

Wyoming History News[©]

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DORA McGRATH: ADVOCATE FOR WYOMING & VETERANS

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BY JACKIE DOROTHY

Dora Delina McGrath, Wyoming's first woman senator, admitted that her political career had an incongruous start in the Cowboy State.

It was November 1890 in Douglas and on election morning, a man came to Dora's door. He asked if she would like to vote. She responded to the affirmative and he promptly escorted her to the polls. When she arrived, Dora was given a ticket that was already scratched and told to drop it in the ballot box.

Not knowing any better, the 21-year-old did exactly as she was instructed.

That afternoon, another man came to her door asking if she had voted yet. Dora told him that she had, but the man informed her that she had cast her vote incorrectly and would have to do it over again.

He then took her to the polls, where another scratched ticket was given her with similar instructions from that morning.

Years later, Dora laughed as she shared how she had done more than her civic duty to help Wyoming become part of the Union by voting twice for statehood.

Dora had traveled by train and then dusty stagecoach to the Wyoming Territory in 1887. She remembered being reprimanded by another traveler for taking her small baby, Nina, on the long trip from Nebraska but the young mother was determined to join her husband, Jim



"Dora McGrath, wife of merchant Martin McGrath."
PE MC-049

Barker, and family at Fort Fetterman. One biographer, J. Cameron Shustar, wrote that McGrath arrived when the six gun was law and frontier women and girls were as scarce as buffalo.

Dora was just 18 years old and that first week in Wyoming brought a flood that literally washed her and Jim out of their room. It was an introduction to the state that she never forgot. Within a year, Barker had secured a job at the Glenrock mines and then as a deputy sheriff. The couple had two daughters and two sons and had settled into life in their small community. Dora was

"Do you think a man could have worked more unselfishly for the community? It is the results that count. Mercenary motives never enter Mrs. McGrath's mind. Rich and poor are treated alike as her friends."

- Hot Springs County Republican Committee members
during McGrath's 1930 Senatorial Campaign

continued on page 2

'Advocate' continued from page 1

especially well-liked and respected to the point of her ideas being quoted in newspapers across the state.

It was while they lived at Glenrock that tragedy struck. It was 1899 and Jim Barker was shot while reading a letter in the home of his sister-in-law in the rear of the Glenrock post office. Dora was next to him and miraculously, the bullet missed her. He died from his wounds with his family at his side.

When the suspected killer was acquitted, 400 coal miners converged on Glenrock to hang the killer themselves. Tempering justice with mercy, Dora told them that it would not bring Jim back and persuaded them that it would only bring suffering to them and their own families. She successfully quelled the mob and sent the men home.

Eventually, Dora moved her family to Thermopolis to run a boarding house. She was rebuilding her life when, during the Christmas season in 1900, her 14-year-old daughter Nina and 27-year-old sister Minnie both died of typhoid fever.

Grief stricken, Dora took in her two young nephews. Two years later, she married her sister's widow, Martin McGrath and took over management of the ladies' furnishing and dry goods department at the McGrath Store.

Over the years, Dora was a familiar figure in Thermopolis, often seen driving the family car on road trips to Yellowstone and Billings, Montana. She was a driving force behind many initiatives and founded many of the organizations that are still present today.

When World War I broke out, Dora visited all the Army Camps in 1917. When she received notice that



Dora McGrath with Roy McGrath, William Ennism, W. Anthony and a Sergeant from Jackson during World War I.
PE MC-014



The League of Mothers (American War Mothers.)

Org-019

her son, Ralph, had been gassed in combat, Dora made plans to go to France to establish a convalescent soldier's home. However, she became ill and discovered that her frequent spells of nausea were because she was pregnant.

At 50 years old, Dora gave birth to her fifth child. She named her small baby Frances Lorraine in honor of her thwarted plans to go to France.

Dora continued her war efforts

from home. By September 1917, she organized the Mother's League and at her home, mothers and friends met to read their letters from France.

Dora's son, Ralph, and stepson, Roy, returned home, injured from combat and mustard gas. Then, in 1922, Martin died, one day after Loraine's third birthday. Dora was once again a widow with a small child but this did not stop her work on behalf of her "soldier boys".

