

Spokane Area History Walk

Compiled and written by Librarian Molly Moore, with the assistance of Librarian Corinne Wilson

In honor of National Celebrate Diversity Month, this History Walk celebrates Spokane's diversity and includes sites and statues to remember, honor, and inform us about some of the lesser known but important members of our community.

Take a moment to reflect, through stories and facts about some of the women, Native Americans, African Americans, and Asian Americans who helped make the Spokane area what it is today and what life was like for them as they put down roots and propelled Spokane from being a small settlement to the thriving region it is today.

The topics covered in this walk are not a definitive or comprehensive guide. Some monuments or statues have not been included, mostly due to repetitiveness, lack of walkability, or space and time constraints.

To see the full collection of history pins and to add to the collection, visit www.sclld.org/spokane-area-history-walk.

This walk is approximately 4.5 miles long. Be sure to bring some water and wear comfortable shoes. If you are worried about getting lost, you can bring a compass to check cardinal directions or use one on your phone. Please do not attempt this walk if there is inclement weather or after dark.

STOP 1: Yin and Yang symbol over train trestle

Location: At the corner of S Washington St and W 1st Ave, look south toward Pacific Ave and the train overpass.

This symbol is easy to miss unless you are looking for it—embedded in the middle of the overpass crossing Washington Street. The Northern Pacific Railroad used the Yin and Yang symbol with their name around it as their logo for many years. You can still spot the initials of the Northern Pacific Railroad on either side of the overpass.

The Yin and Yang symbol is a reminder of the legacy of Chinese workers who built the American railroad in the West. The railroad put Spokane on the map as the center of commerce for the region. Many Chinese immigrants came to America in the 1850s to do backbreaking work on the railroad, which was completed in 1869. In America, Chinese immigrants were treated poorly, paid less than other workers, and not allowed to own land or become citizens. They could not be buried in "regular" cemeteries and couldn't marry interracially even though they also weren't allowed to bring their wives or families to America with them.

When work on the railroad finished, Chinese immigrants who stayed in America often found employment in sectors that other workers



did not want to work in, such as laundry or delivery services. In these positions, they continued to face racism and discrimination in everyday life. The Spokane region was not immune to this behavior by its residents, and Chinese immigrants were threatened by mob violence at train depots in nearby places such as Colfax, Medical Lake, Pullman, Fairfield, and Dayton.

Additionally, Chinese immigrants were officially excluded from entering the U.S. in 1882 for a period of 10 years through the Chinese Exclusion Act. This act was continually renewed by amendments over the next 61 years until it was finally repealed by President Roosevelt in 1943, after Washington State representative Warren Magnusson sponsored the bill, "The Magnusson Act to repeal the Chinese Exclusion Act," which won both House and Senate approval. The bill allowed Chinese immigrants already in the U.S. to become citizens and allowed up to 105 Chinese people to immigrate to the U.S. again. However, Chinese immigrants still weren't allowed to own property.

Further reading: *The Chinese: Unwelcome Immigrants Who Helped Build the West*, by John Soennichsen

STOP 2: The Hutton Building

Directions & location: Walk one block north to the brick building on S Washington St, between W 1st Ave and W Sprague Ave. Stand under the Hutton branch of STCU and look up to see signs for the Hutton Building over the door.

The Huttons are a rags-to-riches story. May was working as a cook in the small mining towns of the Idaho panhandle when she met and married train engineer Levi W. Hutton (Al) in 1887. They settled in Wallace, Idaho, and pooled their savings to invest in the, as of yet, unfruitful Hercules Mine. Having invested all their money buying their shares, they couldn't afford to hire miners to actually do the mining, so Al (and, it is speculated at times, May) worked to mine it themselves in their spare time. In 1901, a valuable line of silver and lead was discovered, and the Huttons effectively struck it rich!



In 1906, the Huttons moved to Spokane where May became a prominent philanthropist and suffragette. The women's suffrage movement in Washington became a particular passion for May who had been voting in Idaho since women were granted the right to vote in 1896. While Washington's women's suffrage movement was not without controversy, at the center of which was May Arkwright Hutton, it was also a success and women in Washington were granted the right to vote in 1910, 10 years before the rest of the nation ratified the 19th amendment, granting the right to vote to women.

May died at the age of 55 in 1915, and Al devoted the rest of his life and fortune to the Hutton Settlement, an orphanage that provides a family-like home to children without a home or a family.

The Hutton name and legacy live on throughout Spokane. Hutton Elementary School on the South Hill is named after Levi. The beautiful Hutton home is still standing next to Lincoln Park—a park for which the Huttons donated much of the land—in the Lincoln Heights neighborhood. The building they owned downtown still carries their name. But, inspired by the difficulties of both their childhoods, their true legacy is really the Hutton Settlement which is still providing family life to children without a home today.

