

PACIFIC PROFILES: 1849 – 1885

By

Charlotte C. Flier

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THE LIBERAL HARVEY CLARKES

Rev. Harvey Clarke, one of Pacific's founders in 1849, had much common with youth of today - or perhaps any day - believes his great granddaughter, Helen Platt of Portland. Put simply, he was a liberal.

Clarke had also changed careers as a teenager. He had already become a good stonemason, but he left that field to be a minister. This led him to Oberlin Collegiate Institute (now Oberlin College) in Ohio. This was a liberal institution, and its policies were opposed by Calvinistic New Englanders. New and liberal theological ideas were not accepted by many.

His relationship with Oberlin stood in Clarke's way when he decided that he wanted to be a missionary to the Oregon country. He was turned down by the American Missionary Board. The stated reason was "lack of funds." But many thought then, and family members think today that an Oberlin graduate would have views too different from those of the American Board to be supported by it.

Others were also turned down, including J.S. Griffin, who then received support from the North Litchfield Congregational Association of Connecticut, which was dissatisfied with some of the decisions of the American Board.

A manuscript, written earlier by a family member (Miss Platt has given a copy to Pacific), tells of a meeting in 1839 in the Independence, MO home of Rev. and Mrs. Harvey Clarke of those planning to go out onto the mission field without the support of the American Board. There, besides the Clarkes, were Dr. William Geiger, the Alvin T. Smiths, the Ashael Munger, J.S. Griffin, and the P.B. Littlejohns. They decided to go to California instead of Oregon.

They broke into two different parties starting at different times but both finding problems at Green River, Wyom. , where they were supposed to take the trail for California.. This trail was not clearly marked.

They headed for Oregon instead of taking the uncertain trail to California. Geiger did go to California - by ship - but soon returned to the Willamette Valley to find his missionary friends at work in Tualatin Plains.

The Clarkes became immediately busy in educational and church activities. His early work with Tualatin Academy and Tabitha Brown is well known.

Clarke labored for Congregational churches in Forest Grove and Oregon City, and although a strong Congregationalist, Clarke was very tolerant of other denominations. It was also said of him that he was welcome in every cabin in Oregon and that this was not true of all the missionaries.

Clarke also took part in government affairs. At Champoeg on May 2, 1843, he helped form the new provisional government for the territory (as did Alvin T. Smith and J.S. Griffin), and on July 5, 1843, he was chosen one of a committee of three to draft and administer the oath of office to the men elected on May 2 and to the supreme judge. At the first session of the legislature, Clarke was elected chaplain.

He died of tuberculosis in March of 1858 at the age of 41 and two months before Tabitha Brown died. Mrs. Clarke lived until 1866. Both are buried in Forest Grove.

Mrs. Clarke had also studied at Oberlin, and this was a liberal and unexpected feat for a young lady in those days.

One story from the family manuscript tells of the courage of Mrs. Clarke (Emmeline Caldwell).

The Indians were usually friendly to the Clarkes, and it was the custom to come up to the cabin and if the door was open, to walk right in. One day when her husband was away, Mrs. Clarke, was alone in the cabin with her baby daughter. A drunken Indian came in to demand money and firewater. She told him that she had neither.

He then apparently threatened the baby, and started to move toward the cradle. The only weapon Mrs. Clarke had was a broom. She toward the Indian, shaking her broom and crying, "You get out of here!"

He did.

WOMEN OF COURAGE:
CATHERINE SAGER and TABITHA BROWN

In 1851 in Salem, Catherine Sager, a 16-year-old survivor of the Whitman Massacre, was faced with one of life's momentous decisions. She wanted to continue with her schooling, but Clarke Pringle, whom she had met at school in Salem, had asked her to marry him. Catherine said "yes," and on Oct. 29, 1851, in Salem the two of the legendary families of early Oregon were united, for Clark Pringle was a grandson of one of the founders of Pacific University, Tabitha Brown.

Really, by the rules of chance both Tabitha Brown and Catherine Sager should have died on the trail before they reached Oregon.

Tabitha Brown, at age 66 was traveling with her daughter and son-in-law, Virgil and Pherne Pringle, and their family, including Clark, and Tabitha's brother-in-law, Captain John Brown, age 77. They were diverted to the Applegate Trail and faced much misery. Captain Brown became ill, and finally Tabitha went ahead alone with the Captain. Later the Pringles caught up with them, but they were still a long ways from the Willamette Valley and were out of food. This time Virgil Pringle went ahead by himself to seek a way out of his family's predicament.

