A SEMI-CENTENNIAL OFFERING.
A SEMI-CENTENNIAL OFFERING
TO THE
MEMBERS AND FRIENDS
OF THE
Methodist Episcopal Church,
SALEM, OREGON.

BY
MRS. W. H. ODELL.

"Hitherto the Lord hath helped us."
INTRODUCTION.

The year of grace A.D. 1884, was not only the Centennial year of the Methodist Episcopal Church, but the semi-centennial of the work of the same church in Oregon.

In the year 1834 Jason Lee organized, near where the city of Salem now stands, the first Protestant mission west of the Rockies. The Willamette University and the church in Salem are twin children of that mission. Like Chang and Eng their lives are inseparable.

In that centennial, and semi-centennial, period, after a struggle of many years, as narrated in these pages, the Salem M. E. Church became free from debt. The writer of this "Introduction" being at that time pastor thereof, found himself making this inquiry: How can we best set up a memorial of this glad consummation, which shall at once express our gratitude to Him who has brought deliverance to our Israel, and also keep the memory thereof fresh in the minds of our children and successors?

This little volume is sent out as a suitable answer to that question.

In casting about to find some one who could be safely entrusted with its preparation, my thought turned toward Mrs. Gen. W. H. Odell, who reluctantly but kindly consented to undertake the task. This accomplished lady whose former husband, Hon. Samuel R. Thurston, was the first delegate to Congress from the Territory of Oregon, and who herself was early, and for some time, a teacher in the "Oregon Institute," as the Willamette University was then called, brought rare qualifications to this undertaking. Her work which has been done con amore, will be useful long after she has entered the pearly gates.

This book might easily have been made larger, but other volumes such as the one on "Oregon and Its Institutions," by the Rev. G. Hines, and the one now in preparation by the Rev. H. K. Hines, D.D., seem to render it unnecessary. The latter will, I suppose, narrate not only the early history of our State, but of our city and our church as well, hence it was thought best to study brevity here.

With prayers that its intended mission may be fully accomplished, we give this little brochure into the hands of the printer.

WM. S. HARRINGTON.

Salem, Oregon, March 31, 1885.
PREFATORY NOTE.

This little sketch has been written at the request of the honored pastor, Rev. W. S. Harrington, D.D., as a semi-centennial tribute to the labors of the Christian pioneers of Salem, Oregon.

My obligations are due to Rev. J. H. Roork, and Mrs. C. H. Hall, daughter of Rev. A. F. Waller, for valuable memoranda, also Mr. Hines' "Oregon and Its Institutions" has largely furnished material for this work.

It is now respectfully submitted to the friends and members of the church founded by their labors. That it may be an acceptable offering is the wish of its author,

MRS. W. H. ODELL.
CHAPTER I.

RETROSPECTIONS.

EVENTS, which are daily transpiring in ordinary life, and which are marked by no uncommon interest, do not call forth any strong emotions, nor fix themselves indelibly on the human heart; but sometimes there are circumstances and incidents of so striking a nature, that they mark an epoch in one's life, which ever after is commemorated. So it is with societies and governments, there are times, places and points even, which become memorable because of their having been the theatre of important events.

History invests the principal actors in these events with special interest, and places them on a pedestal above the common level, to receive either praise or blame, as a fitting meed for good or bad doing.

The present time, 1884, marks an era in the history of Methodism, being the one hundredth anniversary of its existence in America, and the fiftieth year of its growth in Oregon. It is but natural then, that those who love this church, whose sympathies are with it, whose spiritual homes are in its communion, should wish to take a retrospective view of its establishment, rise and growth, in a land where barbarism had held undisputed sway. It cannot but call forth feelings of gratitude in every Christian heart to note the marked success which has resulted from these early labors of the pioneers of this Church, and it ought to beget a desire in the heart of every communicant to swell the tribute of adoration to Him who has protected this branch of His Zion, and given it this abundant increase. If we
rightfully understand and properly appreciate the blessings which our Christianity brings, we shall carefully guard against any and all encroachments on its province, also, if we feel and appreciate what the Church is to us, who have a name within its sacred precincts, we shall zealously guard its interests, and advance them to the full extent of our ability.

Especially would we endeavor that our christian walk should not belie our profession, nor our daily life stigmatize a church, which our solemn obligations bind us to protect. May this brief retrospect, the memory of these consecrated toils, the priceless heritage of Christian heroism bequeathed in such full measure to this Salem Church, and to all its members, incite us to redoubled effort in our work, and a deeper and more fervent devotion to our blessed Master!
CHAPTER II.

INITIATORY EXERCISES.

It is pleasant to trace in the history of a race or nation, society or individual, results that spring from seemingly unimportant events. To one who believes in a guiding Power, even in minute things, this pleasure is intensified and hallowed by a feeling of reverence for that Being

"From out whose hand
The centuries fall like grains of sand."

So, when the christian world heard from the dim forests of the west, the cry of yearning hearts for the white man's civilization, his worship and his God, they recognized in it the call of the Master, and the response was prompt and earnest.

The purpose of this sketch is not so much to trace the progress of missionary enterprise on these then wild shores, as to relate briefly the rise and growth, and present condition, of the First Methodist Episcopal Church, of Salem, Oregon, and its concomitant power, the Willamette University.

The M. E. Church of the United States responded early to the call of the forest children, which had come to them through General Clarke, the superintendent of Indian affairs over the whole of the vast west. Upon March 20, 1833, a communication from Rev. Wilbur Fisk, D.D., was brought before the missionary board of this Church at New York, upon the subject of a mission to the Flathead Indians. The Board ordered that a correspondence should be opened with the Bishops, with Gen. Clarke, and with any other persons whom the secretary might deem proper to consult in relation to this mission.
On the 17th of April, 1833, Bishop Emery communicated to the Board that he had consulted with the War Department and had learned that, that Department had no knowledge of any such tribe; he thought, however, there should be a correspondence with General Clarke. At this meeting of the Board, the Bishops were requested to establish an Aboriginal Mission west of the Rocky Mountains.

Subsequently some very interesting reports of the Flathead tribe of Indians were received by the Board.

It was officially announced at a meeting of the Board held July 17, 1833, that Rev. Jason Lee had been appointed missionary to the Flathead Indians. But in process of time the Bishops were requested to change the name of this mission to that of the Oregon Mission, by which name it has since been known.

"Thy light shall shine in distant lands,
And wandering tribes, in joyful bands,
Shall come Thy glory, Lord, to see,
And in Thy courts, to worship Thee."

CHAPTER III.
A GLIMPSE OF MISSION LIFE.

The history of that time informs us that in June, 1833, Rev. Jason Lee, of Stanstead, Canada East, was ordained by Bishop Hedding, in New England. In March, 1834, accompanied by his nephew, Rev. Daniel Lee, who had also been officially appointed as his associate, and Cyrus Shepherd a layman, he left New England for his appointed field of labor. At Missouri, another layman, P. L. Edwards, joined him as a missionary. In company with a trading expedition led by Captain Nathanael Wyeth, of Massachusetts, on the 24th of April, 1834, they left behind them their homes, the comforts and luxuries of civilization, and started out upon an almost trackless wilderness, to traverse thousands of miles over what was indeed to them a "terra incognita." In imagination we follow them as they toiled on, over broad plains and arid deserts, climbed the precipitous mountain sides or threaded the intricate mazes of the dark, tangled forest, and there comes to us the thought, that, they were upheld and encouraged by the strength of their grand moral purpose, and that often the desert and the wilderness were alike made vocal with prayer and praise, the incense of glad hearts.

"And if, indeed, 'tis not the outward state,
But temper of the soul by which we rate
Sadness or joy, even let thy bosom move
With noble thoughts and wake thee into love;
And let each feeling in thy breast be given
An honest aim, which sanctified by Heaven,
And springing into act, new life imparts,
Till beats thy frame as with a thousand hearts."

On the 6th of October they pitched their tents ten miles below Salem, on a place known as the old Mission Station,
owned at the present time by Oliver Beers, a son of one of the early missionaries. A Continent had been traversed; their perilous journey was ended; they had been mercifully preserved amidst imminent dangers incident to such modes of travel, through unexplored regions where beasts of prey and hostile savages held unlimited control. And now beside the rippling waters of our fair Willamette, beneath the shade of the tall, dark fir trees, they paused to rest, for a little space, and to plan out vast enterprises.

The principal object of this mission was to bring the Gospel of the Son of God to a people who sat in darkness; and such was its work in the first years of its existence. There were then besides the native population, a few resident officers of the Hudson Bay Company, their employés and trappers, about twenty in all, mostly of English and French nativity. Some of these had intermarried among the natives and had already growing families.

It will be plainly seen that the primitive efforts of the missionaries to evangelize this people must have been of necessity simple, yet difficult, as each tribe had its own peculiar language. Between the traders and the tribes had grown up a dialect or jargon. This was quite as unintelligible to the missionaries as the native dialects, consequently communicating thought by words was at first impossible except through an interpreter. It is barely possible that ludicrous and even erroneous ideas may have been interchanged in this way. But to all, of every class and kind, who came within their bounds the Gospel story with its “wonderful words of life” was told.

One of the plans of missionary operation determined by the board, was the establishment of a school. This was evidently necessary, to maintain a permanent religious
growth. The mind, as well as the heart, must be impressed. Ignorance can never comprehend the active principle of Christianity. Hardly had the Missionaries provided for themselves a shelter from the inclement storms of the approaching winter, ere one of their number left for Vancouver to establish at that post a school, for the native and half caste children of that community.

Mr. Lee soon erected a log house and gathered to it the Indian children. This was denominated “The Oregon Mission Manual Labor School.” These two schools established by the missionaries were the pioneer schools on the Pacific coast for instruction in the English language.

Mr. Lee's school became prosperous and gave promise of great good to the Indian children. As proof of its success we excerpt from Mr. Hines’ “Oregon and Its Institutions” the following complimentary notice:

“Mr. Slocum, who, under the auspices of the government of the United States, visited Oregon, in 1837, remarks in relation to the school as follows: ‘It is indeed a source of regret that I could continue no longer at your mission on the banks of the Willamette, for the visit was to me one of exceeding interest. On my return to the civilized portion of our country I shall not hesitate to express my humble opinion that you have 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 in your establishment. For I have seen with my own eyes children, who, two years ago, were roaming 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.’”
As the needs of the Mission increased, re-enforcements were added, until, in 1840, there were some seventy-five persons, including women and children, who constituted the Mission family.

There soon began an influx of white population. In 1841, some white settlers were added to the community, and each succeeding year brought larger numbers, lured by the love of enterprise and the attractions of soil and climate, reports of which had been wafted over the mountains to the dwellers on the other side.

In all these ways how plainly is marked the Omnipotent hand. God had here, in this remote land, a favored spot, and He was fitting it up for the abode of civilization. He had brought hither His heralds of the Cross, they had "hewed the shaft, and laid the architrave" and reared a temple to His name, and now it was fitting that trustful women and tender children should come to dot these lovely plains and hillsides with happy homes and cheerful firesides. How greatly the Mission planted here, only a few years before, contributed to the safety and comfort of immigrants, will never be known until the final record of every man's work is revealed. That it was a better country because of their labors none can doubt. Heathenism stood abashed in the presence of Christianity, and Pagan rites receded before purer forms of worship.

It would be pleasant to dwell more in detail upon different phases of the mission work, but it would not be pertinent to this sketch, besides a more facile pen* is writing their record. The honor due to them will not long be withheld. The lapse of half a century will have brushed away the mists of prejudice, and in the clear light of Truth their

lofty deeds will stand emblazoned as they deserve. They were few, who laid our foundations, but they were strong of heart and mighty in deed.

The increase of white population enlarged their sphere of operation, and the call for evangelistic work was more imperative. The accession to the mission family with their growing children made a demand for increased educational facilities. The fast increasing white population stood equally in need of similar advantages. The rising generation must be prepared to fill the positions and discharge the duties of citizens.

But this condition of affairs had been anticipated. Mr. Lee, at the request of the missionaries of the Willamette Station, had returned to New York, in the interests of the mission, re-crossing the plains in 1838. The second and largest re-enforcement ever sent out to the mission, came in response to his earnest appeal for help. They sailed from the port of New York, October, 1839, in company with Mr. Lee. This year was the centennial of Methodism. One hundred years before, John Wesley had startled a formal church from its slumbers, by proclaiming the necessity of a purer and higher Christian life. Luther wrote his "Theses" and nailed them on the church gate at Wittenberg, but the echo of them resounded through all the Papal world; so had the clear strong utterances of Wesley come across the sea and found a lodgment in many hearts on the Cis-Atlantic shore. The Methodist missionaries on ship board did not forget that anniversary time. Through the kindness of Rev. J. L. Parish, we have been permitted to copy the following from a letter recently received by him from one of that devoted band:

"Rev. Jason Lee said; 'We will have our centenary
celebration on shipboard and apply the fund to the starting of a school in the Willamette valley.' Seasickness being past, that heroic man of God called us together for our centenary offering. That group of Christian Missionaries were not rich in this world's goods, but they had a heart interest in what they were doing, and when I think of the small pay they were to receive for their services, and the large amount each one contributed, compared with their salary, I do not think the like was ever known in the states."

This centennial anniversary was held October 25, 1839, on shipboard, more than one thousand miles from their port of sailing. Rev. Gustavus Hines preached the sermon, and the collection amounted to $650. A liberal collection indeed, when it is remembered that there were less than twenty families represented.

One member of that band came out expressly to teach the children of the missionaries. So, before the exigency arose, thoughtful, far-seeing minds were laying plans to meet coming demands. Nor was it strange that the settlers then in the valley should look to the Missionaries as the source from whence their help must come. Individual effort could do but little, it needed organization, and they were already organized. The Missionaries bravely took the initiative and nobly did they meet the demands. We can not tell what might have been our heritage of intellectual wealth, had not this organization moulded and shaped these primitive forces; but we do know something of the good results of their action, and we can hopefully anticipate a future of vast influence.
CHAPTER IV.

OREGON INSTITUTE.

The preliminary step in the establishment of this Institution was taken on January 17, 1842, at a meeting called by Rev. Jason Lee, and held at his house in Chemekete, now North Salem. It is to be supposed that all those in the immediate settlement interested in English education in Oregon were present, for all such had been invited. Mr. Hines says: “Little more was done at this first meeting than to discuss the general question of education, as the great want of the country, and to appoint a committee to call a public meeting, and to prepare business for the consideration of such meeting in reference to the contemplated institution.” This committee being Dr. J. L. Babcock, David Leslie and Gustavus Hines, promptly responded to the work assigned them and called a meeting for the first day of February, 1842, at the Old Mission.

At this memorable meeting it was decided to establish an institution of learning, which, in the future, might develop into an academy, college or university. This was a grand enterprise and looked far into the future, but these were grand men who projected it, and having once determined their plan, there was no flagging of interest till this embryo University took on its outward shape and belongings.

The first of February, therefore, marks an era fraught with vast importance to the churches and pioneers of Oregon, and to the generations yet to come. Willamette University has not yet celebrated it as an anniversary, but,
perhaps, in some future time it will be appropriately com-
memorated. On motion of Gustavus Hines the name given
to this school was the Oregon Institute. There are yet
many among us, whose hearts throb with delight at the men-
tion of its name, for in its pristine glory it was the Alma
Mater of many of our honored men and women. Its first
Board of Trustees was Reverends Jason Lee, David Leslie,
Gustavus Hines, J. L. Parish, L. H. Judson, Messrs. George
Abernethy, Alanson Beers, Hamilton Campbell and Dr. J.
L. Babcock.

A “committee of location” was selected and the ma-
chinery was set in motion, which, until now, has been in
ceaseless operation for good, and which at present, in its
tireless effort, is forceful in directing educational facilities,
unrivalled on the Pacific Coast. The first location chosen
was on the “French Prairie,” but this being abandoned on
account of “defective water supplies” Wallace Prairie, two
and one-half miles north of Salem was chosen. The Board
of Trustees had, by its committees, presented a “Prospectus”
to the public, and had drawn up a “Constitution and By-
Laws” for the government of the school. Subscriptions,
amounting to $4,000, had been taken for the erection of suit-
able buildings. The constitution provided, that the school
should always be under the supervision of some evangelical
branch of the Protestant church. It was also to be sur-
rrendered to the keeping of that church which should first
come to its aid with patronage and support. It was non-
sectarian in its beginning and has ever been most liberal,
having often called to its Faculty teachers of different re-
ligious denominations.
PRESIDENT J. H. WYTHE, A.M., D.D.
CONSTITUTION OF THE OREGON INSTITUTE.
Adopted March 15, 1842.

ARTICLE I.

WHEREAS, The Oregon Institute is designed not only to promote science, but morality and piety; Therefore this institution shall always be under the supervision of some evangelical branch of the Protestant church.

ARTICLE II.

The institution shall be an academical boarding school as soon as practicable; and whenever it shall be deemed expedient by the proper authorities to make it a University it shall be so constituted.

ARTICLE III.

The primary object of this institution is to educate the children of white men; but no person shall be excluded on account of color, provided their character and qualifications be such as are required in the by-laws of the institution.

ARTICLE IV.

There shall be nine trustees for this institution, who shall be elected tri-annually by the society which shall first pledge itself to sustain the institution, two-thirds of whom shall be members of said society, whose duty it shall be to hold in trust for said society all the property of said institution, consisting of real estate, notes, bonds, securities, goods and chattels, etc., belonging to it; and any person who shall subscribe at any one time fifty dollars or upwards, shall be entitled to a voice in all the business meetings of the society, which relate to the institution.

ARTICLE V.

There shall be a visiting committee appointed by the society contemplated in the fourth article, or by such organized body of the same church as shall be selected by said society, whose duty it shall be to examine all the departments of the institution, and report the result to the public at large.
ARTICLE VI.

There shall be a steward connected with the institution, who shall have the charge of the boarding department, and also of all the children who board in the institution, while they are not under the care of their instructors.

ARTICLE VII.

In the literary department there shall be a male and female branch, subject to the control of male and female teachers, and so conducted as best to promote science, morality and piety.

ARTICLE VIII.

This Constitution may be altered at any annual meeting of the society above named by a vote of two-thirds of the members present, excepting Article I, which shall not be altered or amended.

ARTICLE IX.

There shall be an annual meeting of the society pledged to sustain the institution, to be held the last Monday in May in each year. Said annual meeting shall fill all vacancies in the board of trustees, and either appoint the visiting committee or make choice of some organized body for that purpose, and transact such other business as may be deemed proper, which does not contravene this constitution.

ARTICLE X.

Should no society pledge itself to sustain the institution previous to the last Monday in May, A. D., one thousand eight hundred and forty-two, then the business of the institution shall be transacted by those who subscribe fifty dollars or upward at any one time for the support of the institution, till some society shall give a pledge to sustain it.

BY-LAWS,

Adopted March 18, 1842.

SECTION 1. As soon as four thousand dollars shall be subscribed, the trustees shall proceed and erect buildings, and prepare for the contemplated school.

Sec. 2. Any person of color who may desire to be admitted as a pupil shall procure testimonials of a good moral character, and that the candidate can read and write so as to be understood, and speak the English language intelligibly.
Sec. 3. The present trustees shall divide themselves into three equal classes, by casting lots. The offices of those composing the first class shall terminate in May, A. D., 1843, the second class one year, and the third class two years thereafter, at each of which times there shall be three trustees chosen to fill such vacancies; and there shall be annually thereafter as many trustees chosen as shall fill all vacancies which may be occasioned by death or otherwise.

Sec. 4. Any person who shall subscribe to the funds of the institution fifty dollars or more at any one time, and shall pay the same according to the terms thereof, shall receive a certificate of patronage, signed and sealed by the president and secretary of the board, which certificate shall entitle the receiver to a voice in all the business of the society relating to the institution during his natural life.

Sec. 5. Any person who shall subscribe to the funds of the institution at any one time five hundred dollars, and pay the same according to the terms thereof, shall receive a certificate of scholarship, signed and sealed as in the above, which certificate shall entitle him or his heirs to the tuition of one scholar perpetually in the institution.

Sec. 6. All subscriptions less than fifty dollars shall be paid within six months from the time of subscribing.

Sec. 7. All subscriptions of fifty dollars, and not exceeding three hundred dollars, shall be paid in four equal installments, due semi-annually from the time of subscribing.

