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History Commentary 2
When rhododendrons rain again, al-ki.
By Bill Barker

Votes for Women! 5
How winning the vote for Washington women helped turn the tide for women's suffrage on a national scale.
By Rebecca Mead

James W. Washington Jr. 13
A painter and sculptor for whom art and activism were closely intertwined.
By Susan Noyes Platt

Mount Rainier National Park 20
Nature as a commodity—the place where preservation and conservation converge.
By Sara Almasy Porterfield

From the Collection 26
'Tis the season.
By Jo Ann Roe

Trampling Kamiakin's Gardens 30
Did Theodore Winthrop have a hand in the late-19th-century social and economic demise of the Yakama Nation?
By Chad Wingesworth

Retrospective Reviews 36
The memoirs of Martha Hardy.
By Peter Donahue

Additional Reading 37

Columbia Reviews 38

COVER: Mount Rainier, oil on canvas, painting by Lionel E. Salmon, 1938. There is something magical about a mountain meadow beneath a snow-capped peak that makes us want to preserve such a place for posterity. Mount Rainier National Park was created in 1899 for that very reason, but at times the mountain has been at risk of being loved to death. See related story beginning on page 20. (Washington State Historical Society, #1990.0.103)
When Rhododendrons Rain Again, Al-ki

By Bill Barker

On Tuesday, December 4, 1928, a soft scattered shower fell in the heart of downtown Seattle. The Seattle Post-Intelligencer reported it as front page news: "BLOOMS DROPPED FROM SKY." The blooms referred to were petals from rhododendrons, Washington's state flower. They fell from the heavens in a "rain of color." The noteworthy shower occurred when two planes, which had taken off from Boeing Field a short time before and reached their designated downtown target—above the most famous hotel in the city—had strategically "dipped their wings in salute and the pilots released their blossoms." They performed this high-flying feat to honor the passing of Ezra Meeker, Pacific Northwest pioneer and patriot extraordinaire, who had "died at dawn in a room at the Frye Hotel" the day before, 26 days before his 98th birthday.

Despite the flowery tribute, Ezra Meeker seems to me to be one of the least well-known of our great Americans—even here in the Evergreen State, his chosen and beloved home, where he lived and worked most of his long, busy, and event-filled life. Born in a cabin in Huntsville, Ohio, Meeker first crossed the Oregon Trail in an ox-drawn covered wagon, averaging two miles per hour, as a spry 21-year-old in 1852. He stood up for Leschi, the leader of an outgunned indigenous people, during his 1856 territorial trial; platted and founded the town of Puyallup; deliberately and diligently developed the hop culture in the Puyallup Valley in the mid 1860s until the once dirt-poor farmer was duly crowned "Hop King of the World" in the late 1880s; and stalwartly and loudly spoke out against expelling Tacoma's outnumbered immigrant Chinese in 1885.

During the course of his life, Meeker met such significant and sundry historical figures as Henry Ward Beecher, Horace Greeley, Jay Cooke, Queen Victoria, Presidents Theodore Roosevelt and Calvin Coolidge, and Henry Ford. He authored several books despite the fact that he'd had less than six months of formal schooling. He is perhaps best known for retracing the Oregon Trail numerous times in a tireless effort to memorialize the pioneer route. In 1924, at the age of 93, he made his last journey west-to-east flying over the Oregon Trail in a 400-horsepower open-cockpit Army Fokker T-2 at 100 miles per hour.

Ironically, I would never have delved into the life and times of Ezra Meeker if Pierce County had not spent millions of dollars converting a played out gravel pit by a creek on South Puget Sound into a tony golf course and then invited the world to come marvel at it in 2015 when it plays host to the U.S. Open golf tournament. The county ignored a paradise island but a few miles away where, I learned, Ezra Meeker and his family first settled on Puget Sound. If you go to the official Chambers Bay Golf Course Web site you can see a series of striking photographs of our truly sublime southern Puget Sound: The snow-covered saw-toothed Olympics and the lovely island jewels set in the South Sound's watery crown—all save one: McNeil Island.

Because McNeil Island has been used as a prison since 1875, it is understandable that most residents of the Puget Sound region can only think of it as such. But McNeil Island has not always been a prison. Far from it. When Ezra Meeker and his brother Oliver first scouted out the Puget Sound region in the spring of 1853, they walked nearly 60 miles north from Cowlitz Landing in Lewis County to the then-tiny town of Olympia, with a population of about 100. All the mudflats thereabouts were far from inspiring to the two brothers—Ezra, 22, and Oliver, 24. They saw themselves as simple farmers in search of as much rich soil as possible on which to stake their donation claims and raise their families. But having successfully made it more than halfway across the continent over the Oregon Trail the year before, the Meeker brothers were undaunted by what they saw as a mere temporary setback.

They decided to build their own boat and see Puget Sound for themselves. In nearby Tumwater they purchased the lumber from the Hays, Ward & Co. mill; nails and oakum from George A. Barnes's store; and obtained tree-pitch—to use as tar—free for the taking. In short order they crafted a
functional if not fancy flat-bottomed skiff they could row or sail as needed. Then they launched their pioneer sloop and sailed on Puget Sound. And so began the Meeker brothers' second major marine adventure in the Pacific Northwest—if you count their float down the Columbia River a few months earlier with a raft of logs to sell.

That they managed to stay afloat and survived the voyage all the way to Port Townsend on Admiralty Inlet and back (nearly 200 miles)—at least twice as far as Peter Puget cruised in the same sea 61 years earlier—is nothing short of miraculous. On their daring voyage of discovery the brothers stopped off at Steilacoom; Commencement Bay (Tacoma had not yet been born); Seattle, then but a modest sawmill community on the eastern shore of Puget Sound; Whidbey Island; and finally as far north as Port Townsend, where they wisely chose to come about.

After careful consideration, they decided to settle near Steilacoom, then a veritable beehive of commercial activity, with no less than seven tall-masted, sea-going merchant ships swinging at anchor in her bay when the brothers first bobbed by. They reasonably presumed it was the Puget Sound port most likely to prosper and grow in the future. When it became plain to them that most of the good land thereabouts was already staked out, the Meekers considered lovely McNeil Island, conveniently situated about three miles across the water from Steilacoom, as their best bet.

That was in June 1853. In less then a year Ezra Meeker had built a cozy log cabin on McNeil Island for himself, his wife Eliza Jane, their two-year-old son Marion, and their baby (Ella) due to arrive shortly. Ezra wrote of the many charms of residing on Puget Sound and how he came to look upon "the spouting clams on the beach, and the crows' antics" cheerfully and never tired of hearing the local Indians singing their plaintive songs as they passed by, seemingly marking time by striking their paddles against their canoes.

And then there were the unexpected drop-in visitors—like Arthur A. Denny, founding father of Seattle. In early May 1854, he and two companions were returning from the first session of the territorial legislature in Olympia, likely in a hired canoe, and needed a place to stay when the wind and tide turned on them. Ezra and Eliza kindly offered them their cozy cabin for the night. Denny and his wife Mary Ann had first come out and settled on Elliot Bay two and a half years earlier. Their eldest child, Louise Catherine, eventually married another Seattle pioneer, George F. Frye, the man who built the Frye Hotel.

Fast forward 74 years to 1928. Ezra Meeker is about to pass from this world and needs a temporary place to tide himself over. And in his ultimate hour of need he is warmly welcomed to come to the once-lovely site on the southeastern shore of McNeil Island where Ezra Meeker built his cozy log cabin in 1853 now sits under a sprawling state prison.
lie down and rest a spell at the Frye Hotel in downtown Seattle.

Recently the Washington State Department of Corrections announced its intention to close the prison on McNeil Island. Mixing prisoners on a paradise island is not only an anachronistic correctional cocktail swiftly losing favor with current public sentiments, it's too expensive a drink for struggling taxpayers to routinely belt back year after year—especially in economic hard times. As the lights flicker at the Big House on McNeil Island, succinctly signaling to the people of Puget Sound the end of an era, might a new era centering on our rich cultural past, both Indian and pioneer, be beaming us forward?

Consider this: the year before the federal government turned McNeil Island over to the State of Washington in 1981, the U.S. Bureau of Prisons had a professional cultural resources survey conducted by the Office of Public Archaeology (OPA) at the University of Washington. The OPA published its findings as Reconnaissance Report 38/1981. This report describes in detail a great deal of hard archeological evidence still present on McNeil Island, including shell middens, signs of potlatches, and fire-cracked rocks and bones. Its summary and recommendations include the following statement: “The identification of at least one potentially old site (6,000 to 10,000 years old) on an upper beach (30m [100 feet]), indicates that cultural resources should be expected over a large portion of the island.”

Whatever choice we as Washingtonians and proud Americans make for McNeil Island in the next few years, likely our children and grandchildren and generations to come will have to live with and look at it. Whether we choose to stoke or stifle their spirits is up to us. To go from a regional correction center to a regional cultural center, open to the public, drawing on the Meeker legacy and what is still to this day a most lovely island, seems to me a far better and brighter aspect to bequeath the posterity of Puget Sound.

Lately, whenever I see one of those huge, lumbering military cargo planes out of Joint Base Lewis-McChord flying low and slow over the area, I smile slightly and ponder to myself: Wouldn’t it be something if two of those jumbo jets took off and flew out over nearby McNeil Island some fine day and began circling each other high in the sky like two gigantic eagles air-dancing, then ever so gracefully dipped their wings as if in salute to some largely forgotten hero from out of our rich pioneer past? The next thing you know, lo and behold, out of their back cargo doors would flutter thousands and thousands of colorful blossoms in the most sublime shower anyone in the Puget Sound region has ever seen—at least since 1928. Oh, how sweet it will be... when rhododendrons rain again, al-ki. (Al-ki is Chinook for “bye and bye,” our state motto.)

Bill Barker is a Navy veteran, a 1981 graduate of The Evergreen State College, and a retired United States Postal Service employee with a growing fascination for regional history.
By the end of 1914 almost every state and territory in the West had enfranchised its female citizens in the greatest innovation in participatory democracy since Reconstruction. These western successes stood in profound contrast to the East, where few women voted until after the ratification of the 19th Amendment (1920), and to the South, where African American men were systematically disfranchised. Suffrage histories have generally neglected this significant shift in the West or else failed to discuss its relationships and contributions to the national movement. Thus the challenge is to explain how and why these achievements occurred and why new developments in the West—and in Washington specifically—were so crucial to this success.

Winning Women’s Suffrage in Washington and Beyond

By Rebecca Mead

Winning women’s suffrage was a long, difficult process, but several factors contributed to its early achievement in the West, a region in rapid transition. The small size of early territorial legislatures allowed suffrage measures to pass in Wyoming (1869), Utah (1870), and Washington (1883). Since the statehood process involved convening a constitutional convention during which voter qualifications were debated, suffragists took advantage of these opportunities, with limited success. By the 1900s the entire country had experienced phenomenal expansion in industrialization, immigration, and urbanization. This process was accelerated.

Below: This 1915 image, “The Awakening,” by Hy Mayer, illustrates western states leading the way for women’s suffrage.
in the West as it rapidly became settled, developed, and incorporated into the nation. Reform movements developed as existing institutions became inadequate to deal with the rapid expansion, and women's suffrage was one of many progressive measures proposed at that time.

The nature of western race relations was another factor affecting support for women's suffrage in the region. Women were seeking the vote at the same time that millions of African Americans in the South were being disfranchised through various corrupt political practices and outright violence. In the West there were many different racial-ethnic groups, and although they experienced racism and discrimination, these populations were generally small and isolated from one another. Technically, African Americans and Mexican Americans could vote, while federal legislation and policies excluded Chinese residents and Native Americans from full citizenship. Therefore, discussions of voting qualifications in the West did not generate as much concern and obstructionism among white residents as they did in the South.

Women's suffrage was seen by many as an extremely radical proposition in that it challenged dominant ideas about proper female behavior and claimed individual citizenship rights for women. Under the legal principle of coverture, a married woman's independent political and legal identity became merged or "covered" by her husband's, depriving her of many important economic and family rights, such as control over property and the guardianship of children. Women were expected to stay home, mind their families, and obey their husbands. Politics was rough, often corrupt—certainly no place for ladies—so campaigning publicly for suffrage evoked heavy criticism.

Western settlers carried with them these ideas about "a woman's place," but the realities of pioneer life soon revealed their artificiality and impracticality. As western women worked hard to build farms, businesses, and communities, many western men learned to value female intelligence and resourcefulness. They expressed their appreciation repeatedly, but they did not "give" women the vote. Suffragists won it by their perseverance despite many long, hard struggles and frequent failures.

Suffragists were also considered to be radicals due to their alliances with such reform groups as the Prohibition Party, the People's Party (Populists), Socialists, and Progressives. These coalitions were crucial to the success of suffrage, but they provoked opposition from powerful political interests, making it very difficult for suffragists to convince territorial and state legislatures to pass such a revolutionary measure. At best, legislators would authorize a suffrage referendum, which entailed a difficult public election campaign. As a result, politically inexperienced women suffered many defeats and disappointments as they learned how to deal with such challenges.

