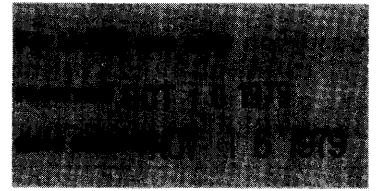


**United States Department of the Interior
Heritage Conservation and Recreation Service**

**National Register of Historic Places
Inventory—Nomination Form**

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections



1. Name

historic Methodist Episcopal Church South
and/or common Bethesda Heritage Church

2. Location

street & number 238 East Third Street not for publication
city, town Albany vicinity of congressional district 2nd
state Oregon code 41 county Linn code 043

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture <input type="checkbox"/> museum
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial <input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational <input type="checkbox"/> private residence
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment <input checked="" type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government <input type="checkbox"/> scientific
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial <input type="checkbox"/> transportation
		<input type="checkbox"/> no	<input type="checkbox"/> military <input type="checkbox"/> other:

4. Owner of Property

name Pentecostal Holiness Church
street & number 11604 NE 134th
city, town Kirkland vicinity of state Washington 98033

5. Location of Legal Description

courthouse, registry of deeds, etc. Linn County Courthouse
street & number
city, town Albany state Oregon 97321

6. Representation in Existing Surveys

title Statewide Inventory of Historic Properties has this property been determined eligible? yes no
date 1976 federal state county local
depository for survey records State Historic Preservation Office
city, town Salem state Oregon 97310

7. Description

Condition		Check one	Check one	
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input type="checkbox"/> original site	
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input checked="" type="checkbox"/> moved	date 1878
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed			

Describe the present and original (if known) physical appearance

General Statement

Albany's 103-year-old Methodist Episcopal Church South is the oldest surviving church building in the town once known as the "city of churches."¹ It was built during the summer of 1875 on a lot donated by Abe Hackelman, a city founder, at the corner of Fourth and Montgomery Streets.² It was moved three years later in 1878, one block to its present site at the corner of Third and Montgomery (238 E. Third), which was the former site of the Dixie School. The site is located on the fringe of Albany's central business district and falls just outside the boundary of a proposed historic district. The adjacent lot to the west of the church is vacant, exposing to view further to the west the Bungalow style office of the Labor Temple. To the south is a two-story frame house dating from the 1880s which is scheduled for demolition to make way for apartment house construction. Across Third Street to the north is a large paved parking lot, and to the east, across Montgomery Street, are frame houses and, one block further east, the former Albany High School.

The church's architect and builder are unknown, but it is conjectured that the plans for the building were either of a stock type provided through the church organization³, or else borrowed from another congregation. The first assumption is given some weight by an article in the March 26, 1875 issue of the Albany States Right Democrat, which described the church as "a superb structure...to be constructed on the latest and most approved plan of sacred architecture." It is worth noting that the congregation had the plans for the building in hand only two weeks after they decided to build.⁴ On April 9th, the Democrat Register ran the advertisement for bids on the church's construction, noting that plans were available at the office of L.H. Montayne, a local attorney and congregation member.⁵ This suggests that the plans were readily available. Moreover, the M.E. Church South was identical in form to the Baptist Church and nearly so to the Evangelical Church, two other Albany churches built in 1875. The differences between the three buildings lay in the way they were detailed. Unfortunately, the Baptist and Evangelical church buildings no longer exist.

An investigation of the M.E. Church South's front facade finds that it was probably constructed along a strict proportional system using a double cube and the Golden Section in locating and defining its compositional and architectural elements. In the M.E. Church South, this use of proportioning was more intricate and true than in either the Baptist or Evangelical, because the louvered belfry and steeple take the geometric nuances to the finer resolution. However, this full use of the proportional system is conjectural since the belfry and spire are no longer in place.

Plan and Interior

The building is a simple, clapboarded volume with lancet, or pointed-arched windows in the tradition of the Gothic Revival. The building is rectangular in plan, measuring 56' along its north/south axis and 32' on its east/west axis. It is one story in height, has a gable roof, and is subdivided into four rooms. Entry is from the north, up a short flight of steps, and into an 8x8' entry vestibule that is straddled by the bell tower centered in the middle of the facade. Integral with the partitions of the entry are the tower's 10x10" support columns that deepen the portals and door frames. On either side of the entry are 8x12' offices and, straight ahead, comprising the balance of the building, is the sanctuary of approximately 31x46'.

