

(B.C. 294-00)

CARRIE CHAPMAN CATT
404 RIVERSIDE DRIVE
NEW YORK

June 20, 1921

My dear real Doctor:

I am sure you will want to know about my antics after leaving Laraine. I arrived at Ames with no more important event to record than the heat which was well nigh torrid. They asked me the first thing upon arrival if I would go to the ATA house and receive a "sisters' pin." It was my husband's fraternity and he had helped them get their house. I was the first sister. So they presented me with the pin and just before I left, one took me off in the corner and told me that the pin I was to have had not arrived and this was only a sham which I was to give back when I went away! The rest of Tuesday was full with an Alumni banquet in the evening.

The graduating exercises were at 10.30 on Wednesday. The class numbered something over

500 and the Faculty is about 300. The Deans
and high ups all wore Doctor hoods (which poor
things they had had to carry and all the rest
of phisicath and Class were in cap and gowns.
There was a procession across the campus,
with music and the eight hundred made
quite an impressive showing. After my
address, the degrees were bestowed and I was
rolled last. I had only a few words said over
me and I got a rolled up "diploma" tied
with ribbon, just like the others. No hood was
said about a hood, but later I was told
that when they arranged to give me the
degree, it was too late to order a hood, so
I think they intended to skip it, but the
new State Board of Education has no
now body members, both ex presidents
of the State Suffrage Association and both
College women, so one said "where's the hood!"
and when the answer came back: "there is
none." She said, well we must send her one. So

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I am to have one at some future date I told
Miss Hay that most of the things I had got, I
hadn't got. Were it not for your hood I should
have nothing to show like Brooklyn folk who
wrest that I shall make a speech in the rig.
I shall tell them that Esther Morris story. With
the connection made by her and by Gov. Camp-
bell with the organized movement. It shows
clearly that Myouning was a part and a
result of it and I think that is great.

I found a recognition pin on my robe of state,
but it is coming back to Laraine when the hood
does. I love my gavel, and my Myouning
certificate which is somewhat grander than
the Iowa one. I enjoyed you all very very
much and I shall write the letter I agreed to
do, but you are getting yours first had it not
been for that miserable cold which took me,
I should have had a real gala day - as
it was, it was very nice and I am glad I could

We are still in a drought here, but it had not been hot, which I consider strange.

My old college is so changed there was nothing familiar about it. Two hundred and fifty students ^{40 years ago} ran around a very big campus with beautiful clumps of trees in all directions. Now the buildings have crowded that campus and 4000 students meander through the streets where once there were none. I asked the question a servant: Is it love of learning or the hope to make a better living which brings the boys and girls here. They told me it was the latter. I like the small college better (perhaps because that is all I ever knew.) They won't last long and my friends are not bringing people and the people's children will jostle you at the University before you retire.

Dear girl, you are such a comfort, so frank and true and unselfish. I pray most earnestly that all your inner machineries will work as it should for many a year to come. I love you very much and I do not like those things to happen to you. Remember me to your sister whom I did not see so much as I should have liked.

Love,
C. S. Lewis

My Dear Real Doctor:

June 20, 1921

I am sure you will want to know about my antics after leaving Laramie. I arrived at Ames with no more important event to record than the heat which was well nigh torrid. They asked me first thing upon arrival if I would go to the $\Delta T \Delta$ [Delta Tau Delta fraternity] house and receive a "sister" pin. It was my husband's fraternity and he had helped them get their house. I was the first sister. So they presented me with the pin and just before I left, one took me off in the corner and told me that the pin I was to have had not arrived and this was only a [show? sham?] which I was to give back when I went away! The rest of Tuesday was full with an alumni banquet in the evening.

The graduating exercises were at 10:30 on Wednesday. The class numbered something over 500 and the Faculty is about 300. The Deans and high ups all wore Doctor's hoods (which poor things they had to earn) and all the rest of the Faculty and class were in cap and gowns. There was a procession across the campus with music and the eight hundred made quite an impressive showing. After my address, the degrees were bestowed and I was called last. I had only a few words said over me and I got a rolled up "diploma" tied with ribbon, just like the others. Nothing was said about a hood, but later I was told that when they arranged to give me the degree, it was too late to order a hood, so I think they intended to skip it, but the new State Board of Education has two new lady members, both ex presidents of the State Suffrage Association and both college women, so one said "Where's the hood!" and when the answer came back "There is none" she said well, we must send her one. So I am to have one at some unknown date. I told Miss Hay that most of the things I had got, I hadn't got. Were it not for your hood I should have nothing to show to the Brooklyn folk who insist that I shall make a speech in the rig. I shall tell them that Esther Morris story. With the connection made by her and by Gov. Campbell [with?] the organized movement it shows clearly that Wyoming was a part and a result of it and I think that is great.

