

REVEREND O. P. CHAMPLIN:

A SMALL PREACHER

by

LELAND EVERETT STUART

A THESIS

Presented to the Department of History
and the Graduate School of the University of Oregon
in partial fulfillment
of the requirements for the degree of
Master of Arts
December, 1964

APPROVED

[REDACTED]

(Edwin R. Bingham)

50% COTTON FIBER

WHITMAN BOND



VITA

Leland E. Stuart

Born: Berlin, Wisconsin

Date of Birth: May 26, 1940

Undergraduate schools attended: United States Naval Academy
Chico State College

Graduate schools attended: University of Oregon

Degrees awarded: A. B.

Areas of Special interest: United States History

TABLE OF CONTENTS

	Page
Introduction	1
Chapter I Leavening	4
Chapter II Education	11
Chapter III Commencement	20
Chapter IV "His Yoke And His Burthen. . . ."	28
Chapter V A Preacher's Work	38
Chapter VI Congregationalists	51
Chapter VII And Reverend Champlin	59
Appendix The Champlin Family	68
Bibliography	69

INTRODUCTION

The audience was not large; there were, after all, only fourteen members of the graduating class.¹ Three others had risen and proceeded to the front of the platform where each had received his handshake and diploma. The next graduate was announced: "Oliver Perry Champlin." The audience saw a small--nearly tiny--young man rise and make his way forward. There were no relatives to feel a special prideful glow, no one present who would nudge his neighbor and loudly whisper, "That's my boy." The Champlins had sent no family delegation from Stafford Springs, Connecticut.

The axe-handle firmness of the grip, coming from so small a man, may have surprised President E. W. Blatchford as he granted the diploma. That hand was steady on a plow, tight and strong on a hoe or rake, gentle-firm on the bridle of a horse. And, it was a hand used to turning the pages of the Bible in study.

Certainly the young man had friends among those in the audience, and these friends may have known something of his early life. But, who among them could foresee that Oliver Champlin would one day stand as the only living member of the Class of 1870 of the Chicago Theological Seminary? Who could tell of the swollen streams, the thin ice, the dusty hot roads, the mire? Who knew how he would struggle through a snowdrift to join a

¹"Chicago Theological Seminary," Chicago Tribune, April 29, 1870, p. 4. See also the "Order of Exercises" for the graduation ceremony included within the Oliver Perry Champlin Papers (MSS in the author's possession).

couple in marriage, or to comfort another in a child's death?

O. P. Champlin, had he been so minded, could have--even in those days of large families--boasted of the size of his. Born in 1843, he was one of ten children. And, as one works back through the family records, he finds generation upon generation of prolific Champlins. The records begin with the birth of Jeffry, son of Ilijah Champlin, in 1761.¹

Later in his autobiographical sketch "O. P." recalled: "There were Champlins in prominent positions in the Revolutionary period. Some served in the war. One or more was in Congress."² "O. P." mentions also that "Washington is said to have danced with the belle of New Port, A Champlin, on one great festive occasion."³

No, none of the family attended the graduation ceremony, but their thoughts would have been with him, and his, surely, with them. Especially, his thoughts would have turned for a time to his mother, Amanda. Oliver later wrote of her:

No living person, and there have been many all these years, noble men and women whom I have greatly loved and honored, has so influenced me as that mother. She has influenced me in every period of my life. It has been a positive, restraining, encouraging, blessed influence. I do not attempt to account for it, but its reality oh, nothing has been more real in all my consciousness.⁴

¹See loose leafs, "Family Records," O. P. Champlin Papers.

²This is true; see Appendix I.

³"Autobiographical Sketch," p. 1, O. P. Champlin Papers. Hereafter cited as "Auto."

⁴Ibid., pp. 5-6. See also the letter from "O. P.'s" Aunt Jane which describes Amanda. Scrapbook, pp. 110-114, O. P. Champlin Papers.

To his father and to his stepmother, Harriet, Oliver was a good son; he loved them both, truly. Yet a special love was reserved for his real mother, that guiding-spirit of a woman who gave her life while giving Oliver his.

Also on that exciting graduation day, "O. P." surely had other thoughts about his past. He had come a long way. Of the future very little was certain: the past he knew. And one sentence from that past would have entered his mind now and again, first possibly to be met with a happy laugh deep inside, or perhaps with the thought "Well, here I am." or, as is even more likely, the sentence from the past would have called up a heartfelt, thankful prayer.

When he was but ten years old Oliver had lived with the Johnson family. It was a year full of meaning for him. In his eighty-second year as he looked back upon the stay at the Johnson farm he well remembered the significance of that special sentence spoken by Mr. Johnson. "Oliver look out your father don't make a minister of you."¹ As the retired Reverend later wrote, "Why he should make that remark--what the occasion of it, or what there was in me to call it forth I never could imagine; but there it was to give direction to my thought--a casual remark--a bit of leaven into the meal."² It was the kind of sentence to flit into the mind of the new graduate, about to become--a minister.

¹"A Sketch of the Life of O. P. Champlin at Age Ten," p. 60. Hereafter cited as "Ten Year Sketch."

²Ibid.

CHAPTER I

LEAVENING

The winter before going to the Johnson farm "O. P." had lived with a neighbor, Seth Collins.¹ The Champlins were living at the "Four Corners," near Willimantic, Connecticut, in a house that had been fixed over from a shop.² Though only ten years of age, "O.P." well remembered the discussions that led to his leaving the family.

I distinctly recall one thing that was in my mind when the matter of going to live with Mr. Johnson came up, and I think it had something to do with my decision to go from home. I felt keenly our straitened circumstances, and knew father needed every cent his children could bring home to him. I thought if I went to Mr. Johnsons [sic] it might be I could earn a few pennies and have them all my own. I knew Mr. Johnson passed the house sometimes going to Willimantic; and in talking with him he promised to take me [to Willimantic], now and then, and this appeared to me to be a fine thing as when we passed our house I could leave ten cents there so father would have the use of it.... To most minds this may appear to be a very little matter ... but I think those who know me, and my method of doing things, will readily admit I am given to a care for little things, looking after the details.³

The Johnson family was not large--husband, wife, and two small children, girl and boy. Mr. Johnson was often forced to take work away from

¹Ibid., p. 2.

²Ibid., p. 3.

³Ibid., pp. 4-5. "O. P." was never able to leave ten cents. What money he managed to save he kept in the pocket of his Sunday trousers, and the money was missed one day after Mrs. Johnson had taken the clothes for mending. "O. P." had wished for a pocket knife; the money was to be used for that purpose. He said nothing about the loss, but realized that "the prospective knife went glimmering."

home and someone was needed to work around the farm. "I was willing to go with Mr. Johnson," "O. P." wrote later.¹ He was not bound over as his oldest brother Andrew had been, but it was agreed that "O. P." would stay on until he was sixteen if the arrangement proved satisfactory.²

I was to be well fed and clothed, and allowed to go to school, which in those days was the one term winter school beginning /sic/ about Thanksgiving and closing in the Spring for time to begin the work on the farm. There was in some districts a summer school, but I was not to go to it. I was to be treated well in all respects as a member of his Mr. Johnson's family. On my part I was to work faithfully as my age, health, and strength would allow.³

The stay at the Johnson's began well, and the memory of his first meal was not dimmed by the passing of over seven decades.

It was a pleasant day on which Mr. Johnson took me to his home. It was before noon when we arrived; and as he was anxious to get into the field we soon had a lunch or a dinner. . . . We had pie--apple pie. . . . What good luck!⁴

When he looked back upon his life at the Johnson farm "O. P." felt the experience had been worthwhile. The work was hard; the young boy endured the pain of sore muscles and blisters. Also, Mrs. Johnson left much to be desired as a "substitute" mother. On the other hand, choring was the lot of nearly every boy, and certainly in O.P.'s case learning

¹Ibid., p. 7.

²Ibid., p. 8.

³Ibid., pp. 8-9. I have no records concerning "O. P.'s" height or weight at this time. However, he was very likely small for his age. Further, this was to be his first work other than household chores.

⁴Ibid., pp. 13-14. "O. P." notes that by non-members of his family he was often called "pie-boy," though "I seldom eat but one piece at a meal."

to live with blisters was a lesson best learned early. Then, too, Oliver probably had more to eat at the Johnson's than he would have had at home with his own family--more pie at any rate.

When the Johnsons decided to move some distance away to a new farm, Oliver's father thought it best that "O. P." return home, though he would remain with the Johnsons until school closed. Only during the time between this decision and the close of school did "O. P." feel that the Johnsons neglected him, for "this disappointed and displeased the Johnsons, and they lost interest in me."¹

After this loss of interest, "O. P." felt the burden of his position more than ever before. Yet there was no malice in the memory, quite the contrary. The bad, when noted some seventy-two years later, seemed insignificant when weighed against the good. For Oliver Champlin was a wide-awake young boy with an excellent memory, and during his stay with the Johnsons he found many important guidelines for his life, formative influences which decisively remained within his consciousness--leaven that acted to form the permanent life-mold.

At the Johnson's "O. P." had his first experience with hard liquor.

As he remembered:

Mr. Johnson was helping a neighbor, and [sic] old man, and I was with him. We were gathering up the grass--now good hay, in the afternoon, and it was very warm. I had been to a cider mill, not far away, for they wanted cider brandy. The old man

¹Ibid., p. 55. "O. P.'s" father regretted his decision to let "O. P." go to the Johnson's. The Johnson move provided a legitimate reason for "O. P.'s" return home. The Johnsons, quite understandably, for "O. P." was a good worker, wished him to stay. In connection with the Johnson "disappointment," "O. P." mentions somewhat harsher treatment and less care about his food.

said something about sun stroke and we must drink the brandy as a protection. I must drink some too; but I refused. Thinking to save me from being overcome by the heat they forced me to take a drink; and in trying to do it I nearly strangled, and they let me alone.¹

Once, sometime later, "O. P." drank too much hard cider, and as recalled, the result was again unpleasant.

When I went to Mr. Johnsons [sic] the cider pitcher was usually on the table at the dinner. One day . . . I drank a few more swallows of cider than a glass during the meal; and when we went out to work, and on the way to the barn, I stumbled a few times. Mr. Johnson noticed it, and told his little boy, who was along with us, to push me which he did. Again I staggered which pleased him. I had taken too much cider which had become hard.²

Thus, even as a boy, Oliver decided that liquor was not for him, and this judgment was fortified later by his religious beliefs. He never again drank strong liquor or too much hard cider; as a man he sometimes refused even sweet cider. "When a boy, however," he often went to "a cider mill and enjoyed sucking sweet cider through a straw."³

Playmates were few, for the neighbor boys, like "O. P.," had little free time. But, on one memorable day a boy did come to visit, and the Johnson's young chore-boy found an individual definition of moral truth. It was a definition that remained constant throughout his life. And it was a demanding definition.

As "O. P." later recalled:

I did a mean thing I have always been ashamed of. . . . We played in a tree, hung on its lower branches and fooled around. While

¹Ibid., pp. 29-30.

²Ibid., pp. 30-32. For a third, and equally unsatisfactory, experience with liquor see also p. 27.

³Ibid., p. 32.

thus engaged the boy lost a knife from his pocket. He went away before missing it. I picked it up and kept it. He came back after it, and I denied knowing about it. He went away again evidently not satisfied. Again he came, bringing another boy with him believing he had lost the knife under the tree, and I had found, and kept it.

I had secretly disfigured it, even going so far as to break a blade in it. In the act of doing it I had cut myself. I finally showed him the knife, he pressed me so hard and threatened, hoping all the time he nor his friend would recognize it; but he did and took it; and they went away with no love for the boy at Johnson's.¹

Oliver had, as it were, chopped his first cherry tree. While, unlike Washington, "O. P." did not confess immediately, once was enough, and it was decided:

Think to lie is bad enough; but to lie is worse. To think any wickedness, no matter what commandment is affected, is a violation of it, but to do it is to create an objective situation with possibilities of harm to a multitude of innocents as in the case of a fire, or murder.²

It was during the haying of a neighbor's meadow that "O. P." first discovered it paid one to look after the details, that "it is little things, things of the passing moment, which make an impression."³ Oliver Champlin, the man, was not one to leave things undone or poorly done; while at the Johnson's "O. P." the boy learned to rake around his feet.

Mr. Johnson was helping a neighbor clear his meadow. "O. P." was

¹Ibid., pp. 47-49. See also p. 5, n. 3.

²Ibid., pp. 49-50.

³Ibid., p. 6. See also p. 3. "... I think those who knew me, and my method of doing things, will readily admit I am given to a care for little things, looking after the details."

given his "stint" for the day; he was to hoe the corn field, some twenty-one rows. Up before five that morning, "O. P." ate breakfast, and taking along a jug of "sweeten water," he proceeded to his work. He was greatly surprised when he returned, finished, to find that it was not yet noon, for both he and Mr. Johnson had thought the "stint" would take the entire day. After lunch "O. P." went off to find Mr. Johnson and tell him of his accomplishment. Mr. Johnson was delighted; he and the other men in the field praised the young boy. What followed had a good deal of meaning, and was clearly remembered.

