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Abby Williams Hill (1861–1943)—Northwest painter and ardent activist
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Cover: Abby Williams Hill (1861–1943) had a talent for painting and a passion for social causes. Native Americans were among her favorite portrait subjects. Hill painted the one shown here, Sasha of the Flathead Tribe, while living on the Flathead Reservation in Montana with her children for three months in 1905. (Courtesy Hill Collection, University of Puget Sound)

POMP & CIRCUMSTANCE
THE CLOTHING OF TRANSFORMATION

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THE MAGAZINE OF NORTHWEST HISTORY
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COVER: Abby Williams Hill (1861–1943) had a talent for painting and a passion for social causes. Native Americans were among her favorite portrait subjects. Hill painted the one shown here, Sasha of the Flathead Tribe, while living on the Flathead Reservation in Montana with her children for three months in 1905. See related story beginning on page 13. (Courtesy Hill Collection, University of Puget Sound)
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ESCAPE from the Electric Chair

From the 1950s to the 1990s, Spokane attorney Carl Maxey was at the center of many of the civil rights controversies in Washington. The man, the New York Times called a “Type A Gandhi” waged a lifelong campaign to drop the state’s restaurants, social clubs, hotels, school boards, and barber shops toward racial equality. He won most of those battles, just as he won an NCAA boxing championship and every other bout in his collegiate boxing career.

Maxey made his name as a fiery civil rights leader, yet he became equally well known as a leader of the state’s anti-Vietnam war movement. He ran against Senator Henry (Scoop) Jackson in 1970 as an antiwar candidate and once appeared on ballots in Washington state as Eugene McCarthy’s running mate. He represented the antiwar protesters known as the Seattle Seven in a trial that ended in a fist-throwing melee inside a Tacoma federal courthouse.

Maxey took on many other high-profile cases, including the trials of Kevin Coe—the South Hill rapist—and Coe’s mother, Ruth Coe. After the Ruth Coe trial, a prosecutor delivered this unintentional compliment: “I don’t know of anybody but Carl Maxey who could have convinced a judge to feel sorry for her.” Maxey also represented Joseph Schock, who was arrested in 1970 for the Lewiston Armory bombing (see “Fugitive or Political Refugee?” COLUMBIA, Fall 2014). He represented the antiwar protestors as Eugene McCarthy’s running mate. He represented the antiwar protestors as Eugene McCarthy’s running mate.

As he sat in jail, details of his former life in prison and on the lam began to come out. Cauthen was convicted on February 23, 1959, and jailed in Spalding County, Georgia, awaiting execution. He later said his white jailers routinely stopped at his cell to taunt him by explaining gleefully what a man looks like when he dies in an electric chair, how “he wiggles and strains and screams for mercy.” Those jailers must not have been paying enough attention to their jobs, because on March 26, 1959—three days before his execution date—Cauthen managed to break a lock and escape. He headed for the railroad, where he jumped off for more than 2,500 miles, until he was in Quincy, Washington, not far from the electric chair.

Georgia authorities wanted Cauthen back so that his sentence could be carried out. For this to happen, the governor of Washington, Albert Rosellini, would have to agree to extradition, a routine step in fugitive cases. Yet the Cauthen case was turning out to be anything but routine. Cauthen had an alarming tale to tell about his Georgia capital murder trial. He said that his trial had lasted less than a day; the jury was all white; relatives of the murder victim were on the jury; Cauthen’s court-appointed attorney was trying his very first case; that attorney had repeatedly told Cauthen he preferred music to the practice of law; and that attorney had not called a single witness for the defense. Cauthen’s explanations might not have found such a willing audience in Washington a decade or two previously. But in 1963, with images on TV of baton-wielding policemen beating protesters in Selma and Birmingham, Alabama, Cauthen’s story confirmed a growing northern suspicion that a lynching mentality ruled the South.

It was also becoming evident that Cauthen was a respected and even beloved member of his dusty little Columbia Plateau farm town. More than 400 residents of Warden, nearly half the population, immediately signed a petition asking Rosellini to deny extradition. “We’ve trusted Bob with everything from our property to our children,” neighbor Charles Clyde De Graff told reporters.

When Cauthen appeared before Ellsworth O. Gump, a Spokane justice of the peace, Gump told him he needed a lawyer. The judge immediately arranged

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The Spokane Civil Rights Attorney Carl Maxey and the Charles Cauthen Extradition Case

BY JIM KERSHNER


BELOW: Charles Cauthen’s dramatic escape from execution and his subsequent years hiding in Warden, Washington, captured the Northwest’s attention.

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A neighbor told Cauthen, "You know, you've helped us when we were down. It'd be pretty bad if we did any different for you."

Ahmed, one of the few young black boys who were killed, was among those killed. They were seen throughout the city; young white men raced through the Birmingham streets, flying Confederate flags; two young black boys were shot to death in New Orleans and 300 National Guard troops were on alert. In the rest of the country—particularly in Georgia, where Cauthen was increasingly seen as barbaric and indifferent to justice.

The next legal test came at the end of December when federal dis-


trect court judge Charles L. Powell heard arguments on a petition for a

writ of habeas corpus, which was a request that Cauthen be immediately

freed because he had been denied due process by the trial he received.

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The Reverend Francis Conklin, a Jesuit priest and Gonzaga University School of Law professor, filed a writ on behalf of the American Civil Liberties Union, an organization that Maxey was now connected with, and asking for Cauthen's release. Cauthen's Warden neighbors organized a benefits drive to benefit hootenanny. Hootenannies—

essentially folk music concerts—had—been a fad in the early 1960s, a time when Top 40 radio rang with the sound of banjos, dulcimers, and "If I Had a Hammer." The Warden hootenanny feature international folk performers, it was later pronounced a foot-stomping success.

More than two dozen of Cauthen's neighbors from the central Washington farm town of Warden came to his defense during his bond hearing.

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Rosellini’s only condition was that Cauthen remain under the jurisdiction of the state parole board and make periodic reports to a parole officer.

