AS THE NEW EXECUTIVE DIRECTOR
of the Southern Oregon Historical Society, I wanted to take a
moment to address myself to all the readers of Southern Oregon Heritage Today magazine. First, I want to say how pleased I am to be associated with such a distinguished organization. Since the 1940s, it has been collecting and preserving documents and artifacts in the county so our children and their children might see and come to better appreciate the wonders of an earlier era. And we continue to do so, because today’s reality is tomorrow’s history.

Meet John Enders

Since its incorporation as a nonprofit in 1949, the Southern Oregon Historical Society has worked under one guiding premise, that “History Matters.” As our mission statement says, knowledge of the past is a guide to the future, and the Society’s work is to collect, preserve, research and interpret the artifacts and documents that connect us to the past. It does so through exhibits, historic sites, the region’s premier historic research library, education programs, publications, and community outreach.

We do all of that with the financial support of members, patrons at our museums and other sites, fees for our photography and other services, grants and the continuing support of the public through tax funds. However, because of cutbacks of tax support by the county in recent years, the Society has been forced to reduce its staff size and, in some instances, its programs and hours of service.

These are tough times in general, and for the Society in particular. As you know the Society lost the first round of a lawsuit filed against Jackson County over the tax funding issue. The case is now before the Oregon Court of Appeals. We believe that recent property tax limitation measures were meant to reduce taxes as a whole, but not specifically to the Historical Fund. We hope to be vindicated in that position when the courts have finally ruled on the matter.

In the meantime, we are committed to moving forward in this time of uncertain finances and economic instability. We are now operating programs, maintaining museums and other sites, and mounting and publicizing exhibits of our own collections and others’ with fewer resources. But I believe that it is the Society’s mission and duty to preserve the region’s past and educate today’s youth about the value of their heritage. The only way we can do so is to find innovative ways to fund our programs and services, and to partner with other organizations in the region that have complementary goals.

Our challenges at the Society clearly are many. Fortunately we have a fine and dedicated staff and a large group of loyal volunteers who make it possible to continue planning and putting on our programs, and hosting the public at our museums, the research library and the History Store.

In late November, we inaugurated the wonderful traveling Smithsonian exhibit, “Yesterday’s Tomorrows: Past Visions of the American Future,” which runs through January 4. More than two hundred people turned out for our November 22 reception, and about ninety showed up for the first series of Saturday sci-fi films at the History Center.

For those of you who haven’t been to the History Store in Jacksonville lately, we’ve got a new “look and feel” that better reflects who we are, what we do, and what we have to offer. The store is offering a wider selection of books, maps, and photo reproductions from our collection and other historically authentic items. Although we were able to make some of the changes in time for the Thanksgiving-to-New Years shopping season, others will wait until after the new year begins.

In the programs arena, planning is well underway for our Children’s Heritage Fair in the spring, and for this summer’s programs at Hanley Farm.

I’ve also formed an exhibits project team that in early December began planning for future exhibits and related programs. I intend to take advantage of the astonishing collection of artifacts in the Society’s possession, and to make a larger number of them accessible to public viewing and appreciation. We cannot expect the public to support what we do and what we are if they have little or no idea of what those are. In addition, I hope to dramatically expand the scope and usefulness of our web site, www.sohs.org, so members and the public at large can use it to access some of our collections, purchase photo reproductions, etc.

Finally, to our members at large, I want to thank you for your ongoing support of the Society and its activities. We are a membership-based organization: You are key to our continuing financial health and stability. Please continue to give us your support. History truly does matter.

John Enders
Executive Director
SOUTHERN OREGON HERITAGE
January 2003 Vol. 5, No. 1

SOUTHERN OREGON HERITAGE

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On the Cover
Three generations of Klamath women gather for a portrait at the tribes' restoration powwow in 1993. Clockwise from left, Tina Bates, her mother, Annabelle, and daughter Jennifer, who was chosen the Klamath Tribes' Restoration Queen.