Dora became the first State President of the American War Mothers organized in Wyoming. It was this work that led Dora to run for the senate. In October 1929, she had presented a Resolution to the State Board of American War Mothers assembled, asking their endorsement for a Veteran's Military Hospital. It was while in Washington D.C. that Dora was told that the best path to getting her hospital lay in politics.

When she returned to Thermopolis in 1930, Dora launched her senate campaign and the women of her community were firmly behind her. She ran on her merit and with one goal, to build a Veteran's hospital at Thermopolis' healing hot springs.

According to the Republican committee in the 'Thermopolis Daily Reminder,' Dora was familiar with legislative work through working with her husband, a county commissioner and mayor of Thermopolis. In this role, Dora was an important part of the hard-fought campaign to create Hot Springs County as their own county. Dora faced voters that declared openly that they would never vote for a woman but the Republican women pushed back on her behalf.

"Do you think a man could have worked more unselfishly for the community," the committee members asked the public. "It is results that count. Mercenary motives never enter Mrs. McGrath's mind. Rich and poor are treated alike as her friends."

With their support, Dora won the election and headed to Cheyenne as Wyoming's first woman senator. Ultimately, she served two terms as she worked tirelessly towards her goal of a hospital for the injured soldiers of World War I.

During her time in the senate, the

national Republican party was pushing for an end to Prohibition. They disagreed that morality should be regulated and Dora agreed.

"It may seem like a paradox but while I am a dry, I do not believe in the Volstead act," Dora said. "It is a difficult problem, and it is not for me to say how it may be solved but I do think the prohibition law cannot be enforced, regardless of how much money is spent or how hard the government tries to enforce it."

Dora joined the Republican Citizens Committee Against National Prohibition while attending the Republican National Convention in Chicago in June 1932. At home in Wyoming, she was on several committees and as chair, she voted consistently to repeal Prohibition.

In December 1933, the Eighteenth Amendment was repealed, and this was in part thanks to the efforts of women such as Dora McGrath.

Dora also had another victory, though it was bittersweet. When she finally removed the stipulation that Thermopolis was to be the home of the veteran's hospital, the bill passed the senate. The hospital she had worked so long for was finally built - in Cheyenne.

Dora returned home to Thermopolis and continued her community work. Over the years, she helped establish a Carnegie Library and founded both the Pioneers Association and the Hot Springs County Museum. Her injured son, Ralph Barker, became the first museum director and she was able to help him as he slowly healed from the war.

Although largely forgotten, Dora McGrath has left her mark on Wyoming with a life that was dedicated to helping others, especially her 'soldier boys.'



Dora McGrath, posed.

PE MC-DIO

WOMAN SENATOR FOR LAW CHANGE DESPITE DRYNESS

CHEYENNE, Wyo., Jan. 16.— (AP) — Proposed attempts to amend the state liquor law or call for a referendum on it may meet with the approval of Mrs. Dora McGrath, Wyoming's first woman state senator, she said today.

"It may seem like a paradox but while I am a dry I do not believe in the Volstead act," Mrs. McGrath said.

"It is a difficult problem and it is not for me to say how it may be solved but I do think the prohibition law cannot be enforced, regardless of how much money is spent or how hard the government tries to enforce it.

"It is an appalling situation when young girls have to be assisted from dance halls, so under the influence of intoxicating liquor they do not know what they are doing. Young people cannot go two blocks down a street without being offered a hip flask."

Mrs. McGrath is one of the state's pioneers and lived here in the days of the "raw West" when cowboys were the main inhabitants.

Newspaper clipping from 1931.

WHS BLAST FROM THE PAST

Winta County Herald

Vol. 42, No 2

January 8, 1976

THE REVOLUTION ENSHRINED

BY ALLEN WEINSTEIN

National anniversaries like the Fourth of July have always been special to Americans. Commentators even in the early decades of the Republic noted our compulsion to mark our "festivals of national purpose" with special observances.

The founding fathers themselves ratified the revolutionary moment more casually. It was on July 2nd, not the 4th, that the Continental Congress formally adopted Richard Henry Lee's June 7th resolution "that these United Colonies are, and of right ought to be free and independent States that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved."