The entry and offices originally had 15' ceiling heights, but these were lowered in 1951 to their present 10' height. At the same time, the sanctuary ceiling (originally 18'10") was lowered in a gambrel fashion. In both cases, the lancet sash of the windows got left in the

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void between the ceilings. In the sanctuary, the windows were later accommodated by framing inverted dormers around them into the lowered ceiling. This ceiling work was done by the Church of Christ congregation to ease the heating demand of the building when they installed a hot air furnace to replace the woodstove.⁶ The brick chimney for the woodstove still exists, but is terminated in the attic.

The original interior wall and ceiling finish throughout was plaster on wood lath; most of this was covered or replaced when the ceiling work was done. The majority of the original interior wood mouldings and trim are missing. However, in the void between the ceiling of the office-entry area, window moulding still exists, as do several layers of wallpaper reflecting frieze and infill, transoms above the office doors, a wooden wheel used in conjunction with the church bell, and an abandoned electric light fixture (electricity first being installed around the turn of the century).⁷ The floors are clear vertical grain 1x4" fir, still used and in good condition. Oddly, the flooring runs parallel with the floor joists, finding bearing only on the diagonally-placed 1x5" subfloor. This condition has not harmed the floors.

Hardware is intact on the building's eight double-hung windows, which consist of two six over six light sashes with the fixed lancet sash above them. The total height of the sash combination is 10'9", and has a width of 4'. The sanctuary has three windows each on its east and west walls, slightly irregularly spaced, and the offices have one each, centered on their north walls. The only other window is a 5'-wide lancet sash with an added bay in its tracery, centered over the double-leaf front door and rising slightly higher than the office windows. The original doors are no longer in place, but they were either tall or had transoms, as there is a space above the present doors filled with stopped-in glass. The pews in the church may be original as their end form is of a Gothic arch, and they are constructed of clear 1x5" fir (a dimension found numerous places elsewhere in the church).

A basement was started by the original congregation around the turn of the century, and was later completed by the Seventh-day Adventists, who acquired the building in 1918 and used the basement for classroom space.⁸ This area is entered from outside the building through a door under the front steps. There is another door into the basement on the building's east side which was the one provided by the original congregation. There is no interior passage from the church to the basement. While the inside surfaces of the church have all been basically altered, the framework of the original spaces is wholly intact, and fragments of trim remain to serve as patterns for any reduplication which might be contemplated in the future.

Exterior

The church's exterior is painted white, and the body appears never to have been another color. The trim and quoining once were painted a darker contrasting color. The drop siding is 1x8", horizontally applied, with the quoins made of the same material and at all four corners of the building. These are of alternating 12- and 18-inch lengths and meet with a piece of 1/4-round trim at the corner. At the bottom of the wall is an interlocking drip cap, and below it is a 1x10" watertable board. Banding the top of the wall, furred out over the last run of siding, are four courses of 1x5" milled lumber. This same material is used on top of the eaves and for banding and siding the bell tower base which protrudes above the roof. Centered above the entry door and window is a decorative, semi-circular fan made of

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wood, the bottom of which is in line with the top of the ceiling joists. There was also a fan similarly placed on the south or rear wall, but it is now missing.

The foundation is mostly brick that was once painted red with white joints, though it is not known if this was the original condition. A section of the east foundation wall is concrete. A rough 10x10" sill runs the perimeter of the building and down its north/south center. The corners are lapped, but whether they are doweled, spiked or notched is not readily apparent. Since the church is not on its original foundation, the original method of support of this sill is not known. The framing is balloon, intact throughout, including the ceilings, and is handsomely done. All framing lumber is rough surfaced and 16" on center. The floor joists are 2x12s that splice over the center beam and have the 1x5" subfloor diagonally placed on them. Exterior wall studs are 2x6" and 20' tall with two 2x6" plates on top. The studs bear directly on the sill and are lapped and nailed to the floor joists. Interior partitions could be seen, but presumably they are 2x4". The ceiling joists are 2x8"s that span the entire 32' width of the building. The roof rafters are also 2x8"s, and they meet with no ridge board. The rafters are connected to the ceiling joists with three 1x6" web members--one directly at the center of the ceiling span, and the other two at the center of the rafter span connecting diagonally to the joists. Roof sheathing is 1x6", 8" on center. There is no exterior wall sheathing.

The bell tower support structure is of 10x10" and 9x7" post and beam construction, and has two vertical bays of inset beam x-bracing on its four sides once above the original ceiling height of the entry. In the proportional system referred to earlier, the pediment formed by the top of the belfry was an eight-foot cube onto which the steeple was secured. It would have been 6' wide and 10' tall, close to the Golden Section ratio. The steeple height and pitch are found in the difference between the actual roof pitch and what it would be if one drew the diagonal square inside the 32' building square. The proportional and geometric systems also delineate the height, placement and sizes of the window sashes, in addition to describing the profile of the lancet sash. This profile is found by drawing the quarter circle inside the 32' building square, using the 32' dimension as the radius.

