

Our Lady of the Woodland: The Church that Pierce Built

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Authorization to Submit Thesis

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Abstract

Our Lady of the Woodland Catholic Church in Pierce, Idaho now sits shuttered. No longer do faithful parishioners sit in its pews, instead it rests quietly among the timber surrounding Pierce. Our Lady of the Woodland was a church built by a community, through the organization of a single Priest. Its facade, unlike other catholic churches of its age, is but one clue that this particular church is unique. It stands now as relic of all those faithful who helped to build it, move it, and care for it. Our Lady of the Woodland Catholic Church is not only a house of God, but a fixture in the life stories of many.

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Chapter I. Introduction

On a small ledge overlooking the town of Pierce, Idaho sits Our Lady of the Woodland Catholic Church. The weathered, hand-hewn church is a perfect fit for Pierce, although its rustic profile falls far short of the longstanding structural traditions of the Catholic Church. The worn exterior, made of saddle-notched logs, and Old World-style stained glass windows harkens back to an earlier time, when timber was king and job opportunities brought scores of German and Irish Catholic families to Northern Idaho. Today, however, the church sits empty and unused. Time has taken its toll on the little chapel and the communities it served. Sharp declines in the global lumber trade trickled down to timber towns, and the economic downturns took big, painful bites out of Pierce's population. As a result, Masses are no longer said at Our Lady of the Woodland. Now, the church rests quietly among the matronymic firs and pines, waiting patiently for a time when the pious might call once more. Our Lady of the Woodland is a testament to the faithful. It serves as a shining reminder of the now-since gone congregants' devotion to their faith.

The construction of Our Lady of the Woodland represented a major victory for "hilltop" Catholics. Worshipers from Pierce, Headquarters (located 12 miles north of Pierce) and Weippe (12 miles southwest) had been gathering at parishioners' homes or meeting above Duffy's, a local restaurant. There, Father John B. Kunkel of the Orofino parish would conduct Mass for devout Catholics living in these isolated communities. Our Lady of the Woodland Catholic Church was formally dedicated in June 1932 and less than a month later, on July 4th, a community-wide celebration was held to hail the construction of the chapel and raise money to offset the cost of the construction (NRHP 1979). Amidst all the revelry, no one could have imagined that, today, after more than three quarters of a century, their church has fallen by the

wayside. Statues of the Blessed Virgin, Saint Joseph and the angelic Saint Michael keep vigil over empty pews, dusty altar cloths and an assortment of faded Missals and hymnals.

Depression-era church goers would be equally surprised to learn that their hand-peeled-log parish would one day make a monumental, crosstown move.

The chapel was originally erected in an entirely differently location on the outskirts of Pierce. In 1980, Our Lady of the Woodland was disassembled, moved and reconstructed at its present site. The reasons for the move lie hidden in the record, as local lore presents different theories as to why the church was relocated. Some maintain that the chapel was intentionally undermined and damaged by a neighbor who harbored anti-Catholic sentiments; others say that the owner of an adjacent tract inadvertently removed too much earth near the church's foundation, which, ultimately, necessitated the move. A few folks are sure the chapel was moved due simply to a burning desire for more parking space. These theories, even the most practical of them, add to the curious nature of Our Lady of the Woodland Parish. Why move the church in the first place? Why convey it to such a peculiar perch, and why, after such an elaborate undertaking, does the church lie vacant?

This thesis examines the colorful history of Our Lady of the Woodland Catholic Church. It also sheds new light on the curious nature of the chapel's relocation and, most importantly, establishes the church's enduring role as an important institution to the people of Pierce and the surrounding areas. Over the years, the church undoubtedly withstood great changes, not just among its parishioners, but within the community at large. Furthermore, the parish symbolizes devotion to God and the parishioners' collective commitment to good works, as evidenced by the desire to build the church and the herculean effort to move it. Our Lady the Woodland Catholic Church is not simply a building, but a relic of a way of life that's

quickly fading into obscurity.

By revisiting the story of Our Lady of the Woodland, we will learn more about the worshipers, the community, and the logging culture that brought the church to fruition. The stories of the men and women who built and attended the church, and first-hand accounts from the men who orchestrated its memorable move, have been recorded so that the importance of this remarkable building will not be forgotten.