All these issues were significant in Washington during various phases of the suffrage movement. After the 1848 Seneca Falls convention, there was a flurry of interest, but women's rights activists suspended their activities during the Civil War. In the postwar period, voting rights were hotly debated. Suffragists tried to take advantage of this political opportunity by claiming that the Reconstruction amendments granted national citizenship, including the right to vote, but the United States Supreme Court rejected this position in 1875.

The relevant case discussed by the court resulted when a number of women tried to vote, encouraged by Susan B. Anthony. Her unsuccessful case in 1872 is famous, but few people are aware that a handful of women in Washington Territory succeeded. Remarkably, the Washington Territorial Legislature almost passed an amendment to a women's suffrage bill
in 1854, just one year after the territory was organized. After several discussions over the next few years, in 1867 the territorial legislature stated that “all white American citizens 21 years of age” had the right to vote. The fact that the word “male” was not included as a requirement for the franchise encouraged Washington suffragists.

In 1868 pro-suffrage legislator Edward Eldridge wrote a series of articles urging Washington women to take advantage of the 1867 territorial law. In 1869 Mary Olney Brown decided to test the idea by attempting to vote in White River. When election officials informed Brown that she was not an American citizen, she started to read the 14th Amendment aloud. Then they told her that the laws of Congress did not apply to Washington Territory and rejected her ballot. In 1870 Brown, by then living in Olympia, tried to vote again, unsuccessfully; but her sister, Charlotte Olney French, succeeded by organizing a group of women who hosted a picnic dinner for election officials before making their demand. Quickly informed of and inspired by this success, women in a nearby town also went and cast their ballots.

In 1871 the territorial legislature passed a new law explicitly prohibiting women from voting, despite a personal plea from Susan B. Anthony. The famous suffragist was touring the region with Abigail Duniway, the most prominent early suffragist in the Pacific Northwest. In 1871 Duniway began publishing her women’s rights paper, The New Northwest. Together, Anthony and Duniway traveled all over the region and into British Columbia, making speeches and receiving both praise and criticism for their “revolutionary” ideas. They worked with local suffragists such as Mary Olney Brown to establish suffrage clubs in Seattle, Olympia, and Portland. In November they helped organize Washington’s first suffrage convention in Olympia, which resulted in the formation of the Washington Territory Woman Suffrage Association (WTWSA). Anthony was thrilled by an invitation to address the territorial legislature—this would be the first time a woman had spoken before a legislative body on this issue. Yet the suffrage bill was defeated and the legislature closed the loophole in the 1867 law that had encouraged women to vote.

Despite this setback, suffragists continued to lobby the territorial legislature throughout the 1870s. Women’s suffrage failed in 1873 and 1875, but the legislature did pass laws protecting married women’s property and granting limited voting rights in school district elections. A new opportunity opened in 1877 when the legislature authorized a constitutional convention to begin the process of applying for statehood. Mary Olney Brown, then president of the WTWSA, wrote newspaper articles and organized a petition campaign, and Duniway spoke at the 1878 convention. Their efforts in Walla Walla resulted in two proposed constitutional provisions relating to female voting and office holding, but both failed in the general election. In 1881, Duniway and Brown worked with prominent legislators on a new bill. When it also lost they blamed the “liquor interests”—a change legislators did not bother to deny.

Finally, in 1883 a bill enfranchising women citizens passed both houses of the territorial legislature with bipartisan support. Apparently this was a “good time to try an experiment,” because if unsuccessful, the problem could be corrected during the statehood application process. A sympathetic reform editor, Clarence Bagley, described the victory as “a triumph of justice,” but he warned that women’s suffrage was “now on trial” in Washington Territory.

The behavior of Washington’s women voters was heavily scrutinized, with observers reporting high turnouts among women and orderly elections. Both the 1884 Democratic and Republican state conventions endorsed the innovation, and it was generally “conceded that ethics had become a factor in politics.” Yet women’s use of the vote to support reform candidates and measures, combined with fears that women’s suffrage could endanger the campaign for statehood, led to disfranchisement by the Washington Territorial Supreme Court in 1888.

After a case in 1884 challenged women as legal voters by calling into question their eligibility for jury service, the Washington Territorial Legislature responded in 1886 with a bill disqualifying women from jury service but explicitly stating that all American citizens, “male and female,” could vote. To challenge the new law, election officials rejected the vote of Spokane resident Nevada Bloomer (who was evidently aware of their intentions), and she filed suit. In 1888 the territorial supreme court’s decision invalidated the law again, stating that Congress had intended to include the word “male” in the citizenship provisions of the territorial organic act. Ignoring the precedent set by Wyoming and Utah, the court asserted that a “Territorial Legislature had no right to enfranchise women.” Many believed that Washington’s women had thus been cheated out of their votes judicially.

Angry disfranchised women considering taking the case to the United States Supreme Court, but prominent male allies feared that such an effort would endanger statehood. They assured the women that the measure would be incorporated into the new state constitution. In preparation for the constitutional
convention, suffragists established the Equal Suffrage League in March 1889 under the leadership of Zerelda McCoy. They initiated a statewide leafleting and petitioning effort and recruited the assistance of a number of prominent speakers, including Matilda Hindman of Pennsylvania and Laura DeForce Gordon, president of the California State Woman Suffrage Association. Through her newspaper, The Woman’s Tribune, Clara Bewick Colby appealed for help in “this struggle against machine politics and the allied forces of vice and corruption.” Colby, McCoy, and others recommended rejecting any constitution that lacked an equal suffrage clause, even if it meant delaying statehood.

Several influential male suffrage supporters played key roles when the constitutional convention assembled in Olympia in July 1889, but they failed to win over their fellow delegates, who feared that such a radical proposal would defeat the new constitution. The convention did authorize separate suffrage and prohibition amendments on the November ratification ballot, but organizers had only two months to prepare for the election. When the referendum vote was badly defeated (35,527 to 16,613), suffragists again blamed the “liquor interests.” In the 1890s the legislature enacted school suffrage for women and the right to hold some educational offices—poor consolation for the loss of full voting rights.

After their disfranchisement, many Washington women refocused their energies on the growing women’s club movement. Already anticipating efforts to overturn women’s suffrage in Washington Territory, Abby Stuart had started the first women’s club in Olympia in 1883 with the explicit goal to “give women who oppose the Suffrage Movement (or think they do) an opportunity to divest themselves of their prejudices.” They also became more actively associated with other political reform movements such as the Populists, the Grange, the Farmers’ Alliance, and the Knights of Labor, all of which had significant numbers of women members and suffrage supporters.

Because men tended to prioritize other measures, however, building internal support depended heavily upon activist women like Laura Hall Peters, a Populist, labor radical, and journalist. In the 1895 session several Populist legislators, including future governor John R. Rogers, sponsored a bill that passed the state senate but narrowly missed winning the required two-thirds majority in the house. In 1896, the Washington Populists included a strong suffrage plank in their election platform, and the Silver Republicans, Prohibitionists, Social Democrats, and Socialist Labor Party also endorsed the measure. These groups united as the Fusion Party, which carried the state for presidential candidate William Jennings Bryan (despite his loss nationally), elected Rogers as governor, and made significant gains in the state legislature. When these reformers introduced a suffrage amendment early in 1897, Peters led the small suffrage lobby. Ultimately her political connections proved crucial: when an observant senator informed her of a last-minute effort to substitute a fraudulent version of the bill, Peters personally carried the correct version to Governor Rogers and witnessed his signature.

Washington suffragists still faced the formidable challenge of a public referendum. Unfortunately, they delayed the beginning of the 1898 campaign for
blamed the "liquor interests" but emphasized the support provided by the Prohibition, Social Democratic, and Socialist Labor parties, the Western Central Labor Union of Seattle, the Freemen's Labor Journal of Spokane, "Single Taxers," and the Grange. Although the Populist Party declined nationally after 1896 as the economy improved, farmers and labor reformers regrouped and reemerged in the Progressive movement of the early 20th century.

The ultimate success of the suffrage movement in Washington was due to several factors. Nationally, suffragists lamented their lack of success since the 1896 Idaho victory, but this was also a period of reevaluation and reorganization. Many suffragists now realized that they needed the support of at least a solid minority of urban working-class voters to win a referendum. Once suffragists understood that no group was so small or insignificant that they could safely insult or dismiss it, the elitist, nativist, and racist arguments diminished (at least in public), and outreach efforts to ethnic and immigrant populations increased. Middle-class suffragists addressed racial-ethnic and working-class audiences in their native languages and newspapers, fraternal associations, labor unions, and churches. Significantly, women in these communities actively contributed to the campaign. A younger generation of suffragists, including many professional and working-class women, developed new tactics and arguments with particular emphasis on the need for political and economic justice for working women. These new approaches revitalized and modernized the suffrage movement, contributing to its eventual success.

In the Pacific Northwest there were other encouraging developments. In 1902, Oregon passed a new law authorizing initiatives and referenda that allowed reformers to bypass obstructive legislatures and appeal directly to the voters. In 1905 the National American Woman Suffrage Association (NAWSA) held its convention at the Lewis and Clark Exposition in Portland to support and publicize the importance of the upcoming 1906 Oregon campaign.

Two women who attended the Portland convention, Emma Smith DeVoe and May Arkwright Hutton, returned to Washington to become major suffrage leaders. DeVoe, an experienced organizer, soon became president of WESA. She used a transitional approach that emphasized both feminine respectability and female determination, and she stressed lobbying, key endorsements from civic groups, personal contacts, good publicity, and systematic canvassing, but she discouraged large public meetings. Although DeVoe endorsed female reform activism, she avoided promising any specific consequences of the vote, especially prohibition.

As a cook in a mining camp in Idaho's Coeur D'Alene mining district, May Hutton had experienced the violent labor struggles of the 1890s. She was extremely class conscious and closely identified with ordinary working women. After she became quite wealthy as a result of mining investments, Hutton turned to writing and politics. In 1904 she ran for the Idaho legislature and credited Idaho's women voters with her near victory. By early 1907 Hutton and her husband had moved to Spokane—where she was not allowed to vote—and she was determined to regain this right.

DeVoe and Hutton cooperated effectively, but problems developed in Olympia in 1909 as they lobbied for a suffrage bill. Hutton coordinated a petition drive targeting individual legislators while DeVoe worked behind the scenes with prominent male politicians and coordinated a petition drive. Trouble arose when the house narrowly passed the bill at the end of January and the two women disagreed on the next step. When Senate opponents tried to postpone consideration of the amendment, DeVoe favored delaying the vote until it had a better chance of success, but Hutton pushed ahead independently, concerned that postponement would signal weakness and defeat. In late February, Senator George Piper guided the measure through the Senate while opponents were distracted by gambling and prohibition measures, and women's eight-hour workday bills. When the vote was announced, the state senators "burst into applause and were rapped to order by the president" while jubilant suffragists gently fluttered their handkerchiefs.

National attention now focused on the upcoming Washington campaign. To heighten the enthusiasm and generate publicity, the 1909 NAWSA convention met in Seattle in conjunction with the Alaska-Yukon-Pacific Exposition. Unfortunately, a few days earlier escalating tensions between DeVoe and Hutton turned the state convention into a public conflict. The internal political struggle over control of WESA turned ugly when DeVoe's supporters accused Hutton of immoral behavior and blocked the seating of the Spokane delegation. The NAWSA leaders were furious to find themselves in the middle of a public controversy and cut off all funds for the state association.

Personality conflicts and factional struggles were chronic problems in the suffrage movement, especially during this time of transition. Activists came from a wide variety of social, economic, political, regional, and racial-ethnic backgrounds and they often disagreed on priorities, strategies, and tactics. Older leaders often resisted or selectively adopted public, mass-based techniques under pressure from an impatient younger generation. Controversies hindered the movement, but fragmentation and decentralization also stimulated independent organization and facilitated outreach to many different constituencies, convincing more
voters than any single organization could have managed alone. In Washington, dissidents split off to form their own organizations. Carrie Hill formed the Seattle Suffrage Club and the Equal Franchise Society (EFS), Hutton formed the Spokane Political Equality League (PEL), and there were branches of the College Equal Suffrage Association in both cities.

In 1910 Washington suffragists avoided large demonstrations, rallies, or parades partly because American activists wanted to distance themselves from the radical, even violent tactics of their British counterparts. At the Alaska–Yukon–Pacific Exposition suffragists hosted a permanent exhibit at the Women's Building, a suffrage day, and a “dirigible balloon” with a large banner inscribed “Votes for Women.” WESA established a press bureau managed by Adella Parker and a newspaper, Votes for Women, edited by Parker, experienced journalist Missouri Hanna, and others. In addition to advertisements, posters, and billboards, suffragists distributed over 1 million pieces of literature. To raise money, WESA published The Washington Women's Cook Book, which contained recipes and arguments for women's suffrage.

