



## VOTES FOR WOMEN!

by Pat Harper

*August 18, 2020, marks the 100<sup>th</sup> Anniversary of the 19<sup>th</sup> Amendment which gave female U.S. citizens the right to vote. As we celebrate this milestone, we also recognize it did not immediately result in equal rights for women, or in equal voting rights for all citizens.*

Women actually voted in the U.S. long before the 19<sup>th</sup> Amendment. Women who were single property owners LOST the right to vote in New York in 1777, in Massachusetts in 1780, in New Hampshire in 1784. After the

U.S. Constitution left voting rights up to the states in 1787, only New Jersey included women. When New Jersey abolished property requirements for white men in 1805, they denied the vote to all women and black men.

(SUFFRAGE, continued on page 2)



*Mrs. Margaret Howe represented Oregon in a suffragette march in Washington, D.C.*

*Photo courtesy of the U. S. Library of Congress.*

## SUFFRAGE

(continued from page 1)

Wyoming Territory granted women full voting rights in 1869. By 1919, [twenty U.S. states](#) granted full voting rights to women. Finally, on August 18, 1920, Tennessee became the 36<sup>th</sup> state to ratify the 19th Amendment. Their youngest legislator, [Harry Burn](#), cast the deciding vote because his mother advised him to “be a good boy.”

Women were denied many rights by society, including the right to speak in public. When Elizabeth Cady Stanton and Lucretia Mott attended the London [World’s Anti-Slavery Convention](#) in 1840, they could only observe from behind a screen with other women. In 1848 they joined forces with Martha Coffin Wright, Mary Ann M’Clintock, and Jane C. Hunt to organize the Seneca Falls Women’s Rights Convention. The [Resolutions](#) they proposed were accepted unanimously, except for the resolution in favor of women’s right to vote. It did pass, after an impassioned speech by Frederick Douglass.

Susan B. Anthony met Elizabeth Cady Stanton in 1851. After Anthony was denied the right to speak at a temperance conference in 1852 because she was a woman, the two formed the New York Women’s State Temperance Society. In 1853 they formed the [Women’s Loyal National League](#), which collected 400,000 signatures in support of the abolition of slavery.

The [American Equal Rights Association](#) (AERA) was formed in 1866, to “secure Equal Rights to all American citizens, especially the right of suffrage, irrespective of race, color or sex.” It dissolved over disagreements about the

15<sup>th</sup> Amendment, which states “the right... to vote shall not be denied...on account of race, color, or previous condition of servitude.”

Stanton and Anthony opposed the exclusion of women. They split from the AERA and formed the National Woman Suffrage Association (NWSA). Lucy Stone, Henry Blackwell, and Julia Ward Howe supported the

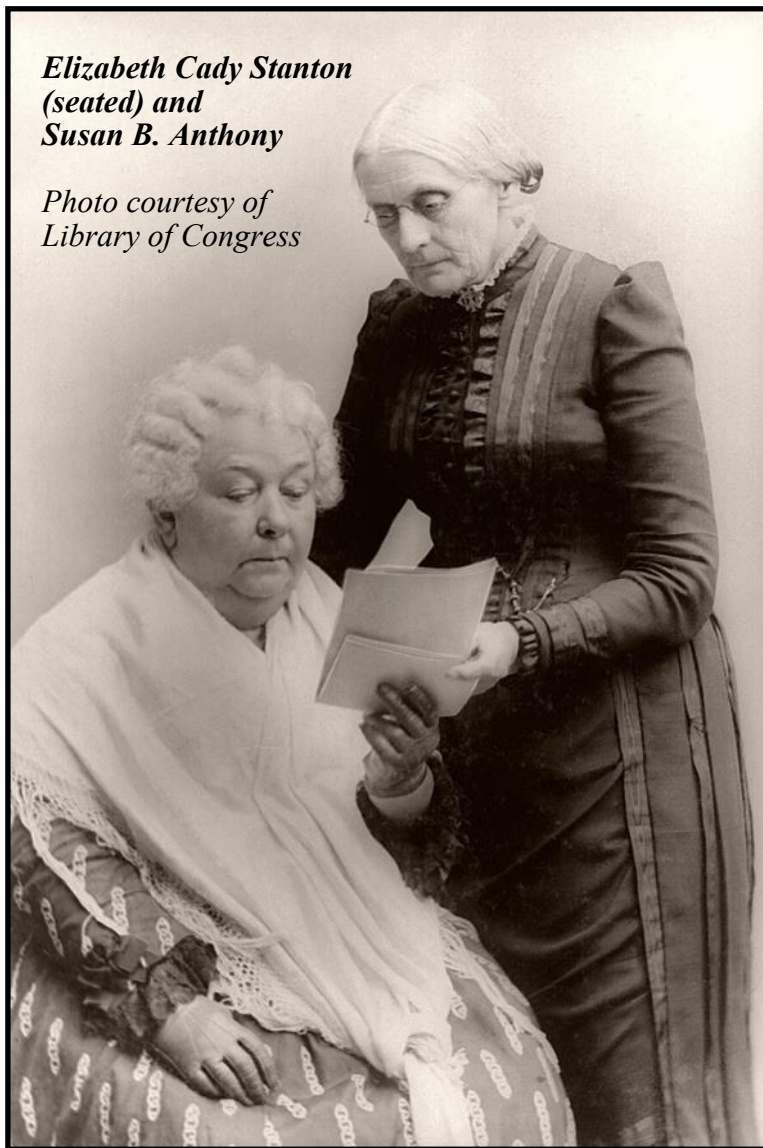
amendment and formed the American Woman Suffrage Association (AWSA). The two groups joined forces again in 1890, forming the National American Woman Suffrage Association (NAWSA).

The general argument for women’s right to vote was that they were adults with a right to be equal citizens, to participate in their own governance. The main argument against this right was that women were not suited to politics and should be protected by men from its burdens. Many other issues affected who financed pro- and anti-suffragist groups; which politicians and political parties took which side; and why voters swayed from one position to the other.

