NPS Form 10-900
(Rev. 8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

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NATIONAL REGISTER

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name: Greasewood Finnish Apostolic Lutheran Church
other names/site number: N/A

2. Location

street & number: Finn Road at Finland Cemetery Road — [N/A] not for publication
city, town: Adams — [X] vicinity
state: Oregon code: OR county: Umatilla code: 059 zip code: 97810

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
		Contributing	Noncontributing
[X] private	[X] building(s)	1	1 buildings
[ ] public-local	[ ] district		sites
[ ] public-State	[ ] site		structures
[ ] public-Federal	[ ] structure		objects
	[ ] object	1	1 Total

Name of related multiple property listing: N/A

Number of contributing resources previously listed in the National Register: N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this [X] nomination [ ] request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property [X] meets [ ] does not meet the National Register criteria. [ ] See continuation sheet.

Signature of certifying official — Date: May 26, 1988

Deputy State Historic Preservation Officer
State or Federal agency and bureau

In my opinion, the property [ ] meets [ ] does not meet the National Register criteria. [ ] See continuation sheet.

Signature of commenting or other official — Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

[X] entered in the National Register. [ ] See continuation sheet.
[ ] determined eligible for the National Register. [ ] See continuation sheet.
[ ] determined not eligible for the National Register.
[ ] removed from the National Register.
[ ] other, (explain:) _____

Signature of the Keeper — Date of Action

Entered in the National Register 7-14-88

6. Function or Use

Historic Functions (enter categories from instructions)

Religion/church

Current Functions (enter categories from instructions)

Religion/church

7. Description

Architectural Classification
(enter categories from instructions)

Late Victorian/Gothic

Materials (enter categories from instructions)

foundation Tin-clad plywood waterskirt over
walls wood/weatherboard ashlar
roof wood/shingle
other brick (stove chimney and vestibule foundation)

Describe present and historic physical appearance.

☒ See continuation sheet

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:
☐ nationally ☐ statewide ☒ locally

Applicable National Register Criteria ☒ A ☐ B ☒ C ☐ D

Criteria Considerations (Exceptions) ☒ A ☐ B ☐ C ☐ D ☐ E ☐ F ☐ G

Areas of Significance (enter categories from instructions)	Period of Significance	Significant Dates
Architecture	1884-1910	1884-1887
Ethnic Heritage/European		1910

Cultural Affiliation: Finnish (European)

Significant Person: N/A

Architect/Builder: N/A

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

Greasewood Finnish Apostolic Lutheran Church occupies a parcel slightly under three quarters of an acre in size approximately 5 miles west of Adams (and south of Helix) in a fertile, wheat-growing section of Umatilla County, in Eastern Oregon. The small, Gothic Revival church was built between 1884 and 1887 by members of the local Finnish-American community. In 1910 a vestibule was added to the east end which closely matches the church in form and detail. The siting of the building at a crossroads in the spreading agricultural landscape, where it is visible and accessible from all directions, is indicative of the importance of the church in community life.

Under the categories of architecture and ethnic heritage, the building meets National Register evaluation Criteria C and A as a rare and well preserved example of the meeting house church type with modest Gothic touches and as the most prominent landmark associated with Finnish immigrants who arrived in Umatilla County from 1877 onward and contributed much to development of the local wheat-growing industry. Because of its architectural distinction in Eastern Oregon and because of its social significance as the historic focal point of Finnish-American life locally, the church withstands the normal exclusion of religious properties for listing in the National Register.

The church received a generally high degree of maintenance until 1965, when it ceased being used for services on a regular basis. Following its restoration by descendants of the builders in 1985-1986, it is in excellent condition.

The church measures 28 x 34 feet in plan and is characterized by gable roof with boxed cornice and unadorned frieze boards, drop siding, and four window bays in side elevations having equilateral pointed arch heads with drip moldings and delicate, arched muntins above four-over-four, double-hung sash. End elevations are blind except for the double-leaf front door with arched top light in the vestibule. The original front door is intact, sheltered by the vestibule addition of 1910.

The church interior is wholly intact and displays the simple finish work typical of early meeting house churches in the Willamette Valley west of the Cascade Range which are thirty years earlier in date. The west, or pulpit end, has a platform raised two steps above the main floor level. It extends the width of the sanctuary and is lined by a chancel rail having turned balusters.

☒ See continuation sheet

9. Major Bibliographical References

Interviews with Frederick W. Pell, age 92, son of a founder member of the church, May 1985 - May 1987.

The Pendleton Area Finns, Vol. 6, No. 1 (Special Pioneer Edition), February 1971.

Mattila, Walter, "Trails of Early Adams Area Settlers Recounted," undated clipping from Athena Press.

Reeder, Vernita Molstrom, and Westersund, Judith, "Jumalan Rauha, Church Center of Finnish Life, " Pioneer Trails, Vol. 9, No. 1, Fall 1984. Pioneer Trails is the regular publication of the Umatilla County Historical Society.

☐ See continuation sheet

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____

Primary location of additional data:

- ☐ State historic preservation office
- ☐ Other State agency
- ☐ Federal agency
- ☒ Local government
- ☐ University
- ☐ Other

Specify repository: Umatilla County Planning Department

10. Geographical Data

Acreage of property less than one Helix, Oregon 1:24000

UTM References

	Zone	Easting	Northing
A	11	370710	5070240
B			
C			
D			

☐ See continuation sheet

Verbal Boundary Description

The nominated parcel of 0.73 acres is located at the extreme NE corner of NE¼ NE¼ Section 3, Township 3N, Range 33E, Willamette Meridian in Umatilla County, Oregon, and is identified as Tax Lot 1090 at said location. The parcel is more particularly described as follows.

☒ See continuation sheet

Boundary Justification The nominated area is approximately 208 feet square and encompasses the entire parcel historically developed and maintained by founding members of the Greasewood Finnish Apostolic Lutheran Church and their descendants from 1884 onward. The perimeter of the nominated area is marked by a chain link fence. Within the enclosure, a privy of compatible frame construction is a recent replica of the original and therefore is not counted as a contributing feature.