Chapter II. The Catholic Church in Idaho

To understand the construction of Our Lady of the Woodland Catholic Church it is necessary to understand the environment that necessitated its construction. This means that the first step in examining the significance of Our Lady of the Woodland is understanding the presence of the Catholic Church in Idaho.

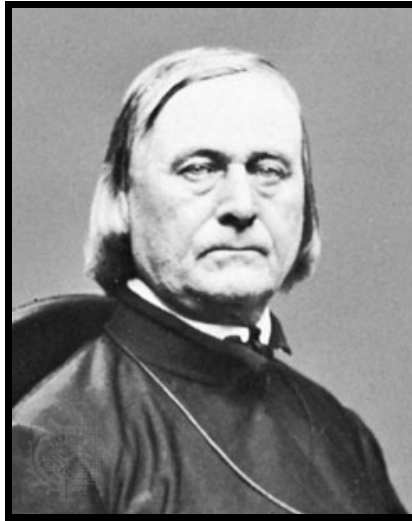
Despite being the largest Christian denomination in the world, when compared against its millenia of existence, the entry of the Catholic Church into the area that would come to be called Idaho is fairly recent. It is likely that the first entry of a Catholic into the region was a now nameless French-Canadian fur trapper. It is known that French-Canadian fur trapping was present in the region long before the arrival of the Jesuits to the area, and Roman Catholicism has long been the dominant religion in both French Canada and France. At the very latest, the first Catholic individual to enter the region would be Toussaint Charbonneau with Meriwether Lewis and William Clark's Corps of Discovery. Charbonneau's faith, while not recorded on the Lewis and Clark expedition, is apparent with the baptism of his son Jean Baptiste Charbonneau in 1809 (PBS 2016). While the entry of the very first Catholic individual into what is now Idaho is an event that is quite probably lost to history, the entry of the Jesuits is well recorded.

The Men Of Black Robes

The Society of Jesus, or Jesuit Order, was founded on the 15th of August 1534 by St. Ignatious of Loyola. Ignatious was former knight of the Basque country whose faith was renewed by God after suffering a grievous injury in battle and managing to recover from it. The Jesuit order was founded with motto “ad majorem Dei gloriam.” This translates as “for the greater glory of God,” and would serve as the mission statement for the order.

Evangelization, social justice, and caring for the sick and infirm. Through heavily Catholic France and Spain, the Jesuit order found its way to the New World (Addis 2005: 250). The Order's missions, however, would often conflict with government preferences, especially within the United States, which in the 19th century was heavily Protestant and stricken with nativism. The Jesuit Order was viewed by many as an outside force infiltrating the United States to spread ideals to the Indian populations that ran contrary to mainstream protestant belief. To some, it appeared that they were undermining the United States itself with their evangelization (Drexler et al. 1990: 1-4).

Due to fewer numbers, by 1839 the Jesuits had only made it as far into the United States as St. Louis, Missouri. They had, however, made contact with a number of Native American tribes, among them the Iroquois. Two centuries after encountering the Iroquois, a delegation of the Flathead people arrived in St. Louis seeking Priests. A number of the Iroquois had left their homeland and resettled with the Flathead, bringing with them the teachings they had received from the Jesuits. The Jesuits rejected the call of the Flathead three times before, by chance, Father Pierre-Jean De Smet called upon to translate the French the Flathead had learned. Fr. De Smet (figure 1), moved by the call of the Flathead, asked that he may be sent to them to set up a mission. His request was granted in 1841, and Fr. De Smet was sent westward to establish what would become St. Mary's Mission, which in present day Montana. The Mission there was short-lived, but it was in this time that Fr. De Smet first encountered members of the Coeur d'Alene Tribe (Drexler et al. 1990: 1-4, Kowrach 1999: 18-33).



*Figure 1: Father Pierre-Jean De Smet
(Britannica 2016b)*

A Prophecy Fulfilled

In 1762, Circling Raven, a Coeur d'Alene tribal Chief, is said to have had a vision of men in black robes carrying crossed sticks bringing a new spiritual power. It was in 1842, 80 years after Circling Raven's prophecy, that Fr. De Smet and a fellow Priest, Father Mengarini, met with a Coeur d'Alene Chief, Twisted Earth (Kowrach 1999: 33). The two Jesuits were greeted quite warmly, and found a great surprise among the Coeur d'Alene; they were expected.