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Bill Miller, Historian

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Fueling a War: JACKSONVILLE, TABLE ROCK AND WORLD WAR II

By Bill Miller

In the early afternoon of August 30, 1944, German U-boat 482 was tracking a convoy of Scotland-bound Allied tankers. With bearing, speed and distance calculated, Captain von Matuschka fired his torpedoes, lowered his periscope and ordered his submarine to a safe viewing location. As his scope again broke the surface of the Atlantic, he saw floating gasoline ignite into roaring waves of flame. The Jacksonville was split in two by a fireball, which instantly climbed hundreds of feet into the sky. Only two badly burned American crewmembers managed to dive under the blaze and, occasionally gasping for air, swim underwater to safety. Sunk without warning barely fifty miles west of Ireland, the Jacksonville went down with forty-eight Merchant Marine sailors and twenty-eight members of a U.S. Naval Armed Guard detachment.6

After surviving the war, the Table Rock became surplus and in 1948 was sold to a French company, which renamed her Nivose. Thirteen years later a Canadian company bought the ship, cut away her hull, joined the remaining pieces to a new hull and named the new ship Lake Winnipeg. She was the last of seven “emergency tankers” that were converted to Great Lakes service as bulk carriers of iron ore and grain. In 1985 the ship was sold to Portugal for scrap.4

The four wartime shipyards constructed 481 tankers, of which Swan Island workers built 147. Only two of these ships were named for Rogue Valley history and few people know their story.5

Bill Miller is a historian with the Southern Oregon Historical Society.

ENDNOTES
1. Medford Mail Tribune, 12 November 1943.
MON DESIR INN, a restaurant in Central Point, was once famous as the site of some of the biggest, most glamorous parties in the Rogue Valley. That was nearly a century ago when the estate was known as “Woodlawn,” a residence and prosperous apple orchard owned by Conro and Grace Andrews Fiero.1

Grace Andrews grew up surrounded by performers. Her family owned the Andrews Opera Company in Minneapolis, Minnesota, and little Grace was thrilled to meet many of the entertainment celebrities of the time.2 It was no surprise when she embarked on a theatrical career of her own that took her all the way to Broadway. She debuted in the play, “Beverly of Graustark,” in Boston in 1908.3

Drawn by the orchard boom, the Andrews family moved their opera company to the Rogue Valley circa 1903. Grace stayed behind in New York City to continue her career but visited her parents every year. She finally settled in the Rogue Valley when she married Como Fiero, a Chicago millionaire who also had been lured to Southern Oregon during the orchard boom.4

The Fieros built Woodlawn in 1910 four miles north of Medford. The following years were spent indulging in elaborate parties that included swimming, dancing, impromptu stage performances, and glorious food. However, the collapse of the apple market brought their orchard and carefree lifestyle to an end in 1917 just as United States involvement in World War I began. During the war, Conro and Grace moved to Washington, D.C., where Conro did war-related work and Grace was employed by the State Department deciphering cablegrams. Their vivacious lifestyle returned as their Washington-area home became a hub for socialites.5

When the war ended, Conro took various jobs representing machinery and automotive companies in Paris, South Africa, and Canada before returning to the United States to invest in a promising new invention—razor blade vending machines. Needless to say, their entrepreneurial efforts flopped. Even worse, the stock market crashed in 1929, and the Fieros had to move into a small apartment with Conro’s sister in New York City. During this time, Grace worked in a shop making clothes for friends, but even then the former millionaires felt hunger pangs. When the market rebounded, Conro recovered his fortune. Unfortunately, he didn’t have much time to enjoy it. He died of a heart attack in 1939 at the age of fifty-six. Remembering her husband years later, Grace recalls, “Con and I were either up or we were down, but we enjoyed every minute of every day and had a wonderful life together.”6

Soon after Conro’s death, Grace returned to Medford and worked at the Purucker’s Music store while caring for her aging mother. Grace also turned her mind to inventing and eventually drew royalty checks for a bottle guard for shaving cream to keep the lotion from spilling in luggage. However, she died in the Rogue Valley in 1974 at the age of eighty-seven without patenting any of her inventions.7

Grace starred in a locally produced film entitled “Grace’s Visit to the Rogue River Valley” in 1914. The video is available for public viewing at the Southern Oregon Historical Society library.8

ENDNOTES
2. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.

Grace Andrews Fiero, above, and her husband, Conro, built the estate they named Woodlawn west of Central Point in 1910. Once the site of lavish parties during the orchard boom before World War I, it is now a restaurant, Mon Desir.
P R O G R A M S :  (see listings below for complete descriptions)

<table>
<thead>
<tr>
<th>Craft of the Month</th>
<th>DATE &amp; TIME</th>
<th>LOCATION</th>
<th>DESCRIPTION</th>
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<tr>
<td>Paper Hats &amp; Bonnets</td>
<td>Museum hours</td>
<td>CHILDREN'S MUSEUM</td>
<td>Paper Hats &amp; Bonnets; free w/admission</td>
</tr>
<tr>
<td>Crochet workshop</td>
<td>Sat., Jan. 11; 1 - 4 p.m.</td>
<td>JACKSONVILLE MUSEUM</td>
<td>For ages 9-adult; fee: $4 members; $5 non-members</td>
</tr>
<tr>
<td>Chinese New Year</td>
<td>Sat., Jan. 25; 1 - 4 p.m.</td>
<td>JACKSONVILLE &amp; CHILDREN'S MUSEUMS</td>
<td>Free with admission</td>
</tr>
<tr>
<td>Chinese New Year</td>
<td>Sat., Feb. 1; 1 - 4 p.m.</td>
<td>JACKSONVILLE &amp; CHILDREN'S MUSEUMS</td>
<td>Free with admission</td>
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P R O G R A M  D E T A I L S

For times and locations, see schedule above.

