

United States Department of the Interior**National Park Service****National Register of Historic Places Multiple Property Documentation Form**

This form is used for documenting property groups relating to one or several historic contexts. See instructions in National Register Bulletin *How to Complete the Multiple Property Documentation Form* (formerly 16B). Complete each item by entering the requested information. For additional space, use continuation sheets (Form 10-900-a). Use a typewriter, word processor, or computer to complete all items

 X New Submission Amended Submission

A. Name of Multiple Property Listing

Oregon Country Methodist Mission Sites: 1834-1847

B. Associated Historic Contexts

(Name each associated historic context, identifying theme, geographical area, and chronological period for each.)

1. Mission Bottom Station (Marion County, OR): 1834-1844
2. Wascopam Station (The Dalles, OR): 1838-1847
3. Nisqually Station (DuPont, WA): 1839-1842
4. Central Station (Salem, OR): 1840-1845
5. Clatsop Plains Station (Clatsop County, OR): 1840-1844
6. Willamette Falls Station (Oregon City, OR): 1840-1845

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D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation.
(See continuation sheet for additional comments.)

Signature and title of certifying official: Deputy State Historic Preservation Officer

Date

Oregon State Historic Preservation Office

State or Federal Agency or Tribal government

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Signature of the Keeper

Date of Action

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Provide the following information on continuation sheets. Cite the letter and title before each section of the narrative. Assign page numbers according to the instructions for continuation sheets in National Register Bulletin *How to Complete the Multiple Property Documentation Form* (formerly 16B). Fill in page numbers for each section in the space below.

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

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E. Statement of Historic Contexts

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INTRODUCTION: OREGON COUNTRY METHODIST MISSION EXPLORATION & SETTLEMENT, 1834-1847

The six Methodist Mission sites in present-day Oregon and Washington are significant for their association with the work of Methodist missionaries in the Oregon Country between 1834-1847. The Methodist Church's objective to Christianize and assimilate the Indigenous peoples of the Pacific Northwest intersected with the broader national ideology of Westward expansion and Manifest Destiny that was emerging in the United States during this period. These efforts supported expanding the borders of the United States to include the Oregon Country at a critical period, just before Oregon became a territory (1848) and thousands of Euro-American settlers began arriving via the Oregon Trail.

The Methodist Mission to Oregon Country brought several successive waves of missionaries to the Oregon Country in the 1830s and 1840s, primarily to establish infrastructure to convert Native Americans to Christianity.¹ The United States government, which was interested in gaining political control of the Oregon Country rather than sharing it with Great Britain, supported the Methodist Mission's efforts. The peoples the missionaries encountered were very diverse and reeling from a catastrophic epidemic. During the late 1700s and early 1800s, fur trading companies had established outposts in the Pacific Northwest and many French Canadian, Métis, British, and Scottish fur traders had married Indigenous women and started families and farms in the Willamette Valley. Subsequently, an epidemic killed, by some estimates, nearly 90 percent of Indigenous people in communities along the Columbia and Willamette Rivers, leading to huge social changes for the peoples who had called this place home since time immemorial.

The Methodist Mission to Oregon Country established their first station at Mission Bottom (today's Willamette Mission State Park) in 1834. At the mission's height in 1842, there were six Methodist missionary stations within the present states of Oregon and Washington, generally bounded by the Wascopam Station to the east, the Clatsop Plains Station to the west, the Central Station at Salem to the south, and the Nisqually Station to the north (**Figure 1**). The largest geographical concentration of Methodist stations during this period was located in the Willamette Valley. In addition to working to ensure their own survival, missionary work consisted of preaching, conversion, and the operation of schools that imposed not only Christianity, but also Western gender roles, agricultural practices, clothing, and names on Indigenous students. The Methodists ultimately chose to dissolve and close a majority of the Oregon Country missions in 1844 due to the operational challenges they experienced, as well as the economic expense and failure at achieving their initial goal of converting and assimilating local Indigenous populations. By 1847, all of the Methodist Mission stations in the Oregon Country had been closed and the Methodist Church had divested itself of its holdings.

United States Westward Expansion (1818-1848)

A primary reason the Methodist Episcopal Church chose to establish a mission in the Oregon Country in the early nineteenth century was due to the policies of the federal government of the United States which were focused upon Westward Expansion. Beginning in the early nineteenth century, the federal government offered financial incentives to religious organizations to convert and Westernize Indigenous people living within territories adjacent to the lands held by the United States. These policies were part of the larger efforts to remove Indigenous people from their native lands and assimilate them into American culture, paving the way for Euro-American settlers to populate these lands. Whether or not the Methodist Missionaries stationed in the Oregon Country were fully aware of it or not, they played a key role in the government's policy of removing Indigenous people from their traditional homelands and assimilating them into American culture.

The removal of Indigenous people from their homelands had begun during the Revolutionary period, after a number of military engagements between the tribes and the colonial militia, and continued throughout the early

¹ Throughout this text, primary sources often utilized derogatory language in reference to Indigenous peoples native to the Oregon Country that is the subject of this MPD. In most cases this language is retained, when quoted. Where direct quotes are not used, the word 'Indigenous' has been substituted where feasible.

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growth and establishment of the United States under Presidents Washington and Adams. President Jefferson, the third president of the United States, held an ideal of an agrarian nation wherein he believed that all Americans should have the opportunity to have their own land to farm and become self-sufficient. Jefferson's first address to Congress in 1801 emphasized the importance of introducing farming to their "Indian neighbors" in order to facilitate assimilation of Indigenous peoples into American society.² Jefferson believed that encouraging Indigenous people to abandon hunting and gathering and instead adopt the Euro-American way of farming and raising stock was for their own good. Jefferson believed that this approach was key not only to their peaceable assimilation, but to the successful expansion and settlement of the United States.³

Soon after the United States' acquisition of the Louisiana Territory from France, Jefferson wrote to Congress on January 18, 1803, requesting funding for an exploratory expedition of the territory west of the Rocky Mountains to the Pacific Ocean. The intent was to support trade and commerce for the United States by determining whether there could be a water route from the Missouri River to the Pacific Ocean. Jefferson stated that the people on this expedition could also gather information about the tribes in this territory, and develop relationships with them in order to lay the groundwork to peaceably assimilate the Indigenous people living in these territories. Jefferson was successful, and Congress appropriated \$2,500 for the Corps of Discovery Expedition led by Meriwether Lewis and William Clark, who completed their journey from 1804 to 1806. Reports from their expedition created excitement among Americans about the potential opportunities for moving West. **(Figure 2).**

President James Monroe, the fifth president of the United States, was the last of the original "founding fathers" of the country to serve as president. During his first term, the United States and the United Kingdom signed a treaty, known as the Convention of 1818, on October 20, 1818. This treaty allowed both British and Americans joint occupation and settlement of the Oregon Country for ten years. The Oregon Country was defined as the geographic area west of the Rocky Mountains to the Pacific Ocean, with the 54° 40' north latitude (the southern boundary of the Russian territory) as the northern boundary, and the parallel of 42° north latitude (the northern boundary of the Spanish territory) as the southern boundary **(Figure 3).**⁴

British and American efforts to establish the right to occupy Oregon Country extended well beyond the initial ten-year period, with both countries ignoring land ownership and occupation by Indigenous peoples. Each country's fur trading operations established Euro-American presence in the region. The British established an outpost of the Hudson's Bay Company (HBC), an expansive fur-trading operation, in Oregon Country to create a long-term settlement. They extended operations throughout their Columbia District (stretching from the Rocky Mountains to the Pacific Ocean and the border of Mexican California to Russian Alaska) and established a new fort, Fort Vancouver, on the north side of the Columbia River near the confluence of the Willamette River.⁵

During this period of Westward expansion, Monroe signed into law almost seventy removal treaties which removed Tribes from their native lands. He was committed to ensuring the availability of land for American colonizers. In his address to Congress on November 16, 1818, Monroe expressed his belief that it was not feasible for Americans to live in peace in newly settled areas with independent tribal communities. He proposed

² Thomas Jefferson. "First Annual Address". December 18, 1801. <https://www.presidency.ucsb.edu/documents/first-annual-message>.

Accessed June 1, 2024.

³ Thomas Jefferson. "Jefferson's Secret Message to Congress Regarding the Lewis & Clark Expedition". (January 18, 1803)

<https://www.archives.gov/milestone-documents/jeffersons-secret-message-to-congress>. Accessed June 1, 2024.

⁴ Hunter Miller, ed., "Convention of 1818 between the United States and Great Britain. Treaties and Other International Acts of the United States of America. Volume 2: 1776-1818." (Washington : Government Printing Office, 1931), Documents 1-40.

⁵ William L. Lang, "The Oregon Question," *Oregon Encyclopedia*. In 1827, after an unsuccessful attempt to resolve the occupation boundary dispute, the joint occupation treaty was renewed indefinitely period; the boundary would not be determined definitively until 1846. https://www.oregonencyclopedia.org/articles/oregon_question_54_40_or_fight/. Accessed Sept.29,2023; the Oregon Treaty was signed on June 15, 1846, establishing the boundary at the 49th parallel.

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that Congress start to consider a solution involving the establishment of schools to educate and assimilate Indigenous children.⁶ Monroe was persuasive, and on March 3, 1819, Congress enacted the Civilization Fund Act, which authorized the funding of missionaries to establish schools in Indian territories.⁷ The act's stated goal was to make provision for the civilization of Indian tribes adjoining the frontier settlements. This legislation authorized the President to employ persons of "good moral character" to teach Indian children reading, writing, and arithmetic, as well as instruct them in agriculture in order to introduce them to the habits and art of civilization.⁸ This legislation set the stage for the Methodists to begin their missionary work, and in 1820 the Methodist Episcopal Church established the Missionary Society.⁹

President Andrew Jackson signed into law the Indian Removal Act on May 28, 1830, authorizing the president to grant lands west of the Mississippi in exchange for Indian lands within existing state borders. In Jackson's annual address to Congress in 1830, he stated that the speedy removal of Indigenous tribes would open the whole territory between Tennessee and Louisiana, securing settlement by Euro-Americans.¹⁰ Subsequently, in 1830 Congress passed the Indian Removal Act which required tribes whose homelands were in the southeastern United States to move west of the Mississippi. By 1830, the Methodist Missionary Society had established 23 domestic missions in Ohio, Illinois, Tennessee, Mississippi, South Carolina, Pennsylvania, and New York. While their missionary work was not focused exclusively on working with the Indigenous people, their annual reports did document the number of Indigenous people who were converted, and some missionaries chose to relocate with those tribes that were forced to migrate West. By 1830, the Methodists had documented 476,153 members, with 4,209 identified as Native Americans who had converted to the Methodist Church.¹¹

The Methodists had a systematic method for educating and assimilating Indigenous children, based upon their beliefs that the Indigenous way of life was uncivilized and ungodly and only by eradicating their way of life could Indigenous people be civilized and their immortal souls "saved." Initially Methodists began day schools which were often on reservations established by the federal government. Their educational methods at day schools included teaching English (the only language allowed), Christian religious moral studies and re-education about ways of life in relationship to the land which aligned with Euro-American farming practices. However, children at boarding schools were separated from their villages, friends, and families, and here the Methodists practiced more extreme conversion methods. Methodists conversion methods began upon the children's arrival to school, where they were renamed with European names and their clothing was replaced and their hair was cut. Children were not allowed to speak Indigenous languages and were often housed with children from different tribal nations, in order to enforce English as a common language. Some Methodist boarding schools were labor schools, which focused primarily upon vocational training. The labor training was often divided by gender, with boys' labor including: livestock and poultry raising, dairying, planting and harvesting crops, carpentering (making furniture), lumbering, and well digging. Girls' labor included: cooking, laundry and ironing, and garment making/sewing including making mattresses.¹²

⁶ President John Monroe. "Second Annual Message to Congress". November 16, 1818. <https://millercenter.org/the-presidency/presidential-speeches/november-16-1818-second-annual-message>. Accessed 4-28-24.

⁷ Fifteenth Congress, Session II, Chapter 85 (3 Stat 516, Chapter 85).

<https://govtrackus.s3.amazonaws.com/legislink/pdf/stat/3/STATUTE-3-Pg516b.pdf> accessed April 28, 2024.

⁸ Ibid.

⁹ "Let All That Is Indian Within You Die!," *NARF Legal Review*, 38, No. 2 (Spring/Fall 2013), p 3.

<https://narf.org/nill/documents/nlr/nlr38-2.pdf>. Accessed April 28, 2024. The article states that by 1830, there were over fifty Indian Boarding Schools with over 1500 students operated by a number of different religious missionary societies that were utilized funding from the federal government under this Act.

¹⁰ Andrew Jackson. "Message to Congress on Indian Removal." December 6, 1830. <https://www.archives.gov/milestone-documents/jacksons-message-to-congress-on-indian-removal>.

¹¹ "Minutes of the Annual Conferences of the Methodist Episcopal Church, 1829-1839," Volume 2 (New York : . Mason and G. Lane, for the Methodist Episcopal Church, 1840.

¹² Ashey D. Boggan, "The United Methodist Church and Indigenous Boarding Schools: A Progress Report, September 2024," General Commission on Archives & History of The United Methodist Church.pp 3-4

<https://www.umc.org/-/media/umc-media/2024/09/12/16/27/Indigenous-Boarding-School-Report-2024-final.pdf>.

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A 2024 report issued by the United Methodist Church on Methodist Indigenous Boarding Schools provides a comprehensive accounting of the history of their boarding schools and provides an accounting of the typical day for a student enrolled at one of their schools in the nineteenth century. The investigative report found that students' days were organized by the hour, so that they had no opportunity for freedom and little opportunity to exercise any power of choice. Their report further found that rules at these schools were: "*enforced oftentimes via corporal punishment, solitary confinement, flogging, withholding food, whipping, slapping, cuffing.*"¹³ The schools were often undersupplied with provisions and overcrowded, and children often had little to no health care. Many children died from malnourishment or disease, however Methodist missionaries were firm believers that if a child was obedient and had accepted God's will over their own, demonstrating their conversion to Christianity, then the child's soul had been saved before death, and therefore it was considered a 'good' death.

By 1834, the Methodists had established the Asbury Manual Labor School in Alabama, the Indian Manual Labor Training School in Ohio, Spring Place Mission School in Georgia, and the Kickapoo Mission in Kansas. In Lawrence, Kansas, at the Haskell Institute, Methodist missionaries even assigned children to military type of cadet battalions as a form of management and discipline. At the Haskell Institute, they intentionally mixed Indigenous children from 31 different tribes within each cadet battalion to disrupt tribal relationships and prevent communication using their native languages. Just ten years later, by 1844, the Methodists had established five more schools including the Oregon Indian Manual Labor Training School in Oregon, the Shawnee Manual Labor School in Kansas, and the Fort Coffee Academy, the New Hope Academy, and the Norwalk Academy for Boys in Oklahoma. In all, the Methodists established a total of 42 boarding schools in the nineteenth and early twentieth centuries across the United States.¹⁴

Religious Revival: The Second Awakening (1790-1850)

The second key to understanding the Methodist Missionary work in the Oregon Country is the influence of the Second Great Awakening. Many missionaries saw themselves as instruments of divine will, bringing salvation to the Indigenous peoples. In colonial America, prior to the American Revolution in 1776, activist ministers traveled from New England to the southern colonies preaching charismatically about rebirth in Christ and encouraging a rejuvenation of existing congregations. This revival movement between 1740 and 1770, which some referred to as the first "Great Awakening," focused on the transformation and growth of Protestant denominations, such as Presbyterians, Methodists, and Baptists. These revivals were based upon charismatic leadership of the clergy within each denomination. They were able to raise their memberships without the benefit of government mandated tax support. Prominent figures of this movement included ministers like John Tennent and Jonathan Edwards, who preached ecstatically, sometimes weeping and moaning, a precursor to modern day evangelical preachers. This was a large departure from sermons of the previous period, wherein ministers often spoke in a monotone for hours, never engaging their congregation.¹⁵

The Second Great Awakening lasted roughly from the 1790s through the 1840s and was notable for three main reasons. First, after the chaos and uncertainty of the Revolutionary War, many Americans felt a need for order that the evangelical Christian religion was able to provide with its emphasis on rules relating to alcohol, tobacco, prostitution, and general morality. Second, there was a strong tie between evangelicalism and democracy in the new republic. People felt responsible for their own destiny, and both their new government and religious leaders provided individuals with a new empowerment to choose their own path. Third, this period had several key religious leaders who were exceptionally charismatic and served to motivate and inspire a large number of people. For example, Francis Asbury transformed the Methodist evangelical movement by creating the tradition of the Methodist "circuit rider."

¹³ Ibid, page 5

¹⁴ Ashley D. Boggan, "The United Methodist Church and Indigenous Boarding Schools: A Progress Report, September 2024," General Commission on Archives & History of The United Methodist Church. See also Additional Documentation at the end of this MPD, pages 141-144.

<https://www.umc.org/-/media/umc-media/2024/09/12/16/27/Indigenous-Boarding-School-Report-2024-final.pdf>.

¹⁵ Joseph A. Thacker, "Methodism and the Second Great Awakening". Lecture at Oxford Research and Reading Seminar, Regents College, Oxford, England. 1975, pp 46-61.

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Christians from this period viewed missionaries as an instrument of reform and the establishment of civilization and democracy.¹⁶ Methodists during this period, in particular, focused on evangelizing the West. One American who became a prominent Methodist leader in the West, Jason Lee, was shaped by the Second Great Awakening and the related ideology of Manifest Destiny. Jason Lee, born on June 28, 1803, grew up on a 400-acre farm near present-day Stanstead, Quebec, Canada. He was the youngest of fifteen children, and he lost his father, Daniel, in 1806. Lee was raised by his elder brother, Elias (25 years older than Jason). Elias's oldest son was Daniel Lee, who would also become a missionary. Jason Lee worked on the family farm and worked on his religious studies in his spare time. He recalled that he was brought up to hard work, was able to manage "gangs of men," and was able to chop a cord of sugar maple wood in two hours.¹⁷ In 1821, the Reverend John Hick, the first Wesleyan minister appointed to the Stanstead Circuit, came to Stanstead and conducted a religious revival which had a significant impact upon Jason Lee, then 18 years old. In 1823, Reverend Richard Pope came to Stanstead and stayed for four years. It was during this period that Jason Lee experienced a conversion under the guidance of Pope. Lee stayed in Stanstead for another six years, working on the farm and with the Wesleyan Missionaries there until in 1829, until when, at the age of 26, he chose to further his education at Wilbraham Academy in Wilbraham, Massachusetts.

While at school at Wilbraham Academy, Lee made an impression upon his classmates, not only for his religious discipline but also for his large 6 ft. 3 in. frame and iron constitution (**Figure 4**).¹⁸ Dr. Wilbur Fisk was the principal of Wilbraham Academy while Lee was attending, and he selected Lee from the 163 students to be privately tutored due to his academic promise. Lee completed his studies at the academy in 1830 and Fisk guided Lee to establish his own preaching circuit in the towns near Wilbraham for the following two years.¹⁹ By 1831, Lee was determined to serve as a Methodist missionary, and in 1832 he applied to the London Wesleyan Missionary Society for an assignment to western Canada.

At the same time that Lee was studying in Massachusetts, calls for early American colonization of the American West were building momentum. Even those Americans who did not have spiritual or religious ideologies had grasped onto the principles idealized by President Jefferson of an agrarian nation stretching from coast to coast, and by the 1840s the ideal of Manifest Destiny had been born. This concept argued that the United States had a divine purpose and right to settle the West, and that the United States needed to act quickly, otherwise the British would take this land just as they had done many times before all over the world. The British had already established a foothold in the Oregon Country through the work of the HBC, increasing the urgency of the movement.

Hall Jackson Kelley in Boston, Massachusetts, established the American Society for Encouragement and Settlement of the Oregon Territory in 1829. The society published pamphlets and worked to recruit colonists to travel West. By the spring of 1832, Nathaniel Wyeth, a member of the society, went to the Oregon Country but without the founder Kelley. Wyeth's plan was focused upon exploring his potential to benefit from the fur trade as opposed to manifesting Kelley's vision of colonization. In November of 1832, Wyeth traveled down the Willamette River as far as the present-day City of Keizer to assess the potential of establishing a trading post for himself in the Willamette Valley. Wyeth observed that the HBC was in the process of constructing a sawmill near Willamette Falls, and that the land in the Willamette Valley was fertile and beautiful. He remarked: "*I doubt not [the Willamette Valley] will one day support a large population.*"²⁰

¹⁶ Ibid, p. 47.

¹⁷ Cornelius J. Brosnan. *Jason Lee, Prophet of the New Oregon* Macmillan, 1932. pp 23-24.

¹⁸ Brosnan, Cornelius J. 1882-. *Jason Lee, Prophet of the New Oregon* Macmillan, 1932. page 27-28

¹⁹ Ibid, page 30.

²⁰ John B. Wyeth. *Wyeth's Oregon; or, A short history of a long journey*. Cambridge, Mass., 1833. Reprint of original. Cleveland, Ohio: The Arthur H. Clark Company, 1905. Drawn from the notes and oral information of John B. Wyeth, one of the party who left Nathaniel J. Wyeth, July 28th, 1832, four days march beyond the ridge of the Rocky Mountains, and the only one who has returned to New England, and also https://www.loc.gov/resource/lhbhn.th021_0017_0106/?c=40&sp=2&st=gallery.

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By March 1833, Wilbur Fisk had asked Jason Lee if he would be willing instead to serve as a missionary to the Flathead Indians in the Oregon Country instead of serving on assignment to western Canada.²¹ Lee agreed. Wyeth would prove to be an influential and helpful guide to Jason Lee and the initial Methodist party when they traveled overland to the Willamette Valley in 1834.

Religious Missions and Expansion in the Oregon Country

Indigenous Request for a Mission

One of the characteristics of the Second Great Awakening was the belief that once one had received salvation, their work was not done. Those who had received salvation were called to do missionary work to “save” other souls in need. Methodists saw the Pacific Northwest as a new frontier with potential members to civilize and Christianize. Methodists hoped to spread salvation and see a godly society planted in the wilderness.²²

The 2001 interview “Through Nez Perce Eyes,” made for the Lewis & Clark Trail Heritage Foundation’s *Discover Lewis and Clark*, includes an interview with Nez Perce elder W. Otis Halfmoon, who shared some recollections of his tribe’s stories about their first experiences with white people which included a prophecy about the white man and religion. Otis Halfmoon explained that the prophecy of ancient times had included the white man’s religion and the Bible. The Nez Perce had noticed that white men had a god that gave them a lot of material wealth and power, which included metal, rifles, and beautiful things. Halfmoon explained that the Nez Perce thought that they wanted these things, too, and they wanted to know more about the white man’s god. As a result, they sent four warriors in 1829 back to St. Louis, Missouri, to meet with William Clark, the head of Indian Affairs.²³

On March 1, 1833, William Walker Jr., a leader of the Wyandott Tribe, published a letter titled “The Flathead Indians” in the *New York Christian Advocate & Journal* (**Figure 5**). The letter described the request of a delegation for help in learning more about the correct mode of worship and salvation through the Bible.²⁴ The original article was reprinted March 2, 1833, in two additional New York publications, with commentaries from each paper encouraging the establishment of a mission.²⁵ Subsequently, Wilbur Fisk wrote to the editors of the *Christian Advocate* a letter advocating for the establishment of a mission in the Oregon Country, suggesting a plan and offering to serve as a bondsman until the funds could be raised:

I have proposed the following plan: Let two suitable men, unencumbered with families, and possessing the spirit of martyrs, throw themselves into the nation. Live with them-- learn their language--preach Christ to them--and, as the way opens, introduce schools, agriculture, and the arts of civilized life. The means for these improvements can be introduced through the fur

Philip Henry Overmeyer. “Nathanial Jarvis Wyeth.” *The Washington Historical Quarterly*, Vol. 24, No. 1, 1933, p.34 and pp. 28–48. *JSTOR*, <http://www.jstor.org/stable/23908671>. Accessed 17 June 2024.

²¹ Ibid, p. 31.

²² Robert I. Burns, “The Missionary Syndrome: Crusader and Pacific Northwest Religious Expansionism.” *Comparative Studies in Society and History*, Vol 30, No. 2 (April 1988), p. 278.

²³ W. Otis Halfmoon, “Through Nez Perce Eyes: An Interview with an Elder.” *Discover Lewis and Clark*. <https://lewis-clark.org/native-nations/sahaptian-peoples/nez-perces/nez-perce-eyes/>. Lewis & Clark Heritage Trail Foundation. 2001. Accessed Oct. 2, 2023.

²⁴ William Walker, P. D. “The Flat-Head Indians.” *Christian Advocate and Journal and Zion’s Herald (1828-1833)*. Mar 1, 1833. Mar 01 1833/03/01/: 105. *ProQuest*. Accessed June 1, 2024; Lee and Frost, *Ten Years in Oregon*, (New York: J. Collard, Printer, 1844) p. 10. Daniel Lee (Jason Lee’s nephew) later wrote in his 1844 published work, *Ten Years in Oregon*, that “...these red men had been sent by a Council of their Chiefs, as delegates to St. Louis, to inquire concerning the work of the Great Spirit.

²⁵ Lucius. “The Flat Head Indians.” *The Free Enquirer (1828-1835)*. March 09, 1883. 1833/03/09/: 155. *ProQuest*. Accessed June 1, 2024 ; and Religious.: “Wise Men” Of The West.” *New York Observer and Chronicle (1833-1912)*. 1833 Mar 09 1833/03/09/: 1. *ProQuest*. Accessed June 1, 2024 .

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*traders, and by the reinforcements with which from time to time we can strengthen the mission... Who will go? Who?*²⁶

The Board of Managers of the Missionary Society met on March 20, 1833, and passed a Resolution requesting the corresponding secretary write to the Bishops to inquire about the feasibility of establishing a mission in the Oregon Country. On April 17, 1833, the Missionary Board voted to request the Bishops adopt measures to establish an aboriginal mission west of the Rocky Mountains.²⁷ On June 17, 1833, Fisk wrote again to the editors of the *Christian Advocate* supporting the appointment of Jason Lee as the leader of this new mission:

*"Brother Lee is one whom all who know him, judge well qualified for that enterprise. He is the man on whom my mind rested when the subject of this mission first agitated. I know him well, and can most cordially recommend him to all the friends of the enterprise as one worthy of their confidence."*²⁸

Initial Mission Settlement: 1834-1836

On July 17, 1833, the Methodist Church announced that Jason Lee was appointed as the Superintendent of the Mission and he, along with his nephew Daniel Lee, were chosen to establish the Mission.²⁹ They left New York on November 20, 1833. Before travelling West, Jason Lee first traveled to Cambridge, Massachusetts, in December, where he met Captain Nathaniel Wyeth who had just returned from his second expedition in the Oregon Country. Lee and Wyeth discussed the nature of the Oregon Country and the best location for establishing their new mission.³⁰ Wyeth shared with Lee the details of the HBC and the details of Dr. John McLoughlin, the Chief Factor of Fort Vancouver, and his strong influence in the Oregon Country.

Captain Wyeth suggested that they select a spot close to an existing trading post, not too high up in the mountains, given the difficulties in obtaining supplies.³¹ He shared that the HBC had established a number of outposts in the Oregon Country. In addition to Fort Vancouver, HBC traded at Fort George in Astoria, operated by Chief Factor James Birnie from 1829 through the 1840s. As with other HBC trading posts on the interior, Fort George was not a military fort but rather a trading post for exchange with the local Indigenous tribes (primarily the Chinook and Clatsop tribes) as well as the missionaries and other settlers.³² John McLoughlin constructed a sawmill at Willamette Falls, and made a land claim here in 1829 in the name of the HBC, which he later bought from the HBC to put in his own name.³³ By 1833, the HBC had also established a trading post known as Fort Nisqually in the Puget Sound on the south side of Sequimitchew Creek, half-way between Fort Langley (1827) and Fort Vancouver (1824) in order to enhance the security of HBC trappers and those engaged in the Euro-American trade in this region.³⁴

²⁶ Fisk, W. "Missionary Intelligence." *Christian Advocate and Journal and Zion's Herald* (1828-1833). 1833 Mar 22 1833/03/22/: 118. *ProQuest*. Accessed June 1, 2024 .

²⁷ Wade Crawford Barclay. *Early American Methodism, 1769-1844, To Reform the Nation, Volume Two*. New York: The Board of Missions and Church Extension of The Methodist Church, 1950, p 204.

²⁸ Fisk, W. "Flat Head Indian Mission." *Christian Advocate and Journal and Zion's Herald* (1828-1833), June 28, 1833 1833/06/28/: 174. *ProQuest*. June 1, 2024 .

²⁹ Barclay, *Early American Methodism*. p 204.

³⁰ Romaine. "Article 1 – "Flathead Missionary Meeting." *New York Observer and Chronicle* (1833-1912), vol. 11, no. 49, Dec 07, 1833, pp. 2. *ProQuest*, <https://www.proquest.com/magazines/article-1-no-title/docview/136199198/se-2>.

³¹ "Mission to the Flathead Indians." *Zion Herald*, December 4, 1833. MSS 1224, "Mission Items" from *Christian Advocate* 1832-1834, Oregon Historical Society, Portland Oregon.

³² William L. Lang. "Fort George (Fort Astoria)" *Oregon Encyclopedia*. https://www.oregonencyclopedia.org/articles/fort_george/.

³³ Carey, Charles H. "Lee, Waller and McLoughlin." *Oregon Historical Quarterly*, Vol. 33, No. 3, 1932, pp. 187–213. *JSTOR*, <http://www.jstor.org/stable/20610733>. Accessed June 15, 2024. No HBC trading post was established here and the claim later became a source of controversy between McLoughlin and the Methodist Missionaries

³⁴ Cecilia Smith Carpenter. Fort Nisqually: "A documented History of Indian and British Interaction." Tacoma WA: Tacoma Research Center, 1986, and "DuPont Heritage Plan-Fort Nisqually Site" (45P155), pages 5-6.

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In 1834, serendipitously, the company with which Wyeth was connected was sending a ship, the Maydacre, to the Columbia River and could carry supplies for them. Wyeth was also planning to lead a company across the Rocky Mountains that spring, and arrangements were made for Lees and a small group of men to travel with them. After first traveling to Philadelphia, Wilmington, Delaware, and Baltimore to hold meetings and raise funds for the Mission, Jason Lee arrived in Pittsburgh where he was joined by Cyrus Shepherd and Daniel Lee. Jason Lee hired two laymen, C.M. Walker and Philip L. Edwards, who joined the group in Missouri on April 28, 1834, with Wyeth and his company.³⁵ They arrived in Fort Vancouver on September 15, 1834, and upon their arrival they received confirmation that the ship Maydacre had arrived with their supplies.³⁶

Following the advice of Wyeth, as well as McLoughlin, Jason Lee and his nephew Daniel chose the location for their mission in the Willamette Valley along the Willamette River, not far from Ft. Vancouver and near an existing settlement of retired HBC trappers. They named the site "Mission Bottom" and soon began their work to establish their mission station, farm and school. A detailed description of this station and its development can be found in Context 1, *Mission Bottom Station (Marion County, OR): 1834-1844*.

Slacum Expedition: 1836-1837

In 1836, at the direction of President Andrew Jackson, William A. Slacum of the U.S. Navy went to the Oregon Country to complete a survey and inventory of whites and Indian villages near the Columbia River and to make a record of any useful information regarding the joint occupation of this territory, and report his findings back to Congress. In January 1837, Slacum visited Mission Bottom and documented in his report what the Oregon Missionaries had built and harvested in the two years since establishing a settlement in the Willamette Valley.³⁷ Slacum observed that the missionaries had built a good barn, a dwelling with four large rooms, 150 acres of fenced in land, and established a school:

*"...With the exception of three month's hired labor of a carpenter to finish the inside of their dwelling and make tables for their school room, the above is work of these pious and industrious men, assisted by the Indian children of the school. Their family at present consists of 3 adults, and 19 full blooded, and 4 half breed Indian children, 10 of whom are orphans. 7 girls and 15 boys attend the school; likewise 8 half breed's children of the neighboring settlers."*³⁸

Slacum noted that Jason Lee shared that while there was a need to establish a larger mission and school, the missionaries were not going to work toward that end until they received additional help from the Missionary Board back east. Lee further reported to Slacum that their access to livestock was limited by the HBC who owned the cattle and horses being used by the missionaries. In response to this challenge and to help the American settlers achieve a measure of economic independence from the HBC, Slacum offered the missionaries and other settlers who had formed the Willamette Cattle Company free passage to California on

³⁵ Cyrus Shepherd was a public school teacher and a Methodist appointed as part of the initial Mission Party as the Mission's school teacher; Courtney Mead Walker, a layman hired by Jason Lee near Independence, Missouri, to be their business agent; Walker stayed with the Mission for just a year; Philip Leget Edwards was a school teacher and farmer, a layman also hired by Lee in Richmond, Missouri to assist with establishing the Mission. Edwards assisted with teaching, and stayed on as a farmer. Source: https://www.willametteheritage.org/methodist_mission_heritage_center/methodistmissionmembers/ . Accessed June 1, 2024.

³⁶ Lee and Frost, *Ten Years in Oregon*, (New York: J. Collard, Printer, 1844), p. 124.

³⁷ Slacum documented: 1835- -150 bushels of wheat; 30 of oats; 56 of barley, 87 of peas 250 of potatoes; 1836 --500 bushels of wheat; 200 of peas; 40 of oats; 30 of barley, 4½ of corn; 3½ of beans and 319 of potatoes. John Forsyth and William A. Slacum. "Slacum's Report on Oregon, 1836-7." *The Quarterly of the Oregon Historical Society*, June 1912, Vol. 13, No. 2, June 1912, pp. 175-224. Oregon Historical Society. <https://www.jstor.org/stable/20609903>, p. 194. Accessed June 1, 2024.

³⁸ Ibid.

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his ship, the *Loriot*, where they would be able to purchase cattle outside of the HBC's control. The group set out in January 1837 and returned with 630 head of cattle in October of that year.³⁹

Slacum's report on the Oregon Country was presented to Congress on December 18, 1837. Slacum documented the Native populations living along the Columbia River and through the Willamette Valley, providing useful information and insight regarding the different tribal bands and their populations. He also documented the 18 French Indian families living near the Methodist Mission station in French Prairie as being 85 people and thirty to fifty Ahaantchuyuk Kalapuyans.⁴⁰ Slacum estimated that 5,000 to 6,000 Kalapuyans had most likely died since the start of the epidemic in 1831.⁴¹ Slacum documented 44 people at the Methodist Mission Station and 26 boarders. He also documented 16 other Euro-American settler families in the Willamette Valley.⁴²

Mission Reinforcement: 1837

After receiving Lee's request for assistance, the Mission Board responded to Jason Lee's request for help and authorized sending a reinforcement of personnel and supplies to the Oregon Mission which left Boston in the summer of 1836. The new personnel included William Willson, Dr. Elijah White and his family, Alanson Beers and his family, and three young women: Maria Pittman, Susan Downing, and Elvira Johnson. They arrived at Fort Vancouver in May 1837.

When this first reinforcement arrived at Mission Bottom, they found that sickness had been rampant at the mission, particularly among the Native people. One of the reasons that the Methodists struggled with conversion was simply that many of the Native people who came to the mission died, "undermining both Native and Methodist goals and contributing to the eventual collapse of Native-colonial comity."⁴³ The mortality rate of the Mission school over its first five years was 20 percent, and death was a constant presence at the Mission.⁴⁴ One man, Wailaptulikt (given the English name "John Linsey" by the missionaries), brought his family to the Mission in July of 1836. In March of 1837, his youngest son, "Samuel," died of an illness. When his daughter, Tshecooitch ("Clarrisa Perkins"), caught the same illness, he left the mission with his surviving children.⁴⁵ Between the hard work of cultivating the land for food and the deaths of many of their students in this early period, the Methodists were frustrated in their attempts to spread Christianity among the Indigenous people. Lee believed with additional resources, especially qualified medical personnel, these issues could be addressed. In 1838, Jason Lee decided to return to the East Coast to make a case for additional support and resources, as well as to convey a petition signed by missionaries and other settlers for Congress to extend governmental protection to the Oregon Country.⁴⁶

The Oregon Mission Expansion and the Great Reinforcement: 1838-1840

Before Lee left for the East, in the Spring of 1838, he determined to establish a Mission Station at Wascopam near The Dalles on the Columbia River. The location for this mission was about 80 miles to the east of Fort Vancouver on the south side of the Columbia River, just west of Celilo Falls where many tribes would gather for

³⁹ The Willamette Cattle Company was comprised of 11 people who invested in the company, and led by Ewing Young. https://www.oregonencyclopedia.org/articles/willamette_cattle_company/.

⁴⁰ John Forsyth and William A. Slacum. "Slacum's Report on Oregon, 1836-7." *The Quarterly of the Oregon Historical Society*, June 1912, Vol. 13, No. 2 (Jun., 1912), pp. 175-224. Oregon Historical Society. <https://www.jstor.org/stable/20609903>. Accessed June 1, 2024.

⁴¹ Gustavus Hines. *Wild Life in Oregon: Being a Stirring Recital of Actual Scenes of Daring and Peril Among the Gigantic Forests and Terrific Rapids of the Columbia River (the Mississippi of the Pacific Slope)*. Hurst & Company, 1881, pages 65 and 99

⁴² Ibid.

⁴³ Whaley, *Oregon and the Collapse of Illahee*, 116.

⁴⁴ Of the eighteen people who came to the mission between 1834 and 1835, eight had died by 1838. For the 34 people who arrived between 1836 and June 1838, two died. See Whaley, *Oregon and the Collapse of Illahee*, 116.

⁴⁵ Whaley, *Oregon and the Collapse of Illahee*, pp. 116-119.

⁴⁶ Loewenberg, Robert J. *Equality on the Oregon Frontier: Jason Lee and the Methodist Mission, 1834-43*. Seattle and London: University of Washington Press, 1976, pp 236-237.

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both trade and fishing. Daniel Lee and Henry Perkins were appointed to establish this mission, and they left Mission Bottom on March 14, 1838.⁴⁷ Jason Lee returned east to the “States,” leaving in October 1838, accompanied by Philip L. Edwards and two Indian boys (William Brooks and Thomas Adams). Lee made a tour of the States, working to raise funds and support for the Oregon Mission.⁴⁸ Lee also worked towards bringing the Oregon Country under American control. To this end, he brought to Congress a petition signed by 35 missionaries and settlers on March 16, 1838, requesting that Congress extend their protection to their settlement in the Oregon Country. The petition concluded:

*“We have thus briefly shown that the security of our persons and our property, the hopes and destinies of our children, are involved in the objects of our petition.”*⁴⁹

Lee delivered this petition to Senator Lewis Linn in December 1838, who then presented it to Congress on January 23, 1839. Lee argued that the justification for extending U.S. protection to Oregon was that American citizens had settled in the territory and therefore required protection.”⁵⁰

Lee also continued working on expanding resources specifically for the Oregon Mission. He wrote to fellow missionary David Leslie in November 1838, saying that he hoped to get 40 people to reinforce the work of the Mission.⁵¹ On January 16, 1839, Jason Lee met with his mentor Dr. Wilbur Fisk in Middletown, Connecticut, where they developed a plan for enlarging the Oregon Mission which included relocated and expanding the central Mission Station and fortifying the stations at Nisqually and Wascopam. Fisk and Lee had a vision of establishing new stations at Umpqua, Santiam’s Fork, Willamette Falls, the mouth of the Columbia (Clatsop Plains), Cowlitz, and the southwest Oregon Coast (**Figure 6**).⁵² Lee and Fisk’s strategies reflected Wyeth’s original advice and generally included locating mission stations in close proximity to existing trading posts and transportation (water) routes, as well as locations with suitable soils for farming. Lee clarified that the temporal needs of the mission should be satisfied primarily at a new Central Station so that all the other mission stations could focus primarily upon the spiritual missionary work. Lee toured New England states throughout the spring of 1839, raising money and sharing his vision of an enlarged Mission program comprising a total of nine mission stations in the Oregon Country. A call for donations to the Oregon Mission was published in the *Christian Advocate* and *Zion’s Herald*. They also extended a call for missionaries who would be expected to serve at least ten years.⁵³

Meanwhile in the Oregon Country in the spring of 1839, David Leslie and William Holden Willson traveled to HBC’s Fort Nisqually to select a site for their Nisqually Methodist Mission station. After selecting a site near the fort, David Leslie returned to Mission Bottom while Willson remained to construct the mission house here.⁵⁴ In Lee’s absence, David Leslie was in charge of the Oregon Mission. On March 5, 1839, Leslie wrote a comprehensive overview of the state of the mission, which he sent to Nathan Bangs, the corresponding secretary of the Missionary Board. Leslie documented the number of mission stock (30 horses, 6 oxen, 18 milk cows, 100 cattle, 25 calves, 4 mules and 48 swine), as well as the harvest (wheat, peas, oats, and potatoes). The letter included an overview of the Mission’s financial accounts and expenditures which amounted to

⁴⁷ Lee, D. and J.H. Frost, *Ten Years in Oregon*. J. Collard, Printer, New York, 1844. pp 151-152.

⁴⁸ Walton, Elisabeth Brigham. “Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844.” MA Thesis. University of Delaware. 1965, pp. 30-31.

⁴⁹ William Lang. “Petitions to Congress.” *Oregon Encyclopedia*. <https://www.oregonencyclopedia.org/articles/petitions-to-congress-1838-1843/>. Accessed Sept. 21, 2023.

⁵⁰ Walton, Elisabeth Brigham. “Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844.” MA Thesis. University of Delaware. 1965. pp. 33-34.

⁵¹ Elisabeth Walton, “Mill Place”. p. 41.

⁵² Cornelius J. Brosnan. *Jason Lee, Prophet of the New Oregon*. The Macmillan Company, New York. 1932. pp 115-116.

⁵³ Walton, Elisabeth Brigham. “Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844.” MA Thesis. University of Delaware. 1965. p. 45.

⁵⁴ Richard D. Daugherty, Phd. National Register Nomination- Methodist Episcopal Mission (Richmond Mission), Archaeological Site 45-PI-66. Pierce WA, May 31, 1993.

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approximately \$4,800.⁵⁵ This letter served to reassure the Board about the current state of the Oregon Mission at a time when they were making big decisions about its future.

Back on the East Coast, Lee's work and outreach also paid off. On May 20, 1839, in New York, the Missionary Board agreed to send a third reinforcement to support the Oregon Mission.⁵⁶ The Oregon Committee recommended to the Board of Managers that thirty-one adults, including six ministers, a missionary steward, four farmers, six mechanics, a physician, and a missionary teacher be sent to the Oregon Mission. Additional people were authorized including three carpenters and a cabinet maker. Plans were made to construct a school building adequate to board 100-300 Indian children, as well as to purchase the necessary tools and equipment for a sawmill and grist mill.⁵⁷ This "Great Reinforcement" of 52 people, including 16 children, left New York on the *Lausanne* on October 9, 1839, and arrived at Fort Vancouver on June 1, 1840.⁵⁸

Despite receiving authorization from the Managers of the Missionary Society of the Methodist Episcopal church for the appropriation of funds to support the reinforcement of the Oregon Mission, the Board had concerns about the ongoing financing of their missionary efforts. In 1839, the Missionary Society was supporting missions in Liberia, South America, Oregon, and Texas which amounted to \$130,000.⁵⁹ The Methodists had already been receiving federal financial support for a number of their missionary schools as authorized under the Indian Civilization Act.⁶⁰ On November 20, 1839 the Missionary Board proposed that Dr. Bangs request Congress for a special appropriation for the support of their Indigenous schools in the Oregon Country, even before the Great Reinforcement arrived in the Oregon Country.

Missionary Expansion: 1840-1841

Upon the arrival of the "Great Reinforcement" to the Oregon Mission in summer of 1840, Lee implemented his plan for expanding the reach of the Methodist missionary work in the Oregon territory. He appointed representatives to fortify the recently established missions at Wascopam (The Dalles) and Nisqually, and to establish new mission stations at Willamette Falls and at Clatsop Plains near Fort George (at the mouth of the Columbia River). Lee prioritized exploring the feasibility of establishing a mission to the south in the Umpqua Valley and also sought to replace the Mission Bottom Station with a new Central Station ten miles southeast at Salem.

On June 3, 1840, Lee gave people their assignments to their new stations, which had been adjusted from the initial plan crafted by Lee and Fisk.⁶¹ The plan was based upon the concept of a new Central Station located in Salem, which in addition to advancing the Methodists' goals of conversion and education would also support fulfilling the physical (temporal) needs of the missionaries, so that the satellite stations could be primarily dedicated to spiritual missionary work. The following people were assigned to the new Central Station at Salem: David Leslie, Gustavus Hines, and William Kone; Dr. Elijah White was assigned as physician; George Abernethy and Orpha Lankton were assigned as stewards; Margaret Smith, Chloe Clark, Elmira Phillips, and

⁵⁵ David Leslie. Letter to Nathan Bangs. "The Oregon Mission". University of Puget Sound. Oregon Methodist Mission Papers. 3-5-1839. MSS17_01_009_002a.pdf
<https://digitalcollections.pugetsound.edu/digital/collection/MSS017/id/872/rec/1>

⁵⁶ Carey, Charles Henry. "Methodist Annual Reports: Relating to the Willamette Mission (1834-1848)." *The Quarterly of the Oregon Historical Society*, Vol. 23, No. 4, 1922. pp. 311-312. JSTOR. <http://www.jstor.org/stable/20610225>. Accessed June 25, 2024.

⁵⁷ Ibid, p. 43.

⁵⁸ Gustavus Hines, *Wild Life in Oregon*. p. 38.

⁵⁹ Bangs, N. "Appropriation." *Western Christian Advocate* (1834-1883), Vol. 6, No. 12, 1839 Jul 12, 1839/07/12/, pp. 46. ProQuest, <https://www.proquest.com/magazines/appropriation/docview/126410813/se-2>.

⁶⁰ Gatke, Robert Moulton. "A Document of Mission History, 1833-43." *Quarterly of the Oregon Historical Society*, Vol. 36, No. 1, 1935, pp. 80. JSTOR, <http://www.jstor.org/stable/20610913>. Accessed 15 June 2024. See also footnote 22: Gatke notes that a letter to the Board regarding payment for their work with the Ottawa and Chippewa Indians was received just before the *Lausanne* sailed, confirming they would be able to expect a payment from the government of \$5,000. Some missionaries recalled that US Secret Service funds helped charter the *Lausanne* which brought the missionary reinforcement to Oregon.

⁶¹ Cornelius J. Brosnan. *Jason Lee, Prophet of the New Oregon*. New York, The Macmillan Company. 1932. p164

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Almira Phelps were assigned to the associated Mission School; Alanson Beers and J. L. Whitcomb were put in charge of the farm; Lewis Judson and James Olley were assigned as carpenter/builders; and Alvan Waller was directed to help construct a sawmill for the purpose of producing lumber for the new station's extensive building program. John P. Richmond was assigned to the Nisqually Station to assist William Willson, along with Chloe Clark. Dr. Ira Babcock and Henry Brewer were sent to assist Daniel Lee and Henry Perkins at the Wascopam Station near The Dalles. Finally, Joseph Frost was assigned to establish a new mission at the Clatsop Plains.⁶²

On August 18, 1840, Lee, Hines and White traveled to the Umpqua Valley to explore the feasibility of establishing another new mission station in the vicinity of HBC's trading post Fort Umpqua, near the mouth of Elk Creek. With the assistance of local Indigenous guides, the mission party explored the Umpqua Valley which they found challenging to navigate. Lee ultimately determined that the extreme cost of establishing an Umpqua Station could not be justified. Hines noted:

*The Indians inhabiting the Umpqua Valley, from the Pacific Ocean 100 miles into the interior, are very few. All that we could find, or get any satisfactory evidence as now in existence, did not exceed more than 375 souls. They live in several different clans and speak two languages. They would be favorable toward the establishment of a mission in their country... [however]... most of them are inaccessible, and establishment and support of a mission among them, would be attended with tremendous expense.*⁶³

Lee wrote to Nathan Bangs, the corresponding secretary of the Methodist Missionary Society, on September 15, 1840, providing a summary of their journey to the Umpqua Valley. Lee confirmed that due to the limited number of Indigenous people in this region and the difficulty of access, they were not going to establish a mission station in the Umpqua Valley.⁶⁴ Kone was reassigned to the Clatsop Station. Hines was reassigned to the Central Station where he was appointed Superintendent of the Indian Manual Labor Training School.

