

THE FRIENDLY GAZETTE

February 2022 | www.fhfg.org



04

FRIEND-LY NEWS
& EVENTS

06

WHERE WAS
CHACHEMEWA?

08

IN THE
BEGINNING...
FOREST GROVE

13

OTS TREASURES





Table of Contents

- 03 LETTER FROM THE PRESIDENT
- 04 NEWS & EVENTS
- 05 FOREST GROVE THROUGH THE DECADES—1840's
- 06 NATIVE AMERICAN HERITAGE—
Where was Chachemewa?
- 08 IN THE BEGINNING... FOREST GROVE
- 10 FUN TIMES AT THE OTS
- 11 WINTER AT THE A.T. SMITH HOUSE
- 13 OTS TREASURES
- 14 WHO WERE THOSE ORPHANS AT GRANDMA BROWN'S
BOARDING HOUSE?
- 16 PARTING SHOT

Left: Valentine from the collection of Edith Hansen McGill at the Pacific University Archives. Edith attended Dilley School in the 1910s and graduated from Pacific University in 1930.



ON THE COVER: In honor of March Women's History Month, we present this portrait of two inspirational Forest Grove girls, Elda and Leva Walker, daughters of Levi C. and Belle Putnam Walker, and granddaughters of Elkanah and Mary Richardson Walker. Leva and Elda graduated from Pacific University in 1900. Born in 1877 and 1878, they were most likely the first women from Forest Grove to earn doctoral degrees, Elda from the University of Nebraska and Leva from Cornell University. Both Doctorates were in Biology. (Courtesy of Pacific University Archives.)

Letter from the President

by MEGAN HAVENS, FHFG PRESIDENT

Dear Friends,

Roughly 25 years ago, Thalia Stewart, Lynda Larson, and I created a set of poster boards for use by the people who were designing the new addition to the Forest Grove library. Our goal was to capture not only the history of Forest Grove, but a sense of how the town thought about itself. Each decade was laid out on a different board. If you want to see them, the whole set hangs in the hallway at the Old Train Station Museum and Library.

When we were working on the board for the pioneer era (1840s-1850s), we knew we had to mention Tabitha Brown. Thus, there is a picture of Grandma Brown and a short summary of what we then knew about the school for orphans that Grandma Brown ran in a log cabin on what is now Pacific University's campus.

In the years since then, a lot of historical material has been uploaded to the internet. Nowadays, I can access interviews online at the Library of Congress. I can find out-of-print books at the Internet Archive. I can search for old articles in Online Journal Storage (JSTOR.) And, it is amazing what a wealth of information about our small town is out there just waiting for someone to find.

In the middle of researching a very different article, I found myself wondering just who those orphans at Grandma Brown's school were. Were they male? Female? White? Native American? There's more research to be done, but I added some new information to the old information to get some new insights. That's what "doing" history is. It is surprising to me how much fun it was to look at old information with fresh eyes.

Historically,

Megan Havens

Megan Havens, president
president@fhfg.org
831.402.9819

Friend-ly News & Events

Save The Date!

MAR

9

Crossroads: Tribes, Missionaries and Farmers in early Forest Grove

Hosted by Pacific University, Eva Guggemos presents this Sesquicentennial event with Zoom. For more info and to register: www.fhfg.org/event-4667954

OCT

8

Grave Matters 2022 Cemetery Tour

Saturday, October 8.

We're calling for actors and committee members: scripting, marketing, costuming, staging and logistics. Please leave a message at 503-992-1280.



FHFG member Dr. Robert (Bob) Nixon portrays his grandfather in the 2015 Cemetery Tour.

Happy 150th birthday, Forest Grove!

In 2022, the city of Forest Grove will celebrate its 150th year as a city. A daunting task has been undertaken—a celebration that lasts the whole year. The city of Forest Grove has numerous yearly events, and they will play a very important role in this celebration. These include the 100th birthday of the Grand Lodge (March), the Pacific University Lu'au (April), Wednesday Market (May-October), the Concours d'Elegance (July), Chalk Art Festival (September), Corn Roast (September), and Harvest Festival (September), the Octoberfest Celebration on the Streets of Forest Grove (October), the Verboort Sausage and Kraut Festival (November) and Holiday in the Grove (December). Each of these events along with new ones like Natsu-Matsuri Summer Festival in August and the Tualatin Valley Open Pickleball Tournament will provide our community with many different activities to celebrate our heritage. On October 5, there will be a Birthday Celebration with cake and entertainment on our community's birthday. For more information, visit: <https://discoverforestgrove.org/150-years-of-forest-grove>

BOARD OF DIRECTORS

Megan Havens, President
Martha Khoury, Vice President
Travis Powers, Treasurer
Eva Guggemos, Secretary
Tom Beck
Alanna Colwell
Gary Eddings
Melody Haveluck
Christine Kidd

NEWSLETTER Contributors

Ken Bilderback
Terri Erskine
Eva Guggemos
Melody Haveluck
Megan Havens
Martha Khoury
Nader Khoury
Mary Jo Morelli
Brenda Schaffer
Cheryl Skinner
Don Skinner

Newsletter Editor: Brenda Schaffer

Printed by Gann Bros. Printing, Forest Grove

Forest Grove through the Decades

The SNAPSHOT--FOREST GROVE project was co-sponsored by the Friends of the Forest Grove Library, Forest Grove Landmarks Board, and Friends of Historic Forest Grove in 1999. (Read more about it in the President's Letter on page 3.)