Twisted Earth told the Jesuits of a prophecy foretold by his father, Circling Raven, that the men in black robes would come, and that they would come with a spiritual power. Twisted Earth told them that, until he died, his father had searched for the black robes saying

Many Years he searched the entire Bitterroot Valley. Many times beyond the Divide he traveled, until in old age, he asked me to extend the lookout for the Black Robes. It has been fully a hundred years since my father started singing the prophecy song. 'Coming of the Black Robes.' When he died, I continued the watch for the Black Robes. Now, after eighty years of crossing the mountains, looking throughout the Bitterroot Valley, and following my father's footsteps

many times beyond the divide, today the goal was reached (Feher-Elston 1991: 96).

The coming of the Jesuits was heralded as the fulfillment of a prophecy for the Coeur d'Alene people, and for the Coeur d'Alene people, the Jesuits would build a mission. As Father De Smet was responsible for a wide area, he left the establishment of the new mission to Father Nicholas Point and Brother Charles Huet (Chittenden 1905: 1145-1149).

Missions

The new mission would take its place close to the village of Circling Raven, and among the many to come forward for baptism was a granddaughter of Circling Raven, Louise Siuxium. Siuxium is said to have served as the godmother to many newly baptized Coeur d'Alene, renounced her status within the tribe to better help the Jesuits, and even helped to influence chiefs Nâtatken and Emotestulem to allow the Jesuits into their villages (Chittenden 1905: 1145-1149). By 1846, the Jesuits were fully in place in the area, a church had been built, new roads were put in place, and hundreds of Christians now occupied the area. Unfortunately, however, they would have to move their mission and reshape it more than once.

Due to flooding concerns, the mission was moved in 1848 to above the Coeur d'Alene river. In 1850, Father Antonia Ravalli took charge of the mission and oversaw the construction of the new Church. Father Ravalli was adamant that it be a church for the community built by the community, so he saw that the faithful natives of the area were ever-present in the construction of this new church. The result would be The Sacred Heart Church, now the oldest building in the state of Idaho. The site would later become known as the Cataldo Mission as in 1877 Father Guiseppe Cataldo would take charge of the mission and

become a fixture of the area. (Dozier 1961: 40-45). While Fr. Guiseppe Cataldo was reaching out to the Coeur d'Alene, another Fr. Cataldo was reaching out to the Nez Perce tribe.

Fr. Joseph Cataldo (figure 2) is widely known as the man who founded Gonzaga University in Spokane, Washington. Over 20 years prior to founding Gonzaga, however, Fr. Cataldo arrived in Lewiston, Idaho. His purpose there was to bring the Catholic faith to the Nez Perce as well as providing educational services. This was an opportune time for Fr. Cataldo and the Catholic Church as two year prior, in 1865, Henry Harmon Spalding's school on the Nez Perce Reservation closed (ISHS 1986). Fr. Cataldo first operated out of Lewiston, making trips to Nez Perce settlements to encourage them to come to his church in Lewiston. The distance from those whom he was trying to reach, however, was problematic. In 1868 Fr. Cataldo managed get a small chapel built 1 mile above Lapwai Creek, a progenitor of what would become known as St. Joseph's Mission. The new location was far closer to the Nez Perce but Fr. Cataldo's presence was greatly opposed by Presbyterian missionaries who were already entrenched in the area (ISHS 1986). The influence of the Presbyterian missionaries was enough to stymie the growth of Fr. Cataldo's new mission and due to the growth of the Catholic faith among the Coeur d'Alene, Fr. Cataldo was transferred for two years to work with the Coeur d'Alene, having to leave the Nez Perce behind.

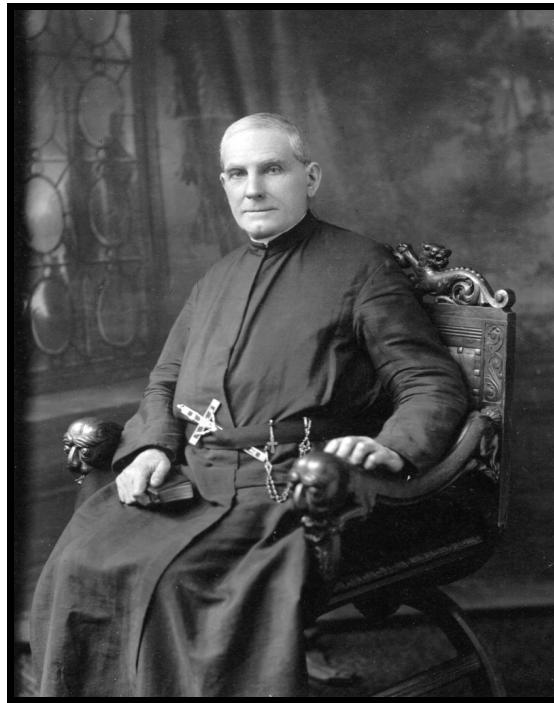


Figure 2: Father Joseph Cataldo (Gonzaga)

