

## CATHARINE PAINE BLAINE By Shanna Stevenson

In 1848, long simmering debates about the political, economic, and social role of women in a new democracy coalesced in a new social movement. From the very beginning of the Republic, Abigail Adams and others had recognized the importance of women as participants in democracy. By the 1840s, women in the anti-slavery and temperance movements had argued for their right to participate as speakers and leaders. In Seneca Falls and Waterloo, New York, these ideas found expression in the lives of female anti-slavery activists in the M'Clintock and Hunt families. When Quaker and anti-slavery speaker Lucretia Mott came to visit her sister, Martha Wright, in nearby Auburn, these women and their mutual friend Elizabeth Cady Stanton gathered at the Hunt home in Waterloo, New York. By the end of the day, they had agreed to hold the nation's first women's rights convention.

The convention, held on July 19 and 20, 1848 followed the plan of female anti-slavery meetings, with the first day reserved to women only and the second public day of meetings open to men. Elizabeth Cady Stanton, a well-educated, reform minded young mother, met with the M'Clintocks at their home in Waterloo shortly before the convention to draft the "Declaration of Sentiments," modeled on the language of the Declaration of Independence.

Over two days, approximately 300 men and women debated the Declaration of Sentiments and eleven separate resolutions. There were speeches and readings by Lucretia Mott, Elizabeth W. M'Clintock, Elizabeth Cady Stanton, and others. Woman suffrage, the right of women to vote, was the most controversial demand. After Frederick Douglass, the nationally known freedman and orator, rose to speak in favor of woman suffrage, the measure was adopted. On July 20, 68 women signed the Declaration of Sentiments and 32 men signed a statement "in favor of the movement," making one hundred in all. The signers included wealthy farmers and

business owners, political and social reformers, milliners and shopkeepers, teenagers and octogenarians. Among the signers were several local newspaper editors, who published accounts of the meetings. State and local women's rights conventions followed in New York, Ohio, and Pennsylvania, with national conventions in Massachusetts and New York in the years leading up to the Civil War.

The Declaration of Sentiments, a pivotal document in the history of women's rights and citizenship rights in the United States, presented an action agenda that was followed for many years. It was debated in later state and national conventions. By current standards, language comparing the rights of disenfranchised, educated women to enfranchised "natives and foreigners" is decidedly undemocratic. At the time, as many states abolished property rights as a requirement for male suffrage (except for free African American men) and allowed foreign-born non-citizens to vote, women asked why they too were not enfranchised.

The Declaration of Sentiments—the first comprehensive list of demands for basic rights for U.S. women—was one source of inspiration for petition campaigns and referenda for woman suffrage in the new states in the American West forming in the 1850s and 1860s, and for territories considering the rights of their citizens as they formed new governments. One signer of the Declaration of Sentiments, Catharine Paine, moved to the new territories of Washington and Oregon in 1853 as the new wife of Seattle's first Methodist minister, Reverend David E. Blaine. In a life of service to her family and to the Methodist Church in New York and the Pacific Northwest, Catharine Paine Blaine worked out deeply held religious and reform beliefs. Her activities show a continued concern for and interest in the uplift of humanity and of women, even while personal letters demonstrated her adherence to commonly-held ideas that discounted the values and practices of other cultures and races.

A resident of Seneca Falls, a member of the Methodist Episcopal Church and educated at the town's Seneca Falls Academy, Blaine was 18 when she added her signature to the Declaration of Sentiments as Catharine V. Paine.

Born in Amenia, Dutchess County, New York in December, 1829, Paine came from a family of two older sisters and two younger brothers. Her parents, Thomas and Louisa Paine, moved the family to Seneca Falls when Catharine was quite young. Many water-driven factories on the Cayuga-Seneca Canal, a feeder to the Erie Canal, produced cloth, flour, gin, pumps, candles and other products in Seneca Falls and Waterloo. In 1839, Thomas Paine started Paine-Caldwell Pump Manufacturing Company with a partner; he later manufactured tallow and soap. In 1850, Thomas Paine held \$2000 in real estate; by 1860, he had amassed a real estate value of \$10,000. Little is known about Catharine Paine's other activities in Seneca Falls, or her reasons for signing the Declaration of Sentiments. She attended religious camp meetings and may have taught "Sabbath School" in Seneca Falls, qualifying her for later teaching positions. In her diary, she described reading "Uncle Tom's Cabin" and expressed her opposition to slavery. Her firm disagreement with the institution of slavery may have drawn her to hear Lucretia Mott and other anti-slavery reformers. Possibly she accompanied her abolitionist father, Thomas Paine, or her mother, a convert to the Methodist Episcopal Church, a reform congregation in Seneca Falls. Thomas Paine participated in the abolitionist meetings in the Seneca Falls area including the meeting where the Garrisonian abolitionist Abby Kelly spoke in Ansel Bascom's orchard in August 1843. In 1850 he also signed an abolitionist petition sent from Seneca Falls dated May 7, 1850. In the Blaine home were reform newspapers including the *New York Tribune*, *National Anti-Slavery Standard*, *Advent of Moral Reform*, *Advent Harbinger* and *Genesee Farmer* that likely influenced Catharine as well. (Judith Wellman Research)

In the years after the First Women's Rights Convention, Paine adopted the so-called "Bloomer Costume" advocated by Amelia Bloomer, another Seneca Falls resident. The Bloomer Costume consisted of wide "Turkish pantaloons" topped by a knee length dress. This facilitated movement but shocked many who saw it as unfeminine. In a letter to David Blaine shortly before their marriage, and move to Oregon Territory, (Washington became a separate Territory from Oregon on March 2, 1853), Paine sought his opinion on "exchang[ing] my present convenient dress for long skirts....In that new country we can hardly suppose that the same degree of odium attaches to it there as here and I think it will commend itself to the inhabitants." (Letter, February 4, 1853)

David Blaine, educated at Seneca Falls Academy, Waterloo Academy, Hamilton College and Auburn Theological Seminary, in Auburn, New York, was the eldest son of John and Martha Blaine. The Blaines were farmers and innkeepers with real estate holdings worth \$23,470 in 1850. Blaine's brother Saron worked on the farm with his father. Younger siblings from both families attended the Seneca Falls Academy in 1853.

Blaine had converted to Methodism as had Paine. Their correspondence, begun in January, 1852, led to a courtship of discovery of shared religious beliefs and desires to work in the missionary field. Shortly after their marriage in the Methodist Episcopal Church in Seneca Falls, Blaine entered the ministry in August, 1853. While Paine preferred work in Africa or Asia, the Genesee Conference of the Methodist Episcopal Church promptly assigned the newly-wedded couple to a ten year appointment to the Oregon Methodist Conference. On their arrival in Seattle, David and Catharine were posted to Seattle in Washington Territory.