Sec. 8. All subscriptions of three hundred dollars or more shall be paid as follows: One-fourth at the annual meeting next succeeding the time of subscribing, the remainder in semi-annual payments of fifty dollars each till the whole shall be paid.

Sec. 9. Any person who has subscribed to the funds of the institution at any one time one hundred dollars, or more, shall be allowed at any one time thereafter to increase his subscription to five hundred dollars in which case his former subscription shall be reckoned as a part of the sum necessary to entitle him to a certificate of scholarship as provided for above.

Sec. 10. No person shall be eligible to the office of trustee, or steward, or visiting committee, or receive employment as a teacher, who denies the authenticity of the sacred Scriptures.

Sec. 11. The steward and teachers shall draw up a code of regulations for the internal management of the institution, which shall be laid before the board of trustees for amendment or approval.
Sec. 12. The above sixth, seventh, and eighth sections of by-laws shall not take effect until the pledge of support contemplated in the constitution shall be given.

Sec. 13. The chairman of the Board of Trustees is hereby authorized to call a meeting of said board whenever he shall be requested to do so by three members of the Board.

Sec. 14. The chairman and secretary of the Board shall be elected annually, at which time there shall be three Trustees elected.

Sec. 15. It shall be the duty of the trustees to report the state of the finances to each annual meeting.

THE M. E. CHURCH ASSUMES CONTROL.

The Methodist church decided to adopt it at a meeting held October 26, 1842, and the ownership of the school was transferred from an irresponsible body to that ecclesiastical organization. This measure seemed necessary, for these subscriptions, as is often the case, had been given with a proviso: they were not binding until some church had given this pledge of support. That there might be harmony of action, another meeting was called May 29, 1843, at which the subscribers voted to recognize the present Board of Trustees and "approve of their doings." Thus the Oregon Institute became the property of the M. E. Church and passed under its control.

There had been expended on the construction of a building, up to November 10, 1843, some three thousand dollars. At this juncture, Mr. Lee, the president of the board of trustees, was empowered as agent to labor for the interests of the school in the United States, whither he was going to promote further the civil and religious welfare of Oregon. His zeal knew no limit in the cause of progress. But while he, with these other zealous co-workers, was doing every thing possible to be done, to create and stimulate a healthful
growth of civil and religious life among the mixed masses of citizens, the missionary board at New York was also at work, for reasons apparently justifiable. That organization at a meeting held July 19, 1843, recommended that the Bishop of foreign missions should send an agent to investigate the Oregon mission. It may not be improper to state here that adverse criticism of the doings here had reached the ears of that august body, hence their hasty proceeding. A little delay would have given the superintendent time to report the exact condition of affairs. Rev. Geo. Gary was appointed to supercede Mr. Lee. He arrived in Oregon, May 1, 1844, without having met Mr. Lee, who was already on his way to New York. Mr. Gary was empowered with authority to control all matters pertaining to the mission.

The original phase of the mission work was now to be changed. Mr. Lee had removed the Mission Manual Labor School from its first site—because of its unhealthful locality—to Chemekete—Salem, and had erected a building for it at a cost of ten thousand dollars. The school in this place had been flourishing at first, but now a fatality threatened it; many of the children had died, some were sick, others had returned to their primitive modes of life. Possibly superstitious fears had controlled the action of parents in removing their children; or the restraints of civilized life had enfeebled their constitutions; or adverse influences may have counteracted the work of the missionaries. Similar results followed the efforts of missionaries in other quarters among the Indian races. A pious missionary lady who had spent some years among tribes remote from the Willamette, once said: "When an Indian is converted he is sure to die—soon." The philosophy of this may not be apparent, but the fact remains, that civilization sweeps the red man from the face of the earth, as surely as the rising sun dissipates the morn-
ing dews. Whatever speculative cause may be assigned, the Christian philosopher will see in it all, but another advance step of that Infinite wisdom, which, in its progressive march is ever evolving the greatest good of the human race. When Mr. Gary reached the scene of operation, the outlook for the Indian school was unpropitious. It was decided to abandon it; and the building was sold to the Trustees of the the Oregon Institute, for the sum of four thousand dollars, although, as Mr. Hines informs us, the Roman Catholics offered twice that amount for the same premises.

In the fall of 1844, the Oregon Institute was formally opened, its sole teacher being Mrs. Chloe A. Wilson, wife of Dr. Wilson, secretary of the Board of Trustees. Mrs. Wilson, formerly Miss Clark, was the young missionary lady who had come to Oregon to teach the children of the missionaries. The school was well sustained from the first, for each succeeding year added to the white population of the territory, and parents were not slow in availing for their children the superior advantages which the Institute offered, Mrs. Wilson was a general favorite and a deservedly popular teacher.

Ten years of consecrated toil had passed. Mr. Lee and his co-adjutors were beginning to reap the results of their labor. They had turned the waste glebe into a fruitful field. Where once the prowling wild beast had roamed unmolested, now the lowing herds grazed peacefully; the patient ox had been trained to useful servitude, and beasts of burden toiled for man; the babbling brook had been arrested in its idle course and made to turn the busy mill wheel; the forest aisles had echoed to the woodman's axe, and the monarch fir trees bowed beneath its stroke; and by the magic of saw, plane and hammer, commodious and
tasteful structures had sprung into being. They had conquered difficulties; they had founded a church; they had planted a civilization and impressed upon the formative government of the time the rectitude of their principles. They had laid the foundations of a temple sacred to Art and Science, where, through the long train of future years, brave sons and fair daughters would come as worshippers, and receive, in return, the honors which these mystic divinities bestow. Beneath their touch the wilderness had budded and blossomed. Who can measure the influence of these years! Who can tell what germs of thought were sown in plastic minds which have since yielded the harvest of noble self-sacrificing lives! Who can know, how, in the dim distant future, this seed shall bear fruit—some fifty, some an hundred fold, of life and health and peace, to this, our fair city, and our fairer land.

To all of these laborers the event of opening this school must have been fraught with interest, to none more so than to Mr. Lee. As our thoughts revert to him, the central figure of the group, the director and leader in all their enterprises, there is a feeling of sadness not unmingled with chagrin, that he should have been set aside before his successes had been crowned. Then, in imagination we catch the strain of that triumphal welcome; “Servant of God, well done!” as he passes so quickly from his earthly labors to the higher work of the kingdom above.

Mr. Lee died in April, 1845, in the midst of his friends, in Lower Canada.

As the records show, Mrs. Wilson continued her connection with the school as teacher, assisted however, by others, until, in 1850.

At a session of the Oregon and California Mission
Conference, the Rev. F. S. Hoyt and the Rev. Nehemiah Doane were appointed teachers. Mr. Doane served as teacher until Mr. Hoyt, who had been transferred from an eastern conference, arrived; then being called to another field of labor, he left the school. This school at first under mission rule, had now passed under the control of the Oregon and California Mission Conference. Mr. Hoyt continued at the head of the institution ten years, assisted by other competent and successful teachers, and during all his rule the school enjoyed uninterrupted prosperity. It had its primary, academic and collegiate phases, and, accordingly, in 1853, we find its persistent board of trustees knocking at the doors of the Legislative Assembly of Oregon, and demanding an “Act to establish the Willamette University,” which charter was passed by the House January 11, and by the Council January 12, 1853, and from this time the Oregon Institute was merged into the Willamette University.
PRESIDENT F. S. HOYT, D. D.
CHAPTER V.

THE WILLAMETTE UNIVERSITY.

In the course of eleven years, since the Oregon Institute was opened as a school for all classes of children, the advanced growth of population required that the pioneers in education should take higher ground. Sec. VI. of the act establishing the University "in order that it might be a general and efficient seminary of learning," provided that there should be included within it a preparatory department, open to persons of both sexes.

Under the change, a new constitution and new by-laws became necessary. A new order of government was inaugurated, but with apparently no marked change in the usual routine of affairs.

At the M. E. Conference, held in Salem, 1853, Bishop Ames, presiding, Rev. F. S. Hoyt was made President of the University and ex-officio Principal of the Academic Department. Under his leadership a prosperous career commenced.

In this early stage there was much that was imperfect and unsatisfactory. The state of society was unsettled; an inordinate desire to gain wealth pervaded all classes; students were unwilling to devote the requisite years for a thorough course of study, and many left school at the expiration of two or three years. To the Faculty this was an unhappy state of affairs, and it is not strange that they felt it to be a day of small things, but they labored not without hope, nor were their hopes vain; a better day was dawning;
the mental perceptions of the students were taking on breadth, the intellectual activities were awakening, and soon classes were formed for regular and continued courses of study.

The first graduate was Miss Emily J. York, who left the college halls in 1859, and who, now, as Mrs. Moore is a resident of our metropolitan city. The second was Miss Addie B. Locey, since deceased, who graduated in 1862. Since that time each succeeding year has sent forth graduates from some of the departments of the University.

Many students have taken partial courses of study who have received no graduating honors.

Mr. Hoyt resigned his position in 1860. T. M. Gatch succeeded him, and remained president until 1865. Rev. J. H. Wythe, A.M., M.D., is next on the roll of presidents. He tendered his resignation in 1867. Rev. L. T. Woodward, A.M., was acting president until 1868, when Rev. Nelson Rounds, D.D., was called to fill the position and served until 1870. In 1870 Dr. T. M. Gatch was again re-elected president. His administration had always thrilled the popular pulse, and no one could have found a more cordial and sincere welcome than did he. Trustees, patrons and pupils alike, yielded ready assent to his wishes and there was consequent harmony in all the departments of the school.

It was now apparent that a new building must be constructed, and the "authorities" with their unwonted energy had devised ways and means. The corner stone of the new University building was laid with imposing ceremonies July 24, 1864. October 21, 1867, at 9 A.M., the students marched in procession, to the spiriting strains of music, from the old Oregon Institute to the new building, where a large number
of friends awaited their arrival. After an appropriate address to the Faculty and students, by Rev. David Leslie, president of the board of trustees, and a welcome from the friends present, so much of the house as was ready was handed over to them, and the work of teaching thence forward went on. Another advance step had been taken—another conquest achieved.

Mr. Hines thus states the financial condition of the University at that time in its history:

Cost of the building thus far ........................................... $40 000
Subscriptions collected ................................................. 30 000
Subscriptions on hand .................................................. 8 000
Liabilities ................................................................. 10 000
Finishing the building will cost ...................................... 7 000

At the time of commencing the new University building the Board of Trustees had investments estimated at fifty thousand dollars.

Mr. Hines says: "This amount does not include the college campus of sixty acres, nor the lands which the board received in their settlement with Dr. W. H. Wilson, the value of which it would be difficult at this time to determine; but the fact, in itself, of considerable importance to the board of trustees, which here should be clearly exhibited, is, that at the time the Missionary Board made the transfer of the land spoken of, the Board of Trustees had raised and invested in real estate, and funded as the beginning of an endowment, from the resources of the country, independent of any and everything that had ever been received from any other source, the sum of fifty thousand dollars."

The donation of land from the Missionary Board, referred to by Mr. Hines, consisted of eighty acres contiguous to the college campus and was at that time valued at five thousand
dollars. This statement of Mr. Hines, which is unquestionably correct, in every particular, is given here in full, lest the subsequent embarrassment of the University might cast a doubt upon any unauthorized statement of this fact. The manner of the investment is not quite clearly stated, but it probably included the University building and the scholarships, which last have been very disastrous to the financial interests of the institution; but which now, thanks to its efficient agent, are nearly all cancelled. They, therefore, felt confident that a prosperous and useful career for the school was assured. But for various reasons, among which may be named the great financial depression which affected all Oregon, the monetary interests of the University became seriously embarrassed. Many of its staunch friends feared that its doom was sealed. The outlook seemed hopeless. A feeling of uncertainty as to its ultimate success pervaded the community. In the M. E. churches throughout the State there were few who were willing to bestow money or aid of any kind until there could be a surer basis of success. The income from all sources was insufficient to meet the current expenses of the institution and the deficits of previous years had already aggregated the startling sum of sixteen thousand dollars.

In 1879, Rev. F. P. Tower, was, by the M. E. Conference appointed financial agent, which place he still holds. He at once commenced the work of retrenchment. His labors to secure aid have been arduous, he has never faltered at discouragements. Matters have assumed a more hopeful phase, the debts of the institution have been paid, excepting a floating debt of four thousand dollars. The mortgages have been released; the Conference has rallied to its support; individual members of the church have contributed to
its relief; and at the present time there is an irreducible endowment fund of twenty-seven thousand and eight hundred dollars at interest, and promises in notes and other ways to the amount of some fourteen thousand dollars additional.

In 1879 Dr. Gatch again tendered his resignation, which was, after some deliberation, regretfully accepted by the board of trustees.

After a little delay, Prof. C. E. Lambert was called to the presidency, but resigned his position at the expiration of the year, and soon after Rev. Thomas Van Scoy was elected by the board of trustees to fill the vacancy made by Mr. Lambert's resignation. He is still president and fills the office with marked ability.

During these forty-two years this school has been a fountain of wholesome instruction among us. The teachers as a rule have been persons of high moral standing; they have given evidence of integrity of character, and have been conscientious in their work. The courses of study have been such as the times demanded, gradually attaining higher grade until now they rank in their several departments with older schools in the United States. Presidents Hoyt and Gatch, more than any others, have left their impress upon the institution, and upon the pupils who have gone out from their teaching. Both are men of-marked individuality of character; both have been a longer time than any others at the head of the school; both have won deserved laurels, and both hold a large place in the affections and esteem of those who have shared their intimate acquaintance. The Commencement exercises of 1884 were replete with interest. Mr. Hoyt, after an absence of more than two decades, revisited Oregon, and this scene of his early labors. At the
earnest solicitation of many of his former friends he came to preach the Baccalaureate sermon of this year. The occasion was made memorable on account of the gathering of old students, and the thoughtful, practical discourse of the one man, who, more than any other, had given bias to their lives. The two receptions tendered him, one by the old students, the other by the citizens who thronged the elegant mansion of Mr. Werner Breyman, were marked indications of the high esteem in which he was held. It was a source of deep regret that Mr. Gatch could not be present at this re-union, he could not leave his home—The Dalles— it being the closing time of his year’s labors at that place.

The Willamette University has special claims upon the city of Salem and vicinity; it is the pioneer school; it has been the largest factor in the building of this town. Planted here in the primeval days, it became the nucleus around which influential families gathered, that their children might share in its benefits. Being a Christian school, it has diffused an atmosphere of order and morality; its whole tendency has been elevating and refining. If Salem possesses, in any eminent degree, these essential requisites of good and polished citizenship, they are owing mainly to the influence of this institution. It has always been, and is now, an important source of revenue to the community. Its welfare ought to be guarded by a people who are receiving so much from it.

The Methodist Episcopal Church has a vital interest in its success. It is to this Church a rich inheritance, bequeathed to it by men of a past generation; men who sacrificed and toiled for its accomplishment, thereby building for themselves a monument more enduring than marble, without ever a thought of self-aggrandizement. To it the Church
must look for her future standard bearers; the leaders who are to marshal her embattled hosts must here be trained for the conflicts; here must the mind be rounded and polished into forms of thought that may be weapons of defense and aggression, as well as eloquent and persuasive appeals to wandering hearts. It is to her a citadel which her interest and honor bind her to defend. It is more, it is a well spring of healthful life, of moral and intellectual training to her sons and daughters, and she justly owes to it all the patronage she has to bestow. Fortunately, for the Willamette University, it has an indefatigable endowment agent, who is keenly alive to its interests, and faithful in his endeavors to raise the means necessary to carry out the enlarged plans which are being pressed as demands of the present time.

The University has had its trials and discouragements, but they have not materially checked its growth. It stands second to no school in Oregon. Its curriculum commends itself to those who wish to obtain a thorough education. Each coming year will increase its facilities, and its friends confidently expect it to stand highest on the scale of educational institutions on the Pacific Coast. Anything less than this will be a sad commentary on the obligation the M. E. church of the Northwest owes to it.

THE WOMAN’S COLLEGE.

The Woman’s College, which is but an appendage to the University, owes its existence largely to President Van Scyoc, he having made it its largest endowment. It received an impetus from the combined efforts of a committee of ladies of the different churches in Salem, who gave both
time and money to the enterprise, and who managed it successfully for three years after its organization. It has not yet attained what its founders designed, but it secures a safe and pleasant home for young ladies who come from other towns, and who may wish to take lessons in any department of the University. This home has for all its inmates, more of the truly home element than can be found in ordinary boarding houses, for it is under the careful supervision of an accomplished lady Dean, and is a center of social home life, as well as of refined Christian influence. The property of the Woman's College is valued at nearly eight thousand dollars, on which there is an indebtedness of some twenty-five hundred dollars. It will take the name of the first person who shall make it an endowment of five thousand dollars.

In addition to the Woman's College, the University comprises a College of Liberal Arts, a College of Law, a College of Medicine, a Conservatory of Music, an Art Department, and a University Academy, all located at Salem; except the College of Medicine, located at Portland. Besides these there are five correlated Academies, viz: Umpqua Academy, Wilbur, Oregon; La Creole Academy, Dallas, Oregon; Sheridan Academy, Sheridan, Oregon; Santiam Academy, Lebanon, Oregon; Drain Academy, Drain, Oregon.

It has thirty professors and instructors, and the number of students in attendance varies not far from three hundred and fifty.
THE CHARTER.

AN ACT TO ESTABLISH THE WILLAMETTE UNIVERSITY.

WHEREAS, The happiness and prosperity of every community, under the direction and government of Divine Providence, depend in an eminent degree on the right education of the youth who must succeed the aged in the important offices of society, and the principles of virtue and elements of liberal knowledge fostered and imparted in the higher institutions of learning, tend to develop a people in those qualifications most essential to their present welfare and future advancement; and,

WHEREAS, It appears that the establishment of a University in the town of Salem, in the county of Marion, with a suitable preparatory department for the instruction of youth in the arts and sciences, is likely to subserve the intellectual development and enlightening of the youth of this territory; Therefore,

Be it enacted by the Legislative Assembly of the Territory of Oregon,

SECTION 1. That there shall be established in the town of Salem, in the county of Marion, a University, to be called the Willamette University, and that David Leslie, Wm. Roberts, George Abernethy, W. H. Wilson, Alanson Beers, Thomas H. Pearne, Francis S. Hoyt, James H. Wilbur, Calvin S. Kingsley, John Flinn, E. M. Barnum, L. F. Grover, B. F. Harding, Samuel Burch, Francis Fletcher, Jeremiah Ralston, J. D. Boon, Joseph Holman, James R. Robb, Cyrus Olney, Asahel Bush, and Samuel Parker, and their associates and successors, are hereby declared to be a body corporate and politic in law, by the name and style of the "Trustees of the Willamette University."

Sec. 2. And be it further enacted, That said corporation shall have perpetual succession, and shall have power to acquire, receive, and possess, by donation, gift, or purchase, and to retain and enjoy property, real, personal, and mixed, and the same to sell, grant, convey, rent, or otherwise dispose of at pleasure; Provided, That no part of the resources thereof shall ever be used for any other than educational purposes, as herein contemplated;

And provided further, That the yearly income of which, accruing to said institution, shall not exceed twenty-five thousand dollars.
They shall have power to contract and be contracted with, to sue and be sued, to plead and be impleaded in all courts of justice, both at law and in equity. They shall cause to be made for their use a common seal, impressed with such devices and inscriptions as they shall deem proper, by which said seal all deeds, diplomas and acts of said corporation shall pass and be authenticated, and they shall have power to alter or amend the same at their pleasure. They shall have power to form and adopt a constitution and by-laws for their government, to make and to carry into effect all necessary regulations for the management of their fiscal concerns, to appoint subordinate officers and agents, to make, ordain, and establish such ordinances, rules and regulations as they may deem necessary or expedient for the good government of said institution, its officers, teachers, and pupils; Provided, That such ordinances, rules and regulations shall in no manner contravene the constitution and laws of the United States, nor the laws of the Territory.

