

31st Annual OCTA Convention



Oregon City, OR * July 22–26, 2013
Monarch Hotel and Conference Center

Hosted by the
Northwest Chapter

Convention Booklet



End of the Trail and Beyond

OREGON-CALIFORNIA TRAILS ASSOCIATION

31st ANNUAL CONVENTION

**July 22–26, 2013
Oregon City, Oregon**

**Hosted by the
Northwest Chapter**



**Compiled and Edited by Susan Badger Doyle
with the assistance of
Jim Tompkins, Roger Blair, and Kathy Conway**

Welcome to the 31st Annual OCTA Convention Oregon City, Oregon

*Mamook tumtum. Mamook chahka kopa nicka tilikum, Klackamuks, icht sunday waum illahie.
Chahka Hyas Tyee Tumwata. Chahka muckamuck. Chahka muckamuck chuck.*

In the words of the people of Willamette Falls, words called Chinook Jargon – Make up your mind. Come to my tribe, the Clackamas, for a week this summer. Come to Willamette Falls (Great Chief Falling Waters). Come to eat. Come to drink.

Welcome to the 31st OCTA annual meeting and convention, held this year the last week of July in Oregon City, Oregon. Come for a week of learning about the end of the Oregon Trail and what lay beyond for the pioneers. Come for a week of preservation and education. Come for a week of revival and fun.

Come to see old friends. Come to meet new friends. Come to see something old. Come to see something new. Come to see the End of the Oregon Trail – and Beyond.

Hurry, make up your mind. Yes?

Hyak, mamook tumtum. Ahha?

—Jim Tompkins, Convention Chair



THE MEEK CUTOFF

Tracing the Oregon Trail's Lost Wagon Train of 1845

BROOKS GEER RAGEN

The Meek Cutoff

*Tracing the Oregon Trail's
Lost Wagon Train of 1845*

BROOKS GEER RAGEN

176 pp., 177 illus., 167 in color, 44 maps

\$40.00 hardcover

AVAILABLE AT BOOKSTORES AND ONLINE

www.washington.edu/uwpress | 1.800.537.5487



IN 1845, OVER 1,000 MEN, WOMEN, AND CHILDREN traveling on the grueling Oregon Trail followed fur trapper Stephen Meek on a shortcut across the trackless high desert of eastern Oregon. The shortcut proved disastrous and the party was lost for weeks with little or no food or water.

Here the Meek Cutoff route is recovered by a team of specialists who located wagon ruts, gravesites, and other evidence from Vale, Oregon to the upper reaches of the Crooked River and beyond. *The Meek Cutoff* moves readers back and forth in time, using surviving journals, detailed day-to-day maps, and aerial photography to document an extraordinary story of the Oregon Trail.



UNIVERSITY of WASHINGTON PRESS

The Intermediary

William Craig Among the Nez Percés



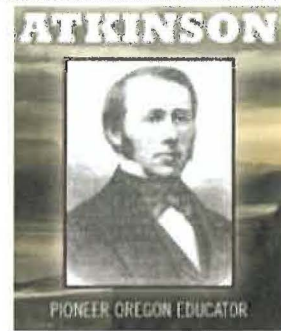
Lin Tull Cannell, author

William Craig was among an 1840s group of fur trappers bringing the first wagons over a path that later became the Oregon Trail; a Shoshone man herded their cattle on the trip. Some twenty years later, Craig guided a military rescue team looking for settlers who had survived a wagon train attack along the same trail. This well researched, highly readable book follows Craig during settlement of the interior Northwest.

ATKINSON: *Pioneer Oregon Educator*

Donald J. Severson

Createspace, 265 pp.
\$15.00

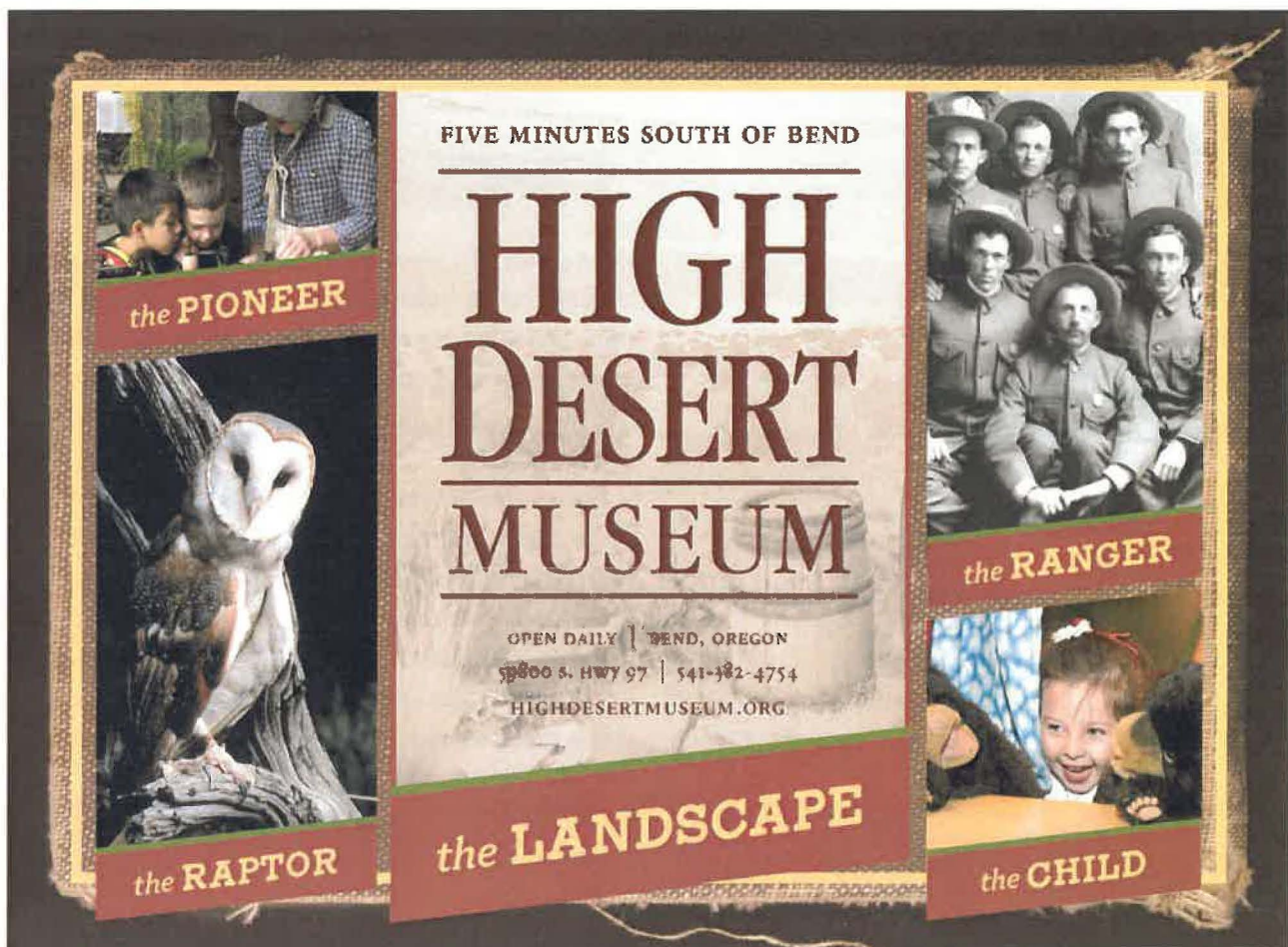


Founder and leader in Oregon public and private education for four decades, George Atkinson (1819-89) was a missionary who traveled and wrote extensively. He became a respected community leader. His interests encompassed railroads, Indian affairs, penal institutions, and mining.

Using much of Atkinson's own writing, the book brings 19th century Oregon to life.

"fills a long standing need, solid research, useful coverage of Oregon's history" -

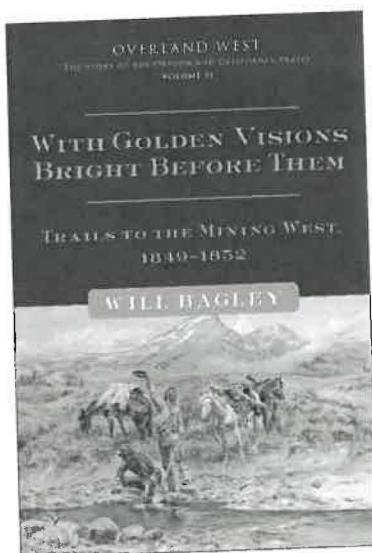
Oregon Historical Quarterly



WITH GOLDEN VISIONS BRIGHT BEFORE THEM

TRAILS TO THE MINING WEST, 1849-1852

WILL BAGLEY



An epic retelling of the most dramatic era of westward migration

\$150.00 LEATHERBOUND · \$45.00 HARDCOVER · 448 PAGES · 36 B&W ILLUS., 5 MAPS

During the mid-nineteenth century, a quarter of a million travelers—men, women, and children—followed the “road across the plains” to gold rush California. This magnificent chronicle—the second installment of Will Bagley’s sweeping Overland West series—captures the danger, excitement, and heartbreak of America’s first great rush for riches and its enduring consequences. With narrative scope and detail unmatched by earlier histories, *With Golden Visions Bright Before Them* retells this classic American saga through the voices of the people whose eyewitness testimonies vividly evoke the most dramatic era of westward migration.

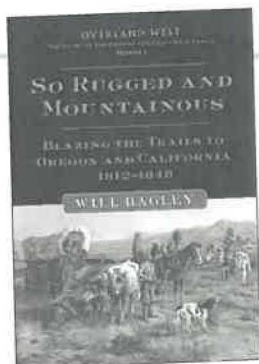
Beautifully written and richly illustrated with photographs and maps, *With Golden Visions Bright Before Them* continues the saga that began with Bagley’s highly acclaimed, award-winning *So Rugged and Mountainous: Blazing the Trails to Oregon and California, 1812-1848*, hailed by critics as a classic of western history.

“Brilliantly told with an abundance of extraordinary detail, With Golden Visions Bright Before Them builds on Will Bagley’s magnificent first volume of the Overland West Series, to bring readers an unparalleled heroic epic more complex, challenging and contentious than simple legend has ever had it. Bagley’s access to primary source materials is itself heroic, the author consulted more than 500 new personal letters, journals, government documents, newspaper reports and folk accounts, and apparently examined a horde of paintings, drawings, and renderings, many in private collections never seen. Bagley’s grand work is eloquent.”

GAYLORD DOLD

“Bagley delivers hard truths in shimmering prose, lifting the veil of romance that surrounds so much of the American West. It’s no secret that those who packed up their life’s belongings for a new shot at life on the frontier suffered and struggled, but Bagley reveals it all through meticulous research that gives it depth and meaning.”