Although Congress adopted Jefferson's Declaration stating these facts on the hallowed Fourth, not until July 19th did it vote to inscribe the document on parchment, countless reproductions of the scene to the contrary. Nor was it even signed by delegates to the Continental Congress until August 2nd, with one of the "original" signers appending his name only in November. Doubtless he was waiting to examine more closely the betting odds on successful insurrection.

Even the signers conveniently revised their memories by the following year, when - in the midst of the revolutionary crisis - Congress falsified its own records to certify July 4th as the day it all began. It seemed more important to the Revolutionary elite to create an impression of decisiveness and national purpose.

We are hearing a similar call today to re-affirm the country's essential unity of purpose during the Bicentennial period. Not all Americans are persuaded. While the President spoke to thousands gathered at Lexington Green on the 200th anniversary of the "Minutemen's" struggle against

British troops on that spot, additional thousands gathered nearby under the auspices of the "People's Bicentennial," ostensibly to protest the official ceremonies and to condemn American policies at home and abroad.

Such democratic celebrations, now as in the earliest days of the Republic, have actually confirmed a broad measure of disunity over the Republic's policies and goals. Even during our initial Independence Day observances, Federalists competed with Jeffersonians in boisterous "Fourth of July" orations. Throughout those years, political passions ran high. Then and later, speakers turned independence anniversaries into occasions for partisan advantage while pleading for a renewal of national "cohesion."

THE SEMI-CENTENNIAL

The country's first super celebration, analogous to the Centennial or Bicentennial, took place in 1826. It was apparent then that the United States had survived its growing pains. Signs of a healthy adolescence were visible in a booming cotton production in the South, a fledgling factory system opening its doors throughout the North, and intensified exploration leading to settlement of the Western territories. So harmonious had the country's politics become, once the War of 1812 ended threats from abroad, that both political parties were on the verge of disappearing.

Happily, some of the country's original leaders lingered on into this new era of economic boom and political harmony, venerable symbols of a revolutionary past, with their archaic knee britches and quaint 18th century language and manners.

President John Quincy Adams invited these survivors, some of whom had signed the Declaration, to come to Washington for a solemn patriotic commemoration of the nation's birth. Many did, but among the absent—although still living—were

Thomas Jefferson and John Adams, once mortal political enemies and now reconciled although both on their death beds.

"Virginia" and "Massachusetts" had become faithful correspondents again once the partisan battles of their presidential years receded in time. And in a coincidence deemed so extraordinary in that religious era, a "visible and palpable" sign of "Divine favor," Adams and Jefferson both died on July 4th, 1826, Jefferson at noon and Adams a few hours later. Their dying recorded words, perhaps legendary, still seemed profoundly (if not divinely) appropriate to the occasion of their leave-taking on America's semi-centennial day. Jefferson (to his doctor) "Is it the Fourth?"; Answer: "It will soon be." Adams: "Thomas Jefferson still survives."

"FESTIVALS OF JUSTIFICATION"

But such celebrations have historically served not only as reminders of our collective virtues but also as occasions for the expression of national anxieties. We have learned much from them—and will continue to learn during the Bicentennial—about the nature of America's apprehensions as well as its achievements. Still, whether in 1826 or 1976, such celebrations serve as measurements of the country's self-image, ceremonies of reaffirmation of our purposes - "festivals of justification," in the historian Daniel Boorstin's words, which become all the more necessary when these purposes seem unclear.

Few nations have engaged in such unrelenting orgies of self-justification as our own Independence Day ceremonies. John Adams pointed out, reaffirmed "the principles and feelings which contributed to produce the Revolution." In the view of men like Adams and Jefferson who had actually fought for freedom, Americans born into the new republic without having experienced the Revolution itself, needed constant reminders of the reasons for which their forbears had struggled.

Those Americans who express understandable amusement at the Bicentennial's commercial excesses often betray an ignorance of the seriousness with which revolutionary countries—whether the United States, France, the Soviet Union or China—treat their respective dramas of national transformation.