People of all religions and no religion used their beliefs to support their opinions. In 1895, Stanton and others published [The Woman’s Bible](#) to refute

the religious concept that women should be subservient to men. Although a bestseller, the book sparked animosity, even from supporters.

The argument that women are naturally more moral than men was used by suffragists to say that women would have a positive effect on laws and lawmakers. In the early 1900s, anti-suffragists argued that women should remain



**Elizabeth Cady Stanton  
(seated) and  
Susan B. Anthony**

*Photo courtesy of  
Library of Congress*



nonpartisan and fight for moral issues through their good works, civic groups, and feminine influence.

Although many suffragists were also abolitionists, this was not universal. Anti-suffragists in the South were particularly wary of giving black women the right to vote. Suffragists in the North minimized the role of their black members. Some racists supported suffragism in order to dilute the influence of black and immigrant male voters.

Suffragists argued that if women were given the right to vote, educated and informed women would vote. Anti-suffragists argued that women were even more ignorant than men. One category of women that anti-suffragists attacked were “[vicious women](#).” They argued that sex workers would vote as directed by men who exploited them.

Anti-suffragists also cited immigrant women as a reason women should not have the right to vote because “all workers among these people recognize how much more backward is the [foreign](#) woman than the foreign man ... the younger generation ... tends to irreligion and lawlessness.”

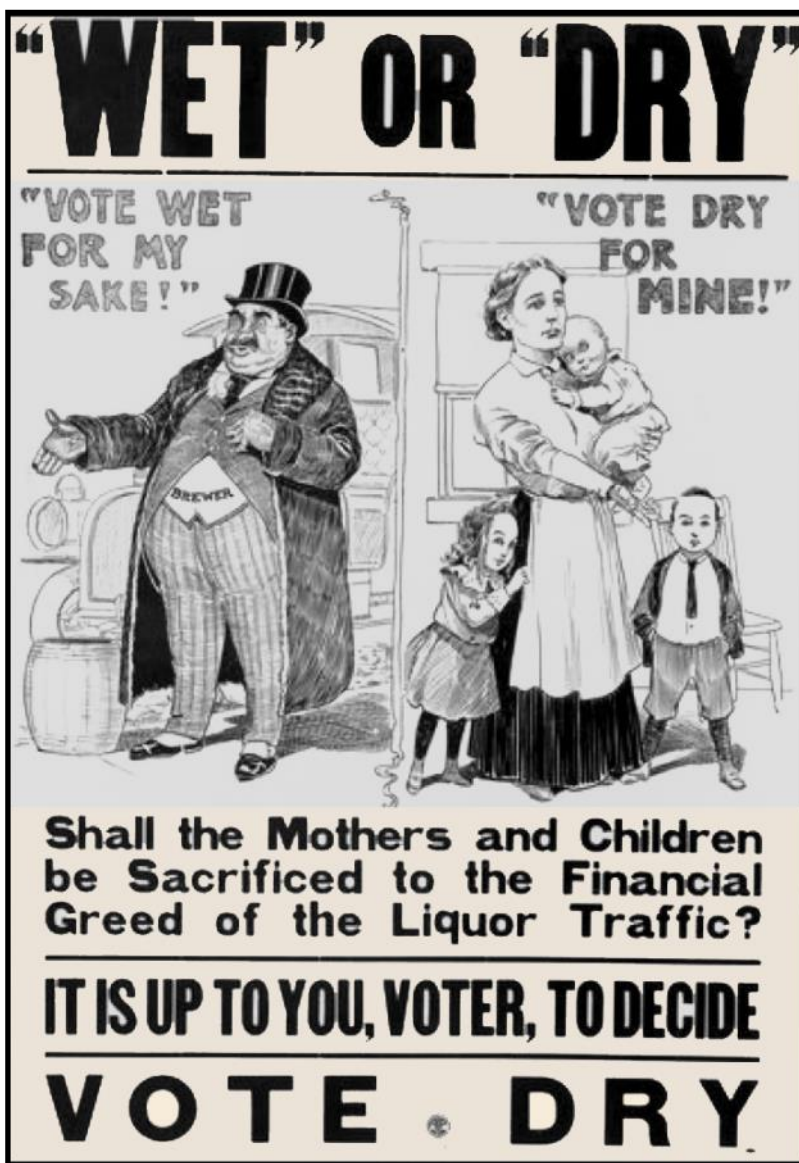
The temperance movement generally supported suffrage on the assumption that women would vote for laws that restricted saloons and alcohol. Although the Women’s Christian Temperance Union (WCTU) is perhaps best remembered, the all-male, church-based [Anti-Saloon League](#) was another powerful force behind Prohibition. Brewers and distillers funded stealth newspaper campaigns and other tactics to undermine the suffrage movement.

Industrialists that relied on the cheaper labor of women and children tended to oppose women’s suffrage, believing they would vote for higher wages, better working conditions, and less corruption.

During World War I, women in America were praised for their contributions “at home.” With over two million American men fighting in Europe, the women were the ones managing families, tilling farms, and working in factories.

When protests in Washington, D. C. led to protests and hunger strikes by suffragettes, [President Woodrow Wilson](#) eventually advocated for suffrage. In 1918 he spoke to Congress, “We have made partners of the women in this war... Shall we admit them only to a partnership of suffering and sacrifice and toil and not to a partnership of privilege and right?”

The fight over women’s right to vote simmered in [Oregon](#) for years, beginning in 1857. At its state Constitutional Convention one delegate, David Logan, proposed eliminating the word “male” from the phrase “white male citizens,” but his motion failed. Abigail Scott Duniway advocated for women’s rights in her Portland newspaper, *The New Northwest*, from 1871 to 1887.



*WCTU poster from the late 1800s.*

From 1884 to 1912, Oregon placed a women’s suffrage vote on the ballot six times, more than any other state.