C R A F T  O F  T H E  M O N T H

Paper Hats & Bonnets
Create your own pioneer bonnet or hat to wear.

B Y  H O O K  O R  B Y  C R O O K

WORKSHOP
During this two-part workshop, learn the basics of crocheting by making two potholders to take home using two different methods—single crochet and granny square. We’ll explore the history of crochet and various types of yarns, crochet hooks, and crocheted items. Participants will begin their first potholdering during session 1 and will need to finish it at home before coming back for session 2 when a new project will be started. Preregistration and prepayment are required by 5:00 p.m., Wednesday, January 8.

M A R K  Y O U R  C A L E N D A R !

C H I N E S E  N E W  Y E A R  F A M I L Y

E V E N T  S A T U R D A Y ,  F E B R U A R Y  1
Join us as Jacksonville celebrates Chinese New Year. We’ll have lots of hands-on activities for the whole family to enjoy at the museums, including traditional Chinese games and a chance to do your own dragon dance! Be sure to visit Jacksonville’s new library to see a display on the history of the Chinese people in Southern Oregon. Check with the Jacksonville Chamber of Commerce for other events scheduled this day.

A R T W O R K  N E E D E D !

The Society is preparing an exhibit of the artwork of Jacksonville artist Dorland Robinson. If you have a piece of Robinson’s work and would consider loaning it to the Society to complement its collection, please call Curator of Collections Steve Wyatt at 773-6536. The exhibit will open in early February 2003. Thank You!

L A K E  C R E E K  H I S T O R I C A L  S O C I E T Y  E V E N T :
On Saturday, January 18 at 2:00 p.m., the Lake Creek Historical Society will present the program “Oregon Stories from the WPA Files.” Tom Nash, from the Southern Oregon University Department of English, will give a lively and informative program of stories, anecdotes, and songs depicting Oregon from the frontier era to the 1930s.

• Lake Creek Historical Society, 1739 S. Fork Little Butte Creek Road, Lake Creek.
Phone: (541) 826-1513.
This event is made possible in part by the Oregon Council for the Humanities, an affiliate of the National Endowment for the Humanities.
**Exhibits:**
(see listings below for complete descriptions)

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<tr>
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<th>Museum Hours</th>
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</thead>
<tbody>
<tr>
<td><strong>Century of Photography: 1856-1956</strong></td>
<td>History Center</td>
<td>Mon. - Fri., 9 a.m. - 5 p.m.</td>
</tr>
<tr>
<td><strong>History in the Making: Jackson County: Milestones</strong></td>
<td>Jacksonville Museum</td>
<td>Wed. - Sat., 10 a.m. - 5 p.m.</td>
</tr>
<tr>
<td><strong>Miner, Baker, Furniture Maker</strong></td>
<td></td>
<td>Sunday, noon - 5 p.m.</td>
</tr>
<tr>
<td><strong>Politics of Culture: Collecting the Southwest</strong></td>
<td></td>
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<tr>
<td><strong>Crater Lake: Picture Perfect</strong></td>
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<td></td>
</tr>
<tr>
<td><strong>Ongoing 'hands on history' exhibits</strong></td>
<td>Children's Museum</td>
<td>Wed. - Sat., 10 a.m. - 5 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sunday, noon - 5 p.m.</td>
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**Politics of Culture: Collecting the Southwest**
This exhibit presents extraordinary examples of pottery and textiles from the American Southwest.

**Crater Lake: Picture Perfect**
Can the majesty of Crater Lake be captured on film? In celebration of this national park's centennial, the Society presents an exhibit of attempts to capture its essence. Peter Britt's first 1874 photo of Crater Lake marks the beginning of this exhibit. Other sections include early colorized photos, picture postcards, and park improvements. Of special interest is the most controversial Crater Lake image, believed by many as documentation of a visit by Theodore Roosevelt. Examples of how the Crater Lake name and image have been used to sell products ranging from butter to a hospital round out this exhibit.