Further reading: *Influential Women of Spokane*, by Nancy Driscoll Engle, and "Hutton, May Arkwright (1860-1915)," written by Laura Arksey and provided online by History Link

STOP 3: Dania Furniture

Directions & location: On the route, walking north toward W Riverside Ave, look east to spot the Dania Furniture advertisement painted on the side of the brick building.

Rumored to be haunted and now occupied by Dania Furniture, this building once hosted the Cactus Room Speakeasy in its basement. Speakeasies became prominent in America during the Prohibition movement in the 1920s when the sale of alcohol was banned across the country and folks invented illicit ways to access it.

Broadly speaking, during the 1800s, the Temperance Movement was led by those who didn't drink, called "dry" folks, who would try to get others to commit to a dry lifestyle. Many women were members of the Temperance Movement, and it had a huge impact on how women in Washington voted once they had the vote.

In fact, women in Washington were granted the right to vote in 1883 when Washington was still a territory, and that right was revoked in 1888 when Washington became a state, in large part due to their anti-alcohol voting trends. Years later, it was with the support of many women that the Prohibition amendment passed in the 1920s, making the sale of alcohol illegal and leading to the rise of illicit establishments (speakeasies) selling alcohol.

Further discovery: "PHOTOS: Haunted Dania Furniture," by Young Kwak and Chey Scott, for The Inlander, and the KSPS documentary *Courage in Corsets*



STOP 4: Riverside Ave (looking west toward downtown)

Directions & location: Continue walking the rest of the block north to W Riverside Ave and S Washington St.

According to Clarence Freeman—for whom the Freeman Center at the end of the tour is named—many downtown building foundations were laid by, and streets like Riverside Ave were paved by, black stonemasons who were not allowed to unionize for better work or wages. Many of the non-unionized African Americans were initially brought to the area in 1888 to break a white miners' strike in Roslyn, Washington, and later moved to Spokane with their families.

Further reading: *African Americans in Spokane*, by Jerrelene Williamson and Spokane Northwest Black Pioneers



STOP 5: Previously Chinatown

Directions & location: Walk 2 blocks north to corner of N Washington St and W Main Ave. On the way, you can spot the years downtown was founded on the metal grating around the trees. Once you've arrived, look at Auntie's Bookstore and slowly turn in a circle.

Standing on this corner puts you pretty close to the middle of what used to be Spokane's "Chinatown," nicknamed Trent Alley.

Today, this historic area includes quite a few parking lots, but the area in the 1890s had a bustling population of about 500–600 Asians. Due to lack of housing availability in other neighborhoods, they primarily lived in this small—roughly 6 blocks—space bordered by Spokane Falls Boulevard to the north and Main St or Riverside Ave (depending on the source) to the south, and between N Howard St to the west and N Bernard St to the east.



Trent Alley was generally considered a wild place with open gambling and opium dens, but between 1900–10 the neighborhood changed due to the influence of Japanese families moving in. With more families present in the area, the predominantly male residents and wild ways of the neighborhood began to settle down.

However, Japanese immigration, like Chinese immigration, was eventually banned around 1920, so many Japanese people living in Spokane returned to Japan upon losing hope that their extended families would ever be able to join them in America. By the Great Depression in 1931, hard times hit Trent Alley.

The neighborhood grew dramatically during WWII as Asian families fled internment on the west side of the state. Because Spokane was considered outside the line of the West Coast evacuation zone of Japanese Americans during WWII, it was thought to be a safe place, despite the discrimination many Asians still faced in the area, even amongst themselves.

During this period, Chinese people began wearing 'Cs' on their clothes to distinguish themselves from their Japanese neighbors. After WWII, many families moved out of Trent Alley to different neighborhoods and a large proportion of the Japanese population become farmers in the area. By 1947, nearly 90% of the food produced in the Spokane area was from Japanese American farms. Eventually, the Trent Alley neighborhood was razed in preparation for Expo '74.

Further reading & discovery: *The Chinese: Unwelcome Immigrants Who Helped Build the West*, by John Soennichsen, and "Japanese Americans in Spokane," curated by Anna Harbine and available on SpokaneHistorical.org

STOP 6: Spokane Public School District

Directions & location: From Auntie's Bookstore, walk 1 block east to N Bernard St and W Main Ave where the Spokane Public School District's downtown office is located.

Carl Maxey's life and his many legal battles against discrimination and segregation in Spokane are well documented, and you can learn more about Maxey in the materials cited at the end of this document. Here and at other stops, I'll provide some very brief details of Maxey's life.



Orphaned in Spokane as a youth, Carl Maxey overcame great odds and became Spokane's first Black lawyer when Black professionals were virtually nonexistent in the city. Maxey used his law degree to great effect, fighting discrimination and segregation wherever he could, including suing to get posts in the Spokane School District for qualified Black teachers.

