel, G. W. Graves, S. C. Foster. J. W. Miller, official Visitor, was appointed Pastor of the Sheridan Methodist Church; and since no one was named to superintend the school, it is probable that he was given that responsibility also. The other Visitor, P. M. Starr, was the Presiding Elder on that district.⁷⁴

At the Conference of 1876 the Committee on Education reported that Sheridan Academy had operated for nine months during the year with an average attendance of 69 during the winter term. Prospects were considered hopeful, "though the institution is at present considerably in debt." At the Conference of 1876 the Sheridan Methodist Church was left "to be supplied," but Prof. T. F. Royal was secured by the Trustees of Sheridan Academy to head the school.⁷⁵ The Committee on Education reported to the Conference in 1877 that the school had been "prosperous during his efficient management," and that liquidation of the indebtedness could be accomplished "easily" within a year.⁷⁶ The Committee on Education reported in 1878 that, though the Academy was not out of debt, its location in a rich country, without competition in the neighborhood, inspired hope of great usefulness.⁷⁷

The first story of the Sheridan Academy building was used for church and Sunday school purposes, the second for the two room Academy. Before 1880 "district school" was being conducted in the educational unit, presaging a fadeout of church sponsorship. The last active year for Sheridan Academy was 1883, under Prof. W. T. Van Scoy. During the years 1886 and 1887 the Committee reported that the Academy had not been in operation. After that no mention at all is made of the school.⁷⁸

ASHLAND COLLEGE

At the Conference of 1868, Rev. Christopher Alderson was appointed Pastor of Jacksonville Circuit, with Rev. J. W. Kuykendall as assistant. At a Quarterly Conference at Ashland in 1869, Rev. T. F. Royal, the Presiding Elder, broached the subject of the possibility of a church-sponsored educational institution in that city. A committee was appointed to interview the local residents and solicit

funds for such an enterprise. Conditions being favorable, apparently, plans and specifications were prepared by Rev. Kuykendall and a contract for erecting the building was let to Blake and Emery. Before the building was completed, however, difficulties overtook the venture and construction ceased. For three years the project was held up.

In the meantime, despite the former failure and without proper financial support, the citizens of the county resumed promotion of a collegiate institution for Southern Oregon.

In 1871 Rev. J. H. Skidmore was appointed Pastor. He was a well qualified teacher as well as preacher, and having served three years on the circuit, he was induced to take up the unfinished work on the school and to organize and conduct the desired institution of learning. Taking a "location" from the Conference in 1874, he completed the school building, which had been closed. All the private interests of the original contributors and of the church were relinquished to him and he began the school as a private enterprise. But after about one year the heavy debt and the high interest rate proved too heavy and the school again had to be closed. William Pierce Tucker found that

... In February, 1879 the property was sold at a sheriff's sale. In reality, however, the ownership of the property remained within the church circle, for in the previous month the Ashland Methodist Official Board had appointed a Board of Trustees to function for the proposed Ashland College and Normal School. The property of the Ashland Academy was purchased by the Board of Trustees and deeded to the Oregon Conference of the Methodist Episcopal Church.⁷⁹

The document, however, was not an ordinary warranty deed. It contained a reverting clause which provided that, in case of a failure to carry out the purpose for which the trust was given, the property should revert to the State of Oregon.⁸⁰

At the Conference of 1879, the school was taken under the control of the Oregon Conference and the following Trustees were approved:

J. S. McCain, W. T. Chapman, W. H. Watkins, G. F. Billings, John Walker, A. G. Rockfellow, L. L. Rogers, Clark Taylor, Jacob Wagner.

Lowell L. Rogers, who had been a Professor at Willamette University in 1871, but had transferred to the Genesee Conference, came back to Oregon and was elected by the Trustees for a five-year term as Principal of Ashland College. Three Courses of Study were to be offered: *Classical, Scientific, and Normal, Commercial and Musical.*

Emphasis was placed on the Normal School and on "Bookkeeping, Business Arithmetic, English Composition and other branches especially preparatory for business life . . ." ⁸¹ Once more high hopes were entertained for the institution. In 1880 the Committee on Education predicted that the "young institution would "be a blessing to both Church and State." ⁸²

Although at first the school did indeed seem to prosper, business conditions throughout the country began to cause difficulty. The Committee on Education first voiced its apprehension and concern for the school at the Conference of 1885.⁸³ The adverse economic conditions continued, and the school, like its patrons, had a difficult time financially. The Ashland Methodist Church was no exception and, though Ashland College had been turned over to the Conference, the local church still bore the brunt of the difficulty. The Conference was either unable or unwilling to assume responsibilities it was expected to shoulder.

Whether it was because of these financial difficulties, or because of dissatisfaction on the part of the Conference, the question of the title to the property arose. The Committee on Education reported to the Conference of 1887:

Since the conditions in the title of Ashland College property have not been met, the committee recommended the release of all the claims of the church to said property.⁸⁴

Financial difficulties, the disagreement between the Church and the Conference as to the responsibility of the latter and the reversionary clause in the title that was unacceptable to the Conference combined to bring matters to such a standstill that nothing more was done with Ashland College until 1893. In that year, negotiations were entered into between the recently organized Portland University and the people of Ashland for the reopening of the College.

Accounts differ regarding the details of the negotiations and of the agreements reached between the Portland University and the people of Ashland. According to one account, Dr. C. C. Stratton, President of Portland University and Rev. Thomas Van Scoy, the dean of the University, decided that it would be a good policy to open branches in other parts of the state, though Portland University itself had hardly more than started. With the consent of the Board of Trustees of their school the two men went to Ashland and proposed that one of the branch schools should be opened there. As a result of their visit, an agreement was signed on April 28, 1893 by Thomas Van Scoy, C. C. Stratton and A. C. Fairchild, repre-

senting Portland University and G. M. Granger, W. A. Patrick, F. H. Carter, G. F. Billings and George Crowson, on behalf of the citizens of Ashland, by which it was provided that the people of Ashland were to subscribe \$12,000 as an endowment fund for the proposed school. This fund was to be matched by Portland University with \$8,000. As soon as this fund was subscribed, the building for the new school would be started. Also, a Board of Trustees was to be chosen: seven by the citizens of Ashland and seven by Portland University.

The people of Ashland subscribed \$13,500, but the University did not make good on the promise of its representatives for the \$8,000. Instead, word came that the University, because of financial difficulties, would not be able to go through with the agreement. This being the case, work on the building which had already begun, had to be stopped.

The building stood unfinished, with no visible prospects of completion. To complicate matters, on December 29, 1894, notice was given by the Sugar Pine Door and Lumber Co. of Grants Pass that it had secured a lien on the property for a judgment for \$3200. The people of Ashland tried in vain to raise sufficient funds to take over the project.⁸⁵

William Pierce Tucker also represents the proposal to start a branch of Portland University at Ashland as coming from the representatives of Portland University. He says:

In 1893 Portland University, which had been founded in 1891 inaugurated the policy of opening branch schools in various parts of the state. Ashland was offered a branch of the institution.⁸⁶

A third witness says:

Portland University—was raising high hopes of the educational promoters of the northwest and made a proposition to Ashland to endow a normal school with \$20,000 if the people of the city would furnish a suitable building and grounds. The offer was accepted and a building commenced. It soon became evident that the Portland University would not be able to keep its part of the agreement, and work on the buildings had to be temporarily suspended.⁸⁷

The Oregon Annual Conference of the Methodist Church seems to have had quite a different understanding of the agreement between Portland University and the people of Ashland and, indeed, concerning the origin of the enterprise. In 1893, the Committee on Education, of which Rev. A. C. Fairchild was one of the members,

referred to the project as a: ". . . spontaneous movement originated in Ashland in favor of a preparatory school to be affiliated with Portland University." The Committee stated the University position that . . .

In accepting these overtures from Ashland, and bringing the collegiate institute into close affiliated relations with themselves, the trustees of the University have not intended to multiply institutions of learning, but to enlarge the basis of patronage, and pre-occupy in their own interest a territory which would otherwise have been occupied in the interest of rival institutions.

The following nominations for Trustees were submitted:

C. C. Stratton, Thomas Van Scoy, P. L. Willis, The Principal of the school, the Presiding Elder of the District, J. S. Smith, Wm. Heavener, F. H. Carter, Jno. E. Peterson, J. S. Downing, D. S. Glenn, George Crowson, D. T. Lawton, J. E. Bernard.

Visitors named were: C E. Locke, A. N. Fisher, J. T. Abbett, George Hartung, C. J. Larsen.⁸⁸

It is evident that somebody was greatly mistaken, not to say deceived, about the initiation of the enterprise, and also as to the provisions of the agreement. It is quite evident that Dr. C. C. Stratton was a vigorous promoter of rather grandiose schemes. As careful a historian as Dr. Robert M. Gatke asserts that, during those years before the depression struck Portland University, the leaders of that school were seeking to bring subsidiary schools into its orbit of influence as feeders for the University.⁸⁹ At any rate, the affair seems to have put the quietus on Ashland College.

As for Dr. Stratton and Dr. Van Scoy, they were both men of unquestioned character. Dr. Stratton was well known in Oregon, having been a graduate of Willamette University, serving most of his long and very successful ministry in Oregon, beginning in 1858. Dr. Van Scoy's period of service within the state was shorter. He was President of Willamette University from 1881 to 1891, when he accepted the position of Dean of the newly organized Portland University. At that time there seemed to be such bright prospects for a rapid development of the city around the educational center that little question was raised about the financial success of a venture into which both men plunged with contagious enthusiasm. Many others besides these two good men were caught up in the rosy clouds; and the confident expectation seemed to be that a great university could be built, with the profits from an ambitious land-development

program providing at least a major portion of the price. It was tragic, to be sure, that the scheme failed, and that others were involved in the failure; but simple misjudgment rather than any dishonesty on the part of the two men must be blamed.

The belief of the Board of Education that the initiative in this whole matter came from the Ashland people is more difficult to explain. Why should it have understood that the Portland University had in no way made itself financially responsible for the Ashland Collegiate Institute? It had been the definitely stated policy of the Conference since 1874 to keep the finances of the Academies entirely separate from those of Willamette University; and there had never been any indication that this policy had been changed with regard to Portland University. Likewise, in 1877, the Conference had adopted a policy of having fewer academic institutions under its care, rather than a greater number. How the representatives of Portland University could have acted with the full knowledge and consent of the Board of Trustees in giving the people of Ashland a different understanding—all this is a mystery which probably will never be satisfactorily explained.

In any case, Ashland College, or Ashland Collegiate Institute, is never again mentioned in the Journals of the Oregon Conference. But from Mr. Pemberton we learn that Professor W. T. VanScoy, who was then connected with Drain Normal School, suggested that the Ashland State Normal School should be transferred to the building which had been erected for the Ashland Collegiate Institute. The proposal was accepted by the Trustees of the Normal School, and the city bought the Normal School building for a high school. "With the funds thus raised, the lien on the Institute property was removed and the property passed into the hands of the reorganized Southern Oregon State Normal School."⁹⁰

Ashland College was headed by three men only during its varied career:

1874-1875	J. H. Skidmore
1879-1882	Lowell L. Rogers
1882-1887	Miller S. Royal

P. L. Willis was named as Principal of the Ashland Collegiate Institute in 1893, but the enterprise did not get started.

DRAIN ACADEMY

At the Conference of 1883, held at Vancouver, Washington Territory, the Committee on Education reported that Drain Academy,

which had been established since the last session of the Annual Conference, had asked to be recognized and placed under the patronage of the Conference. If any action was taken, however, it does not appear in the minutes. The school was already in operation before conference time in 1884, however, reporting 143 students, a full corps of teachers under Prof. H. L. Benson, and the united support of the community.

In August, 1885, the Committee on Education announced that the Legislature had made this "very popular" establishment a State Normal school. However, the Annual Conference of the Methodist Episcopal Church continued to list Boards of Trustees, and to give to the Conference reports of the work of the school. A Methodist secondary school apparently continued to operate in connection with the State Normal School.⁹¹

In 1886 the Committee on Education recommended appointment of Rev. T. L. Jones as Endowment Agent for the Academy.⁹² F. W. Benson and R. A. Booth were mentioned as being in charge of the school during the year 1886-87: Benson as President of the Normal School and R. A. Booth as Principal of the Academic department. The enrollment had increased, but the endowment fund had not prospered so well. The Board of Trustees had agreed that unless \$4,000 were raised within a year, all subscriptions would be void. Though only some \$2,500 was secured, the Conference did not let the matter end there. T. L. Jones was re-elected as Endowment Agent, taking a supernumerary relation with the Conference in order to carry on that work more effectively.

Though trustees were named from year to year, little more is said in the Conference Journals about Drain Academy. The last mention is in the report of the Committee on Education in 1890:

Drain Academy has had a year of great prosperity under the efficient management of Prof. W. C. Hawley, and deserves the commendation and cooperation of this Conference.

Then followed a list of the Trustees nominated for the following year.⁹³ Evidently the Academy simply faded out as the Normal School enlarged its activities and increased in number of students. As had been true in so many other situations, this Academy, sponsored by the Church, had to give way to the increasing effectiveness and popularity of the public school system.

PORTLAND UNIVERSITY

By 1890, of all the educational institutions that had been sponsored by the Oregon Annual Conference of the Methodist Episcopal Church, only Willamette University, Santiam Academy, and Drain Academy remained. All the rest had either been transferred to another Conference, or they had ceased to exist. But population had increased; and in spite of the conclusions of the Educational Convention of December 29, 1873, which had been endorsed wholeheartedly by the Conference of 1874, to the effect that there should be but one University in the Pacific Northwest, Willamette University, the Committee on Education began to agitate for the establishment of a university at Portland. Since Willamette University was in dire financial straits, and since no university had as yet been established in Portland, many forward-looking people began to think seriously that it might be well to change the location of the University to a more populous area. Hence the Committee on Education brought in this resolution, which was adopted by the Conference:

Resolved, That we urge the trustees of Willamette University to take immediate steps to erect new buildings, upon a new site, for the use of the University, that the value of the present grounds may be added to the permanent endowment fund.

Rev. C. C. Stratton had already been elected by the Board of Trustees of Willamette University as financial agent, and given the title of Chancellor. He was to serve under the President of the University, Rev. Thomas Van Scoy. It was his task to pay off the indebtedness of the University and to increase the endowment.⁹⁴

It is not likely that the proponents of a University for Portland had, at the beginning, any desire to start an additional institution. It was their thought simply to move Willamette University to a new location. Probably, however, they did intend that it should be known by another name. When it became known that there was a possibility that Willamette University might seek a new location, people in various places immediately began to agitate for selection of their town sites. The *Oregonian* took up the cry to encourage bringing Willamette University to Portland.

The year after Rev. C. C. Stratton had been brought to Willamette University as Chancellor, a Board of Trustees was elected for Portland University, consisting of James Abraham, *J. W. Bushong, J. K. Gill, *W. S. Harrington, *A. Kummer, *G. M. Pierce, G. W. Staver, *Thomas Van Scoy, *M. C. Wire, Dell Stuart, *R. C. Hough-

ton, *S. P. Wilson. Stratton was appointed by the Bishop as President of Portland University. A Visiting Committee of three members was also named and the University was launched upon its course.

The report of the Committee on Education for 1892, as it deals with Portland University, properly belong to this history:

The first session was opened in September with an attendance of 100, which rapidly increased and registered during the year, 256 . . .

From the report of Hon. H. W. Scott, president of the Trustees, your committee selected the following historical statements relative to the origin of the University, and its present financial condition;

On the ninth of February, 1891, the Trustees consummated the purchase of several parcels of land aggregating about 600 acres. The tract is now known as University Park, and nearly all is within the city limits of Portland. The total price was about \$300,000, an average of \$500. per acre.

University authorities felt that "after discharging their debts the building up of the permanent endowment should be their first consideration." The Committee approved and went on ". . . to record the hope that it will become an unalterable and traditional principle of the University . . ." ⁹⁵

The report of the President of the University, Dr. C. C. Stratton, which was quoted by the Committee on Education at the Conference of 1893, was encouraging:

This young and vigorous institution has now been in existence two years. Its register of students for the first year was 256; for the second, just closed, it was 541.

The school began to draw support from the entire Pacific Northwest. Indeed, it looked as though Portland University was destined to be the greatest University in that entire area. The President wrote:

There are in Oregon nine institutions of learning of college and university grade—all located west of the Cascade range. These are under the auspices of the state and of the different Protestant Churches. Grouping these altogether, with the exception of Portland University, we have the following facts: The eight institutions combined have in their literary departments from Washington, Eastern Oregon and Idaho, fifty-nine students from thirty-three different localities, while Portland University alone has from the same territory one hundred and seven students from sixty-one localities; showing a far wider basis and a far more liberal patronage outside of the Willamette Valley than all other educational institutions in the state combined.

Financially, the prospects were equally promising:

As the ability of the University to redeem its bonds at maturity depends upon the sales of its land, the founders of the institution have watched this department of its work with much interest. . . . At the present time the sales amount to over three hundred thousand dollars, the full amount of the bonds, which by the way, have two and one-half years yet to run.

In addition to the College of Arts, Portland University conducted a School of Music and a School of Theology. It began to attract bequests from persons of large means. One lady willed her estate of 11,000 acres, stipulating that the University was to pay her an annuity as long as she lived.⁹⁶

By 1895 the school was in a very flourishing condition, as far as enrollment was concerned, and the Department of Theology reported an astonishing number of young men training for the ministry and for the mission field. Nevertheless, "The unprecedented [sic] financial depression" was beginning to make itself seriously felt. The bequest which had been accepted previously, and for which an annuity was being paid, brought no immediate benefit and no aid from that source was in prospect for an indefinite number of years. The instructors, especially in the Department of Theology which was dependent on the bequest, had to labor entirely without salary. In 1896, the President of the University, Dr. Stratton, felt it necessary to take a supernumerary relation in the Conference and ended his executive relationship. Dr. Thomas Van Scoy, who had been Dean of the College of Liberal Arts, was now designated as Dean of Portland University.

The school continued to grow slightly, and to do good work under the leadership of Dr. Van Scoy, but the financial depression created great difficulty for Portland University, as well as for Willamette University and other schools.

At the Conference of 1896 the Committee on Education took serious note of the difficulty of maintaining so many educational institutions by the Methodist Church, and said:

With an earnest desire to conserve and strengthen our educational institutions we recommend the appointment, by the Presiding Elders of a Commission of fifteen of which the Presidents of Willamette and Portland Universities, and the Presiding Elders shall be members, and of which our Bishop Cranston shall be chairman, which Commission shall take steps toward a possible unification of our Educational interests and make a report to the next Conference.⁹⁷

What the Committee had in mind was the possible consolidation of Willamette University, Puget Sound University and Portland University into one school—at Portland. Needless to say, the authorities and adherents of Willamette University and of Puget Sound University did not take kindly to that solution of the problem. But *something had to be done*. Creditors were pressing for settlement of their claims. Trustees of the schools were taking desperate measures to maintain their institutions in the face of financial reverses. But there was serious doubt in the minds of many whether the consolidated school at Portland, which its backers, the Educational Commission, desired so much, would work. Furthermore, a legal opinion to the effect that if Willamette University vacated its site it would have to forfeit its charter, and probably lose its ownership of the site entirely, made it certain that Portland University would have to close its doors and surrender its assets to its creditors. Thus ended the excellent and promising start which had been made toward a great university.

Even as late as 1898 the Committee on Education reported a forlorn hope:

It is sincerely to be hoped that the movement toward consolidation will ultimately result in the great enlargement and solidification of our educational interests. Though legal disabilities exist which prevent Willamette University from uniting in the consolidation plan at present, it is possible that this may be overcome by legislative enactment at some time in the future.⁹⁸

When consolidation did finally come, it was through the dissolution of Portland University and the absorption of what remained of it by Willamette University. The Committee on Education at the Conference of 1899 took note of the fact that the Puget Sound University and the Portland University had failed to meet the conditions of union. The liquidation of the plant and assets of Portland University was necessary to satisfy creditors. The Conference adopted a resolution condemning "real estate entanglements" and recommending consolidation which would end the separate existence of Portland University. The amalgamation was effected in good spirit.⁹⁹

THEOLOGICAL EDUCATION

Although the educational institutions of the Methodist Church were intended to be non-sectarian, it was always the endeavor to present religious truth as an essential part of education. The Bible was read and devotions were held as parts of the regular program.

Though Methodist ministers were frequently at the head of the schools, and were well represented on the Boards of Trustees, almost without exception men of non-Methodist affiliations were also on the Boards; and a sincere attempt was made to make the class work entirely non-sectarian.

But almost from the start the need was felt for a course of instruction according to Methodist beliefs for those who were preparing for the ministry. Hence the Conference of 1856 was prepared for the declaration of the Committee on Education:

Early attention should be paid to the subject of Theological instruction. For this also a present demand exists. A number of young men are now attending the schools under our care, who believe themselves divinely called to the ministry, and who desire to enter upon its sacred and arduous duties, as soon as they have obtained the requisite qualifications. Your Committee therefore, recommend that a Theological class be organized immediately in the Willamette University, to be under the tuition of the President.¹⁰⁰

Willamette University did not, at that time, have any Theological Department. There was some talk of such a development from time to time thereafter for about ten years, but until 1866 nothing further seems to have been done about it; then the Committee on Education reported:

The Trustees of the University contemplate the speedy establishment of Theological, Medical and Law Departments, and a Normal School. It may be well to say that we deem the time has fully come to inaugurate such provisions that our young men need be under no necessity of going to other States for professional instruction.¹⁰¹

At the meeting of the Board of Trustees of Willamette University in 1867, Gustavus Hines, who was Presiding Elder of the Upper Willamette District, moved that the University establish a Theological Department. This motion was adopted, and a group of ministers was appointed to put it into effect. Rev. David Leslie, who was at that time Chairman of the Board of Trustees of the University, was named chairman of the select committee.

The catalogue of 1866-67 announced a full three-year course in the new department, and qualified candidates from any evangelical church were admitted. Knowing the financial limitations under which they must work, the Trustees planned to secure volunteer instructors from Salem and vicinity. It was hoped that this expedient would meet the need, and make it unnecessary for candidates for

the ministry to go elsewhere for their ministerial preparation. Evidently, offerings lacked appeal to many prospective students of Theology, for nothing is said in the reports, either of the University or of the Committee on Education, of any graduates from the Theological course, or even of students enrolled.

The next attempt at theological education for the candidates for the ministry was the formation of "The Oregon Conference Educational Society," in 1879 ". . . to assist young men, called of God to preach the Gospel, in acquiring a suitable education for such work in the Methodist Episcopal Church."¹⁰²

Action taken, however, was more in the nature of an organization that would accumulate and administer a fund from which candidates for the ministry might borrow in order to go to some Theological Seminary in one of the eastern states, or to take whatever courses might be offered at Willamette University. There was no attempt to organize a School of Theology, or a department for such training. In 1883, the Committee on Education reported that \$200 from the resources of the Society had been disbursed in helping four young men. The action taken, or its inadequacy, stimulated interest in theological education and in the demand for a Chair of Theology in Willamette University.¹⁰³

The Trustees of the University reported that they were impressed with the necessity of providing some theological direction for about 20 young men enrolled at the school and preparing for the ministry, and for others like them. Though the Chair of Theology, of which they dreamed for several years, had not yet materialized, they had voted to employ Rev. Nehemiah Doane as a Lecturer on Theology, provided the Conference would so request, and to authorize the taking of collections for his support.¹⁰⁴ Authorization was accordingly given and Rev. Doane was appointed Lecturer on Theology at Willamette University, a position which he held for four years.

It was quite evident that a mere lectureship at Willamette University, however efficiently administered, was not an adequate answer to the pressing need. At the June meeting of the Board of Trustees of the University in 1889, a committee of five was appointed to present the cause of theological education to the Annual Conference, to see if some definite action could not be taken toward establishing such instruction upon a more satisfactory basis.

In September, Rev. Doane, representing the Committee, did present the matter to the Conference, which acted favorably. The Trustees were urged to provide a theological department in connection with Willamette University. In the meantime, the recommenda-

tion of the Conference Committee on Education was that young men preparing for the ministry, who should elect to go elsewhere, should enter Maclay School of Theology, in San Fernando, California.¹⁰⁵

The Theological Department was organized at Willamette University, for the collegiate year of 1889-90, with four instructors, occupying the chairs of Greek Exegesis, Systematic Theology, Historical Theology, and Hebrew Exegesis. The four professors appointed were: *Nehemiah Doane, *M. C. Wire, *H. K. Hines, and *William Rollins. The enrollment of students, however, was very small.¹⁰⁶

Soon after Portland University was organized in 1891, a Theological Department was established at that school. To make matters worse for Willamette, two of the professors who were most influential in getting a Theological Department started at that University, Nehemiah Doane and H. K. Hines, transferred to the new school. Willamette University continued to list a Theological Department, with local ministers as instructors, but no students were enrolled for the courses in this department until after the dissolution of Portland University, which regularly featured its Theological Department as long as it operated, and enrolled a goodly number of students.¹⁰⁷ After the liquidation of the Portland school, theological instruction at Willamette was again confined to a rather indefinite program.

The Committee on Education at the Conference of 1903 gave voice to the growing conviction that adequate provision must be made for the instruction of the young men who were to be the ministers of their church:

The times demand the best possible training for the ministry. The Church needs, for strong leadership, thoroughly equipped men. . . We look forward to the establishing of a first-class Theological Seminary on the Pacific Coast at an early date. ¹⁰⁸

During this period Dr. John Coleman was President of Willamette University. He sought out his friend, Dr. Henry D. Kimball, a minister of great success in the work of the Church, and induced him and his wife, Luella D. Kimball, to undertake the establishment of a school of Theology in connection with Willamette University. Mrs. Kimball, a lady of considerable means who was deeply devoted to the Church and its interests, consented to become the Dean of the school.

"The Kimball School of Theology," therefore, was formally announced at the Conference of 1906, and incorporated in 1907 as

an independent school, with its own Board of Trustees, but it was closely allied with Willamette University. Kimball School of Theology had a reciprocal arrangement with the University by which some courses of the School of Theology were given at Willamette, and some University courses were given at Kimball, which was located on the Willamette University campus. However, Kimball's finances and its control were entirely independent of the University.

Kimball School of Theology was a regular part of the Methodist system of Colleges and Universities. Its Dean, or President, was a member of the University Senate of the Denomination. The Committee on Education of the Conference spoke of it as a "Department of the University," and it was quite generally, but erroneously, regarded in that light.

The report of the Committee on Education to the Conference of 1906 announced the beginning of this school and pledged "cordial support" to "this School of the Prophets."¹⁰⁹ A year later it was reported that 23 students were enrolled, and that 83 had declared their purpose of entering the school at the earliest possible date. The Columbia River Conference also pledged its support and an endowment was planned.

In 1911 the College reported that eight of its graduates were then serving acceptably in the churches of the Oregon Conference and that, in the five years since its organization, over sixty had received instruction in its class rooms. But it also reported that the institution greatly needed increased endowment, and more adequate provision for its current expenses.¹¹⁰ In 1913 the Committee on Education hopefully announced plans for "a systematic and sustained campaign for endowment."¹¹¹

For one more year, Dr. Kimball served as Dean of the school, but at the close of the scholastic year of 1913-1914 he retired, and Dr. H. J. Talbott was elected to succeed him. The Committee on Education paid a just tribute to Dr. and Mrs. Kimball in their report to the Conference and hailed the new Dean in glowing terms.¹¹²

Although the faculty of Kimball School of Theology was always small, usually only two professors beside the Dean, the reciprocal arrangement with Willamette University greatly increased the capacity and effectiveness of the school. However, after Dr. Kimball resigned, and a new Dean came who could not continue to head the school without remuneration, finances became more of a problem. At the close of Dr. Talbott's first year the Committee on Education had to report that, lacking the former generosity of Dr. and Mrs. Kimball, a deficiency was developing.¹¹³

Dr. Talbott gave six years of faithful service to the school, but on October 19, 1920 death struck suddenly while he was at his labors. His term of office had been a period of great financial difficulty for the school, unrelieved by the Conference's annual and sincere tributes and renewed vows of loyalty. The members of the faculty, notably Dr. Edwin Sherwood and Dr. Everett S. Hammond, offered to "get along somehow" without their whole salaries. But Dr. Talbott declined the offer, borrowing on his life insurance during the stringency in order that his faculty might be paid. With such self-sacrificing devotion these men carried the burdens of the school during those days.¹¹⁴

Dr. Talbott was succeeded by Rev. Eugene C. Hickman, a man eminently qualified for such a work, who served until 1926. The General Board of Education came to the support of Kimball School of Theology with a subsidy, and the Conference itself wrote askings of \$1,000 per year into its Conference budget. Soon after coming to the presidency of the school, however, Dr. Hickman came to the conclusion that the school was poorly located to do its most effective work, for there were too few opportunities for theological students to do clinical work and too few student charges near enough to be served by such students. Therefore, after consulting with many of the leaders of the Church, as well as with the Faculty, a movement was initiated to move the School to Seattle, to be maintained there in connection with University Temple and the Wesley Foundation at the University of Washington. This plan met with an enthusiastic response from some of the denominational leaders, including Dr. Ralph Diffendorfer, but, needless to say, it aroused less enthusiasm, if not active opposition, on the part of others. The citizens of Salem were not happy to see the school go, and the faculty members were unhappy at the prospect of being so unsettled.

The agitation in favor of the move gained momentum, and finally resulted in the decision on the part of the Board of Trustees to close the school and move to Seattle. But, before the plan could be consummated, financial demands in behalf of both Willamette University and the College of Puget Sound made the added drain incident to the reestablishment of Kimball School of Theology at Seattle unbearable. So the School, having undermined existing support, and not having provided any foundations at all in its expected new location, found itself practically an orphan. Too late, the Board of Education, in 1928, two years after Dr. Hickman's departure, announced increases in support by three conferences.¹¹⁵

Dr. John M. Canse who succeeded Dr. Hickman, came to Kimball

School of Theology under a fatal handicap. Resolutions passed by the Conference freely and repeatedly expressing its conviction that the School was essential to the work of the Church in this region seemingly had little effect. The School was fighting for its life. The new President had to spend much of his time soliciting funds. Things went from bad to worse until the Board of Trustees of Kimball School of Theology had to admit defeat, and suspend operations for the academic year of 1930-31; yet the graduating class of 1930 was the largest in the history of the School. It was hoped that the indebtedness could be cleared up, and that the School could be reopened after one year. But it was found that in order to meet the standards which had been set by the General Board of Education it would be necessary to secure an endowment of at least \$250,000 by 1932, a goal which seemed unattainable.

Nevertheless, the Conference Board of Education stated several alternatives in their report:

1. The resumption and strengthening of the program of Kimball School of Theology.
2. The establishment of a Methodist School for all the Pacific Coast.
3. An arrangement with the Pacific School of Religion at Berkeley.
4. The establishment of a Kimball Foundation for Theological Study.

A Joint Commission on Kimball School of Theology was named by Bishop Lowe at the Conference of 1930. Oregon members were: E. L. Mills, D. L. Fields, and C. W. DeGraff. The three representatives from Oregon were to confer with like commissioners from other Conferences to explore the possibility of establishing a School of Theology somewhere on the Pacific Coast—a school which would be a joint enterprise of all Methodism on the west coast.¹¹⁶ Although the Commission did meet with the commissioners from the other Conferences, there were no immediate results.¹¹⁷

No further action was taken by the Commission toward the organization of a Theological School on the West Coast. A Board of Trustees for Kimball School of Theology was maintained until 1950, for the reason that some had written Kimball School of Theology into wills and bequests, and some corporation had to be maintained until all likelihood of receiving funds from these sources was gone.

The endowment fund which belonged to Kimball School of Theology when it closed, it was hoped, might go to a fund for helping needy young men who in their preparation for the ministry needed help. But before Bishop Lowe had completed his administration in

the Portland Area, contact was made with Mrs. Kimball in regard to use of the fund, since she had contributed a considerable portion of it. It was her wish that, since Kimball School of Theology could not be continued, endowment funds should be given to some charities in which she was interested. Her wish was respected. The school library was sold to various schools and individuals, and those books that could not be sold were given away, achieving complete disposal of the entire library. The building which had housed the School was used for a time by Willamette University, but was finally torn down by a contractor who was given the materials for wrecking and removing it. Even the basement has been filled in and lawn planted on the spot; consequently, at this writing, nothing remains of the noble attempt at theological education in the Oregon Conference except the men and women who received within its walls their preparation for the ministry or the mission field.

The closing of Kimball School of Theology was a major tragedy for the Methodist Church on the West Coast. Perhaps the action was inevitable, but the writer of this sketch does not accept this view. If admittedly great financial problems had been the only difficulty, they could have been surmounted. But the resident Bishop had the firm conviction that Kimball School of Theology could not, and probably would never be able to give training to our young ministers equal to that which they would get in our eastern seminaries. Some others agreed with him. Others of us were uncertain, but had to acquiesce reluctantly and give our consent to the closing of Kimball School of Theology.

The feeling was quite general among the alumni and many friends of the school that liquidation was a great mistake, and that, with proper efforts, the institution could have been saved. Dr. Doney, then President of Willamette University, agreed. But opposition to closure was not unified, and seemingly nothing could be done before it was too late.

The result of Kimball's closing has been that candidates for the ministry have had to go long distances for their education. Some of our most promising young men who have gone to the eastern seminaries, have secured appointments in eastern Conferences, and have failed to return to Oregon. Some have gone to schools on the West Coast which are operated by other religious groups, and have either left our ministry, or have had their theological views so changed from traditional Methodist doctrine that their services are of questionable value to the Methodist Church. Still others have gone to

interdenominational schools which are seeking to do what our own Church should be doing for our young ministerial students.

Only Willamette University remains of all the Conference-sponsored educational efforts of the Oregon Methodist Church. As the Conference of 1856 anticipated, the common school system did eventually provide adequately for "all the branches of a thorough education." Theological training is the exception. Financial troubles ended even projects which, perhaps, should have been continued. Yet the author is only one of many who have profited from services provided by institutions whose planned glory has departed.

CHAPTER XI

Educational Institutions of The Methodist Episcopal Church, South

UNTIL 1858 there was one Methodist denomination only in Oregon. But in that year the Methodist Episcopal Church, South, began its work. Eight years later, in 1866, there were 12 regular ministers and 12 local preachers of that persuasion working in this field; and the Columbia Conference of the Methodist Episcopal Church, South, was organized.

The M. E. Church, South, was as interested in education as was its sister denomination. In 1865 it organized its first collegiate institution in Oregon, Corvallis College.

The report of the Board of Education of the Conference, a few years later put in concrete form its estimate of the importance of proper education:

Believing the proper education of the masses of a people to be conducive to their proper well being, we regard it as of the utmost importance that Christianity should, through the agencies at her command, control this matter. Agencies for evil are numerous. . .

We have no sympathy with Protestants who educate their children under the auspices of Roman Catholicism: nor with semi-infidelity that seeks to exclude the Word of God from the Common Schools of our Country. The youth of our land will be educated; and the question is, who shall do the work? Shall infidels and pseudo religionists leave their blighting impress upon their minds and hearts, or shall Protestant Christianity train them for usefulness here and glory, honor and immortality hereafter? ¹

CORVALLIS COLLEGE

In 1858, the very year the Methodist Episcopal Church, South, began its work in Oregon, a coeducational community school was incorporated under the name of Corvallis College. During the summer and fall of 1859 a building was erected at 5th and Madison Streets. It was called a "college," but all grades, from the primary to the academic department were accommodated. It was dependent in large measure upon public subscriptions for support; and it was built, not by any church nor by a public body, but by a group of private promoters who seemed to have intended that it should become a parochial school. However, these promoters built too

ambitiously, with the result that a debt was incurred of such proportions that bankruptcy of the enterprise resulted. The buildings and grounds (block 26) were sold at a Sheriff's sale to the Methodist Episcopal Church, South.²

It is not known to this writer whether the Methodist Church began its school on this property before this sheriff's sale, or whether Dr. Horner erred in saying that the sale took place in 1866, but we do know that in 1866 the Methodist Episcopal Church, South had already conducted a school in the building for one school year. At the Conference of 1866 the Board of Education reported:

We, your Committee are happy to state that Corvallis College under the direction of Rev. W. A. Finley, A.B. as its President, is in a prosperous condition, there being at this time over one hundred pupils in attendance with the flattering prospect that the Institution will this year be more than self-sustaining. During the past year the college was as successful as its most sanguine friends anticipated.³

Two years later the same Committee reported:

The fact that the Corvallis College has been in successful operation for three years is a guarantee to the people that the Institution is permanent.⁴

New articles of incorporation, filed on August 22, 1868, stated a valuation of \$5,000.

Immediately upon the acquisition of this property or upon the beginning of this enterprise, a teaching staff was secured with Rev. W. A. Finley as President and Professor Armstrong as assistant.

The new college was popular from the start, drawing patronage from Oregon, Washington, Idaho and California. In the fall of 1867 the Rev. Joseph Emery, A.M. was elected Professor of Mathematics to succeed Professor Armstrong. Emery was connected with the school for many years. Because of the shortage of preparatory schools throughout the West, few students could be admitted to the college, hence a demand arose for a preparatory department. Accordingly in 1868 W. W. Moreland was elected Principal of the Preparatory Department of Corvallis College.⁵

Because the success of the school, with its gratifying enrollment, made larger quarters imperative; and because the stability of the school required an endowment, the Conference took action to secure these two important additions. It passed the following resolutions:

. . . *Resolved 1st.*, That we will raise twenty thousand dollars as an Endowment Fund, for Corvallis College, the interest only to be used for the payment of teachers.

Resolved, 2nd. That we will raise \$5,000 to be used by the Trustees for enlarging the College buildings.

Resolved, 3rd. That in raising the Endowment the Agent be instructed to take notes bearing ten per cent interest, the interest to be paid annually, the principle to be retained by the giver of the note—a definite time to be fixed when the principle shall be paid—the time left to the discretion of the Agent.⁶

Rev. B. F. Burch was appointed as Agent to raise these funds.

At about this time the Agricultural College of the State of Oregon came into being as an Agricultural Department of Corvallis College. What the Legislature of Oregon in 1868 had *temporarily* designated as the site, was finalized two years later when the lawmakers *permanently* adopted Corvallis College as the Agricultural College of the State of Oregon.

That brought a radically new phase into the story of Corvallis College. True, the Territorial Legislature of Oregon had, in 1853, provided for the establishing of a state university at Marysville, but nothing seems to have materialized at that time, or at that place. The legislature had provided that . . .

James A. Bennett, John Trapp and Lucius Phelps be and they are hereby appointed and constituted a board of commissioners, for the construction of the territorial university at the town of Marysville, in the County of Benton, on such land as shall be donated for that purpose by Joseph E. Friendly.⁷

The college catalogue states that . . .

While in its inception a private enterprise, the institution from the beginning served a public purpose. It was destined to become both a state college and one of the national "land-grant" institutions.⁸

The way in which the State Agricultural College became connected with the church-sponsored school, finally taking control, is a very interesting story indeed.

The Agents of Corvallis College made this intriguing report to their Conference:

Report of the Agricultural Department of Corvallis College

The Legislature of the State of Oregon at its last session having permanently located the Agricultural College for the State of Oregon in connection with Corvallis College, the Board of Trustees of said Col-

lege met and appointed a Committee to solicit subscriptions for the purpose to the amount of \$2,920. They have purchased 35 acres of land with improvements adjoining the City of Corvallis at the cost of \$4,500 payable in three annual installments. The first payment is to be made March 23rd, A.D. 1872, and the last March 23rd A.D. 1873.

This land, with improvements is secured by deed to the Trustees for the use and benefit of Corvallis College. This department of the College has been organized as far as practicable. The whole number of students provided by law, were in attendance during the last Collegiate year and were instructed in the course of study pertaining to this department of the College and to a limited extent in practical agriculture.

It is the desire and intention of the Trustees to fully organize this department of the College, so as to meet all the requirements of the act of Congress providing for the establishment of said College, at the earliest practicable moment.

For its success we ask your hearty and earnest cooperation.

Respectfully submitted,
 B. F. Burch
 B. R. Baxter, Agents ⁹

The indebtedness which had been assumed in the purchase of this farm for the use of the Agricultural Department of Corvallis College was soon paid off and the amount arising from tuition was sufficient to pay all the current expenses. But, it still was felt necessary to press for an ample endowment, as had been planned, and agents were given instructions to that end.

When Corvallis College as designated as the State Agricultural College, certain changes were made in the organization. A Board of Regents was organized, to be selected partly by the Church and partly by the State. This Board of Regents was expected to select the faculty and conduct all matters connected with the Agricultural Department of the College without reference to the religious tenets of any Church. In fact, the members of the Board of Regents were themselves selected without regard to their membership in any church or in no church.

Also, when Corvallis College was selected as the seat of the State Agricultural College, considerable sums of money came to the school from the sale of lands, with the result that the Agricultural Department was amply endowed.

Things seemingly ran smoothly and to the satisfaction of all until about 1880. From then on it was necessary to defend the conduct of the school against criticisms that it was sectarian and not liberal enough in its teaching. In 1881 the Board of Education in its report to the Conference gave this reply to the critics:

In this report we wish to correct the impression which has gone out, that some of the ministers of the Conference desire that the distinctive doctrines of our Church be taught in Corvallis College. This we believe to be contrary to the desire or wish of any member of the Conference. But, on the other hand, we believe that it is the duty of the Columbia Conference, the founder and guardian of Corvallis College, to see to it (in the language of the President of the Board of Trustees) that no Science falsely so-called shall be taught which contravenes any of the fundamental truths of our holy Christianity.

We have examined the records and find that our College property transferred and deeded to us in due form as of Law, according to the Statute of the State of Oregon, and find it secured to us in fee simple for the use and benefit of the Methodist Episcopal Church, South. But we find difficulty and contradiction in the files of the incorporation franchise granted, by which and under which the Trustees of Corvallis College have assumed their functions and profess to act in all things pertaining to the duties of their position which they occupy in the Board. We are of the opinion that this irregularity will not invalidate or injure our title to the property.

We would call attention to the fact that the Articles of Incorporation declare that this conference shall appoint the College Trustees and their successors at each succeeding session of the Conference. This has not been done. We recommend wise action of the Conference in reference to this matter.¹⁰

Two years later this feeling of discontent and criticism flared into an open and definite attempt to sever the connection between Corvallis College and the State Agricultural College. A petition, signed by G. B. Smith, J. R. Bailey, John Burnett and others, asked that the Agricultural College be separated from Corvallis College.

The strange phase of this matter is not that there was criticism of the Church and a demand that the Agricultural Department should be separated from Corvallis College, but that the State should have in the first place located their Agricultural College in connection with a church-related institution. Such action as that of the Conference of 1874 requiring that students, even in the Agricultural Department, conform to the rules of the College regarding church attendance on the Sabbath Day, could not but be irritating to those who did not have a religious background. On that occasion the Conference adopted the following stand on this matter:

. . . We regard the government and discipline of any Institutions of learning under the care and control of the Church as essentially defective in which the students are not required to attend upon the ministry of the Word of Life, and the worship of God on the holy

Sabbath Day, but are left free to roam where their inclination may lead them.

We hereby respectfully request the Faculty of Corvallis College to enforce the rule adopted by the Legislature of the State for the Agricultural Department touching this subject, and to demerit all students who neglect or refuse to comply with the rule, as for offenses.¹¹

There is little doubt that the Church's interpretation of "Science falsely so-called" would seem inconsistent with academic freedom as understood by some educators and probably by the signers of the petition for separation. Whatever led to the petition for separation, the Conference interpreted the reason to be the difference between the Church and the secular mind, stating,

. . . we think we see clearly in the petition their objection. It resolves itself into one word, the Church. . . .

And they replied to the petition by adopting the report of the Board of Education, a part of which we quote:

The Church accepted the trust in good faith and determined to show her appreciation by so conducting the institution as to merit and command the approbation and support of the entire State; teaching only literature, agriculture and good morals and conforming to the law both of the State and National Legislatures in its government and management. Hence members were introduced into her Board of Regents for her management without any reference either to their politics or religion; expecting the Board to have the same object in view in the selection of the faculty and the general management of the institution; allowing no money to be used only in accordance with law; and giving all parties and religions an equal interest in its benefits. And we believe that these requirements have been faithfully executed.¹²

The report went on to show the results that would probably follow from such a separation and to call attention to the fact that other states which had established their Agricultural Colleges in connection with church-related colleges had been successful. It summed up defiantly:

In conclusion, while we respect the opinions of the petitioners, fidelity to the State, which, as the petitioners themselves set forth, has seen fit to permanently entrust this great interest to our care—a trust which we have accepted and sealed by solemn compact—as well as fidelity to the donors of the farm for this department of their institution, forbids that we comply with the prayer of the petitioners.

At the very Conference at which this report was adopted and the above mentioned petition rejected, a man was appointed as Agent for Corvallis College who brought about the very thing which the petitioners had asked and more. Unintentionally, no doubt, he really caused the destruction of the College and the separation of the Agricultural Department therefrom.

A year after this agent was appointed the Conference adopted the following startling declaration:

We endorse the action of the Board of Trustees in tendering the Agricultural College Farm to the State. As a Church we have never claimed this property, as has been charged.

We hereby recommend the names of the following Committee to see that these instructions be carried out at the coming session of the Legislature: Hon. R. S. Strahn, J. R. G. [N] Bell and Supt. E. B. McElroy.

Therefore be it resolved:

First, That the Board of Regents of Corvallis Ag. College be and are hereby urged to raise \$25,000 in money or bona fide subscriptions for the erection of a College building on College farm on or before the next session of the Legislature.

. . . Second, That in the event this amount cannot be raised, the Board of Regents in hereby directed to ask the Legislature of the State at its next session to dissolve the compact now existing between the Board of Regents of Corvallis College and the State of Oregon—to take effect at the close of the present scholastic year, June 1885.¹³

. . . .

It is hard to understand and much more difficult to explain how such a resolution could have been adopted by the Conference. It must have been mesmerized, or bereft of its senses to adopt such a report. The resolution not only renounced all claim to the College farm, though they had solicited funds and paid for it, but, specifically, the statement made continued connection with the Agricultural Department of the College dependent upon the success of their Agent in raising \$25,000 for a new College building before the next session of the Legislature. Too late, the Conference bitterly repented its action.

It is not strange that there should have been strong undercurrents of displeasure in the Conference regarding the weak surrender to the demands of the petitioners. A year later this discontent, together with an awakened realization as to what it had done, resulted

in adoption by the Conference, Sept. 10, 1885 of a resolution rescinding and declaring null and void its action of Sept. 13, 1884.¹⁴

The proponents of the separation of the Agricultural Department from Corvallis College had been prompt in seizing the opportunity presented by the 1884 resolution. The "Building Association of Corvallis" proceeded to erect a building on the College Farm, though they were notified by the Executive Committee of the College not to do so. The building was completed and turned over to the State and accepted by the Governor. Also, a "so-called State Board" assumed control of the Agricultural College. They elected a full faculty and attempted to control the funds of the institution. A suit was instituted to settle the conflicting claims. To meet the situation the College authorities proposed a "joint-occupancy," which would agree upon the same faculty pending the outcome of the matter, either in the courts or in the legislature.¹⁵

The fiasco by which the Conference so weakly surrendered control of the Agricultural Department of Corvallis College to the State, was explained by the Conference in its petition to the Legislature in 1886:

At the Annual Session of the Conference of 1884 action was taken looking toward the improvement of the College by the erection of additional buildings, and an Agent was appointed to collect funds for that purpose, who was an influential member of the Conference, but, as was afterward discovered, this Conference action by its terms was unwise, loos[e]ly guarded and placed in jeopardy the very life of the College, by making the condition of its relation to the State to depend upon the success of its agent, which action was unanimously rescinded in the fall of the year 1885. But meanwhile in four months after the appointment of the Agent, on or about the 28th of January 1885, there was held a called meeting of the college Board of Regents, at which a bare quorum of seven members were present out of a full board of nineteen members, at which called meeting a resolution was passed by a vote of four in the affirmative and three in the negative, tendering the endowment of the College and control of said Agricultural Department back to the State. And which was accordingly accepted by the act entitled—"An Act to confirm the location of the Agricultural College at Corvallis in Benton County, Oregon and provide for the maintenance and good government thereof. . . . so that through his active influence with the Church, with the Legislature, and with the Board of Regents of which he was a member, the Agent of the Conference had in less than a year destroyed the life and foundation of the institution he was appointed by the Conference specially to strengthen and conserve.