Washington leaders also resisted participation by “outsiders.” Hutton refused an offer of assistance from famous British suffragette Emmeline Pankhurst, and DeVoe spurned NAWSA assistance, but they did accept help from several western suffragists, including Abigail Duniway and Clara Colby. NAWSA provided no official financial support to any Washington organization during the campaign. WESA, other suffrage clubs, and many individuals shared the total campaign cost of approximately $17,000.

WASHINGTON suffragists systematically attended meetings of granges, labor unions, ethnic community groups, churches, and other organizations seeking endorsements. They cultivated crucial farmer-labor-progressive support, with women trade unionists often providing the crucial link. In 1906 the Seattle Women's Card and Label League had sent a delegate to the state suffrage convention; in 1908 suffragists spoke before the Washington State Federation of Labor (WSFL) convention. After 1908, the Seattle Union Record consistently emphasized how female enfranchisement would increase working-class voting. Apparently at the suggestion of WSFL president Charles Case, WESA appointed a special superintendent for labor unions, Dr. Luema G. Johnson, an active member of the Women's Union Label League. State labor officials reported widespread male support among their members but repeatedly reminded suffragists that they needed to emphasize how suffrage could help the labor movement.

Suffragists in eastern Washington had even closer ties to the labor movement. One of Hutton's key advisors, David C. Coates, was a prominent socialist labor official in Spokane, and his wife Sadie was secretary of the Equal Suffrage Association of Spokane. Rose Bassett Moore (Ascherman) was head of the Spokane Union Label League and a former organizer for the Spokane Trades Council who later became a prominent labor official in Seattle. She and a Spokane clubwoman, Mrs. Philip Stalford, systematically visited the city's union locals. The Spokane Spokesman–Review reported that they approached the beer drivers “in such a businesslike way and... in so pretty a manner for next November... that the unionists sat up and took notice.” During the summer Stalford and Moore spent weeks traveling and addressing union locals in the major towns, returning well pleased with the results. The Spokane women also participated in the Labor Day parade with an elaborate float symbolizing their disfranchisement.


FACING PAGE: Large numbers of Seattle women participated in the recall election of Mayor Hiram Gill on February 2, 1911.
Some scholars have argued that suffragists shifted away from arguments about rights and justice toward those emphasizing the potential practical consequences of voting ("expediency"), but this conclusion is too simple. In fact, suffragists employed many different arguments, but the demand for suffrage as a basic citizenship right remained fundamental. The connections between economic and political rights—"no taxation without representation"—resonated with women of all classes, especially working women. Appeals to regional pride emphasized female contributions to western settlement and development and the progressivism of western men. Former residents of neighboring equal suffrage states—especially prominent male politicians—readily confirmed that women's suffrage did not result in the destruction of families or civilized society. Temperance activists agreed to work quietly behind the scenes, utilizing the extensive WCTU organizational network while avoiding troublesome connections to prohibition. No effective organized opposition emerged during the campaign, probably because the "liquor interests" were preoccupied with other liquor control and reform measures.

As the election approached, many observers praised suffragists for "a vigorous, ordered, and dignified campaign." The measure passed by a surprisingly large margin (52,299 to 29,676), winning every county and city. When one newspaper reported "Women of State Get the Ballot by Gift of Men," Olive Bruce of Bellingham protested, "It didn't 'happen'—we earned it!" Neither an accident nor a gift, the 1910 victory in Washington resulted from strong leadership, the political opportunity created by the Progressive movement, solid farmer-labor support, and the modern and innovative campaign tactics developed by a new generation of suffrage activists.

Some historians have suggested that women did not do much with their votes, but those studies are based on national patterns during the conservative decade of the 1920s. In the western states in the 1910s a different picture emerges. In Washington the 1911 Seattle municipal elections presented the first major test of female re-enfranchisement. During the campaign, suffragists had dissociated themselves from efforts to recall Mayor Hiram Gill for tolerating graft and vice. Now nearly 700 Seattle women registered to vote, signed the recall petition, endorsed reform candidate George W. Dilling, and held several mass meetings. Tacoma women also helped remove their mayor for being too soft on vice. In Spokane, May Hutton helped register "8,000 of my fellow town women," and elect three new city commissioners (including David Coates), proving that suffragists "know how to take care of their friends."

In the years before 1920 a number of progressive measures passed in Washington with the support of women voters, including the women's eight-hour workday bill, a women's minimum wage law, a juvenile court law, equal pay for teachers, mothers' pensions, and prohibition. Women advocates of social welfare legislation formed the State Legislative Federation, which represented 140 different groups of over 50,000 women and maintained a lobby at the state capitol. Former suffrage organizations became active in voter education and registration.

The 1910 Washington victory had a powerful impact on the suffrage movement in other states and nationally. The western campaigns showed how a combination of new approaches could lead to victory. These tactics were transitional in Washington in 1910, but in 1911 California suffragists aggressively and successfully expanded them to win a close victory. Other western states and territories followed in rapid succession: Oregon, Arizona, and Kansas in 1912; Alaska Territory in 1913; Nevada and Montana in 1914. By the beginning of 1915, 4 million western women voters were sending elected representatives to Congress. Veteran western suffragists moved east to work on other state campaigns and on the final struggle for the federal amendment. Eastern women went west in 1914 and 1916, when the National Women's Party sent organizers to urge western women to vote against the Democrats who controlled Congress and the presidency. While unsuccessful in its immediate goal of "punishing" the Democrats, this tactic definitely put a scare into male politicians. These western connections have received very little attention or recognition in histories of the final phase of the national movement.

In summary, winning women's suffrage in Washington was a remarkable historical achievement. From the earliest suffrage debates in the territorial legislature before the Civil War to the role Washington women played in the final struggle for the federal amendment, the citizens of Washington have been pioneers in the true spirit of the word.|

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The Great Depression and World War II stand as bookends to Irene Muir McHugh's most productive years as an artist. McHugh (1891-1955) worked for the Federal Art Project at a time when art was considered a public good and artists an important segment of the American work force. Pay started at $66 dollars a month. The Federal Art Project—the visual arts branch of the Works Progress Administration—financed the creation of murals in hospitals and post offices and provided free art instruction in rural areas. McHugh was part of a small but important circle of Northwest artists that included Hans Bok, Mark Tobey, and Fay Chong. This photograph, taken by Marvin Boland in 1922, records Irene McHugh's beginnings as an easel painter in Tacoma.

—Maria Pascualy

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The fourth of six children, James W. Washington Jr. was born in Gloster, Mississippi, in 1909. His father, The Reverend James W. Washington, was the local Baptist minister. Gloster, 30 miles south of Natchez, was then a small town with a lumber company and sawmill that supplied most of the jobs for blacks and whites. Natchez also had a chapter of the Ku Klux Klan. As James Washington recounts in his unpublished autobiography: "I remember living in fear most of the time. When I was very young my father had to get out of town. Suddenly. It was said that he had a dispute with a white man... (who) threatened to go to the Klan about it. A white friend of my father's hid him in the trunk of his car and drove him out of town. I never saw my father again."

His mother, left with five children, a baby on the way, and no means of supporting them, was forced to send the children to live with relatives and friends. Washington went to live with his grandmother when he was seven or eight. While there, he quit one of his first jobs—as a delivery boy—because he was not willing to be insulted: "I couldn't stand riding my bike to the back door of a white family's home and have the woman who answered the door act like I was there to rob her."

When his mother remarried, Washington returned to live with her. Mother and son shared a deep emotional bond. When he was 14, she observed him taking apart an old shoe and managed to find him a job as apprentice in a
Washington found that he could figure out how to do jobs even his boss didn’t know how to do. He later commented, “From that day on I used my imagination to accomplish things other people assured me were ‘impossible.’”

During the 1920s in Mississippi, James Washington went from job to job in order to make a living—shoe repair, landscaping, lumber mill work, and fruit peddling. Starting in 1927 he also worked intermittently for the federal government on U.S. Navy boats on the Mississippi River as a “sounder” and line splicer, among other temporary positions. In that same period he began teaching himself art, studying the principles of color and perspective through correspondence courses.

By the mid 1930s, Washington had begun to make a name for himself as an artist in Vicksburg, Mississippi. His first major break came in 1938 when the Works Progress Administration (WPA) invited him to work as an artist and recreation assistant at the Vicksburg YMCA. He later described his work for the New Deal program: “I would be asked to hang the paintings of the exhibition for the whites, but then they would remind me that I could not exhibit with them.” In response, Washington created what he later described as “the first Negro art exhibition sponsored by the WPA division of recreation in the state of Mississippi.” This proactive response to discrimination became a hallmark of Washington’s career.

The WPA gave him a significant though short-term professional boost. In 1941, following the WPA job in Vicksburg, he moved to Little Rock, Arkansas, where his mother was then living. After six months the War Department at Camp Robinson gave him a job in the orthopedic shoe repair department, officially known as the “Quarter Master Clothing Equipage.”

In his art from 1938 to 1944, Washington began to celebrate black achievement and community in a subtle way. His small, intensely colored pastel drawings of Baptist churches in Vicksburg—like Travelers Rest (1938)—and Little Rock still glow with his newly acquired skills using color and his exploration of linear perspective. His subjects were sites of black community and achievement, such as Baptist churches and Philander Smith College, one of the oldest traditionally black colleges in the country.

During the time Washington resided in Little Rock, the educated black community was deeply involved in civil rights activism. As documented in a pamphlet from Washington’s personal archives, the Urban League of Greater Little Rock organized a program called “The Negro: Some Community Problems in Five Areas” in September 1942. Washington’s early involvement with civil rights is also connoted by a brochure he saved titled “80th Anniversary of Negro Emancipation Celebration.” That event took place on January 1, 1943, at Little Rock’s First Baptist Church.

Throughout his life, Washington paired activism with the pursuit of his art career. He befriended and took private lessons from white artist Harry Louis Freund, who was painting murals with the Treasury Department in Arkansas. In June 1943 he organized an exhibition with Freund at Little Rock’s segregated Ninth Street United Service Organization (USO), identifying himself in the
brochure as the “James W. Washington School of Art.” Freund gave a lecture as part of the exhibition and they remained friends after he left Little Rock for the Pacific Northwest.

Washington arrived in the Seattle area in August 1944. He came as a civil servant, one of thousands of African Americans who migrated to the Northwest during World War II as support staff for active military personnel. His wife Janie followed in the fall. He and Janie lived in Sinclair Heights, a Bremerton government housing development occupied only by African Americans. They moved to Seattle in August 1945 into the house that is today the James W. Washington Foundation and Studio. Washington experienced discrimination from both whites and the “old-timer” blacks who had long been established in a relatively unsegregated Seattle. They referred to the influx of Southern blacks during the war as “new-comers” and “sharecroppers.”

In his autobiography Washington always emphasized the positive: “Some Blacks leave the South with a chip on their shoulder. They assume, and many of them believe now, that all Whites are dangerous. They think all Whites are out to get them. I don’t believe this because I accept everyone as an individual.... Despite the inequities in society, I found it necessary to develop ideas about the potential for good in other people.”

He began to emerge as a leader in discrimination resistance. In 1946, as chair of the education committee for the Elks Olympic Lodge, he moderated a discussion in Sinclair Heights on the topic: “Is the Negro being permitted to fully participate in the special job opportunities in the Northwest?” After the end of the war the problem of unemployment for African Americans had become acute.

After his move to the Pacific Northwest, Washington continued to pursue his career as an artist. A month after he arrived, he took the ferry from Bremerton to visit the Gallery of Northwest Painters in Seattle’s Frederick and Nelson Department Store and boldly approached its director, Theodora Lawrenson Harrison. Harrison gave him a two-person show in January 1946 with 21-year-old Leo Kenney, who later became a well-known Northwest artist. Washington’s immediate success was the result of his charm and directness, the strength of his art, the relatively small Seattle art scene, and Harrison’s own dynamic personality. She included him in a 1946 group exhibition in Chicago, Northwest Paintings Go East, with Mark Tobey, Kenneth Callahan, and 37 other Northwest artists, and encouraged Washington to meet Mark Tobey.

As postwar racial tensions led to an increasing number of African American veteran lynchings in the South, Washington made his first sculpture, The Chaotic Half (1946), carved on a four-by-four-inch block of found wood. In painted low relief, the hand of a black voter reaches for a ballot box; behind a diagonal red line, indicating a wall, is a menacing Klansman, a swinging noose, a cross, and the all-seeing eye. In this simple work Washington incorporated his frightening childhood in the South where he felt he was constantly being watched, his disgust with the lynching of black veterans, and his hope for democracy.