In May of 1872, Father Cataldo returned to Lewiston. It was there that he was met with a pleasant surprise; a large number of Nez Perce began to venture into Lewiston to attend his Masses. In Lewiston, Fr. Cataldo was able to baptize over 100 Nez Perce more than doubling the number he had achieved during his prior work (ISHS 1986). Once more having to overcome considerable opposition, Fr. Cataldo was able to construct another chapel in Sweetwater, just south of Lapwai. As his number of parishioners grew, Fr. Cataldo was finally able to convince Interior Department Secretary Columbus Delano to allow his original plans for St. Joseph's Mission to go forward. Father Cataldo was able to collect \$600 from parishioners in Lewiston and another \$400 from North Idaho miners, some of whom were recently baptized Chinese immigrants (ISHS 1986, NPS 2016b). The problem of location remained, however, as much of the area was still heavily occupied by Presbyterian missionaries who were unlikely to support land being sold to a rival denomination. It was at

this point that Josiah Slickpoo stepped in, offering a rather remote piece of land for Fr. Cataldo's mission. On September 8, 1874 the construction of St. Joseph's mission (figure 3) was completed, finally giving Father Cataldo a mission for the Nez Perce (NPS 2016b). With a permanent location to serve the Nez Perce, St. Joseph's mission grew in both parish and construction. A vineyard and a winery were added to St. Joseph's, from which an annual shipment of wine was sent to Bishop Alphonsus Glorieux in Boise. Father Cataldo continued to expand St. Joseph's and by 1877 he had managed to achieve one of the original goals he had set for the area, the opening of a school (ISHS 1986). In recognition of his hard work, Father Cataldo was placed in charge of administrating all Jesuit Rocky Mountain missions. It would be 16 years before Father Cataldo would return to St. Joseph's. In his time away, General O. O. Howard's Nez Perce War complicated the relationship between the Nez Perce and foreign missionaries. Father Cataldo returned to St. Joseph's in 1889, two years after founding Gonzaga University. Though he was often called away, Fr. Cataldo managed to have a new school built in 1902 and expand the mission in 1905. Father Cataldo was finally able to settle permanently at St. Joseph's in 1915 but quickly suffered a dramatic loss as his school and convent burned to the ground on August 27, 1916. He remained at St. Joseph's, the mission he had strove to build for decades, until his death in 1928 (ISHS 1986).

The importance of understanding the entry of the Catholic Church into Idaho as well the history of the St. Joseph's mission cannot be understated. Without either occurring when they did, there would be no Our Lady of the Woodland. This is because missionary priests from St. Joseph's tended to the outlying communities that had no Catholic churches of their own; Orofino, Kamiah, Weippe, Headquarters, and of course Pierce. Father Cataldo himself serviced the area for a time, and they are listed under his charge in the 1875 Catholic

directory, just after establishing St. Joseph's Mission. On one of his mission trips to the Pierce area, Cataldo broke his leg which rendered him lame for the rest of his life. Father J.J. Burri became the first mission priest to offer regular pastoral care to Pierce in 1895. Other priests would continue to service the Pierce area until 1926, when Father Bartholomew Carey became the attending priest of Orofino. Out of Orofino, Father Carey was to service all of the Clearwater stations previously under the care of mission priests; this, of course, included Pierce (Deanery 1956).