Jefferson, for his part, was clear as to the underlying meaning of the Independence Day festivity he was too ill to attend. It signalled "the blessings and security of self-government..." It would open the eyes of the world "to the rights of man ... [to] the palpable truth, that the mass of mankind has not been born with saddles on their back, nor a favored few, booted

and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others; for ourselves, let the annual return of this day [July 4th] forever refresh our recollections of these rights, and an undiminished devotion to them."

Jefferson's defense of America's democratic, egalitarian mission contrasted painfully with the factual evidence of his own day: millions of blacks still enslaved throughout the South. America's women excluded from even rudimentary legal protection and personal opportunity, Indian nations like Georgia's Cherokees being pushed off their treaty lands by avaricious white settlers (only to be banished westward in the genocidal "Trail of Tears" a few years later by federal troops at President Andrew Jackson's orders), and a wealthy capitalist aristocracy and an urban proletariat germinating in the North's factory towns.

REAFFIRMING OUR FAITH

Today as in 1876, when the myths of a democratic community clash with many of the realities of American life, the avowal of our revolutionary aims at Fourth of July time can be understood more clearly. Writers and orators from President Jefferson to President Ford are not fools nor have they always been engaged in calculated self-deception or cynical exploitation of their audiences. Rather, they have tried to cope with an inherent tension in American history: the effort to adhere to an older set of ideals while, at the same time, confronting a mobile culture in pursuit of wealth and power.

For many, our traditions may appear noble - but irrelevant. To celebrate national cohesion at such times, whether in 1826 or now, is often to perform a vital act of generational communion, to avow (if only rhetorically) a vision of unity amidst social disorder.

Affirming the possibility of cohesion, even within a more complex and fragmented society than the one envisaged by the Founding Fathers, was the semi-centennial's central goal in 1826. just as beginning the process of reconciling post-Vietnam Americans has become the dream of our own era's super celebration.

The country will put the Bicentennial behind it soon enough. But despite our slim chances for achieving genuine cohesion, we should not take lightly the medicinal virtues contained in the rhetorical snake-oil of Bicentennial rhetoric. Our inherited values after all do continue to exert influence over our national behavior, even in today's media-drenched and swiftly changing society.

*Article from WyomingNewspapers.org.
See WHS article on this essay on the following pages.*

WHS BLAST FROM THE PAST

Looking Back at "The Revolution Enshrined" for America250

BY ALEXANDRA PHILP

As we stand on the precipice of America250, the semiquincentennial of the United States, it is a natural human instinct to look backward. In the archives of Wyoming newspapers, we often find that the best way to understand our future is to examine how those who came before us viewed their own past.

Fifty years ago, as the nation prepared for the 1976 Bicentennial, historian Allen Weinstein published in January of 1976 a provocative and deeply reflective article titled "*The Revolution Enshrined*." Reading it today in an era defined by rapid digital change and political friction, provides a startling realization: our current anxieties about national unity, historical accuracy, and the meaning of "freedom" are not new. They are, in fact, a fundamental part of the American, and Wyomingite, identity.

(Read the entire "The Revolution Enshrined" article on the previous pages 4-5)

THE "FALSIFIED" FOURTH: MYTHS OF DECISIVENESS

Weinstein begins by gently dismantling the "schoolbook" version of 1776. He reminds us that the actual vote for independence occurred on July 2nd, not the 4th, and that the famous signing ceremony involving the whole Continental Congress didn't happen until August. One signer didn't even put pen to parchment until November, likely "waiting to examine more closely the betting odds on successful insurrection."

Why does this matter to us in Wyoming, a state that joined the Union over a century after these events? It matters because Weinstein argues that even by 1777, the Founders were embellishing their own records to create an impression of decisiveness and national purpose. They knew then what we know now: nations need stories. They need a "hallowed" date to rally around, even if the reality was messier, slower, and filled with doubt.

"FESTIVALS OF JUSTIFICATION"

Weinstein uses a phrase coined by Daniel Boorstin to describe our national anniversaries: "festivals of justification." These are moments when we attempt to bridge the gap between our noble ideals; the "rights of man" Jefferson famously penned; and the often-painful realities of our history.

