

THE PRESBYTERIAN CHURCH
IN OREGON

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E. L. Winterberger

Introduction

The Presbyterian Church has been associated with Oregon's History from a very early date. That is sufficient excuse for this essay. In the persons of Dr. Marcus Whitman, Rev. H. H. Spalding and their wives and W. H. Gray, the Presbyterian Church came to this country in 1836, and has been here ever since.

They and their successors sought two great objectives, first, to preach the Gospel, and second, to serve their fellows. The Whitmans carried on for several years until stricken at the post of duty. Whatever may be the verdict of friends or foes, it can be said of them they gave their all to the cause. Others have, in like spirit served since that day.

The Whitman legend provoked Marshall to a great task, the regret is that it did not provide him with a corresponding sense of equity. No single man saved Oregon, would seem to be obvious to all, but every man who like Whitman, and Spalding and Lee, and Meek and Kelly and Wyeth wrought and toiled for her and helped to bring about the present consummation. That is why the work of the church is important, and of interest to all fair minded men.

The Presbyterian Church came early and has worked steadily and faithfully for the best interests of the people of this territory thru the many decades of its history.

No claim is made to exhaustion of the subject in this brief sketch. We have aimed at accuracy and fairness in

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Other friends who have been gracious and helpful.

THE PRESBYTERIAN CHURCH IN OREGON

The westward movement of population in America during the second quarter of the nineteenth century is an episode of ever increasing interest in American History.

This movement cannot be attributed entirely to a pressure of population, or lack of land in the middle west. These terms are distinctly relative, depending on whether one lives on the east side of New York, where one constantly jostles his neighbor or on a farm of forty acres in Iowa, with neighbors who have quarter sections.

Free land, economic conditions, love of the unconventional, the appeal of adventure, and the lure of easy riches all became factors in the increasing movement of population toward the West.¹

The fact is well established, that, from whatever cause, this immigration and its attendant propaganda were large, if not wholly determining factors in establishing the northern boundary of the United States in Oregon at the forty-ninth parallel of north latitude instead of at the Columbia river.²

Most of the early immigration came from west of the Alleghenies and comprised men and women who knew what frontier life meant, its dangers, its hardships, and its compensations.³

1. Heath, Ore. Hist. Gr. Vol. 2, P. 47 John Hinto Vol. 5, p. 2.
2. F. J. Turner, Art. in Atlantic Mo. May, '04 Diplomatic Context.
3. Presbyterian Almanac 1866 a compilation from U.S. statistics of states contributing to Oregon the following are the leading ones. Mo. 5093; Ill. 3806; Ohio, 3285; Ind. 2497; Kentucky, 2208; N. Y. 2207; Iowa, 2116; Tenn. 1432. Etc.

To President Jefferson belongs the award of honor in foreseeing the prize to be gained should this great section become a part of the United States. He was the moving and controlling spirit in sending the Lewis and Clark expedition to traverse this land and to secure information of a reliable character concerning it.¹ It was this expedition, in a way that brought the church into contact with the country.

Four Indian Chiefs from west of the Rockies journeyed to St. Louis and appealed to Clark, then Governor of Missouri, to assist them in securing for their people a knowledge of the Christian Religion.² Their story was told in the secular press and the religious press took it up and appealed to the churches to send missionaries. The Methodist church sent Rev. Jason Lee and three others in 1834.

The Presbyterian, Congregationalist, and Dutch Reformed churches, were, at that time, doing their Foreign Mission work jointly, under the American Board of Commissioners for Foreign Missions. This body took action with a view to answering this call, and sent Rev. Samuel Parker of Ithaca, New York and Marcus Whitman, M. D. of Rushville, New York to explore the country, and report as to the feasibility of establishing missions among the Indians of the northwest.³

Whitman joined Parker at St Louis in the spring of 1835

1. Gary, Hist. of Ore. Vol. 1. P. 167.

2. A lot of extraneous matter has gathered around this visit of the native chiefs to St Louis. The best account is found in Chittenden's Fur Trade, Vol. 3, 1902 P. 912- 197 in which he cites letters of contemporaries. In these no "Book of Heaven" is mentioned. See also Whitman's account, written in May 14-Dec. 17, 1835, Quoted by Elliott, Hist. addresses, P. 7.

3. Hist. of Synod of Wash. P. 11-12, 1909.

and together they journeyed to the Green River with the American Fur Company party. Here was annually held a "rendevous" by the Fur Company. At this place Parker and Whitman met a company of Nez Perces Indians who had come across the mountains to trade. The Missionaries held a consultation with the chiefs of these people, and decided to establish two missions and to change their plan of procedure.¹

Dr. Whitman returned east with two native boys and in a promotional campaign secured funds and helpers for the establishment of the proposed missions.² In the spring of 1836 this company started west and at the Green river rendezvous met Nathaniel Wyeth, who was returning east from Oregon. Wyeth introduced Whitman and his party to two Hudson Bay Company agents who were on their way west after a trading-trapping tour east of the mountains. The missionaries joined this party and found them of invaluable assistance on their journey.³

When they reached the Nez Perces country they were received very cordially by these people, and assured the natives that they would establish a mission among them. This

1. Parker's Journal, 5th Edition, P. 71-72, 82-83. For an instructive article on Indian attitude toward whites see Ore. Hist. Gr. Vol. XVII P. 1 following.

2. While on this trip, Whitman met and married Miss Narcissa Prentiss, who proved such a valuable helper. Mr. (Rev.) H. H. Spalding and Mrs. Eliza Spalding his wife, were persuaded to change their field, and Mr. W. H. Gray accompanied the party as secular agent for the mission.

3. No little controversy has arisen in regard to the wagon which Whitman persisted in taking as far as Fort Hall, and as a cart to Fort Boise. Marshall in his Acquisition of Ore. implies that a wagon road was well known thru the East at this time. Yet when he finally tells us about wagons going thru, he makes it the task of the hardest pioneers of that time, and then they get thru with difficulty. See Vol. I P. 85ff.

was done, the station being on the Clearwater River at a place since known as Lapwai, near the present city of Lewiston, Idaho.

They reached Fort Walla, Walla, a Hudson Bay Company post on September 1st. Here they were most hospitably entertained by Mr. Pambrun the N.B. Co Factor and later as cordially by Factor John McLoughlin at Vancouver.

The journey west of the mountains was something in the nature of an ovation, as Mrs. Whitman and Mrs. Spalding were the first white women to traverse this region and they were a great curiosity to the natives.¹

After a short stay at Vancouver the three men of the mission returned to Walla Walla and began the establishment of the station at Waiilatpu among the Cayuse Indians, a bold warlike tribe on the Walla Walla River. This station² is located six miles from the present city of Walla Walla, Washington and is still known as the Whitman Mission.² This done, Gray and Spalding went to Lapwai and constructed the building at that place after which the women were brought to their respective stations.

