The Universalist movement in Oregon has been virtually ignored by historians. For more than two decades from 1869 to 1892, the organized Universalist movement in Oregon was located in rural areas and small towns. Universalists arrived in Oregon with the early pioneers and settled in rural areas and small towns around the state but there was no organized Universalist movement until 1869. Jesse Hyde, a Universalist preacher, lived in Albany in the 1850s and 1860s. By 1861, there were Universalist societies in Lane County and Eugene City. A. C. Edmunds, a Universalist preacher, moved to Lane County and published a Universalist and Republican newspaper, the Union Crusader, in 1863-64. Edmunds left Oregon shortly after the paper folded.

Elsewhere in Oregon, Abraham Wigle, Edwin Alden McAlister and Abiel Morrison, the organizers of Universalism in Oregon, settled in different parts of the state. Abraham Wigle crossed the plains and arrived in Linn County in 1852. He made a Donation Land Claim in 1853

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1 Universalist Companions and Registers, 1858-1863.

2 Universalist Registers, 1862 and 1863.

3 Harrison R. Kincaid, “Pioneer Press, address by H. R. Kincaid, June 4, 1885,” Lane County Historian VI:3 (September 1961), 57-60, at 58; George N. Belknap, “He Was a Starter but Got No Further”: Careers of A. C. Edmunds, Oregon Historical Quarterly 84:2 (Summer 1983), 151.
about seven miles from Harrisburg. He was a Universalist or became one by the 1860s. Edwin Alden McAllister came to southern Oregon from the California mining camps where he was a Free Baptist missionary. At some point before 1872, he was preparing to debate a Universalist and, after studying his opponent’s case, converted to Unitarianism.

Abiel Morrison moved to the North Powder area near Baker city in eastern Oregon in 1859. Morrison had previously settled at Ruddell’s Fort in the Washington Territory about 1853. He was a farmer and served in the Washington legislature in 1855. Like McAllister, he was an ardent Baptist and he occasionally preached. At the legislature, he met Universalist legislator Ira Ward. After many private discussions about religion, Morrison challenged Ward to a public debate which took place near Ruddell’s Fort in May 1856. Ward presented his position in a calm manner, while Morrison exhorted the crowd and jumped up and down with such frenzy that he caused the stage to collapse. The debate had no immediate winner but at some point after that, Morrison, like McAllister, switched his faith and became a Universalist.

The first recorded preaching of Universalism in Oregon was by a zealous layperson in 1868, possibly Abraham Wigle. In 1869, Wigle entered the ministry of the Universalist Church and founded one of the first Universalist churches west of the Rocky Mountains that year in Harrisburg. The church was small and weak at first but grew.

E. A. McAllister preached his first sermon as a Universalist at Coe’s Valley near Roseburg. In 1872, McAllister and other lay people established the second Universalist church in Oregon in Coe’s Valley. McAllister acted as its minister, though he was not received into the Universalist fellowship until 1875. At the end of 1873, the Universalist Register reported two

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8 Edgar Williams & Co., Historical Atlas Map, 58½; Universalist Register, 1875, 70.

9 Universalist Register, 1875, 70; Bradley, “Pacific Coast Universalism XI.”
churches in Oregon—in Harrisburg and Roseburg—with a total of 20 families, and three preachers.\textsuperscript{10}

After his conversion, Rev. Abiel Morrison began preaching in eastern Oregon and built a very substantial congregation in the LaGrande area. In January 1874, Morrison closed on a $2,500 contract for a church building in Cove—Cove’s first church—with a second story for a Masonic and Odd Fellows hall in Union County near LaGrande.\textsuperscript{11} That year smaller congregations formed in Bethel (Polk County), Coquelle (Coos County) and Marion County.\textsuperscript{12}

Abraham Wigle, E. A. McAlister and Abiel Morrison organized the first state Universalist convention in June 1874. The convention met on Wigle’s land near Harrisburg in Linn County.\textsuperscript{13} The convention elected Rev. Abiel Morrison of Union County as president, A. Condra of Linn County as vice president, Rev. Abraham Wigle as secretary and J. M. Thorp of Linn County, Treasurer. Although the other officers frequently changed, Wigle served as secretary until 1885.\textsuperscript{14} McAlister was appointed State Superintendent whose job was to travel, preach and organize churches. The state convention adopted the Universalist Winchester Profession of Faith and a temperance resolution.\textsuperscript{15} The state that year reported six churches with 183 members and four preachers.\textsuperscript{16}

Over the next three years, the Universalist movement in the rural communities and small towns of Oregon continued to grow. By 1876, the movement had 10 churches around the state and 384 members, served by four ministers. Morrison, the former Baptist minister with the exhorting style, was responsible for much of the denomination’s success. The three largest

\textsuperscript{10}Universalist Register, 1874, 60. Note that year listed for the Universalist Register is the year of publication but the Register is reporting on events of the preceeding year.

\textsuperscript{11}Oregonian, January 30, 1874; Universalist Register, 1875, 70; http://www.orengenealogy.com/union/covehist.htm.

\textsuperscript{12}Universalist Register, 1875, 70.

\textsuperscript{13}Edgar Williams & Co., Historical Atlas Map, 58½.

\textsuperscript{14}Universalist Register, 1884, 70; Oregonian, June 27, 1874. The Oregonian says the president was A. Harrison of Union County but that is clearly a mistake.

\textsuperscript{15}Oregonian, June 27, 1874.

\textsuperscript{16}Universalist Register, 1875, 70.
churches were in eastern Oregon where Morrison’s LaGrande church had 117 members and owned its church building. Morrison also ministered to the Umatilla church, the third largest in the state with 55 members, and to a smaller church in Umatilla County at Willow Creek. McAlister was the minister at the church in Milton, also in Umatilla County, with 59 members.\textsuperscript{17}

The Universalists continued to meet each year at an annual state convention. In 1878, the state convention elected the successful Morrison to be State Missionary.\textsuperscript{18} Oregon Universalists formed a few new churches in the next several years. Universalists in Coquille City erected a church in 1877 and others built a church in Dayton in 1880 that seated 400 people.\textsuperscript{19} In 1880, the denomination peaked in Oregon with 555 members in eleven churches and one Sunday school program with 37 students.\textsuperscript{20}

While men held most positions of power, women were very active and, more commonly than in other denominations, held offices. The church services for the first convention in 1874 were conducted by the Universalist Rev. Augusta Chapin of Boston, a month after she preached as the first woman in First Unitarian’s pulpit.\textsuperscript{21} At the 1876 annual convention, the members elected its first female officer—Mrs. S. A. McAllister of Dayton, Washington Territory, as Vice President.\textsuperscript{22} Mrs. M. J. Pontius was Vice President in 1879 and 1880.\textsuperscript{23} Jennie Brown of Eugene City was Vice President from 1886 through 1890.\textsuperscript{24} Women also served as Correspondence Secretary.\textsuperscript{25} In 1886, the women formed a Woman’s Centenary Association.\textsuperscript{26} By the 1880s,

\textsuperscript{17} Universalist Register, 1877, 54.

\textsuperscript{18} Oregonian, June 22, 1878.

\textsuperscript{19} Universalist Register, 1884, 40; Oregonian, June 4, 1880. The Universalist Register for the following years did not report a church in Dayton, so either the church failed to flourish or the Register’s figures underreport the number of Universalists and churches in the state.

\textsuperscript{20} Universalist Register, 1881, 37.

\textsuperscript{21} Oregonian, June 27, 1874. See Cindy Cumfer, Toward the Beloved Community: The First Unitarian Church of Portland, Oregon, 1865-2015 (Portland, 2015), Chapter 1, for Chapin’s service at First Unitarian Church.

\textsuperscript{22} Universalist Register, 1877, 54.

\textsuperscript{23} Universalist Register, 1880, 37; Universalist Register, 1881, 36.

\textsuperscript{24} Universalist Register, 1887, 47; Universalist Register, 1888, 48; Universalist Register, 1889, 49.

\textsuperscript{25} Universalist Register, 1886, 44; Universalist Register, 1887, 47.
women were often included on committees and were active in educational presentations and discussions.  

The Universalists devoted most of their public energies to defending the tenets of their faith and to advocating for temperance. The denomination often met with hostility from orthodox Christian churches. Responding to one such attack in *The Oregonian*, “Punishment Not Endless” offered a Universalist defense. The writer noted that Universalism based its doctrines on the Bible. According to the writer, Universalists accept Jesus as their savior. Universalists also believed there is no escape from punishment which may be in this world or the next. But they did believe that Christ’s love will reign and bring the whole human family under the influence of divine love. The only difference between orthodoxy and Universalists, according to the letter’s author, can be found in an exchange between a Methodist and a Universalist preacher about why they preached. The Methodist said he preached to keep people out of hell, and the Universalist preached to keep hell out of the people.  

The only social issue that the Universalist conference endorsed was temperance. In 1883, the conference declared intemperance to be “the greatest evil with which Christianity had to contend.” The conference passed a resolution against the use of wine in church services as a symbol of the blood of Christ. In 1884 and 1886, the conference continued to focus its resolutions on temperance.  

By 1882, most of the Universalist churches in Oregon were dormant. Rev. Morrison had departed and his churches declined. Rev. Wigle was the only regular preacher. The 1883 conference identified the need for a better organization of the Universalist believers. The national office was unable to respond to the local need for more assistance and preachers but the

26 *Universalist Register*, 1887, 47.

27 *Oregonian*, July 2, 1883 (women on committees); *Oregonian*, July 28, 1884 (women on committees, presentation, discussion)

28 *Oregonian*, July 22, 1878.

29 *Oregonian*, July 2, 1883.

30 *Oregonian*, July 2, 1883, July 28, 1884, July 1, 1886.

31 *Universalist Register*, 1883, 38 and *Universalist Register*, 1884, 40.

32 *Universalist Register*, 1884, 40.
conference continued to meet and kept the banner of Universalism alive. By the latter 1880s, the conference frequently noted the need for more preachers and support in Oregon.\textsuperscript{33}

In spite of the efforts of the conference, the decline of the churches after 1883 continued into the next decade. By 1892, only two towns reported members—Coquille with 8 and Eugene with 13. Organized Universalism was dying in rural and small town Oregon, primarily for lack of institutional support.\textsuperscript{34}

\textsuperscript{33} Universalist Register, 1886, 44; Universalist Register, 1887, 47; Universalist Register, 1888, 48; Universalist Register, 1889, 44.

\textsuperscript{34} Universalist Register, 1893, 51; Universalist Register, 1894, 51.
CHAPTER 2: BUILDING A CHURCH IN PORTLAND

With no organized Universalist church in Portland, the Portland Universalists before 1865 generally joined First Congregationalist Church. After Rev. Atkinson’s sermon in 1865 against liberal Christianity, Universalists joined Unitarians to form First Unitarian Church. Between then and 1892, First Unitarian membership books reflect that a number of Universalists were members at First Unitarian Church.⁵⁵

Portlanders were publicly introduced to Universalism through correspondence between Dana Thomas and “FCF” in The Oregonian in 1889. Thomas initially wrote a description of Universalism. FCF attacked the religion and Thomas responded with a critique of FCF’s letter.⁶⁶

In 1890, a group organized the First Universalist Society of Portland with Dana Thomas as President. On October 20, 1890, Thomas held lay services and delivered a sermon describing the Universalist faith, a discourse that was printed in The Oregonian the next day. Thomas explained that the Universalists didn’t deny the Scripture but affirmed it—Universalism was a religion of mercy, not punishment, and reason, not bigotry. God punished his children to return them home, not to condemn them forever to torture. Thomas described his religion as optimistic. Every day is a better world, he wrote, since we are part of endless progress toward good.³⁷ The group planned to meet every Sunday in the Masonic hall until it could obtain a minister.³⁸

It’s unclear whether this group became the subsequent First Universalist Church or died out. The national Universalist Register was unaware of the existence of this group and The Oregonian failed to list any additional meetings.

The First Universalist Church of Portland later dated its beginning to work done by the Rev. Q. H. Shinn. Shinn established new churches for the denomination and was the national organizer of the church’s Young People’s Christian Union.³⁹ Mrs. S. A. McAllister of Dayton, an

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³⁵ Cumfer, Toward the Beloved Community, Chapter 1.
³⁶ Oregonian, June 20, 1889; Oregonian, June 21, 1889.
³⁷ Oregonian, October 21, 1890.
³⁸ Oregonian, October 21, 1890.
³⁹ Portland Directory, 1893-1895; Universalist Register, 1893, 51; Oregonian, September 26, 1909.
officer in the state Universalist convention, wrote Rev. Thomas Lamb Eliot in 1891 that Shinn planned to come to Portland in January to organize Universalism in Portland. She asked Eliot for names of Universalists in Portland. Eliot responded that he and his church would do everything they could to “forward any plans for a second liberal church” and would be glad for a Universalist church. He recommended that the church locate on the east side. He thought many of the congregants attending his church that lived on the east side might be drawn to a fellowship there.\(^{40}\)

Shinn’s philosophy of establishing a church was to organize a women’s circle and then the church.\(^{41}\) In Portland, Shinn established the Ladies’ Aid, a women’s group. He then organized the First Universalist Society on March 27, 1892.\(^{42}\)

During the period from 1892 until 1907, the church had six ministers and periods without a minister. Nonetheless, the church managed to grow slowly and to acquire some property. Ladies’ Aid was the institutional force that kept the church functioning. Ladies’ Aid raised money for the church and its members were very active as officers of the church, in the children and young people’s programs, in temperance work and in the state convention. According to Rev. Asa M. Bradley, one of the church’s ministers, the circle was led by three older women, all grandmothers and all “back-East Universalists”—Mrs. Jones from Mt. Tabor, Mrs. Averill from the west side and Mary Jane Davis from Piedmont. Rev. Bradley dubbed them the “Three Wise Women.”\(^{43}\) Mrs. C. A. Jones served as trustee for the Oregon Universalist Conference in 1894 and its Treasurer in 1895.\(^{44}\) Mary Jane Davis and her husband, A. E. Davis, joined First Unitarian Church in 1890 after attending for at least six years but moved to First Universalist after it started.\(^{45}\) The Three Wise Women led all-day meetings of Ladies’ Aid.\(^{46}\)

\(^{40}\) McAlister to Eliot and Eliot’s response, September 7, 1891, Reed, T. L. Eliot Papers I:15, Correspondence, 1891-1895.

\(^{41}\) Bradley, “Pacific Coast Universalism XI”; *Universalist Register*, 1893, 51.

\(^{42}\) Bradley, “Pacific Coast Universalism XI”; *Universalist Register*, 1893, 51.

\(^{43}\) Bradley, “Pacific Coast Universalism XI.”

\(^{44}\) *Oregonian*, February 19, 1894 (trustee); *Universalist Register*, 1896, 50 (treasurer).

\(^{45}\) Roll of Members: First Unitarian Church, Jan. 1, 1869-April 1948, #368, 369. A. E. Davis became a member of the First Unitarian Society in 1884. Lists of Subscribers, Church Archives, Record Book, Vol. 1, 11.
First Universalist followed Eliot’s advice and established an east side organization. After its founding in 1892, the First Universalist Society began meeting at Odd Fellows hall every Sunday on East Pine and Fifth Street. Rev. Q. H. Shinn served as the church’s minister.\textsuperscript{47} The parish also organized a Sunday school in its first year.\textsuperscript{48}

By 1893, the Society, now meeting in the Women’s Christian Temperance Union hall on the east side, had regular preaching from Rev. C. E. Norris and reported that it had 20 families and 25 children in Sunday school.\textsuperscript{49} As did the state convention, the church supported the temperance movement. Mrs. Jones, one of the Three Wise Women, was elected a vice president of the East Portland Women Christian Temperance Union.\textsuperscript{50} The church met in the WCTU hall for some time.\textsuperscript{51} The relationship between the church and the temperance movement continued over the years.