The church bell was sold by the Seventh-day Adventists in 1937 to finance foundation and roof repairs.⁹ This group also removed the spire when it fell into disrepair.¹⁰ The Church of Christ congregation finally removed the belfry around 1957, as it was harboring pigeons. At present, the tower support tower is finished with a flat roof surmounted by a small Latin cross. The Baptist congregation, which obtained the building in 1964, added a canopy to shelter the entry stairway. The building is in sound structural condition, though some exterior maintenance is needed.

1. "Bird's Eye View of Albany, Linn County, Oregon, 1889" published by Albany Board of Trade, 1889.
2. States Right Democrat, Albany, Oregon (July 23, 1875)
3. Interview with Lee Rohrbough, at Albany, Oregon, February 1979.
4. States Right Democrat, Albany, Oregon (March 26, 1875)
5. Democrat Register, Albany, Oregon (April 9, 1875)
6. Connie Petty, "Windows on History." Albany Democrat Herald (March 2, 1979) p. 7.
7. Sanborn Map Company Insurance Atlas map (New York), Albany, Oregon, 1908-12, completes legends.
8. Petty, p. 7
9. Petty, p. 7
10. Petty, p. 7

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/ humanitarian
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input checked="" type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> transportation
<input type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input checked="" type="checkbox"/> politics/government	<input type="checkbox"/> other (specify)
		<input type="checkbox"/> invention		

Specific dates 1875 **Builder/Architect** Unknown

Statement of Significance (in one paragraph)

The Methodist Episcopal Church South (1875) is significant as the oldest church standing in Albany, wherein the number of denominations which erected buildings before the turn of the century was exceptional. A product of schism in the Methodist Episcopal Church, the congregation built its church under the direction of the Rev. T.B. White in a working class neighborhood at the height of local religious awakening. Not only does the church reflect the peculiar historic socio-religious climate of the town, it is a choice example of the simple clapboarded frame church with belfry and spire organized and finished in the tradition of the Classic Revival, yet having pointed-arched openings typical of the Gothic Revival, which was more fashionable in the 1870s. The church was the home of the M.E. Church South congregation for 43 years and was subsequently occupied by the Seventh-day Adventists (1918-1951), Church of Christ (1951-1964), Bible Baptist Temple (1964-1974), Pentecostal Holiness Church (1974-1979), and Bethesda Heritage Church, the present occupant.

Albany's early history was marked by strong association with religion and politics. The M.E. Church South is integrally woven in that history. The M.E. Church South denomination first arrived in Oregon under much controversy in 1859 in the person of Rev. Orceneth Fisher. In his initial tour of the Willamette Valley, he wrote upon arriving in Salem, "I met with bold and determined opposition from the ministers of the North Church (Methodist Episcopal Church) who insisted that I had no business in Oregon! ...that I was coming to Oregon as a pro-slavery propagandist and that my object was to introduce slavery to Oregon!"¹ That a north/south political dissention existed in these pre-Civil War times even between churches of similar denomination is fairly representative of the political climate in early-day Albany. Rev. Fisher persevered, nevertheless, and by 1864 he had established Corvallis College at Corvallis as a M.E. Church South affiliated institution.² In 1867, the Rev. Joseph Emery joined the school,³ and in 1868, the institution became Oregon Agricultural College. However, under agreement with the state, it no longer had denominational ties. In 1868, the M.E. Church South congregation formed in Albany with seven members, and by 1874 Rev. Emery became their minister. He may have joined them prior to 1874, but that is the first time his name is mentioned with the group. During this time he was still with the college and living in Corvallis. In 1875, he left the congregation and went on to become, in 1885, president of the college,⁴ which is today Oregon State University.

The opposing political views Rev. Fisher encountered in Salem were also prevalent in Albany. The town was both politically and physically divided. Abner Hackelman, the first to arrive and claim land in Albany in 1845, was a southern Democrat from Iowa. Though he died in 1846 when he returned to Iowa to retrieve his family, his son Abe returned in 1847 to take up the family claim. Walter and Thomas Monteith arrived in 1848 from Albany, New York, and were northern Republicans. They bought the land to the west and adjacent to Hackelman's from Hiram N. Smead. Originally, Smead had been engaged by Abner Hackelman to hold this land for his sons, but as only one Hackelman returned from Iowa at this time, and because the land rush regulations were such that no one could hold more than one claim, ownership went to Smead. Hackelman platted the first addition to Albany in 1852, which was 70 acres, basically divided into 50x100' lots.⁵ The Monteiths later added to Albany as well, and offered lots of 100x100'.⁶ Consequently, as the town grew, Hackelman's addition attracted the Southerners and Democrats who were basically of the working-class and who found employment in the factories, mills and railroad as the town developed.⁷ The homes they built, because of their modes