I was asked to stay and help rake up the grass, and was promised pay if I would. . . . I was given a rake and placed ahead of all the men and started racking [sic]. I now recall my feeling as I looked back and saw the men following me. I thought it was a little hard, or as we might say, unfair to put a little boy ahead of so many men who were, apparently, pushing him on, for he had to keep out of their way and always ahead; but it was a kindness; for the grass I raked was the lightest and the windrow the smallest; for there was more grass for the man following to roll into a windrow and so on to the last one until the windrow was large enough to be put into cocks.

Now and then the man behind me would cry out, 'Rake around your feet,' for I was urged on so I did not always clear my feet of the long grass; and what I left the man coming after me had to get if the field was cleared of all as it was intended it should be. Since then that admonition, 'Rake around your feet,' has often rung in my mind as I have been inclined to do a shiftless piece of work.¹

One other incident that occurred at the Johnson farm had a great influence upon the life of Oliver Champlin. He was, like most ten year olds, afraid of the dark. When he had occasion to walk through the woods at night he remembered that ". . . fear would possess me which increased in proportion to the noises I heard in the trees, leaves and brush; and

¹Ibid., pp. 23-4.

the strange objects fancied I saw in stumps and along the old wall."¹

"O. P." spoke to Mr. Johnson of his fears, ". . . and his never-to-be-forgotten remark was 'Never look behind you when you hear voices, but keep straight ahead.'"² Though it took some time to break off the old habit, "O. P." followed Mr. Johnson's advice and found that it worked well. "The old habit but increased the suspicion you were being pursued."³

In later years when he became a man, Oliver Perry Champlin had a strong conviction against the drinking of liquor; he was also a man who's word could be relied upon. Most always, the "hay" around his feet was kept raked, the windrows neat. Finally, by refusing to listen to imaginary noises, by his determination to "keep straight ahead," he was to gain a reputation for courage. These character-seeds were planted when he was ten years old, "bits of leaven dropped into the meal."

¹ Ibid., p. 51(b).

² Ibid., p. 51(b).

³ Ibid., p. 52.

CHAPTER II

EDUCATION

Two days before Lincoln's election to the Presidency, Oliver Champlin's first journal begins: "I have this day publically professed myself a disciple of Christ, and covenanted with him at his sacred table."¹ This entry, dated November 4, 1860, represents what may properly be considered the most important ever made in a lifetime of diary keeping. It was a day never forgotten.

The seven years that passed between the time he returned from the Johnson's and the day he stood for Christ, O. P. Champlin filled with a great deal of work, some school, and an ever-increasing interest in religion.

I went to work at an early age, probably between eleven and twelve years, in the cotton warp factory. There we worked all the long summer day. In winter from five o'clock in the morning until half past seven in the evening. . . . Not much time for recreation, or for studying. This was the age when I became deeply serious and religious-minded. Now I could go to church and Sunday School right along. I was very impressable [sic] to religious influences. Finally, after many months, I publicly stood up for Jesus; and in due time, at the age of seventeen, joined the Congregational Church in Stafford Springs, Conn.²

The pastor of the Stafford Springs Congregational Church, Reverend Alexis W. Ide, became interested in "O. P." and in later years Oliver

¹Journal of Oliver Perry Champlin, November 4, 1860-September 14, 1860, p. 1 (Nov. 4, 1860).

²"Auto.," p. 6.

marveled at his good fortune. "O. P." told pastor Ide of his boyish longing, that he wanted to be a minister.¹ Reverend Ide saw that the desire was sincere and set about to help. He told "O. P." to be of good courage, for "If God wants you in the ministry he will find a way to put you there."² But Alexis Ide was not one to stand passively by and let the good Lord work unaided. Once he said to Oliver, "Trust in God and look to me," quickly adding, "You know what I mean."³ So, once a week "O. P." went to the study of the parsonage and recited his lessons to Mr. Ide. Meanwhile, Reverend Ide sought an educational opportunity for Oliver.⁴

Finally the opportunity came.

There was a family school in Auburndale, in the town of Newton, ten miles this side [South] of Boston, which was kept by a Rev. J. E. Woodbridge, a retired clergyman. His sons had recently gone to the war. He was in need of a young man to live in his home--do chores and the little work he had as a gardener, and a furnisher of milk to a few neighbors. Such a one he would give his schooling and board.⁵

¹"Auto.," p. 7. Reverend Ide was the grandson of Nathanael Emmons, the old Federalist-Congregationalist of Franklin, Massachusetts. Emmons was one of the conservative Congregational leaders. His grandson, Alexis, appears more liberal.

²Ibid.

³Ibid.

⁴"O. P." read whenever he had free time. His reading was primarily religious in nature (Catlin's Theology, Pilgrim's Progress, Guide for Young Disciples). Among the non-religious books are Popular Guide to the Observation of Nature by Robert Mendie and Progress of Discovery on the More Northern Coasts of America by Patrick Tyler. For a list of books which "O. P." owned see his Journal, pp. 83-4 (January 1, 1862).

⁵"Auto.," p. 8.

Oliver Champlin had a long way to go. His formal schooling amounted to very little. He had attended school while at the Johnson's, but was not an exceptional student, though he did win "a little book, a premium for good work done."¹ His work with Reverend Ide was in no way regular, sandwiched as it was between long hours at the mill and many hours spent in church work.

Even more than his lack of formal education, "O. P." worried over the reaction of his father to the proposal that he leave home to further his education. Though Reverend Ide promised to supply him with clothing and money for small expenses, "O. P." knew that his father's consent was "a stone which had to be rolled away; and it would demand more than human strength."²

"It would demand more than human strength," for "O. P.'s" father, Christopher, had failed in health and was unable at that time to work. There were only three Champlin boys at home; George and Andrew were fighting for the Union.³ Without "O. P." only two sons would be left to provide for the family, and an already difficult situation would be made worse. "O. P." was torn between his desire to become a minister and his feeling--perhaps guilt--that he should remain at home. He felt sure that in any case his father would deny him permission to leave. Later, he wrote and conveyed something of the strain and uncertainty he felt at the time:

¹"Ten Year Sketch," p. 59.

²"Auto.," p. 8.

³Neither brother returned home from the War. Andrew died from disease and George died while returning home from Andersonville Prison. See the Champlin Scrapbook, p. 6.

My pastor must have my answer in a few days. I could not talk it over with my father. I knew he loved me and desired me to be educated. He knew my seriousness and studious habits. I was the home boy--the quiet one--. . . . I never had caused him trouble, never had gone to him for anything; but still there was a feeling I could not overcome that here was something we did not share in common. I could not talk with him about it; but we had to get together in some way. The approach was through my stepmother. I told her all about it and she was to present the matter to him.

The day finally came when I was to give my pastor the answer. All that day, as I worked in the mill, there was not an hour when I was not lifting my heart in prayer to God that he would incline my father to give his consent.¹

.

The evening came. Supper was over. I dressed to go to see my pastor. Still no word from my father. I spoke to mother. She said: 'Go and speak to your father.' He was out walking in the yard when I went to him and said: 'Well, father?' He said: 'You may go.' naming a day, a few days off. I was so surprised I remember nothing that was further said; but hastened at once to my pastor's study where I told him the good news.²

Reverend Ide expressed both his and "O. P.'s" sentiments when he said later, "Oliver, it has appeared to me many times, as I have thought it over, that it was hardly less than a miracle that your father should have given his consent that day for you to go to Auburndale."³

Consent granted, "O. P." was off for Auburndale, Massachusetts, where he remained for two and one-half years at the Woodbridge Family School for Boys and Young Men. There, "O. P." studied in the mornings and evenings. The rest of his time was spent, summer and winter, in choring and cultivating the large garden, caring for a small orchard, milking the cows and

¹"Auto.," p. 8.

²Ibid., pp. 8-9.

³Ibid., p. 10.

keeping the wood box full. Also, "O. P." worked regularly for the neighbors.¹

Aside from this he was placed in charge of the young men during their evening study hours. Thus, apparently with justification, "O. P." felt that "after a while I was in charge of about everything."²

Finally, with the help of Reverend Ide and Reverend Sewall Harding, who had seen that Oliver was working too much to receive the necessary preparation, "O. P." secured a position at Nichols Academy in Dudley, Massachusetts.³ There again, wrote "O. P." "I was choreman or boy, but had all the school hours at my command. Two years and a half more and I was prepared to enter college."⁴

In a discussion with Reverend Ide, "O. P." decided that, lacking the funds needed to enter Yale or Amherst, he would have to attend one of the theological seminaries. He wanted especially to work in the West, and when Reverend Ide said, "They do say they will take a man at Chicago who is not so well qualified and make something of him,"⁵ "That settled the whole matter and . . . I entered the Chicago Seminary in 1867."⁶

"O. P." was as well prepared as he could be with little money and much

¹ Ibid.

² Ibid. I have found none of Mr. Champlin's school records. The Woodbridge School no longer exists, while Nichols Academy, the next school attended by "O. P." kept no records. The records of the Chicago Theological Seminary went up in smoke--literally--in the Chicago Fire.

³ Ibid., p. 11.

⁴ Ibid.

⁵ Ibid., p. 12. "O. P." did wish to go into the West. Later, after a vacation in the East, he again chooses to go West.

⁶ Ibid.

hard work. Between chores he had managed only five years of school. He was not sure that his preparation for the seminary would be sufficient.

But Oliver Champlin was not the only one in his class at the Seminary without a college preparation. Of the fourteen members of the Class of 1870 at least four were without college diplomas.¹ "O. P." was, after examination, put into the regular class, though there was a special course for students without adequate training.

The school year was divided into two terms, a Lecture term and a Reading term; a vacation of six weeks came between the two. The Catalogue for 1870 states that:

No expense is incurred for instruction, for the use of the public rooms, the use of the library, or for any incidental purposes of the like nature. The course is designed to be entirely gratuitous, so far as regards the general instructions of the Seminary. The private expenses of the student will vary, of course, with his personal habits and manner of living.²

The students were encouraged to teach in the city evening schools, or, if seniors, they were often asked to preach in vacant pulpits. From these activities and from work during the vacation period the students were able

¹The Catalogue for 1870 shows ten students in the Class of 1870. Of these four did not attend college. The "Program" for the graduation ceremony shows fourteen students in the Class, but does not indicate for the four additional students (or for the others) any college training previous to enrollment at the Seminary. I have taken the latest, i.e. the "Program" number, as the correct number of students in the Class.

²Catalogue of the Officers and Students of the Chicago Theological Seminary, 1869-70 (Chicago: Tomlinson Brothers, 1870), p. 6. Hereafter cited as Catalogue. I wish here to express my thanks to the authorities of the Seminary for their gift of this Catalogue.

to meet their financial obligations.¹

During the Junior year the course of study in the Lecture term consisted of lectures and recitation periods in Hebrew and Greek, Methods and Helps of Biblical Study, Sources and Results of Textual Criticism, along with a general study of scriptural doctrines. The Reading term was devoted to the study of biblical interpretation (Fairbairn's Hermeneutical Manual), and to continued reading in Greek and Hebrew.²

Two examinations, open to the public, were held each year; one covered the material of the Lecture term, the other tested the student's grasp of the Reading term assignments. The Middle Year was largely a continuation of the first, or Junior, year; however, courses in Church History and Rhetoric were added. The Senior year gave emphasis to the study and design of Homiletics (sermons) together with individual presentations and criticisms. Lectures on Ecclesiastical History were continued. Finally, the Senior class members were required to pass, in addition to their semi-annual tests, a final comprehensive examination over the entire theological course.³

"O. P." spent his first school vacation in Racine, Wisconsin where he canvassed for books. He was asked and accepted the invitation to preach in a vacant church in the Caledonia township. This first vacation work brought him into contact with a Dr. Jennings, who, as "O. P." knew, "was noted thereabout as an infidel."⁴ The Champlin sermons must have been

¹Ibid., p. 15.

²Ibid., pp. 11-12.

³Ibid., pp. 12-13.

⁴"Auto.," p. 13.

well received, for when he returned to the Seminary, "O. P." began to receive letters from the "infidel" Dr. Jennings. "He said he had been impressed with my fairness in the pulpit; and, as I was a college man, he thought I could help him."¹

Correspondence with Dr. Jennings presented "O. P." with a great challenge. He was able to drive Dr. Jennings from some of his positions and felt that he had met the others in a stand-off. But it was not easy, and "O. P." later wrote that "many times he drove me almost to desperation; and I used to pace the room studying how to answer him."² Difficult and time consuming though it was, the exchange of letters was worthwhile. "O. P." later realized its value when he wrote that "In my very first pastorate the discipline of that correspondence was very helpful in meeting certain forms of scepticism among a class of young men. It has been of use to me all through my ministry."³

In his last summer vacation "O. P." again filled several Sunday appointments, and this, coupled with his other part time experience, gained him placement for the Senior year in the Congregational pulpit at Wayne Center, Illinois. He was, so far as he knew, the only student in the Seminary so fortunate.⁴ The year passed swiftly.