In view of the above-cited history of this tender of the Board of Regents of the College endowment back to the State, the Columbia

Conference most respectfully petitions the Legislative Assembly of Oregon to reconsider its action at its last session and to leave the control and endowment of the said Agricultural Department as heretofore with us as a part of Corvallis College.¹⁶

As we have seen, the legislature did not heed this petition. Instead a suit was instituted for possession and control of the property. Though the Conference contested the claim of the State in the Circuit Court, the Court decided in favor of the State, thus vesting title to the property in the State of Oregon. On appeal by the Conference to the State Supreme Court, the highest tribunal reversed the decision and gave the ownership of the property to the Methodist Episcopal Church, South.¹⁷

During the time when this suit was pending the work of the school had to be suspended. Actually, the work of Corvallis College was ended so far as the Agricultural Department was concerned. The State, having constructed its own building and selected its own faculty, there was nothing for the Church school to do but to withdraw from that field and concentrate on that part of the college which had been its own before the State offered to participate in a joint enterprise. In 1889 the Board of Education reported to the Conference:

Corvallis College still maintains her autonomy despite the efforts of her adversaries. The report of the President shows a rather gratifying state of things considering the severe ordeal through which we are passing. Arrangements have been made for opening the school in the old building under favorable auspices. The prospect for attendance is encouraging and though we shall be greatly crippled in our work by want of funds, yet we are glad to be able to do something toward conserving the important interests of our College.

The old College buildings were in need of repairs and additions if the school were to go forward. Therefore, at the Conference of 1889, the Board of Trustees of the College was authorized to expend whatever amount was found necessary to furnish the College as a boarding school and to make whatever other improvements were needed for the running of the institution "provided that the amount expended did not exceed \$1,000."

In the communication of 1888, the Conference had demanded that in case the Agricultural Department and its endowment were taken from them, a proper indemnification should be made; and they further authorized the Trustees of the College to make what-

ever settlement with the State in their judgment was for the best interests of all concerned.

The conclusion of the matter is not stated in any record of the Conference. Whatever settlement was made seems to have dragged out considerably, for in 1892 the Board of Education reported:

Owing to unfortunate circumstances, beyond our control, the school has not been in operation the past year. The property, located in the very center of the town of Corvallis, is worth about \$8,000—but, at present, it is encumbered with a small debt of \$600, upon which we are paying interest.¹⁸

The location involved was the original 1865 site of the College.

After the College had operated as a boarding school for about six years with more or less success, in 1896 the Board of Education reported:

The College property of our church at Corvallis has ceased to be used for educational purposes and is held by the Trustees as property of the church.

P. A. Moses, Chairman
T. Thomas, Secretary

The next year the Board of Education wrote a sad ending:

We regret to be compelled to state that we have no school of any grade within our bounds, either belonging to the church, or in any way connected with us as a people . . .

Resolved, that this Conference take action at once looking to the permanent establishing of a school somewhere within our bounds to be the property of the church and the school of this Conference.

P. A. Moses, Chairman
T. Thomas, Secretary¹⁹

At the closing of the College, the building was in such good repair that the chapel was used by the Church for its religious services. The rooms heretofore used as a residence for the President, were now occupied by the Pastor of the M. E. Church, South, and the dormitory rooms were in demand by students of the State Agricultural College—rented and supervised by the resident minister of the Church.

The Columbia Conference in 1896 gave the local church Trustees authority to sell two lots for the church and to use the proceeds toward the erection of a new sanctuary. The college building was torn down and the lumber was used for the building of two parsonages;

one for the Pastor of the church and one for the Presiding Elder of the District.²⁰

COLUMBIA COLLEGE

When it became evident that Corvallis College was approaching its end, the Conference began casting about for some means to carry on a program of higher education under the auspices of the church. Action was taken in 1888 looking to the establishment of a high school, at least, in each District of the Conference. A resolution was passed encouraging each Presiding Elder to look for opportunities to carry the purpose into effect. At the very Conference session at which authorization was given to furnish Corvallis College as a boarding school, the following resolution was passed:

We recommend further that the Conference do all in its power to foster and develop the high school already established at Weston on the Washington District and the others which may hereafter be established on other districts, in accordance with the action of the Conference of last year.²¹

. . . .

What came of this tentative attempt to organize a church-sponsored school at Weston is not clear. Evidently it was not successful, for no report was given the Conference later than the note in the Journal of 1889, and no other school of a similar nature seems to have been established elsewhere in the Conference. Each year the report of the Committee on Education mentioned the fact that the Church had no school and asked prayers for accomplishment of that purpose.

In the spring of 1900, Rev. J. C. Thomas, Presiding Elder of the Pendleton District and Rev. E. P. Greene, Pastor of the M. E. Church, South, at Walla Walla, were walking along the street in Milton. Passing by the building which had been used by the Adventists for their school, but which was at this time standing idle, they discussed the possibility of opening and maintaining in the structure an institution of higher learning in the name of their church. The story goes that they knelt right there, in the lee of the building, and prayed about the matter. At least they sought divine guidance and help and also decided to seek the help of the heads of the Church.

Mr. Pemberton, to whom we are indebted for this information, goes on to say that these men immediately communicated with the Board of Education and with the Board of Church Extension of

the denomination. Receiving their endorsement of the project, provided the city of Milton would contribute the amount necessary for the purchase of the property, they immediately began solicitation for the necessary funds. By the time the Conference met in the fall, Rev. Greene had raised the necessary funds for the purchase of the property and had secured possession. Furthermore, pledges were secured for amounts necessary to repair the building and to furnish it. Also, a Board of Trustees was elected, a faculty was engaged, and all necessary preparations were made for opening the school in the fall of 1901. Rev. Greene was named Financial Secretary and Rev. Thomas G. Riese was elected President. Under the management of these men, we are told the college flourished; and the school was incorporated January 19, 1905. Further steps were taken to place the institution on a firm financial basis.²³

But the Conference Journal gave somewhat too rosy a picture. Like many other accounts of achievement, it touched only on the high points and did not give us a glimpse of the struggles and frustrations, or the lapse of time, all of which must be taken into account if we are to get a true picture. And it did not quite represent the facts when it gave the impression that two ministers, seeing an abandoned building, came instantaneously to the conclusion that this might be the answer to the prayers of the Conference and thus suddenly and unexpectedly brought the matter to the attention of the Boards of the Conference and the Church.

On the contrary, as early as 1896 the Conference had begun negotiations with the Adventists for the purchase of this property. In the fall of that year the Board of Education reported to the Conference:

The Board endeavored at the opening of the present Conference year to purchase the school property of the Adventists at Milton, Oregon, for which they asked \$5,000. Subscriptions for the purchase of the same were taken for \$1,400, but not being able to meet the entire amount, the enterprise is for the present abandoned.

There is a depression financial upon our people that seems to hedge up our way, at the present, as a Board, to do anything in opening a school within the bounds of our Conference. We deplore the fact that we have no institution of learning under the auspices of our church.²⁴

We are not questioning the date for the beginning of the school. It had its beginning with the fall term of 1900. The evidence for that is contained in a report of the Board of Education at the Conference of 1901.

We are extremely gratified at the prosperous condition of our college during its first year's history. It has surpassed our most sanguine hopes.

One hundred and thirty-six students were enrolled in all departments, and six teachers employed.

We are assured that the school has a strong hold on Milton and the surrounding country.

. . . .

By a report from the Board of Trust we are informed that there remains to be raised of the original \$5,000 fund the sum of \$610.²⁵

The "firm financial basis" mentioned by Mr. Pemberton was that of an endowment which was planned very soon after the purchase price for the property had been raised. An endowment of at least \$10,000 was undertaken sometime before the fall of 1902.

Of course, in launching the educational venture, certain changes had to be made. Improvements cost money and some indebtedness had to be incurred to make them. At the Conference of 1906, the Board of Education, though gratified at the outlook for Columbia College, expressed concern over indebtedness of \$1,932, over half of which was not covered by pledges.²⁶

Rev. H. S. Shangle, who was to be so intimately related to this school for so many years, was elected to the Board of Trust at this Conference of 1906. At that time the school listed College and Academic departments with a total of 106 students.

A campaign to erase the debt did not quite reach its goal, but it did succeed in putting \$8,000 into an Endowment Fund. And, in 1907 a campaign was launched to raise \$100,000. The plan was to apply \$17,000 to augment the \$8,000 already set aside and to use the remainder for the purchase of property for the campus and for the erection of buildings. Rev. H. S. Shangle was appointed Financial Agent to raise this fund.

That was a task which, it was well understood, could not be completed in a brief time. Evidently it was carried out with commendable diligence and success, for a year later the Board of Education reported: "We rejoice at the prospect of enlargement and improvement of Columbia College under the efficient work of H. S. Shangle, agent."

On September 23, 1908 the name of Columbia College was officially changed to Columbia Junior College. This was an appropriate change, for the courses taught were of no higher standing than those taught during the first two years of the standard college course.²⁷

Rev. Shangle labored unremittingly to put the school on a firm financial basis and to build up the facilities of the institution in all respects. His work received the unqualified endorsement of the Board of Trust of Columbia Junior College and the Board of Education of the Conference. The response throughout the Conference was gratifying, and the Agent was continued in his position until the program was completed. The history of the enterprise is best told in his own words, as recorded in his annual reports to the Conference.

In 1909 he wrote:

Present resources for new buildings and equipment \$37,400. . .

The curriculum of the school has been modified and the school year lengthened to nine months, so as to conform to the requirements of the Carnegie Foundation, thus enabling us to correlate with the leading schools of the country.

The College is on a safer basis and the outlook is more promising than at any other time during its nine years' existence. . . .

A lovely campus has been agreed upon, purchased and paid for, plans by a competent architect accepted. We expect to let the contract at an early day. . .

The spirit of our people toward the school is most commendable, and a great inspiration to those who toil night and day for its success. . .

Thus we see how God is opening up the way for the accomplishment of this great work, which did not at first appear. He is putting it into the hearts of his people to invest their money in living men and women, where it will continually draw interest for the building up of this mighty civilization of which we are a part, and which had made us under God, what we are today. . .

H. S. Shangle, Financial Secretary.²⁸

Two years later, in 1911, he wrote:

Since my last report one year ago, we have completed the new Administration Building, and put in complete heating plant in the Dormitory. The campus has been graded and seeded, cement walks laid, and the whole property put in splendid shape. Our main building now ranks among the handsomest School edifices in the State, and our School property is all that any Church need ask for in the Northwest. One exception alone to this statement. Our laboratory is not yet equipped. This must be done at once. The value of our College property, including the endowment fund of \$8,489.00 is now estimated at \$75,000.00.

He reported an indebtedness of \$13,509.00, however, and this debt, as is so often the case, was a little disturbing—not so much because of

its size, as from the fact that those who were ultimately responsible were not disturbed thereby.²⁹

In 1912 Rev. Shangle made his final report and resigned.

Four years ago I was appointed Financial Secretary of this College and my duties were defined to raise money to build an Administration building, which has since materialized into the splendid structure we now have. I was instructed to raise, if possible, twenty-five thousand dollars for this purpose. It seemed an impossibility, but the effort was begun and continued in faith and prayer. The whole amount subscribed to date, as secured by me, from June 1st, 1908 to August 28, 1912, totals \$56,599.71. This does not include several hundred dollars in specials, which went into the General Fund for current expenses. . . .

Although it was stipulated that my work should be confined to enlargement purposes, my labors have been about equally divided between this work and other duties connected with the management of the School. For this service I shall have received up to September 1, 1912, for the four years, the sum of \$3,200.00. Out of this amount I have paid all my traveling and other expenses connected with the conduct of the campaign in the patronizing Conferences. Such results at such small cost could not have been possible except for the fact that I had other work in connection with it. . . .

And now that my task is done, for which I was appointed four years ago, and as my field of labor will be in another part of the Church, I hereby tender my resignation as Financial Secretary, to take effect at this Conference.³⁰

Four years later, in 1916, H. S. Shangle was elected President of Columbia Junior College. He served in that capacity for eight years. At the same time he was to serve as Financial Agent for the College, and the confident expectation was that it should continue to grow and prosper.

At this time there was talk of the union of the different branches of the Methodist Church; and at the Conference at which Rev. Shangle was appointed to the presidency of the institution, the Board of Education expressed its conception of the place which Columbia College held and was destined to hold in the system of educational institutions of a united Methodism. A \$100,000 endowment drive was authorized.³¹

The unification of Methodism, which was envisioned by the Committee when they made this report, did not materialize for nearly a quarter of a century. Two years after President Shangle began raising the \$100,000 for endowment, only \$35,000 had been subscribed. A part of this was called "temporary endowment"—an amount sub-

scribed but not yet paid in, only the interest upon which was received year by year at 6%. The total amount of interest thus paid in during the year was \$1,278.55 and total receipts for the year were \$14,959.80. At that time 154 students were enrolled, 47 boys and 107 girls. World War I was cutting into the ranks of the young men who would normally have enrolled in the school. The faculty numbered ten.

In 1921 the Board of Trustees decided to raise the grade of the Junior College to that of a full standardized college, though President Shangle had warned them that he doubted if they could meet the financial demands of such a change; and furthermore, the consent of the General Board of Education at Nashville had to be obtained. Consent was forthcoming, however, and the school was officially a full College. The next year, 1922, President Shangle reported a deficit of \$8,845. Not all of this was because of the changed standard of the school, but partly because additional land had been purchased, a dormitory built, equipment provided and certain repairs made.³²

Again in the succeeding year, President Shangle expressed his concern over the financial situation. In spite of the fact that the enrollment was the largest in the history of the institution, 161, the deficit increased to \$10,144.50, in the form of notes at the First National Bank of Milton. He made an ominous statement in his report: "This must be paid at an early date if the school is to continue its work the coming year."

Rev. Shangle's concern was echoed by the Board of Missions of the Conference. It expressed itself wishfully regarding a plan under which the General Board of Education would be asked to liquidate \$12,000 indebtedness while the General Board of Missions would assume some control.³³ The proposed arrangement did not materialize, however, in spite of a personal visit by President Shangle to the Board of Education at Nashville in May, 1923. He laid the whole case before it frankly and declared to it that the school could not continue for another year without additional help. Some further help was given, but not enough. With increasing costs for teachers' salaries, and necessary repairs, the situation worsened instead of improving; and when President Shangle appeared before the Board of Trust in May, 1924, he said; "Up to this time no provision has been made for the continuance of the school for the coming year."³⁴ Nevertheless, Rev. Shangle was elected to continue as Financial Secretary of Columbia Junior College and is so listed among the appointments of that year. It is significant that the office of President of Columbia College is not mentioned after 1923.

Disaster struck the College on June 24, 1924 in the form of a fire that destroyed the girls' dormitory. The building and its contents were insured for \$9,600, however. There was damage also to the Administration building and the boys' dormitory, for which insurance was paid. With these insurance payments, the indebtedness at the bank was reduced to \$3,500 and all other indebtedness, with minor exceptions, was wiped out. But the school was so greatly crippled that it did not attempt to continue. The work of the Financial Secretary, or Agent, was to collect the funds due and to close up the affairs of the College.

At the Conference of 1925 Rev. Shangle, as the Financial Secretary of Columbia College, reported all obligations against the school paid, the remaining buildings in good repair and the property, thus free from all encumbrance, valued at \$70,500. With this report he completed his work, having served the school as Trustee, Financial Secretary, or President, for almost the entire length of life of the institution. He was at this Conference appointed Presiding Elder of the Portland District.

The College was now definitely closed and it awaited only the disposal of the property. In 1926 the Board of Trustees recommended sale to the city of Milton to further local ambitions for location of a state normal school at that place.³⁵ That plan was followed and the property was sold to the city for \$19,000. After the necessary expenses of the sale were paid, the balance was distributed to the various contributors who had given of their means to build, equip, and maintain the school through the years.

The story of Columbia College would be incomplete without a few words about the man who, more than any other, built up and made a success of this school, Rev. H. S. Shangle. He began his ministry in southwest Missouri in 1882, but came to Oregon in 1890 and served the rest of his ministry in the West, as Pastor, Presiding Elder, Financial Secretary or Agent of Columbia Junior College, President of the College, Director of the Superannuates Endowment, etc., until 1938—an active ministry of 56 years. Many times he imperiled his life in the service of Church and the Kingdom of God. He was a typical Circuit Rider in the ministry of the M. E. Church, South, in Oregon and Washington. He lived to see the union which he had predicted between his own church and the Methodist Episcopal Church, which also honors his memory.³⁶

Oregon Methodism and Good Literature

CLOSELY related to the desire to supply the advantages of an education to the youth of this new country was the interest in seeing that all the people were supplied with wholesome literature, not only religious, but secular as well. American Methodism had, from the start, appreciated the importance of the press. And Oregon Methodism, cut off from the literature with which it had been familiar in the east, saw almost from the beginning the importance of the distribution of books, tracts and periodical literature.

John Wesley had been a prolific writer of books, and tracts; and he translated many worthwhile books from foreign languages which he made available to his Methodist Societies—not only religious books, but much other wholesome literature. And, not content with this, he established the Arminian Magazine, one of the earliest religious magazines in existence. Furthermore, he designed that his preachers should be active in spreading this literature among the people. To his itinerant preachers he said, "Carry books with you on every round. Leave no stone unturned in this work. See that every society is supplied with books, some of which should be in every house."

Wesley was not motivated by any thought of profit to himself, for church literature was sold at a price that barely paid for the printing. And if any of his preachers remonstrated that they did not have money with which to buy books, they were told that, if they were diligent in spreading books among their constituents, they would themselves have access to them.

Since the lay preachers of early Methodism were all too often poorly educated, Wesley insisted that they should read good books and become educated. If they did not wish to do this, they should go back to secular occupations from which they came.

It must be remembered that the Methodist ministry, which has often been disparaged as unfavorable to learning, has carried out one of the most effective programs of enlightenment in the land. Methodist ministers have not only established and maintained the greatest religious publishing house in the world, but they have been salesmen for religious writing and have scattered good literature everywhere over their widely extended circuits. When visiting in pioneer days,

they were oftentimes as eagerly awaited for the literature which they brought as for the sermons which they preached.

Of course, all the literature which was distributed in Oregon in the pioneer period had to be brought from eastern publishing houses. This was true not only of religious tracts, but of secular publications as well, until the time of William Roberts. When the *Oregon Spectator* was established at Oregon City in 1846, the year before Robert's arrival, it was only a semi-monthly periodical which "became chiefly useful as a vehicle for the dissemination of the laws and acts of the Provisional Government." And, for a considerable time, what news it did contain was at least six months old when it was published, and was obtained from papers brought over by chance sailing vessels or through fur company correspondence and mail which arrived once or twice a year overland from Canada, or by the annual vessel from England. So scarce was the information thus conveyed, so scarce any news from abroad, that it was as eagerly read as though the events had just transpired.¹

Shipments of literature "around the horn" were not only slow, but frequently lost, broken into or damaged. Consequently, Sunday School literature which frequently contained lessons or stories with continuity, was sometimes exasperatingly disconnected. Sunday School supplies were sent in great boxes, which were sometimes opened; but this was the only source of materials that must last over many weeks. The supplies, of course, had to be distributed at the Sunday Schools a week at a time, just as though they had been freshly received from the publishers.

William Roberts explained to the Mission Board the Method of distributing the literature:

I greatly desire to have a lot of books more immediately suitable for presents. In the name of the lambs of Christ's flocks let me ask you to select and send such as will be sufficient for the pockets and saddlebags of six or eight Itinerants who have but few opportunities of seeing the children except when we go from cabin to cabin in our regular appointments and pastoral visits.²

These "six or eight Itinerants" were his entire preaching force.

To the Circuit Rider of Old Oregon, saddlebags were a regular part of the equipment for his work. They were his brief case, his overnight bag and general purpose utility receptacle. In them he carried his supply of books, papers and tracts to distribute to his parishioners. And sometimes the saddlebags might be pressed into service to carry a supply of oats for his horse, or a "donation" from

one of his parishioners on his homeward journey. The saddlebags, as the name implied, hung from the saddle, or they might be slung across the saddle in front of the rider, making a convenient pocket or pair of pockets in which to carry any article to which the rider might want to have ready access.

In a situation with so many delays and frustrations, it is not strange that there began to be a feeling that something better in the way of a supply of literature on the West Coast was a necessity. Hence, at the second session of the Oregon and California Mission Conference in 1850, a resolution was presented by Alvin Waller, and seconded by David Leslie that the Conference take immediate steps to set up a Book Concern and printing establishment to be located at Salem, under the supervision of the Conference. The resolution was adopted and a committee of three was appointed to carry out its provisions.

At the same time, newspapers appeared to succeed the *Oregon Spectator*—the short lived *Milwaukie Western Star*, the *Portland Oregonian* and the *Salem Oregon Statesman* (1851), but no religious periodical was published on the west coast before the time of the organization of the Oregon Annual Conference. To meet that need in 1850, however, every Methodist preacher was charged with the responsibility of taking subscriptions for periodicals published by his church in the East, and of making collections.³

The circulation of the Bible was also one of the specific responsibilities of the preachers during this period. In 1851 they formed the Oregon Bible Society. It was to cooperate with the American Bible Society to establish central Bible depositories in various parts of the territory from which the ministers of the Conference could get supplies in their endeavors to supply the people with copies of the Bible.⁴ By the "Oregon Bible Society" nothing more seems to have been meant than the Committee on "Bible Cause," which was raised in 1849, consisting in that year of David Leslie and J. H. Wilbur.

At the session of 1851, William Roberts, Alvin Waller and David Leslie were an appointed committee to assume responsibility for receiving stocks of books from the Book Concern. And the Book Concern was requested to appoint A. F. Waller as Book Agent for the Oregon Territory. That, of course, was no full-time job. He was the regularly appointed Pastor at Salem. Indeed, all the preachers were to cooperate in the work, for the Conference went on record

That we each and all, do hereby pledge our Christian fidelity and ministerial honor to use all possible efforts to circulate said books

and all others the book agents in New York may forward to their agent here, and that so far as thus able, we will save them from loss.⁵

How well the arrangement worked out does not appear from the records, but it evidently was expected to be a temporary expedient. Indeed, according to the resolution of 1850, the plan was intended merely as a stop-gap. Clearly, however, it was a step forward in the plan to establish a religious printing house and a book depository on the Pacific Coast. To this end they had formed a determination as early as 1849. Though they could not foresee all the difficulties, nor just how rapidly these would materialize, they were men of large vision and great courage, keenly aware of the rapid progress of settlement on the west coast.

At the next session of the Conference, in 1852, they took another courageous step forward. They . . .

Resolved, That in view of the destitution of religious periodicals and the rapid increase of the population of this Territory, it is the opinion of this Conference that the time has fully come when we would make a vigorous move toward the publication of a religious paper.⁶

Though they had not settled upon the name for the proposed publication, the details as to its nature nor the time of its establishment, in 1850 they had determined upon Salem as the proper place. They meant the time to be *soon*. To this end they appointed a committee to confer with the Missionary Board in New York and to solicit their help in the enterprise.

In view of the fact that in 1850 there were but 393 members of the Methodist Church in Oregon and in 1851 but 558 members, plus 214 probationers, the undertaking was audacious. A handful of preachers were taking upon themselves a responsibility which they would find difficult if not impossible to support without heroic effort and self-sacrifice. But these men were of heroic mould. They dared great things because they had faith in their cause and faith in the future of Oregon and of the Church of tomorrow. Whether or not they would have launched the undertaking if they had seen the difficulties ahead, it is safe to say that if they had also foreseen their victory over the difficulties, they would have gone into the struggle with even more confidence.

At first (1850), their thought seemed to comprehend a purely Conference project. Failing in that, an official denominational paper was planned. Naturally, establishment of a religious publication and a book depository could not materialize over night. Those outcomes

involved negotiation, the action of the General Conference and the cooperation of the Book Concern and the Board of Missions. Therefore, it is not surprising that five or six years elapsed before *The Pacific Christian Advocate* was established.

Finally negotiations were completed, favorable action of the General Conference was secured and in 1855 the preachers of the Oregon Annual Conference began to solicit subscriptions for the new periodical which would soon make its appearance. They pledged themselves to present the first number to members of their congregations at their first rounds on their circuits, and to solicit subscriptions. The paper did not yet have a name or a place of publication, though Salem was suggested. The first number, which they were to show to their congregations and for which they were soliciting subscriptions, was, of course, published in New York.

At the Conference of 1856 the further step was taken of appointing Thomas H. Pearne Editor of what was now to be known as *The Pacific Christian Advocate*. The management of the paper was not entirely in the hands of local people, however. The periodical was an official paper of the Church and under the control of the Book Agents in New York; therefore the men of the Conference did not have the authority to set the subscription price. The price having been set at \$3.50 per year, the Preachers found it difficult to get the necessary subscriptions and had to petition the Book Agents to lower the rate to \$3.00.⁷ The Publishing Committee of *The Pacific Christian Advocate* was also instructed to make a survey of the desires of patrons and of other factors and report to the Book Agents in New York regarding their conclusions as to the proper place of publication.

The cooperation of the entire Conference was deemed necessary for the successful launching of this enterprise and the Conference did pledge its utmost efforts to increase the subscription list of *The Pacific Christian Advocate* to two thousand by the first of January, 1857.

In view of the fact that there were very few other publications of any kind available to the people of Oregon at the time, it may not seem so strange that the preachers could set a goal for subscribers to *The Pacific Christian Advocate* at considerably more than the total membership of the Methodist Church in the territory. In 1856 there were only 1,839 Methodist church members (not families) in what is now Oregon and Washington. The *Oregonian* was published at Portland; the *Statesman* at Oregon City, later Salem; and the *Argus*, also at Oregon City. For a time other little papers appeared, such as one

at Milwaukee in 1850, which were something like Chamber of Commerce publicity circulars. But there was no publication similar to *The Pacific Christian Advocate*. That religious periodical was also to be a newspaper of a sort. It was to carry a certain amount of news as a service to Methodists and their constituents throughout the whole western territory. It was another fifteen years before any other religious periodical was to appear in the territory.

The Pacific Christian Advocate was first published at Salem, as had been originally intended. It was moved to Portland in 1858 or 1859, as authorized at the Conference of 1858. Probably the actual move did not take place until 1859. The path of the paper was strewn with thorns and rocks and almost insurmountable obstacles. Its story will be followed in more detail after we note the other developments that were taking place in the effort of the Church to spread good literature among the people.

The circulation of the Bible had always been a matter of importance in the Conference; and a regular Committee on the Bible Cause had been named from year to year from the very beginning of the Oregon and California Mission Conference. The Committee cooperated closely with the American Bible Society and gave to its agents every opportunity to visit the churches. Pastors took collections regularly for the Society, and did what they could to see to it that every family within a parish was supplied with a Bible.

So important did the Conference consider the matter of distribution of the Bible that Levi C. Phillips was appointed to oversee this work for the Conference years of 1854-1857. At the time of his appointment he was a young man, a probationer of one year's standing, from the Wyoming Conference. He served in this capacity for one year after admission to full membership. At the same time he served as the Agent for the American Bible Society and was probably paid his salary by that Society.

Following L. C. Phillips as full-time Agent for the American Bible Society was William Roberts, who served from 1857 to 1863. Then there was a gap of five years when no member of the Oregon Conference was appointed to the task, the work of the Bible Society evidently being carried on by others. In 1867 another prominent member of the Oregon Conference, Isaac D. Driver, was appointed to that position, serving for five years. Then G. W. Roork was named to the office for one year. The standing of those holding the position indicates that the appointment was no sinecure, nor a place for a worn out or ineffective preacher. It was a full-time job for an active man in the full possession of his powers. Because of this recognized im-

portance, the Conference furnished good men, some of its best, to spread abroad the sacred Scriptures.

The Book Depository, which the Conference in 1852 had petitioned the Book Agents to establish in Oregon, was authorized at the same time as the establishment of *The Pacific Christian Advocate*. The men of the Conference pledged themselves to do their best to obtain as wide a circulation as possible for the books and periodicals of the church. Indeed, for many years there was a very close relationship between the *Advocate* and the Book Depository. Upon the establishment of the two enterprises, the Editor of the *Advocate* and the Book Agent in charge of the Book Depository, were one and the same: Thomas H. Pearne.

In 1858 it was decided to remove *The Pacific Christian Advocate* and the Book Depository to Portland, as advised by the Publishing Committee of the *Advocate*. Search was made for a suitable lot on which to erect a fireproof building, which was to be the property of the M. E. Church, not of the Oregon Conference. Thomas H. Pearne was named as the person to carry out the enterprise.⁸

How long the editor of the *Advocate* was also charged with the responsibility of administering the Book Depository does not appear in the official Journal, but it is probable that the two jobs were soon separated. However, the *Advocates* were under the supervision and Control of the Book Committee of the M. E. Church, just as were the Book Rooms and Book Depositories. And as late as 1917 the business of the *Advocate* and that of the Book Room, or Sales Room, at Portland, were reported to the General Conference together.

Though the Portland Book Room was not made a full-fledged Depository until 1928, the task of editing the paper was sufficient to take the full time of the Editor. The Book Room also soon became a full time job for a man, and gradually grew into a business that required the services of more than one person. In 1917 the Book Committee reported to the General Conference that the Sales Room at Portland, including the business of *The Pacific Christian Advocate*, had done a business which was growing rapidly and in the three previous years had done, in round numbers, \$25,000, \$42,000 and \$57,000 of business. It added: "If this growth continues it will not be many years before it will have a larger business than some of our older depositories."⁹

For many years the preachers and the churches from the Pacific Northwest bought their supplies for the Sunday School and books for the preachers themselves from the Book Room in Portland, or sometimes from the Book Depository in San Francisco. Even before the

establishment of the Depository in Portland, there was a considerable non-Methodist constituency for the Methodist Book Concern through the Portland Sales Room. In 1928 the General Conference made the Portland Sales Room a full-fledged Depository and the business greatly increased, not only among its Methodist constituency, but among patrons generally.

Another method of spreading good literature among the people of Oregon by the Methodist Church was the distribution of tracts. Many of the Methodist preachers followed John Wesley's example in delivering a message on some particular subject by means of inexpensive tracts. William Roberts resorted to the same method in combatting such evils as intemperance, gambling and false theological teaching. He encouraged his preachers to distribute tracts among their people as they went about with their saddlebags full of literature.

Not only were the Pastors encouraged to distribute tracts, but the same year that *The Pacific Christian Advocate* was established a Tract Agent was appointed to give his time to the work and to distribution of other literature which was deemed important in advancing the Kingdom of God. The action of the Conference regarding this matter was remarkable for the adoption of a report so long as to be illuminating with respect to their estimate of the importance of this work. We can quote only in part:

The same imperative necessity for prompt, united and vigorous action, exists, as at any former time; there is the same obligation to furnish the people with instruction, and knowledge; the same destitution in respect to religious books; the same tendency to supply their place with either the vile, the worthless, the skeptical, or at least, the Christless literature of the age . . .¹⁰

This resolution of eight recommendations was adopted by the Conference and J. W. Hines was appointed Tract Agent. Rev. Hines had transferred to the Oregon Conference from the Genesee Conference two years previously and had served as Pastor on the Calapooia Circuit during those two years. He served one year only as Tract Agent under this arrangement, however, and then was appointed to Albany and Lebanon as the pastor of that circuit.

It was not an easy matter to find a person to do the work of a Tract Agent. No one was appointed to the task to succeed Rev. Hines, nor for five years thereafter. But the Conference was convinced of the importance of the work and felt that the spread of good literature by a special agent was so much needed that they would gladly have

done what they could to support the cause. There were great difficulties in the way: for one thing the books were costly and hard to obtain; and, besides, there was difficulty enough in finding enough men to fill the pulpits of the churches. Accordingly, in 1859 the Conference regretfully discontinued the office of Special Agent for the Tract Cause in the Conference.

In 1862, however, William Royal was given the Tract Cause appointment and continued it for six years. He came to Oregon in 1853, bringing with him his three sons, Thomas F. Royal, James H. B. Royal and Jason Lee Royal and a daughter, Mary Elizabeth. The first two of his sons became prominent members of the Oregon Conference and the daughter became the wife of John Flinn, another outstanding member.

William Royal was in impaired health when he came to Oregon, but he gave 17 years of service in the ministry after arriving here. Some of that time he was officially Superannuated and a part of that time he was appointed to the "Portland Mission." His biographer says, "He was probably the first person to be what is now styled a 'Social Service Worker.'" It is not appropriate to this narrative to trace his work as the originator of the Centenary Methodist Church in Portland, nor his work as the Chaplain of the Oregon State Prison. But, as his biographer further states, "He cared for the sailors, met the emigrants as they came by covered wagon and by boat or on foot." According to his own statement, "I have begged for and supplied the wants in some measure of thousands of persons in Portland." Such was the work of the "Tract Agent" as he conceived it; but it was not exactly what the Conference had in mind. It is significant that the appointment of a Tract Agent was never renewed.

We return to the difficulties which beset the path of *The Pacific Christian Advocate*. It had no more than started when its troubles began to loom up ominously. At the very Conference at which it was announced that the Publishing Committee of *The Pacific Christian Advocate* had recommended the building of a fire-proof building in Portland and the removal of its publication to that city, a premonitory note was delivered to the Conference by that Committee:

Shall the paper drag out a miserable existence and finally go down to oblivion? Or, shall we content ourselves to give a barely continued existence? . . .

To increase the number of property-paying subscribers to two or three thousand, would be to give vitality to the concern and (other

things being equal) make the paper mighty for good, a terror to evil doers and a praise to those that do well . . .

The present state of the finances of the paper, as exhibited in the report of the Publishing Committee, presents the startling fact that \$2,816.11 are needed *at once* to pay past arrearages; that the editor has either nothing for his services, or if he has received anything, he has been under the necessity of paying it out, . . .

From all the circumstances of the case, the committee beg leave to submit the following resolution:

Resolved: That it is the imperative duty of all preachers of this Conference on reaching their fields of labor, to present the claims of the Advocate; secure as many subscribers as possible; collect, as far as possible all dues, and in every practicable way, promote its interests.

Resolved, that the Presiding Elders present the wants of the paper at each quarterly meeting, and as far as possible collect and forward monies to the editor.

Resolved, that we agree to be personally responsible for all papers ordered by us for subscribers.¹²

It would seem, however, that with all the urging and all the resolving, the financial condition of the *Advocate* did not materially improve. At the end of the year many of the creditors had not been paid, the editor was still unpaid—\$3,702.31 having been accumulated as over-due on his salary. In fact the balance sheet showed \$591.59 more in liabilities than in assets. It might have been said that *The Pacific Christian Advocate* was bankrupt and the case hopeless. But the men of the Oregon Conference were not the kind to give up easily. They determined to continue. The Committee on *Christian Advocate* gave a "fighting speech" in their report to Conference; a part of which we quote:

We need the *Pacific Christian Advocate*. We are all impressed with a sense of its importance of our work . . . We wish to see it live and flourish. . . .

. . . Its great want is patronage in the form of reliable paying subscribers . . . One simultaneous and manly exertion on the part of the brethren is what we want. Let none stand back.¹³

If the *Advocate* had not been partially supported by a subsidy from the Book Concern it probably could not have survived. The Conference had set the goal of 2,000 subscribers at the outset, but had reached only 1,586 by 1861, of which one hundred were free papers and exchanges. But it was a powerful voice in the cause of justice and

human rights and in support of the Government in its endeavors to do what was believed to be right. During the dark days of the Civil War it was a stabilizing influence and fearless spokesman for the Union cause. At the Conference of 1861, at the beginning of that tragic conflict, the influence of the *Christian Advocate* was shown in significant resolutions:

... we hold it [*The Pacific Christian Advocate*] to be an indispensable instrumentality to the prosperity of the church and the conservation of every good principle and work within the bounds of this conference. . . .

3. *Resolved*, That we cordially endorse and commend the fearless position of the editor upon the great crisis now agitating our nation and threatening its very existence.¹⁴

It was inevitable that the question of slavery should be discussed in the *Advocate*; and it is significant that a very strong report and resolution on the issue, passed by the Conference of 1859 should have been signed by the editor of *The Pacific Christian Advocate* as the Chairman of the Committee on this matter. He was a conference leader whose opinions were respected. However, when the editorship passed from Thomas H. Pearne to H. C. Benson, it was not because of the stand the former had taken on slavery or the Union cause.

The importance which the church leaders attached to good literature in its ministry to the people was indicated by the Committee on Periodicals and Church Literature:

With our present resources we cannot reach all the people with the living ministry, but we can furnish a substitute in the form of our church papers.¹⁵

In 1880, *The Pacific Christian Advocate* entered upon a new phase of its existence. It became more nearly a locally sponsored and managed enterprise than it had ever been, except for a brief phase at its very beginning. Though it had been begun as a Conference enterprise, before it had gotten started it came under the sponsorship and control of the General Conference through the Book Committee. But now it was decided to subsidize the paper only, and allow the Conference, or conferences, to control it.

The initiative for this move seems to have come from the Columbia River Conference, but was concurred in at the 1879 sessions of the Oregon Conference. Then, in 1880, the General Conference donated

its interests, and directed the agents of the Book Concern to transfer to the Publishing Committee of the Oregon and the Columbia River Conferences all its material assets, such as the building where the paper was published, type and fixtures. But the subsidy, which had been so essential in the past, was continued.

The subscriptions to the *Advocate* had diminished to such an extent before 1880 that serious consideration was given to the possibility of discontinuance. The situation was set forth in the report of a Committee on *The Pacific Christian Advocate* to the Conference of that year, a part of which we quote:

The Columbia River Conference, at its last session, took action on the matter of publishing the *Advocate*, and the Oregon Conference is recommended to concur with them in the following particulars:

1st. That we recommend the creation of a joint commission of nine, . . .

2nd . . . we . . . recommend for your approval, the Rev. Harvey K. Hines, . . . to fill the editorial chair, . . .

3rd. That we will earnestly and cordially labor for the success of the paper . . .¹⁶

The Oregon Conference accepted the suggestion of the Columbia River Conference and appointed its members of the joint commission. And upon the convening of the commission they promptly elected Rev. Harvey K. Hines to the editorship of *The Pacific Christian Advocate*.

Harvey K. Hines had served in the Oregon Annual Conference from its organization in 1853 to 1873, when he was transferred with The Dalles District to the newly organized Eastern Oregon and Washington Conference as the presiding Elder of his District. Hence he was only coming back to familiar territory when he assumed the editorship of *The Pacific Christian Advocate*. The expectations of his friends were realized in the results, for the subscription list began to increase, so that at the end of his first year there were 1,555 paid subscriptions, a gain of 551, the Columbia River Conference having undertaken to increase the subscriptions from that Conference to 500. But the burden of the indebtedness under which it had been struggling was exceedingly troublesome. It took four years of hard labor to reach the goal which the Conference had set for itself at the very beginning of the enterprise, in 1856. Four years after Dr. Hines assumed the editorship, in 1884, the subscription list reached 2,007. Of these, only 1,869 were paid subscriptions, however, and there were 138 free and exchange subscriptions. For the first time, after

four long years, the balance sheet showed an operating balance. There was still a considerable capital indebtedness.

H. K. Hines served as editor of the *Advocate* from 1880 to 1888. During those years the paper grew in the number of subscriptions and in prestige, but in spite of the fact that the records, at the end of four years, showed a balanced budget, the cost of materials and labor soon wiped out the favorable condition. Frantic appeals were made in the Conference to increase the number of subscriptions and collect old indebtedness.

Dr. Hines' work was well done, and no criticism is due him for the failure of the *Advocate* to attain full self-support. Upon leaving, the Conference expressed its appreciation.¹⁷ Dr. W. S. Harrington was elected to succeed him as Editor, serving acceptably in this capacity until 1904, when he was succeeded by Dr. Daniel L. Rader.

Since it is not the purpose of this chapter to give a complete history of *The Pacific Christian Advocate*, but only to relate the strenuous and self-sacrificing zeal with which the Church endeavored to supply good literature to its constituency, we will not go into greater detail in regard to the struggles and successes of the paper as such. Soon after Dr. Rader came to the editorship, an agitation began in favor of combining *The Pacific Christian Advocate* with *The California Christian Advocate*, or even of starting another official publication of the same, or similar nature in a part of the territory served by *The Pacific Christian Advocate*. The Committee on Books and Periodicals had to take a stand. They reported to the Conference opposing the innovation and proposing three resolutions:

Resolved, I. That we advise and encourage the entire Methodism of the Pacific Northwest to the hearty endorsement of the *Pacific Christian Advocate* as the one official Methodist Journal of the whole region of said territory.

Resolved, II. That we most earnestly object to the consolidation of the *Pacific Christian Advocate* with that of the *California Christian Advocate*, or with that of any other publication whatever.

Resolved, III. That to the accomplishment of such an undertaking as the building up of the *Pacific Christian Advocate* into such official and efficient relation, we solemnly commit and pledge ourselves to assist therein by doing all therefor that in reason we may be able to perform.¹⁸

Evidently the spectre of having the *Advocate* taken away from Oregon, or of having it split into several competing journals when it was impossible to support one adequately, aroused the Methodist

constituency sufficiently to enable the same Committee to make a more optimistic report in 1908, proposing an increase in the size of the paper from 24 to 32 pages consequent to an enlarged subscription list of 10,000.¹⁹ The size of the paper was increased; but the Conference did not succeed in reaching the goal of 10,000 subscribers. A year later there were but 8,000, an increase of only 500 over what was reported by the Committee in 1908. Nevertheless, the Conference was still determined to press on toward that goal. Indeed, a new mark of 12,000 was set; and a reduction in the price of the *Advocate* to \$1.00 per year in 1912 greatly stimulated the drive for new subscriptions.²⁰ Of course, the price of \$1.00 per year for the *Advocate* could not be maintained for long, especially since the Conference did not reach its goal of 12,000 subscribers by January 1, 1913; but the Editor, R. H. Hughes, gave assurance in 1917 that the subscription price would be only \$1.50 for the year 1917-1918.

Dr. Edward Laird Mills became the Editor of *The Pacific Christian Advocate* in 1920 and continued until the General Conference voted to discontinue all but two of the family of Advocates—one weekly religious publication to be known as *The Christian Advocate* and a paper for the Central Jurisdiction (Negro) to be known as *The Central Christian Advocate*. This change went into effect after the Unification of Methodism, at the General Conference of 1944. Thus *The Pacific Christian Advocate* ended a life span of 88 years, having made a very powerful contribution to the life of the whole Pacific Northwest.

During those 88 years *The Pacific Christian Advocate* was edited by ten men, all scholarly and able: Thomas H. Pearne, 1856-1864; H. C. Benson, 1864-1868; Isaac Dillon, 1868-1876; J. C. Acton, 1876-1880; Harvey K. Hines, 1880-1888; W. S. Harrington, 1888-1892; A. N. Fisher, 1892-1904; Daniel L. Rader, 1904-1911; Robert H. Hughes, 1911-1920; Edward Laird Mills, 1920-1943.

In the meantime three German-language papers circulated among the German constituency: *The Deutch Zeitung*, founded in 1867; *The Staats Zeitung*, founded in 1877; and *The Freie Presse*, founded in 1885. Later, other German-language publications were circulated, including the *Apologete*, which was the official publication among the German Methodist Churches in the Pacific Northwest.

The Methodist Episcopal Church, South, of course, had its own church paper, *The Pacific Methodist Advocate*. This periodical had practically the same relation to that branch of Methodism as that of the *Pacific Christian Advocate* to the Methodist Episcopal Church. However, upon the unification of Methodism all the corresponding

publications of the Methodist Episcopal Church, South, were merged into the one *Christian Advocate*, just as were those of the Methodist Episcopal Church.

From the very beginning the Methodist Church organized and conducted Sunday Schools in which the children and youth were given various kinds of literature, adapted to the various ages. Not only Biblical material, but much other wholesome reading matter was distributed. Only the Judge of all the earth knows what a tremendous amount of good has been accomplished by the Sunday School literature which has been liberally furnished.

Another feature of the program of the Methodist Church, largely forgotten, has been the organized and officially encouraged maintenance, as far as possible, of a Sunday School library in every Methodist Church. So important did the library project seem, that the number of volumes was made a matter for the statistical report of the pastors from the beginning of the Oregon and California Mission Conference in 1849 to the Conference in 1896. The number of books in the Sunday School libraries in 1849 was reported to be 699, gradually increasing until, during the Civil War (1863), the total had risen to 10,445. After that the number began to decrease gradually until, when the number of volumes ceased to be a matter of Conference report in 1896, the total dropped to 2,932.

There are numerous Sunday School libraries in Methodist Churches to this day; but for all practical purposes, as an educational agency of the Sunday School, the library has become obsolete. Feeble attempts now occasionally made to revive the idea of a church library are inspired chiefly with the idea of accumulating a body of resource material for Sunday School and Church workers. The public library and the abundance of good literature that is so readily available to any person who is interested, have combined to reduce the importance of the church library.

CHAPTER XIII

Evangelism and Growth of the Church

METHODISM is fundamentally an evangelistic movement. Following many lines of activity, it has built up a very complex and comprehensive organization for its ministry, in the name of Christ, to millions of people, both at home and abroad. Though these ministrations take many forms, there is in them a unifying purpose: winning mankind and strengthening them in Christian faith. Like the Apostle Paul, the Methodist Church has "become all things to all men if by all means we may win some."

John Wesley told his preachers, "You have nothing to do but to save souls." Their task was not simply to hold so many meetings, preach so many sermons and run so many activities, but to win men to Christ. If, under the pressure of such a multiplicity of duties as a modern church involves, the preacher of today sometimes forgets the primary purpose, we have but to call the lapse to his attention to find in him a ready response to his primary reason for being in the ministry.

However, Wesley's ministry, too, was rather comprehensive. In the writing of some books, the translation of others, the dissemination of good literature, the initiation of schools, a rudimentary medical ministry, and in his interest in the social welfare of the people to whom he preached, he gave proof that he thought of "saving souls" as a rather broad ministry indeed. It was no narrow program of caring for the spirits of men while their bodies were ignored.

When we speak of evangelism we usually have specific reference to those activities which have to do with winning people to Jesus Christ, and that is the sense of the treatment in this chapter. All the other ministrations are, in a sense, evangelism also, but the winning of men and women and boys and girls to Jesus Christ is the focal point of what is usually meant. Other activities, however worthy and necessary, are but implications and accompaniments of salvation.

From the days of Jesus to the present, many methods of evangelism have been used. From time to time, some procedure which has been powerful seems, with changing conditions, to diminish in its effectiveness, while another little used mode of operating becomes successfully prevalent. There are devotees of each type of evangelism who seem only grudgingly to admit the genuineness of any other type or method but that with which they are familiar.

A little reflection will make it plain that, as times and conditions change, methods of evangelism need to vary. And some who can use one method successfully, may not be able to employ other tactics to very good advantage. We need not discount any type or method, or cast aspersions against any evangelist. A study of the record will reveal that the Methodist Church has been resourceful enough to use every known type and method of evangelism with greater or less success at some time during its history. Most of the time it has used several types simultaneously.

Without going into a discussion of relative merits, we will enumerate the methods that have been used effectively by the Methodist Church in Oregon. They are: Camp Meetings, Revival Meetings, Personal Evangelism, Visitation Evangelism, and Educational Evangelism. The various types are closely related in practice and are often so intertwined that it is practically impossible to separate them.