**SUFFRAGE**  
(continued on page 4)



*Josephine Martin Plymale*  
SOHS #20568

## SUFFRAGE

*(continued from page 3)*

The successful measure passed by 52% in 1912. Oregon became the 25<sup>th</sup> state to ratify the 19<sup>th</sup> Amendment on January 12, 1920.

When [Abigail Scott Duniway](#) visited Jacksonville in 1879, she offended some people by mentioning the long-ago Prim family scandal. Oregon Supreme Court Justice Paine Page Prim, who was known for objecting to women's property and voting rights, had asked his wife Theresa for a divorce in 1860, separating her from her home and children. Although they reconciled two years later, rumors had been spread about Theresa, causing her to be vilified. Duniway said she brought it up to defend and vindicate Mrs. Prim, but the newspaper vilified her as a "ghoul." Local "bearded and un-bearded" hooligans threw eggs at the door of the Vining Hotel where Duniway was staying, hitting her with one of them, and burned her in effigy.

Duniway was supported in Jacksonville by the Plymale family, the Dowells, and the Beekmans. Elsewhere, she

had the support of Samuel Colver, Lindsay Applegate, and many others. Judge Colvig objected to Duniway speaking at Phoenix's July 4<sup>th</sup> celebration because he preferred dancing and eating to another speech.

In a time when anti-suffragists claimed women had no time to vote, [Josephine Plymale](#) of Jacksonville raised 12 children and worked in the family livery business; became an orchardist; served as Vice President of the Oregon Press Association; gave speeches; and served in Salem for two years as clerk for the Oregon Legislature. She was such an active suffragist that she once had an angry mob outside her Jacksonville home. Sadly, Plymale died in 1899, when she was 54.

In 1912 suffrage for women was actively supported by Ashland and Medford newspapers. The [Medford Tribune](#) noted in 1912 that "to call a government a democracy with half of its people denied franchise is absurd." The *Central Point Herald* carried at least two pro-suffrage articles.

Ashland's most vocal anti-suffragist was Elizabeth Yockey, also the town's "poetess" and one of its "truest boosters." Yockey wrote in the [Ashland Daily Tidings](#) that "Women are sentimental and emotional, not logical...the ballot to women does not mean to wise and good women alone but to the ... illiterate, intemperate, disreputable, vicious, foreign, etc." Mrs. Yockey was married, but had no children. She worked with (or for) her half-brother Asa Beaver in a realty company, wrote for the newspaper, and was an active Ashland citizen. Her sister was married to South Dakota Governor Frank Byrne, who was listed in 1918 as a supporter of suffrage.

Since the passage of the 19<sup>th</sup> Amendment one hundred years ago, theoretically every American adult

citizen who is not a felon has had the right to vote. However, until the Voting Rights Act was passed in 1965, states sought to limit this right with poll taxes and literacy tests. Oregon law, for example, included an [English literacy test](#) from 1924 until 1970.



*Sylvia Thompson,  
the only woman in  
the Oregon Legislature  
in 1919, sponsored the  
state's ratification of  
the 19th Amendment.*

*Photo courtesy of  
Library of Congress.*

Today, the U.S. voting system faces new challenges, including unequal polling places and Covid-19 concerns. Oregonians are fortunate to have our vote-by-mail system with paper ballots.

***Let's Vote!***



# OREGON SUFFRAGIST: ABIGAIL SCOTT DUNIWAY (1834-1915)

*By Sharon Bywater*

**A**bigail Scott Duniway devoted her life to the cause of women's suffrage and gaining equal rights for women, but she was no diplomat. Quite the contrary, her sharp tongue and outspoken views made enemies wherever she went, and nowhere more so than in Jacksonville, Oregon.

When Portland-based Duniway came to southern Oregon in 1879 on a tour in support of the Women's Suffrage

Movement, she was welcomed warmly in Phoenix and Ashland, but in Jacksonville, she was pelted with eggs and burned in effigy. Her offense was unearthing the past marital difficulties of one of the town's most prominent citizens, Judge Paine Page Prim. She wrote scathingly in her newspaper, *The New Northwest* about Judge Prim having abandoned his wife, even though he and his wife had reconciled years before. *(continued on page 6)*



*Oregon Governor Oswald West  
watches Abigail Scott Duniway  
register to vote.*

**SOHS #8286**

## DUNIWAY

(continued from page 5)



If she was trying to convince the men of the town to give women the right to vote, her outburst against the judge had the opposite effect. The *Oregon Sentinel* reported: "The doors of this town were kindly opened to her, but today there are few people in Jacksonville that will not look at her face with contempt."

The editor of the *Democratic Times* wrote: "matters that were buried and forgotten in the long ago have been revived for the sinister purpose of venting malignant spite upon one who enjoys the high esteem of all.... If these are the teachings of woman suffrage, it should be prohibited by statute."

Duniway admitted in her autobiography, *Path Breaking*, that she was partly to blame for the incident, but dismissed the Jacksonville men as "old miners, or refugees from the bush-whacking regions of Missouri, whence they had been driven by the exigencies growing out of the Civil War."

Duniway's outspoken manner and strong determination were shaped by the trials of her life. An early pioneer, she was only 18 when she made the journey with her family by wagon train from Illinois to Oregon in 1852. Her ailing mother died

during the trip, and Duniway, along with her father, John Scott, and eight other siblings, were left to manage for themselves. Her father gave her the task of keeping a diary of their trip, an early start to her long writing career.

She married Benjamin Duniway a year after arriving in Oregon and lived on his donation land claim in Clackamas County near Portland. While raising six children, she became the family breadwinner when her husband suffered a disabling accident and they lost their farm. She earned money teaching school, taking in boarders, and running a millinery shop. With only one year of formal schooling, she started a progressive newspaper, *The New Northwest*, with the goal of fighting for social justice. Her husband and older sons pitched in to help run the paper, which became a mouthpiece for the women's suffrage movement.