In 1894, the congregation rented a building on East Couch near Ninth and became a church.\textsuperscript{52} During 1894 and 1895, the church had no minister and occasional preaching.\textsuperscript{53} In February of 1894, the state Universalist conference held it first state session in Portland at the WCTU hall. Rev. Shinn organized a Young People’s Christian Union (YPCU) in Portland before the service.\textsuperscript{54} Dr. Thomas Lamb Eliot opened the meeting with a prayer.\textsuperscript{55} Rev. Shinn and national organizer Rev. J. E. Keyes were present. Most of the participants were Portlanders and Portlanders were elected to serve as president, vice president, secretary and one of the three

\textsuperscript{46} Bradley, “Pacific Coast Universalism XI”; \textit{Oregonian}, February 19, 1894.

\textsuperscript{47} \textit{Oregonian}, September 25, 1892; \textit{Universalist Register}, 1893, 51.

\textsuperscript{48} \textit{Oregonian}, September 25, 1892.

\textsuperscript{49} \textit{Universalist Register}, 1893, 51.

\textsuperscript{50} \textit{Oregonian}, April 14, 1893.

\textsuperscript{51} \textit{Oregonian}, January 1, 1893, February 19, 1893, May 28, 1893, June 4, 1893, September 3, 1893, November 12, 1893, December 1, 1893.

\textsuperscript{52} \textit{Oregonian}, May 17, 1894.

\textsuperscript{53} \textit{Oregonian}, May 17, 1894.

\textsuperscript{54} \textit{Oregonian}, February 19, 1894.

\textsuperscript{55} \textit{Oregonian}, February 18, 1894.
trustees. Women, this time from Portland, continued to have a presence in the state leadership. Lizzie Averill of Portland, secretary, was one of four officers, and Mrs. C. A. Jones of Portland was one of three trustees. First Universalist’s Ladies Aid Society held a business meeting at the convention and also offered refreshments. Three of the four officers of the YPCU were female.

In addition to a state role, women also played key roles in the church, including leading some Sunday services and the YPCU meetings. Later that year, the church had matured enough to buy a second-hand building to use as its sanctuary and moved it to a rented lot on East Couch near Ninth Street.

By 1895, it was clear that Portland was the site of potential Universalist growth. First Universalist now had 30 families, 50 students in Sunday school and $300 of property. The state convention was held again in Portland that year, this time at the church. The denomination was encouraged by its growth in Oregon and planned missionary efforts. The Universalist denomination made Portland the headquarters for its Oregon efforts and continued to hold its annual meetings at First Universalist.

After several years as a lay-led church, First Universalist called a minister, Rev. Frank Blackford, a new graduate of Tufts Divinity School, in 1896. He was replaced a year later by Rev. Asa M. Bradley. Bradley had a previous career as a sailor and was a Pacific coast missionary. He came to Portland from the Spokane Universalist church, where he had conducted

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56 Oregonian, February 19, 1894. Lizzie Averill, who was unmarried, was not the Mrs. Averill who was one of the Three Wise Women but was likely related to her.

57 Oregonian, February 19, 1894.

58 Oregonian, February 19, 1894.

59 Oregonian, November 25, 1894; October 14, 1894.

60 Oregonian, September 26, 1909.

61 Universalist Register, 1895.

62 Oregonian, May 5, 1895. May 1, 1897.

services for eight months. Bradley left by 1898 and the church again had no minister. In spite of the ministerial fluctuation, the church and especially its Sunday school and youth programs were growing steadily and by 1898 had 40 families, 20 members, 72 children in the Sunday school and 19 young people in the YPCU. That year, Ladies’ Aid provided funds for the purchase of a lot on the corner of East Eighth and Couch Streets and the church moved the old building to this site.

With the acceptance of a call to ministry by Rev. Hervey Hoyt in 1899, First Universalist after seven years found its first minister who stayed more than a year. Hoyt served until 1903. He was born in Wisconsin in 1868. His father was a merchant. He grew up wanting to be a minister and studied at Tufts College in Boston, receiving a B.D. degree in 1894. He served for five years as the pastor of the Church of the Messiah in St. Johnsbury, Vermont, before coming to First Universalist. Under Hoyt, women continued to be active in the denomination. Shortly after Hoyt was called, E. A. Jones of Mount Tabor was elected president of the Woman’s Centenary Association for Oregon at the annual meeting of the Woman’s Centenary Association of the Universalist church in Baltimore.

The Universalist denomination continued to struggle in the state. At the 1900 state convention, held at First Universalist, Rev. Hoyt heard Rev. Shinn urge Universalists to stand up for their faith and not join other churches even if they didn’t have a Universalist church at hand.

When Hoyt moved from Portland in 1903, he left the church essentially the same size it had been when he came in 1899. The church had 43 families, 45 members, 69 students in the

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65 Universalist Register, 1898.

66 Oregonian, September 26, 1909.

67 Oregonian, May 15, 1899. It is not clear whether “Miss” E. A. Jones of Mount Tabor who was elected president of the Women’s Centenary Association for Oregon was related to “Mrs. C. A. Jones” of Mount Tabor who was one of the Three Wise Women but it seems likely that she is. Both are Universalists from Mount Tabor.

68 Oregonian, May 19, 1899. E. A. Jones, who was unmarried, was likely related to Mrs. C. A. Jones, one of the Three Wise Women.

69 Oregonian, June 2, 1900.
Sunday school, and $1,500 worth of property.\textsuperscript{70}

The Rev. W. F. Small from California replaced Rev. Hoyt in 1903.\textsuperscript{71} Rev. Small obtained some help in the Sunday schools but the church and especially the Sunday school attendance declined under Rev. Small. When he departed to accept a call to the large and prosperous Universalist Church of Santa Paulo in California in August 1906, the church had declined slightly, with 39 families, 45 members, and 40 Sunday school students.\textsuperscript{72}

After its founding in 1892, First Universalist had one program—its Sunday school. At the end of its first year, the parish had 25 students in Sunday school.\textsuperscript{73} The next year, the program doubled to 50 students.\textsuperscript{74} Over the years, the church had many superintendents, mostly women.\textsuperscript{75} Mercy Crosby became treasurer of the Sunday school in 1897 and, as superintendents came and went, remained its treasurer and institutional memory for decades.\textsuperscript{76}

Defending the Church

The orthodox churches were not welcoming to First Universalist Church. Much of the church’s ministerial energy during its first fifteen years was devoted to an explanation of and a defense of its beliefs. The Portland church was seen as an “outcast church,” according to its later minister, Dr. James Corby.\textsuperscript{77} Conservative churches were particularly concerned about the Universalist rebuttal of the doctrine of hell. In 1896, Rev. Frank Blackford preached on “The Nature of Punishment.” He suggested that people break away from the phraseology that made God a man, a person of the masculine gender and part of the human family. God, he noted, is

\textsuperscript{70}Universalist Register, 1903, 42.

\textsuperscript{71}Portland Directory, 1903; Oregonian, August 16, 1906.

\textsuperscript{72}Oregonian, August 16, 1906; Universalist Register, 1905, 1906.

\textsuperscript{73}Universalist Register, 1893, 51.

\textsuperscript{74}Universalist Register, 1894, 51.

\textsuperscript{75}Universalist Registers, 1897-1906.

\textsuperscript{76}Oregonian, April 26, 1914.

\textsuperscript{77}Oregonian, February 14, 1916.
spirit. Blackford answered the critics by arguing that God’s tribunal is not some judgment day in the future, but we humans are continually judged for the deeds we have committed. We suffer the natural consequences of evil-doing, both internal and external.\textsuperscript{78}

In 1901, Rev. Hervey Hoyt used Jesus’ triumphant entry into Jerusalem and subsequent crucifixion five days later as an example of sacrificing principle to popularity. In that case, those who cheered Jesus’ arrival shouted for his death were led to follow the popular side. He urged his parishioners to stand by their principles and not popularity. His clear implication was that Universalists should not abandon their beliefs in the face of orthodox pressures.\textsuperscript{79}

A few months later, the Portland Ministerial Association verified Rev. Hoyt’s belief that Universalism was still unpopular. In late 1901, Dr. Alfred Thompson of Trinity Methodist Church, East Side, moved that Rev. Hoyt be admitted to the Ministerial Association. The motion was ruled to be out of order with the matter to be taken up at the next meeting. In the interim, there was considerable discussion among the Association members about the propriety of admitting a Universalist minister to the Association. Most of the members saw the Association as an organization of evangelical ministers that did not include liberal clergy, such as Universalists.\textsuperscript{80}

At the next meeting described as “very full” with about 60 clergymen present, Dr. Frank Coulter proposed Hoyt’s name for membership.\textsuperscript{81} Coulter, who had served in Portland as a pastor at the First United Brethren Church and later at Centenary Methodist Church, had become increasingly liberal in his doctrine and social outlook and had recently converted to Universalism. He was engaged to work for the Universalist Church in Albany and elsewhere.\textsuperscript{82} The President ruled that Dr. Coulter, with his conversion, had taken himself out of the Ministerial Association and so could not make a motion. Dr. Thompson was unable to obtain a second for his motion but the ensuing discussion showed strong support for limiting the association to evangelical ministers.\textsuperscript{83} The ministers determined that the Unitarian church was evangelical but the

\textsuperscript{78} Oregonian, August 24, 1896.

\textsuperscript{79} Oregonian, April 1, 1901.

\textsuperscript{80} Oregonian, November 11, 1901.

\textsuperscript{81} Oregonian, December 3, 1901.

\textsuperscript{82} Oregonian, December 1, 1901.

\textsuperscript{83} Oregonian, December 3, 1901.
Universalist, Swedenborgian and Catholic churches were not. Dr. Thompson attempted to read a statement that Rev. Hoyt was a member of the ministerial association in Vermont and on the board of the YMCA there. However, he was prevented from proceeding when some members started for the door. The President then started the doxology, in which all joined. The *Oregonian* implied its disapproval of the decision with a headline that read: “No Place for Hoyt. Must Stay Out of Ministerial Association. No Universalist Need Apply. Orthodoxy Proposes to Flock by Itself—No Matter How Saintly a Preacher Is, He Must Be Evangelical to Join.”

First Universalist’s next longer term minister, Rev. W. F. Small, also focused his attention to responding to and challenging orthodox. During 1905, evangelical Christians staged a well-attended series of revival meetings in Portland. The revival preaching relied on the fear of damnation to bring in converts. Small tactfully praised the revivals for their lack of hysteria and for their planned rather than spontaneous nature. He believed the revivals could lead to more unity among the Christian churches. However, he bemoaned the description of and emphasis on hell in the preaching. He challenged the juxtaposition of heaven above and hell below. According to Small, “hell or heaven is right where you sit, wherever you may be, and wherever you may make it.” Small believed that unbelief and skepticism were the real levers of progress and the church must appeal to reason. His mission, he said, was to “try to keep more hell out of men than men out of hell.” Small later claimed that the revival was “formalism” by paid evangelists and that there were no lasting effects from the campaign.

Rev. Small felt compelled to respond again to the orthodox churches when one of their ministers said that the Universalist Church had lost its job. Small understood that many of the ministers didn’t believe in hell but refused to say so from the pulpit. Small objected to the lack of

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84 Letter to Oregonian from “Homer,” *Oregonian*, March 16, 1902. Rev. Thomas Lamb Eliot of the Unitarian Church had been a member for years and served on Association committees. *Oregonian*, March 10, 1885; February 20, 1895.

85 *Oregonian*, December 3, 1901.

86 *Oregonian*, December 3, 1901. The *Oregonian* also commented that the name “Ministerial Association” was “misleading and improper” and should include the word “Evangelical” in its name if it wanted to exclude other ministers. *Oregonian*, December 6, 1901.

87 *Oregonian*, April 10, 1905.

courage by the orthodox ministers, remarking that their churches didn’t allow the Universalist Church to join the Portland Ministerial Association or to preach in their pulpits. The Universalist Church had not lost its job, he said, “[w]e have struck some blows to drive out the horrible doctrine of endless torment…[w]e shall keep the flag of love, truth and brotherhood at the masthead.”

During its first fifteen years, First Universalist engaged in explaining and defending its religious beliefs. The church was located on the east side which housed numerous radical, labor, Populist and reform movements aimed at organizing workers, fighting political corruption and opposing imperialism. However, the church remained largely uninvolved, except for the temperance movement. The church’s disengagement with its east side community and the numerous causes embraced by east siders is striking.

The church’s slow but steady growth for seven years in the face of ministerial turbulence reflected the importance of women in its church life. Women were the backbone for the Sunday school and youth programs, funded the church’s purchase of its building and provided most of the support for the church’s involvement in the temperance movement. It was these activities that nurtured the church community during the ministerial instability. However, the church’s growth leveled off in 1899 and didn’t improve under its two longer-serving ministers, whose energies were largely devoted to a defense of Universalist doctrine. Like First Unitarian after Eliot’s departure as its active minister, the Universalist Church’s interests were not broad enough to engage a wider spectrum of Portlanders. That was about to change with the arrival of the Rev. James and Lena Corby.

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89 Sermon, “Has the Universalist Church Lost Its Job?” *Oregonian*, October 23, 1905.
CHAPTER 3: “THE UNIVERSAL BROTHERHOOD” ON THE EAST SIDE: THE CHURCH OF GOOD TIDINGS, 1907-1918

When Rev. James and Lena Corby from Buffalo, New York arrived in Portland in 1907, they settled on Portland’s east side near First Universalist Church. Much of Portland’s population growth—from 46,000 in 1890 to 208,000 in 1910—occurred on the east side where the church was located. When Rev. James and Lena Corby from Buffalo, New York arrived in Portland in 1907, they settled on Portland’s east side near First Universalist Church. Much of Portland’s population growth—from 46,000 in 1890 to 208,000 in 1910—occurred on the east side where the church was located.  

First Universalist Church on East Couch and Eighth was located in a working class and lower middle class neighborhood that was primarily residential but that also housed labor and reform associations like the Carpenters’ Union and Women’s Christian Temperance Union. After Rev. W. F. Small’s departure, the Universalist General Convention sent Rev. Downey of the Spokane Universalist church to Portland to evaluate whether Portland could sustain a more active church. Downey determined Portland could and the Convention sent Rev. James Dimond Corby from New York to First Universalist to energize the congregation and to build a new church. Rev. Corby, who wanted to come to the Pacific coast, was more accomplished, connected  

90 City of Portland, Bureau of Planning, History of Portland’s African American Community (1805 to the Present) (Portland, no date), 23; Marie Rose Wong, Sweet Cakes, Long Journey: The Chinatowns of Portland, Oregon (Seattle, 2004), 166.

91 Oregonian, December 17, 1906, December 21, 1909.

92 “James Dimond Corby,” The Universalist Leader (June 16, 1917), 389-90; Oregonian, February 11, 1907; Oregonian, June 16, 1911 (ordination date); Oregonian, May 30, 1912 (jeweler).