Jason Lee began the evangelistic work of the Methodist Church in Oregon when he preached the first sermon that was ever delivered in the whole Pacific Northwest, at Fort Hall, on July 27, 1834. He preached the first sermon at Fort Vancouver, also, in late September of that same year. In them, and in all other sermons which he preached, he exalted Christ and the Christian way of life, and urged his hearers to follow Him who is our Lord and Master. It has been said of him that "he had the prescience of a statesman and the zeal of an Apostle."¹ He preached among the French-Canadians on French Prairie. He preached among the Indans in various places. In 1843, he conducted the first camp meeting for white people ever held in Oregon. Elsewhere we outline in detail the Lee program of Christianizing education.

We linger with the Lees long enough, however, to discuss a notable activity. In 1839 and 1840, Daniel Lee and H. K. W. Perkins carried on a revival at The Dalles, among the Wasco Indians, which was a combination of Camp Meeting, Revival Meeting, and Visitation Evangelism. The missionaries carried on a revival meeting all winter with what was probably the greatest evangelistic success among the Indians that has ever been achieved in the territory. It is said that several hundred were converted and baptized.

The work was not carried on exclusively as a preaching mission. The missionaries, especially Perkins, went "from house to house," or from long-house to long-house, interviewing the Indians. That procedure was carried on all up and down the river for a distance of approximately fifty miles.²

Harvey K. Hines is our best authority concerning a remarkable

development. He lived and worked in the territory soon enough after the event to be able to give an authentic account. He tells us:

During the winter of 1839-40 a wonderful religious excitement spread through this entire field. It began suddenly, even when Mr. Lee and Mr. Perkins were feeling much discouraged with the prospects of the work. But a little before many of the Indians were cherishing feelings of hostility toward the whites, and the missionaries even felt their lives in danger, and had bought several muskets and ammunition for their defence. Almost at the very outset the number of earnest inquirers was so great that all business was laid aside but that of teaching the way of life to those dark-minded Indian people. The largest rooms were crowded.

The work extended for fifty miles up and down the Columbia River, and continued for many months; indeed until nearly all the Indians had been reached by it. Perhaps it reached its culmination at a camp meeting held near the mission house in October of 1841. . . .

About 1200 Indians were in attendance. The meeting began on Monday and continued over the following Sabbath. The whole round of scripture truth was presented to the people. Many professed the new life. On Sabbath one hundred and fifty were baptized by Rev. Jason Lee; four or five hundred partook of the Sacrament of the Lord's Supper, amidst tokens of spiritual interest and appreciation often lacking in more cultured congregations. Probably when the meeting closed on Monday, and the Indians returned to their several homes, not less than five hundred were giving evidence of having passed from death to life, according to their best conception of the spiritual birth . . .³

The genuineness of this work has been a subject of considerable discussion. For the time being, it created a good deal of enthusiasm, and undoubtedly stimulated missionary giving for the Oregon Mission when the news reached the eastern churches. But scarcely had the account been published than the Indians began to fall away. And we do know that Perkins became very discouraged, said that he had stayed in Oregon too long, and returned home.

Some have seized upon the fact that the work was so soon dissolved, to discount largely the whole affair, saying that the Indians were expecting material rewards for praying, and that when these failed to materialize according to their expectations, they concluded that it was of no use to pray.⁴ But the critics failed to note the lasting effect upon the few who remained faithful. Neither did they take into account the opposition of some white men who deliberately tried to undermine the influence of the Protestant missionaries. H. K. Hines had a more favorable report on the lasting effects of the work:

“. . . The writer believes they were mostly sincere and their experience real. . .”⁵

However much truth there may be in the assertion that the work was superficial, it has been reliably recorded that the main cause of the dissatisfaction of the Indians was that the Jesuits poisoned the minds of the Indians by telling them that the Protestant missionaries were misleading them. That the counter influence was not an isolated instance of the undermining of Protestant work by the Catholics, is abundantly witnessed to by both Protestant missionaries and by the Catholic authorities themselves.⁶

Camp Meetings had been held from time to time since 1799 in the eastern states. The first Camp Meeting is said to have been held by two brothers, one a Methodist, and the other a Presbyterian minister, John and William Magee, in Kentucky and Tennessee. They worked together, beginning in Tennessee and moving into various places in Kentucky. Seemingly, at first, the Presbyterians made larger use of the Camp Meetings than the Methodists. Both groups actively promoted the outdoor type of religious experiencing, often cooperating. When Jason Lee initiated the camp meeting in Oregon, therefore, it is not surprising that among those present, beside the Methodist ministers, should have been Rev. Harvey Clark, whom some list as a Presbyterian, though he was really a Congregational minister. Rev. Clark had worked harmoniously with the Methodists ever since coming to Oregon. The other Methodist ministers taking part in the 1843 meeting were A. F. Waller, David Leslie, Gustavus Hines, and H. K. W. Perkins.

The famous rhapsodic gathering on the Tualatin Plains, not far from the present city of Hillsboro, began on July 13, 1843, with an attendance of only fourteen. Three days later, however, the interest had grown so much among the surrounding settlers that, on Sunday, July 16, there were sixty in attendance, including most of the white settlers of the Tualatin Valley. It is probable that there were at least a few Indians in attendance too, for some, at least, of the settlers had Indian wives. As it is reported, though nineteen of those present were not professing Christians, so effective was the preaching of Jason Lee and his associates that sixteen of them were converted, including Joe Meek. H. K. Hines said of that conversion:

If subsequently he did not prove faithful to the purpose and profession of that day, it marked the hallowed power that rested on the spot and people, and doubtless also the loftiest tide of spiritual life that ever touched the soul of J. L. Meek.⁷

How many of the sixteen that were converted on that Sunday in July, 1943 were Mountain Men like Joe Meek? Significantly the revival was held among the influential ex-trapper group. The Christian movement in the Tualatin Valley got a great boost from the meeting. A religious organization in that area had been started the year before by Rev. J. S. Griffin when, on a Sunday in June, 1842, he had gathered together nine settlers near Hillsboro and formed a Congregational Church. Apparently Methodist work in the valley had its beginning at the camp meeting.

Upon the organization of the Oregon and California Mission Conference, six years later, there were but five Pastoral appointments in the "Oregon District": Oregon City and Portland, Salem Circuit, Yamhill Circuit, Mary's River Circuit, and Astoria and Clatsop. The Tualatin Valley was at that time included in the Yamhill Circuit. At the next Conference (1850) there were but 393 church members on these circuits. Since, in 1850, there were 13,298 people in Oregon,⁸ Methodists were at this time a little less than 3% of the population. That was also a time of rapid transition in the secular life of Oregon. Gold had been discovered in California, and many were going to the gold fields—men leaving their families in search of a fortune. The situation of the Church was brightened, however, by the fact that population began coming, not only to California, but to Oregon as well, in increasing numbers. The influx, of course, presented both an opportunity and a challenge to the Church.

How many camp meetings were held among the settlers of Oregon after that initial camp meeting of 1843? We have no record, but in 1851 one of them was conducted at the Belknap settlement, near the present village of Alpine, in Benton County. There were very few people in that valley in 1851; according to the government surveyor, in 1853 there were only about eighteen settlers in the township. But there was a large spring of fresh water, and a camp ground convenient as a gathering place for the settlers from a large territory. Ketturah Belknap's Chronicle of a meeting held in 1851 has been published by Dr. Robert M. Gatke of Willamette University. She wrote:

So, as we had always been in the habit of going to camp meetings every year we voted a campmeeting and appointed a committie to select the ground so after looking the country over they settled on the grove with the big spring on it on Orin Belknaps land, and now its June and its been given out all over the country that there will be a campmeeting in the Belknap neighborhood commencing on the 20 of June, eveybody invited to come prepared to camp and so it came to

pass that many came some with whole familys and ox teams some on Horse back with their tent and Bedding packed on a poney.

William Roberts, who at this time was Superintendent of the Oregon and California Mission Conference, was one of those who came on horseback. He came with his wife, each on a horse, leading a pony packed with their tent and blankets. As Mrs. Belknap says,

they pitched a little tent had their bedding and Books and was right at home, they visited around and dined with the brethren, but when they wanted to rest they went to their own little tent where all was quiet . . .

Continuing Mrs. Belknap's Chronicle:

George and Ramsome Belknap had arranged to furnish meet for the campers so their was a fine small beef killed and quartred and hung up in the trees and all that wanted came and got with out money or without price . . .

Mrs. Belknap rhapsodized about the services on Sunday:

. . . Lovefeast at half past nine Preaching at eleven then Communion, then Baptisem of the babys, then dinner, that was short work made tea and coffey set the table and warmed up the chicken gravy and it was ready our cooking was all done on Saturday, for fruit we had dried Apples and peaches, they was shiped from the Sandwick Iselands and as nice as I ever saw, (I forgot to tell you that Brother Roberts Preached one of the finest Sermonds at Eleven . . . Bro Waller Bap-tised the Babys, Preaching a gain at 2 oclock . . . after the two oclock service we done up our work and took a little respit from our toils, them that was very warm in the cause went to some of the tents and Sang and Prayed and shouted till they was to mutch exhausted to help with the evening service, we had a day long to be remembered . . .⁹

No wonder it was at Belknap's that the Oregon District of the Oregon and California Mission Conference of 1852 voted to hold its next session. If the plan had gone through as voted, the Oregon Annual Conference would have held its organizing session at the Belknap Settlement camp ground. But before the set date arrived, Salem was selected.

From a very early date camp meetings were customary, rather than occasional affairs in Oregon Methodism. The Organizing Conference in 1853 went on record saying:

. . . we will exert ourselves as far as practicable to sustain the Camp-meetings that are or may be appointed within the bounds of the Conference for the coming season.¹⁰

The camp-meetings themselves, however, were not conference-sponsored. They were initiated by individual churches, or by a group of churches, on their own responsibility. An illustration of this is the action of the Quarterly Conference of the Rock Creek Circuit on October 10, 1859, at which a committee, which had been appointed some time before, reported that it had selected a 20 acre site, suitable for a camp ground, which could be purchased for \$2.25 per acre. In accordance with the recommendation a "union camp ground" site was purchased.¹¹ Similar arrangements were made on a few other circuits; and that same year the Committee on Church Property reported six camp grounds valued at \$8,000.00. There were at the same time 34 churches, or pastoral appointments, in the Conference.

The camp grounds, though they were deeded to the Methodist Episcopal Church the same as other church property, and reported to the Conference on the same basis, were not the property of the Conference any more than were the individual churches. Camp meetings were not conducted by the Conference, nor by any Committee of the Conference, as such, but by individual churches, or groups of churches, just as would have been the case with revival meetings. By 1863, the sites for those outdoor inspirational gatherings within Conference limits had increased to eight, but valuations reported had dropped to \$1,750 for the entire lot.

Though the Conference took note of these camp meetings from time to time, it did not particularly exalt them. They were not intended as a substitute for evangelism in the individual churches. And no committee was appointed for many years after the organization of the Annual Conference to have charge of, or to encourage camp meetings. There was no Conference Committee on Evangelism and no specific report on the subject until 1873. It was merely taken for granted that every church should carry on a program of evangelism, and since every camp meeting was held for that purpose only, no special committee, commission, or board was needed.

The decade from 1850 to 1860 was one of rapid expansion for Oregon. After gold was discovered in the Rogue River valley in the early '50's, settlement began in the valleys of the Rogue, the Umpqua and, soon after, on Coos Bay. Townsites were laid out and donation land claims were taken up by colonists over a wide area. The Indians along the Rogue, the Umpqua and on the coast, becoming hostile, had to be dealt with by the settlers and soldiery; and not until many lives had been lost on both sides was the difficulty settled. To add to the perplexing situation, the question of slavery became so intense

throughout the whole nation that, though Oregon had no slaves, the effects were felt both in the church and in political life.¹²

A survey reveals that there were 39 church appointments in 1859—a gain of 34 in the ten years since the Oregon and California Mission Conference was organized. Church membership was reported at the next Conference, 1860, as 1,336, a gain of 240%. Since the population of Oregon in 1860 was 52,465, having nearly quadrupled during the decade, we note that the Church, in spite of its rapid strides, lost ground. Methodists constituted only 2.5% of the population, as compared with 3% in 1850.

The decade from 1860 to 1870 was a troubled one indeed. It was the period of the Civil War, and of the Modoc War. Though there was a loss during that time of three Methodist pastoral appointments, membership increased from 1,336 to 2,867, or 114.59%. The population of Oregon grew from 52,465 to 90,923, or 73.3%.¹³ During the decade, the church grew faster on a percentage basis than the population. Methodists in 1870 were 3.16% of the population, about the same proportion as in 1850. Material growth of the church had been good, also. The total value of church property was \$186,925, with but \$9,146 of indebtedness.

Though camp meetings were beginning to decline in their effectiveness, the Conference still had no special committee on evangelism. An indication of the almost incidental nature of the camp meeting in the total program of the church is the brief mention in the report of P. M. Starr, Presiding Elder of the Eugene District in 1872. He noted, "At some camp-meetings wonderful displays of Divine power were witnessed." Just that. No more. None of the other Presiding Elders even mentioned a camp meeting in their reports. And the next year, 1873, Rev. Starr merely commented, "The camp-meetings had been seasons of interest." During the last few years, the number of such gatherings had diminished to only six. But their value had increased slightly, improvement having been noted.

It was not until 1874 that the camp-meeting assumed an official character as a conference-sponsored institution. In that year Rev. J. H. Rook was appointed "Financial Agent of the Conference Camp-meeting Association," serving for one year. Since no one was subsequently appointed to the place, it is assumed that the purpose for which he was selected was shortly accomplished. A 40 acre site was purchased for the Conference, afterward known as the Canby Camp Ground about a mile from that city, on the main line of the Oregon and California, later the Southern Pacific Railroad. A camp meeting program had, seemingly, already been in operation for sev-

eral years before it came into the possession of the Conference.

Management of camp meetings was, of course, under the direction of those who were most interested, and most active. After the Conference Camp Meeting was organized, "It was ordered that Camp Meeting be held at Canby under the supervision of the Presiding Elders."¹⁴ The next year, 1876, a standing committee on the "Oregon Conference Camp Ground" was named; and a special committee consisting of P. M. Starr, J. Flinn, and S. Matthew, was to consider and report some plan by which the indebtedness of the camp ground at Canby might be liquidated.¹⁵

Strange as it may seem, report of the Committee on the Canby Camp Ground was published but one year, 1876. No accounting was given to the Conference as to the liquidation of the indebtedness, and no résumé of the work of the camp meeting was ever made by a Presiding Elder. Though it was the one-and-only conference sponsored camp meeting, it would seem that the Conference, as such, took little interest in the project. In 1880, those who were specially interested in this sort of thing, mostly Methodists, banded themselves together as an Association to take over and run the Canby enterprise without close Conference supervision. A resolution was adopted transferring title and liabilities to the new organization.¹⁶

During the decade 1870-1880, there was still no Committee or Board specifically charged with the responsibility of stimulating evangelism in the Conference. Yet, during that decade, the population of Oregon increased 92.2% while the Methodist membership increased but 4%, with the result that the church's percentage of the population was smaller than at any time since its founding—a mere 1.1%.¹⁷

Although a Methodist camp meeting was not ordinarily thought of as a popular resort, a place to spend an outing, a group around Puget Sound conceived the idea of attempting a combination of the summer resort with the camp meeting. Two hundred and fifty acres were purchased at Ocean Park, Washington Territory, by an Association that had been formed for the purpose, having planned a place and a program which featured the advantages of recreation in a religious atmosphere. The Word of God was to be preached on the Sabbath, which was to be faithfully observed; there would be no intoxicating liquor, nor any of the evils which are so frequently found at summer resorts. What could be more ideal than a season of recreation by the seaside plus an old fashioned Methodist Camp Meeting?¹⁸

The 250 acres were laid out in lots which families could purchase

as building sites for summer cottages. Liquor, Sabbath-breaking, and all the evils so prevalent in other places were to be strictly banned. Boating, bathing, fishing, hunting, and similar diversions to be enjoyed; and a suitable auditorium would be built in a beautiful pine grove to accommodate annual camp meeting services. The place was selected by a number of leading Methodists of the Puget Sound region, Portland and other places in Oregon and Washington Territory.

Rev. Atwood, the Presiding Elder of the District, envisioned a religious resort that would prove as useful to religion as the Chautauqua at Ocean Grove on the east coast was in its sphere.¹⁹ Though the project did not develop as intended, it might well be considered the precursor of more recent Epworth League Institutes.

The dedicatory services for the camp at Ocean Park were held July 26, 1883, with Rev. G. W. Izer, Pastor of the Taylor Street Methodist Church in Portland as the speaker. Other prominent ministers of the Oregon Conference were present: T. L. Jones, T. L. Sails, W. B. Osborn, Nehemiah Doane, Martin Judy and Dr. A. Atwood. It is notable that so many of those who were active in the Canby Camp Meeting Association were present at the dedication of the camp ground at Ocean Park.

The decade from 1880 to 1890 saw a remarkable increase in Methodist church membership: from 2,980 members to 6,482, or almost 118%. The population of the state of Oregon increased 81.8% during the same period. The Methodists in 1890 were slightly more than 2% of the population as compared with 1.1% in 1880.²⁰

During the decade from 1890 to 1900 the growth in church membership continued, rising from 6,482 in 1890 to 10,286 in 1900, an increase of a little more than 58%. The population of the State in 1900 was 413,536, or an increase of 30.1%. Thus, the Methodist Church gained on population growth, being now almost 2.5% of the population, about equalling the proportion in 1860, but below that of 1850 and 1870.²¹ The number of pastoral charges of the Methodist Church in Oregon also increased during that time from 49 to 95, and the value of church property increased from \$488,925 to \$569,325.

The camp meeting at Canby was an annual helpful event. However, increasing facilities for travel, growth of population and conflicting attractions resulted in diminishing attendance. Consequently, the activity was not often mentioned at the Conference. The Report of the Canby Camp Meeting Association in 1904, however, should be recorded:

This Association takes pleasure in reporting to the Conference that the beautiful grounds at Canby have been kept in good condition during the year. And be it ever remembered that here we have an excellent tabernacle for all public services, a boarding hall, a number of cottages, beautiful shade trees, splendid water, in fact everything to make this a delightful camping place, a splendid place for the people of God to meet once a year for the conversion of sinners, the sanctification of believers and the spiritual edifying of the body of Christ.

An excellent meeting was held this year. While the attendance was not large, it represented nine different counties, showing that the work was not altogether local. We are looking for greater things next year.

Trustees were: M. C. Wire, J. T. Abbett, George Randall, Mrs. George Osborne, J. W. Exon, R. E. Dunlap and F. C. Thompson. The report was signed by T. L. Jones and J. H. Wood.²²

Attendance grew smaller year by year until, in 1906, the Presiding Elder, B. F. Rowland, said of the camp meetings on his district:

Two camp-meetings were held on the district, one at Canby, the other at Glad Tidings. Both were successful, and both were failures. They were successful in that those Christians who attended and participated in the meetings were inspired and uplifted by the delightful Christian fellowship and strengthened for future service. Both were practical failures so far as the original idea of camp meeting is concerned—the conversion of the unsaved.²³

His report made the next year was in a similar vein:

The camp meeting at Canby proved a blessing to the churches represented. The unconverted attended only in small numbers. The institution that served so well in the past greatly needs better adjustment to the demands of the present.²⁴

However, the Association itself gave a much more optimistic report.²⁵

From the vantage point of recent years, when the Methodists have sought for and purchased Institute grounds and summer camps, it does seem that the Methodist Church was lacking in vision when it let such property as the Canby Camp Ground slip away. But the tide was turning to the extent that the very next year, even the Canby Camp Meeting Association saw the decline and regretfully reported it to the Conference as a committee, not as an association. Conference permission was sought for sale of the property and turning over the proceeds to the permanent fund for Conference Superannuates.²⁶ So ended the most successful and longest sustained camp meeting sponsored by the Oregon Conference. Another ambitious attempt to sustain a camp meeting several years later, at Cottage Grove, will be

recorded in the proper chronological setting. We must now comment on other types of evangelistic efforts.

Every pastor was expected to be an evangelist to the limit of his ability. Though it was recognized that some were better adapted to this type of work than others, all were expected to do their best. At the Conference of 1907 three of its members were appointed Conference Evangelists: G. H. Feese, W. T. Kerr, and C. M. Van Marter. The apparently novel designation, "Conference Evangelist," was not new in fact. In 1887 and in 1888, T. L. Jones had taken the supernumerary relation in the Conference, spending his entire time for those two very active years as a conference evangelist in fact, though not in name. During a part of that time his close friend, T. L. Sails, worked with him until an untimely death brought the partnership to an end. No record has been left us as to the results of their revival meetings, but the Presiding Elder mentioned with high praise their meetings at Ashland, Medford, Eugene and a number of other places: We know that a gracious revival resulted in many conversions, as many as 100 at one place, and that many additions to the church rolls were written in each church thus served.

T. L. Jones, an unusually gifted pastor-evangelist, and a friend of the writer, has told us how he carried on the work. He held a week or two of meetings at each preaching appointment on his circuit, one after the other. During the Conference year, he held a revival in every church he served. For obvious reasons, T. L. Jones and T. L. Sails were prominent in the Camp Meeting movement and members of the Board of Trustees of the Canby Camp Meeting, and of the Camp Meeting Association.

In 1907 three "Conference Evangelists" were appointed. They were the first of a list of 13 men who have served for a time in that capacity: C. M. Bryan (1898-1899, 1900-1901), C. M. Van Marter (1907-1913, a period of seven years), George H. Feese, 1907-1908 (2 years), W. T. Kerr, 1907 (1 year), L. F. Smith, 1910, 1915-17, 1919 (5 years), Guy Fitch Phelps, 1910 (1 year), D. A. Watters, 1911, 1912 (2 years); L. F. Belknap, 1915 (1 year), S. A. Danford, 1916, 1925, 1927 (3 years), G. L. Tufts, 1917 (1 year), J. H. Ebert, 1920 (1 year), C. C. Rarick, 1922-24 (3 years), J. J. Irvine, 1923 (1 year).

The men named above were all members of the Oregon Conference, regarded as having gifts and graces which fitted them for revivalism. Lacking a subsidy from the Conference they were to receive their support from the churches which they helped through revival meetings. Never assigned to churches as evangelists, they were invited by the several pastors, as wished. Nor were they required or

expected to give the Conference any report of their work. However, being members of the Conference, they were under the same supervision and review as other Methodist preachers. Between 1907 and 1927, no Conference Evangelist was named in the list of appointments. For the years 1918, 1919, 1921 and 1926 this was true. One Bishop, during this period, said, "I am going to appoint 120 evangelists to the churches of this Conference."

It was a long-standing practice for ministers to call in neighboring pastors to help them in their revival meetings and then reciprocate. But usually every Pastor expected, as a regular part of the work of the year, either to hold a revival meeting himself, or in connection with some brother-pastor whom he regarded as gifted in soul winning. Designating certain men to specialize in evangelism facilitated the practice of calling in some outside help. Furthermore, there grew up a class of men who, though not Methodists, were most able and willing to help any church of any denomination with evangelistic work. Some Methodist ministers, also, did the same type of interdenominational evangelism. The practice of calling in gifted specialists became so common that in due time the whole work of evangelism was in danger of becoming professionalized. Individual churches, and sometimes groups of churches, united to put on great union meetings, each with a noted evangelist and a whole team of singers, musicians and personal workers. The early part of the twentieth century saw many such great union meetings featured by a high pressure type of mass evangelism combined with efficient organization, expert financing and highly paid workers. Eventually, evangelism became so largely specialized and commercialized, that the average preacher felt quite helpless in trying to carry on any normal spreading of the good news in his parish. Clearly something must be done to restore evangelism to its rightful place in the work of the church and of the Methodist ministry.

The problem was not one of Oregon Methodism alone. The whole denomination felt the changed conditions; and the need was for programs more effective than the great mass meeting which had all too often become programs of gathering great congregations of Christians from many churches, but not reaching the unsaved in any considerable number. Furthermore, the campaigns were too expensive.

In this situation, the General Conference of 1904, long before the trend toward great mass, commercialized evangelism had reached its height, passed legislation calling for a Commission on Aggressive Evangelism in each Conference. This Commission, consisting of the

Presiding Elders, a minister and one layman from each district, was to cooperate with the General Conference Commission on Evangelism, which was to be headed by one of the Bishops.

The Oregon Conference of that year took appropriate action, stating,

It is our firm conviction "that a non-evangelistic church will soon cease to be an evangelical church." In no other state or conference is there a more crying demand for a strong forward movement in soul saving, as shown by our slow growth, in spite of large immigration and the rapid growth of many communities.²⁷

In church after church there had not been a single baptism nor a single accession to the membership of the church. In 1903-4, though there were 616 baptisms in the Conference as a whole, 31 charges reported none at all. Church membership for that year stood at 11,611, a gain of 536 from the previous year; but in 1900 there was an actual reported loss of 3 members and in 1902 a loss of 43. It was surely high time that something be done to stimulate the evangelistic spirit in the Oregon Conference.

To be sure, membership for the decade from 1890 to 1900 had increased; in fact, it had gained by 58.68%, while the population of the state had grown only a little over 30%. But the next few years were times of soul-searching for the Church. As a consequence of the 1904 report and the action of the General Conference, a Commission on Aggressive Evangelism was appointed, headed by deeply interested men who reported annually until 1917.

During the decade ending in 1910 the number of pastoral charges increased from 95 to 122, and the membership from 10,286 to 18,228, or a little more than 77%. During that same period the population increased 62.6%. The Methodists now numbered 2.7% of the population. Also, during that period, property values in the Oregon Conference increased from \$569,325 in church and parsonage property, to \$1,063,322, or more than 90%; and the indebtedness on church and parsonage property, to \$1,063,322, or more than 90%; and the indebtedness on church and parsonage property decreased from \$61,700 to \$40,380.

It is not surprising, therefore, that during the Conference of 1912, the Standing Committee on Aggressive Evangelism was inspired to report:

With praises to Almighty God for the revival fires which have burned brightly within the bounds of our conference and for the large num-

ber of souls which have been saved and added to the Church during the past year, . . . we recommend:

First: That an Annual Conference Commission consisting of one preacher from each District be nominated by the District Superintendents and elected by the Conference, said Commission to have full power to formulate and execute plans for evangelistic effort in keeping with the plans of the General Conference Commission.

Second: That this Commission co-operate with the Committee on Conference Program in arranging for evangelistic meetings, and a school for training in evangelistic methods at our next Annual Conference . . .²⁸

There had been 1,168 baptisms in the Conference during that year, just closed, an increase of 169 from the year before. There was also an increase of 1,230 in church membership—from 19,626 to 20,856, or almost 7%.

A number of notable evangelists, among them Billy Sunday and Gypsy Smith, were operating in various parts of the country as late as 1910. Great tabernacles were built, and the majority of the Protestant churches in cities such as Portland or Salem joined together to put on great evangelistic campaigns. Many were converted who might not have been attracted to any local church effort. But critics discounted the exaggerated claims of even the most notable meetings, and pointed to the great expense of such a campaign. Those who defended meetings and methods pointed to the number of converts and said that the per capita cost of conversion was relatively low.

But the expense of these great evangelistic campaigns was not the only disturbing factor. Free lance enterprisers owing no allegiance to any denomination, and under the control of none, became increasingly prevalent. All too often churches were embarrassed by evangelists whose remarks, if not in their sermons, at least in their off-the-cuff conversations, compelled Methodist pastors either to create scenes which would disrupt meetings, or submit to slurs, insults and undermining of the work which they had tried to do in their own churches. It is not strange, therefore, that the Committee on Aggressive Evangelism should have taken note of the unhealthy situation with regard to alien doctrines and unsafe evangelists, and the extreme methods which had begun to plague the churches. In their report of 1916 they said:

Brethren:

We rejoice over the action of the last General Conference in the extension of plans for inspiring the Church to a more earnest pastoral and personal evangelism.

We have noted with interest that our preachers are putting a stronger emphasis on the old doctrines that have made Methodism famous as a soul saving church.

We urge our Pastors to have a waste basket handy, with rare exceptions, for many of the letters used as advanced agents of evangelistic parties; many leaders of such come as "angels of light," but prove to be nothing more than "Absoloms at the gate."

We would advise against hasty recommendations of evangelists. It would be better to defer testimonials to be used in our church papers and in circulars, until after such time has elapsed for the probable reaction.

We would urge the greatest possible caution against hyphenated religionists of other denominations, who maliciously or otherwise intrude, and inject by testimony or exhortation, an unwholesome influence into the services of the church. We would sustain the same relation to these that a mother would sustain to a stranger who would enter the house and slap the children.

We recommend that every Church lay siege against the forces of iniquity. We should be satisfied with nothing short of a breaking up of the fallow ground, and seeking the Lord until he rain righteousness upon the people.

A perennial revival should be our ideal, and when special revival meetings are conducted, wherever possible it should be done with the pastor as his own evangelist.

We look forward with delightful anticipation to a spiritual uplift through the year, and consequently an ingathering of many souls.

J. K. HAWKINS,
A. C. BRACKENBURY,
J. S. GREEN ²⁹

Worthy of note is the appointment of Dr. S. A. Danford as Conference Evangelist and Chairman of the Committee on Aggressive Evangelism. As Pastor, District Superintendent, and Evangelist, he had been for many years an ardent promoter of revivals. When he was a District Superintendent he had staffed his District, as far as possible, with those who majored in evangelism. He was not always as careful as he might have been about other qualifications.

It is interesting, and quite unaccountable, that in 1917 the Committee on Evangelism, which had been one of the regular Conference Committees since 1905, was dropped from the list of Boards, Commissions, and Committees. But a "Conference Evangelist" was appointed in the person of Dr. G. L. Tufts—a person, who though highly educated and a thoroughly good man, was utterly unqualified for the assignment. His appointment, however, was not responsible

for the fact that that year's report on church membership showed a loss of 52 from the previous year. It is not likely that his services were called for by many of the brethren. Also, there had been an unjustifiable trimming of the rolls, for the list of non-resident members *increased* by 351.

During the decade from 1910 to 1920, though the number of pastoral charges increased to 133, church membership increased but slightly, from 18,228 to 21,188, or a little over 16%—about equalling, however, a 16.4% increase in population. During the two years of intensive Centenary stimulation (1918 and 1919) there was a loss of 1,690 members: in 1918, 808; 1919, 882. The Methodists in 1920 numbered 2.6% of the population. Church and parsonage property had increased in value about 50% during this decade.

In such a situation as we have just described, it was natural that someone in the Conference should agitate for some more organized evangelistic effort. Indeed, in the summer of 1921, an effort to return to the old-fashioned camp meeting was attempted on the Southern District under the leadership of S. A. Danford, who was then District Superintendent. The meeting was held at Cottage Grove, where the Methodist church was fully committed to the venture, and gave generously, both of money and of talent, to make it a success. Also, people opened their homes for the entertainment of visiting preachers, much as they would have done for an annual Conference.

At the Conference session, held about three months later, the following resolution was adopted:

Whereas, There was held at Cottage Grove, Oregon, from July 11 to 21 of this year a camp meeting under the direct supervision of Bishop William O. Shepard and the District Superintendents of the Oregon Conference; and,

Whereas, a splendid spirit of intensive evangelism resulted, and as a direct outcome some three hundred conversions and twenty-five consecrations for life-service resulted, and a much-needed emphasis was given to some of the fundamental teachings of Methodism,

Therefore, be it resolved, that we, the members of the Oregon Annual Conference in annual session assembled, do hereby authorize and create the Oregon Conference Camp Meeting Commission, to be composed of the Bishop of the Portland Area, the District Superintendents of the Oregon Conference Camp Meeting Commission, to be composed of the Bishop of the Portland Area, the District Superintendents of the Oregon Conference, and one minister and one layman from each district to which shall be submitted all details of organization and all offers of sites, and that said commission shall have full power to represent the Oregon Conference.³⁰

The Camp Meeting Commission, as thus set up, was composed of Bishop Wm. O. Shepard; W. W. Youngson, E. E. Gilbert, S. A. Danford, District Superintendents; C. W. Huett, D. H. Leech, Thomas Acheson, ministers; and an equal number of laymen (who were to be selected by the laymen's organization). Those laymen, as listed in the 1922 report, were: A. M. Hammer, Mrs. W. M. Erskine, and Dr. W. H. Pollard. At the 1922 Conference the Commission reported its search completed and announced that the permanent camp ground had been secured at Cottage Grove.³¹

The Camp Meeting was held each year in a large tent, rented for the purpose, which would hold approximately 1,000 people, seated on benches or in chairs. It was comfortable in nearly all weather that was encountered at the time of the year in which the meeting was held. But it was very inconvenient to assemble both tent and fixtures, ship the tent, and return lumber and chairs to those who had loaned them. Although a permanent tabernacle was dreamed of, the first three camp meetings had to be held in rented tents.

At the conference of 1923 the Camp Meeting Commission reported enthusiastically. During ten days "one hundred souls were at the altar . . . Finances came very easily . . ." but the surplus was swept away. Nevertheless, hope was expressed that a tabernacle would be ready for the next meeting.³²

Did the promoters of the Cottage Grove Camp Meeting have in mind the combining of a Camp Meeting with an Epworth League Institute? All we know is that, at that time, the Southern District had no site for its Institute, and that the motion to constitute a Camp Meeting Commission included the specification that those who composed the new group should be laymen from the Commission on Permanent Site for the Epworth League Institute.³³ Some of our sister denominations did, at that time at least, combine their camp meeting with their youth camps. And the Southern District Epworth League Institute, though not combined with the 1923 Camp Meeting, was held the following weeks in the same tent. The proposed tabernacle was erected as planned, mostly by volunteer labor, in time for the camp meeting of 1924. Some of the material was donated by local lumber mills; the rest of the cost was fully paid, with the result that the building was ready for dedication by Bishop Johnson. Dr. Ira M. Hargett of Kansas City was the special evangelist.

In addition to the camp meeting program which was carried on under the auspices of the Camp Meeting Commission,

The Conference of 1923 provided for a Conference-wide evangelistic campaign extending from January 1, 1924 to Easter.³⁴

Through a great program of Conference-wide Evangelism, over a full three month period, it was confidently expected that conversions and accessions would be many. However, at the end of the year, the reports of the pastors showed only 1,438 baptisms for the year, and 29,828 members now on the roll, an increase of only 74 baptisms and 155 active members over the previous year, for the entire Conference.

Surprisingly, there was a *decrease* of 273 members on the Southern District, the Camp Meeting area. The Cottage Grove Church, however, had increased consistently under the stimulus of the Camp Meeting, gaining 109 members in the four years, 1921-1924, or 39%. The Creswell church gained 40 members during the same period, or 34%, but Springfield gained only 9 members, and Eugene seemingly was not influenced by the Camp Meeting at all, though numerous members of the two churches last named were enthusiastic supporters and regular attendants. In fact the Eugene Church actually dropped from 1,276 in 1921 to 1,107 in 1924, a loss of 13%. The apparent falling off, however, was due to a revision of the rolls, and to the practice of putting on the non-resident list names of those who were no longer within the bounds of the local church.

At the Conference of 1925 a Commission on Evangelism was raised, consisting of C. C. Rarick, S. J. Chaney, T. H. Temple, B. E. Parker, H. P. Pemberton, Charles McCaughey, and the District Superintendents. For two full quadrenniums there had been no such group on the list of Conference committees. The Commission now raised had approximately the same personnel as those listed as sponsors of the resolution for a conference-wide evangelistic program in 1923: From that time until 1929, both the new Commission on Evangelism and the Camp Meeting Commission were listed among the Conference commissions and committees. However, the Camp Meeting declined thereafter and gave no more reports to the Conference, while the Commission on Evangelism made statements only occasionally.

Such accounts as were given during those years reveal the great gap that exists between an awareness that something is wrong and that something must be done, and the soul-searching and renewal of consecration of sincere men who are too encumbered with a multitude of duties. The report of the Commission on Evangelism in 1927 endorsed a resolution which had been passed by the District Superintendents of the area, stating a first-things-first plea.³⁵

Needless to say, the 1927 report with its attendant resolutions, was readily adopted by the Conference. During the year 1927-1928 there were 1,527 members received into the churches of the Conference on

profession of faith, and 1,827 by transfer. The latter figure probably represented a mere exchange of members among the churches of the Conference which did not greatly affect the total membership. However, deaths, transfers out, and revision of the rolls cut so deeply that the total net gain in membership was only 318.

The Cottage Grove Camp Meeting came to a definite end in 1929. Attendance had dropped off considerably since the enthusiasm of Dr. Danford was removed at the end of his term as Superintendent of the District, and the burden of maintenance fell very heavily upon the Cottage Grove Methodist Church. Instead of being an advantage to the local organization, as it had been in earlier years, the camp meeting had now become such a financial strain that the spiritual stimulus of its yearly gatherings was largely wiped out. Therefore, even the local church was regretfully obliged to consent to closure and sale of the property. The District Superintendent, Dr. M. A. Marcy, called a meeting of the Camp Meeting Commission, which decided to close the activity, sell the property, and request Conference to dismiss the Commission.³⁶

For some years prior to 1928, a few churches had been experimenting with visitation evangelism. Rev. Guy Black had been for some years advocating this type of program in the local church, and some of the pastors had sent for his literature and had tried out his system with varying success. His method was a process of training laymen in personal evangelism and sending them out two by two to interview people in their homes in an attempt to win them for Christ and the Church.

In 1928 the Black method and program were officially sponsored by the Committee on Evangelism in its report to the Conference.³⁷ However, the transition from camp-meeting and revival meeting evangelism, to personal evangelism through carefully prepared and systematically conducted programs of visitation was rather slow. Indeed, what was involved was not a mere matter of substitution, but rather a gradual lessening of the emphasis upon the one, and an increasing use of the other. Two years after this first emphasis upon visitation the Committee on Evangelism declared:

... we commend every method that challenges men to face their relationship to God.

Reports show that at least 80 per cent of those received into membership on confession of faith came from the church school. This is the indication that early youth is the fruitful field of evangelism. We urge that diligent attention be given to our Sunday Schools, Epworth Leagues, and other organizations reaching youth as agencies for pro-

ducing decisions for Christ and nurturing these decisions toward the fullness and stature of Christ.

Revival effort and personal visitation campaign should be placed in the program of every church. . . .³⁸

The decade from 1920 to 1930 was a good period for the Methodist Church. The population of the State increased, during that period, from 783,389 to 953,786 or 21.75%, but Methodist church membership increased from 21,188 to 29,801 or 40.6%. The Methodists in 1930 were 3.21% of the population of the State. It was also a time of great building activity for the Methodist Church. Value of Methodist Church and parsonage property, and other assets of individual churches, increased from \$1,602,850 to \$3,252,275, with the indebtedness increasing only from \$142,690 to \$254,768.

When a great depression struck the United States just at the close of the decade, the great struggle, both in the economic world and in the Church, was to weather the storm of bankruptcies. There was diminished support for the ministry and for everything connected with the Church. There was very little conference-wide evangelistic activity, though the revival fires had not burned out in the local churches. Sunday School evangelism and revival meetings, both in individual churches and in groups of churches, continued. Here and there individual churches were engaged in programs of visitation evangelism. The active church membership increased by 3,930 during the seven-year period from 1930 to 1937, or a little more than 13%. Then came the celebration of the Aldersgate experience of John Wesley. The Conference, in harmony with the action of the General Conference, prepared to observe Aldersgate Year.³⁹

The anniversary program was carried out as planned, succeeding to a certain extent, but not as largely as had been hoped. The Church received 540 from Preparatory Membership, 727 on Confession of Faith, and 1,291 by transfer. Deducting the transfers which involved merely a swapping of members among the churches of the Conference, transfers elsewhere, and deaths, the total gain for the year was only 422, or slightly more than 1%.

That was a disappointingly small increase following an effort from which so much had been expected. The Committee on Evangelism therefore reemphasized the urgent necessity for renewed effort. They said: "With fifty million people not affiliated with any church, we have at our very doorsteps a greater field than the church has had in any previous generation." The fifty million referred to the whole

United States, of course. Every pastor was urged to "preach for a verdict," conduct evangelistic services in the Sunday School, and promote a training class for instruction in doing personal evangelistic work.

The decade ending in 1940 saw an increase in membership in the Methodist churches of the Oregon Conference from 29,801 to 36,342, or 21.9%. They constituted approximately 3.3% of the population of the State, the highest proportion they have ever reached. The number of pastoral charges had increased to 146. The population of the State for the first time exceeded one million, going from 953,786 to 1,089,684, or an increase of approximately 14.5%. The decade was one of comparatively little building activity among the Methodist churches, and only a slight decrease in indebtedness, for churches were having great difficulty in meeting even their reduced budgets.

It was not until the coming of Bishop Bruce Baxter to the Portland Area that Visitation Evangelism came into real prominence as *the* method above all others for the Oregon Conference. The Commission on Evangelism in 1941 reported:

. . . We believe we ought to use every program, or method, that will bring people to Christ; Pulpit Evangelism, through the Church School, the youth groups, the preparatory class and the home; visitation and personal evangelism, social evangelism, stewardship evangelism and prayer evangelism.

Specifically: We ask that every church cooperate in the Church-loyalty and Home Visitation Evangelism Program to win Oregon for Christ and the Church with the observance of;

1. Church Loyalty Visitation, September 29, 30, and October 1. (Visitation of entire membership completed within three days.)
2. World Communion Sunday—October 5.
3. Home Visitation Evangelism under the leadership of Bishop Bruce Baxter and the Conference and District Commissions on Evangelism.⁴⁰

The Conference that year was held June 18-29, leaving about 3 months for preparation for the Church Loyalty Visitation campaign. Bishop Baxter, in cooperation with Rev. Cyrus Albertson, Pastor of the First Methodist Church of Tacoma, Washington, had arranged with Rev. Guy Black to conduct a Visitation Evangelism campaign in the Tacoma church, from October 13 to 16, 1941. The District Superintendents and a representative group of ministers of the Oregon Conference were enlisted to help in this campaign, which was to be also a training experience for them in preparation for the visitation evangelism which was to follow.

The plan which was followed required a meeting each morning at the church for breakfast, and an entire forenoon spent in an inspirational training conference with Rev. Black as the leader. Each morning after breakfast, those who had been visiting the evening before gave their reports of their experiences, with the number of visits and the results—either first decisions or transfers of church letters. The afternoons were spent in writing up notes, resting, and in getting ready for the evening of calling. In the evening workers were paired with laymen who had been assigned to work with them, and went out two by two to call on "prospects" assigned them by the Pastor.

The campaign was a marvelous success for the First Methodist Church of Tacoma, and a wonderful training experience for the ministers who took part in it. It was also a fine preparation for the work in the Oregon Conference which came a few weeks later.

It is appropriate to record the results of an area-wide effort as published in the public press under date of November 2, 1941:

Methodists' Drive Fruitful.

Membership in the Portland Area of the Methodist Church was swelled by 3,193 during the recent campaign of visitation evangelism, Bishop Bruce R. Baxter announced Thursday.

Bishop Baxter said decisions to accept Christ totaled 1,796 throughout the area, with the Pacific Northwest Conference contributing 1,003, the Oregon Conference 545 and the Idaho Conference 248.

Accepted into church membership in confession of faith were 1,434 in the area, of which 767 were in the Pacific Northwest Conference, 408 in the Oregon Conference, and 259 in the Idaho Conference.

Transfers of membership included 1,759 in the area as a whole, of which 924 were in the Pacific Northwest Conference, 619 in the Oregon Conference, and 217 in the Idaho Conference.

The Portland Area was the first in Methodism to conduct the visitation evangelism campaign.

Such remarkable results naturally were a great encouragement to the entire church. The whole Portland area was thrilled. But it was evident to the more thoughtful that the very success in winning accessions to the church by such a movement, which in its very nature could not always assure that those who came were as thoroughly committed to Christ and his way of life as they should be, was also fraught with peril to the Church. The Committee on Evangelism at the next Conference spoke a wise word:

. . . A recruiting evangelism must be followed up with an evangelism of assimilation . . .

Therefore, we call upon every Pastor and Lay Leader in the Conference to plan their local church program so as to give the objective of an assimilative evangelism right of way during the next year. . .⁴¹

The Committee on Evangelism here put the finger on the weak spot in the campaign of visitation evangelism, and pointed out its peril. The weakness was theoretically guarded against in the plan itself, for the instructions to the Pastors included provision for securing a sponsor for every new convert, or new member, to encourage and assist him in the process of making a thorough integration into the life of the church, and information of genuine Christian spirit and habits. But, after the enthusiasm of the campaign was cooled, and things settled down to the ordinary routine of church life, it was the exceptional pastor, indeed, who carried out this part of the program in any thoroughgoing way.

No matter how good a program may be, and no matter how much enthusiasm it has engendered, a law of diminishing returns operates. Exact repetition is unwise. Hence, though the campaign of 1941 was so wonderful, it was thought best to modify the plan and program somewhat for 1942. Bishop Baxter, therefore, arranged with the Board of Evangelism of the General Conference, and with the Pastor of St. Paul's Methodist Church, Spokane, Wash., for a fall of 1942 area-wide training school in evangelism of a slightly different character. The leaders were to be Harry Denman, who later became the Executive Secretary of the Board of Evangelism, and James S. Chubb. The program of this training school consisted of a forenoon of inspiration and instruction at St. Paul's and dinner together at the church, permitting discussion of any pertinent questions and related experiences.

The writer was a participant. After dinner we scattered, going by twos to churches assigned to us in various parts of the city and the outlying towns within a radius of about 25 miles. The afternoon was spent in visitation evangelism. Each evening an evangelistic service was held at the host church. After breakfast at our places of entertainment, we went to St. Paul's Church for another forenoon of training, as before. The training school and evangelistic effort here described took place, Sept. 8-13, 1942.

Though the Commission on Evangelism was ominously silent at the Conference of 1943, the statistical report showed a *loss* of 970 church members . . . not because of a trimming of the roll, for there

were 179 fewer removals for all causes than in the preceding year. Something was seriously wrong. The program of that year did not succeed as had been hoped.

The Conference of 1945 frankly faced the evident fact, declaring that the time had come for the deepening of the spiritual life of the Church that it might do its appointed work as a winner of souls.

We urge renewed emphasis on the prayer life of preachers and people. Many, if they pray at all, are living on the lowest levels of prayer. We need more of that impassioned intercession which has characterized every revival of religion, or that highest prayer which is neither petition nor intercession but an exposure of the soul to God that purifies and exalts personality, and intensifies its concern for others. If there can be a real deepening of the prayer life of the church we will win others for Christ. To this end let prayer groups be established among ministers in the churches. . .

We recommend that spiritual retreats and Schools of Evangelism be held in sub-district groups for both ministers and laymen.

We nominate as *Conference Secretary of Evangelism*, Ralph G. Kleen. . .⁴²

The year 1945-1946 was designated as the year for the "Crusade for Christ." Though there had been plans, programs and much activity, the receding spiritual tide was a disturbing fact. It was high time that something should stir the deeps of the soul life of the Church. For a second year, the statistics of the church membership showed a decline; in fact, there were 227 fewer church members in the Conference, though there had been an increase of 53 in the number of baptisms during the year. However, there had been 1,217 more removals from the rolls than in the previous year. The Board of Evangelism gave this significant report:

Evangelism is to be the emphasis in 1946 in the Crusade for Christ. This is of special significance to the Oregon Conference since statistics show that only 22.6% of the population of the State are identified with any church, the next to the lowest percentage of any state in the Union. Although surveys made in Portland housing centers revealed 15 per cent of the population indicating a preference for the Methodist Church, actually only 3.4% of Oregon's population are Methodist. Truly, "The field is white unto harvest. . ."

We recommend that Evangelism be made a major emphasis in all district conferences, and that schools of evangelism be made available

for every pastor under the direction of the cabinet with the cooperation of the Board of Evangelism.