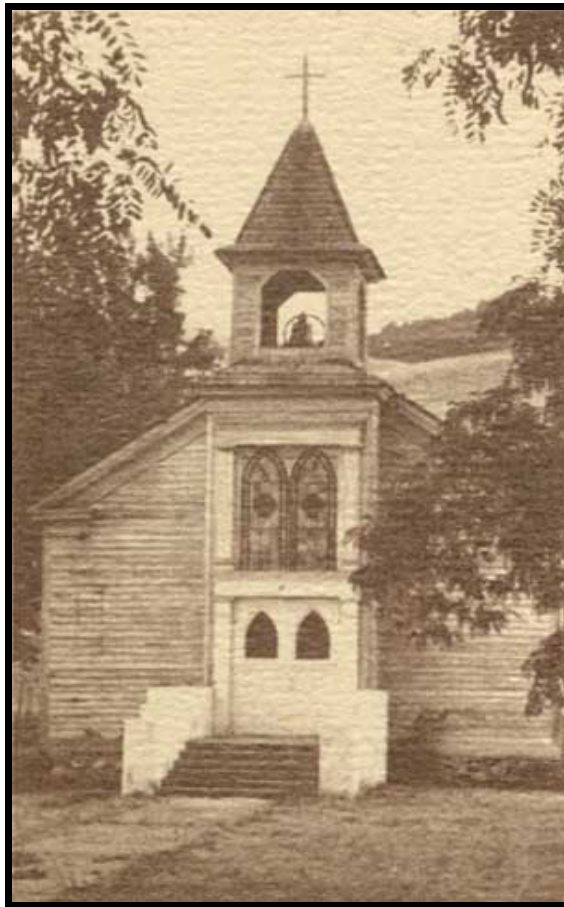


Figure 3: St. Joseph's Mission (NPS 2016b)

Chapter III. Pierce

It was the community of Pierce, Idaho that built Our Lady of the Woodland and to properly grasp the culture of Pierce it is imperative that one review how the town itself came into existence. Pierce's history is shaped by two things; the concept of the frontier and a natural abundance of resources. Combined, these elements make Pierce the epitome of the small-town west.

Elias Davidson Pierce

The city of Pierce, like many other cities in the United States, carries the name of someone instrumental in the city's history. In the case of Pierce, Idaho that someone was Elias Davidson Pierce (figure 4). History records Pierce as a peculiar man, always trying to find some way to make his fortune, but he was none-the-less a figure of intense will and spirit. A qualified lawyer, Pierce never actually practiced due to contracting typhoid fever and then enlisting in the Mexican-American War (Bradbury 2014: 14-15). Pierce saw little to no combat in the war, being stationed in Mexico City after it was taken by General Winfield Scott. Despite his lack of experience and due to outbreaks of measles and dysentery among his superiors, Pierce was promoted multiple times during the occupation, eventually reaching the rank of captain (Bradbury 2014: 14-15). His promotions simply ensured that a proper chain of command was upheld in the occupied city. It was during his service that he contracted another fever; gold fever.

While stationed in Mexico, Captain Pierce heard wondrous tales of gold in California, so when his service in the United States military came to an end, he set a plan to find his riches. In St. Joseph's, Missouri Pierce partnered with three other men in an excursion and on

May 14, 1848 Pierce and company set out for California. Pierce recorded in his *Pierce Chronicle* that “fifty two wagons and teams, formed in a line one hundred and fifty strong, launched out on the great American plains for the land of promise – all in good health and fine spirits, singing, rejoicing, and merry making” (Bradbury 2014: 14-15). Pierce mined with his partners in California, but he quickly found a far more profitable means of taking advantage of westward expansion; selling supplies. Pierce left his partnership to form a new one with William Good to sell supplies to miners. This partnership proved to be quite lucrative, and in time Pierce was a prominent figure in Shasta County, so much so that he was elected to the California legislature in 1851. Unfortunately for Pierce, by the time legislature adjourned, William Good had stolen away with all of the partnership's money. Penniless, Pierce set out for Fort Walla Walla in August of 1852 (Bradbury 2014: 16-17). He had heard that he'd be able to buy horses and cattle from the Walla Walla, Nez Perce, and Cayuse for ten dollars a head, which he would be able to resell for exponential profit to miners in Northern California. Pierce ultimately found his way to Lapwai in October of 1852, where over the course of the following months he would build a rapport with the Nez Perce Tribe. In February of 1853 Pierce was set to return to California with 110 horses in tow. Unfortunately for Pierce, he had greatly underestimated the harsh winters of the Northwest, and nearly lost his horses and his own life to the cold. Despite saving most of his horses, Pierce was discouraged, and decided not to repeat the venture (Bradbury 2014: 16-17).