**Children's Museum**
Everyone enjoys exploring the home and work settings from the 1850s to the 1930s through "hands-on-history."

**Exhibit Details**

For times and locations, see schedule above.

**Century of Photography: 1856-1956**
Highlights the work of two area photographers, Peter Britt and James Verne Shangle. Britt's cameras and studio equipment are featured.

**The History of Southern Oregon from A to Z**
Do you know your ABC's of Southern Oregon history? Even local oldtimers might learn a thing or two from the History Center windows along Sixth and Central as each letter of the alphabet tells a different story.

"**History in the Making: Jackson County Milestones**"
An abundance of artifacts and photographs, from Chinese archaeological material to an early cellular telephone, tell the county's story. Not everything is behind glass—a working 1940s jukebox plays vintage automobile songs; a DVD player reproduces historic film clips.

**Miner, Baker, Furniture Maker**
Explores the development of the Rogue Valley and the impact the industrial revolution had on the settlement of Oregon.

**Historic Open House Listings:**

<table>
<thead>
<tr>
<th>Jan. 2, 1 - 5 p.m.</th>
<th>Jan. 5, 1 - 5 p.m.</th>
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**Southern Oregon Historical Society Sites**

- **History Center**
  106 N. Central, Medford
  Mon. - Fri., 9 a.m. to 5 p.m.

- **Research Library**
  106 N. Central, Medford
  Tues. - Fri., 1 to 5 p.m.

- **Jacksonville Museum & Children's Museum**
  5th and C, Jacksonville
  Wed. - Sat., 10 a.m. to 5 p.m.
  Sun., noon to 5 p.m.

- **Hanley Farm**
  1053 Hanley Road, Central Point (closed for the season)

- **C.C. Beekman House**
  California & Laurelwood, Jacksonville (closed for the season)

- **C.C. Beekman Bank**
  3rd and California, Jacksonville (closed for the season)

- **Jacksonville History Store**
  3rd and California, Jacksonville
  Wed. - Sat., 10 a.m. to 5 p.m.
  Sun., noon to 5 p.m.

- **Third Street Artisans' Studio**
  3rd and California, Jacksonville (closed for the season)

- **U.S. Hotel**
  3rd and California, Jacksonville
  Upstairs room available for rent.

- **Catholic Rectory**
  4th and C streets, Jacksonville

**We invite YOU to become a member!**

Your membership will support: preservation of Southern Oregon's rich heritage; Society exhibits and educational events; outreach to schools; workshops for adults and children; living history programs; and tours and demonstrations at historic Hanley Farm.

Members receive Southern Oregon Heritage Today, the Society's monthly magazine with newsletter, providing a view into the past and keeping you up-to-date on services provided by the Society.

For membership information, call Susan Smith at 773-6536.

**Membership Categories**

- Lifetime ... $1,000
- Business ... Two years $200 One year $120
- Director ... Two years $450 One year $250
- Curator ... Two years $200 One year $120
- Patron ... Two years $110 One year $60
- Family ... Two years $55 One year $30
- Friend ... Two years $35 One year $20
HISTORICALLY, KLAMATH INDIAN mothers, aunts, and grandmothers were responsible for training young girls. The mother-daughter bond continued for life, and “the importance of that link became stronger in the days of cultural stress,” according to Professor Theodore Stern, who wrote the definitive book about Klamath Indian society in the 1960s, shortly after the federal government “terminated” the Klamath Tribes. During and after termination, in the days of great cultural upheaval, “it was often the grandmother who saw to the kids while her daughter was out with other young folk,” Stern wrote. When they grew older, he wrote, “many a daughter, now become in turn a grandmother ... became a pillar of strength for her own daughter in protecting the grandkids.”

The Klamath Indian pattern of women passing tradition from one generation to the next is reflected in the lives of the women in Annabelle Bates’s family. “Our spiritual lives carried on through the generations,” Annabelle said, from her grandmother to her mother and to her, then on to her daughters and granddaughters. Annabelle’s daughter Tina said, “Mom was always really strong. Because Grandma was a strong woman, Mom was a strong woman.” Annabelle added, “My mother always used to say that she was very backward because she couldn’t pronounce words easily, but she really was strong, like Tina was saying, because she knew how to position herself and take a stance, to just proceed onward, even if she wasn’t really self-confident in things.”