93 Corby, Universalist Leader, 389. Her name is sometimes given as “Sails.”

and experienced than the previous ministers at First Universalist.\textsuperscript{95} He was secretary of the New York State Universalist convention and was a trustee of St. Lawrence University, a Universalist seminary. He served congregations in Troy, Hudson, Utica and Buffalo, New York before he was called to Portland. While in Utica, he was Vice President of the City Ministers Association, which included ministers from all denominations, and was elected to the executive board of the Federation of Churches. Corby was a reformer who, outside of his pastoral duties, became active in providing summer playgrounds for the children in Utica. He frequently addressed the city council, the Chamber of Commerce and other civic bodies in Utica on topics related to civic betterment.\textsuperscript{96} Many described him as a man with a large vision who was kindly, unselfish and cheerful and had a personality that drew people to him.\textsuperscript{97}

The congregation that greeted Rev. James and Lena Corby on the first Sunday in February 1907 numbered 18 people. After studying the situation, Corby proposed a new building, a suggestion that engendered pity from his congregation for his misplaced enthusiasm.\textsuperscript{98} Undeterred, Corby began revitalizing his church. He was an energetic preacher who inspired his listeners with positive messages about the meaning of Christianity. He urged and lived out the importance of taking the Christian message of love and brotherhood into the world.

Energizing the Church

From the beginning, Corby signaled that he had a larger agenda than defending the Universalist Church from its detractors and bemoaning its exclusion from the Christian religious community. In his first sermon, Corby spoke to the purpose of the church. The church, he said, existed so that each person could have life and have it more abundantly and to carry the spirit of Christ into all forms of human activity.\textsuperscript{99} Two weeks after his arrival, he led the congregation in a

\textsuperscript{95} \textit{Oregonian}, December 17, 1906.

\textsuperscript{96} \textit{Oregonian}, February 11, 1907; Corby, \textit{Universalist Leader}, 389.

\textsuperscript{97} Corby, \textit{Universalist Leader}, 390; \textit{Oregonian}, May 28, 1917.

\textsuperscript{98} \textit{Oregonian}, February 1, 1914.

\textsuperscript{99} Sermon, “What Are We Here For?”, \textit{Oregonian}, February 11, 1907.
discussion to change the church’s name to reflect the mission of the new church. The members adopted Corby’s suggestion of “The Church of Good Tidings.”

In another early sermon, Corby told his congregation that the day for religious controversy over its doctrines was past. According to Corby, “the real business before the Universalist Church is to save men from sin…The world wants a religion that will drive its devotees in the task of winning the sinner to right living, and create the healthy public sentiment in which injustice will shrivel and expire...Salvation is not getting somewhere but being what God would have us.” In Corby’s view, Universalism helped people achieve what God wanted by changing the motivating force from fear to love: “Every reform and uplift has the faith that good is stronger than evil as its driving power. The best life of this city depends on these inspiring principles being incarnated in the lives of its men and women.” Men and women, he later preached, become inspired to live out God’s love in the world not through the fear of hell but by a belief in their own divine value.

Corby portrayed Universalism as the religion that transformed Christian theology from a story of gloom to one of light. Prior to the Universalist pioneers, Corby pointed out, Christian theology portrayed God was a cruel tyrant whose son Jesus was the peacemaker. Human nature was depraved and salvation was an insurance arrangement that guaranteed a future heaven. Men like Hosea Ballou and other Universalists preached Universalist principles and made it easier for Unitarians like William Channing and Theodore Parker to walk in the light.

Although other denominations now spread the liberal Universalist message, Corby urged that the work of the Universalist Church was not done. In addition to spreading a message of God’s love rather than fear of hell in the afterlife, church members had a duty to combat hell on earth:

100 Oregonian, March 3, 1907. The Oregonian mistakenly reported the name to be “the Church of the Good Times”!


102 Sermon, “Some Help for Portland from the Universalist Church”.


It is for us to make the very best bread of life and carry it to feed the poor and wretched. I am not near as interested in fighting the idea of an endless hell beyond the grave as I am in giving battle to the hells that rage and burn around us here...Let us apply our liberal doctrine of universal brotherhood. The more truly we do that the better we shall know each other and the better we shall know God, who is love.\textsuperscript{105}

Unlike First Unitarian, First Universalist saw its church as the liberal church for the masses.\textsuperscript{106} Corby deliberately extended the church’s outreach to the working class and lower middle class communities that prevailed on the east side of Portland. For example, concerned that many working people such as bartenders, young male cigar stand and store clerks and theatrical performers could not attend Sunday services, Corby initiated a Thursday service for these and other workers.\textsuperscript{107}

One of Corby’s earliest public involvements was with a health and nuisance issue that highlighted the class-based way city public health decisions were made. The church was located on East Eighth and Couch with the Corby’s residence a few blocks away.\textsuperscript{108} A few months after the Corby’s arrival, the city proposed to locate a garbage crematory on East Ninth and Flanders, a few blocks from the church and the Corby home. Property owners in this working and lower middle class mostly residential neighborhood were outraged. At a meeting at First Universalist Church of Good Tidings, the residents formed an association to fight the city. Noting bitterly that an effort to locate the crematory in a residential district on the west side of the city would be “fought to the bitter end,” participants at the meeting felt the east side residences should be protected as well and advocated for finding a place outside the city where barges could take the garbage. Corby pointed out that this was the method favored by larger Eastern cities. The group passed a resolution opposing a garbage crematory at the east Portland site. The newly-arrived Corby, already a leader, was appointed as part of a Committee of Ten to attend the next meeting of the Board of Health and to file the protest. The Committee was successful and the crematorium


\textsuperscript{106} \textit{Oregonian}, March 30, 1909.

\textsuperscript{107} \textit{Oregonian}, June 17, 1907.

\textsuperscript{108} \textit{Oregonian}, April 21, 1907.
was eventually located at Guild’s Lake in what is now northwest Portland.109

Under Corby’s ministry, the church grew rapidly. Within a few months, the congregation repainted the church and improved its interior.110 The church membership increased from 14 active families when Corby arrived to about 50 families in 1908. The Sunday school program increased from 5 students in early 1907 to 50 students by the end of 1908.111 By 1908, the church was getting requests to offer services in Irvington, Gresham and Sandy.112

Five months after Corby’s arrival, the members endorsed a new building and by January 1908, the congregation was vibrant enough to consider adding $5,000 worth of improvements to its church on East Eighth and Couch.113 Corby’s strong national connections and the growth of the church encouraged the General Convention to grant the church $5,000 to erect a new church.114 Corby persuaded the congregation that its little chapel was too close to town and that the church should find a site in a strictly residential district.115

First Universalist joined a growing number of east side churches who were expanding their operations during a period when the downtown churches saw slower growth. During 1909, 25 churches on the east side had construction underway, compared with three or four downtown.116 The board chose a location on Broadway and East Twenty-Fourth where there were no other churches because “in Christian courtesy” the church should not locate near another church.117

109 Oregonian, September 3, 1907; September 7, 1907; February 25, 1910.

110 Oregonian, April 4, 1907.

111 Oregonian, March 29, 1915; Universalist Register, 1909, 33. Rev. Corby’s reported in 1915 that there were 14 families and 5 in the Sunday school program when he arrived in early 1907. Oregonian, March 29, 1915. The Universalist Register offered much different figures for the year 1906. The Register shows that the Portland church had 39 families and 40 Sunday school members but the Register was frequently unreliable. Universalist Register, 1907, 75. It often took the Register several years to update its listings with current information. Dr. Corby’s statement later may also have understated the number of families on the book when he came but likely reflected the families active in church life.

112 Oregonian, August 31, 1908.

113 Oregonian, June 30, 1907; January 5, 1908.

114 Oregonian, January 10, 1909.

115 Oregonian, November 3, 1908; January 10, 1909; February 1, 1914.

116 Oregonian, January 1, 1910.

few weeks later, the church sold its property for $5,000.\(^{118}\) That spring, the church began holding services in the Carpenters’ Union Building on Grand and East Pine until its new building was complete.\(^{119}\)

Corby entwined the church project with a program to educate the public about Universalism. In February 1909, while the east side Free Methodist church was holding a revival, Corby initiated a Universalist-style revival that he combined with the building campaign. He held public meetings in the homes of members and in public meeting spaces in different parts of the city to demonstrate the contributions Universalism made to modern religious thought and the inspiration it provided for social service. Corby gave the first talk on the “New Understanding of Religion.”\(^{120}\)

On Palm Sunday, April 4, 1909, First Universalist Church of Good Tidings broke ground for its new church at Broadway and East Twenty-fourth Street. The building featured an English design to harmonize with its surroundings.\(^{121}\) At the ground-breaking, Rev. Thomas Lamb Eliot offered the prayer; Rev. W. H. McGlaufflin of Chicago, the superintendent of the Universalist Church, brought congratulations from the Universalist General Convention, and W. W. Hills, president of the parish, turned the first shovel of earth. The presidents of the two women’s groups—Ladies’ Aid and the new Florence Meade Mission Circle—the superintendent of the Sunday school and the president of the Young People’s Christian Union, all women, also shoveled. A large crowd, including many Universalists from nearby towns, was present for the ceremonies.\(^{122}\) The church planned to be an open door church—open every day of the week for prayer and service and available to community groups. Citizens wishing to better the city, club women and those wanting space for study or self-improvement were invited to use the building.\(^{123}\)

\(^{118}\) *Oregonian*, January 31, 1909.

\(^{119}\) *Oregonian*, April 16, 1909.

\(^{120}\) *Oregonian*, February 2, 1909.

\(^{121}\) *Oregonian*, April 5, 1909.

\(^{122}\) *Oregonian*, April 5, 1909.

\(^{123}\) *Oregonian*, April 5, 1909. The church often described its open door church by saying it was never locked. That was not literally true—thieves broke into the church one night in 1911 but found nothing worth stealing. *Oregonian*, June 23, 1911.
Four months later, *The Oregonian* announced that President Howard Taft would be visiting Portland the first Saturday and Sunday in October. A few weeks after that, the paper relayed the surprising news that the President, a Unitarian who attended All Souls (Unitarian) Church in Washington D.C., would lay the cornerstone for the new Universalist church. A number of ministers in Portland had extended invitations to the President to attend their services on October 3 through the President’s Portland committee without success. The enterprising Corby obtained Taft’s appearance by communicating directly with the President. Corby had been a neighbor and associate of Vice President James Sherman in Utica and it’s likely that Sherman was a conduit to the President.

The President’s visit set Portland abuzz. *The Oregonian* provided extensive front page coverage for days leading up to the event. Mayor Simon requested the business community give employees a holiday on Saturday to see the President. The residents of the neighborhoods on route to First Universalist dedicated their homes and put up flags for the visit.

Taft’s visit considerably raised the profile of both the Universalist and Unitarian churches in Portland. Taft was the fourth sitting President to visit Portland. He was in Portland the weekend of October 2-3. There was considerable jockeying among politicians and Portland’s wealthy and connected class to have access to the President. On Sunday, October 3, the President attended morning worship at First Unitarian Church where Dr. Thomas Lamb Eliot, now minister emeritus, preached. That afternoon, the President’s car led a ten car parade with 34 people plus press through the city to St. Mary’s Academy to address the Catholic school children and then to the First Universalist Church to lay the cornerstone. Tens of thousands of people

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124 *Oregonian*, August 1, 1909; *Oregonian*, March 14, 1909 (All Souls).


126 *Oregonian*, November 1, 1912.


129 Presidents Hayes, Harrison, and Roosevelt were the others. *Oregonian*, October 2, 1909.

130 *Oregonian*, September 30, 1909.
turned out to see the President.\textsuperscript{131}

As historians have recognized, the pageantry associated with public events instructs the public about what its leaders view as important. The President’s cavalcade included a remarkable representation of liberal Christianity. Rev. James Corby was in the lead car with the President. W. W. Hills, the President of the Board of First Universalist Church, was in the third car. Rev. Thomas Lamb Eliot was in the fourth car and Rev. W. G. Eliot, Jr., First Unitarian’s current minister, was in the fifth car. None of the other members of the cavalcade were clergy.\textsuperscript{132}

Approximately 15,000-20,000 people gathered at the new Church of Good Tidings to hear President Taft’s address. Rev. Thomas Lamb Eliot gave the invocation and Rev. James Corby welcomed the President. He noted that it was fitting that the President laid the cornerstone, since the strength of national life in the last analysis depended not on economic wealth but on righteous character. The Universalist church, he said, believes that good is stronger than evil and proves its faith in God “by writing large in its programme [sic] of service, ‘We believe in man.’”\textsuperscript{133}

The President then addressed the assembly. He stated that it was his duty to support every effort by which the morals and religion of a community may be elevated. He took part in dedications of an orthodox Christian church, a Jewish tabernacle and a Roman Catholic University. Like other white Protestant Americans who linked civilization and morality, Taft noted that “I do it because I believe that the cornerstone of modern civilization must continue to be religion and morality.” The President noted that the Universalist Church and his own church, the Unitarian church, were called liberal churches: “I think it must have been a Universalist who said that the Universalists believed they would be saved because God was good and the Unitarians believed that they would be saved because Unitarians were good.” But whatever the creed, the President said, he believed the churches were growing closer, realizing that they needed to stand together in the contest for righteousness.\textsuperscript{134}

After his address, the President placed a metal box containing the church history;

\textsuperscript{131} Oregonian, October 3, 1909.

\textsuperscript{132} David Waldstreicher, \textit{In the Midst of Perpetual Fetes: The Making of American Nationalism} (Chapel Hill, 1997); Oregonian, October 3, 1909.

\textsuperscript{133} Oregonian, October 4, 1909; Oregonian, October 3, 1910 (20,000).

\textsuperscript{134} Oregonian, October 4, 1909.
information about the Sunday school; the achievements of the Ladies’ Aid Society, the Florence Mead Mission and the Young People’s Christian Union; a donor list and various other memorabilia into the cornerstone and mortared it closed, in the process impressing The Oregonian with his ability to handle a trowel.\textsuperscript{135}

The publicity that the Universalist church received from the President’s visit had a major impact on the church. A week after the Taft’s visit, Corby reported that attendance had increased rapidly since the announcement of Taft’s visit and that the church was about to admit 50 new members with others in the pipeline to be admitted later.\textsuperscript{136} Its profile in the press, already high since Corby’s arrival, grew considerably as The Oregonian covered more of its activities and public works. The publicity coup also drew the attention of the national denomination, whose efforts generally focused on its much more successful eastern and midwestern states. The Universalist Register recorded the event in its 1910 edition.\textsuperscript{137}

On May 8, 1910, the new church with a final price tag of $20,000 was dedicated.\textsuperscript{138} The church had an auditorium of 41x47 feet where services were held, a large Sunday school room, seven classrooms, lounging parlor, choir room, pastor’s study and a basement with a spacious dining room and kitchen. All the upstairs rooms except the study and choir room could be made into one room that seated about 1,000.\textsuperscript{139} Rev. Alpheus Baker Hervey, former President of St. Lawrence University, delivered the sermon. The Sunday school held a special service and in the evening the Young People’s Christian Union from First Universalist Church and the Young People’s Fraternity from First Unitarian Church met to hear an address by Rev. Albert Grier, who fathered the young people’s movement in the Universalist Church.\textsuperscript{140} Meanwhile, the Rev. and Lena Corby moved to the new manse on Broadway near the church.\textsuperscript{141}

\textsuperscript{135} Oregonian, October 4, 1909.
\textsuperscript{136} Oregonian, October 11, 1909.
\textsuperscript{137} Universalist Register, 1910, 35.
\textsuperscript{138} Oregonian, April 10, 1910.
\textsuperscript{139} Oregonian, August 29, 1909.
\textsuperscript{140} Oregonian, May 8, 1910.
\textsuperscript{141} Oregonian, January 12, 1910.
Taft’s visit contributed to the growth of First Universalist but the church’s ministry, music, programs and community outreach kept people coming. Like most churches, First Universalist valued music as part of worship and had always had a music program. It operated the Institute of Musical Art that oversaw the church music and offered cultural programs for the public. Its music program attracted public notice when Eda Trotter became the church organist and head of the piano department at the Institute at the new church in the fall of 1910. Trotter graduated from the Chicago Musical College and studied for several years in Europe.\textsuperscript{142}

First Universalist focused a great deal of attention on its Sunday school and youth programs. When Corby came in 1907, Sunday school enrollment had dropped to five students.\textsuperscript{143} Mrs. H. B. Miller became superintendent that year and served the longest tenure of any superintendent from 1907 until 1911.\textsuperscript{144} By the beginning of 1911, the Sunday school had 100 students.\textsuperscript{145} That year, the Sunday School Association drafted a new constitution and inaugurated a different strategy by thoroughly grading the school, offering a teacher training class and selecting an enthusiastic group for its new officers. At the start of the church year in September, the new superintendent, Roger Sherman, had filled the positions for ten male and female officers and had a few more positions to fill. The school had a trained kindergarten teacher with an assistant.\textsuperscript{146} The Sunday school also awarded a prize each year to the teacher who added the largest number of pupils to the school during the year.\textsuperscript{147}

In addition to its Sunday school program, the church also had a very active organization for older students, the Young People’s Christian Union. Reorganized in 1908, the YPCU provided a place to socialize, study and offer services to the community.\textsuperscript{148} For example, the

\textsuperscript{142} \textit{Oregonian}, October 2, 1910, October 9, 1910, November 26, 1911, January 30, 1916.