Meanwhile, Orus Brown, Tabitha's son, and his family had followed the regular route down the Columbia River and were already in the Willamette Valley. He realized that his mother and the Pringles must be in trouble and headed south to search for them. He met Virgil Pringle turned him around to go back with him to rescue the others. He brought food to the starving party and guided them all north to the valley

Tabitha Brown arrived in Salem on Christmas Day of 1846. In October of 1847 she was on her way to Salem after visiting at the coast. Son, Orus, was well settled at West Tualatin Plains (now Forest Grove), and she was passing so close to there that she had to stop to visit Orus and his family. She ended up spending the winter there with Rev. and Mrs. Harvey Clarke. In the spring of 1848 she and Clarke started the orphan school in the old log meeting house. This was the beginning of Pacific University.

We all know the sequence of events that followed to bring about Tualatin Academy and Pacific University. A sidelight into history, though, gives the interesting account of Harvey Clarke coming to West Tualatin Plains in 1845 and for 500 bushels of wheat buying the land that Orus Brown had staked out when he made his first trip here in 1843. This "Brown land" included what is now the south part of the Pacific campus.

Orus Brown had actually worked with Harvey Clarke in the spring and summer of 1845, cutting trees and hauling logs for the meetinghouse. But, he probably did not dream that these raw materials would in a few years be used by his mother for an orphan's boarding school.

While all of this was going on, young Catherine Sager was surmounting her own difficulties in another part of the West. The first tragic event, was when she jumped from the wagon on the trail in 1844

and the wagon wheel ran over her leg. This painful, physical happening was just the beginning for Catherine. Far more tragic and emotionally painful events were soon to befall the Sager family. Within 26 days of each other, Catherine's father and mother were to die and be buried along the trail, leaving seven Sager orphans.

With the help of other emigrants in the wagon train the Sagers reached Waiilatpu, the Whitman Mission, near present-day Walla Walla, Washington. The Sager family was taken in by the Whitmans and lived with them for three years, becoming part of their family. When she first arrived at Waiilatpu, Catherine was lonely, afraid, and tearful and still suffering with her injured leg. However, she seemed to become particularly close to Mrs. Whitman as the days went by. At first she was with Mrs. Whitman more than the others because her leg injury did not allow her to be active. Also, being the oldest of the Sager girls, Catherine could more easily share both household chores and mother-daughter confidences with Mrs. Whitman.

But, happy days were to end, for a few brief months later, Monday, Nov. 29, 1947, was the day which history was to record as the date of the Whitman Massacre. Catherine, fearing for her own life, was witness to that event and afterwards lived through a month's captivity and terror at Waiilatpu.

Catherine lost her new parents, Marcus and Narcissa Whitman, and her two brothers, John and Francis Sager, were also killed by the Indians. A sister, Louise, died of illness while held captive. Of the seven Sager children, only Catherine, Elizabeth, Matilda, and Henrietta survived the massacre and captivity. Interestingly, in 1848 Clarke Pringle served with the Oregon Volunteers in avenging his future wife.

Records left by the brown and Sager families show parallels in the lives of Tabitha and Catherine. Physically, both were small women. Tabitha once wrote that she weighed 90 pounds. Catherine has been described as being fragile looking. Catherine lived through the massacre. Tabitha lived through her period alone on the Applegate Trail with close Indian encounters. Awakened one morning where she found Indian tracks within eight feet of her tent, and a short distance on the Indians had killed and robbed another emigrant. Later, the residents of Forest Grove were threatened by an Indian scare that never occurred, but Tabitha was worried about the fortifications for Old College Hall, and according to some sources, walked the streets of Forest Grove seeking men and boys to protect her school.

In 1817 Tabitha lost her husband, Rev. Clark Brown, who ironically had earlier preached sermons before Masonic Lodges in New England about a need to care for widows and orphans. His own wife was to be a widow for some 41 years and complete alone the rearing of their three children as well as caring for orphans at her school. And, at least one orphan, Catherine Sager, was to become a member of the Brown family.

In 1846, when she was alone on the Applegate Trail with the ill Captain Brown, Tabitha again had to take over. Suddenly, Catherine, too, had to take charge of her family, because after the massacre she was not only the oldest Sager daughter but also the oldest Sager.