Beginning in May 1841, the missionaries of the Oregon Mission held Annual meetings to discuss key matters of the operation of the Oregon Mission. They established rules of order for their meetings and identified key items to discuss which included an assessment of the need to establish new mission stations (or abandoning existing ones), hearing reports of the Building Committee, and confirming the status of Indigenous education and schools. The meetings also included an overview of missionary assignments, and the appropriateness of where missionaries were stationed. The Oregon Mission Committee met in 1841 and 1842 at the Central Station in Salem. In 1843 and 1844, the Committee met at the Willamette Falls station in Oregon City.⁶⁵

Wilkes and Simpson Expeditions: 1841

On May 18, 1836, Congress passed an amendment to the Naval Appropriations Bill authorizing the President to "send out a surveying and exploring expedition to the Pacific Ocean and the South Seas" and appropriated \$300,000 for the expedition, including a planned survey of the Oregon Country. Charles Wilkes was appointed to command the expedition, which left Norfolk on August 18, 1838, with 490 naval officers on six ships.⁶⁶ Several of these ships arrived at the Columbia River in the summer of 1841, and a land party composed of 39 people set forth to survey and document from the Columbia River down through the Willamette Valley following the Siskiyou Trail to the Sacramento Valley. The land party planned to meet the ships that would be charting the

⁶² Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware. 1965, pp 55-56; and "Fuller Achinson-Waller, Alvan, F" (1841/04/30/1841 Apr 30). Letter from Alvan Waller to Reverend Fuller Achinson. *Western Christian Advocate* (1834-1883), pp.8, 6. Retrieved from <https://www.proquest.com/magazines/letter-1-no-title/docview/126434449/se-2>

⁶³ Gustavus Hines. *Life on the Plains of the Pacific*. New York, C.M. Saxton, Barker & Co. 1859, p 94.

⁶⁴ "Jason Lee to Secretary of Missionary Society", University of Puget Sound. MSS17_01_012_012a.pdf,. 9-15-1840. <https://digitalcollections.pugetsound.edu/digital/collection/MSS017/id/1058/rec/73>.

⁶⁵ "Methodist Mission Minutes: 1841-1844". Oregon Historical Society Research Library. MSS 1224. May 3, 1841.

⁶⁶ Mariana D. Borholdt, "Botanizing Western Oregon in 1841- The Wilkes Inland Expedition," *Kalmiopsis*. Volume 12, (2005), p. 17, and Charles Wilkes, *Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842*, Volume IV Philadelphia, Lea & Blanchard, 1845.

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Oregon and California coastlines in California at the end of October. Lieutenant George Foster Emmons was in charge of the land party, and each member of the expedition was required to keep a journal. These journals were filled with maps including notes on topography, vegetation, and wildlife. Alfred Agate was an illustrator and engraver, who documented people, landscapes and cultural traditions. Henry Eld Jr. served as the geographer and he created 43 maps and 42 pencil sketches, the first known drawings of the Willamette Valley from this period (**Figure 7**).⁶⁷

The Wilkes party visited both Mission Bottom, known by then as the “old mission station,” as well as the newly constructed Mission Station in Salem in June 1841. Wilkes related that he was greeted by a committee of five lay members of the Methodist mission who conveyed that while conversion of the local Indigenous population was their primary goal, they were also interested in encouraging new settlers to exercise moral and religious judgement.⁶⁸ They further asked his advice about the establishment of government and laws in the territory. Emmons stated that he did not see any reason for laws as he had not observed any serious crimes. He advised them to wait until the United States government “should throw their mantle over them.”⁶⁹

In his report to Congress, Wilkes shared strong opinions about the futility of the work of the missionaries in the Willamette Valley, arguing that their efforts would be better spent elsewhere:

*I am aware that the missionaries come out to this country to colonize, and with the Christian religion as their guide and law, to give the necessary instruction, and hold out inducements to the Indians to quit their wandering habits, settle, and become cultivators of the soil. This object has not been yet attained in any degree, as was admitted by the missionaries themselves; and how it is to be effected without having constantly around them large numbers, and without exertions and strenuous efforts, I am at a loss to conceive. I cannot but believe, that the same labour and money which have been expended here, would have been much more appropriately and usefully spent among the tribes about the Straits of Juan de Fuca, who are numerous, and fit objects for instruction.*⁷⁰

During this same period, Sir George Simpson, Governor in chief of the HBC, acting on behalf of the British Empire embarked upon an exploration of the Oregon Country in 1841 and 1842, which overlapped with the exploration of the same territory by the Wilkes party. Simpson visited the Methodist Mission at The Dalles and also completed a tour of the Willamette Valley, although he did not visit any of the Methodist mission stations along the Willamette River. In fact, Simpson very clearly described the French Prairie settlement in the Willamette Valley as a colony formed as a retreat for retired HBC employees. While Simpson acknowledges that there were other settlers in the valley that were not British subjects, he stated that all were dependent upon the HBC for support and supplies.⁷¹

Closure of Mission and Disposal of Assets: 1844-1847

Even throughout the period of Mission expansion of 1841-1842 the Methodist Mission in Oregon began to show signs of stress and discontent among its members. Missionary William Kone, stationed at Clatsop Plains, was the first to leave in November 1841. Daniel Lee and John H. Frost, stationed at Wascopam and Clatsop Plains, respectively, left on August 18, 1842. Both chose to return to the States due to both perceived failures of their missionary efforts as well as health concerns for themselves and their families.⁷² On September 11, 1842, the

⁶⁷ Eld's drawings are held by the Beinecke Rare Book and Manuscript Library, “Yale Collection of Western Americana”.

⁶⁸ Ibid.

⁶⁹ Ibid., p. 353.

⁷⁰ Charles Wilkes. *Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842*. Volume IV. Philadelphia: Lea & Blanchard, 1845. p. 355.

⁷¹ Sir George Simpson. *An Overland Journey Around the World during the Years 1841 and 1842*. Philadelphia: Lea and Blanchard, 1847. p 141.

⁷² Nellie B. Pipes. “Journal of John H. Frost, 1840-43.” *Oregon Historical Quarterly*, vol. 35, no. 4, 1934, pp. 348–75. JSTOR, <http://www.jstor.org/stable/20610900>. Accessed 25 June 2024. p374

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Richmonds' mission house at Nisqually burned, and, due to their respective health concerns, they left the Oregon Mission service for the States as well. The Nisqually Station was abandoned and never rebuilt.

While the Methodist Board had initially supported Lee's vision, providing funding, supplies, and personnel as part of the Great Reinforcement in 1839, the Board became increasingly unclear about whether their efforts had been successful or worth the cost. The Methodist Missionary Board had received several lengthy critiques of Lee's failings as administrator of the Methodist Mission in the Oregon Country from key Oregon missionaries like Gustavus Hines, William Kone, John Frost, and missionary steward George Abernethy.

The Board met in January 1843 to discuss the issues with the Oregon Country Mission and determined that the Missionary Society had spent \$103,365 on the Oregon Mission, which was a high cost given their limited financial resources. Further, while the Board had consistently requested annual reports and financial accounts from Lee, he did not consistently supply them; therefore, the Board was uncertain as to whether there was any benefit to maintaining the Mission to the Oregon Country.⁷³ By 1843, the Methodist Missionary Society was stretched very thin financially and having trouble raising funds. It was not long before the Board made the decision to stop appropriating funds to the Oregon Country Mission.

The Board took action in March 1843, stating that no further financial appropriations would be approved after July 14, 1843, until a satisfactory accounting could be made by an independent special agent.⁷⁴ The Methodist Mission Board assigned Rev. George Gary to investigate these claims and to "...dispose of any property belonging to the Missionary Society, which in his judgment... [was] useless to the Mission."⁷⁵ Meanwhile, Lee became aware of the complaints and sailed east in December of 1843, unaware that the Board had already taken action and that Gary was already on his way. After Lee arrived in New York, he made a case that adequately explained his motives to the Methodist Mission Board, though it was too late to recall Gary from his task.⁷⁶

At the direction of the Methodist Missionary Board, by 1844, Gary had divested most of the Methodist Church's land holdings and largely ended the Methodist Mission in Oregon Country, citing the mission's initial purpose to convert the Indians as a wholly lost cause.⁷⁷ The Salem and Willamette Falls stations closed slightly later, in 1845. Gary dismissed all of the missions' lay employees, with the exception of H. B. Brewer at the Wascopam Station. The property and buildings at The Dalles were retained and missionary Alvan Waller was reassigned to this station from Oregon City. This station operated for a few more years until it was sold to Presbyterian missionary Marcus Whitman and the American Board of Commissioners for Foreign Missions (ABCFM) in 1847.⁷⁸

Gary left the Oregon Country in July 1847 after the sale of the Wascopam Station. Some former employees of the missions remained, however. The former steward of the Oregon Methodist Mission George Abernethy was

⁷³ "Oregon Committee, Board of Managers, Missionary Society Minutes," January 16, 1843 and January 27, 1843.

⁷⁴ Oregon Committee, Board of Managers, Missionary Society Minutes," March 8, 1843; and Walton, "Mill Place", page 129

⁷⁵ Robert Moulton Gatke, "A Document of Mission History, 1833-43," *Oregon Historical Quarterly* 36, no. 1 (1935): 90-91, as quoted in Whaley, *Oregon and the Collapse of Illahee*, 133-135,

⁷⁶ Walton, "Mill Place", page 8.

⁷⁷ Charles Henry Carey, "Diary of Rev. George Gary," *The Quarterly of the Oregon Historical Society*, Vol. 24, No. 1 (March 1923), pp. 68-105 (38 pages). <https://www.jstor.org/stable/20610233>. Upon arrival on June 3, 1844, Gary cited 7 key points to the remaining missionaries in Oregon conveyed to him by the Board regarding his assignment to end the mission in Oregon: 1. The number of Indians is too small to warrant the continued high investment in the Oregon mission; 2. Financial expenditures for this mission have been too high; 3. Their missionary work has been too secular; 4. The Board has not received consistent adequate reports of missionary work; 5. The positive moral influence of the mission on the community is unclear to the Board; 6. The Missionary Board has high debt, and expenses/debt need to be reduced/reallocated; 7. No more funds can be allocated for the Oregon Mission.

⁷⁸ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware. 1965, pp 140-141.

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elected as the Provisional Governor of the Oregon Country. He served from 1845 until 1849 when Governor Joseph Lane was elected as the Oregon Territorial Governor of the newly created Oregon Territory.⁷⁹

Conclusion

Despite the failure of the Methodist Mission in the Oregon Country to meet its own goals related to the conversion of Native people to Christianity, the Methodist Mission in the Oregon Country between 1834-1847 ultimately had a substantial impact on the development of Oregon. The years 1834 to 1847 included a period of fervent missionary activity in this region which intersected with the broader national ideology of Manifest Destiny that was emerging. The Oregon Methodist Missionaries, led by Jason and Daniel Lee, arrived in the Oregon Country in 1834 with the primary goal of converting Native American tribes to Christianity. Drawing inspiration from the Second Great Awakening, these missionaries saw themselves as instruments of divine will, bringing salvation to the Indigenous peoples while also asserting American cultural and religious dominance in the region. Others soon built upon these religious ideologies, pairing them with the principles idealized by President Jefferson of an agrarian nation stretching from coast to coast. John Louis Sullivan wrote an editorial published in the *New York Morning News* on December 27, 1845, in which he stated that it was the right and destiny of the United States, and not Britain, to claim Oregon and the western part of the country:

*"[Because of our divine right]... our claim to Oregon would still be best and strongest. And that claim is by the right of our manifest destiny to overspread and possess the whole of the content which Providence has given for the development of the great experiment of liberty and federative self government entrusted to us."*⁸⁰

By 1872, Manifest Destiny was epitomized in John Gast's painting "American Progress," an allegory for Westward expansion, commissioned by George Croft, a publisher of American Western travel guides. The presence of the Oregon Methodist Missionaries in the Pacific Northwest marked a crucial chapter in the region's history when missionaries sought to spread Christianity and Western civilization among the Indigenous tribes, believing it to be their divine mission (**Figure 8**). However, their arrival also brought forth a clash of cultures, ideologies, and ways of life, leading to both cooperation and conflict between the missionaries and the Indigenous people which ultimately changed this landscape forever.

Archaeological evidence obtained from the Methodist Mission Station sites is the best means of understanding the lives of the Methodists during their period of settlement and missionary work in the Pacific Northwest during the early nineteenth century. Oregon's Methodist Mission sites in the Willamette Valley (the Mission Bottom Station and the Central Station at Salem), Oregon City (the Willamette Falls Station), The Dalles (Wascopam Station), and Clatsop County (Clatsop Plains Station) in Oregon and DuPont (Nisqually Station) in Washington are significant as they have yielded, and are likely to continue to yield, important information about the period of contact between the Native American peoples and the first missionaries to the Oregon Country. Archaeologists and historians can expect to uncover important information such as artifacts relating to the Methodists domestic and missionary lives at these missionary stations, including confirmation of their food subsistence and farming practices. Archaeologists and historians can expect to uncover artifacts relating to the Methodists missionary and educational work which will further illuminate the techniques utilized by missionaries in the Oregon Country and will serve to fill in gaps in our understanding about the nature of their relationships and interactions during this period. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of these sites.

⁷⁹ Fred Blue. "Joseph Lane (1801-1881)." *Oregon Encyclopedia*; https://www.oregonencyclopedia.org/articles/lane_joseph_1801_1881/. Accessed June 29, 2024; David Peterson del Mar. "George Abernethy (1807/1877)." *Oregon Encyclopedia*; https://www.oregonencyclopedia.org/articles/abernethy_george_1807_1877/. Accessed June 29, 2024.

⁸⁰ "Annexation." *The New York Morning News*. New York, N.Y. 12-27-18450.

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1. MISSION BOTTOM STATION (MARION COUNTY, OR): 1834-1844

The first Methodist Mission station in Oregon Country was established by Jason Lee in 1834 at Mission Bottom, along the Willamette River near present-day Salem. The Mission Bottom Station site is significant for its association with the first wave of Methodist missionaries who explored and settled in the Oregon Country. The Mission Bottom Station was the only Methodist Mission Settlement in Oregon Country from 1834 until 1838, when the station at Wascopam, near the present city of The Dalles, was established. At this site, the missionaries constructed dwellings and established a farm and ran a day school for Indigenous children. By 1838 this settlement suffered from frequent flooding, and Jason Lee determined to relocate the mission's main station from Mission Bottom to a new site, called the Central Station, 12 miles further south along the Willamette River. The Mission Bottom Station was largely abandoned by 1841, though the Methodist Church did not divest itself of the property until 1844.⁸¹

Cultural and Environmental Context

The Methodist Missionaries were not the first Euro-Americans to settle in the Oregon Country. American fur traders first arrived at the mouth of the Columbia River in May 1792. Between 1792 and 1811, British and Americans would trade with members of the Chinook Tribe on their ships, on canoes, or in the local Chinook villages on the coast, receiving animal skins from the Native people in exchange for beads, coins, or other European goods. The Chinook often acted as "middlemen," obtaining goods from other tribes (such as the Kalapuya in the Willamette Valley), which they traded with fur traders. For example, elk skins were an important trade item, which the Chinook obtained from the Kalapuya in the Willamette Valley. Historian Melinda Marie Jette explored this relationship, noting:

*One important trade item that linked the Chinook proper, other Chinookan groups, and the Kalapuyans were elk skin cuirasses, known as clemals by the Chinookans. The Chinook proper obtained the elk skins from their immediate neighbors in the lower Columbia River area and from peoples in the interior, including the Kalapuyans.*⁸²

American businessman, merchant, and investor John Jacob Astor established the Pacific Fur Company (PFC) at Astoria in 1811, which operated until 1813. The PFC soon began to expand their trapping and trading activities into the Willamette Valley, hiring French Canadian fur trappers who collected furs at interior posts and then transferring those pelts back to the Astoria post. In 1812, representatives from the PFC approached Kalapuyans living in the Willamette Valley to assist with trapping. PFC partner Donald McKenzie left Astoria for the Willamette Valley on March 31, 1812, with William Wallace Matthews (Wallace) and six laborers in two canoes.⁸³ Wallace later recalled: "... the McKenzie party was the first group of Euro-Americans who the Indians of the Willamette Valley had ever encountered, and he described the Kalapuyans as timid and friendly in their dealings with the Astorians."⁸⁴ However, McKenzie and his group learned the Kalapuyans were only interested in trading camas and wapato for meat or for European goods, like beads, and were not interested in trapping for the PFC, so the group returned to Astoria in May of 1812.⁸⁵

In the fall of 1812, the PFC decided to send a larger group back to the Willamette Valley to collect furs and to hunt for venison to provide food for their group back in Astoria. A lithograph by Thomas Miles Richardson from

⁸¹ Carey, The Quarterly of the Oregon Historical Society, Mar., 1923, Vol. 24, No. 1 (Mar., 1923) p. 96-97.

⁸² Melinda Marie Jette, "Beaver Are Numerous, but the Natives... will not Hunt Them: Native-Fur Trader Relations in the Willamette Valley, 1812-1814." *The Pacific Northwest Quarterly*, Vol. 98, No. 1 (Winter, 2006/2007), pp. 3-17 (15 pages); <https://www.jstor.org/stable/40491994>, p. 5.

⁸³ William Wallace Matthews was an American, originally from New York, and had been a passenger on the *Tonquin*. He worked as a clerk at Fort Astoria and stayed on as it became Fort George. He married Kilakotah, the daughter of Clatsop Chief Coboway; they had a daughter, Ellen, who was later educated in Montreal. "Kilakotah Labonté." Ft. Vancouver. National Park Service. <https://www.nps.gov/people/kilakotah.htm>.

⁸⁴ Melinda Marie Jette. "Beaver Are Numerous, but the Natives... Will Not Hunt Them: Native-Fur Trader Relations in the Willamette Valley, 1812-1814." *The Pacific Northwest Quarterly*, Vol. 98, No. 1 (Winter, 2006/2007), pp3-17 (15 pages); <https://www.jstor.org/stable/40491994>. p. 7.

⁸⁵ Ibid.

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a watercolor and pencil sketch by Henry J. Warre, printed as part of a series of lithographs printed in 1848 called *Sketches in North America and the Oregon Territory*, depicts what the Willamette Valley may have looked like at this time: the Willamette River curving through plains surrounded by gently rolling hills with white capped mountains on the horizon (**Figure 9**). It would have looked quite similar when Jason Lee and other Methodist Missionaries settled in the Willamette Valley.

Wallace and John C. Halsey commanded the group that established the PFC's Willamette Valley outpost which was to become known as Wallace House.⁸⁶ Upon their arrival in the Willamette Valley, Wallace's group surveyed the area and chose a location on the eastern bank of the Willamette River, approximately fifty miles south of its confluence with the Columbia River. A map drawn by Nathaniel J. Wyeth in 1832 (**Figure 10**) appears to show that Wallace's group constructed the Wallace House near the territorial line between the Ahantchuyuk and Santiam Kalapuyans, in an area now known as Wallace House Park in the City of Keizer (Marion County).⁸⁷ Fur traders from the former PFC and the North West Company (NWC) spent the winter of 1813-1814 at Wallace House, either awaiting voyage home or working on contract for the NWC. Over time, the PFC traders' hunting and trapping activities began to adversely impact the availability of Kalapuyan local resources and the Kalapuyans began taking beavers that were caught in NWC traps, as well as any deer carcasses killed by the trappers, to trade with the PFC for meat.⁸⁸ As a result, members of NWC began working harder to develop trade relationships with the Kalapuyans. The NWC constructed another outpost near the Ahantchuyuk Kalapuyan village of Champoege (present-day Champoege State Park, Marion County). They called this Fort Calipuyaw (Kalapuya); it also became known as the Willamette Trading Post. As the first Euro-Americans in the Willamette Valley where the Methodist Missionaries would first settle, fur traders built the first relationships with the local Indigenous tribes and served to pave the way for the Methodists who would come along twenty years later.

Initially fur traders in the Willamette Valley had difficulty establishing trade relationships with the Kalapuyans living in the Willamette Valley. As Jette finds in her analysis of this period, the Kalapuyans preferred to retain their independence from the trappers and had no interest in trapping beaver for fur traders because this did not fit into their long-standing subsistence rounds and resource-gathering practices.⁸⁹ However, as fur traders increasingly trapped local game and removed it from the Valley, the Kalapuyans supply grew scarce and their interest in trading for meat grew.⁹⁰

The most helpful group to the Methodists who settled in the Willamette Valley in 1834, were the people of French Prairie who worked to establish transportation networks and tribal relationships throughout the Willamette Valley. As fur trappers retired from the HBC or the PFC, some moved south across the Columbia River into the Willamette Valley where they established farms in the geographic area within the Ahantchuyuk Kalapuyan Territory. This area eventually became known as French Prairie due to the high number of French Canadians who settled there. Initially there were ten former fur trappers who settled here with their Indian wives,

⁸⁶ Ibid

⁸⁷ "Wallace House Park." City of Keizer, Oregon. <https://www.keizer.org/maps/location/WallaceHousePark>.

⁸⁸ Melinda Marie Jette. "Beaver Are Numerous, but the Natives.. Will Not Hunt Them": Native-Fur Trader Relations in the Willamette Valley, 1812-1814." *The Pacific Northwest Quarterly*, Vol. 98, No. 1 (Winter, 2006/2007), pp3-17 (15 pages). According to journals by PFC members, such as John Reed and Alfred Seton, and ethnographies reviewed by Melinda Marie Jette in her study of relations between Indigenous people and fur traders in the Willamette Valley between 1812-1814, the Astorians from the PFC and other Euro-American traders did not clearly understand or acknowledge the local Indigenous understanding of territorial rights, or the need to exchange gifts or establish kinship ties in order to pass through or settle within an Indigenous tribal territory. This caused tension between the fur trappers and the tribes to increase over time. See also footnote 53.

⁸⁹ Melinda Marie Jette. "Beaver Are Numerous, but the Natives.. will not Hunt Them": Native-Fur Trader Relations in the Willamette Valley, 1812-1814." *The Pacific Northwest Quarterly*, Vol. 98, No. 1 (Winter, 2006/2007), <https://www.jstor.org/stable/40491994> page 14

⁹⁰ Ibid. Game taken from the Willamette Valley during this period was significant. On June 2, 1813, William Wallace and John Halsey returned to Astoria with: "... 17 bales of dried meat and 17 packs of beaver pelts (roughly 45 pelts per pack). The PFC inventory for the trapping expedition records their take as 775 beaver skins... and 7 land otter pelts." Jette, page 14.

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who were primarily Kalapuyan tribal members of the lower Columbia River region.⁹¹ These women played important roles within the regional Indigenous economy and the fur trade economy. Given that the Kalapuyan cultural tradition required newcomers to establish kinship relationships prior to utilization of local resources, the trappers' partnerships with local Indigenous women served to pave the way for their use of the land and was in keeping with the local tribes' patterns of land use, trade, and kinship relationships.⁹²

Most of the retired fur trappers who settled at French Prairie were originally from the St. Lawrence Valley in Lower Canada, an agrarian community. They established their settlement here initially without the support of the HBC. However, HBC Chief Factor Dr. John McLoughlin soon changed his mind. He thought that if the Canadians could also occupy the south side of the Columbia River, they would be in a better position to establish a claim on behalf of Great Britain for the territory on both the north and southern sides of the river.⁹³ In 1828, McLoughlin drew up an arrangement that would keep the trappers engaged with the HBC as free trappers. He loaned them livestock, seed, farm implements, and other household items to be paid off with their eventual wheat harvest(s).⁹⁴ Two people who settled at French Prairie for a short period, John Sinclair and John Ball, an American from Nathaniel Wyeth's expedition, wrote descriptions of French Prairie life in 1833. They documented the crops grown there, including peas, barley, and wheat, and noted that the community relied upon local Indigenous subsistence activities, like foraging for Indigenous plants and trading for local salmon.⁹⁵

White Euro-American Settlement in French Prairie corresponded with the first epidemic among the Kalapuyans, which began in July of 1831 and continued for three years. Robert Boyd, in his 1999 study "The Coming of the Spirit of Pestilence," completed a comprehensive study of the epidemics of the intermittent fevers of the 1830s. Boyd determined it was most likely malaria, and he further concluded these epidemics: "...probably constitute the single most important epidemiological event in the recorded history of what would eventually become the State of Oregon."⁹⁶ Boyd also noted that the traditional Kalapuyan treatment for the kind of sickness in the Valley at this time was to take a sweat bath and then plunge into cold water. Unfortunately, this practice only increased deaths for people suffering from malaria.⁹⁷ Melville Jacobs, an ethnographer and linguist, interviewed Victoria Howard (Victoire Howard, nee Wishikin) in 1929-1930. She was of Clackamas, Molalla, and Tualatin Kalapuyan ancestry. She recalled the story of her father-in-law's cousin at the beginning of the epidemic:

*His mother died at the river's edge after seeking water, and he was adopted by some passing Natives, possibly Kalapuyans, who spotted him crawling beside his mother's corpse. He grew to manhood in this foster family before being reunited with his Clackamas kin.*⁹⁸

The story demonstrates the catastrophic loss of entire families and villages, and also the resilience of the surviving Kalapuyan people who adapted and formed new diverse families within smaller communities. The end of the worst of the epidemic was in 1833, but malaria became endemic in the Willamette Valley, an ongoing illness that new settlers to the region would need to deal with. It was into this environment that the Methodist Missionaries arrived in 1834.

Missionaries and Missionary Work

Jason Lee and his nephew Daniel decided to establish their first Mission Station in the Willamette Valley along the Willamette River, near Champoege and the homes of French-Canadian ex-trappers who had settled in the

⁹¹ Melinda Marie Jette, *At the Hearth of Crossed Races*. Corvallis, Oregon: OSU Press. 2015, p. 48.

⁹² Ibid, p. 56.

⁹³ Forsyth, John, and William A. Slacum. "Slacum's Report on Oregon, 1836-7." *The Quarterly of the Oregon Historical Society*, Vol. 13, No. 2, 1912, page 204. JSTOR, <http://www.jstor.org/stable/20609903>. Accessed June 2, 2024.

⁹⁴ Melinda Marie Jette, *At the Hearth of Crossed Races*. Corvallis, Oregon: OSU Press. 2015, p. 48., pp. 57-58.

⁹⁵ Ibid, p. 60.

⁹⁶ Ibid, p. 62.

⁹⁷ Ibid, p. 63.

⁹⁸ Ibid, p. 67.

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area and begun families with Native women.⁹⁹ The missionaries referred to their site as “Mission Bottom,” and it was located about twelve miles north of present-day Salem (**Figure 11**). Daniel Lee described their reasoning for choosing this location based upon its central location and suitability of the soil for farming:

*The wants of the whole country present and prospective so far as they could be were taken into the account, and the hope of meeting these wants, in the progress of their work, led to the choice of the Walamet location, as a starting point, a place to stand on, and the center of a wide circle of benevolent action. Here any amount of supplies could be produced from the soil that might be required in the enlargement of the work, and here the first blow was struck by the pioneer missionaries of Oregon, and here they began their arduous and difficult toil to elevate and save the heathen from moral degradation and ruin.*¹⁰⁰

In February 1835, Jason Lee sent a letter to the Methodist Missionary Board in New York, wherein he shared a portion of the remainder of his journal documenting their trip West and provided details about the people living near the Mission, as well as the missionaries’ plan to civilize them through teaching them to farm. Lee wrote:

*The Indians in this vicinity are the Chinooks, Kalapooyus, Falatees, Clackamays, and the Umbuyus, formerly numerous, but the fever and ague has made such ravages among them that their number is now small. They are emphatically Flat Heads. The children, when taken from the compressing machine, are strangely ridiculous looking, or rather I should say the most pitiable looking objects I have seen. But there is a remedy; their land is good; teach them to cultivate it, and their temporal wants are supplied.*¹⁰¹

Lee’s letter closed with a request for cloth, clothing, and shoes, as he noted that most of the Indian men, women, and children were naked. By 1835, Mission Bottom included a farm and a school for “reclaiming these wandering savages, who are in a very degraded state, to the blessings of Christianity and civilized life.”¹⁰² While Jason Lee and his missionaries wanted to focus their work on teaching the Bible, the realities of subsistence agriculture kept them, and the Native children at the school who did much of the manual labor, away from their studies.¹⁰³ The missionaries were unable to focus their work on conversion, but given the growing mission community, the effort spent in physically building the mission seemed necessary. While Jason Lee did not submit regular annual reports to the Board during this period, he did send letters about every six months to the editors of the *Christian Advocate*, the newspaper published by the Methodist Church in New York. Lee’s letters included updates about the work of the Mission, but also documented the challenges of sickness and the difficulties in sending and receiving correspondence, as well as getting necessary supplies. In Lee’s letter of March 14, 1836, he shared that they had received ten Indigenous people into their Mission house and had a total of eleven children, who along with seven neighboring children, received daily instruction. Lee reported that they had a successful harvest with 27 bushels of wheat; however, he stated that they were in need of help in the form of books, clothes, a doctor, and a blacksmith. He further provided an account of their finances with

⁹⁹ In the beginning, the relationship between these groups of people was largely congenial. As the question of British or American and Protestant or Catholic control grew closer, these relations somewhat soured. See Melinda Marie Jetté, *At the Hearth of the Crossed Races: A French-Indian Community in Nineteenth-Century Oregon, 1812-1859*. Corvallis: Oregon State University Press, 2015, especially chapter three, “Methodist Missionaries and Community Relations.”

¹⁰⁰ Lee and Frost, *Ten Years in Oregon*. New York: J. Collard, Printer, 1844; p 127.

¹⁰¹ Jason Lee. “Missionary Intelligence.: Flat Head Indians.” *Christian Advocate and Journal* (1833-1865); Vol. 10, No. 10, 1835 Oct 30, 1835/10/30/; pp. 37. ProQuest. <https://www.proquest.com/magazines/missionary-intelligence/docview/126031194/se-2>.

¹⁰² Charles Henry Carey, “Methodist Annual Reports,” 307-8 as quoted in Gray H. Whaley, *Oregon and the Collapse of Illahee: U.S. Empire and the Transformation of an Indigenous World, 1792-1859*; Chapel Hill: The University of North Carolina Press, 2010; p, 108. Additional research is needed to confirm the total number of children who attended school and their circumstances. Methodist reports, and the journals kept by Daniel and Jason Lee shed some light on this, in that a large majority of the children were orphans, having lost their families in the epidemic.

¹⁰³ Whaley, *Oregon and the Collapse of Illahee*; pp. 109-110.

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respect to the HBC and included documentation of financial donations from HBC members in support of the Oregon Mission.¹⁰⁴

Buildings and Construction

As with nearly all other frontier settlers, the missionaries followed a predictable development sequence upon arrival at their Mission Bottom destination. The first tasks at hand were to establish shelter and ensure sustenance. They began building the log Mission House immediately, and within one month they had a semblance of shelter partially constructed. Recorded in their "Mission Record" book, they described their small crew arriving at the site to start construction.¹⁰⁵ By November 3, 1834, they described their progress, which had been slow and all-consuming:

*Moved the goods into the house which as yet is only partly covered. It is built of rough logs 32 feet in length and 18 in breadth—only about 10 feet of the roof is now covered—For four weeks the goods have been sheltered by our tent...—All have been constantly employed during the day during the day in putting [sic] the tools in order, preparing timber & building the house...*¹⁰⁶

Round-log construction was typical as the most expeditious method of constructing the earliest frontier buildings. With a minimum of tools brought with them, or perhaps borrowed from Dr. McLoughlin at Fort Vancouver, the missionaries were able to fell trees, prepare logs sufficiently to build the walls, floors, and roof structure, and split shingles for roofing. Lumber sawn on-site would have been made with a pit-saw, as the closest mill was operated by the HBC just east of Fort Vancouver.¹⁰⁷ The Mission House, located near sources of oak, fir, and cedar, made use of all three. It was built of oak log walls, fir puncheon floors and doors, and cedar shingle roofing.¹⁰⁸ Other details included glass lights that were inserted into window sashes that were hand-carved by Jason Lee. Archaeological evidence suggests that the roofing shakes were split from Western red cedar, a species historically available in isolated pockets in the Willamette Valley. A fireplace and chimney made of sticks, clay and sand was located on the north gable-end of the building. A cellar was situated beneath the structure.¹⁰⁹

With about a half-dozen men laboring (and possibly with assistance from their French-Canadian neighbors), work was essentially non-stop during the first weeks and months on site. As noted in the Methodist Annual Reports related to the Willamette Mission, after site selection and building the Mission House, the missionaries "...also entered upon the cultivation of the farm, ploughing and sowing the seed."¹¹⁰ They split rails for fence and plowed for crops and garden space soon, clearing and fencing twenty-four acres in the first few months.¹¹¹

At the 17th Annual Meeting of the Missionary Society in April 1836, a report was prepared which documented the Board's authorization of funds of \$1,000 to support increasing supplies and personnel to the Oregon Mission. The report stated: "... it has been determined to strengthen the mission by sending out another mission

¹⁰⁴ Lee, Jason. "Missionary Intelligence: Oregon Mission. Subscription In Aid of The Methodist Willamette Mission." *Christian Advocate and Journal* (1833-1865); Vol. 11, No. 2, 1836 Sep 02, 1836/09/02; pp. 6. ProQuest, <https://www.proquest.com/magazines/missionary-intelligence/docview/126053674/se-2>.

¹⁰⁵ Charles Henry Carey. "The Mission Record Book of the Methodist Episcopal Church, Willamette Station, Oregon Territory, North America, Commenced 1834." *The Quarterly of the Oregon Historical Society*, Vol. 23, No. 3., Sept. 1922. Portland, Oregon; p. 235-236.

¹⁰⁶ Ibid. p. 235.

¹⁰⁷ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware, 1965; p. 73-74; Ch. 4, Footnote 37.

¹⁰⁸ Sanders, Judith. "Willamette Station Site, Methodist Mission in Oregon." National Register of Historic Places Inventory-Nomination Form. Washington D.C.: U.S. Department of the Interior, National Park Service, 1984; 8:2.

¹⁰⁹ Ibid.

¹¹⁰ "Methodist Annual Reports: Relating to the Willamette Mission (1834-1848)," *The Quarterly of the Oregon Historical Society*, Vol. 23, No. 4 (Dec. 1922). Portland, Oregon: The Oregon Historical Society, 1923; p. 307.

¹¹¹ Forsyth, John and William A. Slacum. "Slacum's Report on Oregon, 1836-7," *The Quarterly of the Oregon Historical Society*, Vol. 13, No. 2; June 1912; p. 193.

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family, two female teachers, a physician, carpenter and blacksmith."¹¹² A little over two years after their arrival, by the end of 1836, the Willamette Mission had grown to include a 16 ft. by 32 ft. addition to the original Mission House, possibly as much as 150 acres under fence and cultivation, a nearby grist mill, and a log barn that had been completed with the help of several individuals outside the Mission.¹¹³ Daniel Lee described construction of the barn:

*A barn being needed to cover the returns of the farm, we set to work to erect one of logs, thirty by forty feet. We then proceeded to the roof,—split shingles, four feet long, and confined them on the building by laying a heavy weight pole on each course, against which the butts of the next higher course were placed. This way of making a good roof without nails is common in the west and in Oregon. Having hired two of the men that came from California, to saw some plank and boards [likely with a pit-saw], doors and a floor were soon added, and thus the barn was finished.*¹¹⁴

Daniel Lee stated that, "a grist mill was added to the improvements of our colony," in the autumn of 1835, referencing its construction by Hauxhurst.¹¹⁵ The grist mill had been built by Webley Hauxhurst, a New Yorker who had come to the region from California with Ewing Young.¹¹⁶ It is unclear whether the mill was built specifically for use by the Mission, and it seems more likely to have been part of Ewing Young's development at Champoege, but regardless, it was of clear benefit to the Mission.

As the mission community grew in population, the Mission House became too crowded for comfort and an addition was constructed. The addition to the Mission House was also accomplished using log construction and provided much-needed additional space—four large rooms, a loft, and a cellar—for housing and teaching the numerous Native children that the Mission was taking in.¹¹⁷ The addition included a central fireplace and chimney and had two front doors, possibly taking the form of a "double house."¹¹⁸ Archaeological investigations suggest that the southern half of the addition may have served as a kitchen, and the northern half may have functioned as a school room/dining room until another addition was built in 1839.¹¹⁹

With the arrival of the first reinforcements in 1837, the missionaries also had a pressing need to construct new houses at Mission Bottom. William Willson was a carpenter and guided construction of residences for the Beers and White families, the latter also serving as a hospital for missionaries. All construction methods typical of the early settlement period were represented by buildings throughout the mission complex at Mission Bottom: round log, hewn log, hewn frame, and plank construction. The house for newly arrived blacksmith Alanson Beers and his wife and three children was described as a rough log cabin "...*laid together without squaring, barking, or straightening, and the openings filled with moss and mud.*"¹²⁰ Later that year, a second reinforcement of personnel arrived at the Mission and included David Leslie and his family, Mr. Perkins, and Margaret Smith.¹²¹

¹¹² Charles Henry Carey. "Methodist Annual Reports: Relating to the Willamette Mission (1834-1848) Author(s): Charles Henry Carey." *The Quarterly of the Oregon Historical Society*, Vol. 23, No. 4 Dec. 1922. Portland, Oregon: Historical Society; p. 308. <https://www.jstor.org/stable/20610225>.

¹¹³ Walton "Mill Place on the Willamette," Ch. 1, footnote 25; and Bancroft I, op. cit., 80; Forsyth & Slacum, 1912; p. 194.

¹¹⁴ Daniel Lee and J.H. Frost. *Ten Years in Oregon*. New York: J. Collard, Printer, 1844. pp. 129-130.

¹¹⁵ Walton "Mill Place on the Willamette," Ch 1. footnote 25.

¹¹⁶ Walton "Mill Place on the Willamette," Ch 1. footnote 25; Lee & Frost, 1844, p. 134; Hussey, 1967, p. 74.

¹¹⁷ Applegate, 1934, p. 144; Forsyth & Slacum, 1912, p. 194.

¹¹⁸ Sanders, "Methodist Mission Site," 8:2.

¹¹⁹ Ibid.

¹²⁰ Ibid. p. 24-25.

¹²¹ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware. 1965. pp-15-20; and https://www.willametteheritage.org/methodist_mission_heritage_center/methodistmissionmembers/

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The dwelling provided for David Leslie and family was acquired from a French-Canadian neighbor, and was described as a one-story, square-logged house, also suggestive of some hewn elements.¹²²

A granary was also constructed sometime prior to 1840 and the move south to present-day Salem. Given the building's function as a granary which requires significant strength to contain grain, the building was described as a timber framed structure, clad in vertical boards, sixteen by thirty feet in size, one and a half stories high. The granary had one square room in front used for a schoolhouse and meetinghouse for religious services. The rear was used for a granary with the upper story used for storage and sleeping quarters.¹²³ It is possible this was a box-constructed building, though this seems less likely due to the need for strength and the necessity of many fasteners (nails) which may or may not have been available in the necessary quantity.

The cabin used by physician Dr. Elijah White and his wife and two children, yet unfinished at the time of their arrival in 1837, was described as a "fine block house," which suggests that it may have been a house of hewn or partially hewn logs; it had a hearth of clay and ash since stone was not immediately available.¹²⁴ One source stated that shortly after the [White family] dwelling's completion, White added a clinic wing to the log structure, but the original source for this information is not clear.¹²⁵ In 1837, discussions began regarding the need for a hospital. The hospital building, begun in 1838, was a frame building, the first known in the Oregon Country, made with pit-sawn lumber.¹²⁶ However, since the need for housing was so great, the structure was never used solely as a hospital. By the time the structure was completed, families had arrived in 1840 with the Great Reinforcement and occupied the structure until the residences at the new Central Station in Salem could be completed. Charles Wilkes, who visited in 1841, described the building as "...perhaps the best building in Oregon...[it] accommodates at present four families: it is a well-built frame edifice, with a double piazza in front."¹²⁷ The style of this building reflects the style of the Mill Place House (Jason Lee House) which was completed at the new Central Station in 1841.

Mission Closure

Beers and his family had been assigned the primary responsibility for managing the Mission farm at Mission Bottom since their arrival in 1837. By 1841, however, the dwellings close to the Willamette River had suffered from multiple flooding events and were abandoned as soon as buildings at their new Central Station in Salem (see Context 4, *Central Station [Salem, OR]: 1840-1845*) were almost complete. In July 1844, Reverend George Gary sold the remaining buildings at the Mission Bottom farm to Beers along with the stock and tools associated with his blacksmithing operation.¹²⁸

¹²² Walton 1965 p. 24-15; Walton 1965 Ch. 2, footnote 5.

¹²³ Neilson, 1942, p. 286

¹²⁴ Walton 1965 p. 24-25; Bewall 1982 p. 10-11.

¹²⁵ Bewall 1982 p. 11.

¹²⁶ Walton 1965, p. 23-25; Sanders & Weber, "Oliver Beers House," 8:5; Wilkes 1845, p. 351.

¹²⁷ Wilkes 1845, p. 351; Walton, 1965, p. 89; Walton, 1965, Ch. 4, footnote 77.

¹²⁸ Carey, The Quarterly of the Oregon Historical Society, Mar., 1923, Vol. 24, No. 1 (Mar., 1923) p. 96-97.

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2. WASCOPAM STATION (THE DALLES, OR): 1838-1847

In 1838, Oregon Methodist missionaries established a mission station at Wascopam, near the present city of The Dalles, approximately 100 miles east of Fort Vancouver and 257 miles east of the mouth of the Columbia River (at the Pacific Ocean). The station was located on the southern side of the Columbia River on a small rise above the riverbank (**Figure 12**). This was the first of four 'spiritual' mission stations (i.e., focused on conversion and the spiritual ministry, as opposed to the physical/temporal needs of the missionaries) that the Methodists established in the Oregon Country. The Wascopam Station operated until 1847, longer than any of the Methodist Church's other Oregon Country mission stations. The Wascopam Station site is significant for its association with the work of Daniel Lee and the first wave of Methodist missionaries who explored and settled along the south side Columbia River with the purpose of converting the local Indigenous people to Christianity. At Wascopam they constructed dwellings, a school, and a meeting house and established a small farm.

Cultural and Environmental Context

The location for this mission was about 80 miles to the east of Fort Vancouver on the south side of the Columbia River, just west of Celilo Falls where many tribes had gathered for thousands of years for both trade and fishing. The Dalles, Oregon, is located on the western portion of the Columbia Plateau ecoregion which is characterized by a flood basalt plateau formed during the late Miocene and early Pliocene periods which stretches from eastern Washington to northern Oregon. The Missoula Floods deposited large amounts of silt ten to fifteen thousand years ago when glacial dams that blocked Montana's glacial Lake Missoula broke free and released massive amounts of water westward into this region.¹²⁹ The Indigenous people that lived here for time immemorial were known as the Wascopam. Wasco referred to a cup-shaped rock near their village which had a small bubbling natural spring.

Lewis and Clark's Corps of Discovery reached the Columbia River and Celilo Falls, a series of cascades and waterfalls on the Columbia River just east of the Rocky Mountains, in October of 1805. The Indigenous people and tribes the expedition encountered here were different from those they had encountered on the plains. On the Columbia River, the tribes engaged in fishing and drying salmon as opposed to hunting and processing buffalo and lived in large plank houses with permanent frames as opposed to teepees. The clothing worn by tribal members was a combination of Native and European, evidence of the impact of the traders in this region upon their culture. Lewis and Clark presented the chiefs of the local tribes with gifts, including large medals. Lewis and Clark documented that this region from Celilo Falls down to The Dalles was a fishing and trading center. It began on the east side of Celilo Falls at the main Wishram village of Nix-luidix (Trading Place), located at the head of the long narrows. Clark mapped the Short and Long Narrows, which led to what they referred to as the "Great Falls of the Columbia River."¹³⁰ (**Figure 13**). At the time of their visit on October 24, 1805, there were twenty large wooden plank houses, each housing three Wishram families. On the western side of the Falls were several Chinook villages whose residents brought wapato roots (used for bread), berries, nuts and European blankets, clothing, guns, metal and beads.¹³¹

As with their Mission Bottom Station, the Methodist Missionaries were not the first Euro-Americans Indigenous people at Wascopam had encountered. As in the Willamette Valley, fur traders were the first to establish relationships with the local Indigenous populations. However, Wascopam was significantly different from the Willamette Valley in that the Euro-American fur traders were only able to participate in the already well-established Indigenous trade network here. Large numbers of Indigenous tribes had been travelling to this area for thousands of years to trade and socialize during salmon season. Alexander Ross, an American fur trader provided a description of the area after his visit in August 1811 during salmon season, where he estimated that

¹²⁹ Benjamin M. Sleeter. Chapter 22: Columbia Plateau Ecoregion. "Status and Trends of Land Change in the Western United States—1973 to 2000". Edited by Benjamin M. Sleeter, Tamara S. Wilson, and William Acevedo, U.S. Geological Survey Professional Paper 1794-A, 2012. https://pubs.usgs.gov/pp/1794/a/chapters/pp1794a_chapter22.pdf.

¹³⁰ William Clark. "The Short and Long Narrows." American Philosophical Society, Codex H:2-3. <https://lewis-clark.org/sciences/geography/clarks-maps/clarks-columbia-river-maps/>.

¹³¹ James P. Ronda. 7. *Down the Columbia. Journals of the Lewis & Clark Expedition*. Lincoln and London: University of Nebraska Press, 1984.

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approximately 3,000 Native Americans had gathered from all over the region to trade: “*The main camp of the Indians is situated at the head of the narrows, and may contain, during the salmon season, 3,000 souls or more; but the constant inhabitants of the place do not exceed 100 [118] persons... the rest are all foreigners from different tribes throughout the country...*”¹³² By 1814, French Canadian Fur trader Gabriel Franchere described the location where the Columbia River flowed through narrow rocky channels, the ‘dalles’.¹³³

Due to the large number of Indigenous people who would gather here during salmon season, Jason Lee had determined to establish a mission station at Wascopam on the south side of the Columbia River, nearly 100 miles to the east of Fort Vancouver and about twelve miles west of Celilo Falls, where they had directly observed many tribes engaging in trade and fishing on their journey west (**Figure 14**). In addition to this location’s close proximity to the trading center at Celilo Falls, there were two Wallah-Wallah villages ten miles east of the chosen location for the new station on the south side of the Columbia River, a Chinook village on the north side of the Columbia River at the long narrows just east of Celilo Falls, and another Chinook village about three miles west of the station on the south side of the river. A Chinook village, Kacasko, was located in close proximity to this location, approximately one-half mile from the south bank of the Columbia River.¹³⁴ Jason Lee and the missionaries believed this was a good central location to establish a spiritually focused mission station focused upon religious conversion.

