

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

PHO 687740  
FOR NPS USE ONLY

RECEIVED NOV 15 1978

DATE ENTERED DEC 29 1978

**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 Lee Mission Cemetery (preferred)

AND/OR COMMON Jason Lee Cemetery

**LOCATION**

STREET & NUMBER D Street, ~~between 20th and 25 Streets NE~~  NOT FOR PUBLICATION

CITY, TOWN Salem VICINITY OF 2nd CONGRESSIONAL DISTRICT

STATE Oregon CODE 41 COUNTY Marion CODE 047

**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 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 checked="" type="checkbox"/> SITE	<b>PUBLIC ACQUISITION</b>	<b>ACCESSIBLE</b>	<input type="checkbox"/> ENTERTAINMENT <input type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input checked="" type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input checked="" type="checkbox"/> OTHER: cemetery

**OWNER OF PROPERTY**

NAME Lee Mission Cemetery, Inc. ✓

STREET & NUMBER PO Box 787

CITY, TOWN Salem VICINITY OF Oregon STATE 97308

**LOCATION OF LEGAL DESCRIPTION**

COURTHOUSE, REGISTRY OF DEEDS, ETC. Marion County Courthouse

STREET & NUMBER

CITY, TOWN Salem VICINITY OF Oregon STATE 97301

**6 REPRESENTATION IN EXISTING SURVEYS**

TITLE Statewide Inventory of Historic Properties

DATE 1978  FEDERAL  STATE  COUNTY  LOCAL

DEPOSITORY FOR SURVEY RECORDS State Historic Preservation Office

CITY, TOWN Salem VICINITY OF Oregon STATE 97310

## 7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input checked="" type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED      DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

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DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Lee Mission Cemetery, a park-like open space slightly less than ten acres in size, is situated on a rise of land in northeast Salem and is accessible from D Street, an east/west arterial which borders not only the north edge of the cemetery, but also the sprawling green space of the Oregon State Hospital and adjoining grounds of Salem Hospital to the east. The first cemetery parcel making up the present ten-acre site was set aside by Methodist missionary Josiah L. Parrish from a donation land claim and was first used for burial purposes in 1842. With a settled neighborhood of early twentieth-century homes intervening, North Salem High School and the Junior High School named in honor of the Reverend J.L. Parrish lie several blocks to the west of the cemetery.

The entrance to the cemetery grounds, fronting D Street, is framed by a metal gateway arch carrying the legend "Lee Mission Cemetery." Crowning the center of the arch is a Latin cross and a plate out of which the date "1838" was punched. (The date alludes to the first fatality among those who had joined the Methodist Mission in Oregon, namely Anna Maria Pittman, wife of Mission Superintendent Jason Lee who died following childbirth in that year). The entryway is lined by laurel hedges set off at either end by brick pylons with concrete trim which appear to date from about 1906, the time of reinterment of Jason Lee's remains in this cemetery. (Lee died at his birthplace in Stanstead, Lower Canada, in 1845. His remains were brought back to Oregon some sixty years later at the request of the Oregon Conference.) The rest of the entry corridor is framed by mature evergreens. In recent months a chain-link fence was added to the rear perimeter of the grounds in an attempt to discourage the vandalism which has plagued the cemetery in later years.

Inaugurated with the burial of Jason Lee's second wife, Lucy Thompson, who, in 1842, also died in childbirth (her child survived, however), the oldest section of the cemetery is located near the center. This precinct is outlined by evergreens and fruit trees and a fence of iron pipe with posts and fittings cast in foliate motifs. It contains, among others, the graves of Jason Lee (1803-1845); Anna Maria Pittman Lee (1803-1838) and her infant son; Lucy Thompson Lee (1809-1842) and Lee's daughter, Lucy Lee Grubbs (1842-1881); Cyrus Shepard (1799-1840), Alanson Beers (1804-1853), Josiah L. Parrish (1806-1895), Nehemiah Doane (1820-1905), and Harvey K. Hines (1828-1902)--all figures of importance in the history of Methodism in Oregon. The graves of Anna Maria Pittman and Jason Lee, both of them representing reinterments from initial resting places elsewhere, are no longer marked by the headstones originally used here. The earlier monuments were smashed by vandals, and in their place are polished stone tablets made in the 1970s and laid upon either grave flush with the surface of the ground.<sup>1</sup>