\textsuperscript{143} \textit{Oregonian}, August 1, 1915. The 1907 \textit{Universalist Register} reported 45 students but the register often failed to report up-to-date figures. It’s also possible that the church had 45 students when Rev. Small, the previous minister, left in August 1906 and that the program lost most of its students in the six months before February 1907 when Corby arrived.

\textsuperscript{144} \textit{Universalist Register}, 1907-1912.

\textsuperscript{145} \textit{Universalist Register}, 1911, p. 28.

\textsuperscript{146} \textit{Oregonian}, September 10, 1911.

\textsuperscript{147} \textit{Oregonian}, April 13, 1914.

\textsuperscript{148} \textit{Oregonian}, July 10, 1908.
group entertained the residents at the Mann Home for the Aged with music and two-act comedy and held a benefit for the newsboys’ cot at Good Samaritan Hospital at the church auditorium.\(^{149}\) The young people and children at First Universalist gave generously to the needy at Christmas.\(^{150}\)

The church also created opportunities for community among youth, both in and outside of the church. By 1910, the church had organized a boys club, built a gymnasium and opened the church up as a social center for all young people.\(^{151}\) The church’s deep commitment to young people was reflected in its annual celebration of Children’s Day. The Universalist denomination generated the idea for Children’s Day in 1855 and the day had since become celebrated by many denominations in the United States, including many in Portland. On Children’s Day, First Universalist focused its service on children and dedicated its children.\(^{152}\)

The church saw a 30% increase in its contributions and its Sunday school enrollment increased from 100 to 125 students in 1911.\(^{153}\) By the end of 1911, Corby had help from a former Congregational minister who was teaching in the Sunday school and occasionally preaching, allowing Corby to pursue his denominational extension work more aggressively.\(^{154}\)

First Universalist’s growth was part of a larger trend in Portland. A survey by *The Oregonian* covering the five years from 1907 through 1911 showed that most churches, including

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\(^{149}\) *Oregonian*, April 30, 1911; *Oregonian*, February 2, 1913.

\(^{150}\) *Oregonian*, December 28, 1911.

\(^{151}\) *Oregonian*, October 3, 1910; May 15, 1911 (May party).

\(^{152}\) *Oregonian*, June 1, 1913; June 6, 1910.

\(^{153}\) *Oregonian*, January 24, 1912. *The Oregonian’s* report for the church’s increases in Sunday school enrollment and contributions in 1911 over 1910 do not agree with the figures the Oregonian reported for the church in 1910. According to *The Oregonian*, the church in 1910 reported 125 students in Sunday school and a budget of $5,000 “for all purposes.” *Oregonian*, February 11, 1911. This would suggest that the Sunday school attendance did not increase in 1911 but this is contradicted by all other church reports. The Universalist Register reported that the church had a Sunday school enrollment of 100 in 1910 and 127 in 1911, which would correspond with what the church reported in 1911. *Universalist Registers*, 1911 (for year 1910), 28; 1912 (for year 1911), 26. It would appear that *The Oregonian* report for Sunday school attendance in 1910 was in error. The church reported its contributions in 1911 as $3,283, a 30% increase in contributions, while it reported its 1910 receipts as $5,000 “for all purposes.” The most likely explanation for the discrepancy is that a significant part of its 1910 receipts were funds for the building campaign (perhaps part of the denominational grant) and not contributions for operating expenses.

\(^{154}\) Corby to Rev. Marion Daniel Shutter, November 27, 1911, Andover-Harvard Theological Library, bMS 900/9(1).
Portland’s liberal churches, were growing. First Universalist Church had 60 members in early 1907 and 480 members at the end of 1911. During the same period, First Unitarian grew from 135 members to 430 members. First Universalist was now the larger of the two liberal Christian churches.

The church continued to grow until 1916. Part of the church’s growth was due to Corby’s willingness to use innovative techniques in his sermons and services—tactics that may have offended genteel values but were likely to appeal to the lower middle class and working people. In 1912, the church began placing ads for its services in The Oregonian. In summer of 1912, its Sunday School entered a car in the Rose Festival Floral Pageant parade and won second place in the Sunday School Division. One week Corby sent lawyers questions about the strengths and weaknesses of the church. He used the answers to develop a sermon. Another Sunday the church created a ship, the vessel Good Tidings, as the centerpiece for the service and music and to carry its youth on a Rally Day trip. Recognizing that not all its members had cars and as a kindness to animals, the church supplied a place for drinking water for horses.

The church was also innovative in its Sunday school programming. In 1912, the church started an “industrial Sunday school” to provide practical training for boys and girls, along with biblical and religious education. Professor Wood of Reed College, who taught in the program, explained that the church basement would be a workshop for the boys, where they would make things with tools. The school also included athletics and nature trips for all the young people and the program’s activities would be used to illustrate the teachings of the Bible. In one program

155 Oregonian, January 1, 1912. The survey requested the number of members near the end of 1911 and the gain in the last five years. First Universalist showed the gain was 60 members. This is clearly a misunderstanding of the instructions. All other information shows that First Universalist had only 15-45 members at the beginning of 1907, shortly after Rev. Corby came, so 60 would have been the number of members at the beginning of the survey. Universalist Register, 1907, 75. The Oregonian report didn’t explain how it calculated members. It is likely that the churches were adding the children and youth into the calculations for members.

156 Oregonian, November 3, 1912.

157 Oregonian, June 13, 1912.

158 Oregonian, January 11, 1912.

159 Oregonian, September 19, 1912.

160 Oregonian, July 16, 1912.

161 Oregonian, September 23, 1912.
very popular with high school students a few years later, a Reed College professor provided an interesting course of Bible study combined with class socials that gave strangers a chance to become better acquainted.\textsuperscript{162}

Corby was particularly interested in involving boys in activities he considered wholesome. In 1912, Corby, the first Scout master appointed in Oregon, organized the first Boy Scout troop in Portland at the Church of Good Tidings.\textsuperscript{163} The program was so popular that he organized a second troop in 1913 for older boys.\textsuperscript{164}

In 1912, Corby received the degree of doctor of divinity from St. Lawrence University, from which he graduated in 1886 and of which he was a trustee for several years.\textsuperscript{165} During that year, another organization offered to buy the church’s property but the church had so many assurances from its Irvington neighbors that it filled a need that it refused to sell. New pledges and an increase in subscriptions assured the pastor and officers that the neighborhood would cooperate in strengthening the work of the community center.\textsuperscript{166}

By 1913 the church began to serve people in all parts of the city and became known as “The Broad Church of Broadway.”\textsuperscript{167} It held a revival in the spring and brought in Universalist preachers from around the region.\textsuperscript{168} The church purchased an excellent pipe organ which enriched the services, as the choir entered singing a processional and chanting responses with the minister. The congregation liked the process and learned to participate.\textsuperscript{169} Corby was in great demand as a speaker. He loved children and his interest in the children helped fuel a growing Sunday school. He often hiked with the boys and he once jumped into a slough and saved one of

\textsuperscript{162} \textit{Oregonian}, November 16, 1913.

\textsuperscript{163} \textit{Oregonian}, February 3, 1912.

\textsuperscript{164} \textit{Oregonian}, March 1, 1911; October 7, 1913.

\textsuperscript{165} \textit{Oregonian}, June 20, 1912.

\textsuperscript{166} \textit{Oregonian}, February 2, 1913. At the annual meeting to report on the year 1912, the treasurer received $2,400 and the work for the current year called for $3,500. The women of the Florence Mead Mission Circle had the best year of their history, raising $810.

\textsuperscript{167} \textit{Oregonian}, January 11, 1914; May 11, 1913 (“Broad Church”).

\textsuperscript{168} \textit{Oregonian}, March 23, 1915.

\textsuperscript{169} \textit{Oregonian}, December 14, 1913; \textit{Oregonian}, February 22, 1914.
his boys from drowning.\textsuperscript{170} The church initiated Sunday afternoon vespers services from 5:00-6:00 which proved popular.\textsuperscript{171} The members voted to begin an aggressive campaign to double the present membership.\textsuperscript{172}

During the years 1914 and 1915, the church reached the height of its growth and activities. Corby developed a pulpit exchange program, modeled on programs back east, to encourage fraternalism and Christian unity among congregations. As part of the program, in January 1914 Corby exchanged pulpits with Dr. A. Nussbaum, pastor of the Swedenborgian congregation.\textsuperscript{173} He later invited Rev. John W. Ring of San Diego, one of the speakers at the New Thought conference, to assist in the Universalist service.\textsuperscript{174}

Corby returned from his summer vacation in 1914 with some new ideas. His initial sermon and parish letter focused on the war being waged in Europe.\textsuperscript{175} Shortly after the church year began, Scoutmaster Corby took Troop 1 to visit the American Red Cross where the boys learned first aid work, including how to put on splints and to carry wounded comrades. Corby noted that the trip was appropriate, since the American Red Cross was founded by Universalist Clara Barton.\textsuperscript{176} The church followed this visit a few weeks later by observing a National Peace Sunday at the church, where Corby spoke on the “Christianizing Our Civilization.” \textit{The Oregonian} followed the announcement of the service with an editorial comment about the church: “This church of the open door renders large service to the city and deserves the popular favor it enjoys.”\textsuperscript{177}

In November 1914, the church received into membership a large number of new members. The church reported a growing interest in Universalism with many requests for its literature, a

\begin{itemize}
\item \textit{Oregonian}, February 1, 1914.
\item \textit{Oregonian}, December 7, 1913.
\item \textit{Oregonian}, April 27, 1913.
\item \textit{Oregonian}, January 25, 1914.
\item \textit{Oregonian}, June 28, 1914.
\item \textit{Oregonian}, September 6, 1914.
\item \textit{Oregonian}, September 13, 1914.
\item \textit{Oregonian}, October 4, 1914.
\end{itemize}
steady growth in all its programs, and a gain in membership in its second Sunday school. During the year, the church organized the Second Universalist Society in Alameda Park. The parish held weekly Sunday afternoon services in a private home at East Twenty-Fifth and Prescott Streets. Corby preached at the new church two evenings a month. Second Universalist included a Bible school with a superintendent, Dr. J. Lavalley. At the annual meeting in January 1915, the church reported one of its best years in 1914 in terms of increase in income and membership.

By 1915, Portland was suffering from a business recession that made for a trying year financially for both the church and the community. Hundreds of people came to the open door of the church for help and received it. The year was otherwise an exciting time for the church. At the sixth anniversary of ground-breaking in March 1915, Corby reported the Sunday school enrollment went from 5 when he came to 175 and 14 families to 140 families. The Young People’s council, formed by combining several smaller societies, had about 200 young people. Lena Corby organized a group of young women in the Sunday school program into a Delta Alpha Society. The girls were taught how to avoid the temptations of life and how to act unselfishly. They took trips and earned money which they used for church needs or donated to poor families.

During the summer of 1915, the national convention of Universalists was held in southern California. Several years earlier, Corby had unsuccessfully lobbied to have the convention in Portland. Although the denomination selected southern California, Corby’s success in Portland

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178 Oregonian, November 29, 1914.
179 Oregonian, February 14, 1915.
180 Oregonian, January 3, 1915; Oregonian, January 31, 1915.
181 Oregonian, January 24, 1915; Oregonian, January 31, 1915.
182 Oregonian, March 29, 1915.
183 Oregonian, August 1, 1915.
184 Oregonian, February, 14, 1915.
185 Oregonian, June 20, 1915.
186 Oregonian, October 28, 1911.
persuaded the denomination to organize “flying squadrons” of ministers to come through Portland on their way to or from the convention.\textsuperscript{187} Several preached at First Universalist in July en route to Pasadena.\textsuperscript{188} Corby gave an address at the convention and Lena Corby gave a paper to the women’s gathering.\textsuperscript{189}

Approximately 100 delegates, including many prominent men and women in the denomination, visited Portland and First Universalist Church after the convention. The church served an all-Oregon dinner in its social hall with Royal Chinook salmon, loganberry pie and Tillamook cheese. The finale of the visit was a mass meeting at the church on what Corby called the happiest day he had known. The congregation heard Clinnie J. Ayers, President of the Missionary Societies, talk about how most of the work was done by women. Another speaker spoke about the YPCU. Dr. W. H. McGlauflin, general superintendent of the church work, spoke and then called on Dr. and Mrs. Corby to speak, requesting the Lena Corby get the last word, which she did.\textsuperscript{190} Many delegates remained in the area for several weeks and some preached at the church.

Unlike the Unitarian denomination, the Universalist Convention encouraged women’s ministry.\textsuperscript{191} The flying squadrons gave great visibility to the women in the movement. The Sunday after the mass meeting Mrs. G. E. Huntley, Vice President of the National Women’s Missionary Society, took part in the services and met with the women of the congregation after Sunday school.\textsuperscript{192} As a result of the convention, First Universalist featured several women preachers, including Rev. Hazel Kirk of Massachusetts and Dr. Marion Shutter of Minneapolis. \textit{The Oregonian} informed the public that on a national level the Universalist Church was the first to open its pulpit to women and had many fine women preachers.\textsuperscript{193}

\textsuperscript{187} \textit{Oregonian}, June 20, 1915.

\textsuperscript{188} \textit{Oregonian}, June 20, 1915.

\textsuperscript{189} \textit{Oregonian}, July 4, 1915.

\textsuperscript{190} \textit{Oregonian}, July 22, 1915; \textit{Oregonian}, August 1, 1915 (dinner).

\textsuperscript{191} The Unitarian denomination’s attitude toward women in ministry in the early 1900s is discussed in Chapter 4.

\textsuperscript{192} \textit{Oregonian}, July 26, 1915.

\textsuperscript{193} \textit{Oregonian}, August 1, 1915, August 8, 1915.
The willingness of so many delegates to visit Portland from San Diego testified to the regard that the denomination had for First Universalist Church and the Corbys’ remarkable ministry. It also provided another boost to the Church’s profile in Portland and to Dr. Corby’s in the denomination.