In 1826, during the Semi-Centennial, the nation celebrated while Thomas Jefferson and John Adams lay on their deathbeds. Weinstein notes that while politicians pleaded for "national cohesion," the reality was a country grappling with:

- The expansion of the cotton kingdom and the horrific reality of slavery.
- The displacement of Indigenous nations, such as the Cherokees, via the Trail of Tears.
- The rise of a "wealthy capitalist aristocracy" alongside an impoverished urban proletariat.

When we look back at 1976 or 1826 from our vantage point now in 2026, we often succumb to the "simpler times" fallacy. We imagine a past where everyone agreed on what it meant to be American. However, Weinstein's research into primary sources showcases these paradoxes. In 1976, while President Ford spoke at Lexington Green, thousands gathered nearby for a "People's Bicentennial" to protest the Vietnam War and domestic policies. Dissonance, it seems, is as American as the Fourth of July itself.

"Our inherited values after all do continue to exert influence over our national behavior, even in today's media-drenched and swiftly changing society." Allen Weinstein, 1976

WYOMING'S PLACE IN THE STORY

As a growing state in an ever evolving nation, Wyoming embodies the "inherent tension" Weinstein describes: the effort to hold onto old-fashioned ideals while pursuing wealth, power, and modern progress.

In the 1820s, the West was a "territory" of

exploration and settlement; by 1976, Wyoming was navigating the energy boom and the environmental protections of a new era. Today, as we approach 2026, we are navigating these same waters. We are a state that prides itself on independence and rugged individualism, yet we are also a community that understands the necessity of generational communion.

"Our inherited values after all do continue to exert influence over our national behavior, even in today's media-drenched and swiftly changing society."

- Allen Weinstein, 1976

Weinstein referred to the rhetoric of national celebrations as a kind of "rhetorical snake-oil," but he didn't mean it cynically. He argued that these celebrations have "medicinal virtues." They allow us to reaffirm our faith in the possibility of cohesion, even when we feel fragmented: "*E Pluribus Unum*" - From Many, One.

LEARNING FOR THE FUTURE

As we prepare for America250, Weinstein's 1976 article serves as a timely reminder. The goal

of history is not to polish the past until it shines without blemish, but to look at the "hard lessons and the triumphs" with equal clarity.

We see now that the "simpler times" of our ancestors were filled with the same partisan boisterousness and social disorder we see today. And yet, the nation endured. Wyoming endured. We

have grown by recognizing where we have failed to live up to the "rights of man" and by slowly, painstakingly working to close that gap.

The path forward for Wyoming and the nation lies in the same spirit that eventually reconciled the "mortal political enemies" John Adams and Thomas Jefferson: compromise and a shared devotion to the future. Now into 2026, let us not just celebrate the "enshrined" Revolution, but the ongoing, living effort to build a stronger state and nation together.

CELEBRATING WYOMING'S LEGACY

THE WYOMING HISTORICAL SOCIETY OPENS NOMINATIONS FOR THE 2025 ACHIEVEMENT AWARDS

The Wyoming Historical Society (WHS) is proud to announce the official call for nominations for the 2026 Awards Program.

This annual tradition honors those who worked tirelessly throughout 2025 (January 1 - December 31, 2025) to preserve and interpret the rich tapestry of Wyoming's history. As a donation-based organization, the WHS is dedicated to preserving, exploring, and sharing Wyoming's history for the benefit and enjoyment of all generations.

AN OPEN PROGRAM OPEN

In keeping with our mission to ensure Wyoming's past remains accessible to everyone, the WHS 2026 awards program is open to the general public.

Whether you are a student, a professional historian, a dedicated community volunteer, or general history and art enthusiast, we encourage you to participate.

We especially invite schools and educators to participate in the Youth Essay competition. Cash awards are offered for all awards winners.

NEW OPPORTUNITIES FOR YOUNG HISTORIANS

A major highlight for this cycle is the youth essay section: *"Wyoming's Uncommon Voices – Stories from the Past"*. This competition is open to students from Grade 3 through the Graduate Collegiate level, offering age-appropriate topics designed to engage the next generation of historians.