The missions continued under their original leadership with more or less success until 1847, when the Cayuse Indians under false leadership or misunderstandings, or both, killed

1. Mrs. Whitman's Diary, Oregon Pioneers Association Transactions, for 1891, P 57, Spalding's letter, Ore. Hist. Qr. Vol. 13 P. 377, Bancroft Vol. 24 P. 130--

2. These early missionaries did more than preach and teach. They provided for themselves most of their needful supplies, such as lumber, wheat, meat, vegetables etc. In this they became examples to the Indians. Commander Wilkes in his report to the government gives an account of what he saw and the number of natives cultivating the soil and raising cattle and

Dr. and Mrs. Whitman and twelve others at the Waiilatpu station.¹

During the time of its continuance, Dr. Whitman's station became a way-station for the ever increasing number of immigrants who came to Oregon from the east. Here they found hospitality and an opportunity for replenishing their stores after the hard trip from Fort Boise.²

The first church organized by the mission was the church at Waiilatpu in the home of Dr. Whitman, on August 18, 1838. It comprised as charter members, Dr. Marcus Whitman, Mrs. Narcissa Prentiss Whitman, his wife, Mrs. Eliza Spalding, Joseph Maki and Maria Keawsa Maki, his wife. These latter two were natives of the Sandwich Islands.

The church was attached to the Beth Presbytery, Beth, New York, and adopted the confession of Faith of the Presbyterian church and the covenant.

horses. See Ore. Ore. Hist. Qr. Vol. XII -1911- P. 286, Also Eells Indian Missions. This was true of all missions, Protestant and Catholic.

1. Many writers seek to minimize the results of these early efforts at Christianizing. See Wilkes, Marshall and others, but the facts when impartially viewed, reveal a splendid work done. See Eells and Spalding at time of Massacre and the behaviour of the Spokanes and Nez Perces. After 20 years Spalding goes back to his mission to find it still going. Travellers are shamed at the devotion of natives whom they meet. See Spalding's Memoirs P. 78.

2. Many writers forget the cost of the service which the the Whitman station rendered the Immigrants. Some complain of the prices charged for flour, vegetables etc. No one accuses the Whitmans of making money or after their years of service of having any. Hinman writes of hardships these people endured. Mrs. Whitman's diary uncomplainingly cites what crowding of their house with people each year means. Only those who have served in this capacity can realize just what it meant to these people.

Owing to a resolution passed by the church at the time of its organization in which it was stated that "the church be governed on the Congregational plan, but attached to the Bath Presbytery" the question has arisen as to whether it was a Presbyterian or Congregational church.¹

The church continued its existence until the massacre in 1847. At that time the records were burned or destroyed so that the membership beyond this could not be ascertained. This event proved to be a great loss to the Protestant work among the natives as the government forbade them to take up their residence among the natives.²

The Massacre at Wailatpu closes the first era of the work of the missions, among the Indians. The seed has been planted and tho our missionaries are away from their people, the seed grows and later when they again resume the work they reap a great harvest.

One phase of that early work did not perish with Whitman. This was the printing press and the work done by it in printing in the native tongue the gospels and hymns. It would be quite impossible to estimate the value of this work in the life of this people. Some have criticized the missionaries for their work in teaching the natives to cultivate

1. There would seem to be little doubt as to the character or affiliation of this church. Dr. Whitman was an elder in the Pres. church before coming to Oregon, Rev. Spalding was a Pres. clergyman attached to the Bath Presbytery. Those facts, however, would not in themselves make it Presbyterian. But the adoption of the Pres. confession of Faith and Covenant, and its attachment to the Bath Presbytery, would.

2. No little controversy has been aroused because of the relation of the Catholics to the Indians who committed the Massacre. Even if exonerated from all complicity in the deed

the soil and raise cattle, but no one raises a voice against giving to them the gospels and incidentally opening the door of education and a broad culture to them.

This work started early in the history of the mission. Whitman and Spalding reached Oregon the first of September 1836 and in February of the next year, Spalding writes the Board,

"Judging from the present, this people will probably acquire the English before we do the Nez Perces language, tho we flatter ourselves, that we are making good progress. If so by the time we are ready to reduce theirs to writing it will not be deemed expedient."¹

In 1838 it was formally voted by the Mission, "That we apply ourselves to the study of the native language and reduce it to writing."²

On March 15 of this same year, Spalding had completed an alphabet in the Nez Perces tongue, and a spelling book of some sixty or seventy scripture and animal cuts. This was to be sent to the Sandwich Islands for printing, accompanied by a larger book of some 72 pages which it appears, Mrs. Whitman had copied for him.³ The spelling book copy, with scripture cuts explained was sent to Honolulu and

the priests are not blameless in their relation to the whole affair.

1. Spalding's letter to A.B.C.F.M. Feb. 16, '37 Ore. Hist Qr. 23 P. 39.

2. Ibid P. 39.

3. See an excellent article on this Mission press by Ballou in Ore. Hist. Qr. Vol 23, P. 40 ff.

printed in 1839, proof copy of which was found by Rev. W. D. Westerfelt a few years ago.¹

The Sandwich Island mission made an offer of a small press printer, type, paper and binding apparatus to the Oregon mission for its work. This offer was accepted by the latter at its meeting in Waililatpu October 15, 1838. The result was that Oregon received its first printing press and the first page printed in Oregon was by this press at Lapwai May 18, 1839. The work of printing went forward until several booklets and other material had been turned out.²

Echoes of this press work and these books come to us in the later history of the Nez Perce, showing that the work of these pioneers bore fruit long after some of them were gone; and it still continues to bear fruit.³

In July 1868 when the Presbytery of Oregon met at Albany on the 25th of that month, a resolution was presented to the effect that two ministers and an elder be appointed to cooperate with Rev. H. H. Spalding in preparing a translation of the gospel of John in the language of the Nez Perces and to revise the existing translation of the gospel according to Mathew and to procure the printing of the same with brief practical notes appended. Revs. Geary, Honteith and Dr. D B. Rice were appointed on that committee. Minutes P. 143.

1. Ibid in which cuts of this book are given.

3. Mr. E O'Hall was the printer sent from Honolulu. He came on account of Mrs. Hall's health. The native church at Honolulu gave \$500.00 toward the expense of the press and Mr. Hall's expenses.

4. Kells in his Indian Missions P.63 relates that in 1855, eight years after the massacre, about one third of the Nez Perces had kept up their regular family and public prayers. They sang from the Nez Perces Hymn book and read in their own language the gospel according to Mathew which had been furnished them by Mr. Spalding. In the last three years of Mr. Spalding's life he baptized 694. See Oregonian Aug. 27, 1876.

Two sisters, Sue L. and Kate McBeth did a great work among the Nez Perce from the early seventies to the time of their death. The first came to Oregon and began work among this people in 1874. She was Commissioned by the Board to teach young men with a view to their preparation for the ministry. General O. O. Howard who visited the mission speaks in highest praise of her work. Kate McBeth came in 1879 and did most of her work among the women. She established her work at Kamiah, whither her sister Sue joined her in the fall of that year. No less than eight men were prepared for the ministry by Sue McBeth, and so successful were they that Mr. Deffenbaugh, who came to the mission in 1878, after ten years of work, left the Nez Perces because there was no further need of his work among them as all the churches were adequately and efficiently manned by Nez Perces ordained ministers.

Mr. Spalding's further connection with the mission after the massacre was in 1862 when he returned as Superintendent of Instruction for three years, and again as Missionary of the Board from 1871 until his death in August 1874. During his labors among them he baptized and received into the church nearly a thousand Nez Perce. This mission is still one of the living monuments to the labors of those early pioneers and at any meeting of general interest of the church in this region the stalwart Nez Perce natives are conspicuous.

Note- The author recalls a meeting of the Synod of Wash. held at Spokane Falls a few years ago when several of these people were present and spoke and sang at a general meeting of the Synod.