SEC. 3. And be it further enacted, That said trustees shall meet at least once every year, and shall manage the concerns of said institution as they shall judge most advantageous to the cause of education; that seven of their number shall form a quorum, at any regular meeting, for the transaction of business. The said trustees shall elect one of their number to be president of their Board; and when it may be deemed advisable to add to the number of said trustees, or become necessary to fill vacancies which may occur by death, resignation or otherwise, the Annual Conference of the Methodist Episcopal Church in Oregon, within whose bounds said institution is located, shall elect such additional trustees, and fill such occurring vacancies. The first meeting of said Board of Trustees after the passage of this act, shall be called by David Leslie, and held at the Oregon Institute. They shall divide themselves into three classes; the term of office of the first class shall expire in one year, the second in two years, and the third in three years; and thereafter each class shall hold its term of office for three years.

SEC. 4. And be it further enacted, That all deeds and other instruments of conveyance shall be made by the order of the Board of Trustees, sealed with the seal of the corporation, signed by the president, and by him acknowledged in his official capacity in order to insure their validity.

SEC. 5. And be it further enacted, That the Annual Conference of the Methodist Episcopal Church in Oregon may appoint seven visitors, to visit and examine into the affairs of said institutions,
each year to meet and confer with the Board of Trustees at some con-
venient time during its annual meeting; and the governor of this
territory, judges of the Supreme Court and president of the Council,
and speaker of the House of Representatives of the Legislative As-
sembly, next preceding each annual meeting of said Board, shall be
ex-officio visitors, having equal rights and privileges with the herein-
before mentioned visitors.

SEC. 6. And be it further enacted, That in order to constitute this
University, established by this act, a general and efficient seminary
of learning, there shall be included within it a preparatory depart-
ment, known by the name of the "Oregon Institute," which shall
be open to persons of both sexes, and over which said Board of
Trustees shall have entire supervision and control; Provided, That
they shall respect all contracts heretofore made and now existing in
regard to said Institute; And provided further, that said Board of
Trustees shall have power to add such other departments in the arts
and sciences, law, medicine and theology, as in their judgment may
be suitable to the wants and condition of the country.

SEC. 7. And be it further enacted, That the principal or president,
and professors of said institution, shall be styled the "Faculty of
Willamette University," who shall have power, with the advice of,
and in accordance with, the rule adopted by the Board of Trustees
and visitors, to grant and confer degrees in the liberal arts and
sciences to such pupils of the institution, and others, as by their
proficiency in learning, or by other meritorious consideration, shall
have entitled themselves to academic honors; and the said faculty
and board shall have and exercise generally, all such powers and
privileges of conferring honorary degrees, and other marks of literary
and scientific distinction, as are exercised by other similar institu-
tions in the United States.

SEC. 8. The president of the Board of Trustees shall, annually,
in the month of December, make a report to the secretary of the
Territory, of the names and officers of the faculty, the names of the
teachers and the branches taught by them, the number of pupils
taught in the University during the year, the number in the several
classes respectively, and the names and degree of the graduates.

And it shall be the duty of the secretary to place and keep on
file in his office such report, which shall at all times be open for the
inspection of any person or persons wishing to examine the same.

SEC. 9. And be it further enacted, That the legislature shall have
power at any subsequent session, when the necessities of the institution or considerations of public good require it, to alter or amend this act at pleasure.

Sec. 10. This act to take effect and be in force from and after its passage.

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By-Laws of Willamette University.

1. The University shall consist of two departments, namely, a Collegiate Department, and a Preparatory or Academic Department.

   COLLEGIATE DEPARTMENT.

2. Until the wants of the institution require further provision for a board of instruction, the following shall be the faculty of the Collegiate Department:

   (1.) A president, whose title shall be, the president of the Willamette University, who shall act as professor of mental and moral philosophy.

   (2.) A professor of ancient and modern languages.

   (3.) A professor of natural and exact sciences.

3. The president shall, in addition to his duties as a professor, have the entire supervision and direction of the disciplinary conduct of the collegiate department, subject at all times to the counsel of the faculty and to the ordinances of the trustees, and he shall receive for his services the annual salary of one thousand dollars, ($1,000.)

4. The professor of ancient and modern languages and the professor of natural and exact sciences, shall give diligent instruction in their proper departments, shall have the entire disciplinary control of students while under their immediate instruction, shall counsel the president in relation to the government of the institution, and shall severally receive as compensation for their services the annual salary of nine hundred dollars, ($900.)

PRELIMINARY, OR ACADEMIC DEPARTMENT.

5. The president of the University shall act as principal of the Academical Department, and shall have the same supervisory control of it as of the Collegiate Department, and until further provision be
made, he shall give such instruction, not inconsistent with his duties as a professor in the Collegiate Department, as the wants of the institution require.

6. The preliminary, or Academic Department, shall be divided into two divisions: first, the male; second, the female.

7. The male division, except in the care and instruction of boys under the age of ten years, shall be under the tuition of a preceptor.

8. The female division, except in case of advanced scholars desirous of pursuing collegiate or ornamental branches, which may be, by the regulation of the institution, taught by a preceptor, shall be under the tuition of a preceptress, whose salary shall not be more than seven hundred and fifty dollars ($750).

Board of Trustees.

J. L. Parrish, - - - - - - - President.
E. Strong, - - - - - - - Vice President.
C. B. Moores, - - - - - - Secretary and Treasurer.

Auditing Committee—E. Strong, F. R. Smith, G. P. Litchfield.


Endowment Agent—Rev. F. P. Tower.


Faculty.

THOS. VAN SCOY, A.M., B.D., President.
Ancient Languages.

E. P. FRASER, M.D.,
Dean of Medical College—Professor of Obstetrics.

JUDGE WILLIAM M. RAMSEY,
Dean of College of Law.

MISS JENNIE TRIGG, A.M.
Dean of Woman's College—English Literature and History.

THOS. C. JORY, A.M.,
Mathematics.

Z. M. PARVIN,
Musical Director—Piano, Organ, Voice, Theory, Composition and Class Teaching.

L. L. ROWLAND, M.D., F.R.S.,
Emeritus Professor of Physiology and Microscopy.

D. PAYTON, M.D.,
Emeritus Professor of Obstetrics and Diseases of Women and Children.

WILLIAM H. WATKINS, M.D.,
Professor of Theory and Practice of Medicine.

WILLIAM S. ARNOLD, A.M.,
Natural History and Principal of Business Course.

E. P. FRASER, M.D.,
Professor of Diseases of Women and Children.

S. ASBURY STARR, A.M., B.D.,
Science and Principal of Grammar School.

S. E. JOSEPHI, M.D.,
Professor of Obstetrics and Psychological Medicine.

JAMES BROWNE, M.D., LL.D.,
Professor of Physiology and Physiological Anatomy.

F. B. EATON, M.D.,
Professor of Diseases of Eye and Ear.

MATTHEW P. DEADY, LL.D.,
Professor of Medical Jurisprudence.

C. H. WHEELER, M.D.,
Professor of Materia Medica and Therapeutics.
MISS MARY BRIDGES,
Drawing and Painting.
HOLT C. WILSON, M.D.,
Professor of Principles and Practice of Surgery.
OTTO S. BINWANGER, M.D.,
Professor of Organic and Inorganic Chemistry.
L. L. ROWLAND, M.D., F.R.S.,
Lecturer on Hygiene in the Literary Department.
MISS FRANKIE JONES,
Piano, Organ and Theory.
KENNETH A. J. MACKENZIE, M.D.,
Professor of Clinical Medicine and Surgery.
A. KINNEY, M.D.,
Professor of Genito-Urinary Diseases.
JAMES BROWNE, M.D., LL.D.,
Professor of General and Surgical Anatomy.
GEORGE H. BURNETT, Esq.,
Professor of Law.
J. T. GREGG, Esq.,
Professor of Law.
WM. H. HOLMES, Esq.,
Professor of Law.
MISS MINNIE CUNNINGHAM, B.S.,
Assistant in Grammar School.
MISS JULIA CHAMBERLIN,
Piano and Organ.
MISS JESSIE EASTHAM,
Instructor in French and German.
MISS MARY E. HARRINGTON,
Matron.
ALUMNI.

COLLEGE OF LIBERAL ARTS.

President of the Association, - J. A. Sellwood, Class of '66.
Secretary, - Adelaide Scriber, Class of '78.
Treasurer, - Cora L. Dickinson, Class of '78.

1859.
Mrs. Emily J. (York) Moore, B.S............................Portland
1862.
Mrs. Addie B. (Locey) Reasoner, B.S..........................(Obit. 1867)
1863.
T. H. Crawford, A.M., City Sup't Portland Public Schools. Portland
Francis H. Grubbs, A.M., Principal Academy..................Olympia
John C. Grubbs, A.M., (M.D., University of Michigan). (died 1878)
Mrs. Emily N. (Belt) Jordan, B. S..............................East Portland
Colin T. Finlayson, B.S., Teacher..............................(died 1873)
Mrs. Margareta (Grubbs) Odell, B.S., Teacher...............Eugene City
Mrs. Lucy A. M. (Lee) Grubbs, B.S..........................(died April, 1881)
Mrs. Mary (McGhee) Day, B.S..................................Jacksonville
Alva McWhorter, B.S..........................................(died 1864)
Mrs. Angeline (Robb) Drake, B.S................................Portland
Mrs. Nellie J. (Stipp) Curl, B.S., Teacher....................(died 1879)
John B. Waldo, B.S., Justice Oregon Supreme Court........Salem
1864.
Chas. W. Parrish, A.M., Attorney at Law......................Canyon City
Sylvester C. Simpson, A.M., Attorney at Law, with A. L.
Bancroft & Company............................................San Francisco
Mrs. Eliza A. (Cross) O'Donald, B.S..........................Salem
Joseph P. Jones, B.S., Attorney at Law......................Martinez, California
Mrs. Annie R. (Robb) Parrish, B.S.............................Canyon City
Mrs. Clara A. (Watt) Morton, B.S..............................Portland
Mrs. Pauline (Whitson) Shelton, B.S........................................(died 1869)
1865.
Presley M. Denny, A.B., Attorney at Law......................Beaver, Utah
Parrish L. Willis, A.B., Attorney at Law.....................Portland
Charles W. Kahler, B.S., Attorney at Law....................Jacksonville
Mrs. Jannette (McCalley) Stowell, B.S........................Portland
Mrs. Frances A. (Wilson) Gill, B.S............................Portland
PRESIDENT NELSON ROUNDS, D. D.
1866.
Nehemiah L. Butler, A.B., Attorney at Law. .Dallas
Edward E. Dodge, A.B., Minister M. E. Church. .Cal.
John M Garrison, A.M., Teacher. .Forest Grove
Joseph Hannon, A.M., Attorney at Law. .(died July 30, 1878)
James R. N. Sellwood, A.M., Teacher. .East Portland
Joseph A. Sellwood, A.M., Teacher. .Salem
Samuel L. Simpson, A.B. .Editor. .Portland
William T. Wythe, A.M., Physician. .(died 1880)
John M. Bewley, B.S., Dentist. .Independence
Mrs. Fannie S. (Case) Moreland, B.S. .Portland
Miss Elizabeth Harrison, B.S. .Jefferson
Mrs. Frances M. (McFarland) Simpson, B.S. .San Francisco
Mrs. Jane E. (Miller) Dawne, B.S. .Salem
Mrs. Mary A. (Robinson) Gilkey, B.S. .Dayton
Mrs. Marie E. (Smith) Marsh, B.S. .The Dalles
Mrs. Ellen E. (Starkey) Bybee, B.S. .Portland
Mrs. Irene H. (Stratton) Willis, B.S. .Portland
Mrs. Helen L. (Williams) Stratton, B.S. .Oregon City

1867.
Mrs. Susan (Harrison) McKinney, B.S., Teacher. .Baker City
Mrs. Louisa A. (Simpson) Stowell, B.S. .The Dalles
Mrs. Eliza (Witten) Lee, B.S. .Dallas
Mrs. Sarah J. (Wythe) Williams, B.S. .(died 1881)
Mrs. Mary L. (Wythe) Dodge, B.S. .Cal.

1868.
Mrs. Josie (DeVore) Johnson, A.M. .Oregon City
George E. Strong, A.M. .(died 1881)
Edmund J. Waller, A.M. .Cal.
John C. Arnold, B.S., School Sup't Umatilla County. .Pendleton
Benjamin F. Bond, B.S., Physician. .(died 1874)
James K. Buff, B.S., Teacher. .Silverton
Joseph L. Carter, B.S., Druggist. .Island City
Miss Ellen J. Chamberlin, B.S., Teacher Wasco Independent Academy. .The Dalles
James Chambers, B.S., Farmer. .(died 1883)
J. S. Denison, B.S., Physician, Editor and Druggist, Pataha, W. T.
Mrs. Emma L. (Freeland) Dashields, B.S. .Potter's Valley, Cal.
William Galloway, B.S., Farmer. .Sheridan
Mrs. Angie (Grubbe) Engle, B.S. .Roseburg
Miss Dora M. Lamson, B.S...........................................Sheridan
Mrs. Ida M. (Pratt) Babcock, B.S...........................................Salem

1869.
James Chambers, A.M., Farmer...........................................(died 1883)
Mrs. Ellen L. (Kelley) Bush, A.M........................................Boise City, Idaho
Carroll C. Stratton, A.M., (D D., N. W. U.) Minister and President University of the Pacific. Santa Clara, Cal.
Julius A. Stratton, A.M., Attorney at Law..............................Salem
Miss Emma Stratton, B.S........................................Colfax, W. T
George Comegys, B.S., Farmer........................................Colfax, W. T
Henry C. Comegys, B.S., Merchant......................................Kalama, W. T
Matthew J. Patton, B.S..............................................East Portland
Miss Eleanora T. Simpson, B.S........................................East Portland
Miss Emily L. Small, B.S..............................................(died April 1st, 1873)
Mrs. Carrie P. (Swain) Johnston, B.S................................Honolulu, S. I
Mrs. L. Belle (Wilson) Wythe, B.S....................................Oakland, Cal

1870.
Milton T. Crawford, A.M., School Sup’t Whitman Co. Colfax, W.T
Henry H. Hewitt, A.M., Attorney at Law................................Albany
Millard O. Lownsdale, A.B., Attorney at Law............................Salem
Edwin E. McKinney, A.B., Merchant......................................Turner
Charles B. Moores, A.B., (L.L.B., University of Michigan),
Attorney at Law......................................................................Salem
Mrs. Mary E. (Case) Felt, B.S............................................Los Angeles, Cal
Mrs. Mary (Chapman) Wilson, B.S........................................Empire City
Tilmon Ford, B.S., Attorney at Law........................................Salem
Mrs. Mattie E. (Gilbert) Scott, B.S.......................................Salem
Miss Hattie Gilliland, B.S., Teacher......................................Roseburg
Mrs. Gertrude E. (Moores) Miller, B.S...................................(died October, 1877)
Miss Mattie Nail, B.S., Teacher............................................Ashland

1871.
Frank M. Hobson, A.B.......................................................(died 1871)
Madison L. Jones, A.M., Attorney at Law..............................Brooks
La Fayette Williams, A.B., Clerk.........................................Moscow, I. T
Augustus A. Bonney, B.S., Farmer........................................Tygh Valley
Mrs. Sarah E. (Bridges) Cromwell, B.S.................................Turner
Mrs. Virginia (Condit) McKinney, B.S....................................Turner
Miss Phæbe A. Jory, B.S., Teacher......................................Salem
Mrs. Eliza (Robinson) Stillwell, B.S.....................................Dayton
Mrs. Amelia E. (Scriber) Miller, B.S......................................Salem
1872.
Hubbard Bryant, B.S., Attorney at Law .............................................. Albany
Mrs. Dora P. (Simpson) Killingsworth, B.S ............................ East Portland
Mrs. Elva A. Wheeler, B.S .......................................................... Astoria

James J. Imbrie, A.B., Farmer .......................................................... Yakima, W.T
Mrs. Jane E. (Miller) Dawne, A.M .................................................... Salem
Ladru Royal, A M., Minister ........................................................... East Portland
Miss Emily Shattuck, A.M., ......................................................... (died June, 1879)
Miss Libbie Brown, B.S., Teacher ................................................... Astoria
Mrs. Lydia E. (Chamberlin) Crockett, B.S. ...................................... Seattle, W.T
Mrs. Sallie E. (Chamberlin) Moores, B.S. ........................................ Salem
Robert Eakin, B.S., Attorney at Law ................................................ Union
Mrs. Teresa D. (Holderness) Byrd, B.S. ............................................. Salem
Mrs. Mary J. (Jory) Reynolds, B.S. .................................................... Lyle, W. T
Wm. H. Meisse, B.S., Minister M. E. Church .................................. (died July, 1880)
Wm. J. Miller, B.S., Teacher .......................................................... Pennsylvania
Alfred Nichols, B.S., Clerk .............................................................. Dixie
Mrs. Velleda (Smith) Ohmart, B.S. .................................................... Salem

1873.

1874.
Stanley O. Royal, A.M., (B. D. Drew) Minister ............. Cincinnati, Ohio
Mrs. Elva R. (Breyman,) Brown, B.S ................................................. Salem
Mrs. Alice E. (Case) Borthwick, B.S. ................................................. Portland
Miss Sarah E. Cole, B.S. ................................................................. (died 1879)
John N. Duncan, B. S., Attorney at Law ......................................... Albany
Miss Ann E. McKinney, B.S., Teacher ................................................. Turner
Miss Ella Stannus, B.S., Teacher Public Schools .................. Portland

1875.
M. G. Royal, A.M., Minister and President Ashland College .... Ashland
S. A. Starr, A.M., (B. D. Drew) Minister and Professor in
Willamette University ................................................................. Salem
Wilbur F. Starr, A.B ................................................................. Monroe
Mrs. Georgie S. (Carpenter) Brodie, B.S. .......................................... Portland
H. Z. Foster, B.S., Teacher ............................................................. Sheridan
Mrs. Lizzie C. (Jory) Hall, B.S ........................................................ Wasco

1876.
Wiley B. Allen, A.B., Stationer and Book Merchant ................. Portland
Mrs. Teresa D. (Holderness) Byrd, A.B. ........................................ Salem
Albert N. Moores, A.B., Sec'y Capital Lumbering Co .......... Salem
Miles T. Starr, A.B ................................................................. Monroe
Frank P. Mays, B.S., Attorney at Law ............................................. The Dalles
Frank M. Johnson, B.S., Farmer .................................................... Jefferson
1877.

Thomas C. Jory, A.M., Professor Willamette University ........ Salem
Mrs. Hattie L. (Collier) McCormack, B.S., Teacher .......... Eugene City
Miss Nettie A. Cooke, B.S., Teacher Public Schools .......... Portland
Mrs. Sarelia A. (Griffith) Grubbe, B.S. ................. Salem
Quincy A. Grubbe, B.S., Farmer ................................ Salem
Mrs. Ida (Hutton) Vaughn, B.S. ........................ Independence
B. Frank Irvine, B.S., R. R. Station Agent .................. Corvallis
Miss Emma Jones, B.S. ...................................... Gervais
Mrs. Annie (Lawrence) Haskin, B.S. .................... East Portland
Mrs. Ada E. (May) Steiwer, B.S. .......................... Salem
Frank M. McCully, B.S., School Supt. Columbia Co .. Dayton, W.T.
Mrs. Nellie F. (Meacham) Troupe, B.S. .............. Portland
Miss Althea Moores, B.S., Institute Modern Languages, Willamette University .. (died April 20, 1883)
Miss Bertha Moores, B.S., Teacher Public Schools .......... Salem
Richard J. Nichols, B.S., Teacher .......................... Harrisburg
Geo. A. Peebles, B.S., Teacher Public Schools ........... Salem
Miss Nora Ross, B.S. ...................................... Oregon City

1878.

George B. Gray, A.B., Business ................................ Salem
George P. Hughes, A.B., Merchant .......................... Salem
Charles A. Johns, A.M., Attorney at Law ..................... Dallas
Richmond Kelly, A.M., Medical Student ............... Cincinnati, Ohio
D. P. Stouffer, A.B., Farmer ................................ Sheridan
Mrs. Mary E. (Strong) Kinney, A.M. ....................... Salem
Eugene Willis, A.B., Merchant .............................. Salem
Miss Cora L. Dickinson, B.S., Bookkeeper .............. Salem
Waller A. Graves, B.S., Farmer ............................. Dayton
Mrs. Emma (Hovendon) Jones, B.S. .................... Brooks
Mrs. Henrietta (McKinney) Downing, B.S ............. Sublimity
Lizzie McNary, B.S., Teacher ............................... Salem
Robert A. Miller, B.S., Law Student ..................... Portland
L. O. Nelson, B.S. ......................................... Baker City
Mrs. Emily (Parmenter) Cornell, B.S. ........................ Salem
Miss Adelaide Scriber, B.S., Teacher Public Schools .......... Salem

1879.