Missionaries and Missionary Work

The Wascopam Station was established in March of 1838 by Daniel Lee, who had come to the Oregon Country in 1834 with his uncle, Superintendent Jason Lee; and by Henry K. W. Perkins, who had traveled with the first reinforcement arriving in September 1837. Daniel Lee and Henry K. W. Perkins left Mission Bottom on March 14, 1838, for The Dalles to establish a new mission station. After arriving, Lee and Perkins immediately began to hold meetings with the local Native Americans, initially speaking to them through an interpreter in Chinook jargon. As described by Daniel Lee, this was an imperfect means of communication and he soon committed himself to learning their language himself.¹³⁵ Lee describes the landscape surrounding their new mission station as remarkably different from the Central Station in the Willamette Valley. Lying just east of the Cascade Mountain range, The Dalles was in a much drier climate, with about half as much rainfall as that near the Willamette River. The landscape was characterized by sagebrush steppe and grasslands and surrounded on all sides by mountains. Lee described the landscape:

*In sight of the Mission we cross a beautiful plain of grass, half a mile wide by a mile and a half long, spotted here and there with small basaltic islands on our right flows the Columbia; On our left are hills two hundred to three hundred feet in height, fringed at their base with a narrow strip of oak and pine. Leaving this plain, we begin to ascend among hills, diverging south-westward from the river in our course. The country for twenty miles is broken, sparsely wooded with yellow pine and stunted oak. Some of the former are large, and may well be called the monarchs of the hills. A long kind of moss grows upon them, which the natives use as an article of food. the grass is as dry as if David’s imprecation on the Mountains of Gilboa had fallen on the thirsty hills.*¹³⁶

Lee and Perkins had significant difficulties in getting supplies to establish their new station, and during the first year they would each take turns traveling back to the Mission Bottom Station, a trip of approximately five months. Lee spent the winter of 1838-39 alone at the mission station, as Perkins and his now-pregnant wife had gone back to the Central Station. Lee continued to minister to the local tribes and learned their language. He noted that there were many more people attending his services than there had been in the summer months:

¹³² Alexander Ross. “Adventures of the First Settlers on the Oregon or Columbia River, 1810-1813, (Corvallis. OR. 2000). p.129.

¹³³ Susan Buce. “The Dalles.” Oregon Encyclopedia. https://www.oregonencyclopedia.org/articles/the_dalles/

¹³⁴ Daniel Lee and J.H. Frost, *Ten Years in Oregon*. New York: J. Collard, Printer, 1844, p.151-153.

¹³⁵ Ibid.

¹³⁶ Ibid, page 156.

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*The usual services of the Sabbath were continued, and the number of attending greater than in the warm season. This was owing to the fact that this was the winter retreat of many of the Dalls Indians, who pass the summer at the fishery, and the resort at this season of various bands from the Wallah-Wallah, the Kinse, and the Nez Perce tribes for the purpose of exchanging horses and buffalo robes for salmon. On the nights among the Dalls Indians were spent singing and dancing, and their carousals could be heard a mile.*¹³⁷

Perkins, his wife, and new son returned to the Wascopam Station on February 13, 1840. They worked with Lee to establish a farm, planting 20 acres with grain and vegetables and attempted to teach the local tribes how to farm, even sharing a portion of their planted acreage with them. However, their crops and farming methods were not well suited to the soils and the local climate proved much more difficult at The Dalles than in the Willamette Valley and their returns were small. Given the small harvest, the local tribes saw no real incentive to substitute Euro-American farming for their traditional methods of obtaining food. Frustrated, Lee wrote: "*These discouragements, with the abundance of salmon, and roots and berries, easily obtained, prevented them from ever again, while the writer dwelt among them, degrading themselves by an attempt to till the soil!*"¹³⁸

Despite these challenges Lee and Perkins continued to farm here and after additional missionaries arrived in 1840 with the Great Reinforcement, they expanded their mission station to accommodate the five families assigned here. Sir George Simpson had first seen the mission station in 1838, and after his expedition party visited in fall 1841 he recorded the positive changes and the growth he observed:

*On visiting the establishment we were much pleased with the progress that had been made in three years. Two comfortable houses, in which five families resided, had been erected; a field of wheat had this year yielded about ten returns; and the gardens had produced an abundance of melons, potatoes and other vegetables; while the dairy gave an adequate supply of milk and butter.*¹³⁹

Buildings and Construction

Lee and Perkins arrived at what would become the Wascopam Mission site in March 1838. Around April 1 of that year, they began building shelter on a rise about half a mile south of the Columbia River and about twelve miles west of Celilo Falls:

*As we had no house, we pitched our tent and began our work...building, of course, to screen ourselves as soon as possible from the scorching rays of a summer sun. [...] ...went to the mountains for the red fir [for shingle timber] [...] Having obtained from Hudson's Bay Company another Hawaiian, we set to work with the pit saw, and were thus able to obtain a few rough boards for flooring, partitions, doors, and so forth. Our chimney was constructed of wood, stone, and clay.*¹⁴⁰

Starting with a single room, they eventually expanded the log dwelling to include a kitchen and a woodshed, and by the autumn of 1839 they considered it complete.¹⁴¹ The one-and-one-half story log house measured 30 ft. by 20 ft. with two rooms on the lower floor, one used as living space by the Perkins' family and the other functioning as a dining room. "*The upper story of the house was divided into six small rooms, which served the double purpose of schoolrooms and living quarters for the Indians. Underneath the mission house was an excellent cellar, eight feet high. The cellar walls rose three feet above the ground level...*"¹⁴² The front door and

¹³⁷ Ibid, page 163.

¹³⁸ Ibid, page 176.

¹³⁹ Sir George Simpson. *An Overland Journey Around the World During the Years 1841 and 1842*. Philadelphia : Lea and Blanchard, 1847. pp 103-104.

¹⁴⁰ Brosnan, 1932:165-166; quote from H.K.W. Perkins' Journal, *Christian Advocate and Journal*, Sep. 13, 1843, XVIII, p. 17.

¹⁴¹ Brosnan, 1932:167; Mudge 1854:17-19.

¹⁴² Brosnan, 1932:167; quote from *Christian Advocate and Journal*, Sep. 13, 1838, XIV, p. 18.

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door yard faced north toward the Columbia River, and to the south “...*the house door opened into a square of nearly an acre of ground, making a kind of ‘common’ or public promenade.*”¹⁴³

While the missionaries were constructing the buildings, they also developed plans for a farm and identified areas to be irrigated from the nearby spring. As with nearly all frontier settlements, fencing and plowing were key parts of the early labor on the mission site and, by spring of 1839, they had fenced and planted about 20 acres. They constructed a barn, and workshops added to the working landscape of the mission.

According to T.J. Farnham, a visitor who spent a week at Wascopam in the autumn of 1839, a building intended to be a “house of worship” was being constructed at the time of his visit. He noted that:

*Its architecture is a curiosity. The frame is made in the usual form, save that instead of four main posts at the corners, and others at considerable distances, for the support of lateral girders, there were eleven on each side, and six on each end, beside the corner posts—all equal in size and length. Between these billets of wood were driven transversely, on which as lathing, mortar made of clay, sand and straw, were laid to a level with their exterior and interior faces.*¹⁴⁴

Farnham seems to describe a method of construction known as *pièce-sur-pièce*, or post-on-beam, which was evidently also later employed at the Nisqually mission. Typically associated with French Canadian building traditions, its appearance at Wascopam is interesting, and may suggest the influence—directly or indirectly—of the Hudson’s Bay Company. The exterior of the building was evidently covered in rough stucco of clay, sand, and straw, giving it an overall half-timbered appearance.

With the second reinforcement arriving in 1840, the mission population at Wascopam increased, necessitating additional construction, specifically dwellings. Henry Bridgeman Brewer, a farmer with the Mission, began construction on a house for himself and his family (wife Laura Giddings Brewer, teacher, and three children) in late August 1840.¹⁴⁵ He labored on the house for over two months and finally had it roofed by late October.¹⁴⁶ The method of construction is not clear, but Brewer noted several times in his diary that he was plastering (“plastering the walls” and “plastering up the cracks in our mud house”).¹⁴⁷ This could reflect chinking between logs in round or hewn-log walls, interior finishes on either round or hewn-log walls, or finishing the interior or exterior walls on a *pièce-sur-pièce* building with plaster or stucco, respectively.

In the summer of 1841, the missionaries finished a house for Daniel Lee and a (presumably) timber-framed barn. The Lee house, built with the help of carpenter David Carter, “...*consisted of a room ten feet wide by twenty feet long, having on one side a pantry and an entry, which occupied an additional space of five by ten feet, and on the other side a chimney and fireplace.*”¹⁴⁸ Above was a sleeping room. The house was equipped with a cook stove and had two windows in each room.¹⁴⁹ It is uncertain what construction method the missionaries used for this house, but at least some pit-sawn lumber was utilized. They built the barn with timber prepared by David Carter, and the frame was raised by Carter with help from Daniel Lee and Henry Brewer; they completed the roof that summer.¹⁵⁰

Scholars and former missionaries have recorded several descriptions of the Wascopam Mission layout and grounds (**Figure 15**). One, published in 1854 and based on testimony from an unnamed missionary stationed in Oregon for nine years, described the layout thus:

¹⁴³ Mudge, 1854:17-19.

¹⁴⁴ Farnham/Thwaites, 1839:357-358.

¹⁴⁵ Brewer, IV, 1929:57.

¹⁴⁶ Brewer, IV, 1929:58.

¹⁴⁷ Brewer, IV, 1929:56-57.

¹⁴⁸ Lee & Frost, 1844:249-250.

¹⁴⁹ Lee & Frost, 1844:249-250.

¹⁵⁰ Lee & Frost 1844:249.

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The front door of the [Mission] house opened toward the river, in which direction was a fine yard, inclosed [sic] by a high wall of earth, affording a pleasant play-ground for the children. From the south end of the house the door opened into a square of nearly an acre of ground, making a kind of 'common' or public promenade. Upon the opposite side of the square, on the south, stood a church, a plain log building; and near it a school-house... On the east was the house of Mr. Perkins...and opposite his residence, on the west, was what the missionaries pleasantly called their 'civilized barn,' because it was in the style of those in the settled parts of the country. Near this was a workshop, which completed the settlement of the whites.¹⁵¹

Mission Closure

The Wascopam Mission at The Dalles was the most successful of the Oregon Country Methodist Mission stations, with the highest number of local Indigenous people impacted by the ministry of the missionaries. This station also had the largest number of buildings, including several missionary residences, a barn, an Indigenous meeting house and a church. Even after Reverend George Gary and the Methodist Missionary Board disbanded the Oregon Mission, they decided to retain a missionary at Wascopam, relocating missionary Alvan Waller here from Oregon City in 1844. The station finally closed in 1847, when Methodist Board directed Alvan Waller to sell the property to the Whitmans and the American Board of Commissioners for Foreign Missions (ABCFM).

After the Whitman massacre in November 1847 and the start of the Cayuse War, the Oregon Provisional Governor George Abernethy authorized a fifty-person unit of volunteers called the Oregon Rifles to prevent hostile tribes from reaching the Willamette Valley. The Oregon Rifles went to The Dalles and utilized the abandoned mission buildings at Wascopam, renaming the mission Fort Wascopam.¹⁵² A Secretary of War's 1850 report included the observations of Major Osborne Cross, who had visited the site in 1849 to evaluate the structures for use by the US Army for a new post and noted that:

"The Old Mission has gone greatly to ruin. It is composed of a dwelling-house...three more buildings, one of which had been used as a school-house...the buildings rest on the side of the picket-work, which is made of heavy pine logs...the whole has been going to decay since the war with the Cayuse nation, at which time it was abandoned."¹⁵³

New buildings were constructed on the site of the original mission for the army camp, which was initially named Camp Drum and then Fort Drum. In 1853 it was renamed Fort Dalles and was a ten-acre military reservation which operated until 1877.¹⁵⁴ The Fort Dalles surgeon's quarters (1856) has been converted to a museum, which still exists in the general location of the original Methodist mission. However, nothing visible remains of the buildings or features constructed by the Methodist Mission at Wascopam. A memorial exists at Pulpit Rock, located near 12th and Washington streets in The Dalles, where it is said that Daniel Lee used to preach to the Indigenous community. A photo of Joseph Luxillo, a local Indigenous man who was baptized at the Wascopam Mission in 1840, was taken at Pulpit Rock in 1890 (**Figure 16**).

¹⁵¹ Mudge, 1854:17-19.

¹⁵² Corning, Howard M. *Dictionary of Oregon History*. Binfords & Mort Publishing, 1956.

¹⁵³ Walton, 1965: Ch.4, footnote 48.

¹⁵⁴ Gregory Shine. Fort Dalles. Oregon Encyclopedia. https://www.oregonencyclopedia.org/articles/fort_dalles/

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3. METHODIST STATION AT NISQUALLY (DUPONT, WA): 1839-1842

Oregon Methodist Missionaries established the Nisqually Mission Station near Fort Nisqually on the Puget Sound in present-day Washington State near the current town of DuPont in 1839 (**Figure 17**). The Nisqually Mission Station site is significant for its association with the work of the first wave of Methodist missionaries who explored and settled in the Oregon Country, as well as with the efforts of Methodist missionaries from the Great Reinforcement who worked to convert the Nisqually Indigenous people living near the Puget Sound. The Nisqually Station was the first religious mission established by Euro-Americans on the Puget Sound and was the northernmost Methodist mission station. It was the second of four 'spiritual' mission stations (i.e., focused on conversion and the spiritual ministry, as opposed to the physical/temporal needs of the missionaries) that the Methodists established in the Oregon Country during this period, and it was operational for the shortest period of time, from 1839 until just 1842. At Nisqually the missionaries constructed a dwelling and established a small farm.

Cultural and Environmental Context

Since time immemorial, the Nisqually people lived in their aboriginal homeland near present-day Olympia, Washington, within the Nisqually River watershed. The Nisqually Tribe's original homeland encompassed over two million acres near the present-day towns of Olympia, Tenino, DuPont, Yelm, Roy and Eatonville. Their lands were bounded by the mountain they called *Tacobet* (Mt. Rainier), the Nisqually River to the Puget Sound.

The Nisqually people originally called themselves *Squally-absch*. Tribal members grouped together in bands comprised of families and they lived in villages beside the Nisqually River which flowed into the Puget Sound. Their houses made from wood from giant red cedar trees which grew in abundance in their homeland.¹⁵⁵

The Nisqually followed a traditional cycle of fishing, hunting and gathering during the Spring and Summer months, preparing their food to last the winter. Salmon fishing has always been central to the Nisqually Tribe traditional foods culture and with the harvesting of wild shellfish (crab, geoduck, oysters and clams). Nisqually tribal members hunted deer, elk and waterfowl and also gathered roots and berries. Their Tribe was named after the large Nisqually Prairie in their homeland where they would gather roots and berries, and translates to mean "people of the meadow." In the fall, the tribe would burn these prairies to ensure the soils would remain rich for the continued production of roots like the camas bulb.¹⁵⁶

As with the Mission Bottom and Wascopam Stations, the Methodist missionaries were not the first Euro-Americans the local Nisqually Indigenous people had encountered when they arrived in 1838. European fur traders from the Pacific Fur Company and then the Hudson's Bay Company (HBC) appeared in their territory in the early nineteenth century, initially integrating themselves into the native trade networks already in place in the Puget Sound area. However, this changed after the Hudson's Bay Company began building permanent forts, beginning with Ft. Vancouver along the Columbia River in 1824. Fort Langley was built in 1827, 300 miles north of Fort Vancouver (in present-day Canada). In 1833 Fort Nisqually was built near the Puget Sound near modern day DuPont.¹⁵⁷ The HBC established a new travel route connecting its forts, initially following the Cowlitz River from its confluence at the Columbia River north about 30 miles to present-day Toledo, then overland to the mouth of the Nisqually River. This route became known as the Cowlitz Trail and became one of the Euro-American primary travel routes into the Puget Sound. While initially focusing primarily upon the fur trade, the HBC acquired beaver, otter and other fur pelts by trading goods with local native people. Local tribal members

¹⁵⁵ Cecilia Svinth Carpenter. "Before the White Man Came". Olympia, WA: Washington Office of Public Instruction). 2023. Accessed 11-30-24. . <https://ospi.k12.wa.us/sites/default/files/2023-10/beforewhitemancame.pdf>

¹⁵⁶ Caitlin Krenn, Jenny Serpa, Liliana Caughman, Bernita Lacroix, Amber Arndt. Nisqually Food Sovereignty Assessment. (Longmont, CO: First Nations Development Institute) 2017.

¹⁵⁷ Cecilia Svinth Carpenter. Fort Nisqually: A Documented History of Indian and British Interaction. (Tacoma, WA: Tahoma Research Service) 1986.

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were employed as guides, construction workers and later as farm hands. Some Nisqually bands chose to move their villages closer to the Fort.¹⁵⁸

Fort Nisqually was never a military outpost but had a storehouse for shipping as well as a farm with horses and cattle. Fort Nisqually became a center for trade of agricultural products and fur pelts. In 1834, due to the popularity of trade with local tribal members, HBC constructed a building outside the fort walls as a trading house for trade with local tribal members.¹⁵⁹ The HBC saw the benefit of farming the surrounding lands, and as the fur supply became scarce, the HBC soon established the Puget Sound Agricultural Company which focused on developing not just their agricultural trade, but also expanding into raising horned Spanish cattle and sheep, and hired local Nisqually Indigenous people to work on both the ranch and the farm.¹⁶⁰

Jason Lee visited the Fort in 1838 before returning to the States and after witnessing the success of the trade network established by the HBC, and the number of Indigenous people living and working near Fort Nisqually, determined to establish a Methodist station near the fort to minister to the local Indigenous population. He discussed his plans with John McLoughlin at Ft. Vancouver, who agreed to provide the Methodist Church with an allotment of land for their mission station near Fort Nisqually.¹⁶¹

Missionaries and Missionary Work

In spring 1839, Lee instructed David Leslie and William Holden Willson to go to HBC's Fort Nisqually to find a site to construct a dwelling for their Nisqually Methodist mission. William Kittson, the HBC employee in charge of Fort Nisqually, at the direction of the John McLoughlin, allotted a spacious plot of ground to the Methodists in 1839 for the purpose of erecting a building for their Mission Station. After selecting a site three-quarters of a mile from this Fort, David Leslie returned to Mission Bottom and Willson remained to construct the mission house here.¹⁶² In August 1839, Catholic missionary Monsignor Blanchet, traveled to Ft. Nisqually to determine the feasibility of establishing a Catholic mission nearby. Blanchet discovered Willson constructing a house for the Methodist Mission station, and asked John McLoughlin for a plot be allotted for the Catholic mission here as well. Blanchet stayed at Ft. Nisqually until mid-September 1839, however decided not to build a mission at Nisqually, instead determined to establish a Catholic mission, St. Francois-Xavier of the Cowlitz, three miles north of present-day Toledo, Washington.¹⁶³

In 1840, after the arrival of the Great Reinforcement, John P. Richmond, his wife America and their children, and Chloe Clark were assigned to the Nisqually Station to assist William Willson. Chloe Clark and William Willson were married on August 16, 1840, at the Nisqually Station. Dr. Richmond spoke to the local Indigenous Nisqually population and held religious services at the Mission House. Chloe Clark Willson opened a Mission School for the local Indigenous children, and about fifty attended regularly.¹⁶⁴ Francis Richmond, the first American child born in Western Washington, was born on February 28, 1841, and was baptized by Jason Lee.

¹⁵⁸ Ibid.

¹⁵⁹ Cecilia Smith Carpenter. "Fort Nisqually: A documented History of Indian and British Interaction ." Tacoma WA: Tacoma Research Center, 1986; and "DuPont Heritage Plan: "Fort Nisqually Site (45P155)", pages 5-6.

¹⁶⁰ David B. Williams. "Hudson's Bay Company builds Fort Nisqually in Spring 1833". HistoryLink.org <https://www.historylink.org/file/20999>

¹⁶¹ A. Atwood. *The Conquerors: Historical sketches of the American settlement of the Oregon country, embracing facts in the life and work of Rev. Jason Lee*. Cincinnati : Jennings and Graham, 1907. p. 106.

¹⁶² Richard D. Daugherty, Phd. National Register Nomination: "Methodist Episcopal Mission (Richmond Mission)," Archaeological Site 45-PI-66. Pierce WA, May 31, 1993.

¹⁶³ Archbishop Francis Norbert Blanchet. *Notices and Voyages of the Famed Quebec Mission to the Pacific Northwest: Being the Correspondence, Notices, Etc. of Fathers Blanchet and Demars... While on Their Arduous Missions to the Engagés of the Hudson's Bay Company and the Pagan Natives, 1838-1847* (Portland, OR: Oregon Historical Society). pp25-47.

¹⁶⁴ A. Atwood. *The Conquerors: Historical sketches of the American settlement of the Oregon country, embracing facts in the life and work of Rev. Jason Lee*. Cincinnati : Jennings and Graham, 1907. p. 106.

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At their annual meeting in Salem in May 1841, the Methodist ministers present (Jason Lee, Daniel Lee, David Leslie, J.P. Richmond, Gustavus Hines and William Kone) after evaluating and assessing the overall placement of personnel assigned to each station, decided to reassign both William Willson and Chloe Clark Willson to the Willamette Falls Station, and moved to place J.P. Richmond solely in charge of the Nisqually Station.¹⁶⁵ The Willsons left Nisqually for the Willamette Falls Station in June 1841.

Buildings and Construction

David Leslie and William Willson began construction of a roughhewn log Mission House on April 10, 1839, a half mile east of the Nisqually Fort. The building was 18 ft. wide and 32 ft. long, with walls 9 ft. high.¹⁶⁶ After Leslie returned to Mission Bottom, Willson remained at the Nisqually Station on his own until members of the 1840 Reinforcement arrived in Nisqually on July 10, 1840. The new members of the Nisqually Station stayed at Fort Nisqually, hosted by William Kittson, until Willson and Richmond could complete additions to the existing Mission House to accommodate three adults and four children. The addition, 18 ft. by 20 ft., was built on the west side of the original dwelling structure. The dwelling was constructed of hewn logs and comprised two rooms. The officers and men stationed at the Nisqually Fort assisted with preparing the lumber (with whipsaws) and also helped construct a stockade around the perimeter of the house and garden.¹⁶⁷

Charles Wilkes and men from two ships from the Wilkes Expedition anchored near Ft. Nisqually in the summer of 1841. Wilkes recorded a large celebration for Independence Day in July 1841, the first celebration of its kind on the Puget Sound.¹⁶⁸ Captain Wilkes wrote of the mission house during his visit: *"I visited Dr. Richmond, who had settled here and occupied a nice log house, built on the borders of one of the beautiful prairies. The location of the mission house can scarcely be surpassed."*¹⁶⁹ Many years later, long after the dwelling had burned, on May 12, 1904, nearby resident Edward Huggins wrote in a letter to Eva Emory Dye stating: *"The Richmond Mission site is quite close to this place, and about 16 miles from Tacoma. The foundation of the large stone and clay chimney can be seen (with the aid of a binocular glass) from the verandah of our house."*¹⁷⁰ While it is not clear exactly what the dwelling looked like, Dr. James E. Edgren, local historian of the DuPont History Museum, sketched his concept of what the Nisqually Mission House may have looked like (**Figure 18**).

Mission Closure

In the fall of 1843, according to a report by Father Blanchet to his Archdiocese, Blanchet reported that the Nisqually Methodist Mission house had been set on fire by local Indigenous tribes in September 1842 after it had been abandoned by the Richmonds who had left for the United States after only two years of unsuccessful missionary work with the local tribes.¹⁷¹ However, this was not the case. At the Oregon Country Methodist annual meeting in May 1843, the members confirmed that J.P. Richmond and his wife left their station in October 1842 after their dwelling had burned on September 11, 1842. The Richmonds chose to leave for the States due to the immediate difficulties in rebuilding their dwelling so late in the year and their respective health concerns. At the annual meeting in 1843, the members of the Oregon Country Methodist Mission decided not to appoint a new minister to this station, nor to have it rebuilt.¹⁷² The land reverted to the management of the Hudson's Bay Company. This was the only Methodist Mission Station in the Oregon Country that did not require Reverend Gary to assess and dispose of its assets in 1844.

¹⁶⁵ "Methodist Mission Minutes: 1841-1844". Oregon Historical Society Research Library. MSS 1224. May 3, 1841.

¹⁶⁶ A. Atwood. *The Conquerors: Historical sketches of the American settlement of the Oregon country, embracing facts in the life and work of Rev. Jason Lee*. Cincinnati: Jennings and Graham, 1907. p. 106.

¹⁶⁷ Ibid.

¹⁶⁸ DuPont Historical Society. "DuPont Heritage Plan: Nisqually Mission Site" City of DuPont. 2014, pp 11-12. The Nisqually Mission Site has been documented by the State of Washington as an archaeological site. (45P166).

¹⁶⁹ Ibid, p 112

¹⁷⁰ DuPont Historical Society. "DuPont Heritage Plan: Nisqually Mission Site." City of DuPont. 2014, p. 12.

¹⁷¹ Archbishop Francis Norbert Blanchet. *Notices and Voyages of the Famed Quebec Mission to the Pacific Northwest: Being the Correspondence, Notices, Etc. of Fathers Blanchet and Demars... While on Their Arduous Missions to the Engagés of the Hudson's Bay Company and the Pagan Natives, 1838-1847* (Portland, OR: Oregon Historical Society). p 172.

¹⁷² "Methodist Mission Minutes: 1841-1844". Oregon Historical Society Research Library. MSS 1224. May 16, 1843.

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In 1906, the Pierce County Pioneer Association erected a monument to celebrate the 65th anniversary of the 1841 Fourth of July celebration held near the Nisqually Mission House. In 1921, Ezra Meeker stated the monument was put in the wrong location and was 4 miles from the actual site (currently located on Joint Base Lewis McChord).¹⁷³ In the 1920s, temporary signage was placed in the correct location (**Figure 19**). This signage is gone today; however, the DuPont Heritage Plan recommends placement of a permanent monument in this location.

¹⁷³ Duane Colt Denfeld, PhD. "Wilkes Expedition holds Puget Sound's first Fourth of July Celebration." **History Link**. <https://www.historylink.org/File/20395>

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4. CENTRAL STATION (SALEM, OR): 1840-1845

The Methodist Missionaries established their new “Central Station” on the south side of the Willamette River in present-day Salem, Oregon, in 1840 under the leadership of Jason Lee. They chose this location for its central location in the Willamette Valley and long-term suitability, after their initial central Mission settlement of Mission Bottom in French Prairie had flooded multiple times. The Central Station site is significant for its association with Methodist missionaries from the Great Reinforcement who worked to convert the Indigenous people living in the Oregon Country from 1840 to 1845. Those working at the Central Station were responsible for producing and distributing food and construction materials to missionaries stationed at satellite mission stations, which were dedicated to spiritual missionary work throughout the Oregon Country. This station was also the primary site dedicated to the education of Indigenous children. The Central Station at Salem had dwellings, mills, and a boarding school (the Methodist Indian Manual Labor Training School) and farm. It was fully operational until 1844, when a majority of the mission buildings were disposed of, and finally closed in 1845.

Cultural and Environmental Context

Salem, Oregon, is located in the north central Willamette Valley along the banks of the Willamette River. The 45th Parallel runs through Salem’s city limits. The Willamette Valley comprises an area of 14,900 square miles and is bounded by the Cascade Range to the east, the Calapooya Mountains to the south, the Coastal Range to the west, and the Columbia River to the north. The Willamette River flows north to the Columbia River.¹⁷⁴ The climate has warm, dry summers and mild wet winters. The Willamette Valley is characterized by floodplains surrounded by rolling hills. Elevations range from about six meters to over 600 meters above sea level. The Methodist Mission sites are generally located east of the Willamette River and encompass the current channel of Mill Creek at an elevation of approximately 150 feet above sea level within the Mill Creek Drainage Basin. This plain is underlain by Quaternary-age alluvial sediments mapped as Linn Gravel, including Pleistocene-age Missoula Flood deposits of clay, silt, sand, and gravel deposited over bedrock consisting of lava flows from the Miocene-age Columbia River Basalt Group. The soil units recorded in the district are of the Clackamas, Salem, and Woodburn component types, consisting of gravelly loam, gravelly silt, clay loams, and silt loam.¹⁷⁵

The Methodist Mission sites in Salem are located within the traditional territory of the Santiam Kalapuya, a group of the Kalapuyan-speaking peoples who inhabited the Willamette Valley roughly between Willamette Falls (Clackamas County) and the northern portion of the Umpqua drainage (Douglas County). Historically the valley was composed of oak savanna, oak woodlands, prairies, and forests of Douglas fir. Riparian areas were composed of black cottonwood, Oregon white oak, Oregon ash, bigleaf maple, and Western red cedar.

Indigenous Kalapuyan Tribes in the valley would traditionally burn the underbrush around trees in order to increase nut, berry, and root production, and aid in hunting. Virtually all of the native prairie lands have been converted to modern farming and housing uses. Geographically, anthropologists have identified the territory occupied by the Kalapuyan people as ranging from the lower Willamette Valley in the north down to the Umpqua River watershed in the south. There were three major divisions of Kalapuyan people: Northern, Central, and Southern Kalapuyans. They used three main Indigenous languages that are today termed Kalapuyan, which are primarily based upon the geographic location (Northern, Central, and Southern Kalapuyan). Each dialect group was composed of a number of winter-village groups containing one or more patriarchal extended families. Kalapuya subsistence relied upon a diverse array of seasonally abundant faunal and floral resources distributed within the local territories of winter-village groups. They often selected spring, summer, and fall habitation areas near resource collection and processing areas with temporary, lightly constructed buildings, and built permanent winter-villages containing rectangular houses constructed of planks

¹⁷⁴ T.D. Thorson, Bryce, S.A., Lammers, D.A., Woods, A.J., Omernik, J.M., Kagan, J., Pater, D.E., and Comstock, J.A., 2003. Ecoregions of Oregon (color poster with map, descriptive text, summary tables, and photographs): Reston, Virginia, U.S. Geological Survey (map scale 1:1,500,000);

https://gaftp.epa.gov/EPADDataCommons/ORD/Ecoregions/or/or_eco_lg.pd. Accessed Oct. 2, 2023. The Willamette Valley has been designated as a Level III ecoregion by the U.S. Environmental Protection Agency

¹⁷⁵ Natural Resource Conservation Service (NRCS), “Oregon State Soil.” US Department of Agriculture. 8-2022.

<https://nrcs.app.box.com/s/b7j0swuayb9ifqckz1020tjzpt9tusti/file/1000282094593>. Accessed Oct. 2, 2023.

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and bark with shed or gable roofs in strategic locations within their territory.¹⁷⁶ Robert Boyd has estimated that between 1805 and the late 1820s, the Kalapuyan population ranged from 8,780 to 9,200.¹⁷⁷

The Methodist Mission buildings constructed in Salem between 1840 and 1842 were in close proximity to the existing Santiam Kalapuyan village, known as Tchmikiti (Chemeketa), on the eastern banks of the Willamette River, [REDACTED] and [REDACTED] in the southern Willamette Valley, shown on the Gibbs & Starling Map (**Figure 20**). In late 1840, at the time Jason Lee and the Methodist Church decided to move the Willamette Mission Station from their original Mission Bottom location to Tchmikiti (Chemeketa), about 12 miles southeast, there were no other Euro-American settlement-era buildings on this portion of the prairie east of the Willamette River within the current boundaries of what is now known as the city of Salem. The missionaries decided to move south primarily because the original site became increasingly unsuitable due to frequent flooding.

Missionaries and Missionary Work

The Methodist Mission established the Central Station at Salem to replace Mission Bottom Station as the support center for regional mission stations. They chose a location about 12 miles southeast, up the Willamette River in modern-day Salem, due to its central location and more suitable, less flood-prone building site.¹⁷⁸ There Lee asked Hamilton Campbell, the newly arrived Mission architect to oversee construction of new buildings, including mill building, residences, and a boarding school.¹⁷⁹

The Central Mission Station at Salem grew for a period of four years, and it was here that Jason Lee and the Methodist Missionaries began to establish their own procedures for managing the extensive work program Lee and Fisk had envisioned. Modeling the annual meetings of the larger Methodist Church, they established their own annual meeting schedule with an established agenda and clearly defined issues for discussion, which included an assessment of the current work at existing mission stations, the need to establish or disband stations and their work of ministering to and educating both Indigenous adults and children. The Methodist missionaries to the Oregon Country met for three consecutive years between 1841 and 1844 to discuss these key issues and make important decisions about their work in the Oregon Country. They established subcommittees to address key issues, with the most important being the construction subcommittee, who decided which buildings would be constructed where. In the years 1840 to 1843, members all came together for these meetings and clearly felt called to participate fully and contribute to the larger cause of the Oregon Country Mission.¹⁸⁰

Buildings and Construction

The Central Station at Salem was comprised of four building located near the Kalapuyan village on the east bank of the Willamette (**Figure 21**). The first building constructed was a sawmill and a grist mill (built under one roof) erected on the southern bank of Mill Creek between 1840 and 1841, known as "Mission Mills;" the Mission's first residential building at the site, known as "Mill Place" was built in the summer of 1841 with lumber produced by this sawmill. The missionaries constructed two additional buildings, the Administration Building (Parsonage) and the boarding school, with lumber produced by their mill in 1841 and 1842. These additional buildings were positioned about 200 meters apart, to the south and east of the Kalapuyan village along the Willamette River, on the south end of the prairie, [REDACTED] of Pringle Creek.

The Methodist Mission Minutes, especially from 1841 to 1842, recorded the Oregon Missionary annual meetings and documented extensive discussions about building construction, and in particular discussions

¹⁷⁶ Henry Zenk, "Kalapuyan People". https://www.oregonencyclopedia.org/articles/kalapuyan_peoples/ accessed 10-2-23

¹⁷⁷ Melinda Marie Jette, "Beaver Are Numerous, but the Natives.. will not Hunt Them": native-Fur Trader Relations in the Willamette Valley, 1812-1814." *The Pacific Northwest Quarterly*, Vol. 98, No. 1 (Winter, 2006/2007), pp. 3-17. <https://www.jstor.org/stable/40491994> p3

¹⁷⁸ Gatke, *Chronicles of Willamette*, Portland, Oregon: Binforde & Mort, 1943.p. 52.

¹⁷⁹ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. (University of Delaware. 1965)pp 185-186.

¹⁸⁰ Methodist Mission Minutes: 1841-1844," May 3, 1841. Oregon Historical Society Research Library. MSS 1224.

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about the location of the boarding school. A building committee comprised of Reverend Gustavus Hines, Hamilton Campbell, and George Abernethy was established who were assigned the responsibility of recommending a location for the school.¹⁸¹ Hines recalled the original site of this building as:

*...one of the most delightful locations in the whole valley. The fertile plains surrounding it, the enchanting nature of its scenery, and the fine water privilege afforded by the beautiful rivulet that meanders through it, render it a place of considerable future importance.*¹⁸²

In the summer of 1841, members of the Wilkes Expedition passed through the Willamette Valley, documenting what they observed at the Methodist Mission sites and visiting both the Mission Bottom Station and the newly constructed sawmill at the Central Station. The Wilkes party included a description of the Methodist Missionary buildings, as well as the landscape and the crops being grown.¹⁸³ Wilkes stated that, after asking, he was told that the missionaries had relocated about nine or ten miles southeast up the river and they had a school of 20 pupils at the new saw and grist mills on Mill Creek. The new Central Station at Salem was in the process of being constructed at the time the Wilkes Expedition came through.

Mission Mills (1840-1841)

Jason Lee's first priority after returning to the Willamette Valley in June 1840 was the establishment of the Central Station.¹⁸⁴ The first building the Methodists constructed at the new site was a sawmill and a grist mill (later known as Mission Mills) erected on the southern bank of Mill Creek. Located east of the Willamette River and just [REDACTED] of Tchmikiti (Chemeketa) village, construction started in 1840 and was completed in the spring of 1841. The mill building housed both a sawmill and a grist mill under one roof, the machinery for which had been brought with the "Great Reinforcement" on the *Lausanne* in December 1840.

While construction began in the summer or fall of 1840, the mills were not operational until the spring of 1841. The building was constructed on the southern bank of Mill Creek approximately one-half mile from the eastern bank of the Willamette River, just [REDACTED] of the Kalapuyan Chemeketa Village. The waterpower for the mills was supplied by means of a horizontal wheel placed across Mill Creek. While construction materials and tools necessary for construction of the building were most likely purchased from the HBC at Fort Vancouver, it is also possible that the mill was constructed with lumber supplied by Ewing Young who had established a sawmill on the Chehalem Creek in 1838. He was known to have supplied white fir, pine, and oak lumber to the local community for construction.¹⁸⁵

The main mechanic assigned to the mill was William W. Raymond. His wife, Elmira, described their circumstances in a letter to her parents in September 1840:

I am now a number of miles from the mission house w[h]ere our brethren are building a saw mill...About a mile and a half at length we came to what the people here call an Indian village, but to my surprise I found nothing in the form of a house. The Indians had their lodge on a small island near a pleasant stream of water with nothing but the trees and s[h]rubs for their protection.

¹⁸¹ "Methodist Mission Minutes: 1841-1844," May 3, 1841. Oregon Historical Society Research Library. MSS 1224.

¹⁸² Gustavus Hines, *Oregon: Its History Conditions and Prospects*. New York: Miller, Orton & Mulligan; 1857, p. 95.

¹⁸³ Charles Wilkes, *Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842*, Volume IV. Philadelphia: Lea & Blanchard; 1845, p. 351.

¹⁸⁴ Gatke, *Chronicles of Willamette*. Portland, Oregon: Binforde & Mort; 1943.p. 52.

¹⁸⁵ Walton, "Mill Place," p. 58 (see Ch. 4, footnote 3). See also "Ewing Young's Day Book" from December 1, 1838 to January 1841. Provisional Government Documents, Territorial Government File, Oregon State Archives. Document 407. Also "Mission Account Book," 1838-1840. Ms, Special Collections, University of Oregon Library, Eugene Oregon.

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*Here we found them on the holy sabbath morning –many of them much engaged in gathering camus [sic], a root they use for food.*¹⁸⁶

While the machinery for the mills had been brought on the *Lausanne*, it was left at Fort Vancouver. Transporting the machinery to the new site down the Willamette River proved challenging as the small Chinook canoes could carry only light loads; therefore, it was necessary to make many trips back and forth. There were also challenges setting up the machinery so that it worked correctly. According to J.L. Parrish, the upper and lower millstones were at first incorrectly set, so that when they were set in motion they threw out the wheat instead of grinding it. The mill also had to suspend operations during low water, especially frequent in the summer, since the wheel was unable to turn to provide the necessary waterpower.¹⁸⁷

Due to the unsuitability of the buildings at the old Mission Bottom site, Lee wrote to the Board of Managers in June 1841 informing them that they had moved the mission school to the sawmill building (temporarily) until a new school building could be constructed:

*The Bugs have fairly driven us out, the Mission School was removed to the Saw Mill, where we hope to be able to erect a suitable building for their Indian scholars reception in the course of the summer.. I left my things with the Bugs, and have no house where to lay my head, but still think the children must first be provided for.*¹⁸⁸

Lee further explained that they had hired additional help to run the saw mill, as there was not only a need for lumber for construction of the new buildings associated with expanding the mission but also a demand for building materials from other settlers coming into the valley.¹⁸⁹

The Wilkes' party's notes on the newly constructed sawmill provide an invaluable window into the Willamette Valley Methodist Mission settlement during a key moment of their development, as they were transitioning from the "Old Mission" at Mission Bottom to the new. On July 5, 1841, the Wilkes party reached the Central Station's newly constructed mill:

*We reached "the Mill" by noon, which consists of a small grist and saw mill [sic] on the borders of an extensive prairie. They are both under the same roof, and are worked by a horizontal wheel. The grist-mill will not grind more than ten bushels a day; and during the whole summer both mills are idle, for want of water, the stream on which they are situated being a very small one, emptying into the Willamette. We found here two good log houses, and about twenty lay members, mechanics of the mission under Mr. Raymond, who is the principal at the mills.*¹⁹⁰

After the Oregon Mission closed in 1844, they sold the Mission saw and grist mills to John Force, along with the Mill Place House (Jason Lee House). The saw and grist mills were converted to other manufacturing uses, including a tannery, but were ultimately demolished in late 1899 to make way for new residential development.¹⁹¹

Mill Place/Jason Lee House (1841)

The first residential building at the Central Station, which became known as the "Mill Place" house and later as the "Jason Lee House," was built in the spring of 1841 with lumber produced by the Mission Mills, near the

¹⁸⁶ Walton, "Mill Place," p. 59 (see Ch. 4, footnote 6); Elmira Raymond (Mrs. W.W. Raymond) letter to her parents (Mr. and Mrs. James David of New York State), dated at "Wallamette," September 3, 1840. Oregon Collection. University of Oregon Library.

¹⁸⁷ Cornelius J. Brosnan, *Jason Lee: Prophet of the New Oregon*. (New York: McMillan Company, 1932), pp. 187-188.

¹⁸⁸ Walton, "Mill Place," p. 58.

¹⁸⁹ Ibid; see Footnote 5: "Jason Lee to the Reverend Nathan Bangs letter," dated at Clatsop, mouth of the Columbia River, June 18, 1841. Oregon Mission Correspondence, University of Puget Sound, Tacoma Washington.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

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current location of [REDACTED]. It was to be the new headquarters of the principal station of the Methodist Mission in the Oregon Territory, and home to Superintendent Jason Lee and three other mission families. They constructed the building on the north side of Mill Creek, opposite the mills, in the midst of an oak grove about [REDACTED] east of the east bank of the Willamette River. The building was completed in the spring of 1841 and was an 18 ft. by 50 ft., two-story, rectangular wood-frame building. The Wilkes' party writes about the house in proximity to the mills:

*A small mill worked by a small stream together with a small frame 2 story house occupied one corner of an extensive Prairie surrounded by some fine old oaks gave the whole at a distant and first view of the appearance of an old settlement.*¹⁹²

The building was 20 ft. in height, with double-hung sash windows and two brick chimney stacks (stove chimneys). The house was set on a brick foundation of varying thickness.¹⁹³ It is not entirely clear who the architect for this house was, but Hamilton Campbell was the official designated Architect for the Oregon Mission and has been identified in some sources as the architect for both the Parsonage and the Indian Manual Labor Training School buildings.¹⁹⁴ It could have also been designed by William Willson, a former ship's carpenter from New Hampshire who had designed and constructed Dr. Elijah White's residence (hospital) near the original Mission at Mission Bottom. Lewis Judson, a layman member of the Oregon Mission, was also skilled in carpentry and may have had a hand in its design and/or construction.

The building included four separate apartments that originally housed Jason Lee along with three other Methodist missionary families. While initially known as "Mill Place," it ultimately became known as the Jason Lee House.¹⁹⁵ The earliest known image of the Jason Lee House is in the 1858 lithograph panorama of Salem by San Francisco artists Charles Conrad Kuchel and Emil Dressel (**Figure 22**). Joseph Gaston's *Centennial History of Oregon* also contains a drawing of the house referenced as "First Dwelling House in Salem." Numerous additions were made to the house over the next 122 years while it remained on this site.¹⁹⁶ In March 1963, the original 1841 portion of the building was moved temporarily to a vacant lot on Front Street NE between Union and Division Streets. The remainder of the building (the later additions) was demolished. The 1841 portion of the Jason Lee House was permanently relocated in 1965 to property located on 12th Street SE, the Thomas Kay Woolen Mill site owned by the Marion County Historical Society (now known as the Willamette Heritage Center). The 1841 Jason Lee House was restored and was individually listed in the National Register of Historic Places in 1973.

Administration Building/Parsonage (1841)

In 1841, the Methodist Mission constructed a second residence, large enough for two families, approximately a mile to the southeast of Mill Place and the Mission Mills, across the plains at what is now the [REDACTED] of the Willamette Heritage Center property near the [REDACTED].¹⁹⁷ The Mission constructed the building for use by Reverend Gustavus Hines, who had been appointed to manage the boarding school, and also Hamilton Campbell, the boarding school's architect. In 1844, Jason Lee described the construction of this house, and its costs to the Methodist Board:

¹⁹² Walton, "Mill Place," p. 87. (see also footnote 79. *Charles Wilkes. Narrative of the United States Exploring Expedition during the years 1838, 1839, 1840, 1841, 1842. Volume III*. Philadelphia: Lea & Blanchard, 1845; p 89 June 7, 1841.

¹⁹³ Walton, "Mill Place," pp 175-176. It is not clear exactly when the double porch extending across the primary façade of the house was added, although stylistically it is similar to the Mission Hospital Building.

¹⁹⁴ National Register Nomination: Campbell (Hamilton) House; March 13, 1979.

¹⁹⁵ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. (University of Delaware. 1965). pp 59-60.

¹⁹⁶ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. (University of Delaware. 1965), pp 178-180.

¹⁹⁷ Walton, "Mill Place," p. 187 (see also footnote 6: Terms of Lease, Willamette Woolen Manufacturing Company to Pioneer Oil Company, August 12, 1867. Miscellaneous Records, Journal of the United States District Court of Oregon, First Judicial District, Marion County, Vol II. Demarcation began at the "the west line of the Parsonage Reserve, so called' and contained "Two (2) acres and 34/100 of an acre of land, embracing what is known as the Old Parsonage House."

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A house was wanted for himself [Gustavus Hines] and Bro Campbell. The plan was drawn out, I thought it was too small for two families, and it was agreed to build a larger one, the size was defined, and Mr. H profess[ed] himself much pleased. I went from home. On my return I found he had altered the plan on his own responsibility. He said it would cost but little more, I thought it would cost \$100. More. I expressed my surprise. He was displeased and told me I ought rather to have congratulated him upon the noble looking house he had raised.¹⁹⁸

While there are no known historic drawings of the building, it is extant on the grounds of the Willamette Heritage Center and has been restored. It is a 24 ft. by 32 ft., two-story, wood-frame building, 24 feet in height, with a gable roof, molded cornice, and overhanging eaves. There were originally two brick chimneys that had each connected to a stove, although these are no longer intact. The exterior was clad in lap siding, which has subsequently been covered by tongue-and-groove siding. The primary façade has two doors that exit onto a single-story covered porch. Each door is flanked by a sash window on either side on the first floor, with four windows spaced equally on the second story. The interior plan has four rooms on each floor with no central hall, with the stairwell to the second floor in the southwestern room. In addition to housing the Hines' and Campbells, the Parsonage became the official boarding house for missionaries and visitors to the Central Station through 1845.

After 1845, the Methodist Church retained the Parsonage, as well as a reserve of land, for use by Methodist circuit riders. In 1865, the Willamette Woolen Manufacturing Company acquired the property where the Parsonage stood for the potential power they could harness by using the water on the site. The Parsonage Building was sold to a private owner who moved it west to a location on Ferry Street where it served as a private residence and apartment building for the next 80 years. That property on Ferry Street, including the Parsonage, was purchased by the Marion County School District in 1953, and ownership of the house was transferred to the Marion County Historical Society who moved the building temporarily to the grounds of the Thomas Kay Woolen Mill. After the Mission Mill Museum Association was founded, the Methodist Parsonage building was relocated to the grounds of what is now the Willamette Heritage Center in 1966, where it was restored from 1966-1969, and where it remains today.¹⁹⁹ It was listed individually in the National Register of Historic Places in 1974.

Indian Manual Labor Training School (1842)

Construction of the Indian Manual Labor Training School located northwest of the Administration (Parsonage) building began in the summer of 1841.²⁰⁰ In 1840, before Lee left the East Coast to return to the Oregon Country with the Great Reinforcement, the Methodist Board had authorized Lee to construct a manual labor boarding school for up to 200 Indigenous children. The Methodists' vision was to educate Indigenous children at the boarding school, both in the classroom and in the fields around the school, so they could also learn what the Methodists deemed were appropriate farming and agricultural methods.