¹Ibid., p. 14. "O. P." wrote back immediately, and among other things "had to tell him I was not a college man."

²Ibid., p. 15.

³Ibid.

⁴Ibid., p. 16.

BRITAIN BOND
50% COTTON FIBER

Yes, O. P. Champlin was indeed fortunate, and on graduation day many thoughts and impressions would have filtered through his mind. His "boyish longing" was nearly realized; "O. P." was about to become a minister.

. . . .

Chicago was a long way from "Four Corners," Connecticut; between, there were many books and many blisters, many early mornings, many late nights, and many miles.

CHAPTER III

COMMENCEMENT

As we turn now to recapture the flavor of an era that is near enough to be thought familiar and not yet far enough away to be fully understood, it is well to think of a man who knew no other master than his God.¹

"My commision [sic] was to Fairmount, Center Chain, and Waverly [Minnesota], and vicinity."² Oliver Perry Champlin accepted his commission and was excited. He wished to remain in the West, and was glad to return to Minnesota where he had spent the previous summer working. He arrived in Fairmount on June 24, 1870.³ His ordination by council three weeks later was the first in Martin County.⁴

Fairmount in 1870 was a small town, surrounded by fertile prairie. To the west, remains of an earlier glacial age, the center of three chains of lakes ran north and south. The first group of permanent settlers came from Iowa in 1856, and by the fall of 1857, though many of the original settlers had returned to their Iowa homes, the county was organized and

¹ David Riesman, Nathan Glazer, Reuel Denney, abridged by the authors, The Lonely Crowd (New York: Anchor Books, 1955), p. 134. Here Mr. Riesman refers to the nineteenth century American preacher as the example of the "inner directed man." O. P. Champlin fits the formula.

²"Auto.," p. 15.

³Journal of Oliver Perry Champlin, January 1, 1871-December 31, 1874, p. 26 (June 24, 1871).

⁴"Auto.," p. 16.

and Fairmount was declared the county seat. By 1870 many of the problems of settlement were overcome; the Indians were subdued; much of the wild game had been killed; substantial portions of the forest land had been leveled.¹ A month before "O. P." arrived to begin his first pastorate the county had been described by a woman as a "land of log cabins and liberty; of ragged men, dirty children, and of overworked women; but also the land of broad acres, bright hopes, and better health."²

"O. P.'s" circuit, all around, was about twenty miles, and it would be some time before the young preacher would be able to afford a horse. Horse or no, the winter snows often covered the nearly non-existent roads. The drifts were often deep, the going slow. But, there were difficulties other than those of climate and terrain.

The arrangement of the congregation within the organizational structure of the Congregational Church was such that from time to time power struggles occurred. The church members elected their own officials, set their own policies, accepted or rejected their own ministers. Deacons were elected to serve with the pastor in spiritual ministrations; trustees were responsible for the financial administration of the church. Added to these officials were various committees, a clerk, a treasurer, and a church school superintendent. Within this democratic structure there was often open disagreement and this sometimes led to the development, usually

¹ Historical Records Survey, Inventory of the County Archives of Minnesota. Works Projects Administration, No. 46 (St. Paul, Minnesota: The Historical Records Survey, 1939), pp. 8-9.

2. Ibid., p. 10.

around one of the influential officials, of factions within the congregation. For the minister to side with either party in a division of opinion was an invitation to weakness, for strength, especially in small frontier churches, lay in unity. And, there was always the possibility that one faction might withdraw from the church and seek union with another denomination.¹

Young Reverend Champlin knew of these problems when he accepted his commission to "Fairmount, Center Chain, and Waverly, and vicinity." There is no mention of Henry David Thoreau in the papers of Oliver Champlin. But O. P. Champlin would have agreed with the Concord transcendentalist as to the strength and the final surety of the "majority of one" principle. With this belief and with an anxious eagerness, "O. P." began his long service of three-sermon-Sundays, his many years of solitary circuit treks, his endless, not always rewarding, visitations.

In his autobiographical sketch "O. P." writes only of the difficulty of the work in Martin County, Minnesota. But perhaps the early work load was made heavier and therefore more difficult by the rigors of courtship--the ten mile round trip to the south. For Mr. and Mrs. H. H. Holmes lived in Amber; Miss Ansolettie Holmes was their daughter.

"Lettie" Holmes is first mentioned by "O. P." in his diary on June 7, 1871. "Miss L. J. Holmes, our teacher, and sister to Rev. Trowbridge's

¹The simplest sketch of the Congregational Church, its history, organization and purpose is to be found in Frederick L. Fagley, The Congregational Churches (Boston: The Pilgrim Press, 1925). The democratic character of the individual Congregational Church will be discussed in greater detail in Chapter VI.

wife was arrested by G. Y. Livermore for assault [sic] and battery because she punished his boy in school. Trial began."¹ The school-marm was declared not guilty, but Oliver Champlin's educational interest failed to wane. The following Sunday he "preached to parents at Fairmount a sermon called out by the recent school trouble." Two days later he went to the Trowbridge's and called upon "Miss Holmes the teacher." For a short time the whirlwind romance was halted temporarily while "O. P." paid his first tax and preached his first camp-meeting sermon. Soon, however, he again "called at Rev. Trowbridge's to see Miss Holmes," and "took her to ride in a boat." They had "a pleasant time."²

July 6, however, saw other visits to Miss Holmes. "O. P." visited her at the school house in the afternoon and went to Trowbridge's that evening. "Mrs. T. went to the prayer meeting and left Miss Holmes at the

¹ Journal, p. 23 (June 7, 1871).

² Ibid., pp. 24-26 (June 11-20, 1871). His tax was \$2.50. The camp-meeting was more exciting. "O. P." was invited to preach the forenoon sermon at 10:30, but could think of nothing to say. He was told not to worry for there was "a big stout Wesleyan" ready to back him up. "O. P." took his Bible in hand and went off by himself for a few minutes. Finally he decided to preach from a text that he had recently talked from and had "failed on." He thought that he would be able to talk for fifteen minutes, so he "preached when the time came." His text was Phil. 3:13-14, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"O. P." did not break down; he talked for forty-five minutes, and two days later was told that he preached the sermon of the camp meeting.

house alone. Made her an offer of marriage." "O. P." had already made a payment on a lot in town; he was confident. But "Lettie" exercised her woman's prerogative and had what appears to be a change of heart, for "she offered numberless excuses," and "O. P." "gave her six months to consider the matter."¹ "O. P." returned to Fairmount that night and noted the next day that he was "not very well."²

Shortly, Miss Holmes sent a note of rejection. All, however, was not lost, and "O. P." remained optimistic. The Trowbridges favored the marriage and probably exerted some pressure upon Miss Holmes, their relative and house guest. And, it must be remembered, "Lettie" was not "the only pebble on the beach."

Miss Haven, the daughter of a Professor at the Chicago Theological Seminary, had begun a correspondence with Oliver on July 5, the day before the rejected proposal to "Lettie" Holmes.³ "O. P." and Miss Haven had been engaged while he attended the Seminary, but Miss Haven, who feared the hardships that inevitably fell to the wife of a frontier preacher, broke off the engagement. This exchange of letters, opened by Miss Haven, and ably seconded by letters from Professor Haven, evidently aimed toward a reconsideration of Oliver's previous proposal.⁴ "O. P." thought best to be "non-committle [sic],"⁵ and in this state journeyed to Minneapolis

¹ Ibid., pp. 29-30 (July 6, 1871).

² Ibid., p. 30 (July 7, 1871).

³ Ibid., p. 29, (July 5, 1871).

⁴ Ibid.

⁵ Ibid., p. 30 (July 7, 1871).

for a well earned vacation.

In Minneapolis he visited with a friend from the seminary,¹ and saw former superintendent Clarke of Nichols Academy in Massachusetts. There was a fishing trip--no luck--and there were talks with church Superintendent Richard Hall. Also, there must have been a discussion of his problems of the heart, for he was advised by Mr. Clarke to "marry a woman of money as we preachers usually are poor and kept poor."²

The vacation came to an end, and the next few months were busy with church activity. The marriage question remained unanswered but not forgotten. With the beginning of the new year, after inspecting his financial position (after taxes), "O. P." decided to disregard Mr. Clarke's advice. Thus, on January 9, 1872, he rode south to Amber for a visit with the Holmes family. The visit was a success; it must have been.³ On January 15 "O. P." noted in his diary, italics and all, "Received a note from Miss Holmes, Amber."⁴

From what transpired the next evening one can begin to appreciate "O. P.'s belief in Divine Providence. It was indeed quite an evening. He

Went to Amber and spent the evening with Miss Holmes. Talked over the situation. Gave her correspondence with Miss Haven and explained the affair. Engaged to be married to Miss Holmes.

Queer moves are made in the game of life. Was engaged to Miss Haven. She broke it off. Was rejected by Miss Holmes.

¹ Ibid., p. 34 (August 8, 1871).

² Ibid., p. 33 (July 31, 1871).

³ Ibid., p. 57 (January 9, 1872). Mrs. Holmes was the daughter of a Congregational minister, and this may have been important.

⁴ Ibid., p. 59 (January 15, 1872).

Then Miss Haven renewed the correspondence. Closed the matter with Miss Haven then Miss Holmes reopened the case and it is closed with an engagement.¹

The following day Reverend Champlin noted that he was "not very well to-day."² Given the event of the previous day his notation may represent something of an understatement.

Several months, a new suit, a raise in salary and one gold ring later, Oliver Champlin made his last bachelor's trip south.³

Went to Amber this afternoon for the purpose of getting married. Was married in the evening at the house of Almond Bixby. A social family gathering. I invited the Chubbs, Wards, and Hunts people. The evening was fine. The company agreeable. Rev. N. A. Trowbridge--M. E. brother-in-law performed the ceremony. Gave a sic \$8.00 fee all I had to spare.⁴

The newly wed Mr. and Mrs. Champlin spent a happy month in Minneapolis-St. Paul and then returned to Fairmount where they moved into their new house. On October 28, 1872 they had their first meal at home on "a little bit of a table." "Baked potatoes, steak, onions, tea and bread."⁵

There was work aplenty for the preacher and his wife; the months passed quickly. March saw "O. P." misjudge the Spring thaw; horse and rider broke through the ice on the lake to the northwest of town. "A

¹Ibid., pp. 59-60 (January 16, 1872).

²Ibid., p. 60 (January 17, 1872).

³Miss Haven sent five dollars, along with a note of congratulations. See Journal, p. 116 (September 10, 1872).

⁴Ibid., p. 118 (September 18, 1872).

⁵Ibid., p. 124 (October 28, 1872).

narrow escape," he noted, "for myself and the horse too."¹ The first Champlin son, George, was born in June. A grasshopper invasion "from Texas" came the same night.² Finally, the year was marked, with the aid of a "witch hazel," by a good flow of water from the well which "O. P." dug himself.³

¹Ibid., p. 149 (March 12, 1873).

²Ibid., pp. 169-70 (June 17, 1873). "O. P." wrote articles for the Minneapolis Tribune concerning the arrival of the grasshoppers and the resulting losses in Martin County, especially as they affected the English colonists. See the Minneapolis Tribune December 28, 1873, p. 3, and May 8, 1874, p. 2.

The English colonists were important in the settlement of Martin County. They arrived in 1873 and "began on their plan to make Martin County the bean capital of the world." The yearly grasshopper invasions (that lasted until 1878) made their venture unprofitable and by 1879 most of the colonists had returned to England. However, the English colony had helped Martin County sustain itself through the invasions. And, thanks to the English, fox hunting was introduced in Martin County in the fall of 1876. See the Historical Records Survey No. 46, Martin County, pp. 10-13.

³Journal, p. 196 (November 22, 1873). "O. P." had been digging the well six feet in diameter. He borrowed an auger and began to drill in the center of the well. "Mr. Budd with the witch hazel said the stream was on the side. We tried it and got a good flow of water."

CHAPTER V

"HIS YOKE . . . AND HIS BURTHEN"

The Champlins remained at Fairmount until May of 1874. When the congregation voted against retaining his services, "O. P." wrote that he felt "relieved of a great load."¹ The local paper, the Ball and Chain, gave him a gracious send-off, but underneath the editorial as copied in his scrapbook "O. P." noted "The above is not to be taken too seriously."² The pastorate was "four years of the hardest kind of work in very discouraging circumstances and opposition from the start,"³ and the Champlins were happy to leave. In truth, some of the church members were glad to see them go. Also in truth, it must be said that Reverend Champlin had labored industriously; the churches had prospered under his care.⁴

"O. P." spent most of June, 1874 in Glencoe, Minnesota, the scene of one summer's stay while he was a student at the seminary. But he was not to remain there, for as he noted, "As near as I can find out I do not fill the bill. The outsiders think I am too ancient. Want to know why I

¹ Ibid., pp. 218-19 (March 25, 1874). In a meeting which was attended by only a small proportion of the church membership "O. P." lost his position by one vote. He had completely alienated one family which was very influential. All his attempts at reconciliation failed.

² Scrapbook, pp. 132-3.

³ "Auto.," p. 16.