9. Major Bibliographical References

(See continuation sheet)

10. Geographical Data

UTM NOT VERIFIED

Acreeage of nominated property less than one (50x100')

Quadrangle name Albany

Quadrangle scale 1:24000

UMT References

A

1	0	4	9	1	9	8	0	4	9	4	2	3	1	0
Zone		Easting				Northing								

B

Zone		Easting				Northing					

C

Zone		Easting				Northing					

D

Zone		Easting				Northing					

E

Zone		Easting				Northing					

F

Zone		Easting				Northing					

G

Zone		Easting				Northing					

H

Zone		Easting				Northing					

Verbal boundary description and justification

Block 1, Eastern Lot 4, Block 13, Hackelman's Second Addition to the City of Albany, Linn County, Oregon.

List all states and counties for properties overlapping state or county boundaries

state	code	county	code

state	code	county	code

11. Form Prepared By

name/title Bruce J. Teel, Student

organization University of Oregon, School of Architecture and Allied Arts date April 30, 1979

street & number 5320 Nectar Way telephone 503/485-6108

city or town Eugene state Oregon 97401

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature [Signature]

title SHPO date September 28, 1979

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I hereby certify that this property is included in the National Register	
<u>[Signature]</u> Keeper of the National Register	date <u>11-16-79</u>
Attest: <u>Kristin O'Connell</u>	date <u>11/16/79</u>
Chief of Registration	

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means, were similarly modest. The Monteiths' addition attracted the wealthier businessmen and merchants who came to Albany, and theirs were the finer and larger homes in town. The Hackelmans and the Monteiths were the influential forces of the town and symbolized the two districts that were divided east and west (southern and northern) by Lyon Street.

The Monteiths were enterprising, holding true to political form, and among other endeavors, they built the first cabin in town in 1848, the first frame house in 1849, participated in the California gold rush in 1849-50 (as did Hackelman), and helped open the Magnolia Flour Mill in 1852. Thomas Monteith later built and owned the Albany City Mill in 1865, and in 1866 donated the land for the Albany Collegiate Academy which was a Presbyterian institution.⁸ By 1878, seven of the town's churches were located in their district on land either sold at low prices or donated by the Monteiths.⁹ The Monteiths also organized the first meeting of the Republican party in Oregon.

Abe Hackelman was industrious, too. He was an organizing member in 1864 of the Willamette Valley and Cascade Mountain Military Wagon Road Company, which company planned a route through the Cascade Range from Albany to Boise, Idaho--a route which covered 400 miles and took six years to complete.¹⁰ He also was a stockholder and director of the Oregon Pacific Railroad Company that constructed the road between Halsey in the Willamette Valley and Yaquina Bay on the Oregon Coast. In 1858, Hackelman entered the livestock business and drove a herd of 300 cattle to Eastern Oregon, where he bought 3,000 acres of lowland and developed herds of 800 shorthorn cattle and 700 Percheron and Clydesdale horses that were of registered European stock.¹¹ He continued to maintain residence in Albany and continued to add lands to the city, and, seemingly in response to the Monteiths' benevolence to church organizations, he donated the land for the only church of a distinctly southern origin, the M.E. Church South. This was the only church to be built in the eastern part of town until c. 1895.

As a political hotbed in the state, Albany was also the home of the States Right Democrat newspaper which was the official paper of the Democratic party in the state. While politics played a formative role in Albany's development, religion was equally important. The Methodist Episcopal Church, a northern denomination, was the first to send missionaries to Oregon and built the first church in Albany in 1857. Of greater significance to Albany, though, was the formation of the United Presbyterian Church, which was the joining of the Associated Reformed Presbyterian Church and the Associated Presbyterian Church in 1853. The event was later to make Albany the founding point of a major denomination, a distinction held by few other places in the West. By the end of 1875 there were nine churches with buildings in Albany, and this prompted the Democrat Register to report, on July 23, 1875, that this was "undoubtedly the largest number of churches of any town of equal population on the coast." The proliferation and influence of churches further prompted the Albany Board of Trade in 1889 to refer to the town as the "city of churches" in a townscape rendering done for promotional purposes.