In the second half of the 1940s, Washington spent several years in informal classes at Mark Tobey’s studio. With Tobey’s encouragement, he enlarged his scale, included collaged newspaper clippings, changed his subject matter, and began to explore symbolism. While pasted newspapers had been included in modern art
In pursuit of interracial harmony, Washington launched an annual multiracial art exhibition in 1948 at the historically black Mount Zion Baptist Church since 1910, Washington adapted it to his own purposes by selecting clippings about specific racist events that expanded the themes of his paintings.

The Making of the United Nations Charter, completed in early August 1945, focused on a particular political act of discrimination. He declared that the painting “depicts the chaotic condition which existed when the [United Nations] Charter was being formulated. Black men were dying in the wars (as symbolized by the skeletal hand) but were not represented in the formation of the Charter. [Civil rights activist] W. E. B. DuBois was allowed to speak for a few minutes, but they would not let him pen an amendment, as symbolized by the safety pin in the hand.” The oil painting includes eight carefully selected news clippings that refer to specific racist events such as violence at a Paul Robeson concert.

Democracy Challenged (Lynching), painted in October 1949, the last of his works to directly address racism, is the most graphic. It is based, according to Washington, on Ezekiel 37:9, “breathe into these slain, that they may live.” He represents the scales of justice with a lynched family on one side and the Statue of Liberty barely visible on the other. Seven newspaper clippings expand on the meaning of the work. The most prominent is the headline behind the Statue of Liberty in the upper left: “Fiery Cross KKK Note Found Near Home.”

Still in the civil service, he transferred in 1948 to Fort Lawton, where he was asked to set up and run a shoe shop on the military base. His brightly colored 1948 painting of the Shoe Repair Shop (Fort Lawton, Washington) includes all of the equipment he assembled as well as some of his paintings hanging on the walls. Although he encountered racism at Fort Lawton and in subsequent civil service jobs, he managed, with some maneuvering, to maintain continuous employment and even get promoted at a time when many blacks were out of work.

After 1949 Washington’s art changed; he emphasized his belief in the interconnectedness of all people—the idea of universal spirituality. Motivated by this belief, he participated in interracial art and cultural organizations like the Seattle chapter of Artists Equity, founded in 1948. The membership roster lists almost 50 members, including University of Washington faculty members Glen Alps, Walter Isaacs, and George Tsutakawa; and Mark Tobey. Washington served as secretary in December 1951 and as president from 1960 to 1962. With other Artists Equity members, he pioneered rental art exhibitions and an annual exhibition in department store windows on downtown Seattle’s Pine Street. Through Artists Equity’s national network he garnered opportunities to show his work in other states and to travel as an Artists Equity representative to St. Louis and New York City.

In 1950 and 1951 Washington participated in two “international exhibitions” with Japanese American and Chinese artists. These landmark events in Seattle’s art history included artists who had been interned during World War II, like Kenjiro Nomura; artists who were just gaining recognition, like Paul Horiuchi; and artists who had been successful for many years, such as George Tsutakawa, Fay Chong, and Andrew Chinn.
Also in pursuit of interracial harmony, Washington launched an annual multiracial art exhibition in 1948 at the historically black Mount Zion Baptist Church. He transformed the Baptist Training Union, an educational organization in the Baptist Church, into a means for displaying art. As he later explained, "Back in the 1940s in Seattle there was an exceptional Black preacher, E. Benjamin Davis of the Mt. Zion Missionary Baptist Church. After I found out that Blacks were not welcome in most of the city's White districts I told him the solution would be to put on an art exhibition and invite both Blacks and Whites to participate."

Thus began the 13-year run of the Mount Zion Art Show, into which Washington drew young black artists and some of the major white artists of the city at that time, including some University of Washington professors and Seattle Art Museum curators. Integration in Seattle was still a ways off, but in these shows Washington realized his idea that art is an international language. In 1950 Mark Tobey was a keynote speaker. Kenneth Callahan was involved as a juror and participant for several years.

After the art exhibitions ended, Washington organized Maundy Thursday seder suppers at Mount Zion. He invited people from all spiritual backgrounds and professions. Jacob Lawrence and his wife Gwendolyn Knight, who moved to Seattle in 1971, participated in one of these seders, as did Regina Hackett, at that time beginning her long career as Seattle Post-Intelligencer art critic.

On a trip to Mexico in 1951 Washington met the famous Mexican muralists Diego Rivera and David Alfaro Siqueiros. While visiting Teotihuacán, the ancient Mesoamerican site near Mexico City, he picked up a volcanic stone on impulse. This stone inspired him to make the bold change to working primarily in carved stone. His first major sculpture, Young Queen of Ethiopia (1956), now in the collection of the National Museum of American Art—cut from a small block of limestone—connects to African American history and civil rights.

Thanks to his wife’s financial support through her work as a nurse, Washington was able to quit his civil service job in 1960 to become a full-time artist. In 1962 he traveled to 17 countries, meeting artists everywhere he went. One place that impressed him a great deal was Jerusalem, with its intersection of many different religions. Not long after his trip, he created a portrait in sandstone of Jomo Kenyatta, a political activist and future president of an independent Kenya. Just prior to the time Washington began working on this sculpture, Kenyatta had been freed after over eight years of imprisonment.

Washington actively participated in the civil rights struggle in Seattle. A member of the National Association for the Advancement of Colored People (NAACP) since the 1940s, he became labor chairman for that group and the Congress of Racial Equality (CORE) in the early 1960s. He and his committee received and evaluated claims of racist practices against black employees and pressured racially biased employers to hire blacks for positions other than janitor. Among many civil rights activities, he organized picket lines against stores that continued racist hiring practices and made banners for demonstrations.

In 1968, at the height of the civil rights movement, The Reverend Leon Sullivan invited Washington to create an installation of sculptures for a
Two sides of Oracle of Truth (1987), granite with added paint, 55" x 75" x 39"; commissioned by Mount Zion Baptist Church, Seattle.

minority-owned shopping plaza in Philadelphia. He created six granite busts for what he called "The Rotunda of Achievements." They included abolitionist Frederick Douglass; George Washington Carver, the great scientist of Tuskegee; and Martin Luther King Jr. The Rotunda of Achievements was dedicated in October 1969. As a result of racial tensions in Philadelphia, vandals attacked the sculptures shortly after they were installed. These portraits, lost to sight for many years, were only rediscovered in 2009, having been stored for years behind a wall in the office of the shopping plaza.

After 1970 Washington did not depict individuals in his sculpture, with one exception. In 1976, the year Mark Tobey died, Washington honored his former mentor with a portrait. Toby's portrait on a slab of limestone set on a stunning wood burl includes a summation of many of his favorite symbols. Around the same time, Washington created a portrait of himself in which he seems to be communing with a small bird. Birds for Washington symbolized freedom.

Washington's sculptures range in size from something small enough to hold in one's hand to monumental boulders for public spaces. In smaller works he often carved a single animal or bird with just a few chisel marks. Those few marks always respected the contours of the stone while revealing the creature itself. In his largest works he used symbols drawn from the Masons, the Bible, science and numerology, animals and birds. His large public art sculptures can be seen at public schools, libraries, churches, banks, and on the Capitol Campus in Olympia.

By the time of his death in 2000, Washington's work was sought after by collectors and his public art had become part of the fabric of the Northwest. The highly resistant granite and basalt he chose to use for most of his sculpture was a metaphor, he said, for the difficulties of life. His early chalk drawings of African American churches, his 1940s sculpture and paintings about racism, and his stone sculptures were all dedicated to celebrating creativity as an alternative to violence and as a means to universal harmony.

In that spirit the James W. Washington Foundation today sponsors a lively artist-in-residence program that attracts artists from all over the state to work in the several studios Washington built behind his house. Each of the participating artists has responded in a different way to the spirit of James W. Washington Jr.—some to the unused stones he left in the garden, some to the tools he left in his studio, others to his poetry or recorded speeches. All of them have responded to the spirit of the house itself. His creative legacy continues to transform itself.

The living room and dining room of Washington's house, which through his foresight and effort has been designated as a historic landmark, were transformed in 2009-10 into an intimate installation of artifacts that document his and Janie R. Washington's life and achievements, from their roots in the South to their contributions to the cultural life of the Northwest.
This digital photograph illustrates a carving by Tlingit artist Odin Lonning titled Natsiclane—Creation of the Killer Whale, which appeared in the 2010 “In the Spirit” Native American arts exhibition at the Washington State History Museum. For information about this image and others, please visit us online at: http://research.WashingtonHistory.org/collections/art.aspx.
The mountains of the Cascade Range are a dramatic collection of peaks stretching from Mount Lassen in northern California to Mount Baker in Washington. The tallest and most commanding of these peaks is Mount Rainier, elevation 14,411 feet. Visible from the Washington cities of Seattle and Tacoma, Mount Rainier towers above the forested lowlands. Some people never escape the mountain's spell; they have what National Park Service historian Aubrey Haines called "mountain fever," the unshakable desire to climb Mount Rainier, to gain the spiritual refreshment that comes with spending time on its slopes.

Mount Rainier National Park was created on March 2, 1899. Those who believed that the majestic beauty of the mountain rated the highest degree of federal protection available at the time—national park status—had advocated and won support for the idea on a platform of preservationist ideals—solitude, beauty, and the salubrious effects on people's minds and bodies that could be found in pristine, untrammeled wilderness. Preservationists thought nature should exist for its own sake, not simply to support human life, and that open land possessed its own intrinsic value. Conservationists, on the other hand, adhered to a doctrine of the "greatest good for the greatest number," believing that land should be managed as a collection of resources, such as timber or minerals, and that it should be put to use to benefit the American people. While the modern definitions of preservation and conservation have changed, their differing ideologies still exist.

The establishment of Mount Rainier National Park seemed at first to be a victory for preservationists, but in actuality the park is managed under a conservationist agenda. People's use of the park necessitates a management plan to prevent overuse while preserving the wilderness experience, just as activities such as logging or mining are regulated on other public lands.

Early published accounts universally acknowledge the mountain's beauty and grandeur and echo John Muir's sentiments that wilderness, especially one as magnificent as Mount Rainier, is a place of spiritual inspiration that fosters character development and growth. Without the early and continued local and national interest in the mountain, it likely would never have received designation as a national park.

Philemon Beecher Van Trump and General Hazard Stevens made the first successful ascent to the summit of Mount Rainier on August 17, 1870. Their climb and the press coverage it received were indicative of 19th-century interest in wilderness adventure. Summiting Rainier was regarded as the "supreme physical challenge in the region" for residents of Northwestern cities such as Tacoma and Seattle; this is indicated by the wealth of local and national press coverage mountainers were given in such publications as the Tacoma Daily Ledger, the Seattle Post-Intelligencer, The Northwest Magazine, Harper's Weekly, Scribner's Magazine, and Overland Monthly through the end of the 1800s.

Despite having endured great hardship on the mountain—lack of food, a freezing night at the summit, serious injuries—which the papers chronicled in detail, Stevens and Van Trump had come away from their adventure with a profound respect for the mountain's beauty and power. Six years after the climb, Stevens wrote in Atlantic Monthly that for days after returning to Olympia he and Van Trump were still caught in the mountain's spell. While "walking along the smooth and level pavements, [they] felt a strong impulse..."
to step high,” as though still on the slopes of the mountain.

According to Van Trump, it was not necessary to climb the mountain to experience its power—one had merely to be in its presence. The dramatic character of what was then thought to be the tallest mountain in the United States would shock visitors into a greater appreciation of their natural surroundings and prompt a desire to preserve some of it.

John Muir’s writings began to be popularly published at roughly the same time that Stevens and Van Trump ascended Mount Rainier. The two men’s experience—especially Van Trump’s—reinforced and supported what Muir wrote about the inspirational power of the wilderness. Van Trump would certainly have agreed with Muir’s statement that mountains were “fountains of life,” responsible for the physical and spiritual sustenance of civilization.

The popular appeal and wide readership of the accounts by and about climbers on Mount Rainier served to popularize the recreational and spiritual opportunities available in the Puget Sound area. While people of the region may or may not have read John Muir’s prose glorifying nature in general and the Sierra Nevada in particular, they would certainly have read the local accounts of their own mountain. The national trend toward an appreciation of wilderness was bolstered on a local level by the growing popularity of mountaineering.

In 1888, while on a trip through the Pacific Northwest, John Muir climbed Rainier with Van Trump. Muir’s ideas about wilderness preservation had preceded him via his friend George Bayley—who had climbed Rainier with Van Trump in 1883—and greatly influenced Van Trump and others who came to believe the mountain’s beauty should be federally recognized and preserved. In Muir, Van Trump found a kindred spirit. It can reasonably be concluded that the spark George Bayley struck with the idea of national park status for Mount Rainier was fanned into flame in Van Trump’s mind during campfire talks with Muir.