Poster Boards were organized by decade from 1840 to 1940. The project was conceptualized and by Eric Stewart's widow Thalia Stewart, with research by Megan Havens and design by Lynda Larson. Except where otherwise noted, source material came from the Eric G. Stewart Collection, housed in the History Room at the Forest Grove City Library. Eric Stewart spent twelve years collecting and collating information about Washington County and Forest Grove.

We will be presenting information from various decades/boards in this and future Sesquicentennial-year newsletters. Take a look at Forest Grove and discover a vibrant history and host of characters, ideas, and innovations that have made the town what it is today.

1840s

1840: A.T. and Abigail Smith and Harvey and Emeline Clark set out for Oregon Country to preach the Gospel to the Native Americans.

1841: Clarks, Smiths and another couple settle on land known as the West Tuality Plains.

1843: Provisional government started. Joseph Gale on Executive Committee. A.T. Smith is magistrate.

1844: Joseph Gale opens first mill. There are twenty or more adults in two mile circle from center of town.

1846: A log cabin is built to function as both meeting house and school. Congregational Church holds first camp meeting.

1848: Many of the missionaries associated with the Whitman Massacre relocate to West Tualatin Plains. An orphanage, run by Tabitha Brown, opens.

1849: Oregon Territorial Legislature grants Tualatin Academy an official Charter. Harvey Clark donates 200 acres to trustees of Tualatin Academy. Population has grown to 80 adults. All the land within a two mile circle is claimed.



LOOKING UP – Who is this woman? She rebuilt her life in a new land at the age of 66. How is she remembered in Forest Grove? See pg 14 for the answer.

TIMES PAST – “The Old Settlers were without tools or implements of any kind with which to cultivate their lands. Dr. Geiger described to the writer their method of cleaning wheat. It was pounded out with a crooked stick or flail and then a high scaffold was made and when the wind was blowing the wheat was poured down and the light chaff was blown away while the heavy wheat would fall on the blanket. The most people had to eat was boiled wheat as there were no grinding mills at that time.”

John Heisler, Memoir, Wash. Co. News Times 5-2-12

Native American Heritage...

Where was Chachemewa?

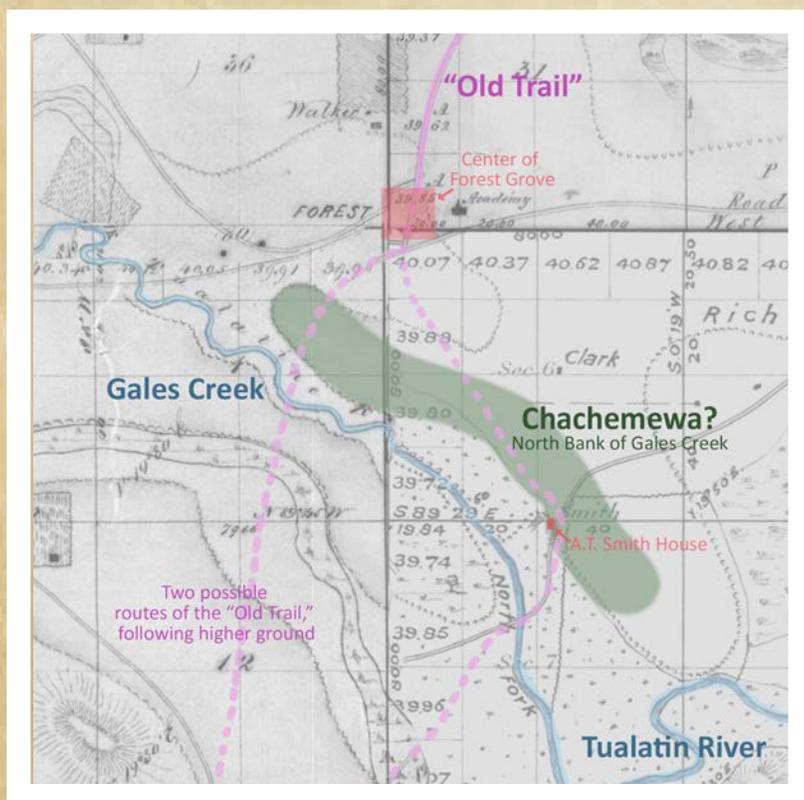
By Eva Guggemos, FHFG Secretary and Pacific University Archivist

A traveller walking near the confluence of Gales Creek and the Tualatin River 200 years ago would have been a guest of the Atfalati tribe. As he walked, he could follow a well-worn path leading south to north, threaded along the higher ground between the flooded plains of the Tualatin valley. In the distance, near the low hill where Forest Grove stands today, he might see curls of smoke twisting up into the air. Approaching closer, the traveller would have seen a set of rectangular houses each about fifty feet long, sheathed in cedar bark planks. Smoke would be rising out of openings in each roof. If he were invited inside, he might have seen children playing games while their parents sat on benches doing

chores, or perhaps telling stories that were saved for the lean times of late winter. This place, he might be told, was Chachemewa.