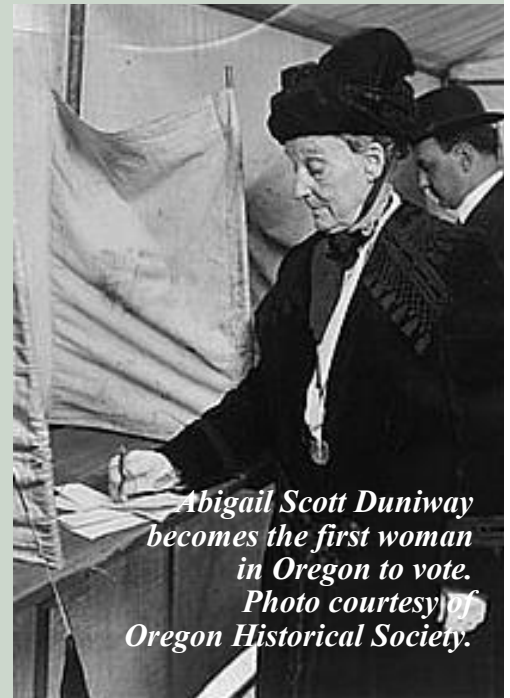
Ironically, Duniway's younger brother, Harvey Scott, became chief editor and part owner of the Portland *Oregonian*, the more established newspaper that argued against giving women the vote. It was said that only her brother's death in 1910 finally put a stop to the *Oregonian's* anti-suffrage editorials.

In addition to women's suffrage, Duniway advocated allowing women to control their own finances and property. At the time, husbands could seize their wives' personal property to pay their own debts. She once lamented, "We are reduced to the status of children and feeble-minded persons." In *The New Northwest* she discussed diverse social issues and questioned the treatment of the Chinese and Native Americans in Oregon.

During her 40-year fight for women's suffrage, Duniway served as President

of the Western Chapter of the Women's Suffrage Association and as an officer of the national chapter. She worked tirelessly for the cause, touring the Pacific Northwest with national suffrage leader Susan B. Anthony. But her outspoken personality made her a controversial and often divisive figure.

Although she was never again pelted with eggs or burned in effigy, she made many enemies, including



*Abigail Scott Duniway becomes the first woman in Oregon to vote. Photo courtesy of Oregon Historical Society.*

members of the Women's Christian Temperance Union (WCTU) who were campaigning to ban alcohol during the same period. Duniway believed that many men would not give women the right to vote if they used it to ban alcohol. She also earned the enmity of the churches, which were strong supporters of prohibition. Prohibitionists considered her an infidel and accused her of selling out to the liquor industry.

Even those who agreed with her anti-prohibition views considered her a hindrance to the cause because of her divisive manner. To distance



herself from her detractors, she spent several years campaigning in Idaho and Washington, coming back to Portland in 1894 to take up the cause in Oregon once more.

Women's suffrage was voted down five times in Oregon over a period of almost 30 years before finally passing in 1912. By then, Duniway was nearly 80 and suffering from ill health. Although younger women had taken up the cause, building successful coalitions that helped win the final vote, Duniway had been there from the beginning and her perseverance won her an important place in Oregon history. Governor Oswald West recognized Duniway as the major force behind the suffrage movement in Oregon and asked her to write and sign the Equal Suffrage Proclamation. He gave her the honor of being the first woman in Oregon to vote.

Duniway published her autobiography in 1914, a year before her death. In it she presented a more forgiving face. Perhaps trying to make amends for her earlier criticism, Duniway had kind words for Jacksonville. She praised southern Oregon in general for its "whole souled men and hospitable women." And she wrote that Jacksonville had become the "center of a large degree of Equal Suffrage sentiment." Aside from her one unfortunate experience, she said she was always made to feel at home there.

Duniway did not live to see the passage of the 19<sup>th</sup> amendment giving women the right to vote nationally. She died in Portland in 1915 just before her 81<sup>st</sup> birthday.

Sources: Abigail S. Duniway, *Path Breaking*. 2nd ed., New York, Schocken Books, 1971. Jean M. Ward, "Abigail Scott Duniway (1834 -1915)." *Oregon Encyclopedia*, Portland State University; Oregon Historical Society.

## WOMEN *and the* KU KLUX KLAN *of the* 1920s

*By Jeff LaLande*

The 1920s ushered in not only the nation-wide right of women to vote. The decade also saw Prohibition and the sudden rise of the powerful "second" Ku Klux Klan – the KKK of the 1920s. The Klan's activities in southern Oregon and elsewhere in the state have been studied by various historians, but the important role of the Klansmen's wives, who

often were members of Klan auxiliaries, is less well known.

Millions of white Protestant women across the country—newly empowered politically—used the franchise to support the Klan's highly popular ideology of white supremacy, xenophobia, and religious bigotry. In Oregon, some of them helped to

**KLAN** (continued on page 8)



*Ku Klux Klan Event  
September 8, 1925  
Photo courtesy of the  
Library of Congress.*

## KLAN

*(continued from page 7)*

elect the Klan's favorite candidate for Oregon governor, Walter Pierce, in 1922, as well as to pass the state's anti-Catholic "School Bill" that same year. With hindsight now provided by passage of a century, these particular election results were an unfortunate *early* result of women's suffrage.

First, however, let us go back some decades. In the American West—especially in the rural and small-town West—women had long been highly active in local political affairs even though they could not cast votes. The Grange (or "Patrons of Husbandry")

of the 1870s-1880s was a farmers' movement that grew into an important political voice for agrarian communities to be heard in the West's state and territorial capitols – urging governmental oversight of railroads' exorbitant freight charges and weighing in on other such issues important to rural families.

Many farms, in effect, were two-person partnerships of husband and wife, and from its beginnings the Grange movement not only permitted but actually encouraged women's participation in the organization. Female Grangers' responsibilities went far beyond serving meals at

weekly or monthly meetings at the local Grange Halls and such. Their roles included holding important offices in the local Grange, writing countless letters to political representatives (if only for their husbands to sign), and organizing local men folk to vote for Grange-backed candidates. In essence, the Grange movement helped bring rural women out of the farmhouse and into the civic space of local politics.