The Governance of the Church

First Universalist was a congregational church in which the members elected the Board of Trustees. All of the church’s internal records are lost, so it’s not clear whether the church was a separate entity from the Society, as it was at First Unitarian. Unlike First Unitarian, the Universalist denomination approved the pastor. The members can and did express their desires but the national convention made the decision about the pastor.¹⁹⁴

As was the case at First Unitarian Church under Rev. Eliot, First Universalist’s success was the result of a collaboration of a dynamic ministry team and church programs overseen by the minister, an autonomous women’s organization and a Board of Trustees that oversaw the business of the church. Dr. Corby was one member of a ministerial team. Corby’s wife, Lena Corby, was very involved in church and civic affairs. In reporting on the Universalist General Convention of 1909, The Oregonian noted that “The growing influence of the local [First Universalist] church, under the leadership of Rev. and Mrs. J. D. Corby, will be a powerful stimulus for enlarging the field of operation in Oregon.”¹⁹⁵

Lena Corby’s influence was felt in many arenas. She and her husband worked as a team to stay updated on the latest developments and conferred about denominational matters. The childless Corby attended the International Sunday School Convention in San Francisco with her husband to study the successful methods used in other Universalist churches in order to improve the local Sunday school.¹⁹⁶ The Corbys spoke with members of the committee on arrangements of the Universalist General Convention in 1914 about the flying squadrons of speakers that would be

¹⁹⁴ Oregonian, December 21, 1909; Oregonian, January 26, 1916.

¹⁹⁵ Oregonian, October 21, 1909.

¹⁹⁶ Oregonian, June 16, 1911.
coming to Portland. Not surprisingly, a number of the flying squadron of speakers and ministers that came to Portland were women. Corby also hosted receptions for the church and entertained out-of-town church luminaries and guests.

Corby assumed her own denominational role by acting as the president of the Oregon chapter of the Women’s Universalist Missionary Society in 1915 and 1916. The purpose of the Society was to promote the mission work of the denomination—that is, efforts to educate the uninformed and interested about Universalism. In Oregon, the mission work was largely carried out by First Universalist’s Florence Mead Mission Circle.

At the local level, Corby was involved with the most influential groups in the church, including the Sunday school program, the youth group, music and the Florence Mead Mission Circle. She was superintendent of the Junior Christian League in 1915. She served on the reception committee for the Institute of Musical Art at First Universalist and also served as accompanist at times for the music group.

Corby also undertook her own ministry. Like many women in the Unitarian tradition, she exercised her ministerial aspirations by delivering papers on religious topics to groups of Universalist women. Many of the papers and discussions were delivered to the Florence Mead Mission Circle. For example, on May 27, 1909, she delivered a paper on “The History of the Psalter,” as one of a trio of papers on the psalms given by women of the Circle. The next year

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197 Oregonian, March 22, 1914.

198 Oregonian, November 26, 1911 (reception); Oregonian, March 27, 1909 (guests); August 22, 1909 (guests).

199 See, e.g., Universalist Register, 1915, 28; Universalist Register, 1916, 30.

200 The Universalist Register lists the groups together and the number of members in each group is identical every year. Universalist Registers, 1915-1918.

201 Oregonian, May 6, 1908 (head of primary department of Sunday school); October 31, 1915; January 30, 1916 (Junior Christian League).

202 Oregonian, November 26, 1911; October 17, 1915.

203 Cynthia Grant Tucker has very perceptively described the use of these alternative venues among Unitarian women as a ministry. Cynthia Grant Tucker, No Silent Witness: The Eliot Parsonage Women and Their Unitarian World (Oxford, 2010), 74.

204 Oregonian, May 27, 1909.
she led a character study of Isaiah.\footnote{Oregonian, June 21, 1910. See also, her speech on Clara Barton and Mary Livermore. Oregonian, May 23, 1912.}

By 1913, Corby’s influence had spread beyond her own denomination. That year, Portland staged an eight day world’s Christian citizenship conference. Originally planned by a committee of approximately 200 men including her husband, the conference organizers requested more than 100 church women to join them. Lena Corby was one of two women selected from First Universalist invited to join the reception committee.\footnote{Oregonian, June 8, 1913.}

The ministry team worked with a variety of programs in the church to carry out the church projects. Dr. Corby oversaw the programs of the church—music, children’s education, the young people’s groups, adult education and cultural and social activities. As with First Unitarian Church, the Sunday School Association had its own constitution and developed its own strategy. Although the church records did not survive, it’s likely that the other church programs also operated in a similar congregational manner to those of First Unitarian—each program had its own constitution and the members of the program elected the officers for the program—with the minister overseeing the program.\footnote{Oregonian, April 13, 1914.}

The church’s remarkable growth and the enthusiasm it engendered was spearheaded by its minister, his wife and his program officers but, like First Unitarian, the church owed much of its vitality to the women of the church. The women were often the officers and volunteers in the church programs and occasionally in the church’s community activities. One women in particular assumed leadership—Mercy Ellen Crosby, later Mercy Ellen Mead. Crosby was a charter member of the Universalist church in 1892. She became the treasurer of the Sunday school in 1897 and held that post for many years.\footnote{Oregonian, April 26, 1914.} In 1908, Crosby founded the Florence Mead Mission Circle and named it in memory of her sister, Florence Meade (later spelled “Mead”) who had been a leader at First Universalist and in many other works in the city.\footnote{Oregonian, April 26, 1914.} Florence died in 1903 at the age of 55.
Crosby, who married her sister’s husband William H. Meade in 1910, served as the Circle’s President until her death.\footnote{Oregonian, December 29, 1903; February 20, 1910. William H. Meade died in 1911, less than two years after his marriage to Mercy Ellen. Oregonian, December 9, 1911.}

The Ladies’ Aid Society that Dr. Shinn organized functioned until about 1909.\footnote{Oregonian, April 21, 1909; April 29, 1909, May 2, 1909.} That year, one of the Three Wise Women, Mary Jane Davis, who had been a member of First Unitarian prior to the establishment of First Universalist, rejoined First Unitarian as a member.\footnote{Church Archives (vault), Roll of Members: First Unitarian Church, Jan. 1, 1869-April 1948, #804.} Ladies’ Aid was increasingly supplanted by the Florence Mead Mission Circle which assumed and greatly expanded its functions.\footnote{Oregonian, April 26, 1914.} Like the Ladies’ Sewing Society at First Unitarian, the Florence Mead Mission Circle was a women’s organization that operated in conjunction with but autonomously from the church. The Circle stated its purpose to be: “For self-development in spiritual life, for service to man and for the worship of God, we are banded together.”\footnote{Oregonian, April 26, 1914.} The Circle elected its own officers, conducted its own annual and business meetings, and incorporated as the Florence Mead Mission Circle of the First Universalist Church in early 1913. The Circle was supported by dues and gifts.\footnote{Oregonian, June 11, 1908 (business meeting);February 11, 1909 (annual meeting); January 17, 1913.}

Although the Circle was a separate institution, it maintained a close relationship with the ministry of the church, primarily through the strong involvement in the Circle by Lena Corby. Corby hosted some of the meetings of the Circle in her home.\footnote{Oregonian, June 11, 1908; January 25, 1913.} She attended its events and at times served as vice president or corresponding secretary of the group (of which Mead was President) and, after its formation in 1911, a leader of the Irvington neighborhood group.\footnote{Oregonian, February 17, 1911; April 26, 1914.} She was on the executive committee and was one of the incorporators when the Circle incorporated in 1913. She later sat on the advisory board for the group.\footnote{Oregonian, January 17, 1913; Oregonian, 1/25/1914.}
The Circle filled a number of roles, many of them paralleling the functions of the church but geared toward women’s needs. The Circle was a community space for women. Women could speak and connect with each other without the constraints they felt in the presence of men. One meeting a month was for the study of religion and philanthropy. These meetings, which were a female version of church services, were open to the women of the church and to the public.\textsuperscript{219} In the Circle, women explored spiritual deepening by presenting and discussing papers around religious topics, such as “The Universal Fatherhood of God” and “The Prophets and Their Message.”\textsuperscript{220} The papers functioned much as sermons might but the format was very different. The women alternated hosting and chairing the meetings and presenting papers.\textsuperscript{221} In some cases the presenter had numerous supporting assistants. The group discussed the papers after they were read.\textsuperscript{222} The Circle sometimes had music and readings of inspirational literary pieces.\textsuperscript{223} This interactive and supportive setting in an all-female group allowed women to navigate and absorb theology in a way that was not available in the more structured church setting where the minister, positioned as the ultimate authority on religion, delivered a sermon without discussion. In order to deepen the sense of community among the women and in the church, the Circle also held picnics, gave presents, and organized and hosted numerous church events.\textsuperscript{224}

Two meetings a month were devoted to sewing and other helpful work to raise funds for the church and the needy. The Circle typically raised about $600 per year for the church, whose budget tended to be in the $3,500 range.\textsuperscript{225}

In addition to offering women a place to grow spiritually and to fundraise, the Circle was a mission group designed to take the good news about Universalism into the community by helping those in need. The Circle did so by taking an active interest in charitable organizations,

\textsuperscript{219} Oregonian, October 22, 1908, February 11, 1909.

\textsuperscript{220} Oregonian, January 14, 1909; April 21, 1909.

\textsuperscript{221} Oregonian, October 7, 1908; March 24, 1910.

\textsuperscript{222} Oregonian, October 7, 1908 (corps of assistants).

\textsuperscript{223} Oregonian, June 14, 1914; March 8, 1916.

\textsuperscript{224} Oregonian, June 25, 1908; June 12, 1908 (chair presented picture to Lena Corby).

\textsuperscript{225} Oregonian, January 25, 1914; Oregonian, April 26, 1914.
particularly those that assisted women and children. Unlike the Ladies Sewing Circle at First Unitarian and Thomas Lamb Eliot, the Florence Mead Circle was less likely to coordinate its charitable activities with those of Corby. At one meeting, the probation officer of the Juvenile Court talked to the Circle about the city’s charities, including the Baby Home, the Children’s Home, the Boys and Girls Aid Society, the Home of the Good Shepherd that rescued young women from prostitution and the Salvation Army. At another meeting, the superintendent of the Boys and Girls Aid Society talked about the work of the Society and pointed out ways the public could help. The Circle organized collections for the needy. At times, the women at the sewing meetings donated the funds they received to causes outside the church.

By 1911, the Circle had grown so large that it divided into neighborhood groups to carry out its work. The Circle named leaders for the neighborhoods of Mount Scott, Sunnyside, Holladay, Irvington and Kenton, territory that covered the east side of Portland from its far southern reaches to north Portland. In 1915, the Circle connected with the larger Universalist denomination by coming under the umbrella of the local branch of the Women’s Universalist Missionary Society, whose head was Lena Corby. The Circle grew over the years and by 1916 more than 70 guests attended the annual reception of the Florence Mead Mission.

While the women did much of the work of the church, the Board of Trustees oversaw the business affairs of the corporation. Unfortunately, because of the loss of all of the church’s internal records we know relatively little about the composition or workings of the board. The church was a membership organization and each year the board held an annual meeting at which the members elected the trustees and the board and minister reported on the condition of the

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226 *Oregonian*, October 23, 1908.

227 *Oregonian*, November 4, 1915.

228 *Oregonian*, December 25, 1921.

229 *Oregonian*, March 8, 1916.

230 *Oregonian*, February 17, 1911.

231 *Universalist Register*, 1915, 28; *Universalist Register*, 1916, 30.

church. The number of trustees elected at the annual meeting varied from year to year—from three in 1913 to ten in 1910. At the close of Corby’s first year, the treasurer’s report showed that the church had covered its bills, paid some old obligations and had a balance on hand. The reports of the church’s finances for subsequent years are sparse but, except for 1915, the available sources don’t indicate that the church struggled with its fundraising.

Corby made strong efforts to bring men into church life and his emphasis on men affected the church’s governance. In contrast with the strong presence of women in the Oregon Universalist state conventions prior to 1907, women at the Church of Good Tidings lost traction on the board during Corby’s tenure. At the annual meeting in February 1907, shortly after Corby’s arrival, women were the majority of the newly elected board of seven trustees. They held one of the four offices and all three remaining board seats. In 1909, two of the seven trustees were women. With the exception of one female trustee in 1914, the boards after 1909 were entirely male. Women had almost always filled the office of church clerk since the formation of the church but by 1912 had been replaced by men.

The Message of the Church

Dr. Corby and the women and men of the church were successful in appealing to people of the growing east side because the messages that Corby preached spoke to many in the middle

233 For reports on the annual meetings: Oregonian, January 30, 1908 (5 trustees); January 20, 1909 (7 trustees); February 9, 1910 (10 trustees); January 24, 1912 (9 trustees); February 2, 1913 (3 trustees); January 25, 1914 (3 vacancies filled); January 31, 1915 (election not reported); January 30, 1916 (7 trustees).

234 Oregonian, January 30, 1908.

235 For reports on the annual meetings: Oregonian, January 30, 1908; January 20, 1909; February 9, 1910; January 24, 1912; February 2, 1913; January 25, 1914; January 31, 1915; January 30, 1916.

236 Oregonian, February 7, 1907.

237 Oregonian, January 20, 1909. The church’s internal records are lost, so there is no complete list of all the trustees of the church during Corby’s tenure.

238 Oregonian, February 9, 1910; February 11, 1911; January 24, 1912; February 2, 1913; January 18, 1914; January 30, 1916.

239 Universalist Registers, 1894-1917.
class, lower middle class and working class communities in which the church worked. In addition, the open-door policy of the church, the many programs the church offered and the community work of the church addressed the needs of the east side residents.

Like First Unitarian Church’s Thomas Lamb Eliot and so many Anglo-Americans of his time, Corby accepted the doctrine of civilization that saw humans progress from savages to civilization, an advance that, in Corby’s words, led to “the higher nature over the lower.” Civilization, in this view, led to morality. 240 Corby saw religion as the force which moved humanity from barbarism to the “kindlier sympathy of our day.” 241 Corby understood the universal brotherhood of all people within a framework in which the white race was the most advanced. He believed it was the duty of the United States as a Christian nation “to raise up these people of the inferior nation.” 242

Both Eliot and Corby believed in the importance of character and saw character as a marker of a person who made God and not greed central to his or her life. Corby went further than Eliot by preaching that people whose character was based on greed and corruption hurt workers, consumers and tenants. 243

Both men believed in the interconnectedness of human beings. Eliot and Corby varied in how they presented the implications of this doctrine. Eliot used this belief as a springboard to talk about the duty of the elite to remain part of the organic society and use their skills and resources to lead the common people—the crowd—and to solve social problems. Corby was more interested in talking about the implications of love and brotherhood for people of different races and for lower middle class, working class and the poor people.

Like Eliot, Corby strongly believed in the “brotherhood” of all human beings but he emphasized that brotherhood was about love and solidarity with all people. Brotherhood, to Corby, was how we reach God. As he put it, “[h]eaven’s gate is shut to him who comes alone.” 244

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243 Sermon, “Be of Good Cheer.”

244 Sermon, Oregonian, February 2, 1915.
He preached that the world was in an “age of combinations…Success comes not from competition, but from cooperation.”