The year 1875 was the most fruitful one for overall church development in Albany's history as the result of a tremendous revival that took place in the spring of the year. All the city's church memberships were bolstered and five new church buildings were erected in that year for Baptist, Evangelical, Catholic, Episcopal and M.E. Church South congregations.¹² Some of these congregations were building for the first time and some for the

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second, but the M.E. Church South congregation, which was without a building and few in number at the beginning of the year, grew sufficiently from the fervor of the revivals that it was able to erect a church that summer. The church's importance as an institution of the southern variety, when Albany's most prominent influences appeared northern, is suggested by the fact that no other church under construction at the time received nearly as complete coverage by the local press. It may have been viewed as a church of the working-class, more so than any of the others, as it was located in the working class neighborhood. Its construction coincided with the May 10th opening of the Dixie School in a new building one block away,¹³ and it must have seemed to some as though the South was re-emerging. That the church was moved three years later to the school's site is a curious development, especially since the reasons for it are not known. While the church's present site is but a 50x100' lot, the land the school was located on was a half-block site purchased by the school board from Hackelman¹⁴ (the need for a southern school was pressed by the Democrats of the board). It might be suspected that the schoolbuilding was moved, thus leaving this site open, as the moving of buildings was a common occurrence in Albany, as were fires by accident and arson. It was reported in the papers of the day that many transients were lingering in Albany who were the doers of much mischief, arson included.

The religious revival that took place was an off-shoot of the quarterly meetings of the Methodist Episcopal Church. The meetings were to have begun in January of 1875, but owing to an ice blockage on the Willamette River restricting regular riverboat traffic, the more distant ministers were unable to attend, and the meetings were postponed.¹⁵ During this time, the M.E. Church South group was meeting on alternating weekends in the Congregational Church, which was without a pastor at the time, and also, occasionally at the Methodist church lead by the Rev. Isaiah Wilson. By March 5th, the Methodist meetings had begun, and the Democrat Register reported, "the church would scarcely hold half of those who will desire to be present on these occasions." By March 19th, the meetings were in full swing and the enthusiasm they generated is evident in part of an article of the same date in the Democrat Register: *"The revival meetings still continue to absorb the attention of our citizens almost to the exclusion of everything else... No such interest was ever manifest in this city before in religious matters...interest seems to be growing in strength from day to day, and it now seems as if the whole city would, before these meetings close, be brought to the knowledge of the power and loving kindness of the living and true God..."*

The ensuing week of March 26th proved to be a significant one for the M.E. Church South. In attendance throughout the meetings of the Methodist Episcopal Church was the Rev. T.B. White of Corvallis who was the Presiding Elder of the Willamette District of the Southern Methodist Church. During those past weeks he had assumed leadership over the M.E. Church South group from the Rev. Emery. This seemed to meet with favor at the Democrat Register, which in giving notice for the newly initiated meetings of the M.E. Church South, described the Rev. White as "a most excellent preacher and indefatigable worker."¹⁶ The States Right Democrat announced the same week that Rev. White was going to move to Albany and begin a drive to secure the necessary funds to build a church. Elsewhere in the same edition, it was reported that \$1,400 had already been raised, that Abe Hackelman had donated a lot, and that building would begin in one month. The April 2nd issue of the Democrat Register described the lot as located on Fourth Street, south of Capt. Shield's residence. The States Right Democrat further elaborated: *That new M.E. Church South, to be built in*

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this city, is to be a superb structure. It will cost \$2,500 and is to be constructed on the latest and most approved plan of sacred architecture. It will occupy the beautiful lot at the corner of Fourth and Montgomery Streets, in Hackelman's Addition.

On April 9th, an advertisement for bids for construction was run and specified a completion date of August 1, 1875. By May 21st construction had begun.¹⁷ About this time, the Rev. White also began construction of his own two-story residence on the lot next to the church (the parsonage is no longer standing). A June 18th report showed that the church building was beginning to take shape,¹⁸ and on June 25th, it was reported that the frame was completed and the steeple was "away up."¹⁹ The States Right Democrat printed a small piece on July 16th, saying that the bell was coming from the east and weighed 420 pounds. July 23rd saw the belfry finished and comment was offered that the edifice would be "an ornament to the city and a credit to the society."²⁰ On September 10th, the States Right Democrat announced: *The chapel of the M.E. Church South just completed in this city, is a model of neatness, as is also the parsonage erected on the lot next to it. We understand the Bishop Kavanaugh is to dedicate the church one week from next Sabbath.*"

This was echoed a week later in a short piece in the Register, initialled by Rev. White, that said the church would be dedicated Sunday, September 19th, by Bishop Kavanaugh. A final notice was found in the Register that day that marks September 14th as the first time the bell was rung over the church: *The new M.E. Church South has a splendid bell, which was duly tried Tuesday. The continued ringing of the bell on that day alarmed quite a number of our citizens, who took it to be a fire alarm.*