At their Annual Meeting in 1841, the first Building Committee, comprised of Gustavus Hines, Hamilton Campbell, and David Leslie, was appointed. On May 5, 1841, the Committee resolved to prioritize constructing the Boarding School; a subcommittee of J.P. Richmond, David Leslie and Gustavus Hines was appointed to investigate where to establish the school and develop parameters for its operation.²⁰¹ The Subcommittee recommended that the school have a superintendent to oversee the Boarding School as well as one male teacher, along with a steward and a stewardess who would have total responsibility for the students. They recommended a site about a mile south of the saw and grist mills, with enough room to have a small farm for the school. The Subcommittee further recommended that the school have no connection with the Mission farm

¹⁹⁸ Walton, "Mill Place," p. 87 (see also footnote 72: Jason Lee's statement made before the Board of Managers of the Missionary Society of the Methodist Episcopal Church in defense of his administration of the Oregon Mission. July 1-14, 1844. Ms, Collections of the Oregon Historical Society. Photocopy, Willamette University Library, p13.

¹⁹⁹ Kylie Pine and Sara Beringer, "Old Parsonage Gets a Makeover," *Statesman Journal* (May 5, 2013), p. C5__.

²⁰⁰ The University Addition to the City of Salem recorded in 1846 shows the Parsonage property with an additional reference stating that the school was constructed in 1841, 40 rods to the northwest of the Parsonage Building.

²⁰¹ May 4-12, 1841. "Methodist Mission Minutes: 1841-1844." MSS 1224. Oregon Historical Society.

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or responsibilities for providing supplies or food to Mission families. Gustavus Hines was appointed as Superintendent of the school, Mr. Robert Shortess was appointed to be the first teacher, and Hamilton Campbell was appointed to serve as Steward.²⁰²

Given the size of this building and the timing of constructing several buildings at once, the missionaries experienced some delays in completing it. In 1841, the Mission experienced some difficulties with manufacturing enough lumber, and they obtained 13,000 feet of lumber from the HBC for use on their construction projects at Chemeketa.²⁰³ The school was completed in 1842, and was a three-story, wood-frame building, measuring 71 ft. by 24 ft., with two wings measuring 24 ft. square and a square belfry tower.²⁰⁴

As soon as children were accepted into the Mission they were renamed, their hair cut, and their clothes replaced. They were no longer allowed to speak in their native languages. The children's days were scheduled from sunrise to sunset, beginning with religious study and prayer. At the Indian Manual Labor Training School, the boys were assigned to work at the farm and the girls were responsible for cooking, sewing, and cleaning. In addition to educating the children in Christianity, the primary goal of the Methodist Missionaries was to teach the children obedience. The children were disciplined severely for disobedience, and were hit, whipped, and placed in solitary confinement without food, sometimes even chained. Many of the children suffered from diseases and malnutrition and died while at the Mission school. Methodist Missionaries would record these deaths as 'good' because the children had converted to Christianity prior to death.²⁰⁵ The school was fully operational for just two years, and Lee never fully achieved his vision of a thriving school for hundreds of children.

Mission Closure

As early as 1842, key missionaries began to get sick or suffered hardships at their mission stations which resulted in them leaving their stations in Oregon Country. Since there were just six key lead missionaries (Methodist Ministers) for six mission stations, the loss of two and then three became impossible to overcome, and the Oregon Country mission became overly dependent upon lay people to keep things running, especially at the Central Station. George Abernethy, the Mission steward stationed at Salem, was finding it impossible to coordinate the distribution of goods to mission stations from the Central Station. Abernethy requested to be transferred to the Willamette Falls Station which Lee authorized in 1842, along with approving the relocation of the Mission storehouse. Alvan Waller had used a portion of his own dwelling as a storehouse for mission goods which were received from both Ft. Vancouver and the Central Station in Salem and redistributed to the Mission Stations. By 1843, it was clear that the efforts of the Methodist Missionaries to manifest the Lee and Fisk vision of a Central Station providing for satellite Methodist mission stations in the Oregon Country was failing, and the Methodist Missionary Board sent Reverend Gary to the Oregon Country to assess their work in the Oregon Country.

Reverend George Gary arrived at the Central Station a on June 6, 1844. Gary's goal was to assess the operations of the Mission. His first task was to assess the school and determine whether or not it should remain open. Gary found many of the children sick and that many had tried to run away due to the strict regimen at the school. Gary discovered that runaways were severely punished:

²⁰² Ibid.

²⁰³ Walton, "Mill Place," p. 73: "...the mission 'borrowed' 13,000 feet of lumber from the Company-possibly to replace "four or five hundred dollars worth of lumber" which had been "consumed by fire"- but acquired, in any case, for the construction at Chemeketa." (See also Ch. 4, footnote 35).

²⁰⁴ Ibid.

²⁰⁵ Dr. Ashely Boggan, "The United Methodist Church and Indigenous Boarding Schools: A Progress Report, September 2024," General Commission on Archives & History of The United Methodist Church. <https://www.umc.org/-/media/umc-media/2024/09/12/16/27/Indigenous-Boarding-School-Report-2024-final.pdf>

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Runaways have been punished as criminals. The most of them have taken their stolen budget and when found have been brought back, put in chains, severely whipped, &c., &c, guarded and kept within a high enclosure, like prisoners.²⁰⁶

He made an accounting of the expenses of the school, which at that time was being overseen by Superintendent Hamilton Campbell who was provided a salary of \$1000 a year. The other expenses included room and board for two teachers and three young men as well as the clothing and board for 30 Indigenous children and amounted to more than \$6,000. Gary asked about the benefits gained from the school and heard that quite a number had converted prior to their death, and had, therefore, gone to heaven. There was no clear evidence that anyone who attended the school and subsequently left for their home village had received any lasting benefit.

Gary ultimately determined to close the school after discovering that within 18 months of his arrival nine members of the school died, with seven dying in the previous seven months from disease. Gary met with trustees of the Oregon Institute who had been planning to erect a new school building for Euro-American children at Wallace Prairie, three miles to the north of the Indian Manual Labor Training School. Gary offered to sell them the Methodist school building, along with the land around it, on the condition that the Parsonage be set aside. Gary was confident that Lee would receive a title from Congress for the land held in Salem, and he assured the Trustees that this title would be conveyed to the Oregon Institute. Gary believed that this was the best way to dispose of the school:

In this arrangement there was great unanimity of judgement and feeling and it is hoped that a foundation was laid for a literary institution which in its influence will contribute much to the intellectual and moral interest of the rising community.²⁰⁷

Lee was compensated for the loss of the Oregon Country Methodist Mission with the title of "Agent of the Oregon Institute," even though the Methodist Church did not officially support this new school.²⁰⁸ While the building was primarily used for education of non-Native settlers' children, this school building also served a variety of other purposes. In 1845, the building housed the first session of the territorial legislature to meet in Salem and sheltered the first court in the territory under the auspices of the United States.²⁰⁹ The Oregon Institute eventually became Willamette University. The building was destroyed by fire in 1872 (**Figure 23**).²¹⁰

George Gary determined that the Central Station should be closed, and the laypeople who worked for the Mission laid off. Gary divested most of the land holdings by 1844, selling the Boarding School to the Oregon Institute and largely ending the Methodist Mission to the Oregon Country, citing the mission's initial purpose to convert the Indians as a wholly lost cause.²¹¹ The Methodist Church retained the Parsonage and a reserve of land for use by Methodist circuit riders in the future. Superintendent Gary continued to reside at the Parsonage

²⁰⁶ Charles H. Carey. "Diary of Rev. George Gary". *The Quarterly of the Oregon Historical Society*. Mar., 1923, Vol. 24, No. 1 (March 1923), p 84.

²⁰⁷ Ibid, pp 90-91

²⁰⁸ Lowenberg, *Equality on the Oregon Frontier*, 76-77; and Carey, Charles Henry, "Diary of Rev. George Gary." *The Quarterly of the Oregon Historical Society*, Vol. 24, No. 1, 1923, pp. 68–105. JSTOR, <http://www.jstor.org/stable/20610233>. Accessed June 2, 2024.

²⁰⁹ "Circuit Rider" Resolution. Oregon House Joint Resolution #52, 2009 Legislative Assembly. 2009. <https://olis.oregonlegislature.gov/liz/2009R1/Downloads/MeasureDocument/HJR52/Introduced>.

²¹⁰ "Willamette's Day," *Oregon Statesman* (September 5, 1890), p. 11.

²¹¹ Charles Henry Carey, "Diary of Rev. George Gary," *The Quarterly of the Oregon Historical Society*, Vol. 24, No. 1 (Mar., 1923), pp. 68-105 (38 pages), <https://www.jstor.org/stable/20610233>. Upon arrival on June 3, 1844, Gary cited seven key points to the remaining missionaries in Oregon, conveyed to him by the Board, regarding his assignment to end the mission in Oregon: 1) The number of Indians is too small to warrant the continued high investment in the Oregon mission; 2) Financial expenditures for this mission have been too high; 3) Their missionary work has been too secular; 4) The Board has not received consistent adequate reports of missionary work; 5) The positive moral influence of the mission on the community is unclear to the Board; 6) The Missionary Board has high debt, and expenses/debt need to be reduced/reallocated; 7) No more funds can be allocated for the Oregon Mission.

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along with David Leslie until March 1845. David Leslie was the only missionary retained to serve in Salem, serving just until 1845.²¹² Hamilton Campbell purchased the mission's livestock and grain.²¹³ The Mill Place House (Jason Lee House) and the saw and grist mills, were sold to a non-missionary, John Force.²¹⁴

The 1852 General Land Office Map of Salem shows both the Parsonage and the Indian Manual Labor Training School, known by then as "The Methodist Institute" (**Figure 24**).

²¹² Ibid, page 142.

²¹³ Ibid, page 142.

²¹⁴ Ibid, page 142.

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5. CLATSOP PLAINS STATION (CLATSOP COUNTY, OR): 1840-1844

Oregon Methodist Missionaries established the Clatsop Plains Mission Station near Fort George, a Hudson's Bay Company trading post at the mouth of the Columbia River near present-day Astoria, in 1840. The site is significant for its association with the work of the Methodist missionaries from the Great Reinforcement who arrived in 1840. Mission leaders determined that this would be a good location to minister to the local tribes due to the proximity of several Indigenous villages in this area. The Clatsop Plains station was the third of four 'spiritual' Methodist mission stations dedicated to ministering to and converting the local Indigenous people to Christianity, and it was operational until 1844. At Clatsop, the Methodist missionaries constructed several dwellings and established a small farm (**Figure 25**).

Cultural and Environmental Context

The Clatsop Plains are located within the coastal Upland Ecoregion, with elevations ranging from sea level to 500 feet. The climate has an extended winter rainy season with mild temperatures. Since time immemorial, these lands have been home to the Chinook and Clatsop Indigenous tribes and encompassed a majority of what is Clatsop County, Oregon today. Within what is now Oregon, settlements were comprised of a group of large villages located within what is now Fort Stevens State Park, at the mouth of the Columbia River. One of these villages was Nia'k'ilaki, the "pounded salmon place."²¹⁵ A second group of villages were located about 15 miles south, along the Pacific Ocean coastline, roughly within what is now Seaside, Oregon.²¹⁶ Villages were comprised of tribal bands, which were typically a group of relatives with a chief (head of the household). Marriages linking different villages together.²¹⁷ Chinook bands would move their villages in concert with the sustenance cycle in pursuit of resources, moving inland during the winter months and coming back to the river and the coast during the warmer months. They constructed plank houses for their families to live in as well as fish-drying sheds and sweat lodges.²¹⁸ Similar to the Indigenous people at the Wascopam Station, the Chinook and Clatsop Indigenous tribes traded with other Indigenous people who travelled to the mouth of the Columbia.

However, the Chinook and Clatsop Indigenous tribal people encountered Euro-American traders much earlier than other tribes located inland. American trader Captain Robert Gray arrived at the mouth of the Columbia River in May 1792 on an expedition financed by investors from New England to determine the feasibility of establishing fur trade in the region. Gray was the first Euro-American to confirm the existence of the "River of the West," which he named the Columbia River after his ship.²¹⁹

In late November 1805, Lewis and Clark arrived at the mouth of the Columbia River, where they stayed, at an encampment they called Fort Clatsop. Tribal villages included neighboring Chinooks and Clatsops, as well as Kathlamets. By this time in their expedition, the members of the Corps of Discovery were in need of food, which they depended on the local tribes to help supply. Coastal tribes were skillful fishers, excellent canoe navigators, and masters at trading. Tensions within the Corps of Discovery grew that winter as they suffered through the coastal cold, damp, and rainy winter. Given the coastal tribes' extensive experience with bartering with travelers here, Lewis and Clark had to pay high prices for food, which caused tensions between members of the expedition and the local tribes.²²⁰ The expedition received assistance from Chief Concomly, the principal chief

²¹⁵ Douglas Deur. "The Making of Seaside's "Indian Place". Oregon Historical Quarterly. Vol 117 #4. Winter 2016.pp536-538.

²¹⁶ Ibid, page 539.

²¹⁷ Henry Zenk H., Hajda, Y., and Boyd, R. (2016). "Chinookan Villages of the Lower Columbia". Oregon Historical Quarterly, Vol. 117, No. 1, p 18.

²¹⁸ Ibid. p. 19

²¹⁹ Oregon Historical Society. "Oregon History Project: Exploration and Fur Trade by Robert Gray". OrHi 99597. <https://www.oregonhistoryproject.org/articles/historical-records/exploration-amp-fur-trade-by-robert-gray/>

²²⁰ James P. Ronda. 7. *Down the Columbia. Journals of the Lewis & Clark Expedition*. Lincoln and London: University of Nebraska Press, 1984.

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of the Clatsop tribe. Clark drew maps showing the location of their encampment(s) during this period, as well as locations of Indigenous villages.²²¹

John Jacob Astor, an American businessman, merchant, and investor, sponsored the establishment of a trading post at the mouth of the Columbia River in 1811, a place named Fort Astoria (near present-day Astoria in Clatsop County). Here the Pacific Fur Company (PFC) operated until 1813. The PFC soon began to expand their trapping and trading activities into the Willamette Valley, hiring French Canadian fur trappers who collected furs at interior posts and then transported the pelts back to the Astoria post. Astor did not own the PFC long, due to difficulties caused by the British naval blockade of American ports during the War of 1812. He sold the company to the North West Company (NWC) of Canada in 1813. In December of that year, the settlement was occupied by the British who changed the name from Fort Astoria to Fort George.

In March of 1814, NWC officer Alexander Henry, left Fort Kalapuya and returned to Fort George. Henry drowned in the Columbia in May 1814, and the Fort was left unoperated until 1821, when the NWC joined with the Hudson's Bay Company (HBC). In 1824, George Simpson, governor of the HBC, came to Fort George to supervise changes and institute new policies, including establishing a new central post up the river which became Fort Vancouver. James Birnie was appointed to operate Fort George in 1829 and did so through the 1840s. **(Figure 26).**²²² Birnie played a key role in providing ongoing support to the Methodist Missionaries, especially those who established the missionary station near Fort George in the Clatsop Plains.

William A. Slacum documented the number and location of the tribes on his journey through the Oregon Country in 1836-1837. He noted that there were several villages around Baker's Bay at the mouth of the Columbia, with a population of about 800 people **(Figure 27)**. There was a Clatsop village south of the bay at Point Adams and a Chinook village on the north side of the bay on Young's River, near where Lewis and Clark wintered.²²³

Due to the proximity to a number of Clatsop and Chinook Indigenous villages, Jason Lee had identified this area on the Clatsop Plains, near Fort George and the mouth of the Columbia River, as an ideal location to establish a new mission station as part of the expansion of the Methodist mission to the Oregon Country. Lee and Fisk used the information gathered by William Slacum to help determine the best location for a mission station when they were planning the expansion. Even though this wasn't seriously considered by Lee and Fisk, between the time that Lewis and Clark were here and when he arrived in 1836, Slacum noted that these tribes had lost more than 2,000 people due to sickness and disease.²²⁴

Missionaries and Missionary Work

Clatsop Station was established in 1840 when Jason Lee assigned Reverend Joseph H. Frost and William Kone to this Mission station. Lee initially appointed Frost to establish the new mission on his own, with missionaries Kone and Gustavus Hines first assigned to establish a mission in the southern Umpqua Valley. Frost traveled to the mouth of the Columbia River from their Central Station in July 1840, after first visiting The Dalles station. Frost and his family stayed with HBC's James Birnie near Fort George until they built their house. Frost was given an account of the number of Chinook by Birnie, who had been provided this information by Chanamess, the Chief of this Tribe which was comprised of 288 people in three nearby villages.²²⁵ On

²²¹ Clark's Station Map and Sketch of Indian villages." American Philosophical Society and Yale Collection of Western Americana, Beinecke Rare Book and Manuscript Library. <https://lewis-clark.org/sciences/geography/clarks-maps/clarks-columbia-river-maps/>.

²²² "The Hudson Bay Company's Fort Vancouver: National Historic Site OR/WA".

<https://www.nps.gov/fova/learn/historyculture/hbcfort1.htm>; William L. Lang. "Fort George (Fort Astoria)" The Oregon Encyclopedia. https://www.oregonencyclopedia.org/articles/fort_george/.

²²³ Forsyth, John, and William A. Slacum. "Slacum's Report on Oregon, 1836-7." *Quarterly of the Oregon Historical Society*, Vol. 13, No. 2, 1912; pp. 175-224. JSTOR, <http://www.jstor.org/stable/20609903>. Accessed June 2, 2024.

²²⁴ Ibid.

²²⁵ Pipes, Nellie B. "Journal of John H. Frost, 1840-43. *Quarterly of the Oregon Historical Society*, Vol. 35, No. 1, 1934; pp. 52-58. JSTOR, <http://www.jstor.org/stable/20610851>. Accessed June 2, 2024.

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September 28, 1840, Frost wrote about his difficulties at the Clatsop Station and he left to get help from missionaries at the Central Station to build a house for his family, since they could no longer stay with Birnie.

At this time, William Kone was reassigned to the Clatsop Mission Station, as the idea of an Umpqua station had been abandoned. Gustavus Hines, along with several others from the Central Station, also went to the Clatsop Plains to assist with construction there. After experiencing significant difficulties on their journey back to their station with supplies, Frost made the observation that given the challenges of travel and obtaining needed goods and services, it was extremely challenging for the missionaries to do their work as expected. Frost complained that they were highly dependent upon the Hudson's Bay Company (HBC), who did not always respond to their needs. Frost wrote:

*Does the A.B. or the MS of the ME Church expect that their missionaries are to go to this or any other country and be beggars, or to be thrown upon men with whom they have no connection, and whom have no sympathy in common with them, for aid, and without whose aid they cannot move at all? Certainly not. And it is my humble opinion that this mission will never prosper to any extent so long as it is dependent upon any source for this kind of aid.*²²⁶

Frost and Kone were not prepared for the coastal storms, wind, and rain at the Clatsop Station. They were also not comfortable with the frequent visitors from the local tribes who often slept on their floor that winter in 1840-1841. Throughout this first winter, Frost continued to write of their frustration with their circumstances which made it very difficult for them to focus on their missionary work. Frost wrote with even more despair when they started to run out of supplies: *"Brother Kone often spoke of leaving the country, and I began to think that if we were to be thus subject to toil and exposure continually, so much so, that we were unable to attend to getting the language of the Indians, to whom we were especially sent."*²²⁷ Subsequently, both Frost and Kone wrote letters to Superintendent Jason Lee informing him of their intentions to leave their station for the States due to their dissatisfaction with the conditions of their missionary work. Within a few weeks, David Leslie and Alvan Waller, along with Dr. Babcock, came to the Clatsop Station with supplies and Kone and Frost remained at their post. In an effort to make the Clatsop Station self-sustaining and to avoid the shortage of supplies through the following winter, during the summer of 1841 Frost traveled to the Central Station to get cattle and horses, using an established Indigenous trail over the Oregon coastal range.

Unlike Daniel Lee at Wascopam, neither Kone nor Frost made an effort to learn the language of the local tribes. Frost observed that the local tribes were much fewer in number than they expected and, given that each band had a different dialect, they found it impossible to communicate, much less minister to them. Frost observed: *"Those who profess to be the best judges suppose their language not worth reducing with the design of printing the same, and making it a medium of communication."*²²⁸ Frost and Kone never fully realized their goal of ministering to the local population, and by their own admission, focused a majority of their energy and time on ensuring the survival of their own families.

Buildings and Construction

Despite Frost's apparent lack of building prowess, with help he managed to build a cabin by the first of December 1840. Assisting him were Calvin Tibbets and Solomon Smith, recent settlers to the area, some of the local Native people, and presumably William Kone.²²⁹ The evidently crude cabin was built over a period of about two weeks, measured 18 ft. by 20 ft., and was constructed of logs "...from six to ten inches in diameter..."²³⁰ A

²²⁶ Ibid, page 68.

²²⁷ Pipes, Nellie B. "Journal of John H. Frost, 1840-43." *Oregon Historical Quarterly*, Vol. 35, No. 2, 1934; page 156.. JSTOR, <http://www.jstor.org/stable/20610869>. Accessed June 2, 2024.

²²⁸ Pipes, Nellie B. "Journal of John H. Frost, 1840-43." *Oregon Historical Quarterly*, Vol. 35, No. 4, 1934; pp. 348-75. JSTOR, <http://www.jstor.org/stable/20610900>. Accessed June 2, 2024.

²²⁹ Brosnan 1932:174; Walton 1965:Ch. 4, footnote 45; Atwood 1907:91.

²³⁰ Lee & Frost 1844:286.

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partial floor was made of puncheons, ceilings covered with rush mats, roofing shingles were split out of fir, and the cabin eventually had a door, a window, and a cooking stove.²³¹

The initial dwelling was complete, but the location soon proved problematic. Situated on Clatsop Plains about fourteen miles south of Fort George/Astoria, travel was difficult for the missionaries, their wives, and their children. They had to contend with miles of marshlands, fluctuating water levels that made boat travel uncertain, and very wet winter weather. In response to an appeal, Lee dispatched W.W. Kone to aid Frost with constructing a new dwelling in a better location. Frost, Kone, Smith, Tibbets, and their Indigenous neighbors proceeded to build a one-story, shingle-roofed, three-room log house near the river. It measured 20 by 30 feet and was floored with fir board 'obtained from Vancouver.'²³² In addition to the cabin they occupied, Kone and Frost also erected another cabin "*in the form of an Indian lodge, for the accommodation of our Indian visitors [sic] who frequently stayed all night and slept on the floor in our house...*"²³³

The missionaries had stored some of their goods and belongings at Astoria, and they soon found dry-land travel to and from Astoria to be impractical, which forced them to reconsider the mission location. They selected a new location several miles closer to Fort George in Astoria, and they proceeded to build a house adequate for both families. With help, they succeeded to:

*...get up a long house twenty by thirty feet square, and one story high, covered it with shingles, and finished off our room with a floor above and below consisting of rough fir boards which we obtained at Vancouver..., and having caulked this room with moss, we were ready to remove to our new dwelling on the 10th of February [1841].*²³⁴

By summer of 1841, Clatsop Station had become more developed. The Frosts inhabited a one-story frame house, containing three rooms. The surroundings were extremely pleasant. Kone resided about four miles away where he was cultivating a tract of land and managing a herd of cattle. Before leaving headquarters, Lee had ordered sawed lumber to be sent down to Clatsop from Ft. Vancouver for use in the construction of a frame dwelling house for Kone and his family on this tract of land. The mission carpenter, W.H. Willson, was sent from Willamette to build it.²³⁵

The Kones, however, did not stay but returned to the States in November of 1841, leaving their house only partially framed.²³⁶ In July 1842, William W. and Almira David Raymond and family arrived to take charge of the farming component of the Clatsop Mission, which was again relocated, back to the earlier Clatsop plain location. According to Elisabeth Walton's 1965 master's thesis, "*...parts of the [Kone] house—most likely siding, shingles, etc.—were 'moved 8 or 10 miles on horse carts and canoes' suggest[ing] that the missionaries disassembled the second structure on the river in order to re-use materials.*"²³⁷ Frost reported, "*We...took down some boards...[and] finished out the floors in our original cabin... Then Mr. Raymond and Smith removed the lumber to the plain which had been partly framed for a house for Mr. Kone...*"²³⁸ At this third location, the new building appears (from these accounts) to have been a frame house, likely with some hewn components. The other earlier buildings which had been abandoned and then re-occupied were of log construction.

Mission Closure

In 1844, as part of the larger assessment of the Oregon Country Mission, Reverend George Gary determined that the Clatsop Plains Station had failed and directed its closure. Gary sold the farm at Clatsop to J.L. Parrish, who was, "*...to take it, stock and tools, as an equivalent for his claims on the Missionary Society, for his return*

²³¹ Lee & Frost 1844:286-289.

²³² Walton 1965:Ch 4 footnote 4

²³³ Lee and Frost 1844:293.

²³⁴ Lee and Frost 1844:295.

²³⁵ Brosnan 1932:193.

²³⁶ Lee & Frost 1844:310.

²³⁷ Walton 1965:Ch. 4, footnote 45.

²³⁸ Lee and Frost 1844:323.

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to the states, and also for his claim as a preacher for six months. He has the use of the canoe while employed as a preacher. He is to pay \$30 for the chaldron kettle now at Clatsop."²³⁹ This effectively ended the official Methodist Mission activity at Clatsop Station.²⁴⁰

²³⁹ Carey, "Diary...Gary," 85.

²⁴⁰ Parrish did not hold the property for very long but traded it for property in Oregon City held by Robert Gray, which Gray subsequently converted to a donation land claim (DLC) once Oregon became a territory. While the exact location of the Methodist Missionary buildings is not known, Gray's DLC is known. It is just to the north of Solomon Smith's DLC. A Methodist Mission house is even noted on a 1970s regional tourist map in this general location.

Elmer G. Million. "Frontier Legal Process: Parrish vs. Gray, 1846." *Oregon Historical Quarterly*, ol. 73, no. 3, 1972, pp. 245–57. *JSTOR*, <http://www.jstor.org/stable/20613306>. Accessed June 18, 2024.

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6. WILLAMETTE FALLS STATION (OREGON CITY, OR): 1840-1845

In 1840, Methodist missionaries established a mission station at Willamette Falls, near the present city of Oregon City. This was the fourth of four 'spiritual' mission stations dedicated to ministering to and converting the local Indigenous people that the Methodists established during this period. The Oregon City Mission Station site is significant for its association with the work of Methodist missionaries from the Great Reinforcement who explored and settled near the local Indigenous village of Canemah, on the south side of the Columbia River, for the purpose of converting the local Indigenous people. Due to difficulties with the distribution of goods and construction materials, the Methodists transferred some of their secular duties from the Central Station in Salem to the Willamette Falls Station in 1842. The Willamette Falls station was operational until 1845. At Willamette Falls they constructed dwellings, a meeting house, and established a small farm (**Figure 28**).

Cultural and Environmental Context

The Willamette Valley ecoregion is a long alluvial valley flanking the Willamette River and stretching north to south about 193 km. It is located between the Coast and Cascade mountain ranges, mostly in northwestern Oregon. Topography is relatively flat, with elevations that range from sea level to 112 meters. The climate is mild with warm dry summers and mild rainy winters.²⁴¹ The Willamette River flows south to north, and as the water flows from the Willamette Valley toward the confluence with the Columbia River it drops 35 feet from the Willamette Valley to the West Linn basin, forming the Willamette Falls. The Falls were a native salmon and lamprey fishery for at least 8,000 years, and had become a trading center for tribes from throughout the region.²⁴² The Clackamas Chinook people occupied the village of Canemah on the east bank of the river, above the Falls. The village can be seen as late as 1851 on the Gibbs-Starling map (**Figure 29**).

The Hudson's Bay Company (HBC) and John McLoughlin sought to establish a trading post at Willamette Falls in the early 1830s. McLoughlin hired Etienne Lucier to construct a storehouse, log houses as well as a saw and grist mill on the island that became known as Mill Island.²⁴³

William A. Slacum, U.S. Navy, documented the number and location of the tribes on his journey through the Oregon Country in 1836-1837.²⁴⁴ He described all the tribes in the Willamette Valley along the river:

*The first tribe of Indians are the Kallamooks, on the left bank, on a small stream of the same name, 30 miles from its mouth: 2d are Keowewallahs, alias Tummewatas or Willhametts. This tribe, now nearly extinct, was formerly very numerous, and live at the falls of the river, 32 miles from its mouth, on the right bank. They claim the right of fishing at the falls, and exact a tribute from the other tribes who come hither in the salmon season (from May till October). Principal river at the present-day takes its name from this tribe. 3d "Kallapooyahs" occupy lodges on both sides of the river. 4th "Fallatrah" on a small stream of same name, right or west bank. 5th. Champoicho-west bank. 6th. Yamstills-west bank. 7th. Leelahs-both sides. 8th Hanchoicks. All these five tribes speak Kallapoyah dialect, and are doubtless of that tribe, but at present are divided as designated, and governed by chiefs as named. All these tribes do not exceed 1200. The ague and fever, which commenced on the Columbia in 1829, likewise appeared on this river at the same time. It is supposed that it has been more fatal in its effects. It has swept off not less than 5000 to 6000 souls.*²⁴⁵

²⁴¹ Tamara S. Wilson and Daniel G. Sorenson. Willamette Valley Ecoregion: "Chapter 3 in Status and Trends of Land Change in the Western United States--1973 to 2000." <https://pubs.usgs.gov/publication/pp1794A3>.

²⁴² David Lewis. "Willamette Falls." *Oregon Encyclopedia*. https://www.oregonencyclopedia.org/articles/willamette_falls/.

²⁴³ Laurie Matthews. "Willamette Falls Cultural Landscape Report." Willamette Falls Legacy Project; p. 33. https://www.willamettefallslegacy.org/wp-content/uploads/2018/01/Appendix-E-Cultural-Landscape-Report_draft.pdf.

²⁴⁴ Forsyth, John, and William A. Slacum. "Slacum's Report on Oregon, 1836-7." *The Quarterly of the Oregon Historical Society*, Vol. 13, nNo. 2, 1912; pp. 175-224. JSTOR, <http://www.jstor.org/stable/20609903>. Accessed June 2, 2024.

²⁴⁵ Ibid, page 201.

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Lieutenant Charles Wilkes visited Willamette Falls on June 5, 1841, and described the Falls: “*Early on the morning of the 5th we set out for the falls of the Willamette. As they are approached, the [Willamette] river becomes much narrower; and the banks which are a trap rock, more precipitous. This river is navigable for small vessels even at its lowest stage...*”²⁴⁶ Wilkes further observed that salmon fishing was at its height and that there were about 70 or more fishermen: “*... including all ages and sexes; there are others who visit the falls in canoes for fish which at times will raise the number to not far from one hundred.*”²⁴⁷ Joseph Drayton, an artist with the expedition, sketched these fishermen at the Falls (**Figure 30**).

Jason Lee and Wilbur Fisk identified Willamette Falls as a key geographic location for the Methodist Church to establish a mission station as part of their expansion plan for the Oregon Country Methodist mission.

As with the station at Wascopam and the proposed new station at Clatsop Plains, Willamette Falls had been a center for fishing and trade for thousands of years, where missionaries had the potential to influence and convert many Indigenous people, not just within the village of Canemah, but also those who came inland to fish and trade.

Missionaries and Missionary Work

Alvan F. Waller was the first Methodist Missionary to be stationed at Willamette Falls in 1840. This station was located about twelve miles southwest of the City of Portland along the Willamette River. While Superintendent Jason Lee initially assigned Waller to assist with the construction of the new saw and grist mills at the Central Station in Salem, in late summer 1840 Waller was sent to Willamette Falls to construct a storehouse; this also served as a residence for his family. In January 1841, Waller commented in his journal on the pitiable state of the local Indians, who were cold and hungry and who “thronged” at their house for something to eat.²⁴⁸ In April of 1841, Waller reported that he worked with the local Indigenous people at Canemah and planted wheat, peas, potatoes and corn, which he completed by the second week of May. Waller indicated that the Catholic priest in the Willamette Valley came to pay the people at Canemah a visit. Waller complained that this Priest told these people that it was not good for Waller to work their land and they should not accept any presents from him. Waller noted in his journal:

*I wish to observe here that I had been eight months peaceably engaged in instructing these natives. They were becoming quite attentive and evinced on increasing desire to be taught, and now to see their attention divided and my work broke in upon was to me no small affliction. the natives were told that all the Bostons (the name among the Indians for all the Americans) were going to hell and that if they followed us they would go to hell.*²⁴⁹

George Abernethy came west with the Great Reinforcement, in 1840 as the new Mission Steward. Lee initially appointed him to serve at the Central Station in Salem; however, Abernethy found his tasks almost impossible to manage due to the far distance from Fort Vancouver where goods from the Central Station were delivered. Often missionary goods were lost or stolen on their way to the Central Station. From 1840-1841, Abernethy wrote several letters to the Missionary Board, asking for direction regarding how he should proceed with his duties. At the Oregon Mission annual meeting in May 1842 at the Central Station, the Oregon Missionaries voted to authorize Abernethy to be relocated to the Willamette Falls Station. During this annual meeting, they also approved relocation of the Missionary store to Willamette Falls. They determined that additional assistance

²⁴⁶ Cornelius J. Brosnan. *Jason Lee: Prophet of the New Oregon*. New York: McMillan Company, 1932; p. 194.

²⁴⁷ Laurie Matthews. “Willamette Falls Cultural Landscape Report.” Willamette Falls Legacy Project; p. 37.

https://www.willamettefallslegacy.org/wp-content/uploads/2018/01/Appendix-E-Cultural-Landscape-Report_draft.pdf.

²⁴⁸ Alvan Waller. “Diary.. Waller Manuscripts.” A.F. Waller papers. MSS 1210 Oregon Historical Society Research Library, January 20, 1841.

²⁴⁹ Ibid. May 1841.

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with construction would be needed, so they authorized the carpenter William Willson to be relocated to the Willamette Falls Station as well.²⁵⁰ In August 1842, Waller writes to his colleague Fuller Atchison:

*I am stationed at the Willamette Falls. This is rather a romantic spot, yet many things conspire to render it rather pleasant than otherwise. Its advantages for water power are very little, if any, exceeded by those of Rochester. There is at this place now a cooper's shop, two small stores established this season, by two Americans, named Briggs. One is to be permanent, if circumstances will justify. It is established by Mr. Cushion of Newburyport, Mass. I understand he takes a deep interest in the affairs of Oregon. We have two mission buildings. The storehouse, which I first built, and in which I have till recently lived with another family—the chamber pretty well filled with goods—and a dwelling house so far done as that brother Willson, one of our carpenters, has moved into it.*²⁵¹

Buildings and Construction

Alvan Waller constructed his dwelling and mission storehouse in late summer of 1840. Waller constructed the building of squared logs, split into two sections, with one side set aside for the storage of missionary goods and the other for Waller's family residence. The building was located roughly 50 feet from the top of the Falls.²⁵² Historian Joseph Gaston's account described Waller's efforts, "...ascending on the high water of June to the falls...with a canoeload of goods, Rev. Alvin [sic] F. Waller and wife, missionaries of the ship *Lausanne*, went on up to the falls, where with the squared timbers borrowed of Dr. McLoughlin, he built a dwelling house only a few rods from the cataract, the first home in Oregon City."²⁵³ Wilkes reported that the house was "built of rough materials," but "neatness and order prevailed" in the house, which included a "home-made cooking stove."²⁵⁴ As the population in the Oregon Country continued to grow, Waller commented that, "Indeed, my house is at times, as to travelers, more like a public house than a Methodist Preacher's..."²⁵⁵

Waller wrote to his colleague Reverend Fuller Atchinson on August 19, 1842, wherein he described the nature of those living at the station and what had been constructed. By 1842, missionaries constructed another Mission dwelling, a house where one of the missionary carpenters, Willson, was living with his family. Waller indicated that he had constructed the frame of a Meeting House at the Clackamas village where he preached in the open air and which he hoped to enclose by the winter. Waller further shared that a saw and flouring mill had been constructed (by a separate milling company) and that the HBC had also constructed several houses.²⁵⁶

In the fall of 1842, Waller began seeking public subscriptions to raise money for construction of a proper church building at Willamette Falls. He was able to secure more than \$850 for construction of the building, which was to add to the small but growing number of buildings and structures that made up Oregon City.²⁵⁷ The church, begun in late 1842 or early 1843 and completed by 1844, was a frame, Classical Revival-style building with horizontal weatherboard siding, six-over-six, double-hung sash windows, a front-gable roof, and a large, square belfry. It was located at the southeast corner of 3rd and Main Streets.²⁵⁸ During his last year stationed in

²⁵⁰ "Oregon Methodist Mission Minutes: 1841-1844." Oregon Historical Society Research Library. MSS 1224. May 16, 1842.

²⁵¹ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware, 1965; p. 75.

²⁵² Laurie Matthews. "Willamette Falls Cultural Landscape Report." Willamette Falls Legacy Project; p. 34. https://www.willamettefallslegacy.org/wp-content/uploads/2018/01/Appendix-E-Cultural-Landscape-Report_draft.pdf; Brosnan 1932:176; Walton 1965:Ch 4 footnote 43.

²⁵³ Gaston 1911:652-653.

²⁵⁴ Brosnan 1932:177.

²⁵⁵ Brosnan 1932:179, Alvan Waller letter, *Christian Advocate and Journal*, Dec. 21, 1842, XVII, p. 74; Walton 1965:75.

²⁵⁶ Alvan F. Waller and Fuller Atchinson. "Letter From Oregon.: Slavery. Of The Disposition Of The Dead. Gamuling." *Christian Advocate and Journal* (1833-1865), vol. 18, No. 13, 1843 Nov 08, 1843/11/08/, pp. 50. ProQuest, <https://www.proquest.com/magazines/letter-oregon/docview/126033422/se-2>.

²⁵⁷ Lee and Frost 1844:330.

²⁵⁸ Clackamas Co. Historical Society image 2008.008.005.001.

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Oregon City, Waller began construction of the Methodist Meeting House, which was a 16 ft. by 30 ft., two-story structure with storage and sleeping quarters on the upper floor. Waller constructed this building with its boards upright. The lower story was split between the granary and the space used for school, meeting and church (Figure 31)²⁵⁹.

Mission Closure

By 1843, the secular focus of the Willamette Falls Mission Station, as well as the subsequent controversy over the land claims between Waller and McLoughlin, became a cause for concern by the Methodist Missionary Board.²⁶⁰ Waller and William Willson had been engaged in constructing a sawmill at the Willamette Falls station in 1842 on the same island where the HBC had constructed their mill. The missionaries, along with several other local entrepreneurs, formed the Island Milling Company and developed a second sawmill and flour mill. Even though this company was not officially associated with the Methodist mission to the Oregon Country, the people involved in these secular activities were.

When Reverend George Gary arrived at the Willamette Falls Station in 1844, he first removed Alvan Waller and transferred him to the Wascopam Station at The Dalles. Waller wrote in his journal on July 25, 1844, about leaving:

*It is four years this month since I first went to these Falls to prepare a residence for my family. Have had many trials and blessings during my residence at this place. All this was wild. But now quite a Village stands on that wild spot. A Chapel is now going up for the worship of the Methodist Episcopal Church. But I bid all adieu, possibly forever.*²⁶¹

Gary then worked to settle the land dispute with McLoughlin. By mid-summer of 1844, Gary was negotiating for the disposition of all Mission property at Willamette Falls, though the situation was made difficult by the disagreement regarding the claim rights of McLoughlin and the Mission. Gary noted that his reasoning was based upon a list of charges against Waller presented by former missionary Dr. E. White, who claimed to be acting as John McLoughlin's agent. White claimed that Waller and the Oregon Mission had been corrupt in their dealings with McLoughlin. Gary was concerned about the adverse impact of this conflict and the potential long-term injury to the Methodist Episcopal Church because of this conflict, regardless of the outcome, especially given the strong influence of Dr. McLoughlin and the Hudson's Bay Company in the region.²⁶²

In establishing value on the property, Gary described the holdings and made the following proposition to McLoughlin for their purchase:

The following is the valuation we put upon the property of the Missionary Board of the Methodist Episcopal Church in this place (Willamette Falls). [...] One warehouse, \$1,300; one white dwelling-house, \$2,200; outhouses and fencing, \$200; old house and fencing, \$100; four warehouse lots, \$800; eight lots in connection with dwelling-house, \$1,400. Total, \$6,000. The two lots occupied by the church are not included in the above bill. If you should conclude to purchase the above-named property, you will do it with the understanding that we reserve the

²⁵⁹ Laurie Matthews. "Willamette Falls Cultural Landscape Report." Willamette Falls Legacy Project; p. 43.

https://www.willamettefallslegacy.org/wp-content/uploads/2018/01/Appendix-E-Cultural-Landscape-Report_draft.pdf.

²⁶⁰ "Meeting Minutes, Special Meeting of Methodist Board of Missions, 1844." Oregon Historical Society Research Library, MSS1212. July 1, 1844; and Carey, Charles Henry. "Diary of Rev. George Gary," *The Quarterly of the Oregon Historical Society*, Vol. 24, No. 1 (Mar 1923). Portland, Oregon: The Oregon Historical Society, 1923; p. 96.

²⁶¹ Alvan Waller. Diary.. Waller Manuscripts. A.F. Waller papers. MSS 1210 Oregon Historical Society Research Library. July 25, 1844.

²⁶² Carey, Charles Henry. "Diary of Rev. George Gary," *The Quarterly of the Oregon Historical Society*, Vol. 24, No. 1 (Mar 1923). Portland, Oregon: The Oregon Historical Society, 1923. Gary writes that McLoughlin denies hiring White to act as his agent. Gary states that "We have heard all the evidence presented against Brother Waller. It has not been so strong against him as I expected. I have a better opinion of Brother Waller than I had before we began. I am still sicker and sicker of Dr. White." pp.98-99 .

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*occupancy of the warehouse until the 1st of June, 1845; the house in which Mr. Abernethy resides until August, 1845; and all the fruit-trees on the premises, to be moved in the fall of 1844 or spring of 1845; and the garden vegetables now growing.*²⁶³

Although disgruntled by the demand that he purchase property he deemed he had already claimed, including buildings constructed with lumber he had provided, McLoughlin ultimately agreed to Gary's terms and purchased the 12 Oregon City lots for \$6,000.²⁶⁴ The Mission Store and its stock in Oregon City were bought by George Abernethy, Alanson Beers, and John Force; the store became so successful that Abernethy built a large new brick building located on Main Street (**Figure 32**).²⁶⁵ The Mission had thus divested itself of its Willamette Falls holdings by 1845.

²⁶³ Evans 1889:253.

²⁶⁴ Evans 1889:254.

²⁶⁵ Fred Lockley, "In Earlier Days," *Oregon Journal*, January 12, 1914, p. 4. During this period, there was no single currency, so Abernethy created his own currency by putting his name on pieces of flint along with an amount they were worth

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F. Associated Property Types

(Provide description, significance, and registration requirements.)

INTRODUCTION

Historic properties eligible for listing under this Multiple Property Document (MPD) are archaeological resources associated with the six mission station contexts developed in Section E, all of which are associated with the development of the Methodist Mission to the Oregon Country between 1834 and 1847. While there are two known extant buildings (the Jason Lee House and the Parsonage) associated with this history, both of which are already individually listed on the National Register, no aboveground structures from the Oregon Country Methodist Mission remain extant and in their original location.

GENERAL REGISTRATION REQUIREMENTS

General registration requirements apply to all sites eligible for listing under this MPD.

Boundaries

Eligible properties, regardless of ownership, must be located within the established geographical boundary of the known Methodist Mission Sites within the Oregon Country (Figure 1 and Section G). Boundaries of an eligible property will be defined by the extent of visible above ground resources and evidence of below ground archaeological deposits. The boundaries of an archaeological deposit below the surface can be initially identified using non-invasive archaeological testing such as ground penetrating radar (GPR), however for the purposes of this MPD an archaeological deposit must be verified to exist below the surface through archaeological excavations, to confirm that it is comprised of a feature, or artifacts created or modified by humans deposited below the surface of the identified site.

Period of Significance

Eligible properties must have been constructed within the period of significance identified in this document as 1834 to 1847. The first year the Methodist Church constructed and operated a mission station in the Oregon Country was in 1834, at Mission Bottom. The Mission Board terminated all funding relating to construction and maintenance of any buildings associated with the Methodist Mission to the Oregon Country in 1844. The Board reframed their approach to missionary work, halting any new construction work in the Oregon Country and limiting operations to just a handful of Mission Stations, ultimately closing all of them by 1847.

Significance

All properties eligible under this MPD must demonstrate significance under Criterion A in the areas of "Exploration/Settlement" and "Religion" for their association with the Methodist Church's activities in the Oregon Country between 1834 and 1847. Under the leadership of Reverend Jason Lee, the Methodist missionaries' efforts to establish small settlements in the Oregon Country for the purpose of Christianizing and assimilating Indigenous peoples reflect the influence of the Second Great Awakening as well as the broader national ideology of Westward expansion and Manifest Destiny that was emerging in the United States during this period. Their efforts supported expanding the borders of the United States to include the Oregon Country at a critical period, just before the creation of the Oregon Territory (1848) and the arrival of thousands of Euro-Americans via the Oregon Trail. Eligible properties may also demonstrate significance under Criterion A for their association with specific significant events, Criterion B for their association with significant people, and/or Criterion D for the potential to yield important information associated with one of the contexts identified within Section E of this MPD. Note that properties eligible under Criterion D will add "Archeology: Historic - Non-Aboriginal" as an area of significance.

Criterion A: To establish significance under Criterion A, preparers shall demonstrate that a property has a clear association with one of the six location-specific mission station contexts identified in Section E of this MPD: Mission Bottom (Marion County, OR), Central (Salem, OR), Wascopam (The Dalles, OR), Nisqually (DuPont, WA), Clatsop Plains (Clatsop County, OR), or Willamette Falls (Oregon City, OR). The preparer shall demonstrate that the site is associated with a primary historic use of the Methodist Missionaries during the

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historic period, such as a dwelling, school, meetinghouse, or mill located at a documented Methodist Mission Station.

Criterion B:

To establish significance under Criterion B, preparers shall demonstrate that a property is 1) directly associated with the productive life of a significant person or persons identified within Section E, or with a person or persons listed within the property type-specific registration requirements in Section F as potential research opportunities; and 2) the property most closely associated with the significant person's or persons' contributions to the Methodist Mission to the Oregon Country, generally, or to a specific Mission station as identified in one of the six location-specific mission station contexts identified in Section E. Preparers shall document the length and nature of this association and demonstrate the person's or persons' relative significance (as compared to their peers) to the Methodist Mission to the Oregon Country.

Criterion C:

Criterion C does not apply to the historic properties identified in this MPD because they are archaeological in nature and do not retain sufficient integrity of design, materials, or workmanship to convey significance under Criterion C.

Criterion D:

To establish significance under Criterion D, preparers shall demonstrate that a property has the potential to yield important information under one of the six location-specific mission station contexts identified within Section E of this MPD. There are currently gaps in our understanding of the use of each of the Methodist Mission Stations where additional archaeological investigations may assist in developing a complete picture. In addition to the property type-specific questions defined by this MPD in the sections that follow, preparers shall consider the following general research questions and develop responses to any that may be applicable:

1. How do Indigenous artifacts demonstrate the use of the property by the local Indigenous population during the Methodist Missionary occupation?
2. How does the archaeological record of the property convey interactions between Indigenous people and the Methodist missionaries?
3. How do adjacent transportation-related artifacts or features on, or adjacent to, the property convey the transportation methods that missionaries would have used to travel to or transport goods to other stations between 1834 and 1847 (i.e., roads, or docks if the property is adjacent to a waterway)?
4. How does the archaeological record of the property convey efforts of the missionaries to manage the nearby waterways (i.e., to manage flooding of the site or to harness the power of the water)?
5. How does the archaeological record of the property convey evidence of the missionary and Indigenous treatment of disease and/or the management of death?
6. How does the archaeological record convey use of the property for farming or the keeping of animals during the historic period?
7. How do Indigenous trade goods recovered from the property, such as coastal shells or fish bones, demonstrate Euro-American and Indigenous trade at the property?
8. How does the archaeological record of the property convey parallel Euro-American and Indigenous activities to either manage the land or process resources at the property (i.e., stripping bark from trees, scraping hides, grinding seeds)?