Cauthen’s release was front page news in Spokane. Maxey thanked Rosellini for his “humanitarian disposition of this case.”

“The burden of Cauthen’s guilt rests up in Washington State.” — Bob Williams, the Pike County sheriff who arrested Cauthen, was nearly red-faced in his rage. He called Rosellini’s decision “one of the dirtiest deals that has ever been handled in the United States.”

Rosellini’s humanitarian disposition of the case was widely applauded, particularly in the Northwest. “To me, this is one of the finest days for justice in the Northwest,” said Joe Taus, one of the lawyers when the court transcript quoted Cauthen as saying, “All I can say is, I did not kill Mr. Perkins. But I don’t have any proof of it. I don’t have anything to back up my story. All I know is I am not guilty.”

J. A. Riggins, former Washington State Attorney General, said that he himself would have granted Cauthen a new trial if the court had instructed the jury that “every hoodlum or outlaw and gangster in the country will end up in Washington State.”

Oregon’s Early History of Racial Inequality

By R. Gregory Nokes

African Americans Not Wanted Here was the explicit message sent through the country in the early years of white settlement in Oregon. It was a message virtually guaranteeing that Oregon would develop into a nearly all-white state. From the arrival of the first major wagon trains from Missouri in 1843 and 1844, settlers imposed exclusion laws prohibiting African Americans from settling in what was then known as the Oregon Country. Some came anyway, but not many.

Oregon created three exclusion laws: in 1844, 1849, and 1857. While not widely enforced, these laws—along with such other discriminatory legislation as restrictions on land ownership and voting—help explain why there were, and still are, so few African Americans in Oregon. In 1860, the year after Oregon achieved statehood, its black population was just 128 in a total population of 52,465, and those few blacks included several dozen slaves.

To its discredit, Oregon stood as the only free state admitted into the Union with an exclusion clause in its constitution. Approved by white male voters on November 7, 1857, as Section 15 of the proposed state’s Bill of Rights, it read: “No free negro or mulatto not residing in this state at the time of the adoption of this constitution, shall come, reside or be within this state or hold any real estate, or make any contracts, or maintain any suit therein; and the legislative assembly shall provide for the removal of all such negroes and mulattoes, and for their effectual exclusion from the state, and for the punishment of persons who shall bring them into the state, or employ or harbor them.”

Although never enforced, the law remained part of the Oregon Constitution well into the 1920s. A sympathetic attitude toward slavery by many of Oregon’s early leaders—although not the overall populace—explains why the clause applied to “free” African Americans, thereby leaving the door open for slaves. A separate vote in 1857 to authorize slavery in Oregon was decisively rejected by voters.
Oregon has taken steps to acknowledge the racist laws and policies in its past. The 1999 state legislature and Governor John Kitzhaber declared a “Day of Acknowledgment” on April 22, 1999, recognizing that Oregon’s history has been marked by racial discrimination, exclusion, bigotry, and great injustice toward people of color, including Native Americans, African Americans, Latinos, Chinese Americans, and Pacific Islanders. The legislature resolved “to increase public awareness of racial discrimination and work toward the full participation of racial minorities in all aspects of Oregon life...as we work toward a future of racial equality.”

The attitude was also clearly expressed by Peter Burnett, one of the leaders of the first wagon train from Missouri in 1843, who devised the 1844 law. “The object is to keep clear of the United States and other countries.” White was responding, at least in part, to what became known as the Cockstock affair in which a Native American named Cockstock quarreled over a horse with two free African Americans, James Saules and Window Anderson. The dispute erupted into a shoot-out in the streets of Oregon City in which Cockstock and two whites were killed. Whether justified or not, much of the blame fell on Saules, who had a Native American wife and allegedly threatened to rally Native Americans to resistance against him. Burnett-led legislative council enacted the 1844 exclusion law three months later, on June 18. Quintard Taylor, a University of Washington historian, said he viewed enactment of the law more as “a symbol of the evolving attitude toward future black migration, than as a measure that would immediately eliminate or reduce the ‘troublesome’ black population.”

The second exclusion law in 1849 was also linked to conflict with Native Americans. This was the massacre by members of the Cayuse Tribe of Narcissa and Marcus Whitman and 11 others at the Whitman Mission at Wailatpu, near Walla Walla, on November 29, 1847, and the resulting war against the Cayuse. Enacted by the new Oregon Territorial Legislature on September 23, 1849—Oregon became a state on December 21, 1848—the preamble declared it would be “highly dangerous to allow free Negroes and mulattoes to reside in the Territory, or to intermix with Indians, molesting in their minds feelings of hostility toward the white race.” The law specified, “It shall not be lawful for any negro or mulatto to enter into, or reside within the limits of this Territory. Providing that nothing in this act shall...apply to any negro or mulatto now resident in this Territory, nor shall it apply to the offspring of any such as are residents.”

The latter was a reference to Congress’s Donation Land Claim Act of 1850, which provided up to a square mile of free land for early Oregon settlers and their descendants. A group of Oregon citizens petitioned the territorial legislature to allow Francs to stay. Whether or not the petition was a factor, Francs and the others were allowed to stay, and the law was finally repealed in 1854. Oregon’s exclusion laws also helped steer two well-known free blacks north of the Columbia River. These were George Washington Bush, and George Washington, both of whom came west in periods when exclusion laws were in effect. The Pennsylvania-born Bush had been a prosperous farmer in Missouri. He and his wife and five sons arrived in Oregon in 1844 from St. Joseph, Missouri, traveling with five other families who called themselves the Independent Colony. They joined a wagon train led by Cornelius Gilliam. John Minto, who also traveled with the Gilliam party, grew to admire Bush and his accomplishments. “Not many men of color left a slave state so well-to-do, and so generally respected,” Minto wrote. “But it was not in the nature of things that he should be permitted to forget his color.”

