

THE OLD DAYS

IN AND NEAR SALEM OREGON

WRITTEN AND ILLUSTRATED BY CONSTANCE E. FOWLER M. F. A.
WILLAMETTE UNIVERSITY

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FOREWORD . . . The subjects for this collection of historical wood-
engravings were found within a radius of thirty miles of Salem, Oregon.
Survivors of the years before 1872, they speak of the old days.

My interest in the history of this region has grown
from my association with Willamette University, whose beginnings stem
from the ideals of the first American occupants of this area. It is also true
that one cannot reside in Salem long and remain immune to the pioneer-
lore which colors her life.

In seeking to make this narrative real, I have limited
my illustrative interpretations to extant (1938) landmarks and relics.
These historical remains recall the adventure and romance of a past —
a past that set the design upon which this section of the Willamette
Valley was built.

My aim in presenting this work is to portray, in an
artistic way, life in those early years. With this brief foreword, then,
I leave the evaluation of this collection to the judgment of the reader.

CONSTANCE E. FOWLER

Salem, Oregon, August 24, 1940

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[1] THE FIRST MISSIONARIES



THE SETTLING OF THE WEST. This subject, trite as it may be in title, still provides material for the writer of history and fiction. Perhaps the most dramatic incident having to do with the opening of the West occurred in 1831 when four Indians, presumably from the Flathead and Nez Perce tribes, appeared before General Clark, the Indian Agent, then stationed at St. Louis, asking him to aid them in finding the white man's "Book of Heaven." How or when they conceived such a mission is unknown, but the fact that these four, a delegation of "heathens," should cross country on such a search was indeed an invitation to the whites to go into the wilderness. Their request caught the attention of the Methodist Church, and by the spring of 1834 Rev. Jason Lee and his companions were crossing the plains to the Oregon Country with the Nathaniel J. Wyeth party. The fall of the same year found the missionaries on the banks of the Willamette River, about ten miles below the present city of Salem. Here they erected a log cabin and thus founded the first mission in the Oregon Country. The valley through which this river flows extends from Portland to Eugene, a distance of some one hundred and twenty-five miles. It is protected on the east by the awesome Cascade Mountains and on the west by the Coast Range. The sight of the smooth-flowing river, winding through the wooded slopes and grassy flatlands, has ever thrilled the inhabitants of this valley, and its placid charm has ever inspired them to speak of it as "The Beautiful Willamette."



The Willamette River

Constance E. Fowler

[2] THEIR MISSION



The first log cabin, built by Lee, became then the center of both religious and educational activities in Oregon. The school known as the "Indian Manual Labor School" devoted itself to the teaching of religion and English to the children of the Indians, as well as to the half-caste children of trappers who had retired and were farming in the vicinity of the Mission. Jason Lee was as practical as he was devout, continually calling to the Eastern church for additional recruits: teachers, preachers, and persons with agricultural experience. As a result of his first call came the ship *Diana* in May, 1837, bringing among others, Dr. Elijah White, Alanson Beers, and Anna Maria Pittman. In March, 1838, Lee himself went East, where he was successful in recruiting settlers and soliciting funds. Arriving with him in Oregon in 1840, this reinforcement brought the population of the Mission to seventy-five persons. During this year Lee also built a home in "Chemeketa." This building, still standing at 960 Broadway, Salem, is one of the most notable of all Oregon's landmarks; ". . . It was headquarters for the Jason Lee Mission, beginning that year, 1840. In it resided four of the Mission families. It was hospital, guest house, postoffice, capitol. The Oregon provincial government was conceived therein. It became the Marion County Court House. There called the governor of the Hudson's Bay Company, virtually ambassador of the British government. Therein was held the first meeting planning what is now Willamette University."¹



Jason Lee's Home

Constance E. Fowler

[3] THE FOUNDING OF AN INSTITUTION



The meeting in Lee's home in "Chemeketa" opened the question of education. A second meeting held in the original Mission buildings brought definite results. At this gathering the missionaries resolved to found an institution to be known as the "Oregon Institute." They also decided to locate it on a site on Wallace Prairie, about three miles below the present site of Salem. In the meanwhile, the Indian Manual Labor School had been moved from its original site, and in spite of disease among its students was attempting to hold itself on the grounds which now form the campus of Willamette University. The state of this school and the desire to establish a new one sent Lee once more East for funds, a trip which ultimately ended in his untimely death. For several months prior to his passing, Lee had encountered difficulties with the Eastern church regarding the policy of the Mission. That this trouble had grown was apparent by the appointment of the Rev. George Gary to supersede him, and when the news reached Lee, on his way East, it must indeed have embarrassed him. Gary arrived in Oregon in May, 1844, and under his authority the Indian Manual Labor School was sold to the trustees of the Oregon Institute. In 1853 the name was changed to Willamette University. Credit for the growth of this institution must go to the Rev. A. F. Waller, a member of the 1840 reinforcement. His belief in the future of the school led him to solicit funds as well as to aid personally in the actual construction of the dignified old building which still holds its place on the campus. The building, started in 1864, was first occupied in 1867, when, ". . . the school was marched by the acting president to the sound of martial music from the old house to the new."²