⁴ "O. P." was very highly praised by the state Superintendent and the state Council.

did not go back to the Flood and preach about it."¹ The acquaintances from his student days favored him, but the Champlins, weary of dissension, waited for other opportunities.² Finally, on June 28, 1874, "O. P." closed four years work in Martin County, Minnesota and left for Sleepy Eye Lake, Brown County, Minnesota. Friends expressed regret at the departure; the "hoppers" made their yearly pilgrimage to the fields, and Reverend Champlin noted in his journal:

I	weighed	113 $\frac{3}{4}$
Wife	"	103 $\frac{3}{4}$
George	"	21 $\frac{3}{4}$

The next five years were filled with work, challenge, some success, and, always, the grasshoppers. The Fairmount pastorate had been a difficult one, but during the pastorate the young minister had gained experience--experience that he would need and use in Sleepy Eye Lake.

One episode--not typical, luckily--which shows something of the problems of the frontier minister, also gives an insight into the personalities of both "O. P." and some of his congregation. After giving the service in Sleepy Eye, Reverend Champlin hurried out and rode to Burns where he was to give the first sermon since his arrival. It was cold.

¹Journal, pp. 226-7 (May 5, 1874).

²Ibid., pp. 232-3 (June 4, 1874). Within the church administration "O. P." was considered a competent and a responsible minister. The new State Superintendent, L. H. Cobb, asked Reverend D. Hunt about "O. P." "Does he know anything? Has he got any ability? Is he worth keeping in the State?" Hunt answered, "Knew enough. Had ability enough for any of the churches in the State and was worth keeping."

³Journal, p. 235 (June 20, 1874). "O. P." was nearly thirty-one years of age.

"Some of the way it was difficult to get through the ravines now packed full of snow."¹ "O. P." "pushed on as fast as possible and came at length where the schoolhouse ought to have been in which services were held; but it was no where to be seen."² What to do? Where was the school house? In a nearby house over a warm, thawing fire, the story came out.

"It appears that a man by the name of Scott dissatisfied with its location had moved it away one night and placed it some over a mile in another part of the district and much nearer his own place."³ A service was nevertheless held; six people attended. "O. P." had hoped to spend the night in Burns, but no invitations were extended. So, the preacher and his jaded horse, neither with anything to eat since early morning, journeyed home toward Sleepy Eye late that night. It was a weary and a lonely trip, dark, across country; the road was lost in the drifts of snow.

.....
 But I have promises to keep,
 And miles to go before I sleep,
 And miles to go before I sleep.

The Champlins spent five years in Brown County, Minnesota. A letter of resignation in 1878 was not accepted, but the following year Reverend Champlin again asked to be relieved. This time the resignation was accepted.

¹"Early Missionary Days Along the Winona and St. Peter," No. 8, p. 6. There are fifteen of these early missionary sketches written by Reverend Champlin. (MSS in The Minnesota Historical Society; copies in the O. P. Champlin Papers.) Hereafter cited as "Early Missionary Days."

²Ibid.

³Ibid. To one responsible for the unity of the congregation, the humor in this situation would not be so apparent. The Burns congregation never survived this first division and eventually the field was lost. Mr. Champlin had a gift for understatement, and I believe that he did have a healthy sense of humor. His son, Albert Elmer, says that "O. P." did see humor in life. Many years later, June 16, 1898, "O. P." notes in his journal, "Got piano in house through window." It was a grand piano.

"O. P." wrote that he did not feel strong enough for the work.

This feeling of inability to meet the demands of the field acts injuriously upon me, and aggravates [sic] my physical and nervous disorders. I think my present physical condition and future usefulness demands a cessation of the responsibilities of a permanent charge.¹

The Champlins went to Stafford Springs, Connecticut, for their rest. There were four now; a daughter had been added to the family. George had been born in Fairmount and was now a rapidly growing five-year-old. Mabel, the second daughter, had been born in 1877. The first daughter, born in 1875, died of diphtheria.²

Surrounded by family and old friends, "O. P." rested happily and grew strong again. Thus it was that he was persuaded to supply the Staffordville Congregational Church which was then without a minister.

This church, located in one of the factory villages of the town of Stafford, was in a bad way. It was divided over the dismissal of the previous pastor; and there was strong feeling between the two factions.³

"O. P." was only to preach on Sunday and the mid-week; there was no official salary and the missionary society refused to aid the divided church. Under his care the church prospered.

The church was united. Misunderstandings and animosities cleared up and removed [sic]. The church strengthened every way. When my time [six months] was out the church was offered as much missionary aid as any other church in the state if I would continue on, or some capable man could be found to take my place.⁴

¹Scrapbook, p. 171. This quotation is from Reverend Champlin's letter of resignation.

²"Journal of Oliver Perry Champlin for 1877," February 11.

³"Auto.," pp. 17-18.

⁴Ibid., p. 18.

"O. P." found his own successor; the Reverend Henry Vaille, a pastor who had earlier been driven out of the Staffordville church by the same factional strife that "O. P." had overcome.¹

A letter from Superintendent L. H. Cobb, who had once asked, "Has he got any ability?" helped to spur "O. P." toward the West and again to Minnesota. It began, "I want you very much. And as soon as possible! Now you ask 'Where?' Any vacancy in the State. We will do our level best to get you \$800 if you will come now. Say. Come?"²

The Champlins spent 1880 in Tracy, Minnesota, and then moved to Clearwater in the fall of 1881.³ A month later Noble, their second son, was born. Two years later Albert Elmer, the third son and last child, arrived. These two births highlight an otherwise nearly uneventful stay in Minnesota. As "O. P." wrote,

The Clearwater charge was a good one. Church and community kept in pleasant relations with me by correspondence long after I left them. There was really no sufficient reason why I should have left them, though I thought it best for the church to have the ministrations of a different man.⁴

The minister and his family moved to Emmetsburg, Iowa on May 25, 1884. And this pastorate was to be filled with eventful days and not always "pleasant relations."

The pastorate at Emmetsburg was a fighting one from start to finish on account of the miserable antagonism of a certain

¹Ibid., p. 19.

²Scrapbook, p. 138. See p. 29, n. 2.

³"Auto.," p. 21.

⁴Ibid.

Methodist faction which ceased not to injure both the Episcopal and Congregational churches all it could during my whole ministry. Relations with the Episcopalians, and even Catholics very friendly always. Then there was the fight for enforcement of the new prohibitory law.¹

"Then there was the fight for enforcement of the new prohibitory law."

This very short and mild statement passes quickly over an exciting and dangerous situation in which Reverend Champlin played a leading and a courageous part. Once beaten, once threatened with death, he nevertheless acted to enforce the liquor prohibition law. Throughout, he kept his sense of proportion. Because a friend forced one upon him, "O. P." carried a pistol for a week. But he was afraid that he would injure himself and so returned the weapon.²

Almost immediately after settling in Emmetsburg, Reverend Champlin was called upon to give a temperance address, "to consider action with reference to the new legislative prohibitory law which had just taken effect."³ For a short time the town seemed to submit to the new order of things. However, it was soon apparent that the law was being disregarded. By the spring of 1836 the municipal elections were held on the issue of enforcement, and to the regret of the saloon keepers, some of the "Irish element," and the local officers who "were in bondage to the saloon," a

¹Ibid., p. 21.

²For the full story see the sketch entitled "An Experience in Law Enforcement" (MSS in the O. P. Champlin Papers).

³"Temperance Address," p. 4. At the conclusion of the "Address" "O. P." notes, "I never was call sic upon for another temperance address in Emmetsburg (MSS in O. P. Champlin Papers).

reform mayor, A. L. Ormsby, was elected. And then the trouble started.¹

"O. P." talked to businessmen, gathered signatures on petitions, preached sermons, and withstood attempts at intimidation. Eventually, though it took several months and one killing, the party of reform carried the day; it was, however, quite a struggle.

Of the Emmetsburg church, Reverend Champlin later remembered that:

The church was in good condition in every particular. A few wanted a simpler, more evangelical service. I thought best, now there seemed to be a period of rest from many antagonism [sic], to get out, and get in another sort of a preacher. I helped to find the man, of an evangelistic reputation, who followed me. I even voted for him in the meeting that called him.²

Corning, Iowa, where "O. P." was unanimously called on February 1, 1877, was a difficult pastorate. A less than auspicious beginning set the tone for the whole seven and one-half month stay. On "O. P.'s" first Sabbath in Corning a young preacher named Milton, with the aid of relatives in the congregation, forced his way into the pulpit and assumed charge of the service. "O. P." offered him the evening service, but was told that young Milton was to be in charge of the evening service at the Presbyterian Church. "O. P." noted that "the sermon was interesting and very well delivered." However, "He preached Henry Drummond from beginning to end.

¹ "Experience in Law Enforcement," pp. 1-3. This sketch is very full and accurate. A minister, Rev. George C. Haddock, was murdered in another town because of his stand against prohibition. Also there were house burnings, and many beatings. See a series of three articles ("The History of Liquor Legislation in Iowa") by Dan Elbert Clark in The Iowa Journal of History and Politics, Benjamin F. Shambaugh (ed.). Iowa City: State Historical Society of Iowa, 1908, Vol. VI, pp. 55-87, 339-374, 503-604.

² "Auto.," p. 22.

Every illustration was drawn from Natural Law in the Spiritual World excepting one which was about the pig, and he slandered the pig."¹

"O. P." had read Drummond's book, and disagreed with "the impossibility of developing a Spiritual Man from a Material Man," and, after the sermon was finished Reverend Champlin took issue with young Milton. The people in the congregation thought that "O. P." had acted from jealousy, and one man told "O. P.", "You ought to have your a-s kicked."² The impression made that first Sabbath was slowly overcome, but as "O. P." noted: "This was the first service my family had attended as we were only just moved into the city. Not very pleasant for it."³

"O.P.," as he did so often, worked to soothe the feelings of the membership, hitherto divided in opinion, and the congregation slowly showed an increasingly higher opinion of their pastor, until, Reverend Champlin remembered, "The very ones who thought I ought to be kicked bestowed on us their pictures when we left. . . ."⁴ But the Champlins were happy to leave Corning when the pastorate ended. It was a place of difficult work and unpleasant memories, for in Corning the Champlins lost their son, Noble, to Scarlet Fever. It had been a place of some accomplishment and of great loss.

¹Ibid., pp. 22-23. See also Journal, March 20, 1887.

²Ibid., p. 24.

³Ibid.

⁴Ibid., p. 25. "O. P." owned a copy of Drummond's book (apparently the only copy in town), and this was borrowed by members of the congregation who read it, and also disagreed with Drummond's doctrine of the "New Birth."

The pastor who followed later wrote to "O. P." praising the work that Reverend Champlin did in Corning. "This, brother Champlin, I owe to you largely, the way you handled them."¹ And, in a greatly remembered act of kindness, the congregation, unasked, took care of Noble's grave.

We had left the body of our little boy in a lot we got without being able to fix up, or protect the little grave. The little body was alone in the unprotected, unbeautified, and hardly market grave. Now, one day we receive two pictures of the stereoptocan [sic] type from some of our Corning friends. One showed the whole grave, head and foot stone; one showed the fine large headstone with suitable² inscription on it; and both showed how it had been beautified.

"O. P." felt that "Bro. Beman may have had something to do with this."³ In a summation of faith "O. P." wrote, "At any rate I have always felt that we were afflicted at that time, and in the way we were, for the benefit of that people more than for ourselves. God has his own wonderful way with us all."⁴

What follows in the life of Oliver Perry Champlin is neither unimportant nor uninteresting. However, when he left Corning, Iowa and went to Rushford, Minnesota, "O. P." began to push what his first pastor, Alexis Ide, called

¹"Auto.," p. 29.

²Ibid., p. 30.

³Ibid.

⁴Ibid. This autobiographical sketch was written in 1922 for T. O. Douglass. Douglass was Church Superintendent while the Champlins were in Corning. Thus, he would have been able to judge the truth of "O. P.'s" statements and "O. P." would know this.

The death of Noble caused a genuine sorrow in the Champlin family. "God has his own wonderful way with us all," is not an idle statement of ministerial pap. Rather, it is the expression of a strong belief, a life-guide. In the first sermon after Noble's death, "O. P." preached from the text, "Let not your heart be troubled: ye believe in God, believe also in Me." And the Reverend Champlin did believe. See Journal, May 1-10, 1887.

"the dead line of fifty."¹ The future was to be as the past had foreshadowed. Oliver Champlin remained a moving, working, supplier of small mid-Northwest churches. To Minnesota, south to Illinois, north to Wisconsin--here and there the Champlins moved. Finally, North Dakota became and remained the Champlin home for thirty years.

While he continued as an active minister, "O. P." went out from Fargo, North Dakota into the surrounding territory. He filled vacancies and started churches. Albert, married, lived nearby. Mabel remained at home. There was more time for writing, for reading; there was time to garden, to build up a small honey selling business. There was, always, the church and its work.

On December 23, 1926 "Lettie" began to make the Christmas mince pies. O. P. Champlin, semi-permanent Congregational minister, octogenarian wood-chopper, writer, gardener extraordinary, and seller of honey, "went over town between twelve and one. Was struck by auto and made unconscious."² He was downtown to make arrangements for the funeral of a friend.