We urge the recognition of the fact that our inactive members are our first and immediate evangelistic responsibility. Therefore, we urge that all pastors carry out conscientiously the program of the General Board of Evangelism with reference to Church Loyalty Crusade annually.

Finally, we urge recognition of the fact that Evangelism is the key to victory in the Church and that the spirit of evangelism must undergird all phases of Church life and of the Crusade for Christ."

E. J. Aschenbrenner, Chairman
Ralph G. Kleen, Secretary⁴³

The tide had indeed turned! The effort was crowned with success. At the close of the year the churches of the Conference reported 2,125 baptisms—an increase of 304 over that of the previous year; 2,125 were received into membership on profession of faith, and 2,481 by transfer, a total gain for the year of 933, and an increase of 1,123 in active members over the previous year.

In April of 1945, the Oregon Conference Boards of Education, Evangelism, Missions, and Lay Activities held a joint meeting to explore the possibility of working more closely in conjunction with each other in what was called the Inter-Board Council. One of the results of the meeting was the decision to appoint a Director, or Secretary, to head the work. On Feb. 1, 1946 the Director was appointed, in the person of Rev. Ralph G. Kleen of our own Conference. He was freed from all pastoral responsibilities, furnished a house-trailer in which he could live while "on the road" and move about from place to place where he might be needed. At the Conference of 1946 he gave his first report as the Director of the New Life Movement:

. . . With no predecessor's tracks to follow, I have gone out the past five months relying on the guidance of the Eternal Christ and the inspired wisdom of those with whom I have worked. Thus far, our primary emphasis has been visitation evangelism. In this we have had some inspired success and, needless to say, have made some blunders and mistakes. I have assisted eight churches with their visitation. In most of these, three or four evenings of preaching has preceded about an equal number of evenings of visitation. Aside from the visitation, I have been in eighteen other churches, speaking to Youth groups, Young Adults, Woman's Society of Christian Service meetings, Men's meetings, University groups at Willamette and Eugene, and the Portland Methodist Ministers' meeting.

To me one of the most urgent needs of our Conference is a larger sense of vital Christian concern for all our churches. Let us remember

to pray daily for one another in this great task of the Kingdom of our Christ in the year that is before us.

Respectfully,
Ralph G. Kleen⁴⁴

The Board of Evangelism took a bold new step in evangelism during the next year. The New Life Movement was to enlist the whole Church, not merely to employ specialists who went from place to place giving a touch here and a speech there. The Director was only the Captain, who endeavored to head the movement which required every ounce of effort from every Pastor. With high resolve and deep sincerity the Board of 1947 declared:

. . . With the present population of the State exceeding a million, our proper goal must be more than ONE HUNDRED THOUSAND METHODISTS IN OREGON.

. . . The least we can do is to adopt a goal of twenty per cent increase in membership for the next year. At least half of this number shall be by Confession of Faith.

. . . The part that is alarming is that with our increase in numbers there has not been a corresponding increase in the spiritual vitality of our church. The need for a new dimension of depth within our lives has come to a crucial hour. We cannot hope to lead where we have not been. . .⁴⁵

Surely none would criticize the earnest desire of the Board of Evangelism for all the stated goals for the future. But one wonders what advantage it may be to set the stakes so high that even the most wildly optimistic would not really expect to reach them. To be sure, the Master of us all challenged us with an ideal of perfection, and with a whole world to be won as His disciples. And, as someone has said, "Not failure, but low aim, is crime." But it did appear to some of us that the goal of a 20% increase in membership per year was a little higher than was reasonable. Actually, the increase for the year 1947-48 was only 193, with a total membership, active and inactive, of only 40,629.

Although Visitation Evangelism was now an accepted practice throughout the Church, limitations were clearly realized. Not only was that method and program insufficient to cover all the various fields in which, with full regard for responsibilities of leadership, evangelism must operate, but by itself it was too superficial to be a continuously vital force. It degenerated into a mere canvass for new members, and the rolls were quickly loaded with an inactive list.

Consequently, the Board of Evangelism constantly emphasized the need for holding spiritual life retreats for ministers, laymen, and youth. And, as the Board of Evangelism emphasized, "In each parish there should be at least one intensive evangelistic crusade yearly, utilizing both pulpit and personalism methods."

Planned intentions were good and proper. The ideal included genuine conversions and deep consecration on the part of Pastor and evangelistic visitors. But, as is too often the case, there was a wide gap between original intention and actual outcome.

In February of 1950 a series of demonstration visitation evangelism conferences were held. On Sunday afternoon, Feb. 26, the writer, after attending one of them, wrote:

A very poor demonstration, in my opinion. They demonstrated a drive for church members, but there was very little more religion in it than there would have been in a drive for members of the Elks or Kiwanians. I was disappointed. If we can't make ours more spiritual than that it will be a detriment to us instead of a help.

On March 11, we picked up our decision cards and other supplies for our own visitation evangelism campaigns in the local churches of the city, and from March 12 to March 17 we conducted our campaigns in our own churches, with the help of our own laymen.

Previous to the above mentioned visitation evangelism campaign, during the Conference year of 1949-50, the District Secretaries of Evangelism had been given the privilege of attending a national meeting on evangelism in an eastern city in preparation for leading a similar campaign in the Oregon Conference. Those participating were: Carl Mason, the Conference Secretary of Evangelism; Francis Ohse (Forest Grove District); Edward Terry, (Portland District); Clark Enz (Salem District); and Wendell Coe (Southern District). Terry and Ohse worked in the Philadelphia Advance meeting, where Bishop Kennedy was the guest speaker. Clark Enz and Wendell Coe worked in the E. V. Morrman School of Evangelistic Preaching at Moline, Illinois. The intention was that these men should form a team that would give inspiration and guidance to the evangelistic effort in all the Conference.

The Board of Evangelism made nine recommendations, among them the following, which were adopted by the Conference:

3. Four nights of visitation evangelism on the sub-district level, simultaneously, and twice during the year.

5. An active committee on evangelism in every local church, to assist the pastor in finding, reaching, training and assimilating new members. . .
8. Every church hold at least one well-planned, organized evangelistic effort during the year.⁴⁶

The decade from 1940 to 1950 saw an increase in membership from 36,342 to 43,375, or slightly more than 19%. But the population of the State increased during the same period from 1,089,684 to 1,521,341, or almost 40%. Thus Methodist Church membership increased less than half as fast, percentage-wise, as the population of the State. The Methodists were but a little over 2.8% of the inhabitants of the State—the lowest since 1920. With such an influx of newcomers, even a visitation program could not keep pace with the growth of the population. It was a time of great building activity, however. Church and parsonage properties rose in value from \$3,294,839 to \$6,043,437, with only a slight increase in indebtedness. In 1950, the Board of Evangelism did not even mention the success or failure of the evangelistic program for the year past. Silence was appropriate, for there was a loss in membership of 223.

A Jurisdictional Conference on Evangelism assembled at San Francisco in September, 1950, sponsored jointly by the General Conference Board of Evangelism and the Western Jurisdiction Board of Evangelism. Thirteen members of the Oregon Conference were sent to the conclave. In addition to this, a Spiritual Life Retreat, held at Camp Magruder in March, 1951, led by Bishop Kennedy and Dr. John Magee, was attended by about 100 of the ministers of the conference.

On January 2, 1952, an all day conference on Evangelism was held at the Centenary-Wilbur Methodist Church in Portland. Ralph Kleen, Carl Mason, Owen Beedles, pastors of the Oregon Conference; four District Superintendents, M. A. Marcy, S. Raynor Smith, Joseph Adams and George G. Roseberry; Willard Stanton, from the Pacific Northwest Conference; Dr. Harry L. Williams, from the General Board of Evangelism; and Bishop Gerald Kennedy, were the speakers.

It was planned to hold a series of visitation and preaching conferences in every church, but also to have three sub-district inspirational forenoon meetings in strategically located churches. For example, in the territory contiguous to Portland, each pastor, together with a guest preacher who had been assigned to assist him, would go to the metropolis for the forenoon, returning to his church for the evening service. At a dinner for a local team of evangelistic callers, the visit-

ing preacher would lecture on techniques, then preach while these visitors went out to make calls on prospects selected by the Pastor. Or, if preferred, the Pastor could give the lecture. All the visitation workers would attend the lectures, but only half of them would go calling each night; the others would attend the preaching service, the two groups alternating. The visitation and preaching effort in the Portland area lasted from March 7 to March 14. Other Conference groups functioned a few days later.

The report of the Commission on Evangelism in 1952 was one of victorious enthusiasm. It was an expression of gratitude for victories won, and of confident optimism for the future. "The Oregon Conference won 3,207 persons on profession of faith, or one for each 11 active members."⁴⁷

No wonder there was a shout of victory and of thanksgiving in the report of the Board of Evangelism, for there had been 3,598 baptisms during the year, an increase of 1,038. There were 6,369 accessions, or an increase of 2,147 over the preceding year, and 45,366 members' names appeared on the roll, an increase of 2,114. During the campaign, reports of similar meetings which were being held elsewhere in the area were received daily. They were a spur to workers gathered at the Centenary-Wilbur Church for forenoon inspirational and instructional meetings.

As a substitute for united interdenominational revival meeting campaigns which had been a common thing for many years, in 1954 the Board of Evangelism of the Conference recommended a united Visitation Evangelism Mission in cooperation with the plans of the Oregon Council of Churches. A year-round program of visitation evangelism by means of a "Fisherman's Club," or some similar organization was recommended for every church.⁴⁸ It is significant that the Board's report was signed by Berlyn Farris, the pastor of the First Methodist Church at Eugene, who had had such signal success with the evangelistic program in his own church. He had organized a Fisherman's Club which functioned persistently through the year, receiving 294 members into his church during that period—most of them through the operations of the program of continuous evangelism. His total gains after deducting deaths, transfers, and similar unavoidable losses were 170 for the year. Also, the emphasis in the report was on cooperation with the interdenominational body. Appropriately, the National Council of Churches selected Rev. Farris soon after this for its Executive Secretary.

The results of a united interdenominational campaign in the city of Portland were gratifying, but took second place to the united

Methodist campaign of previous years. The other denominations did not take hold of the campaign with quite the same degree of skill and enthusiasm as did the Methodists, probably because they were not so familiar with the program. The Methodists of the Oregon Conference reported an increase of 1,538 members over the year previous. The total church membership was 5,175. After deducting 1,613 for transfers and deaths, and 75 otherwise labelled, there was still a gain of 1,538 for the year.

It is evident even from a hasty glance at the record, that evangelism as practiced, not only in the Oregon Conference but throughout Methodism, has become highly organized and systematically and intensely stimulated. And, though the importance of the deepening of the spiritual life and dependence upon the Spirit of God is constantly stressed, the tendency has been to follow carefully-thought-out, denominationally-sponsored techniques and plans. As a result, many previously uncommitted people have been received into church membership. No longer have preachers been content merely to be driven personally by the divine urge to "become all things to all men if by all means we may save some." And even the most sincere and spiritually minded ministers have become uneasily aware of the tendency to relapse into formalism and mechanics. We have decried the highly organized and commercialized evangelistic programs of the specialists in mass evangelism of a generation ago, but the same tendency to organization and technique still plagues us. Statistically, success is granted, but the lack of depth of sensational methods is, and should be, a matter of deep concern to those who have the interests of the Church and Kingdom at heart.

An account of Methodist Evangelism in Oregon would be incomplete without mention of the activity of other churches of the Methodist family, such as the Methodist Episcopal Church, South, the German Methodist Church and other foreign language Oregon Methodist churches. Another chapter will be devoted specifically to them. Nor would the record be complete without reference to the evangelistic results of Epworth League Institutes and Youth Fellowship camps within the bounds of the Oregon Conference. These, also, will be dealt within another chapter.⁴⁹

The five years from 1950 to 1955 saw an 8.3 per cent increase in Methodist church membership, from 43,375 to 47,187. The population of the State during the same period was augmented a little over nine per cent, from 1,521,341 to an estimated 1,669,000 as of July 1, 1955. The proportion of Methodists to the population of the State dropped to a little over 2.8 per cent. Property values increased during

the same time from \$6,043,437 to \$12,346,788. Indebtedness also increased from \$225,844 to \$688,261.

From 1926 to 1952, Oregon population increased 78.2 per cent, while church membership was enlarging by 295.4 per cent. In 1926, church members represented 11.1 per cent of the population; in 1952, 24.7 per cent.⁵⁰ At the beginning, as at the end of the period analyzed, Methodists constituted less than 3 per cent of Oregon's people. Except for the very poor record of the census years 1880 and 1890, Methodist membership, from 1850 through 1950 and 1955, never varied over half a per cent from the three per cent figure. Yet the Oregon Council of Churches found that the Methodist membership had increased, in 1952, 44.5 per cent over 1926, as compared with 65.8 per cent for all churches.

Hard as Methodists have worked to maintain and extend their position and influence, they have, over the years, apparently been operating a treadmill so far as proportionate numerical progress is concerned. On the other hand, they have not lost ground, and they have consistently maintained high standards and spiritual goals. They have well deserved the respect they continue to enjoy.

Missions—at Home and Abroad

MISSIONS AND EVANGELISM are a part of the same endeavor. They are but different aspects of the program of winning the world for Christ; they are but the reverse sides of the same coin. Hence the sequence of treatment: Evangelism, then Missions.

The Oregon Mission itself was the beginning. Oregon was at that time a "foreign" mission field. And indeed it was a far-off foreign land, farther than Africa. When Jason Lee came to establish that mission, he and his handful of companions were compelled to make a journey of many months on foot, on horseback and by slow river boats to reach their destination. The Oregon Mission was carried on through all the years of its history by the missionary contributions of eastern church people. Without that interest, and those gifts, development of the Church in Oregon would have been much delayed. Jason Lee and his associates and successors looked upon themselves as missionaries.

When George Gary was Superintendent of the Oregon Mission he formed the opinion that the missionaries could get the greater part of their support from local collections; but William Roberts, after a careful survey of the situation, came to a contrary conclusion.¹ As a step in the direction of self-sufficiency, ministers did accept offerings which more or less took care of their "table expenses."

At the organizing session of the Oregon and California Mission Conference of 1849, a regular Committee on Missions was constituted which brought in a report calling for the immediate organization of "The Oregon and California Missionary Society." It is quite remarkable that the statistical report for that year showed that \$171.00 had been contributed for missions. The Society was in reality an all-Oregon affair. There were no California members. The officers, all Oregon men, were:

William Roberts, President	
David Leslie, Vice-President	
Alvin F. Waller, Secretary	
James H. Wilbur, Treasurer	
William H. Willson	}
Josiah L. Parrish	} Managers
John McKinney	}

If it was anticipated that giving would be stimulated by the formation of a missionary society, statistics of the next year proved the expectation unjustified. Only \$17.00 was received for missions in Oregon, and nothing whatever in California. It seems evident that most of the churches took no collections at all for this item. At the Conference of 1851 it was ordered that a missionary collection should be taken in every church during the month of May. Consequently, at the close of that year five of the ten pastoral charges in California reported receipts from that source totalling \$344.28; in Oregon two charges reported a total of \$345.10. At the 1852 Conference, in an apparent effort to stimulate collection taking, the Presiding Elders of the Districts were added to the Missionary Society as officers.

Since their own salaries were usually delinquent, it is perhaps not strange that preachers were less than eager to press for missionary collections. Conference-wide, even though the amounts set by Quarterly Conferences scarcely sufficed to keep soul and body together, only about two-thirds of pastors' salaries were paid. Be it said to the credit of practically every minister that, when he took a missionary collection from his church, he did so in the face of the imminent prospect of a deficit in his own salary.

From the standpoint of the people, a missionary collection would have been rather unwelcome for the reason that they could not pay even their own pastors. Since the Mission Board subsidized the Conference, it would have been natural to question the sending of money to the former in order that the recipient might return it. Why not use all the money they could raise to pay their own bills? The author of this sketch encountered such arguments among his own parishioners. Nevertheless, a start had been made toward the creation of a missionary-minded, self-supporting Church on the Pacific Coast.

Again, at the organizing session of the Oregon Annual Conference (1853), a Committee on Missions was regularly constituted. Three of the most prominent members were appointed to the group: William Roberts, Thomas H. Pearne, and James H. Wilbur. Before the time came to report, however, A. F. Waller had been substituted for Wilbur.

From the start, the Committee had not only the task of promoting missions locally, but it also had the responsibility of apportioning the money appropriated by the Board of Missions for work among the churches of Oregon. According to their godly judgment of necessities, therefore, they proceeded to allot the \$3,000 subsidy to seven charges, the Presiding Bishop concurring. During the same Conference year, the churches raised only \$412.68 in missionary contributions.

The Oregon Mission, begun in 1834 as a service to Indians, continued as such until its dissolution in 1846-47. The natives were exceptionally troublesome during the years that followed, perpetrating, notably, the Whitman massacre. Though one might have expected that the Church would "wipe its hands" of the Indians after that frightful event, the Conference of 1855 named a Committee on "The Condition of the Indians," consisting of J. L. Parrish, D. E. Blain, and G. M. Berry. Parrish, a veteran Indian missionary, had been active since 1840. The others had come to Oregon since the Indian Mission had been dissolved. That competent committee headed the work of Indian Missions in the Oregon Conference and gave its report annually. The condition of the Indians was truly deplorable. Defeated, deprived of their ancestral lands, many of them were in such desperate straits that the Conference demanded action in their behalf. A chapter has been devoted to "Indian Missions and Indian Trouble."

At the Conference of 1859 a very remarkable thing occurred—the expression of a strong missionary interest in far-off Japan. If missionary concern heretofore had been mostly that of self-help via the Board of Missions in New York, or of compassion for Indian neighbors, a far different enthusiasm originated a proposal to send a missionary to Japan and to pay at least a goodly share of his expenses. Though the plan operated through the Board of Missions, the initiative came from the Oregon Conference. Rev. L. T. Woodward, a member, was recommended for appointment to the selected field, and the raising of \$1,000 was authorized.²

Rev. Woodward was not appointed Missionary to Japan at this time, or at any other time. While waiting, probably, for action by the Board of Missions, he was made Presiding Elder of the Umpqua District. The record fails to reveal what action, if any, was taken toward carrying out the resolution. Nor was any other member of the Oregon Conference thus called until 1907, when Rev. H. W. Schwartz, M.D., was sent to Japan, and his transfer to the Oregon Conference was listed. Rev. Schwartz began his ministry in the New York East Conference. He went to Japan as a medical missionary in 1884, and continued to serve in that land after his transfer to the Oregon Conference, continuing with the Pacific Japanese mission until his death in 1921.³

Since the cause of missions had been consistently and persistently promoted by the Committee on Missions, it undoubtedly had been given some place in the Pastoral Address which was, each year, prepared by a committee of the Conference. At the Conference of 1864,

at least, Nehemiah Doane was appointed to prepare and preach the next year's "Annual Missionary Sermon." To make sure that such a sermon would be delivered, C. H. Hall was appointed alternate. The practice of having a different person each year prepare and deliver a Conference missionary sermon continued for many years.

The Conference Church Extension Society of the Methodist Episcopal Church was organized in 1868. Previous to that date the Conference had had a Committee on Church Property, but no commission featuring church extension. The reason for the organization was given in the report of this Society in 1885:

At the close of the civil war the south was destitute and the vast territory of the Northwest began to be settled by multitudes of people of all nationalities, who were ignorant of the gospel and of our political institutions. Many from the Christian churches of the eastern and middle states were joining this tide of emigration, and towns and cities sprang up as if by magic. Methodism, desiring that Christianity and civilization should keep pace with advancing emigration, under Divine Providence, created the Church Extension Society to meet these great demands.⁴

Churches were being built, indeed, and pastoral charges were multiplying as if by magic. There were, in 1868, within the bounds of the Oregon Conference, 58 charges, in each of which missionary money was raised, supplementing appropriations from the Board of Missions. It was logical that the Board of Church Extension should be made a regular Annual Conference board. From the beginning it was made up of both ministers and laymen. The first one, in 1868, consisted of Rev. C. C. Stratton, President; A. C. Gibbs (layman), Secretary; Rev. C. G. Belknap, Corresponding Secretary; S. E. May (layman), Recording Secretary; Rev. Isaac Dillon, Treasurer, and the following additional members: Dr. Watkins (layman), Rev. Isaac D. Driver, D. Harvey (layman). Thus the Board was composed of four ministers and four laymen.

General Conference legislation was designed to regulate the expenditure of funds for new projects to the end that the location or building of new churches should be wise and prudent. The Church Extension Society was, apparently, expected to act in some such capacity as the more recent Board of Church Location. The Presiding Elders, to be sure, had usually been a part of the Committee on Missions, and had always been influential in the designation of funds to the churches both for annual missionary allocations, and for church building. Added advantage came from the official judgments of trusted laymen regarding church extension projects.

Henceforth the Conference Committee on Missions, and the Conference Board of Church Extension were separate and distinct. (Later, the work of the Board of Home Missions was unified with the work of the Board of Church Extension under the composite Board of Home Missions and Church Extension.) There was great need for the Board of Church Extension, not only to insure wise expenditure of funds for church building, but to promote such building vigorously. To aid the parent board, provision was made for responsible, intelligent, and vigorous consideration from the field itself. Intimate knowledge and personal interest were desirable on the part of those presenting needs to the parent board and giving advice regarding allocation of funds.

That the responsibility of extension was not always easy to discharge, the reports of the Conference Board of Church Extension in 1872 will show. It recommended appropriations of \$1,650 for seven of ten churches asking aid. The "Parent Board" cut the amount to \$650 for Kalama, Steilacoom and Oysterville (donations); and \$750 for Waitsburg, Canyonville and Empire City (loans). The Oregon Board counted on a \$1,000 Conference contribution for the year just closed.⁵ The statistics for that year show that \$1,194.18 was collected from the churches for missions, and \$343.95 from the Sunday Schools.

It will be noticed that several of the places named in the 1872 recommendations were in the State of Washington: Waitsburg, Kalama, Oysterville, and Steilacoom—charges which were at that time in the Oregon Conference. A state line had nothing to do with dissatisfaction that arose among members of the Conference. Complaints stemmed from the feeling that missionary help was not distributed equitably. Therefore a different committee expressed a dissatisfaction which we can readily believe was quite general:

Your Committee on Church Extension respectfully report as follows:

We have carefully examined the doings of the Society during the past year, and so far as relates to the Conference Society we are satisfied. We greatly regret not to be able to say as much of the Parent Board, in consideration of recommendations made to it by our Conference Society. We think that in the distribution of its gifts it should respect the breadth of its support. When, therefore, worthy and equally deserving applications are made from extreme and various portions of our work, it is unaccountable and unsatisfactory to us that all the donations made should be to a single district. We, therefore, recommend such an expression by this Conference as to call the attention of the Parent Board to this inequality, and thereby secure a more faithful adherence to the recommendations of the Conference Society.

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We also recommend. . . :

. . . That the Presiding Elders be instructed to apportion the amount for which the Parent Board may ask this Conference among the several districts and pastoral charges for collection, and that each preacher in charge shall report at our next session, along with his missionary collection, the amount asked and received for church extension.⁶

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It certainly seems that the dissatisfaction of the Conference in this regard was well founded. Only two churches within what is now the Oregon Conference were offered any assistance, and those with loans only, although the Conference Board had recommended both loans and gifts. However, we must keep in mind the fact that the General Board of Missions was additionally subsidizing the churches of the Oregon Conference by supplementing the salaries of no less than 34 of the pastors, to the amount of \$4,500 plus gifts to building funds and loans for church building.

Another thing we should remember is that the parent board's policy of helping new churches and those that had prospects of growth applied logically both to Oysterville and Kalama, which had been operating only one year. Waitsburg and Steilacoom had been pastoral charges for only four years. Steilacoom had, indeed, been started in 1854, but, after running into Indian trouble, had been suspended until four years before the controversial allocation.

There were other difficulties regarding home mission or church extension gifts. Over-zealous preachers, or possibly Presiding Elders, gave unfulfilled promises of help to some of the churches. And some of the Presiding Elders were better known to the officers of the parent Board than were others, and some had more effective ways of presenting their cases.

Despite the protestations at the 1872 Conference, dissatisfaction again raised its ugly head in 1873 when the Committee on Church Extension said:

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. . . The work has been seriously damaged and embarrassed by preachers and the Conference Board raising expectations in communities that they would receive aid from the Church Extension funds, which promises or encouragements never received the approval of the parent Board, therefore

Resolved, that we will hold out no expectation of aid beyond what is authorized without first securing the consent of the parent Board.⁷

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The type of difficulty involved was very easy to get into, and very embarrassing to get out of, as many since that day can testify. People

who need help are very receptive, even to suggestions that *probably* they *might* receive help with a building project. Like auctioneers who eagerly catch the slightest movement of the hand, or unintentional nod of the head, laymen hang upon the slightest word of a pastor, Presiding Elder or canvasser and then try to hold authorities to supposed promises. Unfortunately, as church workers can still testify, the resolution of the Conference did not stop arousal of false expectations and consequent disappointment of hopes.

From an early day, a few Chinese had been coming to the Pacific Coast. By 1878 the Oriental problem was beginning to cause considerable concern in some quarters. Consequently, in that year, a committee on "The Condition of the Chinese" was appointed with instructions to report to the next Conference. The committee consisted of William Roberts, W. C. Chattin, and W. T. Chapman. At the time of presentation, only William Roberts remained of the original committee, whose report was so revealing, not only of the missionary interest of the Church, but of the political issues of the times:

The Committee of Correspondence, appointed by this Conference at its last session, in regard to the Chinese, have obtained but few additional facts. An impression is sought to be made very widely that this Northwest Coast is in a condition of fearful peril from the present and prospective immigration of Chinamen among us . . . So serious is the situation, that each of the two great political parties have gravely pronounced upon the subject. Sand-lot orators, eloquent senators, and private citizens have lamented the threatening danger.

We, too, should feel very badly over this subject, did we not remember that possibly there is a little exaggeration in these estimates; that every four years there is a presidential election to be carried; that one of these little episodes in the life of the nation is just now at hand; that these Chinamen are very much in the way of some other foreigners in the matter of domestic service, laundry work, etc., bringing the price of wages down a little; that these white Americans, of European birth, are enfranchized, while the Chinaman is not—and that therefore, the immense hue and cry made that the "Chinaman must go" is largely a wise arrangement to multiply votes, a *sop to Cerberus*, and entitled to very little respect . . . We have lived here almost a full generation of men, and do know of our own knowledge, that the Chinaman has been a benefit to the country; that he is a man and a brother. . . . Re-affirming, therefore, the facts of last year's report, . . . We offer, the following resolutions:

1. That we recommend the formation of Chinese Sunday Schools and evening schools.

2. That we recommend the formation of a Chinese Mission, with headquarters in Portland, . . .

3. That we ask \$2,000.80 of the Missionary Society for the objects of this Mission.

4. That we will warmly invite the Chinese into our own Congregations, Churches and Sunday Schools, and make special effort to Christianize and Americanize these immigrants to our shores. We recommend that the doors of our Academies and Colleges be kept open to them as to other nationalities.

Wm. Roberts
Isaac Dillon
J. H. Acton⁸

The report was remarkable for the fact that it ran counter to prevailing political opinion, and no doubt counter to the prejudices of many church members. The men who signed that document were less mindful of political expediency and selfish prejudice than of the spirit of Christ and the command to "make disciples of all nations." Again, they demonstrated their right to be considered among the outstanding preachers of the Conference. We have reviewed the records of Roberts and Dillon in previous chapters; Acton was Editor of the *Advocate*.

Even before he accepted an appointment in 1880 as "Missionary to the Chinese," Roberts was very much interested in those people. At that same Conference he indicated a rather active year already spent among the Orientals, supplementing his labors as Pastor of the Forest Grove and Cornelius circuit. In his report to the Conference he said: "In the absence of anyone better qualified, I shall willingly look after their interests for another year."⁹ Here is a remarkable thing. Talented William Roberts, who had been Superintendent of the Oregon Mission, Superintendent of the Oregon and California Mission Conference, Presiding Elder of three Districts in the Conference, Pastor of some of the most important charges in the Conference, volunteered to be a "Missionary to the Chinese" at a time when probably the majority of people in the country looked upon them as a menace to American civilization! To be sure, William Roberts was at this time past his prime. He was 68 years of age, and could not hope to hold the important posts that he had formerly held. But once a missionary, always a missionary! He was appointed.

Although, beginning in 1881, the Chinese Mission was listed among the pastoral appointments on the Portland District, no minister was named until 1886. In the meantime, though the work was under the general supervision of the Presiding Elder, immediate oversight and management devolved upon

the intelligent Christian Chinamen, Frank Falconer and Chan Pat Chuing, members of the Taylor Street Church, who have shown their interest in the school not only in bestowing their services gratuitously and gladly, but in contributing of their own funds for its benefit to the amount of \$212.¹⁰

The Chinese Mission, after a slow start, was carried on intermittently until 1914. Its second Pastor, after Roberts' missionary service of one year, was Chan Hon Fan, 1886-1888, a native-born Chinese. After a gap lasting until 1876, during which the mission was served by a white pastor whenever one could be found, another native Chinese, James F. S. Wang, served one year. But the work did not really become settled until the coming of Chan Sing Kai in 1902 to serve for eleven years as Pastor of the Portland Chinese Mission. During that time this quiet Christian gentleman was a faithful attendant at the sessions of the Annual Conference, respected by all who knew him.

After Chan Sing Kai's departure it was apparently impossible to secure another Chinese pastor. Rev. Asa Sleeth tried to carry on for two years more, but the work quickly disintegrated and was closed. When Chan Sing Kai took the pastorate, there were but 30 members of the church. In the first two years he increased the membership to 72; but a slump followed until, when he left in 1913, there were only 47 members. After that the number diminished to the 20 which Asa Sleeth named in the last report of the Chinese Mission.

The work among Portland Chinese was strictly a missionary project, initiated, sponsored and managed by the Oregon Conference, but subsidized by the Board of Home Missions of the denomination. However, the Chinese people also contributed to the expenses, if only in fractional amounts. The Mission was regularly listed as a church; and the pastor, whether native or foreign born, was a member in good standing in the Oregon Conference.

The report of the Committee on Chinese Work at the Conference of 1910 revealed some difficulties noting: "peculiar habits and religious customs," lack of a permanent mission building, the fact that most Chinese were adults, etc. Consolidation of all Portland Chinese missions was recommended.¹¹ Though the author does not question the conclusions of the committee, it is only fair to call attention to the contrast between them and those of William Roberts in 1880.

The report mentioned the fact that other denominations were at work among the Chinese, and that there was a growing conviction that it would be wise to join with others in a common effort instead of trying to build a Chinese Methodist Church. The thought ma-

terialized. Two years later the District Superintendent and the Pastor of the First Methodist Church gave an account of "Consolidation of Chinese Work" in which they reported, in substance, that an attempt had been made, previous to the Conference of 1912, to effect a coordinated effort. Representatives from the Methodist, Baptist, Christian, and Presbyterian churches met for the purpose intended. The only other denominations known to be working among the Chinese in the city were the United Brethren and Episcopal churches. When Bishop Barclay of the United Brethren Church refused to cooperate, the scheme fell through.¹²

When revolution in China resulted in the overthrow of the Imperial Government and the establishment of the Republic, many Pacific Coast Chinese returned to their native land, a development which further militated against the success of work among the Chinese by diminishing their numbers.

When Pastor Chan Sing Kai took a supernumerary relation and, at the end of two years, transferred to the California Conference, the Chinese work in Portland was left without leadership. No other Chinese pastor, not even a returning missionary, could be found. The only alternative, a ministerial supply, also failed to materialize. Though there is no record of the actual dissolution of the Mission, or of a combined effort as suggested, no pastors were appointed to this work after the Conference year of 1914-1915.

As noted in the report of the Committee in 1910, the Japanese work in the city of Portland was carried on under the Pacific Coast Japanese Mission, supervised from San Francisco.

The plight of the Negroes who had been set free by the Emancipation Proclamation appealed with great force to the people of the North; and it was not long before the Methodist Episcopal Church proposed to act. Though slavery was never legalized in Oregon, and though very few emancipated slaves lived anywhere within reach, the hearts of the people of the Conference went out to those who were, in a sense, in worse plight than when they were the property of reasonably benevolent slave masters. Ministers in Oregon had been aroused over the slavery issue; it was only natural that they should have risen to the challenge of the emancipated slaves.

It was logical for the General Conference to organize the "Freedmen's Aid Society." The strange thing is that they deferred action until seven years after the close of the war. When finally, in 1872, the Freedmen's Aid Society was formed, the Oregon Conference quickly accepted the cause as one of its regular benevolences. In 1873 the Committee on Freedmen's Aid Society reported:

The cause of the freedmen is one which has *really* enlisted our sympathy in the shape of dollars and cents. It has never until this year been placed upon our list of Conference collections. However, our contributions this year to its funds are upwards of sixty dollars (\$62.32), which is a fair beginning, and promises to increase as attention is called to this particular branch of our church charities in the future. . . . We trust it will enlist our attention, interest and efforts, as the merits of the case may seem to demand of us.

Resolved, That as one of the family of Conferences, we are gratified and pleased with the action of the late General Conference in placing the cause of the freedmen more fully than before, under the fostering care of the church; and do hereby pledge our cordial and hearty co-operation in the moral and pecuniary support of the cause.

N. Doane, Chairman¹³

The report mentioned the action of the previous Conference. On the third day of the session of 1872 a Committee on "The Freedmen's Aid Society" had been appointed, consisting of L. M. Nickerson, Nehemiah Doane, and L. T. Woodward. A resolution was passed providing that a collection should be taken for the Bible Cause, The Sunday School Union, the Tract Cause, and the Freedmen's Society, but the latter should get only one-fourth of the whole amount. The offering was to be distinct from those for Church Extension and for Conference Claimants. Evidently the total set aside for the Freedmen's Aid Society could not be very large.

The small amount regularly collected in the Methodist Church for many years was soon freed from the restrictions of sharing pro-rata in an omnibus collection. In 1887 the Oregon Conference raised \$280 for the cause; and in that year the Committee on Freedmen's Aid Society made a very interesting, eloquent and revealing report:

Turning our attention to the Southern States of our country, we have reason to be startled at the condition of things there found; 7,000,000 of colored people, over seventy per cent of whom are absolutely illiterate. . .

Well may the thoughtful lover of our country tremble for our future, if these millions are left in ignorance and degradation. . .

The only remedy for these startling evils is to be found in the elevating influence of education and Christianity. . . In view of the foregoing, therefore, be it

Resolved, 1st. That the Freedmen's Aid Society be assured of our hearty appreciation, co-operation and support.

Resolved, 2nd. That we honor and applaud the action of the executive committee in endeavoring to keep our schools under their control, free from the debasing and unchristian influences of caste.

Resolved, 3rd. That we will present the claims of this society to our people, instructing them in regard to its aims and necessities, and do our utmost to raise our apportionment of the \$50,000 asked for next year's work.

Respectfully submitted,
FRED L. POST¹⁴

Whatever we may think of the dire predictions regarding the future numerical superiority of the black population of America, and their possible future power, we may well reflect upon the difference between the proposals and plans of the Church and of those who preach "White Supremacy," and intend to "keep the nigger in his place"—even at the price of bloodshed and lynch law.

It is significant that the name of the Society was changed in 1888 to "Freedmen's Aid and Southern Educational Society." The nature of the work was not changed, but the title was brought into line with the nature of the evolved effort of many years. The benevolence carried the unwieldy name until 1908, when the former designation, "Freedmen's Aid" was reapplied. The best way to give "aid" to the Negro, or to anyone, is to help him to help himself. Direct relief should be given only temporarily. To put tools into the Negro's hands and teach him how to use them is rehabilitating. Before long, the relief feature of the work of the Church in behalf of the Negro gave way to education and preparation of the race for self-help.

Though Negro aid has long been one of the minor benevolences of the Church, in aggregate the Oregon Conference has raised considerable money for the purpose. Totals for the last three years when the Negro benevolence was raised separately and so recorded in the statistics, were: 1918, \$1,517; 1919, \$2,083; 1920, \$1,936—amounts which were 3.3%, 1.7% and 1.5% respectively, of the "Total Disciplinary Benevolences" for those years. However, there was no pro rata division of such funds. The next year, 1921, and thereafter, the Freedmen's Aid Society was included in the "Apportioned Benevolences" along with other equivalent enterprises, and was no longer presented as a separate cause.

Since there was a considerable German population in Portland and the Pacific Northwest, it seemed to those who were informed of the situation that a German Mission should be started. Therefore Rev. Frederick Bonn was brought from California to assume the responsibility of developing such a work. He was transferred to the Oregon Conference, introduced at its opening session in 1880 and appointed to a "German Mission" not yet in existence. By 1883 the organization was known as a German District. By 1888 the work had

so grown that it was formed into a German Mission with the following preachers: George Harting, Superintendent; Adam Klippel, H. F. Michel, Carl Jans, J. G. Moehring, Abraham Hager, Adam Buehler, John Hager, A. L. Koeneke, F. W. Buchholz, H. Hanson, Ed Drawing, Joseph Hepp.

When Oregon Methodists began to be aware of the need for work among the Scandinavian people of the Northwest, it is impossible at this date to determine. At the Conference of 1882, a committee composed of W. S. Harrington, George W. Izer and John Parsons introduced a report and a series of resolutions on the subject. W. S. Harrington was Pastor of the Methodist Church in Seattle, George W. Izer of the Taylor Street Methodist Church in Portland, and John Parsons of the Methodist Church in Astoria. All were places of chief concentration for Scandinavian settlers.

The Committee report follows:

Within the territory of the Oregon Conference, there are several thousand Scandinavians—in Portland, Astoria and Seattle, many are gathered—in the Skagit, the Snohomish and other valleys there are whole settlements composed entirely of this people.

Many of them are Lutherans, some are Methodists. But very few preachers are among them, and not a single Methodist preacher who can speak their language.

They yield readily to evangelizing efforts, and seem especially open to Methodist theology and methods. They are calling earnestly to us for help.

In view of the foregoing facts,

Resolved, 1st, That in our judgment a mission among the Scandinavians should be at once established.

2nd. That *two* Missionaries are very much needed, one with headquarters at Portland, the other with headquarters at Seattle.

3rd. That the Missionary Board be requested to make a special appropriation of \$1,000 for this Mission.¹⁵

Without awaiting the action of the Board of Missions, apparently, plans were carried forward for work among the Scandinavian people under Rev. C. J. Larsen, who was brought from California. Neither his transfer nor his appointment were announced at that Conference of 1882, nor recorded in the Journal; but the Committee on Scandinavian Work in 1883 made it clear that Rev. Larsen had been recruited for his service soon after the Conference of 1882.¹⁶ Since the Conference was divided at the close of that session (1883), di-

vision was made of the recommended \$1,000 appropriation for Scandinavian work, \$650 to be allocated to the Oregon Conference, and the remaining \$350 to the Puget Sound Conference, to which Larsen was transferred. Rev. C. N. Hauge was appointed Pastor of the Scandinavian Church in Portland.

It seems that this work was sometimes also called "Danish-Norwegian" instead of Scandinavian. In the statistics of 1883 no Scandinavian effort is mentioned, but a Danish-Norwegian church is listed, with a membership of 22 and eight probationers. The history of the Scandinavian work in Oregon was outlined in an 1884 Committee report which recommended a request to the Mission Board for \$1,200 for the Scandinavian work within the Oregon Conference.¹⁷ An even better account of the beginnings of the Norwegian-Danish work on the Pacific Coast is contained in a Memorial number of the Norwegian-Danish Conference.¹⁸ The Scandinavian Mission, under that name had, by 1884, grown to 42 members and 10 probationers.

The church in Portland which had been called the "Scandinavian Mission" in the appointments of 1883, and the "Danish and Norwegian Mission" at that same Conference, was, during the days of the Northwest Norwegian and Danish Conference, known as "Portland First Church," the later Hoyt Street Methodist Church. Founded on October 19, 1882 and first located at what was then Third Avenue and D. Street, it was moved in 1909 to N.W. 18th Ave. and Hoyt Street.

The first Pastor in charge of Scandinavian work in Astoria, appointed in 1885, was Hans S. Waaler. A missionary appropriation of \$400 was made for this work. Two years later it was reported that the group still had no organization in Astoria, but held church membership in Portland. However, by that time the Pastor had secured a lot for church purposes at a cost of \$500 and had raised \$650 more with which to begin a church building.

In 1888 the Scandinavian Mission of the Oregon Conference had grown to ten churches, with a valuation of \$22,450, a membership of 210 and a Sunday School membership of 220. That year the General Conference created the Norwegian-Danish Mission Conference, and the Scandinavian churches no longer appeared in the list of appointments until, upon the dissolution of their separate organization, they again came into the Oregon Conference in 1939. At that time some of the Scandinavian brethren were absorbed into the California Conference, some into the Oregon Conference, and some into the Pacific Northwest Conference.

The Norwegian-Danish Mission, when it was organized with C. J. Larsen as Superintendent, was composed of the following churches: Portland, Astoria, Albina, Tacoma, Port Townsend, Seattle, La-Center, Rockford, Spokane Falls, Moscow and Blaine. Because there were but seven preachers, including the Superintendents, four of the churches were left to be supplied. The history of the mission ends with the year 1939. For further study of the Norwegian-Danish work one should consult the Journals of the Western Norwegian-Danish Conference and the Swedish Mission Conference.

Before Alaska was purchased by the United States from Russia in 1887, the Greek Orthodox Church had made rather feeble attempts to establish a Christian Mission among the natives of the territory. After it became American about twelve years elapsed before the Methodist Church gave any thought to establishing a mission there. In 1879, Bishop Gilbert Haven, presiding over the Oregon Conference, suggested the establishment of a mission in Alaska, and appointed a committee consisting of Thomas Magill, William Roberts, and A. Atwood to look into the matter. The Committee reported back to the Conference that it could not, just at that time, obtain sufficient information to warrant sending anyone to Alaska. It asked further time in order that it might correspond with some persons who were acquainted with the conditions of that country, and report the results of the investigation to the Mission Board and to the next session of the Conference.¹⁹

The request for more time to investigate was granted; the Committee was continued, though not listed in the Journal. It got in touch with Captain Keene, formerly of the U. S. Revenue Service,

. . . a man having extensive knowledge of Alaska and its people and well qualified to judge of its needs, having spent several years in that country and sailed up and down its coasts, accompanying Hon. W. H. Seward on his memorable expedition to Alaska which preceded its purchase by him on behalf of the United States. . .²⁰

In its report, the Committee enumerated the various Indian tribes living in Alaska, with the location and approximate number of each, noting that the Methodist Church of Canada, and the Presbyterians, were already working among some of the tribes. Also, it gave a glowing description of the material resources of Alaska, with the prediction that they would in due time induce an influx of white settlers.

The Committee concluded its report with the following paragraph:

In view of these and other facts the late Bishop Gilbert Haven, when visiting this Conference, strongly favored the immediate establish-

ment of a mission at Alaska, appropriating \$50 for this purpose, and on his return east succeeded in getting an appropriation from the General Missionary Society of \$1,000 toward establishing this mission, and would no doubt have ere now one or two more missionaries laboring in that field had not death come and prevented the execution of this noble purpose. We, therefore, respectfully and earnestly desire this Conference to ask the General Missionary Society to establish a mission at Alaska during the coming year, or in the near future.¹⁹

The report was ordered sent to the Board of Missions. However, two factors operated to deprive the Oregon Conference of the honor of organizing an Alaska Mission: the sad fact that Bishop Haven had already gone to his reward, and the organization in 1884 of the Puget Sound Conference for the area which lay north of the Columbia River. Not until 1899 was a member of the Oregon Conference appointed to help with the Alaska project. In the meantime, in 1886, Rev. John H. Carr, a local preacher, and his wife Ethelda were sent to Unga to open a mission school. Though his wife's death became the first casualty in the Alaska Mission, he labored there three years. In 1890 the Woman's Home Missionary Society established the Jesse Lee Home in Unalaska as a child care institution.

In 1897 Bishop McCabe appointed Rev. C. J. Larsen as first Superintendent of the Alaska Mission. That pioneer of the Scandinavian Mission built a church at Dyea, which was then a flourishing town. However, with the establishment of the White Pass and the Yukon Railroad with its terminus at Skagway, Dyea soon became a deserted village. After a year of service Rev. Larsen left, and Rev. J. J. Walter, a member of the Oregon Conference, was appointed Superintendent.²¹ Henceforth the Alaska Conference, or the Alaska Mission, was no longer a part of the Oregon Conference, except as those retaining membership were appointed as missionaries. Here we leave the story of Alaska.

Though the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in 1869, it was a little later before any local chapter of that organization was formed in an Oregon church. The statistics of 1876 record the first collections for the Society totalling \$11.50—from seven churches. When the first formal report to the Annual Conference was made ten years later it was presented not by the ladies, but by two ministers. Women had as yet no voice of their own in the Conference. The Woman's Home Missionary Society came later. In 1884 there was a beginning, with \$9.50 contributed by the women of seven churches. Three years later, 1887, the first formal report was given to the Conference. Deaconess

work in the Oregon Conference seems to have begun in connection with Portland Hospital, the first mention of such activity being made in the reports of 1892.²²

Admittedly, it is difficult to distinguish between missionaries and many of the pastors of the Conference. Especially at the beginning of Methodist work in Oregon, the ministers were all missionaries. Gradually, as the churches became self-supporting, the missionary feature of the work of most of the preachers faded away. Nevertheless, until very recent years at least, some of the regular pastors, especially in recently-organized churches, have been missionaries in a true sense. For the purpose of this chapter, a missionary appointment is one in which a pastor is so designated.

Beginning about 1855 the Oregon Conference began to appoint men to exclusively missionary assignments. Thus in 1855 Josiah L. Parrish was appointed Missionary to the Indians,²³ distinctly a home field to which many others have been assigned.

Missionary appointments have been many and miscellaneous. Though the first attempt at establishing a mission in Japan by Rev. L. T. Woodward in 1859 did not materialize, as we have noted, others who were accepted by the Mission Board and appointed by the Bishop from the Oregon Conference went out under the auspices of the Board of Missions. For instance, in 1866, William Roberts was named Superintendent of the Idaho Missions, continuing for three years in that position; in 1882 Rev. C. J. Larsen was appointed to form a Scandinavian Mission and in 1888 Frederick Bonn was sent to organize the German Mission. In 1889 Rev. J. R. Hammond was called to the Nevada Mission, where he served one year, came back to Oregon for the same length of time and later returned to Nevada. In that year also (1889), Rev. J. J. Walter was appointed Superintendent of the Alaska Mission. In 1900 two missionaries were named from the Oregon Conference: J. J. Walter was returned to Alaska and W. F. McClure went to Nevada. The latter, having been elected to full membership in the Conference in 1899, had apparently been appointed missionary to Alaska. He was not so listed, however.

The next appointment of missionaries from the Oregon Conference was in 1903, when John Parsons was sent to serve as Superintendent of the Alaska Mission, along with L. F. Pedersen. Dr. Parsons served for ten years in that capacity; Rev. Pedersen served for four years as missionary to Alaska from the Oregon Conference before transferring into the Puget Sound Conference. An after-Conference appointment was made in 1903, when Dr. H. J. Talbott was sent to the Utah Mission where he served until 1908. In 1905 C. E.

Cline was appointed Superintendent of the Kalispell Mission, serving one year. Rev. A. S. Mulligan filled an appointment to the Nevada Mission from 1903 to 1907. In 1907 Dr. F. B. Short, who had been for three years Pastor of the First Methodist Church in Portland, was named Missionary to Utah, but in his ministerial record it is reported that he was Pastor of the Methodist Church at Salt Lake City—while still a member of the Oregon Conference. In that same year H. W. Swartz was designated Missionary to Japan, where he served until 1922. However, the later years of his ministry were spent, in part at least, in the Japanese Mission on our own Pacific Coast. Tetsuji Kitizawi, also was chosen to the Pacific Japanese Mission, a position he occupied until 1911. H. T. Atkinson was another Missionary to Alaska, serving from 1907 to 1911. C. E. Crandall was, in 1907, designated "Missionary in the Black Hills," seemingly a nominal appointment only, for at the end of two years he apparently withdrew from the Conference. Though no record was made of the fact, he so informed the author of this sketch.