In an 1891 article for the Daily Ledger, Van Trump first suggested that Mount Rainier be set aside as a national park. His efforts gained strength in the early 1890s, and he spoke and wrote throughout the Northwest as an advocate for the mountain’s preservation.

In 1893, shortly after passage of the Forest Reserve Act and the establishment of the Pacific Forest Reserve, which encompassed Mount Rainier, Van Trump gave a speech entitled “Up the Mountain High” to a joint meeting of the Academy of Science and the newly formed Washington Alpine Club. In his speech, reprinted in a local paper, Van Trump discussed the “Different Lines of Ascent, and Dangers and Pleasures of Climbing.” This was printed under a subheading that declared the “Lives of Everyone Would Be Made Happier and More Healthful by a Visit” to Mount Rainier. After a lengthy discourse on the technical aspects of the mountain, Van Trump ended his speech with a short section entitled “As a Health Resort,” which addressed the benefits of Mount Rainier to the visitor’s physical well-being. Mount Rainier “as a health resort” would logically need a management plan in order to administer to the needs of both the wilderness and the visitor. The budding science of forestry could not attend to this because it centered around the extraction of the timber and other resources a forest reserve possessed. Setting aside the land as a national park, however—as had been done with Yellowstone in 1872 and Yosemite in 1890—would ensure preservation of the wilderness in its natural state while allowing for visitation.

Mountaineers had found in the heights and parks of Mount Rainier what Ralph Waldo Emerson called the “oversoul,” the spiritual glory of wilderness that had made John Muir a popular figure. These men and their philosophies had primed Americans to receive and embrace the physical manifestation of the intellectual thought they had...
been reading about and discussing. The mountain had become a symbol of the grandeur and beauty of the American wilderness and was therefore believed to be worthy of preservation as a national park, just as Muir's beloved Yosemite had become first a national symbol and subsequently a national park.

When Mount Rainier was declared a national park in 1899, there was no National Park Service, nor would there be for another 17 years. Just what did "national park" designation mean? Mount Rainier National Park personnel created their own administrative system, one that sought to employ a utilitarian calculation. While one of the main goals was to preserve wilderness, it was done in a way that was profitable for both the concessionaires of the park and its visitors, turning Mount Rainier into a commodity. The overarching goal of the national park was to draw attention to the beauty and grandeur of Mount Rainier, which, in turn, attracted more visitors, resulting in increased use of the land.

The first influx of visitors came looking for the promised "product" — the postcard scenery and fresh air that was the subject of advertisements and national park literature. Wilderness was protected because it was what the people wanted, and they were willing to pay for the intangible experiences they had been promised. The park was therefore forced to operate under a conservationist approach and cater to the demands of its visitors. It became the goal of the park's management, therefore, to give visitors the comfort and experience they desired while protecting the watershed and wilderness — and turning a profit. The national park could not be sustained if it was not profitable.

The park was developed with an eye toward private, profit-seeking benefit. Transportation to the mountain was an issue even before it became a national park, and in 1893 James Longmire took it upon himself to construct a road from present-day Ashford to his property, which lay six miles inside the park. This was the only road into the park until various interests such as mountaineering clubs, automobile hobbyists, and investment companies successfully lobbied for a public road, which was built in 1903-04. The road mimicked Longmire's route from Ashford, which was directly connected to Tacoma, thus creating easy access for citizens of the growing urban centers on Puget Sound.

James Longmire also had a hand in the initial accommodations inside the national park. He and his family owned and operated the Longmire Springs Hotel, known for its "medical springs." The Longmire Hotel existed before the national park and continued to be managed by the family until 1920 when the Rainier National Park Company purchased the hotel. The second hotel constructed in the park, also located at Longmire, was the National Park Inn, completed in 1906. This hotel, run by the Tacoma Eastern Railroad...
Commodifying the wilderness experience, something supposedly removed from the commercialism of everyday life, is inescapable.

Company, was decidedly more upscale than the rustic Longmire Springs Hotel. These two early establishments represent the desire of private interests, whether individual or corporate, to use the draw of the wilderness for profit.

The idea of the national park attracted those who likely would not otherwise have been interested in the mountain. National park designation denoted some degree of cultural amenity present within the park's boundaries. As a place belonging to the people, the park must, above all, be accessible—it was the people's right to see their America and their cultural heritage. These expectations created a demand for an infrastructure. Since there was no National Park Service to oversee this at the time, the need was met by profit-seeking private interests who used the allure of the wilderness and the mountain to entice visitors.

Although the people demanded comfortable accommodations, they still sought the wilderness experience and spiritual discovery of a pristine backcountry. However, all those who chose to camp in a place such as Paradise—one of the first established campsites on the mountain—or spend the day hiking and return to the National Park Inn at night inevitably left their mark upon the landscape. Wanton cutting of trees for tent poles and the "social trails" that evolved from many people wandering through the landscape made it clear that "the camping public, no matter how well-intentioned, needed direction from park rangers or else it would unwittingly destroy the natural conditions that the park was intended to preserve," wrote environmental historian Theodore Catton in *Mount Rainier: Wonderland*. In short, the park was in danger of being loved to death.

By the beginning of the 20th century wilderness was increasingly becoming a resource in its own right. If the remaining open space in America was to be seen as a collection of resources, which lands could be considered wilderness resources? Historian Alfred Runte, in his book *National Parks: The American Experience*, put forth the "worthless lands" philosophy, declaring that national parks are simply land which is good for nothing other than to look at. The government and private interests can make money off this land because people are willing to pay for their belief in the spiritual power of nature. Dramatic vistas, such as the Grand Canyon, garner support from the public because they are charismatic and alluring; they are completely unique and unlike the day-to-day landscape of a tree-lined suburban street. These places are both uneconomical for development and appealing to people for their distinctiveness.

For example, suppose Mount Rainier and a tract of virgin forest in the Cascade foothills are both under consideration for national park status. Mount Rainier obviously holds greater sway over the hearts and minds of those living in the region. The majority of the public would almost certainly feel a greater attraction to the mountain for its dramatic and inescapable presence while the trees in the tract of virgin forest may seem like a plentiful resource. A hemlock or a western red cedar found in an old-growth forest may grow in a city dweller's backyard, but there is only one Mount Rainier. Alfred Runte put it this way: "Mount Rainier itself can be interpreted as an example of scenic preservation designed to the specifications of big business and frontier individualism, not the needs of the environment." The park was formed with the idea that the preservation of wilderness would, by default, protect the valuable watershed originating on the mountain, while the Mount Rainier National Park Act left provision for mining operations should mineral deposits be discovered within the park.

Commodifying the wilderness experience, something supposedly removed from the commercialism of everyday life, is inescapable for two reasons. First of all, without a management program, parks would be threatened with overuse by enthusiastic tourists. Park visitors and administrators recognized this shortly after the park was established, and it is a problem that plagues parks to this day. For example, Zion National Park in southwestern Utah implemented a...
People will come to the wilderness because they seek something intimate in its very remoteness, therefore increasing the usage of an area and eventually necessitating a management plan under a conservationist philosophy.

If wilderness were not administered as a commodity, if it were left alone without a management plan, it would simply be a block of land as locked up as land used for resource extraction. To allow wilderness to exist for its own sake would mean setting aside a reserve of land closed to all human intervention. Regardless of its scenic wonders or other resources, it would instead be completely untouchable. There are arguments for such reserves that could be made solely on behalf of maintaining healthy ecosystems, air, and water, but the purity of a wilderness experience would not be possible in such a reserve.

Our land reserves that come closest to this idea are those designated as wilderness areas, sanctioned by the Wilderness Act of 1964. These reserves are roadless areas of at least 5,000 contiguous acres where the use of machines—including bicycles or power tools—is not allowed and where “the earth and its community of life are untrammeled by man, where man himself is a visitor who does not remain.” Even though people are visitors to these areas and the land is therefore supposedly “untrammeled,” there is still an extensive trail maintenance system, complete with signs and established campsites, that leaves no doubt humans have been there. Wilderness areas have their own administrative structures that oversee trail maintenance and management and send out park rangers to patrol the public’s use of the environment.

Thus, conservation and a program of resource management prevail in the United States. The public’s love of wilderness and the scenic wonders of the nation necessitates management; otherwise, the open land of the country would be in danger of destruction through enthusiastic appreciation. While many environmentalists may disagree, managing with the goal of the “greatest good for the greatest number” is not a negative philosophy and can in fact move us toward a more holistic view of wilderness. Instead of being seen as opposing forces, one for the virtuous fight to maintain untrammeled land (preservation), the other for resource management (conservation), the two can be used in conjunction to form a complementary set of land use principles.

Conservation as an overarching management philosophy can include preservation. Preservationist ideals are just one of the many interests vying for attention, alongside uses such as resource extraction (mining, logging, etc.), public health (clean air and water), healthy ecosystems (wildlife preservation), and jobs created by national parks and forests and neighboring communities. All of these uses are necessary, and they are all resources we rely on for our continued existence. This is not to suggest these resources are being used in a healthy, balanced manner at the present, but by reevaluating our

This 1925 view of Paradise Valley campground gives some intimation of the park’s popularity. Without some kind of management plan, Mount Rainier would run the risk of being damaged by overuse.
relationship to the natural world and adopting a broader view that gives balanced weight to all needs, we can move toward a more sustainable use of the land.

By extending our stewardship beyond wilderness areas and national parks to include our everyday environments as places where nature can be experienced, we can assure that the values associated with wilderness are not only to be found in the most spectacular and dramatic places—they can also be found in the beauty of fall colors among the trees on a city street or the first flowers to bloom in a suburban yard in the spring.

The integration of these "natural values" into our everyday lives would lead to a greater sense of responsibility to the land that surrounds us, not just to the pristine areas. As environmental historian William Cronon writes, "Idealizing a distant wilderness too often means not idealizing the environment in which we actually live, the landscape that for better or worse we call home. Most of our most serious environmental problems start right here, at home, and if we are to solve those problems, we need an environmental ethic that will tell us as much about using nature as about not using it. The wilderness dualism tends to cast any use as abuse, and thereby denies us a middle ground in which responsible use and non-use might attain some kind of balanced, sustainable relationship."

This approach would mean the containment of sprawl and an inclusion of the natural world into new development. If, on the other hand, we maintain the same dualism present today, a clear view of Mount Rainier from the shoulders of nearby Mount Adams may one day be impossible because the less dramatic land in between will have turned into strip malls and housing developments. Wilderness is not possible in isolated blocks.

This debate is just as important and relevant today as when President McKinley's signature established Mount Rainier as a national park. The Obama administration is currently considering the reinstatement of President Clinton's Roadless Area Conservation Rule, a 2001 law that would bar development such as logging, mining, and road construction on 58.5 million acres of public land. This rule has consistently been met with enthusiastic and broad-based support throughout the country; despite this support, the Bush administration repealed the rule immediately after taking office in order to allow logging, mining, and other industrial interests to challenge the rule in court. In May 2009, Secretary of Agriculture Tom Vilsack announced that any new development in the areas under consideration in the rule would require his personal approval, providing interim protection for the nearly 60 million acres until the issue is officially ruled on.

If we can rethink our relationship to wilderness, the spiritual, physical, and aesthetic value of an outdoor, active life as recognized by P. B. Van Trump and John Muir, among others, will not cease to exist but rather become more pervasive. Dramatic vistas will not cease to amaze or inspire, but they will no longer seem to exclude humans. Instead, we will belong to Mount Rainier as we take in the beauty of a subalpine meadow resplendent with wildflowers, the serenity in the whipping wind at the summit, or the sunset's last light as it ignites the glaciers into flame.

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A Merry Christmas

These two cards are from a Christmas greeting postcard set popular around 1908–09. The "Green Gloves Santas," as they were called, saw wide use in all regions of the United States. Because of the Santas' rather unusual appearance, they are highly prized by collectors of cards depicting Saint Nick and are just a few of the many greeting cards in the Society's Special Collections holdings. These and other Santa images may be viewed and purchased at WashingtonHistory.org. Just type in the search term "Santa Claus."
When Canada’s Master Surveyor Traveled the Length of the Great River of the West

BY JOANN ROE

ABOVE: David Thompson greeting the Okanagan Indians at the confluence of the Columbia and Okanogan rivers.

On the heels of the Lewis and Clark commemoration, we now take up the banner for the bicentennial (2007-11) of another adventurer—David Thompson. For his many achievements—one of which was his discovery of the Columbia River’s source—the Britons and Canadians regard him as Canada’s master surveyor. While most Americans think of the Columbia as arising somewhere in eastern Washington or the Rocky Mountains to form the boundary between Washington and Oregon, the 1,206-mile river begins far up in Canada, approximately 100 miles south of Banff, Alberta. It flows north and then south, reaming out many a rocky canyon and picturesque lake along its way, before crossing the international border into Washington. Over a third of the mighty Columbia’s course lies in Canada.