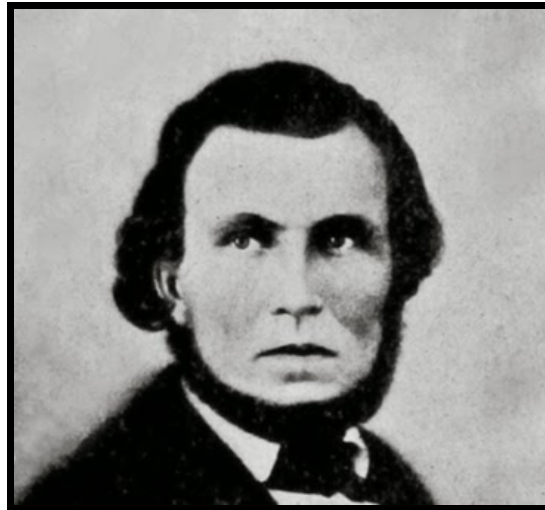


Figure 4: Elias Pierce (CCHS)

Pierce then went to work for the Yreka Water Company, constructing ditches to supply water to nearby miners. Fate struck another cruel blow when, by the time the ditch was operational, the gold had dried up. Without anyone to service, Yreka Water defaulted on all of their employees' pay. Once again, Pierce was left entirely broke. To his luck, however, Pierce caught word of gold being found in familiar areas of the Snake River. Making his way back to Lapwai with hopes of finding riches, he ultimately decided against prospecting for the time being due to conflicts occurring between the tribes of the area and the U.S. military. Pierce, however, would return (Bradbury 2014: 17-18).

In 1860, returning to prospect, Pierce led a team of 11 men through the Clearwater River Valley. It was on September 25th that one of his company, Wilbur Bassett, made the discovery that Pierce had been dreaming about for the last decade. In a creek flowing into the Clearwater, there shone the beautiful glimmer of gold. Pierce recorded that they “found gold in every place in the stream, in the flats and banks and gold generally diffused from the surface of the bed rock. I never saw a party of men so much excited” (Bradbury 2014:18-19). This creek would be named Oro Fino, Spanish for “fine gold.” Pierce and his party then

returned to Walla Walla in order to spread word of their find. Unfortunately for them, they were unable to convince many souls of the authenticity of their find. Pierce was only able to recruit 33 more men to venture back to the area to develop it, leaving Fort Walla Walla in November of 1860. To further complicate matters, Colonel George Wright, leader of Fort Walla Walla, was greatly concerned that Pierce's prospecting would be in violation of the Nez Perce Treaty of 1855. Fearing the possibility of Pierce sparking a war with the Nez Perce, Col. Wright sent a detachment after Pierce and his men, but the detachment failed to apprehend them (Bradbury 2014: 17-20). Pierce and his men set straight to work upon arriving back at Oro Fino creek, among their many acts was laying out the plans for what they called "Pierce City."

Pierce City

The fledgling Pierce City was situated in the Oro Fino mining district, which was established by the miners of the area within the boundaries of the Washington Territory. The area lacked any true government, so it was the miners who established the mining laws which first governed their new district. To bring in more miners and to legitimize the claims Elias Pierce had originally made, four men were sent from Pierce City back to Fort Walla Walla with an estimated \$800 of gold dust, which adjusted for inflation would value over \$22,000 in 2016 (Bradbury 2014: 18-21). The gold of the Clearwater River was no-longer the wild claims of Elias Pierce and company, it was a proven fact. As word trickled out from Fort Walla Walla, to Portland, and onto other cities across the west, many men picked up and set off for Pierce City, Idaho. Despite travel to Pierce being a long and treacherous trek, scores of miners flooded Pierce City and the surrounding areas in order to make their fortunes. Men working their own claim in the area could retrieve up to \$25 of gold a day, allowing for the

owners of more successful claims to easily hire men to work with them. Gold dust was the first currency of Pierce City, which had quickly become the commercial centre for the Oro Fino mining district (Bradbury 2014: 18-19, Stark 2013: 88-89). Pierce City was a boom town, and what was once an essentially ungoverned part of the Washington Territory was now welcoming miners and profiteers from across the United States. In order to maintain stability within their borders, the Washington Territory set out to legitimize the area.