Hugh Harrison, B.S. ......................................... Jefferson
Mrs. Viola (Johns) McKinney, B.S. ........................ Marion
Mrs. Sarah (Jones) Clark, B.S .............................. Clackamas
John A. McKinney, B.S. .................................. Turner
Miss Carrie E. Nichols, B.S. .................................................. Monroe
Miss Loretta Yocum, B.S. ................................................... Salem 1880.

Frank Spaulding, A.B., Minister. ......................................... The Dalles
Mrs. Lucy (Spaulding) Sullivan, A.B. .................................. Colfax, W. T.
Miss Gabie Clark, B.S., Teacher ........................................ Salem
Thomas B. Cornell, B.S., Teacher ....................................... Scio
Miss Minnie Cunningham, B.S., Teacher Will. University ...... Salem
Robert Harrison, B.S. ........................................................... Jefferson
Miss Lulu M. Hughes, B.S., Bookkeeper ............................ Salem
Miss Mary McKinney, B.S. ................................................ Turner
Miss Mary Reynolds, B.S. ................................................... Salem
William H. Stump, B.S. ...................................................... (died April 11, 1882)

1881.

Miss Mattie E. Jory, A.B ................................................... Wasco
Mrs. Isabella M. (Prescott) White, A.B. .............................. Salem
Samuel A. Randle, A.B., Principal La Creole Academy .... Dallas 1882.

Miss Mary C. Starr, A.B ..................................................... Salem 1883.

Charles K. Cranston, Ph.B ................................................ Silverton
Charles A. Gray, Ph.B ....................................................... Salem
Arthur A. Stump, Ph.B ....................................................... (died April 18, 1884)

GRADUATES IN MUSIC.

1882.

Miss Gertrude Adams ...................................................... California

1883.

Miss Frankie P. Jones ..................................................... Salem
Miss Julia A. Chamberlin ................................................ Salem
Mrs. Olive S. England ...................................................... Salem
Miss Constance Jordan ..................................................... East Portland.
### ALUMNI.

#### COLLEGE OF MEDICINE.

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>City</th>
</tr>
</thead>
<tbody>
<tr>
<td>1867</td>
<td>W. A. Cusick, M.D.</td>
<td>Salem</td>
</tr>
<tr>
<td></td>
<td>D. M. Jones, M.D.</td>
<td>Albany</td>
</tr>
<tr>
<td></td>
<td>J. L. Martin, M.D.</td>
<td>Scio</td>
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<td>1868</td>
<td>W. D. Baker, M.D.</td>
<td>Astoria</td>
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<td></td>
<td>J. E. Davidson, M.D.</td>
<td>Independence</td>
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<td>M. Giesy, M.D.</td>
<td>Aurora</td>
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<td></td>
<td>W. C. Gray, M.D.</td>
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<td></td>
<td>C. H. Hall, M.D. (A. M. Ind. Asb. Univ.)</td>
<td>Salem</td>
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<td></td>
<td>S. R. Jessup, M.D.</td>
<td>Salem</td>
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<tr>
<td></td>
<td>W. H. Roberts, M.D.</td>
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<tr>
<td></td>
<td>L. A. Smith, M.D.</td>
<td>(died—)</td>
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<tr>
<td></td>
<td>W. T. Wythe, M.D.</td>
<td>(died 1880.)</td>
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<td>1869</td>
<td>J. N. Bell, M.D.</td>
<td>Jacksonville</td>
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<tr>
<td></td>
<td>Benjamin F. Bond, M.D.</td>
<td>(died—)</td>
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<td>E. M. Brown, M.D.</td>
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<td></td>
<td>A. C. Helm, M.D.</td>
<td>Goldendale, W.T.</td>
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<td></td>
<td>C. Raffety, M.D.</td>
<td>East Portland</td>
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<td></td>
<td>S. D. McCauley, M.D.</td>
<td>Stayton</td>
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<td></td>
<td>W. H. Saylor, M.D.</td>
<td>Portland</td>
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<td></td>
<td>W. M. Smith, M.D.</td>
<td>Salem</td>
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<td>1870</td>
<td>J. P. Atwood, M.D.</td>
<td>Baker City</td>
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<tr>
<td></td>
<td>Frank A. Bailey, M.D.</td>
<td>Hillsboro</td>
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<td>C. M. Boswell, M.D.</td>
<td>Colfax</td>
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<td>D. Locke, M.D.</td>
<td>Walla Walla</td>
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<td></td>
<td>L. Foley, M.D.</td>
<td>Lebanon</td>
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<td>L. L. Shipley, M.D.</td>
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<td>C. W. Tower, M.D.</td>
<td>Marshfield</td>
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<td>1871</td>
<td>J. L. Hill, M.D.</td>
<td>Albany</td>
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<tr>
<td></td>
<td>J. H. Kennedy, M.D.</td>
<td>Waitsburg</td>
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<td>N. L. Lee, M.D.</td>
<td>Junction</td>
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<td></td>
<td>J. Ford, M.D.</td>
<td>Walla Walla</td>
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<tr>
<td>Year</td>
<td>Name</td>
<td>Position/Location</td>
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<td>1872</td>
<td>F. M. Carter, M.D.</td>
<td>Philomath</td>
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<tr>
<td></td>
<td>J. S. Dennison, M.D.</td>
<td>Klamath U. S. Indian Agency</td>
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<td>M. Flinn, M.D.</td>
<td>Gervais</td>
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<td>W. P. Grubbe, M.D.</td>
<td>Spokane Falls, W. T.</td>
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<td>A. I. Nicklin, M.D.</td>
<td>Eugene</td>
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<td>G. W. Odell, M.D.</td>
<td>Dayton</td>
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<td></td>
<td>L. L. Rowland, M. D.</td>
<td>(A.M. Beth. Col.—F. R. S., Edinburgh, Salem)</td>
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<td>J. W. Turner, M.D.</td>
<td>Illinois</td>
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<td>G. A. Whitney, M.D.</td>
<td>Philomath</td>
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<tr>
<td>1873</td>
<td>James A. Bean, M.D.</td>
<td>England</td>
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<tr>
<td></td>
<td>W. E. Bryant, M.D.</td>
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<td>James W. Howard, M.D.</td>
<td>Canyon City</td>
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<td></td>
<td>John Nicklin, M.D.</td>
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<td>F. S. Matteson, M.D.</td>
<td>Turner</td>
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<td>C. M. Sawtelle, M.D.</td>
<td>San Francisco</td>
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<td>1874</td>
<td>William W. Beach, M.D.</td>
<td>Colfax</td>
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<td>Joseph S. Herndon, M. D.</td>
<td>Dayton</td>
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<td>Abram P. Miller, M. D.</td>
<td>(died—)</td>
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<tr>
<td>1875</td>
<td>D. W. Cox, M.D.</td>
<td>Sheridan</td>
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<tr>
<td></td>
<td>I. N. Cromwell, M. D.</td>
<td>Union</td>
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<td>L. L. Davis, M. D.</td>
<td>Montana Territory</td>
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<td>O. D. Doane, M. D.</td>
<td>The Dalles</td>
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<td></td>
<td>J. W. Givens, M. D., Assistant Sup't Insane Asylum</td>
<td>Salem</td>
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<tr>
<td></td>
<td>B. F. Holsclaw, M. D.</td>
<td>(died—)</td>
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<td>S. C. Stone, M. D.</td>
<td>Weston</td>
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<tr>
<td>1876</td>
<td>L. W. Brown, M. D.</td>
<td>W. T.</td>
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<tr>
<td></td>
<td>A. J. Giesy, M. D., Assistant Sup't Insane Asylum</td>
<td>Salem</td>
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<td></td>
<td>J. F. Irvine, M. D.</td>
<td>Portland</td>
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<td></td>
<td>Harry Lane, M. D.</td>
<td>Portland</td>
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<td></td>
<td>Thomas Mann, M. D.</td>
<td>Portland</td>
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<tr>
<td>1877</td>
<td>Z. T. Dodson, M. D.</td>
<td>Pine City, W. T.</td>
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<tr>
<td></td>
<td>O. M. Dodson, M. D.</td>
<td>Prairie City</td>
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<tr>
<td></td>
<td>Mrs. E. A. J. (Ford) Robinson, M. D.</td>
<td>(died—)</td>
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<td>G. J. Hill, M. D.</td>
<td>Goldendale</td>
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</tbody>
</table>
Reese Holmes, M.D.............................................................. Salem
J. M. Kitchen, M.D............................................................. Stayton
G. B. Kuykendall, M.D...................................................... Simcoe, W. T.
A. L. (Ford) Warren, M.D................................................ Portland
John Morgan, M.D........................................................... Lewisville
W. F. Morrison, M.D......................................................... Yakima City, W. T.
W. G. Oglesby, M.D.......................................................... Weston
J. E. Dayton, M.D............................................................ Drain
I. N. Power, M.D............................................................. Port Orford
J. W. Starr, M.D.............................................................. Brownsville

1878.

R. M. Davis, M.D............................................................ Roseburg
W. J. Farley, M.D............................................................ The Dalles
Mrs. J. A. (Johnson) McNary, M.D................................... Salem
W. F. McCauley, M.D....................................................... Goldendale
F. B. Rinearson, M.D........................................................ Jacksonville
J. W. Robinson, M.D........................................................ Jacksonville
J. R. Smith, M.D............................................................. Vancouver

1879.

C. Charlton, M.D............................................................ East Portland
H. W. Cox, M.D.............................................................. Salem
J. F. Hendrix, M.D........................................................... Harrisburg
J. D. Hoyt, M.D............................................................... (died—)
R. M. Osborne, M. D......................................................... Eugene
Mrs. J. L. Parrish, M.D..................................................... Salem
H. O. Williams, M.D......................................................... California
E. L. Yeargain, M.D.......................................................... Cheney, W. T.

1880.

O. C. Blaney, M.D.......................................................... Portland
Ben. T. Burton, M.D........................................................ Turner
W. A. Howell, M.D.......................................................... Lebanon
Lewis A. Kent, M.D.......................................................... Astoria
F. F. Powell, M.D............................................................ Astoria

1881.

W. E. H. Boyd, M.D......................................................... McMinnville
W. H. Byrd, M.D............................................................ Salem
E. V. Buckley, M.D........................................................ Sacramento, Cal.
W. L. Chapman, M.D....................................................... Portland
E. M. Cheadle, M.D........................................................ Aurora
D. M. Eddy, M.D.............................................................. California
George H. Flett, M.D. ........................................ Ainsworth, W.T.
W. W. Giesy, M.D. .......................................... Aurora
J. W. Hill, A.M., M.D. ........................................ Portland
W. F. Pruden, M.D. ........................................ Joe Davis, W. T.
David Raffety, M.D. .......................................... East Portland
J. N. Smith, M.D. ............................................. Salem
W. Tyler Smith, M.D. ......................................... Sheridan

1882.

T. V. B. Embree, M.D. ........................................
S. J. Estes, M.D. ................................................
E. E. Goucher, M.D. ...........................................
Robert Lyall, M.D. .............................................
J. T. McCormac, M.D. ........................................
Ed. T. Watkins, M.D. ......................................... died 1884.
James Whetham, M.D. .........................................
John C. Whiteaker, M.D. ....................................
Mary F. Vanderpool, M.D. ....................................

1883–84.

C. B. Martin, T. J. Newland, J. C. McCauley,
Wm. E. Poole, Wm. B. Watkins, D. C. Byland,
Ernest Pring, Malinda Godson, John W. Harris,
Wm. H. Flanagan.
CHAPTER VI.

THE CHURCH.

To a casual observer, the organization of a society, the founding of a church, or the inauguration of a new enterprise, is a thing of small import, an every day occurrence, by which the natural order of things is in no wise changed. Simply a few persons meet together and form a compact, which affects them alone, and in which no one else is concerned. Nor do those, who are parties to the compact, often clearly foresee the result of their action. Personal ends or aims may be the moving spring which impels them; the present or immediate advantage, the goal of their ambition. Nor are the results always of sufficient importance to be historical: for ephemeral growths perish and are forgotten. The projected scheme may not carry with it sufficient importance to ensure its vitality. It may fail because its foundations were not stable, or because those who planned its inception were wanting in sound judgment or discrimination. All over the earth, there may be found numberless records of failure, because the conditions that assure success have been unheeded, or left out of the account altogether. Many who thought to build wisely have failed, and have left but an empty name. But when men are building for humanity, leaving themselves out, except as workmen in the great plan, looking to the Supreme Architect for guidance, although the forces may be small and comparatively weak, the work will abide. And why? Because it has been done trusting in the strength and wisdom of Him whose understanding is infinite.
OLD CHURCH, SALEM.
When Mr. Lee and his coadjutors sought this western slope as a base for missionary operations, they could but have had an indistinct idea of the vastness of their enterprise. They probably expected to found churches; to gather around them a community of native tribes whom they hoped to civilize and possibly elevate, that they might share in the blessings of Christianity. They were upon territory, the ownership of which was in dispute. They had not left home to build on foreign soil republican institutions or to establish republican forms of government, they had come simply as teachers of the Man of Nazareth to bring “glad tidings of great joy” to benighted races; to spend their lives for Christ; to extend His kingdom over the waste places; to plant His banner upon the mountain tops and hillsides, even to the shores of the lordly Pacific. How little could they have anticipated that, in a few years, the almost insuperable barriers that separated them from home and the land of their nativity, would be passed, and hundreds of a kindred race, of all ages, of both sexes, would be invading their cabins for shelter and rest.

But so it was. The white races even awaited their coming, and souls who aforetime had tasted the bread of life, gladly partook of it anew. Here then was an unlooked for, unsought for, phase of work. These scattered, disjointed fragments must be gathered and unified, and fitted for their proper place in this upbuilding.

The missionary work had been vigorously prosecuted for six years before the Salem church was organized. The first distinct outline of it is

**A CHURCH AT SEA.**

When the missionary ship, Lausanne, sailed from its port at New York, our infant church sailed also, not in per-
ceptible form, except to the All-seeing Eye. Figuratively speaking, a church at sea is in a perilous condition. But not so was this embryo church. It breasted the stormy waters of the Atlantic, passed safely around the treacherous Cape Horn, sailed out upon the broad Pacific, and when safely moored upon our tranquil shores, planted itself in our fair city as a tree of healing among the nations. Throughout that long, tedious voyage, its communicants observed its sacred ordinances and its social worship. The voice of prayer, and the song of praise, floated out through the ship, and sail and cordage vibrated to the sound. In the stiller hours, at the quiet class meeting, words of humble trust and faith in God, aspirations for a purer life, for conquests over sinful besetments, for victory through Christ, went softly up to the great White Throne, where the recording angel heard and wrote.

The sailing of these missionaries was a memorable event in the annals of Methodism, and a "farewell meeting" was held October 3, 1839. The subjoined partial programme of exercises, ought to have place here as a part of our church history:

**Order of Exercises.**

**Farewell Meeting of the Mission Family for Oregon**

**In the M. E. Church, Green Street,**

**On Thursday Evening, October 3, 1839.**

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii. v. 19, 20.

The chair will be taken at 7 o'clock, by the Rev. Dr. Bangs.
Francis Hall and G. P. Disosway, Secretaries.

1. Reading of the xxxv. chapter of Isaiah, by Rev. J. Lindsey. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," etc.

2. Prayer.


4. The names of the Mission Family will be read by the secretary, and the family introduced to the meeting.

5. Addresses from the Missionaries.


7. Collection.

8. Charge to the missionaries, by the Chairman.

The following constitute the mission family, about to sail for the Oregon Mission, in the ship Lausanne, Captain Josiah Spalding:

Rev. Jason Lee and wife, of New England Conference; Rev. J. H. Frost, wife and one child, New York Conference; Rev. Gustavus Hines, wife and one child, Genesee Conference; Rev. William H. Kone and wife, North Carolina Conference; Rev. Alvan F. Waller, wife and two children, Genesee Conference; Rev. J. F. Richmond, M.D., wife and four children, Illinois Conference; Mr. Ira L. Babcock, physician, wife and one child, New York; Mr. George Abernethy, missionary steward, wife and two children, New York; Mr. William W. Raymond and wife, farmer, Balston Spa.; Mr. Henry B. Brewer and wife, farmer; Mr. Lewis H. Judson, cabinet maker, wife and three children; Mr. Josiah L. Parrish, blacksmith, wife and three children; Mr. James Alley, carpenter; Mr. Hamilton Campbell, carpenter, wife and child, Springfield; Miss Maria T. Ware, teacher, Lowell; Miss Chloe A. Clark, teacher, Springfield; Miss Elmira Philips, teacher, Springfield; Miss Almira Phelps, teacher, Springfield; Miss Orpha Lanxton, stewardess, Hartford; Thomas Adams, Indian boy.


This company sailed October 9, 1839. Favoring gales wafted them on their course. They touched the Sandwich Islands, enjoyed the tropical luxuriance, and reached Oregon in May, 1840.

Diverse in character, habits and pursuits, they were united in one common purpose, and constituted an agree-
able family. Dr. W. H. Wilson and Rev. David Leslie, two men who have figured prominently in the upbuilding of this church, had preceded these missionaries by some two years, the one, in company with seven others, arriving in Oregon May, 1837; the other, accompanied by his family and two other missionaries, in the September following. The mission family, now quite large, was each appointed to special fields of labor.

The formal organization of this church occurred in 1841. Its original members were: Rev. Jason Lee and wife, Rev. L. H. Judson and wife, Rev. H. Campbell and wife, Rev. James Olley and wife, Joseph Holman and wife, Rev. Gustavus Hines and wife, and Webley Hauxhurst, the first white man converted through the labors of the first missionaries.” Rev. David Leslie was its first pastor. The list of pastors as nearly as can be given, have been: in 1842, Gustavus Hines, pastor of the church and superintendent of the mission school; in 1843, Mr. Leslie, with the care of all the societies in the Willamette valley, again assumed the pastorate and probably retained it until 1847. In that year Oregon Methodism was greatly enriched by the accession of Reverends Wm. S. Roberts and J. H. Wilbur, the former of whom came out as superintendent of the Mission to relieve Mr. Gary, who soon after left Oregon. The records for the intervening years until 1857, are not at hand, but it will be remembered that the pulpit ministrations were shared by Reverends W. S. Roberts, J. H. Wilbur, David Leslie, John Flinn, A. F. Waller, Thos. H. Pearne and F. S. Hoyt.

The following comprises the pastors of the church since that time:

Reverends John Flinn and A. F. Waller, 1853; Rev.

Religious services were first held in the chapel of the Oregon Institute. This church, being at first the only church in Salem, had attracted to its service nearly all the worshipping population of the vicinity. The congregations became too large for the chapel and a new place of worship was needed. Under the direction of Rev. A. F. Waller, the erection of a church was commenced, and completed at a cost of upwards of eight thousand dollars. Ministers and laymen following the example of Mr. Waller, gave money and toil to this edifice. It was dedicated to God, and was occupied as a place of worship for nearly twenty-five years. It has since subserved worldly purposes. Some of the faithful still heave a sigh of regret over its desecration. It ought never to have been a shrine for unholy rites and heathenish ceremonies.

During these twenty-five years the membership of the church was greatly enlarged, and although the house was commodious, the usual congregations were too large to be comfortably seated. A larger house was needed. There were, however, some conservative men in the church who thought it would be wiser to build modest churches in different quarters of the town, and thereby divide the congregation. Committees were appointed to select sites and
report plans. A small house of worship was erected at south Salem, but the north and east quarters of the city had not attained such enviable distinction, when, at an Annual Conference, held in Salem, in 1868, the plan for building one large central church was matured.

Mr. Hines, in speaking of this church two years previous to this time, says: "Under the pastorate of Dr. Wythe, it has enrolled a membership of over two hundred, and a Sabbath school varying from three hundred to four hundred members. It owns a property consisting of a house of worship and lot valued at ten thousand dollars, and a parsonage property, the result of a donation from the Missionary Society of the Methodist Episcopal Church, in 1844, through their agent, Rev. George Gary, worth five thousand dollars." Such was the outlook and financial condition of the church at this time.