Maxey took up the cause of African American Eugene Breckenridge who received a bachelor's degree in chemistry with a minor in biology and a master's degree in education from Whitworth University. Spokane Public School District wouldn't hire Breckenridge for a teaching position. Instead, Breckenridge spent two years working as a window washer until Maxey stepped in to help.

Eventually, Maxey sued Spokane Public School District and won the case, getting Breckenridge a teaching position and opening the door for other teachers of color to be hired. By 1969, about 20 Black teachers taught in Spokane Public School District.

In another instance when the school district wanted to close Lincoln Elementary School, which served some of the most diverse students in the city, parents asked Maxey to intervene. His mere presence at the school board meeting was enough to make the school district's board change their mind. After losing to him in the courtroom once, it is presumed that they did not want to battle him in that arena again.

Further reading & discovery: "Maxey, Carl (1924-1997)," by Jim Kershner and available on [HistoryLink.org](https://www.historylink.org), and *Carl Maxey – A Fighting Life*, KSPS Documentary

STOP 7: Radio Flyer Wagon Sculpture

Directions & location: Walk 1 block north toward the water and turn left (head west) on Spokane Falls Blvd. Walk about 2 blocks west (toward downtown) until you see the big red Radio Flyer Wagon on your right. Head down to the Centennial Trail past the wagon, and take a moment to appreciate it on the way.

The Radio Flyer Wagon Sculpture was gifted to the citizens of Spokane by the Junior League of Spokane in 1990 after it was commissioned in 1989 and built by local artist Ken Spiering.



Founded in 1925, the Junior League of Spokane (JLS) is still active today with a mission dedicated to volunteerism, community, and self-improvement. JLS is an example of the many organizations for women that existed in Spokane in the early 20th century.

Another example was the Ladies Benevolent Society, a charitable organization for prominent Protestant women, which founded Spokane's Home of the Friendless and later the Spokane Children's Home. Like JLS, many women's clubs and organizations were dedicated to improving education and serving their community.

Women's clubs were initially formed as opportunities for women to work, exist, and socialize outside of the home. In fact, the concept of women's clubs is a pretty modern idea that gained popularity between the 1870s and 1920s. During this time, the idea that a woman would want to and should be allowed to socialize outside of her home for an hour each week was very radical.

African American women were not invited into these clubs, and in Spokane, they had to form their own groups, typically through church social networks.

Today, we live with the understanding that every girl gets to go to school and every woman can have a career, socialize with friends, vote, and so much more, but that was not always the case. Women had to fight for these freedoms, and women's clubs were an early start of that fight.

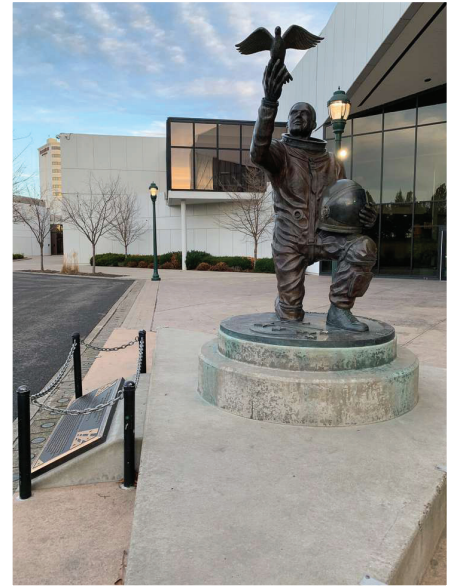
Further reading: *Influential Women of Spokane: Building a Fair City*, by Nancy Driscoll Engle, and “Women’s Clubs: Women and Volunteer Power, 1868-1926 and Beyond,” from National Women’s History Museum

STOP 8: Statue of Lt. Col. Michael P. Anderson, astronaut

Directions & location: Continue on the path of the Centennial Trail heading east. You will wind through some bends going slightly uphill and come out near the First Interstate Center for the Arts. The statue of an astronaut is prominently on display.

While 50 American women (15%) have traveled to space, out of 339 total space-traveling American astronauts, only 15 African Americans (4%) have explored beyond our atmosphere. Two of these spacefaring adventurers have local connections.

Michael P. Anderson, a Black man, was a graduate of both Cheney High School and the University of Washington. Anderson joined NASA in 1995 and tragically died when the space shuttle Columbia combusted upon re-entering the earth’s atmosphere on February 1, 2003. This statue is dedicated to him.



Astronaut Anne McClain was born in Spokane. She attended Gonzaga Preparatory School, Spokane Community College, and Gonzaga University, on her way to becoming a NASA astronaut.