☐ See continuation sheet

11. Form Prepared By

name/title Willard Pell and Robert Kononen, with assistance of Steve Randolph
organization Greasewood Finnish Heritage Society date August 1987
street & number 1231 NW Horn Avenue telephone (503) 276-6287
city or town Pendleton state Oregon zip code 97801

The Greasewood Finnish Apostolic Lutheran Church is a small, Gothic Revival building located in the midst of some of the most fertile wheatland in the north central part of Umatilla County, Oregon. Located on a high plain, it commands a 360° view of rolling wheatfields, with the Blue Mountains to the south and east. The church is at the center of the Greasewood Finnish-American settlement area, five miles west of Adams, the closest post office and small town. Helix is about five miles north.

This structure was built between 1884 and 1887 by emigrant Finnish-American farmers who lived on farms nearby. The one-room, woodframe church was built in a simple, rural form of the romantic Gothic Revival style. The church has a rectangular plan with the altar on the west and the entrance toward the east. A cloakroom and entry vestibule was added to the east in 1910, which also utilized Gothic styling. The original structure is rectangular, 34 by 28 feet, and the entry 10 by 16 feet. Roofing is and always has been naturally-weathered cedar shingles on a steep, gabled roof, although the pitch is not as extreme as that found on high-style Gothic Revival designs. The foundation is of basalt rock ashlar, sheathed in plywood and tin, and in 1986, when the first replacement of vertical supports was made, all the stringers were found to be as solid and sound as when installed.

The exterior is finished in drop-lap wooden siding. Four tall Gothic windows are evenly-spaced along the north and south sides. Each is a four-over-four double-hung sash, with the original Gothic-arched heads attached to each upper sash. The arched heads are divided into three panes, two of which are also Gothic arches capping the two columns of windowpanes in the sashes below. The Gothic styling is carried one step further by the provision of simple hood moldings over the arched window heads. These hoods are emphasized by the flat window casings, the rails of which are wider at the base and beneath the hoods. All wall surfaces, casings, trim, moldings, and sashes are painted white.

The exterior is trimmed in the vernacular Classical Revival elements that were commonly associated with the simplified form of the Gothic Revival typical in Umatilla County. The eaves are open and extended, with enclosed rafters, fascia and soffit. Freizeboards and corner boards are present as is a simple water table. The eaves feature both bed and shingle moldings, those on the vestibule differing from the original structure.

The 1910 vestibule echoes the original 1884 styling, but there are subtle differences. The roof pitch is the same, as are most Classical trim elements and the degree of extension of the eaves. However, the water table is missing and the boards of the drop-lap siding are narrower. The foundation is of painted brick, not stone. The Gothic arches are of the same proportion, but the doorway is larger and the windows much smaller than on the 1884 structure. Also, the hood moldings are missing and there is no variation in the width of the plain casings. The small windows, one each on the north and south walls, are single arched sashes consisting only of the three-paned element found in the arched heads of the main windows. The large transom above the double, 5-panel wooden front doors also carries that Gothic theme. In all, the vestibule design is compatible with, yet does not duplicate that of the 1884 construction.

The interior of the church is simply furnished and has never been modernized. The Apostolic branch of the Lutheran Church was quite conservative, so the simplicity of this building, inside and out, is reflective of the values of the congregation. Nothing was done to excess or for show. Their house of worship was basic, practical, and yet tasteful too.

The altar area occupies an 8'-wide, raised area across the west end of the church, and the pews are arranged in ranks with both a center and side aisles. It is separated from the seating by a 2 1/2' high open railing consisting of turned balusters topped by a molded rail. There are two gates, one to either side of the pulpit. The railing was originally finished in a flat glaze, imparting the fir with the appearance of redwood. The altar area is raised two steps above the rest of the room, with the upper step serving as a kneeler at the altar rail. At the north end, the altar area is extended out toward the congregation a couple of feet. A higher rail encloses this area which was used by the songmaster. Atop the railing, a square, framed hymn number tablet is supported by a fine, turned post. In the corner, plain wooden benches and coathooks are provided for the preacher and songmaster.

The pulpit itself is a most unusual feature, comprising a low podium set atop a rectangular, enclosed table. This table has four round-arched insets across the front and two on either side, as well as two small, rectangular recessed panels with border molding. These inset panels are painted white, while the main body of the pulpit is painted a medium pink. From a distance, the pulpit appears to be a small, old-style altar painted in pink faux marbre. However, it was used for preaching instead.

The upper walls and ceiling are sheathed in narrow tongue-and-groove siding, painted the original glossy light blue (which just happens to be the Finnish national color). The wallboards are laid horizontally rather than vertically as is more common. The ceiling is boxed, rather than open-beamed, as is usually found in churches. The joints between the ceiling and walls and in the corners of the walls are sealed by narrow, cove molding. The interior window casings are plain, wide, and flat, in contrast to the hooded exterior moldings. The lower wall areas are wainscoted with a vertical, board-and-bead lap siding. The wainscoting is crowned with a heavy molding, and stair-steps up the walls at the altar rail. It is finished in the same "redwood" glaze as the railing, creating a pleasant color scheme with the blue walls and white-painted window casings.

The pews are folding, wood-slat benches with cast-iron legs and braces. They were manufactured by the Thomas Kane Company of Chicago, and are finished in natural tones. They are also moveable, having never been bolted down to the floorboards. The floor itself is wide tongue-and-groove wooden flooring, painted gray. In the center aisle, in the center of the room, sat the huge old wood-fired, cast-iron stove. It was connected to the chimney on the west wall, by a suspended, 20'-long stovepipe. The old stove had been stolen by vandals and was replaced during restoration in 1986 by a smaller, but historically appropriate iron stove with nickel-plate trim.