The Blaines' letters home, saved by their relatives, offer an extraordinary glimpse into ties between central New York and newly settled areas of the Pacific Northwest. Between 1849

and 1862, the letters documented courtship and residence in the Pacific Northwest, early territorial legislative sessions, church-building, educational efforts, and the glimmerings of the impending Civil War. Thanks to the foresight of their families, the Blaine letters provide evidence that Catharine Paine Blaine carried reform beliefs with her throughout her life, endeavoring to use her work and her influence to change society for the better. Both Blaines regretted leaving their families, but believed they had been called to religious work. Blaine's post in the west was as minister to the settlers of the area. The Blaines discussion about how to travel to the Northwest—via the Isthmus of Panama or overland—reflected Catharine's desire to use the time for self-improvement and perhaps teaching. (Letter January 27, 1853) As a "honeymoon" tour, the trip encompassed a nearly two month voyage on the Steamer *Ohio* from New York, across the Isthmus of Panama and then on the steamer *Panama* to San Francisco. After arriving in Olympia on the barque *Mary Melville*, they were re-assigned to Seattle, which was "very desirous" for a minister.

Blaine preached his first sermon at Alki, now present day West Seattle, on November 27, 1853—receiving a collection of \$12.50 from a group of about 30. The Blaines went then to Seattle via canoe. There the couple stayed for three weeks with the Arthur A. and Mary Ann Boren Denny family in a two-room cabin along with the Dennys and their four children at what is now First and Marion in Seattle. The A. A. Denny family members were staunch Methodists. With other members of the Denny and Boren families, they were among the earliest American settlers to Seattle, arriving in the fall of 1851 after an overland trip on the Oregon Trail and a voyage by water from Portland, Oregon to Seattle. In 1853, after the creation of Washington Territory, Denny was elected to the first Territorial Legislature House of Representatives.

Denny introduced a proposal for woman suffrage in Washington Territory as part of the first legislative session in 1854 in Olympia. The proposal failed by one vote, presaging continued debate. Denny also introduced a petition signed by 49 residents in support of a prohibitory liquor law.

Whether A. A. Denny introduced these measures while influenced by the Blaines is unknown. What is known is that the Blaines, Dennys, and one other member formed the entirety of the Methodist congregation in Seattle in 1854; that the literature sent to the Blaines went through Denny's post office, and that Denny gave the Blaines their garden plot. The ideas of the Seneca Falls convention came to Washington Territory in the person of Catharine Blaine, who remained interested in woman suffrage and Washington for the rest of her life. To learn more about the history of women's right to vote in Washington see

<http://www.washingtonhistory.org/research/whc/milestones/>

The Blaines found church organization slow. With only 30 houses and 20 settler families when the Blaines arrived, services were first conducted in the "Bachelor's Hall" built by W. G. Latimer near what is now First and Cherry in Seattle. David Blaine's preaching style was not of the highest order—even by his wife's accounts—but he was assigned not only to Seattle but to outlying settlements. By 1854, there were 13 members in his congregation but only eight in 1855—Blaine was paid \$460 in 1854 and \$273 in 1855. (Seiber, pg. 26) Carson Boren, an early American settler, donated land for a church and parsonage at the southeast corner of Second and Columbia in what is now the Pioneer Square Area. The Blaines, wary of going into debt, solicited funds for a new church, even from visiting ship captains.

Married ministers were in great demand because their wives' work helped to provide for the ministers' bread and board while also fulfilling church housekeeping and teaching duties for

Sunday school. By many accounts, the Blaines brought some of the first fruit trees to Seattle, carrying seeds with them from New York and sending home for more seed on arrival. (Letter, July 8, 1854) While they planted a garden and rented a house, they lived in a wing of the house being built for them. When it was completed, Catharine Blaine likened it to a “house in the states.” Their house was described as the only “whitewashed” house in town, where at times visitors came with rolled blankets to spend the night—a practice that shocked Catharine at first, but to which she became accustomed. Catharine also taught the first Sunday or Sabbath School in Seattle organized in April 1854 by the Blaines, Edmund Carr, Dorcas Phillips and Olivia Holgate. The school was attended by the young people of the town as well as older residents. (*Early Schools of Washington Territory*, pg 177)

As veteran “Sabbath School” teacher, Catharine Blaine also supplemented the family income through teaching a subscription school for community children in January, 1854 at the community’s request. The session lasted three months at \$65.00 a month per child. One parent with two children signed for \$100.00. (Letter, December 6, 1853) She conducted the school at the Bachelor’s Hall (Latimer Building) and then later in her home after it was completed in 1855. Thus she became Seattle’s first teacher to Mary, Susan, and Eliza Mercer, Laura, Olive and Virginia Bell, Ursula and George McConaha, William Smith, Hulda Phillips, Rebecca Horton, Robie [Ruby] Willard and Louisa (Kate) and Nora Denny —14 in all who used *McGuffey’s Reader*, *Mitchell’s Geography*, and *Davis’ Arithmetic* as school books. (*Four Wagons West*, pg. 126 and *Early Schools of Washington Territory*, pg.177-- Bowden does not include William Smith but includes Alice Mercer.) Notably Nora Denny and Rebecca Horton and were among the students at the University of the Territory of Washington in 1862. (*Washington Alumnus*, February, 1921, pg. 9) Blaine conducted the second session of school in 1855 in her home,

taking care of household duties as well, except on Mondays when school closed for washday. Reverend Blaine also added to family income as the deputy County Auditor, recording property transactions in the new King County. With a salary paid in advance in the East, the Blaines arrived with \$350 to invest. By one account, Blaine invested \$200.00 in Henry Yesler's sawmill, the first in Seattle. (Bagley, Vol. 1, page 179) The Blaines also wrote home to family members about investment opportunities in Seattle.

In their letters, the Blaines shared their feeling of loss of family and friends. They stayed connected to their home through letters and through the Methodist and New York papers delivered to them in Seattle. Among them were *The Seneca County Courier*, for which David Blaine wrote intermittent articles about Seattle, and *The Lily*, the reform newspaper edited by Amelia Bloomer, which advocated education for women, marriage law reform, and temperance. (Letter July 4, 1854)

The Blaines conveyed information about the newly forming government of the territory in their letters to family. When a law was passed to allow the male children of American settlers and Native women to vote, Catharine Blaine chronicled her reaction: "A question immediately arose in my mind as to whether women ought to congratulate ourselves that we were not associated politically with such a set or whether we ought to feel aggrieved that the highest privilege that can be conferred on citizens should be proffered to the most degraded and abandoned race possible to be imagined and withheld from us." (Letter May 3, 1854) This reaction echoed a grievance in the 1848 Declaration of Sentiments: "He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners." Blaine also decried the first territorial legislature's failure to enact the Maine law regulating the production and sale of liquor, as New York State had in the same year 1854.