Minto said Bush confided during that trip that if he could not have “a free man’s rights” in Oregon, “he would seek a territory in which he could have them.” An African American sailor named Jacob Vanderpool was expelled under the 1849 law. Vanderpool had settled in Oregon City after arriving by ship from the West Indies in 1850. He was arrested and jailed in August 1851, found guilty and ordered deported. Expulsion orders were issued against at least three other African Americans, including two brothers, Abner and O. B. Francis, both free blacks originally from Buffalo, New York, who arrived in Oregon from California. Abner Francis was a colleague of black abolitionist Frederick Douglass, and he wrote of Oregon’s attitudes toward African Americans in an article that appeared in Douglass’s newspaper on December 11, 1851. Francis said he wanted to alert people around the country...
the protection of the Mexican government in California or New Mexico.” However, after staying in the winter in The Dalles, he turned north instead of south, becoming one of the first American settlers—and probably the first black settlers—north of the Columbia River. He settled with the other families near the south end of Puget Sound where he lived prosperously on a mile-square farm near present-day Tumwater—Bush Prairie takes its name from him.

McLoughlin had been tasked by the British government to discourage white settlement, particularly north of the Columbia. The Oregon Country at the time was still nominally occupied by Great Britain and the United States, and Great Britain hoped it might retain Washington in a joint occupation by Great Britain and the United States, Columbia. The Oregon Country at the time was still nominally occupied by Great Britain and the United States, and Great Britain hoped it might retain Washington in a joint occupation by Great Britain and the United States.

No issue was more compelling—or controversial—in the run-up to statehood than whether Oregon would be a slave state, an issue closely tied to exclusion. Some New Oregon’s most prominent early leaders favored slavery, among them Joseph Lane, the first territorial governor and later a candidate for US vice president on a slave state ticket in 1860; and Matthew Deady, a member of the territorial supreme court and later a long-time US district judge in Portland. Deady presided over the constitutional convention, which convened in Salem on August 17, 1857. Writing in 1911, historian Walter Carlson Woodward voiced astonishment that slavery posed “an actual menace to Oregon”:

From this distance, it may seem almost inconceivable that there was any basis for such agitation (for slavery), that there was any danger of Oregon’s (sic) becoming a slave state. Whatever may be the mature conclusions on this point after the lapse of a half century, the fact remains that this was apparently a very serious danger at the time.

Deady, described by one critic as “the point man for slavery in Oregon,” argued to a friend on the eve of the convention: “If a citizen of Virginia can lawfully own a Negro (of which there is no doubt) then I as a citizen of Oregon can lawfully obtain the same right of property in this Negro by either purchase or inheritance.” The issue proved so divisive that leaders of the Democratic Party feared it would split the once-cohesive party that had dominated Oregon politics for a decade. Their solution was to avoid debating slavery in the convention and submit the issue directly to voters.

There was no division among the delegates, however, on an exclusion clause. Several delegates, including Judge George Williams, argued for extending an exclusion clause to include Chinese, although some delegates were concerned that sympathy toward the Chinese might cause the clause to fail in its chief aim of excluding African Americans. Delegate Thomas Dryer, editor of the Weekly Oregon newspaper, said he would vote to exclude African Americans, Chinese, Hawaiians, and Native Americans because “the association of these races with the white was the demonization of the latter.” However, the majority favored focusing solely on African Americans.

Only one among the 60 delegates, William Watkins of Josephine County, rose in defense of the African American’s right to live in Oregon. Watkins, among those in favor of extending an exclusion clause to include Chinese, said he would vote to exclude African Americans, Chinese, Hawaiians, and Native Americans because “the association of these races with the white was the demonization of the latter.” However, the majority favored focusing solely on African Americans.

The convention delegates, who were all white males, sent three proposals to Oregon voters: one, whether to approve or disapprove the constitution; two, whether to include a clause legalizing slavery; and three, whether to include a clause excluding African Americans. Voters approved the constitution by a wide margin, disapproved of slavery also by a wide margin, but approved the exclusion clause. The vote on exclusion was 8,640 in favor to 1,081 against, a wider margin than the vote for the constitution or the vote against slavery. Even though the clause was not enforced and lost any legal standing after slavery was abolished nationwide following the Civil War, it nevertheless remained as a statement in the Oregon Constitution until 1926 that African Americans still were not welcome.

Sir, no power, no conceivable contingency of circumstances, no motive of interest, however great, can induce me to vote either directly or otherwise to sustain a proposition so radically wrong.

or even give it my implied assent by submitting it to the people for their approval . . . the free negro has claims upon us which we can neither ignore nor destroy, he was born upon our soil, he speaks our language, he has been taught our religion, and his destiny and ours are eternally linked.

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R. Gregory Nokes is a journalist with over 40 years of experience, including with The Associated Press and the Oregonian. He is author of two nonfiction histories of little-known events in the Pacific Northwest: Masquerade for Gold: The Chinese in Hells Canyon (2009) and Breaking Chains: Slavery on Trial in the Oregon Territory (2013), both published by Oregon State University Press.

FACING PAGE: Part of Article 18 from the Oregon State Constitution, the section outlining slavery and exclusion laws, from the 1857 document distributed to Oregonians. Below: The Richard and America Waldo Bogle family, c. 1864. America, a probable slave fathered by a slave owner, was likely related to Oregon Supreme Court Chief Justice John Waldo.
New Additions

Abby Williams Hill

Artist of the West and Champion of Education, Equality, and National Parks

By Laura Edgar

WELL KNOWN IN the Pacific Northwest for her talent as a landscape artist whose paintings depict the beauty and grandeur of the region, Abby Williams Hill is little known for her passionate activism.

These mechanical figures, recent donations to the Historical Society’s collection, were part of the Christmas window displays at Frederick & Nelson’s Seattle store between 1940 and 1970. They were a fascinating sight for children shopping with their parents. Measuring 56 inches tall with their bases, the automatons move as they play their musical instruments, a cello for one and a hurdy-gurdy or street organ for the other. The donors, Linda and Robert Draper, bought these figures plus two others—a ballerina and a clown—when the store closed in 1992 and donated all four of them to the Society in 2013. —Lynette Miller

Mount Rainier from Eunice Lake, Abby Williams Hill, 1904. Hill painted this mountain scene as part of her 1904 commission for the Northern Pacific Railway.