This trend of rural women's growing civic participation only accelerated during the 1890s – the period of the so-called "Populist Revolt" of hard-pressed farmers and others throughout the West. Intending to reinvigorate



*Members of the Ku Klux Klan march in Ashland, Oregon during the 1920s.*

*Photo courtesy of the Oregon Historical Society.*





Wall Street owns the country. It is no longer a government of the people, for the people and by the people, but a government for Wall Street, by Wall Street, and for Wall Street. The great common people of this country are slaves, and monopoly is the master...Let the bloodhounds of money who have dogged us thus far beware.

— Mary Elizabeth Lease

democracy through political protest, reform, and other measures, many rural women in southern Oregon enthusiastically supported the nation's new Farmers Alliance and its insurgent outgrowth, the Peoples Party – and this a decade before they would win the right to vote in Oregon.

Rogue Valley women such as Stella Duclos travelled throughout Jackson and Josephine counties as trained Farmers Alliance “lecturers,” explaining issues and urging their male and female listeners to become politically engaged. With the May 1892 excitement occasioned by the arrival of famous Populist orator Mary Elizabeth Lease – the “Kansas Cyclone” – in Jackson County, wagonloads of women and their men flocked to hear Lease repeat, in her thick Irish brogue, the famous quip that American farmers should “raise less corn and more Hell!” and then lambaste the cowardice and corruption of America's two major parties in the face of Wall Street's insatiable greed.

And now, to the 1920s. It was not coincidental that both women's suffrage and alcoholic prohibition were enacted nation-wide within a year of each other. Women, in particular White Protestant women who supported their gender's right to vote, had been in the forefront of the temperance and prohibition movements for decades. The Ku Klux Klan of the 1920s, which saw drunkenness as endemic to the nation's then-detested minority of Catholics as well as the recent flood of foreign immigrants, stood for strict enforcement of prohibition laws. In addition, of course, the Klan targeted Catholics, Jews, Blacks, immigrants, and liberals for a variety of reasons.

The 1920s Ku Klux Klan was in substantial part a movement of small-town and rural Protestants who felt that their long-held position as American culture's “top dog” was threatened by these “Others.” Alas, with the new political power held by women, it was the wives, sisters, and daughters of Klansmen who enthusiastically joined the KKK movement, enrolling in the white robed-and-hooded ranks of organizations such as the “Ladies of the Invisible Empire” (LOTIES) and the “Women of the Klan.”

Women of the 1920s KKK did far more than simply march in Klan parades or, as in Ashland during September 1924, hold “ice cream socials” for hundreds of visiting Klansmen. In southern Oregon and elsewhere it was Klanswomen who organized and enforced the boycotts of local businesses that were owned by Catholics, Jews, and other outsiders. As the main shoppers for groceries, clothing, and other goods, their power was potent. Any woman who proved reluctant to “toe the line” of such boycotts could find herself ostracized from social activities and snubbed on the street.

In this way, it was Klanswomen who inflicted the personal economic and social pain on the Klan's perceived enemies. If nothing else then, one can conclude from the Klan episode that women's suffrage proved the obvious point that some women could be equal to their husbands in terms of unsavory beliefs and deplorable actions.

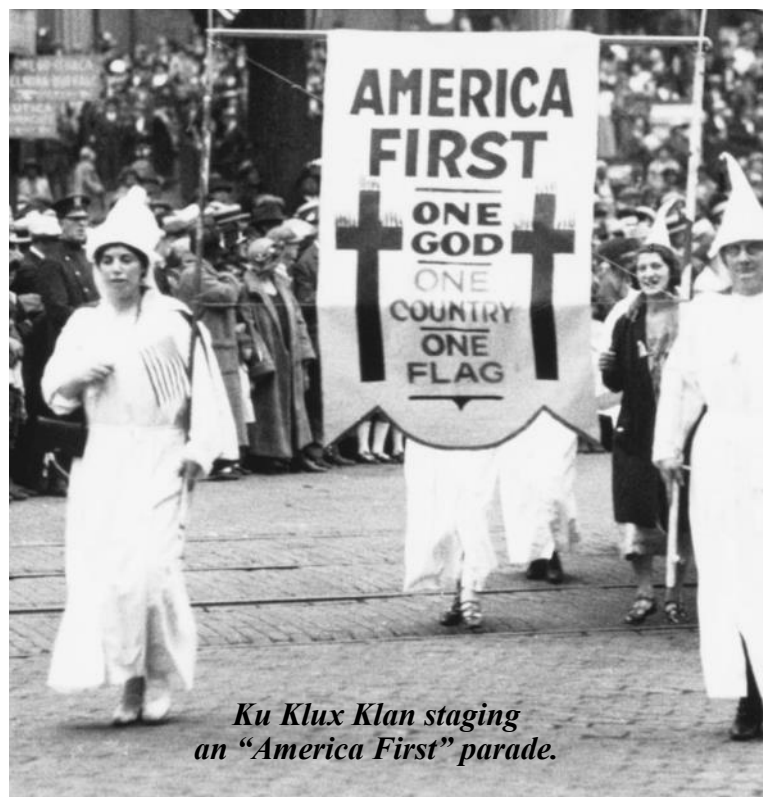
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*Ku Klux Klan staging an “America First” parade.*

# MARIAN TOWNE: *A Force in Oregon Politics!*

by Alice Mullaly

In her eighties, this woman sat on the porch of her family home on 2<sup>nd</sup> Street in Phoenix, Oregon, waving to children as they went by. But in her thirties, she had been a force in Oregon politics. She was Marian Towne.

A petite and attractive young woman, Towne had been born in Sterling in 1880, but had grown up in Phoenix. She had gone to work as an assistant Jackson County clerk after high school. By 1908, she was also studying law at night, and she left Oregon for a term at the University of Michigan law school before returning to work with the county.