Chronologically, development of the cemetery radiated from the earliest precinct in more or less concentric fashion, except on the south and west where the land falls off to lower elevation and is now overgrown with brush. To the north of the Jason Lee burial site, the grounds are dotted with evergreens, holly trees and rose bushes. Having been opened about 1925, the northernmost section fronting D Street west of the entrance is the last area of the cemetery to be opened for burials to date. An unplanted strip east of the entry road has been reserved for future use.

Headstones throughout the cemetery are typical of conventional late 19th and early 20th century monument art. The earliest range in style from simple tablets and round-topped slabs carved with the clasped hands of farewell, and open books with Biblical inscriptions,

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<sup>1</sup> See continuation sheet (page 2)

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1

to the grand cenotaphs of the Reverend J.H. Wilbur (1811-1887) and Bishop Erastus O. Haven (1820-1881). The block-like concrete family vault of the Reverend Alvan F. Waller (1808-1872), located southwesterly of the Jason Lee burial precinct, is severely plain, having as its only surface relief scored "joints" in imitation of stone masonry.

Maintenance of the Lee Mission Cemetery is the responsibility of the Oregon-Idaho Conference of the United Methodist Church, which appoints members to a local board known as Lee Mission Cemetery, Inc. The Conference contributes annually to a maintenance fund. In 1977, the local board raised \$7,000 in donations to match a foundation grant of \$5,000 for a special project including fencing, strategic lighting, and resetting of broken monuments. The project is approximately fifty percent complete.

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Footnote to Description

<sup>1</sup>Fragments of the early Lee tombstones have been salvaged for possible reconstruction. The Anna Maria Pittman gravemarker, destroyed by vandals in 1974, had been acquired by Lee in the East and first used at the original mission station north of Salem. Cyrus Shepard's grave apparently is a reinterment, also. Jason Lee's original gravemarker is thought to have been brought to Oregon from Stanstead at the time of his reinterment. It read as follows:

Sacred  
To the memory of the  
Rev. Jason Lee  
an itinerant minister of the  
Methodist Episcopal Church,  
member of the New England Conference,  
and the first missionary to the Indians  
beyond the Rocky Mountains.  
He was born  
in Stanstead, L.C., June 27, 1803  
Converted  
in 1826 under the labors of the Wesleyan  
Missionaries, Mr. Pope and Turner, and commenced  
his ministry in 1832 among the Wesleyan Methodists  
preaching in Stanstead and the adjoining towns  
til 1833, when he was called to engage in the  
Oregon Mission  
To this  
Godlike Enterprise  
he devoted all his talents, in labors abundant  
he laid on the missionary altar, counting not  
his life dear that the Red-men might be saved.  
In this work  
he crossed the Rocky Mountains first in 1834  
and again in 1838  
July 16, 1837, he married Anna Maria Pittman  
of New York, who died in Oregon, June 26, 1838.  
His second wife Lucy (Thompson) of Barre, Vt.  
died in Oregon, March 1842.  
He sustained these painful bereavements with  
great Christian fortitude and submission.  
In May 1844  
he returned a second time to the United States  
and in August impaired health compelled  
him to desist from his labors and find an

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Footnote (cont.)

asylum among kind relatives in his native town  
where he died in peace  
March 12, 1845  
aged  
41 years, 3 months, and 18 days

Job XIV, 14

"If a man die shall he live again? All the days of  
my appointed time will I wait till my change come."

Job XIX, 24

"I know that my redeemer liveth, and that He  
shall stand in the latter day upon the earth."

Job XIV, 15

"Thou shalt call and I will answer, Thou wilt  
have a desire to the work of Thy hands."