The semi-centennial of the coming of Whitman and Spalding was celebrated at Lapwai in the fall of 1886. Miss Kate McBeth, in her book, "The Nez Perces Since Lewis and Clark",¹ devotes considerable space to this celebration. Part of the celebration took place in the First Presbyterian church of Walla, Walla, Washington and part at the grave of Whitman at Waillatpu. The Synod of Columbia, which at that time included the original territory of Oregon, sponsored the celebration, and notables of the church were present and took part in the exercises. Rev. George Deffenbaugh, Missionary to the Nez Perces, and successor to Rev. H. H. Spalding in that work, prepared the program.

The names of Rev. A. L. Lindsley D. D. of San Francisco Theological Seminary, and Rev. George Whitworth D. D. of Seattle, pioneers in the early days of Oregon and Washington, were prominent on the program. Whitworth held the same place in Washington that Lindsley held in Oregon.

Rev. Myron Eells, the Congregational Church historian, and son of Rev. Cushing Eells, a pioneer of Whitman's day, represented the Congregational church at the semi-centennial. Professor Edward S. Moany, professor of History at the University of Washington, and an acknowledged authority on the history of the Northwest, wrote a long article in the Seattle Post Intelligencer in connection with the celebration.²

The celebration also held a meeting at Lapwai, where the native Nez Perces were given a large place on the program.

1. See P. 9.

2. Seattle Post Intelligencer Nov. 21, 1897.

Old men who knew Whitman and Spalding were there and gave vivid reminiscences of former days and of the work as it had been and the nature and character of its growth thru the years.

The First organized work among the white settlers west of the Cascades was undertaken by Rev. Lewis Thompson, who came to Oregon in 1846 and organized the church at Clatsop Plains September 19th of that year. This could well be considered the continuance of the work under Whitman and Spalding and the inauguration of the new era of Presbyterian work.

The church at Clatsop Plains enrolled four charter members; Alva Condit, a ruling elder from Missouri, and Ruth Condit, his wife, W. H. Gray, and Mary Gray, his wife.¹ Rev. Thompson served this church for twenty two years until 1868.

He was the only Presbyterian minister west of the Cascades in Oregon until the year 1851 when Revs. Edward Geary and Robert Robe came to Oregon, the former via the Isthmus of Panama, the latter overland. These men were under commission of the Board of Domestic Missions, as it was then called. In the Board's report to the General Assembly of that year we read:

"Two missionaries were sent out to Oregon territory this spring. the Rev. Edward R. Geary and the Rev. Robert Robe. These, should they arrive safely, with the Rev. Lewis Thompson who is already there, will be sufficient number to constitute the Presbytery of Oregon."²

1. The Presbytery of Oregon--April 1868, P. 12.

2. General assembly Minutes 1851, P. 165.

This action of the Board of Domestic Missions caused the following resolution to be passed by the General Assembly of 1851, and marks the beginning of the regularly organized work in Oregon.

"Resolved, that the Assembly do hereby order and constitute a Presbytery in Oregon, consisting of Messrs Thompson, Geary and Robe; that they be empowered to assemble and constitute themselves a Presbytery, at such time and place during the opening summer or autumn as may be found most convenient to them and report to the next General Assembly; and for this purpose those brethren be detached from the Presbyteries to which they belong; and when formed, the said Presbytery be called the Presbytery of Oregon."¹

"On the nineteenth day of October in the year of our Lord 1851, the Rev. Lewis Thompson of the Presbytery of Missouri, and the Rev. Robert Robe of the Presbytery of Zanesville, and the Rev. Edward P. Geary of the Presbytery of Coshocton, Ohio, being regularly ordained ministers of the gospel, and in good standing as such in the Presbyterian church in the U.S.A. having met according to previous agreement at Lafayette, in Yamhill county in Oregon Territory at the residence of Mr. Geary did in pursuance of the instructions of the General Assembly of said church, given at their session in the city of St. Louis in the year 1851 aforesaid, proceed to constitute the Presbytery of Oregon"²

1. Minutes General Assembly O.S. 1851 P. 53.

2. Minutes of Presbytery of Oregon P 1.

The organization being thus effected, the brethren proceeded to the transaction of business, which at this session consisted largely in a set of resolutions, these however are indicative of the temper of the men and the spirit in which they began their work.

"Whereas, it pleased almighty God in his divine mercy and goodness, thru many perils by land and sea, to bring us in safety to this new, distant and difficult yet interesting field of labor, and has permitted us to meet this day in health and peace, and constitute ourselves into a Presbytery; therefore-

Resolved, First, That the tender mercies of God to us are gratefully acknowledged.

Resolved, Second, That we recognize these mercies as placing us under peculiar obligations to devote our lives to the work of the ministry, and as encouraging us to expect the Divine blessing on our labors.

Resolved, Third, That we feel deeply sensible of the existence of many and trying difficulties in our field of labor, of our entire insufficiency as of ourselves for the incumbent duties, that the best and most wisely directed means are used in vain without the Divine blessing; that we do therefore humbly and earnestly invoke the presence of the Holy Spirit to direct and sustain us in our efforts to advance the Redeemer's Kingdom in Oregon."¹

1. Minutes of the Presbytery of Ore. P 2-3.

These resolutions were adopted at the evening session. They also provided that wherever churches should be organized by these men the claims of the various benevolent agencies of the church should be laid before these churches and an opportunity to contribute should be given.

It seems some had already taken the trouble to spread abroad a false report of the nature of the work of the Presbyterian church in this new field. To counteract and correct this, the Presbytery asked the Board of Publication to place in the hands of each presbyter such books and tracts for distribution as would correct these erroneous impressions. ¹

Presbytery adjourned to meet the next spring with the church at Clatsop Plains.

A brief account of these three men would seem in place at this point.

The Rev. Lewis Thompson was a native of Kentucky and a graduate of Princeton Theological Seminary. He was a member of the Presbytery of Missouri, when he crossed the plains in 1846. He has the honor of being the first Presbyterian minister to settle west of the Cascades to minister to the settlers and organized the First white Presbyterian church in Oregon.

The Rev. Edward Geary had been a successful pastor of the Presbyterian church at Fredericksburg, Ohio for fourteen years. When the General Assembly called for volunteers for Oregon, Mr. Geary offered himself and was accepted. He came
1. Ibid P. 5.

via the Isthmus of Panama and was cordially welcomed by the Rev. L. Thompson on his arrival in the Columbia. He began his work at Lafayette, in Washill Co.

The Rev. Robert Robe was a College classmate of James G. Blaine and started west from Ohio about the same time that his distinguished classmate started for the far east. Mr. Robe was member of the Zanesville, Ohio, Presbytery and began his labors in Oregon in the southern part of Linn County, where he organized the church at Diamond Hills and that same winter crossed the mountains and began services in the settlement of Eugene, where a church was organized in the year 1855.

The meeting of Presbytery at Clatsop Plains did not take place in the spring of 1852. Revs. Geary and Robe had arranged to meet at Lafayette and cross the Coast range by an Indian trail. Mr. Robe's horse went lame on his way from Eugene and hindered his joining Mr. Geary at Lafayette.