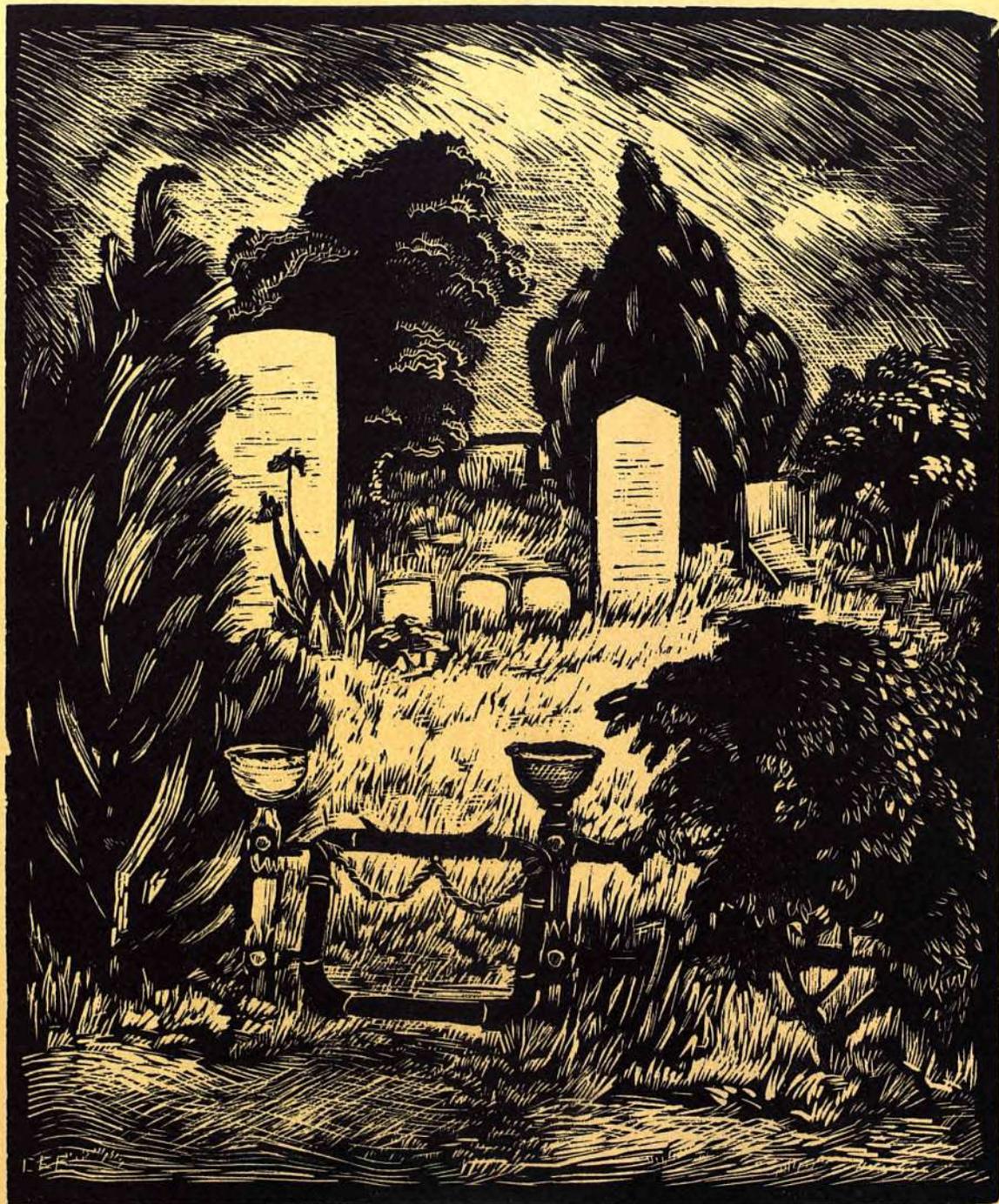
Waller Hall

Constance E. Fowler

[4] THE LIFE OF JASON LEE



The life of Jason Lee was indeed tragic. For nearly twelve years he sought to support the objectives of the Mission, and his ability to foresee the importance of this section of the Oregon country to the United States led him to devote his energy to its colonization as well. His efforts to carry out his beliefs also led to misunderstandings with his Eastern superiors, a disappointment which, no doubt, hastened his death. His private life, too, was beset with bereavements. In 1838, his wife, Anna Maria Pittman, and her two-day old son were buried while Lee was en route on his first trip East. In 1842, his second wife, Lucy Thompson, whom he had brought with him on the *Lausanne* in 1840, died, leaving a three-weeks old daughter. And Lee himself, broken in health and spirit, died at forty-two years of age while on a visit to his old home in Stanstead, Canada, in 1845. The daughter, Lucyanna Marie, was left in the care of the Rev. Gustavus Hines, and in 1863 was graduated from Willamette University. After teaching in that institution, she became the wife of Francis Grubbs, an early Willamette professor. The remains of the family, Lee, his two wives, his son, his daughter and her husband, now lie in the Mission plot in the little Jason Lee cemetery in Salem. Lee's remains were re-interred in this cemetery in 1906, during the sixty-second commencement week of the university he helped to found. The tombstone of Anna Maria is the original one brought by Lee on the *Lausanne* in 1840. His own was brought from Canada with his ashes in 1906.