# 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 type="checkbox"/> ARCHITECTURE	<input checked="" 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 checked="" type="checkbox"/> OTHER (SPECIFY) cemetery
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1842

BUILDER/ARCHITECT

## STATEMENT OF SIGNIFICANCE

The oldest settler-community cemetery in Salem is that which was set aside from the claim of the Reverend Josiah L. Parrish, a member of the Methodist Mission in Oregon. Its first recorded burial occurred in 1842, a year after the mission headquarters had been re-located from its original site on the banks of the Willamette River to a point ten miles to the south, on Chemeketa Plain--the place which was to become Salem. The cemetery is presently maintained by Lee Mission Cemetery, Inc., in cooperation with the Oregon-Idaho Conference of the United Methodist Church.

On the opposite end of Salem, where the Reverend David Leslie, another member of the Methodist Mission, had taken up a claim, a family burial plot first used as early as 1841 became the nucleus of the town's largest pioneer cemetery. The latter did not become a community cemetery, however, until the International Order of Oddfellows purchased eleven acres at the site in 1853. A hundred years later, in 1953, the Oddfellows' cemetery was transferred to public ownership under the title "Salem Pioneer Cemetery." In addition to those of Methodist missionaries David Leslie and Lewis H. Judson, the plots of many others notable in early Salem society are to be found in the Pioneer Cemetery now maintained by the City of Salem.

The Lee Mission Cemetery is of exceptional significance to Oregonians because it is the final resting place of a remarkable concentration of missionary leaders, preachers and educators whose part in the 19th century evangelical movement was inextricably bound up in the taming of the Oregon frontier. The importance of the Methodist Mission founded in Oregon by the Reverend Jason Lee in 1834 is not just that it was the first among several important missions to the Indians in the Pacific Northwest, nor is it that--at its height in 1841--the Oregon Mission was the largest single foreign missionary enterprise to have been launched from the United States. The primary purpose of the mission under Jason Lee's leadership was to convert the native population to Methodism, and toward that end, satellite stations were set up throughout the region--at Nisqually on Puget Sound, at Clatsop Plains on the coast, and at The Dalles on the Columbia River. While some tentative success was realized among the Indians of the middle Columbia at "Wascopam," the Methodists eventually were discouraged in their proselytizing efforts among the scattered and decimated tribes of the Willamette Valley, where the base of their operations was laid.

Two major reinforcements of funds, equipment and personnel were raised before the mission was dissolved in 1844--ten years after its founding. Secular departments, including mills, farms and a store used by the settler community, had been established to sustain the enterprise. With the last of the reinforcements, sent from New York in 1840, there were 68 men, women and children connected with the Oregon Mission, all of them supported by the New York-based Missionary Society of the Methodist Episcopal Church. As part of the optimistic plan for expansion and outreach, the principal station was moved to Chemeketa Plain, where a stream allowed for the construction of a grist mill and saw mill. The mill, Jason Lee's dwelling place, the Indian Manual Labor Training School, and the parsonage for Gustavus Hines, Preacher-in-charge of the Willamette Station and Director of the Indian School, were the first buildings erected in Salem and among the most imposing in pre-Territorial Oregon.

(continued)

## 9 MAJOR BIBLIOGRAPHICAL REFERENCES

Interviews on June 7th and September 20, 1977, with Mrs. J. Orin Oliphant of Salem, Oregon, co-author of ms. "The First Methodist Church of Salem, Oregon," 1974. Mrs. Oliphant has an extensive collection of the records, news stories and pictures of the Lee Mission Cemetery.

Brosnan, Cornelius J. Jason Lee, Prophet of the New Oregon (New York: The Macmillan Company, 1932). See continuation sheet.