Chaplain McCabe, the great church builder, was present at this conference. He saw at a glance the advantage of this plan. Bishop Ames the presiding officer, gave his influence in favor of it. To the eloquent and forcible appeals of these gentlemen, seconded by Reverends A. F. Waller and C. C. Stratton, there could be but one response. The work was undertaken.
CHAPTER VII.

THE NEW EDIFICE.

It is in building churches, as in many other enterprises carried forward by a community, one does not see the end from the beginning. The untoward circumstances are often obscured by the glamour of enthusiasm. The zeal with which earnest laborers commence seems often sufficient to surmount every opposing obstacle. It is not seen, that enthusiasm may grow dull, or that laborers may fall by the wayside or that willing toilers may grow weary in well doing, ere all the tasks are completed. It is well that these things are hidden from human foresight, else many wise enterprises would fail ere they were commenced.

There were at this time in the Church, several men who possessed sufficient wealth to have built the church themselves, and it might have been, had they been asked to appropriate from their own overflowing coffers the amount needed. They would have done so, but such was not the case, however.

The enthusiasm, which inspired the movers in this work, was due in part to the existing state of affairs. The country was prosperous. The advent of railway travel portended an influx of wealth and population. Salem was a central point—the Capital city; it had vast commercial facilities; already in possession of large manufacturing interests, it looked for an increase in this prolific source of aggrandizement. Every kind of property assumed a fictitious value. Men grew suddenly rich. The imaginary wealth of the city far exceeded its real value at that time, or at any time since, in its
Cathedrals suited better the inflated order of things than plain churches. The Church caught the spirit of the times, and it must keep pace with the developments. A subscription paper was put in circulation. The quick response was sixteen thousand dollars, some subscribing three thousand dollars at once. The impetus was irresistible. It was the intention of the builders that the church should cost only the modest sum of twenty thousand dollars. In these flush times the building began. Rev. J. H. Wilbur, whose life and work has always been a success, was placed at the head of affairs. A lot was purchased at four thousand dollars and building material contracted for. Mr. Wilbur had not progressed much farther in the work when he was called to another field of labor. Mr. Nickerson assumed the pastorate, and Father Waller, as he was familiarly called, was made financial agent. There was a condition in the title to the church property that the lot should be used solely for the M. E. Church building. To avoid conflict the old church was moved to the lot purchased by Mr. Wilbur, that the new church might be erected on its present site.

Mr. Waller entered upon the work with characteristic energy. It was pushed forward at great cost. Workmen demanded exorbitant wages. Bricklayers received six and seven dollars per diem, and other laborers received proportionately high wages. As much of the sixteen thousand dollars, subscription as could be collected had been absorbed in the building material. Hence it became necessary to borrow money to pay the workmen. The work was prosecuted vigorously through the summer; the walls being raised to the eaves and the roof put on, leaving the gables open, before the rainy season had come. At this critical
juncture Mr. Waller was laid low by sickness: the brave builder's work was ended. He had been a tireless laborer not only in the Salem Church, but in all quarters of the Church in Oregon. He had built the first church that was ever erected in Oregon, the one still standing at Oregon City, and there had scarcely been a church building in the territory erected by the Methodists to which he had not given from his own purse.

His had been a consecrated life. Recognizing the claims of the Church as supreme, his own private and personal interests had always been subservient to her demands. Tender and loving in his home; genial and profuse in his hospitality, with a keen relish for social enjoyments, he cheerfully relinquished all, when the voice of duty called him to any post, far or near. His labors in the upbuilding of the Willamette University were greater, perhaps, than those of any other man; and the school, from its inception until his death, had no truer friend. He fell in the midst of active labors, ere his wise plans had been matured, leaving a spotless name that will long be cherished.

In his death, Methodism lost an earnest and strong supporter; community a valued and honored citizen; and Oregon one of its best and noblest men.

Mr. Waller's death at this time was indeed a great calamity to this church. Stricken down so suddenly, affairs were left in an unsettled condition. The finances of the church were low. To aggravate these difficulties, a financial depression had fallen, not only upon Salem, but upon the country. Property had little or no commercial value. Loans could not be effected on the securities offered. Business was paralyzed, and in this unfinished condition the church building remained for about the space of two years. At the expiration of that time, a committee was found, brave
enough to investigate matters. The investigation showed an indebtedness on the part of the church of about sixteen thousand dollars, without any available means to pay one cent of its obligations. Some of the claims were due to parties who were clamorous for their pay. Three attachments on the church were being pressed, and many of the members felt that they had been pressed to the full extent of their ability.

In this unpleasant and discouraging state of affairs, Rev. J. H. Roork was requested to undertake the further work of paying off the debts and finishing the church. The Annual Conference had made the request, and Mr. Roork took two weeks to consider it before he gave his assent. It ought to be thankfully remembered, that in emergencies, God always has some one to come to the front at the proper time.

Mr. Roork had been connected with the University affairs for two years, and had signalized his labors with great discretion in the management of its financial affairs.

Those who best know Mr. Roork, know that, when he assumed the task of leading this forlorn hope, he did not trust in his own strong arm. His first progressive step was to call together the brethren at the old church, where he conducted a prayer meeting, at the close of which, he exacted from them a pledge, that they should not be impatient at solicitations for money. Thus the work again commenced. Notwithstanding this pledge, given, as we may suppose, in all sincerity, it took one week of real labor to get ten of the brethren to sign a note for a loan of one thousand dollars, to relieve the church from the attachments hanging over it. By what further skillful maneuvering he engineered his work, is not recorded; but it is told that in
the two following years, the old debts were cancelled and some six thousand more were expended in enclosing the church, furnishing the basement, and in building a parsonage. This additional six thousand was as yet unpaid.

The years between the decease of Mr. Waller and this period of Mr. Roork's administration, were in all probability the most trying years this church has ever experienced. This burden of debt was a dark cloud that showed no silver lining. There were many who feared that the debt could not be paid, and some timid ones felt like drawing their necks from beneath this galling yoke of obligation, but the faithful struggled and prayed, and through these struggles became strong to labor.

It is always a time of trial to a church when there is a heavy pressure of debt upon it. No matter what may have been the causes leading to financial difficulty, the fact of a church being in debt beyond its seeming ability to discharge, argues something wrong, and is, by many, regarded as a crime. In such times there are not wanting, even in its own fold, some who wield the lash of public sentiment so vigorously as to cause stings of vexation, if not of anger. Men who felt that the projectors and leaders in the construction of this building had been thoroughly honest and upright in every transaction, could not tamely brook the taunts that were often hurled at them.

Predictions were uttered that its ultimate completion, by the Methodists, would prove a failure; that it would pass into the possession of some wealthier church organization, and remain in our midst a monument to the folly and pride of a humiliated society, that had aspired to build so ostentatious an edifice.

But there never was a period in its whole history when
the loyal members of the church entertained any other thought, than that it would be finished and paid for; although it might decimate their annual dividends for years to come, to meet these obligations.

The following history of Church matters is mainly collected from the Oregon Statesman, of May 4, 1884:

"The lecture room of the Church was used as a place of worship, when in 1876, Rev. F. P. Tower was called from California to this Church. He became at once pastor and financial agent. It is not a wise thing to say very much about a person that is a living, active force in the community, such an one is his own best historian. But it must be said of Mr. Tower, in this connection, that to a superior business capacity was added indomitable energy. In full sympathy and co-operation with the Trustees he undertook the finishing of this structure. It was deemed advisable to carry, for a time, this indebtedness of between five and six thousand dollars. During the three years of his pastorate, he expended in the finishing of this Church eleven thousand dollars. He collected in cash, nine thousand and four hundred dollars, and left a collectable subscription of six hundred dollars, making ten thousand, the amount raised by him. It was no ordinary labor that Mr. Tower brought to this work. Aside from his pastoral duties he gave the toil of brain and sinew to the finishing touches of this edifice. The church was now finished; its capacious auditorium thrown open for worship and dedicated to Almighty God.

"But the old debt, with its accrued interest, remained still uncancelled. There had been some delinquencies in the subscriptions, and the exhibit at this time showed an indebtedness of eight thousand five hundred dollars; upon this, a heavy payment of interest was due semi-annually,
and it is no wonder that sometimes stout hearts quailed beneath the heavy load; but to the honor of the Church, be it said, its leaders took up the burden in the strength of the Master, resolving to labor patiently and give as they were able, until the last dollar of Church debt should be paid.

"Rev. Isaac Dillon succeeded Mr. Tower as pastor. Mr. Dillon gave one year of zealous work. He inaugurated a plan by which he hoped to entirely obliterate the Church debt, and had he succeeded he would have gained his wish, but his plan, though seemingly feasible, was defeated by circumstances beyond his control. Mr. Dillon's enfeebled health, as well as Mrs. Dillon's, who has since deceased, made it imperative that he should have a less arduous field of labor.

"Rev. J. N. Dennison followed Mr. Dillon. He took up the work in the flush and vigor of early manhood. He met the responsibilities in a cheerful, hopeful way, and infused the same spirit in the church. His whole, large, earnest soul was in all his work, and there was a healthful, vigorous growth in every department of church work through the three years of his stay. Amid many discouragements, he reduced the indebtedness, by gifts and subscriptions, to five thousand dollars. Mrs. Amanda Bewley and Mrs. Adelia J. Leslie, two noble mothers in Israel, placed at Mr. Dennison's disposal, for the benefit of the church, nearly the whole of their worldly possessions, as a bequest to the church at their demise. This property at once became available as a security on which to raise funds. When he left, at the call of the Conference, the whole Church felt that a point had been gained from which it could look out upon the future, and see the near fulfillment of its hopes: freedom from debt.

"To Chaplain McCabe, the church owes a debt of gratitude. He has come to the rescue, at different times, as the
Church records show, to the amount of four thousand five hundred dollars.

"There is within the Church, a society of ladies known as the Pastor's Aid Society, organized by the lamented Mrs. Dillon, in the year of her husband's pastorate. This society deserves mention. It has raised within the past two years, and expended upon the debt, one thousand dollars.

"It was now deemed best, by the officiary of the church, that a brief respite should be given before any immediate effort should be attempted to pay the remaining debt. The annual payment of interest would be a comparatively light burden until those who had been giving liberally, could replenish their depleted exchequers. Meanwhile, some needed repairs could be made, and in the course of two or three years, at longest, the balance could easily be raised.

"Rev. Mr. Harrington came as the pastor at the beginning of the Conference year. By his urbanity of manner, and the spirituality of his pulpit teachings, he has won a large and lasting recognition in the hearts of his parishioners, and the community outside. Surveying the situation, with his clear, deliberate outlook, he wisely determined to make an effort to pay off the whole debt this year. He saw his opportunity, probably, in the fact that this is the semi-centennial of Methodism in Oregon, and felt that it should be a year of signal effort.

"His first measure was to secure the assent of ten persons, who would each give two hundred and fifty dollars, to the payment of the debt, provided the whole amount due could be met at a specified date.

"Mr. Harrington headed this subscription with his own name, pledging that amount. Dr. C. H. Hall, Samuel Brown, W. R. Patty, Jacob Ogle, Wm. Cornell, Fabritus Smith, John Kenworthy, Rev. J. H. Wilbur and Mrs. G. W. Gray, each responded with the same pledge."
“So quietly, and with so little ostentation, have his plans been operated, that few outside of the church, knew of them, until success was nearly achieved. The responses to his calls for money have been met so promptly, and with such liberal measure, that it has seemed to some lookers on, as though the set time to favor this Zion had come. To-day the Church will hold its jubilee service in honor of its deliverance from this pressing thraldom which has bound it for so many years.

“This church edifice, having cost above forty-five thousand dollars, is free from debt, and stands a monument of architectural beauty and pride to our fair city. Its tall spire lifts its top heavenward in mute but eloquent appeal to the wayward, wandering sons of men. Its broad portals are open to worshippers of every clime, color and grade, its seats are free and none need feel it an intrusion to enter, All honor to the brave workers who have toiled so zealously, and praise to Him who has given success to their toil.”

The Jubilee Service was held May 4th, as announced. A part of the exercise may be found in a following chapter.

THE CHURCH AS AN ORGANIZATION.

At the Annual Conference of 1884, Rev. W. S. Harrington was made Presiding Elder of the Portland District and Rev. M. C. Wire, from Rock River, Illinois Conference, was transferred to this place. Under his leadership the Church is moving on harmoniously, and is enjoying spiritual prosperity as well as popular favor. It has a membership of three hundred and sixty-two, and a Sabbath school, enrolling twenty-two teachers and two hundred and twenty scholars.

Of the original founders, but two remain in Salem, Rev. J. L. Parrish, whose honorable name is interwoven
throughout the whole history of this church, and Mrs. Leslie, widow of Rev. David Leslie. By and by, when the Reaper shall gather the later sheaves, we shall miss them from their accustomed places and hear no more their friendly greetings. Still active in the work of the church, they are connecting links between the hallowed past and the vital present, entering into every expansion of Christian progress, with the same zeal that characterized their early labors. Mr. Parrish is still President of the Board of Trustees of Willamette University, having been called to that position when Father Leslie laid it down, to enter upon his eternal rest.

This brief sketch of these fifty years of the work of this Church is but a dim glance at its history; a faint, indistinct view of its inner and more important work of elevating humanity. If, in all this time, it has failed at any point in the high trust committed to its keeping, its record is beyond recall, and it must ever stand as a silent, yet true, witness of its influence. But, admitting the faults which casuists ascribe to all churches, and from which, perhaps, no human organization is exempt, there yet remains satisfactory proof, that, from its first organization until the present time, it has been the fearless advocate of religion and morality. Its pulpit declarations have arrested the careless, confirmed the wavering, and strengthened the defenders of its sublime faith. In its more quiet ministrations, it has brought hope and comfort to many a saddened heart, sympathy and relief to the destitute, and solace to the departing soul. It has reached out the helping hand to those sinking in the miry pools of infamy and raised from the degradation of vice, witnesses of Christ's cleansing blood.

Many of its former communicants have passed Time's shadowy border, with the song of triumph on their lips. Some, alas! have trailed its banner in the dust; others are
yet walking the “narrow way” trusting in One, mighty to save.

Pausing before the advancing years, some questions are naturally suggested to the mind. What will be the future of this historic church? Will she be fearless in her advocacy of pure and undefiled Christianity? Will she go forth, clad in “panoply divine,” to meet and vanquish Sin’s defiant hosts! Will the blandishments of a deceitful world ever lure her from her proper mission, of winning souls for Christ? We will hopefully anticipate, that, in the future, as in the past, she will yet remain, a vital, Christianizing force. As, one by one, soldiers fall from her ranks, others will fill their places. Her kindly admonitions, her fervent prayers, her urgent appeals, her offers of eternal life, through faith in a crucified, yet risen, Saviour, will continue to fall on listening ears, and bring hope to sorrowing hearts. Founded on the “Rock of Ages,” no fierce assaults shall shake her sure repose; and all along, even to remote time, when the roof of her present beautiful temple shall be covered with mosses, and the clinging ivy shall enfold its crumbling walls, may it be seen and said “God is in the midst of her.”
CHAPTER VIII.

JUBILEE EXERCISES.

The following article, from the *P. C. Advocate*, together with the accompanying address, contains a part of the interesting Jubilee service held in the M. E. Church at Salem, on May 4, 1884.

**FIRST NOTE OF THE CENTENNIAL JUBILEE.**

"On last Sabbath the Methodist Episcopal Church of Salem celebrated its deliverance from the bondage of a heavy debt under which it had groaned for many years. How it was done is well told in the report of Rev. Wm. S. Harrington, pastor and financial agent, made on the 'Day of Jubilee,' which we here append:

'Each church has a written and unwritten history. The written is found in the membership and business records of that church; in the occasional newspaper articles which concern her doings; and sometimes in the carefully prepared history. The unwritten, consisting in part of soul aspirations and struggles, of sacrifice and sufferings, of toils and tears, of prayers and alms, is the larger and most important. Without the latter, the former would not have been.

'The history of this church is unique. Near here, fifty years ago, Jason Lee commenced his important work on and for this coast. In this soil he planted for Him who said, 'I am the true vine;' and this church, together with its University, which stands yonder, are the twin branches which are the direct outgrowth of that planting. Like Chang and Eng, their lives are inseparable; should one die, I have no doubt but that the death knell of the other will thereby be struck. The further growth from this seed time of half a century ago, is scattered from San Diego to Alaska, all along this coast, and inland to the Rockies. The city churches, the more modest chapels,
the country congregations, and the Christian schools, each and every one attest the faithfulness of that early work. From the battles above, Jason Lee and his coadjutors must look with gratitude and delight on the blessed results of their faithful labors.

'But with this church we have at this time to do. The greater part of her history can never be written, only as God keeps the record. Even that which can be recalled and committed to paper, I cannot touch at this time. Only just a little, and that of which we are all cognizant, can I touch at all. To those who have 'borne and have labored' in those earlier times—the noble souls who in the darkest hours hoped and struggled on—we leave the task of recording them as well, while I speak only of the financial interests of the last few months.

'When I was appointed pastor of this church, I found the debt only five thousand dollars—that is the principal—accrued interest and some other small items of indebtedness swelling the total to five thousand six hundred dollars.

'I have the pleasure of reporting that this is all paid. Not a penny of encumbrance, so far as I have been able to ascertain, rests on or against this church property. To do this I have advanced four hundred and nine dollars and forty-five cents, but I hold notes and good securities which are ample for the amount.

'Brothers Denison, Tower, Dillon, Roork, Waller and many others whose names are written on your hearts, as well as on the Lamb's Book of Life, have made the victory of this year possible. To all of these elect ones, both of the ministry and laity, named or unnamed in this report, I to-day, in the Master's name, as well as my own, return the heartiest and sincerest thanks. May those who have not yet ascended to the 'excellent glory,' find ample compensation, even in this life.

'Permit me to say that among those who do not reside among us, Chaplain McCabe, J. Kenworthy and Father Wilbur deserve especial mention for their noble gifts in this last canvas.

'The Ladies' Aid Society of this church has done a wonderful work, and in a very quiet manner, in the raising of funds.

'My heart prompts me to particularize further, but I dare not, for, because of the large number who have rendered great aid by gifts, by cheering words, and by prayers, I should hardly know where to stop.
In the soliciting of funds many interesting and touching incidents have come under my observation. I will mention only two of them. A bright little boy who had received a present of twenty-five cents, the only money he had, I presume, sent it to me with the word 'I want my two bits to go toward the church debt.' Many of us have given just one thousand times that amount, but perhaps that gift is as acceptable in the sight of God, and counts as much as any.

At another time, one of the excellent ones of this church, but poor so far as this world's goods are concerned, and unable to work, came running after me with twenty dollars in his hand, saying; 'I have brought this as our contribution toward the church debt.' Of course I refused, but with many thanks, the noble gift. He would hardly be refused, but finally consented, if I would take the responsibility, to keep the money.

When such a spirit as is indicated by these incidents prevails, there must be success.

Finally, I pray that the spiritual success attained by this church may be even more signal than the financial work which has been accomplished.

"The services and celebrations of the day awakened a great interest in Salem. The Church:—pronounced by Chaplain McCabe the finest Methodist Church on this coast:—was filled with people, many from other churches having come to rejoice with this. The discourse of the morning was preached by the Editor of the Advocate, after which the Pastor asked for a 'thank-offering' from the church for the general church benevolences, no 'collection' being needed on the debt, and it not being Methodistic to part without a collection for something. Over a hundred dollars was very quietly given. The services of the evening consisted of platform addresses by President Van Scoc, Rev. J. H. Roork, Rev. J. L. Parrish, Rev. F. P. Tower and the Editor, H. K. Hines. The services of the choir during the day were excellent, and taking it altogether it was a real jubilee."
At the close of the sermon in the morning the preacher gave the following brief resumé of the history of this church, which is appended by special request.