In those terrifying days when the massacre survivors were held captive by the Indians, the younger girls depended on her. By the age of 12 she had grown up. Within three years she had suddenly and tragically lost two sets of parents--her natural parents on the Trail and her adoptive parents, the Whitmans, in the massacre. After their marriage, Catherine and Clark took two of her sisters, Elizabeth and Henrietta, into their home.

In less tumultuous times Tabitha taught the girls at her boarding school to embroider and sew. Catherine learned the same skills from Narcissa Whitman. Tabitha and Narcissa were strict disciplinarians, but beneath their sternness were kind hearts. Tabitha, Catherine, and Narcissa all depended on divine guidance to see them through the vicissitudes of life.

Although no known records exist that say that Tabitha and Catherine knew each other, it is most possible that they did. Tabitha visited the Pringles in Salem and probably met Clark's bride. Even before Catherine Sager became Mrs. Pringle, Tabitha could have known the young girl her grandson was to select for his wife, because she knew Elkanah and Mary Walker, and the Walkers knew Catherine from Waiilatpu and Tshamakain mission days.

Speculation leads the imagination to think that Tabitha and Catherine could even have been together for one of life's most poignant events.

Family members say that Catherine Sager Pringle was good at caring for the sick. Could Catherine have been caring for Tabitha at the time of her death in Salem on May 4, 1858, at the home of Virgil and Pherne Pringle?

Certainly, these two pioneer ladies were linked in the pages of Oregon history.

GEORGE ATKINSON: EDUCATOR

Pacific University can look back with admiration to the courage and vision of pioneer founders.

But the respect for the founders stretches far beyond the campus. One of the founders, Rev. George H. Atkinson, is also considered "the father of public schools in Oregon."

Atkinson, a Congregational missionary, not only trained the first teachers for Oregon schools but he also brought the region its first school books to sell. He served as the first school superintendent for Clackamas County, and he founded the Clackamas Female Seminary in Oregon City.

When Joseph Lane, the territorial governor, was preparing his inaugural address he asked Atkinson to formulate the section about the direction of education. Atkinson's suggested policy eventually resulted in the passage of the state's first law mandating public support for education.

Atkinson had first come to Oregon in 1848, having sailed around the Horn and stopped first in the Sandwich Islands (now Hawaii). He waited three months in the islands before he finally caught a vessel bound for Oregon.

After his long trip he met Rev. Harvey Clarke and Tabitha Moffatt Brown, and the three began planning for the establishment of Pacific in Forest Grove.

One of Atkinson's great contributions to the young school was his trip back East to find a president for the university. He wisely managed to persuade Dr. Sidney Harper Marsh to take the position.

Among Atkinson's other important contributions to education was his service as school superintendent for Multnomah County. He also continuously maintained his pastoral work, serving as minister for the First Congregational Churches of both Portland and Oregon City.

In Hines' 1893 Illustrated History of the State of Oregon, the author emphasized the importance of Atkinson's work: "The high standing of Congregationalism in Oregon is very largely due to the intelligent and self-denying work of Dr. Atkinson from 1848 to 1870."

SIDNEY HARPER MARSH, FIRST PRESIDENT

When Rev. George Atkinson, one of the founders of Pacific, was in New York seeking a president for the new school, he met young Sidney Harper Marsh. Correspondence followed between the two men. Marsh wrote in reference to the prospect of his becoming Pacific's president – “It is a work into which I could enter with my whole soul.” Marsh was ordained in the Church of the Pilgrims in Brooklyn, N.Y., in May of 1853 and soon accepted Rev. Atkinson's offer to come West to guide Pacific. For two years one of the unfinished rooms of Old College Hall was his sleeping room. He made his bed on rough boards. During those early years he was often discouraged. It is said that he cried himself to sleep more than one night in his cold room. Grandma Tabitha Brown, another Pacific founder and not easily discouraged, was the one who cheered up the young president and inspired him to continue.

His inaugural speech was given in a store building near the campus in Forest Grove. He stood on a platform made of dry goods boxes.

The inaugural program included invocation and reading of the Scripture by Rev. Elkanah Walker, singing by the choir, prayer by Rev. Cushing Eells, singing by the choir, the inaugural address by Marsh, administration of the oath of office by the President of the Board (Rev. Harvey Clarke, another Pacific founder), the inaugural prayer by Atkinson, singing by the choir, and the benediction by President Marsh.