We only have fragments of information about the Atfalati winter village of Chachemewa. Nearly all of them derive from a single source. In 1877, a philologist named Alfred Gatschet set out from Washington, D.C. to collect linguistic notes about the indigenous tribes of Oregon. When he arrived at the Grand Ronde Reservation, he spoke with several Atfalati people who had grown up in ancestral villages. Gatschet transcribed their words in Atfalati phonetically. The resulting manuscript, which is now housed in the Smithsonian, is the only substantial record in the words of Atfalati tribal members who had first-hand knowledge of these villages.

One of the Atfalati informants, Kinai (also known as Peter Kenoyer), provided most of the information that we have today about Chachemewa. Kinai was from the village of Chapúngatpi, located near Gaston. He was born around 1835. Although only a handful of white people had entered the Tualatin Plains then, it was already a time of much loss for the Atfalati. "Fever and ague" had swept through Western Oregon in the years just before Kinai's birth, killing as much as 90% of the indigenous population. These deaths came on top of those suffered in earlier epidemics of introduced Old World diseases. While Chachemewa might have had dozens or even hundreds of inhabitants in earlier centuries, in



Kinai's time there were very few left. By 1856, when the surviving Atfalati people were forced to move to the Grand Ronde Reservation, it appears that the village had been abandoned for some years. Early white settlers do not mention it by name.

What Kinai recounted about Chachemewa included only the barest details, perhaps reflecting the fact that the village was already fading when he last saw it. It was located "at Forest Grove." A mountain named Chamafumyak (or "place having ferns") -- probably David Hill -- was around two and a half miles north. A related village named Chachokwith, thought to have been part of the same indigenous polity as Chachemewa, was also nearby. These details are virtually all the direct testimony we have about Chachemewa.

Looking closely at all available evidence though, we can make some guesses about its location. In Atfalati, the name Chachemewa meant "place of low or marshy ground, frequently overflowed." In other words, it stood close to the wetlands. This small detail is rich in implications. Such a location would put the Atfalati villagers right next to two of their most important food resources. Wapato bulbs were gathered from shallow lakes in October, while early camas roots were gathered around March. These two harvests bracketed the winters when the Atfalati stayed in their villages, so living near wetlands minimized the need to carry heavy loads of food to their homes.

Intriguingly, there is one other source that names another village said to be in the vicinity. "At Forest Grove, near the old A. T. Smith place, was an Indian village, Koot-pahl," the historian H. S. Lyman reported in 1900. Modern scholars, however, believe that "Koot-pahl" was probably Chakutpaliu, an Atfalati village several miles to the east near modern Hillsboro. Perhaps Lyman was merging the memories



Cathlapotle Plankhouse: This modern, full-scale Chinookan plankhouse at Ridgefield National Wildlife Refuge likely would be similar to an Atfalati plankhouse. (Photo by Nader Khoury)

of two villages together: giving the name of Chakutpaliu (Hillsboro), but the location of Chachemewa (Forest Grove)? If so, this might indicate that the village of Chachemewa was located somewhere near the A.T. Smith property, which still stands at the extreme southern end of Elm Street.

Several pieces of circumstantial evidence could corroborate this. First, there is the land around the Smith property, which includes many acres of "low or marshy ground." Secondly, we can consider the intentions of A. T. Smith in placing his home there. When he arrived on the Tualatin Plains in 1841, he had hopes of starting a mission farm where he could convert the Atfalati tribe to Christianity. To accomplish this, he would need to live near Native people. Perhaps Chachemewa was close by?

Sadly, there are no nineteenth century maps pinpointing the locations of Atfalati villages, but there are other maps with relevant clues. The Gibbs-Starling map of 1851, which was created as part of the government's treaty negotiations with Willamette Valley tribes, shows an "Old Trail"

Continued on page 12



Forest Grove Times, Established 1887
Consolidated with The News, 1909

FOREST GROVE, OREGON, THURSDAY, AUGUST 19, 1909

VOL. XXIII NO. 7

PROSPERITY SMILES ON FOREST GROVE

Business Blocks and Handsome Residences Are Being Built.

in gold. The money was in cents that showed signs of having been recently dug up from the ground and was in coins. A memoranda was discovered which revealed the fact that the unfortunate had lost all his savings in a defunct bank at Bellingham, Wash., and the money found must have been saved since that time. Schaefer was 47 years of age. His money is still lying in Switzerland. He had been in Oregon seven years and lived at Schulte's rooming on Railway. He came from the state of Iowa.