I found a recognition pin in my robe of state, but it is coming back to Laramie where the hood [does?]. I love my gavel, and my Wyoming certificate which is so much grander than the Iowa one. I enjoyed you all very very much and I shall write the letter I agreed to do, but you are getting yours first. Had it not been for that miserable cold which took me, I should have had a real gala [illegible] – as it was it was very nice and I am glad I could go.

We are still in a drought here, but it had not been hot, which I consider strange.

My old college is so changed there was nothing familiar about it. Two hundred and fifty students 40 years ago ran around a very big campus with beautiful clumps of trees in all directions. Now the buildings have crowded that campus and 4000 students meander through the streets where once there were none. I asked the question of several: Is it love of learning or the hope to make a better living which brings the boys and girls here. They told me it was the latter. I like the small college better (perhaps because that is all I ever knew.) They won't last

long and Wyoming's oil will bring people and the people's children will jostle you at the University before you retire.

Dear girl, you are such a comfort. So frank and true and unselfish. I pray most earnestly that all your inner machinery will work as it should for many a year to come. I love you very much and I do not like those I love to have misfortunes. May God bless you and be with you. Remember me to your sister whom I did not see so much as I should have liked.

Lovingly,
Carrie Chapman Catt

Notes:

- Catt delivered a commencement speech at Iowa State College (now Iowa State University) in Ames, Iowa, on June 15. She was the first woman to deliver a commencement address at the school. Catt had graduated from the school in 1880 when it was known Iowa Agricultural College. She completed a bachelor's degree in general science and was the only woman in her graduating class.
- Hebard is known today as a historian who popularized the Esther Hobart Morris story. As explained by the article "Grace Raymond Hebard: Shaping Wyoming's Past" in *WyoHistory.org* at <https://www.wyohistory.org/encyclopedia/grace-raymond-hebard-shaping-wyomings-past>: "Early in 1870, soon after the Wyoming Territorial Legislature had given women the right to vote and hold office, Morris was appointed justice of the peace in the gold-mining town of South Pass City. Two generations later, Hebard and a surviving resident of early South Pass City, H. G. Nickerson, began telling the story that two candidates for the territorial legislature, Nickerson and William Bright, met with Esther Morris and others at Morris's home—a story that Nickerson himself seems to have originated in 1916. According to this story, Morris extracted a promise from both men that whichever of them was elected to the legislature would introduce a bill supporting suffrage for women in Wyoming. Bright introduced the bill and it passed, giving women in Wyoming the right to vote and hold office. Hebard described Morris as "The Mother of Woman Suffrage." As with many of her other romanticized stories, Hebard found an individual—Nickerson—to corroborate everything she claimed as fact. Hebard claimed that some of her information had been received in a letter from Bright's wife, but the letter Hebard wrote to Julia Bright was returned marked "addressee deceased." By contrast, in a letter to the suffrage paper *The Revolution*, Robert Morris, Esther's husband indicated that the first meeting between William Bright and Esther Morris did not take place until after the suffrage bill had been signed into law. At no time during her life did Esther Morris ever claim to have had anything to do with the introduction or passage of the suffrage bill in Wyoming. And yet the story has shown

remarkable staying power because people often seem to prefer the romanticized version to the facts. Hebard was a dogged researcher who hunted for every bit of information she could find on her subjects. Problems arose, however, when the facts did not mesh with her often predetermined outcomes. Hebard was a dogged researcher who hunted for every bit of information she could find on her subjects. Problems arose, however, when the facts did not mesh with her often predetermined outcomes. Hebard's papers in the American Heritage Center at the University of Wyoming are filled with documents—like the unread letter to Julia Bright—that contradict her often romanticized versions of events. That is, she knew what she was doing. She knew her work contradicted the work of distinguished historians and often times was not supported by the documents she herself located.”

- Wyoming Territorial Governor John Allen Campbell was the first territorial governor to sign a woman's suffrage bill into law.