Eliza Wilson Walker, grandmother of Annabelle Bates, lived on her ranch at Kaumkan Springs on the Sprague River, and still followed many of the “old ways”; she was fluent in the Klamath language.
In 1994 and 1995, Southern Oregon Historical Society representatives traveled four times to the former Klamath Indian Reservation to record Annabelle’s and Tina’s oral histories and to make copies of family photos. Their oral histories are available at the Society’s research library.

At the time of these interviews, Annabelle was in her late sixties and Tina was in her late thirties. Annabelle had a deep, rich, resonant voice, a preacher’s voice; she was an earthy, powerful woman with kind eyes. Both Annabelle and Tina were frank, “telling it like it is,” but with a laugh and a big smile. When interviewed on August 10, 1995, Annabelle was still tired from a powwow on the Oregon coast; she, Tina, and several of Tina’s children hadn’t returned from the Siletz powwow until 3:30 that morning. Annabelle’s granddaughter Jennifer had won prizes in her age group—girls ages seven to eleven—including first prizes for the fancy dance and traditional dance contests.

Although Annabelle’s mother, Angie Walker Summers, had passed away ten years before, she was a constant presence during the interviews. When Annabelle walked into her daughter’s house for another day of interviews, she said, “A twig broke on my face as I came in. It was my mother’s spirit saying don’t talk too much.”

Annabelle’s mother, who was full-blooded Klamath, was born in 1901 and lived to be eighty-two. Of Annabelle’s four grandparents, three were full-blooded Klamaths and one was full-blooded Coquille, an Oregon coast tribe. Both of Annabelle’s parents spoke Klamath fluently.

Annabelle and her husband Melburn “Bucky” Bates then lived at Dockney Flats, an isolated ranch in the middle of the former Klamath Indian Reservation. “Dockney,” she said, means “paradise for horses” in the Klamath language; the ranch was named for its grassy meadows that drain to the Sprague River. To get to their ranch from Chiloquin, they had to drive twelve miles on a paved highway, then another three miles on Forest Service gravel and dirt roads that snaked through stands of second-growth pine. Their nearest neighbor, excluding Bucky’s son, who had a place about a mile from their ranch house, was more than four miles away.

Bucky and Annabelle lived in a small, white house wired for electrical power, yet they had no electricity. The power company refused to build power poles and lines to their remote home until they paid $125,000 “up-front.” So instead, they had their house plumbed for gas, with gas lights, gas stove, gas refrigerator, and a gas water heater. They had a small generator to run a TV and VCR so they could watch movies, but they didn’t have a telephone.

Annabelle Bate’s mother, Angeline Walker, circa 1901. Angie was also fluent in Klamath, and loved to wear satin dresses to the rodeo. Her spirit is a continuing influence in Annabelle’s life.
Eliza followed many of "the old ways." Annabelle watched her roll marsh plants on her leg, and then weave them together in her lap to construct a basket. Eliza extracted and mixed natural dyes to color her baskets. She sewed leather gloves from deer skin. She caught wild plums and huckleberries; and she processed pond lily bulbs to make "cookas" in the traditional Klamath way. Eliza talked to friends in the Klamath language; she also cussed people out in Klamath. Often, when carpenters and one was a tribal judge. She is related to Levi Walker, a prominent Klamath leader in the 1920s who served as a tribal delegate to Congress. There were preachers in her clan, and shamans too: "some very strong spiritual men," "Indian medicine men."

When Annabelle's mother, Angie, went to the rodeo, she wore satin dresses, hose and special shoes; and when her Grandmother Eliza rode in a car, she wore a hat and a duster, a light gabardine coat that protected her dress from flying dust. Eliza wore "Sunday-go-to-meeting clothes" when she went to tribal council meetings. When Annabelle was a girl, most Klamath women "dressed high" for tribal council meetings. In those days, older Klamath women would wear hats; then, just before termination, they started wearing scarves instead. No one went to tribal council meetings dressed "like a slob," and the Indian ladies who worked in the kitchen at the Council House wore aprons. Annabelle said this shows the influence of Southern training from the soldiers at Fort Klamath and the Indian agency people at Klamath Agency, many of whom originally came from the South.

"In my grandmother's generation," Annabelle said, Klamath "women were workers in the schools, matrons and cooks." Klamath men were more active in tribal politics and took leadership positions as delegates and chairmen because "the men were able to receive an education" so they could "speak properly" and understand how the government operated. "The women were held back because they just didn't have the education," Annabelle said, but "as the education opportunities increased for the women, they became more aware and more involved" in tribal affairs. Annabelle's daughter Tina said, "I think it's going to change. It will. At the council meetings now, there are more women there than men and a lot more younger women than younger men."