Marsh did not like fund-raising but did much of it, including making trips to the East for funds. On one of these trips he returned with his bride, Eliza Haskell.

The young president found that the people of Oregon talked much of education but had trouble seeing it through to its completion. The president had to seek students and influence their parents as to the usefulness of education. Then, the students would want to do something else or move elsewhere after a year or two. He did believe in education for women as well as men.

At one time he wrote: “We may by the thoroughness and scope of our college make Pacific University the peer of the ideal New England college, that is so generally considered the best in the land.”

He remained active in church affairs, often preaching in Forest Grove and elsewhere. In 1876-77 he was the acting pastor of the Congregational Church of Forest Grove in addition to his University duties.

At the time of his death in 1879 at age 55, Marsh had completed 25 years in the presidency of Pacific. The University then had two buildings, funds partially pledged for a third, a modest library, and an endowment of \$70,000.

This is the man, Sidney Harper Marsh, for whom Marsh Hall is named. The building was dedicated on Sept. 27, 1895. It was rededicated on Oct. 1, 1977.

MISSIONARIES IN FOREST GROVE: THE WALKERS

Mary Richardson on March 5, 1838, at Baldwin, Maine, was married to, Rev. Elkanah Walker. A few days later Elkanah and Mary Walker started their 5,000-mile wedding trip, which was to take them to the Whitman Mission At Waiilatpu, near what is now Walla Walla, Wash., on Aug. 30, 1838.

Their bodies now lie in Mountain Grove Memorial Gardens in Forest Grove. Much took place in their lives, which involved them not only in missions but also in the early days of Pacific University.

After spending about a year at Waiilatpu, the Walkers moved on to establish their own mission station among the Spokane and Flathead Indians with Cushing and Myra Eells, at Tshimakain near what is now Spokane, Wash. Tshimakain means place of the springs or waters.

Diaries kept by Elkanah and Mary Walker show that no other residents of early Oregon had recorded such detailed accounts of their experiences. The Indian belief in "Big Foot" or "Sasquatch" still a popular myth, is even mentioned.

Walker and Eells attempted to teach the Indians to farm to lead them away from their migratory ways. The Indians were friendly during the life of the mission station and were also faithful in attending religious services. However, there were no converts. Walker and Eells insisted that no Indian could be a Christian and still follow the medicine rites of the tribe.

The missionaries reduced the Flathead language to writing and compiled a 16-page primer. They printed it on the mission press at Lapwai in what is now Idaho, where Henry and Eliza Spalding had established their station of the Whitman Mission. This was the first. This was the first printed Flathead language book. Some of these early printed materials from the mission press are in the Rare Book Room of Harvey W. Scott Memorial Library at Pacific.

The Walkers' first son, Cyrus Hamlin, was the first white boy born west of the Rockies to grow to maturity. Their family was to consist of seven sons and one daughter. The last two sons were born in Forest Grove.

Six missionary wives, Narcissa Whitman, Eliza Spalding, Mary Walker, Myra Eells, Mary Gray and Sarah Smith, formed the Maternal Association. Nellie Walker of Forest Grove, a granddaughter of the Walkers, reports that the Maternal Association formed by these missionary mothers is listed by the National Women's Club as the second women's club in America, but she believes that there must have been others in early New England.

After the Whitman Massacre in 1847, the other mission stations were in jeopardy and could not continue normally.

After spending about a year in Oregon City, the Walkers decided to live in Forest Grove (then called West Tuality). This decision was made for two reasons. There was an abandoned land claim available (although the "abandonee" was later to return and cause some commotion), and they knew that Tualatin Academy (the forerunner of the University) was probably to be started. The Walkers were concerned about educating their children.

On July 13, 1848, at the home in Forest Grove of Rev. Harvey Clarke, one of the founders of Pacific, the Congregational Association was formed. Charter members of this Association were Congregationalists Clarke, Rev. Elkanah Walker and Rev. George Atkinson, and Presbyterians Rev. Henry Spalding and Rev. Lewis Thompson.

One of the first acts of this Congregational Association was to vote to "found an Academy which would grow into a college," hence, Tualatin Academy and Pacific University.