District Eligibility

When two or more sites are present at a single Methodist mission station defined in Section E of this MPD, preparers are encouraged to evaluate and nominate these sites together as a district, where there is sufficient evidence to justify doing so. Districts must demonstrate sufficient integrity of materials and design to

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adequately convey that the Methodist buildings and structures at these locations were historically associated. To be eligible as a district, sites must possess integrity of location and preparers must demonstrate that historically, during the period of significance, these sites were geographically contiguous to each other.²⁶⁶ Districts may have discontinuous boundaries due to urbanization and the intrusion of modern infrastructure and buildings, provided individual sites retain their integrity of location and the preparer can demonstrate that they were, historically, a unified entity. For example, should archaeological excavations uncover several sites with extant features or archaeological deposits with sufficient integrity of location, conveying verifiable association with the Wascopam Mission at The Dalles, but present-day urban intrusions exist between each of the sites, these sites could be potentially eligible under this MPD as a discontinuous district.

Should a newly identified site or sites be considered for evaluation after a district or site associated with the same mission station has been listed in the National Register under this MPD, the existing nomination should be amended to include the new site(s) where feasible.

Applicable Criteria Considerations

Criteria Consideration A: Religious Properties: Criteria Consideration A applies to all properties eligible under this MPD because all were constructed by members of the Methodist Mission to the Oregon Country for the Methodist Church. However, because these properties derive their primary significance not from religious merit but from their association with the Methodist Mission in Oregon Country and its role in the exploration settlement of the region driven by religious conviction, all satisfy the requirements of this criteria consideration.

Criteria Consideration B: Moved Properties: Criterion Consideration B does not apply to any properties eligible under this MPD. While two of the Methodist dwellings (the Parsonage and the Jason Lee House) are extant and have been moved, these resources are not eligible under this MPD. All of the potential resources under this MPD are archaeological districts and sites and must retain integrity of location in order to be eligible under this MPD.

Criteria Consideration C: Birthplaces and Graves: Criteria Consideration C could potentially apply to some of the properties eligible under this MPD. There are several births recorded at Methodist dwelling sites during the historic period. These sites could potentially satisfy the requirements of Criteria Consideration C through their significant association with the Methodist Mission in Oregon Country, for their association with the productive life of a significant person or persons, and/or for their information potential. While members of the Oregon Mission as well as members of the Indigenous population died at the Methodist dwelling sites, no evidence of burials or graves has been documented at these sites. If evidence is found in the future, these sites could potentially satisfy the requirements of Criteria Consideration C through their significant association with the Methodist Mission in Oregon Country and/or for their information potential related to this association.

Criteria Consideration D: Cemeteries: There are no cemetery sites identified under this MPD. Therefore, there are no properties eligible under this MPD for which Criteria Consideration D would apply.²⁶⁷

Criteria Consideration E: Reconstructed Properties: There are no reconstructed properties identified under this MPD. Therefore, there are no properties eligible under this MPD for which Criteria Consideration E would apply.

²⁶⁶ Preparers shall refer to the most recent version of National Register Bulletins 21 and 12: [Defining Boundaries for National Register Properties \(with Appendix, Definition of National Register Boundaries for Archaeological Properties\)](#).

²⁶⁷ The Lee Mission Cemetery on D Street in Northeast Salem was formally established in 1869, after the period of significance for this MPD, and is the final resting place for many Methodist Missionaries, including Jason Lee, his first wife (Ann Maria Pittman Lee, d. 1842) and her infant son (d. 1842), all of whom were re-interred here after the cemetery was established.

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Criteria Consideration F: Commemorative Properties: There are no properties identified under this MPD that are primarily commemorative in intent. Therefore, there are no properties eligible under this MPD for which Criteria Consideration F would apply.

Criteria Consideration G: Properties that Have Achieved Significance within the Past Fifty Years: Properties eligible under this MPD must have achieved significance within the period from 1834 to 1847. Therefore, there are no properties eligible under this MPD for which Criteria Consideration G would apply.

Level of Significance

Most properties that are eligible under this MPD will be significant at a statewide level of significance, given the far-reaching impacts of the Methodist Mission in Oregon Country on the present-day states of Washington and Oregon. However, research may support significance at a local or even national level for some sites or districts.

Integrity

Properties eligible under this MPD must possess sufficient integrity of location, association, materials, design, and workmanship to convey their historic significance. Thresholds for sufficient integrity are described below.

Location: For a property eligible under this MPD, integrity of location is present if the property and associated archaeological deposits are in the location originally established by the Methodist missionaries identified in Section E of this MPD. Due to the cumulative adverse impacts of urban development, extant features or artifacts need not be deposited within an intact matrix of sediment at the original location. Under this MPD, preparers do not need to demonstrate that the soil stratigraphy below the surface of at these site locations is undisturbed where features or archaeological deposits are recovered.

Association: For a property eligible under this MPD, integrity of association is demonstrated by features or artifacts that can be clearly dated to the period of significance and are associated with the Methodist Mission to Oregon Country. Under this MPD, extant features or artifacts deposited within an intact matrix of sediment at the site's original location are, ideally, the best way to demonstrate that the potentially eligible historic property conveys a significant association with the Methodist Mission to the Oregon Country. However, as described above, this is not a requirement for eligibility. A property is eligible if it is the place where an associated event or activity occurred, and/or where a significant person carried out the action or work for which they are significant, and it contains archaeological deposits that convey that relationship.

Materials, Design, and Workmanship: For a property to be eligible, at least one (1) feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Setting and Feeling: While eligible properties may retain integrity of setting and feeling, the absence of such integrity shall not be disqualifying. Portions of many properties eligible under this MPD have been disturbed to various degrees: some are now covered in asphalt and gravel fill or have been subject to post-depositional earth moving and may only be able to convey significance through assessment of the significance of archaeological deposits found within a disturbed context or by addressing research questions. Preparers shall complete a full assessment of the alterations impacting a property's integrity of setting and feeling along with a determination of these impacts over time upon the integrity of the subsurface archaeological deposits.

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ASSOCIATED PROPERTY TYPE: ARCHAEOLOGICAL SITES

There is just one property type associated with the historic contexts identified in this MPD: archaeological sites. Based on documentary evidence summarized in Section E, archaeological sites eligible under this MPD will include one or more of the following archaeological site components. These components are defined by historic occupation, use, or activity. While only primary resources are defined as archaeological site components, accessory structure sites are intended to be eligible under this MPD as well, either as part of an individual nomination for a primary resource or as part of a district.

- **Dwelling (Domestic):** The dwelling sites under this MPD are where Methodist Missionaries constructed residences for single or multiple (up to four) missionary families. In some cases, these residence sites also served the secondary purpose of a school, hospital, or meeting house. Methodist residence sites from this period also may have included domestic secondary accessory uses related to agriculture or farming. These accessory sites may have included dairy/horse barns, granaries, blacksmith shops, privies/outhouses, storage sheds, smokehouses, wells, or outdoor kitchens.
- **School (Education):** The school sites under this MPD are where the Methodists constructed school buildings for the primary use of educating the Indigenous children from various tribes from the region. These school sites may have also included secondary accessory structure sites, associated with the primary school use including privies/outhouses, wells, or storage sheds.
- **Religious Buildings (Social/Religious):** The religious building sites under this MPD are properties where Methodists constructed meetinghouses or churches. They held Methodist Class Meetings at these sites and would discuss their missionary efforts in the Oregon Country. Prior to construction of Methodist churches in these communities, a Methodist meetinghouse would also be used for religious services, where missionaries would minister to the local Indigenous population, as well as other members of the Oregon Country Methodist Mission. Meetinghouse or church sites may have also included secondary accessory structure sites associated with the primary use including privies/outhouses, wells, or storage sheds.
- **Mill (Industry/Manufacturing):** The mill site under this MPD is where the Methodists constructed a mill building that would house both lumber and flour mills to support the Oregon Methodist Mission community. The mill site may have also included secondary accessory structure sites, including privies/outhouses and storage sheds.

To facilitate evaluation under this MPD, the following sections describe the archaeological site components that are likely to be present at each of the six Methodist mission station locations in the Oregon Country and provide tailored descriptions, location information, significance information, lists of archaeological character-defining features, and registration requirements. These sections correspond to the six location-specific mission station contexts identified in Section E of this MPD: Mission Bottom (Marion County, OR), Central (Salem, OR), Wascopam (The Dalles, OR), Nisqually (DuPont, WA), Clatsop Plains (Clatsop County, OR), and Willamette Falls (Oregon City, OR).

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1. Registration Requirements for Archaeological Sites at Mission Bottom Station (Marion County, OR)

The first Methodist Mission station in Oregon Country was established by Jason Lee in 1834 at Mission Bottom, along the Willamette River near present-day Salem. Eligible archaeological sites at Mission Bottom Station site are significant for their association with the first wave of Methodist missionaries who explored and settled in the Oregon Country. At the Mission Bottom Station, the missionaries constructed dwellings where they lived and ran a day school for Indigenous children. Documentary evidence summarized in Context 1, *Mission Bottom Station (Marion County, OR): 1834-1844*, indicates that dwellings are the only archaeological site component at Mission Bottom.

Archaeological Site Component: Dwellings

The Methodist dwellings constructed at Mission Bottom beginning in 1834 were individually designed, although they shared certain broad, character-defining similarities from this period. Dwellings constructed during this early settlement period in the Oregon Country were typically of wood, approximately one to two stories in height with foundations of stone, brick, or wood (or some combination).²⁶⁸ The construction methodology and the materials used were based upon access to materials and tools as well as access to experienced workmen. Associated outbuildings were typical of the period and associated with both domestic and agricultural use and may have included (but are not limited to) barns, privies, refuse dumps, cisterns or wells.

The main Mission House at Mission Bottom was constructed in 1834 (**Figure 11**). The dwelling was 18 by 32 feet in size and 1½ stories tall, made of oak logs cut from nearby timber and hewn only on the interior surface, and topped with a roof made of split shakes. The interior of the house was partitioned to form two apartments. Four window sashes were hand carved by Jason Lee using his jack knife and a chimney was built of sticks, clay and sand on the interior north gable.²⁶⁹ The missionaries operated their missionary work and Indigenous school within this original building. A log barn 30 by 40 feet in size was constructed in the summer of 1835. In order to adequately house the increased number of students living at the mission house, a 16- by 32-foot addition was completed in 1835 off the north gable of the house.²⁷⁰

In order to accommodate families who arrived with the first reinforcement at Mission Bottom in 1837, three new houses were constructed. A log house was constructed for Alanson Beers, the Mission Blacksmith, and included a blacksmith shop for Beers. A house was constructed for William Willson, the Mission Carpenter and included a wheelwright shop. An existing log house, located near the main mission house was purchased from a French-Canadian settler and enlarged to three rooms for David Leslie and his family.

In late 1837, a log dwelling was constructed about a mile south of the main Mission house for Dr. Elijah White and his family as a home and the Mission hospital. In 1839, White ordered lumber from Ewing Young to construct a new hospital building, 50 feet in length with a double piazza porch in front, which was completed in 1840. Dr. White's family left in 1840 and were replaced by Dr. Ira Babcock and his family. The hospital building was ultimately never used as a hospital because the arrival of 52 additional personnel from the Great Reinforcement required housing space. The hospital building was converted to a dwelling in 1840 that was used by George Abernathy and his family as well as three other families upon their arrival to the Oregon Country.²⁷¹

²⁶⁸ Oregon Historic Sites Database. Search conducted 1-17-24. <http://heritagedata.prh.state.or.us/historic/> and Liz Carter. Settlement Era-Willamette Valley MPD. Section F p22.

²⁶⁹ Walton, Elisabeth Brigham. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware, 1965; p. 73-74; Ch. 4, Footnote 37. Sanders, Judith. "Willamette Station Site, Methodist Mission in Oregon." National Register of Historic Places Inventory-Nomination Form. Washington D.C.: U.S. Department of the Interior, National Park Service, 1984; 8:2. Judith Sanders, Willamette Mission Archaeological Project page 18.

²⁷⁰ Ibid, pages 22-23.

²⁷¹ Ibid; pp 26-27.

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Oregon, Washington

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Location

Willamette Mission State Park, ten miles north of Salem on the east side of Mission Lake (site 35MA5001).
See **Figure 11**.

Archaeological Character-Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architectural features: foundation walls (brick or stone), partial or intact
- b. Post holes
- c. Architectural artifacts: nails, window glass, wood, metal (tools)
- d. Domestic artifacts: ceramic (transfer-print, whiteware, ironstone), glassware, buttons, bottles, metal and cast-iron pots (cookware)
- e. Missionary Education related artifacts: slate, slate pencils/chalk, religious relics
- f. Indigenous artifacts: artifacts related to Indigenous students (obsidian, beads, toys, clothing)
- g. Faunal remains: animal bones, shells, antlers
- h. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the use of the school).
- i. Observable site surface depressions (associated with soil compaction from a road, structure, or the presence of accessory structures, such as a barn, privy, refuse dump, well or cistern)

Significance

Eligible dwelling sites at Mission Bottom will have a significant association with Context 1, *Mission Bottom Station (Marion County, OR): 1834-1844* under one or more of the following criteria:

Criterion A: The sites of dwellings constructed at Mission Bottom between 1834-1840 as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion A for their association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting local, statewide, and national outcomes occurred at Mission Bottom as the Methodists played a key role in implementing the United States federal government policy of removing Indigenous children from their traditional homelands and assimilating them into American culture by renaming them with Euro-American names, clothing them in Euro-American clothing, and incorporating Methodist religious principles into their education. Additional efforts of the Methodists included managing the work of the missionaries working in the region, especially regarding preaching to Indigenous adults, and attempting to teach them farming and agricultural work as a way of assimilating them into Euro-American culture.

Criterion B: Under this MPD, the sites of Mission Bottom dwellings constructed between 1834 and 1844 in Salem as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion B for their association with people who have made a significant contribution to the broad patterns of our national, state or local history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people associated with the Mission Bottom Station may include the following (but are not limited to):

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- a. Jason Lee and Daniel Lee: Jason Lee, the Superintendent of the Methodist Mission to the Oregon Country along with his nephew, Daniel Lee, selected the original site for the Willamette Methodist Mission Station and constructed the first dwelling at Mission Bottom in 1834, which was the first religious mission established in this area that was jointly held by the United Kingdom and the United States. Lee was instrumental in advocating for American settlement in Oregon and Oregon's inclusion into the Union.
- b. Dr. Elijah White: Dr. Elijah White, was the first physician appointed to serve the Methodist Mission, living at the log house constructed about a mile south of the main mission house in 1837. White later had a falling out with Jason Lee and left the Methodist Mission in 1840, returning in 1842 as an Indian Agent.
- c. Cyrus Shepherd: Cyrus Shepherd was the first teacher for the Methodist Mission school, located at Mission Bottom serving until his death in 1840. Shepherd kept excellent records of the students in the Oregon Mission Record Book.
- d. George Abernathy: George Abernathy was appointed by the Methodist Missionary Board to serve as the Mission Steward. He and his family initially lived at the hospital building at Mission Bottom constructed in 1840 which was later converted to a dwelling. Abernathy was elected as the first Provisional Governor of the Oregon Territory in 1845 and was re-elected in 1847.
- e. Indigenous Students: Students attending the Methodist Mission school at Mission Bottom were renamed upon enrollment with Euro-American names (sometimes with Methodist names) and in many cases their Indigenous names have been lost to history. However, the following are the known names from the 1834-1839 Oregon Mission Record Book (spelling as written) with their tribal affiliations noted where known: Albert Brown (Klikatak); Angelique Carpentier; Ann Webster (Yamhill); Charles Cohania; Chilapoos/Charles Morehead (Calapooya); Clakatuck/Jesse Lee (Walla Walla); David Kilburn (Yamhill); Enoch Mudge (Qulaitu); Emeline Davis (Yamhill); Frances McKay; Francis Hall (Iraquois/Cheenook); Henry Pool (Yamhill); Isaac Rich (Klickatak); Isabel Denton (Iraquois); James Charponka (Kiouse); Jared Perkins (Yamhill); Joseph Shangretta (Kalapuya/Iraquois); Joshua Newhall (Willamette Falls); Kartoosh/David Tucker; Ken-o-teesh (Silelah); Klytes/Orzo Morrill (Cheenook); Ko-kal-lah(Kil-a-mook); Kshucha/Thomas Adams (Walamette); Kyeotah/Lucy Hedding (Calapooya); Lassee/Ann Webster (Calapooya); Liah-hen/Wilbur Fisk (Kiouse); Look-ta; Luther Town (Klikatak); Maelooah/Amos Amaden; Mary Ann B; Mary Sargent (Klamhiul); Nathan Bangs (Yamhill); Nicholas Shangarati (Iraquois); Oliver Howe (Walla Walla); Sally Soule (Yamhill); Samson Wilder (Chasta); Samuel Champaign (Kiouse); Sarah Stevens (Yamhill); Sintwa/John Mark(Calapooya); Solomon Greene; Sophie Carpentier; Taphal/Harriet Newell (Chenook); Te-cota/Feholin Bingham (Walamette); Thomas Peka; To-ayah-nee/Elijah Hedding (Walla Walla); To-man-as-ulta/Osmon Baker (Walla Walla); Tschacooitsh/Clarrissa Perkins (Kiouse); Wattiat/Mary Hawkshurst (Yamhill); We-lap-ta-lekt/John Lindsey (Kiouse); William A. Slacum (Walamette); Wis-la-howit-ka/B.F. Hall (Kiouse); Stum-Ma-Nu/William Brooks (Cheenook). Stum-Ma-Nu/William Brooks accompanied Jason Lee to the East Coast and spoke at missionary meetings throughout New York and Philadelphia. He died in New York on May 29, 1839.

Criterion D: The dwelling site(s) at Mission Bottom may be eligible under Criterion D for their potential to yield important information about some aspect of Oregon Methodist Mission history between 1834-1840.

Archaeological evidence obtained from the Mission Bottom site is the best means of understanding the lives of the Methodists during their period of settlement and missionary work. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of this site.

Specific research questions related to the sites of dwellings and accessory structures at Mission Bottom may include (but are not limited to) the following:

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- a. What was the nature of Methodist Missionary use of the Willamette River and waterway drainage at the Mission Bottom site? Was it primarily used for transportation? Is there any evidence that the water was redirected for use in irrigation or a mill? Are there any extant archaeological features remaining within the waterway?
- b. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with settlement at French Prairie or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country ?
- c. What is the nature of the archaeological resources on the Mission Bottom site? Is there any evidence of intact subsurface architectural features from the Mission Bottom dwellings on the site? Is there any subsurface evidence of accessory structures? What is the nature of the stratigraphy, buried features, and buried activity areas at this Mission Bottom site?
- d. Are there distinctive artifacts or features that could confirm or add additional depth to the use of Mission Bottom during the historic period? Is there evidence of any catastrophic events on the site (i.e., floods, fire)?
- e. What archaeological evidence related to the use of the Mission Bottom site as a school exists?
- f. Are there Indigenous artifacts present that support or refute contact between Indigenous and Euro-American people? Is there evidence for trade?

Registration Requirements for Mission Bottom Station (Marion County, OR): Dwellings

1. Demonstration that the General Registration Requirements described at the beginning of Section F have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 1, *Mission Bottom Station (Marion County, OR): 1834-1844*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 1, *Mission Bottom Station (Marion County, OR): 1834-1844*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Mission Bottom Station dwelling archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance. Properties at Mission Bottom may potentially have integrity of setting and feeling; therefore, these aspects of integrity should be addressed.

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2. Registration Requirements for Archaeological Sites at Wascopam Station (The Dalles, OR)

In 1838, Oregon Methodist missionaries established a mission station at Wascopam, near the present city of The Dalles, as their first spiritual mission station. Eligible sites at the Wascopam Station are significant for their association with the work of Daniel Lee and the first wave of Methodist missionaries who explored and settled along the south side Columbia River with the purpose of converting the local Indigenous people to Christianity. Documentary evidence summarized in Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*, indicates that archaeological site components at the Wascopam Station include dwellings, a school, and a religious building (meetinghouse/church).

Archaeological Site Component: Dwellings

Daniel Lee and Henry K. Perkins left Mission Bottom in March 1838 to establish a new Mission Station at Wascopam (present-day The Dalles) on the south side of the Columbia River approximately 12 miles west of Celilo Falls. Lee and Perkins constructed a 1.5-story log dwelling, 30 by 20 feet, with two rooms on the first floor, six rooms on the second floor, and a cellar (8 feet in height which rose 3 feet above the surface). Following the arrival of the Great Reinforcement in 1840, additional dwellings were constructed for Henry Brewer and his family, a farmer appointed to the Station. A new house for Daniel Lee was completed in 1841.²⁷² Associated outbuildings related to the primary dwellings may have included (but are not limited to) barns/stables, workshops, privies, refuse dumps, cisterns or wells. The Federal Government constructed Fort Dalles on the site of The Dalles Methodist Mission in the 1850s.

Location

, The Dalles, Oregon. See **Figure 12**.

Archaeological Character-Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining, archaeologically detectable features may include (but aren't limited to):

- a. Architectural features: foundation walls (wood, brick or stone), partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood
- d. Domestic artifacts: ceramics, glassware, buttons, bottles, toys
- e. Faunal remains: animal bones, shells, antlers
- f. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the dwelling)
- g. Observable site surface depressions (associated with soil compaction from a road, accessory structure or the presence of a privy, well or cistern)

Significance

Eligible dwelling sites at Wascopam Station will have a significant association with Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*, under one or more of the following criteria:

²⁷² Henry Brewer, Henry Bridgeman and John M. Canse. "The Diary of Henry Bridgeman Brewer, Being a Log of the Lausanne and the Time-Book of the Dalles Mission, IV," Portland, Oregon: Oregon Historical Society, 1928-1929; pp 56-58; and Daniel Lee, and J.H. Frost, *Ten Years in Oregon*. New York: J. Collard, Printer, 1844, pp249-250

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Criterion A: The sites of Methodist dwellings constructed at Wascopam Station as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion A for their association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting statewide and local outcomes occurred at dwelling sites in The Dalles, where prior to the construction of separate buildings for education and religious ministry, Methodist missionaries ministered to the local Indigenous population. The upper story of the original Mission house at The Dalles served the double purpose of schoolrooms and living quarters for the local Indigenous population living with the missionaries. Daniel Lee devoted himself to learning the local Chinook jargon in order to better communicate, teach and preach the gospel with the hope of converting local people to Methodism.

Criterion B: Under this MPD, the sites of Methodist dwellings constructed at Wascopam Station as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion B for their association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Daniel Lee: Daniel Lee, nephew of Jason Lee, the Superintendent of the Methodist Mission to the Oregon Country was instrumental in selecting the Mission Bottom site, the first mission in the Oregon Country. Daniel Lee constructed the first mission house at Wascopam Station in 1838. Lee learned Chinook jargon in order to better communicate with the local tribes.
- b. Alvan Waller: Alvan Waller was reassigned from the Willamette Falls Station to Wascopam Station in 1844 by acting Superintendent Reverend George Gary and most likely lived at Daniel Lee's house, as Lee had left the Station by this time. Wascopam Station had been the most successful at converting the local Indigenous population to Methodism and the Mission Board chose to keep a missionary at this location. Waller stayed until the Mission was sold in 1847. Waller later became a Methodist circuit rider in the Willamette Valley, preaching, conducting weddings and funerals and raising money for the Oregon Institute.

Criterion D: The Methodist dwelling sites constructed at Wascopam Station may be eligible under Criterion D, for their potential to yield important information about Oregon Methodist Mission history at The Dalles. Archaeological evidence obtained from The Dalles Station Methodist dwelling sites are the best means of understanding the lives of the Methodists during their period of settlement and missionary work. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement dwelling sites from the same period will help support answers to research questions specifically targeted to help us better understanding their use of these dwelling sites. Specific research questions related to the dwelling sites at Wascopam Station may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with domestic uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country (i.e., at Salem or Mission Bottom dwelling sites in the Willamette Valley)?
- b. Are there animal or plant remains or residues preserved on artifacts recovered from intact archaeological contexts at this site that could support or shed additional light on the diets of the early missionaries and how influenced they might have been by Indigenous diets?
- c. What is the nature of the archaeological resources on the properties? Is there any evidence of intact architectural features from the dwelling(s) or accessory structures previously on the site? What is the nature of the stratigraphy, buried features, and buried activity areas at these domestic dwelling sites?

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- d. Are there distinctive artifacts or features at each of the locations that could confirm, or add additional depth to, the domestic use of these sites during the historic period? Is there evidence of any catastrophic events on the site (i.e., flood, fire)?

Registration Requirements for Wascopam Station (The Dalles, OR): Dwellings

1. Demonstration that the General Registration Requirements described at the beginning of Section F have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Wascopam Station dwelling archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

Archaeological Site Component: School

The Methodists constructed a school as part of their Mission to the Oregon Country at their Wascopam Station, within the present-day city of The Dalles. The school was most likely constructed in 1841 after additional personnel arrived at the Station. Little is known about the size or construction method of the school, and it has been referred to as both a schoolhouse and an Indigenous meeting house in the historical record.

Location

[REDACTED], The Dalles, Oregon

Archaeological Character-Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining, archaeologically detectable features may include (but aren't limited to):

- a. Architectural features: foundation walls (wood, brick or stone), partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood, metal (tools)
- d. Domestic artifacts: ceramic (transfer-print, whiteware, ironstone), glassware, buttons, bottles
- e. Missionary education-related artifacts: slate, slate pencils/chalk, religious relics
- f. Indigenous artifacts: artifacts related to Indigenous students (obsidian, beads, toys, clothing)
- g. Faunal remains: animal bones, shells, antlers
- h. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the use of the school).
- i. Observable site surface depressions (associated with soil compaction from a road, structure or the presence of a privy, well or cistern)

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Name of Multiple Property Listing

Oregon, Washington

State

Significance

The school site at Wascopam Station must demonstrate a significant association with Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*, under one or more of the following criteria:

Criterion A: The schoolhouse site at Wascopam Station as part of the Methodist Mission to the Oregon Country may be eligible under Criterion A for its association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting statewide and local outcomes occurred at the schoolhouse site in The Dalles, where Methodist missionaries taught the local Indigenous population.

Criterion B: Under this MPD, the school site at Wascopam Station may be eligible under Criterion B for its association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Daniel Lee: Daniel Lee, nephew of Jason Lee, the Superintendent of the Methodist Mission to the Oregon Country, was instrumental in selecting the Mission Bottom site, the first mission in the Oregon Country. Daniel Lee served as teacher at the school from 1838 to 1844.
- b. Alvan Waller: Alvan Waller was reassigned from the Willamette Falls Mission Station to The Dalles Mission Station in 1844 by acting Superintendent Reverend George Gary and most likely lived at Daniel Lee's house, as Lee had left the Station by that time. Waller was responsible for ministering to the local Indigenous population and teaching at the school.

Criterion D: The school constructed at Wascopam Station may be eligible under Criterion D, for its potential to yield important information about Oregon Methodist Mission history at The Dalles. Archaeological evidence obtained from the Wascopam Mission school site is the best means of understanding the missionary work associated with education during their period of settlement in The Dalles. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of this site.

Specific research questions related to the Wascopam Station school site may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with education recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country?
- b. What is the nature of the archaeological resources on The Dalles school site? Is there any evidence of intact subsurface architectural features from the school building on the site? Is there any subsurface evidence of accessory structures? What is the nature of the stratigraphy, buried features, and buried activity areas at this school site?
- c. Are there distinctive artifacts or features that could confirm, or add additional depth to, the educational use of the site during the historic period? Is there evidence of any catastrophic events on the site (i.e., floods, fire)?

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Oregon, Washington

State

Registration Requirements for Wascopam Station (The Dalles, OR): School

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Wascopam Station school archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

Archaeological Site Component: Religious Building

Daniel Lee and Henry Perkins constructed a Methodist meetinghouse/church as part of their Mission to the Oregon Country at their Wascopam Station, within the present-day city of The Dalles. The building was constructed in 1839, and its method of construction was post on beam, typical of the French-Canadian construction method. The exterior of the structure was covered in a rough stucco made from clay, sand and straw.

Location

[REDACTED], The Dalles, Oregon

Archaeological Character-Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architectural features: foundation walls (brick or stone), partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood, metal (tools)
- d. Domestic artifacts: ceramic (transfer-print, whiteware, ironstone), glassware, buttons, bottles
- e. Missionary religious-related artifacts: religious relics
- f. Indigenous artifacts: artifacts related to the local Indigenous population (obsidian, beads, toys, clothing)
- g. Faunal remains: animal bones, shells, antlers
- h. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the use of the school)
- i. Observable site surface depressions (associated with soil compaction from a road, structure or the presence of a privy, well or cistern)

Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

Oregon, Washington

State

Significance

The religious building site at Wascopam Station must demonstrate a significant association with Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*, under one or more of the following criteria:

Criterion A: The Methodist meetinghouse/church site at Wascopam Station as part of the Methodist Mission to the Oregon Country may be eligible under Criterion A for its association with events that have made a significant contribution to the broad patterns of local history as demonstrated in Section E of this MPD. Events impacting statewide and local outcomes occurred at the meetinghouse/church site in The Dalles, where Methodist missionaries ministered to the local Indigenous population with the goal of converting them to Methodism. Through their missionary work at The Dalles, Methodists played a key role in implementing the United States federal government's policy of assimilating the local Indigenous people into American culture.

Criterion B: Under this MPD, the Methodist meetinghouse/church site at Wascopam Station may be eligible under Criterion B for its association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Daniel Lee: Daniel Lee, nephew of Jason Lee, the Superintendent of the Methodist Mission to the Oregon Country, was instrumental in selecting the Mission Bottom site, the first mission in the Oregon Country. Daniel Lee served as the lead Methodist Missionary at The Dalles Mission Station from 1838 to 1844.
- b. Alvan Waller: Alvan Waller was reassigned from the Willamette Falls Mission Station to The Dalles Mission Station in 1844 by acting Superintendent Reverend George Gary and served as the lead Methodist Missionary at The Dalles Mission Station from 1844 to 1847.

Criterion D: The Methodist meetinghouse/church constructed at Wascopam Station may be eligible under Criterion D, for its potential to yield important information about Oregon Methodist Mission history at The Dalles. Archaeological evidence obtained from the meetinghouse/church site is the best means of understanding the missionary work associated with education during their period of settlement in The Dalles. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of this site.

Specific research questions related to the meetinghouse/church site at Wascopam Station may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with similar uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country?
- b. What is the nature of the archaeological resources on the Methodist Mission meetinghouse/church site? Is there any evidence of intact subsurface architectural features from the religious buildings on the site? Is there any subsurface evidence of accessory structures? What is the nature of the stratigraphy, buried features, and buried activity areas at this meetinghouse/church site?
- c. Are there distinctive artifacts or features that could confirm, or add additional depth to, the educational use of the site during the historic period? Is there evidence of any catastrophic events on the site (i.e., floods, fire)?

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Registration Requirements for Wascopam Station (The Dalles, OR): Religious Building

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 2, *Wascopam Station (The Dalles, OR): 1838-1847*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Wascopam Station religious building archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

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Name of Multiple Property Listing

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3. Registration Requirements for Archaeological Sites at Nisqually Station (DuPont, WA)

Oregon Methodist missionaries established their second spiritual mission station, the Nisqually Station, near Fort Nisqually on the Puget Sound in present-day Washington State near the current town of DuPont in 1839. Eligible sites at the Nisqually Station are significant for their association with the work of Methodist missionaries who worked to convert the Nisqually Indigenous people living near the Puget Sound to Christianity between 1839 and 1842. Documentary evidence summarized in Context 3, *Nisqually Station (DuPont, WA): 1834-1842*, indicates that a dwelling is the only archaeological site component at Nisqually Station.

Archaeological Site Component: Dwellings

In 1839, William Willson, the Mission carpenter, was appointed by Jason Lee to establish the Nisqually Station near Fort Nisqually (in present-day DuPont, Washington State). Along with David Leslie, Willson selected a site near the Fort. Leslie returned to Mission Bottom and Willson remained, constructing a dwelling for the new station. The one-story, three-room log house was constructed on foundation stones with a cellar and a clay chimney.²⁷³ When Chloe Clarke and John P. Richmond arrived with the Great Reinforcement in 1840, Lee Stationed them with Willson at the Nisqually Station. The house served as a dwelling and a schoolhouse. On September 11, 1842, the house burned and was never rebuilt.

Location

[REDACTED], DuPont, Washington (Washington Site #45-PI-66). See **Figure 17**.

Archaeological Character Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architectural features: foundation walls (wood, brick or stone), partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood
- d. Domestic artifacts: ceramics, glassware, buttons, bottles, toys
- e. Faunal remains: animal bones, shells, antlers
- f. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the dwelling).
- g. Observable site surface depressions (associated with soil compaction from a road, accessory structure or the presence of a privy, well or cistern)

Significance

The dwelling site at Nisqually Station must demonstrate a significant association with Context 3, *Nisqually Station (DuPont, WA): 1834-1842*, under one or more of the following criteria:

²⁷³ A. Atwood. *The Conquerors: Historical sketches of the American settlement of the Oregon country, embracing facts in the life and work of Rev. Jason Lee*. Cincinnati : Jennings and Graham, 1907. p. 106.

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Criterion A: The site of the Methodist dwelling constructed at Fort Nisqually as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion A for their association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD within the Oregon Methodist Mission Exploration and Settlement Context: 1834-1847. The Nisqually Mission was the first Euro-American Mission to be established in the Puget Sound area in the Oregon Country.

Criterion B: Under this MPD, the site of the Methodist dwelling constructed at the Nisqually Station as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion B for their association with people who have made a significant statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. William Willson: William Willson arrived in the Oregon Country in 1837, appointed as the Mission carpenter. After being initially Stationed at the Nisqually Station, Willson returned to the Central Station in 1840 where he assisted with the construction of the Mill Place House (Jason Lee House), the Parsonage, and the Manual Labor Training School buildings. In 1842 Willson was reassigned to the Willamette Falls Station to assist with construction of the meetinghouse and church. Willson returned to Salem where he claimed and platted the land for the City of Salem, and also donated lands to the Oregon Institute and the City for use as a park.

Criterion D: The Methodist dwelling site at Nisqually Station may be eligible under Criterion D for its potential to yield important information about Oregon Methodist Mission history. Archaeological evidence obtained from the Nisqually Station Methodist dwelling site is the best means of understanding the lives of the Methodists during their period of settlement and missionary work. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement dwelling sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of these dwelling sites.

Specific research questions related to the Nisqually Station dwelling site may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with domestic uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country (i.e., at Salem or Mission Bottom dwelling sites in the Willamette Valley)?
- b. Are there animal or plant remains or residues preserved on artifacts recovered from intact archaeological contexts at this site that could support or shed additional light on the diets of the early missionaries and how influenced they might have been by Indigenous diets?
- c. What is the nature of the archaeological resources on the property? Is there any evidence of intact architectural features from the dwelling or accessory structures previously on the site? What is the nature of the stratigraphy, buried features, and buried activity areas at these domestic dwelling sites?
- d. Are there distinctive artifacts or features at each of the locations that could confirm, or add additional depth to, the domestic use of these sites during the historic period? Is there evidence of any catastrophic events on the site (i.e., flood, fire)?

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Registration Requirements for Nisqually Station (DuPont, WA): Dwelling

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: significant association with at least one specific event or trend identified within Context 3, *Nisqually Station (DuPont, WA): 1834-1842*.
 - b. Criterion B: significant association with at least one significant person identified within Context 3, *Nisqually Station (DuPont, WA): 1834-1842*.
 - c. Criterion D: potential to answer at least two identified research questions for the Nisqually Station dwelling archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

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Name of Multiple Property Listing

Oregon, Washington

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4. Registration Requirements for Archaeological Sites at Central Station (Salem, OR)

The Methodist Missionaries established their new "Central Station" on the south side of the Willamette River in present-day Salem, Oregon, in 1840 under the leadership of Jason Lee. Eligible sites at the Central Station are significant for their association with Methodist missionaries from the Great Reinforcement who worked to convert the Indigenous people living in the Oregon Country from 1840 to 1845. Those working at the Central Station were responsible for producing and distributing food and construction materials to missionaries stationed at satellite mission stations, which were dedicated exclusively to spiritual missionary work throughout the Oregon Country. This station was also the primary location dedicated to the education and enculturation of Indigenous children, as it included the Methodist Indian Manual Labor Training School. Documentary evidence summarized in Context 4, *Central Station (Salem, OR): 1840-1845*, indicates that archaeological site components at the Central Station include dwellings, mills, and a school.

Archaeological Site Component: Dwellings

Methodist dwellings were individually designed, although they shared certain broad, character-defining similarities from this period. Dwellings constructed during this early settlement period in the Oregon Country were typically of wood, approximately one to two stories in height, with foundations of stone, brick, or wood (or some combination).²⁷⁴ The construction methodology and the materials used were based upon access to materials and tools as well as access to experienced workmen within the Methodist Mission. By 1841, after the Great Reinforcement and the construction of the sawmill, the Mission had access to tools, materials as well as a Missionary architect, Hamilton Campbell. William Willson was a former ship's carpenter and Lewis Judson, identified as a mechanic, was a skilled carpenter as well. The Methodist dwellings at the Central Station, including Mill Place House (Jason Lee House) and the Parsonage, were two-story wood framed, clad in horizontal lap siding, with a side-gabled shingled roof, a full width porch, and partial root cellars. Foundations consisted of stones, wood posts or brick.²⁷⁵ Associated outbuildings may have included (but are not limited to) privies, refuse dumps, cisterns or wells.

Location

There are two known Methodist dwelling sites within the current City of Salem, including the Parsonage () and the Mill Place House (Jason Lee House) (), both constructed in 1841. See **Figure 21**.

Archaeological Character-Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architectural features: foundation walls (brick or stone), partial or intact
- b. Post holes
- c. Architectural artifacts: nails, window glass, wood
- d. Domestic artifacts: ceramics, glassware, buttons, bottles, toys
- e. Faunal remains: animal bones, shells, antlers

²⁷⁴ Oregon Historic Sites Database. Search conducted 1-17-24. <http://heritagedata.prd.state.or.us/historic/> and Liz Carter. "Settlement Era-Willamette Valley MPD." Section F. p22.

²⁷⁵ Elisabeth Brigham Walton. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. (University of Delaware. 1965). pp 59-60; and pp 87, pp 175-176.

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- f. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the dwelling).
- g. Observable site surface depressions (associated with soil compaction from a road, structure or the presence of a privy, well or cistern)

Significance

Eligible dwelling sites at the Central Station will have a significant association with Context 4, *Central Station (Salem, OR): 1840-1845*, under one or more of the following criteria:

Criterion A: The sites of Methodist dwellings constructed at the Central Station in Salem as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion A for their association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting local, statewide, and national outcomes occurred at both of the Methodist dwelling sites in Salem (Mill Place and the Parsonage), including meetings held by the Oregon Methodist leadership where decisions were made directing Jason Lee to return to Washington D.C. to advocate for the US Legislature to support Westward expansion and to extend the United States' national protection to the Oregon Country. The Wilkes party visited both sites in 1841, where Missionaries asked about the establishment of a US-sanctioned government and laws in the Oregon Country. Additionally, at Mill Place, decisions were made at the Methodist missionaries' annual meeting about appointments and work at the regional mission Stations. Decisions about the operation and running of the Indian Manual Labor School were made at the Parsonage building. The Parsonage building was also used as the primary boarding house for any Methodists visiting the Oregon Country Mission and is also the location where Reverend George Gary stayed while assessing (and ultimately closing) the Oregon Country mission Stations.

Criterion B: Under this MPD, the sites of Methodist dwellings constructed at the Central Station in Salem as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion B for their association with significant people who have made a national, state or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Jason Lee: Jason Lee, the Superintendent of the Methodist Mission to the Oregon Country, managed the establishment of the Methodist Mission in the Oregon Country between 1834-1847, the first religious mission established in this area which was jointly held by the United Kingdom and the United States. Lee was instrumental in advocating for American settlement in Oregon and Oregon's inclusion into the Union. In 1953, Oregon donated a bronze statue of Jason Lee to the US Capitol National Statuary Hall Collection. He and his family lived at the Mill House, later referred to as the Jason Lee House.
- b. Gustavus Hines: Reverend Gustavus Hines, a Methodist Missionary, was appointed to manage the Indian Manual Labor Boarding School. He and his family lived at the Parsonage (Administration Building). Hines wrote histories about the Oregon Mission and Willamette University;
- c. Hamilton Campbell: Hamilton Campbell, the architect for the Methodist Mission, designed and built both the Indian Manual Labor Training School and the Parsonage (Administration) Building. He and his family lived with Gustavus Hines and his family at the Parsonage. Hamilton Campbell engraved the dies for Oregon's Beaver gold coins in 1849.

Criterion D: The sites of Methodist dwellings constructed at the Central Station in Salem may be eligible under Criterion D for their potential to yield important information about some aspect of Oregon Methodist Mission history between 1834-1847. Archaeological evidence obtained from the Salem Methodist dwelling sites is the best means of understanding the lives of the Methodists during their period of settlement and missionary work.

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The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement dwelling sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of these dwelling sites.

Specific research questions related to the dwelling sites at the Central Station may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with domestic uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country (i.e., at the Mission Bottom site in the Willamette Valley)?
- b. Are there animal or plant remains or residues preserved on artifacts recovered from intact archaeological contexts at this site that could support or shed additional light on the diets of the early missionaries and how influenced they might have been by Indigenous diets?
- c. What is the nature of the archaeological resources on the properties? Is there any evidence of intact architectural features from the building(s) previously on the site? What is the nature of the stratigraphy, buried features, and buried activity areas at these domestic dwelling sites?
- d. Are there distinctive artifacts or features at each of the locations that could confirm, or add additional depth to, the domestic use of these sites by the members of the Methodist Mission to the Oregon Country? Is there evidence of any catastrophic events on the site (i.e., floods, fire)?
- e. Are there Indigenous artifacts present that support or refute contact between Indigenous and Euro-American people? Is there evidence for trade?

Registration Requirements for Central Station (Salem, OR): Dwellings

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 4, *Central Station (Salem, OR): 1840-1845*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 4, *Central Station (Salem, OR): 1840-1845*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Central Station dwelling archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

Archaeological Site Component: Mills

The Methodists constructed their first lumber and grist mills (later known as Mission Mills) on the southern bank of Mill Creek in present-day Salem. Located east of the Willamette River just north of Tchmiki (Chemeketa) village, construction started in 1840 and was completed in the spring of 1841. A dam across Mill Creek was created using stones in 1840. The waterpower for the mills was supplied by means of a horizontal wheel placed across Mill Creek. Construction materials and tools necessary for construction of the building were most likely purchased from the Hudson's Bay Company (HBC) at Fort Vancouver, or with lumber supplied by Ewing Young who had established a sawmill on the Chehalem Creek in 1838. The main mechanic assigned to the Mill was William W. Raymond. There were challenges setting up the machinery initially, as well as operating it during low water. The Mill had to suspend operations during low water, especially in the summer, since the wheel was unable to turn to provide the necessary waterpower. The Mill Building was one-

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story, wood framed, with saws and millstones at ground level and the turbine, shafts and belts beneath the structure.²⁷⁶

Location

Approximately [REDACTED], Salem, on the southern bank of Mill Creek. See **Figure 21**.

Archaeological Character Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architectural features: foundation walls (brick or stone), partial or intact
- b. Post holes
- c. Mechanical components: mill stone(s), saw components, belt components, wood
- d. Architectural artifacts: nails, window glass, wood, metal (tools)
- e. Domestic artifacts: whiteware, ironstone, glassware, buttons, bottles
- f. Missionary Education related artifacts: slate, slate pencils, chalk, religious relics
- g. Indigenous artifacts: artifacts related to Indigenous students (obsidian, beads, toys, clothing)
- h. Faunal remains: animal bones, shells, antlers
- i. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the use of the Mill)
- j. Observable site surface depressions (associated with soil compaction from a road, structure or the presence of a privy, well or cistern)

Significance

Eligible mill sites at the Central Station will have a significant association with Context 4, *Central Station (Salem, OR): 1840-1845*, under one or more of the following criteria:

Criterion A: The Methodist Mission Mills constructed in 1840-41 in Salem as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion A for its association with the following events or trends that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD:

- a. Local Development Activity: The Methodists constructed their own Lumber Mill in order to ensure that they could provide their own lumber for construction of multiple buildings at their new Central Station. As more settlers arrived in Salem, the Methodists hired additional help to run the sawmill, as there became an increased demand for building materials from other settlers arriving in the Willamette Valley.

²⁷⁶ Elisabeth Walton, "Mill Place," p. 58 (see Ch. 4, footnote 3). See also "Ewing Young's Day Book" from December 1, 1838 to January 1841. Provisional Government Documents, Territorial Government File, Oregon State Archives. Document 407. Also "Mission Account Book," 1838-1840. Ms, Special Collections, University of Oregon Library, Eugene Oregon. And Elisabeth Walton, "Mill Place," p. 59 (see Ch. 4, footnote 6); Elmira Raymond (Mrs. W.W. Raymond) letter to her parents (Mr. and Mrs. James David of New York State), dated at "Wallamette," September 3, 1840. Oregon Collection. University of Oregon Library.

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- b. Supply of Food: The Methodists included installation of equipment (mill stones) so that they could grind wheat into flour in order to ensure that they could provide their own food for the people at the Central Station in Salem and also to the missionaries Stationed throughout the Oregon Country. As more settlers arrived in Salem, the Methodists hired additional help to run the grist mill, as there became an increased demand for food from other settlers arriving in the Willamette Valley.
- c. Indigenous Education: The Methodists temporarily moved their Mission School from 1840-1841 to the Mission Mills site until a suitable school could be constructed.

Criterion B: Under this MPD, the Mission Mills constructed at the Central Station in Salem as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion B for their association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. William Raymond and Almira David Raymond: William and Almira Raymond came to the Oregon Country as part of the Great Reinforcement in 1840. William Raymond was contracted by the Oregon Country Methodist Mission to serve as a farmer. However, he was instead assigned to assist with the construction of the Mills at the new central Station located in what is now Salem. The Raymonds managed the lumber and grist mills at the Central Station until they were reassigned to the Clatsop Station in 1842.

Criterion D: The Mission Mills constructed at the Central Station in Salem may be eligible under Criterion D for their potential to yield important information about some aspect of Oregon Methodist Mission history between 1834-1847. Archaeological evidence obtained from the Salem Methodist Mission Mills site is the best means of understanding the work associated with construction by the Methodists during their period of settlement and missionary work. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement Mill sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of this Mill site.

Specific research questions related to Salem's Methodist Mission Mills site may include (but are not limited to) the following:

- a. What was the nature of Methodist Missionary use of Mill Creek and waterway drainage at the Mission Mills site? Are there any extant archaeological features remaining within the waterway, such as the stone dam, or other evidence from the Methodist use of Mill Creek for their mill(s)?
- b. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with Mission Mills or similar uses recovered at the Ewing Young Mill, the Methodist Mill at Oregon City, or the Mill at Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country?
- c. What is the nature of the archaeological resources on the Mission Mills site? Is there any evidence of intact subsurface architectural features from the Mission Mills building on the site? Is there any subsurface evidence of accessory structures? What is the nature of the stratigraphy, buried features, and buried activity areas at this Mission Mills site?
- d. Are there distinctive artifacts or features that could confirm, or add additional depth to, the industrial use of this site during the historic period? Is there evidence of any catastrophic events on the site (i.e., floods, fire)?

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- e. Is there any archaeological evidence related to the use of the Mission Mills site as a school?