One of her jobs was to file bills passed by the state legislature. As she read through them, she identified many problems and thought to herself that she could write better bills.

In 1912 women gained the right to vote in Oregon and in 1914 women could finally run for seats in the State Legislature. Because of her strong interests in juvenile justice, social betterment and economy in government, Towne decided to run for office.

She secured endorsements and advice from Medford Mayor W.H. Canon and *Medford Mail Tribune* publisher George Putnam. She went door to door and listened to people's concerns in more than half the households in Jackson County. And she won! She was to be one of only four Democrats in the 1915 legislative session and the first woman elected to the Oregon House of Representatives.

In Salem, Towne met opposition from many male legislators, but also

found success in her work. She served on three House standing committees: Education, Health and Public Morals, and Salaries. She introduced bills to streamline the distribution of legislation, to increase school funding and the length of the school term,



*Marian Towne  
in her  
Yeomanette  
Uniform—SOHS #13366*

and to establish a female trade school for orphans. She successfully passed a bill to relinquish state jurisdiction of lands around Crater Lake so that it could become a national park.

In 1916, she ran again for the Legislature, but lost, then set her sights on becoming a juvenile court judge.

Then, with the United States about to enter World War I, she was considering becoming a Red Cross driver in France when she heard about a new opportunity for women in the Armed Forces.

In March 1917, she and another 18 Rogue Valley women joined the Naval Reserve as Yeoman F (for female) or Yeomanettes, as they were popularly called. They were sent to the Naval Shipyard in Bremerton, Washington, to become clerks and telephone operators, freeing up men for fighting positions. Towne rose to the level of Chief, a non-commissioned officer, but when she applied for a commission, her application was denied because she was a woman.

After being discharged, Towne was a civil servant the rest of her life, working for the Seattle Health Department, the San Francisco Bar Association and the California Public Welfare Department. In the 1950s she retired to her family home in Phoenix where she died in 1966.

Marian Towne may have been small and attractive, but neither physical size nor demeanor could overshadow her significant contribution to history as Oregon's first woman elected State Representative and as a leader in expanding opportunities for women at the beginning of the 20th Century.

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# WHAT'S IN A NAME? *Women's Names Upon the Land*

by Jeff LaLande

When it came to giving an individual's name to mountains, rivers, creeks, or buttes in our region, from the 1850s on, it was the names (typically, the surnames) of men that overwhelmingly predominated. With a few notable exceptions, women's names were entirely absent from the landscape and from maps during the early years of White settlement.

However, with Oregon's 1912 passage of women's suffrage, the practice of giving women's names (albeit only their given names) to geographic features began to increase very soon after that year – mainly due to Forest Service rangers' practice of naming remote lakes and peaks for the women in their lives. Although the timing of this change was simple coincidence, it may reflect at least *some* acknowledgement by the name-givers (who were all men) that the opposite sex now had a right not only to vote but to have their own names affixed to the landscape.

Among our region's very few early exceptions to the "men only" pattern of place-names are **Roxy Ann Peak**, near Medford, and **Annie Creek**, near Crater Lake. Briefly called "Skinner Butte" (for the Rogue Valley's first Indian agent, Alonzo Skinner), the present name Roxy Ann dates to the mid-1850s. Roxy Ann Bowen (with her husband, John) settled near the base of the mountain in about 1854.

**Annie Creek** honors Miss Annie Gaines, who in 1865 braved the challenging descent of the caldera's steep slope all the way down to the waters of Crater Lake; she and a Mrs. O. T. Brown became the first White women to do so. **Josephine Creek** (a tributary of the Illinois River) and, subsequently, **Josephine County** were named for Josephine Rollins, believed to be the first White woman to (albeit very briefly) settle in southwestern Oregon. While prospecting, Josephine's father found gold on the creek that he then named for her. Within a year or so, she had moved south to Colusa County, California, and married.

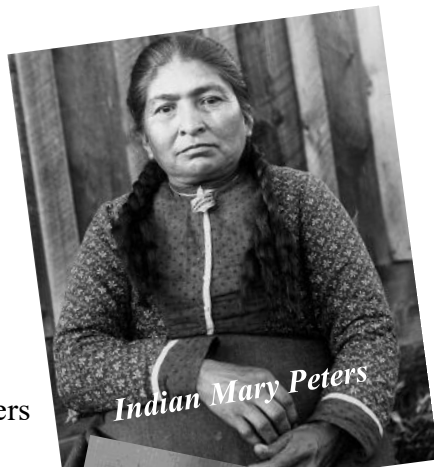
One could be forgiven for assuming that another early 1850s place-name, **Jenny Creek**, commemorates a woman. But no, it was named for a female mule, or "jenny." Part of a pack string of mules heavily laden with Army supplies during the Rogue River War, the unfortunate creature took a tumble from the bank and drowned in the turbulent high waters of the creek.

**Mt. Isabelle** lies northwest of Jacksonville, and the name has been around for quite some time. It is said to honor Isabelle Smith, daughter of local resident (and possibly a miner) Jake Smith. The naming of places by miners for their daughters continued into the twentieth century, when Medford's Dr. J. F. Reddy, a major investor in the Blue Ledge Copper Mine boom, named the tiny town that he established in about 1909 near the mine for his daughter, **Eileen**.

**Indian Mary Park**, located on the Rogue River below Grants Pass, is named for "Indian Mary" Peters, a local Native woman. Born in 1852, she eventually married a man named Peters. Her father was "Umpqua Joe" of Grave Creek, who had befriended early settlers and later operated a ferry at the site of the park; he was granted this parcel of land as part of the Indian Allotment Act. After his death, "Indian Mary" inherited the land and operated the ferry for a number of years.