BEN FULTON



ALSO AVAILABLE

SO RUGGED AND MOUNTAINOUS

Blazing the Trails to Oregon and California, 1812-1848

By Will Bagley

\$45.00 HARDCOVER · 544 PAGES · 21 B&W ILLUS., 4 MAPS

The story of America’s westward migration is a powerful blend of fact and fable. Over the course of three decades, almost a million eager fortune-hunters, pioneers, and visionaries transformed the face of a continent—and displaced its previous inhabitants. The people who made the long and perilous journey over the Oregon and California trails drove this swift and astonishing change. In this magisterial volume, Will Bagley tells why and how this massive emigration began.

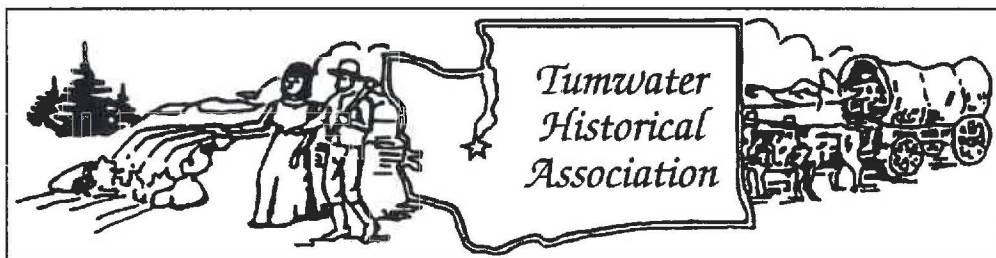


UNIVERSITY OF
OKLAHOMA PRESS

2800 VENTURE DRIVE · NORMAN, OK 73069

TEL 800 627 7377 · OUPRESS.COM





PO Box 4315; Tumwater, WA 98501-0315
360 943-6951 - www.tumwaterhistoricalassociation.org

• * * * * *

*Visit Tumwater on the south end of Puget Sound and enjoy history of the first permanent American settlement north of the Columbia River.
Tumwater was first called "New Market" in 1845*

Upcoming Events

Cider Sunday

October 6, 2013
10 am – 4 pm
Tumwater Falls Park
at I-5 EXIT 103

The public is invited to bring apples and pears for the Homesteader students to press into cider. The students, in period clothes, wash, cut up and press the fruit. They also demonstrate pioneer games and toys. Pies and other apple treats are for sale to the public. Historical displays add to public enjoyment of the festivities.



Pioneer Fair

May 31, 2014
10 am – 4 pm
American Heritage
Campground
east of I-5 EXIT 99

Tumwater Middle School Homesteader students demonstrate pioneer skills in a hands-on fair for Tumwater 4th grade students and, on the final day, for the public. Activities include candle and rope making, blacksmithing, clothes laundering, butter churning, quilt making, and more. The award winning Homesteader program began in 1989 in conjunction with the Washington State Centennial festivities.



Thurston County Through The Decades

**A Series of public events highlighting a quarter century period of Thurston County History.
Held each Spring and Fall in partnership with more than twenty regional historical groups and re-enactors.**

**The continuing series was initiated in 2010 and focused on the period 1825 – 1850.
The next event will be October 6, 2013, in conjunction with Cider Sunday in Tumwater Falls Park,
located along Deschutes Parkway next to the Falls Restaurant**

Past events include
2007 and 2008 Stagecoach runs
carrying passengers, freight, and
official U.S. Mail between
Olympia and Longview.

Quilt Shows & Heritage programs
* * * * *

See Website for upcoming events.



Heritage Fair

Monday, July 22, 1:00–5:00 p.m.

**Let the Heritage Fair in Monarch Hall be Your First Stop
After Arriving at the OCTA Convention**

On Monday afternoon, July 22, from 1:00 to 5:00 p.m., local heritage groups, genealogical societies, historical museums, and invited experts will be sharing their work in heritage culture, genealogy, preservation, education, and promotion. This is an opportunity to network with organizations whose objectives are to preserve history at the End of the Oregon Trail and Beyond.

We encourage you to stop by to ask questions, gain new information, obtain leads and suggestions for everything from buttons to beads, area history to current and future exhibitions. Be sure to thank these folks for participating in our first-ever OCTA Heritage Fair.

150TH Anniversary of the Oregon Trail Wagon Train Quilt

This anniversary quilt is hanging near the stage in Monarch Hall as a backdrop for the convention. Be sure to take an up-close look and maybe find your name. And, you'll be able to purchase a pattern block at this year's OCTA Auction.

The quilt was made to record the names of all who participated in the Oregon Trail wagon train recreation that crossed Oregon in the summer of 1993. The unique pattern of pieced triangles was designed to reflect movement and migration. The fabric was chosen to reflect the train's passage through mountain meadows with wild roses and blue lupine.

The top was designed in segments to be sent out on the wagon train in a large dirt-free plastic box. Each family and group was invited to sign a muslin fabric piece to commemorate their day's participation. They were also invited to list their names on pages that became a scrapbook.

The quilt was then hand quilted in three days at the End of the Oregon Trail celebration in Clackamette Park. It was presented to the Clackamas County Historical Society in Oregon City. Many of them came to the celebration, eager to see the quilt and where their names would be. The quilt symbolized a very important event in their summer. It is the only record of all who participated in that 1993 historical recreation.

Mary Bywater Cross of Portland was the project leader and enlisted as many people as possible to participate in the quilt's construction.

The Oregon Trail and Beyond

By Jim Tompkins

Clackamas

Clackamas County, named for the Indians, is one of the four original districts of the Oregon Country, created in July 1843. The name Clackamas, given to a city, river, and county, comes from the Chinookan speaking Indians who lived along the river in this area. When Lewis and Clark visited Oregon in 1805–1806 they estimated the population of Clackamas Indians to be about 1,800, considerably down from historic high populations. At that time the tribe lived in eleven fishing and hunting-gathering villages.

Known as Chinooks, the Clackamas were related to the Clatsop, Multnomah, and Wasco Indians. From their language we get words used today to name rivers in the area: Tualatin and Willamette. Clackamas Indians had flattened heads, created by compressing their infants' heads between boards.

The coming of the Euro-Americans greatly reduced their population by introducing diseases for which they had no immunity. In 1855 the surviving 88 Clackamas Indians were assigned to the Grand Ronde Reservation.

The River Route

The first overland parties to the Pacific Coast and the Willamette Valley used the Snake and Columbia Rivers corridor. Lewis and Clark used canoes in 1805 and 1806. Wilson Price Hunt of



Jason Lee

the Overland Astorians used pack animals following along the river. The two expeditions of Nathaniel Wyeth in 1832 and 1834 sent their supplies by ship and used pack animals. Wyeth brought Rev. Jason Lee, and others, with him on his second trip. The missionary exploring party of Rev. Samuel Parker and Dr. Marcus Whitman in 1835 came by horseback.

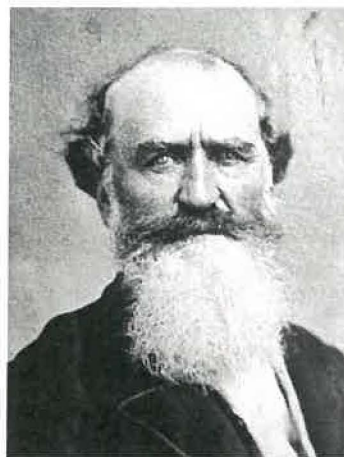
Fur collection brigades of the North West Company and later the Hudson's Bay Company (HBC) used canoes to ply the waters of the Columbia. The HBC built their fur collection depot at Fort Vancouver in 1824.

Early attempts to bring wagons overland all the way to the Willamette Valley had all failed. When Marcus and Narcissa Whitman came overland in 1836, their wagon was converted to a cart along the Snake River.

By the time the Peoria Party and Thomas Jefferson Farnham arrived in 1839, Fort Hall was a HBC fort, and its factor Captain Richard Grant was collecting wagons, telling their owners to forget trying to take them any further. In 1840, American free trappers "Doc" Newell and Joe Meek defied anti-American Grant and took the first wagon across the Blue Mountains to Fort Walla Walla at the confluence of the Walla Walla River with the Columbia River. They would later take the first wagon over the Cascades, although that wagon was carried in pieces by pack animals.



Rev. Samuel Parker came to Oregon in 1835 with Marcus Whitman.



American free trappers "Doc" Newell, above, and Joe Meek, right.



In 1841 the Bidwell-Bartleson party, the first organized wagon train over what would become known as the Oregon Trail, broke up at Soda Springs—about half traveling to California and the other half to Oregon. Those who came to Oregon left their wagons with Captain Grant at Fort Hall and traveled on by pack animal. Similarly, the second Oregon Trail wagon train, the 1842 Elijah White party, also left their wagons at Fort Hall.

The Great Migration of 1843 was the first emigrant party to take wagons beyond Fort Hall. Under wagon master Jesse Applegate, they got as far as Fort Walla Walla before abandoning their wagons. There the emigrants built rafts and floated the Columbia River. Jesse Applegate's party lost two children when a raft overturned near The Dalles. His nephew Jesse Applegate's book, *A Day With The Cow Column*, states that his uncle Jesse quoted the poem "Thanatopsis" when he reached the mighty River Oregon (the Columbia) and also credits his uncle for naming the Oregon Trail.

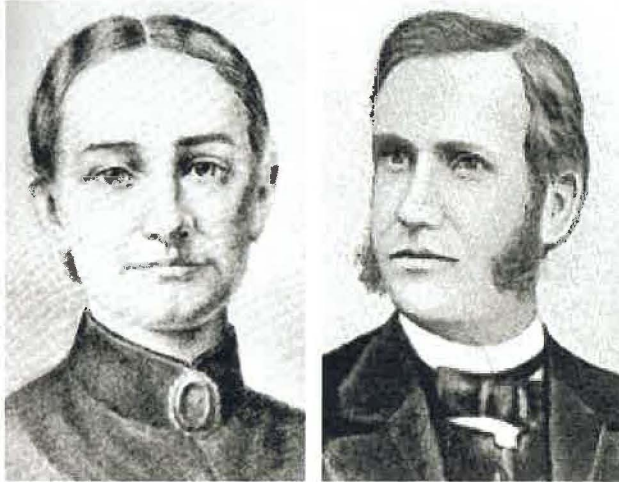


Jesse Applegate, drawn by his nephew George "Buck" Applegate.

In 1844 some emigrants pioneered a route from the descent out of the Blue Mountains along the length of the Umatilla River to its mouth near present Umatilla, Oregon. This route, however, was exclusively a packers trail and not suitable for wagons due to rough terrain through a canyon south of Echo. Having reached the Columbia at present Umatilla, the packers followed the rough, sandy south-shore Columbia route to The Dalles. Wagons continued to reach The Dalles by way of Whitman's Mission, the Walla Walla River, and Fort Walla Walla, where they floated the Columbia or followed its south shore until 1847.