Robe therefore took the ordinary route of travel via Portland. Rev. Geary started over the mountains but lost his way and returned home. Mr. Robe reached Astoria in time to learn that the meeting of the Synod of the Pacific ordered by the previous Assembly would fail unless he was present as a representative from the Presbytery of Oregon. He immediately embarked upon a ship about to sail, and reached San Francisco at the appointed time and took part in the organization of the Synod. The Presbyteries represented at this meeting were; San Francisco, California,

Stockton and Oregon. The Synod was constituted on the third Tuesday of October, 1852 at 7 o'clock P.M. and was first official y recognized by the General Assembly of 1853.¹

The Presbytery of Oregon, was by this Synod, defined as all that territory west of the Rocky mountains and north of the Oregon-California line.

The next meeting of the Presbytery of Oregon took place at Portland, October 1, 1853, two new members were received at this session. Rev. J. A. Hanna, of the Presbytery of Wooster, and Rev. J. L. Yantis D. D. of the Presbytery of Missouri, on Sept. 24th preceeding this meeting, Rev. Hanna had organized the second church in the Presbytery, that of Marysville, (now Corvallis) with five members.

The first formal request for the organization of a church in the Presbytery was received at this session.- The churches at Clatsop Plains and Marysville were organized without act of Presbytery.- This petition came from a number of people in Portland and requested Presbytery to Organize them into a Presbyterian church. The request was granted, and Rev. Yantis was commissioned by Presbytery to organize the church. He and Rev. Geary were appointed to supply the church until the next meeting of Presbytery, which was set for spring, a resolution providing for semi-annual instead of annual meetings of Presbytery, having been adopted.¹

In accordance with his commission, Dr. Yantis went to
1. See General Assembly Minutes of 1852, P. 207.

Portland and preached for them for some time. On the evenings of December 30 and 31st 1853 Dr. Yantis preached and the following sabbath, Jan. 1st 1854 after preaching from Luke 12:52, the First Presbyterian church of Portland was constituted and organized with twelve members. William F. Abrams and James McKeown were elected as elders. ¹ note.

Dr. Yantis was assisted in this service by the Rev. Geo. Whitworth of the Presbytery of New Albany, who had recently arrived in Oregon, and who was to play so large a part in the work of the Presbyterian church in Washington. ²

It was expected that Dr. Yantis would become the permanent pastor of the Portland church, but his services were divided between the Portland church and Calapooia near the present station of Shedd. ^{Note a.} Twice a month Dr. Yantis drove the eighty miles between his home and Portland and ministered to the two churches until an affliction of the eyes compelled him to give up the work. The church of Portland, having only occasional ministrations after Dr. Yantis left, passed into a state of suspense.

1. Pamphlet pub. by First Pres. Ch. 1869 contained in Sees-book of First church.

Note-Abrams became clerk of the First Cong. church when organized by Rev. H. Lyman June 15, 1851. Folio 1 of record of First Cong. church in Oregon Hist. Soc.

2. Hist. Synod of Wash. P., 150.

Note a. The record of the Calapooia church was lost, and the date of its organization is not given in minutes of Pres. Condit gives the time of organization as the winter of '53-'54. The first mention of it in minutes of Pres. was in '55 where with Portland church it was "not represented" by an elder. This would indicate an organization.

The Portland church was not represented at any of the meetings of Presbytery from May 1856 until the meeting at Eugene City April 1859, when the Rev. H. R. Avery of the Presbytery of New Brunswick, was present with a commission from the "Board of Missions". He was given permission to labor within the bounds of Presbytery, and was appointed to supply the church at St. Helens one half of his time and to supply the church in Portland the fourth sabbath in May and was directed to make report thereof at the next stated meeting¹ of Presbytery. His report indicated an interesting field, but he seems not to have been the man for the place.

In the minutes of First church we find the following, which connects the history of the church closely to the above event.

"In the fall of 1859 several families in the place together with some of the members of the Congregational church who were Presbyterian in sentiment, being desirous of the organization of a Presbyterian church, and having subscribed \$800.00 towards the support of a Missionary for the first year, forwarded a request to the Board of Domestic Missions of the O.S. Pres. church for the services of a missionary.

The Board replied promptly to the Application by sending out the Rev. B. S. Caffery, a graduate of Princeton Theological seminary, who with his wife and two children² arrived in Portland June 4, 1860.

1.-Minutes of Pres. of Ore. P. 79.

2.-Minutes of session of First church Portland 1859-1878, September 20 P. 1.

June fifteenth Dr. Caffery preached his first sermon in the Court House. The following August 3, ^{note} the church was reorganized by Rev. Mr. Thompson of Clatsop Plains. At the same time James McKeown was ordained (or installed) a ruling elder and S. H. Merrill and Israel Mitchell were elected ruling elders and A. H. Bell was elected deacon in said church.

The church became self-supporting from June 17th 1864 and since that time has been the leading Presbyterian church in Oregon, and the mother of most of the churches in Portland and foster-mother of many in the state, and the promoter of missions far and wide. Dr. A. L. Lindley became pastor in 1868 and continued as pastor until 1887 when he was called to the chair of Theology in San Francisco Seminary, that chair having been endowed by a gift of \$50,000 by Mr. Ladd the leading banker of Portland and one of the elders of First church.

Portland in the fifties and sixties was not assured of the leadership in the cities of the state that she possesses today. In 1860 Multnomah County was fourth in size of population, and in 1870 Marion County was almost as populous, but from that on the leadership in the state has never been questioned, and Portland has held the first place.

One is forcefully struck with the meagre results which were obtained by the workers of those days. Up until 1870

Note. The Minutes of Presbytery, P. 97 gives the date Aug. 4th, but the copy of minutes has Aug. 3 in pencil. First church session minutes give Aug. 3rd as date. Condit in Ptes. of Ore. follows minutes of session.

the men appeared to be doing little more than mark time. There were few churches organized, and the membership in the churches was very small. Most of the meetings of Presbytery were called to order with the minimum number of presbyters present, and a number of times two of the brethren met and waited, or having waited in vain for a quorum, adjourned to the home of another presbyter or to the next stated time of meeting. As late as 1869, 18 years after the organization of Presbytery, there were only seven ministers in the Presbytery, and the Presbytery covered what are now the states of Washington, Oregon, Idaho and parts of Montana, ten churches had been organized up to 1866 and but one from that to 1871, during the same period two churches, Diamond Hills, and Galipolia had become extinct and Chehalis, dismissed to the care of Puget Sound had died.

During this period the population of Oregon state had grown from 15224 to 90925 in 1870.

The total number of churches of all denominations given in ten year periods is as follows: 1850-9; 1860-75; 1870-220. This ratio would be approximately 1-8-24. This ratio was just about maintained by the Baptist church, 1-8-26. While the Presbyterian (regular) was 1-6-8, but in 1860 there were nine other than "regular" presbyterian churches in Oregon and in 1870, twelve other than regular, making the ratio for all of the Presbyterian group, 1-15-30. The regular churches were of the Old School; the New School, the United and Cumberland Presbyterian, were represented in this territory.

1. Presbytery of Oregon P. 27.

The Presbytery of Oregon while nominally exercising the authority of Presbytery over the churches in the territory of Washington, seems to have exercised jurisdiction sporadically.

The Presbytery of Puget Sound was organized by Rev. G. Whitworth, Rev. J. W. Goodell and Rev. W. G. Sloan on September 27, 1858 at Olympia, Washington, Territory. Recognition of this organization by the General Assembly did not take place until March 6, 1863. During this interval the Presbytery of Puget Sound held ten meetings, but the state of disorganization continued until as late as 1875, for we find the Presbytery of Oregon appointing supplies for the church of Olympia as late as 1875 and Presbytery met in that church in '70, '72 '73 and '74 and in Seattle, October and December 1875.