Early White settlers bestowed the name "**Squaw**" on a number of Jackson County's mountains, creeks, lakes, and prairies. Because that word is now recognized as being offensive to many people, such places have been re-named elsewhere in the state; however, most of our county's "S-names" have yet to be replaced. In 2008 the unofficial name "Squaw Point" was replaced with **Taowhywee Point**—the "spirit name" both of a

**NAMES (continued on page 12)**



## NAMES

(continued from page 11)

prominent Takelma healer of the 1850s and of her great-granddaughter, the late Agnes Baker Pilgrim, our region's highly respected Native elder, who died in 2019.

**Minnehaha Creek** flows into the upper-most Rogue River. The name comes from Longfellow's epic poem, "Song of Hiawatha." Minnehaha was Hiawatha's sweetheart; she dies tragically at the end of the poem. The Dakota term "minnehaha" loosely translates as "laughing water" (more correctly, "rapid water"). It's an apt name for this pleasant, fast-moving little mountain stream, one that was apparently bestowed by a poetically inclined Forest Service ranger.

During the decade after 1910, early-day rangers of the U.S. Forest Service gave many of the feminine place-names that now grace the Sky Lakes Wilderness in the High Cascades of Jackson and Klamath counties. At that time, most of the newly proclaimed National Forest was still extremely remote country, and many of its peaks, creeks, and lakes had not yet been named.

Names were needed so as to make accurate maps and to be able to report approximately where a forest fire was burning. **Alta Lake**, in Seven Lakes Basin, was named

by one ranger for a young resident of Butte Falls that he admired, Miss Alta Allen. Nearby, other mountain lakes named in a similar manner include **Lakes Margurette, Natasha, Clarice, Bernice, and Elizabeth**. Adjacent peaks **Ruth, Ethel, and Maude** were named by three Forest Service men for their spouses. Maude was the wife of Lee Port. Later, after the Ports moved to the Applegate Ranger District, Maude served for many years as the district's un-paid telephone operator and fire dispatcher.

Located near Prospect in the upper Rogue River country, **Bessie Creek** (and **Bessie Rock**) and **Mt. Stella** may have received their names in likewise manner. (However, these names – because they are places that are far less remote than the lakes and peaks mentioned above—could well pre-date the Forest Service period. (Anyone with information or ideas as to the origins of these two names is encouraged to contact the author.) High up in the rugged headwaters of the Applegate River is **Mt. Emily**, a name that was given by Forest Supervisor Martin Luther Erickson. Ironically, however, he named it *not* for his wife or sweetheart, but for *himself*—his initials being M.L.E.!

Sources: Lewis McArthur, *Oregon Geographic Names*, 7<sup>th</sup> Edition, 2003; Jeff LaLande, *From Abbott Butte to Zimmerman Burn: A Place-Name History and Gazetteer of the Rogue River National Forest*, 2007; various Internet sites (e.g., *Wikipedia.com*).

## MAKE AN SOHS FASHION STATEMENT!



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# A MESSAGE FROM THE PRESIDENT

*“When all at once I saw a crowd,  
A host of golden daffodils”*

*- William Wadsworth Longfellow*



Every Spring at Hanley Farm a beautiful field of yellow daffodils appears on the entryway lawn. They are “naturalized” flowers: no one plants them, nor tends them, but each spring they magically appear. Cameras appear, the faces of visitors light up, and the farm takes on new life.

The Southern Oregon Historical Society is like this field. In 2020 our period of dormancy was far longer than usual. Beginning in March the SOHS research library closed, and all public events were suspended. For several weeks all was quiescent and then a surprising rebirth took place. The society home page came alive as the library announced more than one-half dozen ways to access our large data collections. The collections committee introduced virtual tours of various exhibits. In May, our “Windows in Time” series, in collaboration with Jackson County Library Services, began offering its monthly lectures online. The annual plant sale was held at Hanley Farm as a drive-in event where orders were prepacked and set out for easy pickup and payment.

Other facets of the Society have barely missed a beat. The monthly newsletter and the summer issue of the *SOHS Quarterly* are being published and distributed via email. A steady stream of press releases and social media announcements have continued. The Board of Directors and committees discovered Zoom conferencing and resumed regular meetings. All of the Society’s many elements—seemingly on their own—wonderfully bloomed.

As we move forward, the depth of talent and the generosity of our members is keeping history alive in Southern Oregon. It is a rare opportunity to see ourselves in a fresh light. A French novelist once wrote: “The real voyage of discovery consists not in seeking new landscapes, but in having new eyes.” In this time of sadness and uncertainty, we need to pause and celebrate the wonderful rebirth occurring around us. We need to look at the flowers.

With Gratitude,  
Doug McGeary

# SOHS ON-LINE!

*For the time being SOHS has suspended or canceled all events until it's safe to reschedule them. In the meantime, you can enjoy Southern Oregon history at home!*

SOHS has an extensive selection of publications, talks, articles, artifacts, videos, and more on-line. We hope you will enjoy this opportunity to learn more about Southern Oregon history!



[Southern Oregon Historical Society Magazines](#). SOHS Library volunteers scanned all of the magazines produced by SOHS from 1981 through 2009. They are searchable by keyword to some extent, or you may [just browse the magazines](#).

[Southern Oregon History, Revised](#). This website, conceived, created, and managed by Ben Truwe, provides text of thousands of newspaper articles and documents that convey the history of southern Oregon.

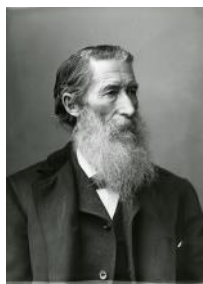
[YouTube Videos](#). Thanks to Ben Truwe and Kyle Stockton, 55 newsclips that capture life in southern Oregon in the 1960s are online. This page provides links to the videos.



[Our Virtual Museum](#). With this link, you may view random images in our SOHS Online Catalog. By clicking on an image, you may read more about the item. Of course you may also [create your own search](#) and view images that match your interests. Our catalog includes many of SOHS's photos.