In 1908 a "Sunday School Missionary" was appointed, in the person of Dr. J. T. Abbott. That same year Rev. C. O. Beckman was made "Missionary in the New Mexico English Mission," where he served for 8 years. Rev. F. V. Fisher, who was the host Pastor of the Oregon Conference at Hillsboro, in 1910 was that same year sent as "Missionary in Utah." In 1911 two more missionaries were appointed to Alaska, C. H. Baldwin and R. C. Blackwell. Rev. Baldwin served two years, and Rev. Blackwell, after serving the same length of time, was made Superintendent of the Mission, a position he filled for another four years. In 1912 C. W. Pogue and J. H. Westervelt were selected Missionaries to the Nevada Mission. Rev. Pogue served one year, Rev. Westervelt, until 1917, when he took a year's leave of absence—but his name appeared no more on the rolls of the Conference. In 1913 two more missionaries were sent to Alaska: J. J. Patton and C. T. Cook. Rev. Cook served in this capacity for three years, Rev. Patton for five years. When their terms of service were ended they returned to the Oregon Conference. G. W. Wentzell was, in 1914, appointed a Missionary to Nevada. He served in this capacity for five years, and then located at his own request.

1915 was a banner year for missionary appointments from the Oregon Conference. The following, already in the field, were reappointed: John Parsons, J. J. Patton, C. T. Cook, C. W. Pogue, H. W. Swartz, C. O. Beckman, J. H. Westervelt. Another was added to the list—Wm. H. Fry was made Superintendent of the Hawaii Mission. Also, in this same year, Phillip Deschner was named Superintendent

of the Portland Industrial Home, an institution conducted by the W.H.M.S. He served in that capacity for one year.

In 1916 the name of C. M. Van Marter was added to the roll of those already in Alaska; and, in addition to those already in the Nevada Mission, C. E. Curtis was named. Rev. Van Marter served eight years as a Missionary to Alaska from the Oregon Conference before transferring to the Puget Sound Conference. C. E. Curtis, after serving two more years, was compelled to withdraw on account of ill health.

No additional missionary appointments were made from the Oregon Conference until 1942 when Marion Kumler was sent as a Missionary to India, where he served for five years. In 1947 Oscar A. Olson was named to the Alaska Mission Conference, but with his membership still in the Oregon organization. He labored for nine years on what was his second appointment in Alaska, having served a non-conference two year term before coming to the Oregon Conference. Finally, he returned to Oregon. In 1949 F. Gene Elliott was designated a Missionary in the Alaska Mission Conference, continuing to the present time.

In 1951 David Bauman was appointed Missionary to India, where, after serving one year as an appointee of the Oregon Conference, he transferred to the Gujarat Conference. In 1952 Warren C. Thomas and William D. Bray were called to missionary work, the former to the Hawaiian Mission Conference, and the latter to be Professor at Kwansai Gakuin University in Japan. They were both serving in these positions at this writing.

MISSIONS OF THE OREGON CONFERENCE

Indian Missions

J. L. Parrish (1854-57), J. H. Wilbur (1860-70, 1871. He transferred to the Puget Sound Conference at its organization, and continued as an Indian Missionary for many years), T. F. Royal (1876-79, 1884), L. M. Nickerson (1884-85), N. M. Skipworth (1885-86), D. L. Spaulding (1891-1893), R. C. Ellsworth (1916-17), Thomas Starns (1893-94), S. M. Potter (1894-1896), Allen C. Wilcox (1944—).

Those who have served at one of the stations on the Klamath or the Siletz Indian Reservations are as follows:

Thomas Pearne (Indian), (1869-73), Geo. Watters (Indian), (1869-73), John Howard (1870-73), W. C. Chattin (1867-68, 1873), W. H. Myers (1896-98), T. F. Royal (1876-78), J. S. McCain (1880-

81), E. C. Graff (1897-1900), E. H. Bryant (1899-1903), Donald McLachlan (1900-01), A. M. Brisbin (1901-02), J. L. Beatty (1902-1904, 1909), J. M. Sweeney (1904-05), D. G. Stephens (1904-1905), P. J. Rinehart (1905-07), H. L. Grafious (1907-10), W. T. Pearce (1907-08), R. J. Ferguson (1908-09), J. W. Warrell (1911-14), C. C. Coop (1914-15), G. C. Scudder (1915-16), C. J. Searles (1916-17), C. G. Morris (1915-17), Walter Ross (1917-21), R. T. Cookingham (1919-22), C. W. Pogue (1921-23), Edgar Kendall (1922-24), E. A. McIntosh (1923-27), Henry Weiss (1924-25), J. D. Cain (1924-25), D. C. Poindexter (1925-28), G. A. Gray (1926-27), F. L. Moore (1927-30), Earl B. Cotton (1928-31), B. V. Bradshaw (1931-44), G. A. Garboden (1931-34), R. A. Feenstra (1933-38), H. H. Miles (1936-40), Ormal B. Trick (1940), W. J. Douglass (1940-42), James Wilson (1942-50), Harley Zeller (1944—to date), Ben Browning (1950-53), Wm. H. Lavelly (1953—to date).

Japanese Missions

H. W. Swartz (1907-18), Tetsuji Kitizawa (1907-11), William D. Bray (1952—to date).

Chinese Mission

William Roberts (1879-1891), James F. S. Wang (1881-83), Chan Hon Fan (1886-89), Chan Sing Kai (1902-13), C. E. Cline (1897-99), C. A. Lewis (1899-1902).

Idaho Mission

William Roberts (1866-69).

Nevada Mission

J. R. Hammond (1891-92), W. F. McClure (1891-1902), A. S. Mulligan (1903-04), C. W. Pogue (1911-12), J. H. Westervelt (1912-17), G. W. Wentzell (1914-19), C. E. Curtis (1916-18).

Norwegian-Danish Mission

C. J. Larsen (1882-92), John Jacobson (1887-92), John L. Erickson (1890-92), Olans Holverson (1889-92), John C. Paulsen (1889-91).

Alaska Mission

C. J. Larsen (1898-99), J. J. Walter (1899-1901), John Parsons (1903-13), L. F. Pedersen (1903-07), H. T. Atkinson (1907-11), C. H. Baldwin (1911-13), R. C. Blackwell (1913-17), J. J. Patton

(1913-18), C. T. Cook (1913-16), C. M. VanMarter (1916-24), Oscar A. Olson (1940-42, 47-50), F. Gene Elliott (1949).

Utah Mission

H. J. Talbott (1903-07), F. B. Short (1907-13), F. V. Fisher (1910-13).

German Mission

Federick Bonn (1880-87).

Missionary to the Black Hills

C. E. Crandall (1907-09).

Hawaiian Mission

William H. Fry (1914-24), Warren C. Thomas (1954—).

Kalispel Mission

C. E. Cline (1905-06).

India

Marion Kumler (1941-53), David Bauman (1951-52).

In 1908 Dr. J. T. Abbett, a beloved member of the Oregon Conference, who had served several important charges in the Conference, was appointed Sunday School Missionary for the Oregon Conference. This position he held for two years, and then was named District Superintendent. The objective of the work was "to found Sunday Schools in neglected and needy places in the State of Oregon and to go into the fields white already to harvest." The work was at this time headed by Edgar Blake, afterward Bishop.

If Dr. Abbett made a summary of his work at the end of his first year, it is not recorded in the Journal; but at the end of his second year he made an exhaustive report, noting that he had traveled 7,523 miles during the year, organized 23 Sunday Schools, and added 800 to the Sunday School enrollment of the Conference.²⁴

Dr. Abbett laid down the work in 1910; and it was 1913 before M. B. Parounagian was named Sunday School Missionary. Rev. Parounagian was an Armenian with an accent that sometimes made understanding difficult; but he was a full-fledged and enthusiastic member of the Oregon Conference, a fervent and energetic worker in the field.

At the end of his first year he made a report to the Conference

which reads like one which an old-time Circuit Rider might have made. We record a part of it here:

Mountains and canyons, good roads and bad roads, by train and by stage, afoot and in mud ankle-deep or hot and dusty travel; over suspension bridges on hands and knees; ferrying rivers and fording creeks looking down from precipices 400 feet high in the rural districts, and in the cities, I have seen things.

. . . I have traveled 12,000 miles by rail and stage, not counting the miles on foot and otherwise. Preached sermons and made addresses, 374. Resuscitated eight dead churches, organized three new ones, organized thirty-five new schools and reorganized four. The most of these are under the care of the hard-working, self-sacrificing pastors of neighboring charges. Four or five of these schools are sickly and may die, but not with my consent. I will do my best to keep them alive with the use of stimulant and oxygen. . .

In our special revival meetings and ordinary services 103 persons have professed conversion, thirty-two have been baptized by me by sprinkling or immersion and ninety-six persons joined our Church. For these I thank God, giving him the glory, and take courage to go on to greater victories.

M. B. Parounagian.²⁵

The next year the Sunday School Missionary's report to the Conference was simply filed with the Secretary but not printed in the Journal. However, Rev. Parounagian was reappointed.

In 1918 he reported 14,782 miles traveled, 252 sermons and addresses delivered in 148 communities, 23 conversions, 24 new Sunday Schools organized and 8 reorganized.²⁶

His report to the Conference of 1917 also is worthy of record here:

Organized fifteen schools with 459 members and resuscitated nine. Organized and forwarded to Chicago the applications for thirty-nine organized classes and three Teachers Training classes. Opened up one of our old Church buildings which was closed for the past fifteen years. . . . Fourteen were converted in our meetings and many expressed a desire to lead a better life. The above number of converts all joined our various churches. I have baptized five during the year and administered the Sacrament of the Lord's Supper six times.—visited 410 families and 153 different communities, and preached or addressed 28 times. I have held twenty-two meetings with Sunday School workers,—I have traveled . . . 372 miles on foot, 920 miles by stage and vehicle, and 16,659 miles by rail, a total of 17,951 miles.²⁷

In 1920 Rev. Parounagian was appointed "Oregon Conference Superintendent of Sunday Schools," a title which indicates a change

in emphasis. But it is easier to change a name, and even easier to change the appointed task, than it is to change the man who is to perform the task. Rev. Parounagian regarded himself as doing pioneer missionary work in the special field of Sunday School evangelism, a work for which he was especially suited. Being now under the direct supervision of the Board of Sunday Schools, and subsidized by that Board (with headquarters in Chicago), his work was being shifted from the work of evangelism, with which he was familiar, to the field of religious education for which he was not so well adapted.

Rev. Parounagian rendered his final report to the Conference of 1921, a part of which we record here:

Following is a summary of the eight years' work in this field: Within bounds [bounds] of the Conference are 73 communities in which there is a either Sunday School, a preaching service, a reopened or new church building, and in some places all of these. Approximately 300 additions to church membership.²⁸

The Conference, not unmindful of the faithful work of its Sunday School Missionary and the Committee on Sunday Schools, gave this tribute to Rev. Parounagian upon his retirement from that strenuous task:

Whereas, M. B. Parounagian has labored so faithfully for the past eight years as Superintendent of Sunday Schools for the Oregon Conference, during that time traveling hundreds of thousands of miles, organizing scores of Sunday Schools, forming classes in teacher training, holding revival meetings, opening up new fields, reopening abandoned churches, and establishing during the past eights [sic] years seventy-three permanent organizations.

Therefore, be it resolved, that we express our appreciation and gratitude for the valuable services he has rendered the Church in a difficult and fruitful field.

F. M. Jasper,
 F. E. Finley,
 C. L. Dark,
 C. G. Morris,
 A. C. Brackenbury.²⁹

The emphasis, we repeat, had been changing during the eight years that Rev. Parounagian was Sunday School Missionary and Superintendent of Sunday Schools for the Conference. This was due more to a changed view at national headquarters than to any local desire. The work was put into the hands of Rev. Franklin M. Jasper, a man of

equal earnestness and devotion, but with an entirely different temperament and a somewhat divergent theological outlook.

The altered nature of the work, as indicated by the new title, continued during Rev. Jasper's term of office. It is significant that, after two years, his title was "Conference Supervisor of Religious Education." So the office of Sunday School Missionary fades out, and the work of Religious Education grows therefrom.

The first regularly appointed Missionary of the Methodist Episcopal Church seems to have been John Stewart, a mulatto, part Indian and part Negro. He was a layman when he began, some time before 1819, to preach to the Indians of Upper Sandusky. He applied for, and received, a local preacher's license, and in 1819, "at the session of the Ohio Annual Conference the first appointment by the Methodists of a Missionary, officially designated as such," was made.³⁰ When the General Conference met in 1820, among the items on its crowded agenda was the organization of the Board of Missions, whose history Dr. Barclay has chronicled. We need only treat the celebration of those events one hundred years later, especially as they have to do with the Oregon Conference.

The General Conference of 1916, in anticipation of the centennial of Methodist Missions, launched the movement that led to the Centenary celebration. Though our Conference met in October that year, nothing was said of the coming celebration of sufficient importance to be recorded in the Conference Journal. But in 1917, our Conference Board of Home Missions and Church Extension included in its report a significant item:

That endorsement be given the Home Mission Board's plans for the Centenary celebration and that the agreement providing for division of increases in collections for 1918 and 1919 be adopted by the Conference.³¹

Shortly afterward publicity began to be sent to the Bishops, District Superintendents and Pastors regarding the coming Centenary and its celebration. There was to be a great pageant, "The Wayfarer," in Chicago, and a great out-pouring of Missionary giving by the whole of Methodism. In fact the goal was set at the staggering sum of \$100,000,000, to be raised over a period of 5 years. This money was to be used, however, not simply for missions in the ordinary sense, but for the building throughout Methodism of churches, recreation halls and other facilities which would help to make the Church more effective in advancement of the Kingdom. Churches throughout the denomination were urged to send to Centenary headquarters de-

scriptions of their needs in order that each church might be fully equipped. These estimates were used in setting the goal for the campaign. In addition, teams of speakers were sent to the various Conferences to describe the program more fully, and to stimulate interest in the project.

By the autumn of 1918 Centenary enthusiasm was beginning to be felt throughout the Church. In Oregon, a Centenary Anniversary was held on Friday evening of Conference. At this service J. J. Kingman, a missionary to India, spoke on Stewardship, and Mark Freeman gave a stereopticon lecture on "Foreign Missions and the Centenary." Rev. A. L. Howarth, who had been transferred into the Oregon Conference for the purpose, was appointed Executive Secretary of the Centenary Commission for the Portland Area. The next year, not only was Dr. Howarth continued in that office, but H. C. Burkholder was added to the force with a specially designated promotional task in connection with what was called, "Centenary Continuation Movement."

But Centenary enthusiasm had its ominous shadows, too. It must be remembered that the effort came in the midst of World War I, and that, though money seemed easier to raise than at any time in the past, there were certain disturbing features. As the Committee on the State of the Church said:

. . . Clearly now, it is Christ or Chaos. . . With the disclosure that our Spring Conferences had a loss in membership of more than 12,000, besides twenty-five effective ministers, with a corresponding depletion of Sunday School Scholars and Epworth Leaguers; the Fall Conferences showing a similar trend; and all in the face of the astounding money gifts for the kingdom's program, hints strongly the question whether the church itself is not in peril. Certainly a church decreasing in ministerial force and membership is not in the best trim for aggression at the front.

Our losses may in a measure be accounted for by the Centenary financial drive exacting the time and efforts of the ministry, [sic] with the spiritual life of the church clogged by machinery. . .³²

The Centenary was a glorious success from the standpoint of raising an unprecedented amount of money for missions, and also from the standpoint of stimulating and encouraging the building and equipping of church buildings at home and abroad. Subscriptions to the amount of, not the \$100,000,000 goal which had been set, but \$125,000,000 were obtained from enthusiastic subscribers. Pledges were to be paid in five annual installments. A certain proportion of the subscribers, however, got the idea that the great spasm of mis-

sionary giving, designed for projects right in their own community, was to be the last such solicitation. They seemed to believe that the world could be Christianized, and the church established on a firm foundation that would need no further shoring up—if only the specified amount were raised.

It is probable that the leaders of the Centenary movement fully understood that it would be harder to collect the Centenary pledges than the enthusiasm of the campaign seemed to indicate. Apparently, even with fingers crossed, they were too optimistic. At least, it turned out that way; and as early as 1919 it became necessary to pay very close attention to the matter of collections.

No Committee on "Conservation and Advance" is listed for that year, but such a committee had a fully-worked-out program to present to the Conference of 1920. And the Committee on the State of the Church also emphasized the importance of continuing the program begun in the Centenary. After the Centenary had run for four years the Committee on Conservation and Advance submitted this report:

. . . On May 31 of the current year, being the close of the fourth year of the Centenary, there is an arrearage on the apportionments of \$58,180 in the Eastern District, \$68,061 in the Portland District, \$42,243 in the Salem District, and \$75,902 in the Southern District, a total of \$244,386. This amount, plus \$134,00, the apportionment for the fifth year, less \$25,737, the estimated amount paid since May 31, leaves a balance of \$352,649, the sum still due on apportionments.³³

The shortages had serious results, both at home and abroad. Among the unfortunate features of the Centenary movement were many disappointments incident to the raising of hopes in perfect confidence that funds would be forthcoming to fulfill them. When the funds did not come, the people of those mission stations felt that America had let them down. As the Committee on Conservation and Advance wrote in 1922:

. . . There has been much unwarranted criticism which has encouraged the breaking of contracts with God and the failure to pay Centenary pledges. We face at this time an extraordinary cut in the appropriations for the work outlined by our major boards. There are unfinished buildings and bandoned projects in our mission fields. Our missionaries are disappointed. Anxious multitudes in far off lands who have met their full obligations based upon our promises to them, are questioning the sincerity of American Christianity, which promised so much and failed to pay. The need is as great and the opportunity as wonderful as when the Centenary movement was launched and we pledged to pay our share and do our full part in the great enterprise.³⁴

Desperate attempts to secure the payment of pledges, that the plighted word of the Church might be kept, were not entirely successful. Nevertheless, there is no doubt that the total advance on the missionary field was very much greater than it would have been without the Centenary.

Under the stimulus of the Centenary movement, giving to missions and other causes of the church was also greatly increased. Total disciplinary giving in the Oregon Conference increased from \$37,186 in 1917 to \$123,259 in 1920, and a Grand Total of benevolent giving increased from \$66,614 in 1917 to \$171,975 in 1920. Centenary items were not yet listed in the Conference statistics.

Beginning with 1921, returns from the "Centenary and Apportioned Benevolences" were tabulated and figures were continued for four years during which time the churches raised \$275,831. In connection with that sizeable amount, it is to be noted, however, that total disciplinary giving was somewhat smaller at the end of the period than it had been at the beginning. Yet the Grand Total of all benevolent giving increased from \$171,975 in 1920 to \$290,619 in 1925. Much of this was for aid to church building projects, payment of debts, and other advancements which were part of the original plan of the Centenary.

When we talk of the disappointments on the mission field because of the failure of the American Church to pay its Centenary pledges, we must not forget that there were disappointments and some recriminations on the home front, too. Churches were encouraged to build, or to build more elaborately "for the future" by the hope, if not the definite promise, of Centenary funds to pay a considerable portion of the cost. It was, in most cases, impossible to fix definitely the responsibility for the arousing of hopes that could not be fulfilled. Sometimes over-eager solicitors for Centenary Subscriptions had made unwise representations, or even promises that they were not authorized to make. Sometimes District Superintendents and even Bishops had expressed their enthusiasms as to what the Centenary would do for a church in such a way that their remarks were interpreted as promises. Many were the bitter recriminations when it was learned that the enthusiastic predictions could not be fulfilled. For years afterward, representatives of the Board of Home Missions and Church Extension were kept busy for a considerable portion of their time trying to pacify irate Official Boards who thought they had been deceived, and in trying to save situations all over the country which had become deeply involved financially because of promises which turned out to be nebulous. Indeed, so many and so grievous

were the disappointments that many people were convinced of the failure of the whole Centenary movement.

That was a hasty conclusion. The total effect of the drive cannot be tabulated, of course. None but God himself can accurately assess failures and successes. But because churches were built, and missionary giving was stimulated throughout the Church, many things were done which could not otherwise have been attempted.

In pre-Centenary days, Methodists were asked to contribute to many benevolent causes, a mere enumeration of which makes a very imposing list. There were: the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Freedmen's Aid Society, the Board of Sunday Schools, the Board of Education, the American Bible Society, the Board of Temperance, Prohibition and Public Morals, the General Deaconess Board, the Woman's Foreign Missionary Society, and the Central Office of the Epworth League. And we may add the benevolences ordered by the Annual Conference such as: Educational Endowments and Special Gifts, Near East Relief, and several other special items of temporary interest.

One result of the Centenary movement was a simplification of the benevolence program, and the grouping of most of the causes sponsored and authorized by the General Conference under one heading: Centenary and Apportioned Benevolences. Though other giving was still ordered by the Annual Conference, benevolent interests were generally assigned certain definite percentages of the total included under the comprehensive title. Needless to say, the great simplification was most welcome; on the other hand, the change did make it so difficult for some to give to their own favorite benevolences that a new classification had to be created: Special Gifts. After the end of Centenary period (1925), the term "World Service" came into use, covering many benevolence items on a pro-rata basis which was determined by the General Conference.

The Centenary movement brought in, in actual cash, \$68,000,000 in addition to contributions to local projects that were thereby stimulated. In recognition of resultant raised standards of missionary service, the World Service Commission was organized at the General Conference of 1924, to carry on the missionary program of an awakened Methodism around the world. Headquarters were to be in Chicago. In addition to secretaries of various benevolent boards, the Commission consisted of 65 persons, representing all of the Episcopal areas in Methodism. Provision was also made for a World Service Council in every Conference, in addition to the Boards of Foreign Missions, Home Missions and Church Extension—arrange-

ments that still persist. However, the World Service Council was changed in 1940 and combined with the Commission on Finance, to form the present Commission on World Service and Finance.

The name given the new program is significant, stating as it does the intention of Methodist planners. The Committee on World Service that reported to the 1924 session of the Oregon Conference stated its purposes and ideals very well when they said:

The Centenary planted the standards of Methodism on the needs of the world. . .

Our benevolent organization is now stripped to campaign equipment. . . The question now before our church is, shall the Methodists be true to the visions they have had, to the promises they have made and to the actual agreements entered into with missionaries who have given their lives as their part of the contract and are now expecting us to do our part?

The World Service Commission was organized by the General Conference of 1924 to meet the Methodist's responsibility for the needs of the world. . .³⁵

World Service funds could be sent directly to the various causes recognized by the General Conference, or they could be sent to the Conference Treasurer, and forwarded by him. But all the various causes recognized by the General Conference under the World Service program were allocated agreed upon percentages.

There were other projects which were not included in this World Service program, such as those authorized by, or ordered by the Annual Conference: Endowment for Willamette University, or funds for paying the debt on Marshfield Hospital, or for a conference or city Missionary and Church Extension Society, or for a number of lesser items.

After the Centenary was over, miscellaneous "other causes" again came more and more into prominence, continuing to multiply until at Conference of 1956 there were: World Service Special Gifts, General Advance Specials, Week of Dedication, Fellowship of Suffering and Service, Conference Advance specials, Woman's Division of Christian Service, Methodist Student Day, Church School Rally Day, Methodist Youth Fund, Race Relations Sunday, Colleges, Wesley Foundation, Blue Cross, Pension Fund, Forward Movement, District Advance, and Other Benevolences!

Surely Methodism operates a *World Church* in the sense of having a concern for practically every sufferer, and every need of mankind throughout the world. The high water mark for benevolent giving

of the Oregon Conference, to date, was in 1955, when \$354,592 was given for the total program at home and abroad, plus \$2,533,204 for salaries of Pastors and their Assistants, District Superintendents, Bishops, General, Jurisdictional, and Conference Administration, Conference Claimants, Buildings and Improvements, the payment of debts, the Minimum Salary Fund, etc.

From the very beginning of Oregon Methodism, the Conference had been consulted about such things as loans and gifts to local churches, both for the building and repair or improvement of church properties, and the clearing up of indebtedness. The Board of Home Missions and the Presiding Elder, or District Superintendent, had great influence in determining where, and in what amounts, help should come to churches within the bounds of the Conference. But the final decision in these matters was in the hands of General Conference officers, notably the executives of the Board of Home Missions and Church Extension.

The General Conference of 1940 radically revised this procedure. In that year a Commission on World Service and Finance was set up, with provision that each Annual Conference should have a Commission on World Service and Finance, whose duties would be not only to raise missionary money and send it to the Board of Missions, but to apportion the amount raised to various objectives within the Conference. No longer was the Annual Conference to look to the General Board of Home Missions and Church Extension for help, but rather, the officers of the Conference were to have control of an agreed-upon percentage of Conference receipts.

In 1940, the General Conference Commission on World Service and Finance apportioned to the Oregon Conference \$51,550 for World Service. The Conference Commission on World Service and Finance recommended an additional Conference Benevolence budget of \$15,500. Its report includes a revolutionary recommendation:

The World Service Apportionments and the Conference Benevolence askings shall be combined in the Local Church Benevolence Budget, and all money raised for the World Service, and, or Benevolences, including Sunday School offerings, Rally Day, Christmas, Easter, and other special offerings, unless otherwise specifically designated by the donors, shall be shared pro-rata between the Conference Benevolence Budget and World Service, on the following ratios: 35% to Annual Conference Benevolences; 65% to World Service.

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Joseph Knotts, Chairman
Ernest W. Peterson, Secretary³⁶

MISSIONS AT HOME AND ABROAD

The Commission did not go into detail regarding the distribution of the funds included in the 35% of the total budget which was to be spent for local or Conference projects. The 1941 report of the Committee was more definite. That year they specifically provided for expenditures, however, not on the basis of 35% and 65%, but on the basis of 39% for Conference work and 61% for World Service. Conference projects were to be apportioned as follows:

Christian Education	20.3%	or	\$ 2,850
Conf. Expense Fund	14.7%	or	2,064
Wesley Foundation	17.8%	or	2,500
Sustentation Fund	10. %	or	1,404
Conf. Building Fund	10.7%	or	1,500
Lay Activities Board	1. %	or	140
Dist. Miss'y. and Education Fund	25.5%	or	3,582 ³⁷
	<hr/>		<hr/>
	100.0%		\$14,040

It will be noted, of course, that the list included only local causes, which had to be taken out of the 39% of the total raised, rather than from the 41% set aside for World Service. Such has been the practice from that time to the present, except that the provisions have been extended more specifically to cover District Superintendents' salaries, their house rent; the setting up and maintaining of a Conference Administration Fund of \$19,019, separate and distinct from that of the District Superintendents; and a department of World Service and Conference Benevolences in which are the following items: Coordinating Council, Board of Missions, Commission on Town and Country Work, District Superintendents, Promotional Work, Oregon Council of Churches, Board of Temperance, Board of Ministerial Training, Area Commission on Promotion and Cultivation, Board of Social and Economic Relations, and the Oregon Conference Historical Society.

It becomes evident that, if the Centenary succeeded in grouping many causes into one, the process of proliferation was only temporarily stayed. Soon in full swing again, confusing multiplicity has now gone very far indeed. Truly, careful study should be given to activities and askings for various causes, followed by a careful presentation to the Conference and a frank and open consideration by that body, to the end that all might share fully and fairly in the bounty provided by a growingly missionary-conscious church. Commendably, for the purpose of coordinating the work of various boards and agencies and seeing that each received its proper share of recogni-

tion and support in the on-going Church, an Inter-Board Council was formed.

It is manifestly impossible, in a treatise such as this, to give a detailed history of the various missionary projects and activities mentioned above. But a little explanation is due regarding provisions for the promotion of missions, as well as of the coordinating organization. Inter-Board committees have, since 1940, been operating on a General Conference level with respect to such matters as Lay Activities, Missionary Education, Town and Country Work, but they have not all worked together as one body. The idea of an Inter-Board Council on the Annual Conference level seems not to have been adopted in Oregon until 1945. However, since that time, the fact that the importance of its deliberations and decisions has been more and more appreciated, is evidenced by the reports of the Inter-Board Council, the purposes of which were quite well defined in 1947:

. . . to coordinate better the program and activities of the Board of Education, the Board of Evangelism, the Board of Lay Activities, and the Board of Missions and Church Extension. . .

. . . the Inter-Board Council be continued as an integrating agency for the educational and evangelism program of the conference. . .³⁸

The next year (1948) the composition and scope of the Inter-Board Council was enlarged, and provision was made for the Council to be composed of the Bishop; three members of the Board of Education; three members of the Board of Missions and Church Extension; two members of the Board of Evangelism; two members of the Conference Woman's Society of Christian Service; two members of the Board of Lay Activities; one member each of the Board of Ministerial Training, The Board of Conference Claimants, the Board of Temperance, the Conference Youth Fellowship, the Committee on World Peace, the Commission on Town and Country Work, and the Board of Hospitals and Homes; and the District Superintendents.

At the Conference of 1949, a further step was taken in the development of the Inter-Board Council and its work with the adoption of the plan by which office secretaries Pearl Sherlock, Dorothy Harding, and Martha Bacheller were employed by the Inter-Board Council rather than by the Board of Education. In 1955 the work of the Council was further organized by the coming of Dr. Ernest F. Harold and his appointment as Executive Director of the Oregon Conference Inter-Board.

At the Conference of 1956 the development was carried a step further by the adoption of the recommendation of the Inter-Board

that the Conference Coordinating Council should take the place of the Inter-Board, and that a handbook should be compiled containing a time schedule for the doing of almost everything pertaining to the work of every Board and Commission. Furthermore, it was recommended that the Executive Director of the Oregon Conference Inter-Board Council should be, practically, the director of the activities of every Board and Commission. However, this was not to take place unless each agency so elected.

The Conference Coordinating Council should consist of:

The Bishop of the Area, the District Superintendents, and members of the following group: Conference Board of Pensions (6), Board of Education (3, one MYF), Board of Evangelism (3), Board of Lay Activities (2, one lay leader), Board of Hospitals and Homes (1), Board of Ministerial Training (1), Board of Missions and Church Extension (3), Board of Temperance (1), Town and Country Commission (1), Board of World Peace (1), Board of Social and Economic Relations (1), Civil Rights Committee (1), Woman's Society of Christian Service (2), Historical Society (1), Rules Committee (1), Minimum Support Committee (1), Radio and T.V. Committee (1), The elected officers of the Council and the professional, volunteer, or employed staff were members of the Council without vote. Ex Officio: Two members from the World Service and Finance Commission, The Secretary of the Conference, members-at-large, one Pastor and one layman from each district.³⁹

It will be seen at once that the subject of Missions in the Oregon Conference becomes involved inextricably in the matter of Administration. It is not our purpose to elaborate on the matter of growing complexity of organization and administration.

One other development, or phase of the evolution of the missionary program of the Conference that must be noted, concerns missionary secretaries. The General Conference of 1940 enacted legislation providing for the promotion of the cause of Missions throughout the Church by setting up a more complete and active organization. It ordered that each Annual Conference should elect annually a Conference Missionary Secretary, and each District should also choose a missionary secretary, each of whom was to be subject to assignment by the Bishop to work in the Conference and or in the various districts in cooperation with the District Superintendents and the Conference Missionary Secretary.⁴⁰

In accordance with the provision of the General Conference, Edward A. Wolfe was elected Conference Missionary Secretary. The following were elected District Missionary Secretaries: S. Darlow John-

son, for the Cascade District, Roy A. Fedje for the Portland District, and Ellsworth Tilton for the Salem District.

Those Missionary Secretaries and their successors in office faithfully performed their appointed duties, and gave their reports to the Conference each year, for two quadrenniums. At the General Conference of 1948 a different arrangement was made when the Conference elected a Conference Secretary of Evangelism, a Conference Missionary Secretary, a Conference Secretary of Town and Country Work, etc., but discontinued the office of District Missionary Secretary. That the cause of World Service has not been neglected, however, is shown by the fact that contributions for that cause have gone up year by year until, in 1956, reports showed that \$147,476 was contributed for World Service in the Oregon Conference, besides all the contributions for local benevolences.

The Heifer Project Incorporated was initiated soon after World War II, out of compassion for the people of the war-devastated countries of Europe. It was a non-sectarian, or interdenominational organization which sought to enable the people of those countries which had had their livestock killed during the war to start over again. Young stock was solicited throughout the United States, and gathered together by the shipload. Heifers were sent to Germany, goats to Japan. Other animals, including poultry, were also shipped.

The organization was strictly non-profit and interdenominational in character. However, Methodists played a leading role. Orville Covault, one of our young pastors, was selected to take a load of this stock to Europe on one of these trips, being excused from his church for that purpose. Furthermore, Methodists were among the most liberal contributors to the project, which became indeed, one of the missionary projects of the Church. Many church groups such as Sunday School classes, or Youth Fellowship groups, each contributed enough to buy a heifer, or something of that kind.

The scope and meaning of the movement, and its careful handling is indicated by the report of the "Heifer Project Incorporated" to the 1956 session of the Conference, recording its accomplishments for the year:

"In 1955 the Heifer Project Inc. had its greatest year in shipments. A total of 895 cattle, 231 milk goats, 62,550 chicks, 63,480 hatching eggs and 150 pigs were shipped to 13 different countries—Angola, Austria, Ecuador, Germany, Greece, India, Italy, Japan, Korea, Mexico, Pakistan, Puerto Rico, and the U. S. . . .

Since 1944 the HPI has shipped a grand total—up to 1955 of 8,445 cattle, 6,859 goats, 530 rabbits, 200 hives of bees, 3,000 turkey poults,

215,260 chicks, 280,560 hatching eggs, 1,060 pigs, 47 horses and 15 sheep." ⁴¹

Closely related to "Heifers for Relief" and "Heifer Project Incorporated" was a program which has been variously titled, starting with the Conference of 1948-1949. At first, when it was called the "Fellowship of Suffering, Service, and Overseas Relief," the Conference Treasurer reported gifts of \$4,493. The next year the Church authorities thought to add aid for Chaplains in the armed services, and provision of funds for camp activities of the American boys in the service, renaming the benevolence, "Fellowship, Service, Overseas Relief, Chaplains, Camps." The various causes included were to share on a pro rata basis. Contributions fell off somewhat, but the next year, in spite of the formidable name, receipts rose a little. In 1953 the name was again changed, being known more simply as "Fellowship of Suffering and Service."

With the introduction of provisions under which such offerings could either be used to buy U. S. Government surplus commodities, or simply to pay the freight on items for the relief of the needy people of Korea and Europe, contributions shot up to almost twice what they had been before, rising in 1955 to \$7,549. In eight years the Oregon Conference contributed \$41,627.

The latest Methodist humanitarian project has been Hungarian Relief. It too, is non-sectarian, involving many churches of other denominations, and people with no church affiliations at all; but since Methodist churches have been taking offerings among their people, Hungarian Relief can be legitimately reckoned among the missionary activities of the Methodist Church.

After the catastrophic incidents in Hungary (1956-57), and the crushing of the revolt by the Russian military might, many thousands of the Hungarian people had to leave home, loved ones, all their possessions and their native land in order to save their lives, and to be able to live as free human beings. The Church has come to the rescue with its ministry of compassion, thus supporting efforts of the Government and of humanitarian-motivated people of all religious faiths, and of no religious faith, to save a brave people from destruction.

A few other missionary and benevolent projects which are a regular part of our Methodist economy are supported only by a portion of the Conference. Chief among these have been the City Missionary and Church Extension Society, later the Portland District Church Extension Society, the Portland Industrial Home, the Portland Settle-

ment Center, the former Helen Kelly Manley Community Center, and Goodwill Industries. Since they are not regular Conference Missionary projects, mere mention is all that is here required.

As early as 1913, provision was made in Conference benevolence programs for a city missionary society. Since none of the Districts had such an organization, however, except the Portland District, operations were at first confined mostly within city limits. In 1913 nine Portland churches contributed \$2,319 for the work of the "City Missionary or Church Extension Society." The Society has, since its inception, done a very significant work in the city of Portland and, more and more, throughout the entire District, sponsoring new church projects, helping the weaker ones, and promoting church adequacy generally.

In 1898 a Conference Committee composed of R. E. Dunlap and T. L. Jones gave a report in which they recommended that the Conference request the Woman's Home Missionary Society to establish a Refuge Home in connection with our Chinese Mission in Portland. The resolution was adopted, but the Society failed to act upon the request immediately. At that time, twenty-one industrial homes were conducted by the Woman's Home Missionary Society in various parts of the country, but none within the Oregon Conference. Such an industrial home was a "home away from home" for girls and young women, something after the order of the Y.W.C.A.

In 1912, fourteen years after the resolution was adopted by the Conference, the Woman's Home Missionary Society bought an Episcopal chapel at Front and Caruthers Streets and turned it into a place of refuge, a lodging and a haven in which to find companionship, recreation and rest. The home had no connection with the Chinese Mission, which was about to be closed. Soon the place was full to overflowing. A significant work was carried on among the underprivileged children of the community and for many girls who needed such a home.

Three years later (1915) Rev. Phillip Deschner, a young man just entering the ministry, was appointed the Superintendent of the "Portland Industrial Home" of the W.H.M.S. Some uncertainty exists as to the nature of his duties, and regarding the program of the institution. There was no organized Church, though he was a member, on trial, of the Conference. Probably there was an orderly and gradual development along lines already established for Industrial Homes in other Conferences. A little later, there were regular church school activities on the Sabbath, week-day church school classes, vaca-

tion church school, Girl's Reserves, Girl's Gym, Four H Clubs, piano lessons, and various kinds of women's meetings.

When Rev. A. L. Howarth was appointed Superintendent of the Portland District in 1924 he found Miss Ollie Davis in charge of the Home. Under her urging, Rev. Howarth organized what he termed "a Class," and appointed Rev. Geo. C. Todd as Pastor of "South Portland." Rev. Todd served this charge three years as Superintendent of the Industrial Home and Pastor of the South Portland church. By a process that seems not to be a matter of record, the Portland Industrial Home changed into the "Portland Settlement Center," the program of which was exactly the same as before, and the site was the same. Here it carried on during the three years of Rev. Todd's pastorate, and until a new building was built on a new site, when the name was changed again.

Since Rev. Todd was interested in a type of program somewhat different from that carried on at the Settlement Center, at the end of three years he took the Supernumerary relation with the Conference and went east to prepare himself for the kind of work now carried on by the Goodwill Industries.

For some time it had been evident that the facilities at Front and Caruthers Streets were inadequate. A new building was needed, with more room to carry on the activities that seemed to be imperatively needed. The National Woman's Home Missionary Society offered the women of the Oregon Conference a gift of \$50,000 if they would raise a like sum with which to build a new building to cost not less than \$100,000. With this incentive, the Oregon Conference W.H.M.S. sought funds to match the generous offer. Although, by the time of the 1927 session of the Oregon Conference, they had succeeded in raising all but \$5,000 of the needed amount in pledges, they came to the Conference with the request that they be permitted to present their cause to the churches, asking that a committee of ministers be appointed to plead for them in the Conference.

The request was granted, and a committee consisting of the District Superintendents, W. W. Youngson, J. C. Harrison, H. V. Wilhelm, J. F. Haas, and Geo. V. Fallis was appointed by the Bishop.⁴² A year later, the Committee reported that the required funds had been secured, and that plans were in hand to begin construction. Also, a pastor was appointed to "South Portland" in the person of Rev. L. C. Poor.

The new building was not put upon the site of the old one, but at a new location about five blocks distant at Front and Hooker Streets. The name was changed to "Helen Kelley Manley Commu-

nity Center," honoring Mrs. A. B. Manley, who had contributed \$20,000 toward its construction, besides being very active in the W.H.M.S. However, the program was practically the same as before except for the great enlargement and provision of better facilities. At the suggestion of the Bishop, the corner stone of the new building was laid by the pastor, Rev. Poor, but Bishop Lowe himself dedicated the building on April 7, 1929.

A fine social, recreational, and religious program was carried on at the Helen Kelly Manley Community Center; and the Woman's Society of Christian Service, after the organization of that Society, frequently held its meetings there. Not only was the Center's program recognized by our own Church Conference, but by the City of Portland, as one of the important social organizations of the city. In acknowledgment of this well-deserved standing, the Community Chest accepted responsibility for one-fourth of the Center's budget.

Unfortunately, the State Highway department, in building the Harbor Drive and connecting it with the Ross Island bridge, needed the site upon which the Helen Kelly Manley Community Center was built, and the property was sold to them during the Conference year of 1931-32. The assets from the sale of the property were returned to the National Woman's Home Missionary Society, in trust for the Oregon Conference W.H.M.S., now the Woman's Society of Christian Service, to be used in the establishment of another institution of a like nature. The art glass windows and some other furnishings were taken to furnish a chapel at the Goodwill Industries.

During the initial years of the operation of this institution it made strong appeal to many interested philanthropists. Among them was Mrs. Sarah B. Carrier of Salem, who wrote a sizeable bequest into her will. At her death, which did not occur until after the property was sold, securities to the value of about the same amount as that contributed by Mrs. Manley at its beginning, were turned over to the Trustees of the Oregon Conference, to be invested by them and the proceeds turned over to the Helen Kelly Manley Community Center, or its successor, annually. Since at the time of Mrs. Carrier's death no such institution was in operation, the funds were kept in the hands of the Trustees until such a time as another like institution should be officially designated to receive the fund, which was and still is, known as the "Sarah B. Carrier Trust Fund."

For a number of years, the Linnton Methodist Church in North Portland had been carrying on a program of a somewhat similar nature to that of the defunct Manley Community Center. The Linnton project, somewhat enlarged, was sponsored by the Woman's So-

ciety of Christian Service, and by action of the Annual Conference and of the Woman's Society of Christian Service, funds from the Carrier Trust are now being used to carry on community service in connection with the Linnton church.

We have noted in a previous paragraph that Rev. Geo. C. Todd, who was Pastor of the South Portland Methodist Church and Superintendent of the Portland Industrial Home, was the originator of the Goodwill Industries in Portland. That statement needs clarification. The project was not a one-man affair. It had its inception in the counsel and advice of men who had carefully studied the needs and went about meeting them in a systematic way. We quote the words of the present director of the Goodwill Industries—Marion C. Smith.

The need for a Goodwill Industries in Portland was first recognized by the City Church Extension Society of the Methodist Church in 1926. In July of that year, George C. Todd was selected by the Society's membership to be the first executive secretary, and arrangements were made for him to go east for special study of established Goodwills. Six weeks of this time was spent at the Boston Goodwill under Dr. E. J. Helms, Founder of the national organization.

In October, the Executive Committee of the City Church Extension Society met in the office of Dr. A. L. Howarth, District Superintendent of the Portland District of the Methodist Church, to plan for the launching of the new venture, and in December, a dinner meeting was held at Sunnyside Methodist Church to launch a financial campaign with Marshall Dana as speaker. The Executive Committee sponsoring and initiating the Portland Goodwill included J. W. Day, Chairman; George C. Todd, Sec'y; Merton DeLong, treasurer; Dr. A. L. Howarth, Advisory Chairman; E. S. Collins, Dr. W. E. Kloster, Dr. B. Earle Parker, Mrs. M. A. Manley, J. S. Rassmussen, O. C. Bortzmeyer, Dr. E. L. Mills, Dr. W. W. Youngson, Dr J. L. Hewett, Amadee Smith, and Miss Ollie Grace Davis.

Following the financial campaign, and a springtime solicitation for materials and equipment, the doors of the shop and store were opened for business on June 1, 1927, at 581 S. W. First St. Besides Mr. Todd, the executive secretary, there were five employees, and a weekly payroll of \$108.00. One truck was donated by Mr. Rassmussen.

The Goodwill Industries of Oregon was incorporated under the laws of the State on July 29, 1927, and affiliated with the Council of Churches, January, 1928. A Board of Trustees was elected in February, 1928, with J. W. Day as its first president. In January, 1929, the growing industry became a beneficiary of the Community Chest.

Disaster struck in January, 1930, when the plant was completely destroyed by fire, everything but the office records being lost. The

business was carried on in three small buildings nearby until a new building was located at N. E. 6th and Schuyler. In August, 1930, the Goodwill moved into the 2-story and basement brick building purchased at a cost of \$9,500, with improvements of \$4,500 and in February of the next year, the J. W. Day Chapel was dedicated.

1931 was a year of expansion. A downtown store was opened at 232 S. W. Morrison, and another in Lents at S. E. 92nd and Woodstock. The following year, a fourth store opened in St. Johns. 1931 also saw the organization of the Women's Auxiliary, with Mrs. Herbert Templeton as its first president. Merton DeLong was selected president of the Board of Directors of the Goodwill.

As the depression of the early thirties made the need for Goodwill's services greater than ever, a cooperative relief program was worked out with the Multnomah County Welfare Association, Veteran's Relief Bureau, the Jewish Welfare Association and the Red Cross, which program was continued until 1937. In June, 1934, George Todd was forced to give up his work because of ill health, and Mrs. Todd was named acting superintendent. In January, 1935, she was named executive secretary.

In the first five years of Goodwill, volume business doubled. The second five-year period saw this figure tripled again in opportunity wages paid to the handicapped and needy. The greatest period of growth came during the years of the second world war, with business expanding to five times its 1938 volume in the next five years, and the need for more adequate quarters became acute. Also, in June 1943, with its finances in a secure position, Goodwill Industries became a non-participating member of the Community Chest, and has been self-supporting since.

The donations of the interested friends made possible the purchase of a west side building of greatly improved facilities and location in 1941, and a downtown store was moved to the three-story brick building it now occupies at 831, S. W. 1st. Two years later the site of the Lents store at S. E. Woodstock was purchased, once again through the generosity of friends, thereby reducing rental costs, and increasing the physical value of the Goodwill properties.

1945 marked the purchase of the present plant and store at 512 S. E. Mill Street, and in 1946 the building at 6th and Schuyler was sold, and the move made to the new location. 1949, the chapel of the new building, furnished and equipped by the Women's Auxiliary was completed. 1950 marked the paying of the two-millionth payroll dollar in opportunity wages.⁴³

In January, 1957, the plant of the Goodwill Industries was still further enlarged by the acquisition of a two-story concrete and brick building on S. W. Grand Ave. just south of the main building of the Goodwill plant.

A few excerpts from the annual reports of the Executive Director of this institution are so enlightening that they should be included here:

Non-profit, inter-denominational in practice, Methodist in Origin, Oregon's workshop for the handicapped turns back every dollar of earned income and contributed funds to the expansion and development of services it renders. . . .

However, assistance given is much more than that of providing jobs and wages. It includes aid to restore the physically disabled to usefulness, training to develop use of the remaining limbs, or training one limb to do the work of two. It includes religious counselling and worship services, occupational training, teaching new skills and developing latent talents.

Goodwill Industries is a business plus. It exists for service, not profit. The Goodwill Industries, is a social service plus. It offers not alms, but opportunities. Goodwill Industries is a religious organization plus. It seeks to serve, irregardless of race or creed or nationality, the needy in a practical way.⁴⁴

The report of 1955 reminded the public that Goodwill Industries is not "just another social agency."⁴⁵ Midyear of 1957, Goodwill Industries of Oregon completed their thirtieth year of service, helping during that time 9,455 people who earned \$4,120,878.22.⁴⁶

Item by item, adding up to an enormous total, we have shown how, over the years, Oregon Methodists have advanced the Kingdom of God. Who can deny credit so obviously due to ministers, missionaries and laymen for their extensive, intensive and dedicated labors in a productive vineyard?

Expansion, Fragmentation, and Re-Union

AT FIRST there were few, if any, Methodists aside from the members of the Mission. Probably most of those subsequently received into membership were Indians. As settlers arrived, their names were added, until by the time of the founding of the Oregon Institute in 1842, Jason Lee was able to call a meeting of the *Methodist Episcopal Church in Oregon* for consultation. Both ministers and laymen participated.