1. Letters of Orceneth Fisher, 1855-1878, Manuscript in Oregon Collection, University of Oregon Library.
2. History of Benton County, Oregon, published by David D. Fagan, Editor. A.G. Walling Co, publisher. Portland, 1885. p. 426.
3. Ibid, p. 356.
4. Ibid, p. 356.
5. "National Register of Historic Places Inventory-Nomination Form: Hackelman Historic District." Oregon State Historic Preservation Office, Parks & Recreation Division, Department of Transportation, 1978.
6. An Illustrated History of the State of Oregon, Rev. H.K. Hines, Lewis Publishing Co, 1893. p. 1062-1063 (biographies).
7. "National Register...Monteith Historic District"...
8. Ibid.
9. Ibid.
9. Interview with Lee Rohrbough, Albany, Oregon, February 1979.
10. An Illustrated History of the State of Oregon, Rev. H.K. Hines, Lewis Publishing Co, 1893.
11. Ibid.
12. States Right Democrat, Albany, Oregon (July 23, 1875)
13. Ibid, May 7, 1875.
14. Historical Atlas Map of Linn and Marion Counties, Edgar Williams Co, San Francisco, 1879.
15. Albany Democrat Register, Albany, Oregon, January 8, 1875.
16. Ibid, March 26, 1875.
17. Ibid, May 21, 1875.
18. States Right Democrat, Albany, Oregon, June 18, 1875.
19. Ibid, July 16, 1875.
20. Ibid, July 23, 1875.

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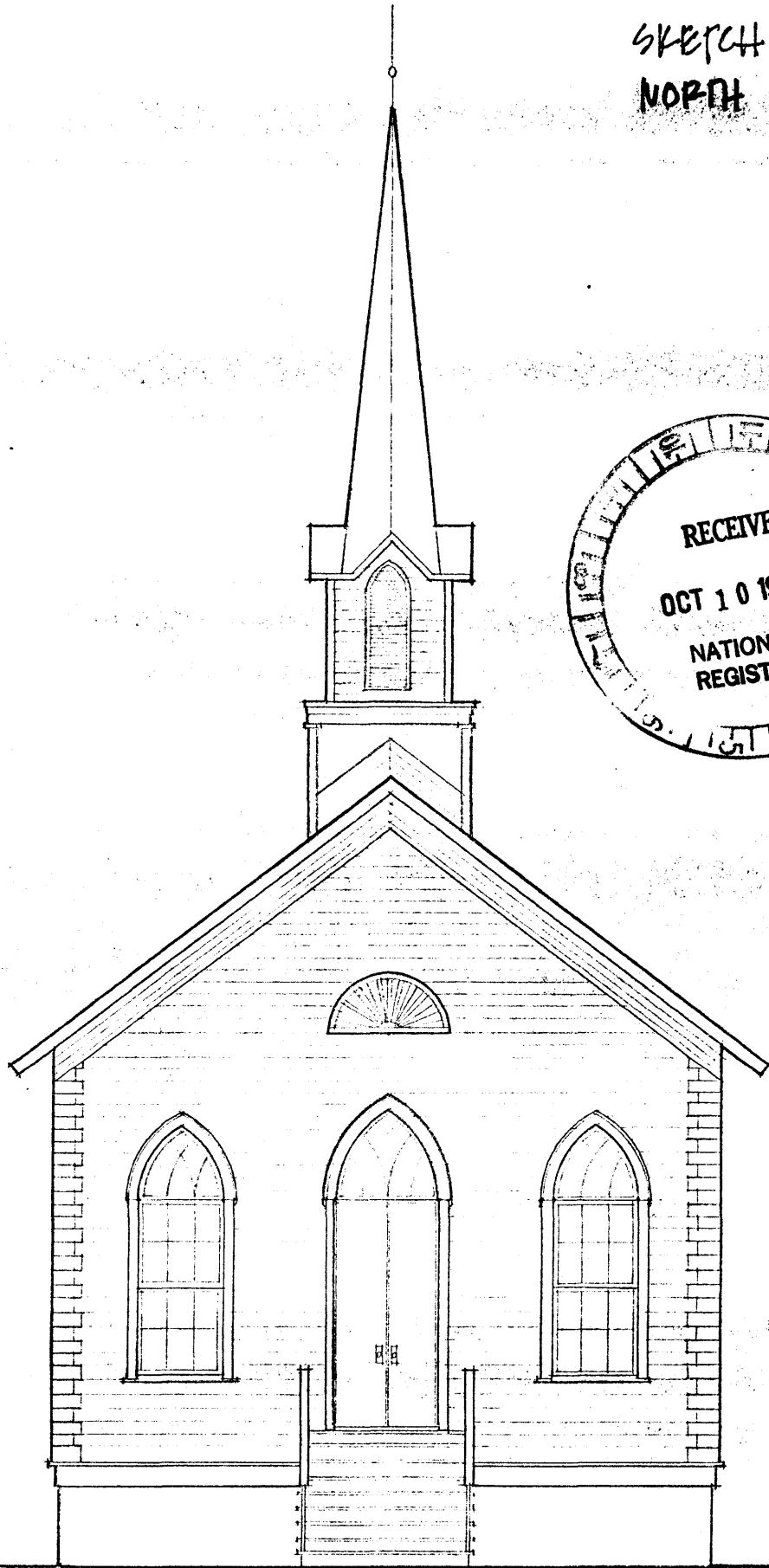
CONTINUATION SHEET