The Blaines excoriated the behavior and manners of Native Americans and non-Native men who lived with or married Indian women. (Letter August 4, 1854) After a Native American woman committed suicide because she was unhappy with her white partner, leaving two young children, Reverend Blaine refused to preside at her burial because they were not married. (Letter November 23, 1854) Their families in the East expressed disapproval of their lack of Christian sympathy for the Native Americans. Reverend Blaine responded, “Once we could have hoped to do them good, but alas, they are almost undoubtedly beyond our reach.” (Letter August 4, 1854) The Blaines were no less critical of the “backwoodsmen” who lived in the area who were immune to their ministry and made the “Sabbath as common as any day.”(Letter, August 4,1854)

Catharine kept busy with housewifely duties, describing their garden and farm animals and foods she cooked or preserved. Her time in Seattle was not easy, she said of it, “A woman who cannot endure almost as much as a horse has no business here . . .” (Letter May 8, 1854) Catharine was not complimentary about the housekeeping of some of the church members. Likewise, Catharine bemoaned the deportment of the parishioners when the church was dedicated in May, 1855—they left muddy footprints and mothers let their children climb on the seats, she said. (Letter May 19, 1855) The Blaines felt they needed to set an example for Seattle settlers, but as a young woman, Catharine Blaine was especially hungry for news of fashions from Seneca Falls—inquiring about the proper length of a “frill” or the kind of sleeves that were in vogue. Only one woman, Mrs. Captain James Alden, Jr. who accompanied her husband on a U.S. Naval Survey ship, the *Active* to Seattle, was a “true lady” in Catharine’s view, with a well-furnished cabin and all the comforts of home. (Letter, August 18, 1854)

Catharine gave birth to the couple’s first child, a son, on January 20, 1856 at a difficult time. On January 26, 1856, area tribes attacked Seattle during the Puget Sound Indian War. The

U.S. Sloop of War *Decatur*, anchored in the bay, provided military support. While Reverend Blaine allowed the church to be used for defense, Blaine and her baby were carried in a rocking chair out to the ship. Other settlers stayed in blockhouses in Seattle. Catharine and her baby went back and forth from the *Decatur* to Seattle in a small boat for over a month. However the Methodist Church posted the family to Portland, Oregon by March, 1856. In their sudden departure due to the Indian conflict, they packed a letter in Seattle that they finished in Portland weeks later. Selling their cows and some furniture, they left the rest in the house, which they rented for \$100 a year. Later reminiscences by Catharine Blaine (A Frontier Sketch) and by a contemporary, Thomas Prosch, (David E. Blaine and Catharine P. Blaine) provide accounts of the period. A University of Washington master's thesis on early education in Seattle by Ray Octave Malo, Junior, *The Life of Catharine P. Blaine First School Teacher in Seattle* is a source for her work during the time. Other reminiscences by Sophie Fry Bass, in *When Seattle Was a Village* and Roberta Frye Watt, in *Four Wagons West*, granddaughters of Arthur and Mary Ann Boren Denny relate incidents from the Blaine's period in Seattle.

### **Portland, Oregon, 1856**

In May, 1856, Catharine wrote home from Portland that they had settled there and acquired a cow but still had not named their baby. Reverend Blaine was serving in the "Taylor Street" Church during a vacancy of another minister. They found very commodious housing, which allowed hired help for sewing and an assistant who also went to school. (June 20, 1856 letter) The sudden change from Seattle was evidenced in Blaine's more frequent mention of homesickness, as well as descriptions of her first son. Among the larger congregation and population, the Blaines attended numerous Methodist gatherings, including camp meetings, and often hosted visiting church people. While in Oregon, they changed location nearly every two

years as the Oregon Conference of the Methodist Episcopal Church responded to growing settlement.

To learn more about the struggle for women's right to vote in Oregon, which was finally achieved in 1912, see [http://centuryofaction.org/index.php/main\\_site](http://centuryofaction.org/index.php/main_site) and a biography of one of its leaders, Abigail Scott Duniway, is at

<http://www.opb.org/programs/oregonexperiencearchive/duniway/about.php>

### **Oregon City, 1856-1858**

By October, 1856 the Blaines had moved to Oregon City, Oregon which had a relatively large congregation and secure funding from town leaders including former territorial governor Alexander Abernethy. In contrast to Seattle, Oregon City in the 1850s boasted many hotels, stores, mills, and substantial homes. While in Oregon City, the Blaines ministered to a congregation of approximately 30 full members, receiving \$700 in support in 1856 and \$511 in 1857. Reverend Blaine was charged with moving the church to a new lot, expanding the Sunday school and library, and serving as secretary for quarterly conference meetings. (Seiber, pg. 26)

The thrifty Catharine Blaine noted that the family's support included a house, four lots, and garden space. The Blaines supplemented their income through the sale of fruit from their garden for about \$100.00 each year. Western housekeeping and hospitality practices continued to dismay Catharine, noting that some outlying members of the congregation did not use sheets on their beds at home, only "Indian blankets." (Letter, February 20, 1857) At the same time, fashionably late evening dinner parties were held by more influential and wealthy members of the Methodist Church in Oregon City.

Catharine continued her to share her strong anti-slavery feelings in letters home, noting with concern that it appeared that Oregon, which entered the Union in 1859, would enter as a

slave state (Oregon entered the Union as a free state). She wrote, “I sometimes think that perhaps it is well women are excluded as much as they are from politics. I fear I should go too deep in them if it were otherwise.” (Letter Dec. 8, 1856 ) Although the Blaines assured their families that they would not stay in Oregon if it became a slave state, (Letter December 23, 1856) they bought eight lots in Oregon City in early 1857. (Letter February 3, 1857) They shared with their family the account of a witness to Nat Turner’s insurrection who lived near them in Oregon City. Catharine Blaine also continued to share her thoughts on New York and national news, writing home in March, 1857 that *New York Tribune* editor Horace Greeley’s published statements about the undesirability of Oregon were inaccurate.

### **Corvallis 1858-1859.**

In 1858, the Blaines were assigned to Corvallis, Oregon, for a short appointment where he ministered to 24 church members and received \$481 in salary.