It was that initial northerly flow that fooled people in the 1700s. Volumes had been written about the fabled Great River of the West—all erroneous regarding its source. In the late 1700s along came David Thompson, a highly skilled surveyor for the Hudson’s Bay Company (HBC), the oldest commercial corporation in North America. Aggravated by some of the HBC’s practices, he switched allegiance in 1797 to its upstart Montreal-based rival, the North West Company. This rough-and-ready firm sent the surveyor to establish new fur posts in the valleys west of the Rocky Mountains.
Thompson’s foray began near present-day Jasper, Alberta, in May 1807. He and his party tramped over the mountains and down the Blueberry River to a point on Lake Kinbasket roughly 20 miles north of today’s Golden, British Columbia. Of ethereal beauty, Lake Kinbasket was essentially a widened portion of the north-flowing Columbia River, a fact of which Thompson was not yet aware. He followed the river southward where he established a log-trading fort on the shores of Lake Windermere. He named the river Kootenae and his fort Kootenae House. Setting out southward again to explore and develop new fur posts, he found another river less than half a mile across a point of land that is now called Canal Flats. He named it McGillivray’s River (later changed to Kootenay or Kootenai). He followed this river into Idaho and Montana, establishing posts like the one at Thompson Falls and exploring the territory south and west of Kalispell.

Thompson and his crew periodically packed the furs assembled at Kootenae House over the Rockies to the North West Company’s post near Rainy River, first on the backs of the men, then via the vast network of rivers and lakes that lace the Canadian plains. In September 1810, while headed west back to Kootenae House via the Blueberry, Thompson and a smaller party deviated from the waterways to hunt. Piegan Indians (relatives of the Blackfeet) meanwhile attacked the canoe brigade and injured a few men before the latter could escape. Thompson rejoined his crew and, learning that the Piegans planned to pursue them as they approached the planned Blueberry route, obtained horses to take them on an alternate route. He and his crew set out over Athabasca Pass on a seldom used and faintly marked Assiniboine trail.

The late start put Thompson and his men at the 5,734-foot pass on December 29, 1810, slogging along on snowshoes in deep snow and temperatures as low as –32° F. The party had acquired dogs and sleds for their packs and, as they went downhill on slippery, faint, icy trails, dogs and sleds often wound up tangled around trees. Three men had deserted and turned back in the high pass, but the balance of the party managed to descend along the Wood River to the great bend of the Columbia River. There Thompson discovered that the river he called Kootenae—the Columbia River—turned back south in a raging torrent fed by the Canoe River coming in from the northwest. The party built a small cabin in which to await more moderate weather and snow conditions before proceeding upriver to Kootenae House.

At this junction of the Canoe, Columbia, and Wood rivers, Thompson’s makeshift cabin became the site of Boat Encampment, a transitional center used by North West Company and, later, Hudson’s Bay Company personnel crossing the Rockies. Brigades shifted there from river to foot travel or accessed horse parties and canoe parties headed to eastern market points.

In 1989, Canadian mountaineer Phil Hein and friends set out to trace the Wood River trail, now the Athabasca Trail, for possible traces of Thompson or—more
likely—explorer F. Moberly, who had driven 250 horses over that trail in 1873. Hein reported, “At first we found nothing, until it finally occurred to us that, of course, the trees would have grown high in the interim. So we looked way up at older, taller trees and found slashes and blazes, also on downed dead trees. We even found a few animal traps and the apparent site of a campfire.”

At Boat Encampment, Thompson had speculated on whether the river he had named Kootenae might actually be the Columbia—the Great River of the West. Earlier he had found the source of the river—a spring that fed today’s Columbia Lake. Later in May 1811 he went south to Spokane House (in present-day Washington), where a factor named Finnan McDonald was in charge. At the Kettle Falls portage Thompson consulted the Indians, who said the river flowed southward a long way. The explorer determined that he would continue downriver after reequipping. The Columbia, with an average fall of two feet per mile, was a turbulent watercourse with one serious rapid after another, almost all of which have now been tamed by a series of dams. Thompson’s experienced crew had adventures but no mishaps.

Near today’s Grand Coulee Dam, Thompson encountered the Okanogan Indians and, in his writings, commented on their foods of camas (a small onion) and moss bread, the latter, he noted, being a last resort before starvation. Farther downriver the Nespelem Indian women used red ochre to decorate their faces while the men ran a red stripe along the parting of their hair. Near present-day Wenatchee, Thompson met people who had never seen a white man before. One asked to touch his leg to find out if he was real.

After encountering many different Indian peoples along the way and portaging around the worst rapids—including The Dalles and the Cascades in the Columbia Gorge—Thompson arrived at Fort Astoria on July 15, 1811. He was the first man in recorded history to travel the entire length of the Columbia River. Now the world would know the location of its source. The Thompson party stayed only a week at Fort Astoria, where they were received courteously by the Americans and reprovisioned for the return trip to Kootenae House. Neither the Britons nor the Americans knew in 1811 that within a year their two countries would be at war and Fort Astoria would become Fort George under the HBC.

Thompson garnered little acknowledgment for his skill as a surveyor and cartographer during his lifetime, but over the years his contributions to surveying and mapping the Northwest have received growing recognition. Now, 200 years after his historic trek, communities along the river systems in Canada and the United States have planned events to honor him with the David Thompson Bicentennial commemoration. The master surveyor has finally received his due.

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Regional map showing the entire Columbia River drainage. The Columbia itself is highlighted in dark gray.
The Legacy of Theodore Winthrop’s Stay at St. Joseph’s Mission

Trampling Kamiakin’s Gardens

BY CHAD WRIGLESWORTH

A RECENT GRADUATE OF YALE COLLEGE, Theodore Winthrop journeyed to the Pacific Northwest in 1853 and documented his travels through several regions, including the Yakima Valley. That fall, after returning to the comforts of Staten Island, New York, he organized his journals into what would become The Canoe and the Saddle, a posthumously published memoir that appeared in 1862. During his journey across the newly established Washington Territory, Winthrop spent a night at St. Joseph’s Mission. Over the years, this moment has been referenced by numerous historians, journalists, and memorial makers, largely because it offers readers a rare and extended glimpse of Kamiakin, an elusive and powerful leader of the Yakama Nation who irrigated some of the first gardens in the Yakima Valley.

Kamiakin’s cultivation of the valley came to a halt when the Walla Walla Treaty and Yakima War dislodged and relocated indigenous peoples in the region from their ancestral lands and waterways. In the years that followed, settlers and the Bureau of Reclamation took on their own engineering projects by constructing a series of dams and irrigation canals that transformed the valley from a so-called wasteland into a national seat of agricultural prosperity. But as The Canoe and the Saddle continues to remind its readers, Chief Kamiakin and a handful of priests at St. Joseph’s Mission were managing and reaping the fertile potential of this semiarid valley long before the federal government arrived to reclaim and transform the land.
When Theodore Winthrop rode into St. Joseph's Mission in the summer of 1853, he was eager to meet Chief Kamiakin, a leader whose formidable reputation often preceded his physical presence. Days before stopping at the mission, the Easterner made a note in his journal that a man named Kamiakin was said to be head chief among the Klickitat tribe. Days later his curiosity likely increased when the mission's resident priests—Father Charles Pandosy and Father Louis D'Herbomez—spoke of Kamiakin's accomplishments throughout the valley. At one point the priests sent two boys in search of the great chief who was reportedly nearby, but to Winthrop's disappointment the elusive leader could not be found. It is probable that Winthrop heard stories about Kamiakin driving the first herd of cattle into the valley in the 1840s and about his reputation as a gardener or a breeder and trader of some of the fastest and most desirable horses on the Columbia Plateau. At the very least, the priests must have told Winthrop the story behind St. Joseph's Mission and its irrigated gardens.

In 1847, six years prior to Theodore Winthrop's arrival at the mission, Kamiakin had traveled to Fort Walla Walla and requested that a Catholic missionary come to live amongst the Yakamas. Months later, two French priests arrived to construct a mission near Simcoe Creek. The men established strong ties with Kamiakin and by the fall of 1852 they had accepted the chief's invitation to move the mission to his summer village along upper Ahtanum Creek. There, the missionaries constructed a hut about two miles from Kamiakin's village. Although the chief refused to be baptized into the Catholic faith, it was not uncommon to find him at religious services, observing the Sabbath, or sharing food with his European neighbors.

_The year after St. Joseph's Mission was moved to upper Ahtanum Creek, Theodore Winthrop arrived on the scene to find “a hut-like structure of adobe clay” that was “plastered upon a frame of sticks.” From a distance he could hear “reverent voices” singing at what he called a “station in the wilderness.” In the glow of evening, the Easterner viewed the community as a desolate place, what he called “a strange and unlovely spot for religion to have chosen for its home of influence.” However, the next day revealed a more complicated and fertile reality. When Winthrop arose that morning, Father Pandosy introduced him to Kamiakin, a vibrant and “majestic Indian in Lincoln green” who irrigated and managed several gardens at his nearby village. In a region that boasted only 6 to 12 inches of annual rainfall, the manipulation of water sustained a diverse range of crops for the Yakamas and the mission._

Richard D. Scheuerman and Michael O. Finley, in _Finding Chief Kamiakin: The Life and Legacy of a Northwest Patriot_, observed that by regulating and rerouting the flow of water from a quarter-mile-long ditch drawn out of the creek to Kamiakin's village, the chief and priests were able to raise “potatoes, squash, pumpkins, and corn in substantial garden plots.” How this feat of engineering transpired remains a matter of speculation. Historians such as A. J. Splawn have suspected that the missionaries instructed Kamiakin on matters of irrigation and gardening, while Scheuerman and Finley assert that the gardens at St. Joseph's Mission were “probably planted with seeds from Kamiakin's fields.” This seems the more probable theory, considering that the priests, who nearly starved to death during the winter of 1851–52, were likely saved from that grim fate thanks to food provided by Kamiakin and nearby Yakamas. Scheuerman and Finley's speculation gains further credibility when we consider that records from the Methodist Wascopam Mission near The Dalles indicate that Kamiakin and his brothers were growing potatoes, corn, and peas from “seed made available at Hudson's Bay Company posts” as early as 1845.

_The meeting between Theodore Winthrop and Chief Kamiakin has produced one of the most complicated and conflicted passages found in _The Canoe and the Saddle_. Many historians have insisted that Winthrop was impressed, even awestruck, by Kamiakin's commanding presence, reputation, and technological ingenuity. There is something to be said for this. In both his journals and memoir, Winthrop describes Kamiakin as having a “gentlemanly” disposition, “with a massive square face, and grave, reflective look” that gave him the aura of a “king.”

On the surface, Winthrop's description of Kamiakin appears to be an episode characterized by moments of praise and reverence, but it also contains a deep sense of sarcasm and disgust. Winthrop's true feelings toward Kamiakin begin to emerge when the traveler offers readers a description of the chief's outer garment. He uses metaphor to symbolically fuse the geography of that article of clothing onto the verdant gardens themselves, enabling him to speak of Kamiakin in a way that is respectful and dignified, but equally backhanded and insulting. From the perspective of Theodore Winthrop, a well-educated Easterner, everything about Kamiakin's garden and tunic was uncivilized and disordered. The stitching and landscape of the green coat, much like the gardens themselves, were patched together in "all shapes and sizes." The patches created "irregular beds of a kitchen garden," plots that were "verdant" but also extremely unruly and "devious," like a zigzagging pathway "trodden by a man after too many toddies." Winthrop described the coat as a mirror of the irrigation ditch and its surrounding laterals, with one plot of the garden irrigation ditch and its surrounding..._
patches by a rampart or a ditch or seam, along which stitches of white threads strayed like vines." Although Winthrop confessed that the vine-like network of irrigation channels might be "understood by the operator," he was certain that any civilized viewer would find the lack of systematic linearity "complex, impolitic, and unconstitutinal." Kamiakin's meandering irrigation ditch was literally foreign when compared to those of a nation that favors streamlined and linear watershed management policies.

IN HIS BOOK Beautiful Machine: Rivers and the Republican Plan, 1755–1825, John Seelye offers an important investigation of America's systematic politics and its peculiar attraction to linear waterways. Judging from Winthrop's response to the nature of Kamiakin's miniature watershed, it is evident that the young traveler had inherited national ideologies that favored the streamlining of waterways for purposes of commerce and navigation. The Yakama chief may have been a master irrigator, but from the Easterner's perspective, Kamiakin lacked an expansive vision for the waterway. When compared to the Ohio River and the Erie Canal—grid-like systems that were already altered and managed by the United States—Kamiakin's wandering ditch appeared to be an emblem of political drunkenness, lacking the linearity required for navigation, commerce, and expansion.