Abby Rhoda Williams, c. 1880.
Fiercely independent, she eschewed the fashions and pastimes of traditional women in the early 20th century for a life spent hiking in the wilderness and traveling with her children. She was frequently separated from her husband Frank, often for months or even years at a time, but their marriage remained strong and Hill wrote to her husband that “people think I’m dreadful to be away so long, but I have learned so much, I am sure it was right and we shall enjoy each other more when we see each other again.”

Hill was a highly educated, modern woman with a talent for painting and a passion for social causes, particularly those of child welfare and education. Her paintings of the Pacific Northwest and our national parks remain relevant today; however, Hill’s most significant contributions to society were her commitments to equal education for African Americans, improving the treatment of Native Americans, creating a loving environment and a strong educational foundation for all children, and preserving our national parks.

Abby Rhoda Williams was born on September 25, 1861, to Henry Warner Williams and Harriet Hubbard in Grinnell, Iowa. She demonstrated an early aptitude for both art and languages, and her supportive parents encouraged her to explore these interests. Her reputation in Grinnell as a talented artist developed quickly. She taught painting and drawing classes in the community, while local galleries regularly exhibited her work. Leaving Grinnell at the age of 18, she traveled to Chicago to study at the Art Institute. While there, Hill lived with a German minister’s family and became fluent in the German language, which served to influence her life in Tacoma.

In 1884 she took a position teaching painting and drawing at a seminary for girls in Berthier-en-Haut, Quebec. On her days off Hill painted scenic views of the St. Lawrence River that she had seen while in Grinnell, and her painting was exhibited to positive reviews. In 1887 the young artist moved to New York City to study with noted American painter William Merritt Chase at the famed Art Students League. Her formal art studies concluded when she married Dr. Frank Hill in Brooklyn, New York, on December 22, 1888. The newlyweds left New York soon after and headed west to Tacoma in the newly created state of Washington. Tacoma offered many opportunities for a young doctor, and Hill was eager to begin her life in the Pacific Northwest where her husband would be able to exercise his medical skills.

Hill was a highly educated, modern woman with a talent for painting and a passion for social causes, particularly those of child welfare and education. Her paintings of the Pacific Northwest and our national parks remain relevant today; however, Hill’s most significant contributions to society were her commitments to equal education for African Americans, improving the treatment of Native Americans, creating a loving environment and a strong educational foundation for all children, and preserving our national parks.

Hill educated her children at home—teaching them languages, music, art, literature, and natural sciences—regularly using nearby Puget Sound and the Cascade Mountains in her lessons. She believed that visiting other places and learning firsthand about other cultures was the best lesson her children could receive, and she began traveling extensively with them in the early 1900s. In 1901 Hill took her two oldest children on an educational tour of the United States, with stops across the Midwest, East Coast, and the Southern states before returning home to Tacoma via California. In Chicago she and the children toured Jane Addams’s Hull House, which provided progressive social, educational, and artistic programs for recent immigrants. She wrote in her diary:

“Our ride to Hull House was through a very dirty, rough part of Chicago, but very interesting, over so many factories, saloons, factories, numbers. Hull House is a Social Sentiment, the intellectual and social center for those loving near it. There are held these clubs for men and women, and entertainments of various sorts. In this way they bring people together in a good peace, in them pure amusement and help them to become better citizens. . . . Without [my] children I visited the Juvenile Court, a sad spectacle. At least fifty children were there whose parents did not care for them, had quarreled and the court must decide which parent was to have them, or some such trouble. . . .”

By 1902 the family reached Alabama, where they visited the Tuskegee Normal and Industrial Institute, an educational facility founded by African American author, orator, and educa- tor Booker T. Washington. Hill and the children stayed at the Tuskegee Institute for 10 days, and she wrote extensively of the experience in her diary, expressing her deep appreciation for the education Washington provided at Tuskegee. She studied the industrial training programs at the school and listened to evening lectures by adult students on how the education they received at Tuskegee had improved their lives. Hill believed that equal educational opportunities for African Americans must be established throughout the United States. After witnessing a musical performance by the students, she wrote:
When they began singing the plantation melodies, I was moved to tears. The songs connected so closely the past with the company before me. I thought of all those young people in bondage—of stripes and iron and indignities, and when they marched past us two by two, I was thrilled with the thought of them marching out of slavery and into freedom, and what it meant, not only to the South, but to us, that they should not be left in ignorance, but should be educated and trained. What one sees here proves that they can be lifted, and if they can be, they must be.

The visit to the Tuskegee Institute made a lasting impression on Hill. Several years later, when she had the opportunity to name a mountain in the North Cascade Range, she named it after Booker T. Washington. A controversial choice at the time, the National Geographic Survey denied any knowledge of the significance behind the name. Of Mount Booker, Hill told local newspapers: “Here was a glorious monument not made by the hand of man but carved by the Almighty. What could be more fitting than to name it for one of the most truly great men of our time? . . . When we look at Mr. Booker let us be thankful for Booker Washington’s life, for what he did to solve seemingly impossible problems. . . . His influence like the stream from the mountain will go on through the ages to bless and help mankind.”

Hill met with representatives from the Great Northern Railroad in 1903. The railroad was looking for an accomplished artist to paint scenes along the route of the Great Northern Railway in the Pacific Northwest for use in advertisements and display at the St. Louis World’s Fair in 1904. After presenting several paintings to the representatives, she was hired, in lieu of formal payment she asked instead for 1,000 miles of free rail travel for herself and the children. She also required that the railroads return her paintings when they were finished with them, thereby ensuring that her art collection remained relatively intact.

The first commission for the Northern Pacific included scenes of Mount Rainier and the mountains near Monte Cristo, Washington, as well as scenes in Idaho and Montana. Again, the children accompanied her, enjoying life “in the wilds,” as Hill lovingly referred to her outdoor adventures. She completed 11 canvases for her first commission, all of which were exhibited at the Lewis and Clark Exhibition in Portland, Oregon, in 1905.