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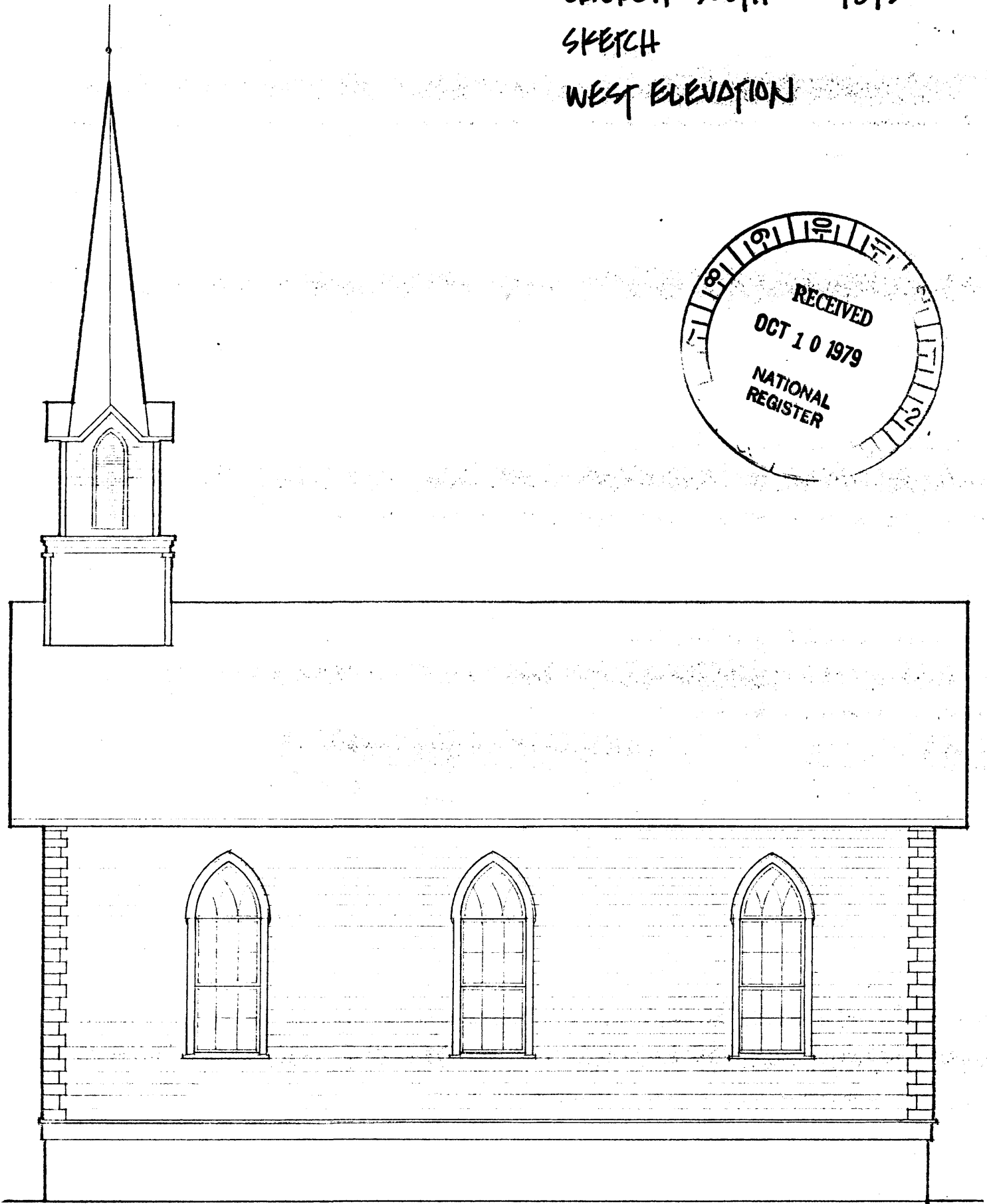
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METHODIST EPISCOPAL
CHURCH SOUTH - 1875