INTERESTING THINGS ABOUT TARIFF BILL

Congressman Murdock of Kansas Gives Inside Information.

known to congress, but not a single member of the house, except the speaker, could have changed it, because under the house rules which were tempted to change March 15, the house surrendered its power to the president. He named the committees on ways and means in the beginning. He named the conferees of the house who finally helped to shape the measure, and in both instances he named them arbitrarily, making personal selections.

On only five items did the house have a vote. These items were hides, wool, silk, lumber and oil. If the house had have voted on 200 of the items of the bill or could have voted at will any of the jokers, the bill would have been entirely different. If on the final vote cast in those of us who voted not to a conference report could not be passed within a very short time.

MANY ARE ADDED INTO THE CHURCH

Evangelist Olson Preaches Nightly to Crowds that Fill Tent.

\$3,600 RAISED FOR EDIFICE

Eighty-Four Additions to Local Church of Christ—Burton Sings Gospel Songs With Sweetness.

The series of gospel meetings in the big tent near the Christian church have been the means of awakening interest in religion throughout the city and vicinity. Evangelist David E. Olson has been preaching nightly to large crowds and many have turned the corner.

Former Hillside Farmer Dies.

The funeral of the late Charles B. Curtis, who passed away at his home on Fifth avenue in this city, Monday evening, will be held Saturday morning and the remains will be laid to rest in the Forestview cemetery.

Mr. Curtis was 76 years of age and a native of Vermont. He came to Oregon 18 years ago and settled at Hillside on a farm where he resided up to two years ago when the family removed to Forest Grove. In Illinois, 45 years ago, Mr. Curtis married Miss Sarah Beans who survives him.

He also leaves the following children to mourn his death: Mrs. Eva Thompson, of Oregon City; Mrs. Hattie Catto, of Portland; Mrs. Jennie Depuy, of Girard, Kas.; Mrs. Lillie Price, of Oakley, Kas.; Mrs. Mabel Price, of Forest Grove; Mrs. Mabel Price, of Portland, and Orla Curtis, of this city.

FIRST NATIONAL BANK CHANGES OWNERSHIP

Local Capitalists Take Charge of Banking Institution.

H. J. GOFF CHOSEN CASHIER

Depositors In Haines Bank to Be Paid In Full With Interest, During Month of September

The First National Bank changed ownership. A re-organization of the institution has been effected. The new owners are: Geo. E. Mison, Levi Smith, Geo. C. Peterson, E. W. Haines, H. J. Goff, W. H. Holliman, J. J. Goff, W. W. Smith, J. J. Goff.

In the beginning...
Forest Grove

Incorporation gives us a date to celebrate the founding of Forest Grove, but in some ways the town's glory days were the three decades prior to becoming a city.

In the 1840s, what would become Forest Grove was one of the most important white settlements in the Oregon Territory, rivaling Fort Vancouver and Oregon City. Because of the Tualatin Academy and later Pacific University, it was the center of intellectual life. For perspective, when Harvey Scott, Pacific's first graduate and long-time editor of The Oregonian, decided to attend college, he walked to Forest Grove from his family's home near what today is Olympia, Washington, because Pacific was the closest. His only other option on foot would have been Willamette University in Salem.

But Forest Grove's influence waned by the 1870s, mostly because it was not a river port, and the first railroad in the area, designed in the late 1860s, intentionally bypassed the town to route travelers to Gaston instead. Another factor was Forest Grove's strict prohibition against alcohol while saloons in Stumptown (Portland) and elsewhere drew sailors and farmers from far-flung places.

Getting into or out of Forest Grove was a monumental task. The wagon trails and streets were hot and dusty in the summer and nothing but mud the rest of the year. When the railroad eventually opened in 1870, the nearest station was in Carnation, near where Elm Street meets Highway 47. That's only about a mile from downtown, but most of the year it was a mile of ankle-deep mud and manure.

Any form of government was anathema to most people in the Wild West, but the people of Forest Grove decided to incorporate so that they could enact laws. Three of the main laws they wanted were strict control over guns, tighter bans on alcohol, and rules against residents allowing their cows to free-range on the muddy city streets. Soon the city also enacted strict zoning laws, which included the ability to jail people who constructed such things as illegal sheds.

What residents refused to do was to pay most forms of taxes. That was an issue in every town in Oregon, but most discovered that saloon taxes could fill city coffers with little resistance. Because Forest Grove had no saloons, it also had no police department, paid firefighters, water or sewage systems, etc.

That meant that laws went unenforced. It meant that people drained raw sewage into the ditches in town and diseases such as typhus and malaria were common, with households and entire blocks put into strict quarantine. Each year doctors would report how many children had died from various diseases.

When the city finally created a water department, it was not to provide fresh water, because homes and businesses had wells. Instead it was to provide water for the volunteer fire brigade and to flush the raw sewage out of ditches and into the Tualatin River.