The original light fixtures had also been stolen by vandals. However, the hooks were still in place for the two hanging lanterns either side of the pulpit and the wall sconces between the windows. Since electricity has still not been connected to the building, the Heritage Society was able to locate kerosene lanterns similar to those that were remembered. The wall sconces are plain, clear hurricane lanterns with shiny reflectors. The hanging lights are similar but have milk glass shades and bases. All of the new, old-fashioned lights have intricate, cast-iron braces and brackets, and are of an historically appropriate design.

The most ornamental feature of the church is the doorway between the sanctuary and the vestibule. This doorway was the original front door of the church, and it repeats the design of the windows in the hood moldings and casings around the door. The double door itself is Italianate in design, with tall, round-arched inset panels, heavily molded, and raised center panels with reversed corners. Below are small rectangular recessed panels with matching molding and raised centers. The transom is Gothic-arched, but is not divided into panes in the same pattern as the windows. Instead, there are two tiers of panes, a row of four rectangular panes on the first level, and above, three small panes separated by straight muntins that radiate from the top of the middle muntin in the first tier. Evidently when the former outside doorway became an interior one, in 1910, the congregation felt that it needed a bit of dressing up. So, the doors and casings were wood-grained to simulate oak. Only the casing around the transom on the sanctuary side was left painted white.

The panes in the lower sashes of the main windows as well as the panes in the small windows in the vestibule have all been painted out with white paint. Ostensibly this was done to prevent potential vandals from peering into the building, but it may also have served to keep members of the congregation from gazing out during services and thereby becoming distracted. The lower sashes are also fitted with cafe curtains, while buff-colored roller blinds are used to cover the upper sashes.

As with the exterior, the interior finish of the vestibule is also somewhat different from the rest of the church. The floorboards are narrower, while the boards of the horizontal wall and ceiling tongue-and-groove siding are wider. There are two thin collar beams bracing the ceiling, which is only partially boxed, being open at either side. The casings of the two small windows have also been wood-grained to match the doorway to the sanctuary. The vestibule is furnished with three small wood tables, a low bench along one wall, and several coathooks. The Society has a photo display of the restoration process on one wall and flags, an historic photo, and other memorabilia on another.

No renovations or changes have been made in the structure from what it was originally except that a tinclad plywood waterskirt was installed to replace plain 1"x5" wooden boards that had rotted. However, lack of use was taking its toll by the time the descendants of the original settler-builders decided in 1985 to restore it for future generations. Window repairs, exterior painting, replacement of foundation uprights, one-half (south side) reroofing, cleaning and caring now make this struture like it was 100 years ago.

In the restoration, one double-hung window was completely rebuilt due to rotting, twenty broken panes were replaced, and the balance of panes reputtied. Dried pigeon and owl excrement was scooped from the center aisle below the long stovepipe which had served as a roost. Many scrubbings and sanitizing removed all evidence of this sacrilege. The inner door had been badly damaged by vandals, so was rebuilt and then re-grained by local artisan Bill Beier. Other than oiling of the wainscoting and railing, no interior painting was required or made, so the interior carries its original paint and color scheme. The pews were cleaned and refinished. Many small board repairs and extensive caulking, along with a new exterior coat of white paint have made the whole building much more draft-free than previously.

The only major restoration problem was repairing a serious lean to the north that the building had developed. Several 8 x 8 upright underpinnings had deteriorated sufficiently as to allow the west portion of the structure to list 14 inches to the north from a vertical plane. This was corrected by replacing all decaying upright underpinnings with pressure treated 8 x 8's and leveling the floor area in the process. Next, a one inch eye bolt was secured at a slight angle through the top plate on the northwest corner, and a chain with a two ton come-a-long attached on the outer west wall. By anchoring to a large crawler tractor, it was possible to exert enough pressure to bring the structure into a true vertical alignment. Builders steel strapping was nailed onto the exterior west wall and 1 x 4 nailed over it in an "X" pattern. This correction will hold all members in true alignment.

The final element of the restoration program was to rebuild the privy and fence the property. The old privy had been destroyed by vandals, but a new one was constructed using salvaged lumber and the original door. A privacy wall was built in front of the door. Around the perimeter of the property, a chain-link fence, 6' high, with barbed wire on top, was put into place. The grounds were then cleared of weeds and sterilized to protect the building from brushfires. The fence sets back far enough from the adjacent roads to provide plenty of head-in parking for visitors.

In the restoration, the emphasis was on cleaning and restoring to original condition, not in modernizing the building to today's standards. The Greasewood Finnish Apostolic Lutheran Church therefore remains a time capsule of rural Gothic Revival architecture, turn-of-the-century religious practice, and emigrant Finnnish-American culture.

The Greasewood Finnish Apostolic Lutheran Church is an intact, well-preserved example of the simple Gothic Revival chapels that were common during the pioneer era in northeastern Oregon. Having never been modernized, and having been carefully and sensitively restored in 1985-6, the church stands as a time capsule. It is an architectural landmark, representative of the many pioneer churches that have since disappeared or have been modernized. In addition, the church is socially significant as the most visible, accessible, and appropriate monument of the emigrant Finnish-American community of Umatilla County.

Finnish-American settlers arrived in Umatilla County in 1877 at the beginning of a land rush that developed the dry-land wheat industry for which the county is now famous. The Finns brought their traditional Lutheran religious beliefs, with them, and in 1884, a group of eight settlers built the church with their own hands and expertise. The first service held in the new structure was led by Reverend Hendrik Maaherra. His death in 1887 called for sending for a new minister, but his descendants remained in the area, and in fact, still help maintain the building.

The church was built on a corner of one of the believer's land, Peter and Josephine Enbysk, probably in 1884, but perhaps as late as 1887. In 1896, a Deed of Trust was given to eight members and recorded for a full acre of ground. Services were held each Sunday by a resident preacher and occasionally by a travelling preacher. Horse and buggy transportation was the means of attending at first; then when automobiles arrived the blending of the two means caused some commotions when the horse teams were startled by the autos.