According to Winthrop, for American nationalism to flourish in Washington Territory, Kamiakin and his fellow Yakamas would need to be relocated and colonized, but not before they taught Easterners about the land and its waterways. For this reason Winthrop could claim that Kamiakin was "every inch a king," albeit a self-appointed one who wore an "absurd garb" that, like his land, was completely "impolitic" and "unconstitutional." The Yakama chief may have been an impressive and resourceful leader, but he was also an obstruction to federal expansion and progress. From Winthrop's perspective, Kamiakin—like the great irrigators of Egypt—was nothing short of a "Pharos," a light-bearing beacon of power that would need to be trampled and uprooted by the inheritors of a so-called paradise in the West.

Winthrop's desire to witness the trampling of Kamiakin and his gardens was fulfilled when the Yakamas were subdued through the Walla Walla Treaty Council (1855) and subsequent Yakima War (1855–1856). The two events combined resulted in the rhetorical and physical relocation of the Yakamas and opened the valley to the federal reclamation of land and waterways. During treaty negotiations, Washington's territorial governor, Isaac Stevens, and Indian Affairs superintendent Joel Palmer appointed Kamiakin "head chief" at the council, but after several days of negotiating, Stevens suspected he was dealing with a silent "panther" or "a grizzly bear." Kamiakin repeatedly told Stevens that he was not interested in dividing lands and that he was "anxious to get back to [his] garden." After several attempts to break through the chief's apparent ambivalence, Stevens warned that refusing to sign the document would...
guarantee the Yakamas would "walk knee deep in blood," but that negotiating a treaty would provide Kamiakin's descendents free access to ancestral land and waterways for "as long as the sun shines, as long as the mountains stand, and as long as the rivers run." In an effort to avoid conflict, Kamiakin became the last Yakama leader to sign the Walla Walla Treaty—doing so in silence—biting his lips until they bled.

Only weeks after Kamiakin returned to his summer village near St. Joseph's Mission, the negotiated property boundaries between the Yakama Nation and the federal government were transgressed by white miners, sparking Yakama retribution and violence. As Clifford E. Taft explains in *Death Stalks the Yakama*, shortly after the treaty council ended "white miners discovered gold north of the Spokane River. In the ensuing gold rush, miners trespassed on Yakama land, stole horses, raped women, killed innocent people, and triggered a war." A party of miners passing through the Yakama territory later that summer was killed by a band of Indians. Federal Indian agent Andrew J. Bolon came out to investigate but, like the miners, was murdered. Although Kamiakin was not present at either event, he was long vilified by men such as Hazard Stevens, who called him "the moving spirit, the organizer, the instigator, whose crafty wiles never slept."

Once the Yakima War had begun Kamiakin's relational ties with St. Joseph's Mission implicated the priests in an act of national treason. According to A. J. Splawn, in the fall of 1855 Colonel James Nesmith, camped about two miles from the mission under the authority of Major Gabriel Rains, expressed a belief shared by other military leaders that "the priests in charge had aided the hostile Yakimas in securing ammunition." When military volunteers arrived at the site, they began looting the mission and discovered a letter that Kamiakin had dictated to Father Pandosy, who had been compiling a dictionary and grammar of the Yakama tongue. According to Scheuerman and Finley, this letter explained why the white miners and Andrew Bolon had been murdered, and it ultimately called for reconciliation and further negotiation of waterways that had not been recognized in the federal treaty. Among the most important were Celilo Falls and Kettle Falls, ancestral fisheries that were not being explicitly acknowledged as Indian land.

Military volunteers turned Kamiakin's letter over to Major Rains and the looting of St. Joseph's Mission continued until a discovery in the priests' gardens triggered a riot. Lieutenant Philip H. Sheridan was among those stationed at the mission. In his memoir, he recalls how the community was destroyed in a matter of minutes:

In digging up the potatoes someone discovered a half a keg of powder, which had been buried in the garden by the good father to prevent the hostile Indians from getting it to use against the whites. As soon as this was unearthed, wild excitement ensued and a cry arose that Father Pandosy [sic] was the person who furnished powder to the Indians; that here was the proof; that at last the mysterious means by which the Indians obtained ammunition was explained—and a rush was made for the mission building.

As the riot continued, men paraded around the property in Father Pandosy's vestments while others collected "a large heap of dry wood" and piled it on the church floor. Without hesitation, they burned St. Joseph's Mission to the ground. And this was only the beginning. In response to Kamiakin's request for peace and the federal recognition of indigenous waterways, Major Rains offered a scathing indictment that exposed the true status of the Yakamas in a newly acquired Promised Land. Rains warned Kamiakin that his "foul deeds" were seen by God. Like Cain, who was cursed for murdering his brother Abel, the Yakamas would be marked as "fugitives and vagabonds," destined to forever wander in exile.

This statement was not far from the truth. By the time the war ended, the Yakama Nation had ceded 16,920 square miles of territory to the federal government, retaining only 1,875 square miles for the Yakamas' exclusive use. In addition, 24 Columbia Plateau chiefs had been either shot or sentenced to hang. Kamiakin managed to survive, but like Father Pandosy he fled the Yakima Valley and did not go back to the mission. After he died in 1877, the chief's body was returned and buried in the valley he had irrigated and tended for so many years. Within a matter of months, though, Kamiakin's family discovered a desecrated grave. The chief's head and shoulders had been decapitated and carried away like a trophy, never to be found again. This act signified more than a tragic depredation of sanctity; it also marked a turning point, where Native Americans found themselves exiled from their land and waterways, which were now managed by white settlers and the federal government.

In 1853 Theodore Winthrop predicted that brave settlers would soon flock to Washington Territory and produce "a fuller growth of the American Ideal," which would be manifested in "elaborate new systems of thought and life." For settlers who came to the Yakima Valley after the war, Winthrop's vision of prosperity was summed up in one word: irrigation. Initially, localized efforts at irrigation were designed and managed by Walter N. Granger and the Northern Pacific Railroad, but the vision of large-scale irrigation ultimately peaked after 1902, when Congress...
passed the Newlands Reclamation Act. This decision spawned the Bureau of Reclamation, a federal organization responsible for the reclamation and equitable distribution of water for purposes of settlement and irrigation in 17 arid and semiarid western states.

By 1905 the reclamation of the Yakima Valley was a national priority that generated a wealth of consumer confidence. According to Paul Dorpat and Genevieve McCoy in *Building Washington: A History of Washington State Public Works*, "between 1902 and 1913 when the price of farmland in the West rose an average of 110 percent, land within the scope of the Yakima project, although still unwatered, increased by 5,400 percent—more than any other service project in the country." Through the Bureau of Reclamation, the Yakima Valley eventually became an irrigated artery of the Northwest and among the most productive agricultural regions in the nation.

In response to this success, local organizations in the Yakima Valley were called upon to tell the history of the region's prosperous transformation. The Pioneer Association and Yakima Historical Society were two local interest groups called upon to remember and preserve the past by "erecting monuments" and "marking historic spots." Strangely enough, it was through these organizations that Theodore Winthrop and Chief Kamiakin eventually crossed paths again. On June 30, 1918, the two groups organized an event to memorialize Kamiakin and his irrigated gardens, a place now proclaimed to be "a sacred spot" in the Yakima Valley. According to historian William D. Lyman, thousands of people met at a farm that afternoon in Tampico, just a few miles from the site of St. Joseph's Mission. They came to see the driving of an iron post, a stake that would mark where "Kamiakin's irrigating canal had passed." It was a day of great fanfare.

The audience was treated to food and games as well as a dozen speeches by regional historians and local dignitaries. Among the most prominent were honored guests General Hazard Stevens, son of Isaac Stevens; William D. Lyman; and Margaret C. Splawn, widow of the late politician and early settler A. J. Splawn, whose historical memoir *Kamiakin: The Last Hero of the Yakimas* (1917) was emerging as an authoritative account of the Yakima Valley. That afternoon Hazard Stevens spoke to the crowd about the historical and political significance of the 1855 treaty while Lyman talked about the legacy of pioneer patriotism. Finally, Margaret C. Splawn told the story of Kamiakin and his gardens, drawing from memories of her husband and the words of Theodore Winthrop, author of the locally popular memoir, *The Canoe and the Saddle*.

The national and localized popularity of Theodore Winthrop and his travel memoir is a story in and of itself. After Winthrop left the Northwest and returned to Staten Island, he spent several years sifting through journal entries in preparation for writing a book about his adventure. Initially, he could not find a publisher interested in his romantic tale, but that changed in 1861 when he became the first Union officer killed during the Civil War. His death at the Battle of Little Bethel made him a national hero. Publishers who had rejected Winthrop's work were suddenly squabbling over his manuscripts and memoirs. As Paul J. Lindholdt explains in his 2006 introduction to a critical edition of *The Canoe and the Saddle*,
after the book’s initial publication in 1863 it went through eight printings in four years, and in the following decade 55 editions of his work went into print, making Winthrop one of the most popular writers of the latter half of the 19th century. By 1890 his national fame peaked. The Northwest town of Winthrop is named after him, as is Winthrop Glacier on Mount Rainier.

By the close of the 19th century, Winthrop’s East Coast popularity was beginning to wane, but out West things were just getting started. In 1913, for example, Tacoma publisher and writer John H. Williams issued a 50-year commemorative edition, which included Winthrop’s unpublished journals as well as 16 color plates, an elaborate historical appendix, and over 100 illustrations. Several members of the audience at the marking of Kamiakin’s Gardens actually owned copies of this luxurious tome. The late A. J. Splawn, for example, cited heavily from the 1913 edition throughout his book Ka-mi-a-kin (1917), and it is likely that historian and scholar William D. Lyman also owned a copy. At the time, he was working on the two-volume History of the Yakima Valley, Washington (1919) a book that honored Winthrop with lavish words of patriotic praise. According to Lyman, Winthrop was not only a brave adventurer, but “a gifted scholar, poet and soldier” and “the most brilliant of all writers,” whose memoir of the early Northwest had “no rival for literary excellence.”

Given the local popularity of The Canoe and the Saddle, those present at the marking of Kamiakin’s Gardens surely recognized Margaret C. Splawn’s allusion to Winthrop when she said Kamiakin was a gentleman and “every inch a king.” However, decades after the Yakima War had passed, Splawn now surmised that this once vilified chief was actually a peacekeeper who “played an important part in both the agricultural and religious history” of the Yakima Valley. While Splawn’s observation is praise-filled and laudable, it is also problematic in that it suggests that the social and economic gap between Kamiakin and the settlers who reclaimed the valley was quite thin. That afternoon listeners were led to believe that Kamiakin—like the expansionists and reclamation engineers who came after him—was an innovative and “self-made man” who “rose to the highest place through sheer force of ability as an organizer and leader.”

On the surface, the memorial marking of Kamiakin’s Gardens seems honorable and valid, but like Winthrop’s earlier assessment of the chief’s green tunic, a deeper look suggests it was an event fraught with irony, hypocrisy, and historical inconsistencies. The Yakima Historical Society and Pioneer Association may have gathered to remember Kamiakin as a great leader, but those memorial makers, like so many others, failed to acknowledge their complicit participation in the Yakama Nation’s social and economic demise.

That afternoon the audience’s ears were surely tuned to Margaret C. Splawn’s clever use of The Canoe and the Saddle, but it is unlikely that anyone questioned her assertion that settlers and the federal government irrigated the Yakima Valley with opportunistic equity rather than rhetorical and physical force. For most of the crowd, it was more important that General Hazard Stevens came to profess the accomplishments of his treaty-making father and that A. J. Splawn, the local hero and politician who coaxed the Bureau of Reclamation into the Yakima Valley, was being acknowledged as the true father of the region’s epic and expansive history. The truth of the matter is a bit more difficult to tolerate. Only 60 years after Theodore Winthrop met Chief Kamiakin at St. Joseph’s Mission, white farmers, memorial makers, and the Bureau of Reclamation controlled land, water rights, and the exchange of agricultural goods in the Yakima Valley, leaving the Yakama Nation to inherit something far less than a social and economic Promised Land. And, metaphorically speaking, Theodore Winthrop was there to celebrate all of it.

Chad Wriglesworth is a visiting scholar at the Obermann Center for Advanced Studies, University of Iowa. He was the 2009 James B. Castles Fellowship recipient and is currently working on a book titled Geographies of Reclamation: Writing and Water in the Columbia River Basin, 1855-2010.
THE MEMOIRS OF MARTHA HARDY

By Peter Donahue

Well before Beat Generation icons Jack Kerouac and Gary Snyder rhapsodized about their Zen-filled experiences as fire lookouts in the Cascade Mountains, a skinny math teacher from Seattle was doing her "check looks" every half-hour from her lookout just south of Mount Rainier—and writing vividly about it all.

Martha Hardy (1907-1983) published Tatoosh in 1946, three years after serving as a fire lookout on Tatoosh Peak in what was then the Columbia National Forest (now the Tatoosh Wilderness Area). She served in order to relieve the shortage of lookouts caused by World War II, and to prove to herself and others that she could succeed at this nearly all-male occupation.