Reverend Champlin passed away in the very early morning, December 27, 1926, the last of the Class of 1870.

¹"Auto.," p. 33.

²Journal of Oliver Perry Champlin for 1926, December 23, 1926. The quoted entry was made by Miss Mabel Champlin.

CHAPTER V

A PREACHER'S WORK

When he was graduated from the Chicago Theological Seminary in the spring of 1870 Oliver Perry Champlin was prepared for the ministry. But what do ministers do? What follows here might well be called "A Year in the Life of a Preacher." The events are taken from throughout "O. P.'s" career, and are not uncommon.¹ These incidents show something of the everyday externals of the life of a rural preacher. The preacher's search for a position, his work-schedule, his visitations, and his sermons--these were the preacher's work. And these things, coupled with his attitude toward his congregation, and its attitude toward him, must be weighed in order to evaluate his effectiveness.

Reverend Champlin's work and life were composed of a series of small successes and failures, an unending succession of minor crises. In town after town "O. P." was responsible for the growth of one separate limb, independent, yet part of a large church body. Challenges to the welfare of the individual congregation might range from bitter disagreement among national church bodies to simple (but also bitter) personal differences among members of a small congregation. "O. P." by nature, and by position,

¹Here, I do not mean to imply that Oliver Champlin may stand as representative of all ministers, or even as a representative of all Congregational ministers. But, as a rural mid-Western preacher he had in common with other preachers in similar areas the problems of survival amid denominational competition, strife within the congregation, a heavy work load--success and failure.

was "given to looking after the details." He was, as were the vast majority of his fellow-ministers, concerned with individuals and individual congregations.

* * * * *

The Champlin pastorate in Sleepy Eye Lake, Minnesota began with a letter that asked "O. P." to undertake a temporary supply for the general missionary, E. A. Alden. The following passages, quoted from Reverend Champlin's Journal show something of the trouble involved in the search for a position. They also represent an excellent outline of a preacher's work-routine.

"O. P." agreed to undertake the temporary supply, and thus took the train to Sleepy Eye Lake on July 10, 1874. There, the following letter was handed him:

Dear Bro. Champlin:

Physicians and friends have overruled me, and I have to wait until my health is better before I come. Please do what I should do if I came; and I will at least pay all your expenses and as much more as I can; and I hope you will look favorably at some of the places for a permanent stay.

My plan will be--1st.

Go to Walnut Grove on the cars Friday. Get dinner at Mr. Kennedy's, and perhaps supper, lodging and breakfast if you choose. Take my pony . . . and go to the Big Bend. . . . Call at Mr. Star's and arrange for a service and organizing a Sunday School on Sunday P.M. Thence . . . to Mr. W. Moses, arrange for singing (he is a singer), and organizing a Sunday School at Saratoga. Thence . . . to Saratoga. See Mr. C_n, board with him. Sleep in the church on cot bed--prop it up well. See that notice of meeting is widely circulated. Services at 10:30; Sunday School organized immediately after. Cannot have sessions oftener than once in two weeks.

Mr. Moses or his brother (who lives near Walnut Grove) will be Supt. and I will act as such once in four weeks. Can distribute books if you have received them. See if they have arrived the moment you get to Walnut Grove. . . .

After Services and a lunch you can ride back with Mr. Moses, or on the bay . . . to the Bend for P. M. Service and organizing Sunday School. . . . After Service go where you like. . . .¹

From Walnut Grove "O. P." was to proceed to Burns and there was to spend the night. The letter continued:

Visit some in the neighborhood. Give notice that you will be there on the Sabbath 4:P.M. or sooner if possible. Tell them the last appointment failed through sickness.

Thence to Sleepy Eye on the north side of the R. R. by all means. Preach on the Sabbath--stay to Sunday School or not as you choose. Thence to Burns (distance twelve miles)--and preach.

Thence wherever you choose. . . . Get what you can of the people of Sleepy Eye. Keep account of expenses. Inclosed is \$5 dolls--am very, very short. Let me hear from you soon. By all means make a permanent stay.²

Thus the letter closed and "O. P.'s" work began. His instructions were not perfectly clear in all particulars. He knew no one in the Sleepy Eye area. Yet Reverend Champlin decided to carry out the task given over to him. What now follows is "O. P.'s" own account of the week as it progressed.³

I read this letter while the cars were waiting. I was disappointed; but had to think and act quickly. There was but one thing to do and that was to carry out the plan outlined in the letter the best I could. Accordingly I bought a ticket and the cars started. I went to Walnut Grove forty two or three miles from Sleepy Eye. Here I remained over night at the new

¹ Journal, pp. 240-42 (July 10, 1874).

² Ibid., pp. 242-3 (July 10, 1874).

³ It appears from the writing here that "O. P." did not make these entries into his diary day by day. Rather, it seems that they were written from memory at the end of the week. He may have forgotten to take the diary with him and made the entries when he returned to Sleepy Eye on the 15th of July, for he would certainly have left some of his belongings in Sleepy Eye, and he did have to hurry to catch the train from Sleepy Eye to Walnut Grove on the 11th. The entries on and after the 16th are made in "O. P.'s" usual form.

hotel which James Kennedy had built and was keeping. I found the pony picketed out--looked him over and concluded to get along without him.

Fortunately the hand car was going up to the Big Bend in the morning and I was offered a chance to work my way on that and chose it instead of the pony. [The pony was in poor condition.]⁷

I left the railroad at the Bend and started out to find Mr. Star's. From there I went to Mr. Wardell's and then on to Mr. Moses' where I found about a hundred vols. of new Sunday School books. I got dinner at Mr. Star's and went over to Mr. Moses' in the afternoon, divided, marked and numbered the books for the schools to be organized on the Sabbath. . . . When this work was completed I set out a foot for the six miles tramp to Saratoga. As I went along I gave notice, as opportunity presented, of the meetings on the Sabbath.

I had made myself lame in the morning, helping load two old hand-cars on a flat car, and when I got to Saratoga, which was about tea-time, was glad to stop.

After tea I took a look at the unfinished chapel and found it needed to be put in order for the service. I cleaned it out and arranged the seats. . . . The sun was down by the time I was through at the chapel. I had still to call on a family to see about books and papers for the Sunday School. It was late when I got around. As the cot bed in the chapel was entirely without bedding, and as I had the offer of a lounge in the house where I was to get my meals, I gladly accepted it and retired to sleep well.¹

"O. P." awoke to a pleasant Sabbath morning, and he preached to a good audience. A Sunday School was organized, though "O. P." did not believe that there was much hope for its survival.² From Saratoga "O. P." went with Mr. William Moses to Big Bend where services were opened in a small frame house. "O. P." noted in his journal that

The few families--half a dozen or so in the vicinity--made up the congregation. . . . It was understood that a Sabbath

¹Journal, pp. 243-245 (July 10-11, 1874).

²"O. P." thought that Saratoga was too small a town and the people were too poor. See Journal, p. 245 (July 12, 1874).

School would be organized at the close of the service; so I at once proceeded to the matter; but was interrupted by some one who thought that Elder Wait should have something to say about it.

Now I did not know Elder Wait or what his relation to the matter was; but I said we would be glad to hear from him. Thereupon he arose and began to speak; but very soon drifted from the Sunday School organization to church organization and an abuse of myself calling me a "hireling" a "transcient" and a "tool" of some one else. He talked about Presbyterians "pre-empting" the ground etc.¹

I let him go on until I thought he had said enough and then I called him to order by stating the purpose of our meeting. He subsided. I gave others a chance to free their minds; but there was not much further to be said. I then asked them if they would organize the school or would they have me do it for them. They put it in my hands.

I called for the nomination of superintendent, and a man was chosen. Other officers were elected without trouble. I then organized the classes and we settled on the teachers. The school started with a few books and papers.

It was late when the organization was completed; but I asked permission to say a few words with reference to the matters Rev. Mr. Wait had brought up. It was heartily given. I told them they were not ready for a church; but when they were they ought to be able to settle the nature of the organization among themselves without outside interference from any one. I explained my presence among them in a few words. I seemed to have made a good impression on their minds as they heartily thanked me for the stand I took.

After the meeting Elder Wait came to me and apologized for what he had said. . . .²

¹Ibid., p. 246 (July 12, 1874). There had been a good deal of bad feeling between the Presbyterians and the Congregationalists in the area surrounding Sleepy Eye Lake, and this was to be one of "O.P.'s" main problems during his stay in Sleepy Eye. Also, though Elder Wait was evidently unfair to "O. P." in this instance, there was some ground for suspicion. No one in the congregation knew "O. P." Missionary Alden had missed his last appointment through sickness. And, there was the possibility that the Presbyterians instead of the Congregationalists had sent "O. P." to organize the congregation.

²Ibid., pp. 46-8 (July 12, 1874). Very strictly speaking, "O. P." was correct when he told the congregation that they should be able to organize the church and church school themselves. This was according to the way of the Congregational Church. However, "O. P." was probably expecting too much from such a small and out-of-the-way group. This was "O. P.'s" first experience in such a situation.

"O. P." spent the night with the Wardells, the family in whose home the services had been held, and left early the following morning for Walnut Grove where he was to preach in the evening. As "O. P." noted, the village was not large. It had two stores, two blacksmith shops, one cobbler's shop and one hotel. Just located was the all-important railroad station.¹

That night at dinner "O. P." met Reverend M. Spaulding who had been preaching in Marshall, Minnesota (about twenty-five miles to the northwest). Reverend Spaulding was about to leave Marshall and wanted "O. P." to take his place. The salary was nine hundred dollars per year. "O. P." promised to preach for Reverend Spaulding on July 26.

Two days later Reverend Champlin arrived in Sleepy Eye Lake. He had traveled more than one hundred thirty miles. He was weary, but pleased, when Brother Alden complimented him for the work that had been done.

However, when Reverend Champlin said that he would be willing to remain as the permanent minister, Alden said that Reverend H. G. Simmons had asked for the Sleepy Eye pastorate. Simmons was a good minister and a good friend to "O. P." He had just recently married, and "O. P." knew that the Sleepy Eye pastorate would be the type to work a hardship upon a new wife. "O. P." told Alden what he knew about Simmons:

I told him I knew Simmons and he was a good fellow. Had a new wife. If he should give him a true statement of the facts of our work here Simmons would hesitate about taking it. The people wanted me. To take the field would be less expensive for me in moving. I had better stay here and we would arrange for Simmons to visit Marshall. /Where "O. P." had been offered the pastorate by Reverend Spaulding./ I would recall my visit or appointment to Marshall. Marshall

¹ Ibid., p. 248 (July 13, 1874).

was an American, and better town than Sleepy Eye. Our church there was larger--four times.¹

Thus the arrangements were made; "O. P." was to take Sleepy Eye Lake and Simmons was to have Marshall. And so, the position secured, the pastor could then begin his work.

Visitations were an important part of that work. In Elmer Gantry, Elmer borrowed Eddie Fislinger's notebook before examination time. The notebook was explicit, if slightly cold, on the subject of pastoral visitation. The rules that Elmer memorized and undoubtedly took to heart are as follows:

No partiality.
Don't neglect hired girls; be cordial.
Guard conversation, pleasing manner and laugh
and maybe one funny story but no scandal or
crit. of others.
Stay only 15-20 minutes.
Ask if like to pray with, not insist.
Rem gt opportunities during sickness, sorrow, marriage.
Ask jokingly why husband not oftener to church.²

Like Polonius's advice to Laertes, Eddie's notes included all but soul. Reverend Champlin's visitations often did in truth border upon the perfunctory, for they were demanded, and were not always appreciated. The "calls" were time-consuming; there were many to be made.³ But "O. P." usually made his visits because he felt that good would come from them.

¹Ibid., p. 253 (July 22, 1874). "O. P." and Simmons remained good friends. Later, around the turn of the century, they worked together in and around Fargo, North Dakota where they helped to found Fargo College (now Yankton). "O. P." knew well the hardships of a pastorate like Sleepy Eye, and knew also that such a pastorate would be difficult for any wife--but especially a new wife. In truth, Marshall was the easier--and the better paid--pastorate!

²Sinclair Lewis, Elmer Gantry (New York: Dell Books, 1963), p. 124.

³In Corning, Iowa "O. P." records 233 calls between February 25 and July 21. This is three calls every two days, more if Sundays are excluded. See his Journal for 1887.

Of cordiality toward neglected hired girls "O. P." makes no mention (Elmer is more specific here.), but of sickness he has left a specific record.

Shortly after he began his first pastorate at Fairmount, Minnesota, "O. P." visited the Shannons. Mr. Shannon lived alone with his son, and the boy was sick.¹ The next day "O. P." returned.

Went to see the sick young man at Shannons. Is some better. Has not proper care. A miserable dirty bed. Poor food. Father too stingy to provide for him as he ought to. Gave the old man a severe talk. Told him he would lose his boy if he did not provide better for him, and it would cost him more to bury him than to give him proper food.²

The next visit found the boy improved. "His father is doing better by him. Plain talk sent him in town to get him some things needed."³ A final visit noted further improvement.⁴ Not all "calls" proved this effective.