Unlike many old churches, no cemetery is next to the building, but a quaint cemetery of these early settlers is located 1/4 mile north of the church. The earliest headstones date to 1887, but some unmarked graves were formerly evident and were from stillbirths.

This posing structure served two generations before a gradual decline in members caused less use of the building; and the last full-time commuting preacher was about 1965. When regular services ceased, the vacant church attracted vandalism and deterioration. In 1985 a group of descendants of the original settlers formed a non-profit corporation, Greasewood Finnish Heritage Society, to restore and maintain the building. Work was volunteer and the project was completed in 1986. Today the church serves as a meeting place for the descendants' society and any other function compatible with the society's by-laws. At least one formal, public service is now held each year, usually in June.

Further historical information about the Umatilla County Finnish-American community and the role of this church is presented in the following articles.

TRIALS OF EARLY ADAMS AREA SETTLERS RECOUNTED

BY WALTER MATTILA

This article about the settlement of mostly Finnish emigrants in the area south of Athena is largely based on an article by one of their number, H. Rikulas, which appeared in Finnish newspaper, "Uusi Kotima" (New Homeland), on January 15, 1906. The newspaper was then published in New York Mills, Minn.

In freely translating this article, Walter Mattila of the Oregon Journal, whose father was born in the same community from where the "Pendleton Finns" came and who has visited there three times since World War I and also knew some of the Pendleton people personally, has inserted background material. The article, however, covers the same period in detail--the first 40 years of the colony.

Mr. Mattila was assisted by the Rev. Arne J. Avikainen, pastor Finnish Mission Congregational Church, Portland. Mrs. Albert Ball, Athena, also assisted in this.

The story of the Finnish settlement in the Oregon wheatlands began in 1876 when Elias Peltopera arrived in Pendleton and put up a squatters' cabin eleven miles to the east by a spring. He was a native of Kemijari, Finland.

Many landless and impoverished peasants from this cold wilderness began migrating, first by way of Norwegian fishing villages, and then directly to America about the time of the American Civil War. Besides terrible famines, they were agitated by religious differences--arising out of a powerful reform movement in the church. Finally the notion that things were better in the outside world spread among these people. The first Finnish emigrants from this Northland followed old trails to Norwegian seacoast hamlets, fished awhile and from there, emigrated in large numbers to America, many of them hired by labor companies . . . .

Like many other peasants, emigrants from northern Europe, Peltopera was attracted to the undeveloped American frontier by the availalbility of land for homesteading.

As soon as he got settled on his chosen plot, which had the water he had been looking for, Peltopera (the name in Finnish means "outer field," or "edge of a field") began

writing about homesteading opportunities in Oregon to his Kemijarvi friend, Gustavus Planting, who was working in a copper mine in Calumet, Mich.

Planting passed Peltopera's letter among his friends who had been excited by the talk of free land. He urged them to join him in going to Pendleton land. Mining for copper was dangerous, the work very hard, and employment uncertain in the era of fluctuating copper prices.

So be it. On the morning of April 6, 1877, several wagon loads of men, women and children and their belongings moved out of Calumet for L'Anseen, where they boarded a train for Chicago from whence they left by another train for San Francisco. It took more than two weeks to reach San Francisco from where it was necessary to take a steamer for Portland.

In the party led by Gustavus Planting were his wife and children and the families of Andy (Jacobson) Rauhala, Henry (Maaherra) Hendrickson, Peter Suopanki, Chas. Pell, Jacob Wuonola and Herman Planting. Pell and Hendrickson came to Michigan from Norway.

At that time, no railroad existed east from Portland and the emigrants went up the Columbia in a river steamer to Cascade rapids where they landed and boarded a small railroad train to reach another steamer which took them to Celilo Falls. There again, they boarded a small train for a ways and once more, a steamer to Umatilla. From there, the group took wagons for the 40-mile ride to Pendleton and the 11 more miles east to Peltopera's place. They arrived on April 1, 1877 at Peltopera's shack of upright boards which was 14 feet square and 10 feet high.

The land was wild range, uncultivated. The men were dazed by the prospect of providing for their families in the open with roaming wild animals and the unfriendly Indians.

The prospects looked overwhelming--they were leaving--settled on the treeless plains.

Everywhere in the farming frontier of America thousands of emigrants were roving similarly--like the shifting sands of the desert, before they finally settled down when new hopes no longer tempted them beyond the horizon.

The hardy Northlanders resolved to make their new homes in the fertile lands east of Pendleton; the hard core of the

emigrants settled down to the ordeal of home building and breaking the turf for crops. Claims were filed for the 160-acre homesteads. There was much free land to be had then in the area.

And another pen, that of Henry (Maaherra) Hendrickson, began praising the rich soil of the Promised Land. He wrote to John Haarala, another emigrant working in the great Calumet and Heela mine in Calumet. Persuasive Henry wrote of--the free land to be had for homesteads--land which in his belief would grow whatever was planted in its deep and black soil.

This letter aroused the greatest enthusiasm for the Oregon country among the young men and their wives who were unhappy in the bleak camp. Again the talk among the mining emigrants of taking up farming which they had all done as hirelings or tenants in Finland without owning land, cows or horses of their own.

And another party left for the settlement east of Pendleton. Leaving Calumet this time were Matt Deining, Sakri Henrickson, Peter Embusk and Abram Suorsa and whatever families each had, if any. They followed the same route as the earlier party and arrived late in July of the same year.

As eagerly as the first settlers, the new ones filed claims for homesteads and began developing them.

But a grave problem confronted all the new homesteaders--"where would they get water?" They soon learned that some time before their arrival American pioneers had made surveys of water prospects and had given up the fertile land when no water supply was discovered.

These Finnish settlers grimly remembered how they had drilled into the toughest ore in the Michigan copper country and ran often into water. They had learned something about geology, too. They suspected the hardpan which had stopped the American water prospectors was nothing but a cover over nature's precious water.