Although the growth of the Church may, in a sense, be called continuous, events divided its history into fairly distinct periods. The coming of white settlers changed an Indian Mission into a fundamentally white church. The process was only hastened by the dissolution of the former under the superintendency of George Gary. At Willamette Falls, (Oregon City) and at Chemeketa (Salem) the metamorphosis was demonstrated.

First Period:

During the two years of William Roberts' superintendency of the Oregon Mission, he began the organization of circuits composed of as many preaching places as the pastor could reach at reasonable intervals. Salem became the head of one of these Circuits, Oregon City of another. The territory that is now Polk, Yamhill, and Washington Counties, was called the Yamhill Circuit. There was also a rather feeble attempt to organize a circuit on the Lower Columbia, with Clatsop as the base of operations. In 1849, when the Oregon and California Mission Conference was organized, it was reported that Oregon City had 30 full church members and 6 probationers; Salem Circuit numbered 109 full members and 25 probationers; the Yamhill Circuit claimed 201 full members and 24 probationers; Clatsop had 8 full members and 1 probationer. Thus, the total church membership in Oregon, at the organization of the Oregon and California Mission Conference, was 348 full members and 56 probationers.

Appointments created during the days of the Oregon Mission:

Astoria, which had been listed in 1840, was renewed as an appointment in 1850, with no named pastor.

Clatsop, which was listed as an appointment in 1840 was disbanded by

George Gary, and again renewed in 1849 but without an appointed pastor.

Oregon City, begun in 1840, was served continuously.

Salem, active from the very beginning under Jason Lee.

The Dalles, begun in 1838 as an Indian Mission, sold to Dr. Whitman in 1844, but later reclaimed by the Methodists.

Yamhill Circuit, organized in 1847.

Second Period:

At the organization of the Oregon Annual Conference, (1853), three districts were represented: "Wallamet District," "Southern Oregon" and "Northern Oregon." While until 1849 the work in Oregon was concentrated in the Willamette Valley, and to a very small extent in the lower Columbia River area, during the four years of the existence of the Oregon and California Conference, the work spread north and south.

In the Wallamet District there were nine charges, besides the Oregon Institute and Portland Academy, to each of which a member of the Conference was appointed. In Southern Oregon there were but two charges: Umpqua Mission, and Rogue's River. J. H. Wilbur was appointed Superintendent of all Southern Oregon, with the expectation that he would organize churches wherever possible. "Northern Oregon" was that territory north of the Columbia River, including few settlements and requiring but one appointment: "The Puget Sound Mission," with Benjamin Close as the Superintendent, and Wm. B. Morse as Assistant. Charges added during the period of the Oregon and California Mission Conference were:

**Applegate Creek* (1852), a charge that seemingly never materialized into a church.¹

**Calapooia* (1850), a charge that grew into a number of fine churches.

**Chehalem* (1851), seemingly a charge only in prospect.

Clackamas (1851)

**Columbia River* (1850), evidently settlements along the Columbia.

Cowlitz (1852)

**Grand Dalles* (1851) the name at that time applied to The Dalles.

**McKenzie's Fork* (1852), evidently settlements along the McKenzie River.

Olympia (1852)

**Puget Sound Missions* (1853)

**Rogue's River* (1853), evidently settlements along Rogue River.

Saint Helens (1852)

**Scottsburgh* (1852)

**Siskiyou Mountain* (1852)

**South Umpqua* (1852)

**Spencer's Butte* (1852)

The Dalles (1850)

**Umpqua* (1850)

Vancouver (1851)

Wasco (1860)

**Winchester* (1852)

Third Period, 1853-1861, from the organization of the Oregon Annual Conference to the Civil War:

Church membership had by 1853 grown to 773 full members and 224 probationers and there were 35 local preachers who took charge of the "classes" in the absence of the preacher in charge. If it had not been for them, the work on the vastly extended circuits could not have been held together and sustained between infrequent pastoral visits. It seems that, until 1872, no list of these men was kept in the Conference records. The Journal of that year, however, names 88 local preachers with their addresses. A similar list was printed each year thereafter until 1893, when the practice was discontinued.

Since Oregon Territory, as organized in 1849, contained the present states of Washington, Idaho, and more, from the Pacific Ocean to the Rocky Mountains, the Oregon Annual Conference included everything in that wide area up to the Canadian boundary. Thereafter, until 1873, the Conference Journal listed pastoral appointments covering what is now Oregon, Washington, and Idaho.

From 1853 to the Civil War more than 80 additional pastoral charges were added to the list of appointments in the Oregon Conference. We classify them as follows:

- | | |
|--|--------------------------|
| 1. Within the present state of Oregon: | *Mary's River (1849) |
| Albany (1857) | *Mill Creek (1855) |
| *Butteville (1854) | *Milwaukie (1855) |
| Canyonville (1857) | *Mount Vernon (1859) |
| Cascades (1853) | *Multnomah (1854) |
| *Clear Creek (1856) | *North Yamhill (1854) |
| Coos Bay (1854) | *Oak Point (1854) |
| Corvallis (1856) | *Oakland (1856) |
| Dallas (1857) | Oswego (1854) |
| Dayton (1857) | *Portland Mission (1860) |
| *Deer Creek (1856) | *Port Orford (1854) |
| *East Tualatin (1856) | Rainier (1854) |
| Eugene (1856) | *Rock Creek (1859) |
| *Gold River (1854) | Roseburg (1859) |
| Grand Ronde (1856) | *Sandy (1855) |
| *Grand Prairie (1855) | *Santiam Forks (1854) |
| *Illinois Valley (1855) | *Sauvie's Island (1858) |
| *Jacksonville (1852) | *Spring Valley (1857) |
| *Kirbyville (1858) | *Starr's Point (1857) |
| *La Creole (1854) | *Table Rock (1861) |
| *Lafayette (1861) | Tillamook (1855) |
| Lebanon (1857) | *Tualatin (1857) |
| *Luckimiute (1857) | *Wallamet Forks (1857) |
| | Wilbur (1866) |

- | | |
|---|------------------------------|
| 2. Outside the present State of Oregon: | Port Gamble (1854) |
| Bellingham, Wash. (1854) | Port Madison (1857) |
| Chambers Prairie (1854) | Port Townsend (1854) |
| Chehalis (1854) | Puyallup (1857) |
| Colville (1860) | Seattle (1854) |
| Coveland (1854) | Semiamco Bay (1858) |
| Dwainish (1854) | Shoalwater Bay (1854) |
| Fraser River (1858) | Simcoe Indian Mission (1860) |
| Gray's Harbor (1859) | Skagit Mission (1855) |
| Klickitat (1860) | Steilacoom (1854) |
| Monticello (1855) | Tumwater (1856) |
| Mound Prairie (1857) | Victoria (1858) |
| Nisqually (1857) | Whatcom (1858) |
| Oro Fino (1861) | Whidby's Island (1855) |
| Pacific City (1854) | White River (1854) |

Fourth Period, 1861-1872, to the first division of the Conference:

At the beginning of the Civil War there were 2,233 church members and 628 probationers, and 1,679 enrolled in the Sunday School. There were only 58 local preachers.

Progress during the dark days of the Civil War was, of course, slow, only about a dozen new churches being organized during the period. After the war ended, development was accelerated. In 1873 the following pastoral charges were shepherded within what was then the Oregon Annual Conference:

- | | |
|------------------------------------|-------------------------------|
| 1. In the present State of Oregon: | Jefferson (1869) |
| Ashland (1871) | Klamath Indian Mission (1868) |
| Baker City (1869) | La Grande (1866) |
| Birch Creek (1866) | McMinnville (1871) |
| *Brownsville (1864) | Monroe (1866) |
| Buena Vista (1867) | *Ochoco (1870) |
| *Canemah (1864) | Pendleton (1873) |
| *Canyon City (1865) | *Rock Point (1872) |
| *Coquille (1872) | *Scio (1866) |
| Creswell (1873) | Siletz (1871) |
| *East Portland (1866) | Silverton (1865) |
| *East Portland Circuit (1874) | *South Portland (1868) |
| *Empire City (1867) | *South Salem (1868) |
| Gardiner (1872) | Springfield (1868) |
| *Goose Lake (1870) | *Tangent (1873) |
| *Grand Ronde (1863) | Umatilla (1863) |
| Grants Pass (1873) | Union Ridge German (1888) |
| *Hall Street (1871) | *Willamette Mission (1871) |
| Hillsboro (1864) | *Yainax (1873) |
| *Howell Prairie (1873) | *Yaquina (1866) |
| *Independence (1871) | |

2. Places not in the present State of Oregon:	Lewiston, Idaho (1862)
Attanum (1866) Wash.	Mason (Wash) (1873)
Boise (1863) Idaho	Oysterville (1871)
Chehalis Indian Mission (1872)	Pelouse, Wash. (1871)
Claquato, Wash. (1861)	*Powder River (1862)
Colfax, Wash. (1872)	Satus, Wash. (1866)
Dry Creek, Wash. (1867)	Simcoe Circuit (1869)
Eagle Creek, Wash. (1873)	Tacoma, Wash. (1873)
Freeport, Wash. (1868)	Touchet (1867)
Grand Mound, Wash. (1864)	Teekalet (1865)
Idaho City, Ida. (1864)	Vancouver Circuit (1868)
Idaho Missions (1867)	Waitsburg (1869)
Kalama, Wash. (1871)	Walla Walla Circuit (1868)
Lewis River, Wash. (1872)	Yakima Indian Mission (1862)

The Conference of 1872 was composed of seven Districts, as follows: Portland, Salem, Eugene City, Umpqua, Puget Sound, Walla Walla, and the Indian Mission Districts.

Fifth Period, 1873-1884 from the Organization of the East Oregon and Washington Conference to the Organization of the Puget Sound Conference:

At the Conference of 1873, the newly authorized East Oregon and Washington Conference was made up of Walla Walla District, with 11 pastoral charges, the Dalles District with 9 Pastorates, and the Indian Mission District with three. By districts and pastoral charges, we list:

Walla Walla District:

Walla Walla, Dayton, Colfax, Pendleton, Grand Ronde, Waitsburg, Snake River, Weston, LaGrande, Baker City, and Eagle Creek.

The Dalles District:

The Dalles, Ochoco, Yainaz, Canyon City, Wasco, Klamath, Goose Lake, Klickitat, and Yakima.

Indian Mission District:

Siletz, Chehalis, Simcoe.

In 1873 there were 4,349 church members, 925 Probationers, 88 Local Preachers, 4,318 Members of Sunday Schools.

During a period of eleven years the following pastoral charges were added to the list of appointments:

1. Places in Oregon:

- | | |
|---------------------------|------------------------|
| *Ames Chapel (1880) | *Lowell (1884) |
| Amity (1879) | *Nestachee (1878) |
| City Mission (1878) | *North Portland (1874) |
| Cornelius (1878) | *Peoria Circuit (1876) |
| Drain (1878) | *Salem Circuit (1881) |
| Forest Grove (1875) | Powell Valley (1876) |
| Fort Klamath (1880) | *Sam's Valley (1874) |
| Halsey (1884) | Shedd (1874) |
| Hoyt St., Portland (1882) | Sheridan (1874) |
| (Scandinavian) | *Silver Lake (1877) |
| *Hubbard (1878) | *Sprague River (1879) |
| *Lincoln (1880) | Turner (1884) |
| *Linkville (1877) | Yoncalla (1874) |

2. Places not in Oregon:

- | | |
|--------------------------------|--------------------------------|
| Centerville, Wash. (1880) | Seattle Chinese Mission (1881) |
| Dungeness, Wash. (1874) | Skagit River (1871) |
| Ferndale, Wash. (1879) | Snohomish (1883) |
| Harboro, Wash. (1883) | Spokane Falls (1883) |
| Montesano, Wash. (1883) | Stanwood (1883) |
| Nooksack Indian Mission (1880) | Tacoma German (1883) |
| North Seattle (1883) | Walla Walla German (1883) |
| San Juan, Wash. (1883) | Winlock (1883) |

At the Conference of 1883 there were three Districts: the Portland, the Eugene City, and the Puget Sound Districts.

Sixth Period, 1884-1888 from the organization of the Puget Sound Conference to the organization of the foreign language conferences:

When the Puget Sound Conference was formed in 1884 the churches which were situated in Washington were transferred to that unit. At that time there were 4,456 full members of the church, 480 probationers and 73 local preachers. A year later, after the division of the Conference, there were only 3,705 full members, 473 probationers, and 75 local preachers. The pastoral charges organized during a five year period were:

1. In Oregon:

- | | |
|--------------------------------|-------------------------------|
| *Adams Street, Portland (1888) | *Dexter (1889) |
| *Albina, Portland (1888) | Dillard (1889) |
| *Astoria Circuit (1887) | *Fairview (1888) |
| *Athena (1889) | Fossil (1888) |
| Beaverton (1888) | Grace, Portland (1885) |
| Brooks (1888) | Hood River (1887) |
| Canby (1889) | *Hood Street, Portland (1888) |
| Centenary (1888) | Medford (1885) |
| *Columbia Chapel (1888) | Mount Tabor (1885) |
| Cottage Grove (1889) | Nehalem (1889) |

*Newport (1885)	*Stephens Addition, Portland (1887)
St. Pauls, Portland (1889)	Summit (1889)
*Scandinavian Mission (1885)	Talent (1889)
Sellwood (1885)	Taylor Street, Portland (1885)
*Southern Mission (German) (1885)	Viola (1885)
Stayton (1888)	

Upon the organization of the Foreign Language Conferences the following charges were separated from the Oregon Conference:

German Mission—Geo. Hartung, Superintendent.

Albina and East Portland
 Bickelton
 Cheney and Rosalia
 Harrington
 Milwaukie
 Portland (German)
 Ritzville and Big Bend
 Salem (German)
 Seattle (German)
 Spokane Falls
 Tacoma
 Union Ridge
 Rogue River
 Walla Walla (German)

Norwegian-Danish Mission—C. J. Larsen, Superintendent

Portland
 Astoria
 Albina
 Tacoma
 Port Townsend
 Seattle
 LaCenter
 Rockford
 Spokane Falls
 Moscow and Blaine

From the standpoint of the loss of membership, the Oregon Conference suffered comparatively little from the organization of the foreign language conferences. At the time of the separation there were 162 members in the German churches, and something less than that in the Norwegian-Danish churches. In 1891 there were only 144 members in the Norwegian-Danish churches in Oregon.

2. Places not in Oregon:

Bickelton, Wash. (1886)
 Big Bend, Wash. (1888)
 Cheney, Wash. (1888)

Seventh Period, 1889-1922, from the Organization of the Foreign Language Conferences to the return of The Dalles District to the Oregon Conference:

During this period of about 33 years the following pastoral charges were added to the lists of appointments:

1. In Oregon:

- | | |
|---------------------------|---------------------------|
| *Althouse (1894) | *Eagle Point (1892) |
| Alpine (1919) | *Edenbower (1910) |
| *Antelope (1902) | Elkton (1892) |
| *Arleta Park (1905) | *Enos Chapel (1904) |
| *Ballston (1906) | *Epworth, Portland (1903) |
| *Bandon (1894) | Estacada (1905) |
| Banks (1907) | Falls City (1894) |
| *Barton (1894) | *Farmington (1913) |
| Bay City (1895) | *Fir Grove (1909) |
| Beatty (1920) | *Florence (1891) |
| *Bellvue (1919) | *Fort Rock (1916) |
| *Big Valley (1909) | *Gates (1907) |
| *Bonanza (1891) | *Glendale (1899) |
| *Boring (1904) | *Gold Beach (1892) |
| *Bridal Veil (1895) | Gold Hill (1890) |
| *Brookings (1920) | *Goshen (1913) |
| *Burlington (1921) | *Grants Pass Ct. (1890) |
| Camas Valley (1920) | Gresham (1893) |
| *Canby Circuit (1906) | *Hammond (1902) |
| *Carlton (1906) | Harrisburg (1896) |
| Carus (1916) | *Highlands (1902) |
| *Cedar Mills (1898) | *Hope Chapel (1908) |
| *Cedarville (1909) | *Houlton (1902) |
| *Center (1906) | *Hudson (1915) |
| *Central Point (1891) | *Ilf (1916) |
| *Central Point Ct. (1907) | Independence (1891) |
| *Clarks (1891) | *Irving (1908) |
| *Clarks (1902) | Junction City (1893) |
| *Cleone (1891) | *Keizer (1919) |
| Chiloquin (1920) | *Kendall (1917) |
| Clatskanie (1890) | *Keno (1895) |
| Clinton Kelly (1907) | *Kerby (1910) |
| Coburg (1903) | Klamath Falls (1892) |
| *Cottage Grove Ct. (1903) | *Knappa (1898) |
| *Crawfordsville (1905) | Lakeview (1890) |
| *Curry Mission (1909) | Laurelwood (1906) |
| *Damascus (1905) | Lents (1895) |
| *Davis Creek (1910) | Leslie (1895) |
| *Deer Island (1917) | *Liberty (1914) |
| *Detroit (1895) | Linnton (1895) |
| *Dilley (1898) | *Livesley (1916) |
| Donald (1921) | *Lorraine (1893) |

- *Lyons (1906)
- *Marquam (1899)
- Marshfield (1890)
- *Mayger (1915)
- McCabe (1919)
- Mehama (1891)
- *Merlin (1903)
- *Merrill (1898)
- *Mills City (1895)
- Molalla (1913)
- Montavilla (1895)
- *Mulino (1904)
- *Merlin (1894)
- Myrtle Creek (1898)
- Myrtle Point (1891)
- Newberg (1892)
- *Nestucca (1910)
- *Netarts (1896)
- North Bend (1905)
- *North Yamhill (1896)
- Oak Grove Chapel (1906)
- Oak Grove (1907)
- Paisley (1891)
- Patton (1891)
- Pine Grove Chapel (1916)
- Pleasant Home (1904)
- *Pleasant Valley (1901)
- *Plush (1892)
- *Portland Circuit (1902)
- Portland, First (1891)
- *Philomath (1893)
- *Phoenix (1892)
- *Picard (1902)
- Pine Creek (1919)
- Pratum (1921)
- *Pringle (1917)
- *Rockwood (1901)
- *Roseburg Circuit (1913)
- *Russell Street, Portland (1892)
- *Saginaw (1909)
- Saint Johns (1891)
- *Salem Mission (1891)
- *Scappoose (1903)
- *Scholls (1913)
- Seaside (1899)
- *Siuslaw (1892)
- *Soda Springs (1893)
- Sunnyside (1890)
- Talent (1910)
- Ten Mile (1893)
- *Tiller (1906)
- Toledo (1894)
- *Trent (1910)
- *Trinity, Portland (1892)
- *Troutdale (1908)
- Tualatin (1909)
- *Unity (1907)
- University Park (1891)
- Vancouver Avenue (1904)
- *Waldo (1903)
- *Walker (1892)
- Warrenton (1892)
- *Waterloo (1893)
- Wendling (1900)
- *West Portland (1895)
- Wilderville (1891)
- *Wildwood (1906)
- Willamina (1908)
- Wilsonville (1910)
- Woodburn (1891)
- *Woods (1896)
- Woodlawn (1891)
- Woodstock (1895)

2. Places not in Oregon:

- *Adin, Calif. (1908)
- *Doris, Calif. (1907)
- *Eagleville, Calif. (1908)
- *David Creek, Calif. (1910)
- *Fort Bidwell, Calif. (1901)
- Nevada Mission (1900)
- New Pine Creek, Calif. (1906)

Eighth Period, 1922-1928 from the return of the Dalles District to the return of the German Churches:

- Appleton, Wash. (1922)
- Arlington (1892) (1922) (C) ²
- Bend (1907) (1922) (C)
- *Bly (1923)
- *East Salem (1922)
- Dufur (1904) (1922) (C)
- Echo (1903) (1922) (C)
- Freewater (1911) (1922) (C)

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|---------------------------------|--------------------------------------|
| Goldendale, Wash. (1922) | Oak Grove (Hood River County) (1925) |
| *Grass Valley (1904) (1922) (C) | *Pine Ridge (1926) |
| *Hall's Ferry (1922) | *Prineville (1903) (1922) (C) |
| Heppner (1893) (1922) (C) | *Redmond (1914) (1922) (C) |
| *Klamath Lumber Camps (1922) | *Rufus (1921) (1922) (C) |
| *Lone Rock (1903) (1922) (C) | *Shaniko (1925) |
| Madras (1917) (1922) (C) | *Spaulding Chapel (1922) |
| Moro (1904) (1922) (C) | *South Portland (1924) |
| Mosier (1925) | |

Ninth Period, 1929-1938, from the return of the German Churches to the Unification of Methodism:

- | | |
|---|-------------------------------|
| Bethany (1899) (1929) (C) | *Fisher's Mill (1929) |
| *Bonneville (1936) | *Friend (1925) |
| *Boyd (1929) | Metolius (1913) (1929) (C) |
| Butler (1910) (1929) (C) | Mill Street, Salem (1929) (C) |
| *Cherryville (1936) | *Richmond (1929) (C) |
| Clarks (1898) (1929) (C) | *Roberts (1933) |
| *Dover (1931) | Ridgefield (1929) (C) |
| First German (1929) (afterward called Grace Methodist Church) (C) | Ritzville (1929) (C) |
| | Rocklyn (1929) (C) |
| | Rodney Avenue (1929) (C) |
| | Rosalia (1929) (C) |

Tenth Period, 1939, from the unification of Methodism (1939) to the present:

The Methodist Episcopal Church, South, was established in Oregon very shortly after the close of the Civil War, and in many localities duplicated the work of a church of the Oregon Annual Conference of the Methodist Episcopal Church. With unification, these churches formed the Methodist Church.

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|---------------------------------------|------------------------------|
| Alsea (S), ³ (1916) (1939) | *Medford (S) (1939) |
| Coquille (S) (1939) | Milton (S) (1939) |
| Corvallis (S), (1939) | Myrtle Creek (S) (1939) |
| Eugene, Trinity (1948) | Olex (1948) |
| Franklin (S) (1939) | *Peoria (S) (1939) |
| Hoyt Street (ND) ⁴ (1939) | *Riddle (1945) |
| *Jerome Prairie (1930) | Roseburg (S) (1939) |
| Lake Creek (S) (1939) | Tangent (S) (1939) |
| Looking Glass (1951) | Vancouver Avenue (ND) (1939) |
| McFarland (S) (1939) | Weston (S) (1939) |

APPENDIX A

MEMBERS OF THE OREGON CONFERENCE

Or Preceding Conferences

Pastors listed below include those who served Oregon Methodism (1) during the Oregon Mission, (2) as members of the Oregon and California Mission Conference and (3) as members of the Oregon Annual Conference. The inclusive dates indicated show when individuals joined the Conference (1) on trial, or (2) by transfer or acceptance of credentials; and the figures also designate the times when members severed their connections (1) by transfer, (2) by withdrawal, (3) by location or (4) by death. Note page references.

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|--|---|
| <p>Abbett, James T. 1890-1919 (177, 237, 276, 278-9)</p> <p>Abbott, Geo. R. 1915-1919</p> <p>Acheson, Thomas 1912-1952 (244)</p> <p>Acton, J. H. 1876-1882 (265)</p> <p>Adams, J. H. 1867-1914 (172)</p> <p>Adams, Geo. W. 1871-1873</p> <p>Adams, Harley J. 1905-1909</p> <p>Adams, Joseph M. 1945—(255)</p> <p>Adkinson, T. W. 1917—only</p> <p>Agte, Roy 1954—</p> <p>Airheart, W. L. 1916-1917</p> <p>Albertson, C. Gene 1953—</p> <p>Alderman, J. W. 1887-1887</p> <p>Alderson, Christopher 1856-1886 (122-3, 173)</p> <p>Aldrich, Horace Nathan 1892-1921</p> <p>Aldrich, Ira R. 1926—</p> <p>Allen, Robert H. 1906-1916</p> <p>Allen, R. J. 1917-1921</p> <p>Allen, W. A. 1904-1925</p> <p>Allyn, J. H. 1867-1886</p> <p>Andersen, J. S. 1890-1892</p> <p>Anderson, Jesse M. 1855-1860</p> <p>Anderson, Ross Waldron 1933-1935</p> <p>Andrews, Clarence I. 1925-1934</p> <p>Anthony, C. V. 1876-1878</p> <p>Archibald, Hugh, 1933-1935</p> <p>Armstrong, Ari John 1904-1909</p> <p>Arnold, Ebenezer 1859-1864 (167)</p> | <p>Arnold, G. R. 1892-1901</p> <p>Aschenbrenner, Edward J. 1926-1949</p> <p>Atchison, Hugh D. 1899-1900</p> <p>Atkins, R. A. 1896-1901</p> <p>Atkinson, Henry T. 1894-1931 (276, 278)</p> <p>Atwood, A. 1874-1884 (121, 236, 273, 339)</p> <p>Avison, Richard Noble 1910-1947 (56)</p> <p>Ayers, A. E. 1895-1910</p> <p>Ayers, William 1892 only</p> <p>Badley, Wayne S. 1909-1912</p> <p>Bagley, A. W. 1894-1901</p> <p>Bailey, Leslie B. 1923-1930</p> <p>Baker, Dale W. 1953—</p> <p>Baker, Luther G. Jr. 1952—</p> <p>Balcomb, Raymond E. 1951—</p> <p>Baldwin, C. H. 1910-1913 (276, 278)</p> <p>Baldwin, Donald W. 1942-1945</p> <p>Baldwin, R. T. 1891-1903</p> <p>Ballinger, Malcolm B. 1935-1947</p> <p>Banks, Lewis Albert 1876-1883</p> <p>Barber, Robert O. 1955—</p> <p>Barker, J. Marlin 1954—</p> <p>Bastuschek, Burton C. 1954—</p> <p>Bates, Alfred P. 1917-1925</p> <p>Baumann, C. W. 1949—</p> |
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- Bauman, David B. 1945-1952 (277, 278)
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 Beall, Joseph H. 1953-1956
 Beans, Wesley K. 1896-1897
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 Beckley, John W. 1890-1929
 Beckman, Charles O. 1903-1916 (276-7)
 Beckman, Elmer E. 1948-1956
 Belknap, Connington G. 1857-1870 (262)
 Belknap, Edward H. 1894-1908
 Belknap, Lewis Franklin 1893-1948 (238)
 Bell, Ernest 1956—
 Benefiel, Robert L. 1956—
 Bennett, Alexander George 1929-1936
 Bennett, George H. 1913-1943
 Benson, H. C. 1864-1868 (221, 224)
 Bentley, R. 1875-1876
 Berbano, Marcus B. 1927-1932
 Berreman, George C. 1920-1926
 Berry, G. M. 1853-1862 (95, 101, 103, 121, 171, 261)
 Bishop, Robert Sanders 1909-1924
 Black, Harold W. 1944-1954
 Blackwell, R. C. 1894-1937 (276, 278)
 Blain, D. E. 1854-1866 (103, 164, 170, 261)
 Blachley, Arthur R. 1952-1955
 Blair, Collis C. 1951—
 Bleakley, W. S. J. 1955—
 Blenkinsop, Percival Michael 1919
 Bolliger, Paul 1934-1946
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 Bowers, Stephen 1872-1873
 Bowles, J. William 1954—
 Bowman, William C. 1950-1952
 Boyd, Amos P. 1905-1908
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 Boyer, Alfred 1951—
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 Brewster, B. C. 1915-1920
 Briggs, George 1955—
 Briggs, Wilmer A. 1928—
 Brink, Manford O. 1890-1901
 Bristol, B. A. 1899-1926
 Brittain, Alfred A. 1916-1918
 Brown, Claude A. 1949—
 Brown, Charles G. 1936-1953
 Brown, Frank E. 1939-1954
 Brown, Frederick J. 1893-1903
 Brown, George H. 1856-1860
 Brown, George S. 1923-1925
 Brown, John Montcalm 1912-1956
 Brown, Rowland Z. 1911 only
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 Browne, W. R. F. 1904-1917
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 Buckner, H. H. 1898-1901
 Buckner, N. S. 1893-1903
 Buehler, Adam 1888-1892 (271)
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 Bunch, Jesse W. 1936-1946
 Bunch, Dodds B. 1936
 Burdell, J. N. 1932-1953
 Burdette, Laurence 1937-1955
 Burgoyne, William Sherman 1929-1947, 1948—
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 Calder, F. H. 1889-1901
 Caldwell, Hugh 1871-1873
 Calloway, J. B. 1863-1871 (164)
 Cambric, Cortlandt 1954—
 Cameron, D. W. 1882-1884
 Campbell, Donald S. 1952—
 Carden, Noel 1943-1948
 Carlos, Charles R. 1915-1923
 Carroll, Louis C. 1920-1921
 Case, Burton E. 1886-1892
 Case, Laban 1854-1858 (102, 156)
 Caswell, E. W. 1884-1887
 Chamberlin, Mark A. 1943-1955
 Chan Hon Fan 1886-1891 (267)
 Chandler, G. W. 1884-1886
 Chandler, L. W. 1913-1927
 Chaney, Samuel J. 1919-1929 (245)
 Chan Sing Kai 1902-1915 (267-8, 278)
 Chapman, F. A. 1907-1908
 Chapman, William T. 1869-1887 (265, 342)
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 Chatterton, Harry, 1849-1850
 Christensen, N. A. 1917-1922
 Clark, Aubrey Herbert, 1919-1924
 Clark, H. C. 1922-1942
 Clark, K. K. 1921-1940
 Clark, Nelson, 1855-1916
 Clarke, George 1905-1909
 Clemo, F. S. 1901-1937
 Cline, C. E. 1888-1921 (278)
 Close, Benjamin 1853-1855 (95, 101, 103, 302)
 Coan, John B. 1926-1943
 Coberly, C. S. 1939-1953
 Cochran, L. G. 1895-1921
 Coe, Wendell, J. 1944-1951 (254)
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 Colburn, Donald 1953—
 Coleman, John Franklin 1913-1926 (186)
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 Conner, Cloyd H. 1919-1929
 Conner, E. J. 1939-1941
 Connor, James E. 1886-1887
 Conklin, Peter 1907-1910
 Conrad, Carl J. 1950-1955
 Cook, Claude T. 1909-1937 (276-7, 278)
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 Cooper, Harvey O. 1917-1922
 Corner, R. M. 1893-1905
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 Craig, William E. 1944-1946
 Cramer, A. F. 1929-1929
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 Crenshaw, J. N. 1913-1917
 Cronk, W. C. 1933-1940
 Cross, Henry 1925-1926
 Cross, John L. 1953-1955
 Crouse, Harry G. 1924-1944
 Crowell, D. A. 1878-1882
 Crowson, Carl 1939-1939
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 Curtis, Walter 1956—
 Cushing, Stearns Jr. 1935-1942
 Dahlin, Patrick N. 1928 only
 Danford, Samuel Alexander 1915-1928 (238, 242-3, 244, 246)
 Dark, Charles Leslie 1911-1950 (281)
 Davenport, Charles R. 1948-1954
 Davies, Lew C. 1901-1904
 Davis, Ben W. 1935-1944
 Davis, A. E. 1948—
 Davis, J. M. 1941-1942
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 Dawson, C. A. 1904-1905

- Day, G. W. 1874-1879
 Deal, Columbus A. 1857-1859
 Deal, Robert L. 1943—
 Deardorff, J. G. 1866-1872
 DeBord, J. B. 1908-1911
 Decker, Edwin George 1916-1920
 DeLong, Dow 1915-1917
 Dennison, G. W. 1903-1905
 Dennison, John N. 1871-1897 (342)
 Derrick, Columbus 1874-1884
 Derry, Elbert S. 1921-1926
 Deschner, Phillip 1915-1918 (294-5)
 Desler, Clarence 1954—
 Davenport, Russell J. 1915-1934
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 Devore, John F. 1854-1884 (102-3,
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 DeVries, Harvey 1937-1955
 DeYoe, J. W. 1924-1927
 Dewart, S. H. 1904-1929
 Dill, John H. B. 1897-1899
 Dillon, Isaac (O and C) 1852-1853,
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 262)
 Dimick, George D. 1893-1894
 Dimmitt, G. M. 1886-1887
 Dixon, J. Thomas 1954—
 Dixon, Melvin W. 1952—
 Dixon, M. P. 1897-1909
 Doane, Nehemiah 1850 (O & C)
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 Dodge, Walter Fred 1943-1954
 Doggett, James S. 1954 only
 Doney, Carl Gregg 1915-1955 (57,
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 Douglass, James S. 1859-1879
 Douglass, W. J. 1906-1917 (278)
 Downs, Thomas H. 1907-1941
 Dowson, Wilbert 1927-1935
 Doxsee, Harold M. 1915-1920
 Drake, Francis Gibbons 1907—
 Dray, Calvin H. 1858-1860
 Drew, Frank B. 1950—
 Drew, William P. 1903-1919
 Drowing, Edward 1888 only (271)
 Driver, Isaac D. 1866-1907 (124,
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 Driver, Samuel 1878-1879
 Dunkelberger, Kenneth Herbert
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 Dunlap, Robert Elmer 1895-1946
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 Dunn, Ray S. 1937-1952
 Ebert, John H. 1912-1932 (238)
 Echlin, C. Ellery 1951—
 Eddings, Lawrence L. 1955—
 Edmondson, William W. 1901-1904
 Edwards, Andrew J. 1907-1908
 Edwards, Charles A. 1917-1949
 Edwards, Darius L. 1891-1895
 Edwards, Dorman D. 1929-1934
 Edwards, Paul E. 1924-1928
 Egan, Clarence E. Jr. 1952-1954
 Elayer, E. W. 1904-1906
 Elder, Joshua 1854-1855 (102-3)
 Eldridge, E. Olin 1909-1920
 Ellefsen, Peter M. 1891-1892
 Elliott, Frederick 1865-1879
 Elliott, F. Gene 1946-1956 (277-8)
 Elliott, Thomas Easter 1920-1943
 Ellis, George W. 1906-1910
 Ellsworth, Ziba B. 1863-1865
 Elworthy, Harry B. 1885-1902
 Enz, Clark 1941—(254)
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 Erskine, W. M. 1905-1914
 Esslinger, W. 1884-1887
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 Exon, J. W. 1904-1911 (237)
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 Fairham, Silas E. 1937-1948
 Fallis, George V. 1924-1946 (295)
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 Farrell, Andrew 1886 only
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 Faul, Fremont 1948—
 Fedje, Earl W. 1952—
 Fedje, Raymond N. 1950-1954
 Fedje, Roy A. 1931—(292)
 Feenstra, Rinke A. 1924—(278)
 Feese, George H. 1903-1917 (238)
 Fell, Robert E. 1950-1952
 Ferguson, Geo. G. 1881-1884
 Fields, D. Lester 1901-1957 (189)

- Finch, Roy 1956—
 Finkbeiner, Arnold J. 1940-1942
 Finkbeiner, Raymond R. 1929-1942
 Finley, Francis Edward 1920-1933
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 Finley, Forest E. 1926-1934
 Fisher, A. N. 1900-1921 (224)
 Fisher, F. V. 1909-1917 (276, 278)
 Fisher, W. I. 1902-1903
 Flenner, L. W. 1918-1920
 Flinn, John 1853-1915 (24, 87, 89,
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 Forbis, W. G. 1939-1956
 Ford, Thomas B. 1896-1920
 Forsberg, Clarence 1948-1953
 Forster, Fletcher 1945-1952
 Forsythe, W. M. 1921 only
 Forsythe, W. H. H. 1921 only
 Foster, Paul D. 1955—
 Foster, Thomas 1956—
 Fouke, Hugh B. 1924-1933
 Fowler, James H. 1906-1907
 Fox, F. S. 1905-1906
 Francis, Frank S. 1913-1916
 Franklin, Wm. J. 1855-1868
 Frost, Joseph H. (Oregon Mission)
 1840-? (29, 38)
 Freeland, Benjamin R. 1858-1862
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 Fry, W. C. 1907-1909 (277-8)
 Fry, William Henry 1910-1924
 Fugate, W. U. 1939-1941
 Funk, Charles E. 1936-1950
 Gaiser, Ludwig 1891-1939
 Gaither, Sydney Bruce 1946—
 Gallagher, Thomas Hugh 1920-
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 Gardner, Everett H. 1927—
 Gardiner, W. J. 1890-1897
 Gardner, Harry E. 1928-1932
 Garner, Kenneth A. 1951-1953
 Garrison, Enoch 1853-1869 (95,
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 Gary, George (Oregon Mission)
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 Gatke, Robert Moulton 1918—
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 Gear, Gerald 1954—
 Gfeller, Alfred 1890-1891
 Gibson, Charles E. 1916-1924
 Gilbert, Ernest E. 1917-1925 (241)
 Gill, Oliver J. 1927-1951
 Ginn, Francis A. 1919—
 Gittins, Edward 1884-1919
 Gjerding, W. J. 1936-1939
 Glass, David H. 1895-1898
 Gleiser, Walter S. 1922-1937
 Goddard, Wm. H. 1869-1870
 Goodpasture, T. 1879-1882
 Goodsell, H. Guy 1934—
 Goodwin, Durward T. 1933-1942
 Gordon, George F. 1929-1934
 Gordon, William Stewart 1897-
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 Goss, M. W. 1922-1923
 Gould, Hiram 1888-1926
 Goulder, Ernest 1952—
 Gourley, Walter 1948-1951
 Graff, E. C. 1892-1905 (278)
 Grafious, Henry L. 1906-1911 (278)
 Graham, O. Maxwell 1954—
 Grannis, G. W. 1888-1902
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 Green, Cecil B. 1953-1954
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 Greene, Henry T. 1922-1923
 Greenlee, S. H. 1902-1904
 Greer, George H. 1860-1875
 Gregory, James C. 1900-1910
 Griffith, L. O. 1936-1950
 Grimm, William S. 1901-1906
 Grissom, Adolphus F. 1919-1926
 Groseclose, Bruce B. 1938-1944
 Groves, Meridith A. 1924—(5)
 Groves, Meridith R. 1950-1952
 Groves, Vernon 1955—
 Guderian, Lawrence 1940—
 Gue, G. W. 1892-1900
 Gustafson, C. V. 1955—
 Hass, J. Franklin 1924-1929 (295)
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 Hager, Abraham 1889-1892 (271)
 Hager, John 1888-1890 (271)
 Hague, C. N. 1889-1892
 Haley, Geo. G. 1897-1900
 Hall, Charles H. 1857-1865 (157-8,
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 Hall, Clyde Jesse 1929-1937

- Hall, Geo. W. 1910-1916
 Hall, Herschell W. 1953—
 Hall, J. R. 1910 only
 Hall, Myron M. 1949—
 Hall, Sidney W. 1914-1944
 Hamblen, Eugene V. 1950—
 Hamilton, Charles L. 1902-1919
 Hamilton, Roy R. 1902-1903
 Hamlin, A. N. 1907-1910
 Hammond, Everett S. 1913-1943
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 Hammond, Percy Malcolm 1926-
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 Hampton, M. N. 1893-1898
 Hampton, W. H. 1910-1916
 Hamrick, Simpson 1918-1947
 Hannan, Cecil G. 1935-1937
 Hansen, Arthur L. 1948—
 Hensen, Christian L. 1892-1892
 Hansen, H. 1888-1892
 Hanson, Andrew F. 1917-1920
 Harbit, Newton J. 1900-1915
 Hardie, Thomas 1926-1935
 Harding, Joe Andy 1954—
 Hardingham, Maurice L. 1897-1905
 Hardy, David, 1933-1946
 Harman, C. G. 1895-1900
 Harold, Ernest F. 1955—(5)
 Harper, Craig 1954—
 Harper, Edward Johnson 1939-
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 Harris, Dale 1956—
 Harrison, Charles B. 1922-1930
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 Hart, Benjamin H. 1927-1928
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 Hartong, Glenn Seward 1929-1934
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 Havermale, S. G. 1873-1873
 Hawkins, J. K. 1901-1917 (242)
 Hawley, Alfred L. 1896-1901
 Hawthorn, Lindley M. 1895-1896
 Hawthorne, Alexander 1917-1953
 Hazelton, T. J. 1910-1912
 Heath, Cary Oscar 1937-1950
 Hebblethwaite, Harold W. 1946-
 1950
 Heffin, Kenneth L. 1956—
 Heist, Aaron A. 1908-1915, 1916-
 1921
 Helm, William (O & C) 1849-1890
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 Hepp, Joseph 1929-1930 (271)
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 Hertzler, E. E. 1929-1935
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 Hints, William 1924-1928
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 Hoadley, B. J. 1900-1934
 Hobbs, William 1949-1952
 Hoberg, Joseph 1869-1922
 Hocking, Richard 1909-1925
 Hodgson, Francis D. 1859-1860
 Hoff, Elford 1952-1954
 Hoffstetter, John C. 1931-1932
 Holcomb, W. S. 1901-1917
 Holladay, E. C. 1909-1915
 Holland, Robert T. 1903-1923
 Hollingshead, William B. 1898-
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 Hollingsworth, Arthur J. 1902-1910
 Hollingsworth, Bruce 1954—
 Holloway, Lloyd F. 1951-1956
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 Hopkins, G. F. 1910-1916
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- Horner, E. R. 1889-1914
 Horsell, Earl B. 1924—
 Horst, William T. 1954-1954
 Hosford, Chauncy O. 1849-1863
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 Houghton, Ross C. 1888-1893 (180)
 Housel, Clarence A. 1901-1907
 Howard, John 1867-1879 (278)
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 Howe, Halbert Howard 1911-1925
 Howell, Benjamin H. 1897-1899
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 Hoyt, Francis S. 1853-1861 (83-5, 87,
 89, 94-5, 101, 103, 153)
 Hoxie, C. H. 1864-1879
 Huber, George 1949-1955
 Huett, Chas. Wesley 1920-1926
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 Huff, Harold 1940-1950
 Hughbanks, George 1857-1863
 Hull, Truman A. 1886-1887
 Hulburt, Wallace 1874-1890
 Humphrey, Harry G. 1933-1948
 Hunt, Fred O. 1939-1948
 Huntington, Ozi C. 1858-1862
 Hutchinson, Robert A. 1915-1920
 Hutchinson, W. V. 1923-1925
 Idso, Omer 1924-1953
 Iliff, William Holman 1897-1898
 Ineson, William Forest 1919-1921
 Ingalls, W. Edwin 1906-1931
 Irvine, James H. 1911-1937 (238)
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 Jackson, Frank 1955-1955
 Jacobson, Hans Olof 1938-1942
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 Jahn, G. A. 1911-1942
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 Janney, L. R. 1888-1892
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 Jasper, Franklin Merrill 1908-1926
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 Jeffrey, W. R. Jr. 1907-1916
 Jenkins, Harold James 1951—
 Jenkins, H. C. 1866-1883
 Jenkins, N. F. 1896 only
 Jennings, C. O. 1923-1926
 Jewell, O. A. 1944—
 Jewell, Paul 1954—
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 Johnson, Charles 1953—
 Johnson, C. H. 1910-1912
 Johnson, Charles P. 1923-1942
 Johnson, J. T. Ralph 1956—
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 Johnson, Recter W. 1954—
 Jones, Daniel 1871-1872
 Jones, J. Harold II 1952-1953
 Jones, O. Leonard 1934—
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 Joslyn, Andrew J. 1870-1886
 Judkins, E. A. 1864-1878
 Judy, Martin 1873-1887 (236)
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 Kaye, Horace 1923-1928
 Keagy, Franklin W. 1916-1922
 Keating, J. T. 1923-1924
 Keefer, Charles Murray 1917-1935
 Kellerman, Charles R. 1890-1893
 Kellogg, H. W. 1898-1901
 Kelly, Albert 1860-1864 (83)
 Kelly, Archon 1857-1860 (83)
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 Kelsey, Ridell A. 1943-1945
 Kemp, Harry G. 1905-1907
 Kendall, Edgar 1921-1924 (278)
 Kendall, Joyce 1936—
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 Kennedy, George W. 1871-1926
 Kephart, Henry C. 1920-1922
 Kerr, Charles 1954—
 Kerr, W. T. 1895-1922 (238)
 Kershaw, A. 1890-1901
 Kester, Sylvan James 1907-1930
 Ketcheson, E. R. 1902-1903
 Kinch, Francis 1921-1937
 Kingsbury, Robert 1953—

- Kingsley, C. S., O. & C. 1851-1853
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103, 153, 157-8)
- Kinne, Clarence J. 1895 only
- Kirby, Louis C. 1925—
- Kirkpatrick, Blaine E. 1920-1925
- Kitizawi, Tetsuji 1907-1911 (276,
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- Kleen, Ralph G. 1937-1954 (251-
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- Kleinbach, George J. 1929-1932
- Klepper, J. W. 1887-1888
- Klink, Thomas 1943-1950
- Klippel, Adam 1888-1892 (271)
- Kloster, William E. 1916-1948
- Knight, C. Mayne 1913-1916
- Knight, John L. 1945-1946
- Knight, R. W. 1952—
- Knotts, Joseph 1907—(288-9)
- Knotts, J. Ross 1936—
- Koeneke, A. L. 1888-1892 (271)
- Kone, W. H. (Oregon Mission)
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- Kohr, H. C. 1922-1927
- Koontz, W. T. 1873 only
- Kuehn, Herbert F. 1943-1946
- Kuhlman, Henry, Wm. 1908-1913
- Kumler, Marion L. 1947-1954 (277-
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- Kummer, A. 1887-1892 (180)
- Kuykendall, J. W. 1867-1875 (173)
- Lacklen, Jesse 1935-1937
- Lacey, Addis 1916-1931
- Lambert, Allen C. 1949—
- Lambert, Charles E. 1880-1881
- Lambert, C. A. 1920 only
- Landen, Geo. A. 1890-1893
- Lane, H. B. 1867-1873
- Lane, T. W. 1914-1918
- Lange, H. F. 1929-1954
- Langendorf, Andrew 1950 only
- Larsen, Charles J. 1887-1892 (271-3,
274-5, 278)
- Larson, Martin T. 1939-1949
- Lathrop, Albert Hester 1923-1924
- Lathrop, Armon 1948—
- Lathrop, J. R. T. 1900-1904
- Laubach, Eugene E. 1948—
- Lauback, Abraham 1871-1872, 1876-
1884
- Launer, S. E. 1911 only
- Lavelly, William, H. 1953—(278)
- Lawrence, C. H. 1912-1919
- Laws, Robert 1940-1943
- Lawyer, Frank David 1926-1927
- Lea, Charles H. 1894-1895
- Leach, Jacob B. 1856-1857
- Leach, J. E. 1882-1884
- Lee, Alton Earl 1924-1925
- Lee, Daniel (Oregon Mission)
1834-1844 (see index)
- Lee, Henry 1911-1912
- Lee, Jason (Oregon Mission) 1834-
1884 (see index)
- Lee, Robert C. 1899-1903
- Lee, S. L. 1885-1903
- Leech, David H. 1897-1949 (244)
- Leppert, David 1907 only
- Leslie, David (Oregon Mission)
1837-1849, O. & C. 1849-1853,
1853-1869 (see index)
- LeSourd, Gilbert Q. 1935-1938
- Lewis, C. A. 1889-1926 (278)
- Lewis, B. H. 1916-1917
- Lewis, Wm. S. 1858-1865
- Lewtas, John 1899 only
- Lippencott, B. C. 1860-1867 (339)
- Linn, John A. 1924-1949
- Lisle, James 1910-1929
- Locke, Charles Edward 1893-1897
- Lockhart, Edwin B. 1904-1906,
1915-1941
- Loftus, Lawrence A. 1956—
- Loder, Theodore 1956 only
- Logan, Leslie B. 1941—
- Loomis, Dayton 1955—
- Loveland, Frank L. 1914-1916
- Lovett, W. A. 1908-1910
- Lowther, C. L. 1891-1893
- Luark, Marcellus J. 1871-1873
- Luecke, F. H. 1929-1943
- Luchs, Oscar 1955—
- Luscombe, W. J. 1908-1909
- Luse, C. A. 1897-1901
- Luther, Dale E. 1955-1956
- Luther, Edward T. 1911-1955
- Maag, Gustave A. 1929-1942
- MacArthur, Walter A. 1942-1952