### **Santiam Academy, Lebanon, Oregon, 1859-1862**

In 1859, the Oregon Methodist Conference assigned Reverend Blaine to the Santiam Academy in Lebanon, Oregon, where he held the position as head of the Academy. Perhaps Blaine was assigned to this position because of his experience as a tutor at Hamilton College in New York. (Seiber, pg. 22). Reverend Blaine was especially pleased that the town “had no grog shops” and the people were “nearly all Methodists.” (Letter, August 24, 1859) In this new posting, the Blaines were offered a small shed for living space, measuring 12 by 18 feet, smaller than their Seattle home. The Blaines earned \$480 in 1859, with about \$225 in school fees supplementing their income. Catharine Blaine helped at the school. She described assisting with

the final “exhibit,” or exhibition that was the culminating school year activity (Letter, February 25, 1860). She had also continued to work as a Sabbath School teacher for the church. Stating that in Lebanon, it was the first time she had not taught except when her first son was a baby. (Letter, February 25, 1860) In 1860, the Blaines disposed of some their Seattle property, (Letter, March 8, 1860) perhaps thinking that they would not return there. Late in 1861, the family finally moved into a house built for them on the grounds of the Academy where they had female boarders, including female teachers.

In 1860, Reverend Blaine began to travel a wide circuit, sometimes gone most of the week to serve the Albany-Lebanon area churches of 143 persons. The Blaines earned \$346.75 from the Methodist Church that year. (Seiber, pg. 26) In early 1861, mail was disrupted, and Catharine’s loneliness for her family was revealed in letters home. Later that year, Reverend Blaine became Presiding Elder of the Upper Willamette District, earning \$434.90 (Seiber pg. 26.) The Blaines’ second son, Edward Linn, was born in Lebanon in April, 1862.

Oregon was not immune to the rising tide of tension that final resulted in the Civil War. In 1861, Methodist ministers in Oregon passed and signed a loyalty resolution.(Resolution, Oregon Conference Methodist Church, Eugene, Oregon August 7, 1861) Catharine wrote her family that several of the Southern Methodist clergy were about to leave the area. (Letter July 14, 1861) Catharine Blaine recounted attending a Union rally at Lebanon, where their colleague from the Santiam Academy Elizabeth Thurston Odell raised the Union flag on behalf of the ladies of Lebanon. (Letter, June 6, 1860) Reverend Blaine also attended Union rallies. (Letter, June 6, 1860) When she learned that her younger brother John wanted to join the Union Army, Catharine wrote “now I feel that if the cause of right, which I cannot help feeling the part our government is having in the present struggle most certainly is, needs them, I could heartily say to

them go. . . .” (Letter, June 6, 1860) The dislocations of the war continued to draw her comments in letters home in 1861-62.

### **Through Other Eyes, 1862-1908**

Through the generosity of Blaine descendants, who returned to Washington State after the 1880s, the letters cited above provide historians with a rich resource for understanding the motivations of early woman’s rights advocates like Catharine Blaine, whose letters home bristle with insight into political activities and social reform opportunities in the “new country” of the Pacific Northwest. While it seems unlikely that Catharine and David Blaine stopped writing home after April 28, 1862, no further letters were archived at the University of Washington by Blaine relatives. Information about Catharine and David Blaine after April 28, 1862 comes from Methodist archives, newspaper accounts, property records, and other local history sources in New York, Pennsylvania, and Washington. Through these records, the Blaines of the letters are dimly seen. The reform impulses and desires for a more civilized nation are evidenced in their actions, rather than their words.

### **Oregon and Washington, 1862-1866**

#### **Portland Academy and Female Seminary**

In 1862, the Blaines returned to Portland, Oregon where Reverend Blaine served as the principal of the Portland Academy and Female Seminary. Though likely, no records confirm Catharine Blaine’s involvement in the educational work of the Female Seminary. The Academy was begun in by the Methodist Church in 1851 for coeducation. Both women and men taught at the Seminary.

At the 1862 Oregon Annual Conference, Blaine asked for and was given a leave of absence for one year. (Oregon Conference Minutes, page 5). The family retraced their route of 1853 via the Isthmus of Nicaragua (Malo, pg 69). According to Oregon Methodist Church records, Reverend Blaine had appointments in Callapooia in Oregon in 1863 and a nominal appointment in 1864 in Olympia, Washington. It is unclear whether the family immediately returned to the Northwest with him, as census and other records show that their daughter, Martha, was born March 8, 1864 in Seneca Falls.

### **Jacksonville, Oregon**

In 1865, Reverend Blaine ministered to the Jacksonville, Oregon, Methodist Church. The 1866 Conference Minutes record that Blaine was located at his own request—leaving the Oregon Conference. (Minutes of the Oregon conference August 8-14, 1866)

### **New York and Pennsylvania, 1866-1883**

In 1866, David Blaine received an appointment as the substitute pastor at the Methodist Church in Cazenovia, N.Y. No further appointments are on record in Methodist archives in New York before 1871. In 1870, the family was in Waterloo, N.Y., where David Blaine was listed as a farmer in the New York Agricultural Census and a farmer and preacher in population census records. Now 45 and 40 years of age, the Blaines held \$7000 in real estate and \$2670 in personal wealth. Their children, John J., Edward L., and Martha L., were aged 14, 8, and 6. Not much is known of their opinions about the newly freed slaves or about the period of Reconstruction after the Civil War, but their household was one of very few in Waterloo, N.Y. to include an African-American among its members. Sixteen year old Mary Whitmore was a domestic servant. Fifty year old farm laborer Hamilton McElwain also lived with the Blaines. (New York Agricultural Census, 1870)

In 1871 D. E. Blaine was re-admitted to the East Genesee Conference of the Methodist Episcopal Church and served in the Junius, New York. After reorganization of Conferences placed Junius in the Central New York Conference, D. E. Blaine served a second year in Junius. (Minutes of the Annual Conferences)

David Blaine also returned to Seattle in 1873 to sell products of the National Yeast Company of Seneca Falls and secured lots in downtown Seattle in Denny's addition. (King County Archives, *Puget Sound Courier*, March 6, 1883) By Catharine's death in 1908, two of those lots were valued at \$50,000. (Catharine Blaine Probate, State Archives)

David Blaine served churches in Gaines, New York in 1873-1874; Mainsburg, Pennsylvania from November 1874 to October 1876; Reading Center and Pine Grove, New York, October 1876-October 1878 (another account lists 1879); Hopewell Center, New York, October 1878 to October 1879, and Allen's Hill New York, October 1879-to October 1882.