For Annabelle, Indian boarding schools were a family tradition: her father went away to Chemawa Indian School in Salem, and her mother went away to the Riverside Indian School in Southern California. When Annabelle and her brother Calvin finished the eighth grade in Chiloquin, they were sent to Chemawa. Annabelle, who dropped out of Chemawa, said, "My school days were school daze."
In her youth, Annabelle accompanied her mother, Angie, and her grandmother, Eliza, to church on Sunday: first to the Pentecostal Church, later to the Full Gospel Church in Chiloquin. Eliza knew things about the "old-time Indian ways," and she was very "psychic, with ESP," although she didn’t pursue that talent. Like a lot of "old-time Klamaths," Eliza was a believer and a churchgoer. When Annabelle was a girl, her grandmother talked to her more about Jesus then the old Klamath ways.

Annabelle also accompanied her mother and grandmother to camp meetings, where people from all over would set up tents around one of the churches on the reservation and stay for up to a week. "The preaching would go on for hours," she said. Often, the preachers were Indians from other reservations. Her father only went to church one time, Annabelle said, the day he came in drunk on horseback to find her mother: he rode his horse right into the church, and everyone else in the church ran outside.

When she "got saved," Annabelle said, she "grew up overnight," before that, she said she "felt kind of without purpose." Becoming a "Christian person, that’s what really changed my life." She attended a Bible school in Portland for two years. While the teachers there didn’t give her "any credentials, just a little card," they suggested she go to the Indian tribes and do church work. So, in the 1950s, Annabelle went on a mission to the Navajo Reservation in Arizona and New Mexico. She took her young daughter Corrine with her.

Working in the mission field, Annabelle said, was both interesting and rewarding. Her work there was "just undenominational, Pentecostal." In Gallup, New Mexico, "They had like an emergency care shelter for the people, battered wives, neglected kids, emergency kinds of things." She did everything: "I mean, we cleaned, cooked, took care of the little kids, taught Sunday School, taught songs, and transported people here and there."

Although Annabelle stayed ten months, she sent daughter Corrine back to the Klamath Reservation after only a few months. Back home, when Corrine wanted an outfit like Navajo women wore, with "velvet tops and broomstick skirts," Annabelle’s mother proceeded to make her one, using bright orange flour sacks. Setting up Grandmother Eliza’s Singer treadle machine, Angie "whipped it up," turning the flour sacks into an orange-colored skirt trimmed in white.

In the late 1950s, Annabelle preached at the Full Gospel Church in Chiloquin for over a year, until some church members objected that she was "living in sin" because she and Bucky, who was her second husband, had both been previously divorced. Later, she was a minister at the Sprague River Tabernacle Church. When she was a girl, Annabelle said, she would hate to get up and speak; when an adult, though, she loved to preach. Her ability to preach "could have been part from my grandmother," Annabelle said, because Eliza had encouraged her to speak out "whether it was acceptable to everybody or not." But "I think that a lot of the speaking ability that I developed was because I became a Christian," she said.

Many years after she had dropped out of the Chemawa Indian School, Annabelle decided that she really wanted to go to college, and so she quickly earned a G.E.D, then attended Southern Oregon State College, and finally received an A.A. degree in general education from the Oregon Institute of Technology in Klamath Falls. Her education allowed her to work as an employment coordinator in Susanville, California, and on two Indian reservations, Warm Springs in Oregon and Fort Bidwell in California. During the termination era, Annabelle was involved in programs to help other Klamath Indians. She wrote grants for the Organization of the Forgotten American, helped organize an Indian education program in Klamath County, and worked for the Klamath Council on Indian Education.

When the Klamaths were terminated, Annabelle chose not to "withdraw" and be paid for her interest in tribal land. She belonged to a group called the "Committee to Save the Remaining Land," which opposed selling the remaining tribal members’ land. When this land was finally sold and the proceeds paid out, Annabelle said that she and Ramona Soto went to Salem and successfully lobbied state legislators not to tax the payments.

"Termination was just a nightmare," Annabelle said. "We had it all." But with termination, "everything ended cause people split and left here. It broke the continuity." There used to be like a constant flow, a spirit flow," but "when the termination occurred, it broke it because a lot of the people left. And the unity was diversified."
Tina agreed: “We used to all think of us as one body, one big family,” but when termination happened, it was like “the government said, ‘You have to stand by yourself.’” At one time, “all the families were around here and all close together,” Tina said, “then as they started moving away and dying off, we don’t have that same closeness that we once had.”