It was also in Fairmount, Minnesota, during his first pastorate, that "O. P." faced--and overcame--his first congregational division. Deacons were the most influential among the lay members of the congregation; James

¹Journal, p. 37 (August 31, 1871).

²Ibid., p. 38 (September 1, 1871).

³Ibid., p. 39 (September 6, 1871).

⁴Ibid., p. 42 (September 19, 1871). There is no record of a funeral for the Shannon boy in "O. P.'s" Journal, so I have assumed that the young man did in fact survive his illness. For another example of a "sickness" visitation that occurred at almost the same time see the Journal for September 12, 1871, p. 40. A "dug-out" served as home for the Grimes family; it was in miserable condition. Mrs. Grimes had one small child were ill. Mr. Grimes was a carpenter, but according to "O. P." the roof had fallen, nearly killing the children who were in bed. "O. P." talked with Mr. Grimes: "Told him if he didn't want to kill his wife he must get her out of there."

Hervey was a Deacon. On the third of March, 1872, "O. P." discovered that the Herveys were dissatisfied with him. The next day he sought out Mr. Hervey in an effort to get to the root of the matter.¹ No progress was made, and it was arranged to meet again the following day. Hervey failed to keep the appointment, and "O. P." went to talk the matter over with his friend Dr. Chubbs. "Chubbs thinks we have not made enough of them and that is all the trouble."²

Returning home, Reverend Champlin wrote to Mrs. Hervey; next day he received a letter in return. ("Got a very mean letter out of the office to-day from Mrs. Hervey."³) With characteristic persistence, "O. P." went immediately to the Hervey farm.

Harnessed and drove out there. When I came in view of their house someone opened the door and looked out. The door was shut. It opened again and soon closed. In a few minutes Hervey and his wife left the house and started across a ploughed field in the rain running away from me. I had a presentiment that they would do so.

Put whip to horse and was able to head them off before they had gone far. They were mad. She was not going to return but finally went back to the house. I hitched and went in. For some time Mrs. H. did not appear; but I called for her to show up and she came in. The fire was started. She accused me of writing what was untrue in the letter. I said she was mistaken. She insisted. I said produce the letter. She couldn't find it. I then took a copy of it from my pocket and said it was no matter; but then she looked again and found the letter. She looked it over and found I was correct.

I then drew a chair up between them and sat down. I plainly talked the situation over and replied to their foolish charges such as "I spoiled a good sermon in closing it." "did

¹Ibid., pp. 78-9 (April 3-4, 1872).

²Ibid., pp. 79-80 (April 5, 1872).

³Ibid., p. 81 (April 9, 1872).

not pray when I called on people"--had done wrong in standing up for the school-teacher, "did not call on them enough."

Gave them to understand they could get another minister if they wished; I would help them to get a minister. My intention to build a house and get married would not be in the way of another minister. Could dispose of the house. Intended to marry Miss H. and would demand of the church respect for her as she deserved.

If he [Mr. Hervey] wanted to do the mason work on the house he must decide at once as another man wanted the job. If he wanted to work out his subscription he could or he needn't. Do just as he pleased.

I then answered her letter right there which she admitted was written when she was mad. I talked through the whole matter and then knelt down between them and prayed. Before I got through they were both crying. When we got over that she took him in one corner of the room and I heard her whisper to him to be sure and get the job on my house. He took it.¹

The next Sunday, April 14, "Dea. Hervey and wife walked in to meeting through the wet and mud nearly two miles."² After a few "pleasant chats" with Deacon Hervey, "O. P." again rode out to the Hervey farm where the matter was finally settled satisfactorily.

Went to Dea. Herveys [sic] this afternoon. Drove up and hitched. Found him and we went in but no woman appeared. House very quiet. Not much said. Heard a thimble drop upstairs. Suggested to the deacon that we go out and look around. After we had been out some time I saw signs of life at the house and after a while we made our way back.

Then the deacon asked me to put the horse in the stable and stop to tea. I told him I came out for that purpose. Horse was put out. I went in and was cordially received by Mrs. H. who had just finished cleaning up the floor. Had supper and a pleasant visit. Think now I have fully subdued the old lady.³

Finally, the Herveys moved away, and two years later when "O. P."

¹Ibid., pp. 81-83 (April 9, 1872).

²Ibid., p. 84 (April 14, 1872).

³Ibid., p. 97 (June 13, 1872).

lost his position at Fairmount, Mr. and Mrs. Hervey wrote from Filmore, Minnesota to ask Reverend Champlin to come and be their preacher.¹

The disagreement with the Herveys was as nothing when compared to the open breach in the congregation that resulted when "O. P." preached a sermon against dancing. Reverend Champlin preached this sermon on December 7, 1873; it was destined to be the cause of his leaving Fairmount. As "O. P." noted in his journal, the sermon provoked immediate response.

Preached in the evening on 'Dancing' (Acts 16-28). The house was full. To my surprise Geo. Livermore came in. After the meeting he came forward and handing me a dollar bill said: "I want to give that for the good morals of the community." Ward was mad.²

The next day there was "a good deal of talk over the 'Dancing Sermon.'" Ward's folks quite put out and Mrs. W. in particular.³ "O. P." felt that the dancing sermon was "still bearing fruit," but had to try and settle "with ward and badwill."⁴ On the fifteenth of December the local paper carried an article on the sermon. "O. P." noted that the editorial "had a dab at the 'Dance' sermon. I do not mind it."⁵ Thus, he noted in his Journal. But, nevertheless, "O. P." did "mind it." He was tired; he had been in

¹Ibid., p. 234 (June 13, 1874).

²Ibid., p. 198 (December 7, 1873). G. Y. Livermore was the man who had arrested the "school-marm," Miss Holmes, when she struck his son in school. Mr. and Mrs. R. M. Ward were members of the church. There is no copy of the "Dancing Sermon" among the Champlin Papers, but "O. P." speaks out in his Journal against the town's weekly dances.

³Ibid., p. 199 (December 8, 1873).

⁴Ibid., p. 197 (December 9, 1873).

⁵Ibid., p. 200 (December 15, 1873).

Fairmount over three years, and the work was difficult.

"O. P." talked with Superintendent Hall who came to Fairmount for a visit. "Hall thinks I had better stay here; that I am doing a good work, and if leave the church will go down."¹ The Christmas holiday passed with the conflict over the "Dancing Sermon" still unresolved. On December 30, "O. P." rode to Ward's where he had a talk with Mr. and Mrs. Ward.² Mrs. Ward seemed to be most upset, and this fact was borne out when Mr. Ward came alone to attend meetings. Mr. Ward told "O. P." that he had "nothing personal against him," that it was his wife's fight.³

The month of March saw a further deterioration of the Ward-Champlin relationship. Mr. Ward continued to come to meetings. Mrs. Ward, however, refused to come, and even refused to read the letters that "O. P." sent home by way of Mr. Ward. Finally, in a small meeting--that Mrs. Ward did attend--"The church had a meeting last evening and voted to get a new man."⁴

With this, "The Case of the Disastrous Dancing Sermon" came to a close. "O. P." felt "relieved of a great load," but "sorry that they should allow one stubborn woman to prevail."⁵

The whole trouble arose from the "Dancing" Sermon which Mrs. Ward never got over. She was in the habit of taking

¹ Ibid., p. 202 (December 22, 1873).

² Ibid., p. 204 (December 30, 1873).

³ Ibid., p. 211 (February 6, 1874).

⁴ Ibid., p. 218 (March 25, 1874).

⁵ Ibid.,

her young girls to the Hall to all the dances and no good was coming of it. The sermon was impersonal but . . . impersonal sermons become very personal to the guilty.¹

From these incidents one can see in Reverend Champlin a firm conviction of his own "rightness." Perhaps he is a little too righteous. There is also some compassion; it is, however, almost a condescending compassion. Strongest of all his virtues, Reverend Champlin exhibits a fine sense of duty, "a looking after the details." "O. P." worked and worked; he faced his problems head-on, and was not afraid to meet opposition even from influential members of his congregation. He was a minister, and his accounts, like Gabriel's, were strictly kept.

¹Ibid., p. 220 (March 31, 1874).

CHAPTER VI

CONGREGATIONALISTS

In order correctly to evaluate Reverend Champlin's career one must look for his place in the church that he served. There, by comparing him with the standards set by the organization to which he devoted some forty years of service, a proper assessment may be made.

* * * *

Clifton E. Olmstead in his work on American religion writes that "the saga of American Religion is one of metamorphosis."¹ Nineteenth century Congregationalism played a minor role in this drama of change and growth. Thus, relative to other Protestant denominations in America, the Congregational Church declined in size. This decline is somewhat surprising when one considers the favored position of the Congregationalists in America at the close of the War for Independence. At that time the Congregationalists were not only the new nation's largest single denomination,² but they also exerted a powerful political influence. This political influence was so substantial that William W. Sweet was able to say, not inaccurately, "In a sense the written constitution and the constitutional convention were

¹Clifton E. Olmstead, Religion in America Past and Present (Englewood Cliffs, New Jersey: Spectrum Books, 1961), p. 1.

²Edwin Scott Gaustad, Historical Atlas of Religion in America (New York: Harper and Row, 1962), pp. 15, 167.

the children of the New England pulpit."¹

The power of the Congregationalists was in some areas open to challenge. The separation of church and state principle that was written into the various state constitutions would certainly be expected to have threatened the status of the church within New England. However, this threat to the church's established power failed to materialize. Rather, even after the de jure disestablishment, the de facto establishment was strengthened.² There is no question but what the Congregational Church did in fact maintain its strength in New England. This, in spite of the disestablishment and also in the face of increased denominational rivalry. (The rivalry was much more important than the disestablishment.)

Just as clear as the fact that Congregationalism continued to remain strong in New England is the fact that it failed to utilize this firm foundation as a springboard to growth on the frontier or back country.³ Even with

¹William Warren Sweet, Religion on the American Frontier: 1783-1850 (Chicago: University of Chicago Press, 1938, III, p. 4. This contrast--between the growth one might have expected from the Congregationalists and the actual results--can not easily be over-emphasized. It is true that the Presbyterians also emerged from the Revolutionary War with considerable strength, but in 1780 the Congregationalists had three for every two Presbyterian churches.

²In support of this one may cite the example of Lyman Beecher, who at first saw the disestablishment of the church in Connecticut as a terrible act against religion. Later, he re-adjusted his position somewhat and considered the act "the best thing that ever happened in the state of Connecticut." See Winthrop S. Hudson, American Protestantism (The Chicago History of American Civilization: University of Chicago Press, 1961), p. 69. See also Olmstead, op. cit., p. 69.

³Use of the word "frontier" throughout this whole section is loose. I simply mean to indicate non-urban, sparsely settled (and fairly recently settled) rural areas.

state approval for collection of funds, even with its vast numerical advantage, and even given its educational strength and a dedicated ministry, the Congregational Church simply failed to live up to its earlier promise.¹

There are several functional reasons for the failure of Congregationalism to proselytize effectively on the frontier and in rural regions. The most apparent one is the lack of any direct line of authority and communication between the individual churches and the loose-knit central organization.

This traditional independence of each individual congregation was jealously guarded by a number of the more conservative church leaders. According to Nathanael Emmons, any steps taken to undermine the absolute independence of the congregation would lead to the formation of associations; these in turn would result in consociation. Consociation was only a step away from Presbyterianism, and Presbyterianism led to Episcopacy. Finally, Episcopacy led inescapably to Roman Catholicism--a horror to be avoided at all costs.²

¹ The Congregational Church was not disestablished in Connecticut until 1818, and this was due to a number of inter-related pressures, not all of them religious. The most important of these non-religious factors was the rise to political prominence of the party of Thomas Jefferson. The majority of Congregational ministers were Federalists, and, of course, the Federalist Party had, by 1818, lost its position of influence.

For the relationship between the State of Connecticut and the Congregational Church in the matter of collection of funds see William W. Sweet, *op. cit.*, pp. 76-77, "Resolution of the General Assembly of the State of Connecticut" (May, 1801).

² Nathanael Emmons as cited in Sweet, *op. cit.*, p. 12. There was also a very significant liberal segment among the Congregational leaders; the Emmons group was not clearly in the majority. The Emmons statement, though often quoted, is, I think, over-emphasized. The emphasis among the liberals such as Lyman Beecher was toward more and genuine co-operation between Congregationalists and Presbyterians.

Hudson, *op. cit.*, p. 53, puts this in perspective.