Hill’s second commission for the Northern Pacific took her and the children to Yellowstone National Park; the railroad wished to advertise its Yellowstone Park Line, which was the main way into the park for tourists. Hill painted several scenes near Yellowstone Falls at the park’s north entrance, but she had to contend with bad weather and high winds as she worked. She wrote in her journal of a particularly terrible windstorm:

Get out on my perch and painted a few hours with Eulalie as company when suddenly there came a roar and without more warning, a big twister struck us, wrenching the picture from its fastening, jerking it under the poles and away down the canyon, which is at least 400 feet deep and the sides almost perpendicular at this point. For a few moments, Eulalie and I intended strictly to keeping ourselves flat down on the cliff and hanging on. When it was safe, we crawled off with the things and walked up and down the edge to see if the picture was in sight, at last spied a corner some 100 feet below, just over the nearest part. . . . I have worked all the time it was possible since coming and cannot bear to think it gone and the season so advanced. I can hardly make more than one other painting.

The following day, a group of men rescued the painting, climbing gingerly down the steep cliff to bring it back to Hill.

The painting was wet and covered in dust, but it was salvageable and she was grateful for the daring rescue, writing to her husband, “I had just told Eulalie I considered it easily worth a thousand dollars. It is good of an uncommonly difficult subject that nearly everyone fails on, and it has been so hard to paint there. I feel like giving up painting in the park. . . . The gnats, the mosquitoes, the flies, and the gnats, and the gnats . . .四周都是蚊虫，苍蝇，飞虫，和蚊子，和蚊子，和蚊子.”

The publicity surrounding Hill’s paintings for the Great Northern Railway brought her artistic talents to the attention of a competing company—the Northern Pacific Railroad—whose representatives likely viewed her work for the Great Northern while it was on exhibit in Tacoma following the world’s fair. The Northern Pacific hired Hill for three consecutive commissions in 1904, 1905, and 1906. Again, she negotiated payment in the form of 1,000 miles of free rail travel for herself and the children.

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FACING PAGE: Yellowstone Falls (from below), Abby Williams Hill, 1905. This painting was part of Abby’s 1905 commission for the Northern Pacific Railway.
One’s heart aches for these poor people and as one knows more of them, sees life from their standpoint and sees so much in their characters to love and respect, one realizes what we have lost by not in the first place making of ourselves such true friends they could trust and depend on us. To most people who come in contact with them we are told it is just a question of how much they can “beat the Indian out of,” and rather than see that there is virtue in not caring for great accumulations, in not being greedy and grasping, in being contented with little, we take the view that these are uncivilized traits. The Indians’ loss of wandering thru the mountains, living in the wilds, dressing generation after generation in the same clothes of simple practical make are virtues which make for natural living; we box ourselves too much, tie ourselves to our civilized belongings and lose what is best of all God has given us… An Indian wrapped in a blanket came into Mr. Beckwith’s store at sunset, could not speak English but in excitement drew Mr. B. out and pointed to the glowing range of mountains. They are children of nature and we need them to develop it in us, they can teach us much.

In addition to the formal portraits, Hill created one piece with an obvious social message. In her painting Empty Papoose Case, she directly addresses the tragic consequence of a measles epidemic that killed many Native American children who lacked resistance to common Western diseases. The painting depicts a grieving native woman bent over an empty papoose case. Hill continued to correspond with her Native American friends after her return to Tacoma and retained a lifelong concern regarding the US government’s interference in Indian affairs.

Hill’s portraits, along with many of her paintings for the Northern Pacific Railroad, were exhibited in 1907 at the James-town Tricentennial in Jamestown, Virginia, and at the Alaska-Yukon-Pacific Exposition in Seattle in 1909, where she won two gold medals for her work. The Native American portraits received positive reviews in Tacoma, where they were exhibited at the local Chamber of Commerce. One review stated, “Mrs. Hill is an indefatigable worker and has much to show for her exertions; she is strong in native character and expression.”

After completing her work for the railroads in 1906, Hill decided to take a break from her artwork and devote her time wholly to her primary interest and social concern—child welfare. One of Hill’s childhood friends, Mary Ginnellis Means, was heavily involved in a national organization known as the Congress of Mothers; their mission, to eliminate threats that endangered children, spoke directly to Hill’s heart. She had followed the activities of the Congress of Mothers for years but did not attend her first national meeting until 1905. In 1906 Governor Albert Mead appointed her the founding director of a new children’s bureau for Washington state; she also served as president of the Washington State Children’s Bureau from 1908 to 1920, and as director of the committee on child welfare and training for the Northwest Association, from 1919 to 1920.

In 1912, Hill was asked to become the official portrait painter for the American Red Cross, a position she held for 20 years. It was to this position that Hill sacrificed much of her artistic career. Each year, Hill traveled to areas of the South, Southwest, and Midwest, painting portraits of the poor. Her portrait subjects included janitors, doctors, nurses, librarians, and school teachers; paintings of these individuals comprised about half of the 300 portraits she created for this position. She was asked to remain on the board of directors of the American Red Cross for life; she declined, saying that she didn’t want to be a Red Cross painter, but rather to be a portrait painter. Finally, in 1920, Hill was asked to become the first painter in residence at the University of Washington. She moved her studio to Seattle and worked on portraits of notable figures, including President Franklin D. Roosevelt and the Duke and Duchess of York. She also created a series of portraits of the University of Washington faculty and students, which included photographs of the faculty and students. Hill continued her work as a portrait painter until her death in 1951.
president of the Washington State Chapter of the Congress of Mothers. She held this position until 1911, after which her title remained “honorary president.”

Washington was the 13th state to join the National Congress of Mothers; the first meeting was held in Tacoma’s First Baptist Church. Local newspapers reported extensively on Hill’s travels around the state to organize “Mothers’ Circles” and give lectures on the importance of early childhood education and creating a loving, nurturing household. Active members of the Congress of Mothers were often criticized for the amount of time they were away from their homes, but Hill felt that her time was well spent.