Once more, they were holding drills and swinging hammers and setting off blasts of pooled dynamite in the earth.

There was much rejoicing and praising God and heavy drinking of coffee (the new settlers belonged to a Lutheran reform movement which glowered on consumption of liquor) when Matt Deining broke through the hardpan and the water gushed out.

Now that they had found water, it was the time to build houses. They had to buy lumber in town and haul firewood from forest 25 miles away, in the uplands.

It was not until the next spring that the settlers began tilling the soil and putting in small crops after each family had a homestead, a house, barn and horses. Most of the "boomers" were gone.

The toilers were taken away, while they were fondly cultivating the soil on the morning of July 3, 1878, when a horseman named Jerome arrived to warn that the Indians were on the warpath, headed in the direction of the Scandinavians. Jerome urged them to flee for the Indians were at war and would attack Pendleton that night.

The women and children were rushed in wagons to Weston, 15 miles to the north, where there was a stoutly-built store. They were sheltered there for three weeks. All this while the new settlers' cattle were left on their own. The Indians never came nearer than 12 miles of the new Finnish homes, barns and grainfields which would have been dry as tinder for Indian fires.

The Indians did kill several other Whites, but the Redmen were overwhelmed with troops assisting the armed settlers. Three of the Indians were hanged in Pendleton, a new experience for the emigrants in whose huge shire no one had ever been hanged or otherwise paid with their lives.

The dread of Indian uprisings, however, remained so great that the federal government issued weapons to the Oregon settlers, including the new people from inland among whom were descendants of soldiers who had fought in the Crimean war.

All the young men were soon being instructed in the use of fire arms by American Civil War veterans who did not realize that the fast-learning emigrants were most expert in their homeland at hunting bear, deer and other game. How many deer were mistaken for attacking Indians by the new settlers in eastern Oregon will never be known.

In addition, they built a wooden barricade against Indians and also dug trenches which kept them in well-digging condition. These were surrounded by a barricade. At least one of the young settlers later fought for Uncle Sam in the

Spanish-American war.

As soon as the Indians were cowed into peacefulness, settlers returned to work on their farms. But another menance, less frightening but almost equally as deadly as an Indian bullet, confronted these farmers. From 8 a.m. until 1 p.m. every day, late in harvest ripening, gophers invaded the yellowing wheatfields as if they belonged to a union, carrying away heads of grain to their underground household. With sticks, clubs and the guns intended by their shielding government for Indians, the settlers--every man, woman and child--took to the fields.

In this disaster, the Indian-fighting and well-digging settlers remembered the trenches they had dug as pitfalls for the Indians. They plowed furrows deep between their fields to ensnare the regimented gopher colonies during their working hours and slaughtered the golphers, which were scampering in the ditches. Some flailing men killed more than a hundred in a day and the wheat harvest was saved.

Harvesting of the first wheat crop was done by hand in their native manner--the grain cut by a "cradled" seythe, gathered into bundles which were tied by hand into sheaves, flailed, and the grain winnowed also by hand.

Work on the season's yield was not over when the sacks were filled to the great happiness of the new farmers in the new land. To get 85 cents a bushel for the wheat, it had to be hauled 40 miles to a river landing. At Pendleton, 11 miles away--a full day's trip--wheat brought only 50 cents a bushel. Fortunately, when the railroad was built in 1882 the new farmers east of Pendleton had only a four-mile haul to the tracks.

Forty years after Peltopera had written his first letter how everything flourished on the free land. The largest Norse-born landowners had 1440 acres of the rich plains soil enriched by volcanic ash. By 1917 the price of land had risen from a few dollars an acre to more than 100 dollars. Year after year the growing wheat fields produced from 35 to 45 bushels an acre.

In 40 years, too, the harvesting had changed a great deal until it would have astonished anyone straight from their Northland homes. During War I, great combines, hauled by 32 horses and manned by five and six men, swept through the waving fields, dumping sacks of grain and leaving a spread of straw behind. In a good day such a machine covered up to 50

acres before the crew came in for its last cup of coffee.

As the colony grew, its founding fathers labored to build a church. It was completed in 1884, but religious services had always been held in the homes. Almost all the colony belonged to the Finnish Apostolic faith which was based on the Lutheran creed and teachings of the great Scandinavian revivalist, Reverand Laestadius.

In the early days, Swedish born Henry Hendrickson was lay preacher--the church relied, even in Finland, largely on lay preachers in its opposition to alleged ostentation in the state clergy. Later Andy Jacobson assumed these duties and Sakri Hendrickson preached at gatherings of the settlers wherever they spread in the wheat country.

Some of the founders had already passed on in 1916 when every home in the area miles around the old Elias Peltopra hut had a telephone and most of them a car. A Finnish cemetery had been provided and the last one of the pioneers has been laid to rest. Sons of the Indian fighters fought in War I.

As the farms spread out, the settlers looked upon Pendleton as their home town, but kept in touch for a long time with happenings in the Copper Country by subscripting to the Finnish newspapers published back east.

They got their mail at Adams but, long ago, the mailman has missed the foreign newspapers coming there, for the very names of the pioneers have largely disappeared in life's Melting Pot.

'JUMALAN RAUHA'

CHURCH CENTER OF FINNISH LIFE

By Vernita Molstrom Reeder & Judith Westersund

(From "Pioneer Trails", Vol.9, No.1)

The Greasewood Finnish Church is one hundred years old. The abandoned building, surrounded by fields in cultivation, stands on a hill five miles west of Adams. In the springtime a profusion of bluebells, sunflowers, phlox, purple lupine and other wildflowers decorate the churchyard, the soil of which has been undisturbed.

The Apostolic Lutheran Church was found by fundamentalists known as Laestadians. They brought their Bibles, songbooks and catechisms with them from Finland and Lapland to the copper mines of Michigan and on to Oregon, where they claimed free homesteads in 1877.