SKETCH
NORTH ELEVATION

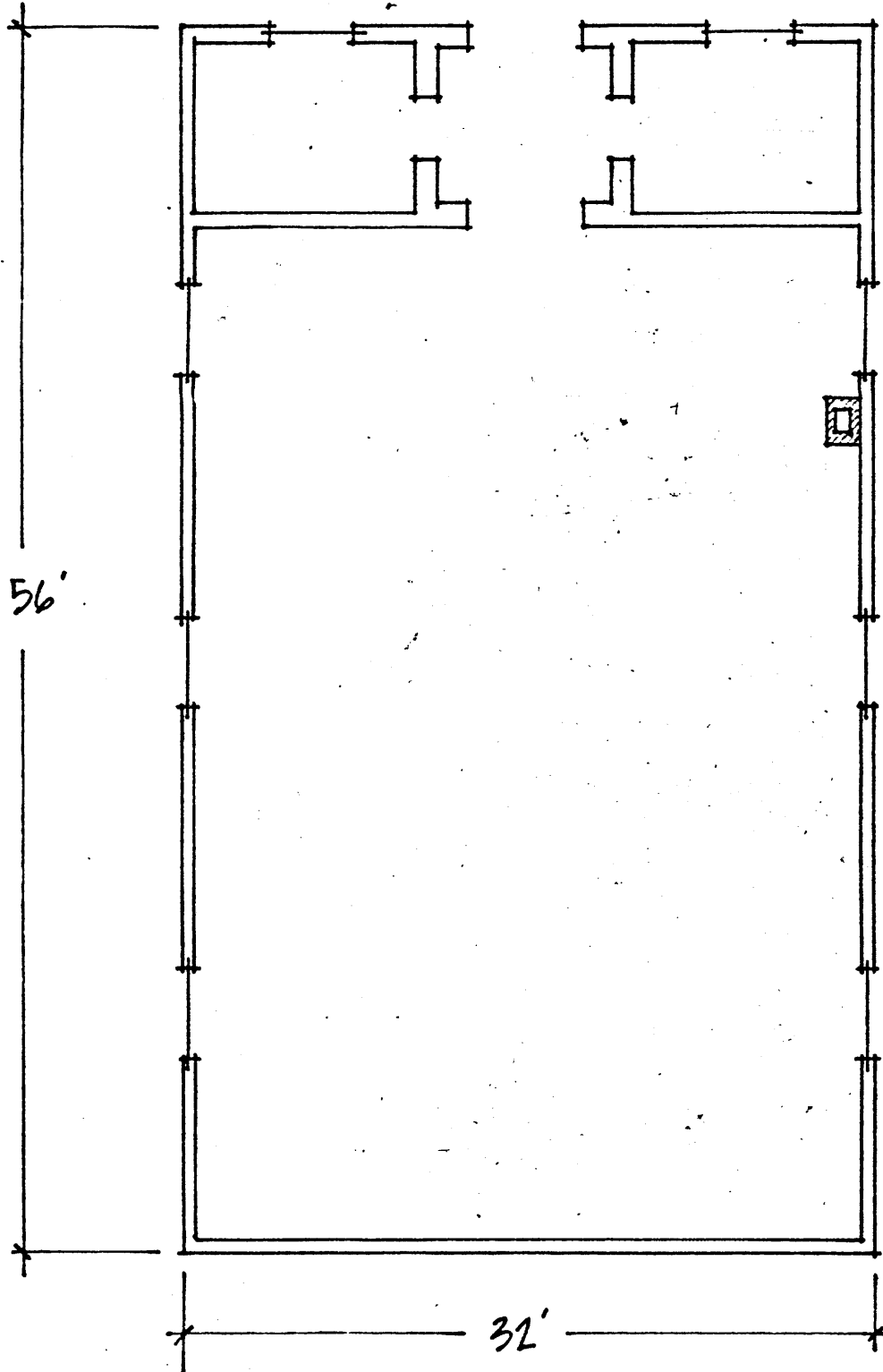


METHODIST EPISCOPAL
CHURCH SOUTH - 1875
SKETCH
WEST ELEVATION





NORTH



PLAN
1/8" = 1'