## 10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 9.43 acres

UTM REFERENCES

A	1,0	4,9,9	4,3,0	4,9	7,6	4,8,0	B	1,0	4,9,9	4,3,0	4,9	7,6	2,3,0
	ZONE	EASTING		NORTHING			ZONE	EASTING		NORTHING			
C	1,0	4,9,9	2,2,0	4,9	7,6	2,3,0	D	1,0	4,9,9	2,2,0	4,9	7,6	4,8,0

VERBAL BOUNDARY DESCRIPTION

See continuation sheet.

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

Pearl E. Andrews, Member of Board of Directors

ORGANIZATION

Lee Mission Cemetery, Inc.

DATE

April, 1978

STREET & NUMBER

10570 Sunnyview Rd. NE

TELEPHONE

503/364-1932

CITY OR TOWN

Salem

STATE

Oregon 97301

## 12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL     

STATE   X  

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 National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

*James A. Talbot*

TITLE State Historic Preservation Officer

DATE November 2, 1978

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

*Charles A. Henderson*

DATE 12-29-78

DIRECTOR, OFFICE OF ARCHAEOLOGY AND HISTORIC PRESERVATION

KEEPER OF THE NATIONAL REGISTER

ATTEST: *W. Ray Luce*  
KEEPER OF THE NATIONAL REGISTER

DATE 12/20/78

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Returning to the United States in 1838, Jason Lee toured the western border states and the Eastern Conferences to inspire support for the mission and encourage emigration. With a petition from Willamette Valley settlers, he memorialized Congress on the need for government protection for the rights of United States citizens in the far Northwest, which was--since the Treaty of Ghent--occupied jointly by the United States and Great Britain. Members of the mission were instrumental in the organization of the Provisional Government of Oregon, which operated from 1843 until Oregon became a Territory in 1848, and they founded the Oregon Institute, which later became Willamette University--the first institution of higher education west of the Rocky Mountains. While their primary Christian mission may have failed, the Methodists played a role of utmost importance in the settlement and orderly development of the Oregon Country.

When the many other pioneer cemeteries throughout the state are arrayed alongside the Lee Mission Cemetery in Salem, the special distinction of the latter is clear: it is the ultimate shrine associated with Jason Lee. The Lewis and Clark Centennial Exposition, held in Portland in 1905, attracted nationwide attention and made Oregonians conscious of their history as never before. In the Imperialistic and somewhat romantic temper of the times, Jason Lee came to be ranked second only to Hudson's Bay Company Chief Factor John McLoughlin as a paternal figure in the opening of the Oregon Country. In 1844, Lee had been recalled from the field and replaced as Oregon Mission Superintendent in a mood of retrenchment stemming from financial difficulties and the recriminations of a few disaffected members of the mission family. A year later, having never returned to Oregon, but having been resoundingly exonerated of all charges of speculation and misadministration, he died of tuberculosis at his birthplace in Stanstead, Lower Canada. Thus it was that, in 1906, the National Conference of the Methodist Episcopal Church returned Lee's remains to the country which the missionary had sought to civilize with such earnestness and single-mindedness of purpose.

While there is no known contemporary portrait of this best-known of Oregon missionaries, there are two posthumous portraits based on contemporary references to his appearance (for example, his hair was dark; he was bearded and broad-shouldered), and his conjectural sculptured likeness is to be found in Statuary Hall in the United States Capitol and upon the Oregon State Capitol grounds.<sup>1</sup> The parsonage of the Methodist Mission and "Mill Place," Lee's home on Chemeketa Plain, are the only structural remains of the entire missionary enterprise. Both buildings were hastily rescued from destruction, relocated and restored as features of an historical park near the State Capitol and Willamette University, and they have been entered in the National Register of Historic Places. The area containing the original mission site, north of Salem, is on

<sup>1</sup> Statues of Dr. John McLoughlin and the Reverend Jason Lee were commissioned for Statuary Hall upon the recommendation of the Oregon Statuary Committee authorized by state legislation in the 1940s. In 1952 the full-length bronze portraits by A. Phimister Proctor and his son, G.M. Proctor, were placed in their permanent locations in the Capitol and were unveiled early the following year. Duplicates of these collaborative works by Proctor and son were installed on the grounds of the state-house in Salem at the same time.