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- MacCaughey, Charles 1921-1926
(245)
- Mace, Edgar Sutton 1909-1927
- Mackey, Harold 1953—
- Maclean, A. R. 1923-1934
- Magill, Thomas 1874-1882 (273,
342)
- Magin, Louis 1929—
- Mahone, L. D. 1903-1905
- Mahoney, Carl K. 1948-1950
- Mann, H. Benjamin 1929-1932
- Mann, S. H. 1865-1876
- Marcy, Milton A. 1813-1941, 1951—
(246, 255)
- Mason, Carl B. 1943—(254, 255)
- Massey, T. J. 1887- only
- McCarthy, Charles 1956—
- McClurg, Edward C. 1951—
- Mathews, James 1874-1886
- McCobb, James 1956—
- Mattershead, Joseph 1899 only
- Matthews, Robert E. 1944-1946
- Matthews, Samuel 1855-1859, 1867-
1894 (235)
- Maulden, Robert William 1916-
1923
- Maxwell, Thomas 1906-1907
- May, Arthur B. 1907-1910
- May, Clarence B. 1924-1925
- Mays, J. W. 1910-1911
- McAllister, N. S. 1857-1860
- McCain, John S. 1866-1883, 1887-
1889 (278)
- McCain, Harry G. 1913-1916
- McCart, A. M. 1894-1896
- McClintock, James A. 1926-1933
- McClure, Wilbur F. 1898-1903
(275, 278)
- McConnell, Bruce 1953—
- McConnell, Warren 1955—
- McCormack, J. 1877-1881
- McCormick, John D. 1922—
- McCulloch, C. O. 1911-1936
- McDonald, Charles R. 1953—
- McDonald, James M. 1895-1896
- McDonald, John Herbert 1906-
1918, 1919—
- McElroy, Isaac, O. & C., 1850-1852
(83-4, 85, 87, 88)
- McGee, C. H. 1954-1955
- McGlone, Robert R. 1954—
- McIlvenna, Robert 1927—
- McIlvenna, Robert Theodore 1954
- McIntire, J. 1885-1901
- McInturf, D. N. 1891-1894
- McKee, James A. 1939-1946
- McKinney, John (Oregon Mission)
1848-1849, O. & C. 1849-1852 (71,
80, 82, 87, 113, 158, 160, 259)
- McLachlan, Donald 1891-1908
(278)
- McMaster, Robert T. 1956—
- McNabb, Robert H. 1946, 1956—
- McNees, John A. 1921-1923
- McNeil, Dallas 1955—
- McPheeters, William 1872-1874
- McPherson, Charles T. 1899-1953
- McKelvy, R. J. L. 1917-1920
- McWatters, William 1894 only
- Means, Paul B. 1946, 1947—
- Meminger, Samuel E. 1889-1934
- Metcalf, Alvin L. 1939-1942
- Meyers, R. E. 1908-1913
- Mickey, John J. 1912-1932
- Miese, William 1871-1874
- Miles, Harold H. 1922-1957 (278)
- Miller, Isaac 1855-1860
- Miller, John Wesley 1853-1906 (85,
87, 89, 101, 103, 172-3)
- Milligan, James E. 1928-1939
- Mills, Edward Laird 1927—(189,
224, 297)
- Mintun, David Wolf 1855 only
- Mitchell, Kenneth J. 1953—
- Mitzner, Theodore B. 1926-1935
- Mitzner, Christopher 1867 only
- Moehring, J. G. 1889-1892 (271)
- Monroe, Andrew 1899-1905
- Monroe, Harry 1956—
- Mooney, Lee W. 1938-1954
- Moore, Calvin W. 1954-1956
- Moore, Brooks H. 1947—
- Moore, Daniel Webster 1913-1918
- Moore, Frank L. 1918-1939 (278)
- Moore, James 1898-1921
- Moore, John Stanford 1919-1925
- Moore, James T. 1909-1933
- Moore, Robert M. Jr. 1895-1897

- Moore, W. Boyd 1894-1935
 Morange, John 1945—
 Morris, Clarence G. 1918-1942 (278, 281)
 Morris, Maxwell 1946-1948
 Morrow, William John 1922-1936
 Morse, William B. 1853-1857 (95, 101, 103, 120, 302)
 Mort, Howard W. 1919-1931
 Mottershead, Joseph 1900-1901
 Mounts, Horace Hugh 1950—
 Mueller, John C. 1939-1948
 Mullenix, Wm. M. 1886-1887
 Mulligan, Albert S. 1892-1936 (276, 278)
 Mundell, Asa 1955—
 Myers, R. Eugene 1908-1924
 Myers, Harold V. 1936-1939
 Myers, W. H. 1892-1935 (278)
 Naugle, John F. 1885-1902
 Nelson, Milton 1956—
 Neufeld, Aaron J. 1921—
 Newland, Gilbert H. 1909—
 Nichol, William 1914-1928
 Nichols, Arthur H. 1888-1890
 Nichols, W. D. 1859-1891 (164)
 Nickerson, L. M. 1871-1888 (164, 269, 277)
 Nickle, S. M. 1907-1909
 Nicoll, George Douglas 1953—
 Norman, Willard D. 1955—
 Nyberg, Walter L. 1951-1954
 Nye, Laurence E. 1945—
 Oberg, Harold 1891-1939
 Ohling, Ralph D. 1951-1956
 Ohse, Francis F. 1947-1952 (254)
 Olds, Glenn, Jr. 1943—
 Oliver, Clarence E. 1923-1926
 Oliver, George Oscar 1905-1939
 Olley, James 1840-1842 (38)
 Olsen, Oscar A. 1943-1957 (277-8)
 Osborne, Wm. B. 1883 only (236)
 Ostrander, John 1859-1861
 Otto, Ray L. 1954—
 Ovall, John 1907-1908
 Pacey, J. J. 1914-1918
 Padilla, Sinforoso 1923-1926
 Palmer, Willard S. 1928-1930
 Parker, B. Earle 1930-1952 (245, 297)
 Parker, George H. 1899-1900
 Parker, I. V. 1906-1910
 Parker, Robert I. 1921-1940
 Parkes, R. H. 1924-1931
 Parkinson, Geo. H. 1916-1921
 Parounagian, Marcus B. 1907-1929 (278-282)
 Parrett, Olin E. 1950—
 Parrish, Josiah L. O & C 1849-1850, 1856-1895 (see index)
 Parrott, Joseph E., O. & C., 1849-1851
 Parsons, John 1877-1935 (see index)
 Patterson, Herbert 1865-1886
 Patton, J. J. 1904-1940 (276-8)
 Patty, Wm. R. 1878 only
 Paulsen, J. C. 1889-1891 (278)
 Payne, George 1859 only
 Pearne, Thomas H. 1853-1864 (see index)
 Pearne, Thomas 1869-1873 (277)
 Peart, Isaac 1892-1900
 Peck, B. F. 1901-1907
 Pederson, L. F. 1898-1907 (275-6, 278)
 Pemberton, Harry F. 1921-1955 (245)
 Penix, Jilson S. 1922 only
 Pepper, William B. 1901-1915
 Perkins, H. K. W. (Oregon Mission) 1837-1839 (26, 39, 49, 228-9, 230, 334)
 Perrino, Tony 1955-1957
 Persons, Maurice 1942-1943
 Peters, Robert 1954—
 Peters, Warren W. 1946 only
 Peterson, Kenneth 1952—
 Peterson, Paul E. 1951—
 Phelps, Guy Fitch 1898-1926 (238)
 Phelps, Norman Wayne 1920-1929
 Phillips, Levi C. 1854-1858 (102-3, 216)
 Phillips, Victor 1934-1948
 Phipps, Edward E. 1892-1893
 Pierce, Clarence 1951-1954
 Pierson, Ray H. 1909-1911
 Pike, C. J. 1927-1933
 Pike, Mark 1925-1929
 Place, John 1929—

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- Place, Albert E. 1945—
 Poindexter, David 1954—
 Poindexter, Dean C. 1925-1957
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 Poindexter, Raymond A. 1951-1957
 Plummer, A. E. 1935 only
 Pogue, C. Walter 1906-1945 (276-8)
 Pogue, Myron C. 1941-1945
 Poor, George L. 1929-1940
 Poor, Lester C. 1907—(296)
 Pope, Joseph 1926—
 Porter, Reuben Boring 1929-1933
 Post, Fred L. 1884-1891 (270)
 Potwin, Thomas D. 1927-1929
 Powell, C. E. 1923 only
 Powell, Lewellen A. 1873-1877
 Powell, Leonard J. 1869-1883 (342)
 Powell, Theophilus 1853 only
 Powell, W. F. 1912-1916
 Price, J. W. 1908-1911
 Priesing, Charles A. 1889-1892
 Pringle, Clark A. 1857 only
 Prose, Leonard T. 1913-1914
 Purdy, J. Edgar 1922-1924, 1939-
 1945
 Quimby, George W. 1889-1897
 Radmore, John Conley 1950-1957
 Randall, Edwin T. 1921-1923
 Rankin, Ira Francis 1924-1932
 Ranton, Erwin G. 1918-1945
 Rarey, Harry Ervin 1935-1948
 Rarick, Charles C. 1906—(238,
 246)
 Rasmus, Henry 1894-1899
 Rayner, James O. O & C 1849-1853
 1853-1873 (71, 80, 82, 85, 87, 89,
 95, 103, 118-9, 165)
 Reece, T. M. (Reese) 1873-1884
 Reed, J. Watford 1934—
 Reed, Charles M. 1934-1937
 Rees, Chester M. 1901-1929
 Rees, Clarence B. 1910-1922
 Reese, Raymond S. 1928-1929
 Reetz, Carl A. 1916-1921
 Reeves, Floyd M. 1922-1926
 Reid, M. M. 1913-1914
 Rentfro, J. L. 1919-1923
 Reuter, W. C. 1905-1912
 Rhodes, Harlin C. 1857-1866
 Richards, E. C. 1913-1957
 Richardson, Irad 1885-1888
 Riddle, Earle Waldo 1950—
 Riddle, Donald Wayne 1923
 Rigby, G. W. 1922-1926
 Rinehart, Philip 1906-1910 (278)
 Ristow, Cecil F. 1931-1937
 Roach, Revelle 1955—
 Roberts, William Oregon Mission
 1847-1849, O & C 1849-1853, 1853-
 1888 (see index)
 Rockwell, L. E. 1899-1906
 Rodabaugh, Marchant 1871-1872
 Roe, George C. 1854-1875 (102)
 Roeder, George S. 1929-1953
 Roeder, Paul G. 1928-1937
 Rogers, Lowell L. 1879-1882 (174)
 Rogers, W. F. 1901-1912
 Rogers, W. H. 1870-1871
 Rogers, L. L. 1871-1872 (178)
 Rollins, J. C. 1910-1919
 Rollins, William 1888-1890 (186)
 Roork, Geo. W. 1856-1904
 Roork, J. A. 1951—
 Roork, John H. 1868-1895 (234,
 343)
 Roseberry, George G. 1948—(255)
 Ross, W. A. 1908-1909 (278)
 Round, George F. 1888-1928
 Rounds, Edwin D. 1936-1937
 Rounds, Nelson 1868-1874
 Rounds, H. N. 1894-1901
 Rowland, B. F. 1900-1911 (237)
 Royal, J. H. B. 1856-1910 (102-3,
 167, 219)
 Royal, Miller G. 1884-1887 (177)
 Royal, Ladru 1880-1884 (342)
 Royal, Thomas F. 1853-1911 (see
 index)
 Royal, William 1857-1870
 Royston, Fred Robert 1917-1921
 Ruff, L. J. 1945—
 Rummell, Harry Wallace 1911-1941
 Rutledge, David 1857-1866
 Rutledge, H. I. 1908-1919
 Sails, Thomas L. 1874-1888 (127,
 236, 238, 342)
 Salisbury, H. R. 1907-1917
 Sanders, James Warne 1946-1947
 Sanders, M. L. 1922-1924
 Sanderson, Thomas B. 1857-1865

- Sandifer, F. N. 1908-1921, 1947—
 Sasnett, Joseph Randolph 1920-1924
 Satchwell, H. P. 1886-1894
 Sattleberg, Donald E. 1955—
 Schiewe, E. C. 1928-1931
 Schnell, Fred J. 1921-1926
 Schroeder, Hans G. 1914-1915
 Schults, G. J. 1890-1892
 Schulze, Daniel H. 1935—
 Schumann, F. A. 1929-1942
 Schwartz, H. W. 1907-1921 (261, 276-8)
 Scott, Randall B. 1924-1926
 Seaman, David 1944-1952
 Seymour, Howard A. 1940—
 Secor, John H. 1922-1925
 Seethoff, John 1926-1929
 Sehnert, Peter J. 1929-1931
 Selleck, W. H. 1902-1910
 Sexton, M. M. 1875-1877
 Shaffer, John H. 1920—
 Shangle, Hiram Sidney 1939-1951 (202 ff., 341)
 Shannon, D. M. 1895-1900
 Shapland, James E. 1952—
 Sharp, Byron J. (Sharpe) 1874-1889
 Shattuck, Robert B. 1929-1932
 Shaw, C. W. 1871-1876
 Shepherd, Charles 1875-1876
 Shellhart, Harold 1931—
 Sheriff, Harold E. 1953-1954
 Sherwood, Edwin 1913-1921 (188)
 Shippen, Ernest 1956—
 Shoreland, Edward A. 1883-1886
 Short, Francis Burgette 1904-1920 (278)
 Shrode, David L. (Schrode?) 1901-1911
 Shulse, J. M. 1894-1899
 Sibley, F. R. 1919—
 Simonds, Kenneth 1955—
 Simpson, Matthew L. 1937-1942, 1953—
 Simpson, Wm. G. 1883-1886
 Simpson, G. W. 1880-1881
 Sinclair, Jeremiah C. 1883-1885
 Skidmore, Jos. H. 1868-1874, 1880-1884 (167, 171)
 Skipworth, N. M. 1884-1913 (144, 277)
 Skipworth, Walton 1885-1946 (55)
 Sleeth, Asa 1903-1935 (267)
 Smith, David S. 1955—
 Smith, B. C. 1861-1863
 Smith, Clark 1867-1873 (168, 172)
 Smith, Ernest M. 1909-1921
 Smith, E. V. 1898-1900
 Smith, James H. 1955—
 Smith, Jerome 1868 only
 Smith, J. S. 1892-1895
 Smith, Joseph S. 1853-1854, 1856 only (85, 89, 101, 119, 153-4, 156, 165, 171, 177)
 Smith, Lewis F. 1906-1944
 Smith, Robert Elmer 1914-1919
 Smith, Marion C. 1944—(297 ff.)
 Smith, Ralph Emerson 1938—
 Smith, Rollin C. 1866-1869
 Smith, Roy Leslie 1929-1932
 Smith, S. Raynor 1931—(255)
 Smith, Nevitt B. 1946-1951, 1954—
 Smith, Stacy A. 1899-1901
 Smith, S. Raynor, Jr. 1940-1942
 Smith, W. B. 1939-1946
 Smith, Wilfred F. 1902-1906
 Smothers, U. C. 1922-1929
 Smythe, Charles M. 1902-1903
 Snyder, Fred W. 1913-1923
 Snyder, R. D. 1924-1950
 Snyder, Samuel 1898-1923
 Snyder, Sanford 1903-1917
 Sorlien, J. Palmer 1946—
 Sparr, M. E. 1909-1910
 Spangler, J. W. 1888-1902
 Spalding, D. L. (Spaulding?) 1858-1905 (277, 342)
 Spaulding, Frank R. 1923-1943
 Spence, R. A. 1937-1943
 Spencer, John 1854-1884 (102)
 Spencer, John Carroll 1911-1926
 Spiess, Henry 1905-1933
 Spiess, Gustavus Adolphus 1917-1921
 Stanfield, Joshua 1916-1921
 Stangeland, Edgar M. 1890-1892
 Stanton, Edmond B. 1953—
 Stark, J. B. 1901-1905
 Starmer, A. J. 1939-1955

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- Starr, Noah A. 1854-1860, 1861-1881 (103)
 Starr, Philip M. 1856-1900 (234-5, 342)
 Starr, S. Asbury 1878-1900, 1901-1902 (342)
 St. Clair, Harry L. 1899-1906
 Steele, Seth R. 1919-1920
 Stephens, D. G. 1894-1924 (278)
 Stevens, Daniel W. 1937-1948
 Stewart, Grant 1905 only
 Stewart, W. C. 1908-1916
 Stiehl, Rollin 1921-1923
 Stierle, Carl E. 1948-1953
 Stilwell, J. Fred 1923 only
 Stockwell, C. A. 1902-1921
 Storaker, Gustav A. 1949—
 Stratford, J. L. 1892-1899, 1903-1930
 Stratton, Carroll C. 1858-1872, 1890-1910 (175, 177, 180, 262)
 Streyve, Joseph E. 1922-1940
 Streyffeler, Oscar B. 1900-1901
 Struble, Wallace R. 1891-1892
 Stryker, Stanton W. 1893-1899
 Stubbs, R. S. 1876-1878
 Summerville, D. T. 1887-1925
 Sundermann, August H. 1886-1887
 Sutcliffe, Robert 1908-1915
 Sutton, Frank 1939-1951
 Swartz, H. W. (see Schwartz)
 Sweeney, Joseph M. 1882-1906 (278)
 Sweeney, J. T. 1880-1881
 Switzer, William Whitney 1929-1935
 Sykes, Gabriel 1890-1918, 1922-1940
 Taber, Lester E. 1920-1926
 Talbott, Henry J. 1901-1906 (186, 188, 276, 278)
 Tate, J. G. 1889-1890
 Taylor, Archibald 1859-1862
 Taylor, Fred C. 1925-1937, 1944—
 Taylor, H. Erne 1948-1952
 Taylor, John A. 1956—
 Tedrick, N. F. 1895-1898
 Temple, Thomas H. 1922-1943 (245)
 Tennant, William 1941—
 Tennyson, Merrill G. 1925-1929
 Terry, Earl W. 1947-1951, 1953— (254)
 Terry, Edward 1927—
 Thornburn, Crawford W. 1899-1899
 Thomas, Norman E. 1956—
 Thomas, Ralph I. 1921-1923
 Thomas, Louis 1908-1916
 Thomas, Warren C. 1951— (277-8)
 Thompson, Alfred 1901-1910 (162)
 Thompson, A. H. 1921-1923, 1929-1939
 Thompson, Elmer E. 1891-1894
 Thompson, Ernest L. 1892-1897
 Thompson, James S. 1954—
 Thompson, Lloyd 1923-1927
 Thompson, Robert Franklin 1941-1943
 Thompson, J. W. 1915-1918
 Tilton, Ellsworth M. 1934-1957 (292)
 Tindall, John 1866-1867
 Todd, C. W. 1868-1876 (167)
 Todd, E. H. 1910-1914
 Todd, George C. 1924-1928 (295, 297-8)
 Todd, S. H. 1865-1876
 Tower, E. P. 1876-1890
 Townsen, Dwight 1954—
 Traglio, E. J. 1929-1945
 Trefren, Stanley D. 1930-1932, 1952—
 Treman, Arthur R. 1920-1949
 Trick, Ormal B. 1928— (10, 278)
 Trimble, Delmar H. 1906-1914
 Trobough, George A. 1952—
 Tufts, Floyd E. 1953-1955
 Tufts, G. L. 1904-1935 (238, 243)
 Turner, G. Wesley 1947—
 Turner, J. W. 1866-1874
 Van Cleve, J. W. 1872-1874
 Vandersal, S. S. 1872-1879
 Van Deventer, B. F. 1882-1884
 Van Fossen, H. J. 1906-1919
 Van Marter, C. M. 1907-1924 (238, 277-8)
 Van Scoy, Thomas 1880-1898 (175, 177, 180, 182)
 Van Scoy, W. T. 1883-1890 (173, 178)
 Van Winkle, J. Stanley 1916-1919

- Vincent, Orlo Ray 1934-1940
 Voce, J. D. 1907-1910
 Vosper, Alfred 1942—
 Waaler, Hans S. 1882-1892 (272)
 Waddington, Bert 1923-1930
 Waelte, Fred 1909-1913
 Wagner, A. D. 1905-1906
 Walby, Lewis 1890-1892
 Walker, Daniel D. 1948
 Walker, D. R. S. 1907-1908
 Walker, Leroy Hilton 1922-1934
 Walker, William 1955—
 Wall, Oren 1911—
 Waller, Alvin F. Oregon Mission
 1840-1849, O & C 1849-1853,
 1853-1872 (see index)
 Walter, J. J. 1895-1905 (274-5, 278)
 Walters, John M. 1921-1924
 Walters, Eugene Humphrey 1954—
 Warrell, John W. 1912—(278)
 Waltz, W. J. 1898-1904
 Wann, Harry A. 1922-1926
 Ward, Ira F. 1871-1874
 Warner, Walter Raymond 1929-
 1938, 1948—
 Warren, Robert L. 1947-1949
 Warren, S. V. 1903-1905
 Warren, William Joseph 1913-1935
 Watters, Demus A. 1890-1926 (238)
 Watters, George 1869-1873 (277)
 Wax, Forest 1923-1925
 Webb, Ernest 1955-1957
 Webb, Hyrum P. 1883-1895
 Weber, George Elmer 1954, 1956—
 Weber, W. J. 1907-1922
 Wedel, Richard C. 1952-1953
 Weigle, A. J. 1929-1930
 Weiss, Henry L. 1924-1930 (278)
 Wemett, Frank L. 1919-1946
 Wentsch, Carl A. 1929-1955
 Wentzell, G. J. 1908-1919 (276,
 278)
 Werts, Forest W. 1954-1957
 Westberg, Christian L. 1890-1892
 Westervelt, J. H. 1909-1918 (276-8)
 Whaley, Ennis Marshall 1946-1951
 Wharton, C. E. 1914-1914
 Wheeler, T. S. 1939-1955
 White, Boone L. 1954—
 Whitaker, George 1891-1893
 White, Oscar A. 1894-1898
 Whitfield, Wilmot 1894-1896
 Whitehead, Thomas 1956—
 Whitman, Orval M. 1937—
 Whitmore, O. B. 1886-1893
 Whittaker, George 1891-1895
 Wigstad, D. S. (Wigstead) 1891-
 1896
 Wilbur, J. W. Oregon Mission 1847-
 1849, O & C 1849-1853, 1853-1873
 (see index)
 Wilcox, Allen Cale 1944—(277)
 Wilhelm, Halford V. 1926-1931
 (295)
 Wilkie, William 1887 only
 Wilkins, R. B. 1903-1907
 Wilkinson, H. S. 1910-1916
 Williams, W. T. 1881-1884, 1885-
 1888
 Willings, Velmore E. 1913-1915
 Willison, W. A. 1887-1889
 Wilmot, W. E. 1871-1874
 Wilson, Albert J. 1931-1953
 Wilson, Clarence True 1905-1939
 Wilson, Ernest E. 1953—
 Wilson, Gile V. 1955—
 Wilson, Isaac 1873-1876
 Wilson, James L. 1942 (278)
 Wilson, Samuel P. 1883-1894 (180)
 Winton, Frederick D. 1871-1873
 Wire, M. C. 1884-1930 (57)
 Wire, Melville T. 1902-1908,
 1910—(180, 186, 237)
 Withnell, E. W. 1922-1941
 Wolfe, David 1892-1917
 Wolfe, Edward A. 1939-1950
 Wolfe, Leo G. 1938-1940
 Wolfe, John T. 1859-1861, 1865-
 1888
 Wood, Clark J. 1946-1947
 Wood, Irvin Brackett 1921-1924
 Wood, John Harrison 1883-1891
 (237)
 Wood, John Henry 1880-1883
 Wood, Lynn A. 1930-1939
 Wood, John 1953—
 Wood, W. D. 1939-1940
 Wood, Thomas A. 1867-1876
 Woodfin, John D. 1917-1929
 Woods, Martindale 1948-1951

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- Woodward, Luther T. (O and C)
 1851-1853, 1853-1875 (see index)
- Wooley, C. H. 1906-1909
- Workman, James W., Jr. 1954—
- Wright, Wayne T. 1927-1936
- Wythe, J. H. 1866-1869
- Yarnes, Thomas David 1911-1957
 (see index)
- York, J. W. 1856-1884 (156)
- Young, Benjamin 1907-1914
- Young, Frank L. 1900-1909
- Young, Henry 1923-1935
- Young, Robert Carl 1912-1921,
 1933-1940
- Young, William S. 1898-1903
- Youngson, William Wallace 1913-
 1955 (58-9, 244, 295, 297)
- Yumibe, Kioshi 1940-1948
- Zeller, Harley A. 1944— (278)
- Zellers, Wm. H. 1883-1884
- Zimmerman, Eugene T. 1897-1913
- Zimmerman, L. C. 1901-1910

APPENDIX B

SUPPLY PASTORS WHO HAVE SERVED THE CHURCHES OF OREGON METHODISM

1834-1957

Some of those named in the list which follows have been members of other Conferences (usually in the retired relation), ministers of other denominations temporarily employed to serve Methodist churches. Also listed are a number of local preachers who have studied part of the course prescribed for them. Devout laymen who have been willing to serve for a time during days of shortage of qualified ministers may find their names on this roll.

The dates given indicate beginning and end of service. However, it is possible that, in some cases, a pastor may not have been employed continuously as indicated. Many of those included in Appendix A also served as supply pastors, either before being received on trial in the Conference or after taking the retired relation, continuing as long as health and strength permitted. Note page references.

- | | |
|-----------------------------|------------------------------|
| Abbott, Kenneth 1942— | Baker, M. C. 1886-1887 |
| Ackermann, Paul R. 1936— | Baldwin, Lee 1939-1942 |
| Adkins, Betty 1945 (only) | Bales, George 1950-1953 |
| Agan, Prof. Raymond 1956— | Bamford, Carrie 1925-1927 |
| Akers, L. B. 1906-1907 | Banks, R. R. 1908-1911 |
| Albaugh, E. W. 1925-1926 | Barry, A. B. 1919 |
| Alford, A. G. 1903-1919 | Barton, E. D. 1924-1925 |
| Alford, E. C. 1898-1945 | Barnard, A. F. 1929 |
| Alford, J. G. 1918 (only) | Baugh, Mrs. Helen 1937-1938 |
| Allen, H. H. 1926-1928 | Beadles, U. O. 1924-1927 |
| Allen, T. F. 1927-1929 | Beall, Hayes, 1930-1933 |
| Allen, W. A. 1902 (only) | Beck, Harold 1948-1949 |
| Allen, W. T. 1897 (only) | Belknap, E. H. 1904 |
| Alley, J. M. 1899 | Bell, Keith A. 1947-1948 |
| Anderson, Charles 1955-1956 | Bennett, C. L. 1921-1923 |
| Anderson, Constance 1942 | Bennett, G. P. 1907-1908 |
| Anderson, Scott W. 1952— | Bennett, G. W. 1878-1879 |
| Appleyard, W. W. 1946— | Bennett, J. H. 1921-1923 |
| Armstrong, Arthur J. 1917 | Bennett, W. David 1954— |
| Astleford, C. W. 1940-1942 | Bent, P. C. 1929-1930 |
| Atkinson, T. 1882 | Benton, Joel R. 1918-1925 |
| Atkinson, T. W. 1913 | Beveridge, J. H. 1949-1952 |
| Austin, Frank 1905 | Bickford, Harry G. 1926-1930 |
| Avery, John 1947-1948 | Black, S. A. 1903-1904 |
| | Blackler, Carl E. 1929-1933 |
| Babbitt, H. A. 1921 | Blackstock, Don 1942 |
| Bailey, Floyd S. 1932 | Blackwell, J. W. 1917-1918 |
| Baker, E. 1896-1897 | Blackwell, W. L. 1895-1911 |

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- Blake, H. P. 1907-1908
 Blanchet, L. 1907-1908
 Bletcher, Don 1950-1952
 Bock, Paul 1952-1953
 Bolliger, Mrs. Violet 1947—
 Boon, J. D. 1953
 Boothby, E. Lynn 1925-1926
 Boswell, J. W. 1879-1880
 Bolt, Eric 1914-1916
 Botts, Charles E. 1900
 Bowers, Donald M. 1946-1950
 Bowers, Everett L. 1945-1950
 Bowman, H. R. 1924-1925
 Boyer, James 1956—
 Bradshaw, Bert V. 1928-1944 (278)
 Braner, John 1887-1888
 Brayford, E. 1900
 Brewer, H. W. 1918-1919
 Brisbin, A. M. 1901 (278)
 Brittain, C. E. 1938-1952
 Brown, A. W. 1937-1947
 Brown, F. Audley 1921-1931
 Brown, Earl 1912-1913
 Brown, Charles M. 1899-1938
 Brown, Gilbert D. 1940-1943
 Brown, Thomas 1884-1885
 Brymer, Robert 1911-1919
 Buck, J. L. 1943—
 Bullock, M. L. 1911-1914
 Burbank, G. L. 1897-1910
 Burkey, E. R. 1950—
 Burleson, Harold 1948-1953
 Burnett, G. W. 1912
 Bush, William 1956
 Bushong, F. M. 1931-1932
 Byers, A. A. 1889
- Cady, R. D. 1909-1916
 Calame, C. E. 1944-1950
 Calame, W. B. 1901-1902
 Call, W. J. 1923-1925
 Camp, C. L. 1938-1939
 Camp, Mrs. C. L. 1939-1946
 Campbell, C. E. 1910-1911
 Campbell, E. H. 1915-1918
 Campbell, C. H. 1902-1905
 Cannell, Fletcher L. 1924-1954
 Carlson, Mrs. Edward 1942-1946
 Carlson, John 1951
 Carney, B. G. 1921-1925
- Carpenter, J. R. 1928-1931
 Carter, Richard A. 1898-1900
 Chapman, A. A. 1921-1923
 Chapman, C. E. 1920
 Chapman, L. W. 1908
 Chappell, S. A. 1938-1943
 Child, A. G. 1890-1919
 Church, W. C. 1891-1892
 Clapp, Phillip S. 1942-1943
 Clark, Loran D. 1946-1947
 Claycamp, Elmer 1947-1949
 Coan, Royce A. 1946-1955
 Cole, D. George 1929-1931
 Cole, Everett 1930-1931
 Coleman, John 1902-1907
 Collins, Evelyn 1943-1944
 Collins, O. C. 1915
 Combs, S. 1910-1911
 Comstock, C. W. 1911-1916
 Conder, James E. 1918-1919
 Cone, Maude E. 1940
 Cone, Wendell 1938—
 Cook, L. D. 1922-1923
 Cook, H. M. 1923-1926
 Cook, Walter, 1937-1938
 Cookingham, R. T. 1919-1948
 (278)
 Coop, C. C. 1911-1930 (278)
 Corbin, R. E. 1912
 Cotton, Mrs. Earl (Ruth S.) 1956—
 Craig, J. W. 1908-1909
 Cowley, J. T. 1913-1954
 Cox, W. E. 1944-1947
 Crawford, A. K. 1883-1884
 Crook, F. D. 1892-1893
 Crouch, Hershall M. 1945-1946
 Croxton, T. 1868-1869
 Cullen, J. W. 1911-1912
 Cummings, J. 1868-1869
 Currier, C. N. 1923, 1945-1950
 Currier, Clarence 1944
- Danhuff, Amos 1904-1905
 Darling, Harold 1943-1944
 Davies, L. C. 1931-1932
 Davis, C. B. 1893-1894
 Davis, D. S. 1910-1913
 Davis, M. C. 1908-1910
 Day, Levi, 1908-1912
 Deich, Prof. Charles 1925-1927

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- DeLess, Lloyd 1943-1944
 Deniston, G. W. 1913
 Dent, D. E. 1939-1940
 Derrick, J. E. 1939-1946
 Dickey, Chas. J. 1936-1943
 Dickey, Thomas J. 1936
 Dierdorff, H. A. 1947-1954
 Ditter, Meyer T. 1944-1945
 Dix, C. C. 1921-1931
 Dodge, Walter F. 1954
 Dollarhide, William 1884-1885
 Douglass, L. C. 1915
 Douglas, J. W., Sr. 1936-1941
 Douglas, W. J., Jr. 1937
 Douglas, W. F. 1940-1953
 Doxsee, Herald 1915-1917
 Drake, J. M. 1903
 Driver, Grace 1922-1930
 Dunlap, R. R. 1902-1903
 DuVall, Henry E. 1946-1949
 Dull, Elwood 1952-1953
 Durland, Wesley 1949-1951

 Earl, Simeon D. 1876-1878
 Eaton, Charles 1891
 Edwards, R. L. 1912
 Ellis, George R. 1927-1941
 Ellis, Reed 1943-1953
 Ellsworth, E. R. 1918-1918
 Ellsworth, R. C. 1891-1897 (277)
 Empey, W. B. 1924-1947
 Erb, Leslie D. 1939
 Erickson, Constance V. 1950
 Ernst, J. H. 1928-1930
 Erwin, J. C. 1916
 Evans, E. R. 1911
 Everett, Paul J. 1905
 Ewing, W. D. 1899
 Exon, J. W. 1901-1908

 Fairchild, W. T. 1913
 Farnsworth, E. D. 1912
 Fenton, Levi 1923-1924
 Ferguson, R. J. 1908-1931 (278)
 Ferguson, T. J. 1900
 Fessler, C. L. 1919-1920
 Filbert, F. M. 1928-1930
 Fisher, Jesse 1900
 Forbes, Wayne 1956—
 Ford, B. F. 1927-1928

 Ford, F. S. 1916-1920
 Fowler, J. 1887
 Fowler, H. L. 1900
 Forman, L. G. 1923
 Foster, A. T. 1928-1932
 Fox, Merrill H. 1940-1943
 Franklin, J. F. 1924-1925
 Franklin, S. 1879-1880
 Frey, T. C. 1908-1909
 Fysh, Richard 1894-1901

 Garboden, G. A. 1926-1946 (278)
 Garland, A. F. 1936-1938
 Garner, W. M. 1919
 Gebert, E. H. 1913
 Gerrish, James 1955
 Gift, L. 1868-1869
 Gillett, A. P. 1894-1904
 Gillispie, J. H. 1919-1920
 Givin, R. A. 1903
 Glazier, J. 1891
 Glazier, Wesley 1903
 Good, C. P. 1894
 Goode, D. J. 1908
 Goode, John A. 1903
 Gooderham, William 1911
 Gordon, Wesley 1929-1930
 Gordon, W. D. 1927-1928
 Gottman, Adam 1908-1909
 Goudge, Ernest 1907-1908
 Gourley, W. R. 1946
 Graff, E. C. 1892
 Gravenor, Horace 1949—
 Green, Cecil B. 1953-1954
 Groth, Claude 1946-1947
 Guthberlet, Robert 1954-1955

 Hadley, Ivan 1946-1952
 Hagar, J. M. 1912
 Haight, F. M. 1923-1931
 Hamblen, E. V. 1946-1949
 Hamilton, W. J. 1939-1952
 Hampton, M. W. 1892-1899
 Hansen, Arthur L. 1945-1950
 Hansen, A. J. 1888-1890
 Hansen, Reta P. 1937-1948
 Hanson, N. M. 1900
 Hantzmon, W. H. 1943-1944
 Harden, C. R. 1901
 Harding, Dorothy 1940-1946 (290)

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- Hargraves, Edward 1951-1952
 Hargreaves, Hal 1953-1955
 Harned, W. H. 1903-1904
 Haroun, F. N. 1922-1926
 Harris, Sidney E. 1933-1934
 Hatch, W. M. 1902-1904
 Hatch, George H. 1949-1955
 Hawk, N. S. 1929-1946
 Hayden, Paul 1947-1948
 Henderson, W. H. 1895
 Herrmann, H. G. 1940-1955
 Herron, J. G. 1871-1872 (168)
 Hertzog, W. H. 1929-1930
 Hess, C. R. 1944-1946
 Hester, C. P. 1902
 Hevener, W. W. 1915-1916
 Hibbard, Eugene 1936-1937
 Hickerson, J. H. 1918
 Hickman, M. 1880-1881
 Hicks, J. H. 1932-1933
 Hill, B. A. 1883-1884
 Hiller, J. M. 1907-1908
 Hitchcock, Ernestine 1948—
 Hixon, J. M. 1910-1915
 Hockett, J. C. 1893-1895
 Holder, Miriam 1926-1927
 Hoerauf, Arthur 1946-1953
 Horner, E. D. 1891
 Hoskins, William 1897
 Hotchkin, A. S. 1918-1919
 Hotchkiss, A. B. 1908
 Hotchkiss, S. S. 1943-1946
 Howard, C. D. 1890-1891
 Huckabee, Don B. 1936-1942
 Hudson, J. D. 1883-1884
 Hughes, Richard 1953
 Hulburd, A. D. 1928-1933
 Hummel, Ronald 1953
 Hunt, Robert 1946-1948
 Huntley, Larry W. 1949
 Hurlburt, W. 1876
 Hutchins, J. A. 1941-1945
 Hutchinson, W. 1914
 Hutchinson, Myra 1923-1924
- Igo, Jerry 1949-1953
 Irwin, J. C. 1916
- Jaquith, Paul 1943
 Jardine, Florence 1944-1947
- Jefferson, C. W. 1931-1936
 Jenkins, A. S. 1911-1924
 Jenkins, Fred. L. 1929-1930
 Jensen, John 1888
 Johnson, Clifford 1947-1949
 Johnson, Don 1947-1948
 Johnson, Fred 1946
 Johnson, J. R. 1882-1883
 Johnson, O. C. 1949-1952
 Johnson, Levin 1912-1913
 Judd, Lloyd 1948
 Johnson, Roger K. 1945
 Johnson, W. D. 1911-1912
 Jones, C. D. 1920-1921
 Jones, L. B. 1918-1919
 Jones, Lucian 1940-1944
 Jordan, John 1941-1942
 Jordan, W. M. 1901-1902
- Kager, J. W. 1883-1884
 Kahler, George 1893-1895
 Keagy, A. R. 1914
 Kellogg, Richard 1950-1951
 Keating, Mrs. Alice 1921-1922
 Kemp, H. G. 1905
 Kemp, W. A. 1891-1894
 Kent, Arthur 1939-1953
 Ketcham, W. C. 1913
 Kincaid, Horace 1918-1919
 Koehler, George 1892-1893
 Koontz, B. E. 1938-1940
 Koth, Kenneth K. 1947-1950
 Kunke, G. D. 1884-1885
- Lahmon, Mrs. Earle 1943-1944
 Lamb, Warren B. 1922-1923
 Lambert, Glenn L. 1953-1954
 Laramour, E. N. 1908-1909
 Leitner, Hans R. 1954—
 Lloyd, Mark B. 1949-1950
 Lauback, A. 1876
 Lawrence, G. R. 1913
 Lemery, J. A. 1911
 Libby, Mrs. Lucile T. 1943-1945
 Lingerfelder, Fred 1940-1941
 Lisle, Everett 1941-1943
 Lockett, E. C. 1909-1911
 Long, F. J. 1900-1901
 Loughseed, S. D. 1883
 Lovelace, A. M. 1893
 Ludington, Charles 1898

APPENDIX B SUPPLY PASTORS

- MacTavish, D. J. 1944-1945
 Malty, Roy 1955
 Marble, Ivan 1949-1950
 Marple, C. R. 1925
 Marquam, C. R. 1906-1908
 Martin, A. R. 1949
 Martin, R. B. 1917
 Mason, R. W. 1907-1908
 Mathis, R. E. 1913-1914
 Mathison, Robt. L. 1909-1910
 Mathews, J. T. 1902
 Mays, Henry 1901
 McAbee, Earl 1921-1924
 McAuley, James 1950-1954
 McClintock, A. 1918-1919
 McClurg, J. N. 1941-1942
 McCullum, F. E. 1883-1884
 McDaniel, Kenneth E. 1935-1936
 McDougall, David S. 1946
 McIntosh, E. A. 1923-1947 (278)
 McKown, L. 1895
 McManee, A. J. 1876-1877
 Mears, J. A. 1904
 Medlin, M. D. 1941-1942
 Messenger, L. E. 1939-1941
 Michel, H. F. 1888-1889 (271)
 Michner, R. T. 1925
 Mickelson, F. R. 1916-1917
 Miller, Joseph S. 1926-1933
 Miller, W. T. 1920
 Mills, Eugene 1943-1944
 Mills, W. W. 1931-1933
 Minor, M. M. 1916-1917
 Minton, J. G. 1924-1927
 Mitchell, C. R. 1933-1936
 Mitzner, Amanda 1927-1931
 Moorehouse, W. D. 1895-1901
 Morse, B. H. 1916
 Mott, A. B. 1899-1900
 Moys, Henry 1892-1905
 Munson, Mark 1909-1910
 Murphey, Elva G. 1943
 Murray, Glen 1955—
 Murttrej, John L. 1953-1955
 Musson, Gertrude L. 1950-1951
 Myers, Clarice 1936-1937
 Needham, J. B. 1942-1944
 Niel, Kenneth 1949-1950
 Nolan, M. T. 1921-1926
 Ogier, Orrin C. 1947
 Olson, A. C. 1925-1926
 Osborne, G. Howard 1901
 Palmer, J. W. 1949-1952
 Parker, L. G. 1911-1913
 Parrott, C. L. 1922-1923
 Paul, B. B. 1908-1915
 Payne, Oscar W. 1922-1933
 Payne, W. F. 1922-1923
 Payne, W. S. 1924-1925
 Pearce, W. T. 1907-1915 (278)
 Pease, Bertha 1926-1928
 Pease, Harry 1956
 Peffly, W. H. 1912
 Perkins, J. W. 1906-1911
 Peterson, Hans 1937-1946
 Prehm, R. H. 1950-1953
 Phelps, Roy 1948
 Phillippi, Rose 1927-1929
 Phillips, F. G. 1937-1938
 Pickering, C. A. 1926-1936
 Pickering, Rex 1926-1928
 Pierce, Gustavus M. 1885-1890
 Pierce, James O. 1898-1909
 Piper, F. A. 1913-1916
 Pitner, W. 1868-1869
 Place, Stuart 1945-1952
 Polhemus, E. R. 1943-1946
 Pollard, Hubert 1924-1925
 Poole, C. A. 1926-1928
 Porter, U. D. 1910-1911
 Potter, S. W. 1891-1902
 Powell, B. B. 1892-1893
 Pratt, C. C. 1924-1929
 Preston, H. C. 1908-1916
 Prior, C. U. 1922-1923
 Pryor, T. J. 1939-1948
 Purcell, D. H. 1917-1920
 Putnam, Gale 1943-1944
 Putnam, Israel 1900-1903
 Ragsdale, J. C. 1916-1917
 Ramsdell, T. M. 1893
 Ranton, H. J. 1919
 Rawlins, G. E. 1900
 Ray, Fred H. 1940-1947
 Raymond, C. W. 1901
 Reames, Isaac T. 1913
 Reed, John C. 1899
 Reed, M. C. 1913-1915

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- Reid, M. M. 1908-1909, 1923
 Reed, M. N. 1929-1931
 Reese, A. B. 1919
 Reeves, F. H. 1907-1908
 Reid, E. E. 1907
 Reynolds, J. W. 1945-1946
 Richardson, G. W. 1891
 Ridenour, W. E. 1910
 Rider, W. H. 1882
 Ridgeway, Robert 1941
 Riggs, W. M. D. 1915
 Ritter, Roland E. 1946
 Robertson, F. M. 1883
 Robinson, William 1853
 Rogers, S. G. 1917
 Rolland, W. M. 1925-1926
 Roreck, E. E. E. 1905-1907
 Rose, Ashley 1954—
 Ross, Walter 1913-1923
 Rosser, H. N. 1908
 Royer, James 1947—
 Runyan, W. S. 1911
- Sage, W. C. 1929
 Samuelson, John 1905
 Sams, Joseph 1892-1910
 Saubeck, A. 1875
 Schenk, Quentin 1946-1947
 Scheumann, Otto 1916-1917
 Schneider, David 1956
 Schofield, Francis E. 1909-1912
 Schoenlaber, C. E. 1925-1926
 Schreiber, Charles 1937—
 Scott, Franklin W. 1946-1948
 Scott, Richard T. 1955-1956
 Scudder, G. C. 1915-1916 (278)
 Searles, C. J. 1916-1918 (278)
 Shapland, James 1949
 Short, Raymond 1940-1942
 Shrode, N. M. 1921-1926
 Shrode, W. W. 1909-1910
 Simmons, W. D. 1909-1910
 Simms, E. C. 1926-1927
 Simpson, J. 1892-1893
 Slighter, S. S. 1880-1881
 Smiley, Robert 1930
 Smith, Charles A. 1895-1897
 Smith, C. A. 1924-1925
 Smith, Clarence D. 1919
 Smith, Clark M. 1952-1955
- Smith, J. D. 1947-1949
 Smith, Jennie E. 1946-1947
 Smith, J. F. 1921—
 Smith, J. M. 1897
 Smith, J. R. 1947-1949
 Smith, Pierre 1939-1948
 Smith, William 1875
 Snyder, Lawrence 1924
 Sorenson, Norman 1930-1931
 Sorlein, Gertrude 1956—
 Soule, T. F. 1903-1904
 Sparks, Isaiah 1910-1913
 Stanard, J. G. 1918
 Starkey, R. T. 1946-1947
 Stearns (Starnes), Thomas 1892-1897 (277)
 Starr, Clay 1903-1905
 Stayton, Esther 1923-1934
 Stevens, J. G. 1904
 Stewart, D. H. 1909-1910
 Stille, J. C. 1915-1916
 Stimson, T. H. 1886-1887
 Stone, R. H. 1910-1912
 Strawbridge, T. J. 1913
 Streeter, Noble 1956
 Stricklin, W. H. 1899
 Stuart, J. W. 1944-1945
 Surface, J. H. 1890
 Sutton, Laird 1956—
 Swanson, L. E. 1955—
 Swaren, Roger, 1948-1952
- Taylor, H. Erne 1947-1950
 Taylor, W. S. 1890-1892
 Tenant, J. A. 1880-1884
 Tenny, C. W. 1940-1943
 Thomas, L. 1945
 Thompson, Burt G. 1925-1927
 Thompson, F. C. 1903-1904 (237)
 Thornton, Leo 1948-1950
 Thornburg, Harold G. 1949-1951
 Thorpe, G. M. 1903-1904
 Tillman, William H. 1944-1946
 Todd, S. L. 1917-1918
 Tonkins, John 1895-1899
 Tragitt, H. N., Jr. 1953
 Trevithick, T. H. 1926-1928
 Trites, Geo. P. 1913-1929
 Troy, C. O. 1918
- Ulrich, Mrs. John B. 1945-1947

APPENDIX B SUPPLY PASTORS

- Van Ness, Lucile 1928
 Van Winkle, Isaac 1876
 Vergeer, Peter 1927-1928
 Vimont, E. A. 1923-1928
 Vitaris, Frank 1952-1954
 Wagg, Sanford 1930-1931
 Waggoner, G. O. 1927-1928
 Walker, Clyde 1944-1945
 Walker, W. A. 1930-1933
 Wallace, S. H. 1891-1895
 Walton, Howard 1951—
 Wang, James F. S. 1896-1897 (267,
 278)
 Warfield, J. W. 1900
 Waring, E. H. 1875
 Warner, George 1914-1916
 Warrington, Martha 1942-1943
 Watrous, Mrs. Clara 1942
 Way, Geo. H. 1911-1913
 Weatherby, Mrs. M. G. 1949-1954
 Weaver, L. G. 1935-1953
 Weeks, C. P. 1918
 Weeks, C. T. 1926-1927
 Wentworth, Chas. 1898-1899
 Werth, Wilmer 1940-1944
 Whitaker, Morgan 1928
 White, Glenn P. 1925—
 White, Levi 1943-1956
 Wiederhold, Herman 1937-1938
 Wilcox, R. E. 1911-1922
 Wildermuth, Wesley 1943-1944
 Wiles, Thomas 1904-1908
 Wilkins, James 1940-1943
 Williams, Ethel 1943-1953
 Williams, John E. 1940-1942
 Williams, J. W. 1898-1904
 Williams, W. E. 1914-1915
 Willings, W. F. 1916-1939
 Wilson, Campbell 1895-1896
 Wilson, W. L. 1911-1916
 Witham, F. M. 1920-1921
 Witty, Robert 1927-1928
 Wood, C. F. 1928-1929
 Wood, D. Hugh 1951-1953
 Wood, John 1892-1893
 Wood, J. L. 1893-1894
 Woodworth, D. D. 1932
 Woods, J. H. 1907-1909
 Wooley, Alice May 1936—
 Worts, D. C. 1888-1889
 Wrenn, C. G. 1925-1926
 Wright, W. J. 1900
 Yeoman, S. A. 1922-1923
 Yen, Louis 1908
 Zeller, H. James 1944-1947
 Zimmerman, L. F. 1916
 Zumwalt, Andrew 1854

NOTES

CHAPTER 1—The Oregon Country and Its Inhabitants

1. H. H. Bancroft, *History of Oregon*, 1866, I, 17-25; C. H. Carey, *A General History of Oregon*, 1935, I, 8-15.
2. Dorothy O. Johansen and Charles M. Gates, *Empire of the Columbia*, 1957, 58.
3. *Ibid.*, 138, 142.
4. R. C. Clark (*Willamette Valley, Oregon*, 1927, 61) makes a carefully considered estimate of 10,000 Indian inhabitants of the lower Willamette Valley when Lewis and Clark visited the area. Jedediah Morse, in his report to the Secretary of War published in 1822 estimated the number of Indians west of the Rocky Mountains (not including California) at 171,200. See F. W. Hodge, ed., *Handbook of American Indians North of Mexico*, 1907.
5. Johansen and Gates, chapter 1; Clark, chapter 2. The "cold sick" of 1829 was a new malady among the Indians; Clark thinks it was fever and ague. Dr. McLoughlin estimated that nine-tenths of the Indian population died, but many must have migrated to more healthful locations. In his letters, Dr. McLoughlin noted "very great" casualties from "remittant fever" or fever and ague. Burt Brown Barker, ed., *Letters of Dr. John McLoughlin*, 1948, 212-3, 216-7; *McLoughlin to Heron*, Sept. 9, 1831; *McLoughlin to Simpson*, et al, Oct. 20, 1831. Horace S. Lyman, *History of Oregon*, 1903, IV, 369, quotes P. J. DeSmet, *Oregon Missions*, 1847. As an Indian enterprise solely, the Jason Lee mission was foredoomed to failure because of the health factor. On the other hand, depopulation of the natives made it safe for whites to colonize the area. Basing his statement on comments by Jonathan S. Green, Rev. Samuel Parker, W. H. Gray, Daniel Lee, Dr. Elijah White, and many other contemporaries, Harvey E. Tobie in *The Willamette Valley Before the Great Great Immigrations*, MS, 1927, 100, came to the rather extreme conclusion that "the immoral sailor, rather than the missionary, trader or soldier, deserves chief credit for making the settlement of Oregon possible in the mid-nineteenth century." Jonathan S. Green, *Journal of a Tour on the Northwest Coast of America in the Year 1829*, 1915, 39; Daniel Lee and J. H. Frost, *Ten Years in Oregon*, 1850, 43; *Oregon Historical Quarterly*, XXIII, "Oregon Mission Record Book," 244-6, 238, 253, 258; Rev. Samuel Parker, *Journal of an Exploring Tour, 1835*, 1838, 177.
6. Dale L. Morgan, *Jedediah Smith*, 1953, 176, 275. Morgan has a copy of a letter from McLoughlin to Smith, September 12, 1828, in which the Chief Factor assured Smith that, in seeking return of Smith's furs by the Indians, he was actuated solely by feelings of humanity. He made it clear, however, that he was unwilling to have Trader McLeod attempt to apply punitive measures beyond the capacity of forces available. Carey, I, 282-284; Clark, 237.
7. *Ibid.*, 284-286; Johansen and Gates, 208.
8. Jason Lee's Diary for June 22, 1834; Carey, I, 286-7.
9. Morgan, 128-30, 134-8; Lyman, III, 85.
10. *Letters of Dr. John McLoughlin*, 215-6; *McLoughlin to Birnie*, Oct. 6, 1830, 60; *McLoughlin to Simpson*, et al, Oct. 20, 1831, 213; *McLoughlin to Ogden*, Jan. 19, 1832, 245; *McLoughlin to Finlayson*, July 17, 1832, 291. Dr. McLoughlin gave injury to trade at least equal importance with injury to the Indians. Instructions to traders were that they should give no liquor to the Indians unless the Americans did. Economy, because of short supply, was stressed.
11. Carey, I, 260; Johansen and Gates, 181-2.
12. Clark, 220, 221, 189.
13. *Ibid.*, 210, 216; Harvey E. Tobie, *No Man Like Joe*, 1949, 97, 111, 120.
14. Clark, 222 ff.; Johansen and Gates, 145, 162-3, 198-9.
15. Lee and Frost, 125.
16. Parker, 175.
17. Clark, 231; Lyman, III, 251 ff., Lyman and Clark (and Tobie in the MS cited) attempt the difficult task of trying to name settlers.