For one dollar, Peter and Josephine Enbysk donated one acre of land for the church in the center of the settlement. The transaction was made to A.J. Rauhalla, C.J. Pell, M. Deining, M. Kononen, P.C. Enbysk, O. Hendricksen, G.W. Planting and to their successor and assigns forever.

The one room sanctuary was built in 1884 by volunteer labor. In the chancel, painted maroon, are the clergy's pulpit and a choir loft for the three song leaders. The communion railing is in front of the pulpit, with a gate on each side. The walls are painted a light blue, the floors gray and the inside doors are finished in light oak.

The builiding was heated by a large potbellied wood stove located in the middle of the room. Light was supplied by ornate kerosene lamps attached to the wall. Water was carried into the room in a blue granite container that had a spigot.

Some members walked to church, but there were families who traveled many miles, returning home the next day. Horseback, horse-and-buggy or horse drawn sleigh was the mode of travel for the day. In about 1912 when automobiles (horseless carriages) came into use, they were parked in a row on the east side of the building. The noise and sight of

the cars frightened the horses tied to the hitching posts on the north side. When a car backfired, the horses often became unmanageable and runaways occurred.

At an evening service in 1910, the congregation observed Halley's comet with awe and alarm. Another service was interrupted when a farmer came asking for help. His cow fell into the well. The men used horses to pull her out, but in her agitated state she turned on the crowd, scattering the people.

In pioneer days it was the custom for men to sit on the right side of the room; the women and children sat on the left. Older children were instructed to sit quietly. Sometimes little ones escaped from their mothers, opened the gate on the communion railing and wandered behind the pulpit. Their stirring around, or they crying of infants didn't bother the preacher as he delivered his sermon.

The Finnish language was used exclusively as long as the immigrants lived. The first generation born in America spoke Finnish from childhood and they, too treasured the inflections of the woods and the sacred songs sung in minor key.

No collections were taken during the service, but donations were made to pay the expenses of visiting ministers. Members of the congregation provided lodging for them and som etimes their large families as well.

The first layman to serve the community was Henry Maaherra, a member of the party who arrived in the spring of 1877. he is buried in Greasewood Cemetery. Andrew Rauhalla, Sakri Hendrickson and Ingerbrit Holmgren were area farmers who served the church as lay speakers.

Rev. John Lumigarvi was among the most eloquent of ministers. He owned land in the community which he rented to a farmer who never needed a written lease.

Rev. Wilhelm Basi, pastor in Centerville, Washington, conducted many services in the local church. He came to America as a member of the 1898 Norwegian relief expedition which brought reindeer from Lapland to starving gold miners in Yukon Territory.

Rev. Andrew Mickelson, a distinguished minister from Michigan, brought preachers from the old country to speak to the pioneers. How they enjoyed news from Finland and this touch from across the sea.

Rev. B. Fardig, a former sea captain, was a favorite with the young people. They listened with interest as he told stories of his experiences. Rev. Fardig could speak five languages.

Other ministers or traveling missionaries who were invited for special occasions were pastors, Charles Ojala, John Nelson, Carl Sacarisen, Fred Johnson, Isaac Nelson, George Nelson, Liimatta, Paana, Leppanen, Prouty, Kurtti, E. Mattila, O. Starius, Saarnivaara and others. Several years ago Rev. Carl Niemitalo of Cove held services in the church. It has been over ten years since the last time the church was used for worship. The ministers who served the congregation are remembered for preaching the apostolic faith which stressed confession, repentance and forgiveness through Jesus Christ.

Baptisms and marriages were important affairs, followed by dinner and fellowship at a farm home. Often the celebration lasted all day and included a special worship service.

During two weeks in the summer, teenagers attended confirmation (Riippikoulu) where they studied the Bible, Bible history and catechism. They were required to memorize many passages. A visiting minister taught the class in the Finnish language and held a concluding examination in front of the congregation. They the students proudly received their diplomas and were invited to partake of holy communion for the first time.

It was the custom for the people in the settlement to help one another. In times of sorrow, relatives and friends (valvojaiset) stayed with the one in repose until time for the funeral. The casket arrived on the Hunt train at Myrick Station where someone waited with a team and wagon. The deceased was washed and dressed by family or friends and then placed in the parlor until time for the service at the church. Burial was at Greasewood Cemetery, one-half mile north of the church, where the men of the community had opened the grave. At the concluding ceremony, a trio sang

several songs. After the minister's last words, the pallbearers took turns filling in the grave.

There were times when it was difficult to get to the church and the cemetery. During the winter of 1916, snow covered the fence posts. Muddy roads brought problems, too.

The Finnish Apostolic Lutheran Church of Adams has congregational books that reflect the life of the church. Births, baptisms, confirmation, marriages and deaths have been recorded since 1878. The books are being mirofilmed and a copy will be given to the Umatilla County Library. Florence Lorenzen, granddaughter of Pioneer G.W. Planting, is in charge of the records.

For a hundred years the little church at Greasewood has been important to the settlement. There the parishioners wished each other "Jumalan rauha" (God's peace) when they left the worship service. Some descendants of these devout pioneers, even to the sixth generation, still live in Umatilla County.

Beginning at the NE corner of the NE¼ of Section 3, in Township 3N, Range 33E of the Willamette Meridian, thence West on the section line between Section 3 and 34 a distance of 208' 8½", thence South at a right angle a distance of 208'8½", thence East at a right angle a distance of 208'8½", thence North on the section line between Sections 2 and 3 a distance of 208'8½" to the point of beginning, excepting public road rights of way following section lines on the north and east, containing in all 0.73 acres, more or less.

T.3N. R.33 E.W.M.