Walker and Clarke were to donate the land for the campus. This land included the first site for Old College Hall, which is now the site of Marsh Hall. For 11 1/2 years, Walker was a Pacific trustee. For five years he was the pastor of the Forest Grove Congregational Church and guided the erection of the first church building. For four years he pastored a Presbyterian Church in Forest Grove.

Cushing Eells became the first principal of Tualatin Academy. He later returned to Eastern Washington to found Whitman College as a memorial to the martyred Whitmans. Walker's name is on the charter of both Whitman Seminary and Whitman College.

After the transplanted missionaries were settled in the Willamette Valley, there was a meeting on April 24, 1850, at the Eells' home in Forest Grove at which a new Maternal Association was formed. The charter members were Emeline Clarke, Mary R. Walker, Myra F. Eells, Abigail R. Smith, and Sarah E. Burton. Later, Tabitha Brown became a member. The early records of this Association are in the Pacific Library.

It was on June 11, 1858, in the midst of his pastorate of the Forest Grove Congregational Church, that a commission from the American Home Missionary Society appointed Rev. Walker to minister to "Destitute Places in the vicinity of Forest Grove, Oregon."

In addition to his pastorate and work with these "destitute places," Walker was a farmer. He was the first farmer in Forest Grove to use a reaper and gangplow. He often said at Tshimakain that the missionaries had too little time to do what they were supposed to do because they had to grow their own food and provide for themselves.

The Walker home in Forest Grove was between A and B Streets near what would have been 24th Avenue if that street had crossed through the block. The Walkers home was the first frame house in Forest Grove. Before and after her husband's death, Mrs. Walker boarded Pacific students at the B Street home.

Rev. Elkanah Walker died in Forest Grove on November 21, 1877. Mary Richardson Walker lived on there until her death on Dec. 7, 1897. Rev. George Atkinson preached Elkanah's funeral sermon. Presiding at Mary's was Rev. Myron Eells. Copies of both sermons are in the Pacific Library.

Many of the Walker descendents studied at Pacific, went on to notable careers, and to follow Elkanah and Mary as missionaries. Dr. Joseph Elkanah Walker, Pacific graduate of 1867, was a missionary to China and provided Pacific with its Boxer mascot. Some of the descendents still live in Forest Grove now, including Nellie Walker.

It was Nellie, Pacific, class of 1923, who did what her grandparents originally planned to do. They wanted to be missionaries in South Africa, but fate sent them to Oregon instead.. As a missionary, Nellie Walker first served in China, but in 1935 she was transferred to South Africa and as a member of the third generation fulfilled the hope of her grandparents.

THE INDIAN SCHOOL OF 1880-1885: NOW SALEM'S CHEMAWA

President Rutherford B. Hayes was once a Forest Grove visitor. He and his First Lady came to see the Indian School. Yes, from 1880 to 1885 there was an Indian School connected to Tualatin Academy and Pacific University, already in operation for more than 30 years. This same Indian School is now the Chemawa School in north Salem.

In 1880 Pacific University furnished a site and the general supervision for what was called the Indian Industrial School or the Indian Training School. Funding was from the U.S. Government which provided an Army officer, Captain M.C. (Melville) Wilkinson, as the instructor-supervisor.

Various historical sources mention the, "fatherly supervision" which Pacific trustees had over the School. One communication from the Department of the Interior in Washington, D.C., is included in the May 31, 1881, minutes of the Pacific Board of Trustees. It says in part:

"...always gratifying to this Department to know that the Trustees of Pacific University take a warm and active interest in the cause of the education of Indian children in Forest Grove."

These same minutes include a report saying that there were 43 boys and 20 girls at the school. Tribes represented included the Spokane, Umatilla, Piute, Wasco, and Warm Springs. A shoe repair shop had been opened, and the Indian boys had repaired 91 pairs of shoes worth \$156 and had also started making shoes in the shop.

In the village of Forest Grove then a W.S. Hudson had opened a blacksmith shop. A half dozen Indian boys were learning to be "smithies." Hudson wrote the trustees that the boys had "ironed neck yokes and fitted horse shoes." It is known that the girls were taught cooking, baking, sewing, and housekeeping skills.

The school was located in the general area down bounded by 22nd and 23rd Avenue and C and D streets. Many of the Indians were in poor health. Presumably many had tuberculosis. There was a clinic building, a distance from the other school structures. There was also an Indian Cemetery across the street from Forest View Cemetery.

The trustee records note that it was "of great value for Indian boys to be taught by female teachers" and that the "Christian training is given a practical way to illustrate its truths."