The failure of the Plan of Union was due in part to inability of the Congregational polity to compete with the Presbyterian system. This plan of 1801 and the later "accommodation plan" of 1808 went far toward the elimination of enmity between the two denominations. Studies of the last twenty-five years show that the Union (Presbygationalism as it was often called) was effected as a result of a true desire for mutual progress and benefit.¹ Competitive zeal seems to have been a factor more with the Presbyterians than among Congregationalists, but during the early period of co-operation this was relatively unimportant. The liberal Congregationalists, especially those from Connecticut, rather than those from Massachusetts, were concerned with the spread of religion into the frontier regions, and were encouraged to disregard denominational differences. This being the

¹ The Plan of Union and its results have become the subject of a good deal of disagreement. The strictly denominational histories are biased, and vary greatly in their degree of value. W. W. Sweet, with his presentation of original source material, is objective but somewhat superficial in his interpretation. Also, his scope is limited to the period before 1800. Margaret A. Ambler, "Congregationalism on the Oregon Frontier," unpubl. thesis (University of Oregon, 1948) has a reasonably good first chapter which touches upon the Plan of Union. I mention this because with only Sweet as a guide she drew some general and moderate conclusions which have been supported by more recent work.

For views concerning the Plan of Union, see also W. W. Sweet, op. cit., pp. 13-42, Olmstead, op. cit., p. 63, 79, and Hudson, op. cit., p. 24, 52.

For the Plan itself see H. Shelton Smith, Robert T. Handy, Lefferts A. Loetscher (eds.) American Christianity: Interpretation and Documents, 1607-1820. (New York: Charles Scribner's Sons, 1960), I., pp. 545-547.

Two articles which deal with the specific operation of the Plan are Robert Hastings Nichols, "The Plan of Union in New York," Church History, Vol. V (March, 1936), pp. 29-51, and Charles L. Zorbaugh, "The Plan of Union in Ohio," Church History, Vol. VI (June, 1937), pp. 145-64. Both stress the spirit of co-operation throughout the early operation of the Plan.

case, the Presbyterian organization was far more effective in the sparsely settled areas.

Tied closely with the lack of a functional organization for expansion was the weakness inherent within the church tradition itself. Essentially, the church was not willing to appeal to the frontier. The Congregational Church in New England wielded a powerful influence upon society. It set standards of personal conduct, of education, and of political behavior. On Sundays the people of New England went to the Congregational Church; there, they were instructed, and the example and advice of the minister were generally followed--traditionally, if not automatically.¹

The congregation was made up of the middle class, the business and professional people. As a result, the church projected its appeal toward a very definite level of society. As the established church, its hold upon this social group was virtually unchallenged. And, within this unchallenged safety the church determined and confirmed its tradition. More important, the church was at the same time bound by its tradition. In New England this was no particular handicap, for there was a variable class structure; the people were vertically mobile, and few were absolutely excluded from rising into the ill-defined bourgeoisie. Within this atmosphere the church was accustomed to a non-competitive religious superiority based upon a traditional acceptance and support by the middle-class.

The situation was necessarily changed on the frontier. There, the class structure was even less well defined. There, traditions were re-examined.

¹Alexis de Tocqueville, Democracy in America, trans. Henry Reeve (1840), Francis Bowen (1862), ed. Phillips Bradley (New York: Vintage Books), II, pp. 21-29.

Thus, inevitably, the churches of the eastern seaboard faced a re-examination of their appeal, their organization, their tradition. This the Congregational Church failed to do.¹

Lois Kimball Mathews, writing of the expansion of the Congregational Church, notes:

Whenever a large proportion of New England emigrants is found, there one is certain to come upon Congregational churches. Indeed, in going over the Western states [mid-western] one can almost locate New England people by the presence of Congregational churches.²

The Congregational Church did follow its members as they moved west from New England. This, however, did not mean success in the frontier effort. Quite the contrary, the tie between the Congregational Church and its migrating membership was in a very real sense a limiting factor. For, the church, rightly concerned with going along with its own people, neglected to go where its people were not.³

On the other hand, one may say that the Methodists and the Baptists (to mention the two most widely successful denominations) were not so selective--they went to save souls, wherever the souls were to be found.

¹As I attempt to make clear later "failure" is a relative term. Generally, "success" though also a relative term was measured even by the Congregationalists in membership, in numbers of churches established, etc. It does seem to me that there are other possible areas of measurement, areas which as yet have not been measured, gains or influences which as yet have not been noticed.

²Lois Kimball Mathews, The Expansion of New England, (New York: Houghton Mifflin Co., 1909), p. 244.

³Here I am not speaking of the Congregational Church's work in non-American areas where they accomplished a great deal. The primary concern of the Congregationalists was Congregationalists. This cannot be strictly said of Methodists; they wished an audience--the rest would take care of itself.

The Congregational Church lacked this swift, decisive flexibility, and this was a key weakness. This inhibited, indeed nearly precluded, advances in areas not settled by people from New England of Congregational background. But even in areas of large Congregational settlement the church was hard pressed to retain its membership, let alone increase it.¹ This was due in part to the congregation-centered tradition, in part to a narrow sectional appeal,² and in part to the Presbyterian gains under the Plan of Union. And, there is yet another factor to be considered.

Congregationalism presupposed a Christian community, intelligent, aware of and willing to abide by the historical traditions and demands of the church. This situation was not often to be found on the frontier except where settled en masse by folk from New England (and sometimes not even then). There was injected into the life-stream of the church a sharp conflict between the democracy of the congregation and the democracy of the frontier. With a clear sense of tradition and continuity within a congregation the democratic structure of the church could prove to be strong and effective. If, however, this sense of tradition was thinned--as in frontier areas it was--the democratic tendencies of a congregation could prove to be divisive.³

¹ Olmstead, op. cit., p. 62.

² Ibid., p. 57.

³ This idea--the thinning of some traditions with a possible effect upon religious attitudes--was suggested to me in an interview with Dr. Stanley Pierson, May 18, 1964.

This suggestion led me to discover H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Meridian Books, 1963). Niebuhr suggests (pp. 142-3) that the frontier concept of democracy was defined on a much more personal basis, and this represents a change from the

Essentially, the appeal of the Congregationalists had been defined and formalized by the beginning of the nineteenth century. This appeal was somewhat narrowly interpreted; it emphasized a "godly community," respectable, well educated, and willing to accept learned and formal presentation of the scriptures. This approach was manifestly unsuited to the frontier. The Congregational Church, long secure in its position within New England, failed to adjust to the demands of the disestablishmentarian frontier.¹

"corporate democracy" of the more stable areas. This more individual definition extended into religion.

Thus, if among a congregation there was no basis for general agreement, if there was no sense of historical continuity, the church could easily split into as many factions as there were members. This tendency would be even more pronounced when the people were confronted with a number of conflicting and competing denominations.

¹
I am indebted to Dr. G. B. Johnson for a discussion of religious appeals and approaches in an interview May 19, 1964.

See also Olmstead, op. cit., p. 57. Olmstead says that "a spirit of phlegmatic complacency" made the favored position of the Congregationalists in New England a handicap rather than an aid.

CHAPTER VII

AND REVEREND CHAMPLIN

"Man and boy," said old Jarl in Mardi, "I have lived ever since I can remember." Reverend Champlin would have added, "And it has been a blessed life of service." "O. P." was a competent minister. Like ministers of all faiths who chose to serve in unsettled or nearly unsettled regions, his was a rigorous and demanding life. Never once did he candidate for a "soft" pastorate; rather, he remained on the religious fringe area.¹

Among his colleagues, "O. P." Champlin was highly respected.² In local conferences he was often chosen scribe; he was likely to be responsible for the publication of proceedings, for decisions on points of order. The high point of his career came in 1899 when he was chosen as one of North Dakota's two delegates to the International Council at Boston.³

¹This statement is based upon incomplete sources. However, "O. P." could have remained in Staffordville, Connecticut. In 1874 he could have chosen Marshall, Minnesota rather than Sleepy Eye.

²In his Scrapbook, pp. 130-192, are ministerial papers and letters of commendation. Included are newspaper clippings praising his work and letters from various State Superintendents. Other letters express appreciation for articles "O. P." wrote for newspapers or magazines.

³Volume of Proceedings of the Second International Congregational Council (ed.) Rev. Eugene C. Webster, (Boston: Press of Samuel Usher, 1900), p. xx. In the several days that he spent in Boston "O. P." almost completely neglected his diary. Scrawled across two pages (days) for September 21 and 22, 1899 is the following single sentence: "Great days these at the International Congregational Council." Not even a visit to his birthplace some days before could bring forth this neglect.

"O. P." was a Congregational minister. He was bound, educated, aided and sheltered by the church and its traditions. To Jesus Christ, through this church, he dedicated his life. His relation to the church structure was a simple one. Organizational shortcomings were, to the active minister, generally unimportant. At their best they were easily followed guidelines; at their worst they appeared little more than "red tape." In several quarrels with deacons, "O. P." saw only the clash of personalities or factional jealousy. In a case when a fellow minister was unfairly dismissed by his congregation "O. P." and his colleagues blamed "faction" and dismissed the matter.¹

In all this Reverend Champlin is representative of his church, as all ministers to a greater or lesser degree are representative of their church organization. One can see in "O. P." deviations from strict church policy, for there is always the human element. But it is not how he fits into the church organization that makes of him a typical Congregationalist; instead, it is in his appeal, his "pitch," that one can see more specifically the appeal of the Congregational Church.

H. Richard Niebuhr in a discussion of the different attractions of the various denominations makes this distinction.

The religion of the urban, commercial East tended to take on or to retain the typical features of all bourgeois or national religion--a polity corresponding to the order and character of class organized society, an intellectual conception of the content of faith, an ethics reflecting the needs and evaluations of a stable and commercial citizenry, a sober, ritualistic type of religious expression. The religion of

¹See "Early Missionary Days," No. 13.

the West, on the other hand, accepted or produced anew many of the characteristics of the faith of the disinherited, for the psychology of the frontier corresponds in many respects to the psychology of the revolutionary poor. This is especially true of the emotional character of religious experience, which seems to be required in the one case as in the other.¹

The Congregational appeal was "eastern." In some ways it is simpler to say not what the "eastern" pitch was, but what the eastern "pitch" was not. For example, Peter Cartwright, the famous Methodist circuit rider, is an exciting figure; on a stump or from the back of his horse he would preach. This makes for good reading and also for good writing. Another Methodist, Matthew Simpson, was able through his preaching to highly excite his audiences whether the topic be on the love of God or love of country.²

¹ Niebuhr, op. cit., p. 141. See also Stow Persons, American Minds (New York: Henry Holt and Company, 1958), p. 171.

² Robert D. Clark, The Life of Matthew Simpson (New York: The Macmillan Company, 1956).

Perhaps the best example of what Congregationalists did not do is presented in John Steinbeck, Travels with Charley (New York: The Viking Press, 1962). In this book (pp. 70-71) Steinbeck writes of a Sunday service in Vermont:

"The minister, a man of iron with tool-steel eyes and a delivery like a pneumatic drill, opened up with prayer and reassured us that we were a pretty sorry lot. . . . Then, having softened us up, he went into a glorious sermon, a fire-and-brimstone sermon. Having proved that we, or perhaps only I, were no damn good, he painted with cool certainty what was likely to happen to us if we didn't make some basic reorganizations for which he didn't hold out much hope. He spoke of hell as an expert, not the mush-mush hell of these soft days, but a well-stocked, white hell served by technicians of the first order." Then it became apparent that "This Vermont God cared enough about me to go to a lot of trouble kicking the hell out of me. He put my sins in a new perspective. Whereas they had been small and mean and nasty and best forgotten, this minister gave them some size and bloom and dignity. . . . I wasn't a naughty child but a first rate sinner, and I was going to catch it."

All this, says Mr. Steinbeck, did him a great deal of good.

Reverend Champlin was, like his church, "eastern" rather than "western" in his "pitch." Prized above all else was education. This, the value of education, has not always been recognized by religious bodies in this country; on the frontier, education was considered a detriment, at least until well into the nineteenth century. But the Congregational Church never lost its educational emphasis, and "O. P." thought his own education his greatest personal achievement.¹

From his early days when he recited for Reverend Ide, "O. P." read eagerly. Later, after his Seminary schooling, and while at the same time fulfilling his demanding duties as a minister, he continued to read and study.² In some respects "O. P." seems overly proud of his education (since pride is one of the deadly sins), but he did have a right to be proud. And, his interest in education was by no means selfish; it was an interest that extended beyond his own person; it extended especially to children. It is not surprising that he met and married a school-marm. His first visit to the Fairmount School came because of educational interest; only later did the charms of Miss Holmes become important.

Again and again "O. P." visited schools; he aided teachers whenever it was possible. Further, he set up Sunday Schools in his churches. This was not unusual, but neither was it necessary, for in small churches it

¹When pushed to the limits of his patience he might call someone "uneducated." This was the worst epithet in a vocabulary understandably devoid of profanity.

²"O. P.'s" reading was varied. He read a great deal of history, especially the history of Europe. Religious subjects of course are dominant, but he also read several literature anthologies. Darwin's Origin of the Species was finished on December 21, 1872. Also he read Henry Drummond, Thomas Paine, David Hume.

was often difficult simply to arrange for an adult meeting.

In the pulpit Reverend Champlin refused to speak "down" to his congregation. In good Congregational tradition "O. P." presented his sermons only after much careful preparation. Most always they were written out and delivered from the manuscript.¹ His was an expository presentation, a detailed and calm explanation of scriptural doctrine. It was not for nothing that "O. P." continued his study of Greek, Latin, and Hebrew. The study of these languages aided him in his interpretation of the Bible.