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CHAPTER 2—From Indian Mission to White Civilization

1. An address at the unveiling of the picture of Jason Lee in the State Capitol building at Salem, Oregon, October 29, 1920. T. T. Geer was Governor of Oregon, January 9, 1899 to January 14, 1903.
2. Barker, *Letters of Dr. John McLoughlin*, 185, 260 (McLoughlin to Simpson, March 15, 1832); Morgan, 119-20, 132, 272 (Governor and Committee to Simpson, March, 1827); Clark, 228, 154-161.
3. John Ball, *Autobiography*, 1925, 94-7; *Oregon Historical Quarterly*, III, "Across the Continent Seventy Years Ago," 103-4; Lee and Frost, 128-30, 125, 291-2; *Washington Historical Quarterly*, XVII, Charles Wilkes, U.S.N., "Diary of Wilkes in the Northwest," 54; Clark, 212, 228, 230.
4. Morgan, 350-51, 88, 203, 282, 274.
5. Tobie, *No Man Like Joe*, 63-4, 75-6, 114.
6. Tobie, MS, 76 ff.; Clark, 69.
7. H. K. Hines, *Missionary History of the Pacific Northwest*, 1899, 178-9; Gustavus Hines, *Wild Life in Oregon*, 236; Clark, 440; Carey, I, 289.
8. Gustavus Hines, *Oregon and Its Institutions*, 1868, 140; John M. Canse, *Pilgrim and Pioneer*, 1930, 121, chapter 10; H. K. Hines, 99-100, 177. Shepard died Jan. 1, 1840.
9. James W. Bashford, *Oregon Missions*, 1918, 154-5.
10. *Wild Life in Oregon*, 29, 30.
11. *Ibid.*, 236.
12. *Ibid.*, 90.
13. H. K. Hines, 215-6.
14. *Wild Life in Oregon*, 20-21.
15. W. H. Gray, *History of Oregon*, 1870, 154.
16. H. K. Hines, 105, 106.
17. Lyman, III, 176.
18. Bancroft, *History of Oregon*, I, 141; Lyman, III, 175-180; Clark, 322, 439; Johansen and Gates, 183; Carey, I, 266, 224; II, 684.
19. H. K. Hines, 136-140; Johansen and Gates, 227-8; Clark, 243. Hines reproduces a copy of the memorial; Lyman, III, 180-186.
20. C. J. Brosnan, *Jason Lee, Prophet of the New Oregon*, 1932, 248, has a full copy of the statement of Nathan Bangs to which reference is made; H. K. Hines, 140.
21. *Wild Life in Oregon*, 80.
22. H. K. Hines (201-2) wrote that "the government out of the 'secret service fund,' assisted in its outfit and expenses to the amount of \$5,000." In an address delivered in Salem, Oregon, June 15, 1906, W. D. Fenton, President of the Oregon Historical Society repeated the story. However, in the copy of the Journal of the Organizing Conference of the Oregon Annual Conference (copy in the files of the Oregon Conference Historical Society) for March 17, 1853 we read (page 5), "It will be understood that the Missions of the M. E. Church in the Oregon Territory were commenced under the sanction of the Government of the U. S. with written permission from the Secy. of War under the direction of the President; and also that the government so highly appreciated the influence of the Mission in the question of settling the country, that it paid part of the expenses of the Missionaries in comeing [sic] to the country."
23. Quoted by H. K. Hines, 200-1.
24. Brosnan, 248.
25. *Wild Life in Oregon*, 235-6.
26. H. K. Hines, 347.

CHAPTER 3—From Indian Mission to White Civilization (continued).

1. Carey, I, 267, 295, 300; II, 484; Lyman, III, 271; *Oregon Historical Quarterly*, XXXVIII (June, 1937), 158; (Dec., 1937), 425, 428; XIII (June, 1913), 140-159; Tobie, MS, 199-200; Clark, 266, 434; Johansen and Gates, 162-3.
2. See *Addenda*. Brosnan, 246-269, passim; Johansen and Gates, 211, 212, name Richmond, Kone and even Daniel Lee among critics of Mission administration. The great contrast between living conditions at Willamette Station and others was a factor causing friction.
3. H. K. Hines, 349.

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4. Letter of M. Dorothy Woodruff, Research Librarian of the Board of Missions of the Methodist Church, March 30, 1954.
5. H. K. Hines, 350-2.
6. Letter of Rev. William M. Roberts, March 18, 1848. Letters of Rev. Roberts are published in *Oregon Historical Quarterly*, XXI (March, 1920), Dr. R. M. Gatke, editor.
7. *Oregon and Its Institutions*, 151-4.
8. *Wild Life in Oregon*, 38-9; Clark 210-211; *American Historical Review*, XXI, 122-3.
9. *No Man Like Joe*, 120; Johansen and Gates, 163; Clark, 223-4, 239, 240.
10. Clark, 286; Johansen and Gates, 279, 280; Carey, I, 332, says that the petition circulated by Robert Shortess was probably drafted by Abernethy. Yet Gray, whose history has a copy of the petition (pp. 292-7), says "George Abernethy declined to sign this petition through fear of injuring the Methodist Mission in its secular business relations with the Hudson's Bay Company." Jason Lee was also too prudent to sign, though sympathetic, according to Gray. Dr. Babcock . . . "refused, because, by signing, he would lose his influence with the Company." "Rev. H. K. W. Perkins was ashamed of the petition. 'What does Congress care about measuring wheat? or a contest between two milling companies.'" Among the 65 signers, besides Shortess, there were: A. F. Waller, L. H. Judson, H. Campbell, W. H. Willson, A. Beers, J. L. Parrish, William H. Gray, and H. B. Brewer.
11. Gray, 154, 193, 263.
12. *No Man Like Joe*, Chap. 15. William H. Willson was one of the secretaries at the meeting. The Alvin T. Smith Diary reveals visits from both Dr. White and Jason Lee during the button-holing period.
13. Brosnan, 291-315, gives a pretty thorough exposition of the matter. H. K. Hines, 353-5; Lyman, III, 240. Judge Carey (I, 298-9) holds that Lee's "connivance" with Waller has been proven by the records, *Oregon Historical Quarterly*, C. H. Carey, "Lee, Waller and McLoughlin," XXXIII, 187-213.
14. H. K. Hines, 354.
15. *Ibid.*, 355.
16. Brosnan, 311; Gray (301-3), has a statement by Waller's attorney, John Ricord; Lyman III, 376; John Parsons, *Beside the Beautiful Willamette*, 1924, Chapters 7, 8, reveals Waller's character and personality. Even his conspicuous limitations revealed astonishing strength and devotion. His driving forcefulness was undiluted by caution, doubt, or guile. Thomas D. Yarnes, *The Beginnings of Methodism in Oregon City*, MS, 1940; Mrs. Mabel Christensen, *A Brief History of Oregon City Methodism from Its Beginning to 1952*, MS; H. K. Hines, 354-5; Clark 298, 380.
17. *Oregon and Its Institutions*, 165; *No Man Like Joe*, 140, 143; Clark, 327, 405-6. One article of a Provisional Government land law forbade the holding of claims upon town sites, extensive water privileges, or other situations necessary for the transaction of mercantile or manufacturing operations, or more than 640 acres. Nor was a person allowed to hold more than one claim at any one time. Some saw in this a malicious scheme to strip Dr. McLoughlin of property he claimed, but it was also a threat to the holdings of Methodist and Catholic missions. It was finally settled that "nothing in this law should be so construed as to affect any claim of any mission of a religious character, made previous to this time, of an extent of not more than six miles square." The Methodist Mission had no claim of anything like the dimensions mentioned in the law, though it had 36 square miles of land altogether. Gray thought that Lee was author of the proviso (346-7).
18. *Oregon Conference Journal*, 1853, 6.
19. *Ibid.*, 1855, 5; *Oregon Historical Quarterly*, XVI, contains an exhaustive study.
20. *No Man Like Joe*, 91, 94.
21. Bancroft, I, 515 n.
22. Jason Lee's statement before the Board of Missions, July 1, 1844; Brosnan, 251-2.
23. Quoted in Lyman, III, 248. Crawford was very friendly with Dr. White.
24. Quoted in Brosnan, 248-9.

CHAPTER 4—Jason Lee's Place in Oregon History

1. Lyman III, 168-9.
2. Carey I, 298, says that nine of 26 measures which the United States government inaugurated, including four of nine bills introduced into Congress, showed Meth-

- odist influence. Carey I, 296; Clark, 67; Lyman II, 126-7, *The Columbia River*, 1909, 185-6.
3. Johansen and Gates, 226; Lyman III, 175-6, 180-1.
 4. *Ibid.*, 188-9; Johansen and Gates, 226 ff.
 5. *Ibid.*, 226-7; Carey I, 318-322, 325 ff. Clark, 543, says: "All the attempts at organizing the provisional government are traceable, directly or indirectly, to Mission influences."
 6. Brosnan, 278; Bancroft I, 220-1.
 7. H. K. Hines, 309; Clark, 543; Brosnan, 247.
 8. Lee was a staunch and loyal American citizen, the son of Daniel Lee, an American Revolutionary War soldier. But he was born just over the line in Canada when the Daniel Lees built their house a few feet too far north, across a boundary that had not yet been definitely fixed. But he always regarded himself as an American citizen, and has been so considered.
 9. Carey I, 296-7; Clark, 543-4. (Tributes to Lee and the Methodist Mission.)
 10. *Journal of the Oregon Annual Conference*, 1904, 31; Canse, 301-4; Francis H. Grubbs, *Memorial Souvenir of Jason Lee*, 2; Brosnan, App. VI.
 11. *Journal*, 1919, 33.
 12. *Ibid.*, 1920, 33, 34.
 13. *Memorial Booklet of Addresses at the Re-interment of Jason Lee*; address at Salem, Oregon, June 15, 1906; Harvey W. Scott, *History of the Oregon Country*, Leslie M. Scott, comp., 1924, I, 221-2; Brosnan, App. IX.

CHAPTER 5—A Fresh Start for Oregon Methodism

1. Parsons, 220.
2. *Ibid.*, 218.
3. *Annual Report of the Board of Missions*, 1846.
4. *An. Rept.*, 1839.
5. *Idem.*
6. *Oregon Historical Quarterly*, XXXVI (June, 1935), 164. Whitcomb was one of the signers of the petition which Jason Lee had carried to Congress in 1838.
7. *An. Rept.*, 1839.
8. Letter, Gustavus Hines to Corresponding Secretary of the Missionary Society, March 15, 1843, referred to in *An. Rept.*, 1846.
9. Twenty-sixth *An. Rept.*, 1845.
10. *An. Rept.*, 1846.
11. W. C. Barclay, *Early American Methodism*, 1950, II, 256.
12. H. K. Hines, 283-285.
13. *Ibid.*, 292-3.
14. Gustavus Hines, *Oregon, Its History, Condition and Prospects*, 1851; *Oregon and Its Institutions*, 1868.
15. Brosnan, 246-268.
16. Parsons, 220.
17. *Ibid.*, 216.
18. H. K. Hines, 371.
19. Parsons, 222.
20. H. K. Hines, 364.
21. Letter, William Roberts to the Corresponding Secretary of the Board of Missions, Feb. 14, 1849; also letters to H. H. Spalding, E. Walker, C. Eells.
22. Letter to Gary, Oct. 26, 1848; *An. Rept.*, 1845.
23. Letter to Dr. Pitman, Dec. 20, 1847.
24. Letter to Dr. Pitman, Feb. 14, 1849.
25. Letter to Dr. Pitman, Dec. 20, 1847.
26. Letter of April 24, 1849.
27. Letter of March 18, 1848; Clark, 555; Carey II, 659-60. When the Mission broke up, Willson, Leslie, Waller, Judson, and Parish acquired claims including the Mission site.
28. Letter to George Gary, Oct. 26, 1848.
29. Letter to Dr. Pitman, Dec. 20, 1847.
30. Letter, William Roberts to Dr. Pitman, March 18, 1848.
31. Letter, Roberts to Corresponding Secretary, Feb. 14, 1849.
32. Letter, Roberts to Corresponding Secretary, April 1, 1848.
33. Robert to Corresponding Secretary, April 1, 1848.

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34. These are the reports for 1847.
35. Letter, Roberts to Board of Missions, April 24, 1849.
36. Letter, Roberts to Secretary, Board of Missions, April 1, 1848.
37. Letter, Roberts to Secretary, Feb. 14, 1849.
38. *An. Rept.*, 1847.

CHAPTER 6—The Oregon and California Mission Conference

1. Roberts to Board of Missions, Feb. 14, 1849.
2. Roberts to Board of Missions, April 24, 1849.
3. *Journal of the Oregon and California Mission Conference*, 1849, 43-5.
4. H. K. Hines, 382; Carey, II, 482. The population of the newly organized Oregon Territory in 1849 was 9083, if the census was accurate. Oregon included what is now Oregon, Washington, Idaho and part of Montana.
5. H. K. Hines, 383-4.
6. *Oregon, and Its Institutions*, 151-4.
7. H. K. Hines, 385; Roberts to Board of Missions, Mar. 18, 1848.
8. *Journal of the Organizing Conference*, 1849; Clark, 654.
9. Lewis A. McArthur, *Oregon Geographic Names*, 1952; Clark, 362 ff., 370, 371. Clark says that "The first settlers to make permanent settlement arrived in 1846." By late 1847 there were about 50 families in the Albany-Brownsville area. The population of the Eugene area about doubled in 1848. Economic conditions in the Willamette Valley were very bad in 1846-7. Carey II, 648; Johansen and Gates, 300-1.
10. *Journal of the Conference of 1850*.
11. McArthur, as indexed; Clark, 371, 495-6. The census of 1850 showed a population of 814 in Benton County, 994 in Linn. There were 321 households averaging nearly six per family. *Statistics of the United States*, Census of 1850, shows a total population for Oregon of 13,294: Clackamas, 1859; Clark, 643; Clatsop, 462; Lewis, 558; Marion, 2749; Polk, 1051; Washington, 2652; Yam Hill, 1512; Benton and Linn, 1808. Oregon had 1702 farmers; 289 soldiers; 284 carpenters and joiners; 429 laborers; 164 merchants; 109 mariners; 76 black and white smiths; 51 clerks; 37 millwrights; 36 lumbermen; 36 millers; 40 servants; 45 physicians; 29 coopers; 29 clergymen; etc. See Carey II, Chap. 25, 647 ff. There were only three schools (not public) in Marion County at the time of the census. There were three church buildings in that county in 1850, all Catholic; Methodists, Catholics, Baptists and Congregationalists had meeting houses at Oregon City. Clark, 600, 602; Carey, II, 650, 736.
12. *Journal of the Conference of 1851*.
13. Carey, II, 556; Clark, 496; McArthur, as indexed. Southwestern Oregon received its first movement of settlers in 1851.
14. *Journal of the Conference of 1852*.
15. Clark, 496; Carey, II, 660-1, 738; McArthur as indexed. Carey estimates the population of Salem in 1852 as half a dozen families.

CHAPTER 7—The Oregon Annual Conference

1. Bishop Matthew Simpson, *Cyclopedia of Methodism*, 1878.
2. H. K. Hines, 396.
3. *Journal of the Oregon and California Missionary Conference*, 1851, 96, 97.
4. *Journal*, O. and C. Conference, 1852, 117.
5. *Ibid.*, 140.
6. Roberts to Corresponding Secretary, Feb. 14, 1849; *Journal*, Oregon Conference, 1853, *passim*.
7. Bancroft, II, 291-2.
8. *Oregon Historical Quarterly*, XVI.
9. Works Progress Administration, *Oregon Historical Records Survey*, Benton County, 7, 8.
10. *Journal*, 1853, 14.
11. McArthur as indexed; Clark, 496; Carey, II, 675-7.
12. McArthur as indexed; Carey, II, 676-7.
13. *Journal*, 1854, *passim*.
14. *Journal*, 1855, *passim*.
15. McArthur, as indexed; Clark, 459; Johansen and Gates, 313-4. There was a depression in 1854-5, recovery by 1856.

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16. *Journal*, 1855, *passim*.
17. *Journal*, 1953.

CHAPTER 8—Circuits and Circuit Riders

1. H. K. Hines, 217-8.
2. Gustavus Hines, *Wild Life in Oregon*, 243.
3. A. Atwood in his book, *Glimpses in Pioneer Life on Puget Sound*, 1903, 42-4, gives an account of a Fourth of July celebration on July 5, 1841. July 4 fell on Sunday. Independence Day was honored on the shore of "American Lake," near the Methodist Mission, named for Mrs. America Richmond, wife of the missionary. Atwood says:
So far as the writer is aware, this was the first Fourth of July celebration held west of the Rocky Mountains, that held at Champoeg near Salem, Ore. in 1843, being the second. Both of them were held under the guidance of the missionaries and were held on, or contiguous to, the mission grounds of the Methodist Episcopal Church.
The *Oregon Statesman*, July 15, 1855, describes a celebration at Five Oaks on Tualatin Plains, July 4, 1845, with an oration by Peter H. Burnett. Celebrations, not necessarily patriotic, had been the expected thing at mountain rendezvous for a dozen years or so. Tobie, 10; Morgan, 170-1, 215. The word "first" should be used with caution. However, the first organized immigrations came in 1841. But many mountain men, missionaries and others came in 1840 and earlier.
4. Parsons, 217-8.
5. Clark, 434-5, 250-1.
6. Roberts to Corresponding Secretary, April 1, 1848.
7. Same to same, April 24, 1849.
8. Same to same, April 1, 1848.
9. Same to same, April 24, 1849, April 1, 1848.
10. McArthur, as indexed; Clark, 362-3, 496.
11. *Idem*.
12. Carey II, 675-6.
13. Roberts to Corresponding Secretary, Feb. 14, 1849.
14. McArthur, as indexed; Carey II, 481, 558, 683; Lancaster Pollard, *Oregon and the Pacific Northwest*, 1946, 147.
15. Atwood, 65-6.
16. Quarterly Conference Record Book, Rock Creek Circuit.
17. Interview with Mrs. E. A. Peterson, daughter of Robert Booth.
18. Oregon Conference *Journal*, 1908, 79.
19. McArthur, as indexed; Clark, 498, 500; Carey II, 481.
20. T. L. Jones, *From the Gold Mine to the Pulpit*, 1904, 45-52.
21. *Ibid.*, 53-4.
22. *Ibid.*, 152-6.
23. Parsons, 225-6.

CHAPTER 9—Indian Missions and Indian Trouble

1. H. K. Hines, 263-7.
2. *Ibid.*, 270.
3. *Ibid.*, 138, 142.
4. *Wild Life in Oregon*, 148-9.
5. *Ibid.*, 149-50; Bancroft, I, 268-80.
6. Letter of William Roberts, Dec. 18, 1847.
7. *Idem*. A plan for stationing garrisons at stated points along the route had been recommended to Congress by Dr. Whitman.
8. Letter of William Roberts, April 1, 1848.
9. Letter of William Roberts, April 24, 1949.
10. *Journal* of the Oregon and California Mission Conference, 1951, 104.
11. Lyman, IV, 219-20; Johansen and Gates, 311-2; Carey, II, 604, *passim*. Disputes between Wool and Governor Isaac Stevens of Washington Territory on the one hand and Oregon volunteers on the other complicated the political issues involved.
12. Walling, 362-3. E. N. Mallery, *A Brief History of Jacksonville*, 1939.

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13. Roland R. Orne, *Early Methodism in Southern Oregon*, MS; *Medford Mail Tribune*, June 6, 1934.
14. C. B. Bagley, *History of Seattle*, 1916, I, 50, 56, 75; Johansen and Gates, 313-4.
15. *Historic Jacksonville*, Southern Oregon Historical Society, July 30, 1950.
16. Tobie, 254; *Hillsboro Argus*, Jan. 7, 1926.
17. Lyman, *The Columbia River*, 213.
18. Carey, II, 620-1.
19. Lyman, IV, 185.
20. *Oregon Historical Quarterly*, XXXIII (March, 1922), C. F. Coan, "The First Stage of the Federal Indian Policy in the Pacific Northwest (1849-1952)."
21. *Journal*, 1882, 47.
22. *Journal*, 1859, 29, 30.
23. *Journal*, 1872, 30.
24. Walton Skipworth, "Methodism in Klamath County."
25. *Journal*, 1882, 47.
26. *Idem*.
27. *Journal*, 1895, 61.

CHAPTER 10—Oregon Methodism and Private Education

1. Bancroft I, 162-3.
2. *Christian Advocate and Journal* (N. Y.), XI, 194, quoted from R. M. Gatke, *Chronicles of Willamette*, 1943, 39; H. K. Hines, 110-111.
3. Barclay, II, 232, 236.
4. *Oregon, Its History, Condition and Prospects*, 45.
5. *Report of the Board of Missions*, May 18, 1846, *Oregon Historical Quarterly* (Dec., 1922), R. M. Gatke, editor, 350.
6. *Oregon and Its Institutions*, 138-142. Rev. Harvey Clark and Mrs. Clark, "self supporters" who settled on Tualatin Plains in 1841, began a school in their own cabin, then encouraged and assisted Mrs. Tabitha Brown in establishing a home and school for orphan children. From these efforts grew Tualatin Academy in 1848, under Congregational auspices. This institution developed into Pacific University. Yet Rev. Clark was present at the meeting of January 17, 1842 at Jason Lee's home, and he was a member of the committee which selected the site for Oregon Institute. Carey, I, 304.
7. *Report of the Board of Missions*, quoting letter from Gustavus Hines, May 18, 1846.
8. *Oregon and Its Institutions*, 151-154.
9. *Oregon Historical Quarterly*, II (March, 1901), 55.
10. *Ibid.*, XXXIV, 306.
11. *Ibid.*, II, 63.
12. *Ibid.*, XXXIV, 305; 305; XIII, 391; Bancroft II, 35; *Historical Records Survey*, Multnomah County; Linn County, No. 22, 1939, 5; Benton County, 10. Among those who objected to the provision for a public school system in the Oregon Constitution was Ashael Bush, editor of the *Oregon Statesman*. The Catholics had opened a school for boys at St. Paul before 1840, and a school for girls at Oregon City soon after the founding of that town. Clark, 606, quoting Robert H. Down, *A History of the Silverton Country*, 1926, 189, says that the first public school was held in 1845 in a log school house in Champoeg County taught by a man named Vernon for the children of the Daniel Waldo and William Taylor families. The word "first," as always, should be used with caution. It has been said that the first school to be supported by a public tax was opened in Milton, near St. Helens, September 15, 1852. Our concern is with Methodist church sponsored schools. Carey, I, 301; II, 703, 715.
13. Letters of William Roberts, Feb. 14, 1849.
14. *Historical Records Survey*, Washington County; Benton County, 11.
15. *Oregon Conference Journal*, 1856, 14.
16. Letter of William Roberts, April 24, 1849.
17. *Oregon Historical Quarterly*, XX, 109.
18. *Journal*, 1854, 9, 19; Velleada Smith Ohmart, *History of Leslie Church and Aid Society*.
19. *Journal*, 1856, 11.
20. *Journal*, 1872, 26.
21. O. & C. Conference *Journal*, 1850, 68, 79.

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22. *Ibid.*, 1851, 93, 103.
23. *Ibid.*, 1852, 138, 142.
24. *Ibid.*, 1854, 17, 19, 20.
25. *Oregon Conference Journal*, 1873, 6, 28.
26. *Journal*, 1874, Report on Education, 15-6.
27. *Journal*, 1875, 17.
28. *Journal*, 1876, 33.
29. *Journal*, 1877, 34.
30. *Journal*, 1879, 19, 37-8.
31. Gatke, 394-396.
32. *Journal*, 1882, 36-7.
33. Anna D. S. Pratt, *History of the First Methodist Church of Lebanon and Its Associate, Santiam Academy*, 7; *Historical Records Survey*, Linn County, 60.
34. Mrs. Pratt, 7.
35. *Ibid.*, 8.
36. O. & C. Conference *Journal*, 1852, 118; 1853, 12; *Oregon Conference Journal*, 1855, 11; Mrs. Pratt, 8.
37. *Ibid.*, 8; *Journal*, 1857, 16.
38. Mrs. Pratt, 8, 9.
39. *Journal*, 1874, 15.
40. *Journal*, 1875, 17.
41. *Idem.*
42. *Journal*, 1877, 33.
43. *Journal*, 1879, 39.
44. *Journal*, 1880, 34.
45. *Journal*, 1892, 42.
46. *Journal*, 1893, 51.
47. *Journal*, 1895, 56.
48. *Journal*, 1901, 65.
49. *Journal*, 1902, 51.
50. *Journal*, 1904, 64.
51. *Journal*, 1905, 58.
52. *Journal*, 1906, 79-80.
53. Here, and elsewhere, those starred were Methodist ministers.
54. *Journal*, 1853, 14; 1854, 20; 1855, 13.
55. *Journal*, 1856, 13. Judge Deady was elected in 1856; *Oregon Historical Quarterly*, XIX, R. A. Booth.
56. *Journal*, 1857, 15; R. A. Booth, *Oregon Historical Quarterly*, XIX, 1, gives the acreage as 58.43.
57. *Journal*, 1872, 28; 1873, 29; 1875, 17; 1876, 33; 1877, 34; 1878, 8, 32.
58. *Journal*, 1874, 15.
59. *Journal*, 1881, 37.
60. *Oregon Historical Quarterly*, XIX.
61. Lyman IV, 298; Tobie, 145; Carey, I, 301, II, 715.
62. Roberts to Corresponding Secretary, April 24, 1849.
63. *Oregon Historical Quarterly*, XXXVII, 310-313, Edwin F. Lange; Carey, II, 707; Clark, 606, 608.
64. *Journal*, 1855, 15.
65. *Journal*, 1857, 12, 14-15. No record of any Board of Trustees appears in any previous *Journal*.
66. *Journal*, 1858, 12, 22.
67. *Journal*, 1860, 9, 15; *Oregon Historical Quarterly*, XXXVII, 314. Tuition was \$6 to \$9.
68. *Journal*, 1856, 13-4.
69. *Journal*, 1857, 9, 12, 16-7.
70. *Journal*, 1858, 13, 22; 1859, 12, 24, 26; 1860, 9, 12, 15. In 1859 *B. C. Lippincott was appointed principal of Puget Sound Wesleyan Institute, a position he held for two years.
71. *Journal*, 1883, 36. A. Atwood had been Presiding Elder.
72. *Journal*, 1868, 6, 13, 22; 1872, 27; 1873, 7, 25, 29. The Committee on Education reported in 1872 that the institution had been in existence for four years.
73. *Journal*, 1876, 33; 1877, 33; 1878, 32.

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74. *Journal*, 1875, 4, 13.
75. *Journal*, 1876, 33.
76. *Journal*, 1877, 34.
77. *Journal*, 1878, 32.
78. *Journal*, 1883, 35; 1880, viii, 35.
79. *Oregon Historical Quarterly*, XXXI, 46.
80. Jackson County Deed Records, Vol. 8, 529-31, information furnished by G. F. Billings.
81. *Journal*, 1879, 38.
82. *Journal*, 1880, 34.
83. *Journal*, 1885, 26.
84. *Journal*, 1887, 64.
85. *Oregon Historical Quarterly*, XXXIII, 236-7, H. Earle Pemberton.
86. *Ibid.*, XXXII, 31.
87. *Ibid.*, X, XI, 117, John C. Almack.
88. *Journal*, 1893, 54-5.
89. Gatke, 425.
90. *Oregon Historical Quarterly*, XXI, 117.
91. *Journal*, 1883, 36; 1884, 41; 1885, 26.
92. *Journal*, 1886, 37.
93. *Journal*, 1887, 64; 1890, 43.
94. *Journal*, 1890, 43.
95. *Journal*, 1892, 42-4.
96. *Journal*, 1893, 52-4.
97. *Journal*, 1894, 48-9; 1895, 54-5; 1896, 43-4, 45.
98. *Journal*, 1898, 64.
99. *Journal*, 1899, 65; Gatke, 472-3. Portland University continued as an Academy, "correlated to Willamette University," until 1916.
100. *Journal*, 1856, 12-3.
101. *Journal*, 1866, 21; Gatke, 256.
102. *Journal*, 1879, 33.
103. *Journal*, 1882, 33-4; 1883, 36.
104. *Journal*, 1886, 38; 1887, 77-9.
105. *Journal*, 1889, 38, 46.
106. Gatke, 371.
107. *Ibid.*, 429.
108. *Journal*, 1903, 64-5.
109. *Journal*, 1906, 80-1.
110. *Journal*, 1907, 83; 1911, 61; 1912, 57.
111. *Journal*, 1913, 62. Dr. Thomas D. Yarnes was one of the four graduates.
112. *Journal*, 1914, 56-7.
113. *Journal*, 1915, 63.
114. Gatke, 642.
115. *Journal*, 1928, 35.
116. *Journal*, 1930, 260-1.
117. *Journal*, 1931, 372.

CHAPTER 11—Educational Institutions of the Methodist Episcopal Church, South

1. Columbia Conference *Journal*, 1870, 234.
2. *Oregon Historical Quarterly*, XXXI, 42, John B. Horner.
3. *Journal*, 1866, 15.
4. *Journal*, 1868, 49.
5. *Oregon Historical Quarterly*, XXXI, 42.
6. *Journal*, 1868, 49. Five resolutions were passed, two implementing the other three.
7. *Historical Records Survey*, Benton County, 11.
8. *Oregon State College Catalog*, 1941.
9. *Journal*, 1871, 240.
10. *Journal*, 1881, 270.
11. *Journal*, 1874, 201-2.
12. *Journal*, 1883, 55.
13. *Journal*, 1884, 99.

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14. *Journal*, 1885, 129.
15. *Journal*, 1888, 194-6.
16. *Journal*, 1886, 147.
17. Letter, Judge Victor P. Moses to the author, stating that Attorney E. E. Wilson confirmed the information here given.
18. *Journal*, 1892.
19. *Journal*, 1893.
20. Letter, Moses to author.
21. *Journal*, 1889, 230-2.
22. *Oregon Historical Quarterly*, XXXIII, 234-6, H. Earle Pemberton.
23. East Columbia Conference *Journal*, 1901, 20.
24. *Journal*, 1896.
25. *Journal*, 1901, 20.
26. *Journal*, 1906, 13.
27. *Oregon Historical Quarterly*, XXXIII, 234-6.
28. *Journal*, 1909, 17-8.
29. *Journal*, 1911, 17.
30. *Journal*, 1912, 16-17. Rev. Shangle was appointed Pastor of Corbin Park Church, Spokane, Washington, but he still remained a member of the Board of Trustees of the College.
31. *Journal*, 1916, 31.
32. *Journal* of the Northwest Annual Conference, 1922, 46-8; 1918, 46.
33. *Journal*, 1923, 45-6.
34. *Journal*, 1924, 46.
35. *Journal*, 1925, 47.
36. A well-deserved tribute was paid to Rev. Shangle and to his life-long companion, who survives him, in the last *Journal* of the Northwest Conference of his church (1938). Rev. Shangle wrote *Historical Sketch of the Methodist Church, South in Oregon, 1858-1939*, May, 1941; and *Memories From My Book of Life*, including *Walking Through the Garden of Memory*, 1951.

CHAPTER 12—Oregon Methodism and Good Literature

1. Lyman, IV, 280; Bancroft I, 575n, 576n; Johansen and Gates, 152; Carey, I, 355; Tobie, 130, 152-3, 158; Clark, 494-5. (XXI March, 1920.)
2. *Oregon Historical Quarterly*, R. M. Gatke, Editor, "The Letters of the Reverend William Roberts . . .", Roberts to Mission Board, Dec. 22, 1847.
3. *Journal* of the Oregon and California Mission Conference, 1850, 78; Carey, II, 486.
4. O. & C. *Journal*, 1851, 101-2.
5. O. & C. *Journal*, 1851, 105.
6. O. & C. *Journal*, 1852, 141.
7. Oregon Conference *Journal*, 1856, 17.
8. *Journal*, 1858, 18.
9. *Proceedings* of the Book Committee of the M. E. Church, 1917.
10. *Journal*, 1856, 18-9.
11. Mrs. J. H. B. Royal in *Pacific Christian Advocate*, Dec. 22, 1927.
12. *Journal*, 1858, 13-14.
13. *Journal*, 1859, 27-8.
14. *Journal*, 1861, 22.
15. *Journal*, 1872, 35.
16. *Journal*, 1880, 39, 41.
17. *Journal*, 1888, 59.
18. *Journal*, 1907, 79-80.
19. *Journal*, 1908, 52.
20. *Journal*, 1912, 50.

CHAPTER 13—Evangelism and Growth of the Church

1. For the latter see Oregon Conference *Journal*, 1872, 26.
2. Parsons, 112.
3. H. K. Hines, 165-8.
4. Bancroft, I, 181.

NOTES

5. H. K. Hines, 168. (Editor's note: Dr. Yarnes's manuscript continues: "More will be said on this subject in the chapter devoted to the Methodist Church and Other Denominations." Unfortunately, death prevented the writing projected.)
6. A. G. Walling, *History of Southern Oregon*, 1884, 150-2; Barclay, I, 231-2; Bancroft I, 319-20. (Editor's note: Charges against "Jesuits" and Catholics became extremely bitter in the period following the Whitman Massacre, continuing, with elaborations perhaps, during the lifetimes of very vocal interested parties, notably H. H. Spalding and W. H. Gray. Early historians like Walling and Bancroft (Victor) were still too close to the hysteria to be trusted wholly. We should be wary about reading the recriminations back into the 1830's. Natural misunderstandings between Indians and white intruders could sufficiently explain tragic missionary failures and disasters. Rival missionaries complicated, but certainly did not mainly cause, the fiascoes.)
7. H. K. Hines, 280; Tobie, 75-6, 114, 261-2.
8. Organizing Conference *Journal*, 1848, 58, "Astoria & Clatsop—To be Supplied"; Brosnan, 204.
9. *Oregon Historical Quarterly*, XXXVIII (Sept., 1937), 281, 282, 285, R. M. Gatke, "Ketturah Belknap's Chronicle of the Bellfountain Settlement." There is a misquotation in Parsons, 223.
10. *Journal*, 1853, 12.
11. Rock Creek Quarterly *Record*, Oct. 10, 1859.
12. Carey, II, 481, 755, 507, 589 ff.; Johansen and Gates, 314, 321; Bancroft, II, 369 ff.; Tobie, 247, 251-2.
13. 37th Cong. 2 Sess. Sen. *Preliminary Report on The Eighth Census*, 1860, 130. By counties, population in 1860 was: Benton, 3074; Coos, 445; Clackamas, 3466; Clatsop, 498; Columbia, 532; Curry, 393; Douglas, 3203; Jackson, 3736; Josephine, 1623; Lane, 4780; Linn, 6772; Marion, 7088; Multnomah, 4150; Polk, 3625; Yamhill, 3245; Washington, 2801; Wasco, 1689; Umpqua, 1250; Tillamook, 95. Carey, II, 644-5; Bancroft II, 489 ff.; Ninth Census of the U. S. *Statistics of Population*, 333, 369.
 During the decade ending in 1870, free colored persons in Jackson County decreased from 42 to 28, while they increased in Marion County from 20 to 62, in Clackamas from 1 to 23 and from 17 to 163 in Multnomah. The United States, in 1870, had a population of 739,352 blacks to 1,389,568 whites. Parts of what had been Wasco County in 1860 were, in 1870: Baker County with 2804 persons; Grant County with 2251; Umatilla with 2916; and Union with 2552. Wasco County still had a population of 2509.
 The most populous counties in 1860 in order, with their 1870 population figures, were: Marion, 9965; Linn, 8717; Lane, 6426; Multnomah, 11,510. Those were still the most populous counties in 1870, but large increases were shown by Douglas County with 6066; Clackamas with 5993; Yamhill with 5012; Jackson with 4778; Polk with 4701; Benton with 4584; and Washington with 4261. In ascending order of 1860 residents, the population figures for what were at that time the smallest counties were, in 1870: Tillamook, 408; Curry, 504; Coos, 1644; Clatsop, 1255; Columbia, 863. Note populations increases for eastern Oregon, Multnomah, Coos and Clatsop counties.
14. *Journal*, 1875, 13.
15. *Journal*, 1876, 8, 16. The Standing Committee consisted of P. M. Starr, D. L. Spaulding, L. J. Powell and Henry Miller.
16. *Journal*, 1880, 19. Members of the Association were: Ladru Royal, W. T. Chapman, John N. Dennison, T. L. Jones, Thomas Magill, S. A. Starr, John Parsons, T. L. Sails.
17. *Compendium of the Tenth Census*, (June, 1880), I, 369. The population of 1880 consisted of 163,075 whites, 487 colored, 9512 Chinese (including 2 Japanese), 1694 Indians; 144,265 of a total of 174,768 were native born.
18. *Portland Telegram*, July 26, 1883.
19. Atwood, 186-7. Washington Territory was still under the jurisdiction of the Oregon Conference.
20. *Compendium of the Eleventh Census: 1890* (1892), 36.
21. *Census Reports, Volume I, Population, Part I* (1901), 517-8.
22. *Journal*, 1904, 58-9.
23. *Journal*, 1906, 65.
24. *Journal*, 1907, 51.

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25. *Journal*, 1907, 80-1. Thirty-eight years would place the founding of the Canby Camp Meeting in 1869, five years before J. H. Rook was appointed "Financial Agent" with instructions to secure funds with which to purchase the grounds. It was twenty years before a pastor was appointed to Canby.
26. *Journal*, 1908, 53.
27. *Journal*, 1904, 53.
28. *Journal*, 1912, 47.
29. *Journal*, 1916, 64-5.
30. *Journal*, 1921, 44-5.
31. *Journal*, 1922, 52.
32. *Journal*, 1923, 51.
33. *Journal*, 1921, 45.
34. *Journal*, 1923, 46.
35. *Journal*, 1927, 37.
36. *Journal*, 1930, 241.
37. *Journal*, 1928, 36.
38. *Journal*, 1930, 268.
39. *Journal*, 1937, 119-20.
40. *Journal*, 1941, 159.
41. *Journal*, 1942, 285.
42. *Journal*, 1944, 58-9, Report of the Commission on Evangelism.
43. *Journal*, 1945, 174.
44. *Journal*, 1946, 283-4.
45. *Journal*, 1947, 405.
46. *Journal*, 1950, 60-1.
47. *Journal*, 1952, 55.
48. *Journal*, 1954, 59.
49. (Editor's note, unfortunately death interrupted Dr. Yarnes before he could complete all the chapters planned).
50. Department of Research and Survey, Oregon Council of Churches, *Survey Report of Church Membership and Population in Oregon, 1926-1952*, 31, 80. The study was directed by John W. Berry of the Department of Sociology, Pacific University, Barbara Johnson, Research Associate. Percentages of Methodists of the total population by years were: 1850, 3%; 1860, 2.5%; 1870, 3.16%; 1880, 1.1%; 1890, 2 plus %; 1900, 2.5%; 1910, 2.7%; 1920, 2.7%; 1930, 3.12%; 1940, 3.3%; 1950, 2.8%; 1955, 2.8 plus %.

CHAPTER 14—Missions at Home and Abroad

1. Letters of William Roberts, March 18, 1848.
2. *Journal*, 1859, 31-2.
3. Biographical Sketch furnished by the Board of Missions.
4. *Journal*, 1885, 54.
5. *Journal*, 1872, 33.
6. *Journal*, 1872, 32. Complaint was made of a monopoly of donations received by the Puget Sound District under Presiding Elder, J. F. DeVore.
7. *Journal*, 1873, 35.
8. *Journal*, 1879, 31-2.
9. *Journal*, 1880, 31-2.
10. *Journal*, 1882, 30-1.
11. *Journal*, 1910, 53-4.
12. *Journal*, 1912, 52-3.
13. *Journal*, 1873, 39-40.
14. *Journal*, 1887, 62-3.
15. *Journal*, 1882, 44.
16. *Journal*, 1883, 45. Norwegian-Danish Journals, especially the early ones, spell the name "Larsen."
17. *Journal*, 1884, 51.
18. Martin T. Larsen, in Memorial Number of the Western Norwegian-Danish Conference.
19. *Journal*, 1881, 31-2.
20. *Idem*.

NOTES

21. Alaska Conference *Minutes*, 1954, 13. See names, on another page, of members of the Oregon Conference who were appointed to Alaska.
22. *Journal*, 1892, 39-40. (Editor's Note: Apparently Dr. Yarnes intended to add chapters to his book which were never completed because of his death. Before editing, the manuscript contained several references to a chapter on "Women's Work.")
23. *Journal*, 1855, 24; 1895, 40. Our account does not name those sent out by Women's Missionary Societies, nor laymen—teachers, doctors, etc.—sent out by the parent Board.
24. *Journal*, 1909, 51-3.
25. *Journal*, 1914, 69-70.
26. *Journal*, 1916, 71-2.
27. *Journal*, 1917, 70.
28. *Journal*, 1921, 67-8.
29. *Idem*.
30. Barclay, I, 202-3.
31. *Journal*, 1917, 69.
32. *Journal*, 1919, 60.
33. *Journal*, 1923, 52.
34. *Journal*, 1922, 53-4.
35. *Journal*, 1924, 43.
36. *Journal*, 1940, 42-4.
37. *Journal*, 1941, 152-3.
38. *Journal*, 1947, 406.
39. *Journal*, 1956, 54. The number of each classification is inserted in parenthesis.
40. Methodist *Discipline*, 1940, Art. 1037: 4 (1), (2).
41. *Journal*, 1956, 83. J. J. Handsaker headed the Heifer Project for years.
42. *Journal*, 1927, 331-2.
43. Letter of Marion C. Smith to the author.
44. *Journal*, 1953, 68.
45. *Journal*, 1955, 79.
46. *Journal*, 1958, 95-6.

CHAPTER 15—Expansion, Fragmentation and Reunion

1. Charges marked with an asterisk either became extinct, changed their names or, in some cases, never even got started. Numbers in parenthesis indicate the year in which the charge is first mentioned in the list of appointments. A charge may, or may not, have had a previous existence as a "class." In some instances, two dates are indicated because that church had two starts, one after an intervening period during which the place was not named among the appointments. The above markings will be used throughout the chapter.
2. Churches that were organized in the Columbia River Conference are marked (C).
3. Churches which had their origin in the Methodist Episcopal Church, South are designated (S).
4. Churches which had their origin in the Norwegian-Danish Conference are designated (ND).

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