The reunion of the Old and New school Presbyterian bodies in 1870 caused the Synod of the Pacific to give the Presbytery of Oregon jurisdiction over all its original territory, and the churches south of Eugene city, which formerly had not been in connection with the Presbytery were brought under its jurisdiction. Rev. H. A. Williams, a member of the Presbytery of California, who had been at work in Jackson County since 1858, and had effected the organization of the church at Jacksonville and the erection of the church building at Phoenix was commended for his excellent

1. Minutes of General Assembly--1863
2. Minutes of Presbytery of Oregon, P. 176 ff.

work by the Presbytery and assistance was asked of the Board of Church Erection for the completion of the building.

This jurisdiction given to Presbytery of Oregon by the Synod of the Pacific continued until the organization of the Synod of Columbia in the year 1876. The action taken by the Presbytery to bring about this organization is given in the Minutes of Presbytery as follows:

Overture from the Presbytery of Oregon in session at Portland, Oregon, April 21st, 1876. To the General Assembly of the Presbyterian Church in the U.S.A. to convene in Brooklyn, New York, May 18th 1876, respectfully requests the said General Assembly to erect a Synod upon the territory now embraced within the bounds of the said Presbytery as herein described, under the name of the Synod of Columbia.

Then follows the names of the four Presbyteries, their boundaries and the names of the churches and Ministers, when and where the Presbyteries are to meet and who is to act as convener of each.

The Presbytery of Oregon comprises the state of Oregon North of the Linn County south line to the Cascades, also the counties of Wasco, Umatilla, Union, Grant and Baker in Eastern Oregon. There are six ministers and ten churches within its bounds. It was to convene at Salem October 17, 1876.

The Presbytery of Puget Sound was to include all of the Territory of Washington, west of the Cascades, and comprised six ministers and ten churches.

1. Ibid P. 181.

The Presbytery of Southern Oregon was to include all that part of Oregon not included in the Presbytery of Oregon and comprised eight ministers and seven churches.

The Presbytery of Idaho was to include all the territory of Washington east of the Cascades, and all of the territory of Idaho. There were six ministers and four churches in this territory.

The first meeting of the Synod of Columbia shall be convened to meet on Thursday, October 19th 1876 at 7:30 P.M. in the First Presbyterian Church of Portland, and opened by a sermon by the Rev. E. R. Geary D. D. or in his absence by the oldest minister present.

The reasons given for the erection of the Synod are first; the extremely large territory covered by the existing Presbytery, being not less than 600 miles square, so divided by mountains and other natural divisions as to isolate the churches now existing, and the territory yet to be occupied by the church, into widely separated groups, substantially as described within the proposed rearranged boundaries. Thus the churches within Washington Territory have convenient intercommunication among each other by the waters of Puget Sound, while the time, expense and travel required to reach more distant points prevent attendance.

The churches of the proposed new Presbytery of Oregon are the most central of any, and are comparatively easily reached by the Columbia and Willamette rivers and the Oregon and California railroad.

But the ministers and elders of southern Oregon are so widely separated by chains of mountains and difficulties of communication that under the present arrangement they seldom attend Presbytery.

The same state of things exist in an aggravated form in Idaho. One of the proposed new fields being seven hundred miles from Portland, the central place of meeting.

It is believed the proposed arrangement will enable the brethren of the several sections to meet together and carry on the work of the church at once more economically and efficiently.

The overture was adopted by the General Assembly in session at Tabernacle church Brooklyn, May 1876.

At the time of the adoption of this overture by the General Assembly the total number of ministers enrolled in the Presbyterian church in this northwest section was twentyfive and of those, nine were without churches and only one of the remaining sixteen was an installed pastor. Rev. A. L. Lindsley D.D. of the First Church of Portland. There were nine vacant churches and the total membership was 649, 240 of whom were in Portland and 40 in Seattle. This represents the work of twenty five years since the organization of the first Presbytery and thirty four years after the coming of Dr. Whitman and Dr. Spalding to the territory. The Board of Domestic Mission had expended fifteen thousand dollars on the nine churches under Presbyterian control, besides other monies spent on other projects and for travel
 1. Minutes of General Assembly 1876 P. 68 and 76.

and other necessary expenses.

From the time of the organization of the Synod of the Columbia, the Presbytery of Oregon exercises no more jurisdiction over any territory outside the state with the exception of Alaska. All the Presbyteries of the Synod were organized as per arrangements in the overture with the exception of Idaho. That Presbytery was not organized until Tuesday, April 1, 1879 at Walla Walla, Washington by order of the Synod of Columbia upon overture from the Presbytery of Puget Sound. I
A chart prepared by E. N. Condit for the Presbytery of Oregon is so full of information and of interesting data that I submit it here after confirming most of the data from the original minutes of Presbytery.

1. Minutes of Assembly--1879.

Charter Members	Name And Date of Organ.	Ministers and Service	Fresbytery met at	Fresbyters Rec'd.
4	Clatsop Plains Sept 19 1846	L. Thompson 46-68 M. G. Mann E. H. Condit 77-9 J. V. Milligan 79-84 J. B. Day 85-87	Lafayette Nov. 19 1851	L. Thompson E. R. Geary R. Robe
5	Corvallis-A. (St Mary's) Sept 24 '51	J. A. Hanna 53-60 H. E. Avery 60-62 R. Wylie P. 64-66 W. J. Monteith 66-7 A. Simpson 67-68 W. J. Monteith 6 mo. D. E. Nesbit P. 69-74 F. G. Downing 74-5 F. K. Knowles 75 H. F. Dunning P. 76-83 E. R. Margetroyd 84-85 John Reid 85-86 A. J. Thompson 86-	Portland Oct. 1 1853	J. A. Hanna J. L. Yantis
12	Portland First Jan. 1 1854	J. L. Yantis D. D.	Corvallis May 4-54 Sherwood Farm Sept. 30 '54	P. Condit
Record Lost	Diamond Hills Winter 53-4	R. Robe E. R. Geary		
Record Lost	Calapooia	J. L. Yantis E. R. Geary J. A. Hanna		
5	Eugene City Mar. 6 1855	R. Robe 55-60 J. Wylie 65-66 W. J. Monteith 66-7 A. Simpson 70 J. B. Wilson 7073 M. G. Mann 73-74 E. R. Geary D.D. 75-86 G. A. McKinley P. 86-	Pleasant Grove Oct. 4, '55	

Charter Members	Name and Organ Date	Ministers and Service	Pres. Met at	Fresbyters Rec'd.
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	Chehalis Nov. 8 '56 Reopened Aug. 31 '77	J. W. Goodell J. R. Thompson		
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		P. Condit 2 Mos J. A. Hanna '57-9 J. S. Reasoner 59-61 E. R. Avery 61-62 E. R. Geary 65-75 W. R. Stewart 4 Mos F. H. Robinson 6 Mos J. Gilchrist 6Mos R. W. Hill 6 Mos I. H. Condit 79-81 R. A. Criswell 82-83 W. S. Young 83-84 E. T. Ingle 6 Mos E. N. Condit 86-87 A. Robinson 87-		
9	Pleasant Grove Sept. 27, '56		Clatsop Plains Oct. 2 1856	J. W. Goodell

		E. R. Geary J. A. Hanna R. Robe	Calapooia	May 25-'57
8	Brownsville Spring '57			

		E. S. Caffery 60-67 A. L. Lindsley D.D. P. 68-87	Corvallis Sept 6 '60	Caffery Ordained
17	Portland First Reorgan. Aug 3, '60			

		W. J. Monteith '66 F. R. Geary -75 H. W. Stratton 75-77 W. B. Floyd 77-79 H. N. Condit 79-81 I. R. Condit 81-85 E. R. Princhard 86-	Albany Sept. 18 Pro-re-nata	
A1	Albany Jan-Sept '66			

This chart covers the churches and Ministers from the organization of the first church at Clatsop Plains to the reunion of the old and new schools in 1870. It will be observed that the record of ministers extends beyond the latter date. It is not attempted to show all the meetings of Presbytery in the chart.