Jason Lee Family

Constant E. Fowler

[5] ELEMENTARY EDUCATION



The pioneers from the forties to the sixties, like the missionaries before them, believed that "education made a better man," and most of them saw to it that their offspring were at least exposed to the three "R's." Almost every community of any size, between the years 1850 and 1860, had an "academy." Although few of these survived, the elementary schools were firmly established. It is from the memories of those elementary school days that many of the old timers pluck the humorous bits they love to relate. The Eola school, built in 1858, is a typical architectural example of the one room schools then erected. Such schools were equipped with roughly made desks and splintery benches, which, in some instances, no doubt, proved to be very stimulating as well. The teacher was usually recruited from the settlement itself, although often the "professor" was a newcomer, staying only long enough to look around before abandoning his profession for more lucrative work. In writing of the early teachers near Silverton, R. H. Down relates this bit: "About this time, (1865), a pioneer teacher named Lunt appeared in Silverton, where he taught several terms. He used to get drunk and poetical, on which occasions he would say: 'I am half Lunt and half Shakespeare.'"³ Salaries in the old days were meagre. Two hundred and fifty dollars was not uncommon for a six months term, and it is easy to imagine that more than one scholarly soul had to accept a life of "intellectual honor" as a substitute for a life of material comforts.



Frisla School

Constant E. Fowler

EEF

[6] THE CATHOLICS



Organized Catholicism soon followed Methodism to the Oregon Country. Most of the French Canadians employed by the Hudson's Bay Company were of that faith and had, for some time prior to 1840, desired spiritual guidance. Definite Catholic activities began, however, with the coming of Father Francis N. Blanchet. "The Vicar General (Blanchet) repaired immediately to the Canadian settlement on the Willamette, where a log church was already awaiting him, four miles above Champoeg, having been built in 1836, when the French began to entertain the hope of having priests among them. Here Blanchet took up his residence October 12. On the 23rd of December, 1839, he blessed the bell he had brought with him, and, on the 6th of January, 1840, the humble edifice was formally dedicated to St. Paul and mass was celebrated for the first time in the Willamette Valley.'" ⁴ The brick church now being used in St. Paul is the first one of its kind erected on the Pacific Coast. It was also dedicated by Father Blanchet in November, 1846, and replaced the old log church erected ten years before. The elaborate ceremonies of the Catholics greatly impressed the Indians, and many became converts. To aid him and his missionaries in their work among the Indians, Blanchet devised a wooden chart or "ladder" on which simple symbols were cut to depict the story of the Bible. These early Catholics were not as interested in claiming the land as they were in spreading their religion, and the many schools and churches in the valley bespeak the thoroughness of their work.



St. Paul Church

August E. Fowler

[7] THE PRESBYTERIANS



Four and one-half miles southeast of the little town of Turner in Marion County stands the Condit or Pleasant Grove church, the oldest Presbyterian house of worship remaining in Oregon. Presbyterianism came to this state with Alva Condit, who built the first church of that faith near Warrenton. This, the second, was erected in 1856 by his brother, the Rev. Phillip Condit, and his sons, pioneers of 1854. The building stands today, as it was built, a reminder of pioneer piety. "Going to church" in those early days was often the important event of the week; for not only did one hear an inspiring sermon, but one also had an opportunity to gather the news of the neighborhood as well as that of the outside world. Of course, a little gossiping was indulged in, too, before the sermon. The service was often an all day affair. The sermon itself was long; an hour and a half in the forenoon and another hour or two in the afternoon, with the picnic lunch period providing a recess for pleasurable visiting with friends and newcomers—a rare treat for those who lived on isolated claims. In this day, too, originated the Circuit Rider—an unique character who rode along the trails, stopping to preach in the outlying churches and schoolhouses. An equestrian statue, executed by A. Phimister Proctor and commissioned by R. A. Booth in memory of his father, the Rev. Robert Booth, a pioneer "rider," now stands on the east side of Oregon's State Capitol grounds—a token of respect to those early preachers who "made the circuit."