Pre-eminently, this is the historic church of Oregon. Another place, Oregon City, had the first church edifice, but Salem had the first church organization. Before this ground was preempted by civilization, or claimed for trade, it was dedicated to Christianity. Fifty years ago, on the 5th day of October next, Rev. Jason Lee landed near the house of Mr. Gervais, a few miles below where this city now stands. On the 7th—Monday—assisted by a few Indians, he piled his goods under a small tent and went to work to found a mission and a civilization. On Sunday, the 19th day of October, he preached the first sermon ever preached in the Willamette Valley, from the text 'Turn ye from your evil ways': as he writes in his journal 'to a mixed assembly, few of whom understood what I said.' From 1834 to 1840 the work, at the head of which stood Jason Lee, was carried on at that point. Daniel Lee and Cyrus Shepard were his true yokefellows. In 1837 they were joined by David Leslie and H. K. W. Perkins. Let me speak a word of these names for they were a part of the earlier history of Oregon. Only ten days ago H. K. W. Perkins died, in the city of Boston, in which, for many years, he had labored as an independent missionary. David Leslie for many years was perhaps the most revered figure in Oregon Methodism. He lived among you, sat in the altar of the 'old church' Sabbath after Sabbath, and from it, like another Elijah, stepped into another Chariot of Fire and ascended out of our sight. Daniel Lee yet lives, and most ardently desires to share the Semi-Centennial Jubilee with us in Oregon.

In the autumn and early winter of 1840, the first building was erected in Salem, and as soon as it was a shelter, the families of Gustavus Hines and Hamilton Campbell moved into it, and the work of completing it went on over and around them. The first class in this place was soon organized. Soon the 'Indian Manual Labor School' building was erected, which afterwards bore the name of the 'Oregon Institute' and then of the 'Willamette University.' For several years the chapel of the 'Institute' served as a church, but was finally superseded by the edifice that formerly stood on this ground, and that by this beautiful Temple.

This Church stands amidst the holiest memories—the mightiest memories—of this land. Near you repose more consecrated dust
than sleeps at any other place on the Pacific Coast. Perhaps there is one cemetery: Mount Olivet at Baltimore, where repose more of the mighty dead of Methodism than here. There sleep Asbury and Whatcoat, and George, and Emory, and Waugh, and Ames, and many others whose names are a benediction to the church. Here rest, first, Anna Maria Pitman, the first Mrs. Lee. Then Cyrus T. Shepard, one of the truest and noblest men this coast has ever had. Then Lucy Thompson, the second Mrs. Lee. In a distant grave in Lower Canada rests dust: the dust of Jason Lee. That we covet for this. The Hero should rest with the Heroine. Time will fail us to tell of Leslie, and Waller, and Hines, and many more whose names are a worthy companionship of these already given. And then, at last, as though to give this ground its loftiest and holiest consecration, God’s providence places within it the dust of one of the purest and noblest of our Bishops: E. O. Haven.

‘And now, from this view of the departed, I turn and sweep my eye over this audience in search of the living. Who is there here to-day that were here at the beginning? I see two faces: J. L. Parrish and Mrs. David Leslie. They linger with us, uniting a mighty past with a mightier present, and waiting only a little longer to join the partners of their early toil on the better shore.

‘I congratulate you, Brethren of the Salem Church, for what you have been, and for what you have done. Heirs of a glorious past, you usher in to-day a more glorious future. You strike to-day the first bell of the centennial Jubilee of American Methodism: the Semi-Centennial Jubilee of Pacific Coast Methodism on these shores. Its notes will wake thousands of hearts to joy, and inspire thousands of souls to Jubilee enthusiasm from the Pacific to the Atlantic. May God follow this great financial success with even greater spiritual blessings.

‘Praise God from whom all blessings flow.’"

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**President Van Scoy’s Address.**

‘Work is never in a preserved state till it is completed. The architect who builds wisely, builds to the end. The walls of a structure may be erected and all the mechanism of the fine art adorn them, they may rest upon deep and solid foundations, yet the last piece must be added to the roof, which divides between the building and the storm, it must be finished, or eventually decay.'
The labors of thought and the lives of men, having been rounded up into completeness, cannot be torn down, nor easily pass from the memory of the world. It is regretful that some of the most original and powerful minds leave only a fugitive impression on the society which they have sought to mould, because the work they entered upon was cut short of completeness, or was left in a fragmentary form from want of power to organize. We have been struggling up to completeness in a work for which, we this night, give thanks. It is true the enterprise has a large secular side. It has had the ring of money-changers from its beginning to this hour. But this is not all. These pillars and arches, these walls and frescoings, towers and turrets, are only forms behind which is a great spirit. It stirs the emotions of every heart having had a part in the good work.

The spiritual power of this church should outlast the crumbling dust of its walls. The invisible fire which burns about this altar must never be quenched.

This service of Jubilee is not unnatural. The spontaneous impulse over a finished work is that of joy. The mind of God, himself, is not excepted from this natural feeling. When he had wrought six successive days, and had completed the material universe, and had crowned his labor with the creation of an intelligent and ruling spirit, He viewed this product of his own hands and “behold it was very good.” He did not withhold an expression of pleasure and great satisfaction when he saw it finished. So we, looking back over the varied experiences of our own work in this structure, when we note the struggles, sacrifices, counsels, prayers, and apparently insurmountable difficulties overcome, and see that we have come to the end with such wonderful success, we have a right to “walk about Zion,” “tell the towers thereof,” “mark well her bulwarks,” sing a song, offer thanks and give praise.

Finished work gives confidence to the workers. Success adds impulse to every succeeding effort. As failure to accomplish purpose, or reach the ends of any labor, debilitates effort, so achievements and honorable success awaken life, inspire courage and impart strength. The possibilities of life are often much greater than any one would dare suppose. The strength of an individual and the strength of a church are never measured theoretically. It is empirical. Always the thing done tells best the extent of power. The vessel, launched for the first time, enters upon a trial voyage. She must prove herself seaworthy. She is trusted safely for all that she has actually done. Beyond that is doubtful. This church is like
that ship. Her capacity has been tested. We have loaded her with a tremendous tonnage. We have sailed with this burden in the storm. This experiment has not been the scene of a passing hour. Time has been taken to push off into the deep sea. All kinds of weather have been allowed to beat on her sails. After this experience of years, this vessel has just sailed in to the harbor and anchored; and on this day we present her to the view of an assembled multitude. As one of the beholders, I have more confidence in the ability of this church to do good, than I have had hitherto. So long as the crew remain as faithful as heretofore, and the captain able to secure prompt and harmonious action, and well able to take his bearings in mid ocean, I am willing and ready to stick to the ship.

Our efficiency to do the work which God has put upon us to do, ought this day to be doubled. This should be, both from the mere fact of being unburdened, and from the inspiration we have gathered in doing a work which has cost us our best effort. It remains for us to see that we retain the position into which we have lifted ourselves. It remains to be seen whether that intense activity and lofty enthusiasm which has become a habit in necessitated work, can be maintained. Whether this Church will roll on itself, of its own accord, a burden of work for God, which will incessantly keep it in a struggle as for eternity, is a chapter yet to be written. You see that we are still in peril. God never intends to let go of us. Who is wise enough among us to create spiritual circumstances such as to impel every Christian to his post of duty? What condition of church affairs can be instituted to keep us from drifting into idleness?

I know of nothing which ought to move upon this Church with greater power than the spirit of saving a soul from sin. As the framework and riggings of church have, for some time, possessed the force to move a religious society to extraordinary Christian benevolence, so now some spiritual condition should stand forth to command interest and impel to earnest activity. The experience of to-day should not only be the end of something, but also should be the beginning of something. Our joy should not partake of empty pride, but it should be the pious feeling of consecrated hearts. It ought to be a time of prayer as well as praise; self-abasement as well as exaltation. We shall find it an absorbing business hereafter to maintain the right kind of a soul in this framework.

Finished work gives honor to the cause it represents. There is a spirit behind every form. The universe is only an expression of God’s thought. A mole hill and the Egyptian pyramid, both have a
meaning—but how widely different? The one represents the petty
instinct of a vermin, the other the lofty conception of an intelligent
being. Wisdom is exhibited by the adaptation of means to an end,
but what end can we see in an unfinished work? What worthy
design can be discovered behind fragments of labor. Completeness
alone furnishes a good reason for any structure. A traveler, passing
through any community, forms an opinion of the intelligence, habits
and thrift of the people by the objects of industry and art. A person
will not sacrifice much upon what he considers to be a worthless
shrine. What you think of any cause will, sooner or later, find ex-
pression in what you do for it. Love for an object raises it into a
place of respectability and honor.

A large estimate must necessarily be put upon the religious
thought of a people out of whose love rises this monument to God.
There is no mean love for the cause of Christianity which prompts a
small community like this, to pour into the Divine treasury nearly
fifty thousand dollars. How much more exalted is the cause of God
from such affection. The precious cause of Christ rises and falls in
any community on the changeful feelings of its adherents. Chris-
tianity is made human in its application, and judgment is formed of
it as it is seen in the lives and works of men.

This completed work, Christian friends, for which we congrat-
ulate one another on this occasion, raises our religion to a conspicu-
ous place among us. We have put it high on a pedestal of honor.
Let us keep it there. Nothing else will do this than earnest devo-
tion, sincere piety and faithful work.

It seems needless to speak a complimentary word of our pastor
in connection with this achievement, which has surprised the most
sanguine of our number. The work speaks more and better than I
am able to speak. I trust, however, a word of appreciation will
not be unpleasant even to a man of his maturity and varied experi-
ence. The Church was not expecting, was not even wishing this en-
terprise to be undertaken the present year. He formed the purpose
alone, I presume not without going to God in prayer. The burden,
antouched by any other man, he shouldered, and carried it night
and day for months, alone, and in private, till it was quietly borne
to the end. This matter, contrary to the usual method of raising
money, was carried on noiselessly and individually. Brother Harr-
ington, I believe that I voice the feelings of this entire Church, and
of every person who has given to you money for liquidating this
debt—when I express to you sincere thanks and Christian love.
ADDRESS OF REV. F. P. TOWER.

MR. PRESIDENT AND FRIENDS: Among the many sharing in the congratulations of this hour, I think there is none whose congratulations are more sincere or profound than are mine.

I wish, first of all, to congratulate this church and its friends that the burden bearing incident to the erection of this beautiful structure, and the payment of consequent financial obligations, is at length ended. It is twelve years since the work was begun; and they have been years full of heroic endeavor, in the midst of many discouragements.

It is nearly eight years since I was called to the pastorate of this Church. I was assured in advance that the situation was one of embarrassment; and the first information that came to me on my arrival confirmed the assurance. I recall vividly, to-night, my feelings on first going round this building on my arrival. The only completed portion of the interior was the lecture room. The auditorium was but rough beams; the exterior reminded one forcibly of the man in the gospel, who began to build without counting the cost; in place of these now elegant windows, were rough boards to keep out the weather, though the Catherine wheel window at the front was still further ornamented by a covering of blue calico; the tower was incomplete, rough boards covering it at the top for a protection, and of course, no spire surmounting it. And I was assured that this result had been reached after repeated efforts running through four years. And I soon learned that a debt of some $5,000 rested upon the Trustees, after repeated efforts that had apparently exhausted all resources to cancel all obligations. This debt was floating and scattered, and much of it long standing, so that, taken in connection with the previous history, it seriously impaired the credit of the Church. Indeed, only a year or two before, so deeply discouraging was the situation, that some of the safest counselors of the Church advised bankruptcy as the only way out—advice, however, let us be thankful, which was not followed.

It is no part of my purpose to enter upon a detailed statement of the work accomplished during my administration. But I may be permitted to state that in less than a year and a half from the beginning of my pastorate here, the auditorium was completed, as you
see it to-night, and a few months later witnessed the completion of
the spire, at a total cost, including cost of furnishing, of about $11,000.

- Of this amount $9,400 in cash was raised during my pastorate, and
about $600 more in collectable subscriptions, making, in round num-
bers, $10,000. But the balance remaining to be provided for, to-
gether with arrearages of interest on debt, increased the indebtedness
to some $8,000. This result was accomplished without outside aid.
Father Wilbur and Chaplain McCabe had recently done so much
we did not deem it proper to even ask their co-operation. It came
from those who had given again and again, but who, notwithstanding
the weariness of years of toiling up the hill, were willing to make one
more desperate effort to gain the top; and they gained it. But breth-
ren, it meant lifting—hard, well-nigh crushing lifting—as many of
you here to-night have abundant reason to know.

Then came other pastorates, with reasonable advances made in
lifting the burden that remained, until your present pastor's effort.
I am not given to flattery, nor do I flatter, when I say that your
effort, my brother, in completing the lifting of the burden, and
making possible the celebration of this hour, is one of the neatest
pieces of financiering of which I have ever known. But the work is
done, and done for a hundred years to come, and it is eminently fit-
ting that all who have shared in it, join to-night in doxologies, and in
congratulations over the happy consummation.

Again I congratulate you that the ending of these material bur-
dens liberates all the forces of the Church for spiritual work, which
is the great end for which the Church is established.

The material side of even human institutions is the relatively un-
important side. Rome impressed the world with the magnitude of
her material improvements, such as her public buildings and her
splendid military roads connecting all parts of her empire, yet her
greatness lay not in these, but in her civil and social institutions, and
the lofty spirit of her people. So of our own and all great nations.
Christ came into the world on a mission vastly higher than the ma-
terial and sensual side of things. He never built a Church, though
he used and honored them. His business was to make temples of
the hearts of men, pure and splendid enough for the residence of the
Infinite, and to found a Church which, by his aid, should perpetuate
that work to the end of time. Such work, O friends, God has committed to you. It is fitting you should rear this structure, but it is but a means to an end, and that end is the winning of men to God, and their upbuilding in all the divine qualities of a perfect character. I do not wish to intimate that these years of your absorption in material work have been utterly barren of spiritual fruit. Far from that. More than once so warm have glowed the fires upon your alters, that a goodly number have taken thereof to their own salvation. But a larger work remains for you. For many of you there is richer spiritual life to be attained, a diviner manhood to be realized, a life to be lived fuller of piety and humanity. There are souls to be won for God, some at your own firesides, many in your Sunday Schools, while in the world around the field is white unto the harvest, and the providences of this hour are summoning you, as never before, to consecrate yourselves to this work. May He who has crowned with such complete success your labors for the financial emancipation of this Church, crown with success yet more signal, your labors for the salvation of men.

Since the commencement of the enterprise, whose financial completion we celebrate to-night, many who have been interested sharers in the work, have gone upward into light. Could we loop up the curtain of the skies and look in to-night upon the celestial family, we should see many a face turned wistfully toward us as participants of these scenes, and hear their voices swelling the chorus we here to-night are singing. It might be interesting to call them forth from their abode and introduce them to this scene. But to introduce all, time would fail me, and to select the few might seem invidious; yet I know you will pardon me for mentioning one whose interest in this enterprise was surpassed by none, and whose financial aid exceeded that of any other, the chief citizen of this city at the time of his decease, the Hon. E. N. Cooke. During my pastorate he was my most intimate and trusted advisor, and his counsel was always kindly, hopeful and wise. I was standing with him once near his beautiful home as the Church was nearing completion, when he said, that he had hoped to live to see the Church finished, but at times, had dispaired of that pleasure, but that really it looked now as though his wish would be realized. A few months later, the Church having been completed, standing in the same place, he said, as he pointed to-
ward the beautiful edifice with its graceful spire all complete, "Well, I have lived to see that Church completed, and now I am willing to go." A few months later he said to me as I met him riding and inquired for his health, "You will preach my funeral sermon before your pastorate here closes." In one week he had gone upward to the skies, and at these altars he had helped to build, and that he had loved so well, we mingled our tears together over not his loss, but ours.

I once stood beneath Niagara, where the awful catarat descending, seems to threaten disaster, when presently across the mist above the cataract, shone out a respondent rainbow, a seeming promise of deliverance. And so, through all the threatening perils of these years, there have been some, who, above all the clouds, have seen the bow of Divine promise of deliverance. That deliverance has come, and our rejoicings reach the upper world. Other changes will come, until each and all of us have passed outward; but for generations these altars will abide, a constant invitation to men to make their home in the temple of Infinite Love.
CHAPTER IX.

CHRISTIAN HEROINES.

"And the wilderness and the solitary place shall be glad for them."

"But calm, low voices, words of grace,
Now slowly fall upon the ear;
A quiet look is in each face
* * *
Each motion's gentle,—all is kindly done."

In reviewing the fragmentary history of the early missionaries, there has often arisen the wish, that some scrap of diary, or some faded letter, written by the women of that time might be brought to light. We would like to know how they thought and felt in their new, untried scenes of toil, far removed from the associations of their earlier years, and from the friends whose sweet companionship had made life like a pleasant garden of fragrant and beautiful flowers. Now, far beyond the sound of those Sabbath chimes which had called them to their temple's sacred service, they entered upon a field of labor, which might bring in return, an uncertain disappointing harvest.

But scant are the written records they have left of themselves. Their's is the unwritten history. And except as they live in the memory of those who knew them, there cannot be much gathered of their thoughts and every day experiences.

We may be sure, however, that their history was not uneventful. Amid new and strange scenes, isolated from the world they had known, thrown upon their own physical and mental resources to meet the exigencies of each day, all the activities of their being must have been awakened. They
had come hitherto to toil, cultured, Christian women as they were, they had left behind them the cherished associations of their youthful days, the paternal home, the friends, the amenities that hitherto had been a delight to them. All these they had sacrificed, that they might be helpful in extending the Redeemer's kingdom over the "waste places." They were to build new homes, they were to cheer and encourage each other in all difficulties, they were to be brave and hopeful, as they went forth day by day, in the spirit of love and meekness, to demolish Pagan altars and erect instead a "faith's pure shrine."

Their sensitive, refined natures might at first recoil from contact with the degradation that met them on every side, but they were disciples of the meek and lowly Jesus, who came to lift up the degraded; so they sought out His footprints and followed where He led. It is probable, that sometimes in their quest, a strange new fear might have paled their cheeks, as the pathway grew thorny and tangled, and the desert became wild and lonely.

There were at first five missionary women, Miss Ann Maria Pitman, afterwards Mrs. Lee; Miss Susan Downing, Miss Elvira Johnson, Mrs. White and Mrs. Beers. These ladies sailed from Boston in July, 1836, and reached Oregon in May, 1837. In September following, Mrs. Leslie and a Miss Smith joined them. It was not until May 1840, that the great re-enforcement, as it was called, arrived. This added to their number some fourteen more. But as these have been mentioned in a former chapter it is not necessary to revert to them here, only to impress the fact that they were few in number.

These women had come from different sections of the United States, deeply enlisted in the important work they
had entered upon. They had severed the ties of kindred and home in obedience to the voice of duty. One extract from Rev. A. F. Waller's Journal, will be sufficient to express something of their own feelings and the grief of their friends at this separation. Though this describes only the parting of himself and his wife from their own immediate circle of relatives and friends, doubtless each passed through a similar ordeal:

"On the 26th day of August, many of our relatives and friends met together at my wife's father's; to see us and to bid us a last adieu. It was an affecting time. When we all bowed before the Lord to worship together for the last time on earth, I tried in broken accents and with a full heart, to once more invoke upon them all the Divine blessing.

* * * * *

God was present to bless. Our goods being loaded, myself and wife passed among our weeping friends, took them by the hand and bade them a last farewell. No tongue nor pen can describe the scene."

Some of these relatives accompanied them some distance on their journey, but the farewell words to home and loved ones were finally spoken, and they proceeded to New York, by what would now be termed slow and tedious travel to meet their fellow voyageurs, who, with them, were soon to embark for a far distant port.

A further extract will show something of the interest manifested by the church and community at the departure of these missionaries.

"Oct. 9, 1839, Wednesday.—This morning, according to previous arrangement, carriages came to convey us to White Hall Dock, from which we were to sail in the steamboat "Hercules;" which had been chartered for the purpose of
carrying the Mission Family, with some missionary friends, and for towing the ship into the Bay. A vast multitude had come to witness our departure. At ten o'clock A.M. all things being in readiness, we took an affectionate leave of those on shore, and accompanied by as many as could be accommodated on board the steamer, were soon alongside the ship to which we were attached and under motion for the Bay, where we arrived and anchored soon after noon.

After taking some light articles on board, some of the friends also going aboard to see our cabins, etc., we went on board the “Hercules” for religious service. After singing and prayer, Brothers Richmond and Campbell had each a child baptized. Dr. Bangs addressed us in a very pathetic and appropriate manner. One of the secretaries of the American Board also made a short address. They sent out a missionary and family to the Sandwich Islands in company with us.