In August 1847 Marcus Whitman journeyed to The Dalles to accept transfer of the Methodist mission there to Whitman's Presbyterian American Board of Commissioners for Foreign Missions. His route to The Dalles followed the usual Columbia south-shore route. On his return with two wagon loads of supplies, however, Whitman scouted out a shortcut to avoid the

difficult Columbia south-shore route. It is very likely that as early as 1844, Whitman was well aware of a potential shortcut along an Indian trail that went west from the base of the Blue Mountains, rather than north to his mission.



Narcissa and Marcus Whitman, whose mission on the Walla Walla River was on the early route of the Oregon Trail.

This shortcut followed down the Umatilla River to the Pendleton area, crossed the Umatilla at the upper crossing, then crossed the plateau and arrived at the lower crossing of the Umatilla at Echo. At Echo, from 1847 on, there was a choice to continue on Whitman's new route to Butter Creek, Well Springs, Willow Creek, and the John Day River crossing, or follow the Umatilla River to the Columbia and take the south-shore route. Almost all the traffic took the new route, which is now known as the primary route of the Oregon Trail. After the Whitmans' demise in November 1847, there was no longer any incentive to go to Whitman's Mission, and the mission route was abandoned.

In 1845, a particularly heavy early year on the Oregon Trail, Samuel Barlow arrived at The Dalles and found that all of the rafts that entrepreneurs had built had already been sold, and the HBC rescue bateaux from Fort Vancouver were all downstream. Having seen Mt. Hood from the Blue Mountains, and having heard that "God never made a mountain that man could not go over or around," Barlow decided to explore a route around the southern face. That led directly to the opening of the Barlow Road in 1846.

From 1846 on, except for one year when the Barlow Road was closed due to an early snowfall, a full two-thirds of all Oregon Trail traffic headed to Oregon City took the Barlow Road. The River Route remained a viable alternative, and despite the hardship of a portage at the Cascades, the dangers of rafting the river, and the necessity of trailing stock along its banks, it was used by hundreds of emigrants.

As transportation technology evolved, the River Route became easier. By the mid-1850s one could take a steamboat from The Dalles to the Cascades, portage, board another steamboat, then go on downstream to Portland. By the 1860s there were portage railroads on either bank around the Cascades of the Columbia.

The Barlow Road

In September 1845 Samuel K. Barlow, emigrant from Kentucky by way of Indiana, trained as a tailor, and pardoned for an ax murder of a man trying to harm his family, arrived at The Dalles to find at least sixty families lined up, waiting for transportation to the Willamette Valley. He and H. M. Knighton decided to look for a route around Mt. Hood. Seven



Samuel K. Barlow

wagons headed south, with the intention of returning to the River Route if a new route was impractical. Camped at Tygh Creek, a scouting party was sent into the forest below the mountain. Hearing of a possible Indian trail into the valley, they returned to their wagons and found 23 more wagons under Joel Palmer ready to join them.



Barlow Road sign at Barlow Pass.

The party moved west, following the White River and Barlow Creek to the summit of the Cascades Range at Barlow Pass. Stalled at what they called Fort Deposit (probably Devil's Half Acre), Palmer climbed what is today called Palmer Glacier, above present Timberline Lodge, to get a view. He saw the Sandy River drainage with the Willamette Valley just beyond.

Since it was late in the year, the party decided to cache their goods, leave a guard in place, and send the remaining wagons back to The Dalles. Then a scouting party that consisted of Barlow, his son William, Knighton, William Rector, and

Palmer set out on horseback to mark the trail west. The scouting party reached the Sandy River and the HBC Lolo Pass Trail, which was already used by emigrants taking the River Route to herd their animals overland.

The Barlow scouts arrived in Oregon City in early December where they met Philip Foster. On December 9, 1845, Barlow petitioned the Oregon Provisional Government for permission to build a toll road over Mt. Hood. The bill passed, and Governor Abernethy signed the two-year authorization on December 19.

Known as the Mount Hood Toll Road, but popularly called the Barlow Road, the toll was set at five dollars for each wagon and ten cents for each horse, mule, or horned cattle. Many emigrants were prepared to pay that price, about a week's wages, but others paid a quilt or two shirts for a wagon, or a gun for two wagons. One man in 1848 is listed in the toll book as running "like a turkey" rather than pay the toll.

Barlow arranged for about \$4,000 in financial backing from Maine emigrant Philip Foster, who had arrived in Oregon by ship in 1842 with brother-in-law Francis Pettygrove. The road was cleared



Barlow Road tollgate replica.

in spring and summer 1846 and opened for emigrant traffic that fall. The first wagon taken over the Oregon Trail all the way to the Willamette Valley was driven by John Gantt that summer.

The first toll gate was operated by Barlow and his three sons at Gate Creek for the first few years (where two of Sam's sons met their wives, the Larkin sisters). Then Barlow handed the toll concession over to Foster to recoup his investment. Foster moved the toll gate to the Sandy River crossing at Revenue's place. Over the years that the Barlow Road remained a toll road (through 1918), other toll gates were operated at the base of Laurel Hill, at Summit Meadows, and at Rhododendron.

Sam Barlow purchased a land claim from Thomas McKay, which he later sold to his oldest son, William. Today the town of Barlow, Oregon, sits on the claim, and Sam Barlow, his wife, and youngest son are buried in the cemetery there.

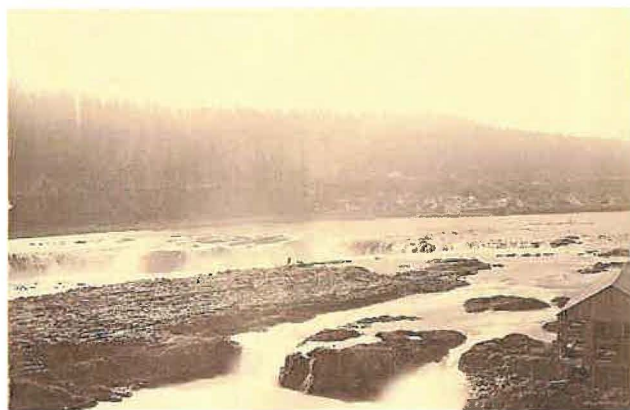


Philip Foster house at Philip Foster Farm in Eagle Creek.

Philip Foster ran a store, rented cabins, and had orchards, gardens, and pastures for grazing stock at his often overcrowded "Foster's Place" in Eagle Creek. When his wife's brother, Francis Pettygrove, started the town now called Portland, Foster built a road from his place to the new town. The road is still called Foster Road today.

Oregon City

Willamette Falls, as well as the bluffs and hills of Oregon City, were created by the accumulation of up to 37 layers of basalt, laid down by eruptions of various volcanoes. Several times the Willamette River was blocked at this point, and the area south of Oregon City became a gigantic lake.

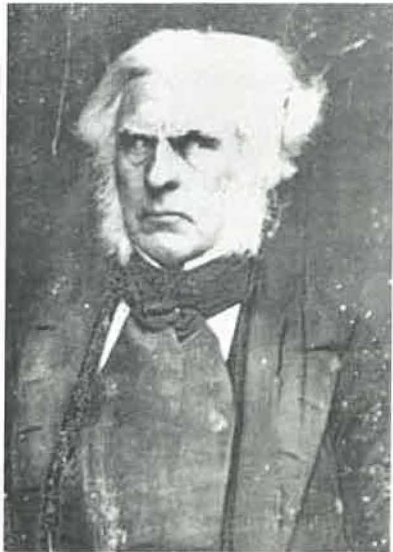


Willamette Falls from Linn City in 1861. The foreground is now Willamette Falls Locks.

The Indians who created the petroglyphs at Black Point also gave the river and falls their names. Located above the falls were Kalapuyan Indians who called themselves Wal-lamt. The Chinooks below the falls called the falls Tyee Hyas Tumwater, "great chief falling waters." In years that fishing was good, the banks of the Willamette River would be filled with tipis and long houses. Women would fill drying racks with salmon, eel, and sturgeon, while old men and children repaired the long-handled nets

or the three-tined spears. This way of life evolved over 3,000 years with little interference.

From the early 19th century British and American fur traders came to Oregon. The British North West Fur Company came in 1811. They soon arrived at Willamette Falls. In 1815 Nor'Wester Alexander Ross signed treaties of safe passage around Willamette Falls for his company with the Indians above and below the falls. The Indians were there to fish, but they knew that the whites wanted furs and that they could barter furs for fish hooks, beads, cloth, tobacco, or even guns and whiskey. When the Hudson's Bay Company absorbed the North West Company, the HBC established a trading post at Willamette Falls. It was an obvious site for



Dr. John McLoughlin

trade. Since the boundary between the United States and Canada had not been extended beyond the Rocky Mountains, the powerful Hudson's Bay Company saw the political need to expand as far south into the Oregon Country as possible as a hedge against the future resolution of the joint occupation of Oregon. In 1829 Dr. John McLoughlin laid claim to the land from Willamette Falls to the mouth of the Clackamas River by building three log houses on an island in the falls.

The Indians, resenting this infringement of their land, burned the cabins. But, in the minds of the whites, a claim had been made. McLoughlin persisted, and in 1832 he built a sawmill. He blasted a millrace to provide power to run the saws. Later, the millrace also powered the grindstones for his new gristmill.

Americans started arriving in small numbers throughout the 1830s. Among them were missionaries representing American Protestant churches. The first missionaries were the Methodist-Episcopals. The church sent Jason Lee to Oregon in 1834.

McLoughlin convinced him to go to the Willamette Valley. Lee had a rough start and had to call for reinforcements. The Great Reinforcement of 1840, on the ship *Lausanne*, had a direct impact on the Willamette Falls community. On board were Methodist missionary Alvin Waller and lay steward George Abernethy. Under Lee's direction, Waller established Willamette Falls Mission on property claimed by McLoughlin.

The job of wresting away McLoughlin's claim fell to Abernethy. In 1841 he built a mill on McLoughlin's Mill Island in the falls, using McLoughlin's millrace. Thus began a long-lasting feud between the Methodist "ultra-Americans" and the British. McLoughlin had been an absentee owner of the property until 1842 when he built a cabin, planted a field of potatoes, and established residency by rules acceptable to Americans.



Oregon City on the Willamette River, ca. 1850-52, by John Mix Stanley. Amon Carter Museum in Fort Worth, Texas.

To keep one step ahead, in 1842 McLoughlin had his claim redesigned to conform to American custom, and he renamed, surveyed, and platted it. Previously known as Willamette Falls, the town was now Oregon City. Sidney Moss, an American who arrived with the Oregon Trail migration that year, was hired by McLoughlin to survey and plat the new city that ran from the falls to Fifteenth Street, and from the river to Jackson Street. But the effort to keep the area British was too late. The tide of Americans was about to overwhelm McLoughlin.