Credit Church

Constant E. Fowler

[8] THE CHRISTIAN CHURCH



As the settlers moved in, other denominations besides the Methodists, Catholics, and Presbyterians appeared. Of the other faiths, the Christian was perhaps the strongest. Founded in the Willamette Valley near Silverton in 1851, it is considered the oldest of its kind on the Pacific Coast. By 1858, it had gained enough members and funds to erect a building. Today the name and the date of building "Bethany Christian Church, Built 1858," may still be read on the front. Among its charter members appear the names of the preacher and his wife, Isaac and Margaret Hedrick, Peter and Elias Cox, Thomas Shaw and George Woolen. In the old churchyard one may find the tombstones erected to them and their fellow church members. Robert H. Down, a writer on the history of this section, who has examined the records of this early church, found the name "Samual Marcum" (Markham), the father of the poet, Edwin Markham, on its roll. The elder Markham, a pioneer of 1847, first resided in Oregon City. It was here in 1852 that the son Edwin was born. The family later moved to a claim near Silverton on the Abiqua River, in which neighborhood "Sam" was known as an excellent hunter and woodsman. Although the son spent practically all of his life outside of the state of Oregon, it still claims him as a native son, truly illustrious for his great poem, "The Man With the Hoe."



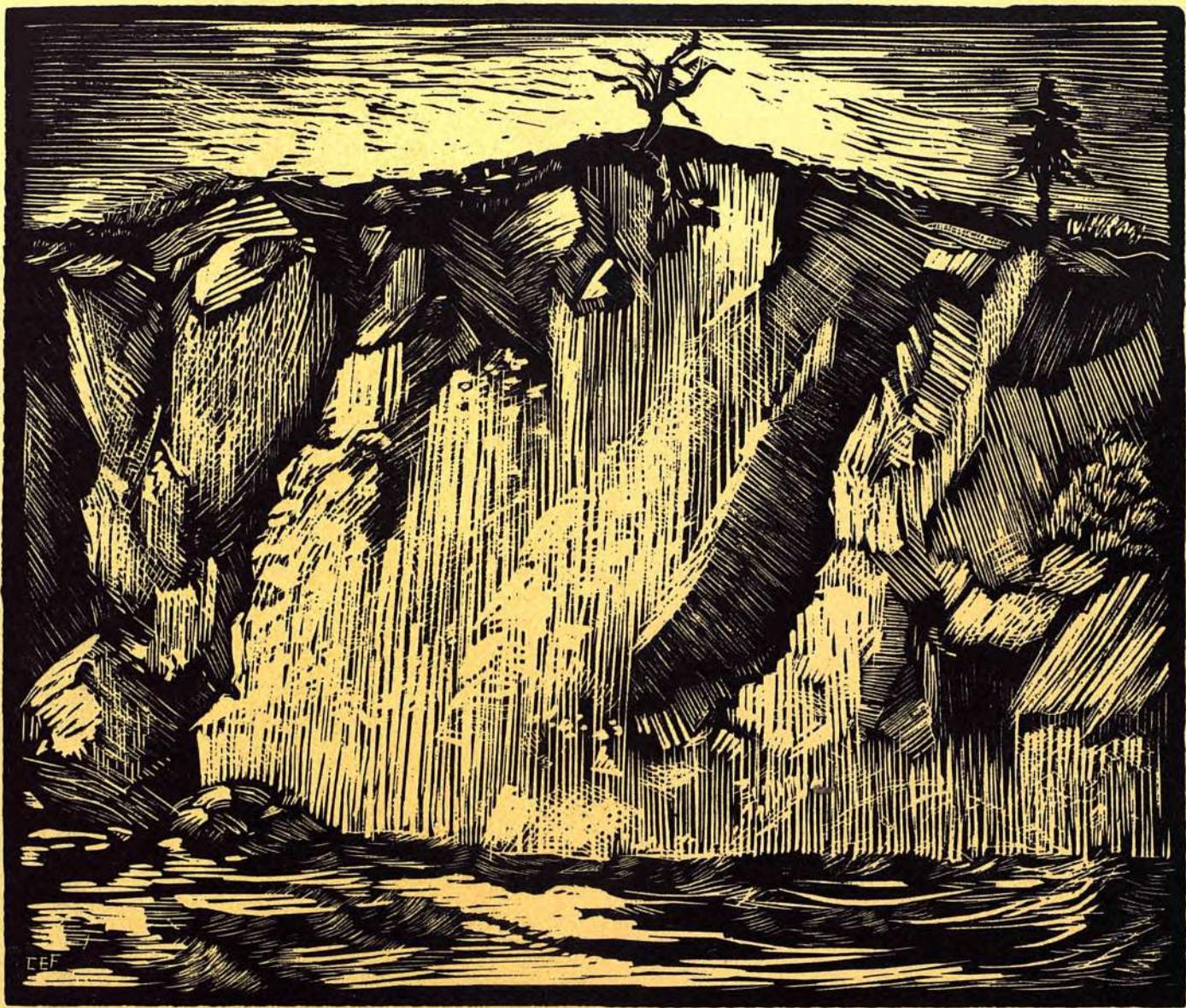
Bethany Church

Constance E. Fowler

[9] THE BATTLE OF ABIQUA



For some time prior to 1848, the Cayuse Indians residing near the Waiilatpu Mission had become increasingly skeptical of Dr. Whitman's ability as a "medicine man." This skepticism, reaching a hideous climax in the massacre of November 28, 1847, led to an open war between them and the Whites. At this time the settlers farther south in the Waldo Hills section of the valley were also experiencing difficulties with the Indians—the Klamaths and the Molallas. These settlers, located as they were near the trail which served as a highway for both the Klamaths of the south and the Cayuses of the north, became suspicious when the Klamaths made a practice of pilfering their homes. In February when two Cayuse scouts appeared near the Molalla camp, the settlers, with the picture of the Whitman massacre still fresh in their minds, became thoroughly alarmed. In an effort to prevent a like tragedy they sent a delegation to see Coosta, the Molalla chief. En route they met and captured the two scouts. After placing them on a high cliff overlooking the Abiqua River, guarded by a few of their number, they proceeded to the Molalla camp where they held council. In the meantime, the two scouts had escaped by diving from the cliff into the river, and a day or two later fifty redmen appeared bedecked for battle. The settlers, after another vain attempt to settle by council, opened fire. In the two day battle, March 5 and 6, thirteen redmen were killed. Only one white was wounded. The Cayuse scouts disappeared. The Klamaths were so badly routed that they never again entered that section of the valley, and the Molallas forever held their peace.