Before 1870 the growth of the Presbyterian church in Oregon was very slow, but from that date we see an advance which gains thru each decade down to the present time. More churches were organized from 1873 to 1876 in this N. W. territory than had been organized in the preceding twenty five years. Among those organized during these years were, Salem, 1869, this church was organized as a United Presbyterian church, but was transferred to the regular presbyterian church in 1872, Lewiston '73, Bethany '73, Port Townsend '73, Tacoma '73, Roseburg '73, Empire city, '73 (?) Tunwiter '73, Tualatin Plains '73, Ashland '75, Phoenix '75, Puyallup '75, (?) Rock River '76, Snahomish '76(?) Eagle Park '76, Astoria '77, Walla Walla '77, Weston '77, Oak Ridge '78, Boise City '78, Waitsburg '78, Yaquina Bay '78, Wilbur '78, Wrangel '79, and from 1880 to 1887 twenty additional churches were organized in Oregon alone. Six of these were in the city of Portland.

Since that time the growth of the church has been as follows:

The figures quoted are taken from the reports of the stated Clerk of the General Assembly, and are entirely reliable as these are gathered annually thruout the whole church. We

take them in ten year periods for 1870, 1890, 1900, 1910, 1919 and 1925.

The Synod of Columbia was organized in 1876, so that the report for 1880 comprises the territory generally known as the old Oregon territory, comprising the section north of 42 north Latitude and west of the Rockies.

Report for 1870

Churches,	Ministers,	Members,	Sunday S.,	Cong.,	Ex. Benev.,
9	8	308	500	\$7181.00	\$750.00
1880--Synod of Columbia					
48	34	2535	2148	\$12,200.00	\$4,297.00
1890--Synod of Columbia comprising only State of Oregon					
70	63	3722	5327	\$108,477.00	\$27,254.00
1900--Synod of Oregon Comprising State of Oregon					
98	77	6785	8678	\$67,115.00	\$19575.00
1910--Synod of Oregon					
137	134	12472	14683	\$187,585.00	\$50,864.00
1919--Synod of Oregon					
150	163	15873	13528	\$208,037.00	\$80,966.00
1925--Synod of Oregon					
144	173	18989	20646	\$227,338.00	\$171,845.00

These figures present an interesting study in themselves.

There will be noted a steady growth in churches, ministers and membership from 1890 to 1919, and in the last six years an increase in church members and members in the Sunday schools, but a decrease in the number of churches and the number of ministers for the past six years. Congregational expenses and benevolent offerings increase steadily from

1890 to 1925 with the exception of the report of 1900, when with nearly double the number of membership, and 18 more churches and 17 more ministers the Congregational expenses and benevolences drop from 108,477 and 27,954 respectively to 67,115 and 19,577. This variation is easily explainable on the ground that in the 90's we had the panic years in business, and thus cut the Congregational expenses and benevolences, but this in no wise affected the growth of membership in the church or in the Sunday Schools.

The question as to whether the Presbyterian church, during this period was keeping pace with the growth of population in the state, is of interest in this connection.

The growth of the church up to 1870 as above indicated would seem to deny this. The results seem very meagre, but two causes may explain in part, if not in whole, this result. First, the scattered population made work difficult, and tabulation of results very imperfect. Settlements where churches could be organized were few, most of the people having come west to take up homesteads, even the Ministers doing this to help support themselves and their growing families. Second, the division in the church known as the New and Old schools helped not a little to retard progress. This breach was healed in 1870, and this date marks the beginning of the rapid growth of the church down to the present time.

As indicated in the summaries on the preceding page, the hard times of the 90's cut the congregational

expenses almost one half and the benevolent gifts of the churches about a like proportion, but the increase in church membership, and membership in the Sunday Schools, went steadily forward, and in each of these decades exceeded in percentage the growth of the state in population.

We have no explanation, and could find none for the slump in membership in the Sunday Schools during the nine years from 1910-1919.

A last item of interest is seen in the figures from 1919 to 1925. Increase is evident in all but one column. The number of churches. This we anticipate will go on. The growing need for comity arrangements among the different denominations, and the growth of community or federated churches is no doubt the cause of this change. It would seem to be a move in the direction of greater efficiency on the part of the church as a whole.

Reference was made to the work of the Presbyterian Church in Alaska. The treaty of 1846 settled the northern boundary of the United States at the 49th parallel north latitude.

In 1867 William H. Seward, then Secretary of State under President Johnston, arranged for the purchase of Russia's claim to Alaska for \$7,500,000. Little was known of this vast territory by the people of the United States, and Seward was severely criticised for its purchase. Subsequent events, the finding of gold, the great fishing industry and other commercial assets have vindicated his wisdom.

Board of Indian commissioners which he made in the year 1869, did thru his use of publicity awaken public interest and congressional interest to the extent of securing an appropriation from Congress- session of 1870-71- of \$50,000.00 for education in Alaska, but this came to naught, as no one was appointed to administer the fund and begin the work of education.

Secretary of State Seward made a trip to Alaska in 1869, and Rev. Lindsley of the First church of Portland, met him at Victoria, and by careful inquiry, gained much information concerning the social, moral and religious condition of the resident Native Tribes. From the time of this interview Dr. Lindsley made persistent efforts to secure the establishment of evangelical missions among this neglected people. Interviews were held with government officers and officials of the army to secure protection for teachers and schools. General Canby in 1872 expressed a favorable opinion of that government aid. General Howard in 1875 rendered valuable assistance in giving the project publicity thru the press and by correspondence. The Boards were importuned but found no one to take up the work. An overture prepared for the action of the General Assembly of 1877 urging this field upon the church was sidetracked by "friends" so that it failed to come before the body.

The work began in an unexpected manner. Mr. J. C.

Mallery had been commissioned by the Board of Foreign Missions in 1877 for work among the Nez Perces Indians of Idaho; but when Mr. Mallery reached Portland he found that field had been supplied. Dr. Lindsley thought this a providential opportunity to secure this man for the Alaskan field. Mr. Mallery was accordingly sent to Alaska to explore the field and begin the work. He visited Fort Wrangel, Sitka and other places, and started the work at Wrangel where a beginning was made in a small school. Note

The active prosecution of the work under the Presbyterians began with the advent of Mrs. A. B. McFarland, accompanied by Dr. Sheldon Jackson, at Wrangel. Dr. Jackson was Superintendent of Missions for the Mountain region extending from Mexico north, and was in Portland at the time Mrs. McFarland was starting for Alaska. He had written the Board of Missions in 1875 and '76 relative to the work in Alaska, and from this on became an ardent ally of Alaska. Jackson was General Agent of Education in Alaska from 1885-1908, and in 1891 was the United States Agent in the introduction of reindeer into Alaska from Lapland. The 1200 reindeer which were then placed in Alaska have increased until now there are from 200,000-300,000.