By the early 1880s, Manhattan and other metropolitan areas had access to electricity, if a business or homeowner had enough money to pay for it. In Forest Grove, electricity remained a distant dream for most people well into the 1900s. The city council had decided that all electricity should be controlled by private entities, and had awarded contracts to entrepreneurs such as Edward W. Haines to dam the Tualatin River near what today is Cherry Grove and supply electricity to Forest Grove. The generator failed often, as did the wires. When Haines wanted more money from the city, he sometimes shut off power for days to extract it. By the early 1900s, Cherry Grove had its own electric

system, lighting homes, street lamps and even a baseball field. Forest Grove was envious and sent a team of envoys in new-fangled automobiles the 10 to 12 miles to Cherry Grove to see how they could achieve such wonders. The trip was during rainy season, so it took all day just getting there.

Forest Grove's inability (and often stubborn refusal) to provide services seems ironic, because today Forest Grove and Hillsboro are the only full-service cities in Washington County, meaning that they have their own police and fire departments, parks department, and in the case of Forest Grove its own electric utility.

There's at least one more irony. The town that didn't allow liquor until 1970 now boasts countless wineries, brewpubs, distilleries, and a sake brewery.

Ken Bilderback was a newspaper journalist for 40 years. He and his wife, Kris, are authors of four local history books: *Walking to Forest Grove*, *Creek With No Name*, *Fire in a Small Town*, and *Law and Order at The End of The Oregon Trail*. Their next book, *The Rise and Fall of Wapato Lake: Oregon History as Told From a Swamp*, will be released later this year.

2021-2022 Historic Preservation Grant Funding Available

Need help replacing an old rotted porch, repairing a foundation, replacing leaky gutters, reroofing, restoring wood windows, or repainting the exterior of your home or business?

The Historic Landmarks Board has 2021-2022 grant funding available for owners of historic properties located in one of our four historic districts or those listed on the Forest Grove Register of Historic and Cultural Landmarks. Historically correct exterior restorations and structural repairs qualify.

Grants up to **\$750** are available, depending on project cost. Applications must be received one week prior to the 4th Tuesday of each month. Please hurry; funds are limited and going fast!



Call now; time is limited:
Amy Kreimeier
503-992-3233



Forest Grove Historic Landmarks Board

At the Old Train Station

By Terri Erskine with
Don Skinner,
Museum Manager

The entire month of November and especially Veterans Day saw an exhibit here featuring local veterans and family members who served our country in the military. When the call went out, members of FHFG and other area residents responded with items for the display ranging from the Civil War through Operation Enduring Freedom. Over a span of five months Don and Cheryl Skinner, Melody Haveluck and more volunteers used their creativity, ingenuity, and a lot of just plain grunt work to pack 150 years into the Train Station lobby, ticket office and hallway. Using the display rooms under Covid circumstances was not an option, so following “Do what you can, with what you've got, where you are.” Don, Cheryl and Melody designed and produced an exhibit that could be seen from the street as well as the museum.

The Museum was open by appointment all of November. Walk-ins were welcomed on Veterans Day, a time of celebration and remembrance. When that day was done, a total of 54 people had come through to see, touch, and “hear” the exhibit as visiting veterans compared military notes. As Don says, “Nothing ruins a good war story like an eye witness.”

Wartime stories were posted throughout the exhibit - here are excerpts from a few:

Don Skinner - US Army, Vietnam Veteran - “The Bell UH-1 Iroquois, also known as the Huey, took on many different roles during and after Vietnam. They have a very distinctive sound from any other helicopter. Even today, if I hear one no matter where I am or what I'm doing, the sound instantly transports me back to Vietnam.”

Armand Wilfrid Gendrey - US Navy, WWII - Armand learned dry cleaning in the Navy. He later



Top: Barbara Johnston, Navy Medic, Vietnam Era. Recognitions plaque for ATI James Hilsenkopf who served 21 years in the Navy.



owned and operated his own dry cleaning business until he retired.

Eugene Evers - Army Air Corps, Korean War - Eugene was shot down flying a mission in a B-29 bomber and spent the next 14 months being tested both mentally and physically as a prisoner of war, first in North Korea and then in China.

Joyce Shorb Sauber, Gales Creek Resident was 6 years old when WWII was declared - “In an instant life in America and in my rural Gales Creek home was changed. The West Coast and neighboring towns were under possible threat of attack and soon the trappings of defense appeared. Air raid sirens were installed, air raid wardens were appointed, car lights and home lights were blacked out to fool the potential enemy. Lookout towers were built to watch for incoming hostile aircraft and armed guards were placed on bridges.”

A big THANK YOU to the Veterans and families who loaned us their military memorabilia for the displays that honored all Veterans.

Winter... at the A.T. Smith House

By Mary Jo Morelli,
Chair A.T. Smith House Committee

A winter view to the southwest behind the Smith House.