She was quoted in the Tacoma Daily Ledger as saying, “A mother’s place is in her home, not at a club meeting,” was the cry. I hear less of that now as women are generally waking to the perception that when such an office as motherhood deteriorates to mere routine and drudgery it has lost its very life force. Mothers, more than women of any other profession, need the benefits of new ideas, new trains of thoughts, new vistas opened for their contemplation.

Invited in 1907 to give an address at the national convention in Los Angeles, she spoke on what could be done for “errant and unfortunate children.” She wrote, “The consensus of opinion seems to be that erring children should be punished. Why punish them? You can not by that means undo the wrong they have done . . . One does not need large sums of money or great experience and knowledge to do for these children a friendly smile behind which is a truly loving heart. . . . Let us seek to make for erring children a place in our lives and homes where they are always sure of a welcome, deep affection and protection and where the shadow of their past never mars their development or discourages their efforts to live better lives.”

Hill’s husband Frank suffered a mental breakdown in the 1910s and entered a period of severe mental illness that required the family to move to Laguna Beach, California, hoping that a warmer, sunnier climate would improve Frank’s health. While her husband’s illness necessitated that the Hill family purchased a car and embarked on a seven-year tour of the South and the western national parks. Hill’s goal was to capture iconic scenes in the national parks for future generations, before they were irreparably damaged by the ever-increasing numbers of visitors. From the various parks that she visited, she wrote to federal officials, alerting them to what she viewed as the certain and eventual destruction of the landscape due to commercial development and comparing the condition of the parks in the late 1920s to their more pristine condition when she had visited them 20 years earlier. From Sequoia National Park in California, Hill wrote to Horace Albright, superintendent of the National Park Service:

This forest is our most easily ruined National Park. There are acres and miles of acres of fine forest where people can “play,” but this one—the few comparatively ancient sequoias are priceless and should be guarded with all possible care. In building the roads now being made several sequoia trees have been blasted out to make way for the road. This is nothing short of a crime, for these trees, although not giants, are forest of the future.

Frank Hill died in 1938 and Hill followed five years later in 1943. She left behind a legacy as a talented, respected artist and a passionate social activist with a deep love of children and motherhood. In her lifetime she produced a remarkable collection of landscape paintings showcasing the grandeur of the American West. Additionally, she generated a large archive of letters and journals addressing issues of continuing social and historical interest, including African American and Native American history, American rights, early childhood education, motherhood in the early 20th century, the plight of tuberculosis patients, and the preservation of our national parks.

Laura Edgar is curator of the Abby Williams Hill Collection at the University of Puget Sound. Laura served as cultural affairs manager for the town of Windsor, Colorado, and was an archivist and records manager at the University of Notre Dame in South Bend, Indiana. All of the illustrations for this article are courtesy of the Hill Collection, University of Puget Sound.

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Edward Nolan

In 1905 John W. Graham & Company, Spokane’s leading stationer, published a large bird’s-eye-view map of the city and envisioned to be sold at his retail outlets throughout the community. That view, a portion of which is shown here, is typical of a genre that saw great popularity in the last half of the 19th century. These views, often part observation and part imagination, were frequently utilized to promote real estate and city development. For example, George Traver, a Tacoma realtor, issued new views annually for a few years. American rights, early childhood education, motherhood in the early 20th century, the plight of tuberculosis patients, and the preservation of our national parks.

As a result, they are relatively rare and command hefty prices when they come on the market. This Spokane view, also rare, is in color and quite large, 31 by 60 inches. It was recently donated to the Historical Society by Mr. and Mrs. Roger Nottage. Roger Nottage’s father and grandfather, both employed by John W. Graham & Company, each received a complimentary copy in recognition of their years of service.
Immigration and citizenship seem to be a natural pair - even while refusing to mention its name. Bitter as it is to admit, that color-blind naturalization would give "millions of heathens permission to vote," warned Sam's Lodging-House, a Republican senator from Massachusetts, was determined to make those black men eligible to vote. Charles Sumner, a senator from Massachusetts and New York statutes placing taxes on incoming passengers. In its first ruling on immigration the United States Supreme Court held that immigration was "commerce" (Latin for commerce), which Article I, Section 8, allocated to congressional regulation, and that such power was exclusive. As a result, even though Congress had not enacted any such legislation, states were forbidden to do so. The continuing effects of this still-standing ban prevent any legal restriction of the naturalization of "white persons," "silkens of African nativity," and "persons of African descent." To jump ahead for a moment, the Constitution was almost silent about gender until the suffrage amendment of 1920 gave women the right to vote, but prior to that time the naturalization of women was subject to special statutory rules. A married women's citizenship depended on the status of her husband. An immigrant woman could be naturalized independently, but if she was married, she was considered naturalized if her husband was or became an American citizen. But if a woman citizen, whether native born or naturalized, married an unnaturalized foreigner, her citizenship, in theory, was cancelled as long as that marriage endured. It could be restored by her divorce or his naturalization or death. Legislation passed shortly after the ratification of the women's suffrage amendment in 1920 ended that kind of unequal treatment for white and African American women citizens, but it remained on the books for more than a decade for some women citizens of Asian ancestry. No male person ever gained, lost, or was denied citizenship by reason of marriage.