If it occurred to Reverend Champlin that he might perhaps have been preaching above the level of the congregation's understanding, he never noted the fact in his diary.²

¹ His efforts here must have been prodigious. Since a sermon often took nearly two hours to read, one can imagine the time spent in preparations.

² I am indebted to Dr. Robert Clark for an interview in which he explained a great deal concerning the manner in which Congregationalists delivered sermons. He suggested, among other characteristics, that the Congregational preacher generally had very little sense of audience, that they depended to some extent on a traditional "captive audience." May 27, 1964.

I have none of "O.P.'s" sermons. However, from comments in his diary, from letters in his scrapbook and from among other papers I feel justified in making the judgment as to how his sermons were presented. Among his papers there are two important aids which support my position. The first is a copy of a temperance address which "O.P." gave in Emmetsburg, Iowa. The feeling in the town over the issue was split and open. "O. P.'s" address is calm, logical; it is a discussion of law and laws, semi-historical in nature, impersonal. Another support for my belief is a series of two tracts which "O. P." published as an argument against tobacco and smoking. In one, entitled "Tobacco Women," Reverend Champlin quotes David Starr Jordan: "Of course a woman has as much right to smoke as a man, but when she begins I take her name off my visiting list." This quotation is followed by quotations from doctor's reports, among them a discussion of the Maoris of New Zealand before and after they developed a taste for tobacco.

Finally, there is, among Reverend Champlin's papers, a book of Bible

One episode might be shown to pinpoint "O.P." and his emphasis upon education--and his inability to understand those who did not hold to the same value system. It was "a fine morning and day." Reverend Champlin was visited by Elder Stuart, a member of a Baptist Church in Fairmount, Minnesota. Elder Stuart was anxious to be instructed in the meaning of baptism. "O. P." "showed him the meaning of Baptism in Hebrew, Greek, Latin and English, but he refused to accept the authorities." "O. P." was not discourteous; he believed that when one wished to know the scriptures, one should automatically begin with a critical evaluation of texts. Elder Stuart was evidently not of this opinion--since he refused to accept "the authorities." Thus, he was pictured in the diary as "an ignorant Freewill Baptist farmer-preacher."¹

Of course, Elder Stuart did not understand Reverend Champlin and probably did not consider Reverend Champlin's use of original material worthwhile. And, Reverend Champlin did not understand Elder Stuart; Reverend Champlin did not understand people who refused to better themselves, who refused to accept prohibition in Iowa, who refused to work

studies that he wrote for his own reference. This is a carefully compiled discussion of the books of the Bible with historical background for important figures and often with a comparison between Greek, Latin, and Hebrew texts.

¹Journal, p. 69 (February 26, 1872). There may well have been a heated argument here, for the Congregationalists and the Freewill Baptists disagreed over the subject of Baptism. However, the judgment which "O. P." made here is harsh, nearly unique in all of his papers. The event does serve to point up the difference between the viewpoint of the "eastern" versus the "western" approach to religious problems. Even when this happened (February 26, 1872) it is difficult to imagine a Methodist using this approach. (Though, by 1872, the Methodists had begun to make great strides in the education of ministers.)

to overcome division within their congregations. Reverend Champlin was not particularly tolerant of those who, having been shown their errors, refused to mend their ways. He was, like his church, possessed of a very narrow social view--a middle-class view of society. Outside, beyond this narrow segment of society, was ignorance.¹

* * * * *

And what is the result of all this, the emphasis upon education, the refusal to bend, to make concessions to the frontier, to the new America? I have said that the Congregational Church failed to root deeply or widely on the frontier, that it failed to grow in membership relative to the growth of other denominations. So it did. Here, only easily measurable statistics are involved.

But are there unmeasurable factors yet to be considered? In fact, how was the "Wild West" tamed; how was the frontier settled? As there is a clear distinction to be made between the vigilante and the established law officer, is there also a distinction to be made between religious groups? The Congregational Church through the nineteenth century is remarkable for its consistency, an unbending consistency with a constant appeal. Has this steady influence, though numerically inferior, cast the longer shadow?

¹See Henry F. May, The End of American Innocence (Chicago: Quadrangle Paperbacks, 1964), pp. 12-14. Here, May touches upon both the strengths and weaknesses of the Social Gospel movement.

* * * * *

And "O. P.?" He was a good man. He labored to save a goodly number of souls and considered that important. He helped sick people and thought that, too, was important. He began a number of important churches in a number of unimportant towns. He raised a family.

But is he important? He was not unique; he was not among those figures, the great or the near great of history. Rather, he was overwhelmed by greatness--one can feel his awe, his excitement and wonder when he attended the International Conference in Boston. But, is he important?

When Humanism is forgotten, then will Erasmus be forgotten. Insofar as his church was important, Oliver Perry Champlin was important. He was not a Lyman Abbott; to his congregation Reverend Champlin was infinitely more real, capable of reaching nobler heights of wisdom or falling into more terrible depths of error.

On December 6, 1860, a little more than a month after his conversion, young Oliver Champlin wrote in his Journal: "I believe that I enjoy religion. I believe that there is a reality in the religion of Jesus Christ. That it is suited for every one."¹ This he believed; thus he lived.

Some twenty-four years later, in 1884, Reverend T. O. Douglas, then the State Superintendent for the Congregational Church in Iowa, and later an author of some note, wrote a letter of recommendation for Reverend Champlin. The letter concludes with a statement that would have meaning

¹Journal, p. 4 (December 6, 1860). In an earlier draft of this paper Mr. Martin Schmitt noted beside the above sentence the following: "And yet, his weakness, or that of his chosen denomination, was such that he could not reach 'everyone.' This was his tragedy." Mr. Schmitt's comment might well be called "A Two Sentence Sketch of Reverend Champlin and Congregationalism."

for members of Congregational congregations: "He is a small man but they say he preaches a big sermon."¹

* * * * *

"And he saith unto them, 'Follow me, and I will make you fishers of men.'"

"And they straightway left their nets, and followed him."

* * * * *

¹Scrapbook, page 137.

APPENDIX

THE CHAMPLIN FAMILY

The first Champlin noted in Oliver Champlin's "Family Records" is Jeffry, son of Elijah, who was born in Rhode Island in 1761. Jeffry Champlin was Oliver Perry Champlin's great-grandfather.

The family originally settled in Rhode Island as "O. P." noted in his "Autobiographical Sketch." And, as was also noted, there were two Champlins, George and Samuel, who served as officers in the Rhode Island Militia during the Revolutionary War.¹ Finally, there was a Champlin who served in Congress. Christopher Grant Champlin represented Rhode Island in the United States House of Representatives (1797-1801) and in the United States Senate (1809-11).²

It is possible that all of the above Champlins were sons of Elijah Champlin. All were born in Newport, Rhode Island and all were nearly the same age. Perhaps George Washington did indeed dance "with the belle of Newport, a Champlin, on one great festive occasion."

¹Francis B. Heitman (ed.) Historical Register of Officers of the Continental Army During the War of the Revolution. Rev. ed. (Washington, D. C.: The Rare Book Shop Publishing Company, 1914), p. 150.

²Biographical Directory of the American Congress: 1774-1961. U. S. Government Printing Office, 1961, p. 679. "Christopher" was also the name of Oliver Champlin's father.

BIBLIOGRAPHY

I. Primary Sources:

A. Manuscript Collections:

The Oliver Perry Champlin Papers (MSS in possession of Leland E. Stuart.)

Journals:

Reverend Champlin kept a daily journal throughout his adult life. Several were available for use in the preparation of this paper.

Years: 1860-62, 1871-74, 1877, 1883, 1887, 1893, 1898-99, and 1926. There is also a journal for the year 1927 kept by Reverend Champlin's daughter, Mabel.

Autobiographical Material:

"Autobiographical Sketch"

This was written by Reverend Champlin in December, 1922. The "Sketch" is thirty-seven manuscript pages in length.

"An Experience in Law Enforcement"

There are two copies of this sketch among the Champlin Papers. The sketch is Reverend Champlin's account of the struggle over the enforcement of prohibition in Emmetsburg, Iowa in 1886.

"A Temperance Address"

This is a manuscript copy of an address that Reverend Champlin gave in Emmetsburg, Iowa in 1884.

"Early Missionary Days Along the Winona and St. Peter"

This is a series of fifteen historical sketches written by Reverend Champlin and sent to the Minnesota Historical Society. Copies of eleven of these are now included within the Champlin Papers. They were written in 1900.

"Book of Bible Studies"

This was Reverend Champlin's outline of the Bible which he made for his personal use. It contains short biographical summaries of leading figures and short discussions of significant events. It was written in 1892.

"A Sketch in the Life of O. P. Champlin at 10 Years of Age"

This sketch deals with life at the Johnson farm. It was written in July, 1926 and is sixty-one manuscript pages in length.

Scrapbook

This was one of several scrapbooks which Reverend Champlin kept. It contains letters, certificates, newspaper clippings and the like.

"Family Records"

This is a collection of papers that were gathered together in Reverend Champlin's "Autobiographical Sketch." The papers trace the Champlin family background.

Miscellaneous

There are also a number of separate letters, clippings, announcements, tracts and booklets.

The majority of Reverend Champlin's records have been lost; they may have been sold with Reverend Champlin's personal library.

B. Printed Documents:

Heitman, Francis B. (ed.). Historical Register of Officers of the Continental Army During the War of the Revolution. Washington, D. C., 1914.

Historical Records Survey. Inventory of the County Archives of Minnesota. St. Paul, Minnesota, 1939.

Webster, Eugene C. (ed.). Volume of Proceedings of the Second International Congregational Council. Boston, 1900.

C. Newspapers:

Chicago Tribune. April 29, 1870.

Minneapolis Tribune. December 28, 1873; May 1, 1874; May 8, 1874.

D. Interviews:

Mr. M. E. Champlin, Pleasant Hill, California, June 20, 1963.
Maurice Champlin is one of Reverend Champlin's grand-children.

Dr. Robert Clark, Eugene, Oregon, May 27, 1964.

Dr. G. B. Johnson, Eugene, Oregon, May 19, 1964.

Reverend Wesley Nicholson, Eugene, Oregon, May 15, 1964.

Dr. Stanley Pierson, Eugene, Oregon, May 18, 1964.

Mrs. Doris Stuart, Tuolumne, California, June 20, 1963, December 23, 1963, July 16, 1964.

Mrs. Stuart is one of Reverend Champlin's grandchildren. She furnished the author with a number of Reverend Champlin's letters and also read the entire paper in draft form.

There has been, during the progress of this paper, correspondence with Mr. A. E. Champlin, one of Reverend Champlin's sons. He read the entire biographical section of the paper.

II. Secondary Sources:

A. Books:

Ambler, Margaret A. "Congregationalism on the Oregon Frontier." Unpublished Master's thesis, University of Oregon, 1948.

Biographical Directory of the American Congress 1774-1961.
U. S. Government Printing Office, 1961.

Clark, Robert D. The Life of Matthew Simpson. New York, 1956.

Commager, Henry Steele. The American Mind. New Haven, 1950.

Congregational Yearbook. New York, 1870-1926.

Fagley, Frederick L., The Congregational Churches. Boston, 1925.

Gabriel, Ralph Henry. The Course of American Democratic Thought.
New York, 1956.

Gaustad, Edwin Scott. Historical Atlas of Religion in America.
New York, 1962.

Hudson, Winthrop S. American Protestantism. Chicago, 1961.

Lewis, Sinclair. Elmer Gantry. New York, 1963.

Mathews, Lois Kimball. The Expansion of New England. New York
1909.

May, Henry F. The End of American Innocence. Chicago, 1964.

Niebuhr, H. Richard. The Social Sources of Denominationalism.
New York, 1963.

Olmstead, Clifton E. Religion in America Past and Present.
Englewood Cliffs, New Jersey, 1961.

Persons, Stow. American Minds. New York, 1958.

Riesman, David, Glazer, Nathan, Denney, Reuel. The Lonely Crowd: A Study of the Changing American Character. New York, 1955.

Smith, H. Shelton, Handy, Robert T., Loetscher, Lefferts A. (eds.). American Christianity: Interpretation and Documents, 1607-1820. New York, 1960.

Steinbeck, John. Travels With Charley. New York, 1962.

Sweet, William Warren. Religion on the American Frontier: 1783-1850. III. Chicago, 1938.

Tocqueville, Alexis de. Democracy in America. The Henry Reeve text as revised by Francis Bowen and further edited by Phillips Bradley. 2 vols. New York, 1962.

B. Articles:

Clark, Dan Elbert, "The History of Liquor Legislation in Iowa," The Iowa Journal of History and Politics, VI (1908), pp. 55-87, 339-374, 503-604.

Nichols, Robert Hastings, "The Plan of Union in New York," Church History, V (March, 1936), pp. 29-51.

Zorbaugh, Charles L., "The Plan of Union in Ohio," Church History, VI (June, 1937), pp. 145-64.

ONE COTTON FIBER

WHEAT FLOUR



Typed by Marie F. Nelson