It started with a trickle—less than two dozen in 1841, then almost two hundred in 1842. In spring 1843, over eight hundred men, women, and children, a hundred covered wagons, and thousands of head of livestock set out from Independence, Missouri, along what would be called the Oregon Trail. Oregon City became the end of the Oregon Trail. At least 50,000 such pioneers made the two thousand mile trek to Oregon by 1860.

The emigrants brought with them the necessities for the trip. The supplies for the beginnings of their new lives in Oregon could be purchased in Oregon City. After the United States made Oregon a territory, it passed legislation allowing pioneers to claim up to one square mile of the Oregon Country, free. To file their claims emigrants had to come to the Government Land Office in Oregon City.

In 1843 Oregon settlers established an independent government with the provision that the government was to last only until the United States extended its authority over Oregon. Oregon City was made capital of the new, temporary government. The governor from 1845 to 1849 was the Methodist steward George Abernethy. Territorial status arrived in 1849, and Governor Joe Lane continued Oregon City as the capital. In 1853, in a bold move by rogue Democrats, the capital was moved to Salem, which continued the feud with McLoughlin.

The Champoege Meetings

Oregon fell under the American sphere of influence in the 1790s when Captain Gray discovered the mouth of the Columbia River. Jefferson sent Lewis and Clark to explore Oregon in 1804, but he saw the region possibly developing into a parallel, independent Republic of the Pacific, rather than an integral part of the United States.

The 1818 Treaty of London, which officially ended the War of 1812 and set the northern border of the Louisiana Territory at the 49th parallel, defined the Oregon Country as from Russian Alaska (54 degrees, 40' N) to Spanish California (40 degrees N) and from the Pacific Ocean to the crest of the Rocky Mountains. Political control was not vested in either the U.S. or Britain. The area was considered to be under "joint occupation."

In Oregon at this time, the need for government depended upon who you were. The local Indians had tribal laws and customs. Hudson's Bay Company employees, whether active or the retired French Canadians farming French Prairie, came under the jurisdiction of the HBC charter and its factors. But the American fur traders, missionaries, former seamen, and arriving emigrants were on their own. They were outside the United States and lacked the protection of any government.

An incident occurred early in 1841 that underlined the need for an American government. Ewing Young, entrepreneur and cattle baron, died with considerable wealth, no apparent heir, and no system to probate his estate. A meeting followed Young's funeral at which a probate government was proposed. Dr. Ira Babcock of Jason Lee's mission was elected Supreme Judge. Most of the offices established at the 1841 meeting were vacant by 1843, as the probate

government had no particular power outside divvying up the estates of the recently deceased in the event that they left no will or heirs.

Lacking any other body to address the difficulties facing the American settlers, Babcock chaired two "Wolf Meetings" in 1842, which were ostensibly held to discuss the need to protect the countryside from wolves and other vermin "worse than wild animals," a thinly-veiled reference to the British. Babcock also chaired the two Champoege meetings that followed. A series of five meetings from 1841 to 1843 evolved as a gradually unfolding process that led to the creation of a new government.

Agitation for an organized government began to increase throughout 1842. At one point a movement to make Oregon an independent country seemed popular. The annual arrival of new settlers and the simmering resentment of the British made for lively debates at the Oregon Lyceum and Willamette Falls Debating Society.

On May 2, 1843, one hundred and two settlers met at Champoege on the edge of French Prairie, halfway between Lee's mission and Oregon City, in the heart of the Willamette Valley.



An artist's depiction of Joseph Meek calling for the final vote to create a provisional government at the Champoege meeting in May 1843.

Fifty-two Canadians had instructions from the Hudson's Bay Company to head off any attempts at organizing an independent government. Fifty Americans stood united in favor of doing just that. Chaos almost prevailed, but when a vote was called for, several Canadians had joined the unified American bloc. In principle, Oregon's Provisional Government was born that day.

A legislative committee was created and instructed to draft a constitution and report back on July 5. The committee met in Oregon City. Their constitution, called the Organic Act, was adopted on July 5, officially marking the birth of the

Provisional Government. The makeup of this nine-man committee was classically American, with a mountain man, missionaries, Oregon Trail pioneers, and one or two potentially shifty characters sitting at the same table.

Robert "Doc" Newell had been in Oregon as a mountain man since the early 1830s and had retired to his Champoege farm. Thomas Jefferson Hubbard had jumped ship in 1834 and was cleared of a murder on Sauvie Island before settling down. James O'Neil had arrived with the 1834 Wyeth Expedition.

Four other members had all come to Oregon to join Jason Lee's Methodist Mission. William Gray, a Presbyterian farmer at the mission, arrived with the Whitmans in 1836. Alanson Beers had emigrated in 1837 from Connecticut. At age 62, Robert Moore was the oldest member, having come to Oregon with the Great Reinforcement of 1840. Robert Shortess had also arrived in 1840.

The last two members of the legislative committee were genuine overlanders, having come to Oregon via the Oregon Trail. William Doughty, age 31, was the youngest member of the legislative committee. He had arrived with the Bidwell Party of 1841. David Hill had just arrived the previous winter and was farming the Tualatin Valley. Hill joined Beers and Joseph Gale on

the first Executive Committee, a three-man committee that was intended to serve as a governorship.

The last gasp of the independence movement was headed off in the revision process. The preamble originally read, "We, the people of Oregon Territory, For purposes of mutual protection, and to secure peace and prosperity among ourselves, Agree to adopt the following laws and regulations." At the insistence of the ultra-American party, the words "until such time as the USA extend their jurisdiction over us" were added. The leaders of the pro-independence movement departed for California before the Organic Act was adopted on July 5.

John McLoughlin, Chief Factor of the Hudson's Bay Company, reported to his superiors that the "American party with a few Englishmen formed themselves into a body." Interestingly, the HBC was invited to join the government, but McLoughlin refused. His superior, Governor Simpson, saw the Americans as "very energetic, the Bowie knife, Revolving Pistol and Rifle taking the place of the Constable's baton in bringing refractory delinquents to justice."

The 1843 Organic Act created a legislature, an executive branch, a judicial system, and a system of subscriptions to defray expenses. Americans were not taxed, but were encouraged to make donations to support the Provisional Government. Four districts, forerunners of counties, were created: Yam Hill, Twality, Champooick, and Clackamas.



The 1901 monument in Champoege marks the spot where the first American government on the Pacific Coast was organized.

Land Claims and Settlement

Of the various reasons emigrants came to Oregon in the 1840s and 1850s, the chief motivation was land. The Provisional Government created at Champoege in 1843 included a land law that provided every adult male 640 acres of land, to be described in metes and bounds in the Recorder's book. Total cost of the one square mile of land was the 10 cents per 100 words recording fee. Asa Lovejoy acquired half of the Portland claim by giving William Overton a quarter.

The Provisional Government went out of existence following an act of Congress passed in summer 1848. The people of Oregon were confused and upset when the 1848 law that created the Territory of Oregon also abolished all previous land claims. This period of stress lasted two years, until the Donation Land Act was passed in 1850. Samuel Royal Thurston, Delegate to Congress from Oregon, was responsible for pushing the legislation through Congress.

The new land claims law gave each adult male 320 acres, half of his previous allotment, plus another 320 acres, in his wife's name, if he were married. This applied to everyone already here or arriving in Oregon by December 1, 1851. Most land grants claimed under the Provisional Government were safe. The most significant exception was Dr. John McLoughlin. Thurston had Congress specifically void McLoughlin's claim, selling all unsold lots for a university fund. He then secured passage of the bill by spreading the lie that McLoughlin was responsible for the Whitman murders in 1847 and other transgressions that would continue if the bill did not pass.

The 1850 law created the office of Surveyor General of Oregon. John Preston of Chicago was appointed to that office. It was Preston's job to ensure all of the Willamette Valley was surveyed. He started at a point three miles west of Portland, where he established the Willamette baseline and meridian. Once a parcel of land was surveyed, the claimants living on that tract could notify Preston's office in Oregon City of their intent to take a Donation Land Claim. When they could prove that they had improved the land by tilling it or building on it, and that they had lived there for four years, they could receive a certificate of patent.

The 1851 deadline was extended twice, to 1853 then to 1855, but with only half as much land donated. After December 1, 1855, lands in Oregon could only be obtained by purchase. Land donations would return to Oregon in 1868 with the extension of the Homestead Act, but complaints were aired as early as 1851 that all the prime land was taken.

The first settlement of the Oregon Country came several years before the Oregon Trail migrations. The first non-native people to settle down and farm or create a business on their own land were fur traders. Oregon became a retirement community for former Pacific Fur Company (Astorians), North West Fur Company (Nor'Westers), and Hudson's Bay Company employees. Independent fur traders flocked to French Prairie, around the Pudding River and Champoege. HBC employees who had experience working the HBC farms along the Red River and the Puget Sound Agricultural Company land along the Cowlitz River settled the Tualatin Plains. Non-farmers, including Dr. McLoughlin himself, settled at Willamette Falls.

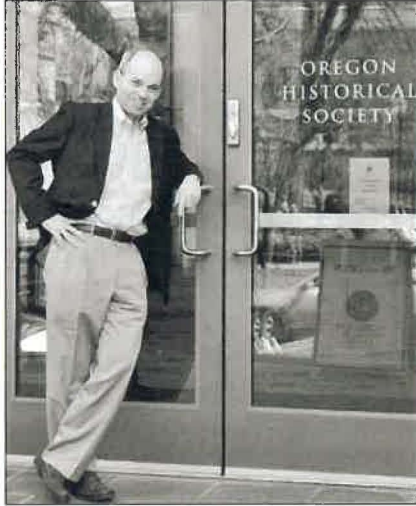
The missionaries of the American Mission Board and the Jesuit Catholic missionaries set up their missions in eastern Oregon, Washington, and Idaho, where the Indians were located. The Methodists under Jason Lee and the Catholics under Francis Blanchet built their missions where non-Indian followers were located. French Prairie, Nisqually, Chemeketa, Wascopam, Clatsop Plains, Tualatin Plains, and Willamette Falls had the earliest churches for whites.

The earliest Oregon Trail emigrants settled along the rich farmland of the river valleys closest to Oregon City, the Willamette, Tualatin, Yamhill, and Santiam Valleys. French Prairie was fully settled very early. As close-in areas also filled up, and alternate routes to Oregon such as the Applegate and Naches Pass routes opened, more remote farmlands started to open up. The Cowlitz River from Bush Prairie to Nisqually, the valley of the Rogue River, the upper Willamette from Marysville (Corvallis) to Skinners Mud Flats (Eugene), and Rickreall Creek were claimed. At the time of Oregon statehood in 1859, due to the effects of donation land claims, most of the western valleys were taken, and emigrants arriving at the end of the trail had to backtrack from The Dalles to the Grand Ronde Valley to find land.