### **The Seattle Years, 1882-1908**

In 1882 or 1883, Reverend Blaine requested a transfer to the Puget Sound Conference of the Methodist Church and by March 1883 Blaine and his family were in Seattle. (*Puget Sound Courier*, March 6, 1883) Meanwhile, following the Blaines strong belief in education, their daughter Martha Louise attended Syracuse University and graduated in 1886. When they returned there, the Seattle Methodist Congregation still worshipped in the little church the Blaines had built in the 1850s. However, Reverend Blaine did not return to active ministry.

Women in Washington Territory gained the right to vote in 1883, and Catharine Blaine was among the voters listed on voter registration rolls for the Third Ward in Seattle in 1885, making her the first known female signer of the 1848 Declaration of Sentiments to legally

register as a voter. Though voting records are not available, presumably she voted in the next election. Shortly thereafter, Washington Territory's Supreme Court nullified the territory's woman suffrage law. In June, 1887, the Washington Pioneer Association passed a resolution calling upon the next legislative session to pass a woman suffrage law immune to judicial review. While the historical record does not indicate who proposed the resolution, both Catharine and David Blaine and their old friend A.A. Denny voted in favor of the resolution. David Blaine was first vice-president of the organization that year.

The 1888, the Washington legislature reenacted the suffrage law with an appropriate title, but excluding women from serving on juries. However, that same year the Washington Territorial Supreme Court in deciding another case again invalidated the women's suffrage law, claiming that the Organic Act creating Washington Territory had intended to limit citizenship to males only, precluding women voters.

This disqualification of women from voting weakened the cause for women's right to vote at the 1889 Washington State Constitutional Convention since women could not vote for delegates to the conclave. Women's suffrage was a separate issue on the State Constitutional ballot in 1889, but lost by 19,000 votes. In 1890 the legislature reinstated the limited right of women to vote in school elections, which had been authorized by the state constitution.

After statehood, enactment of women's suffrage required both legislative authorization and a public vote to amend the state constitution. Fusionist and Populist reformers in the 1897 state legislature passed a bill for a statewide vote to amend the Washington Constitution to empower women's suffrage. Despite work by suffrage groups statewide, the amendment lost the following year. Part of the ratification campaign in 1898 was recalling the 50<sup>th</sup> anniversary of

the Seneca Falls Convention which was commemorated by suffrage campaigners Abigail Scott Duniway and Laura Hall Peters at Port Angeles in July, 1898.

After a lull in efforts around the turn of the 20<sup>th</sup> century, by 1906, new, more organized efforts to win women's suffrage began in earnest in Washington under the leadership Emma Smith DeVoe, who was a professional organizer and noted suffragist May Arkwright Hutton of Spokane.

Organizers enrolled suffragists throughout the state. In 1909 they successfully lobbied the legislature to pass a measure authorizing another state-wide vote to amend the state constitution to enable women's suffrage in November, 1910.

During the 1909-10 campaign, the suffragists followed a generally low-key strategy. The emphasis was not generally on public rallies but the personal, intensive work of wives, mothers and sisters to influence the men who went to vote at the polls. However the suffragists used a campaign that we would recognize today using modern media, conducting poll list canvasses and distributing literature. They formed coalitions with the Washington State Grange, Labor Unions, the Farmer's Union and other groups who backed the ratification.

Male voters approved the ballot measure to amend the Washington Constitution by a majority of 22,623, on November 8, 1910. Washington joined the western states of Wyoming, Utah, Colorado and Idaho, that had already enacted women's suffrage. Washington was the first state in the 20<sup>th</sup> century to pass women's suffrage, re-invigorating the national campaign since it had been 14 years since a state had enacted women's suffrage. The Washington law, however, allowed only those who could read and speak English to vote. Native Americans women and

immigrant Asian women who were subject to restrictive citizenship laws were denied the right to vote until later in the 20<sup>th</sup> century.

In March, 1920, in a Special Session, the Washington State Legislature unanimously ratified the 19<sup>th</sup> Amendment to U.S. Constitution, known as the “Susan B. Anthony Amendment,” enabling national suffrage for women. Washington was the second to the last state needed for ratification of the amendment which became effective August 26, 1920.

A series of deeds and other transactions provide evidence that the Blaines bought and sold Seattle property from their earliest residence in the Territory. These transactions typify the requirement for both husband and wife to agree to legal transactions which empowered women as property owners and required an affidavit that the wife had given her assent voluntarily. Washington Territory was a common property territory from 1869 forward. While evidence of legal right to common property in Washington Territory, in New York and other states, the separate examination and signed affidavit of a wife’s agreement to sell property constituted protection of a wife’s dower right to a portion of the income from real property if widowed.

David Blaine was a charter member of the Puget Sound Conference of the Methodist church at its organization in 1884. As a charter member, he participated in adopting a report of the Educational Committee to establish a Methodist University that became the University of Puget Sound. (Edward Linn Blaine)

In Seattle, by 1900, John J. Blaine and his wife Florence and their family lived with David and Catharine Blaine at 524 W. Highland Drive. Catharine and David Blaine’s other son Edward L. Blaine and his wife Louisa and family lived nearby. Late in 1897, David Blaine noted that he had given up all business matters to his wife. (Hamilton College, Blaine Letter March 16, 1897) David Edwards Blaine died in 1900.

All three of David and Catharine Blaine's children eventually moved to Seattle. John J. Blaine (1856-1910) and his wife Florence Austin Blaine (1856-1901) and their three children lived with Catharine and David by the time of David's death in 1900. John J. Blaine worked as a steam engineer and was employed by the city water department. At his death in 1910, John J. Blaine's obituary recalled his birth during the Indian War of 1855-56. Edward L. (1862-1954) and Louisa Blaine (1864-1940) moved to Washington in 1890 with two daughters and a son. They built a house near their parents and brother.

E. L. Blaine was a prominent Seattle figure. Working in insurance, construction and with American Nitrogen Company, Blaine was on the City Council in Seattle, serving from 1910 to 1913 and from 1922 to 1931. An undergraduate and master's graduate of Wesleyan University, Middletown, Connecticut, he also served for 40 years on the Board of Trustees of the College of Puget Sound, now University of Puget Sound. D.E. Blaine had promoted the college when he returned to Washington in 1884. E. L. Blaine was also president of the board for Washington Children's Home Society and was very active in the Blaine Memorial Methodist Church as well as being on the board of the First United Methodist Church in Seattle.