McClain was prevented from making history as one of the first astronauts on an all-female spacewalk when the mission did not have enough spacesuits sized to fit women, in order for both women to go out at once, so the walk was cancelled. The spacesuit incident drew widespread criticism for NASA and is a reminder of both how far women have come in the fields of science and technology, and that there is still room for organizations to improve. The first all-female spacewalk occurred a few months later, but without McClain.

Further reading: “Michael P. Anderson” and “Anne McClain,” on Wikipedia

Further discovery: “Biographical Data: Michael P. Anderson (Lieutenant Colonel, USAF), NASA Astronaut,” “Anne C. McClain (Lt Col, U.S. Army), NASA Astronaut,” and “Faces of NASA: Astronaut Anne McClain,” National Aeronautics and Space Administration

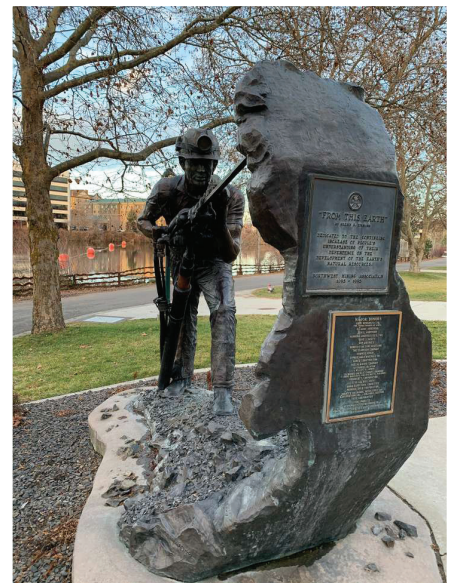
STOP 9: “From the Earth” Miner Statue

Directions & location: Continue on the Centennial Trail, heading east past the King Cole Bridge. As you go around the far side (nearest the river) of the First Interstate Center for the Arts, there should be a statue of a miner drilling on your right.

The dedication reads: “This statue is dedicated to the continuing increase of people’s understanding of their dependence on the development of the earth’s natural resources.”

This statue is a reminder that Spokane owes a great debt to the natural resources found in the land around us and that we are also invited to be stewards of these same resources or they will not last.

Further reading: *Spokane Set in Stone: Selected Historical Monuments, Markers and Points of Interest in and Around Spokane*, by Dick Jensen



STOP 10: The Call and the Challenge Statue

Directions & location: Turn around and make your way back to the King Cole Bridge, heading west on Centennial Trail. On your right just before the bridge you'll find the statue of man with a wheelbarrow.

The statue of a man with the wheelbarrow is called: "The Call and the Challenge." The dedication of this statue that reads, "To past, present, and future pioneers and builders of Spokane, to their vision and work that has made Spokane the hub of the Inland Northwest."

It took many people with diverse backgrounds and cultures a long time to build the city and surrounding towns we call home. It is also our privilege to carry on their work. The city might not seem to need obvious fixes anymore, but the protests for racial justice in 2020 suggest there is still work to be done.

Further reading: *Spokane Set in Stone: Selected Historical Monuments, Markers and Points of Interest in and Around Spokane*, by Dick Jensen



STOP 11: Sisters of Providence Statue

Directions & location: Look next to the statue of the man with the wheelbarrow for the statue of a nun.

Mother Joseph, Sister Joseph, and several others of the Sisters of Providence brought the first hospital to the region, choosing Spokane as the location. This allowed Spokane to grow from a town into a city.

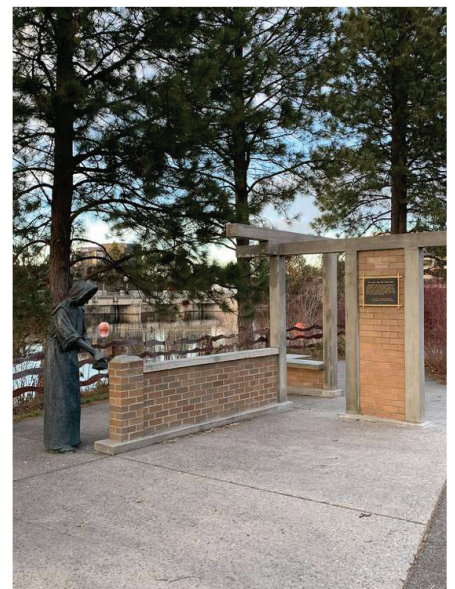
Through their perseverance, dedication, and hard work, Sacred Heart Hospital was built in downtown Spokane (called Spokane Falls at the time) in 1886.

To raise money for the project, Mother Joseph and several sisters went on begging missions, riding around Washington and Idaho on horseback asking for money for the creation of the hospital.

Mother Joseph's passion for her work was so great that she used to walk around carrying a hammer in her belt to supervise construction. When the foundation was laid, it was the largest building foundation in Spokane Falls at that time. The location of this statute marks roughly the spot of the original hospital.