Note-There appears to be a difference of opinion as to Mallery's part and relation to the work. The account given in the History of the Synod of Wash. P. 249 says that Mallery was a consumptive, spent most of his time in Alaska in bed, was aided by Dr. Lindsley in securing a Paymaster post in the army. Condit in The Presbytery of Oregon, gives quite a different account, and was probably

of these animals, which provide food, clothing, and the means of cheap transportation to this isolated and snow-bound people of the north, many of whom, without this means of subsistence would die annually, from starvation.

Mrs McFarland prosecuted the work vigorously and by the year 1880 had a large commodious building in which she taught the natives the elements of a modern education. Rev. S. Hall Young was commissioned as Missionary to Alaska and arrived in Wrangell August 8, 1878 and has become one of the most prominent exponents of the glories and needs of Alaska in the Presbyterian church. He married Miss Fannie Kellogg who was at the Sitka mission and for many years they labored in various fields in Alaska. When the gold rush to the Klondike began in 1898 Dr. Young was in the states, but the Board commissioned him as General Missionary to Alaska and he was in most of the new gold fields soon after the stampede reached them. At Dawson, on the Klondike, at Home, Fairbanks, Eagle, Teller and other places Dr. Young carried the message of the cross. But this latter work belongs to the later history.

The First church building erected in Alaska by the Presbyterians was at Wrangell, and was occupied by the people of that village October 5, 1879. Dr. Lindsley was instrumental in securing \$500.00 from the people of his congregation in Portland for this building, and he with

following the story of the Alaskan work as written up by Dr. Lindsley in a pamphlet which the latter published, but copy of which I could not secure. A little dissention arose between Dr. Jackson and Dr. Lindsley as to jurisdiction in the Alaskan work, and this may have influenced this early phase of the narrative.

Dr. Jackson, Dr. Henry Kendall, Senior Secretary of the Board of Home Missions and their wives traveled to Wrangell where Dr. Lindsley preached the dedicatory sermon.

The question of jurisdiction over the Alaskan missions was first raised by Dr. Jackson in the year 1860, when he asked the General Assembly to attach Alaska to the Presbytery of Puget Sound as that was the nearest ecclesiastical body. This petition was met by a counter petition of Dr. Lindsley that Alaska be put under the jurisdiction of the Presbytery of Oregon. The committee to which the petitions were referred recommended that no action be taken.¹

The question was again brought before the Assembly of '81 and this body gave the following dictum.

"That the Territory of Alaska be attached to the Synod of Columbia, who shall take orders in relation to the Presbyterial connection of its ministers and churches."²

The Presbytery of Alaska was formed in 1884, and the Presbytery of Yukon in 1897. These Presbyteries are under the jurisdiction of the Synod of Washington.

The school building erected at Wrangell burned in February 9, 1883 and Mrs. McFarland and her school were removed to Sitka where another school had been started about the same time as the Wrangell School and later developed into the Sheldon Jackson Industrial school for natives. This school has had a splendid record of service, and its graduates are scattered all over Southeast Alaska.

1. Minutes General Assembly 1860 P. 44
2. Minutes General Assembly 1881 P. 590

The Presbyterian church has practically all the work among the native people in Southeast Alaska, maintaining there ten to fourteen men, besides the workers at Sheldon Jackson School, the Orphan Home at Haines, and the Hospital at Point Barrow.

Edward Marsden, a native Metlakathlen trained at Sitka, with College and Theological Seminary training is now the logical successor of Father Duncan, who did a notable work among this people, both at Port Simpson B. C. and on Annette Island, Alaska.

The early missionaries to Oregon were firm in the faith that education was the handmaid of religion. Dr. Whitman and Rev. Spalding provided for school room as one of the first essentials in their work among the natives. The M. S. Mission as early as January 1842 met at the home of Jason Lee to take up the question of the subject of the higher education and the establishment of an institution for that purpose. The outcome of that meeting was the proposal to organize "The Oregon Institute" with a Board of Trustees composed wholly of the members of the M. S. Mission. This eventuated in the securing of subscriptions for \$3,970 and W. H. Gray of the A. B. C. F. M. who came west with Dr. Whitman and Rev. Spalding was chosen General Superintendent and Secular Agent. This institution was the forerunner of Willamette University at Salem.¹

Two Colleges have grown out of the missions of the
1. M. Sells Indian Missions- 213 ff.

A.B.C.F.M. and their successors. Whitman College under the Auspices of the Congregationalists at Walla Walla, Washington and Albany College under the Presbyterians at Albany, Oregon. Whitman College was named in honor of Dr. Whitman.

At a Congregational Association meeting held in Salem September 1859, the following resolution was passed.²

Resolved: That the contemplated purpose of Brother Eells to remove to Wailatpu to establish a christian school at that place to be called the Whitman Seminary, in memory of the noble deeds, great worth and in fulfillment of the benevolent plans of the lamented Dr. Whitman and wife, and his further purpose to act as a home missionary in the Walla Walla valley, meets with our cordial approbation and shall receive our earnest support. Nothing was said of this in the minutes of 1860, but the presence of the College at Walla Walla is an attestation of its realization.

Dr. and Mrs. Whitman, during the years of their labors at Wailatpu were not confronted with the question of the higher education of the whites, and the natives were in the first stages of education. But they did face and strove to meet the first requirements.

When Rev. Geary came to Oregon in 1851 he came with a double commission; one from the Board of Domestic Missions authorizing him to establish missions in the new territory, the other from the Board of Education, author-

1. M. Eels Indian Missions- P. 213 ff.

2. See Minutes of Cong. Association P. 7

izing him to take such steps as were needful for the education of the youth of the new land.

It is significant that at the first meeting of Presbytery that body should take the following action.

"Whereas the Rev. E. R. Geary proposes a donation of Three hundred dollars, the amount of salary due him from the Board of Missions for the present year, to be expended in the purchase of a philosophical apparatus to be under the control of Presbytery and to be used in the school now taught by him in the town of Lafayette, while the same shall be under his charge. Therefore:

Resolved: That Presbytery approve of the enterprise in which Brother Geary is engaged; and that in the event of such apparatus being obtained by this means, that we cheerfully accept the trust. "Minutes of first Meeting." Nothing appears to have come of this plan or action of Presbytery, but it illustrates the spirit of the men, who took such action at the very beginning of their work in this section.

At the meeting of Presbytery on October 4th 1855, Presbytery passed a resolution looking to the establishment of an Academy, P-24. At the April meeting the next year at Clatsop Plains, that church came before Presbytery with the offer of 500 acres of land, and sufficient lumber to build the necessary building for an Academy.

Presbytery appointed J. P. Powers, Rev. Lewis Thompson, John Adair, Cyrus Olney, and R. W. Morrow as Trustees

of the proposed Academy. Nothing seems to have come of this.

May 1860 at the regular meeting of Presbytery, a committee composed of Rev. Hanna and Geary, and J. B. Congie was appointed to attend the sale of Corvallis College on the 16th of May and "if they deemed it expedient to purchase it" and if necessary to borrow the money for the purchase, we do hereby pledge to the committee the faith of the Presbytery for the payment of the amount."

At the next meeting Hanna reported for the committee that they had attended the sale and bidden as high as \$4000., but failed to obtain it because Rev. O. Fisher of the M. E. church south bid \$50. more.