In an exciting development for our youth participants, winners of the Youth Essay contest will be featured in the February 2027 issue of *The Wyoming Historian*. This provides a prestigious platform for students to share their work with a statewide audience.

BROAD CATEGORIES FOR RECOGNITION

The awards program ensures that historical contributions in all forms are eligible for recognition. Key categories include:

Publications: Covering books (fiction, nonfiction, memoir, biography, and poetry), pamphlets, and newsletters.

Digital Media:

Recognizing excellence in websites, social media, and podcasts.

Fine Arts: Honoring accomplishments in painting, sculpture, and photography that depict Wyoming history.

Preservation: The Maurine Carley Memorial Award recognizes vital work in saving historic sites and artifacts; and our new Master Artisan & Mentor Award recognizes those who master and share cultural historical trades.

For authors and publishers, winning brings unique benefits. Winners of our Publication awards are offered the opportunity to have their work sold through the WHS Store website and will be featured on our *On the Bookshelf* webpage of winners.

HOW TO NOMINATE: NEW ONLINE PROCESS

To better serve the public, the Society has transitioned to an online nomination system.

Timeline: Nominations officially open on January 15, 2026

Online Submission: All nominations must be completed through the online form at wyshts.org/awards.

Physical Materials:
Please note that while the nomination form is digital, physical copies of books and projects must still be mailed to the Award Chair, with a printed copy of the Awards Nomination form included.

Deadline: All mailed materials must be received by the Award Chair by March 30, 2026.

For the full 2026 Awards Manual and to access the nomination portal, which will go live on January 15, 2026, please visit wyshts.org/awards.

By submitting a nomination, you are playing a vital role in ensuring that Wyoming's vibrant legacy continues to inspire and educate for generations to come. We cannot wait to see the incredible people and projects you will champion this year; let's work together to make the 2026 Awards our most inspiring yet!

LIST OF 2025 WHS AVAILABLE AWARDS

PUBLICATIONS

Non-Fiction
Fiction
Biography
Poetry
Memoir

9th-12th: 1200 - 2500 words
*"History of Color in the West:
Exploring the lives and
contributions of minority
residents in a specific
Wyoming town, county, or region."*

DIGITAL

Website
Social Media
Podcast
Podcast Episode

Collegiate: 3000-4000 words
*"The Industrial Siting Act of
1975: Managing the Surge"*

FINE ARTS

Sculpture
Painting
Sketching
Photography

Graduate: 3000-4000 words
*"Boom-Town Sociology:
The "Gillette Syndrome"
Reconsidered"*

NOMINATION DEADLINE IS

MARCH 30, 2026

FOR ALL AWARDS EXCEPT YOUTH.

*YOUTH AWARDS

NOMINATION DEADLINE
IS APRIL 30, 2026.

COPIES OF THE BOOKS /
PUBLICATIONS NOMINATED NEED
TO BE RECEIVED BY 3/30/2026
AND MUST BE MAILED TO:

BEKI SPEAS

**541 S THURMOND DR.
SHERIDAN, WY 82801**

NOMINATION FORMS
WILL BE AVAILABLE ONLINE AT
WYSHS.ORG/AWARDS.

THE WHS AWARDS MANUAL
WILL BE AVAILABLE FOR
DOWNLOAD AT
WYSHS.ORG/AWARDS.

FOR QUESTIONS PLEASE EMAIL
PRES.WHS@GMAIL.COM.

SPECIAL
L.C. Bishop Award
Maurie Carley Award
Lola Homsher Award
Henryetta Berry Award
Clara M. & Henry E. Jensen
Historical Organization
Activities Award
Master Artisan & Mentor Award
(Cultural Heritage Trades)

YOUTH ESSAY* THEMES
*"WYOMING'S UNCOMMON VOICES –
STORIES FROM THE PAST"*

3rd-5th: 300-600 words
*"A Pioneer's Day:
Daily Life in Early Wyoming"*

6th-8th: 600-1200 words
*"The Town That Vanished:
The History of a Wyoming
Ghost Town or Forgotten
Community"*

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For a full calendar of events,
please visit wyshs.org/events.

For comments
or questions regarding
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or email info@wyshs.org.

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SAVE THE DATE!