The hospital, now called Providence Sacred Heart Medical Center, moved south in 1910 to its current location just up the hill from modern-day downtown Spokane.

Further reading: *Influential Women of Spokane: Building a Fair City*, by Nancy Driscoll Engle



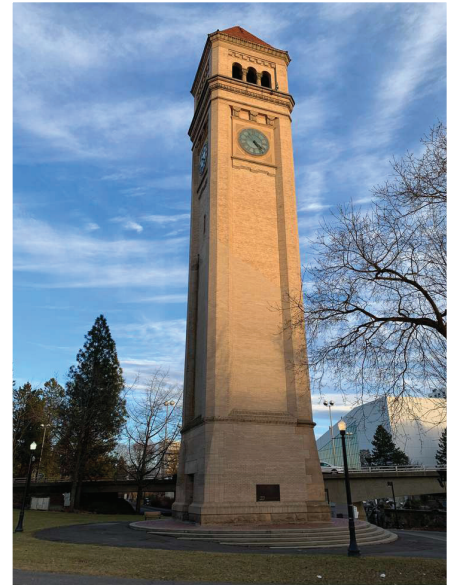
STOP 12: The Great Northern Clocktower

Directions & location: Cross over the King Cole Bridge heading north and take the first left. You will pass under the Washington Street Bridge. Walk until you come to the large clocktower.

This clocktower is what remains of the Great Northern Railroad Depot, a transportation hub for the region. As we learned previously, Chinese immigrants who were poorly treated labored to build the region's railroad networks. The railroad was vital to Spokane's success because it allowed people to move here, tourists to visit, and the area's agriculture, timber, and mining industries to distribute their goods beyond the area.

The railroad brought the "boom" to the boomtown that was Spokane, and the unsung heroes of this transformation into a regional hub were the Chinese immigrants who built the railroad.

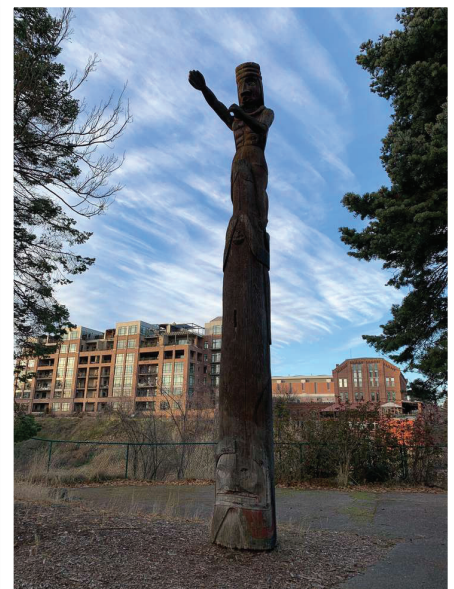
Further discovery: "The Great Northern Clocktower: Expo '74 and Riverfront Park Tour," by Clayton Hanson and available on SpokaneHistorical.org



STOP 13: Canada Island Totem

Directions & location: From the clocktower, follow the path west along the water. Once you reach the main path, turn right to head north and cross the blue-steel Howard Street bridge. After crossing the bridge, take the first left to head west. Behind a small wood structure on your right is a totem pole.

Expo '74 in Spokane was the first environmentally themed World's Fair. The fair focused on environmentalism with an emphasis on Native American heritage and culture. While activities featuring native cultures and lifestyles were emphasized throughout the fair, on Canada Island, the providences of British Columbia (Vancouver) and Alberta hosted a traditional totem pole carving event for people to watch. The totem poles had both native and environmental themes. Only one of the original totem poles from Expo '74 remains, and the other totem pole found on Canada Island today has unknown origins.



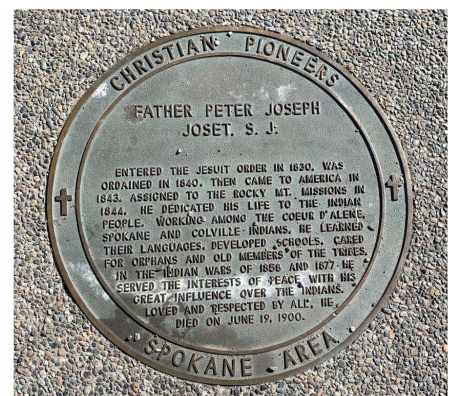
Further discovery: "Totem Poles of Canada Island: Expo '74 and Riverfront Park Tour - Stop 9," by Cory Carpenter and available on SpokaneHistorical.org

STOP 14: Seven plaques to Christian Pilgrims

Directions & location: Exit Canada Island and continue north (away from downtown) on the main path.

On the right-hand side of the path is a scenic overlook called "Inspiration Point." Walk to the end and look for the seven round plaques in the ground dedicated to Christian missionaries.

There are seven plaques here. All are interesting reads. I'm focusing on a few: Mary Walker, The Jesuits, and Spokane Garry.