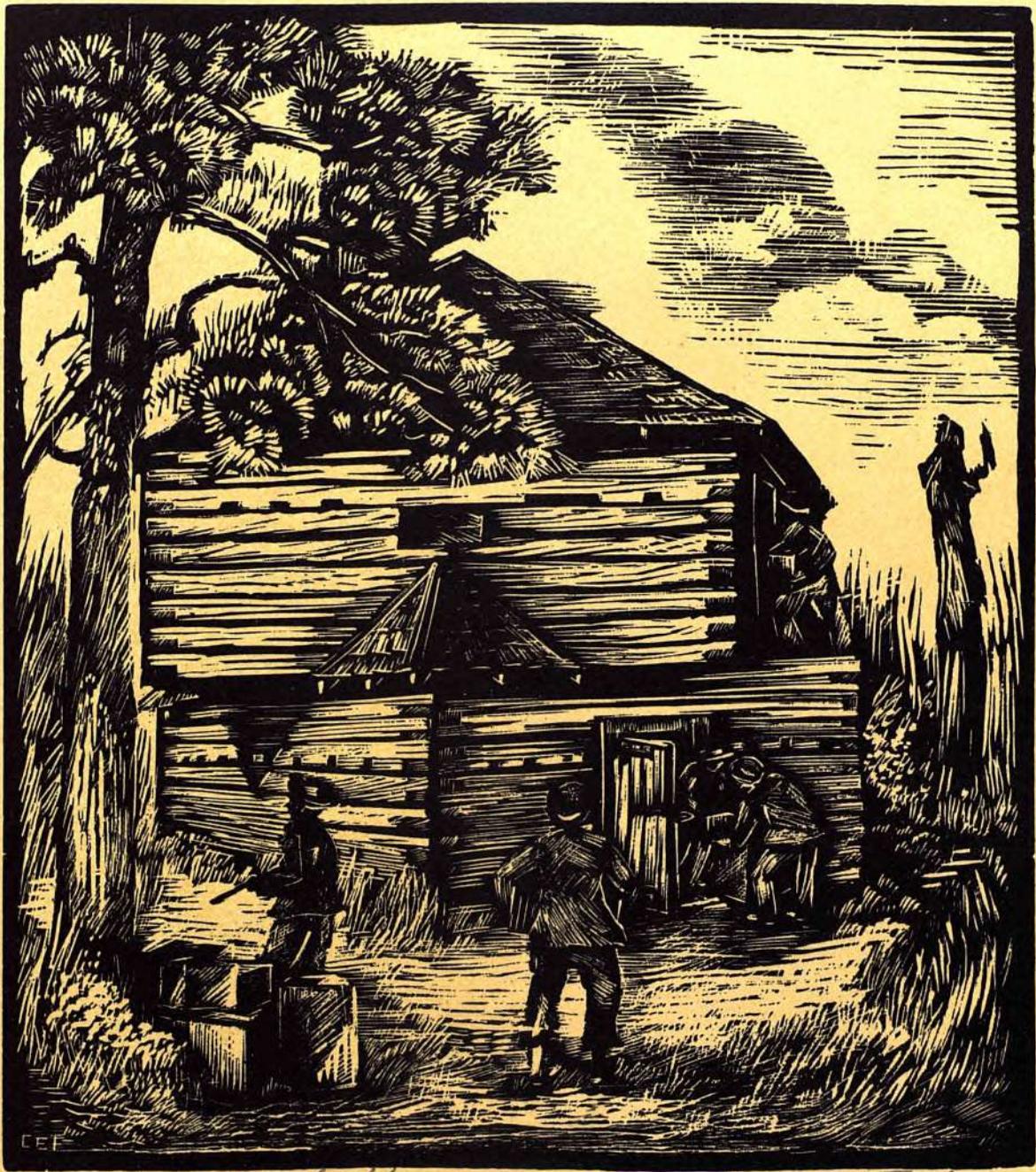
Abiqua Cliff

Constant E. Fowler

[10] THE VALLEY INDIANS



It is interesting to note that here in the Willamette Valley the priority rights of the Indians to their hunting grounds were recognized. Land was actually bought by the United States government from the natives. The Molallas received forty-two thousand dollars for their lands, and in 1852 a treaty was drawn with the Clackamas tribe whereby they were to receive twenty-five hundred dollars annually for ten years. In all, seven tribes were paid: "The Santiam band of the Calapooias, Tualatin branch of the same 'nation,' Luckiamutes, Calapooias, Molallas (both upper and lower branches) and the Clackamas tribe."⁵ Part of the compensation for the land was in the form of clothing and farm equipment. The government urged them to use some of the money for education; but they refused, for they believed they had ". . . little time to live and it was useless to trouble themselves about education."⁶ Content to live in the woods on the wild food available, they had no crafts and apparently took the path of least resistance. By 1856 a strip of land extending from the Coast Range Mountains to the sea had been set aside as a reservation on which three posts were established. Fort Yamhill, the nearest to the northern part of the valley, was about twenty-five miles from the present town of Dayton. Its block-house was built in 1855-56 at the command of General Joel Palmer, then United States Superintendent of Indian Affairs for the Oregon Territory. It was used as a guard house, a storehouse, and, when necessary, a jail. The house stood on the reservation until 1911, when it was taken down and moved by wagon to Dayton, where it was rebuilt in the city square. In August, 1912, it was dedicated to the memory of General Palmer, donor of the city park.



Yamhill Block-House

Constant E. Fowler

[11] THE SETTLEMENT OF CHAMPOEG



Champoeg, “. . . the place of the poeg, poey or powetsie . . . ”⁷ flower, is a place about mid-way between Portland and Salem. It was first given that name by the Indians who settled on the shores of the Willamette River at that point. In 1828 Champoeg became the site of the Hudson’s Bay Company warehouses, erected there because it was, at that time, the closest point to the company’s headquarters where easy landings could be made. It was for some time the only wheat shipping-point on the Pacific Coast. There, too, the provisional form of government was voted and ratified in 1843, an historic event which sets Champoeg apart as “the important” spot in Oregon. Oregon remained under provisional government until March, 1848, when Jo Lane became the first territorial governor; then, in February, 1859, it was