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the Advisory List to the National Register. Further action on registration of the original mission site awaits confirmation of the exact location through more detailed archeological investigation. It has been thought that, through shifting of the Willamette River channel caused by flooding, a good portion of the site may have been lost to erosion.

Jason Lee was educated at Wilbraham Academy in Massachusetts under Wilber Fisk and spent two years as a teacher in the Stanstead Academy and preaching locally before answering the "call from beyond the Rocky Mountains" publicized in the Christian Advocate. He was admitted to full connection in the New England Conference in Boston, was ordained and designated "Missionary to the Flathead Indians" in 1833. Accompanied by his nephew, the Reverend Daniel Lee, and three lay assistants, in the spring of 1834 he left Independence, Missouri with Nathaniel J. Wyeth's second overland expedition, arriving at Fort Vancouver on the Columbia the following September. The notion of establishing a mission among the Flatheads of the interior having been abandoned for practical reasons, Lee followed the advice of Hudson's Bay Company Chief Factor John McLoughlin and established his mission that fall on the banks of the Willamette River, some 60 miles south of the Columbia.

Cyrus Shepard (1799-1840), a native of Massachusetts, was one of the lay assistants who accompanied Jason Lee to Oregon in 1834. Having regained his health while teaching school at Fort Vancouver for a year, Shepard rejoined the missionary party in 1835 and continued his teaching for the Oregon Mission. Following are others buried in the Lee Mission Cemetery who figured importantly in Methodism and Oregon history.

Alanson Beers (1804-1853), a native of Connecticut, was recruited as a lay missionary and blacksmith for the first reinforcement to the Oregon Mission, 1836-1837. He had charge of the farm at the original Willamette Station. In 1843, with David Hill and Joseph Gale, he was elected a member of the first executive committee of the Provisional Government of Oregon. Following liquidation of the mission, he and former mission steward, George Abernethy (Provisional Governor of Oregon 1845-1849) formed a partnership and acquired the Island Milling Company's flour and lumber manufactories at Oregon City, thereby assuming responsibility for the debts of the mission.

The Reverend Alvan F. Waller (1808-1872), a native of Pennsylvania, was a member of the Oregon Mission's "Great Reinforcement" of 1839-1840. He was assigned to the station at the Falls of the Willamette (Oregon City) upon his arrival, and in the fall of 1842 he initiated a public subscription campaign to finance construction of the first Methodist church in Oregon. Thought to be the first Protestant church erected anywhere on the Pacific Coast, it was opened for use in 1844. By this time, Waller had been rotated to "Wascopam," the station at the Dalles of the Columbia. He was Pastor at Salem from 1847 to 1857. He was instrumental in obtaining the Territorial charter of 1853 for Willamette University in Salem--successor to an earlier Methodist enterprise, the Oregon Institute. University Hall (1867), the first permanent building of the University

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was renamed Waller Hall in 1912 to honor the agent who had successfully raised funds to cover the building's construction.

The Reverend Josiah L. Parrish (1806-1895), a native of New York, was a member of the Oregon Mission's "Great Reinforcement" of 1839-1840 and was a trustee of the Oregon Institute in Salem--the forerunner of Willamette University. Parrish participated in meetings leading to formation of the Provisional Government of Oregon. In 1843 he was rotated to the mission station at Clatsop Plains near the mouth of the Columbia. Upon dissolution of the mission in 1844, he acquired the farm at the Clatsop Plains station. He was an Indian Agent from 1849 to 1854. The original Lee Mission Cemetery parcel was set aside from the claim Parrish settled in Salem.

The Reverend Gustavus Hines (1809-1873), a native of New York and a member of the "Great Reinforcement" of 1839-1840, became Preacher-in-Charge of the Willamette Station and Director of the Indian Manual Labor Training School at Chemeketa Plain shortly after his arrival in Oregon. He was active in meetings leading to formation of the Provisional Government of Oregon in 1843, and, together with his wife, he raised Jason and Lucy Thompson Lee's daughter following Lee's death in 1845. Hines described his missionary experiences in A Voyage Around the World, published in Buffalo in 1850. The book was brought out again in the 1880s under the title Wildlife in Oregon.