Corby understood brotherhood to mean that the human race is one. The Church of Good Tidings, rightly called, he said, “spreads the doctrine and practice of brotherhood.” He condemned recent local mobs that had attacked the Hindus and Japanese and stated that the Chinese exclusion act was wrong. Proclaiming that “[w]e are members one of another,” Corby urged his congregation to adhere to the greatest modern doctrine—the solidarity of the human race:

“In our city, where there is such an admixture of races, there is urgent need of teaching this great truth. Aliens come here and more and more of our people go round the world where we are foreigners; our only safety in travel and trade rests on the recognition of this holy relationship. We insist on justice and fair play for the negro under Belgian rule and the Filipino under Spanish rule, because they are God’s children and our brother.”

Corby argued that the human race is on common ground, and when one part suffers, the whole suffers. When one part is lifted up, the whole is lifted up.

The United States, preached Corby, was the most international nation in the world with boats bringing hundreds of thousands of people across the Atlantic and Pacific “and every one a child of God and a brother or sister of ours.” Civilization, to Colby, meant recognizing the brotherhood among the people of the world.

Believing that American civilization was superior, Corby focused on improving those who he saw as inferior. Corby believed that the United States had three options: “[W]e can exterminate the alien [immigrant] as we did the red men, or we can sink ourselves down to their level or raise them.” Corby believed that “[i]t is our duty as Christian citizens to raise up the Hindu, the Greek

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247 Sermon, “Some Help for Portland.”

and the Japanese…It is our duty to take the ignorant, educate and make a man of him.” While Corby clearly saw people of all races as his brothers and sisters, he exhibited a belief in cultural superiority similar to Eliot’s and that of almost all white Americans. He also failed to address the issues of institutionalized racism in the United States or in Portland.

In addressing class distinctions, Corby didn’t display the paternalism Eliot did about the working classes. Corby never spoke of the working class or needy as “the crowd,” described them as childish and childlike with coarse feelings or castigated the “undeserving poor.” To the contrary, Corby stated that he had no use for “the aristocratic church,” and neither did Christ. He described his church as one that appealed to all classes and brought hope and encouragement to everyone.

Corby’s sermons to his congregation assumed that many of his listeners were working class people. Corby’s homily on “the religion of the average man” stated that the average man, even though he described himself as not religious, believed in the religion of brotherhood and the golden rule. In Corby’s view, this was a religion that was good to live by. Corby applauded advances in labor laws that moved away from notions of laborers as servants obedient to masters or cogs in an industrial mechanism and toward the idea of brotherhood. When Corby preached about the church as an investment, he clarified the concept of investment by describing the investments made by immigrants in moving as well as investments of money made by business people.

Where Thomas Lamb Eliot denigrated the “undeserving poor,” Corby encouraged men who were failing to have faith in themselves. To Corby, the church was a community whose workers must apply the doctrine of brotherhood by ministering to the lonely and the stranger:

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250 Sermon, Oregonian, May 12, 1913.


253 Sermon, “Church as a Gilt-Edged Investment,” Oregonian, October 14, 1907.

“I get weary of hearing folks in the church say the church is my field; well, this church is not a field, but a force, a power-house whose prayer-illumined men and women carry light to those who sit in darkness, carry power to those who are without hope in the world and carry warming love to the tired, chilled souls trading its solitary way.”

Corby sympathized with his congregants who had work that was dehumanizing, a topic Eliot did not address:

“There are certain lines of effort that take the heart out of men; there is work performed by women which is such drudgery that it saps vitality and brings depression. God help those who toil without vision or hope, where human life is reduced to the machine level and then go to a home where there is little to lift the mind, even if one were not too dead tired to use that uplift.”

Corby urged those in the congregation who were housekeepers and laborers to use the church, its prayer and its music “to see the halo in the commonplace.” Corby challenged all of his congregants to understand that God is with us in every activity of daily life, no matter how small.

First Universalist publicized itself as an “everyday church” to emphasize that God is in the ordinary. During a snowstorm in January of 1913, a church member found Corby clearing the walkway in front of the church without waiting for the janitor. “Little out of your line, isn’t it, doctor?” inquired the member. “Not a bit,” said Corby, “the minister is a man who must minister to many things…We call this church an everyday church, and one form of everyday religion is to help keep your neighbor’s feet dry.” The member moved on, remarking that he would be at church tomorrow, but first he had to clean his sidewalk.

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257 Sermon, “Seeing the Halo in the Commonplace.”

258 Sermon, “Unavoidable God,” Oregonian, April 15, 1907.

259 Oregonian, January 19, 1913.
The commitment of First Universalist to those who were not affluent was reflected in the church’s concern about materialism. Both Corby and Eliot condemned materialism. Eliot worried about how materialism corrupted his well-to-do congregants who allowed wealth and not God to be the center of their lives. Corby preached in a similar vein one Easter when he urged his congregants to “leave the grave of materialism and selfishness” and act in the spirit of Jesus with love and self-sacrifice. A business concern was soulless, he said on another occasion, when it had no thought beyond making money and combined with others to fix prices and cheat the public.

However, Corby more frequently described how materialism hurt those victimized by it. He saw his people preyed upon by landlords and business people and required to work on Sunday when they didn’t want to. He condemned men who allowed their names to be used as directors of financial institutions without knowing anything about the enterprise, causing damage to those relying on the business. When he spoke against the practice of the Board of Health capturing dogs that were not licensed, he noted that the poor relied on affectionate dogs that were loyal to and cared for their children. He railed against the license fee of $3, which many poor working men could not afford. In his sermons, he supported the pure food law, urged the establishment of savings banks in which the profits belonged to the depositors, opposed child labor and animal cruelty and favored the building and location of a public auditorium on the east side where it would reach the “masses” for education and inspiration.

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260 Sermon, Oregonian, April 13, 1914.


263 Sermon, “Thou Art the Man,” Oregonian, June 17, 1907


265 Sermon, Oregonian, August 6, 1912.

266 Sermon, “Unavoidable God,” Oregonian, April 15, 1907.

267 Prelude to Sermon, Oregonian, August 26, 1907.

268 Sermon, Oregonian, December 12, 1910.

269 Oregonian, November 25, 1912.
Corby’s concern with brotherhood extended beyond empathy for the lower middle class and poor and led him to condemn militarism and war.\(^{270}\) Corby criticized increasing funding for the Navy in 1908 by characterizing it as a form of clinging to a lower civilization. He urged the United States to lead humanity in peace rather than to try to compete in military expenditures.\(^{271}\) When the first world war began in Europe in 1914, Corby challenged the Kaiser’s claim that the war was a “holy war.” War which pits men against each other, he said, fails to recognize that “all men are brothers.”\(^{272}\) The church used the occasion of All Souls Day in 1914 to emphasize the fact that all people belong to one human family.\(^{273}\) A year later, the liberal churches of Portland—First Universalist, First Unitarian, Temple Beth Israel and the Swedenborgian church—along with their pastors joined together in a peace service at First Universalist. Each minister participated in the service with Corby speaking for the brotherhood of man.\(^{274}\) Corby also condemned the custom of giving children toy soldiers and soldiers’ clothing and glorifying militarism. He spoke of the importance of the Boy Scouts in providing boys who hunger for adventure an outlet that develops their physical strength and resourcefulness without military training.\(^{275}\)

Corby’s attention to the special needs of boys reflected larger societal concern about civilization, masculinity and churches. Like the Unitarians across town, Universalists challenged prevailing ideas about manliness that dissuaded men from coming to church. When he spoke at the church dedication in 1909, Rev. W. H. McGlaflin, the superintendent of the Universalist Church, emphasized “spiritual manhood.” His speech focused on the need for male involvement in church. He said nothing about women, their needs or the contributions they made to the church.\(^{276}\)

Corby supported this dialogue by linking masculinity to Christian civilization. In his


\(^{273}\) Sermon, “Will Your Religion Stand the Test of the War?” *Oregonian*, November 2, 1914.

\(^{274}\) *Oregonian*, November 26, 1915.


\(^{276}\) *Oregonian*, April 5, 1909.
sermon after the Titanic disaster, Corby praised the heroism of the men, rich and poor, high and low, that allowed the women and children to be saved. Every man was a hero and, in Corby’s words, stood “as an exemplification of the teachings of Christian civilization.” Many of his sermons and ministerial activities focused on encouraging male involvement in the church by redefining religion as a masculine pursuit. Corby urged his listeners to adopt “this virile faith in a victorious Father who loves us too sincerely to let us stop short of anything less than our best.”

After noting that the church Bible school graduated seven girls for every boy, Corby castigated men who had clear plans to run great enterprises but failed to apply their skills and weight to shape policies, effect reforms or develop religion. He accused such men of “limpness, flabbiness, lack of backbone.” Jesus, he said, “was a man’s man. He called men to be the learners and disciples.”

The church’s youth programs reflected the prevailing gender differentiation by offering industrial workshop for boys to develop skill with tools and the Delta Alpha Society for girls to learn feminine virtues like avoiding temptation and unselfishness.

At the same time, the church recognized the extremely important role of women in the church and did support the advancement of women. During the successful campaign for women’s suffrage in 1912, the state suffrage central campaign committee made special efforts to reach voters by means of rallies in the last two weeks before the 1912 election. The first of the rallies was held at the First Universalist Church where Corby was among the speakers supporting suffrage. Oregon women won suffrage at that election and the College Equal Suffrage League publicly thanked a number of ministers, including Corby. Corby lauded the achievements of the feminist movement two years later, noting women’s accomplishment in reform, the arts and education. In more everyday matters, church socials offered childcare and the men of the

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277 Sermon, Oregonian, April 22, 1912.

278 Sermon, “The Unavoidable God.”

279 Sermon, “Are Men Holding Own?”

280 Oregonian, September 23, 1912; Oregonian, February, 14, 1915.

281 Oregonian, October 11, 1912.

282 Oregonian, November 20, 1912.

283 Oregonian, June 22, 1914.
church on special occasions organized and served dinner.\textsuperscript{284}

Corby’s sermons echoed many of the themes about improvement that Thomas Lamb Eliot had preached at First Unitarian and he brought these liberal religious ideas to his lower middle and working class congregants. In “Agencies that Broaden Religion,” Corby explained the liberal religious assumption of improvement: “Christianity is not dead; it lives and grows. The definition of one age is inadequate for the next.”\textsuperscript{285}

As a religious liberal, Corby believed that religion was continuously being revealed. “Religious progress,” he said, “demands change of methods and doctrine.” He recommended rejecting religions based on form and creed in favor of a religion “that goes down to the very roots of life…by going about doing good as Christ our Lord did.”\textsuperscript{286} He lauded that changing conditions helped men and women think for themselves and praised “freedom for conscientious conviction: freedom to keep the soul daringly true to God’s leading.”\textsuperscript{287} The Oregonian reported that large audiences were attending a series of novel sermons given by Corby in 1912 examining the “Philosophy of Christian Science,” “New Thought,” “Divine Science,” and related groups to understand their best and most practical contribution to modern thought.\textsuperscript{288}

The early twentieth century heralded a schism in the religious community between fundamentalists who rejected the scientific explanations of the origins and creation of life by Charles Darwin and the modernists who accepted it.\textsuperscript{289} Corby was an interested student of new scientific discoveries and believed that religion, rather than resist new knowledge, should incorporate it into a religious understanding of the world. He observed the 100th birthday of Charles Darwin 1909 by preaching on “A Doubter’s Faith.” Noting that Darwin’s book on the theory of evolution by natural selection “came into the theological world like a plough into an ant-hill,” Corby responded to religious leaders who believed that Darwin’s theory diminished biblical

\textsuperscript{284} Oregonian, October 7, 1915 (childcare); Oregonian, October 2, 1911; February 18, 1912 (for Washington’s birthday).


\textsuperscript{286} Sermon, Oregonian, February 2, 1914.


\textsuperscript{288} Oregonian, November 25, 1912.

\textsuperscript{289} Frank Lambert, Religion in American Politics: A Short History (Princeton, 2008), 104-06.
teachings. Darwin, he noted, said that while the subject of God was beyond human intellect, every man could do his duty. “Though not seeing immortality clearly,” Corby said, “[Darwin] repudiates the sordid teaching that if this life be all, nothing remains for us but to have our fling.” Darwin’s faith, said Corby, was that he was willing to trust the truth, the same openness Corby espoused for liberal religion.

The “Open Door” Church and the Community

Corby’s sermons emphasized the importance of the involvement of the pulpit in world affairs. He saw the preacher as “the man on the lookout to assist the man who is running the engine and cannot see what is going on about him.” When things go wrong, it is the preacher’s business to deal with them, “because he is a citizen judging things by the law of rectitude, the law of God.” Corby castigated ministers who allowed affluent laymen to determine their positions on problems rather than preach their own theological views.

A few months after his arrival, Corby began his long involvement in combatting hell on earth. He moved the Church of Good Tidings from its focus on temperance as its principal social cause and toward a much broader engagement with Portland’s issues. In doing so, Corby focused on issues of concern to the lower middle and working class constituency of east Portland. Like First Unitarian, First Universalist reached out to the community in two ways—it opened its church to community events and the minister and congregants were involved in nonprofit organizations in the community. Unlike First Unitarian whose more significant connection with the community was its work in the “outside parish,” First Universalist had as its primary outreach its “open door” that brought people and groups to the church. When the church built its large building on Broadway, it advertised itself as an “open door” church and offered a space for community and advocacy groups to meet or hold conferences. The Broad Church of Broadway did function as an open door church—a private

290 Oregonian, February 15, 1909.
291 Sermon, Oregonian, July 28, 1913.
292 Sermon, “Unavoidable God.”
293 Oregonian, February 2, 1914; February 14, 1916.
school and a day kindergarten met daily at the church, passersby heard music daily, it was used frequently for lectures and citizens met in its social hall to discuss civic affairs.\footnote{Oregonian, February 1, 1914.}

The church offered adult education programming to the public. The educational programs were oriented toward pragmatic presentations that would allow middle and working class people to understand how to incorporate spirituality into their lives, to promote self-improvement and to become more familiar with the workings of government. In April 1910, Corby initiated a series of addresses called “Opportunities for Saving Humanity Afforded by Various Professions.” Each Sunday evening, a professional in the fields of business, journalism, government, school, the law, medicine and railroading talked about how his or her profession could serve the larger good.\footnote{Oregonian, April 22, 1910.} Another series of evening conferences on the Bible and modern psychology aimed to assist people to learn their own powers and how to use them and to point out some things that make for success.\footnote{Oregonian, February 25, 1913.}

In late 1913-1914, the church offered a series of addresses on “Helpful Forces for Present Day Life” for congregations all over the city, a number of whom participated. Ministers and Reed College professors were speakers. At the same time, the church sponsored a Reed College extension course of lectures by Professor Arthur Evans Wood that were advertised to the public. Topics included the Health of the City and Finances of the City, the latter of which explained how taxes and bonded indebtedness were incurred.\footnote{Oregonian, January 11, 1914.} The church in October 1915 began evening services with the addition of a public forum, where current events and subjects that addressed questions affecting the lives and welfare of the public were discussed.\footnote{Oregonian, August 29, 1915.} All residents were invited, regardless of religious preference. The first forum focused on the work of the public schools and was led by L. R. Alderman, Superintendent of Public Schools.\footnote{Oregonian, October 1, 1915.} Other forums included topics like the city budget.\footnote{Oregonian, October 1, 1915.} The church brought in Edwin Brown, a Denver humanist,
to speak on his experience as a man supposedly destitute seeking relief, to show the struggles of the poor.\textsuperscript{301}

The church also offered a venue for the public to hear political candidates supported by the church. Under the auspices of the Evans Booster Club, the church offered a public meeting location to promote the candidacy of Walter Evans, Republican candidate for District Attorney.\textsuperscript{302} Evans opposed the use of force in compelling confessions and successfully prosecuted men for prostitution.\textsuperscript{303} Corby offered his endorsement.\textsuperscript{304} The church allowed candidates for Attorney General and Governor to speak at the church in 1914.\textsuperscript{305} Two years later, the women of the church called a community meeting and hosted and supported Mrs. G. L. Buland, a candidate for delegate-at-large to the Republican National Convention. Buland was making an effort to attract women voters. Several male candidates in other races were present by invitation and spoke.\textsuperscript{306}

The church provided cultural opportunities for its members and the larger community. First Universalist frequently held music programs and dramatic readings for the public that attracted large audiences.\textsuperscript{307} Max Heindel of Berlin, Germany, lectured on Wagner’s music drama, “Parsifal,” at First Universalist.\textsuperscript{308} The church hired out its organ and attracted good music to the church.\textsuperscript{309} In order to use the pipe organ, the Oregon Chapter of the American Guild of Organists held its fifth public service at First Universalist.\textsuperscript{310}

The church was particularly interested in having neighbors use the church space. Property
owners in the church’s neighborhood met at the church to protest street railway pavement assessments against them.\textsuperscript{311} The Broadway Neighborhood Club met at the church, as did the Greater Irvington Improvement Association.\textsuperscript{312} In 1913, a mass meeting was held at the church to protest changing the name of “Broadway” Street.\textsuperscript{313} Corby hosted a meeting of ten clergymen of leading churches on the east side plan to consider the issue of a public auditorium. All the ministers decided to urge the immediate construction of a public auditorium so that the building would be ready for the Christian Citizenship Convention in Portland the coming summer. They recommended that it be on the east side.\textsuperscript{314}

In addition to inviting people into the open door church, Corby was involved in public affairs through a number of nonprofit organizations. Unlike Thomas Lamb Eliot, Corby rarely started organizations but he joined or participated in a variety of groups. Corby’s causes advanced his theology of brotherhood—they focused on people and animals in need. Corby’s outreach was to adults—workers, prostitutes and consumers—and children and animals who suffered as a result of larger forces they could not control. Corby was also very attentive to local east side concerns. Although some of his congregants joined Corby in his work outside the church, most conducted their outreach efforts at the church.