L. M. Dibble."

The exercises closed with the singing of the following Farewell Missionary Hymn, composed for the occasion by Mrs. Palmer:

Child of light, enrobed in gladness,
Lift thine eye and look afar;
See thy fellow robed in sadness,
Lo! 'tis night! without a star,
Hear him crying
Help! for ye enlightened are.

See he asks with eye imploring
Whence from first knew ye the light?
Were ye blind? whence your restoring?
We would too receive our sight.
Scenes of Calvary,
Potent scenes—ye pierced our night.

Child of Jesus! why delaying?
Wherefore dost thou linger here?
Hark! the Master calleth, saying,
Bid those scenes their vision clear
I have risen,
I before you will appear.
Hark! a voice responsive riseth,
   Lord we come to do Thy will,
Go before us, this sufficeth
   We the mission will fulfill,
Farewell kindred,
Till we meet on Zion's Hill.

Hail! thou mighty trackless ocean!
   Soon we'll on thy bosom fly;
Jesus calls, and thy commotion,
   Cannot daunt Faith's dauntless eye,
Christ is with us,
Fearless we thy wrath defy.

Stranger Land! with night enshrouded
   Lo! we come in Thee to dwell.
Leave a home of light unclouded,
   God is with us, "All is well."
Farewell brethren,
Native land, farewell, farewell.

The journal continues: "Now came the parting scene. Amid sighs and tears, yet with emotions of joy, we took our friends from the city by the hand, bade them adieu, and repaired on board the ship "Lausanne." The steamer then loosed from the ship, performed a circuitous route around our bow, then bore off for the city. Hats, handkerchiefs, etc. were waved by us and by those on board the steamer till distance obscured vision."

This graphic description almost brings the scene before us. We seem to behold that devoted band—those brave men, the loving mothers with their clinging little ones, maidens in the flush of womanhood—turning whistful glances glances toward the loving friends and those goodly shores, receding from their sight, yet going forth to meet the beckoning future, strong in the consciousness of a holy purpose and a trust in God. How sublimely grand they appear! And, as the good ship with steady helm, ploughs the fathomless deep, the freshning breeze and the swelling canvas
seem instinct with the inspiration of the moment. At such times, in such scenes, how little seem the trivial pursuits of life; how sordid the narrow bend of selfish aims! How low the ambitions of pride and avarice! How pitiable the faith that takes not hold of Heaven!

The adventures on ship-board must at first have been interesting, and, doubtless, afforded them diversified delight. They had, of course, sea-sickness, the customary tribute to Neptune, with its great annoyances; but this was of short duration to most of them. Then came the wonders of the mighty deep—the crested waves, the coral reefs, the phosphorescent glow, the risings and the settings of the sun where no land could be espied, the sea birds, the finny tribes, the monsters of the mighty deep, all so new and strange, and so full of interest to them.

They touched Rio Janeiro and spent one week there, glad to tread again the green earth, and see human life in a new land. Nearing Cape Horn they encountered a fearful storm, and were driven out of their course, and in consequence were sixteen days late in reaching Valparaiso. At the Sandwich Islands a pleasing reception awaited them. It was the twentieth anniversary of the missionaries at that place, and missionaries and friends from far and near had gathered to exchange fraternal greetings and recount anew their defeats and triumphs. It was a very gracious time to our missionaries, and the occasion was well calculated to inspire them with hope and courage. There in mid-ocean, they consecrated themselves anew to their high calling, and sailed on joyfully over the wide waste of waters that intervened between them and their destined port.

A pleasant land met their wondering gaze; the earth had donned her gala suit. Laughing May had decked with
flowers of many hues the valleys and the slopes. The mighty Columbia, grim in its solitude between dark forests of tall fir trees, rolled grandly past them toward the sea. Fair Willamette came softly down to greet them, robed in the garniture of Spring. The snow clad mountains put on the gorgeous hues of summer sunsets, and in the silver moonlight the lesser hills gleamed out like bannered towers guarded with watchful sentinels. This was to be their home, and this the land to be redeemed from barbarism and made glorious for Christ.

Here they began their toil. The log houses which had been built at the first mission station gave them kindly shelter. Each separate family had its own home, its own belongings. Food was abundant but not luxurious. The first missionaries had tilled the soil and had reaped fruitful harvests. A few miles from their station was a mill, owned and used by some former employés of the Hudson's Bay Company, which supplied them with a coarse kind of flour, this, varied with boiled wheat, sufficed for bread. Sometimes, when the delicate appetite required a daintier dish, wheat, ground through the coffee mill, gave flour of finer mold. But in a little time the missionaries had a mill of their own put in operation, which, though at first worked by horse power, met their necessities. This could not have furnished bolted flour, for it is told of one of those ladies, how she would take her sack of wheat and with two little "wee toddlers," make her way on foot to the mill, perhaps a mile from her home, wait for it to be ground and on her return sift out the finer portions to be made into bread for her husband, who was miles away at another missionary point, and serve the coarser for herself and her children. Others probably practiced similar self-denial.
But the different points of work made it necessary that families should settle in different localities. Their usual mode of travel was upon the rivers, in canoes propelled by the natives. An Indian’s canoe is a very graceful craft, and under the guiding hand of an experienced voyageur

“Walks the waters like a thing of life,”

but it must have been a monotonous, weary way of traveling for successive days. By night they camped upon the river's bank, helped to cook their own food, and to spread the tents for shelter from the night air, or, as was often the case, lay down to rest with only the canopy of heaven over their heads. There, in the fitful glow of the camp fires, what strange, weird pictures would come and go before the eyes of these weary, wakeful watchers. One who travels these rivers in the elegant and commodious steamers which now do service, can not realize the fatigues and dangers incident to this primitive mode of journeying.

Sometimes these lonely women, busied in household cares, would be startled at the sudden appearance of some dusky face, perhaps unknown to them. Often in their quiet walks, in their communings with Nature, how the rustle of the withered leaves would suggest some stealthy foe or prowling wild beast.

It might be asked, “Were these dangers more imminent, these hardships greater, than those of the early immigrant women”? Perhaps in the matter of home comforts, the missionary women had the advantage as soon as they could erect homes, but in the first years their hardships were greater, and of a different kind. Often they were left quite alone, while their husbands were engaged elsewhere, and they had to face such emergencies as never came to other women. The dusky children of the forest had accepted
them as their teachers, and they appealed to them in their need. They were, by virtue of their position, teachers, counselors and friends. No matter how trying the situation, the appeals made to them must be heard, no matter how difficult the duty, it must be performed. They did not base their actions on worldly rewards, their's was a gospel of love and sacrifice, which could not be laid aside at will, nor be wrapped up in the garment of convenience. So truly were they the friends of these benighted women that their memory was deeply enshrined in these untutored hearts, and their kind deeds were told of, after the actors had passed away.

Aside from all their sympathy and care for the Indian women, they had their own immediate joys and sorrows. They had their own domestic history, their inner, unobtrusive life. They had their births and deaths, their baptisms and their burials, the coming and departing of those they loved, and all the events which occur in ordinary life.

In 1838 Mrs. Lee died. There were then but four other women at the mission. The dark shadow of Death appalled their hearts. Years after, an Indian woman, who had been an eye witness of the sorrowful scene, described it, with great pathos, to a daughter of one of the later missionaries. Never before had she seen Christian burial. It made a lasting impression upon her mind. She told how she stood by, and heard their lamentations, how she watched those weeping women, as they wrapped the young mother and the newborn babe in their snowy shrouds, and laid them down, "so stainless and so calm," in the still slumber that knows not the morrow's waking.

"Where the dews glisten, and the song birds carol,
In Nature's keeping; with no pomp of marble"
to show where

"Their dust to dust was laid."
And all this while the husband and the father, unmindful of his sad bereavement, was thousands of miles away, at work for this mission so dear to his heart.

Again another mother was called to the "better land." Mrs. Leslie—who faded like a summer flower, leaving five daughters.

But a still sadder calamity cast its gloom over this mission. Rev. Mr. Leslie, after the death of his beloved wife, determined to take two of his daughters to the Sandwich Islands, where they could have proper care and instruction. Leaving his two younger daughters in the care of his son-in-law, Mr. Rogers—a very worthy gentleman—he embarked for the Islands. Mr. Rogers was to proceed to the Falls, now known as Oregon City, where he would make his future home, and the journey was to be made in the usual way in an open boat. Mrs. Rogers and one of her little sisters accompanied her husband, but the other sister, being in delicate health, was left for the time being in Salem, to the care of a friend. When the boat reached the Falls, where a portage was necessary, before it was made fast, by some untoward accident it was carried into the strong current, and all but three of the party, who escaped by jumping, were swept down by the seething waters to an untimely grave. Mrs. Rogers, on seeing their inevitable fate, clasped her baby sister to her breast and the remorseless waters passed over them, hiding them forever from mortal sight. Of Mr. and Mrs. Rogers it was said as David said of Saul and Jonathan, "They were lovely in their lives and in their death they were not divided." A little boy, the pride and delight of his parents, Lambertson Parrish, also sickened and died.

Mr. Lee again married, and was again bereaved. A little daughter was left to him, whose young life was like a sweet
poem, unfolding new charms at every page. Lucy Lee Grubbs, whose death a few years since caused deep sorrow among her wide circle of friends.

So with incident and adventure these seemingly quiet lives were filled. Removals and changes separated them from each other. Other friendships found place in their hearts, and they established themselves in the affections of those who knew them. They were model women, consulted as oracles in many ways, and greatly honored as women of refinement, piety and influence.

Prominent in the earlier history of this city, among those who have not hitherto received respectful mention, were Mrs. Parrish, whose benevolence is commemorated in an Orphan's Home; and Mrs. Waller, the sweet singer, one of those of whom it is said.

"They do good by stealth, and blush to find it fame;"

and genial Mrs. Hines, whose home was a delightful resort for young and old; also zealous Mrs. Holman; and others, whose good deeds have never been told.

There is a beautiful flowering shrub in Oregon widely cultivated and known as the "Mission Rose," Mrs. Beers found, among some mementoes of home, a withered flower, carefully nurturing the germ she coaxed it into life, and from that has come forth all this wealth of verdure and beauty. So, in many ways, did these dainty women nurture in lowly hearts germs of thought that have grown into a purer development.

But they have passed from among us, two only remain to this day in Oregon—Mrs. Campbell and Mrs. Leslie. Some returned long since to their earlier homes. Lee Mission Cemetery holds the precious dust of others. Those
bodies rest in undisturbed repose, but in the great final awakening they will come forth robed in Immortality.

"Faith sees the bright eternal doors
Unfold to make her children way;
They shall be clothed with endless life
And shine in everlasting day."
CHAPTER X.

MISCELLANEOUS.

This little volume, which in no wise pretends to be a history of the Oregon Mission, only in its relation to the Salem Church and the Willamette University, will possess greater value for some extracts from the letters of those men who laid our foundations. Only a few have been selected, from such as throw light upon the different phases of their work. They were no narrow sectaries building along one line; but they looked onward through the vista of Time and grasped possibilities fraught with the weal of coming generations. The religious, political, social and domestic interests of this isolated and sparse settlement were alike guarded from the encroachments of bigotry and despotism.

The following tribute to their memory is from the gifted pen of one of their descendants, whose modesty forbids the mention of her name. It will wake a sympathetic chord in many hearts:

"While listening to the account of some persons who had just returned from a visit to the site of the Indian school, newly located near Salem, thoughts of another Indian school founded years ago, under very different auspices, came to mind, and its history will be of interest to many now living. It was in the beginning of Oregon; we have a few historical facts and traditions of these times; mostly enshrined in yellow, time-worn, faded letters. The participants in the life of those other days are numbered among the silent dead. They dared to assume the task—cheerfully, in the name of Christ to lead the untutored Indian in the way to immortality, and to the Maker of the heavens above and the earth beneath. But few names are known, their deeds are untold and their memory almost forgotten."
The name missionary is associated with wild legends of rude and barbaric ages. Even the tales of the later missions in China and Japan grow tame beside these earlier and more undefined, of those who once were here, so long ago that their tombstones are obliterated, fallen and crumbling, almost hidden under the weeds and rank grass. We can almost tolerate the Jesuits, the traditional superstition and bigotry ascribed to them, for the sake of the remembrance they cherish for the laborers who have died in their service, known to the living as Patron Saints.”

In letters, we find the following from Cyrus Shepard to his brother in Phillipston, Mass., N. E.:

“OREGON TERRITORY, Fort Vancouver, on the Columbia river, 43° 37' north latitude; 122° 39' west longitude. Nov. 8, 1834.

Dear Brother and Friends:

When I last wrote you, we were encamped at Ham’s Fork, on the Rocky Mountains, in a few days from that date, viz., on the 2nd of July, we resumed our journey, and after a rough and toilsome travel, arrived here on the 13th of September, all in health but much fatigued by the length and weariness of the journey, having slept in our clothes, either in a tent or in the open air, one hundred and fifty-two nights! But tho’ weary in body, we have never regretted leaving our home and comforts for the purpose of coming to benefit the poor natives in this remote and secluded region; but rather rejoice that we are permitted to labor in the glorious work before us, relying on Jehovah alone for the increase, after having done our duty toward these red men, who are our brethren by creation—yea, bone of our bone, and flesh of our flesh—the prospect of usefulness among them is very encouraging.

“We have seen many natural curiosities, in passing over the mountains and deserts, on our way; a number of warm and hot springs, some of which rose in temperature to boiling heat. We have left our horses, mules and three neat cattle at Fort Wallah Wallah, some distance up the Columbia; and came thence to this place in a boat belonging to the Hudson’s Bay Company, who own that fort as well as the one from which I now date my letter. The company is composed of English, Scotch and Canadian gentlemen, who have long been engaged in the fur trade. They have stations all thro’ the country, from Hudson’s Bay to the Pacific Ocean, and have by said trade become immensely rich, they have here a large farming establishment, several hundred cattle, sheep, horses, goats
and swine, and raise in great abundance wheat, barley, peas, potatoes and garden vegetables, together with some apples, peaches, grapes, etc. They have been established here about nine years.

I have tarried here since our arrival, to take charge of the school at the fort, (the former instructor having left) which is composed of half-breed children, having French Canadian fathers and Chenook mothers. The Chenooks are a tribe who inhabit from this place to the shores of the Pacific. These children have always, which is somewhat singular, been taught by Americans, some of them have been in school nearly two years. I intend leaving next week to join my brethren on the Williammitt river, known on Olney's maps by the name Multonmah, where they are busily employed in erecting a log house for our winter quarters. I earnestly long to be with them, and shall feel homesick till the anticipated time arrives. I intend sending this by way of the Sandwich Islands, which will be the way for you to send letters to me. There will probably be some information given in the Herald how letters should be directed and where left, in order to have them come to me.

Farewell dear friends, more particulars when I write again.

Yours in bonds of love,

Cyrus Shepard.

In an old copy of the New York Christian Advocate and Journal published October 23, 1835, we find four lines in reference to these pioneers in Oregon Church work:

"October 19.—News has been received this day from Rev. Jason Lee and his brother missionaries to the Flathead Indians, but too late for this week’s paper. It will be given next week."

This is a report to the corresponding secretary of the Mission Society of the M. E. Church, we will give extracts from it, as it is quite lengthy:

"Willamette River, Feb. 6, 1835.

Dear Brethren:

Having given an account of our journey to the Rocky Mountains in my last, shall now proceed to give you the remainder of it. July 2nd.—Left Rendezvous accompanied by a small band of Na Pierce and Flat Head Indians, who, camped with us on Harris Fork. July 4th.—Just as we were about starting the Indians came and informed us that they were about to leave us, and wished to know if we ‘intended to come back and live with them,’ I told them that if I saw their
chief, and he so desired; if we did not come the first snow, we should probably come the second or third. With this they seemed much pleased, and all shook hands on separation. July 9th.—Did not move from camp. Had crossed Bear river twice and a very long severe march necessitated rest and repairs.”

We give this letter entire, as in itself it is a picture of their everyday life, and likewise embodies much history:

“To the Corresponding Secretary of the Missionary Society of the M. E. Church.


Dear Brother S.:

In your last letter, received before I left N. E., I think you requested me to write often, and give you such information concerning this mission as may, from time to time, be deemed useful and interesting.

We have been used to labor so much for the things which are seen and temporal that as yet we have but little to report, that is, of such a nature as will cheer the friends of Zion. I will, however, endeavor to gather up a few fragments, which, while they fall far short of what our Christian friends doubtless anticipate, will nevertheless show that, while we have all been diligently laboring with our hands for the meat which perisheth, we have also been endeavoring to cultivate the seeds of religion and science among those with whom our lot has been cast; and as you are especially a friend and patron of Sunday schools, I will first proceed to an account of ours, the first and only one this side of the Rocky mountains.

This school was opened at the Mission house, on the 5th of April, 1835, with fourteen members; viz.: three native youths and eleven half-breeds. Of these, seven are members of a day school, which is supported by one of the settlers for the benefit of his own family. Four were members of our family; viz.: one half-breed and three natives. The others commenced learning their letters. Since that time our school increased to twenty-seven, and soon it will be increased by seven more natives, whom we expect to be added to our family in a short time, three of them are the children of a civilized Indian, formerly from the vicinity of Montreal, L. C., who died a few weeks since, about ten miles from this place; the other four are his slaves, but will be free when they come on the mission farm, for we allow of no slaves here. All these seven have hitherto been without instruction, and are in no better condition as respects their
eternal interests than the roving Indians. A number of married people are members of our school, several of whom began with the alphabet. The opening of this school has excited considerable interest, both with the parents and the children. The former frequently attend and appear highly gratified to hear their children read, spell, and sing hymns. I should have mentioned that there is a settlement near us, containing eight families, the men are French and Canadians, Roman Catholics by profession, and have taken native women for wives, their children are generally endowed with a good understanding, and learn as rapidly as any in their situation could be expected to do, being wholly unacquainted with the English language. They have for the most a smattering of the French tongue, but more generally in conversation make use of a sort of mongrel Indian language, which is a jargon of the Chinook tongue, and is used by the different tribes and traders in this region in their communications with each other.

In addition to the Sabbath school, I teach all the neighboring children which we have with us, amounting to fifteen. The number, however, is rather fluctuating, as some live about three miles distant. They are, however, very punctual on the Sabbath, both at meeting and Sabbath school. We have twelve of your Sabbath school hymn books, and find them very useful in the school, as four of the scholars can read, and they learn hymns and sing very prettily; those who as yet cannot read, have learned several hymns and the Lord’s prayer by repeating in concert. Since we came to the country I have taught at Fort Vancouver’s eight months. The school consisted of about thirty half-breed children. At this place I was, as it were, borne on the lofty wings of fame and received applause far beyond my merits. Teaching the children to sing exciting much interest, Dr. McLoughlin, governor of the Fort, requested me to assemble the children every Sabbath evening in the dining hall to read the Bible, sing hymns, etc. It would have been no easy matter for me to get away from the Fort, had not ill-health rendered it expedient. As soon as circumstances will permit, we shall take some pupils from the Fort to the school here.

Sickness has prevented us from building a school house before this time, as we had intended, and ill health yet prevents our commencing this necessary work. My health has been extremely poor most of the time since I came to the country. Our long journey across the mountains proved too hard for me. Brother Lee has enjoyed good health till within a few weeks past; since which time we
have been afflicted with fever and ague, but by the blessing of God on the means used, we were enabled to throw it off very soon. It is, however, a violent disease, and has left us all in a weak state of bodily health. This disease was unknown in the country till 1830. Since that time it has raged more or less every year, and has carried off its thousands, perhaps its tens of thousands among the native population. I have been credibly informed that, in some populous villages the whole population was either swept off, or the few remaining, were so affrighted as to leave their native country, and the dead by scores remained unburied in their cabins.

I mentioned that my health has been feeble, yet I have been able to labor most of the time until the last attack of the ague. At present I do but little more than cook our food, see to the family and teach the children. Brother D. Lee is at present afflicted with a complaint of a pulmonary nature, and has gone to Vancouver to obtain medical advice, there being no physician within sixty miles of us.