In addition to starting farms, emigrants also started towns and cities. Oregon City, dating back to 1829, is the oldest continuously inhabited city in Oregon. Oregon City was incorporated in 1845 by merchants from Oregon City, the same year Portland was first claimed. Portland incorporated in 1851. Salem was first inhabited in 1840 by Jason Lee and his Willamette Mission. When the mission dissolved in 1846, the town that had developed around the mission changed its name to Salem. The capital relocated there in 1853 and Salem incorporated in 1857, two years before Oregon became a state on February 14, 1859.

Convention Speakers

Keynote Speaker



Kerry Tymchuk, "Tales and Treasures from Oregon's History"

Kerry Tymchuk serves as the Executive Director of the Oregon Historical Society (OHS). Founded in 1898, OHS is the designated steward of Oregon's history. Headquartered in Portland, Oregon, OHS houses the Oregon History Museum, a world-class research library, and it hosts a wide array of educational programs.

A native of Reedsport, Tymchuk is a fifth generation Oregonian. He is a 1981 graduate of Willamette University and a 1984 graduate of Willamette University College of Law. Prior to assuming the helm at OHS in April 2011, Tymchuk earned a reputation as one of Oregon's most respected public servants. His career included service as a Marion County Deputy District Attorney, Legal Counsel to U.S. Congressman Denny Smith, Director of Speechwriting to U.S. Secretary of Labor Elizabeth Dole, Director of Speechwriting and Legal Counsel to U.S. Senator Bob Dole, and Oregon Chief of Staff to U.S. Senator Gordon Smith. He has co-authored several books and serves on many boards and commissions.

Descendants Panel, "Sons and Daughters of Oregon Pioneers"

Four members of the Sons and Daughters of Oregon Pioneers (SDOP) discuss their ancestry and what it means to be a descendant of Oregon's earliest pioneers. Panelists Jim Tompkins, Champ Vaughan, Chris Meinike, and Diane Root will field questions from a moderator about what it means to be a pioneer descendant and how that has affected their lives.

Tompkins is a descendant of multiple pioneer ancestors, especially Chatman Hawley, member of the 1847-48 Van Buren County, Iowa, Methodist Church migration known as the Belknap Community, and Martha Freel, who was orphaned on the trail by cholera in 1852 and adopted by the Belknap Community. He is past president of SDOP and current president of the Northwest Chapter of OCTA.

Vaughan is a descendant of 1843 pioneer William "Uncle Billy" Vaughan, co-founder of Molalla, Oregon. He lives in the house William Vaughan built, is a past president of SDOP, and serves on the Oregon Geographic Names Board.

Meinike is a descendant of William and Maxamillia Riddle and their daughter Artinecia Riddle Merriman. The Riddles came over the Oregon Trail from Illinois in 1851. They settled in Douglas County and started the town of Riddle, Oregon. She is a member of DAR and is currently president of SDOP.

Root is a descendant of 1853 pioneer Reuben Price of England, who came to Oregon on a wagon train of United Brethren who settled in Umpqua County. She and her sister are the immediate past presidents of SDOP.

Ranvir Singh, "Donation Land Claims: Land, Lives, and Legacy"

The lure of free land drew thousands of settlers to the Pacific Northwest in the mid-1800s. Ron Singh will cover the history, mechanics, and claim procedures of early land acquisition in what is now Oregon and Washington. Singh is the Chief of Surveys and Geomtronics Manager for the Oregon Department of Transportation (ODOT). He directs the agency's surveying program, which includes Project Development, Construction and Monumentation surveying, Photogrammetry, Geodetic Control, and Right-of-Way Engineering. Ron has been with ODOT for 35 years. He is a member of American Congress on Surveying and Mapping, National Society of Professional Surveyors, and the Oregon Association of County Engineers and Surveyors.

Heidi Pierson, "Defending His Legacy: John McLoughlin in Oregon City"

When John McLoughlin left his job at the Hudson's Bay Company, he moved with his wife to a newly built home in Oregon City. Between 1846, when he moved to Oregon City, and his death in 1857, McLoughlin fought hard to maintain a hold on his land and businesses. Unfortunately, he did not prevail in his lifetime. Pierson will focus on how American attitudes shaped the conflict, both in positive and negative ways, and how McLoughlin himself responded to the situation. Letters and other primary documents are very instructive for this purpose, as McLoughlin did not bother to hide his sadness and outrage. For the most part, the American rhetoric (especially anti-McLoughlin rhetoric) was quite colorful as well, and created a firestorm of controversy in the newly organized territory.

Pierson has worked at Fort Vancouver National Historical Site since 2005, first as an archaeologist, and later as a museum specialist. For the past two years she has been in charge of running the McLoughlin House unit of the park and caring for the McLoughlin House collection. She has an MA in Anthropology from California State University, Chico.

Leta Neiderheiser, "Jesse Applegate: The End of the Trail and Beyond"

Jesse Applegate was a prominent player on the stage of early Oregon history. The migration of 1843 brought Jesse onto the stage of Oregon in its formative years, and for the next forty years he played a role in the formation of the emerging Oregon society; sometimes in grand heroic efforts, often in the mundane of daily life on the frontier. A large number of Jesse's letters, plus those of his daughter Rozelle, have survived, and they give us a close-up and personal look at this interesting, complex man and his life at the end of the Oregon Trail and beyond.

Neiderheiser will attempt to convey a deeper understanding of Applegate and his impact on Oregon history. She is the great-great-granddaughter of Jesse Applegate, a retired teacher, a member of OCTA, and served for eight years on the Oregon Historical Trails Advisory Council. She is the author of two books: *Jesse Applegate, A Dialogue with Destiny* and *Annie's Story*.

David G. Lewis, "Halo and the Applegates"

David Lewis will address the Yoncall Kalapuya family of Chief Halo and their interactions with the Applegate family. Members of the Applegate family arrived in Oregon in 1843 on the Columbia River to tragedy, and thereafter created a significant record, from creating the Applegate Trail (Southern Road) to forming homesteads in the Kalapuya homelands and later fighting in the Modoc Indian War, while defending and hosting Chief Halo and his family

against the wishes of the territorial citizenry and United States for their removal. The Applegate family's history of protecting and befriending the Yoncalla Kalapuya Halo family runs counter to the history of the region, where many people sought to eliminate the tribes, making the story of their interactions compelling.

Lewis is an enrolled Tribal member at the Confederated Tribes of Grand Ronde, with ancestral ties to the Santiam Kalapuya, Chinook, Takelma and Yoncalla Kalapuya peoples. He is the Tribal Historian of the Grand Ronde Tribe. He completed the PhD program in Anthropology at the University of Oregon in 2009, and while a student, was Director of the Southwest Oregon Research Project for six years. His research areas include American Indian history and Culture, Pacific Northwest Coast Ethnohistory, Indigenous Sovereignty, and the Termination of Oregon Tribes.

Keni Sturgeon, "Facing Oregon's Statehood"

Keni Sturgeon will highlight the events that occurred in today's Oregon that led to statehood in 1859. She will tie together the Willamette Valley's first people, Northwest explorers, Fort Vancouver and the English presence, French-Canadian fur trappers and their Willamette Valley settlement, the Methodist Mission to Oregon, Oregon Trail migration, the role of the Donation Land Claim Act and Manifest Destiny, the arguments for and against establishing a Provisional Government, the Territorial Government, the role of slavery, and the vote for Oregon's Constitution. The discussion will include those who were ineligible to participate in the democratic process at the time: women, Native Americans, and blacks.

Sturgeon is the Curator and Museum Director at the Willamette Heritage Center, as well as adjunct faculty at the University of Oklahoma and Linfield College. She relocated back to Oregon from a position as Curator for Programs and Education at Brown University's Haffenreffer Museum of Anthropology. Prior to her sojourn at Brown, she was at Western Oregon University, where she served as director/curator of the Jensen Arctic Museum and adjunct professor in the Anthropology Department. She received her MA in Anthropology from Arizona State University.

Tom Nash, "The Aurora Colony"

In 1855, some eighty Deutsch-speaking emigrants, led by Dr. William Keil, traveled the Oregon Trail from their commune in Bethel, Missouri, to settle in the Northwest. The Germans' sojourn began with Keil's young son, Willie, recently deceased, leading the way in a casket filled with Golden Rule whiskey, a Bethelite specialty. After a year in Washington, the Bethelites moved thirty miles south of Portland. There they planted orchards, built a sawmill, established factories, made furniture, wove textiles, and carved musical instruments. Their communal houses were three stories high and 100 feet long, "looking like factories" and completely without ornamentation.

Keil himself was unusual. He practiced a kind of visionary medicine, once dispensing cures from a book written entirely in blood. As a spiritual leader, Keil eventually denounced religion, establishing a system based entirely on the Golden Rule. William Keil turned out to be a better business man than doctor, attracting a rail line through Aurora that allowed the colony to deliver furniture, musical instruments, produce, and whiskey throughout the Northwest. The Colony dissolved in 1883, making way for the present city of Aurora, Oregon.

Nash is a professor at Southern Oregon University. He co-authored the book, *The Well-Traveled Casket*.

Karen L. Johnson, "Through the Bowels of the Land: The Cowlitz Trail from the Columbia River to Puget Sound"

After trudging across two-thirds of the North American continent, enduring sickness, hunger, thirst, and many other hardships, Oregon Trail emigrants finally reached the Oregon Territory and heaved huge sighs of relief. Yet some decided that the end of the trail wasn't the end of *their* trail: they headed even farther on to Puget Sound. Why?

For the same reasons they came west in the first place: free land, elbow room, a chance to start over, adventure, racial freedom, employment, and the promises of advertising campaigns.

Drawing heavily on actual pioneer accounts and illustrated with contemporary and modern views of scenes along the Cowlitz Trail, this PowerPoint presentation will explore this river-and-overland route that ran from the Columbia River to Puget Sound. Whether traveling by covered wagon, bateau, or mare's shank, some pioneers called the Cowlitz Trail the worst road they had experienced.

Johnson has worked in museums for the last decade. She researches and writes about southwest Washington history, has organized two 90-mile stagecoach runs, has made a video documentary about the Cowlitz Trail, and has participated in installing two Oregon Trail markers. She has also co-authored *Our Faces Are Westward*, an OCTA publication, and is co-authoring another book on early Washington Territory, due out in the fall of 2013.