UMATILLA COUNTY

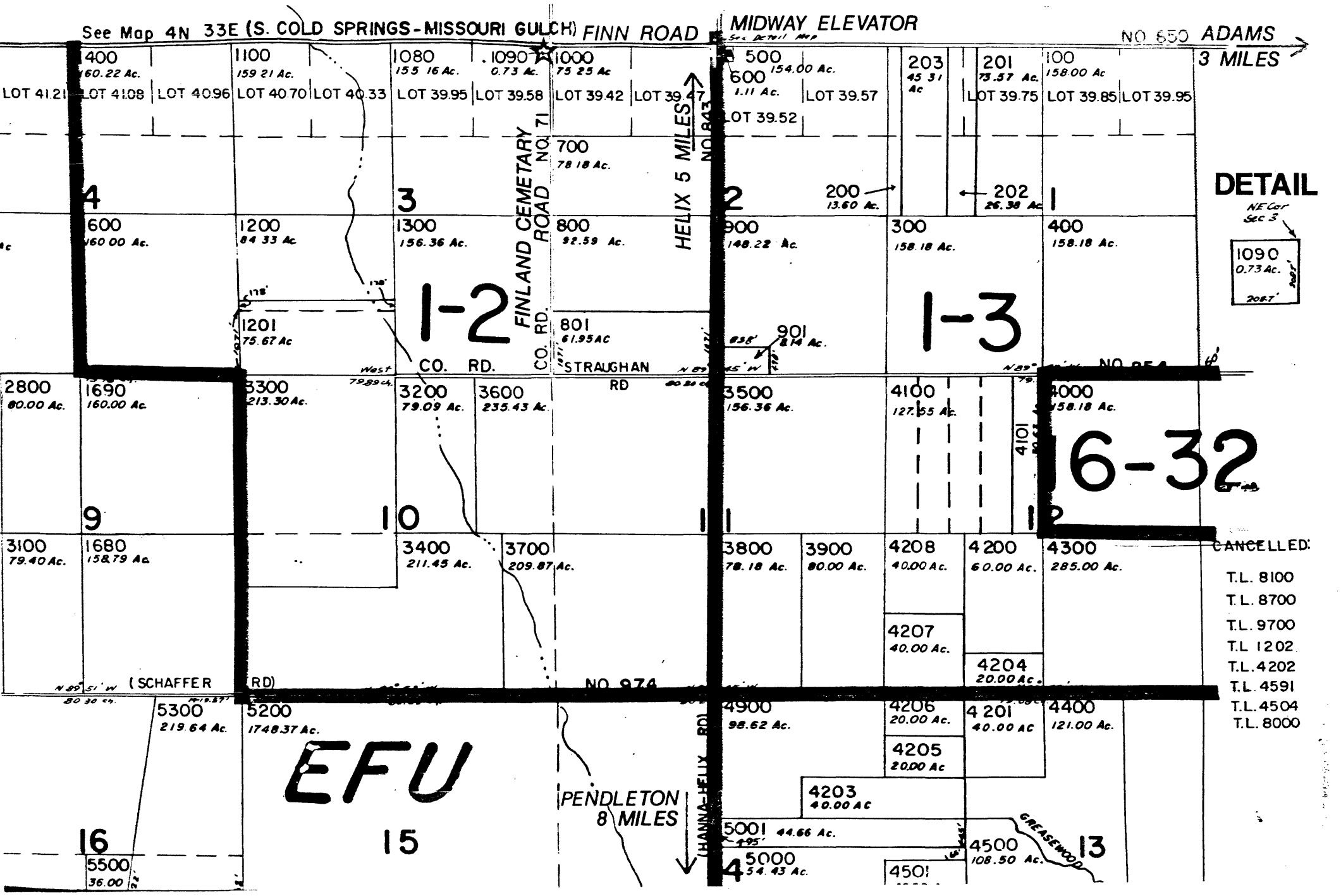
1"=2000'