admitted as the thirty-third state in the Union. Champoeg’s third settlement came with the entrance of the pioneers into the valley, for it was a stopping place for many wagon trains seeking a location. By 1860 it had a population of nearly four hundred and was on its way to “fame and fortune.” However, the fortune part of the ambition was short lived, for in December, 1861, the placid Willamette went on a rampage, inundating the town so completely that it never recovered. Today, the site of this historic place is only a field; the adjoining area, owned by the state, has been made into a park where yearly hundreds of Oregonians congregate to reminisce and where strangers come to read on the monument the names of those who voted with Jo Meek “for a divide” on that historic day in 1843, as well as to view the relics now housed in the little museum on the grounds.



CEF

Champroy

Constant E. Fowler

[12] RALPH C. GEER



he ten years between 1843 and 1853 saw a continuous line of covered wagons make their way across the plains and mountains to Oregon. The cry "Free Land" was an incentive which started many a man on a journey of starvation and hardship. Prior to 1850 single men over the age of eighteen could claim three hundred and twenty acres and married settlers six hundred and forty acres. Pioneers arriving between the years 1850 and 1853, however, abided by a law which allowed single men one hundred and sixty acres and married men three hundred and twenty acres. Marriage was really a paying proposition, and needless to say, old maids were rare. One of the earliest claimants of free land in the beautiful Waldo Hills district, twelve miles east of Salem, was Ralph C. Geer. A man of agricultural foresight, he set about to found a nursery of no small proportions. As early as 1852, "Mr. Geer advertised that he had for sale in his nursery: 42 varieties of apples, 15 of pears, 5 of peaches and 6 of cherries."⁸ Mr. Geer had other talents also. In 1848 he taught school in this, his home district, and in 1854 became a member of the Territorial Legislature. Incidentally, his grandson, Homer Davenport, born and raised in this pioneer neighborhood, became a cartoonist of national eminence. After working on the *Chronicle* and the *Examiner* in San Francisco, Homer was chosen to accompany William Randolph Hearst to New York, where from 1895 to 1912 his humorous drawings filled with human understanding won for him a high place in the journalism field. It is also interesting to know that a nephew of R. C. Geer, Theodore T. Geer, served as governor of Oregon from 1899 to 1903. Thus the contributions of the Geers make the name all the more deserving of the prominent place it holds on the list of Oregon's pioneer families.