Strangers in our land have always encountered all kinds of prejudice and mistreatment based on how they look, how they talk, how they behave, and how they worship. Apart from slaves illegally imported after 1809, there was no such thing as an illegal immigrant in federal law until 1882. States were, and still are, forbidden to regulate immigration. This was established in the Passenger Cases of 1849, which dealt with recently passed Massachusetts and New York statutes placing taxes on incoming passengers. In its first ruling on immigration the United States Supreme Court held that immigration was "commerce" (Latin for commerce), which Article I, Section 8, allocated to congressional regulation, and that such power was exclusive. As a result, even though Congress had not enacted any such legislation, states were forbidden to do so. The continuing effects of this still-standing ban prevent any legal restriction of the naturalization process by state or local authorities. That pro-immigration consensus was shattered by the mid-1840s as Americans were increasingly divided about...
In the war that followed the election of Lincoln, prominent Yankee Grant, soldiers in both Union and Confederate Armies were often organized into ethnic units, and Protestants, Catholics, and Jews tended to support the cause of the section in which they lived. Immigrant, the California Gold Rush that began in 1849 can only be described as barbaric. Although their labor was a major element in far-western economic development even before they provided the labor for the western leg of the first transcontinental railroad, they were opposed by white working men and most Westerners. What passed for western law and order gave only scant protection to Chinese, and in the post-Civil War decades hundreds were murdered in massacres from Los Angeles to as far east as Denver and Rock Springs, Wyoming, and there were countless individual homicides whose perpetrators were rarely troubled by what passed for law enforcement.

By the late 1860s, anti-Chinese sentiment began to solidify, some powerful economic interests wanted Chinese immigration to continue and other interests wanted what came to be called an “open door” in China maintained for American economic advantage. In addition, organized Christian groups wanted protection for missionary activity in China. To accommodate these interests the United States negotiated the so-called Burlingame Treaty with China in 1868. Its terms included protection for American economic and missionary activity in China and gave Chinese similar rights within the United States. In addition, the treaty recognized “the inherent and inalienable right of man to change his home and allegiance [and] the mutual advantage of free migration.”

That sweeping statement, redolent of the Declaration of Independence, has never been reaffirmed in any other official document, and the 1868 treaty itself, in a subsequent clause, specified that it did not confer the right of naturalization for subjects of China in the United States. The treaty was quickly ratified by the Senate.

In the following year the completion of the transcontinental railroad resulted in thousands of Chinese railroad workers returning to California looking for work, which triggered the demand of western workers that “the Chinese must go.” That demand was quickly supported by most western politicians, but an effective veto-proof congressional majority could not be fashioned in the face of public opinion of Chinese immigration until the presidential election year of 1882.

The Chinese Exclusion Act of 1882, which became the hinge on which American immigration policy turned, was a compromise that satisfied nobody. It barred the immigration of “Chinese persons” for a period of 10 years but permitted immigration to continue and other interests wanted what constituted a contract laborer, idoi, insane persons, paupers, persons likely to become a public charge, those suffering from a loathsome or contagious disease, convicts, felons, and polygamists. That law was packets entered our ports, and the United States had to bring with them specific documents. Before that time, the country remained remarkably stable, and in the first decade of the 20th century, 8.8 million immigrants were admitted to the United States. Of those persons’ rights to enter remained protected. All of them could be described as undocumented persons. The Exclusion Act was renewed for a second 10-year term in 1892 and made permanent early in the 20th century. It and succeeding legislation remained in effect until 1943 when, as a tribute to a wartime ally, anti-Chinese statutes were repealed and Chinese persons were made eligible for naturalization.

Once Congress passed the 1882 Chinese Exclusion Act it began to pass other immigration legislation regularly, and soon each house had committees dealing with immigration. The bulk of that legislation during the next three decades was designed to create new reasons to exclude immigrants.

Various acts excluded contract laborers, idiots, insane persons, paupers, persons likely to become a public charge, those suffering from a loathsome or contagious disease, convicts, felons, and polygamists. That law was passed for western law and order gave only scant protection to Chinese, and in the post-Civil War decades hundreds were murdered in massacres from Los Angeles to as far east as Denver and Rock Springs, Wyoming, and there were countless individual homicides whose perpetrators were rarely troubled by what passed for law enforcement.

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The law did not prevent the immigration of Chinese persons other than laborers because an 1880 treaty protected the rights of Chinese who came as “teachers, students, merchants, or from curiosity, together with their body and household servants,” and those persons’ rights to enter remained protected in American law until 1924. But all Chinese entering the United States had to bring with them specified entry documents. Before that time no documents were required of immigrants. All of them could be described as undocumented persons. The Exclusion Act was renewed for a second 10-year term in 1892 and made permanent early in the 20th century. It and succeeding legislation remained in effect until 1943 when, as a tribute to a wartime ally, anti-Chinese statutes were repealed and Chinese persons were made eligible for naturalization.

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13.2 percent in the 1860 census and 14.7 percent in 1910. During that time roughly every seventh American was foreign. In the subsequent half-century the percentage declined to 5.4 percent—one person in 20—and in the most recent census it was 12.9 percent—about one person in eight.

While the growing size of the immigrant population caused concern, it was, as had been the case in the nativist 1850s, the religion and ethnicity of the vast majority of immigrants that created the greatest concern. We cannot be precise about the religion of immigrants—the government has never recorded the religion of immigrants, although it records it carefully for soldiers—but it was clear that by national origin, which was recorded, the vast majority were Catholics and Jews. The largest single national group was composed of Italians—more than 2 million had come in the first 10 years of the new century, as well as very large numbers from the multinational Austro-Hungarian and Russian empires that included most of eastern and southern Europe, where Protestants were few in number. The nativism that arose in the 1880s, like that of the nativist 1850s, was unsuccessful in its demands for significant limits on all immigration. Led by an elite pressure group, the Immigration Restriction League, created by a few Harvard alumni in 1894, its goal was to require that immigrants be literate. Legislation requiring literacy was passed four times, only to be vetoed by presidents as varied as Grover Cleveland, William Howard Taft, and Woodrow Wilson. Wilson’s second veto was successfully overridden by Congress. The resulting statute, the Literacy Act of 1917, was a weak measure. Leading nativists wanted male adults to be able to read and write English, but opponents were able to insist that only the ability to read would be required, and that the requirement could be satisfied by reading a brief text in any “language or dialect, including Hebrew or Yiddish.” It had little effect. In 1920–21 more than 800,000 persons were admitted while only 13,799 were rejected for all causes. Only 10 percent of the rejections, 1,050 persons, were rejected because they failed the literacy test. Although the targets of post-Civil War nativists have continued to change, the absence of active governmental concern for those it formally admits has remained constant.