Registration Requirements for Central Station (Salem, OR): Mills

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 4, *Central Station (Salem, OR): 1840-1845*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 4, *Central Station (Salem, OR): 1840-1845*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Central Station mill archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

Archaeological Site Component: School

The Methodists constructed one school at their Central Station within present-day Salem as part of their Mission to the Oregon Country, the Indian Manual Labor Training School. In 1840, before Jason Lee left the East Coast to return to Oregon with the Great Reinforcement, the Methodist Board had authorized Lee to construct a boarding school for up to 200 Indigenous children at their Central Station. The Methodists' vision was to educate Indigenous children at the boarding school, both in the classroom and in the fields around the school, so they could also learn what the Methodists deemed were appropriate farming and agricultural methods. Given the size of this building and the timing of constructing several buildings at once, the missionaries experienced some delays in completing it. In 1841, the Mission experienced some difficulties with manufacturing enough lumber, and they obtained 13,000 feet of lumber from the HBC for use on their construction projects at Chemeketa. The school, completed in 1842, was a three-story, wood-frame building measuring 71 by 24 feet with a square belfry tower.²⁷⁷ The school was designed by Missionary architect Hamilton Campbell. William Willson, a former ship's carpenter, and Lewis Judson, identified as a mechanic and a skilled carpenter, most likely assisted with construction of the building.

Location

900 State Street, Salem (northeastern quadrant of campus [REDACTED]). See **Figure 21**.

Archaeological Character Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architecture features: foundation walls (brick or stone), partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood, metal (tools)
- d. Domestic artifacts: ceramic (transfer-print, whiteware, ironstone), glassware, buttons, bottles,

²⁷⁷ May 4-12, 1841. "Methodist Mission Minutes: 1841-1844." MSS 1224. Oregon Historical Society; and Elisabeth Walton, "Mill Place," p. 73; see also Ch. 4, footnote 35).

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- e. Missionary Education related artifacts: slate, slate pencils/chalk, religious relics
- f. Indigenous artifacts: artifacts related to Indigenous students (obsidian, beads, toys, clothing)
- g. Faunal remains: animal bones, shells, antlers
- h. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the use of the school)
- i. Observable site surface depressions (associated with soil compaction from a road, structure or the presence of a privy, well or cistern)

Significance

The school site at the Central Station must demonstrate a significant association with Context 4, *Central Station (Salem, OR): 1840-1845*, under one or more of the following criteria:

Criterion A: The Indian Manual Labor Training School constructed in Salem in 1842 as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion A for its association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting local, statewide, and national outcomes occurred at the Indian Manual Labor Training School as the Methodists played a key role in implementing the United States federal government's policy of removing Indigenous children from their traditional homelands and assimilating them into American culture by educating them at boarding schools like the Indian Manual Labor Training School. Additionally, meetings were held at the school between 1842 and 1844 by the Oregon Methodist leadership about the methods of educating (and disciplining) Indigenous students and managing the farming and agricultural work completed by the students. At the time of the closure of the school in 1844, key decisions were made about the future use of the building which the Methodists determined should be used to educate non-Native settlers children through the Oregon Institute. Additional uses of the building included housing the first session of the Oregon Territorial Legislature in 1845, and the first court in the Oregon Territory.

Criterion B: Under this MPD, the Indian Manual Labor Training School constructed in 1842 in Salem as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion B for its association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Gustavus Hines: Reverend Gustavus Hines, a Methodist Missionary, was appointed to manage the Indian Manual Labor Boarding School. Hines wrote histories about the Oregon Mission and Willamette University.
- b. Hamilton Campbell: Hamilton Campbell, the architect for the Methodist Mission designed and built both the Indian Manual Labor Training School and the Parsonage (Administration) Building. Hamilton Campbell engraved the dies for Oregon's Beaver gold coins in 1849.
- c. Indigenous Students: Students attending the school were renamed upon enrollment with Euro-American names (sometimes with Methodist names) and in many cases their Indigenous names have been lost. Some of the students identified were also noted as attending the Mission School between 1834-1839. The records are incomplete; however, the following are the known names from the diary of Reverend George Gary in 1844 at the closing of the school²⁷⁸: Benjamin Roberts; Enoch Mudge; Francis Hall; G.R. Carter; Ion Tuttle; Jason Lee; Jared Pickins; John Hall; John Mudge; Edgar Spaulding; Jos.Shgaster (Shangarati); Thomas Mitchell; Osman Baker; Peter

²⁷⁸ Diary of Rev. George Gary, page 87-88

Oregon Country Methodist Mission Sites: 1834-1847

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Akkers; David; Wm. Sutton; Thomas Adams; Peter Adersent; Angelica Carpenter; Quimmo; Elizabeth Atwell; Mary Ann Bastinette; Nancy Baker; Lucy Hedding; Sarah Stevens; Sarah Rich; Rebecca Rich.

Criterion D: The Indian Manual Labor Training School constructed in Salem may be eligible under Criterion D for its potential to yield important information about some aspect of Oregon Methodist Mission history between 1834-1847. Archaeological evidence obtained from the Salem Methodist Indian Manual Labor Training School site is the best means of understanding the missionary work associated with education during their period of settlement in Salem. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of this site. Specific research questions related to Salem's Methodist Indian Manual Labor Training School site may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with similar uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country?
- b. What is the nature of the archaeological resources on the Indian Manual Labor Training School site? Is there any evidence of intact subsurface architectural features from the school building on the site? Is there any subsurface evidence of accessory structures? What is the nature of the stratigraphy, buried features, and buried activity areas at this school site?
- c. Are there distinctive artifacts or features that could confirm, or add additional depth to, the educational use of these sites during the historic period? Is there evidence of any catastrophic events on the site (i.e., floods, fire)?
- d. Is it possible to confirm whether there are burials of Indigenous children at the site? Is there any physical evidence to help better illuminate causes of death of these children?

Registration Requirements for Central Station (Salem, OR): School

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: significant association with at least one specific event or trend identified within Context 4, *Central Station (Salem, OR): 1840-1845*.
 - b. Criterion B: significant association with at least one significant person identified within Context 4, *Central Station (Salem, OR): 1840-1845*.
 - c. Criterion D: potential to answer at least two identified research questions for the Central Station school archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

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5. Registration Requirements for Archaeological Sites at Clatsop Plains Station (Clatsop County, OR)

Oregon Methodist Missionaries established the Clatsop Plains Station as their third spiritually focused station, near present-day Astoria, in 1840. Eligible sites at the Clatsop Plains Station are significant for their association with the work of the Methodist missionaries from the Great Reinforcement who arrived in 1840 dedicated to ministering to and converting the local Indigenous people to Christianity, and it was operational until 1844. Documentary evidence summarized in Context 5, *Clatsop Plains Station (Clatsop County, OR): 1840-1844*, indicates that dwellings are the only archaeological site component at Clatsop Plains Station.

Archaeological Site Component: Dwellings

Joseph H. Frost was initially assigned in 1840 to establish the Clatsop Plains Mission Station on his own. After experiencing difficulties with construction, Jason Lee assigned William Kone to the Clatsop Station to assist Frost. They first constructed a log cabin measuring 18 by 20 feet with a shingled roof and a simple door and window.²⁷⁹ They also constructed another cabin nearby for Indigenous visitors. This location proved to be difficult to access from Fort George in Astoria; hence, in January of 1841 they selected a new location a few miles closer to Fort George where they constructed a larger house for both the Frost and Kone families. The house was completed in February 1841 and was a one-story, wood-framed structure, 20 by 30 feet in size, clad in rough fir boards and shingles. The building consisted of three rooms. A second house was constructed in 1841 so that the two families could each have their own dwelling. However, the Kones left the Station in November 1841, with their house only partially framed. In July 1842, William and Almira Raymond were reassigned from the Central Station in Salem to the Clatsop Plain Station. Frost and Raymond disassembled the partially constructed Kone house and used the materials to construct a new dwelling closer to the original cabin constructed in 1840.

Location

Approximately 8-14 miles south of the mouth of the Columbia River (Fort George/Fort Astoria) on the Clatsop Plain near Astoria, Oregon. See **Figure 25**.

Archaeological Character Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Foundation walls (wood, brick or stone)- partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood
- d. Domestic artifacts: ceramics, glassware, buttons, bottles
- e. Faunal remains: animal bones, shells, antlers
- f. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the dwelling)
- g. Observable site surface depressions (associated with soil compaction from a road, accessory structure or the presence of a privy, well or cistern)

²⁷⁹ Daniel Lee, and J.H. Frost, *Ten Years in Oregon*. New York: J. Collard, Printer, 1844, pp286-289

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Name of Multiple Property Listing

Oregon, Washington

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Significance

Eligible dwelling sites at Mission Bottom will have a significant association with Context 5, *Clatsop Plains Station (Clatsop County, OR): 1840-1844*, under one or more of the following criteria:

Criterion A: The Methodist dwelling sites at Clatsop Plains as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion A for their association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting statewide and local outcomes occurred at dwelling sites in Clatsop Plains, where Methodist missionaries ministered to the local Indigenous population with the hope of converting local people to Methodism.

Criterion B: Under this MPD, the Methodist dwellings constructed in Clatsop Plains as part of the Methodist Mission to the Oregon Country from 1834-1847 may be eligible under Criterion B for their association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Joseph and Sarah Frost: The Frosts came to the Oregon Country as part of the Great Reinforcement in 1840. While Reverend Joseph Frost had a difficult time learning the local Chinook language, Sarah became fluent in the language in order to better communicate with the local tribes. They served at the Clatsop Station until 1843.
- b. William Raymond and Almira David Raymond: William and Almira Raymond came to the Oregon Country as part of the Great Reinforcement in 1840. William Raymond was contracted by the Oregon Country Methodist Mission to serve as a farmer. After serving at the Mills at the Methodist central Station in Salem, they were reassigned to the Clatsop Station in 1842.

Criterion D: The Methodist dwelling sites at the Clatsop Plains Station may be eligible under Criterion D for their potential to yield important information about Oregon Methodist Mission history at Clatsop Plains. Archaeological evidence obtained from the Clatsop Plains Station Methodist dwelling sites is the best means of understanding the lives of the Methodists during their period of settlement and missionary work. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement dwelling sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of these dwelling sites. Specific research questions related to the Clatsop Plains Methodist dwellings may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with domestic uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country (i.e., at Salem or Mission Bottom dwelling sites in the Willamette Valley)?
- b. Are there animal or plant remains or residues preserved on artifacts recovered from intact archaeological contexts at this site that could support or shed additional light on the diets of the early missionaries and how influenced they might have been by Indigenous diets?
- c. What is the nature of the archaeological resources on the properties? Is there any evidence of intact architectural features from the dwelling(s) or accessory structures previously on the site? What is the nature of the stratigraphy, buried features, and buried activity areas at these domestic dwelling sites?

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- d. Are there distinctive artifacts or features at each of the locations that could confirm, or add additional depth to, the domestic use of these sites during the historic period? Is there evidence of any catastrophic events on the site (i.e., flood, fire)?

Registration Requirements for Clatsop Plains Station (Clatsop County, OR): Dwellings

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 5, *Clatsop Plains Station (Clatsop County, OR): 1840-1844*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 5, *Clatsop Plains Station (Clatsop County, OR): 1840-1844*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Clatsop Plains Station dwelling archaeological site component.
3. Integrity: Demonstration of Physical Integrity through character-defining, archaeologically detectable features that convey the significance defined for the Methodist dwelling site.

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6. Registration Requirements for Archaeological Sites at Willamette Falls Station (Oregon City, OR)

In 1840, Methodist missionaries established a mission station at Willamette Falls, near present-day Oregon City as their fourth spiritual mission station. Eligible sites at the Willamette Falls Station are significant for the station's association with the work of Methodist missionaries from the Great Reinforcement who explored and settled near the local Indigenous village of Canemah, on the south side of the Columbia River, for the purpose of converting the local Indigenous people to Christianity. At Willamette Falls they constructed dwellings and a meeting house. Documentary evidence summarized in Context 6, *Willamette Falls Station (Oregon City, OR): 1840-1845*, indicates that archaeological site components at the Willamette Falls Station include dwellings and religious buildings.

Archaeological Site Component: Dwellings

Alvan Waller constructed a dwelling in the summer of 1840 roughly 50 feet from the top of Willamette Falls. The dwelling was made of square logs and split into two sections. One half of the building was used as a residence for the Waller family while the other half was used for storage of Methodist mission goods. Two other dwellings were constructed nearby by William Willson, the carpenter for the Methodist Mission who was reassigned to the Willamette Falls Station in 1842. These dwellings housed William Willson and George Abernathy and their families.²⁸⁰

Location

3rd-7th and Main Streets, Oregon City, Oregon. See **Figure 28**.

Archaeological Character Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architectural features: foundation walls (wood, brick or stone), partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood
- d. Domestic artifacts: ceramics, glassware, buttons, bottles, toys
- e. Faunal remains: animal bones, shells, antlers
- f. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the dwelling).
- g. Observable site surface depressions (associated with soil compaction from a road, accessory structure or the presence of a privy, well or cistern)

Significance

Eligible dwelling sites at the Willamette Falls Station will have a significant association with Context 6, *Willamette Falls Station (Oregon City, OR): 1840-1845*, under one or more of the following criteria:

²⁸⁰ Gaston, Joseph. *Portland, Oregon, Its History and Builders... Vol. 1*. Chicago: S.J. Clarke Publishing Co., 1911. Gaston 1911:652-653. Cornelius Brosnan. *Jason Lee: Prophet of the New Oregon*. New York: McMillan Company, 193; pp177-179; Alvan Waller letter, *Christian Advocate and Journal*, Dec. 21, 1842, XVII, p. 74; Elisabeth Walton. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware, 1965. p75.

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Criterion A: The Methodist dwelling sites at Willamette Falls in Oregon City may be eligible under Criterion A for their association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting statewide and local outcomes occurred at dwelling sites in Oregon City where Methodist missionaries ministered to the local Indigenous population. George Abernathy, appointed as the Mission steward, was initially Stationed at the Salem central Station. Abernathy requested to be transferred to the Willamette Falls Station which Lee authorized in 1842, along with approving the relocation of the Mission storehouse. Alvan Waller had used a portion of his own dwelling as a storehouse for mission goods which were received from both Ft. Vancouver and the Central Station in Salem and redistributed to the Mission Stations. As more settlers arrived in Oregon City, there became an increased demand for food and supplies from other settlers arriving in the Willamette Valley and the Methodists converted the storehouse into a store.

Criterion B: Under this MPD, the Methodist dwelling sites at Willamette Falls may be eligible under Criterion B for their association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Alvan Waller: Alvan Waller was assigned to the Willamette Falls Mission Station. He was reassigned to the Dalles Station in 1844 and later became a Methodist circuit rider in the Willamette Valley preaching, conducting weddings and funerals, and raising money for the Oregon Institute.
- b. George Abernathy: George Abernathy was appointed by the Methodist Missionary Board to serve as the Mission Steward. He and his family initially lived at the 1840 hospital building at Mission Bottom which had been converted to a dwelling. Abernathy later was elected as the first Provisional Governor of the Oregon Territory in 1845 and re-elected in 1847.
- c. William Willson: William Willson arrived in the Oregon Country in 1837 and was appointed as the Mission carpenter. After being initially Stationed at the Nisqually Station, Willson returned to the Central Station in 1840 where he assisted with the construction of Mill Place House (Jason Lee House), the Parsonage, and the Manual Labor Training School buildings. In 1842 Willson was reassigned to the Willamette Falls Station to assist with construction of the meetinghouse and church. Willson returned to Salem where he claimed and platted the land for the City of Salem, and donated lands to the Oregon Institute and the City for use as a park.

Criterion D: The Methodist dwelling sites at the Willamette Falls Station may be eligible under Criterion D for their potential to yield important information about Oregon Methodist Mission history at Willamette Falls. Archaeological evidence obtained from the Willamette Falls Station Methodist dwelling sites is the best means of understanding the lives of the Methodists during their period of settlement and missionary work. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement dwelling sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of these dwelling sites.

Specific research questions related to the Willamette Falls Methodist dwelling sites may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with domestic uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country (i.e., at Salem or Mission Bottom dwelling sites in the Willamette Valley)?

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- b. Are there animal or plant remains or residues preserved on artifacts recovered from intact archaeological contexts at this site that could support or shed additional light on the diets of the early missionaries and how influenced they might have been by Indigenous diets?
- c. What is the nature of the archaeological resources on the properties? Is there any evidence of intact architectural features from the dwelling(s) or accessory structures previously on the site? What is the nature of the stratigraphy, buried features, and buried activity areas at these domestic dwelling sites?
- d. Are there distinctive artifacts or features at each of the locations that could confirm, or add additional depth to, the domestic use of these sites during the historic period? Is there evidence of any catastrophic events on the site (i.e., flood, fire)?

Registration Requirements for Willamette Falls Station (Oregon City, OR): Dwellings

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria:
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 6, *Willamette Falls Station (Oregon City, OR): 1840-1845*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 6, *Willamette Falls Station (Oregon City, OR): 1840-1845*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Willamette Falls Station dwelling archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

Archaeological Site Component: Religious Buildings

In the fall of 1842, Alvan Waller began raising money for the construction of a Methodist meetinghouse and church at Willamette Falls. The church was completed in 1844 and was a frame Classical Revival style building with horizontal weatherboard siding, a front gable roof, and a large square belfry. In 1844, a two story, 16 by 30 feet meetinghouse was constructed and included storage and sleeping quarters on the second floor.

Location

3rd-7th and Main Streets, Oregon City, Oregon. See **Figure 27**.

Archaeological Character-Defining Features

For a site to be eligible, at least one (1) diagnostic feature must be uncovered which shall possess integrity of materials, design, and workmanship (if applicable) sufficient to convey the feature's original historic use of the site by Methodist missionaries; or where deposits of diagnostic artifacts are uncovered, at least two (2) recovered artifacts shall possess integrity of materials, design and workmanship (if applicable) sufficient to convey the original use of these artifacts by Methodist missionaries as defined in Section E of this MPD.

Character-defining archaeologically detectable features may include (but are not limited to):

- a. Architectural features: foundation walls (brick or stone), partial or intact
- b. Post holes
- c. Architectural components: nails, window glass, wood, metal (tools)
- d. Domestic artifacts: ceramic (transfer-print, whiteware, ironstone), glassware, buttons, bottles
- e. Missionary Methodist Religious related artifacts: religious relics

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- f. Indigenous artifacts: artifacts related to the local Indigenous population (obsidian, beads, toys, clothing)
- g. Faunal remains: animal bones, shells, antlers
- h. Dark, midden-like soils, burned lumber and logs, ashy stain and charcoal in sediments (indicating use of fire for cooking or a fire associated with the use of the school)
- i. Observable site surface depressions (associated with soil compaction from a road, structure or the presence of a privy, well or cistern)

Significance

Eligible religious building sites at the Willamette Falls Station will have a significant association with Context 6, *Willamette Falls Station (Oregon City, OR): 1840-1845*, under one or more of the following criteria:

Criterion A: The Methodist meetinghouse and church sites at the Willamette Falls Station as part of the Methodist Mission to the Oregon Country may be eligible under Criteria Consideration A for its association with events that have made a significant contribution to the broad patterns of our history as demonstrated in Section E of this MPD. Events impacting statewide and local outcomes occurred at the meetinghouse and church sites in Willamette Falls where Methodist missionaries ministered to the local Indigenous population with the goal of converting them to Methodism. Through their missionary work at Willamette Falls, Methodists played a key role in implementing the United States federal government's policy of assimilating the local Indigenous people into American culture.

Criterion B: Under this MPD, the meetinghouse and church sites at Willamette Falls may be eligible under Criterion B for its association with significant people who have made a statewide or local contribution to the broad patterns of our history as demonstrated in Section E of this MPD. While significant people have been identified within both Section E and Section F of this MPD, inclusion in this MPD does not establish their relative importance and association with individual sites. Preparers of individual nominations must evaluate and address the significance of individuals and establish their association with the nominated site. Significant people may include the following (but are not limited to):

- a. Alvan Waller: Alvan Waller was assigned to the Willamette Falls Mission Station. He was then reassigned to the Dalles Station in 1844 and later became a Methodist circuit rider in the Willamette Valley, preaching, conducting weddings and funerals and raising money for the Oregon Institute.

Criterion D: The meetinghouse and church sites at the Willamette Falls Station may be eligible under Criterion D for its potential to yield important information about Oregon Methodist Mission history at Willamette Falls. Archaeological evidence obtained from The Willamette Falls meetinghouse and church sites are the best means of understanding the missionary work associated with education during their period of settlement at Willamette Falls in Oregon City. The analysis of subsurface deposits at each of these locations, along with comparative analysis with deposits collected and analyzed from other early settlement sites from the same period, will help support answers to research questions specifically targeted to help us better understand their use of this site.

Specific research questions related to the Willamette Falls Station meetinghouse and church sites may include (but are not limited to) the following:

- a. Is it possible to confirm the association of specific artifacts with the Methodist Mission period based upon diagnostic comparison of archaeological resources associated with similar uses recovered at Mission Bottom or Fort Vancouver from the same time period? How do these resources fit into known local or regional archaeological chronologies or historic accounts of Methodist activities in the Oregon Country?

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- b. What is the nature of the archaeological resources on the Methodist Mission meetinghouse and church sites? Is there any evidence of intact subsurface architectural features from the religious buildings on the sites? Is there any subsurface evidence of accessory structures? What is the nature of the stratigraphy, buried features, and buried activity areas at the meetinghouse and church sites?
- c. Are there distinctive artifacts or features that could confirm, or add additional depth to, the educational use of the site during the historic period? Is there evidence of any catastrophic events on the site (i.e., flood, fire)?

Registration Requirements for Willamette Falls Station (Oregon City, OR): Religious Buildings

1. Demonstration that General Registration Requirements have been met.
2. Significance: Demonstrated significance under at least one of the following criteria
 - a. Criterion A: Significant association with at least one specific event or trend identified within Context 6, *Willamette Falls Station (Oregon City, OR): 1840-1845*.
 - b. Criterion B: Significant association with at least one significant person identified within Context 6, *Willamette Falls Station (Oregon City, OR): 1840-1845*.
 - c. Criterion D: Potential to answer at least two identified research questions for the Willamette Falls Station dwelling archaeological site component.
3. Integrity: Demonstration of physical integrity through character-defining, archaeologically detectable features that convey the property's significance under the applicable criterion or criteria.

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Oregon, WashingtonState

G. Geographical Data

The geographical area of this MPD encompasses the known extent of the Methodist mission stations established in Oregon Country between 1834 and 1847. While this includes large portions of counties in both Oregon and Washington, encompassing a total of 9,527.09 square miles, each specific mission station actually comprises a much smaller area. Within the State of Oregon, the boundary encompasses 3,768 square miles within the following Oregon counties: Clackamas, Clatsop, Columbia, Hood River, Lane, Marion, Multnomah, and Wasco. These counties lie predominantly within western Oregon's Willamette Valley, which is situated south of the Columbia River, west of the Cascade Mountain range, east of the Coast range, and north of the border between Lane and Douglas counties along the Calapooya mountain range. Some portions of this geographic area within Oregon reach southwest across the mountain ranges and east along the Columbia Gorge to The Dalles as well as west toward Astoria along the Oregon Coast. The geographical area extends north into Washington State into Pierce County along the Puget Sound, to the Nisqually Station within the current city of DuPont (see **Figure 1**).

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Oregon, Washington

State

H. Summary of Identification and Evaluation Methods

(Discuss the methods used in developing the multiple property listing.)

The authors consulted primary sources, including government documents such as General Land Office maps and survey notes, reports published by the government documenting the explorations of the Oregon Country during the period of study, historic photographs, and Methodist Missionary diaries, letters, and other documentation, such as books published by missionaries documenting their experiences. Archival research included review of records about the Oregon Mission held at the United Methodist Church's General Commission on Archives and History in Madison, New Jersey. A September 2024 investigative report issued by the United Methodist Church on the history of Methodist Indigenous Boarding Schools provided a comprehensive overview of the Methodists approach to Indigenous conversion during the nineteenth century. Additional sources such as the Oregon Methodist Mission Papers held at the Oregon Historical Society and the University of Puget Sound; as well as collections held at Yale's Beinecke Library and Willamette University also provided useful primary source documents. The authors used digital versions of the *Methodist Journal* and the *Christian Advocate and Journal* to better understand the nature of the work and life of the missionaries and to verify and confirm the dates of active operation of the Methodist Mission as well as the circumstances of its closure. The authors gave special attention to determining the scope and type of Methodist operations, to verifying the temporal boundary of the Oregon Methodist missionary activities, and to documenting locations and construction methods used to establish Methodist Missionary sites in the Oregon Country. Our research team developed a table outlining the timeline of key events associated with the Methodist Mission development and included the location of primary and secondary sources consulted (see Appendix).

Based upon this research, the authors identified a clear temporal boundary of 1834-1847, aligning with the establishment and closure of the Oregon Country Mission by the Methodist Missionary Board. The authors developed historic contexts for each of the Oregon Country mission stations and organized them in Section E in the order that they were established:

- Context 1: Mission Bottom Station (Marion County, OR): 1834-1844
- Context 2: Wascopam Station (The Dalles, OR): 1838-1847
- Context 3: Nisqually Station (Dupont, WA): 1839-1842
- Context 4: Central Station (Salem, OR): 1840-1845
- Context 5: Clatsop Plains Station (Clatsop County, OR): 1840-1844
- Context 6: Willamette Falls Station (Oregon City, OR): 1840-1845

The authors relied heavily on primary source material, including missionary journals and letters, as well as written descriptions of each respective missionary Station made by government explorers. From this detailed research, the authors identified four primary Oregon Methodist property types: dwellings, schools, religious buildings, and mills. In order to develop MPD registration requirements, authors consulted additional sources including reports from related sites found in the Oregon Archaeological Records Remote Access (OARRA) and Archaeology Bibliographic Database, as well as the Oregon Historic Sites Database (OHSD) held by the Oregon State Historic Preservation Office. The authors relied upon direct experience in the field excavating sites at the Central Station in Salem.^{cclxxxi} These sites are both within urban areas that have highly disturbed contexts yet retained integrity of location and association. This helped the authors develop registration requirements relating to integrity. In particular, the work completed by Liz Carter ("Settlement-era Dwellings, Barns and Farm Groups of the Willamette Valley, Oregon, 1841 to circa 1865" MPD), Elisabeth Walton's work on "Mill Place," and Judith Sanders and David Brauner's archaeological reports on Mission Bottom were

^{cclxxxi} Kimberli Fitzgerald and Ross Smith. "Jason Lee Site: 990 Broadway St. NE, Salem, OR" SHPO Report #34610. Site 35MA 00444. March 1, 2024; and SHPO permits AP 3330, Ross Smith "Willamette Heritage Center". 2022 and AP 3596, Kimberli Fitzgerald "Willamette Heritage center: Parsonage".

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especially helpful with guiding registration requirements relating to integrity and property type.^{cclxxxii} Given that all of the known Methodist Missionary buildings are no longer extant, the authors gave special focus and attention to development of registration requirements for archaeological sites.^{cclxxxiii}

Archaeological Excavations

A total of six Oregon Methodist Mission stations have been identified within Oregon and Washington. No archaeological excavations have yet been completed at The Dalles Methodist Mission site, the Clatsop Plains Methodist Mission site, or the site in present-day Oregon City. Archaeological testing has been completed at Mission Bottom station in the Willamette Valley and several sites within the City of Salem where cultural materials from the Methodist occupation have been recovered. Additionally, small-scale, salvage archaeological investigation conducted by Willamette University Religious Studies Professor McCreary and Willamette students in 2002 and 2004 at the former Indian Manual Labor Training School site in Salem yielded some artifacts including hand-forged nails, ceramics, and a button from a United States soldier's uniform. Also identified was a brick formation that may be associated with the former school's foundations. A commemorative rock stands in the location. Archaeological investigations have also been completed at the Nisqually Methodist Mission Station which were documented as an archaeological site by the State of Washington.^{cclxxxiv}

Within the City of Salem, archaeological testing has been completed at two of the sites at the Central Station between 2020-2024. Initially, the Confederated Tribes of the Grand Ronde utilized the non-invasive survey method of Ground Penetrating Radar (GPR) to collect data about subsurface anomalies on two of the known Methodist sites within the current city of Salem (the Mill Place House [Jason Lee House] and the Parsonage sites) which were utilized to help determine the testing methodology. Archaeological testing at the Mill Place House Site was completed in 2020. Over 2500 artifacts were recovered from twelve (12) 1-meter by 1-meter units and eleven (11) shovel test probes during test excavations, with approximately 10 percent of these clearly from the missionary period. Test units were excavated at 10-centimeter levels and screened through ¼-inch mesh screens. Cultural material associated with the occupation of the site was recovered beginning at 20 centimeters below the surface (cmbs) through 90 cmbs. Architectural materials including intact portions of the brick foundation from the Mill Place House were uncovered within Block B at the southwest corner of the excavation between 60 and 90 cmbs.

At the Parsonage site, in 2007, a pottery shard of blue transferware, similar in design to others found at sites associated with the Methodist Mission, was unearthed when a sprinkler line was installed near the vicinity of the original location Parsonage Building on the Willamette Heritage Center campus. Archaeological testing was undertaken at the Parsonage site in 2022-2024. Approximately 700 artifacts were recovered from ten (10,) 1-meter by 1-meter units within three blocks and nine (9) shovel test probes. While excavations in two of the blocks were completed to sterile levels, excavations were not completed within Block A in 2022. A second phase of excavation within Block A was completed in April 2023 under Oregon Archaeological Permit #3596.

^{cclxxxii} Elisabeth Brigham Walton. "Mill Place on the Willamette: A New Mission House for the Methodists in Oregon: 1841-1844." MA Thesis. University of Delaware. 1965.; Carter, Liz. "Settlement-era Dwellings, Barns and Farm Groups of the Willamette Valley, Oregon." National Register of Historic Places Inventory- Nomination Form. Washington D.C.: US Department of the Interior, National Park Service, 2015. Judith Sanders and David Brauner. "Jason Lee Mission Site: Phase I, Historic Overview". Oregon State University, Covallis, OR. Oregon SHPO Report #1093. Site 35MA 00273. 1979; Judith Sanders and David Brauner. "Willamette Mission Project, Historic Overview". Oregon State University, Covallis, OR. Oregon SHPO Report #2569. Site 35MA 00273. 1979.; Judith Sanders and David Brauner. "Willamette Mission Project Site Assessment". Oregon State University, Covallis, OR. Oregon SHPO Report #2568. Site 35MA 00273. 1980.; Judith Sanders, Mary K. Weber and David Brauner. "Willamette Mission Archaeological Project: Phase III Assessment". Oregon State University, Covallis, OR. Oregon SHPO Report #4817. Site 35MA 00273. 1983.;

^{cclxxxiii} The Jason Lee House and the Parsonage Buildings are extant but are not located on their original sites.

^{cclxxxiv} Site 45PI66. State of Washington Department of Archaeology and Historic Preservation. "Richmond Mission: Master Site File" and National Register of Historic Places nomination form: "Methodist Episcopal Mission (Richmond Mission)/45PI-66. Listed 9-24-1993.

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Approximately 500 diagnostic artifacts were recovered from nine (9) 1-meter by 1-meter units within one block and nine (9) shovel test probes. Architectural materials included intact portions of the wood and stone foundation from the Parsonage were uncovered within Block A, at the southwest corner of the excavation, between 50 and 80 cmbs. The artifacts recovered from the Methodist sites within Salem have been compared to the cultural material recovered from archaeological excavations completed in 1980 by Oregon State University archaeologists at the Methodist Mission Station located at Mission Bottom (1834). Over 9,093 artifacts were recovered from an average depth of 40 cmbs after an excavation of 170 square meters of the mission house site (Figure 11). Their findings provide an important foundation and source for comparison for the artifacts recovered from more recent excavations in Salem. Approximately 89 percent of the artifacts were successfully proved to date to the period of mission occupation. Archaeologist Judith Sanders (with David Brauner) classified the artifacts into functional categories organized by use (personal items, domestic items, architecture, commerce/industry, education, and unknowns).

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Additional Documentation

(Figures, Maps, Appendices, and other materials. Please include a list of all included additional materials. Reduce file size to 300kb or less for each individual image.)

Figures

Figure 1: Map of Oregon Methodist Mission Sites: 1834-1837

Figure 2: Lewis & Clark Journal Publication Announcement, 1807

Figure 3: Burr Map, 1839

Figure 4: Rev. Jason Lee

Figure 5: "Flat-Head Indians" Christian Advocate Article Requesting Missionary, 1833

Figure 6: Lee and Fisk's Plan for An Enlarged Program of Mission Stations, 1839

Figure 7: Henry Eld Sketch: Encampment on the Banks of the Willamette - Methodist Mission, 1841

Figure 8: American Progress

Figure 9: Lithograph of the Willamette Valley, 1848

Figure 10: Wyeth's Map, 1832

Figure 11: Mission Bottom Station

Figure 12: Wascopam Station at The Dalles

Figure 13: The Dalles- Short and Long Narrows

Figure 14: Celilo Falls, The Dalles

Figure 15: Wascopam Mission, The Dalles

Figure 16: Pulpit Rock, The Dalles

Figure 17: Nisqually Station

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Figure 20: Gibbs & Starling Map, Wallamette Valley, 1851

Figure 21: Central Station at Salem: 1840-1845

Figure 22: Jason Lee House, 1858

Figure 23: Oregon Institute Sketch

Figure 24: 1852 GLO Map, Salem

Figure 25: Clatsop Plains Station: 1840-1844

Figure 26: Fort George

Figure 27: Slacum Chart of the Mouth of the Columbia River, 1838

Figure 28: Willamette Falls Station

Figure 29: Gibbs & Starling Map- Canemah, Willamette Falls

Figure 30: Drayton, Willamette Falls and Native Fishers, 1841

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Figure 31: Methodist Meeting House, Oregon City

Figure 32: George Abernethy's wholesale store, Oregon City, 1850s

Supplemental Research Tables**2024 United Methodist Church and Indigenous Boarding School Report – Excerpt**

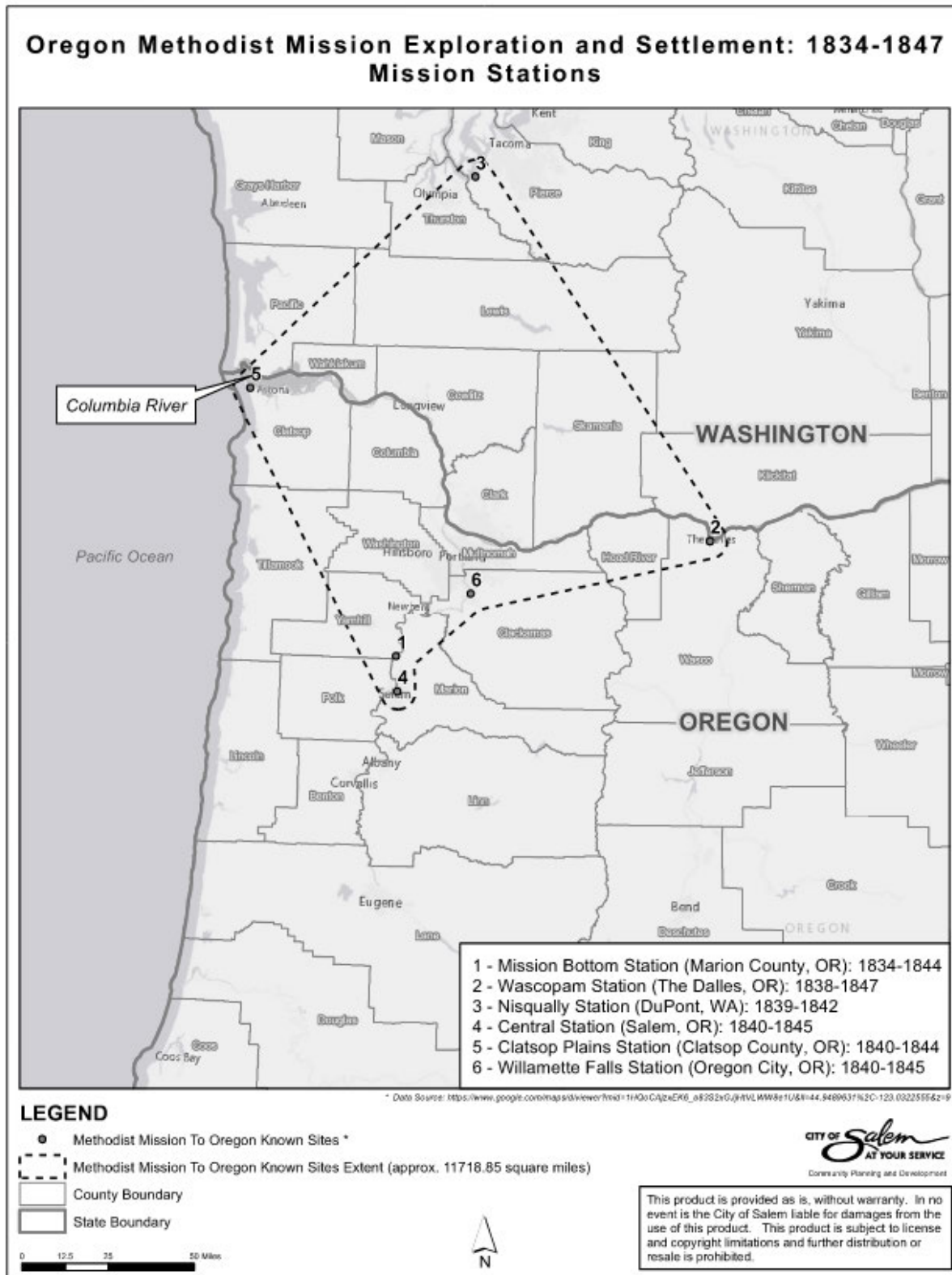
Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

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Figure 1: Map of Oregon Methodist Mission Sites: 1834-1837



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Figure 2: Lewis & Clark Journal Publication Announcement, 1807

"Proposals for Publishing by Subscription by David McKeenan, Bookseller, A Journal of the Voyages & Travels of A Corps of Discovery, Under the Command of Captain Lewis and Captain Clarke of the Army of the United States, From The Mouth of the River Missouri Through the Interior Parts of North America to the Pacific Ocean, During the Years 1804, 1805, & 1806." *The Pittsburgh Gazette*. Tuesday, April 28. Vol. 21. No. 1075.

<p>PROPOSALS FOR PUBLISHING BY SUBSCRIPTION, BY DAVID MCKEANAN, BOOKSELLER, A JOURNAL OF THE VOYAGES & TRAVELS OF A CORPS OF DISCOVERY, Under the command of CAPTAIN LEWIS AND CAPTAIN CLARKE Of the Army of the United States, FROM THE MOUTH OF THE RIVER MISSOURI THROUGH THE INTERIOR PARTS OF NORTH AMERICA TO THE PACIFIC OCEAN, During the years 1804, 1805 & 1806. CONTAINING An authentic relation of the most interesting transactions during the expedition;—A description of the country, And an account of its inhabitants, soil, climate, curiosities, & vegetable and animal productions.</p> <p>BY PATRICK GASS, One of the persons employed in the expedition: WITH</p>	<p>ROBERT WELSH, BOOT & SHOE MAKER, RESPECTFULLY informs his friends and the public in general, that he continues to carry on the above business in all its various branches, at his shop in Market Street, corner of Front Street, and adjoining Mr. Porter's Nail Factory, where he will be happy to supply all those who may call on him, and flatters himself he will give satisfaction, both in the neatness and durability of his work. He likewise informs traders and others, that he constantly keeps a handsome assortment of ready made Boots and Shoes, which he will warrant good, and which he will sell wholesale or retail, on the most reasonable terms. Pittsburgh, March 30, 1807. tf.</p> <p>CASH. The highest price in Cash will be given for all kinds of Oak and Hemlock Bark, Hides, and Calf Skins, &c. FOR SALE, A large quantity of Leather. Apply to, JOHN HANCOCK. Pittsburgh, March 2, 1807. 2m.</p> <p>Hemp Wanted,</p>
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Oregon Country Methodist Mission Sites: 1834-1847

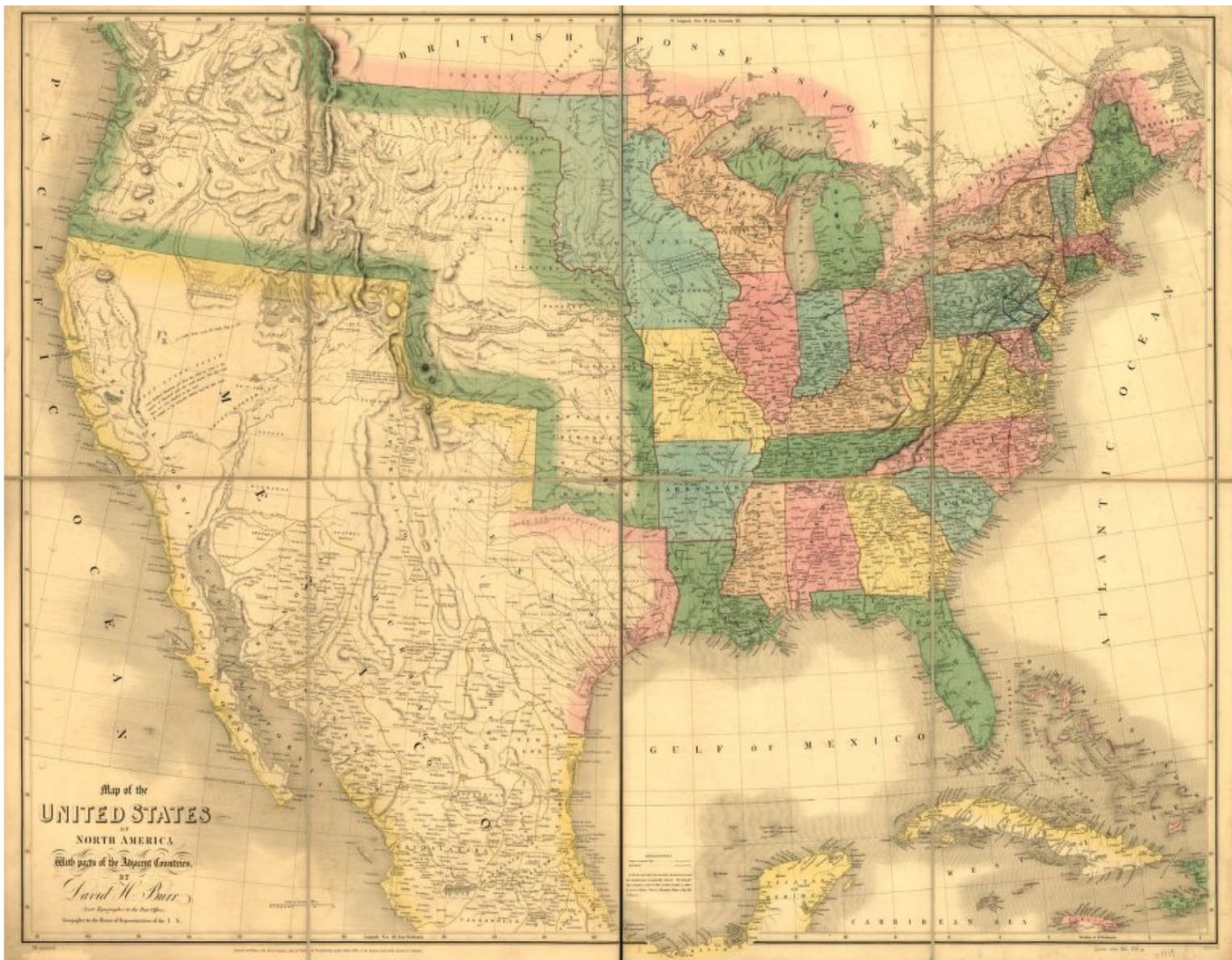
Name of Multiple Property Listing

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Figure 3: Burr Map, 1839

Map of the United States of North America with parts of the adjacent countries, 1839, by David Burr. Courtesy Library of Congress: <https://www.loc.gov/resource/g3700.rr000060/>.



Oregon Country Methodist Mission Sites: 1834-1847

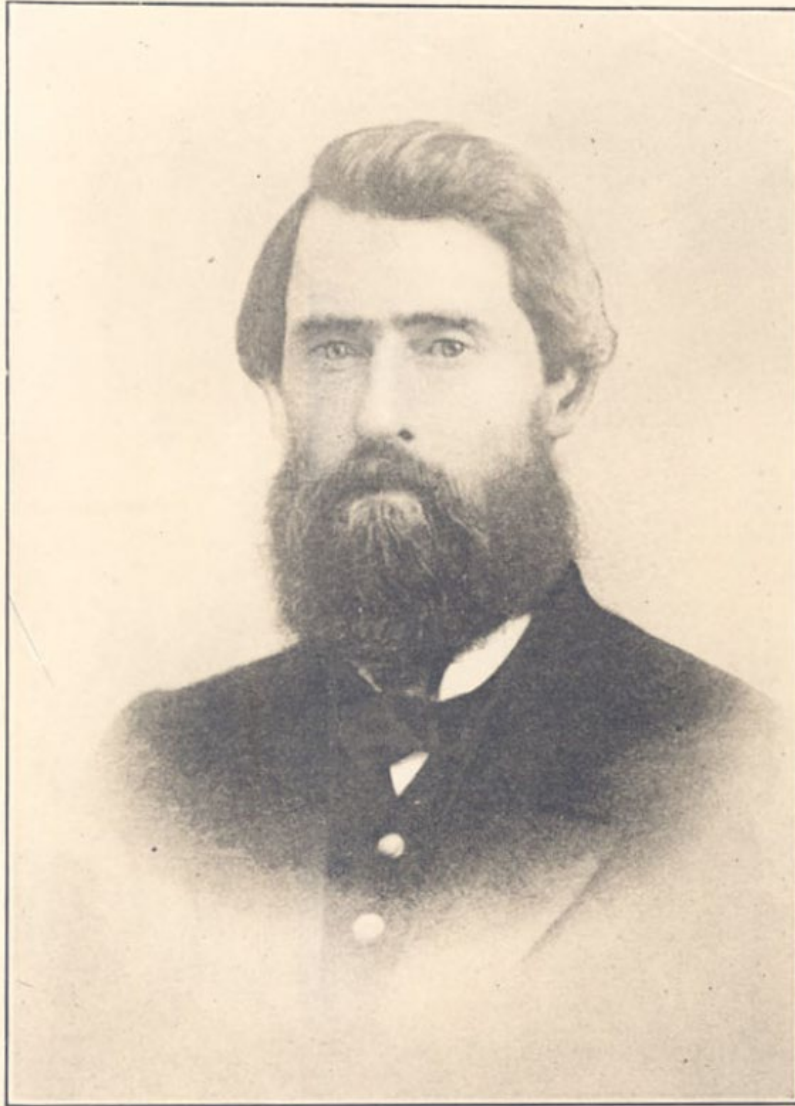
Name of Multiple Property Listing

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Figure 4: Rev. Jason Lee

Rev. Jason Lee. Courtesy Oreg. Hist. Soc. Research Library, OrHi634.

**REV. JASON LEE.**

Pioneer Missionary and Colonizer.
Founder of Salem, Capital of Oregon.
Founder of Willamette University.

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Figure 5: "Flat-Head Indians" Christian Advocate Article Requesting Missionary, 1833

WX WALKER, P. D. "THE FLAT-HEAD INDIANS." *Christian Advocate and Journal and Zion's Herald* (1828-1833), vol. 7, no. 27, Mar 01, 1833, pp. 105. ProQuest, <https://www.proquest.com/magazines/flat-head-indians/docview/126062625/se-2>.