The Gear Home

Constant E. Fowler

[13] THE PIONEER HOME



hough it's only a table and a chair; it's home to me and I don't care." So goes a sentimental old song. These lines almost describe the scantily furnished homes of the early pioneers. Besides "a table and a chair" the early furnishings consisted of beds made of poles attached to the wall, and supported on the outer side by two legs. Mattresses for many years were only cloth coverings filled with straw. The spinning wheel was used a good deal, and the fireplace was a necessity. Few stoves were brought across the plains and the cooking, therefore, had to be done in iron kettles⁹ over the open fire. These kettles were hung on iron cranes which had two or even three notches so that more than one dish could be cooked at once. As the country became less isolated the stove replaced the fireplace for this purpose, but it continued to be necessary for heating. Burning pine knots in the fireplace, too, afforded light when the supply of candles ran out. Families were large; six to ten children was the usual number. Mr. and Mrs. McKinney, residing near Aumsville, had a family of eleven and cared for three other children as well. In naming their offspring, especially the girls, these old timers often showed originality. One child of Lewis Jones, a settler near Silverton, bore the name "Missouri," while another was called "Salem." The Greenstreet family in the Waldo Hills had "Minerva," "Mariah," "Marilda," and "Marinda"—names seldom heard today.



Kettles

Constant E. Fowler

[14] THE PIONEER WIFE



The early homemaker was in truth a "maker." Practically everything used about the house had to be made. Thread had to be spun, cloth woven, and clothes sewn. Tallow candles, the chief means of illumination, were molded in special molds. Besides this, the never-ending task of bread baking was before her. Butter, too, had to be churned,¹⁰ not to mention the curing of meats and the canning of fruits and vegetables. With all this, however, one of this early housewife's greatest sources of pleasure came from being known as a good cook. The wife, too, had to play the role of both doctor and nurse. Medical aid was not always available and home remedies were used in an effort to help the sufferer. The doctor book was often consulted, and in some cases odd remedies of superstitious origin were brought out. Some of the well-known remedies used as late as the eighties were ". . . mustang liniment for both man and beast, while gunpowder mixed with milk was a cure for ringworm; vermifuge, cinnamon and hoarhound tea, with cayenne pepper for bad colds, mutton 'taller' for cold cream, while whiskey lorded it over all other remedies as a cure-all."¹¹ The average home did not know the value of isolating the sick, and a disease more often than not spread throughout the household. Diphtheria and smallpox were common, and rare indeed was the family who had not experienced at least one death from these diseases. Nevertheless, in spite of the danger of succumbing to disease, many an old timer managed to round out a vigorous three score and ten.



EEF

Churning

Madame E. Fowler

[15] WILLIAM M. CASE



One of the most energetic couples to make their way to Oregon was William M. Case and his wife, Sarah. In the spring of 1845 William Case took a claim on French Prairie, two miles from Champoeg, and on that claim in 1858-1859 constructed what is believed to be the most remarkably built pioneer home still standing. It is modelled after the style of a southern plantation manor. The house is built in the shape of an "L." "Each wing is forty by eighty feet with a veranda, supported by thirty pillars, running entirely around it, and, in addition, has a woodshed twenty by forty feet. The brick used in the cellar, the foundation of the house, and the four fireplaces were made on the place, as were the nails and much of the original hardware. During the two years that the house was under construction, a cabinet maker was employed to build the furniture for it. This with a few exceptions was made of native maple."¹² Mr. Case from time to time added more land to his original claim until he had fifteen hundred acres in the home "ranch." He also owned five hundred acres nearer Champoeg, another farm in the southern part of Marion County, and another in Yamhill County. This active man believed in the advancement of education and contributed generously to Willamette University, where seven of his daughters received a part or all of their education. The eldest was graduated with the class of 1866, only three years later than Lucyanna Lee. The Cases had thirteen children, but only eight survived their mother, who died in 1877 at the age of fifty-five. Mr. Case lived twenty-six years longer, dying at the age of eighty-three. The old home is in an excellent state of preservation, the timber used in its construction is still solid, and the design of the house still seems modern.



Case Home Interior

Constance E. Fowler

[16] HARRISON BRUNK



Since 1860, "Brunk's Corner" has been a familiar spot to many travelling west from Salem. Standing near the highway, it has watched the passing of the Indian and the pioneer and now, in old age, it is one of the last survivors of a bygone day. Harrison Brunk, his wife and five children crossed the plains in 1849 with two "prairie schooners" and four yoke of oxen. The train of which this family was a part made the crossing in six and one-half months, and by the end of October of that year the Brunks had taken a claim of six hundred and forty acres. In 1861 the family moved into the house which now stands on the "corner." This home, pretentious for its day, was built at the cost of eight hundred and forty-four dollars. Eola, one and one-half miles east of the Brunk place, was the nearest village. Founded about 1850 at the mouth of La Creole Creek and on the banks of the Willamette River, it gave promise of growing into a town of importance. The promise, however, did not materialize and today it is but a stop in the road. The old days were different, though. In 1860 Eola boasted of a population of three hundred, and besides maintaining a church and a school it supported two general stores, two hotels (one displayed the cosmopolitan name, "Cincinnati Hotel"), two blacksmith shops, a large warehouse, a flour mill, a sawmill and two saloons. The chief sports of this busy settlement were cock fighting and horse racing. Eola's only bid to fame came in 1859, when it was considered a possible location for the State Capitol. And so, another town became a "ghost."