The Reverend Harvey K. Hines (1828-1902), brother of Gustavus Hines, was appointed to the newly organized Oregon Conference in 1852 and arrived in the Pacific Northwest in the following year. He organized the First Methodist Church of The Dalles, and was presiding elder for the Salem, Puget Sound, Walla Walla, La Grande, and Boise districts from 1859 to 1879. He founded Blue Mountain University in La Grande, in Union County, in 1873. He was president of the Washington Territorial Council; editor of Pacific Christian Advocate 1880-1888; and was professor of theology at Willamette University 1890-1891. His published works include Illustrated History of the State of Oregon (1893), Illustrated History of Washington, Missionary History of the Pacific Northwest (1899), and Life and Services of Jason Lee.

The Reverend James H. Wilbur (1811-1887), a native of New York, was appointed a missionary to Oregon in 1846. His early work was concentrated in Oregon City and Portland, where he organized the Taylor Street Methodist Episcopal Church in 1849. In 1851 he established Portland Academy and Female Seminary. In 1853 he became Pastor at Umpqua (later named Wilbur in his honor), in Douglas County, and a year later founded Umpqua Academy--a "feeder school" for Willamette University and the first academic enterprise of its kind between Salem and Sacramento. Jason Lee had pinpointed this part of southern Oregon as a prospective field of labor during a reconnaissance prior to his departure. Wilbur was appointed Superintendent of Education on the Yakima Reservation in 1860 and became Indian Agent at Fort Simcoe. He served on the Reservation in various capacities through 1880 and died seven years later in Walla Walla.

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Jesse Quinn Thornton (1810-1888) had been admitted to the Virginia bar when he came overland in 1846 in a party led by Jesse Applegate which pioneered the Southern Immigrant Route of the Oregon Trail. In 1847 he was elected judge of the Provisional Supreme Court of Oregon but resigned his post to become the Provisional Governor's official emissary to Washington for the purpose of promoting legislation to create the Oregon Territory. He practiced law in Oregon City, Portland and Salem, taking an active part in public affairs and promoting Willamette University. Oregon and California in 1848, his two-volume work describing his early career and experiences on the Oregon Trail, was published by Harper and Brothers in 1849.

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Loewenberg, Robert J. Equality on the Oregon Frontier: Jason Lee and the Methodist Mission 1834-1843 (Seattle: University of Washington Press, 1976).

Corning, Howard McKinley, ed. Dictionary of Oregon History (Portland: Binfords and Mort, 1956). Biographical notes on Methodist missionaries and educators whose remains are in the cemetery.

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The Lee Mission Cemetery is located in the SE $\frac{1}{4}$  SE $\frac{1}{4}$  Section 23 and SW $\frac{1}{4}$  SW $\frac{1}{4}$  Section 24, T7S, R3W, of the Willamette Meridian, in Salem, Marion County, Oregon.

Commencing at a point approximately 275 feet west of a point which is 20.55 chains N. 0°45' west and 29.75 chains west of the most easterly SE corner of J.L. Parish Donation Land Claim No. 61, thence south 30 feet to the true point of beginning on the south line of D Street; thence S. 0°20'20" E. 290.99 feet; thence S. 0°32'40" E. 139.87 feet; thence S. 19°35'05" W. 432.13 feet; thence N. 69°08' W. 85.80 feet; thence N. 46°12' W. 298.96 feet; thence N. 50°17'44" W. 190.59 feet; thence N. 33°58' 30" W. 153.47 feet; thence N. 18°27' E. 146.72 feet; thence N. 0°23' W. 212.38 feet to the south line of D Street; thence east along south boundary of D Street 625.18 feet to the true point of beginning, and containing 9.43 acres, more or less.