As part of recovering from the holidays and welcoming a new year, I found myself re-reading the unpublished manuscript of Alvin Smith by George Williams, which led me back to the Smith diary transcriptions.

The winter of 1852, Alvin Smith was “repairing my fence that the high water took out.” and “worked at new house.” His February 17 entry was unusual: “Started for Portland and tended a mass meeting at Hillsborough to express the sense of the people respecting the Salem Legislature.” George William’s manuscript provides some insight (pages 111-112):

The Oregon Spectator reported that A. T. Smith was made the chairman of a mass protest meeting on March 2, 1852. “Pursuant to a public notice a grand mass meeting was held at the Court House in Hillsborough. The first order of business was to elect a chairman, and, by unanimous vote, A. T. Smith became chairman of the meeting; William Geiger, Jr. was secretary. The chairman ‘then stated what he understood to be the object of the meeting. In a calm and dignified manner expressing a desire that there might be a calm and unbiased expression of public sentiment’.

A motion was made that a committee be appointed to draft resolutions to express the sense of the meeting.

The resolutions expressed disapproval of a judge in the State assembly changing meeting places and dates, and who apparently used excessive force in administering these changes. Following is a summary of the resolutions: The Congressional Law of August 14, 1848, creating the Oregon Territorial Government should be superior to the Territorial Government. “The Federal Constitution has extended the jurisdiction of the U. S. Courts to all controversies in which the U. S. shall be a party: therefore no State or Territorial Legislature can relieve its citizens from the laws of the U. S.”

“For a Judge to attempt to hold court at such times and places as are in utter disregard of the decisions of the Supreme Court, and to order a sheriff to arm a posse of men for the execution of any such nullification measures, and for such armed posse to use those arms by virtue of such order, would in our common sense view of things subject such a Judge to the charge of treason against the United States.”

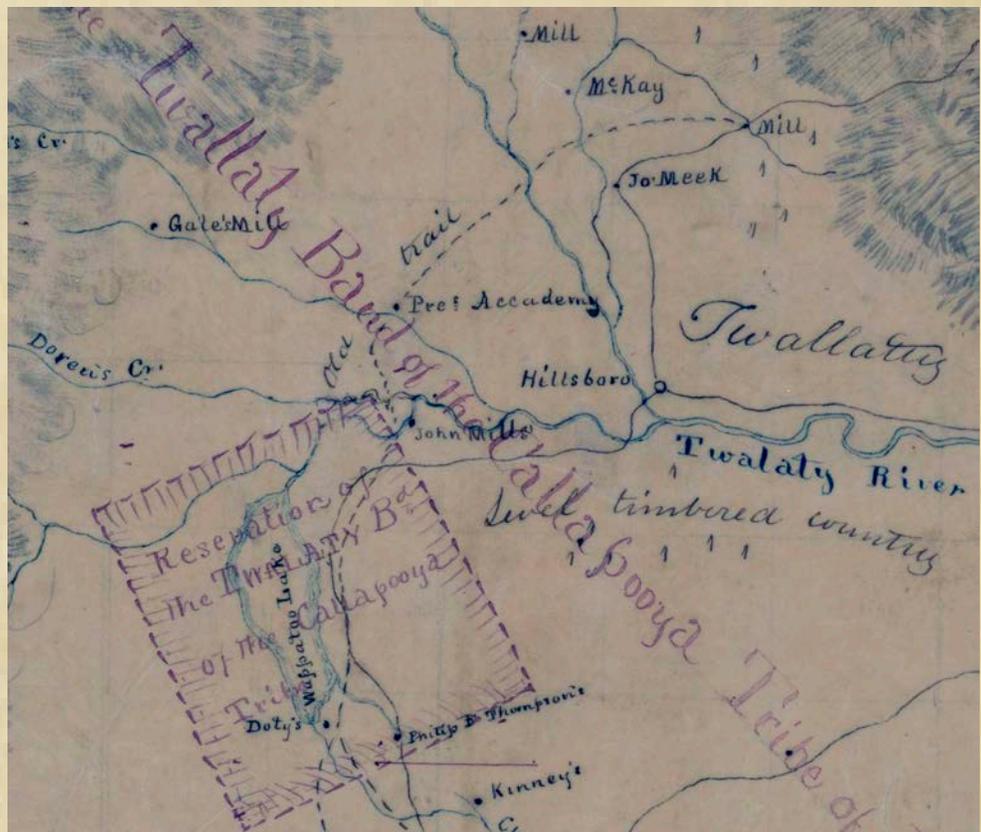
Chachemewa Continued from pg 7

leading along the east side of Wapato Lake, up past modern Forest Grove and then northeast towards Sauvie Island. This path was almost certainly the ancient trade route between the abundant resources of Wapato Lake and the population center of Sauvie Island. It would have made sense for Chachemewa to be one stop along the path of this trail. In fact, the village may have been a kind of crossroads, for it lay at the intersection of this route and another east-west route linking the Gales Creek valley to the coast.