Corby was very involved in the Consumers League, a civic organization concerned about harsh working conditions, child labor and food safety. Shortly after his arrival, Corby spoke to the League about his study of conditions in the east.\textsuperscript{315} Corby addressed the union Labor Council in 1909 about the Consumer League’s work, and the Council subsequently endorsed the work of the Consumer League and announced it was taking steps to organize store clerks.\textsuperscript{316} By 1910, Corby was chair of the Consumer’s League and publicized its work more broadly. He told the Eliot

\begin{footnotes}
\item[311] \textit{Oregonian}, November 23, 1910.
\item[312] \textit{Oregonian}, July 11, 1913; January 7, 1914.
\item[313] \textit{Oregonian}, September 11, 1913.
\item[314] \textit{Oregonian}, November 22, 1912.
\item[315] \textit{Oregonian}, October 27, 1907.
\item[316] \textit{Oregonian}, October 30, 1909.
\end{footnotes}
School Circle of State Congress of Mothers about the “white list” the League was developing to promote shops that offered good working conditions for women.\textsuperscript{317} He addressed a large audience of the Albany Chautauqua Assembly and explained the League’s purpose. He argued for better conditions in factories, both for food safety and for better conditions for the employees. He noted that the Consumer League had been successful in persuading many factories to better the working conditions of women and girls and urged buyers to support these establishments by purchasing goods that carried the League’s label.\textsuperscript{318} Later that year he spoke to the YWCA about the League.\textsuperscript{319}

Corby was concerned about the issues raised by prostitution, often called the “social evil” or “white slavery.” Corby saw the women as victims of a system that forced them into prostitution. Corby and other ministers met with Mayor Lane on social evil in the North End, the area of town north of Burnside where most prostitution houses were located, and supported his policy of arresting men patronizing the houses.\textsuperscript{320} He opposed the city’s policy of dumping the women out of town and leaving them to fend for themselves. Instead, he favored houses for “wayward girls.”\textsuperscript{321} Corby had been chaplain for the House of Refuge, a home for women in New York City who wanted to get out of prostitution and recommended similar homes for Portland.\textsuperscript{322}

Corby spoke twice at the Northwest Chautauqua on prostitution.\textsuperscript{323} He spoke against prostitution at the Chautauqua Forum in 1909 and 1912 and roused his listeners to work for legislation against forced prostitution.\textsuperscript{324} He talked to the Socialist party at Marxian Hall on the economic waste of the white slave trade.\textsuperscript{325} He permitted the American Purity Federation that

\begin{itemize}
\item \textsuperscript{317} \textit{Oregonian}, April 17, 1910.
\item \textsuperscript{318} \textit{Oregonian}, July 13, 1910.
\item \textsuperscript{319} \textit{Oregonian}, December 5, 1910.
\item \textsuperscript{320} Sermon, \textit{Oregonian}, October, 12,1908; \textit{Oregonian}, August 7, 1909.
\item \textsuperscript{321} \textit{Oregonian}, October 27, 1909.
\item \textsuperscript{322} \textit{Oregonian}, July 8, 1909.
\item \textsuperscript{323} \textit{Oregonian}, July 2, 1912.
\item \textsuperscript{324} \textit{Oregonian}, July 8, 1909.
\item \textsuperscript{325} \textit{Oregonian}, February 13, 1910.
\end{itemize}

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sought to prevent vice and eliminate dives to hold its conference at the Church of Good Tidings in 1910.\textsuperscript{326}

At the turn of the century, educated and affluent progressives sought to manage society by finding rational and planned solutions to social and political problems.\textsuperscript{327} One concern was reproduction by those deemed inferior. Applying the new ideas of evolutionary biology and animal genetics used in breeding, eugenicists sought to speed evolutionary progress by eliminating unfit people and undesirable traits from the genetic pool.\textsuperscript{328}

Far from being a fringe philosophy, the eugenics movement was widespread in American life during the 1910s and for several decades after.\textsuperscript{329} In Oregon, the 1913 legislature passed a forced-sterilization bill which was signed by Governor Oswald West. The Oregon Anti-Sterilization League quickly organized and opposed the law on the grounds that it was too loosely drawn and that there was no showing that sterilization was necessary to protect the future of the human race. The League submitted the law to the voters who overturned the law. The legislature responded in 1917 by passing a more carefully tailored sterilization law which was not challenged. The United States had just entered the war and much of the public and press, preoccupied with the European news, ignored the new law.\textsuperscript{330}

Some Progressive reformers who were concerned about prostitution considered eugenics to be a solution. Corby seemed to adopt this view. In an opinion piece printed in \textit{The Oregonian} in 1908, Corby stated that the higher we rise in the scale of life, the more we value life. Christian institutions try to overcome evil with good: “Modern society moved by this spirit is at work in a scientific way, declaring there shall be no unfit and defective members in the state, but that if there shall be, they will be taken care of and restrained from propagating their kind.”\textsuperscript{331} Corby then

\begin{footnotes}
\item[326] \textit{Oregonian}, October 12, 1910.
\item[327] Thomas L. Haskell, \textit{The Emergence of Professional Social Science: The American Social Science Association and the Nineteenth-Century Crisis of Authority} (Baltimore, 2000).
\item[329] Larson, \textit{“The Greatest Curse of the Race,”} 188-92.
\end{footnotes}
went on to describe the House of Refuge in New York, which provided a home and support for former prostitutes. Corby’s target here apparently was the prostitutes and the restraint from propagating he referred to was voluntary.

In 1911, Corby advocated for the sterilization of those who forced women into prostitution: “In regard to the white slave business, stringent laws have been adopted, but it would seem for the good of society the degenerates ought to be turned over to surgeons who would prevent their reproduction.” In spite of his pro-sterilization sentiments, Corby addressed the public meeting of the recently-organized League for the Abolishment of the Sterilization Law (later, the Anti-Sterilization League) that eventually was successful in overturning Oregon’s 1913 legislation creating involuntary sterilization. It’s unclear whether Corby changed his position about sterilization or, as did many in the League, supported sterilization but believed that the sterilization law that the legislature passed lacked sufficient safeguards.

One of the social consequences of prostitution was the spread of sexually-transmitted disease. Corby was involved with the Portland Society of Social Hygiene, an organization of clergy, professional and business men concerned with the spread of these diseases. The group focused on education. Corby and Dr. Andrew Smith spoke at the Social Hygiene Society meeting. Corby ensured that education about social hygiene was part of the church curriculum. He talked to the boys about it and Lena Corby addressed the girls.

In addition to improving conditions for workers and assisting prostitutes, Corby was also very interested in protecting consumers. In addition to his work with the Consumer League, Corby promoted mutualist organizations, which created what today are called cooperatives. In 1912, Corby worked with the Mutualist Association of America that established a chain of mutual grocery stores to reduce costs to the consumer. Corby addressed the Association and was part of a Committee of Three to arrange a financial transfer to the Association. Later that year, Corby


333 Oregonian, March 10, 1913.

334 Oregonian, April 30, 1909.

335 Oregonian, March 7, 1912.

336 Oregonian, December 22, 1912.
was named one of 17 vice presidents of the League.\footnote{Oregonian, September 13, 1912; September 26, 1912; September 27, 1913; October 20, 1912; November 20, 1912.}

Corby’s strong interest in young people extended to the community outside the church. In addition to his work with the first two Boy Scout troops of Portland, Corby and another scout master organized a new troop of scouts in Lower Albina.\footnote{Oregonian, November 8, 1915.} By 1915, Corby was the President of the Boy Scout Local Council.\footnote{Oregonian, November 9, 1915.} Corby was co-founder of the Big Brother movement in Portland with Dorr E. Keasey. The organization worked with boys in the slums to keep them out of the courts, to aid them morally and to help them find jobs.\footnote{Oregonian, February 8, 1914.}

Corby was a fierce and vocal advocate for the humane treatment of animals. He served on the Board of Director of the Oregon Humane Society, one of the organizations founded by Thomas Lamb Eliot.\footnote{Oregonian, March 28, 1912; March 31, 1914.} The Humane Society received a very generous collection from the Thanksgiving union service in 1910 that included First Universalist and Congregation Beth Israel at the First Unitarian Church.\footnote{Oregonian, December 4, 1910.} In 1915, the Humane Society urged ministers to observe “Humane Sunday” and to make reference to the cause. Corby devoted his sermon to it while a large representation from the Humane Society sat in the congregation.\footnote{Oregonian, May 24, 1915.}

Corby remained very loyal to promoting the east side. After his initial involvement in the crematorium dispute, Corby participated in the United East Side Push Clubs, a coalition of civic organizations that advocated for east Portland.\footnote{Oregonian, January 28, 1908 (Rose Festival); February 12, 1908 (advocating for proposal to erect arches and gardening contest)} In 1913, he organized and was the first president of the Broadway Neighborhood Club that sought to develop the Broadway district. The Club’s first meeting was at the church.\footnote{Oregonian, May 24, 1913.} Corby spoke to the Rose City Park League and
proposed that it endorse an initiative to establish municipal collection of garbage. The League agreed. The initiative passed and the city became responsible for garbage collection.\textsuperscript{346} Corby sat on the committee of the East Side Business Men’s Club that protested as a fire danger oil furnaces in the Hawthorne School gym. After numerous other complaints, the school board moved the furnaces to an outbuilding.\textsuperscript{347} Representing the residents of Fernwood, Corby and Dr. George Parrish talked to the school board to request that an auditorium be added to the school.\textsuperscript{348}

Corby’s advocacy work outside the church touched on a number of causes but was limited in terms of his commitment. He provided a ministerial voice for causes that advanced his ideas about brotherhood but rarely started an organization or provided significant support, such as long board service or fundraising. He also made virtually no outreach to communities of color. The Portland NAACP formed in 1914 but Corby had no public connection with it. Although he was an important voice on brotherhood in the larger community, he was more focused on bringing people to the church.

Relationship with Other Portland Churches

The First Universalist Society and First Unitarian Church enjoyed a warm relationship from the establishment of First Universalist. Thomas Lamb Eliot, then Pastor Emeritus at First Unitarian, made special efforts to support the Universalist cause. He spoke at the Universalist state conventions held at First Universalist in 1894 and 1897.\textsuperscript{349} First Univeralist minister Hervey Hoyt exchanged pulpits with Eliot. Eliot preached at the Universalist Church on March 25,\textsuperscript{346} \textit{Oregonian}, May 25, 1911; June 7, 1911; August 24, 1911.

\textsuperscript{347} \textit{Oregonian}, March 10, 1912; September 6, 1912.

\textsuperscript{348} \textit{Oregonian}, November 20, 1914.

\textsuperscript{349} \textit{Oregonian}, February 18, 1894; \textit{Oregonian}, May 2, 1897.
In exchange, Hoyt preached at the First Unitarian Lenten service the following Thursday. In 1901, when he was in Salem as the American Unitarian Association Superintendent for Oregon and Washington, William Eliot called on Hoyt when he visited Portland. At Thanksgiving, the liberal religious congregations—First Unitarian, First Universalist, and, on occasion, New Church Society and Congregation Beth Israel held union services at one of the churches, with the site rotating each year. Rev. Lord also exchanged pulpits with First Universalist at times. First Unitarian made its chapel available for use by First Universalist.

The American Unitarian Association meeting in Boston supported the collegiality between the two liberal Christian denominations in 1897 by passing a resolution to bring together the young people’s societies of the Unitarian and Universalist denomination. The young people of the Unitarian William G. Eliot Fraternity and the Universalist Young People’s Society responded by meeting together on a number of occasions.

In spite of persistent attacks from some of the traditional Christian churches, the Church of Good Tidings worked to maintain good relationships with other churches in the Portland

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351 Oregonian, March 25, 1900.


353 Oregonian, December 1, 1893; November 26, 1897; November 29, 1901. The New Church is a liberal Christian church that is based on the teachings of Emanuel Swendenborg (1688-1772). Swendenborg believed that God would replace traditional Christian churches with God in one person, Jesus Christ. The church encouraged members to draw their own conclusions and to discuss and debate the church’s ideas. It also tended to be liberal on social issues. The New Church continues to have some followers today.

354 Oregonian, November 5, 1899 (Lord and Hoyt exchange).

355 Oregonian, May 15, 1900.

356 Oregonian, May 28, 1897.

357 Oregonian, October 17, 1897; December 1, 1901.
area.\textsuperscript{358} During Passion Week, the Christian churches offered services every evening except Friday. First Universalist joined ministers from the neighboring churches to offer services.\textsuperscript{359}

In 1913, Corby was part of the Committee of 100, later the Committee of 200, which planned the World Citizenship Conference to bring Christians around the country to Portland to revive the role of religion in public life and to discuss moral and civic problems.\textsuperscript{360} The conference drew 20,000–25,000 attendees.\textsuperscript{361} By 1914, the ministerial association that had rejected the Universalist minister, Hervey Hoyt, included Corby and Rabbi Jonah Wise on its Go-To-Church Sunday committee of fifteen.\textsuperscript{362} A couple of months later, the ministerial association heard an eloquent plea that liberal ministers be included in their fellowship.\textsuperscript{363}

In the late nineteenth and early twentieth centuries, Spiritualism, the belief that spirits or guides could heal the living with the aid of an intermediary medium, gained adherents, particularly among women. The medium focused the astral energy and healed by moving her hands over the patient.\textsuperscript{364} Corby developed a strong relationship with the spiritualist movement. In 1908, he was the featured speaker at the state spiritualist convention held in Portland.\textsuperscript{365} He subsequently preached at First Spiritual Society in Portland.\textsuperscript{366} In February 1915, Corby was one of the religious figures that participated in consecrating the First Christian Spiritualist Association on the

\textsuperscript{358} Universalism and First Universalist continued over the years to receive criticism from the orthodox churches and ministers. Corby at times replied to the attacks but never allowed the attacks to dominate his larger ministry. \textit{Oregonian}, January 31, 1908; November 29, 1909; October 3, 1910; February 22, 1911; January 14, 1915.