Kirke Wilson, "Where One Road Ends, Another Begins: Three Generations of Overland Trail Pioneers in Oregon"

Three generations of the Simpson family crossed the plains together to Oregon in 1846 as part of an extended family of 47 men, women and children. William Simpson (1793–1858) was a frontier farmer, Old School Baptist preacher and, at 58, the patriarch of the group. His son Benjamin Simpson (1818–1910) was 28 years old, the elected leader of the wagon train and ambitious to make his way in business and politics. Benjamin's young sons Sylvester (1844–1913) and Samuel (1845–1899) would grow up in Oregon to be lawyers and public figures. Sylvester served as the first State Superintendent of Instruction in Oregon and Sam was a newspaperman and Oregon poet.

The experiences of the three generations of the Simpson family in Oregon offer an opportunity to examine how pioneer families changed and how Oregon was changing during the territorial period and the first two decades of statehood. Letters, speeches, poems and newspaper articles provide a voice for the three generations and their changing attitudes regarding land, education and Indians. At the same time the emigrants are changing, Oregon is also changing with statehood, shifting political alignments, advances in transportation technology and evolving interpretations of the overland migration.

Wilson is descended from Oregon Trail pioneers of 1846. He has published articles on the Missouri frontier, the history of philanthropy, social movements and other topics. He retired in 2005 as president of the Rosenberg Foundation in San Francisco.

Workshops

Tuesday, 4:20 p.m. – 5:30 p.m.

Larry Cebula, “Creating Historical Tours for Smartphones--Possibilities for Western Trails”

The explosive growth in smartphones, tablets, and other mobile computing has created new public spaces for historical interpretation. Developing and deploying apps and infrastructure for location-based historical tours opens up possibilities for institutional outreach, public education, civic engagement, collaborative partnerships, and training the next generation of western and public historians. Cebula will display his smartphone app, *Spokane Historical*, and the possibilities and prospects for a similar app for historic western trails.

Larry Cebula is Associate Professor of History at Eastern Washington University, Cheney, Washington, and Assistant Archivist, Washington State Archives.

Lorraine McConaghy, “How to Do History From Scratch”

This how-to workshop on historical research will prepare participants to frame and manage their own research project from start to finish, from spark of curiosity to final product. McConaghy will demonstrate the development of research questions and specific strategies to answer those questions, including work in on-line library and archival catalogs, as well as databases in western history. Participants will understand the distinction between secondary interpretive sources and primary evidence, applying the strengths of both to their own topic. Additionally, there will be practice with tools to discover the story, biography, community history or narrative in the research, how to develop a thesis about the story, and ways to present the work.

Lorraine McConaghy is a Public Historian for the Museum of History & Industry in Seattle, Washington. She has taught numerous courses on various historical topics in general, and Northwest history in particular. She has garnered numerous honors and awards for her efforts.

Marge Harding, “Did They Really Wear That on the Trail?”

The title question is usually the first one asked when we examine original clothing. The second question is often, “Why did they wear it?” Examining original 1840s to 1860s women’s, men’s, and children’s under and outerwear will help answer these questions. The workshop will identify what was worn, why it was worn, and the positives and negatives, as we see it, of the individual garments. Garments will be displayed and photography encouraged.

Marge Harding taught Home Economics with emphasis on Women’s Studies, Textiles, and Clothing Construction. When she and her husband started Civil War and Living History reenacting more than twenty years ago, her teaching and love of history came full circle. This was followed by participation in the Master’s Program of Textile Preservation and Garment Identification at the University of Rhode Island, plus work at the American Textile History Museum in Lowell, Massachusetts. An offshoot of this study is the research of Victorian jewelry and the symbolism and significance of it to the mid-nineteenth century Victorian woman. Harding researches, collects, and preserves original clothing and material culture items. She uses her expertise and items for presentations, workshops and museum displays. She also constructs period clothing for reenactors and living history presenters.

Living History Night at Abernathy Center

Thursday, July 25, 7:00 – 10:00 p.m.

Three distinguished reenactors will bring to life notable characters in Northwest history

Susan Butruille, “Abigail Scott Duniway: It Seemed That I Was Inspired”



On her 1852 Oregon Trail journey, Abigail “Jenny” Scott kept the family diary while meeting unimaginable dangers and heartbreak. The teenager went on to become a newspaper publisher and the Northwest’s leading suffragist for Idaho in 1896, Washington in 1910, and Oregon in 1912.

Portraying the intrepid Abigail Scott Duniway is Susan Butruille, award-winning writer, playwright, and script writer for the film *Bound For Oregon*. She is well-known to trail enthusiasts as the author of *Women’s Voices from the Oregon Trail*. This is Butruille’s second presentation at an OCTA convention.

Ray Egan, “Fr. Luigi Rossi, 1850s Pioneer, Chaplain”

Father Luigi Rossi, an Italian missionary priest, can be considered the Oregon Country’s DeTocqueville. In 1863, he wrote a colorful memoir of his American experiences in French, his fourth language. Although he had ministered on the West Coast for only a few years (1856–1862), it is obvious that he had been a well-read, thoughtful observer who spent much of his time asking questions. His stories about the settlers, Indians, and soldiers are filled with warmth, sympathy, and an ardent affection for Americans and America.

Egan’s interest in Northwest history has led him to the dramatic portrayals of some of the Puget Sound region’s most memorable historical characters, including missionary Father Luigi Rossi; pioneers Willis Boatman, Job Carr and Ezra Meeker; and prominent Seattle merchant and philanthropist, Nathan Eckstein. He has appeared in more than 200 venues in over 100 cities throughout Washington State as well as in Oregon, California, several other states, and British Columbia. He performed for eleven summers at the famed National Historic Oregon Trails Interpretive Center in Baker City, Oregon, at three OCTA national conventions, and at many venues during his three two-year tours with Humanities Washington’s Inquiring Mind Speakers program.



Karen Haas, "Narcissa Whitman: Lady at the Crossroads"

Our nation's history is the story of diverse cultures meeting and interacting in ways both peaceful and hostile. As one of the first two Caucasian women to cross the continent, and missionary to the Cayuse in what is now Eastern Washington, Narcissa Whitman was at the center of one such cultural intersection. Using the text of many of Narcissa's letters as well as portions of her beloved hymns, Haas portrays Mrs. Whitman as she shares her challenges, joys, and sorrows.



Haas enjoys both telling in modern times and bringing the past to life with living history presentations. An experienced teacher and Museum Curator of Education, she can often be found bringing the past to life at Northwest historic sites, such as Fort Nisqually Living History Museum, San Juan Islands National Historic Park, and Historic Fort Steilacoom. Her living history presentations have been featured at Whitman Mission National Historic Site, the National Historic

Oregon Trail Interpretive Center, and Fort Clatsop National Historic Park. She feels especially rewarded telling the stories of those whose voices are usually silent in history – the women.



Thank You

**National Park Service, National
Trails Intermountain Region,
Santa Fe, New Mexico**

*for funding these convention
expenses:*

**all printing and mailing
convention book bags
neck wallets for name tags
speaker expenses
audio-visual expenses**

Quilts: Beyond the Trail Experience

A special exhibition for the OCTA convention curated by Mary Bywater Cross,
author of *Quilts of the Oregon Trail* and *Quilts and Women of the Mormon Migrations*

Along with diaries, illustrations, and reminiscences; quilts and quilting comprised another way of preserving the Trail experience after establishing their homes, families, and communities. The quilts, as visual records of their pioneering experience of migrating to and settling in the Pacific Northwest, celebrate their contributions to Oregon's history. Quiltings were a means of reconnecting with one another and enjoying an experience previously rewarding and useful in their lives back East. The quilts, often made late in their makers' lives, exhibit that same spirit of creativity and determination to complete a project demonstrated throughout their lives.

For most, the journey prepared them for the first stage of frontier settlement, the claiming of land and establishing a home and farm. They hoped to recreate the kin-based, mixed subsistence/market agriculture they had come from in the Midwest. Land ownership was the motivating factor for coming west. The plan was to claim and maintain land for future generations. Most were successful, with women seeing their roles as partners in the decision-making about their farms' activities. The experience served them well as independent resourceful entrepreneurs able to manage their property and earn pin money.

After two to five years, the second stage of community building evolved as the needs arose for governmental, social, and educational units. Women played key roles in these activities, often given direction and purpose by their interaction with Native Americans and their role as social reformers. Churches, schools, and voluntary organizations focusing on self-interest and improvement were the result.

Quilt I: Seth Thomas Rose variation

Category: Pieced and appliqué Size: 94" x 72" Date: Circa 1870

Maker: Adeline Brown Crawford (1821–1879) Year Over Trail: 1842

Theme: Quilt acknowledges the valued roles within family and society.

Came: With her mother, Mary DeWitt Brown, after her father, Rev. William Brown, died.

County Where Settled: Clackamas County, then Yamhill County, Oregon.

This appliqué pattern shows the maker's interpretation of the original Seth Thomas Rose pattern.

Life in Oregon: Adeline Brown and her mother journeyed with Dr. Elijah White's Methodist party headed to the Methodist Mission on the Willamette River. Traveling in the wagon train party was young Medorem Crawford, the man Adeline married in April 1843. The couple lived in Oregon City from 1845 until 1853 when they purchased 640 acres in Yamhill County. Between 1844 and 1858, she gave birth to ten children; only six survived infancy. In 1862 Adeline became a caregiver for Medorem's sister, Elizabeth Stevens, who had come from New York to join the family. In 1866, Adeline was taken ill and could only leave her room for meals. In 1869, she moved from their Portland home to a new brick house on the family farm. This quilt was probably made during this period of her life. Adeline died on May 20, 1879, from cancer at the age of fifty-eight. At the time of her death, Medorem's diary entry was only "wife died at 10:30." As was common with many women, little was recorded about her personal history. While Adeline lived a private life of managing the family, farm and home, Medorem lived an active public life.

Collection of Stevens-Crawford House, Clackamas Heritage Partners #C-72- 10.

Quilt II: One Patch with Sashing

Category: Pieced Size: 80" x 70" Date: circa 1870

Maker: Henrietta Miller Will (1851–1950)

Year Over Trail: 1863

Theme: Quilt acknowledges valued roles within family and society.

This wool quilt is an outstanding example of life within a communal society in the Willamette Valley's Marion County between 1855 and 1877. The wool for the fabric and batt were from fleece from the sheep raised by members of the Aurora Colony. To produce the cloth, the women did the preparing and spinning, while the men did the dying and the weaving. According to family lore, Henrietta worked in the Colony's tailor shop making buttonholes.

Life in Oregon: Henrietta and George Will, another colony member, fell in love, but William Keil, the dynamic and forceful Aurora Colony leader, refused to sanction their marriage. Dr. Keil was known to promote the practice of celibacy. He discouraged marriage and having children in the hopes that inheritances would revert to the Colony treasury upon death. So, in 1872, the young couple moved to Portland to marry and live. After the Colony dissolved its assets in 1883, the Wills returned to Aurora where they established Fred Will General Merchandise Store in the current Old Aurora Colony Museum building after converting it from the Colony's ox barn. Henrietta, recognized for her business sense, held the property title in her name and managed the business.