Mary Walker was one of the first five women to cross the Rocky Mountains, a tremendous accomplishment. Jesuits are represented on two of the plaques, and like the work of the Nuns of Providence and Sister Mary Paula Turnbull (an upcoming stop), the Jesuit influence on Spokane can be seen throughout the region, including Our Lady of Lourdes Cathedral located downtown, Gonzaga University, and streets in Spokane and Spokane Valley named after Jesuit priests.

Native American re-education practices in North America were devastating for Native Americans and their tribes. After being sent to a missionary school in Canada, Chief Spokane Garry returned to start what is considered to be the first school in Spokane, where he taught English and Western agriculture techniques to Native Americans in the community.

While Spokane Garry's time in a boarding school seems to have been okay, the federal government's practice of forced Native American re-education was tragic for many children, who were taken from their families, and resulted in an irreparable loss of language and culture.

In many places, the federal government forced young Native American kids into boarding schools, where they were made to learn English, could be beaten if they were caught speaking their native tongue, had to dress in Western clothing, take Western names like Garry, renounce their spiritual practices, and learn things like Western agriculture techniques.

The schools were thinly veiled attempts to assimilate Native Americans into "civilized" people. Such schools offered no place or respect for traditional Native American cultural practices or values.

Further reading: "Chief Spokane Garry (ca. 1811-1892)," by Jim Kershner and available on [HistoryLink.org](https://www.historylink.org)

STOP 15: The Garbage Goat

Directions & location: Turn around and follow the main path back south across the Howard Street Bridge to W Spokane Falls Blvd. Walk east around the Loeff Carrousel. Behind the gift shop building nestled into a rocky scene is the garbage-eating metal goat statue.

On the list of amazing women who helped make Spokane what it is today is definitely Sister Paula Mary Turnbull who designed several iconic statues for the area, including the Garbage Goat at Riverfront Park. Sister Paula pushed the boundaries of what women in religious life were capable of and could do. Her primary method of creating art was welding metal sculptures! As a nun, artist, and teacher, she was one of a kind and left her mark on Spokane and those who live here.

Further reading: "Beloved nun created many of Spokane's iconic artworks Spent her final 80 years producing art, teaching," by Audrey Overstreet, for The Spokesman-Review, July 22, 2018



STOP 16: A Place of Truths Plaza

Directions & location: Walk south to Spokane Falls Blvd and turn right to walk west past the ice rink.

Continue past the running statues, cross W Post St at the crosswalk continuing west on Spokane Falls Blvd past Spokane City Hall to “A Place of Truths Plaza,” which is a beautiful scenic overlook of Spokane Falls with some incredible Native American inspired statues.



Take a moment to enjoy the view of Spokane Falls, appreciate the artistic statues, read the interpretive signs, and imagine life before the structures and the paved roads. The river and these falls hold significant meaning for the Native American Tribes that called these lands home, as both a gathering place and source of food.

Further reading: “A Place of Truths: New downtown plaza teaches Spokane tribal history, river preservation,” by Jared Brown, for the *Spokesman-Review*

STOP 17: “That Place Where Ghosts of Salmon Jump”

Directions & location: Follow the walking path with the plaza’s statues to the end at Monroe St. Set just below the Monroe Street Bridge is a spiral path inlaid in the ground with Sherman Alexie’s poem “That Place Where Ghosts of Salmon Jump.” You can follow the spiral to read the poem.

Installed in 1995, this poem is an art installation for Spokane Public Library, written by Native American author and poet Sherman Alexie.

Further reading: “That Place Where Ghosts of Salmon Jump, Spokane Falls,” by Allie Todd and available on SpokaneHistorical.org

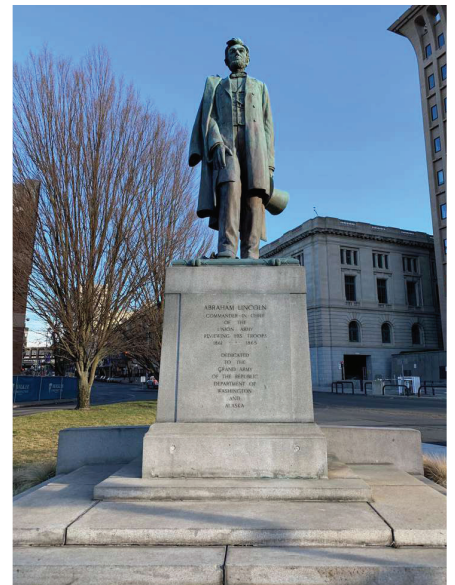


STOP 18: Abraham Lincoln Statue

Directions & location: Cross the intersection of N Monroe Street and W Spokane Falls Boulevard to the statue of Lincoln.