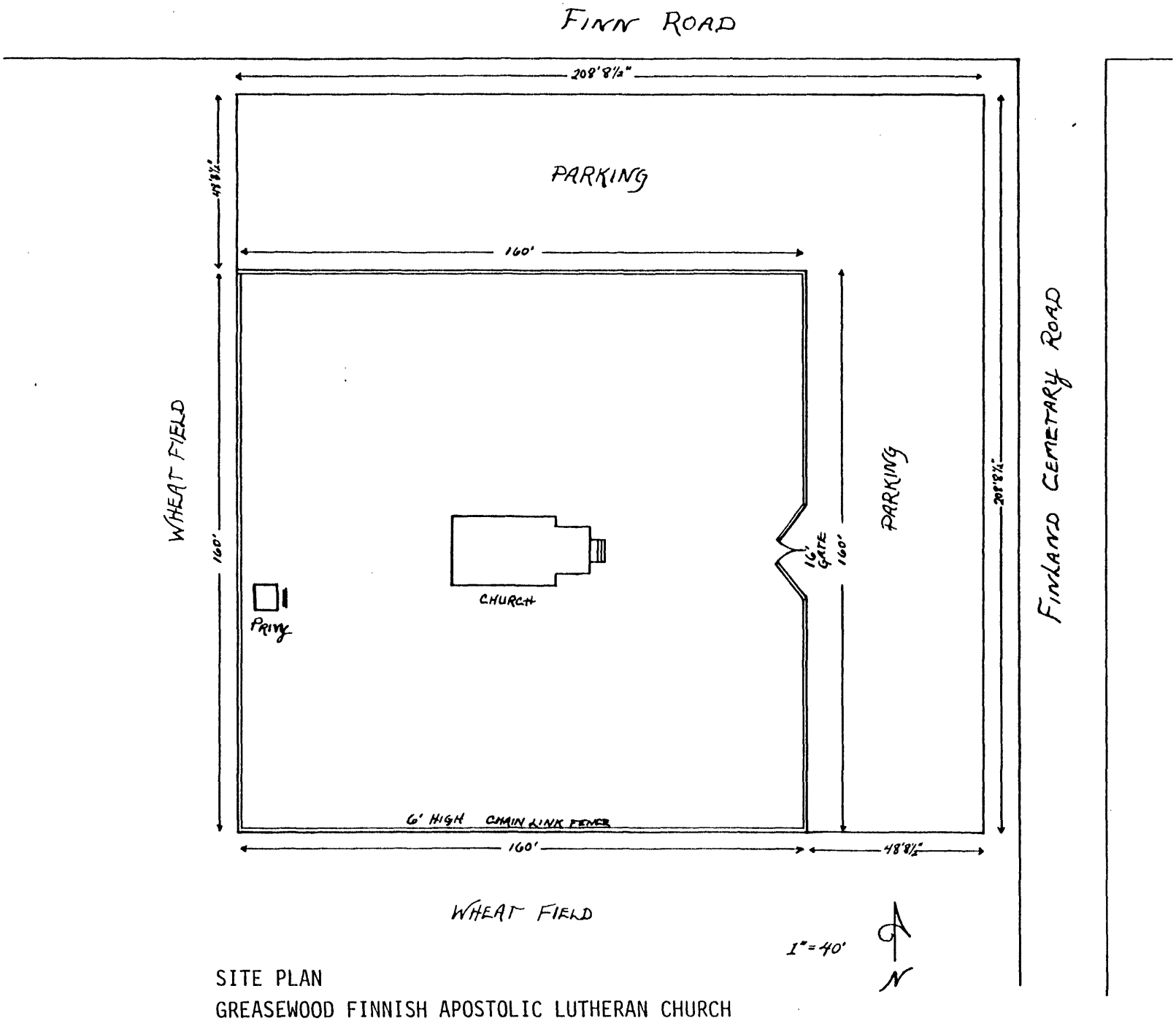
GREASEWOOD FINNISH APOSTOLIC LUTHERAN CHURCH

UMATILLA COUNTY, OREGON

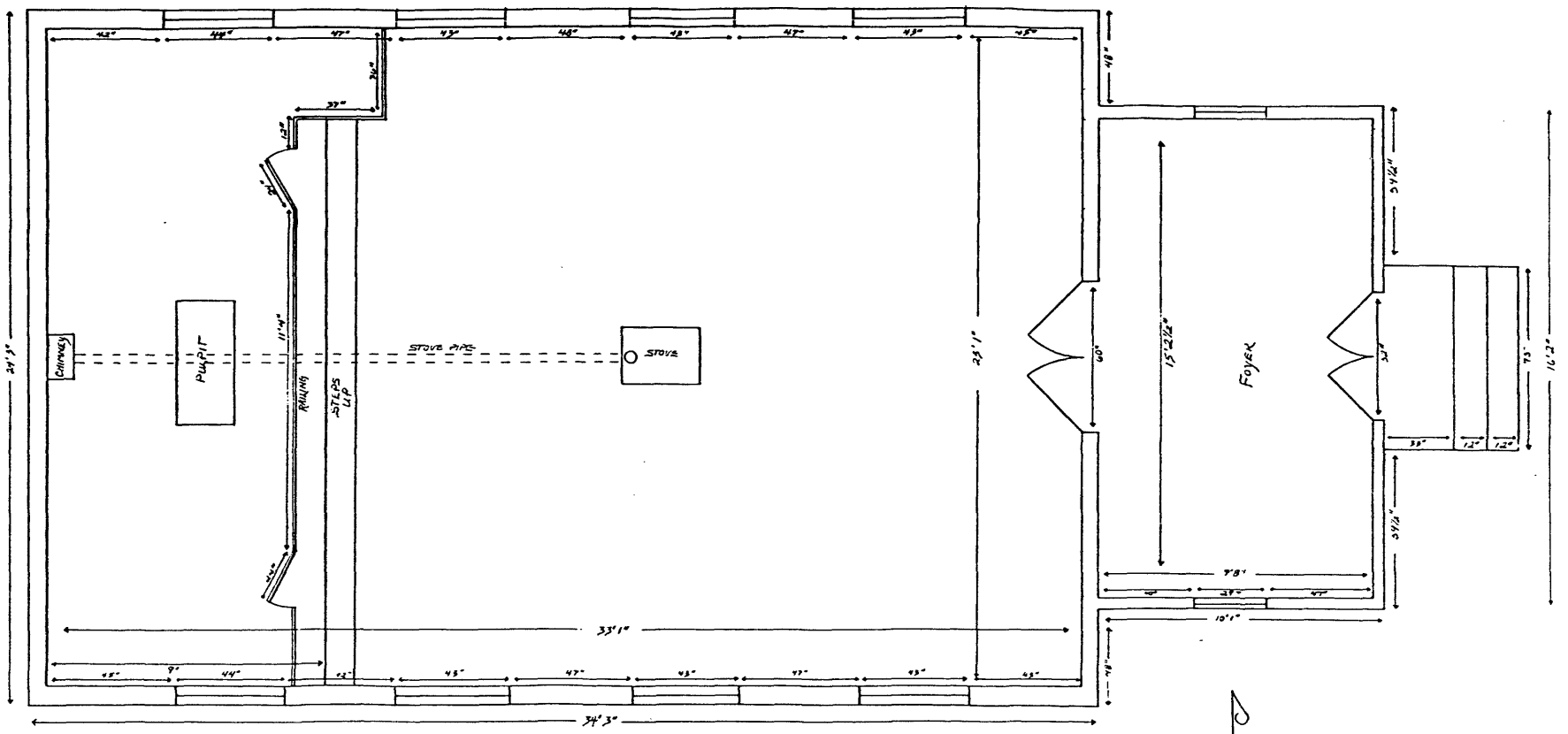
3N 33

Aerial Photo No. NZ-5P-173-178
4P-159-167
4P-114-121





SITE PLAN
GREASEWOOD FINNISH APOSTOLIC LUTHERAN CHURCH
UMATILLA COUNTY, OREGON



Greasewood Finnish Apostolic Lutheran Church

Built in 1884

Five miles west of Adams, Umatilla County, Oregon.