This motion was also seconded and prevailed. O. put on his cloak and retired. \$300 were subscribed by the persons present. They persevered in their efforts until their object was fully accomplished, much to the credit of the brethren concerned, and to the comfort of those who may be appointed as their preachers.

MELANCTHON.

For the Christian Advocate and Journal.
THE FLAT-HEAD INDIANS.

The plans to civilize the savage tribes of our country are among the most remarkable signs of the times. To meliorate the condition of the Indians, and to preserve them from gradual decline and extinction, the government of the U. States have proposed and already commenced removing them to the region westward of the Mississippi.—Here it is intended to establish them in a permanent abode. Some successful nations, the original inhabitants, having accepted the proposal, have ready emigrated to their new lands, and others are now preparing to follow them. Among those who still remain are the Wyandots, a tribe long distinguished as standing at the head of the great Indian family.

The earliest travellers in Canada first discovered this tribe while ascending the St. Lawrence, at Montreal. They were subsequently driven by the Iroquois, in one of those fierce internal wars that characterize the Indians of North America, to the northern shores of lake Huron. From this resting place also their relentless enemy literally hunted them until the remnant of this once powerful and proud tribe found a safe abode among the Sioux, who resided west of lake Superior. When the power of the Iroquois was weakened by the French the Wyandots returned from the Sioux country, and settled near Michilimackinac. They finally took up their abode on the plains of Sandusky, in Ohio, where they continue to this day.

The Wyandots, amounting to five hundred, are the only Indians in Ohio who have determined to remain upon their lands. The Senecas, Shawnees, and Ottawas have all sold their Ohio possessions, and have either removed, or are on their way to

often heard of them. I was struck with their appearance. They differ in appearance from any tribe of Indians I have ever seen: small in size, delicately formed, small limbs, and the most exact symmetry throughout, except the head. I had always supposed from their being called "Flat-Heads," that the head was actually flat on the top; but this is not the case. The head is flattened thus:



From the point of the nose to the apex of the head, there is a perfect straight line, the protuberance of the forehead is flattened or levelled. You may form some idea of the shape of their heads from the rough sketch I have made with the pen, though I confess I have drawn most too long a proboscis for a flat-head. This is produced by a pressure upon the cranium while in infancy. The distance they had travelled on foot was nearly three thousand miles to see Gen. Clarke, their great father, as they called him, he being the first American officer they ever became acquainted with, and having much confidence in him, they had come to consult him as they said, upon very important matters. Gen. C. related to me the object of their mission, and, my dear friend, it is impossible for me to describe to you my feelings while listening to his narrative. I will here relate it as briefly as I well can. It appeared that some white man had penetrated into their country, and happened to be a spectator at one of their religious ceremonies, which they scrupulously perform at stated periods. He informed them that their mode of worshipping the supreme Being was radically wrong, and in-

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Figure 6: Lee and Fisk's Plan for An Enlarged Program of Mission Stations, 1839

Cornelius Brosnan. "Jason Lee, Prophet of New Oregon; pp 116-117. "Transcript of the Plan for An Enlarged Program of Nine Mission Stations, Sketched by Jason Lee and Dr. Fisk."

An exact transcript of Dr. Fisk's plan reads as follows:

TRANSCRIPT OF THE PLAN FOR AN ENLARGED PROGRAM OF NINE MISSION STATIONS, SKETCHED BY JASON LEE AND DR. FISK AT MIDDLETOWN ON THE AFTERNOON OF JANUARY 16, 1839.

Willamette M.	1 Assistant Farmer 1 Missionary Steward 1 Teacher 1 Cabinetmaker 3 Carpenters & Joiners	
Umpqua	1 Missionary 1 Farmer 1 Physician	South of Willamette 150 miles
Sandiams Fork	1 Missionary	Branch of the Willamette 30 miles
Willamette Falls	1 Missionary Physician	25 miles
250 Cheenook	1 Physician	Mouth of the Columbia
130 Clatsop	1 Carpenter	poor land
Tillamooks	1 Missionary	

116 JASON LEE: PROPHET OF THE NEW OREGON

Nesqually	1 Missionary 1 Farmer	Puget sound—North
Cowelits	1 Farmer 1 Missionary	Small river coming in North Columbia half-way between V. Cov & the mouth C.
Wascopan	1 Millwright	By water 150 miles half distance by mountain rout
Daniels' Mission	1 Physician 1 Carpenter 1 Blacksmith	
N. W. or S. W. Coast	1 Missionary 1 Physician**	

Oregon Country Methodist Mission Sites: 1834-1847

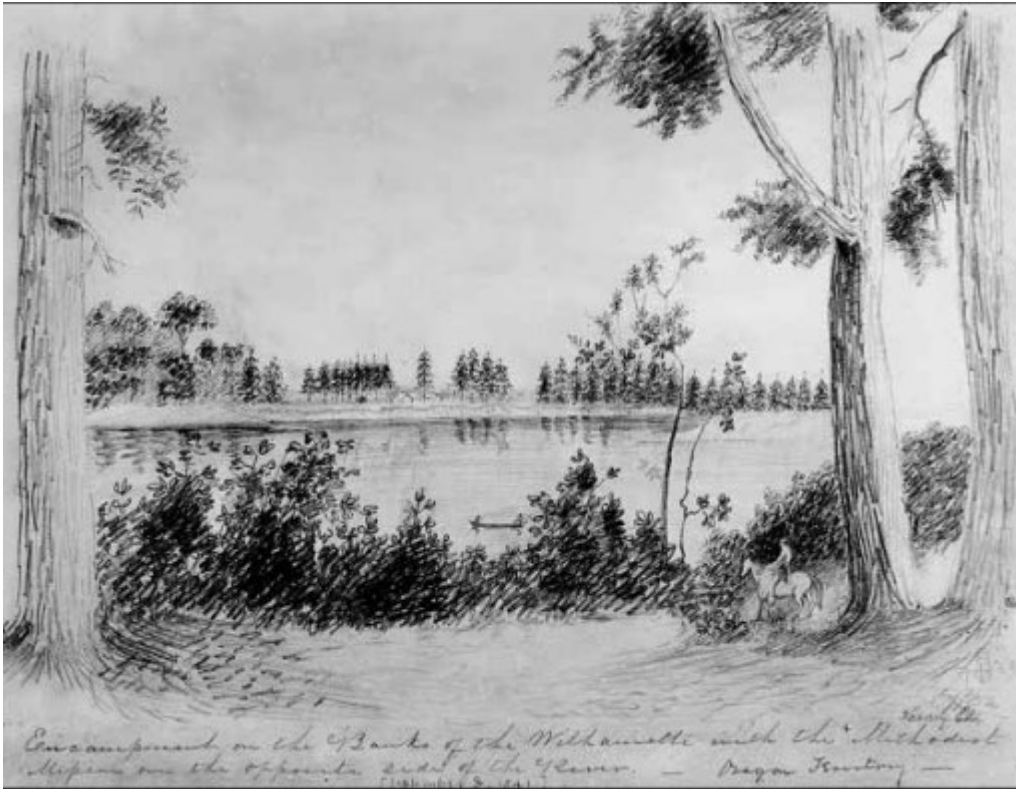
Name of Multiple Property Listing

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Figure 7: Henry Eld Sketch: Encampment on the Banks of the Wilhamette - Methodist Mission, 1841*Encampment on the Banks of the Wilhamette with the Methodist Mission on the opposite bank of the River.*

1841 pencil sketch by Henry Eld, Jr. Yale Collection of Western Americana, courtesy Beinecke Rare Book and Manuscript Library.



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Figure 8: American Progress

Crofutt, George A. *American Progress*. Photograph. Retrieved from the Library of Congress, www.loc.gov/item/97507547/.



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Figure 9: Lithograph of the Willamette Valley, 1848

Thomas Miles Richardson Jr. from a watercolor and pencil sketch by Henry J. Warre.

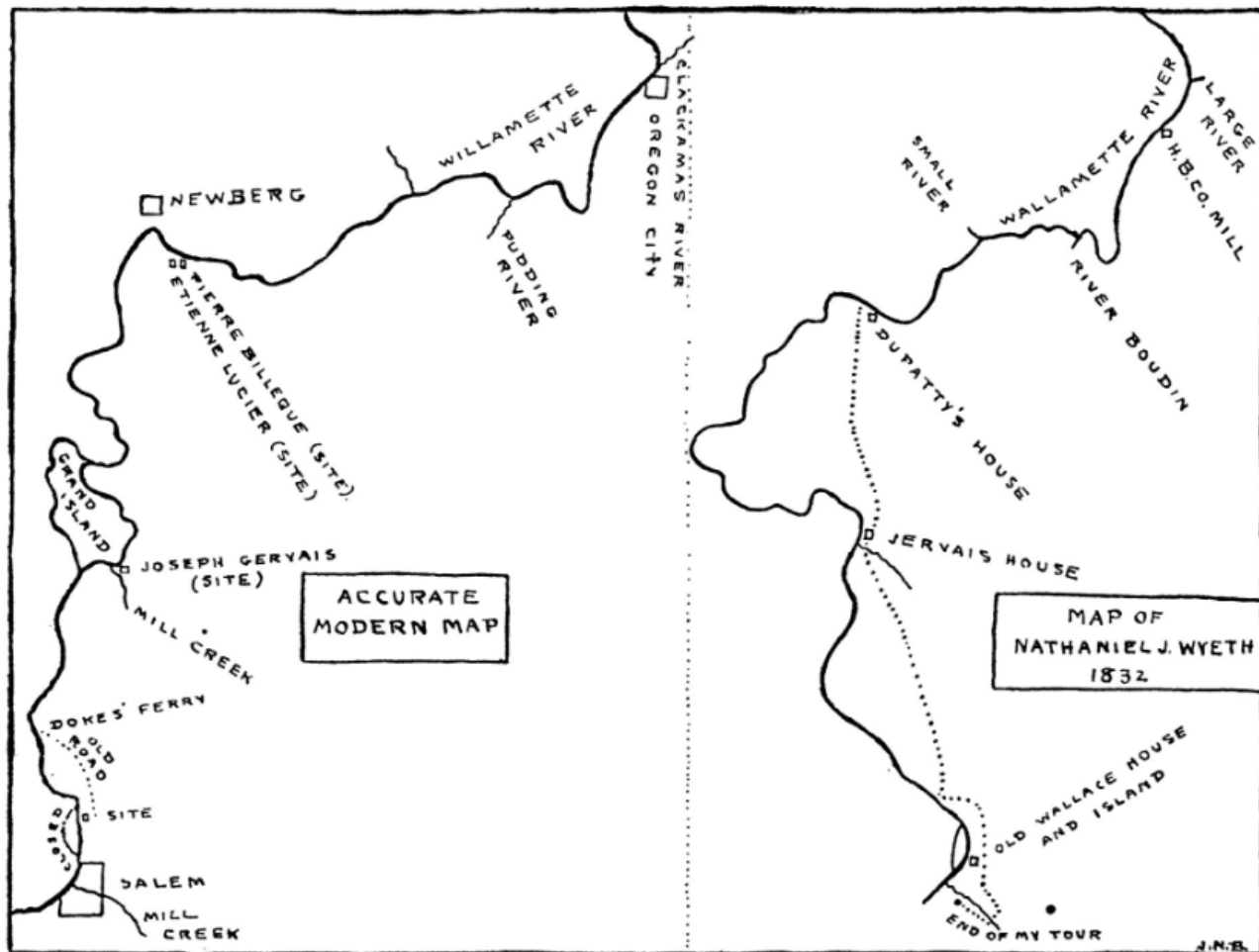
<https://www.oregonhistoryproject.org/articles/historical-records/lithograph-valley-of-the-willamette-river/>.

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Figure 10: Wyeth's Map, 1832*Oregon Historical Quarterly*, Volume 42, no 3, 1941. p204.

Wyeth's Map, 1832, showing Wallace House, compared with modern map

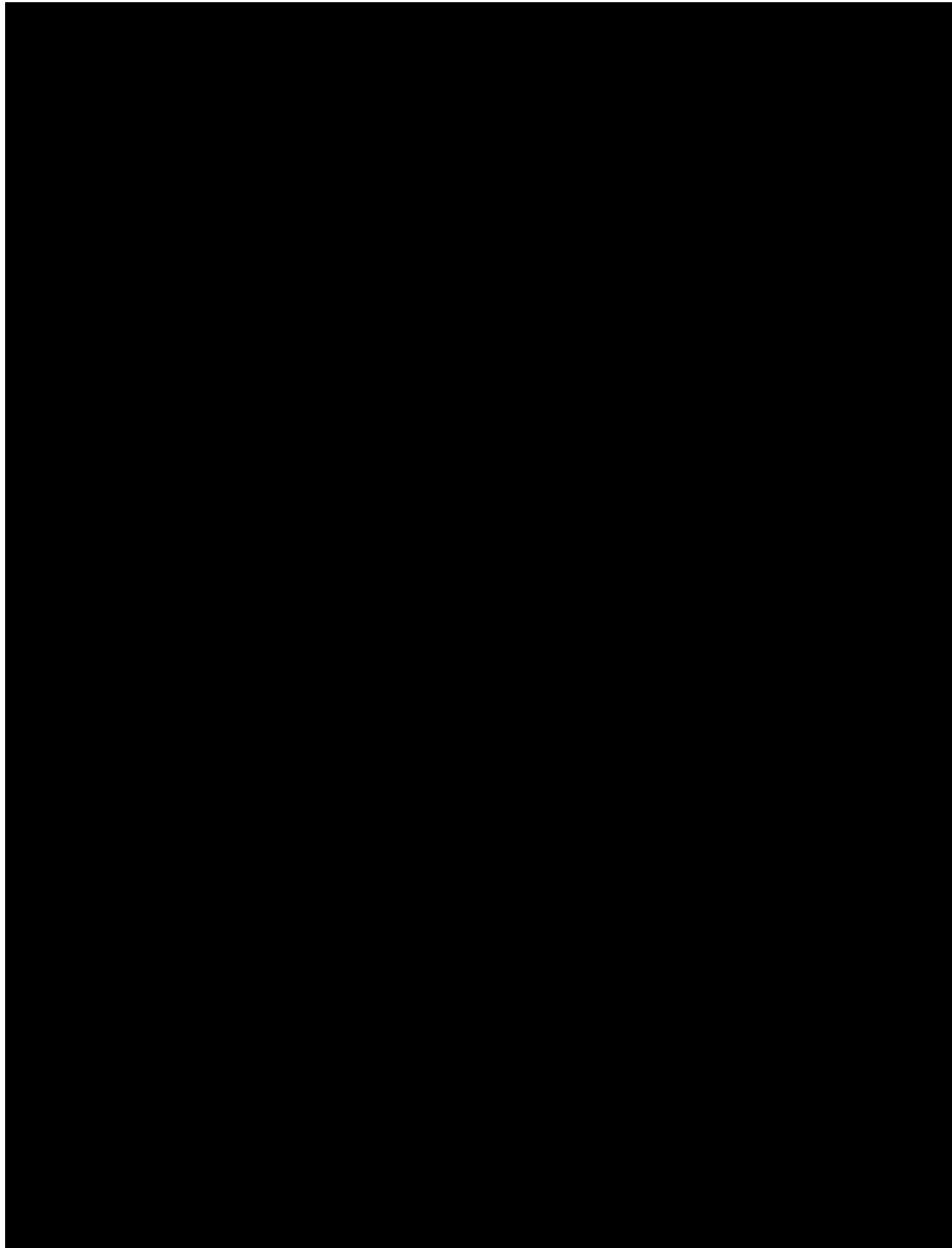
Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

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Figure 11: Mission Bottom Station



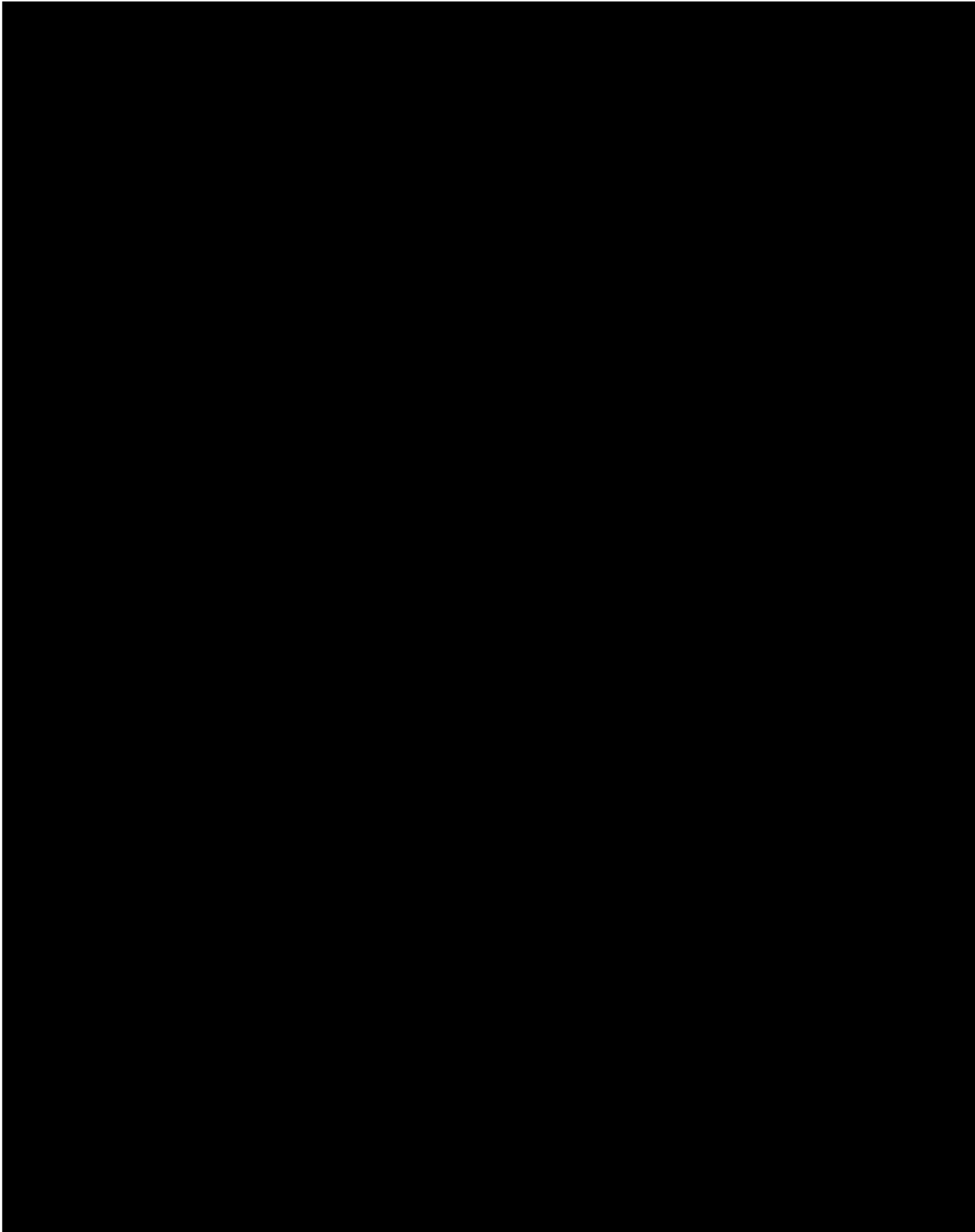
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Figure 12: Wascopam Station at The Dalles



Oregon Country Methodist Mission Sites: 1834-1847

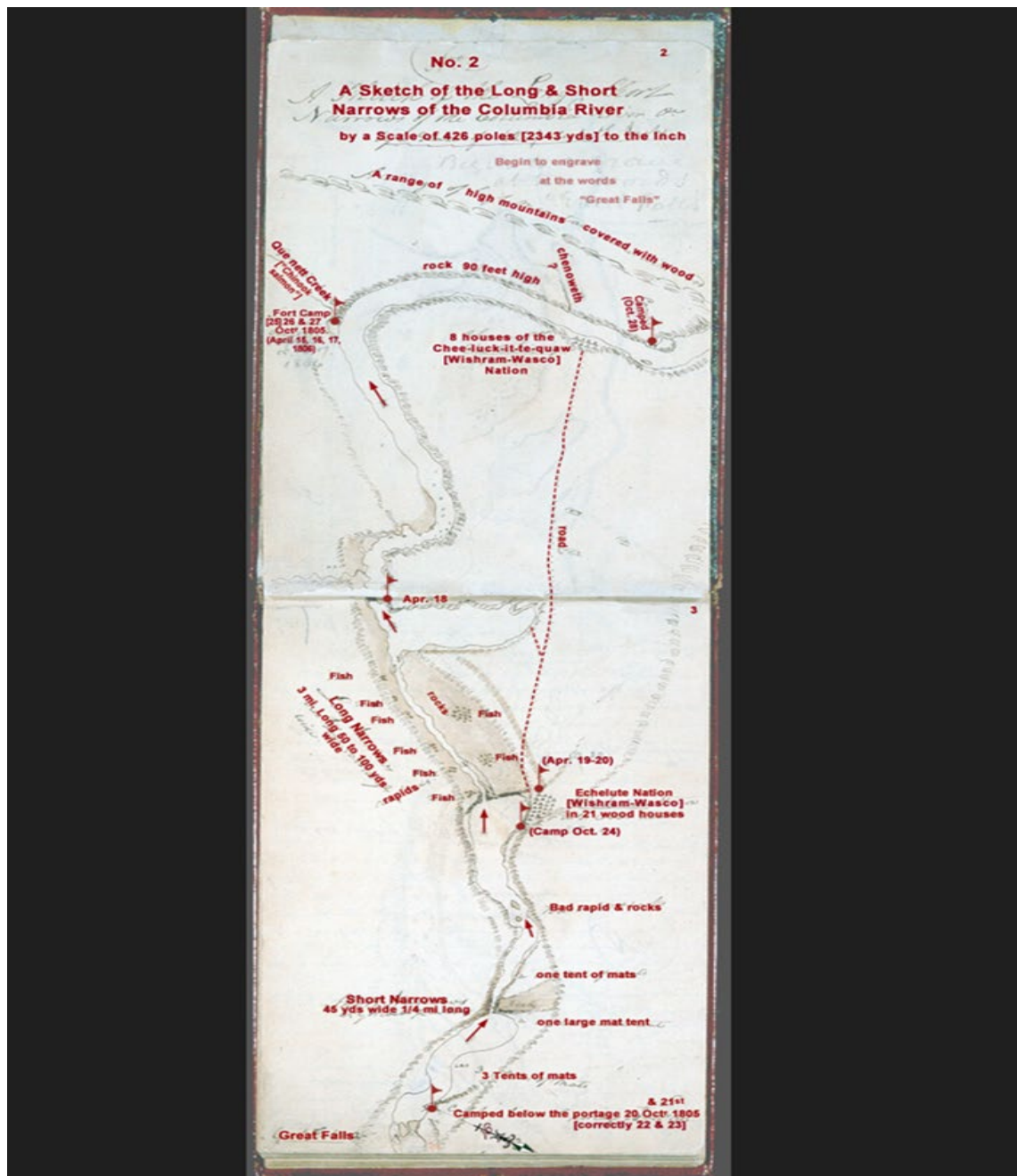
Name of Multiple Property Listing

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Figure 13: The Dalles- Short and Long Narrows

The Short and Long Narrows, by William Clark. American Philosophical Society, Codex H:2-3 <https://lewis-clark.org/sciences/geography/clarks-maps/clarks-columbia-river-maps/>.



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Figure 14: Celilo Falls, The Dalles

Viewing Celilo Falls, 1899-1907?. Photographer Benjamin Gifford). Courtesy Oregon Historical Society Library. OrgLot78_B2F6_002 <https://digitalcollections.ohs.org/viewing-celilo-falls-columbia-river>.



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Figure 15: Wascopam Mission, The Dalles*Wascopam Mission, The Dalles*, 1849. Courtesy National Park Service.https://www.oregonencyclopedia.org/articles/wascopam_mission/.

Oregon Country Methodist Mission Sites: 1834-1847

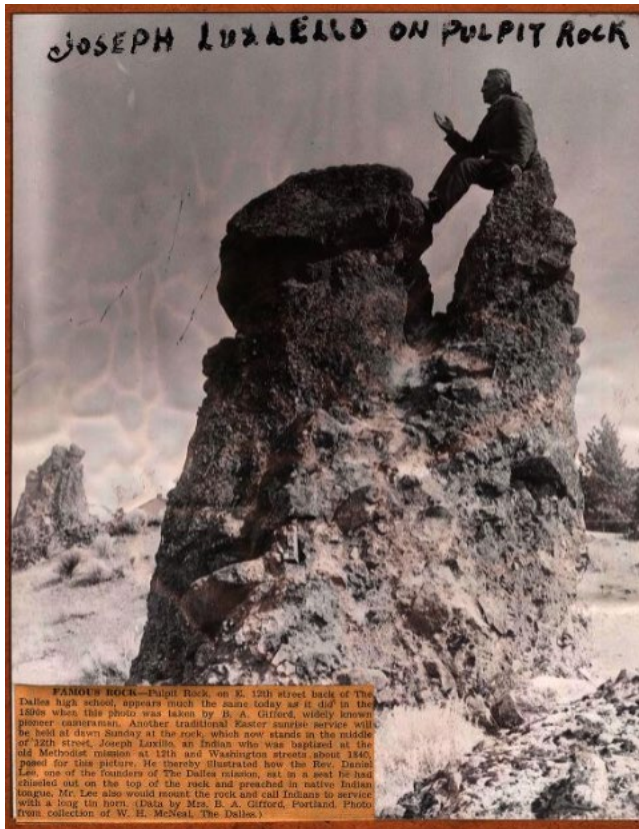
Name of Multiple Property Listing

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Figure 16: Pulpit Rock, The Dalles

Photo taken by B.A. Gifford, circa 1890. Columbia Gorge Discovery Center Photo Archive, Oregon State University. "Famous Rock - Pulpit Rock, on E. 12th street back of The Dalles High School". Oregon Digital. 28 Oct 2024. <https://oregondigital.org/concern/images/df70f2825>.



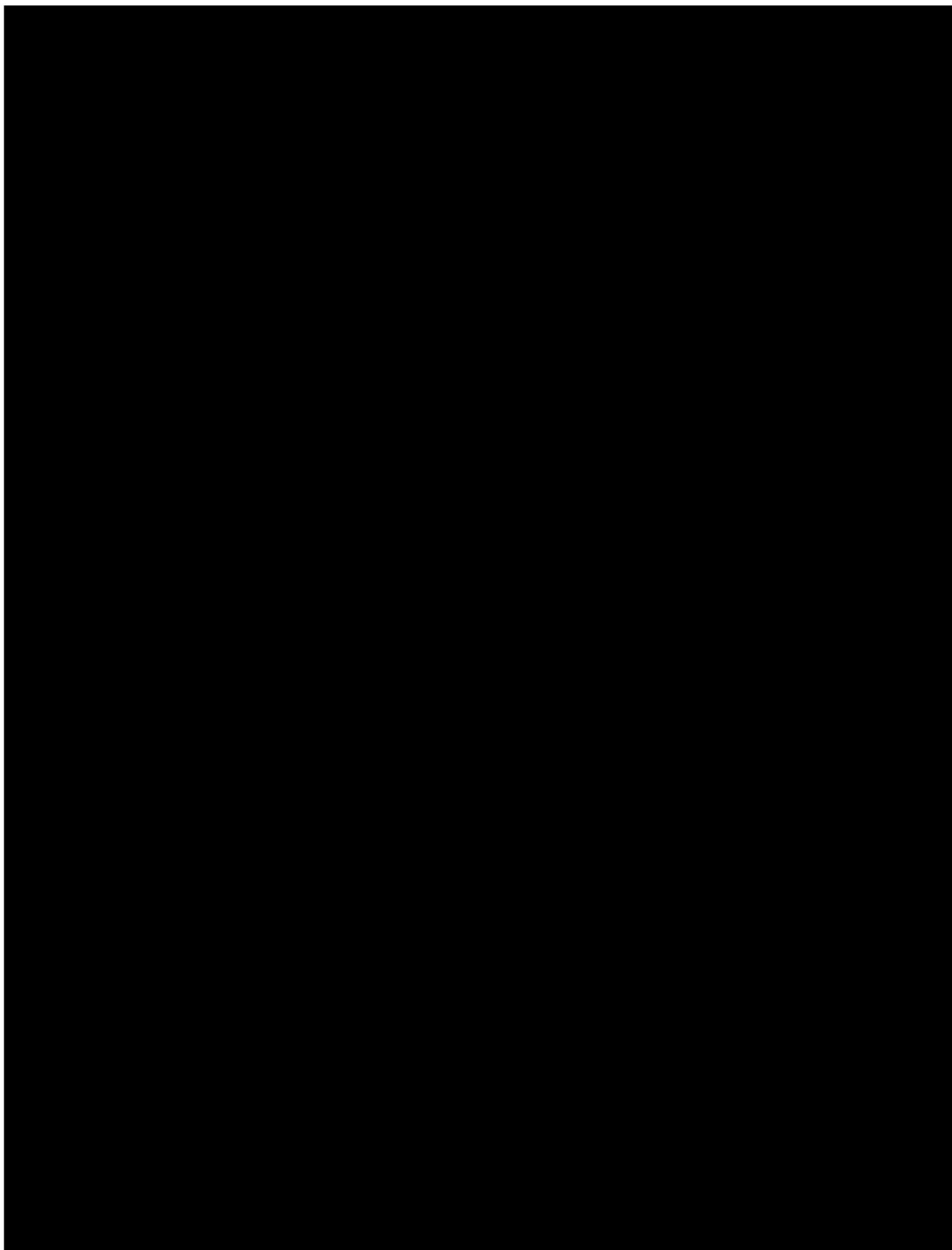
Oregon Country Methodist Mission Sites: 1834-1847

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Figure 17: Nisqually Station

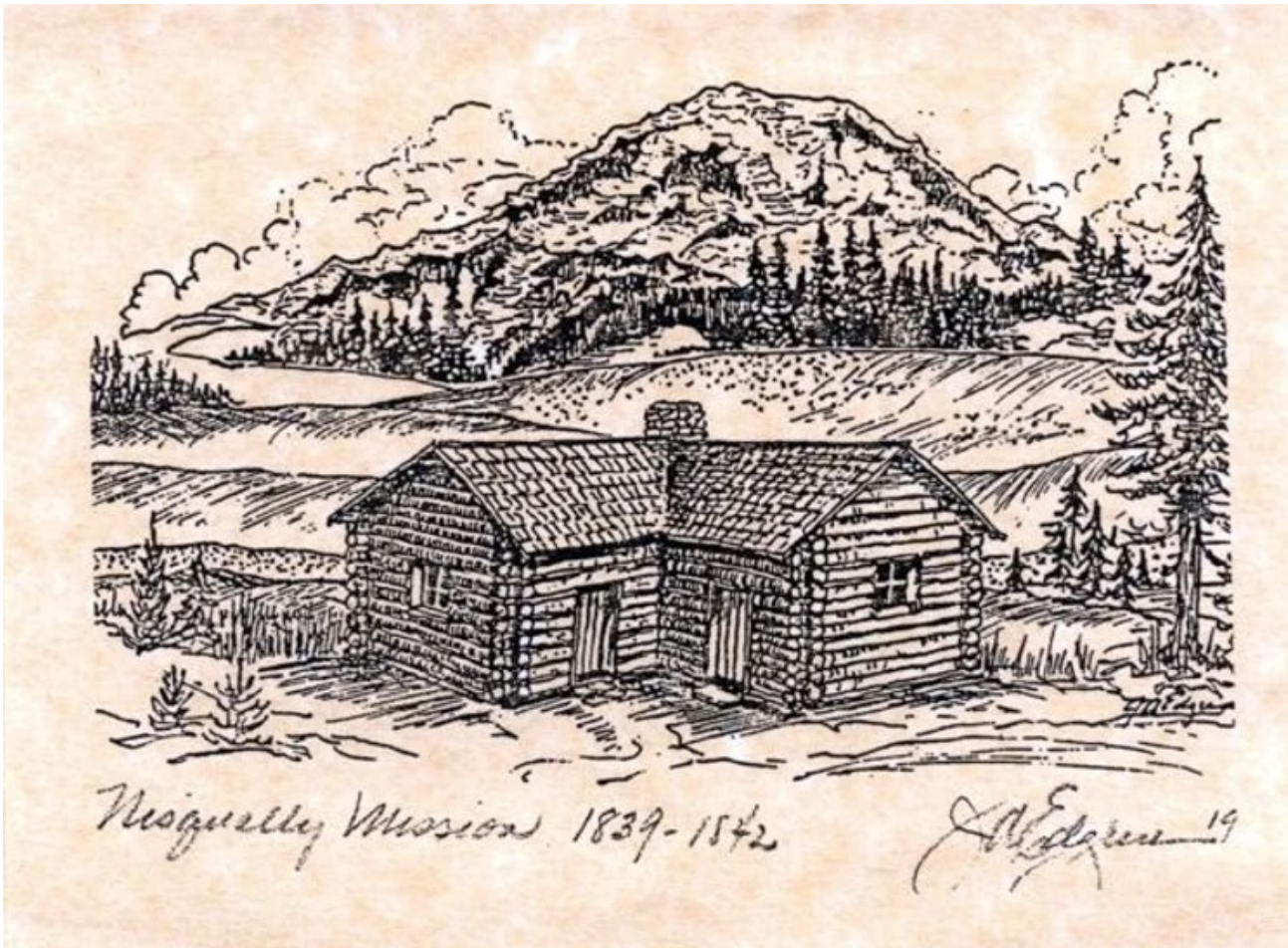


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Figure 18: Nisqually Mission – SketchDr. James E. Edgren, 2019. Courtesy of DuPont Museum. <https://www.dupontmuseum.com/chloe-clark>.

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Figure 19: Nisqually Mission Site Signage, circa 1920s

Photo. "Site of Methodist Episcopal Mission". Dupont Heritage Plan, page 16.



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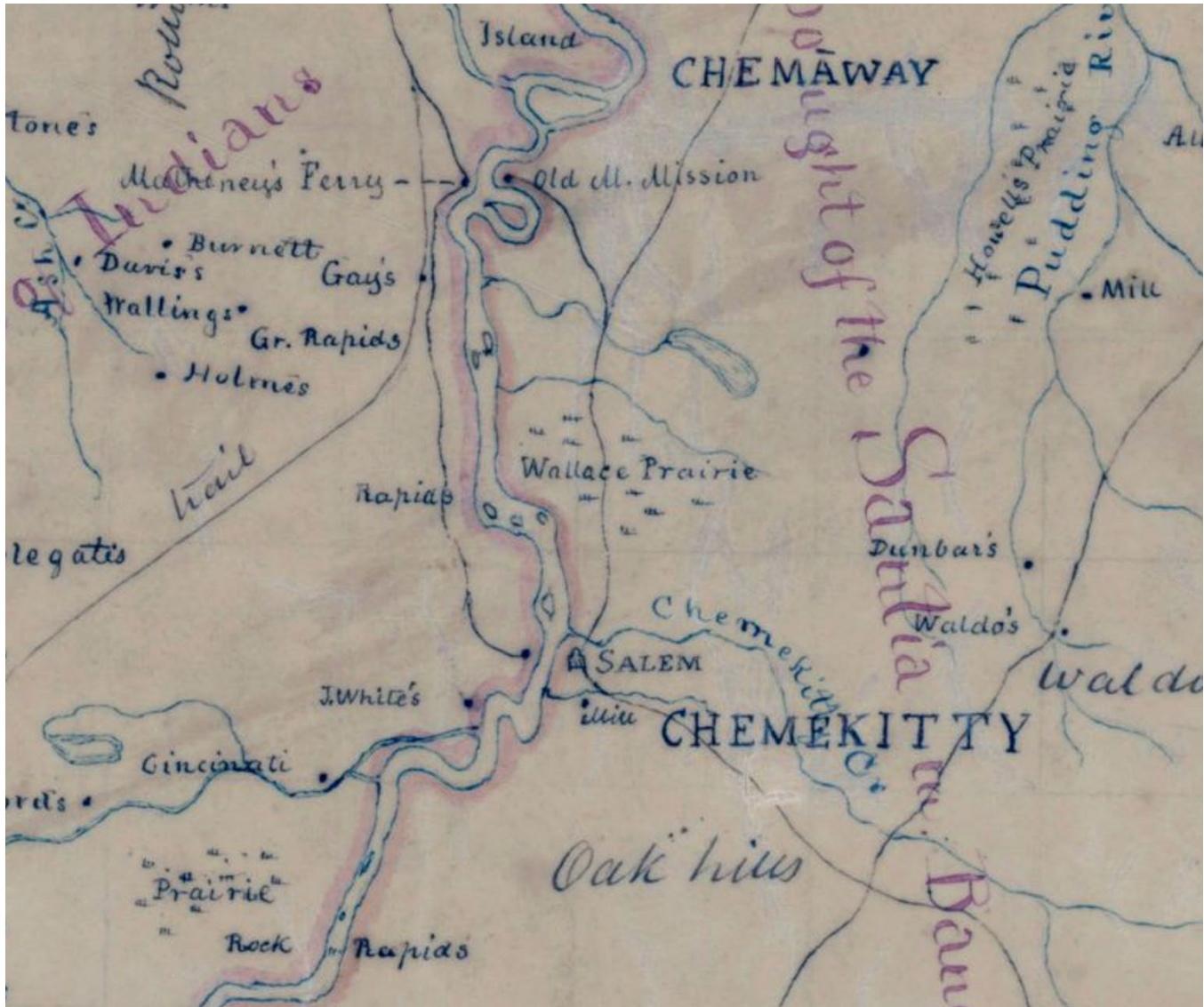
Name of Multiple Property Listing

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Figure 20: Gibbs & Starling Map, Wallamette Valley, 1851

George Gibbs and Edward A. Starling. Detail of Salem from *Sketch of the Wallamette Valley*, showing the purchases and reservations made by the Board of Commissioners, appointed to treaty with the Indians of Oregon. April and May 1851. <https://catalog.archives.gov/id/102278782>.



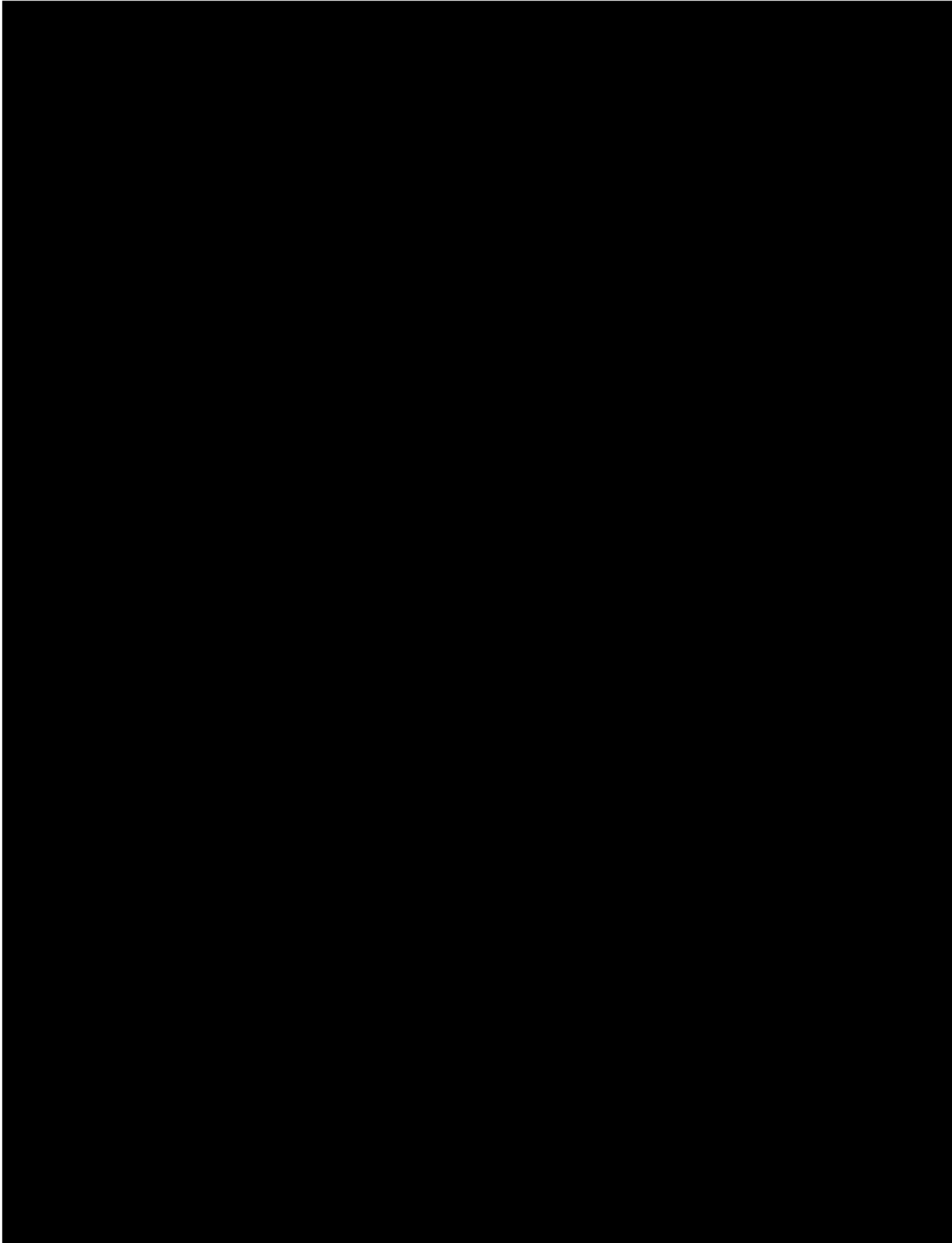
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Figure 21: Central Station at Salem: 1840-1845



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Figure 22: Jason Lee House, 1858

Charles Conrad Kuchel and Emil Dressel, from Panoramic lithograph of Salem, OR (1858).



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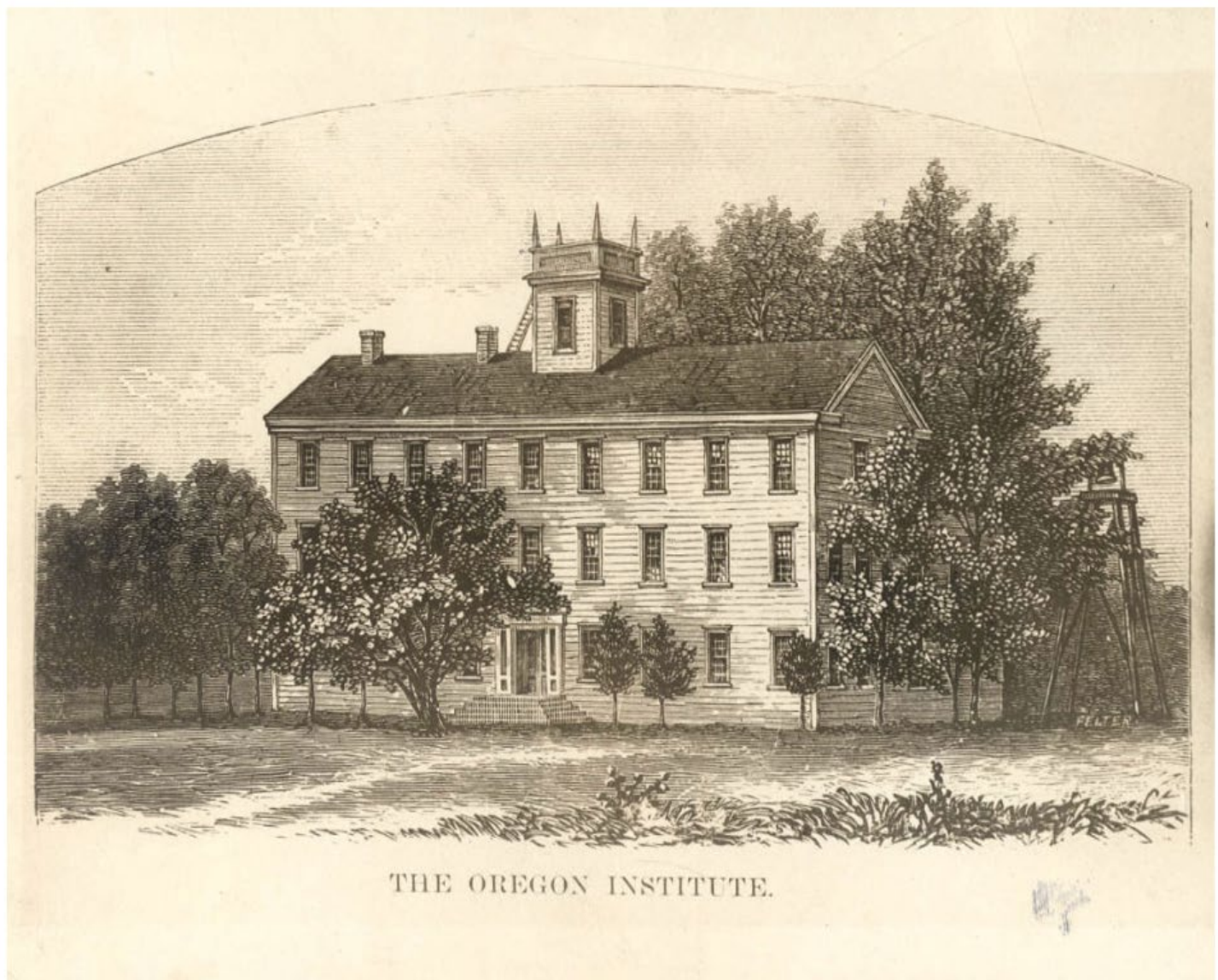
Name of Multiple Property Listing

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Figure 23: Oregon Institute Sketch

Sketch of the Oregon Institute, Courtesy of the Oregon Historical Society Research Library, OrHi564.



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Figure 24: 1852 GLO Map, Salem

Map of Salem General Land Office Survey plats recorded February 5th, 1852. Methodist Institute and Parsonage are noted on the map. BLM Storymap. Salem, Oregon January 30, 2022.

<https://storymaps.arcgis.com/stories/22552dd6fc5548d4a83c9e718ab09e66>.