Collection of the Old Aurora Colony Museum #2009.21.2.

Quilt III: Tulip in Vase variation

Category: Pieced/Appliqué Size: 72" x 65" Date: circa 1890

Maker: Susan Mary Officer Vaughan (1833–1911)

Year Over Trail: 1845

Theme: Acknowledges women's valued role within family and society.

County Where Settled: Clackamas County, Oregon.

This quilt was made long after the maker traveled to Oregon and lived a full life. Combining the pieced flowers and appliquéd vases was an opportunity to show her technical skills.

Life in Oregon: On August 26, 1847, fourteen-year-old Susan married William Hatchette Vaughan (1822–1906), a pioneer in 1843. Theirs was the first permanent land claim in the area. Between 1849 and 1876, they became the parents of eleven children. According to family lore, Susan was "always busy." First, caring for her large family and later, caring for her father, who lived with her until his death at ninety-one years. She earned money by operating an egg and butter sales route in Molalla. She would regularly drive her buggy the three mile distance to deliver her products. She also chewed tobacco for health reasons. This continuing ownership by descendants is symbolic of the emigrants' successful achievement of migrating and settling in Oregon.

Collection of Champ and Maria Vaughan, Molalla, OR.

Quilt IV: Tree of Life Signature

Category: Pieced Size: 86"x 70.5" Date: circa 1890–1895

Maker: Women of the Wingville Methodist Episcopal South Church

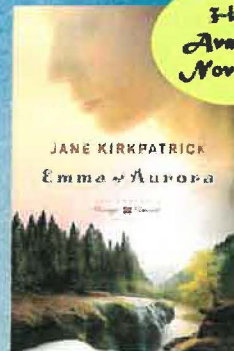
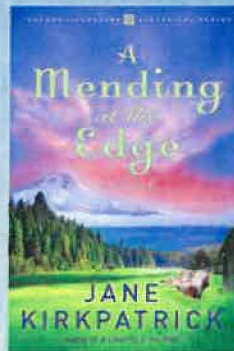
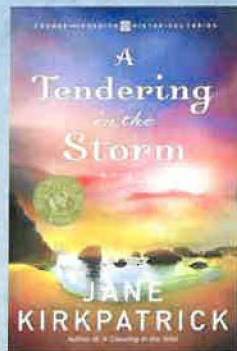
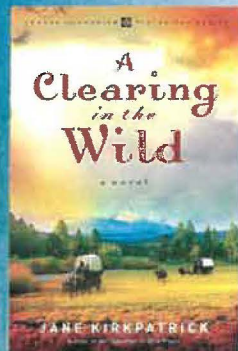
Years Over Trail: 1862–1864

Theme: Women's effort to support the church's local and national social projects.

Life in Oregon: According to Michael family lore, this whole cloth quilt was a fundraiser for the church in Wingville, Baker County, Oregon. It descended through the family of Circuit Preacher Elijah Michael, pioneer of 1848, and his wife, Marena Smith Michael, pioneer of 1852. This quilt served as a banner or a backdrop for church activities drawing the people together in their new community. The meaning of the Tree is important with symbolic significance as a representation of plenty, goodness, wisdom, and the ideal relationship of work and trust between man and God – in short, the full life. The documentation reads: "W. P. H. M. Wingville, OR." The initials refer to "Women's Parish Home Mission." This would indicate the women's effort to support the church's local and national social projects. Fundraising through a quilt-making venture was a common activity among American Protestant churches.

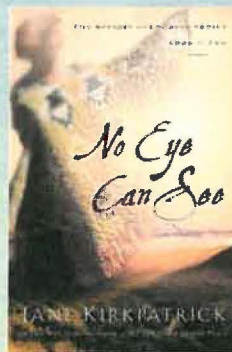
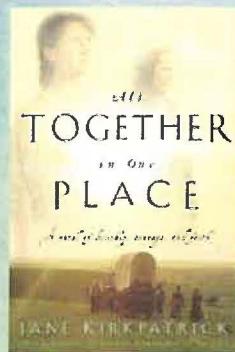
Collection of Cydney Bush, Portland, OR.

Frontier novels from critically-acclaimed author
Jane Kirkpatrick

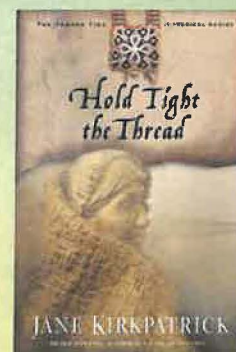
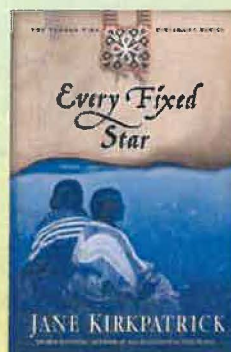
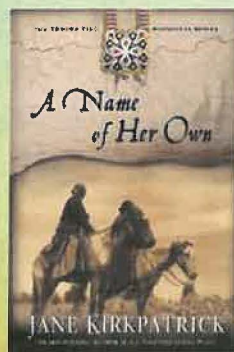


3-in-1
Available
Nov. 2013

Change & Cherish series



Kinship & Courage series



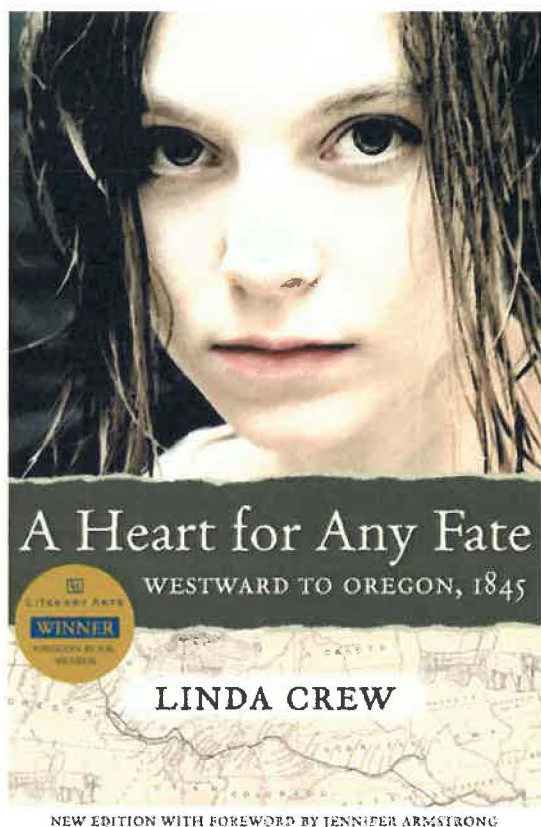
Tender Ties series

Read excerpts from these books and more at www.WaterBrookMultnomah.com!

Join Jane!
Author's Night - 7pm, July 24th at the convention!

West. The sound of a wish in a single word.

From award-winning novelist Linda Crew, a saga beloved by readers and hailed as a classic of Oregon Trail literature.



"A Heart for Any Fate does exactly what we want historical fiction to do. After painstaking research and with a keen eye for detail, Linda Crew brings the populated past to vibrant life. The extended King family, setting off for Oregon in 1845, come completely to life on the page, each one an individual, each one someone the reader cares about. The author magnificently tells the large story of the perilous trek West, and within it the small stories of a family, their squabbles and triumphs and heartbreaks. Such fiction makes the past come alive." Lois Lowry, Newbery Medalist

"Engagingly written, A Heart for Any Fate belongs with the best historical fiction on the American West." William G. Robbins, Emeritus Distinguished Professor of History, Oregon State University

Oregon Book Award 2005*Willa Literary Award 2006**

Ooligan Press \$11.95 ISBN 13:878-1-932010-26-8
www.ooliganprss.pdx.edu***www.lindacrew.com



Obstinate Hope
The Western Expeditions of
Nathaniel J. Wyeth
by Jim Hardee

Published by
 Sublette County Historical Society &
 Museum of the Mountain Man

Hardback, 500 pages
 Black and White illustrations, 6x9 inches
 First Edition - 2000 Copies

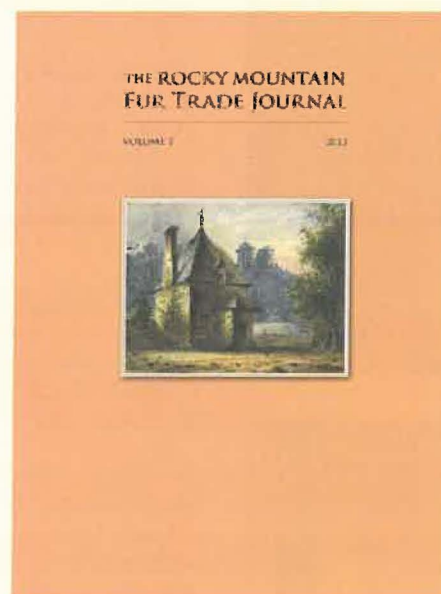
To order please visit our website at
www.mmmuseum.com/tradingpost
 or call 307-367-4101 or 1-877-686-6266

THE ROCKY MOUNTAIN
FUR TRADE JOURNAL

VOLUME 7 - 2013

Published by
 Sublette County Historical Society &
 Museum of the Mountain Man

Full Color Paperback, 8-1/2 x 11, 124 pages
 ISSN: 1937-0733



MUSEUM of the
MOUNTAIN MAN

Open Daily
 May 1-October 31, 9-5pm



MUSEUM of the
MOUNTAIN MAN

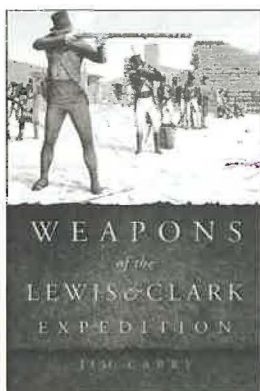
Sublette County Historical Society: A Foundation

P.O. Box 909, 700 E. Hennick St., Pinedale, Wyoming 82941

tel 307-367-4101 fax 307-367-6768

publications@mmmuseum.com

www.mmmuseum.com

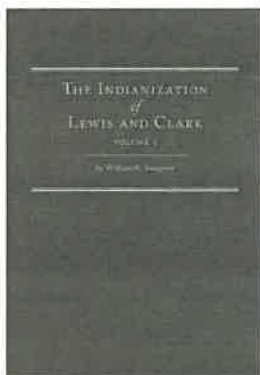


WEAPONS OF THE LEWIS AND CLARK EXPEDITION

By Jim Garry

\$32.95 HARDCOVER · 208 PAGES · 28 B&W ILLUS.

When Meriwether Lewis began shopping for supplies and firearms to take on the Corps of Discovery's journey west, his first stop was a federal arsenal. For the following twenty-nine months, from the time the Lewis and Clark expedition left Camp Dubois with a cannon salute in 1804 until it announced its return from the West Coast to St. Louis with a volley in 1806, weapons were a crucial component of the participants' tool kit. In *Weapons of the Lewis and Clark Expedition*, historian Jim Garry describes the arms and ammunition the expedition carried and the use and care those weapons received.