[Collections Exhibits](#). SOHS's Curator, Stephanie Butler, is creating online exhibits with professional photos that feature selected SOHS artifacts. You can also join us on [Facebook](#) for daily images and stories from our collection and archives as we celebrate dining, music, sports, and more!

[Southern Oregon Digital Archives](#). This SOU website includes Peter Britt photos and about 1,000 SOHS photos.



If you are looking for photos on a specific topic, please use our [SOHS Photo Index](#). If a photo is not available online, you may still obtain it—please contact the SOHS Library for assistance.

[As It Was Stories](#). If you're a fan of the SOHS/JPR series As It Was, you may enjoy reading and/or hearing them again!

Use the main link for newer stories, and [this link for the archives](#).

[Explore Southern Oregon](#). Although we are all staying at home or going for local walks, perhaps this is a good time to plan excursions. SOHS's maps of local markers, created by Linda and Peter Kreisman, provide detailed directions to the sites of the markers, and information about them. It's a great way to plan a family outing!



[Southern Oregon Timeline](#). Click on the link, select full screen, use your right arrow key to "browse the timeline", zoom in or out. We hope you enjoy this very brief overview of Southern Oregon history!

[Biographies of Southern Oregon people](#). These essays cover some of the famous, infamous, and unknown people who are part of Southern Oregon's history.

[Stay at Home History Quiz](#). Have fun answering these local history questions while exploring SOHS's on-line resources. You can submit your own questions as well!



All of the words in this article underlined blue are direct links to the material described. Just hold down the "Control" key on your computer while left clicking on the words and it will take you to the page.





## SPOTLIGHT ON NANCY APPLING

by Alice Mullaly

Vivacious, sparkling, hard-working, dedicated, a plant wizard are a few of the terms used about Nancy Appling, in the SOHS Volunteer Spotlight for this issue. The Hanley Heritage Plant Sale was just successfully completed as a “safe, order ahead and pick up your order on schedule” event under her management.

Nancy grew up in Southern California. As both a surfer girl and a Mariner Girl Scout, she learned a love of boats and being on the water. She attended UCLA and worked for a number of years as a paralegal. Even then the *Sunset Western Garden Book* became her bedside reading.

After putting up with increasing smog, she and her husband decided to move to a more remote area and chose Scott Valley, California. There they lived off the land with draft horses, chickens, pigs and good air. Nancy joined the Scott Valley Volunteer Fire Department and became an EMT. She was appointed their Administrative Officer and 35 years later continues in that role.

Travel played a big part in Nancy’s life as she became a manager for the International Student Exchange program, arranging for local recruiters all over Europe.

In the 1990s, Nancy moved to Ashland and followed partner SOU English Professor Dr. Tom Nash on the Chautauqua circuit through the Oregon Humanities Association. Her programs included *Forbidden Fruit: The Apple in History, Literature and Legend*, and *Oregon’s Heritage*

*Trees*. She continues as a member of the Oregon State Heritage Tree Commission and has nominated a number of Southern Oregon Trees for Historic recognition including the Hanley Willow. She is also a regular volunteer at North Mountain Park in Ashland.

In the first year of the SOHS sponsored lecture series, *Windows in Time*, Nancy was a featured speaker and filled the room with tree branches and cones.

When asked how she got involved as a volunteer with the Southern Oregon Historical Society, Nancy laughed and said “Alice Mullaly coerced me into helping with the first Scarecrow Festival at Hanley Farm ten years ago and that’s when I fell in love with the Farm.” Nancy has taken a leadership role from the beginning, being Chair of the Heritage Plant Sale, and Co-Chair of the Scarecrow Festival and the Holiday Wreathmaking events. She spends countless hours behind the scenes seeing that events run smoothly.

SOHS salutes volunteer Nancy Appling for her significant contributions to the society and her community.



## ADD COLOR TO OUR BLOOM: BECOME A SUSTAINING MEMBER!

An SOHS Sustaining Membership is an ongoing, automatic monthly gift that can be paid securely and conveniently by your credit card. You choose your monthly giving level and your membership continues uninterrupted until you tell us otherwise. Because your contribution is on-going, we know we can rely on your support and reduce our processing costs.

To become a sustaining member go to: [www.sohs/sustaining.org](http://www.sohs/sustaining.org).

As a bonus, we’re publishing this issue of the *SOHS Quarterly* on-line—it’s usually an exclusive benefit of membership. Share it with your friends and encourage them to join us!





Alice Mullaly (l) and Vicki Bryden (r) received 2010 SOHS Heritage awards for reopening the SOHS Research Library after it had been closed due to budget constraints.



## CURRENT RESIDENT OR



## From the Library & Archives

### HAPPY 10TH ANNIVERSARY TO US!

been closed to the public for eight months due to budget constraints. Kathy Enright had been retained as part time staff to assist with the library and other duties. Alice Mullaly and Vicki Bryden were the only two volunteers allowed to go in once a week to answer e-mails.

The three of them decided there was no reason the library could not operate with volunteers; the Director reluctantly agreed. When word went out for a meeting of interested volunteers, 60 people showed up! The need for six hours of training whittled the list to 30. Alice and Vicki ran three 2-hour "training" sessions, and were ready to go!

When the library reopened on May 5, it received front page coverage on the *Mail Tribune*. SOHS held a fund-

raising auction in the large open space at the History Center. The Gold Diggers provided food and wine and donated items were auctioned off. A big crowd enjoyed a festive and fun evening!

Once it was acknowledged that the Library was an integral part of SOHS operations, the need for a professional librarian was recognized. Pat Harper was hired, and her skills brought the library into the world of technology. When she retired, Kira Lesley joined the staff as archivist although Pat continues as volunteer webmaster.

A partnership with Jackson County Library services has since expanded options and opportunities and made the Library free to Jackson County residents. Volunteers have come and gone, sharing their areas of expertise and working on projects and research for patrons. Each is so appreciated for his or her time and dedication. *So here's a toast to everyone of them and the future of our research library!*