2026 TREKS & MORE!



SPRING TREK

April 25 & 26 - Lost Cabin

*JB Okie Mansion - Battle Butte - Bates Battlefield
Registration Opens March 1 - More details to follow.*

WYOMING DAY WHS BANQUET AND AMERICA250 CELEBRATION

July 10 - Bar Nunn Historic WWII Hanger
Registration Opens March 1 - More details to follow.

SUMMER FUNDRAISING TREK

July 25 - Whoop Up Canyon Petroglyphs
****ONCE IN LIFETIME OPPORTUNITY****

*Registration Opens March 1
LIMITED TO 40 PEOPLE / 1 BUS*

SUMMER TREK

August 6 thru 9 - Lincoln County

*JC Penney Home & Original Store - Hamsfork Museum
Fossil Butte - Cokeville & MORE!*

Registration Opens May 1 - More details to follow.

For more information on each event, visit:
wyshs.org/events

UPCOMING EVENTS

JANUARY 2026

Jan. 1- First Day Hike

A national state parks program combining outdoor activity with local history talks. The hike covers historic neighborhoods and includes short interpretive stops, concluding with snacks.

10:00 AM

***Trail End State Historic Site, 400 Clarendon Ave,
Sheridan, WY 82801***

Additional First Day Hikes could be happening in your area, check wyoparks.wyo.gov.

Jan. 2 - Welcome in the New Year Family Day at the Museum at the Bighorns

Family-friendly history event at the Museum at the Bighorns with activities like animal-related history tables, archaeology “dig” boxes, and educational exhibits. Kicks off the museum’s winter season and celebrates local heritage and natural history.

10:00 AM - 12:00 NOON

***Museum at the Bighorns,
171 N Main St, Sheridan, WY 82801***

Jan. 8 - Cody Culture Club: Pioneer Ranches of the Cody Country

Engaging illustrated presentation exploring the rise of open-range cattle ranching around Cody in the late 1800s and the early ranchers who shaped the region’s history.

5:30 - 7:30 PM

***Pitchfork Room, Cody Regional Health,
707 Sheridan Ave, Cody, WY 82414***

Jan. 20 - SCLT Explore History: Unearthing Tribal Stories

A community program exploring Indigenous and tribal histories in the Tongue River Valley area, hosted by local partners.

10:30 AM - 12:00 NOON

***Tongue River Valley Community Center,
1100 Main St, Dayton, WY***

Jan. 24 - Wyoming Historic Governors’ Mansion 250th Speaker Series: “Who Were These Guys Anyway?”

Part of a statewide speaker series at the Historic Governors’ Mansion, this talk delves into the founding fathers and early American history relevant to Wyoming’s heritage.

2:00 - 3:00 PM

***Wyoming Historic Governors’ Mansion,
300 E 21st St, Cheyenne, WY 82001***

Jan. 24 - Sweetwater Ranch Life – The Paintings of Jack Corbett

Opening celebration for a special exhibit at the Pioneer Museum in Lander featuring art that depicts historic ranch life in central Wyoming.

3:00 PM

***Pioneer Museum, 1443 Main St,
Lander, WY 82520***

Jan. 29 - Wade McKoy: 45 Years Behind the Lens: The Arc of Skiing Jackson Hole

45 years in 45 minutes—for this TCL event, McKoy produced a long-form slideshow covering five decades of skiing and snowboarding in Jackson Hole. Some photographs have strong stories behind them, which he tells in detail. If you have his book, “The Arc of Skiing Jackson Hole,” bring it to the event and McKoy will sign it at the end of the event. Books will also be available for purchase from the author.

**6:00pm—7:30pm at Teton County Library
125 Virginian Lane Jackson, WY 83001**

Jan. 30 - Buffalo Nation: America at 250

Launch of a multi-year semiquincentennial exhibition exploring the history and cultural significance of the American bison through artifacts, art, and storytelling.

Open Daily

***Buffalo Bill Center of the West, 720 Sheridan Ave,
Cody, WY 82414***

For more information on each event and additional events, visit: wyshs.org/mission-vision/statewide-calendar-events



Wyoming Historical Society
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Riverton, WY 82501

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