Justice

The term “wild west” is perhaps one of the most fitting descriptions of Pierce City. Like many other boom towns in the American west, the area surrounding Pierce City had become home to criminals, posses, and individuals of ill repute. Pierce City was essentially lawless, regulations had been placed during the establishment of the Oro Fino mining district, but there was no way to enforce them other than vigilante justice (Bradbury 2014: 55-56). Understanding the danger in having an area that is quickly growing in size and wealth ungoverned with the added concern of sparking conflict with the Nez Perce, the Washington Territorial Government set out to bring law and order to the area. On the 8th of January, 1861 the Washington Territorial Legislature redrew county lines and established Pierce City as the seat of Shoshone County. With this act, Pierce City was no longer just some boom town, it was the seat of a territorial county, which meant it would actually need a government (Bradbury 2014: 55-56, ISHS 2016, NPS 2016a). In July, under the supervision of an auditor sent from Walla Walla County, Pierce City held its first election. Out of the new county seat and Pierce City was elected a legitimate government, even if it lacked the necessary trappings of it. The new government was elected without any sort of devoted government buildings (Bradbury 2014: 56). Meetings and trials were held in rented rooms and even in individual

homes. While this functioned well enough for the county commissioners, assessor, treasurer, and even coroner, it was not ideal for the justice system. Without a proper courthouse, arranging for a large enough space was a trial itself. To complicate matters even further, Pierce City lacked a proper jail to hold the accused; private citizens were paid to provide room and board to the imprisoned (ISHS 2016)! So it was that the new government undertook their first major county project, the building of a courthouse (figure 5).



Figure 5: The Pierce Courthouse (NPS 2016a)

Changing Times

The Pierce Courthouse in the 21st century is recognized as the oldest standing public building in the state of Idaho. Constructed in 1862, its visage is familiar to the school children of Idaho, as it often graces that same page of Idaho History textbooks as Elias Pierce. Today, it rests quietly just off the main street of modern day Pierce with a small sign placed by the National Park Service noting its historic importance. It is one of the many places that adds to the historic nature of Pierce, but at the time of its construction it was a sign of quickly changing times.

In less than three years, Pierce, Idaho went from pristine, untouched wilderness to a boom town and county seat. Even with all of this having occurred, an even more complex change was about to occur. On March 4, 1863 by act of Congress, President Abraham Lincoln signed into law the creation of the Idaho Territory. The young city government of Pierce now found it had a new territorial legislature to answer to, but this came with an added bonus. Lewiston was selected as the capital of the Idaho Territory, far, far closer to Pierce than Olympia. While the territorial capital would be changed to Boise in May of 1864, 1863 would prove to be a banner year for the Clearwater Valley (Bradbury 2014: 57-67). The dynamic of the area had changed. Lewiston's growth, coupled with the development of its inland seaport, made supply runs for Pierce's miners and settlers far simpler. Supplies and people on their way between Pierce and Lewiston were even able to cross the Clearwater River without incident with the use of the Greer ferry, which for a nominal fee would take them to either side of the river (Bradbury 2014: 25-26). With the time to acquire supplies greatly reduced due to the growth of Lewiston, life in Pierce had become far less difficult. In 1863, Pierce received a post office that would receive mail from Lewiston every ten days (Bradbury 2014: 66-67). As its contact with the outside world grew and grew, so too did its population.

Pierce's population had steadily increased since word of the gold discovery first reached Fort Walla Walla, but the establishment of the Idaho Territory as well as the passing of the Homestead Act hastened movement into the area. Most prominently among the many making their way to Pierce in hopes of making a new life were Chinese immigrants. By 1870, eight out of every ten inhabitants of Pierce, Idaho was Chinese (Bradbury 2014: 70-71) . These immigrants were responsible for most of the mining being done in Pierce. In the shadow of the Chinese, however, came another smaller immigrant community; the Irish.

Many of the Irish immigrants entering Pierce were men who had left Ireland in their youth to escape rampant poverty and famine. Just as with many of the Chinese immigrants, many of the Irish had traveled from mining town to mining town in hopes of making their fortune (Bradbury 2014: 46-49). The Irish also shared another trait with the Chinese, a non-Protestant faith. Many Irish immigrants were Catholic, but without any Catholic church in the area, their faith was represented almost solely in the home by simple items such as rosaries or crucifixes. Catholics would remain a minority religion in the town of Pierce, but as a new industry arose next to mining, more and more Catholics would come to the area.