The minutes of the meeting in June 1865 contain a report in which the committee had purchased the College build- and block situated in the town of Corvallis, for the sum of \$2150. (Currency). This seems to have been done with the understanding that the Board of Education would cooperate. The action was rescinded at the June 1866 meeting, but the reason for doing so is not given.

A Collegiate Institute is mentioned in the January meeting of 1865. A committee is appointed to receive proposals from the several localities in which the enterprise may be favored.

In June of this same year, this committee was authorized to employ an agent to present the claims of the contem-

plated College at Albany. The following trustees of Albany Collegiate Institute were appointed. Rev. E. R. Geary, Thomas Monteith, John Connor, Donnis Beach, Dr. D. B. Rice and Mr. Holmen.

This, in brief, is the beginning of the one college which Oregon Presbytery founded and has maintained thru the succeeding years with more less success. Two buildings have been erected in the city of Albany, the first in 1866 at a cost of \$8000.00. This amount was subscribed by the citizens of Albany, and the building was erected in that year, the timbers being hand hewn in the woods on the east side of the valley. Thomas Monteith and his wife had donated about seven acres of land within the city limits for use by the College.

The first building was 50 by 60 feet and of two story construction, the chapel and the second floor occupying all the space of that floor. This building was reconstructed at a cost of \$17,000. in 1892 and has served from the beginning to the present time as administration, and class-room building for the college. See Albany Democrat -Herald Nov. 1895.

Sixteen Presidents have served the college since its beginning. For years it was conducted with both high school and collegiate courses.

In 1923 Clarence W. Greene A. M. MEd. Ph. D. came to the college as President, and since his coming additional funds have been raised, the college has taken on new life, its endowment and building funds have been increased and the

new campus with the new building, a first unit building of fireproof construction 130 X 61 1 2 feet a mile outside the city limits has been constructed and will be in use this year (1926)

The building is modern, three stories high of rug brick exterior and tile partition construction. This will constitute the administration building of the college on its new campus, which ultimately contemplates the construction of nine buildings; the second is to be the Women's building and the third a central heating plant.

The college stands on a plot of 48 acres, twenty five of which are planned to be utilized by the college proper, its buildings and the campus. The other 23 acres will be utilized in a self-help program. This latter is to be one of the outstanding features of the newly enlarged College. In this it stands as the pioneer college west of the Rockies.

Another feature of the educational work of Oregon is worthy of mention the the institution is not within the bounds of the Presbytery. Reference is made to the Theological seminary at San Anselmo, California in which the whole Pacific coast participates.

At the meeting of the Synod of the Columbia held in Spokane Falls October 14-16, 1886, William Ladd, an elder in the First Presbyterian Church of Portland and leading banker of that city, made an offer of a gift of \$50,000. in trust funds to the Seminary thru the Synod upon several stipulated conditions. The funds were to be used to endow a chair in

Systematic Theology at the Seminary at San Anselmo. Synod discussed the proposal and accepted the gift in behalf of the seminary. Dr. Lindsley of the First Church became the first appointee to occupy the chair.

This action of the Synod, and the acceptance by Dr. Lindsley, took from the Synod and the state one of the most influential and assiduous workers in the Presbyterian church. Dr. Lindsley had been identified with the work here from 1867, and probably contributed more, and provided a greater amount of statesmanlike leadership, than any other man in the northwest.

This was, no doubt, due in part to the fact that he occupied the most influential, and commanding pulpit in the Northwest. Friends of Dr. Geary are ready to assert his remarkable genius and superb qualities, while admitting that his choice of the less prominent pulpits and the wide range of his activities did not give him the commanding voice which Dr. Lindsley wielded, in the other lines Dr. Geary might have been his superior.

Comparable with Lindsley's position in Oregon is the place which Dr. Whitworth holds in Washington Presbyterian. He too came west in the early days, when the work in Oregon and Washington was all under the care of the Presbytery of Oregon. In his early inspection of the territory of Washington,

Whitworth saw the strategic position of the Puget Sound country, and when Seattle was only a hamlet of two hundred people, advised the Board of Missions to occupy that place.

He lived to see his advice become the realization of the church, and Seattle today and for some time has had the largest individual church in the communion, numbering at this time over 7000 communicants, and the city has become the largest in the Northwest territory.

It will be seen that the Presbyterian church in the persons of Whitman, Parker and Gray with the wives of the two former, was among the first organizations to take up religious work in Oregon. Her first work was among the Indians, to whom these early workers came, and among whom they labored with great zeal and fidelity for several years. The tragic event at Waililatpu should not prevent our seeing the notable achievement at Kamiah, and Lapwai, where a splendid ministry is still going on. Their use of the printing press is still bearing fruit among the Nez Perces.

The work among the whites west of the Cascades was begun a few years before the massacre at the Whitman mission. This work was started at Clatsop Plains and became the principal work of the church as the immigrants came pouring in from the East. It was partially made so by the embargo placed on work among the Indians on account of the wars which followed the massacre.

The organization of the Presbytery of Oregon in October 1851 gave to the churches of Oregon and this whole Northwest region the characteristic presbyterian machinery for the supervision and control of its local work.

The first two decades of the life of the church were of very slow growth. This was due to two causes over which the church had no control and a third which she did control. The Civil War, and the gold stampede turned the tide of immigration and left Oregon to receive only a portion of the people who would have come to this state. The New and Old School controversy divided her forces and weakened her appeal. From the time this division was healed, 1870, the church made rapid strides and has steadily forged forward.

Though the past six years show a less in number of churches and ministers, the increase in membership, bible school scholars, contributions for local expenses and missionary and benevolent objects reveal the fact that the church is growing. It is natural to assume from these facts that the present tendency is in the direction of a reduction of organisations within and in cooperation with other religious bodies. The spirit of comity among the churches is actively at work, and this is one of the results.

The steady increase in the number of members and churches, the organization of the whole Oregon country into the various political units, and the subdivisions into states in which it is, at present found, caused a similar change in the church judicatories.

The synod of Columbia, comprising the same territory as the original Presbytery of Oregon, was authorized in 1876. Two of the Presbyteries of this Synod were in Oregon, the

other two comprising what are now the states of Washington and Idaho. At the time of the organization of the Synod of Washington, the Synod of Columbia was restricted to the state of Oregon, and in 1891 the name of the Synod was changed from Columbia to that of Oregon, to conform to the territory over which it had jurisdiction.

We have attempted to show the growth of the Presbyterian church thru this period, in numbers, churches, contributions and benevolences. It would be impossible to show its influence thru these decades or the particular contributions which its membership and ministry made to the development of the territory. Outstanding men in the business, professional, political, educational and industrial world there were and these have wrought nobly for the state and their fellows.

In the development of the religious work in Alaska, the Presbyterian church in the early days, as the church today had a large and honorable part, and is now assuming a larger part than any other denomination.

We have traced briefly the instructive history of the educational movement. One is struck with the comparative small showing in this field. Parallels with the East are of little value unless we take the element of time, the growth of State institutions and other factors into account. The Presbyterian church in this is merely typical of them all. No denomination has a great institution in the northwest. The large state institutions attract practically all of the region to their doors, but the smaller colleges have had and

will have a part to play in the educational work of the state.

The pioneer days are a thing of the past, in many of their outstanding elements. The pioneer spirit will, it is hoped, never have left either the state or the churches of the state. This is the great heritage of this generation, and we can transmit nothing of greater benefit to our successors.

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