The Gibbs-Starling map is not precisely to scale, unfortunately, and the path it shows for the Old Trail from Wapato Lake to Sauvie Island is vague. Donation Land Claim maps from the mid-1850s suggest that white settlers built some of their roads on top of established Native trails, and the portions of the main roads north and south of Forest Grove appear to have followed the Old Trail. This route ran close to where Spring Hill Road now leads northeast of Gaston, crossing over the Tualatin River just south of Dilley. From there it headed northeast, then turned north to cross Gales Creek, likely following the highest available ground through the flood plains. The

Old Trail probably crossed Gales Creek somewhere between Elm Street and the new Gales Creek Terrace subdivision.

Development may have already obliterated all archeological signs of Chachemewa's existence, so its true location may never be confirmed. But the balance of the evidence suggests that Chachemewa was somewhere on the north bank of Gales Creek between Ritchie Road and Elm Street. There the Atfalati would have easy access to the wetlands, yet would have been above the flood plain in winter. They would be able to trade on "Old Trail" that ran north-south and would enjoy a water-based route to the Willamette River via the Tualatin. With so many food and trade resources nearby, Chachemewa would have been an excellent place for a winter village.



Gibbs-Starling
Map 1851

For full citations, email archives@pacificu.edu. Selected sources include: "Text, sentences, and vocables [sic] of the Atfalati Dialect. . . ." Nov-Dec 1877. National Anthropological Archives. -- Lyman, Horace Sumner. "Indian Names, *The Quarterly of the Oregon Historical Society* 1, no. 3 (1900): 316-26. -- Zenk, Henry. *Contributions to Tualatin Ethnography: Subsistence and Ethnobiology* (1976). And: "Tualatin Kalapuyan Villages: The Ethnographic Record," *Contributions to the Archaeology of Oregon, 1889-1994* (1994), 147-166.



OTS Treasures

Curious Items from the Museum Collection



by CHERYL SKINNER

The “treasure” this time is an item that is quite unusual, to me anyway. It is a desk top telephone with a ringer crank on the side and no dial.

This is a Kellogg “Redbar” telephone made by Kellogg Switchboard & Supply Co. founded in 1897. After WWII their most distinctive phone was this Art Deco style Redbar, named for the bright red bar that activated the switch when the handset was lifted or returned to the cradle.

This phone is on loan to us from Ken Morton. Ken and his wife live in Alaska now but he grew up in Forest Grove along with his sister Karen Eddings, wife of FHFG Board member Gary Eddings. Ken graduated from Forest Grove Union High School in 1968. Their parents were Veryle “Whitey” and Ruth Morton and Whitey worked for the West Coast Telephone Company in Forest Grove. This phone was in use in their home on David Hill Road. The family was on a IO phone party line and their ring was two short and one long.

A little background from Ken Morton: *Dad learned telephone work in the Civilian Conservation Corp, and worked for the phone company before WWII. Dad enlisted and was in the US Army Signal Corps, and spent much of the war constructing communications facilities in the Middle East, where the US and England were shipping war supplies to Russia's back door to assist in the fight against Germany.*

The number on the phone is 18F11, which would have been our phone number when we were very young. Since Dad worked for the phone company, there were sometimes other old phones around too. For awhile Karen and I each had an old phone in our bedrooms that were connected to each other by a wire through the closet wall. Of course we couldn't call

anyone else, and by the time the big dry cell battery went dead, the novelty of calling the sibling in the next room wore off.

With a hand crank (magneto) phone, you would turn the crank to ring the operator. The operator would ask you for the number you wished to call, and then connect you. Today when every member of a household has their own phone, it's hard to remember that at one time we essentially shared a phone with five or ten other households. There were only a few lines for everyone living on David Hill, so when you picked up the receiver to make a call, you had to listen for a moment to see if anyone else was using the line before you placed your call. If someone was already using the line, you hung up and waited awhile before trying again. Of course, sometimes when you were on a call, you would hear someone else lift their phone to check the line. If you didn't hear the click of them hanging up, you could be sure that they were listening in to your call.

The magneto phone was replaced with a “modern” dial phone when I was still quite young, but we continued to have a party line through my high school days because it was a little less expensive, and every penny counted.



Who were those orphans at

Grandma Brown's Boarding House

by MEGAN HAVENS, FHFG PRESIDENT

The story is often told of how Harvey and Emeline Clarke decided to support Tabitha Brown in opening a school in the West Tualatin Plains. The Clarkes had previously run several schools in the Willamette Valley, working together as co-teachers. While the Clarkes originally came to Oregon intending to work with the indigenous inhabitants, the schools they eventually ran were primarily for the children of former Hudson Bay Company employees. By the time Tabitha Brown encountered the Clarkes, their growing family and Reverend Clarke's commitment to evangelical ministry precluded the couple from running a school. However, it was clear that a school was needed for the "orphans". Who were these orphans and why did they need a school?