Catharine and David's daughter, Martha Louisa Blaine White (1864-1940) was an 1886 graduate of Syracuse University in fine arts. She married a fellow class mate from Syracuse University and Methodist minister, Edward White, in New York in 1885. They served in several New York Churches from 1885 to 1891 and then came to Seattle, and were assigned to Chehalis, Sedro-Woolley, Renton and Monroe, Washington pastorates. They had five daughters and two sons. Most of the Blaine extended family is interred at Mt. Pleasant Cemetery in Seattle. )

Catharine Blaine lived to see her early history in Seattle commemorated in public events and locations. Though present, Catharine Blaine did not make remarks in November, 1905 when

the University of Washington Historical Society placed a historical marker at the site of her first school in Pioneer Square in downtown Seattle. The marker is still extant on First Avenue in Seattle between Columbia and Cherry, replaced from an earlier structure on that location demolished in 1959. In addition, Blaine Street in Seattle is named for the Blaines. It is believed that Cherry Street in Seattle is named for the orchard planted by the Blaines near their home.

Catharine Blaine did not live to see woman suffrage become the law in Washington in 1910. Throughout her long life, her interests in education, women's rights, and anti-slavery were evidenced in her words and in her actions. Upon her death in 1908, Blaine left a considerable estate, with a large bequest to the Methodist Church, including special memorials for the Puget Sound Conference; the Board of Foreign Missions; Home Mission and Church Extension, as well as funds for the Board of Education, Freedmen's Aid and Sunday Schools of the church—all reflecting her longtime interests in abolition and education as well as the Methodist Church. (Probate, Puget Sound Conference Notice.)

In the same year as Catharine's death, 1908, a commemoration of the 60<sup>th</sup> Anniversary of the Seneca Falls Convention was held in the town with descendants of the signers including Harrison Chamberlain and Harriet Stanton Blatch and other names on the current memorial plaque represented by descendants of the signers.

The plaque dedication was not just a 60th anniversary observance. It was also a claim by Blatch to leadership in the New York State woman suffrage movement. Observances in Seneca Falls followed events at the National American Woman Suffrage Association annual convention, held in Buffalo, New York that year, and preceded a public speaking tour in support of a woman suffrage referendum in New York State. For more about the New York State Woman Suffrage campaign see: [http://www.assembly.state.ny.us/member\\_files/084/20090313/](http://www.assembly.state.ny.us/member_files/084/20090313/)

Besides the plaque in downtown Seattle commemorating the first school, Catharine Blaine's early efforts in Seattle education are memorialized in two places in the city—the Catharine Blaine Wing of Hansee Hall at the University of Washington, named in her honor in 1936 by the Board of Trustees (and Catharine Blaine School in Seattle, named by the Seattle School Board in 1950. Catharine's son Edward L Blaine and grandson were present at the dedication of the school in 1952. ("First Teacher in Seattle." And Seattle School District Information)

Catharine Blaine's son, E. L. Blaine and his wife Louisa and assisted by the Woman's Home Missionary Society of the Methodist Church established the Catharine P. Blaine Home honoring her in 1911. The home in Seattle was for Issei or immigrant Japanese women. The home helped young women transition to urban life and was located at 11<sup>th</sup> Avenue and East Terrace Street in Seattle. The Catharine P. Blaine Home was affiliated with the Blaine Memorial Methodist Church, a Japanese congregation, which was named for E. L. Blaine in 1956 for his efforts to help establish the church and preserve Japanese property during the internment of World War II.

The Blaine Home facility later had a kindergarten and a building for the Methodist Union for work with the Filipino Community. The building was used as a nursing center, then as a parsonage for the pastor of the Blaine Japanese Church and later for the pastor of the Filipino Methodist Episcopal Church, which acquired the property in the 1940s. The site has been re-developed and the building is no longer extant.

### **Catharine Blaine's Legacy**

Catharine Paine's signature on the Declaration of Sentiments was a bold statement for women's rights but her adventurous life of a minister's wife with the Methodist Church

stretching across the continent was also a bold statement for education, equality and service. Her permanent imprints at Women's Rights National Historic Park and in Seattle are testimony to her legacy of dedication to the principles of the Declaration of Sentiments.

## Bibliography:

- Atwood, Reverend A, of the Puget Sound Conference of the Methodist Episcopal Church, *Pioneer Life on Puget Sound*. Seattle: Denny-Crovell Co., 1903. P. 91-92
- “Back in Seattle’s Earliest School Days.” *Seattle Times*, November 2, 1950, pg. S2.
- Bagley, Clarence, *History of Seattle from the Earliest Settlement to the Present Time*. Chicago, The S. J. Clarke Publishing Co, 1916.
- Bass, Sophie Frye, *Pig-tail days in Old Seattle*. Portland, OR, Metropolitan Press, copyright 1937.
- Bass, Sophie Frye, *When Seattle Was a Village*. s.l., s.n., copyright 1947.
- Blaine, Catherine [sic], “A Frontier Sketch.” n.p., n.d., University of Washington Special Collections, 979.743 B571f.
- “Blaines Opened First School, Church Here.” *Seattle Times* November 11, 1951, Centennial issue, part II.
- “Blaine Letters Record History, Climate.” *Seattle Post-Intelligencer*, February 11, 1962, Pictorial Section, p. 4.
- Bowden, Angie Burt, *Early Schools of Washington Territory*, Seattle, WA, Lowman and Hanford Company, 1935.
- “Catherine Payne Blaine.” *Pacific Christian Advocate* March 26, 1908, pg 7. Obituary.
- Colver, J. Newton, “First Church’s 72d Anniversary—Pioneers Paid Glowing Honor By Membership.” *The Radiogram*, Seattle, WA, December 17, 1925.
- Cronin, Mary Elizabeth, “Seattle Pioneer Demanded Equality.” *Seattle Times*, July 18, 1998.
- “The Coming of Reverend Blaine, Seattle’s First Minister.” *Seattle Times*, July 27, 1950. (Conover column)
- “Early Dream Realized—Seattle Gets a Church.” *Seattle Star*, March 6, 1946. (Conover column)
- “Edward Lynn [sic] Blaine” n.p., 1952.
- “E. L. Blaine Former Council Member Dies.” Obituary for E. L. Blaine. *Seattle Times*, September 30, 1954.

Farrar, Victor, "History of the University," *Seattle Alumnus*, February, 1921.

"Gallant Wife Shared Hardships." *Seattle Times*, February 26, 1951, pg. B4.

"How U.W. Came to be in Seattle is recalled." *Seattle Times*, August 4, 1957, Magazine Section, p. 6.

Howell, Erle, *Methodism in the Northwest*. Edited by Chapin D. Foster, Nashville, The Parthenon Press, Printers, 1966.

Hutton, Robert Eugene, "A Genealogical Investigation of the Ancestors of Ray Hamilton Hutton (1895-1943) and Helen Louise Blaine (1894-1984)." n.p. 1991. Available at the First United Methodist Church Archives, Seattle.