“It was really a split,” Annabelle said. “It was so drastic, you have no idea how terrible it was.” Even other tribes “had their feelings about the Klamaths” after termination and would say, “You’re not Indian.” When Annabelle’s family went to Warm Springs to participate in powwows, “It wasn’t welcomed anymore. ... Just like ‘Rudolph, the Red Nosed Reindeer,’ you couldn’t join in all the Indian games.” People would say, “You’re terminated, you’re not Indians.” Annabelle said she hated this. Although the Klamaths weren’t under federal supervision, she felt, “Gosh, I’m still an Indian, you know. I’m Indian.”

Annabelle said the Klamath Indians really started to powwow in 1962, the year that a Klamath woman, Ramona Soto (now Mrs. Ramona Rank), was crowned Miss Indian America at a national Indian gathering in Sheridan, Wyoming. For a Klamath woman to be honored in this way was a source of great pride for the Klamaths, since their tribe had been so recently terminated. Powwowing also had special significance for the Klamaths at that time because many people, from both the neighboring white community and other tribes, questioned the identity of terminated Klamaths.

The other 1962 catalyst for powwowing, according to Annabelle, was the arrival of a new minister at the Methodist Church on the Klamath Reservation—the Reverend Lynn Pauhuty, a member of the Kiowa Tribe of southwest Oklahoma—who encouraged the Klamaths to take up Indian dancing and singing. (Anthropologists describe powwowing as a “pan-Indian” phenomenon because most powwows are based on Plains Indian dances and finery.) For many Klamaths, this Indian cultural revival offered an alternative to the heavy drinking that disrupted the lives of some Klamath families during the termination era.

Tina remembered that when she was in the seventh grade and Indian awareness was making a comeback, “Grandma said, ‘I’ll show you an old Klamath dance.’ And she taught us girls how to do that. She would sing and we would dance around for her and Grandpa. And Grandpa would go, ‘Yeah, that’s the way they used to do it.’”

“One thing Grandma always tells us,” Tina said, “whenever we’d go to these powwows when we were first starting out: ‘Now get up there and dance.’ She goes,

Below, Tina Bates and two toddlers, her daughter Jennifer, and a family friend Rhye Joseph, wear traditional clothing at the Klamaths’ first Restoration Days Powwow in 1986, the year the Klamaths’ tribal status was restored.

Grandma always did. My Dad would go out and catch a big fish and then Grandma would always want the heads. She’d cut them off and she’d boil them up and us kids would eat those with her. That’s what Grandma liked the best.” Tina also said:

“Grandma would fix slapus, which is a pan bread. And she would roll that and mix it all up and throw it in the oven and bake that slapus for us. And when we were little she would tell us names of things, like slapus is pan bread, halas is bread, chewulak is meat, umboo is water. When we were little and wanted water, Grandma would say, ‘How do you say it?’ And we’d have to say umboo. And if we had to go to the bathroom, we’d have to say lubka. She was trying to teach us so some of it wouldn’t be forgotten.”

While Annabelle supported her daughters’ and granddaughters’ interest in Indian dancing and helped make their elaborate regalia for powwows, she didn’t participate in such activities when she was growing up, in part because she hadn’t been encouraged to participate. In 1979, when Annabelle was selected as one of the ten outstanding women in Klamath County, a photographer wanted to take her picture in “Native costume” so a twenty-four-inch color enlargement could be displayed in a public building. “No,” she said, “I’m an Indian woman who’s struggled to survive. What you see is who I am. I don’t want to be hidden behind rocks, beads and baskets.” Annabelle later explained, “White people in the county liked to see beads and rocks but didn’t care about the Indian person.”

Tina was crowned Miss Indian Northwest in 1977, when she was twenty;
Jennifer's is an

Jennifer held a

Jennifer thought she was flying. It amazes me

Jennifer Bates, age nine, was the Klamath Tribes Restoration Queen in 1993-94. Her mother, Tina, marvels that Jennifer took it upon herself at such a young age to run for tribal queen, perhaps reflecting the strength of character handed down by a long line of strong women.

Doug Foster is a writer and historian living in Ashland.

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Harvest at Hanley: Art of the Farm Report

The First

Harvest at Hanley celebration, a gala dinner and art auction, was a tremendous success. Approximately four dozen pieces of art were auctioned off, and the event raised more than $20,000 for the Southern Oregon Historical Society Foundation. The money will go to help preserve and restore the historic Hanley Farm.

We hope to continue such events in the future. The Foundation Board of Directors has resolved that Hanley Farm should be the site of an annual event with rotating themes. Planning for the 2003 Harvest at Hanley celebration will begin early in the new year.