Tatoosh opens with a pack string "rick-racking" through snow drifts on its way to the top of Tatoosh Peak where "the schoolma'am," as the rangers refer to Hardy, will be left for the three-month fire season. From that point on, the book offers a frolicsome account of her adventures and misadventures. She must "study the country," learning to read the terrain and distinguish fog from smoke. She must file data on sky conditions, temperature, humidity, visibility, precipitation, and wind velocity and direction. She must also work the Osborne Fire Finder, used for charting an exact bearing on any suspected fire. However, despite her aptitude for geometry, she struggles with the convoluted measurements and calculations that the instrument requires, especially as pressure mounts for her to file a fast and accurate report. Ultimately, she masters the fire finder, only to learn that her first reported fire is just a plume of mist from a distant waterfall.

Much of Tatoosh deals with the daily tedium of being a lookout, which is punctuated by occasional terror-inducing tasks, such as re-attaching grounding wires in a lightning storm. To relieve the tedium, she domesticates a ground squirrel, which she names Impie, and carefully catalogs the array of mountain flowers, from arnica to valerian. She also reaches for the "grabaphone" to break her solitude by speaking to someone in the district ranger station in Packwood. Indeed, her interactions with the forest rangers provide many of the liveliest parts of Tatoosh. Most notable among these is her friendship with Elmer Holquist, the smart and caring chief ranger who is full of tall tales and folk wisdom. She and Elmer regularly engage in teasing banter, and Hardy even hints of a romantic interest between them.

When a fire breaks out in the district, she helps pinpoint it but then is left isolated atop her perch to watch as the smoke from the spreading fire obscures the area below. As she waits for word from Elmer about what, if any, action to take, she reflects upon such legendary fires as the 1902 Yakolt burn in southwest Washington and the 1933 Tillamook burn in Oregon. After many days of anxious waiting and watching, Elmer calls to tell her that conscientious objectors have been trucked in to fight the fire, and when she learns her own small cabin on the Cowlitz River has been spared from the flames, she knows she has the "Conchies" to thank.

It is this very same cabin near Packwood that serves as the starting point for Hardy's second book, Skyo (1949). In her rumbled De Soto sedan, Hardy commutes from Seattle every weekend to her cabin in the woods, which, it turns out, is perennially threatened by the Cowlitz River. Despite the best efforts of Elmer (one and the same) to dynamite a log jam that has been diverting the river toward her property, she knows she must relocate to higher ground. So, with the proceeds from a small timber sale and after wrangling with the bank, she buys an old stump ranch and ventures into second-generation homesteading beneath Skyo, which she describes as an "undainty, rock-ribbed male mountain."

She sells a scattering of old-growth firs to the local mill, hoping to let the younger trees come in more fully, and with the money from the sale, she and her dog Curly move into the gray old house built by the original homesteaders. She renames her new home Skyo Ranch, yet when she finds an old book of Indian myths, titled Sahaptin Texts, she discovers that skyo is a transliteration of the Native American
term for skunk. Then, as various mishaps befall her, including a house fire, she wonders if the spirit of Skunk—a magical and dangerous "kwali"—isn't haunting her homestead. From that point on, Skunk becomes a metaphor for the small but regular slap-downs she receives, yet persistently defies, as an interloper in the woods beneath Skyo Mountain.

Eventually, Hardy makes her peace with the place and the people and, despite her comings and goings to Seattle, feels she truly belongs. This feeling is confirmed when her newly published book, Tatoosh, is warmly received by Packwood residents, most importantly Elmer. And that evening, upon going to bed, she realizes that Skunk, rather than antagonizing her, actually stands guard over Skyo Ranch.

*Tatoosh* is illustrated with charming line drawings by Glen Rounds, and Skyo with equally charming drawings by Martha Hardy herself. Although Hardy wrote one more book, about her lifelong struggle with multiple sclerosis, it was never published. She taught math at several schools, including the University of Washington, until 1949 when she joined the faculty at Bellevue High School, where she taught math, English, and Pacific Northwest history and enjoyed a career as one of the school's most popular teachers until her retirement in 1977. She was also an avid photographer, and both of her books refer frequently to her toting her camera about.

In *Tatoosh* and *Skyo*, Martha Hardy shares in the pioneer nerve, know-how, and irrepressible wit of other mid-century women memoirists from the Northwest, including Betty MacDonald, June Burn, and Charlotte Paul. As Hardy herself once said, recalling a creative writing professor's response to her work, "I knew something about the woods because no matter whether he told me to write exposition or description I always turned in something about the outdoors."

Peter Donahue's new novel, *Clara and Merritt* (Wordcraft of Oregon, LLC, 2010), is about longshoremen and Teamsters in Seattle in the 1930s and 1940s.

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### Additional Reading

Interested in learning more about the topics covered in this issue? The sources listed here will get you started.

#### Votes for Women!

#### James W. Washington Jr.

#### Mount Rainier National Park

#### David Thompson's Columbia River

#### Trampling Kamiakin's Gardens
The Environmental Justice: William O. Douglas and American Conservation
Reviewed by Ken Zontek.

Supreme Court Justice William O. Douglas often used development and ecological terms when writing for his audience, and in this rhetorical sense we can say that Adam Soward and Oregon State University Press exploit a vacant niche with The Environmental Justice: William O. Douglas and American Conservation. Soward, a University of Idaho history professor, exceeds the scope of several articles about Douglas and the environment while providing an outside analysis different from the plethora of Douglas's autobiographical work on the subject. The resulting monograph combines assessment from previous secondary and primary material with Soward's own very cogent contextualization of Douglas in the environmental movement as the justice "helped transition the movement from an obscure to a prominent issue in American life."

The book consists of an introduction, five chapters, and a conclusion. Soward initially clarifies his focus on Douglas to emblematic conservation places and struggles, methods, and roles played. The first chapter describes Douglas' lifelong affiliation with nature and meteoric rise to the Supreme Court where his "almost frontier heritage and identification with common citizens combined to make Douglas an appealing, if slightly unusual, associate justice." The next chapter details Douglas's use of publicity hikes in the 1950s when he "contributed essential recognizability and national prominence" to lead conservation movements on Maryland's Chesapeake & Ohio Canal and Washington's Olympic Coast and thus "became a leading public spokesperson for wilderness." Chapter Three describes Douglas's book, Wilderness Bill of Rights (1965), as a call for "a stronger and more institutionalized environmental ethic" giving "form to the environmental mood of the country." Soward then utilizes the backdrop of Washington's Cougar Lakes, Texas's Big Thicker and the Potomac Basin to shed light on the justice's participation in Committees of Correspondence for preservation in his fourth chapter. The last chapter portrays the opinions of Douglas in the court where the justice practiced legal realism, seeking to establish precedent for environmental rights. The author ultimately concludes that Douglas played a "role that proved significant in both symbolic and tangible ways."

Soward offers several salient themes in his work. He emphasizes Douglas as a "public intellectual for conservation" who sought to involve and educate the public by leading people into the wilderness, calling for participation/activism and literary discourse, or writing books. Douglas believed that an environmental-savvy public would want to preserve its surroundings, and he sought to empower the minority of people who vigorously sought such protection. His court opinions revealed his belief that humans possess the right to enjoy nature. The author writes, "From Douglas's perspective, land protected as parks or wilderness was available to all Americans as a democratic resource—whereas land dedicated to economic development or resource extraction only benefited a few—a plutocratic resource." Soward notes that although Douglas failed often to get consensus on the court for his opinions—most notably that nature has standing in court (Sierra Club v. Morton (1972))—Douglas did provide a potential legal standard for environmental protagonists and quite possibly presaged the future.

The Environmental Justice utilizes the prism of a prominent individual to illuminate wilderness and modern conservation and provides any environmentalism aficionado with insight into the movement's history. Readers interested in Pacific Northwest environmental issues, legal politics surrounding the environment, and William O. Douglas would all benefit from Soward's scholarship, so evident in this book. A critic may yearn for more detail, but the thorough notations provide a clear trail and ultimately lead to the writings of Douglas himself—an iconic environmentalist.

Ken Zontek teaches history at Yakima Valley Community College and is an adjunct professor at Heritage College on the Yakama Reservation. He is author of Buffalo Nation: American Indian Efforts to Restore the Bison (2007).

Amber Waves and Undertow
Peril, Hope, Sweat, and Downright Nonchalance in Dry Wheat Country
Reviewed by Stephen Jones.

In the summer of 1957 Steve Turner and two fellow undergraduates from Vermont's Middlebury College, on a mission to find work and fun, drove a 1939 LaSalle sedan into the heart of wheat country—Adams County, Washington. They were not retracing Jack Kerouac's steps in On the Road (it would not be out until September of that year); they were merely answering an ad calling for wheat harvest truck drivers. Of the three, none had driven a big truck before but they figured they could learn on the fly, which they did—at least well enough to survive with their lives and the bulk of the harvest intact. Beyond that, Turner obviously learned what a haunting and sadly beautiful place Adams County can be.
In *Amber Waves and Undertow*, Turner describes Adams County by focusing primarily on wheat and potato producers, past and present. He weaves in his own experiences in 1957 but also more recently, spending time with farmers, processors, business owners, and even an artist who has a “bowling ball garden” in Ritzville, the county seat. Located in the near center of the main wheat-growing area of the state the county is a mix of highway interchanges, gravel roads, 40 mile vistas with wheat as both fore- and back-ground, building-less ghost towns, grain elevators and mid sized towns waiting with hopes for telephone call center jobs that may never come.

Turner is at his best when he tells the story of the early families. He visits a forgotten cemetery in what was the town of Paha, finding the grave of Selena Savage who died in 1890 at the age of 17. The story of Selena and her family is probably not unique or even overly tragic in wheat growing areas anywhere in this country, but it serves as a note of how powerful the reuniting of a family in death can be to the living.

In stories so typical of the west, the history of the early white settlers and farmers in this county came and went in just a generation or two. Consolidation, drought, vanishing railroads, prices that favor the middleman first, all the usual pressures of farming played a role in the depopulation of the county. But we are left in the end with at least a sense of hope and a strong feeling for the people past and present that populate this wonderful county.

Stephen Jones is a wheat breeder, Professor and the Director of the Washington State University -Mount Vernon Research Center. He has been working with farmers in Adams County since 1991.

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Bagley has a wider chronological scope in both time and space. He takes us on many interesting side trips into the fur trade, western exploration, and politics of the time that relate to the western trails. We come to know in detail more of the characters—the ambitious, inept, heroic, and opportunistic—as well as the events and stories, both famous and lesser known.

A strength and distinction in this work is the masterful weaving together of many primary accounts and extensive use of the participant’s own words to bring life and realism to the story while framing those in a logical chronology of events and topical chapters. The volume takes its title from an 1842 quote by President John Tyler addressing “the stern facts of geography,” and the same words were again used by Jesse Applegate, an often-quoted chronicler of 1843, to describe the terrain that became a nearly insurmountable obstacle to the emigrants. Just one example of the many individuals whose words are used is Virginia Reed, who was part of the Donner party tragedy; she offers this apt advice: “Never take no cutoffs and hurry along as fast as you can.” We taste the dust, and feel the exhaustion that was the lot of the emigrant.

While giving due credit to the many historians of the western trails who have come before, Bagley adds much to the research on the overland experience with hundreds of notes and over 30 pages of sources, many not previously used. This well-written history is an essential volume on the western trails for both readers and scholars.

Carol Burroughs is associate vice-president of the Thunderbird School of Global Management in Arizona and director of the school’s International Business Information Center.

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**Current & Noteworthy**

By Robert Carriker, Book Review Editor

Hope on the Hill: The First Century of Seattle Children’s Hospital, by Walt Crowley, David W. Wilma, and the HistoryLink staff (Seattle HistoryLink/University of Washington Press, 2010; 192 pp., $40) is a coffee-table-style book so well-written and illustrated that it should be a best-seller. And let us hope that will be the case because all proceeds from the sale benefit the hospital’s uncompensated care fund. This reviewer can do no better than to quote one passage: “It’s a brown-eyed third grader bravely fighting cancer. It is a Ph.D. in microbiology searching for a cure for cystic fibrosis. It is a gardening guild raising thousands of dollars on a warm spring weekend. Step inside Children’s and you enter a unique world: one where skilled compassionate physicians, nurses and staff work with patients and families to make miracles happen.”

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John McClelland Jr. Award—Recognizes the best article in COLUMBIA Magazine during the previous year based on readability and general interest.

Lorraine Wojahn Award—Given to a person who has provided outstanding volunteer service to the Washington State Historical Society.

The awards are to be presented at the Society’s annual meeting in June. Nomination letters (and 10 copies of any supporting documentation for each nomination) are due January 21, 2011. Mail to: WSHS Awards, ATTN: Mark Vessey, 211 – 21st Avenue SE, Olympia, WA 98501. For more details, visit our Web site: http://WashingtonHistory.org/awards.aspx.

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