President Lincoln is well-known for signing the Emancipation Proclamation on January 1, 1863. Often credited with banishing slavery in the United States, the Emancipation Proclamation only freed slaves in the Southern states that seceded from the Union. It did not address slavery or slaves already in Union states.

This meant the slaves had to escape to the Union line to be freed or wait until the Union army reached them. While the Emancipation Proclamation and Lincoln’s role in it were extremely important to ending American slavery, the proclamation was also a political tool wielded by a savvy president to win a war. It wasn’t until the 13th Amendment was ratified by Congress on December 6, 1865, that slavery was officially abolished in the U.S. At that time, Lincoln was still the president.



Further reading: “Resource Bank: The Civil War and emancipation 1861-1865,” from PBS’s *Africans in America* web archive.

STOP 19: Spokane Club

Directions & location: Cross N Monroe Street at Main Ave (heading West) and then cross Main Ave (heading South) toward Riverside Ave (the street with Our Lady of Lourdes Cathedral on it). Turn right on Riverside Ave and pause for a moment at the Spokane Club awning.

As we learned earlier, Carl Maxey was not an idle lawyer. He took on the State Liquor Board for pulling the license of an establishment for serving both Black and white customers. He was elected to a term as president of the Spokane chapter of the NAACP. He even represented some of the arrested protesters in the South during the “Freedom Summer” of 1964.

Another cause Maxey was passionate about was taking on exclusionary social clubs in Spokane, such as the Spokane Club. While the Spokane Club was a major employer of many Black workers, it did not initially allow them to become members.

The KSPS documentary linked below tells how Maxey accompanied the newly elected Washington Governor Albert Rossellini to the Greek American club to see Black performer Sammy Davis, Jr. When Maxey was turned away at the door because of their “whites only” rule, the entire group left in support of Maxey, and it inspired him to make big changes for everyone.

Maxey did not argue that these clubs were discriminatory. Instead, he argued that if private clubs applied for a public right like a liquor license, then they had to serve the public. When threatened with the loss of selling liquor, many clubs removed race-based clauses from their memberships. It was a major win for Maxey and for opening the community up to inclusivity.

Further reading & discovery: Books and materials about Carl Maxey in the Spokane County Library District’s collection, the KSPS Documentary: *Carl Maxey – A Fighting Life*, and “Maxey, Carl (1924-1997),” by Jim Kershner and available on [HistoryLink.org](https://www.historylink.org).

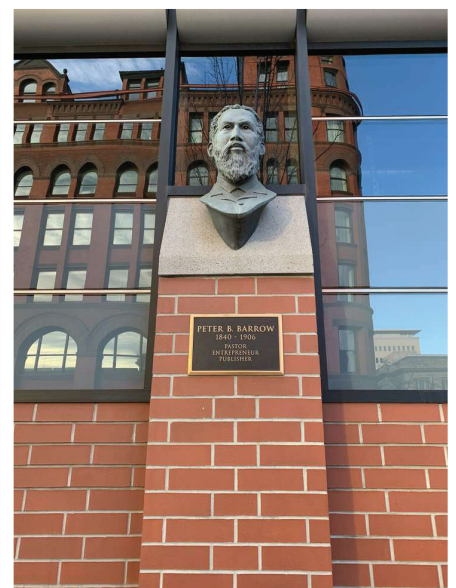


STOP 20: Bronze Busts along S Monroe St

Directions & location: From the Spokane Club, cross W Riverside Ave to the Dry Fly Distillery Building (formerly the “new” Spokesman-Review Building) and walk south along S Monroe St toward Sprague Ave, observing the busts centered in each window of the building to your right.

Lining the outside of the building along the westside of S Monroe St are several bust statues. Here are several in particular to see:

Reverend Peter Barnabus Barrow: He was a pastor at the Cavalry Baptist Church. Founded in 1890, Cavalry Baptist Church was the first Black house of worship in Spokane. Rev. Barrow served as pastor from 1895–1904. Because African Americans were not invited to participate in the mainstream community, church communities provided not just spiritual support but community, club activities, entertainment, and assistance. Rev. Barrow was killed in Tacoma, Washington, in a streetcar accident.



Mary Latham: The first female physician in Spokane, Mary Latham earned her medical degree in 1886 at the age of 42 from Cincinnati College of Medicine and Surgery while raising three teenage sons with her husband and fellow doctor, Edward Latham. The Latham family moved to Spokane in 1887 where

Mary set up a practice specializing in treating illnesses affecting women and children. She practiced in Spokane for 28 years.

Mother Joseph: See the information for the Sisters of Providence Statue.

May Hutton: See the information for the Hutton Building.

Spokane Garry: See the information for the Seven Plaques at Inspiration Point.