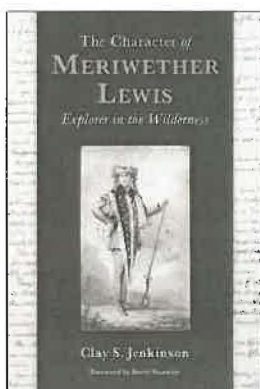


THE INDIANIZATION OF LEWIS AND CLARK

By William R. Swagerty

\$90.00 HARDCOVER · 836 PAGES · 11 COLOR & 53 B&W PHOTOS, 7 MAPS, 12 TABLES

Although some have attributed the success of the Lewis and Clark expedition primarily to gunpowder and gumption, historian William R. Swagerty demonstrates in this two-volume set that adopting Indian ways of procuring, processing, and transporting food and gear was crucial to the survival of the Corps of Discovery. *The Indianization of Lewis and Clark* retraces the well-known trail of America's most famous explorers as a journey into the heart of Native America—a case study of successful material adaptation and cultural borrowing.



THE CHARACTER OF MERIWETHER LEWIS

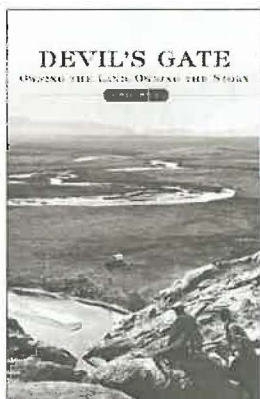
Explorer in the Wilderness

By Clay S. Jenkinson

DISTRIBUTED FOR DAKOTA INSTITUTE PRESS

\$29.95 HARDCOVER · \$19.95 PAPERBACK · 456 PAGES · 6 COLOR ILLUS., 15 B&W ILLUS., 3 MAPS

The Character of Meriwether Lewis: Explorer in the Wilderness is a revision of an earlier book, greatly expanded with new scholarship and insights gained through Jenkinson's extensive participation in the Lewis and Clark Expedition Bicentennial. Jenkinson discusses Lewis's sense of humor, his oft-stated fear that the expedition he was leading might collapse, his self-conscious learnedness, and his inability to re-enter "polite society" after his return. The book attempts to reconstruct from Lewis's journal entries and letters his rich, troubled personality and his aspirations to heroism. When the American mythology surrounding him is removed and Lewis is allowed to reveal himself, he emerges as a fuller, more human, and endlessly fascinating explorer.



DEVIL'S GATE

Owning the Land, Owning the Story

By Tom Rea

\$26.96 HARDCOVER · \$19.95 PAPERBACK · 288 PAGES · 24 B&W ILLUS., 2 MAPS

"A tale that should entertain, inspire, and trouble anyone who loves the American West."

—Will Bagley, author of *Blood of the Prophets: Brigham Young and the Massacre at Mountain Meadows*

Devil's Gate—the name conjures difficult passage and portends a doubtful outcome. In this eloquent and captivating narrative, Tom Rea traces the history of the Sweetwater River valley in central Wyoming—a remote place including Devil's Gate, Independence Rock, and other sites along a stretch of the Oregon Trail—to show how ownership of a place can translate into owning its story.



UNIVERSITY OF
OKLAHOMA PRESS

2800 VENTURE DRIVE · NORMAN, OK 73069

TEL 800 627 7377 · OUPRESS.COM



Emigrants on the Overland Trail

The Wagon Trains of 1848

Michael E. LaSalle

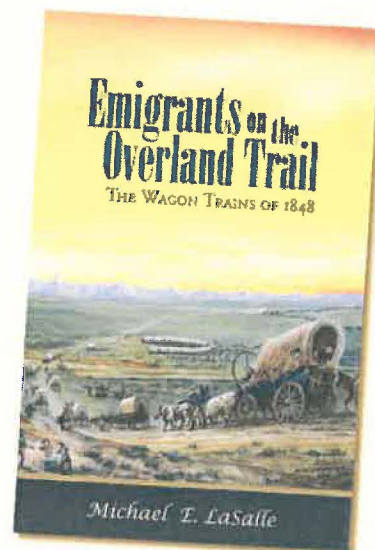
Presenting the "lost" year of the overland emigrants in 1848, this volume sheds light on the journey of the men, women, children, and the wagon trains that made the challenging trek from Missouri to Oregon and California. These primary sources, written by seven men and women diarists from different wagon companies, tell how settlers endured the tribulations of a five-month westward journey covering 2,000 miles.

As a tireless researcher, dedicated trail hound, keen observer, and lively writer, Michael E. LaSalle provides an engaging and useful look at an extremely interesting year in the story of America's overland wagon roads. His brisk narrative vividly evokes the landscape's sounds, smells and characters, and its landforms, rivers, canyons, desert basins, and ranges. His perspective is refreshingly unorthodox and fearlessly challenges established interpretations.

—Western Historical Quarterly

Lapping into newly discovered archival sources, Michael LaSalle enriches our understanding of the westward movement through his painstaking reconstruction of the experiences of eighteen wagon trains that took to the Oregon and California Trails in 1848. Richly illustrated with photographs, artwork, and maps, his narrative weaves the various "voices" of these pioneer reporters into a compelling day-to-day trail experience that provides insight into this great American adventure.

—Willis M. Conover, Professor Emeritus, University of Scranton



\$40.00 pb • \$29.99 ebook
536 pp. • 6x9"
23 illus. 20 maps

800.916.6802
100 East Normal Avenue
Kirksville, MO 63501

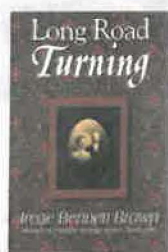
TRUMAN STATE UNIVERSITY PRESS

15% off & FREE SHIPPING online at tsup.truman.edu

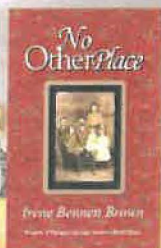
THE WOMEN OF PARAGON SPRINGS

"Irene Bennett Brown's vibrant and engaging tale of brave settlers will leave readers impatiently waiting for the next installment."

—Booklist



ISBN 978-0-9801558-3-9



ISBN 978-0-9801558-5-3

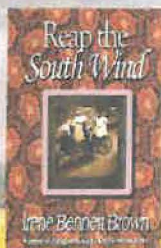
In 1873 four destitute women determine to make better lives by building their own town on the raw Kansas plains. From sodhouse days to their part in the birth of aviation, ~~there~~ is a riveting story of courage, tragedy, and triumph.

Blue Horizons



Irene Bennett Brown

ISBN 978-0-9801558-4-6



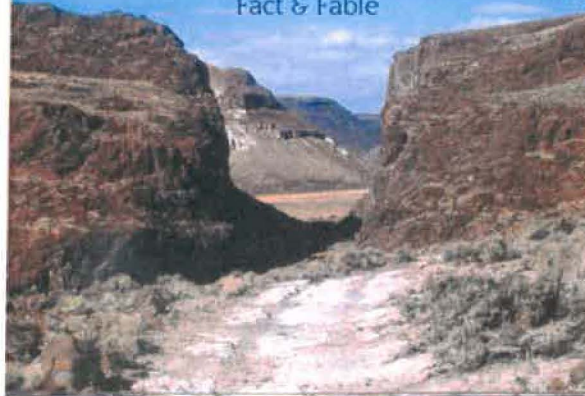
ISBN 978-0-9801558-6-0

New
in trade paper and ebook!

Amazon Barnes&Noble Indie Bookstores
www.irenebennettbrown.com

LEGENDARY TRUTHS

Peter Lassen & His Gold Rush Trail
in
Fact & Fable



KEN JOHNSTON

2013 OCTA Convention Program

Sunday, July 21

- 12:00 pm – 6:00 pm Registration open
1:00 pm – 5:00 pm Web Coordinators Meeting

Monday, July 22

- 7:00 am – 8:00 pm Registration open
8:00 am – 5:00 pm OCTA Board of Directors Meeting
1:00 pm – 5:00 pm Heritage Fair
1:00 pm – 6:00 pm Bookroom open
5:00 pm – 7:00 pm Dinner on your own
7:00 pm – 10:00 pm Welcoming Reception

Tuesday, July 23

- 7:00 am – 5:00 pm Registration open
6:30 am – 8:00 am Chapter Presidents Breakfast
8:00 am – 10:30 am Annual Membership Meeting
10:50 am – 11:50 am Keynote Speaker: Kerry Tymchuk
1:00 pm – 3:00 pm SDOP Descendants Panel: Jim Tompkins, Champ Vaughan, Chris Meinike, Diane Root
3:20 pm – 4:10 pm Speaker: Ranvir Singh
4:20 pm – 5:30 pm Workshops
6:30 pm – 10:00 pm Awards Banquet and Live Auction

Wednesday, July 24

- 7:00 am – 8:00 pm Registration/Information open
8:00 am – 5:00 pm Bus Tours
5:00 pm – 6:00 pm Dinner on your own
7:00 pm – 9:00 pm Authors Night

Thursday, July 25

- 7:00 am – 5:00 pm Registration/Information open
8:00 am – 11:50 am Speakers: Heidi Pierson, Kirke Wilson, Leta Neiderheiser, David Lewis
12:00 pm – 1:00 pm Luncheon
1:00 pm – 3:50 pm Speakers: Tom Nash, Keni Sturgeon, Karen Johnson
4:00 pm – 5:15 pm Chapter Meetings
5:15 pm – 7:00 pm Diner on your own or with chapters
7:00 pm – 10:00 pm Living History Night at Abernethy Center: Narcissa Whitman, Father Luigi Rossi, Abigail Scott Duniway

Friday, July 26

- 7:00 am – 6:00 pm Registration/Information open
8:00 am – 5:00 pm Bus Tours
6:00 pm – 10:00 pm Salmon Bake at End of the Oregon Trail Interpretive Center

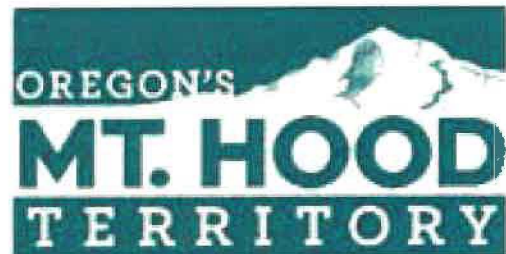
Northwest Chapter
of the
Oregon California Trails Association
thanks its sponsors



End of the Oregon Trail Interpretive Center
operated by
Clackamas Heritage Partners



OREGON CITY
CHAMBER
of COMMERCE



Museum of the Oregon Territory
operated by