Since coming here we have built a house, 22 feet by 18 of logs, and one and a half stories high; also a barn 40 feet by 32. We have about thirty acres of ground enclosed and under cultivation, have raised I should judge about one hundred and twenty bushels of wheat and sixty of peas; have also a crop of potatoes in the ground and a tolerable supply of garden vegetables. You will perceive by this that we have not been idle. Our object in farming so extensively has been to procure the means of supporting a school, and in this way alone we can hope to benefit the natives in this vicinity. We have had six native children in our family, one of whom ran away, and has since, I understand, been made a slave by the Indians; another, whose father came here last spring and desired brother Lee to take his son, expressing a strong desire that his son might be educated in the way of the white men, after staying with us two months and having made laudable progress in learning, that same father came and took him away; just so changeable is the mind of the poor benighted Indian. This man was a Kilamook, whose tribe inhabit the shores of the Pacific. The third belonging to the Siblah tribe, who live about one hundred miles from here toward the Pacific, died of a pulmonary consumption, after having been with us about four months, during the greater part of which time he was sick and suffered greatly, yet with much patience. He was a most amiable youth, of about fourteen years of age, with an equanimity of temper and obliging disposition that deservedly won our affections. He
died on the morning of the 19th of June by bleeding at the lungs. The three that yet remain with us are of the Calappoga tribe; one of them is sick, and has gone to visit his people, hoping to get cured.

We have had sickness in our family for nearly five months, so that we have not been exempt from trials and discouragements; but the Lord has hitherto sustained us, and though we have been low in religious enjoyments, and have suffered our minds to be troubled about many things, yet none of us, I think, have ever regretted having left the comforts of home, or for one moment desired to return. And, although we do not yet see the desire of our eyes, yet we are resolved in the strength of Jehovah to persevere in our labors of love, assured that in due season we shall reap if we faint not.

Dear brethren pray for us, that the word of the Lord may have free course and be glorified, even as among you. Remember me to all friends.

Yours in Christian bonds,

Cyrus Shepard."

"To the Corresponding Secretary of the Mission Society of the M. E. Church.

Oregon Mission, Brig 'Loriat,' Captain Bancroft,

COLUMBIA RIVER, Jan. 18, 1837.

Reverend and Dear Sir:

Yours of December 22, 1835, was handed me by my nephew on his return from the Sandwich Islands. It gave me much pleasure to hear from you. Some of the family have written since the reception of yours, but I was too unwell to write at that time.

I have been much afflicted with the ague and fever the past year. Left home the latter part of November for Vancouver, for medical aid, and reached home again the last of December, with my health much improved.

January 10th, went to the lower part of our settlement to meet Mr. Wm. A. Slocum, officer in the U. S. Navy, and government agent. I went with him to the houses of all the settlers, and then introduced him to the mission house. He expressed his great astonishment at what the settlers had done generally, in so short a time; but especially at what we had done, not only in the agricultural line, but more particularly his great pleasure and agreeable surprise at the progress the children have made in reading and speaking English. He says he is fully convinced that we are pursuing the
best possible method of ameliorating the condition of these most wretched Indians, and of preparing them for enjoying the sweets of civilization and Christianity.

The settlers have no neat cattle of their own, and the Hudson Bay Company refuse to sell, but have loaned the people cattle, hence we have all the trouble of taking care of them for the milk, and they give but little; but to eat a piece of beef is entirely out of the question.

We are all heartily tired of this state of things, and as it is not a difficult thing to bring cattle from California, we have resolved to unite ourselves in a joint stock concern to effect this object. Our reasons for embarking in this enterprise, or some of them,—for we have not time to mention all—are that without cattle it is impossible for us to carry on any establishment in this vicinity, with anything like the same ease and energy that we can with them; that the expense will be much less; and that nothing will tend so much to induce, and enable these indescribably wretched savages to turn their attention to agricultural pursuits; and farther, that without our aid the thing cannot be accomplished.

The party, consisting of eleven whites, and two or three Indians, avail themselves of the kind offer of Mr. Slocum, and will sail tomorrow in the 'Loriat,' free of expense, they finding their own provisions.

I am fully of the opinion that this country will settle ere long; and if you can send us a few good pious settlers, you will aid us essentially in laying a good foundation for time to come, and confer an incausable benefit upon the people, which will be felt by generations yet unborn. Pious men we want and must have, to superintend our boys in their labor; but they are not to be had here at present.

The prospect of benefitting that part of the settlers who understand English, has been much better of late than heretofore; but our cattle concern takes many of them away.

You ask for some description of the Indians, their habits, etc., etc., but sir, with manual labor, sickness, preaching, etc., I have been fully employed—but I hope soon to be able to do something in that way.

We are still determined to war a good warfare, and if our lives are spared to do good here.

J. Lee."
Temperance Movement in the Oregon Mission.

"Willamette Settlement, Jan. 2, 1837.

Messrs. Young & Carmichael—Gentlemen:

Whereas, We, the undersigned, members of the Oregon Temperance Society, have learned with no common interest, and with feelings of deep regret, that you are now preparing a distillery for the purpose of manufacturing ardent spirits to be sold in this vicinity;

And Whereas, We are most fully convinced that the vending of spirituous liquors will more effectually paralyze our efforts for the promotion of temperance than any other, or all other obstacles that can be thrown in our way;

And Whereas, We do feel a lively and intense interest in the success of the temperance cause, believing as we do, that the prosperity and interests of this rising and infant settlement will be materially affected by it, both as respects their temporal and spiritual welfare—and that the poor Indian whose case is even now indescribably wretched, will be made far more so by the use of ardent spirits;

And Whereas, Gentlemen, you are not ignorant that the laws of the United States prohibit American subjects from selling ardent spirits to Indians, under the penalty of a heavy fine; and as you do not pretend to justify your enterprise, but urge pecuniary necessity as the ground of your procedure; and as we do not, and cannot think, that it will be of pecuniary interest to prosecute this business, if, as you have determined to do, you discontinue at the present season; and as we are not enemies, but friends, and do not wish under existing circumstances, that you should sacrifice one penny of the money you have already expended, we do therefore, for the above and various other reasons we could urge,

Resolved 1st, That we, the undersigned, do most earnestly and feelingly request you, gentlemen, to abandon your enterprise for ever.

Resolved 2nd, That we will, and do hereby agree to pay you the sum you have already expended, if you will give us the avails of your expenditures, or deduct the value of them from the bill of expenses.
Resolved 3rd, That a committee of one be appointed to make known the views of this Society, and present our request to Messrs. Young & Carmichael.

Resolved 4th, That we, the undersigned, will pay the sums severally affixed to our names to Messrs. Young and Carmichael, on or before the thirty-first day of March, 1837, the better to enable them to give up their enterprise.

Resolved 5th, That the inhabitants of this settlement who do not belong to the temperance society shall be invited to affix their names to this request, and to give what they feel free to give for the promotion of this object."

Following these resolutions are the names of eighteen members of the temperance society, and the names of eight persons who were not members. To this is appended the following:

"The undersigned jointly promise to pay the balance, be the same more or less.

Jason Lee
Cyrus Shepard

Daniel Lee
P. S. Edwards."

Then follows the response:

"Willamette, Jan. 13, 1837.
To The Oregon Temperance Society:

Gentlemen—Having taken into consideration your request to abolish our enterprise in manufacturing ardent spirits, we therefore do agree to stop our proceedings for the present. But as there are now some circumstances occurred that we can get along without making spirituous liquors, we resolve to stop the manufacture of it for the present.

P. S.—Gentlemen—We do not feel it consistent with our feelings to receive any recompense whatever for our expenditures, but we are thankful to the society for their offer.

We remain, etc., yours,
Young & Carmichael."
"Stanstead, Canada, February 8, 1845.

My Dear Brother and Sister Hines:

I have written you twice since I reached this country, once by Mexico and once by Panama. I have heard nothing from you, since I left you in Oahu. I have seen a notice in the Advocate that Brother Gary had arrived, and that the missionaries were all well. I inferred that you had all reached Oregon in safety and were in good health. I suppose you wrote by the same conveyance that Brother Gary wrote, for I have just received news that there are letters in New York for me. I think I mentioned in my last letter that I was afflicted with a severe cold, no medical aid that I could procure has been able to remove it, I have suffered severely from pain and am so reduced that I have been confined to my bed for several weeks, and unless some favorable change takes place soon, it is my deliberate opinion that it will prove fatal. If I should continue to fail I think I shall appoint an executor here and another in New York. These I suppose will do all the business, so that you can draw whatever money there may be in New York without any trouble. There will be an opportunity by the express to write you, some favorable change may take place, and I may advise you to be looking out for me coming around Cape Horn, or threading my way up the Willamette in a canoe as I used to do. But if I should never make my appearance, what shall I say concerning the dear little one. Let her have, if possible, a first-rate education. But above all, do not neglect her religious education. My dear brother and sister, I must hold you responsible under God to train that child for Heaven.

* * * * *

I remain your affectionate friend and brother,

Jason Lee."

The letter, of which this is an extract, was dictated by him during his last illness, the little one referred to, was his only daughter, who was nurtured with the tenderest care by those loving friends to whom he had entrusted her.
A letter from Miss Pittman, the first Mrs. Lee:

"HONOLULU, Island of Oahu, Dec. 28, 1836.

My Dear Sister:

I have taken up my pen to address you far from the land of my birth, the home of my childhood and my riper years; not with painful, but pleasing and grateful emotions. Truly prosperous breezes have gently wafted us onward, until, by the goodness of my heavenly Father, I am once more on firm footing. O, my dear sister, you can not enter into my feelings, neither can I describe them. When I first stepped on board the ship at Boston, the first thought that entered my mind was, perhaps I shall never be permitted to place my feet on land again. However, I soon succeeded in banishing the thought by giving myself unto the Lord, in whose hands I felt perfectly safe; if he saw fit to give me a grave in the ocean, I could say, 'The will of the Lord be done.' I have been somewhat afflicted during the voyage, but I have found it good to be chastised. I have been happy, and enabled most of the time to rejoice in God.

The passage has been good; we have had much pleasant weather, saw land but once, and that at a distance. When we came in sight of these islands I was much animated; the first island was Owyhee, some miles from this. We did not get near enough to distinguish any thing like land, it seemed like one pile of mountains whose tops were covered with eternal snow; with the help of a spy glass we could see the waves dash upon the shore. On that island there is a burning volcano; but the island is very fruitful. The natives on all these islands use the same tongue. We came in port Friday evening, seven o'clock, December 23rd. Some of our men went ashore that night and returned in the morning, bringing eggs, milk, cucumbers, bananas and watermelons. After we had breakfasted, some of our Presbyterian brethren came on board and greeted us with a hearty welcome. We soon left our floating home, and were glad once more to walk on land. Blessed be the name of the Lord for his preserving care. We were received in the families of this mission with pleasure. I cannot speak too highly in their praise; really they are examples worthy of imitation. I feel as though I was among my own people. O, when will names be forgotten, party spirit be removed, and all Christians dwell together in unity of spirit and bonds of peace! Heaven hasten the day when we shall be bound together as with a three-fold cord that cannot easily be broken!
The day before we arrived, letters were received from Daniel Lee. He states that they had received intelligence (through the missionaries who had crossed the Rocky Mountains) that a reinforcement was on the way to join them. He writes in fine spirits, being quite recovered from disease. They have had good crops from their farm this year, have four hundred bushels of wheat, eight hundred of potatoes, all kinds of vegetables, pork, fowl, fish, etc. They have all had the fever and ague. J. Lee has just recovered from an attack, which has left him in a weak state. They are each in turn, blacksmith, farmer, cook, teacher, preacher, and housekeeper. In their family they have eighteen children, whom they teach and provide for. We are very anxious to proceed immediately, but we expect we shall be obliged to wait until March before we can obtain a passage. Dr. White and Brother Beers's family live together; they have taken a house; and we single ones are in different families of this mission. Such a congregation of natives as I beheld on Sabbath I never expected to see. Truly the Lord has prospered this mission. I cannot express my feelings on witnessing such a scene—one thousand or more assembled together in the mission chapel, made in native style, decently dressed, seated in order to hear the word of life in their own tongue, was a sight that affected my heart, not with grief, but with joy. After the services were concluded, several of the natives shook hands with us heartily.

I attended the Sabbath school—it was interesting—they sing sweetly. It is quite rare for them to see white strangers; we excited considerable notice from them. I realize a good deal of what I have frequently read, but I know nothing of the trials and difficulties of a missionary life until I engage in our own field of labor. But the Lord will be our helper.

I witnessed one death on our voyage—our cook (a colored man) died of consumption;—though he was anxious about his soul, we had but a faint hope in his death; he died delirious. His funeral was attended with solemn respect. His body was sewed up in a hammock, with bullets at his feet. The American flag was thrown over him as a pall as he lay on the deck. The ship's company were assembled, and Dr. White read the burial service. He was then launched into the ocean. A few days after we had reason to hope in the steward's conversion; the change in him was great. I trust our prayers have not been in vain for the crew.
I have had some precious seasons on board the ship, though I have been deprived of the privileges I once enjoyed, yet I have found my Redeemer near to comfort, encourage and strengthen me. We have had our class meetings, prayer meetings, and as often as we could on Sabbath on deck have had worship with the seamen; a word of exhortation was given, or a sermon was read, with singing and prayer. But some of the sailors are a wicked set of men. Still my heart is fixed, trusting in the Lord, and though he slay me yet will I trust in him. Surely goodness and mercy have followed me all my life. I often look back on the past with pleasure. I often meet with you in spirit around your family altar and in my class. I have enjoyed seasons there long to be remembered. Will brother Martin give my love to all my dear classmates, and tell them, though severed in the flesh, I often meet them in spirit before a throne of grace? I am striving to press my way onward. O, pray for me, that I may endure hardness as a good soldier of the cross of Christ. I feel as though you had not ceased to pray for me. O, continue so to do. Remember me kindly to each member of your family, and all others who inquire. I hope, my dear sister, you will not neglect to write the first opportunity. Give my respects to Dr. Bangs and family. I have written to E. Valentine. I have much more to tell you, but I cannot with pen and paper; this must suffice for the present. And now I must close by bidding you farewell. May God bless and save you all with an everlasting salvation in Christ.

I remain yours, in the best of boards,

A. M. Pittman.

"Mrs. H. Martin.

Letter written by Rev. David Leslie to the editor of Zion's Herald:

"Boston, Jan. 24, 1837.

Mr. Editor:

Having arrived at the eve of separation from my native land, I know not how to deny myself the privilege of communicating to the numerous circle of Christian friends with whom I part, some of those feelings which labor in my breast for utterance, but which I cannot find language to express.
I think I have been called by the voice of God and of the Church to labor for the salvation of the heathen. But it is painful to take the parting hand, or rather leave (without even the melancholy satisfaction of a farewell interview) those who are allied to me by ties as dear as life itself, and to separate from a large and extensive circle of Christian friends with whom I have long enjoyed and reciprocated the pleasures of Christian intercourse; and, what is most painfully trying, to separate from my much-esteemed fathers and brethren in the ministry, among whom, though unworthy, I have long enjoyed a place and standing, and by whose Godly counsels and instructions I have been so frequently comforted and blessed. I am about, likewise, to bear away a helpless family, consisting of a beloved companion, severed from the affectionate embrace of her dearest earthly friends, with three little daughters at so tender an age, as will not enable them to cherish any distinct recollections of the land of their nativity—going forth, literally, as lambs among wolves, far distant from the abodes of civilized man.

'What,' I am frequently asked, 'are the motives which influence your mind, and govern your decision in this case?' I answer,—'My decisions are, I believe, the result of a full and clear conviction, derived from a calm, deliberate, and enlightened view of the nature and extent of Christian obligation and duty. I have beheld with delight the thousand spires which ornament our Christian temples. I have listened with admiration to the sound of the Church-going bell, which is heard over the length and breadth of our favored land, in notes of sweetest concert. Standing upon this moral eminence, I had almost lost sight of the moral desolations with which I was surrounded. I was waiting with earnest expectation to hear the final shout, the victor's song, which should announce the universal triumph of Christ's kingdom over all. But ah! how great was my disappointment to learn that the whole world lieth in the wicked one;—that it still remains for Christ to possess the heathen and inherit the uttermost parts of the earth;—that the enlightening of the nations, and the conversion of the world, remains to a very fearful extent unaccomplished.

This, Christian reader, is no sketch of the fancy,—these are stern realities. Every Christian minister, and every Christian is fearfully responsible in relation to this great work of evangelizing
the world. Viewing, as I do, the imperative claims of the heathen on one hand, and the positive command of the Saviour on the other, I find myself only at liberty to follow the clearest conviction of duty, which I am satisfied both requires and justifies the course I now pursue.

With these views and convictions, and without any exalted ideas of my own qualifications, for arrogating to myself any degree of piety above my brethren, I only claim to feel and discharge my own responsibility, as a single individual, who, in common with those I address, am hastening to the bar of God, there to answer to the Judge of all, why no more has been done to save the world.

Orders from the vessel announce her departure in two hours.
Adieu! adieu!

David Leslie.

Macpelah of the Oregon Pioneers.

When I returned to Salem in 1874, after an absence of seven years, no one was so much missed and lamented as dear old Father Waller. Formerly, when coming into town from his suburban cottage, and feeling the weariness of long-drawn age, he used to make my office his resting-place, and there relate the incidents of prim- eeval Oregon and of his own missionary adventures. He had somehow found out that I had been a scholastic protege of the Methodist son of thunder, John B. Durbin, and his good old Methodistical heart grew warm and tender and loving towards the poor wandering pilgrim who had missed his way somehow beyond the house of the good Evangelist, and had gone to sleep on the Hill of Difficulty, and lost his priceless soul.

One bright morning in the opening Spring-time, we, ill-assorted pair, walked out together to the grave of the missionary pioneers, where, like the Scottish antiquary in the ancient Kirkyard, we pondered over the mossy stones, while he related the life-histories of the dead, brushed away the dust and read the pious inscriptions. One of them ran as follows:
Beneath this sod
The first ever broken in Oregon
For the reception of
White Mother and Child,
Lie the remains
—of—
ANNA MARIA PITTMAN.
—wife of—
Rev. JASON LEE,
And her infant son.
She sailed from New York, July, 1838,
Landed in Oregon June, 1837,
Was married July 16,
and died
July 26, 1838,
Aged 36 years.

In the full enjoyment of that love which constrained her to leave
all for Christ and heathen souls.

Lo! we have left all and followed Thee,
What shall we have therefore?
—Matt. 29:27.

The larks were singing gaily beneath the melancholy and sweet-
faced eminence; the blue-birds were hopping about in the budding
oaks; the frogs were croaking in the adjacent marsh; the old-fash-
ioned cow-bells were heard on the distant hills and the dark, fune-
real firs stood around in the aspect of speechless mourners. The
old man sat leaning against a tree, in reflective contemplation, re-
peating with unspeakable pathos—

Ye living men come view the ground
Where you must shortly lie!

I turned and walked away in a tumult of passion. All there
was in my nature of poetic sentiment was stirred up and set on fire.
There, on the most religiously romantic spot on the eastern shore of
the Pacific Ocean, in the most beautiful valley of the Western
World, in the immediate presence of the Pioneers, living and dead,
who had lifted up the sign of Christianity in the wilderness and
carried thither the burden of salvation, and right at the gates of
Eternity where the first white mother and child from the western
shore of America had entered in, the genius of the place was poetic,
inspiring and awful; and my unregenerate heart quivered and rose
up and cried out, like the dumb spirit under the dreadful exorcism
of the Son of Man.
Seven years after, I went back alone, and looked about. The birds were singing as before, and Father Waller was still there; but he had lain down to sleep with his kindly old storm-beaten face turned towards the plains of Bethlehem. They had heaped up the ground over the old worn-out casket, and the wild fern and the ripening clover were bending over the little mound; but the great good soul had moved away beyond the River, not in the seeming of wasted and withered age, but all radiant and exultant in the vigor and beauty of eternal life.

Farewell, brave old friend, I said. Rest from your labors, now; your work is done, and a glorious civilization is spreading all around you. As long as Willamette University shall be inhabited by thoughtful science, vigorous manhood and girlish beauty, and while ever the new Methodist Church of Salem shall lift its spire heavenward and echo within with the songs of your old-time devotion, the memorials of your pious life shall endure, and the witnesses of your faithful ministry shall remain in the sight and recollection of a loving people.—CALVIN B. MACDONALD, in Oakland Times."