Most Americans have realized that they were of immigrant descent and have been willing to respect persons of other heritages, as long as they came in the relatively distant past. The restrictionists of a century ago had few complaints about Germans and Irish who had been the chief targets of pre-Civil War nativists. And even after the first war with Germany, nativists were willing to stack the eligibility deck in favor of both our British allies and our German former enemies, and against some of our former allies and neutrals. Most recent nativists have had a quite different set of targets.

Although the targets of post-Civil War nativists have continued to change, the absence of active governmental concern for those it formally admits and welcomes has remained constant. As opposed to the effective arrangements made to ease immigrant homesteaders, post-Reconstruction governments have not only avoided enacting pre-citizenship benefits for immigrants but go out of their way to make life in America more difficult for them. There is no evidence that the current federal administration, Congress, or state and local governments are likely to enact significant benefits for mature noncitizens or roll back the numerous statutes and other institutional arrangements that make daily life more difficult for immigrants and sometimes result in unnecessary deaths of both children and adults. 12

Roger Daniels is Charles Phelps Taft Professor of History emeritus at the University of Cincinnati. He earned his doctorate from UCLA in 1961 and is a recognized scholar of immigration and ethnicity. He has published widely in these fields, most recently The Japanese American Cases (2013). This article is based on his featured address at the 2014 Pacific Northwest History Conference.

This 1871 Harper’s illustration accompanied a column dismissing the alleged threat of a “Chinese invasion.”
Looking Northwest
By Peter Donahue

The collection begins with Northwest history. The first essay recounts the Native American legend of the Bridge of the Gods, about the forming of the Cascade Rapids on the Columbia River, which were submerged by the Bonneville Dam in 1937. The next several essays follow the Dust Bowl river. While Conestoga wagons were sturdy and often colorful, the oxen far surpassed mules for endurance—and, if necessary, meat. The next several essays focus on the Northwest’s natural splendors are a significant theme in Looking Northwest, so is the extraction and conservation of its resources. One piece instructs readers how to look for placer gold in the highlands of Okanogan, Ferry, and Pend Oreille Counties, while another recounts how Samuel Hance discovered coal in Washington in 1849 and was shipping it to San Francisco by 1860. In an essay titled “Mount Takhoma,” followed by a how-to guide to climbing Mount Rainier by geologist and mountaineer François É. Matthes, and then an appreciation of Timberline Lodge on Mount Hood. There is also a review of Northwest skiing by German émigré and Northwest skier Hans-Otto Gries. The book then focuses on Washington’s waterways: H. E. Jamison, a reporter for the Seattle Star, pays tribute to the “windjammers” on Lake Union; the square-riggers, barkentines, and cod schooners like the Wawona and C. A. Thayer; Stewart H. Holbrook, one of the Northwest’s keenest chroniclers, writes about the log pirates who roamed Puget Sound until legislators put teeth into the anti-piracy laws—“as long and sharp as a pickax”—empowering newly formed log patrols to crack down on log thieves and the mill owners who traded with them. H. A. Chadwick, the editor of the Argus, a Seattle weekly newspaper, narrates a cruising tour through Puget Sound, from the Tacoma Narrows and Budd’s Inlet to Hood Canal and Deception Pass. 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Here on the Edge

By Caryn K. Fukumoto

A new book from the University of Washington Press, Here on the Edge, tackles the history of Northwest cheese making. With a background in food studies and writing, the author provides a detailed account of the region’s cheese history, from its early beginnings in the 19th century to the contemporary artisan cheese renaissance.

The book begins with a brief overview of the Northwest’s agricultural history, emphasizing the role of small farmers and the innovative programs at the University of Washington that contributed to the development of Northwest cheese making. The author then moves on to explore the history of cheese making in the region, tracing the evolution of various types of cheese and the people who produced them. The book includes many interviews with cheesemakers and other individuals involved in the cheese industry, providing a rich and diverse perspective on the history of cheese making in the Northwest.

Here on the Edge is the first book to examine the history of Northwest cheese making in depth. It provides a valuable resource for anyone interested in the region’s agricultural history and the role of small farmers in its development.

Pacific Northwest Cheese: A History

By Caryn K. Fukumoto

Reviewed by Robert M. Carriker


Pacific Northwest Cheese: A History is a comprehensive overview of the history of cheese making in the Pacific Northwest. The book traces the evolution of cheese making in the region from its early beginnings to the contemporary artisan cheese renaissance.

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Looking After Minidoka
An American Memoir

By Neil Nakadate

Reviewed by Roger Daniels

Roger Daniels is Charles Phelps Taft Professor of History emeritus at the University of Cincinnati. He has written on America’s history. Washington. The University of Illinois Press has announced the publication of his two-volume biography of Franklin Delano Roosevelt for late 2015.

Looking After Minidoka is an American Memoir chronicles the author’s family history, focusing on his grandparents and their experiences in the Minidoka internment camp during World War II. The book provides a valuable resource for anyone interested in the history of Japanese American internment and the experiences of those who were interned.

The book begins with a brief overview of the author’s family history, emphasizing the role of his grandparents and the experiences they and other Japanese Americans faced during the war. The author then moves on to explore the experiences of his grandparents and other Japanese Americans who were interned in the Minidoka camp. The book includes many interviews with individuals who were interned in the camp, providing a rich and diverse perspective on the experiences of those who were interned.

Looking After Minidoka is a powerful and moving account of the experiences of Japanese Americans during World War II. It provides a valuable resource for anyone interested in the history of Japanese American internment and the experiences of those who were interned.

Columbia Reviews

Edited by Robert C. Carriker

Columbia Reviews is a quarterly publication of the University of Illinois Press that focuses on the history and culture of the American Midwest. The publication is dedicated to providing a valuable resource for anyone interested in the history and culture of the region.
Like everyone else, members of the military wanted to participate in the dance craze that was sweeping the United States in the 1920s. Like everyone else, members of the military wanted to participate in the dance craze that was sweeping the United States in the 1920s. Because most community servicemen escort female partners while others make do with fellow soldiers. L

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