\textsuperscript{359} \textit{Oregonian}, April 10, 1911.

\textsuperscript{360} \textit{Oregonian}, March 14, 1913; May 6, 1913. The Committee was initially the Committee of 100 but expanded.

\textsuperscript{361} \textit{Oregonian}, July 6, 1913.

\textsuperscript{362} \textit{Oregonian}, February 22, 1914.

\textsuperscript{363} \textit{Oregonian}, April 6, 1914. It is not clear how the Portland Ministerial Association resolved the issue. \textit{Oregonian}, November 3, 1914.

\textsuperscript{364} Tucker, \textit{No Silent Witness}, 155.

\textsuperscript{365} \textit{Oregonian}, September 7, 1908.

\textsuperscript{366} \textit{Oregonian}, October 4, 1908.
Corby was scheduled to assist in the ordination of its founder, the Rev. Frederick M. Stoller but withdrew at the last minute when he learned that Stoller had been convicted of swindling a woman of $30. The next year, Corby delivered the opening address at the annual convention of the State Spiritualists’ Association. Supportive of different liberal religions, Corby also preached at the New Thought Temple of Truth.

Denominational Work

Corby was very supportive of the denominational work of Universalism at the national, regional and state levels. He was one of principal speakers at the national convention of the YPCU in Minnesota in July 1909. Corby and some church members attended the national Universalist Convention in Massachusetts in 1911 and advocated for a convention in Portland. The Universal Leader recruited Corby to write a series of articles on the Northwest as a field for Christ.

Corby was state superintendent for Universalism from 1909 until 1916. Corby reported to the President of the Universalist General Convention about the performance of regional ministers. In an effort to duplicate the success he had at his church, Corby requested that “a new type of literature be prepared with less of the controversial and more of the modern spirit.”

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367 Oregonian, February 1, 1915.
368 Oregonian, February 27, 1915.
369 Oregonian, August 27, 1916.
370 Oregonian, August 22, 1915.
371 Oregonian, April 18, 1909.
372 Oregonian, October 28, 1911.
373 Oregonian, May 10, 1914.
374 Universalist Registers, 1910-1916.
375 Letter from Corby to Rev. Marion Daniel Shutter, November 27, 1911, Andover-Harvard Theological Library, bMS 900/9(1).
state superintendent, Corby travelled through the northwest region on denominational business.\textsuperscript{376} He attended the Northwest Leaders Conference of Universalism in 1909 and dedicated Park Universalist Church. Corby delivered the Friday sermon at the conference and spoke to the conference the next day.\textsuperscript{377} The next year the Northwest Conference of Universalists met at the Universalist Church of Good Tidings. Corby was one of the ministers who addressed the conference.\textsuperscript{378}

Corby organized a series of special evangelical services at First Universalist that included many of the best regional Universalist preachers, including the eloquent Rev. Frank Adams from the Universalist Church in Spokane. The services attracted hundreds of attendees.\textsuperscript{379} Corby frequently preached around Oregon.\textsuperscript{380} In 1916, for example, he preached at Grants Pass and distributed literature around the state.\textsuperscript{381} Corby also did troubleshooting for the denomination. In 1909, Professor Howe, a University of Oregon professor, criticized the doctrine of atonement to his class. The incident gained the attention of the press and caused considerable controversy.\textsuperscript{382} Corby subsequently visited Eugene where, with the assistance of the Eugene Unitarians, Corby gave two lectures on topics raised by the dispute.\textsuperscript{383}

Decline of the Church

The Board of Trustees determined at its annual meeting in early 1914 that its pastor was overworked. The Board decided to look after many of the details of management so that Corby

\begin{itemize}
\item\textsuperscript{376} \textit{Oregonian}, August 18, 1912.
\item\textsuperscript{377} \textit{Oregonian}, August 29, 1909.
\item\textsuperscript{378} \textit{Oregonian}, May 5, 1910.
\item\textsuperscript{379} \textit{Oregonian}, March 21, 1915.
\item\textsuperscript{380} \textit{Universalist Registers}, 1913-15.
\item\textsuperscript{381} \textit{Universalist Register}, 1916, 30.
\item\textsuperscript{382} \textit{Oregonian}, October 26, 1909.
\item\textsuperscript{383} \textit{Oregonian}, November 2, 1909; letter from Mrs. J. S. Higgins to Rev. James Corby, October 25, 1909, Correspondence, Diaries and Reminiscenses, Mss 1500, Oregon Historical Society.
\end{itemize}
could devote more time to his spiritual and social work.\textsuperscript{384} By the latter part of 1914, Corby’s sermons showed other signs that the church work was starting to wear on him. In contrast with earlier sermons that stressed love and human potential rather than fear, Corby focused on the personal and civic toll of systems that operated out of greed and not love. In his view, the human heart was very wicked but had the potential, under God’s blessing, to flower.\textsuperscript{385} He was concerned with the growing number of young people who didn’t have a religious education, leading to declining idealism.\textsuperscript{386} He felt young people were shunning responsibility.\textsuperscript{387} He bemoaned people who moved to Portland and left their religion behind them.\textsuperscript{388} Atypical for him, he complained several times that some of the people that the church helped didn’t show appreciation.\textsuperscript{389}

At the January 1916 annual meeting, Corby announced that he had received a call from the church of a southern city. The Church of Good Tidings’ members voted unanimously to ask him to stay, so Corby requested to remain in Portland.\textsuperscript{390} The Board also sent a strong petition to the General Council requesting that he be retained and he was.\textsuperscript{391}

Spring began in a promising fashion. \textit{The Oregonian} covered the seventh anniversary of the ground-breaking ceremony for the church on April 16, 1916. According to the paper, Dr. Corby had been especially helpful to the boys and Mrs. Corby was a leader in the community.\textsuperscript{392} Shortly after that, Corby shocked the city by accepting an appointment as president of the newly-formed Junior Agricultural College, an agricultural school for boys near Gresham.\textsuperscript{393} He gave no

\textsuperscript{384} \textit{Oregonian}, February 1, 1914.
\textsuperscript{385} \textit{Oregonian}, June 15, 1914.
\textsuperscript{386} \textit{Oregonian}, October 26, 1914.
\textsuperscript{387} \textit{Oregonian}, December 13, 1915.
\textsuperscript{388} \textit{Oregonian}, December 14, 1914.
\textsuperscript{389} \textit{Oregonian}, March 29, 1915.
\textsuperscript{390} \textit{Oregonian}, January 23, 1916.
\textsuperscript{392} \textit{Oregonian}, April 17, 1916.
\textsuperscript{393} \textit{Oregonian}, April 9, 1916; April 23, 1916.
public explanation for his decision to leave the church, but it was likely for health-related reasons. The Easter service a couple of weeks later drew a large crowd. The pastor christened a number of children and received a large class into membership.  

Corby formally resigned as pastor a month later on May 28, 1916 but did continue to assist the church through the transition. During the summer, Corby conducted religious services at the Old People’s Home. The church was closed in August but directed those needing assistance to Corby’s home nearby. He retained his position as superintendent of the First Universalist Sunday school and at the opening services of the Sunday school in September he arranged for special music and told stories. When he found himself physically unable to run the agricultural school, he resigned in September and, at the request of the General Superintendent of the Universalist Convention, went to the Spokane Universalist Church to supply such services as he could. In February, his voice failed and his sermons had to be read by different members of the congregation. He died of an aortic aneurism in Spokane on May 14, 1917 at the age of 54. The Portland church held a memorial service for its former minister on June 3.

Rev. Frank Theodore Scott, formerly pastor of the church in Dunsmuir, California, was named as pastor of the Church of Good Tidings for June and July 1916. Rev. Scott had been in charge of the welfare department of the Southern Pacific Railroad and for six years was superintendent of the railway clubs department of that company. After his arrival, the church placed advertisements in The Oregonian in an effort to promote the new minister and encourage

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394 Oregonian, April 30, 1916.
396 Oregonian, August 17, 1916.
397 Oregonian, August 20, 1916.
398 Oregonian, September 1, 1916.
399 Corby, Universalist Leader, 389-90; Oregonian, May 17, 1917; Oregonian, May 28, 1917.
church attendance. Scott made a favorable impression on the members and the church unanimously elected him to be their pastor in September. No other candidate was considered. Scott did not maintain Corby’s focus on a message of brotherhood and his community outreach. Scott’s sermons were oriented toward the personal side of religion. In one of his first sermons as the called minister of the church, Scott pointed out that churches needed to assume a new attitude toward humanity if they were to succeed. The church, he explained, needed to be a place where troubled humanity could find some relief, a place where the atmosphere of Christ reassured people. He emphasized the need to strive in order to conquer in the spiritual world and of doing the best possible. Each person, he said, must live his own life and work out his own problems, a position that seemed at odds with the themes of brotherhood preached by Corby. More in line with Corby’s message, Scott later advocated for a progressive religion, one that recognizes moving on to new truths as they are revealed. This, he explained, was the old-time religion, one in which God is seeking for man and man is seeking for God. In June 1917, the minister inadvertently created some controversy by posting as a sermon topic “Has Any American the Right to Say: ‘God Damn the Kaiser’?” Passersby read the topic as “God Damn the Kaiser.” Rev. Scott’s sermon took up a recent remark by a famous Brooklyn preacher who had rephrased a well-known German motto “God Bless the Kaiser” to “God Damn the Kaiser.” In his sermon, Rev. Scott concluded that Americans did not have the right to damn the Kaiser. The Kaiser, he said, was only human. He inherited the tradition of Teutonic racial superiority and was fighting to preserve his ideals, as false as they were. Rev. Scott believed the conflict between the United States and Germany was an inevitable development in international relations. The United States entered the conflict not because its submarines were attacked “but by causes which work out the destiny of great nations. It is possible that the further advancement of our civilization demands the annihilation of the German empire.” Echoing the respect many white

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403 Oregonian, June 17, 1916 (first of several ads).

404 Oregonian, September 8, 1916; Oregonian, September 9, 1916. The Oregonian reports are conflicting as to whether the members or the Board called the minister.

405 Oregonian, September 18, 1916.

406 Oregonian, March 12, 1917.

407 Oregonian, June 18, 1917.
Americans had for the Saxon contribution to white America’s Anglo-Saxon heritage, he urged that we not crush the German spirit. “Our race is richer for the sturdy German spirit. The spectacle of a race standing at bay against the whole world shows us that they are a race of brave people worthy of a better cause.” Preaching two days before Independence Day, Rev. Scott appealed to his congregation for devotion to the principles of American democracy. He believed the cause of democracy would triumph over all thrones, including the German one. “And,” he said in a direct attack on the Catholic Church, “I believe, as a Protestant, that the world will not be free until all thrones, ecclesiastical as well as political, are swept away.”

Rev. Scott’s sermon was a repudiation of a great deal that Corby had advanced in the church. Both men did operate from a framework that saw American Anglo-Saxon culture as the height of civilization. However, Corby also believed and stressed the importance of peace and the brotherhood of all human beings. Rev. Scott was much more concerned with the advance of American civilization, even at a huge cost. While it is true that Rev. Scott was speaking after the United States entered the war, the absence of any spiritual principle in his sermon is striking. In addition, Rev. Scott maligned the Catholic Church, something the more ecumenicist Corby did not do.

Rev. Scott had no public presence in the community and the church seemed to drop most of its activities in and efforts to involve the community and the greater Portland area in public education, advocacy for civic and social causes and interdenominational work. Interest in the church quickly lagged and its membership and Sunday school participation declined. In January 1917, the First Universalist Society voted unanimously to dissolve and to sell the property. By February 1917, the church was delinquent on its property taxes. Rev. Scott resigned later that year to pursue a different career and the church closed for an indefinite period on October 20, 1917. The church’s report on members at the end of the

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408 Oregonian, July 2, 1917.

409 Universalist Register, 1916, 29-30, 84; Oregonian, March 9, 1918.


411 Oregonian, February 6, 1917.

412 Oregonian, October 20, 1917; Oregonian, March 9, 1918.
year showed that half of the members were gone, although the Florence Mead Circle remained vibrat. The church reopened briefly when Rev. John Lane, the superintendent of Universalist churches, preached in March 1918. However, the church didn’t reconstitute itself and by the end of the year was inactive. By 1920, the church had sold its building to Grace Lutheran Church. After several changes of ownership, the building is currently home to Portland’s Metropolitan Community Church, a Christian church organized to provide special outreach to the lesbian, gay, bisexual and transgendered communities. First Universalist Church is gone but the Universalist vision, which advocated for the common humanity of all, is being realized in its building.

Something more remains. First Universalist Church stands as a beacon to show that liberal religious ideas do appeal to working and lower middle class people. Corby’s message was weakened by its assumptions of Anglo-American superiority. Even so, in Corby’s preaching and work we can glimpse that the web of “brotherhood” might include all of humanity on more equal and compassionate terms than did the Unitarian belief in the leadership role of the privileged over the crowd that thinks crudely, feels coarsely and acts blunderingly in an organic society.

The Oregon Universalist story also points to the importance of larger denominational support. Several powerful ministers over the years in rural and small town Oregon and in Portland attracted growing congregations but the Universalist denomination was generally unable to provide adequate support and good ministers when its local churches needed it.

Epilogue: Continuation of the Florence Mead Circle

Although Portland’s Universalist church dissolved, its women ensured that the Universalist presence in Portland continued for another quarter of a century. The Florence Mead Circle, organized in 1908 and incorporated in 1913, continued to meet, until at least 1944. The Oregonian regularly reported its meetings and events, and the press almost always identified the

413 Universalist Register, 1917, 60, 99.
414 Oregonian, March 9, 1918.
415 Universalist Register, 1918, 56.
416 Oregonian, January 11, 1920.
group as “Universalist.” As it had in the past, the Circle read and discussed papers on religious topics and sewed for the needy. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members. By 1933, the group had expanded to include male members.

In 1941, four of its 22 members had been in the group since its formation in 1908. Mercy Ellen Mead still served as its president, a role she had held for 33 years. During the years from 1918 through 1941, the Circle offered the only public presence for Universalism in Portland. Mead died in 1942 after a 50-year active involvement with Portland’s Universalist movement and the press coverage of its events ended. The Circle apparently continued after that date, though outside the public eye. In 1944, The Oregonian printed an article about Mrs. John Taggert, almost 86, who was a charter member of the Mission Circle “of the old Universalist church” and was still working with them. Her latest completed project was an afghan, which she knitted for the soldiers in World War II.

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417 See, e.g., Oregonian, March 5, 1922; October 3, 1923; October 1, 1925; November 2, 1927; April 4, 1928; June 3, 1929; January 1, 1930; July 9, 1931; January 7, 1932; June 4, 1936; May 1, 1941.

418 See, e.g., Oregonian, April 4, 1928; December 3, 1936.

419 Oregonian, January 6, 1933.

420 Oregonian, May 1, 1941.

421 Oregonian, September 6, 1942.

422 Oregonian, October 27, 1944.