One result of the American religious revival called the Second Great Awakening is that Forest Grove was blessed with a commitment to education.



**from pg 5
ANSWER TO
LOOKING UP**

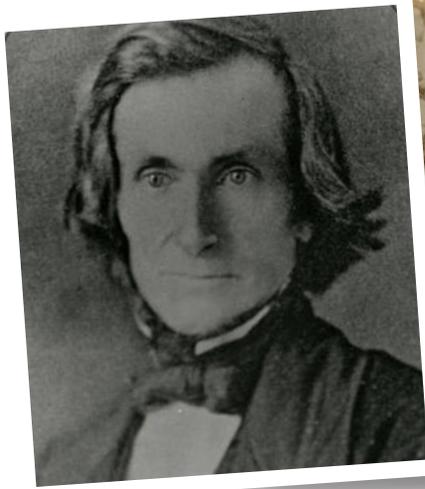
The school that TABITHA BROWN and Harvey Clark founded in 1847 would become Tualatin Academy, and, later, Pacific University.

To those under the influence of preachers such as Lyman Beecher, Barton Stone and Charles Grandison Finney, it didn't matter whether you were white, black, female, American Indian, or a child. With training and education, you could and should achieve salvation—and salvation was a gift from God to all people. Somewhat ironically, scholars trace a direct relationship between the tent revivals of the early nineteenth century and the rise of abolition, universal education, women's suffrage, and the temperance movements. The mission movement that motivated the migration to Oregon Territory by the earliest settlers of Forest Grove grew out of the Second Great Awakening.

As a result in this belief in universal salvation, numerous colleges were built throughout the United States in order to train young people as ministers and teachers. One school founded during this period was Oberlin College in Ohio. In 1833, Oberlin began to educate ministers and schoolteachers for the West. Oberlin was the first to offer a co-educational and multi-racial program. Both Harvey and Emeline Clarke attended Oberlin College.

Tabitha Brown was a generation older than Harvey and Emeline. However, she shared many of their values. She ran a girl's school in Massachusetts to support her family after her husband died. The entire Brown family migrated to Oregon in 1846. In her early sixties, Tabitha Brown spent the winter with Harvey

Reverend Harvey
Clarke and his family
cabin in Forest Grove.



and Emeline Clark in what was then known as West Tualatin Plains, but was to become Forest Grove.

A plan was hatched between the three of them. Reverend Clarke would work with the West Tualatin Plains community to fund a teacher for the older scholars, primarily the young men of the community, while Grandma Brown would provide the “three R’s”, care and housekeeping skills for the orphans of the community. Who were these orphans?

It is not generally noted that most of the boarders at Grandma Brown’s were young women, with a small number of young boys. These were the “orphans”. Mary McGhee Day was a boarder at Grandmother Brown’s. She was interviewed by journalist Fred Lockley sometime in the 1920s. Her story was included in *The Lockley Files: Conversations with Pioneer Women*. (Fred Lockley. Compiled and edited by Mike Helm. Oregon County Library, 1996). Mary’s account is that, “My brother Melville and Henry Spalding were the only boys in Mrs. Brown’s school. They were both small. Martha Spalding...looked after her brother

Henry, while I cared for my brother Melville.” Many of the children who boarded at Grandma Brown’s had a father, but no mother. If most of them were girls, perhaps that is because boys could always find room with a farmer and do chores in return for their board.

One of Grandma Brown’s descendants was interviewed during the Depression era as part of the Works Progress Administration. The interviewer quoted Mrs. H. A. Lewis, “When grandmother started her little school at Forest Grove, it was first for orphan children, and in addition to teaching them the alphabet and the three Rs – reading, writing and arithmetic – she taught them how to keep house and sew.” (Wrenn, Sara B, and Tabitha Brown. *Pioneer Life of Tabitha Brown. Oregon, 1939. Manuscript/Mixed Material.* <https://www.loc.gov/item/wpalh001985/>.) Grandma Brown’s ability to teach meant that both girls and boys would be educated in Forest Grove almost from the beginning and that Grandma Brown, Emeline Clarke and Harvey Clarke, inspired by the Second Great Awakening, consciously intended that this would be the case when they planned their school for “orphans”.

Help tell our stories...

Join us and volunteer.

Donate refundable cans/bottles with BottleDrop blue bags.

Designate FHFG with Amazon Smile and Fred Meyer Community Rewards.

Host a birthday/event fundraiser through Facebook.

Remember FHFG in your estate planning.

If you need help with any of these, email info@fhfg.org or call 503-992-1280

Thank You because none of our work could continue without you!



Circa 1890s. As little girls do, Leva and Elda Walker (front cover) grew up. This portrait was taken during their teen years.

<https://washingtoncountyheritage.org/s/wcho/item/51314>



FRIENDS OF HISTORIC
FOREST GROVE
PO BOX 123
FOREST GROVE OR 97116

(503) 992-1280 (messages)
info@fhfg.org
www.fhfg.org

RETURN SERVICE
REQUESTED