Letters and papers of Reverend David E. Blaine and his wife Catharine: Seattle, 1853-1856; Oregon 1856-1862, Seattle, 1932, 1963. Available at Seattle Public Library.

Hanford, C. H., *Seattle and Environs 1852-1924*, Chicago: Pioneer Historical Publishing Co., 1924. v. 2, p. 166-8.

"John J. Blaine is Dead at 54." *Seattle Post-Intelligencer*, Section 2, pg. 1, October 31, 1910.

"Letters of Minister's Wife Tell of Rustic Living." *Seattle Times*, November 20, 1960, Magazine Section, p. 6.

Malo, Roy Octave, "The Life of Mrs. Catharine P. Blaine First School Teacher in Seattle." Thesis, University of Washington, 1949.

Meany, E. S., "Seattle's Pioneer Clergymen." *Seattle Post Intelligencer*, April 2, 1899, p. 16.

Mills, Kimberly, "Catharine Blaine assured a place in the histories of Seattle, Women's Rights." *Seattle Post-Intelligencer*, Section E, pg 1, July 19, 1998.

"More Blaine Letters Picture Seattle When It was Really Rugged." *Seattle Times*, October 9, 1950, pg. B4.

"Mrs. David E. Blaine Fought for Women's Voting Rights." *Seattle Times*, December 9, 1951, Magazine Section, pg. 6.

Obituary for David Blaine. *Seattle Post-Intelligencer*, November 27, 1900, pg. 10.

Obituary for Mrs. David E. Blaine (Catharine Paine). *Seattle Post Intelligencer*, March 10, 1908, p. 8.

"Old Letters Recount Pioneer Seattle's Indian troubles." *Seattle Times*, September 4, 1950, pg. I58.

- “Pioneer Seat of Learning,” in *The Oregon Native Son* Volume 2, By Native Sons of Oregon, Oregon Pioneer Association, Indian War Veterans and Historical Society.
- “Preliminary Guide to the Blaine Family Papers.” University of Washington Special Collections access at <http://digital.lib.washington.edu/findingaids/view?docId=Blainefamily4611.xml;query=David%20Blaine;brand=default>
- Prosch, Thomas W. “David E. Blaine and Catharine P. Blaine; written for the Seattle Historical Society.” Seattle, 1914. Manuscript at the University of Washington.
- Puget Sound Conference Twenty-Fifth Annual Session, 1908 pgs. 87-88 (Bequest of Catherine [sic] P. Blaine) and pgs. 67-69, obituary
- “Reverend David Blaine Built First Church in Seattle.” *Seattle Times*, August 7, 1960, Magazine Section, pg. 6 (Conover Column).
- “Seattle’s First Minister Toiled Long, Arduous Hours.” *Seattle Times*, November 23, 1950, pg. B4.
- Seattle Post Intelligencer*, July 13, 1885.
- “Seattle Spirit No New Thing,” *Seattle Post Intelligencer*, August 7, 1904.
- Seiber, Richard A., ed., *Memories of Puget Sound: Early Seattle, 1853-1856: The Letters of David & Catherine Blaine*. Fairfield, WA: Ye Galleon Press, 1978.
- Seiber, Richard A. “David Edwards Blain, March 5, 1824-November 16, 1900,” Unpublished manuscript, Garrett Biblical Institute, December 8, 1959. Available at First United Methodist Church Archives, Seattle.
- Snowden, Clinton A., C. H. Handford, Miles C. Moore, William D. Tyler, Stephen James Chadwick, *History of Washington : the Rise and Progress of an American State*. New York: Century History Co, printed by J. C. Rankin Co., 1909-1911, v. 5, p. 257-260.
- “They Led Religious Life in This City Fifty Years Ago,” *Seattle Post Intelligencer*, April 2, 1899.
- Washington Pioneer Association, “Transactions of the Washington Pioneer Association with constitution and By Laws.” Seattle, The Association, 1894.
- Washington Territorial Legislature. House of Representatives, 1<sup>st</sup> sess. *Journal of the House, Territory of Washington*. Olympia, 1854.
- Wellman, Judith, Unpublished research on Catharine Paine., undated manuscript.

“When Seattle’s First Church Services were Held in a Real Church.” *Seattle Times*, April 26, 1951, pg. C3.

“When Seattle’s Only Church Was Closed by the Indian War of 1856 (from Blaine letters).” *Seattle Times*, July 5, 1951, pg. H3.

Watt, Roberta Frye, *Four Wagons West: the Story of Seattle*. Portland, OR, Binfords & Mort, Publishers, 1931.

Yarnes, Thomas, D., D. D., *A History of Oregon Methodism*, Parthenon, Press, 1957.

### **Archive and Library Collections:**

Beinecke Library, Yale University, New Haven, Connecticut  
Blaine Memorial United Methodist Church Archives, Seattle, WA.  
Corvallis United Methodist Church  
First United Methodist Church of Oregon City  
First United Methodist Church Archives, Seattle, WA  
King County Archives, Seattle, WA.  
Lebanon Community Schools  
Museum of History & Industry, Seattle, Washington  
Oregon Historical Society  
Seattle Public Schools Archives  
Southern Oregon Historical Society  
University of Washington Special Collections  
Washington State Archives  
Washington State Archives, Puget Sound Region  
Washington State Historical Society, Tacoma

### Websites:

Catharine Blaine School:

<http://blainek8.seattleschools.org/modules/cms/pages.phtml?pageid=213076>

Catharine Blaine Foundation: <http://catharineblaine.org/read3.html>

Link to First School Marker: [http://content.lib.washington.edu/cdm-ayp/item\\_viewer.php?CISOROOT=/peiser&CISOPTR=87&CISOBOX=1&REC=11](http://content.lib.washington.edu/cdm-ayp/item_viewer.php?CISOROOT=/peiser&CISOPTR=87&CISOBOX=1&REC=11)

Link to First Church Seattle:

<http://www.firstchurchseattle.org/who-we-are/history.html>

Link to First Methodist Church of Lebanon and of Its Association Santiam Academy

[http://www.linncountyroots.com/churches/history\\_of\\_the\\_first\\_methodist\\_c.htm](http://www.linncountyroots.com/churches/history_of_the_first_methodist_c.htm)

Mt. Pleasant Cemetery Blaine Grave

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Blaine&GSiman=1&GScid=76945&GRid=13832641&>

HistoryLink:

[http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file\\_id=3239](http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file_id=3239)

[http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file\\_id=1601](http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file_id=1601)

Court Cases from Washington State Digital Archives:

Catherine P. Blaine, Defendant, Civil, 1885, KNG-4433, Foreclosure, Mortgage, King County