Thanks go to all of those who worked so hard to organize and staff the event. Thanks also to the artists and those who purchased their work.
Would You Believe

Sunny Valley was originally called Grave?

In 1846, Jesse Applegate wanted to find a better way to the Willamette Valley. He and his brother Lindsay both had nine-year-old sons who drowned in the Columbia River on that stretch of the Oregon Trail where wagons were loaded onto rafts and floated downstream. In search of a safer route, Jesse left the Willamette Valley area June 20, 1846, traveled south to the Rogue Valley, across the Cascades to the Klamath Basin, into Nevada and finally to Fort Hall, Idaho, arriving about August 7, 1846.

At Fort Hall, he convinced a wagon train party of more than 200 emigrants to try his new route. He had only been over it on horseback and the road needed to be cleared, but he left the emigrants with Levi Scott, the best trailblazer in the group. The men and older boys made up a crew to clear the road as needed. Another Applegate brother, Charles, was working on improving the new route from the Willamette Valley end to meet the wagon train.

Among the emigrants on that first train, Thomas Leland Crowley, his wife, Catherine, and their children had started their long journey from Illinois with fifteen persons in the party. Catherine, forty-four, was anxious to get to what she called the "Promised Land." It was tough going. Accidents, disease, Indian skirmishes and childbirth claimed the lives of nearly 30 percent of the emigrants on this first wagon train. Of those, several were from Catherine's family, including a newborn grandchild.

One of the toughest stretches of road was over Sexton Mountain, north of present-day Grants Pass. Here, the trail was so steep that it took up to twenty oxen to haul each wagon to the top. It was dark at the end of a very long day before the last wagon reached the summit.

Catherine's sixteen-year-old, golden-haired daughter, Martha Leland Crowley, died of typhoid the night the emigrants passed over the summit, October 18, 1846. Many in the train called her an "angel" because she unselfishly and cheerfully helped others in times of sickness during the trip. In honor of her memory the emigrants named the nearby creek, Grave Creek.

Martha had been engaged to be married to David Guthrie, twenty-two, a carpenter. A woman donated two boards from her wagon and with twenty-six more pieces of wood from boxes found throughout the train, David crafted Martha's coffin. She was buried under an oak tree, at night, to keep the site from being disturbed by local Indians, or so the emigrants feared. They drove their wagons over the grave to further conceal it. David waited until the train left to say his private farewell and caught up with the train later.

Catherine, heartbroken from losing so many of her family, had still more grief to bear. About six weeks later, near present-day Creswell, her husband, Thomas, died of pneumonia. For the last hundred miles of the trip she was alone, with nothing to look forward to but a piece of bare ground, no house, cold winter weather and seven young children ages twelve and under to care for. She settled in Polk County and in 1848 married James K. Fulkerson.

The first official settler to file a land claim in what would become Josephine County, James Twogood filed for claim No. 37 on May 1, 1852, near where Martha was buried. There, Twogood built the Grave Creek Ranch and Hotel. President Rutherford B. Hayes and his wife stayed there on September 28, 1880. The total charges for the room, supper and breakfast came to three dollars.

In 1854 the Oregon Territorial Legislature renamed Grave Creek Leland Creek. The first post office, called Leland, was established there on March 28, 1855. But the people in the community never accepted the name Leland and, remembering the angel, Martha Crowley, always called it Grave. In 1928 the community name was changed to Grave Creek and in 1945 to Sunny Valley.

Loren Pryor is a Central Point writer and lifelong Rogue Valley resident.

Endnotes
1. Unless otherwise noted, historical data is courtesy of Betty Gaustad, Applegate Trail Interpretive Center, Sunny Valley.
3. Ibid.
4. Larry McLane, First there was Twogood (Sunny Valley: Sexton Enterprises, 1995), p. 2.

To Get There: Take Interstate 5 north to Exit 71, then go right to the Grave Creek covered bridge. The grave marker is north of the bridge. The Applegate Trail Interpretive Center (the original James Twogood land claim) is well worth a visit. For a scenic drive home, go through the bridge (0.2 miles), then left on Leland Road (four miles), then right on Lower Grave Creek Road (2.6 miles). Cross the railroad tracks and bridge, and go left seven miles to the bridge at the mouth of Grave Creek where it enters the Rogue River. Continue across the bridge to Galice, Indian Mary Park, and on to Merlin, where you can return to Interstate 5.

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Southern Oregon Heritage Today

James Twogood's Grave Creek Ranch, circa 1860, in what is now called Sunny Valley, The blacksmith shop at the left stands near the oak tree under which young Martha Crowley was buried in 1846.