Further reading: *African Americans in Spokane*, by Jerrelene Williamson and Spokane Northwest Black Pioneers, and *Spokane Set in Stone: Selected Historical Monuments, Markers and Points of Interest in and Around Spokane*, by Dick Jensen

STOP 21: Bill of Rights Plaque

Directions & location: Cross S Monroe St at Sprague Ave and walk back up Monroe heading north toward the bridge. Cross the W Riverside Ave intersection heading north and look right to see the front of the Thomas S. Foley Federal Courthouse. Turn right to the east and walk to the fountain in front of the courthouse. (As of this writing, the fountain has no water, so look for the low round structure that looks like it could be a fountain.) From the sidewalk around the fountain, you'll find the "Bill of Rights" plaque.

The Bill of Rights is the first 10 amendments to the U.S. Constitution. While the Constitution does a lot of wonderful things (see the next stop), it doesn't guarantee individual freedoms. The subsequent amendments do this and include the freedoms of religion, speech, privacy, and due process.

While it is generally accepted now that these rights apply to all people—and in many cases to citizens and non-citizens alike—when the Bill of Rights were written, they did exclude important factions of the population including women, African Americans, and Native Americans.

Amendments were added to the Constitution after the first 10. The 13th amendment abolished slavery, and the 15th amendment gives citizens, including African American men, the right to vote. The 19th amendment expanded the right to vote in federal elections to all citizens including women.

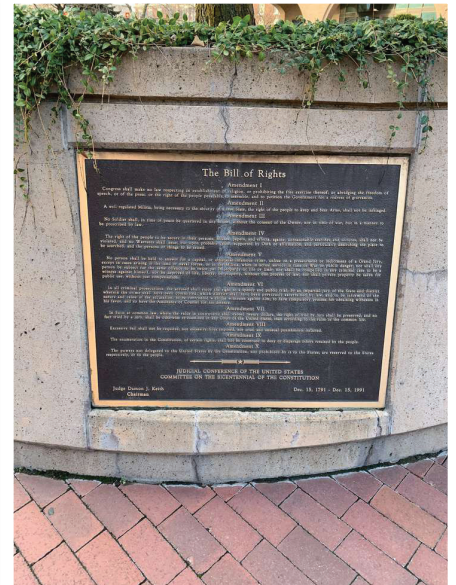
Further reading: "The Bill of Rights: A Brief History" from the ACLU

STOP 22: Bi-Centennial of the U.S. Constitution

Directions & location: Walk back to S Monroe St and turn right to head north. Walk 1 block to toward the bridge and the Lincoln statue. Before the crosswalk, there is a patch of grass to the right with a bi-centennial memorial of the U.S. Constitution, just behind the courthouse at the corner of S Monroe St and W Main Ave.

The U.S. Constitution is a pretty incredible document. It is the basis of our democracy. While it has been tested time and again, it is still defining everyday American life.

The memorial commemorates the 200th anniversary of the



Constitution. You'll see the Freemasons' symbol of the square and compasses on the side of the marble memorial.

The square in masonry symbolizes morality in the essence of the Golden Rule, or to deal with someone "squarely" by treating a person the way we want to be treated. This symbolizes the Freemasons' belief to apply the teachings of morality and conscientiousness in testing the rightness of their actions. The compass stands for the ability to mark a clear boundary around our desires and passion, representing self-restraint and control and basis of morality and wisdom for the Freemasons.

Further discovery: "America's Founding Documents: Constitution of the United States," from the National Archives

STOP 23: The Davenport Hotel

Directions & location: Walk 1 block east toward downtown on W Main St to N Lincoln St. Turn right and walk south for 2 blocks to the corner of Sprague Ave and S Lincoln St. Look across the street the Davenport Hotel.

The Davenport Hotel is another prominent Spokane location with a tough history when it comes to racial discrimination.

Like the Spokane Club and many other social clubs of the day, it had a strict "whites only" policy. The policy was so strict that they turned away major Black performers Sammy Davis Jr. and Louis Armstrong when they came to town. Unlike the Spokane Club, which was a major employer of the African American community, the Davenport Hotel also didn't hire Black workers. A lot has changed since then.

Further reading: *African Americans in Spokane*, by Jerrelene Williamson and Spokane Northwest Black Pioneers



STOP 24: Freeman Center

Directions & location: Continue 3 blocks south on S Lincoln St to the corner at W 2nd Ave, and then turn around to see the Freeman Center and the mural painted on the side of the building.

This building was named after Captain Clarence Freeman, a Black Army veteran. Freeman started and ran his own construction company in Spokane after his time in the Army and also started the first job fair in Spokane.

Further reading: *African Americans in Spokane*, by Jerrelene Williamson and Spokane Northwest Black Pioneers



To Return to the Start of the Tour

Directions & location: Head north to W 1st Ave and turn right to head east. After 5 blocks, you will be back at the corner of W 1st Ave and S Washington St, near the Hutton Building.

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