Catharine P. Blaine, Defendant, Civil, 1887, KNG-5318, Foreclosure, Assessment Lien, King County

Information about David Blaine's Methodist Appointments in New York and Pennsylvania:

\_(provided by Dr. Vivien Rose, Chief of Cultural Resources, Women's Rights National Historical Park)

D.E. Blain or D.E. Blaine

D.E. Blaine was readmitted to the East Genesee Conference of the Methodist Episcopal Church in 1871 and served in the Junius Church. *Minutes of the Annual Conferences of the Methodist Episcopal Church for the Year 1871*. New York: Carlton and Lanahan, 1871. P. 157 (readmitted) p. 160 Junius Church

The Methodist Episcopal Church reorganized and Junius, NY became part of Central New York Conference in 1872. In 1872, Blaine served in the Central New York Conference of the Methodist Episcopal Church in Junius, north and west from Waterloo. *Minutes of the Fifth Session of the Central New York Annual Conference of the Methodist Episcopal Church*. Syracuse, N.Y.: Masters, Lee and Stone, Printers, 1872. p. 10 Junius, N.Y.

In 1875, David Blaine was appointed to the committee of Local Preachers for Deacons' Orders. *Minutes of the Eighth Session of the Central New York Conference of the Methodist Episcopal Church*. Elmira, N.Y.: Office of the Southern Tier Leader, 1875. p. 9. for Local Preachers for Deacon's Orders. p. 81 assigned to Mainsburg, PA

In 1879, David Blaine was in Reading and Pine Grove, NY. *History of Tioga, Chemung, Tompkins, and Schuylar Counties, New York*. Philadelphia: Everts and Ensign, 1879. p. 683 Rev. D. E. Blaine assigned to Reading and also Pine Grove, New York.

*Union minutes of the 5th session of the Western New York, the 25th session of the East Genesee, and the 63d session of the Genesee Conference of the Methodist Episcopal Church Held in Leroy and Rochester From October 4<sup>th</sup> to 11<sup>th</sup>, 1876.* Rochester, NY: C.H. Stump & Co., 1876

p. 2 Conference Roll and Attendees

Blain, D.E. Reading, N.Y. 1 (#of years of “service on the charge”)

p. 25 Conference Session Committees, 1876

State of the Church.—G. Van Alstyne, D.E. Blain, J.C. Hitchcock, J.B. Peck, G.M. Terry, W. Cochran

p. 27 Episcopal Appointments for 1876-7. Geneva District, F.G. Hibbard, P.E.

Redding and Pine Grove, D.E. Blain

p. 45 Troy District (annual report by presiding elder E.J. Hermans)

“A beautiful brick church has been erected at Mainsburgh, at a cost of about \$9000, and dedicated free from debt. For the success of this enterprise, great credit is due to the pastor, Bro. D.E. Blain. Another church upon the same charge, has been repaired.”

*Minutes, Statistics, Etc. of Genesee Annual Conference, Methodist Episcopal Church, Sixty-Fourth Session, September 19-24, 1877.* Rochester, N.Y.: C.H. Stump & Co., 1877.

p. 2 Conference Roll

Blain, D.E. Reading, N.Y. 2 (years on charge)

p. 15 Conference Session Committees—1877

Education.—G.H. Bridgeman, D.E. Blain, A.D. Wilbor, D.D. Cook, E. B. Williams, G. C. Jones, E. E. Chambers, J. E. Bills.

*Minutes, Statistics, Etc. of the Genesee Annual Conference Methodist Episcopal Church Sixty-Fifth Session, Corning, N.Y. October 2-9, 1878.* Geneva, N.Y.: The Courier Steam Power Printing Presses, 1878.

p. 2 Conference Roll

Blain, D.E. Hopewell, N.Y. 1 (year of service on the charge)

p. 41 Geneva District Steward’s Report E. J. Hermans Presiding Elder

A table showing statistics for each church

Reading and Pine Grove, D.E. Blain, \$33.00 Con. Cl. Tax, \$8.00 Paid; Pastor support Established, \$600.00, Paid \$450.00, Rent P, Donation 0; Presiding Elder Claims \$44.00, Paid \$39.00; Bishop’s \$5.00; Total Paid \$502.00

*Minutes, Statistics, Etc., Genesee Annual Conference Methodist Episcopal Church Sixty-Sixth Session Buffalo, N.Y. October 8-14, 1879.* Geneva, N.Y.: The Courier Steam Power Printing Presses, 1879.

p. 3 Conference Roll and Directory  
Blaine, D.E. Richmond, N.Y.

p. 17

“A memoir of Samuel Parker was read by D.E. Blaine. P.E. Brown and D.E. Blaine added remarks.”

*Minutes, Statistics, Etc., Genesee Annual Conference Methodist Episcopal Church Sixty-Seventh Session, Hornellsville, N.Y. 1880.* Buffalo, N.Y.: J.W. Clement, Printer, 1880.

p. 3 Conference Roll and Directory  
Blain, D.E. Allen’s Hill, NY

*Official Journal and Minutes of the Sixty-Eighth Session of the Genesee Conference of Methodist Episcopal Church Held in Bradford, Penn’a. in the First Methodist Episcopal Church Oct. 5-11, 1881.* Rochester, NY: S. Whybrew Printers, 1881.

p. 7 Mormonism and Divorce.—C.W. Swift, O.M. Leggett, J.B. Countryman, D.E. Blain, S.W. Lloyd, John Knapp

p. 9 Conference Roll and Attendees  
22 Blain, D.E. Allen’s Hill, Ontario County, NY

p. 22. Report of Rochester District  
“The name of each of the following effective elders was called, he reported his collections and his character passed...” D.E. Blain included in list.

p. 50. Statistics

*Official Journal and Minutes of the Sixty-Ninth Session of the Genesee Conference of Methodist Episcopal Church Held at Olean, Cattaraugus County, N.Y., October 4-10, 1882.* Rochester, N.Y.: Whybrew & Ripley, Printers, 1882.

p. 15 Conference Roll and Directory  
Blaine, D.E. Seattle, King Co., Washington, Territory

Allen, Ray. *A Century of the Genesee Annual Conference of the Methodist Episcopal Church, 1810-1910.* Rochester, NY: United Litho and Printing Co., 1911.

p. 72:

BLAINE, David E.—Born Varick, N.Y., March 5, 1824. To East Genesee 1853. To Oregon by transfer 1853. Located 1866. Readmitted East Genesee 1871. To Central New York by change of boundaries 1872. To East Genesee at reorganization, and to Genesee by consolidation, 1876. To Puget Sound by transfer 1884. Died Seattle, Wash., Nov. 26, 1900.