Brunk's Corner

Constance E. Fooker

[17] JACOB CONSER



Jacob Conser, a most progressive pioneer, came to Oregon in 1848. After a short residence near Scio he acquired six hundred and forty acres in the area which is now the site of Jefferson, where by 1859 he had both a sawmill and a flour mill in running order. The home, built in 1854, one of the few well-preserved landmarks remaining, was the first frame house erected on the location of the present town. The arrangement of the interior afforded accommodations for the Conser family on one side and quarters for the help on the other. The attic was used as a recreation room where many a Saturday-night dance was held. It is said that Mr. Conser always kept a keg of beer near the door to refresh the workmen, and no doubt many of them thought him a considerate employer. In 1866 Jacob Conser with J. M. Bates platted the town which bears the name of the third President of the United States. As it grew, the Conser home became a stopping place for travellers and was known throughout the valley as the "Jefferson Hotel." Mr. Conser was somewhat of a political figure in that district, also. In 1851-1852 and again in 1855-1856 he was a member of the Territorial Legislature. (Incidentally, the former session was the first meeting of that body in Salem.) Jefferson is one of the settlements that has survived the uncertain conditions of pioneer days, and its location, seventeen miles south of Salem on the main state highway, places it in a position to advance.



Conser Home

Constance E. Fowler



In August, 1938, Salem saw the passing of the E. N. Cooke home, her one truly pretentious landmark. Built in 1872, on the corner of Court and Summer Streets, it stood for nearly three-quarters of a century, the queen of Salem's social centers. Mr. Cooke started for Oregon in 1851. After his arrival in Salem he was soon known as a man of integrity and ability. He became one of the owners of the Peoples Transportation Company, which was organized in 1862 with a capital of two million dollars. This company for the ten succeeding years controlled the steamship business on the Willamette River between Salem and Portland. He also became the state's representative to the Paris Exposition, where he gathered many ideas which were subsequently carried out in the building and embellishment of his mansion. Although the exterior was elaborate, it was the interior which usually intrigued the visitor. The walls were decorated with many floral swags and garlands, as well as a number of decorative figure units. These fresco adornments, painted by a French artisan, cost five thousand dollars. Marble fireplaces provided the center of interest in several rooms; and the rugs, the best to be had, were specially woven in Brussels. The furniture, too, was selected without regard for the dollar and was of the latest Victorian design. This fifty thousand dollar setting became the scene of many a punctilious reception and entertainment. Here came the Governor, the visiting officials and the élite of local society. Salem was no longer a naive pioneer village.



The Mansion

Constance E. Fowler

[19] PIONEER MERCHANTS



he title, "Salem's First Storekeeper," goes to Thomas Cox, who brought a stock of goods across the plains in 1847. The following year, after purchasing additional stock from Dr. McLaughlin at Oregon City, he opened a general store in Salem, on the corner of Commercial and Ferry Streets. The second store, opened by J. B. McClane, was followed in 1850 by the partnership business of David Carter and Joseph Holman. In 1869 the well-known bank of Ladd and Bush was opened. Among the successful merchants of North Salem in the early days was William Lincoln Wade, who built a store in that district in 1867. North Salem, at that time, consisted of the McClane claim and the area surrounding the old Jason Lee home. At that time also, the north district was considered to be the growing section of the town. However, difficulties arising from the inability of persons buying from the McClane tract to secure clear title to their land led prospective purchasers to locate farther south. Mr. Wade was a staunch believer in North Salem and at one time held two hundred feet fronting Liberty Street. For the searcher of pioneer landmarks, the remains of this strip is a "find." Here one may still see the old store and the homes once occupied by "Lincoln" Wade and his father, Alfred. Murray Wade, a son of Lincoln, now occupies his father's home, and as editor and owner of *The Oregon Magazine* has done much to promote an interest in pioneer history.



Lincoln Wade's Store

Constance E. Fowler

[20] SALEM



The founding of the city of Salem goes back to the year 1840, when the Lee home became the headquarters for the Lee Mission. At that time the area comprising the present site of the city was known as "Chemeketa," an Indian word meaning "the place of gathering." Before the end of the forties, however, the inhabitants of this locality were calling their settlement "Salem," a word taken from the Bible, meaning "City of Peace." The town was first platted in 1846 by W. H. Willson, then agent for the trustees of the Oregon Institute. Lots were sold in the area bounded on the west by the Willamette River, on the east by Cottage Street, on the north by Division Street and on the south by a line below the present Leslie Street. The sale of these lots not only brought people closer to the Institute but also enabled the trustees to found an endowment for their school. In 1860 the town was officially incorporated. In 1864 it became the permanent capital of the state. Today, Salem with a population of thirty thousand is one of the most beautiful cities of its size in the United States. Unusually wide streets lined with trees and roses, and the many well-kept homes bespeak the pride of its residents in this "place of gathering." To the visitor it is in truth a "City of Peace." The few remaining landmarks¹³ seem out of place in this new setting. Hemmed in by more functional structures, they wait for the day when they will be removed. Yes, the old days are gone.



A Pioneer Remnant

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