Captain Wilkinson had a dual position while in Forest Grove, for he not only directed the Indian School but also he conducted military drills for Pacific students. This was called the School of the Soldier and Squad. In the summer of 1880 he had 70 Pacific students drilling.

Captain Wilkinson was trying to obtain West Point cadet rifles for the Pacific men. These rifles were used at the State University of California. He found that legislation had been secured to hold the rifles in California.

He also requested a "Drill Shed." The trustee minutes report him as saying, "This is certainly a necessity, for during the long winter rain it is impossible to drill."

The Oregon Historical Society in 1980, the centennial of the founding of the Indian School, provided Pacific with some additional information on Wilkinson. He came West in 1847 to be on the staff of Brig. Gen. Howard who was in command of the Department of the Columbia with headquarters at Vancouver, Washington Territory. He was "very prominent" in the Y.M.C.A. in both Washington, D.C., and the Portland area.

Some years after leaving his duties at Pacific and the Department of the Columbia, he was killed in an Indian outbreak in Minnesota. He was still remembered in Forest Grove, and there was sadness when the residents heard of his death, according to an article in a 1905 "Oregon Historical Quarterly."

The military drills at Pacific are believed to have continued for some years after Wilkinson left. They were carried out under a Captain Pierce and a Captain A. Taylor.

By 1884-85 there was need for more land to expand the agricultural teaching. To make a long story short, residents of Salem provided more land for the school than did Pacific and Forest Grove residents. It was re-established in Salem where it has been since.

Also, about the time of the controversy on where to permanently locate the school, fire heavily damaged one of the key buildings used for the school in Forest Grove. This was a blow to the proponents for keeping the school in Forest Grove.

There was still one good, large building left. After the school moved, this building became a dormitory for young Pacific male students. The young men "clubbed together" there and boarded themselves for \$1.25 to \$1.50 a week.

And, you know, President Hayes never did see the Indian School, although he and his wife made the trip, sometime late in his presidency to Forest Grove for that purpose. Their train from Portland was late. Hayes did not have time to go to the Indian School.

Instead, Captain Wilkinson made it possible for the Presidential party to at least see the Indians. He marched them to the house in Forest Grove where the President was having lunch. So, President, Hayes saw the Indian children in Forest Grove but not in their school environment.

HIGHLIGHTS OF EARLY PACIFIC HISTORY

1839 - Rev. and Mrs. Harvey Clarke among those deciding to be missionaries to the West without the support of the American Missionary Board.

1840 - Clarkes arrived in Oregon Territory at a Whitman Mission Station.

1841- Clarkes arrived in Tualatin Plains, and he started traveling much in Willamette Valley. Had a school for the Indians at Glencoe but gave this up by 1844. By 1845 they were living within present-day Forest Grove and teaching children in their home, and he was pastor of the Congregational Church.

1846 - Tabitha Brown arrives in Salem.

1847-48 - She lives in Forest Grove, and in the spring she and Harvey Clarke open an orphan school in Clarke's old log meeting house.

1848 - Rev. George Atkinson arrives in Oregon and works with Clarke and Grandma Brown for education.

September, 1849 -Tualatin Academy is chartered by Territorial Legislature.

1854 - The charter is expanded to include Pacific University.

1853-54 - Rev. Atkinson negotiates with Dr. Sidney Harper Marsh, and Marsh becomes Pacific's first president.

PACIFIC CONNECTIONS TO NEW ENGLAND

Harvey Clarke was a native of Vermont

George Atkinson was from Newburypoint, Massachusetts.

Tabitha Moffatt Brown was from Brimfield, Massachusetts.

Her husband, Rev. Clark Brown, was born in Stonington, Connecticut.

Rev. Brown descended from Chad Brown, a founder of Providence and Providence Colony and a signer of the Providence Compact.

All the members of the family associated with Brown University.

The Browns are descended via Clark Brown's mother from the Howlands and others who were on the "Mayflower," and from Anne Hutchinson.

Tabitha Brown's daughter-in-law, Theresa (Mrs. Orus Brown), was a descendent of Timothy Mather, brother of Increase Mather of Harvard.

The Marsh family led in the educational life of Vermont. Sidney Harper Marsh's father was president of the University of Vermont and his maternal great grandfather, Eleazer Wheelock, was the first president of Dartmouth.