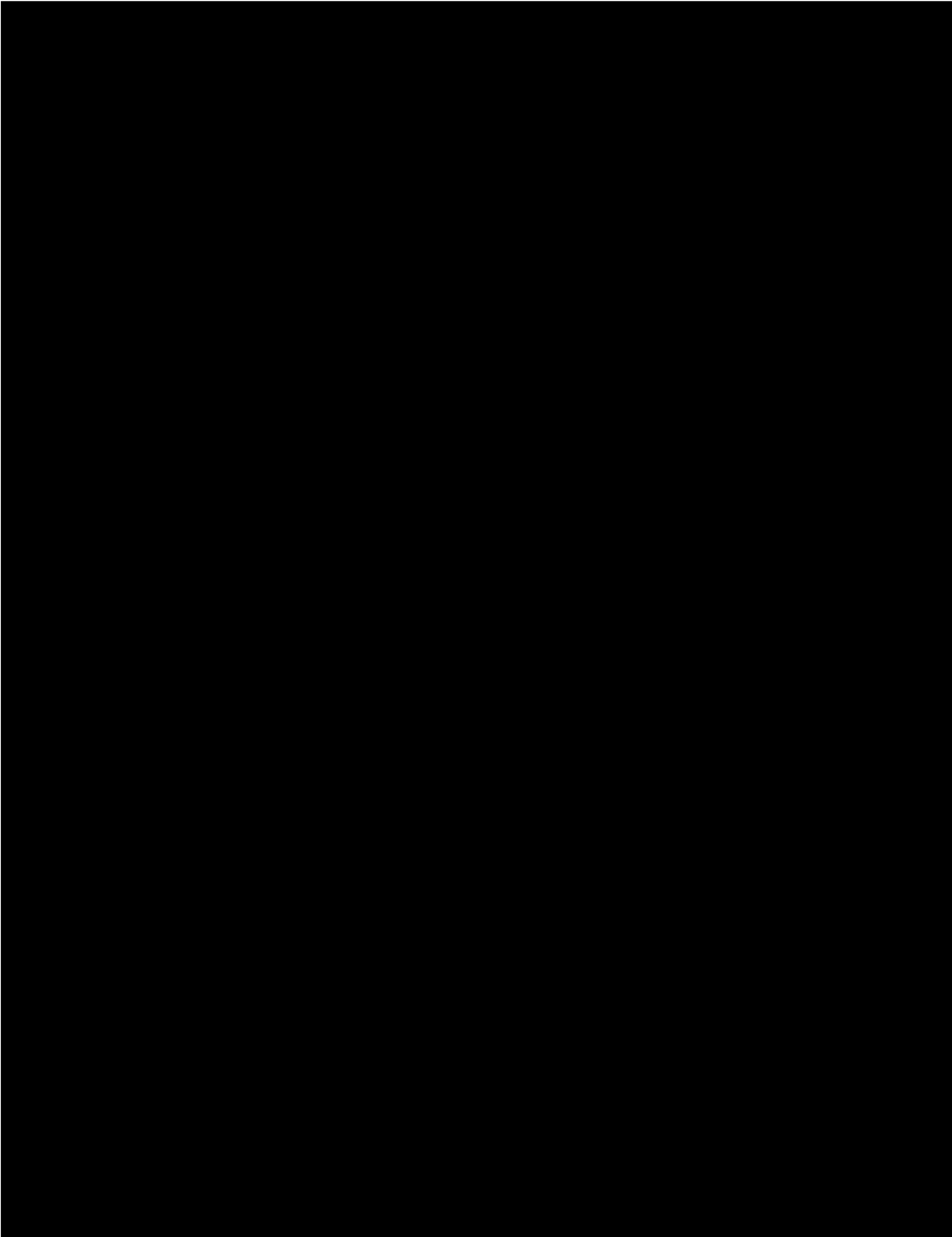
Oregon Country Methodist Mission Sites: 1834-1847

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Figure 25: Clatsop Plains Station: 1840-1844



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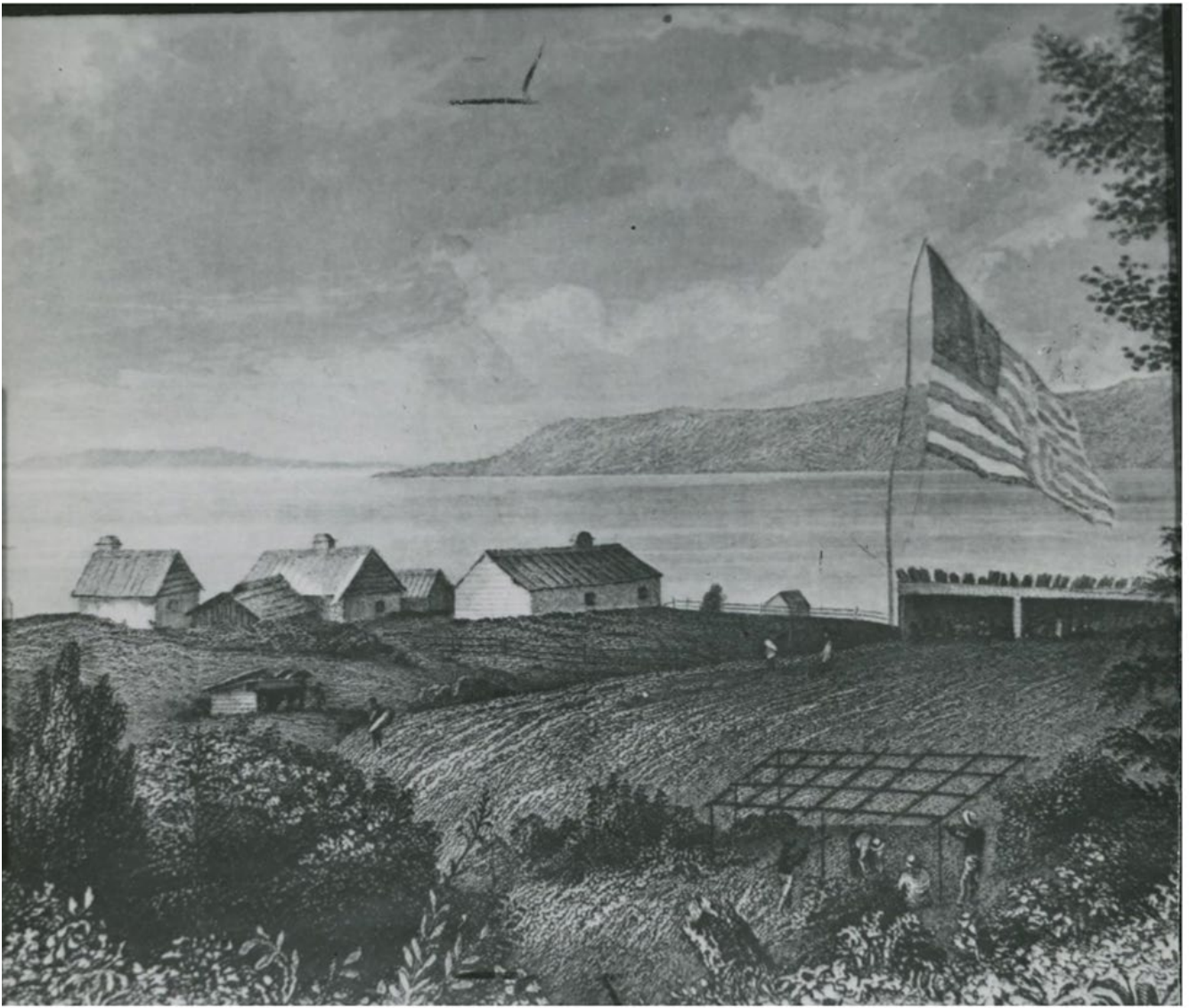
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Figure 26: Fort George

Fort George, Charles Wilkes, 1841. Courtesy Oregon Historic Society Research Library 00535.



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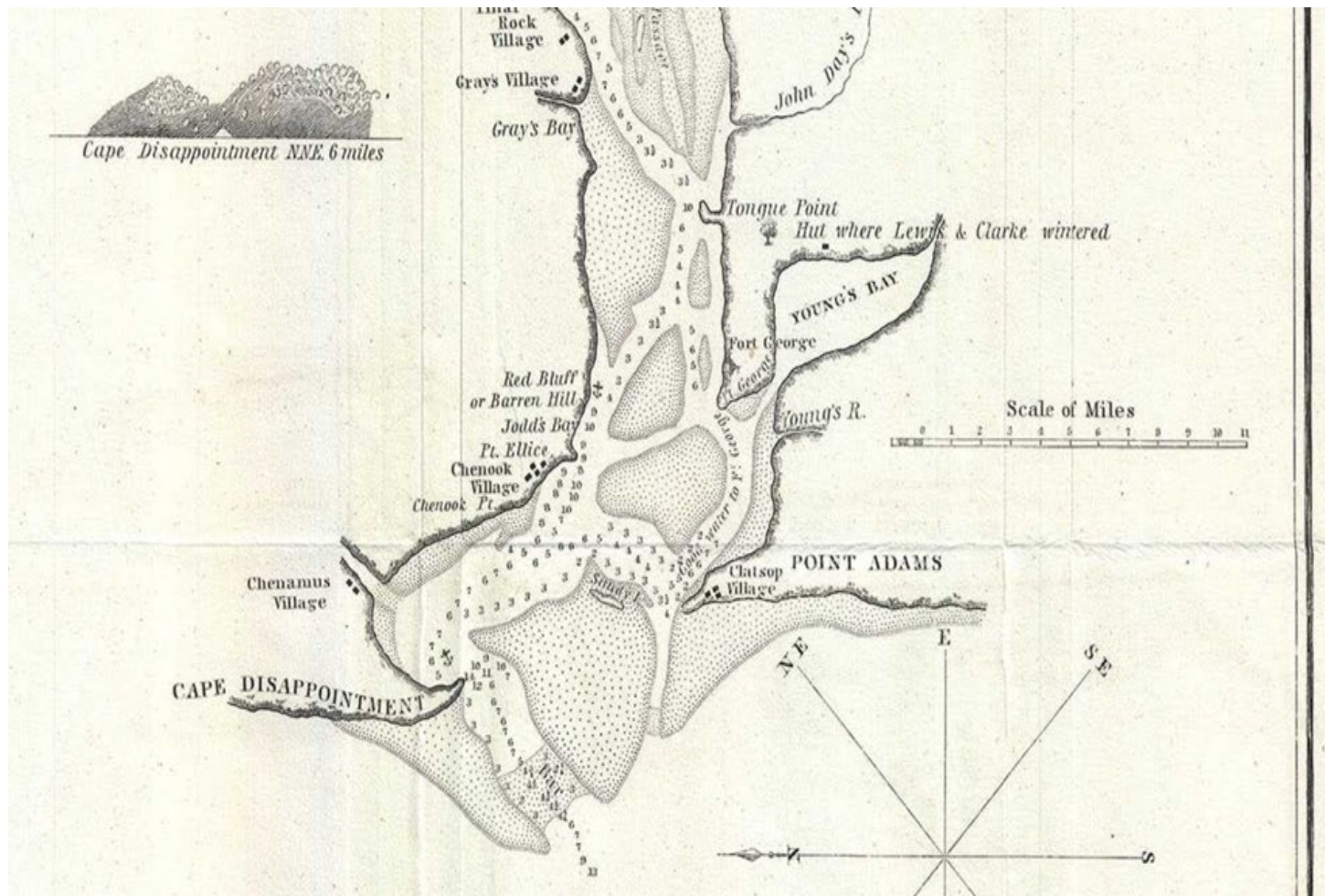
Oregon, Washington

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Figure 27: Slacum Chart of the Mouth of the Columbia River, 1838

Chart of the Columbia River, 1838. W.A.Slacum. Report of Mr. Linn, Senate Document No. 470, 25th Congress, 2nd Session, June 6, 1838, Senate Bill no. 206.

<https://www.geographicus.com/P/AntiqueMap/columbiariver-slacum-1838>.



Oregon Country Methodist Mission Sites: 1834-1847

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Figure 28: Willamette Falls Station

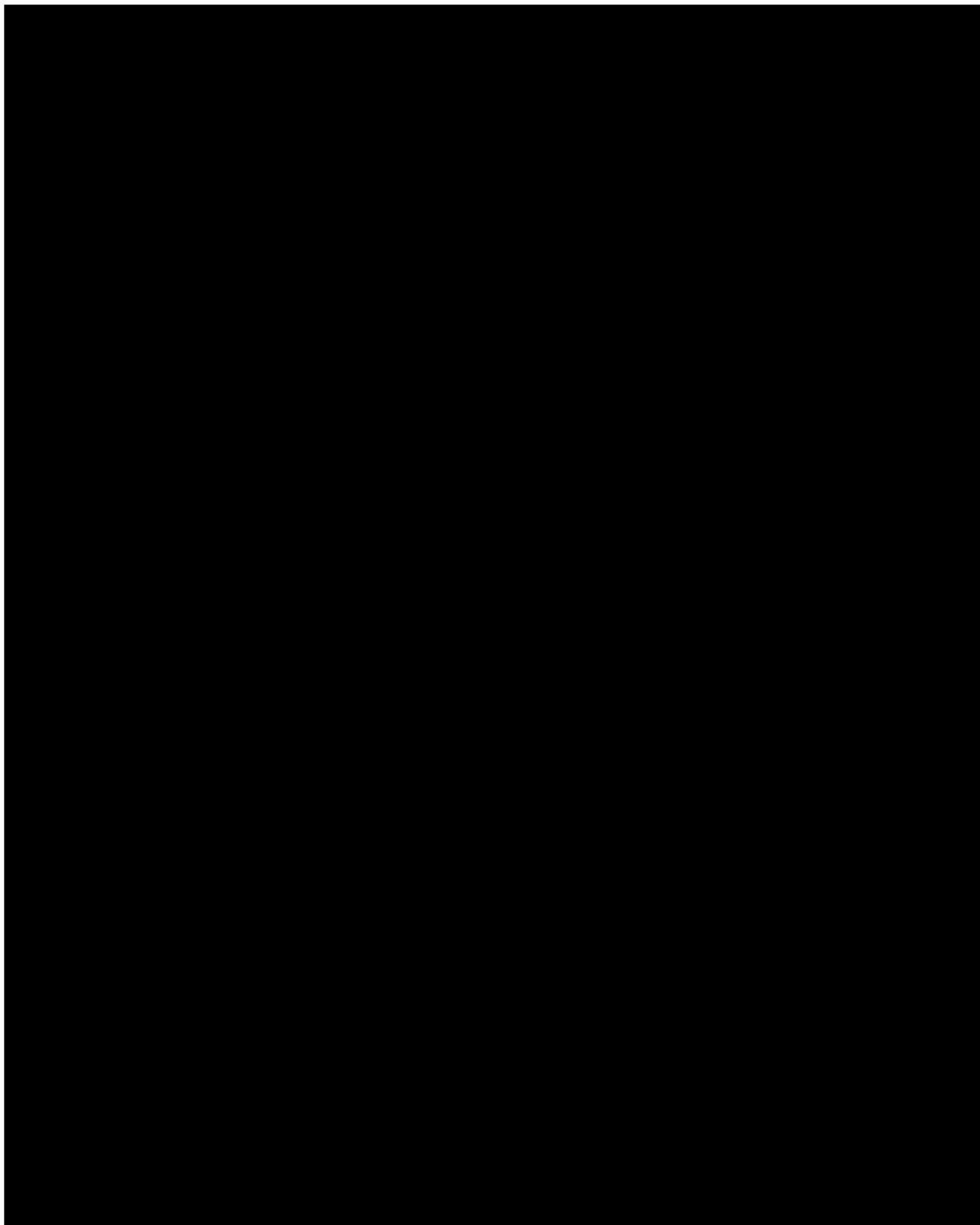


Figure 29: Gibbs & Starling Map- Canemah, Willamette Falls



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Figure 30: Drayton, Willamette Falls and Native Fishers, 1841

Joseph Drayton. *Willamette Falls and Native fishers*. Wilkes Expedition. 1841. Courtesy Oreg. Hist. Soc. Research Library, 968.



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Figure 31: Methodist Meeting House, Oregon City

Methodist Mission Meeting House. Harvey Kimball Hines. *Missionary History of the Pacific Northwest*, HK Hines, New York, 1899. page 256.

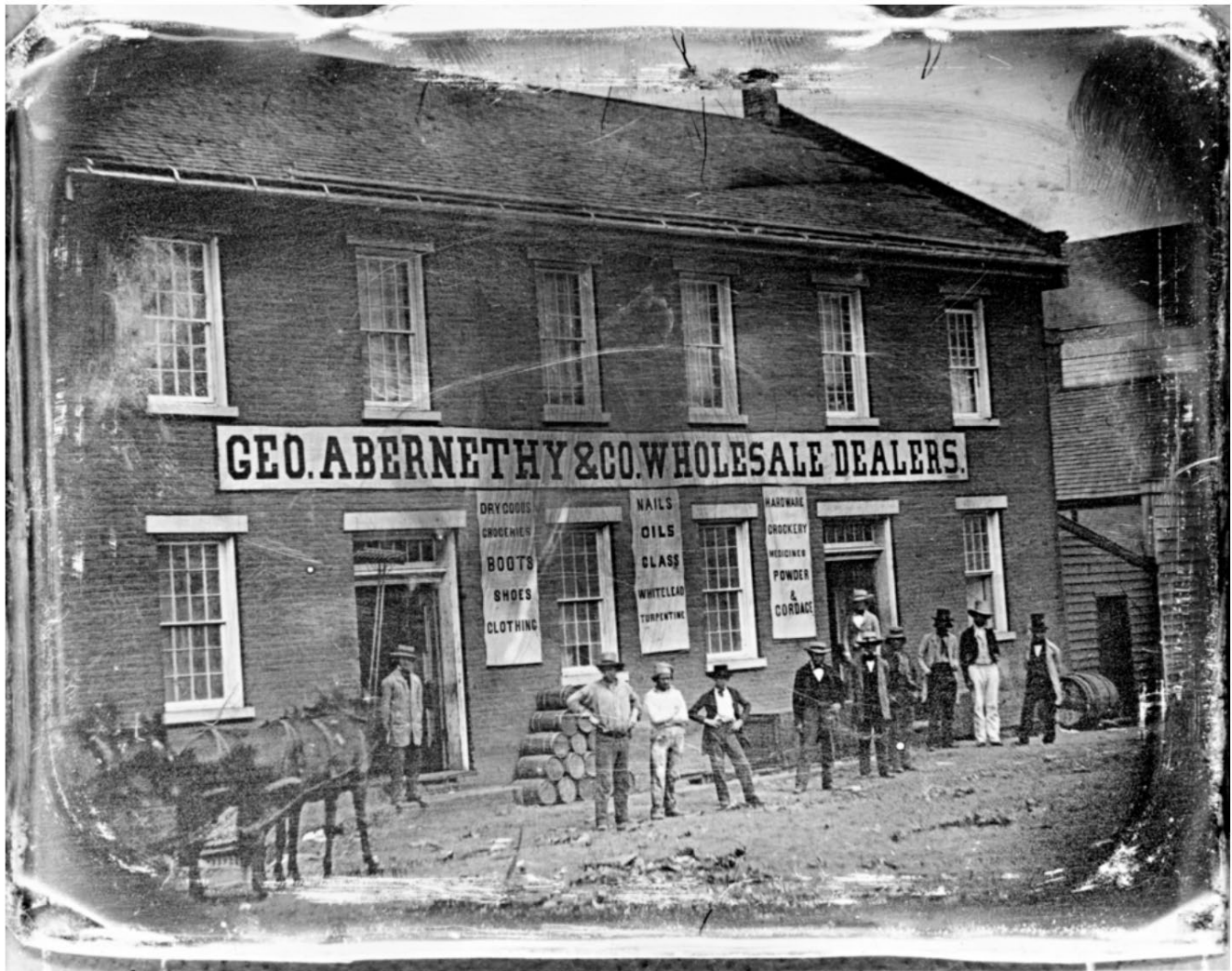


Oregon Country Methodist Mission Sites: 1834-1847

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Figure 32: George Abernethy's wholesale store, Oregon City, 1850sGeorge Abernethy's wholesale store, Oregon City, 1850s. *Oreg. Hist. Soc. Research Lib.*, ba014129.

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Supplemental Research Tables

Oregon Methodist Mission Timeline – Key Events

Date(s)	Event	Key People	Notes	Source
March 1, 1833	"Flat Head Indian" Article appeared in Christian Advocate & Journal	Wilbur Fisk, President of Wesleyan University	Fisk brought the subject of a Mission to the Flatheads to the Missionary Board	William Walker, P. D. "THE FLAT-HEAD INDIANS." <i>Christian Advocate and Journal and Zion's Herald</i> (1828-1833) 1833 Mar 01 1833/03/01: 105
June 17, 1833	Jason Lee Appointed Missionary to the Flat Head Indians	Dr. Wilbur Fisk	Fisk wrote that Jason Lee was appointed by Bishop Hedding.	Fisk, W. "FLAT-HEAD INDIAN MISSION." <i>Western Recorder</i> (1824-1833), 1833 Aug 13, 1833/08/13/, pp. 130. ProQuest, https://www.proquest.com/newspapers/flat-head-indian-mission/docview/126901871/se-2 .
Oct. 11, 1833	Daniel Lee appointed; \$3,000 appropriated for establishing Mission	Nathan Bangs	Nathan Bangs, head of Committee established to oversee Mission	Gatke, Robert Moulton. "A Document of Mission History, 1833-43." <i>Oregon Historical Quarterly</i> , vol. 36, no. 1, 1935, pp. 71-94. JSTOR, http://www.jstor.org/stable/20610913 . Accessed 17 June 2024. Page 74
February 6, 1835	Jason Lee requested supplies	Jason Lee	Letter (and portions) published in October and November 1835	Lee, Jason. "MISSIONARY INTELLIGENCE.: FLAT HEAD INDIANS." <i>Christian Advocate and Journal</i> (1833-1865), vol. 10, no. 10, 1835 Oct 30, 1835/10/30/, pp. 37. ProQuest, https://www.proquest.com/magazines/missionary-intelligence/docview/126031194/se-2 .
Oct. 8, 1835	Jason Lee requests supplies and reinforcements; Change name to Oregon Mission	Jason Lee	Letter published July 15, 1836	Lee, Jason. "OREGON MISSION." <i>Western Christian Advocate</i> (1834-1883), vol. 3, no. 12, 1836 Jul 15, 1836/07/15/, pp. 46. ProQuest, https://www.proquest.com/magazines/oregon-mission/docview/126327767/se-2 .
January 15, 1836	The Missionary Board appointed Dr. Elijah White; Alanson Beers (Blacksmith); Anna Maria Pittman and Elvira Johnson as teachers;			Gatke, Robert Moulton. "A Document of Mission History, 1833-43." <i>Oregon Historical Quarterly</i> , vol. 36, no. 1, 1935, pp. 71-94. JSTOR, http://www.jstor.org/stable/20610913 . Accessed 17 June 2024. Page 75
March 14, 1836	Jason Lee (again) requested men with families; unmarried women	Jason Lee	Letter published on Sept. 2 1836	Lee, Jason. "MISSIONARY INTELLIGENCE.: OREGON MISSION. SUBSCRIPTION IN AID OF THE METHODIST WILLAMETTE MISSION." <i>Christian Advocate and Journal</i> (1833-1865), vol. 11, no. 2, 1836 Sep 02, 1836/09/02/, pp. 6. ProQuest, https://www.proquest.com/magazines/missionary-intelligence/docview/126053674/se-2 .

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Oregon Methodist Mission Timeline – Key Events

July/August 1836	First Reinforcements left Boston/New York: Dr. Elijah White & wife; Maria Pittman; Elvira Johnson; Mr. Beers (mechanic); Susan Downing; William Willson (mechanic)			Bangs, N., and Thomas Mason. "AN APPEAL TO THE FRIENDS OF MISSIONS." <i>Western Christian Advocate</i> (1834-1883), vol. 3, no. 19, 1836 Sep 02, 1836/09/02/, pp. 74. ProQuest, https://www.proquest.com/magazines/appeal-friends-missions/docview/126374557/se-2 .
August 11, 1836	Nathan Bangs Appeals for Funds to help (in part) to support the first reinforcement to the Oregon Mission (16 people)- costing \$3,000	William Willson, Dr. Elijah White; Alanson Beers, Anna Maria Pittman, Susan Downing, Elvira Johnson	Letter Published Sept 2, 1836; "To supply implements of agriculture; carpenters and blacksmith tools; medicine and surgical instruments and passage"	Bangs, N., and Thomas Mason. "AN APPEAL TO THE FRIENDS OF MISSIONS." <i>Western Christian Advocate</i> (1834-1883), vol. 3, no. 19, 1836 Sep 02, 1836/09/02/, pp. 74. ProQuest, https://www.proquest.com/magazines/appeal-friends-missions/docview/126374557/se-2 .
October 19, 1836	Board requests the Bishop to appoint 2 more missionaries to the Oregon Mission			Gatke, Robert Moulton. "A Document of Mission History, 1833-43." <i>Oregon Historical Quarterly</i> , vol. 36, no. 1, 1935, pp. 71-94. JSTOR, http://www.jstor.org/stable/20610913 . Accessed 17 June 2024. Page 76
January 18, 1837	David Leslie and H.K. Perkins appointed missionaries; Margaret Smith appointed as teacher. They sailed from Boston on the 20 th of January 1837.			Gatke, Robert Moulton. "A Document of Mission History, 1833-43." <i>Oregon Historical Quarterly</i> , vol. 36, no. 1, 1935, pp. 71-94. JSTOR, http://www.jstor.org/stable/20610913 . Accessed 17 June 2024. Page 76
March 14, 1838	Daniel Lee and Henry Perkins left to establish The Dalles Mission Station	Daniel Lee, Henry Perkins		Carey, Charles Henry. "The Mission Record Book of the Methodist Episcopal Church, Willamette Station, Oregon Territory, North America, Commenced 1834." <i>The Quarterly of the Oregon Historical Society</i> , vol. 23, no. 3, 1922, page 259. JSTOR, http://www.jstor.org/stable/20610215 .
March 26, 1838	Jason Lee, William Brooks and Thomas Adams left for the States;	Jason Lee	..Members of this Mission deeming it expedient for the Supr. Of the	Carey, Charles Henry. "The Mission Record Book of the Methodist Episcopal Church, Willamette Station, Oregon Territory, North America, Commenced 1834." <i>The Quarterly of the Oregon Historical Society</i> , vol. 23, no. 3, 1922,

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Oregon Methodist Mission Timeline – Key Events

	arriving on October 31, 1838		Mission to visit the US... to represent the situation of the country..	page 259. JSTOR, http://www.jstor.org/stable/20610215..
June 26, 1838	Mrs. Anna Maria Pitman Lee – gave birth to a boy; both she and her son died	Mrs. Jason Lee	First funeral/burial of a European American in the Oregon Country – buried at the Old Mission 6-27-1838	Carey, Charles Henry. "The Mission Record Book of the Methodist Episcopal Church, Willamette Station, Oregon Territory, North America, Commenced 1834." <i>The Quarterly of the Oregon Historical Society</i> , vol. 23, no. 3, 1922, page 259. JSTOR, http://www.jstor.org/stable/20610215..
January 16, 1839	Jason Lee met with Dr. Wilbur Fisk to develop the Plan for enlarging the Oregon Mission	Jason Lee Wilbur Fisk		Cornelius J. Brosnan. <i>Jason Lee, Prophet of the New Oregon</i> . (New York, The Macmillan company), 1932. pp 115-116.
Spring 1839	David Leslie and William Willson travelled to Fort Nisqually to select location for Nisqually Mission Station		David Leslie returned to the Old Mission; Willson stayed at Nisqually to construct a mission house	Richard D. Daugherty, PhD. National Register Nomination. Methodist Episcopal Mission (Richmond Mission), Archaeological Site 45-PI-66. Pierce WA, May 31, 1993.
May 20, 1839	Missionary Board agreed to send a 3 rd Reinforcement to the Oregon Mission		Annual report; Green Street Church, New York. dated May 20, 1839	Carey, Charles Henry. "Methodist Annual Reports: Relating to the Willamette Mission (1834-1848)." <i>The Quarterly of the Oregon Historical Society</i> , vol. 23, no. 4, 1922, pp. 311-312. JSTOR, http://www.jstor.org/stable/20610225 . Accessed 25 June 2024.
October 9, 1839	Lausanne sailed from New York with 52 people "The Great Reinforcement", arriving at Fort Vancouver on June 1, 1840	Jason Lee; Thomas Adams (Indian boy) returning	Frost; Hines; Kone; Waller; Richmond; Babcock; Abernethy; Raymond; Brewer; Judson; Parrish; Olley; Campbell; Maria Ware; Chloe Clark; Almira Phelps; Orpha Lankton;	Cornelius J. Brosnan. <i>Jason Lee, Prophet of the New Oregon</i> . (New York, The Macmillan company), 1932. pp 155-163
June 3, 1840	Jason Lee gave assignments to missionaries and others to establish new stations; and reinforcements	Jason Lee	New Central Station; Clatsop Plains(new); Wascopam (reinforce); Nisqually(reinforce)	Cornelius J. Brosnan. <i>Jason Lee, Prophet of the New Oregon</i> . (New York, The Macmillan company), 1932. P164

Oregon Country Methodist Mission Sites: 1834-1847

Oregon, Washington

Name of Multiple Property Listing

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Oregon Methodist Mission Timeline – Key Events

August 18, 1840	Lee, Hines and White traveled to Umpqua Valley to determine feasibility of establishing new station;	Jason Lee, Gustavus Hines	Due to difficulties – no station was established	Gustavus Hines. <i>Life on the Plains of the Pacific</i> . New York, C.M. Saxton, Barker & Co. 1859, p 94.
May 1841; May 1842; May 1843; May 1844	Oregon Mission Annual Meeting	Jason Lee, Daniel Lee,	Established rules of order; and a Building Committee	"Methodist Mission Minutes: 1841-1844". Oregon Historical Society Research Library. MSS 1224. May 3, 1841
November 1841	Kone and family left Clatsop and the Oregon Mission for the States	William Kone		Cornelius J. Brosnan. <i>Jason Lee, Prophet of the New Oregon</i> . (New York, The Macmillan company), 1932, page 173
August 18, 1842 Sept 11, 1842	John H. Frost and Daniel Lee left their mission stations for the States	John Frost; Daniel Lee Richmonds	Nisqually Mission House Burned. Closed	Pipes, Nellie B. "Journal of John H. Frost, 1840-43." <i>Oregon Historical Quarterly</i> , vol. 35, no. 4, 1934, pp. 374. JSTOR, http://www.jstor.org/stable/20610900 . Accessed 25 June 2024.
Nov 7, 1842	Oregon Committee, Board of Managers met with Kone to discuss why he left the Mission.	William Kone		Oregon Committee, Board of Managers, Missionary Society. Minutes, June 21, 1842-April 19, 1853.
January 16, 1843; January 27, 1843	Oregon Committee, Board of Managers met to discuss Mission Steward George Abernethy's complaints about Jason Lee; Resolution passed restricting secular business; Amount spent on Oregon Mission to date \$103, 365	George Abernethy	Impossible to act as steward from the central station in Salem; supplies are constantly lost; Lee does not permit Abernethy to act on direction from the Board	Oregon Committee, Board of Managers, Missionary Society. Minutes, June 21, 1842-April 19, 1853.
March 8, 1843;	Oregon Committee, Board of Managers recommend Bishop appoint a special agent to assess the			Oregon Committee, Board of Managers, Missionary Society. Minutes, June 21, 1842-April 19, 1853. Specifically March 18, 1843

Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

Oregon, Washington

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Oregon Methodist Mission Timeline – Key Events

	Oregon Mission; No further financial appropriations allowed for Oregon Mission allowed after July 14, 1843			
October 16, 1843	Board authorizes funds to pay for Superintendent George Gary to sail for Oregon; arriving in the Spring; Board passes a resolution directing Gary to dispose of the majority of assets associated with the Mission	George Gary	Letter from Gustavus Hines referenced in support of disposing of secular assets	Oregon Committee, Board of Managers, Missionary Society. Minutes, June 21, 1842-April 19, 1853. Specifically November 1843
1844	Gary assesses and disposes of a majority of the Oregon Mission's physical assets		Closure of: Mission Bottom; Clatsop Plains Stations	"Diary of Reverend George H. Gary.— II." <i>The Quarterly of the Oregon Historical Society</i> , vol. 24, no. 2, 1923, pp. 153–85. <i>JSTOR</i> , http://www.jstor.org/stable/20610242 . Accessed 26 June 2024.
1845			Closure of: Willamette Falls and Central Station	
1847			Closure of: Wascopam Station	

Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

Oregon, Washington

State

Oregon Methodist Mission
Preliminary List of Buildings & Features

Willamette Station

Building/Feature	Date	Construction	Location/Notes	Source
Old Mission House	1834-35	Log	Mission Bottom 653W53 16 sections? 36 sections? "over 10,000 acres"	Gibson:153; also Gibson Ch 9 footnote 11>>Carey, "Methodist Annual Reports," 330-331; Barry 1942:287; Sanders, "Willamette Station Site NR," 7:1;
Old Mission House Addition #1 Kitchen/dining room / also chapel?	1835-1836 or 1836-1837	Log	Add'n to Mission House	Lee & Frost 1844:139; Carey, "Mission Record Book," 240; Sanders, "Willamette Station Site NR," 7:4
Old Mission House Addition #2 School room/chapel or dining room	1839	Log	Add'n to Mission House	Sanders, "Willamette Station Site NR," 7:4; Allen 1848:77; Applegate (1934):144.
Rail fence	1834-37	wood rail	30-150 acres enclosed	Lee & Frost 1844:139; Walton 1965:25/Ch 2 footnote 7; Forsyth & Slacum, 194
Barn	1835	Log	Near hospital site?	Walton 1965:10; Forsyth & Slacum, 194; Lee & Frost 1844:129; Bewall 1982:4, 8
Grist mill	1835 Autumn	Unk	"12 miles from Mission House" / north of Old Mission complex / at Champoeg? Built by Hauxhurst	Walton 1965:10/Ch 1 footnote 25; Lee & Frost 1844:134; <i>Statesman Journal</i> 7/18/1940:4
Granary		Frame	Near hospital site	Bewall 1982:8; <i>Statesman Journal</i> 7/18/1940:4 and 7/19/1940:4
Workshops				Wilkes 1845:351; Barry 1942:290
Blacksmith shop #1 (Alanson Beers')	1837	Unk	Near Old Mission House	Barry 1942:290; Bewall 1982:5, 10; Walton 1965:23- 24/Ch 2 footnote 5
Blacksmith shop #2	1841?	Unk	Near Hospital site	Bewall 1982:5, 10
Dr. Elijah White House	1837 Summer	Log?	10602 Wheatland Rd NE, Gervais/ Near Hospital site	Sanders & Weber, Beers House NR, 8:4; Bewall 1982:10-11
Dr. Elijah White House - Clinic Wing	1838 c	Log or hewn and sawn	Near Hospital site	Bewall 1982:11; Lee & Frost 1844:151.
Dr. Ira Babcock House (he occupied after arrival in 1840)		Log	Near Hospital site	Sanders, Beers House NR, 8:5; Wilkes 1845: 351; Bewall 1982:11
Hospital	1838-1840	Frame; pit-sawn	10602 Wheatland Rd NE, Gervais c 1 mile e of Old Mission House	Walton 1965:23-25; Bewall 1982; Sanders & Weber, Beers House NR, 8:5; Wilkes 1845:351
David Leslie House	1837 c	Hewn log "square logged"	c ½ mi from Old Mission House Acquired from French Canadian	Walton 1965:23-25; desc. per Margaret Smith
Alanson Beers House	1837	Log	A few rods from Old Mission House	Walton 1965:23-25/Ch 2 footnote 5
Grist mill #2 (?)	1838	Unk		Walton 1965:36--HBC Dep. Factor James Douglas
Sawmill (?)	1838	Unk		Walton 1965:36--HBC Dep. Factor James Douglas
Oregon Institute Building	1842 Fall	Frame?	Wallace Prairie, near Old Mission House	Walton 1965:83
NEW MISSION COMPLEX 1840-1844			Salem, Oregon	
Grist- and sawmill	1840-1841	Frame	Mill Creek, Salem	Walton 1965:57, 91-92
"Log dwellings for mill hands"	1840-1841	Log	Unknown	Walton 1965:59; see also Walton Ch. 4 footnotes 9 and 49; Wilkes 1845:353.
Mill dam			Along Mill Creek	Walton 1965:137
Storehouse			Salem or Willamette Falls or both? Built by Waller	
Parsonage	1841	Frame/type?	Mill St., Salem	Walton 1965:85, 91-92; also Walton Ch 4 footnote 79; Wilkes 1845:353
Boarding/manual training school	1841-1843	Frame	Willamette University Campus	Walton 1965:85-87, see also Ch 4, footnote 74;
Carpenter's shop		Frame?	Near Manual Training School	Walton 1965:81
Jason Lee House	1841	Frame/type?	Bldg. now at 1313 Mill St. SE, Salem	
Store	1841 November		Possibly in Lee House?	Walton 1965:65, also Ch 4 footnote 22;
Parsonage barn	1849 c	Unk	Likely within 200-300 feet of Parsonage	Walton 1965:160-161

NOTE: An article in the *Statesman Journal*, July 18, 1940, page 4, lists eight of the buildings at the Old Mission Site: "The eight houses were the first three, the original one started Monday, October 6, 1834, by Jason Lee himself, with few tools, and having fashioned ox yokes and bows mainly with his sheath knife, in order that the logs might be drawn by oxen to the spot. Then two other houses very near, for school rooms and living places for the Indian children, mostly. Then the barn and granary; one building. Then the black-smith shop for Alanson Beers, blacksmith, and a dwelling house for the Beers family; another, bought from a settler; then the house built for the doctor, Elijah White, and the hospital, so nine in all." While the number of various building functions appears to be correctly represented, the descriptions of individual buildings and the total number is uncertain.

The article goes on to describe that all of the above buildings except for the White house, the hospital, and "possibly the house bought from the settler" were located within the land, under fence, formerly owned by the LaFollett heirs. "All the rest were there—the first three, the blacksmith shop, the Beers house and the barn and granary under one roof. The very first one of the three houses, had under it, New England style, a cellar; a deep and roomy one. The cellar hole is there yet. A large maple tree has grown in it. That cellar hole definitely, absolutely locates the sites of the first three houses—and living persons saw the barn and granary, a little way north, and all the others." The story continues in the *Statesman Journal*, July 19, 1940, page 4, describing the Hauxhurst grist mill as being on mission land, "on the creek north of the original houses, toward the site of the Marion County landing of the present Wheatland ferry. The site of the mill is not covered in the LaFollett deed; is several rods to the north of the north line. [...] Persons still living remember the site of that mill."

Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

Oregon, Washington

State

Wascopam

Building/Feature	Date	Construction	Location/Notes	Source
Mission House	1838 or 1839	Log		Hines, 1899:163; Atwood, 1907:101;
Barn	1841	Hewn frame?		Lee & Frost 1844:249
Log meeting house (unfinished)		log	Blew down before complete	Lee & Frost 1844:249, 251
Daniel Lee's house	1841?	Frame	whip-sawn lumber	Lee & Frost 1844:249-250
Chapel addition to Lee house			12'x20' addn	Lee & Frost 1844:251
House of worship/school for natives		log		source?
"Pulpit Rock"		Natural stone		

Willamette Falls

Building/Feature	Date	Construction	Location/Notes	Source
Dwelling/Mission Depot		Log	built by Waller	Lee & Frost 1844:330
Dwelling house		Frame	Occupied by Abernethy?	Lee & Frost 1844:330
Storehouse		Frame		Lee & Frost 1844:330
Methodist Church building	1842-1844		7 th & Main, Oregon City	Clackamas Co. Historical Society image
Warehouse		Frame/16'x30'	same as Mission Depot?	Atwood 1907:149

Clatsop Station

Building/Feature	Date	Construction	Location/Notes	Source
Cabin (1 st "Mission Place")	1840 Dec	Log	"ineptly located" 14 mi south of Ft. George	Walton Ch 4 footnote 45
"Indian lodge"	1840	Log (?)	Near Cabin #1 / blt by Frost & Kone	Lee & Frost 1844:293
3-room house (2 nd "Mission Place")	1841 Jan-Feb	Log and/or frame	"near the river" / lumber from HBC	Walton Ch 4 footnote 45; Wilkes 1845:322-323
Frame house (Kone's house, unfinished)	1841 Jun-Nov	Frame	/ built by carpenter from "Walamet" w/lumber from Ft. Van	Lee & Frost 1844:305
Frame house (3 rd mission location?)	1842	Frame (or partial frame)	Clatsop plain / "moved 8 or 10 miles"	Walton Ch 4 footnote 45; Smith 1899:88; Frost and Lee 1844:323
Farm			"four miles distant" from Frost's house	Meany 1907:18

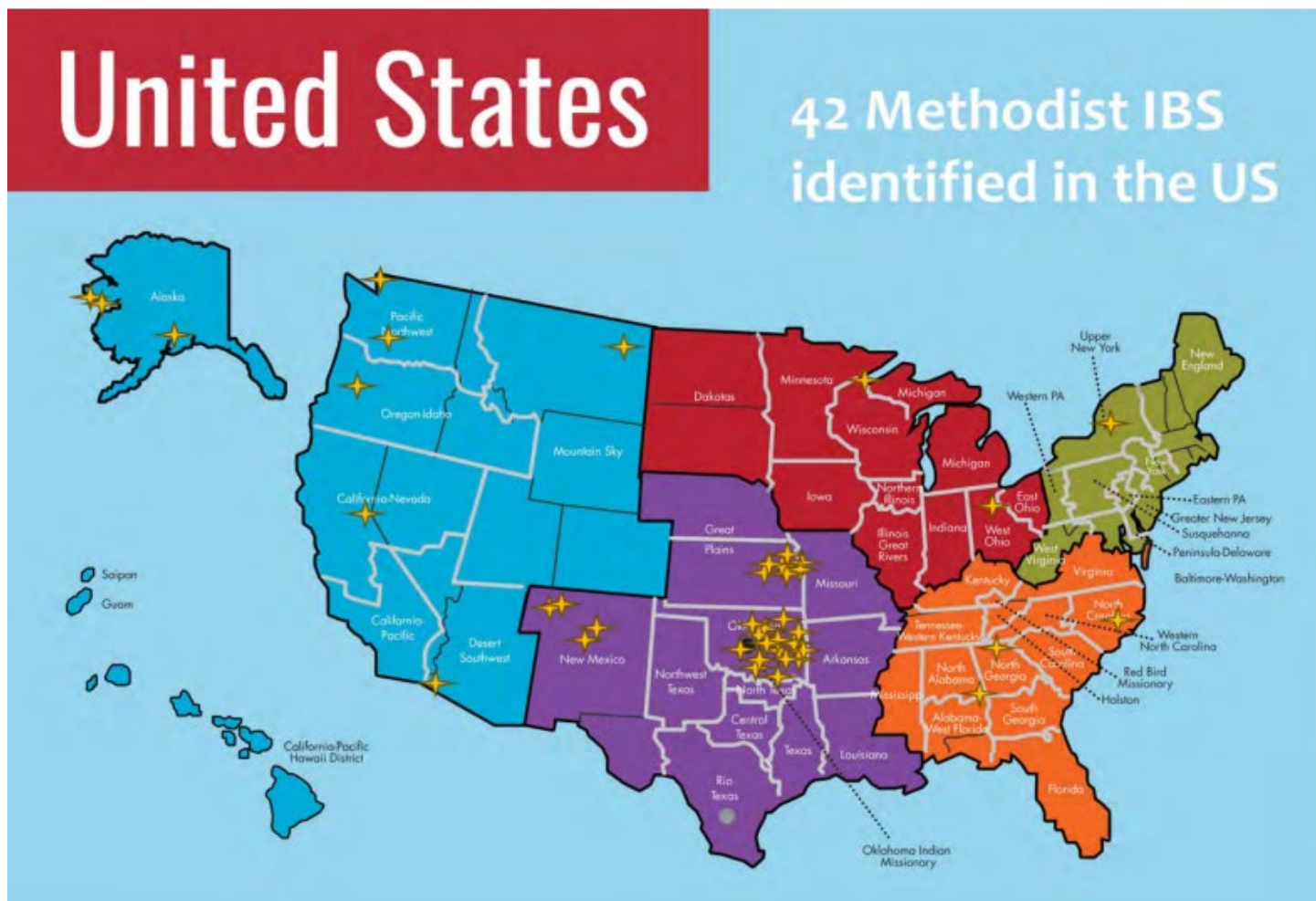
Note: According to Anderson, the 2nd Mission Place was along or near west side of Smith Lake, south of Warrenton, evidently on the later Gray claim; the Solomon Smith claim was "on the west side, south end of Smith lake, just south of (the 2nd) 'Mission Place.'" (Anderson 1991:7)

Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

Oregon, Washington

State

2024 United Methodist Church and Indigenous Boarding School Report – Excerpt**Map of Methodist Indigenous Boarding Schools**

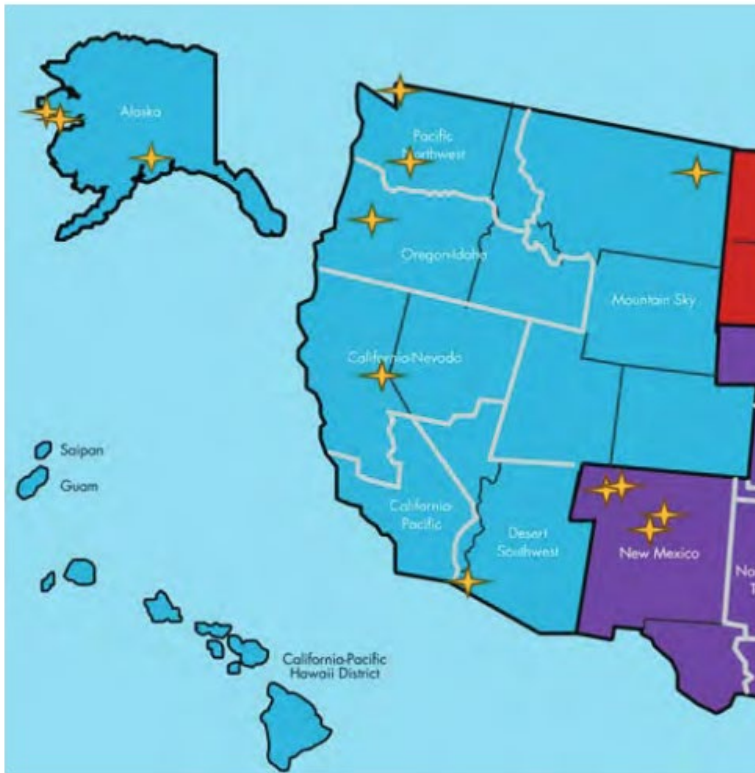
Ashey D. Boggan, "The United Methodist Church and Indigenous Boarding Schools: A Progress Report, September 2024," General Commission on Archives & History of The United Methodist Church. pp 3-4 <https://www.umc.org/-/media/umc-media/2024/09/12/16/27/Indigenous-Boarding-School-Report-2024-final.pdf>. Page 83. <https://www.umc.org/-/media/umc-media/2024/09/12/16/27/Indigenous-Boarding-School-Report-2024-final.pdf>.

Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

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**Western Jurisdiction (9)****Alaska:**

1. Jesse Lee Home for Children, 1889-present
2. Hilah Seward Industrial School, 1907-1919
3. Lavinia Wallace Young Mission, 1906-1970

Washington:

4. Fort Simcoe Indian Boarding School, 1860-1922
5. Stickney Home Mission, 1890-1909

Oregon:

6. Oregon Indian Manual Labor Training Instit., 1841-1844

California:

7. Greenville Indian Boarding School, 1891-1923

Arizona:

8. Yuma Indian Mission, 1911-1930

Montana:

9. Fort Peck Agency Boarding School, 1881-1936

Map of Methodist IBS, Western Jurisdiction

Ashey D. Boggan, "The United Methodist Church and Indigenous Boarding Schools: A Progress Report, September 2024," General Commission on Archives & History of The United Methodist Church. pp 3-4
<https://www.umc.org/-/media/umc-media/2024/09/12/16/27/Indigenous-Boarding-School-Report-2024-final.pdf>.

Oregon Country Methodist Mission Sites: 1834-1847

Name of Multiple Property Listing

Oregon, Washington

State

Phase 1: List of Indigenous Boarding Schools, Identified at GCAH

KEY: --	Schools on Federal list	Cemetery	On Federal list but not in UM archives
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Current Conference	School Name	Location	Dates of Operation	Sponsoring Organization
Alabama-West FL	Asbury Manual	Ft. Mitchell, AL	1822-1830	MEC
Oregon-Idaho	Oregon Indian Manual Labor Training Institute	Willamette, OR	1841-1844	MEC
?	Oneida Indian School	NY	1855 - ?	MEC
West Ohio	Indian Manual Labor School	Upper Sandusky, OH	1823-1842	
Great Plains	Armstrong School (Huron Cemetery)	Kansas City, KS		
New Mexico	McCurdy Mission School	Espanola, NM.	1912-present	EUB
Alaska Missionary Conference	Jesse Lee Home and School	Unalaska Seward Anchorage	1889-1925 1925-1964 1964-present	WHMS
New Mexico	Jicarilla Apache School	Dulce, NM	1890-1908?	WHMS
New Mexico	Navajo Mission School	Farmington, NM	1891-present	WHMS