Timber

In the earliest days of Pierce City most of the need for timber was handled by just a few men with axes and sawpits, but as more and more people flooded into the area, the need for proper construction and faster means of production birthed a symbiotic twin to the mining industry - logging (Bradbury 2014: 39, Stark 2013: 271). The importance of gold in the founding of Pierce is known to anyone who ventures to open an Idaho history book. It is safe to say that without gold, the town itself would likely not exist. When it comes to the continued existence of Pierce through the 20th century, though, gold shares or perhaps yields this responsibility to timber. As the population grew it became necessary to have proper lumber milling operations, spawning a number of mills in the area. The purpose of these mills would be to service the surrounding area, but by the turn of the century it would be a very different world. After the Civil War, reconstruction and the second industrial revolution changed the landscape of America. Railroads and telegraph lines criss-crossed a nation thirsty for resources and men driven by a desire for profit and the American dream sought to quench that thirst. In 1900 Frederick Weyerhaeuser (figure 6) purchased 900,000 acres of the

PacificNorthwest. Of those acres 50,000 would become the primary assets of the Clearwater Timber Company, which was founded by Weyerhaeuser and associates in the Pioneer Hotel in Pierce City (Bradbury 2014: 140-143). Three years later, Weyerhaeuser's son Charles and a group of men from the Pine Tree Lumber company incorporated the Potlatch Lumber Company. As the United States began a new century, the economic dynamic of North Central Idaho had changed (Bradbury 2014: 143-144). Across the Clearwater and Palouse industrial lumber mills sprang up, not simply to meet the needs of those nearby, but of a nation. Pierce, Idaho and the people who would call it home for the next century would be defined by the logging industry. It would come to shape the culture of the area in ways that are not often considered. From local slang, to proper business hours, and even what it means to donate, the timber industry reformed Pierce, ensuring that a boom town would remain long after the boom had ended.

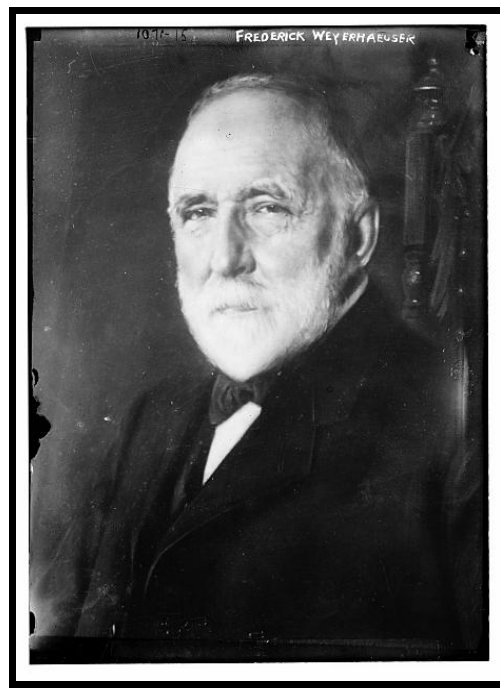


Figure 6: Frederick Weyerhaeuser (Britannica 2016a)

Chapter IV. The Study of Our Lady of the Woodland

Our Lady of the Woodland Catholic Church is an artifact; it is the material remains of a culture. What does the existence of this building say about those who built it and sat in its pews? Why, if it was completed in 1932, does it appear far older in architectural style? Why is a church hidden away in a rather remote section of the town, with only a single street sign reading “Catholic Church” directing outsiders in the vague direction of Our Lady of the Woodland? Why is no-one there? These are but a few of the questions posed by Our Lady of the Woodland when it is approached as a singular artifact. Uncovering the answers to these questions shows unequivocally a cultural importance of Our Lady of the Woodland in Pierce, Idaho.

First and foremost the most important factor that enables the examination of Our Lady of the Woodland is the approval of the Catholic Church. Father Siphon Mathabela is the attending Priest of St. Theresa's Catholic Church in Orofino, Idaho and St. Catherine's Catholic Church in Kamiah, Idaho. Father Mathabela, or Fr. Siphon as he prefers, is also in charge of Our Lady of the Woodland. Without his permission, the study of Our Lady of the Woodland would not have proceeded. Father Siphon was very kind and supportive of this project and was willing to give what information he had on Our Lady of the Woodland. Most importantly, Fr. Siphon was able to supply names of individuals who were highly involved in Our Lady of the Woodland as well as one other name, the Priest who built it.

Building the Church

Father John Benedict Kunkel built Our Lady of the Woodland in 1932, and with his name multiple records could be uncovered. Due to the age of Our Lady of the Woodland, personal interviews into its construction were impossible. Documentation of events

surrounding the building of Our Lady of the Woodland served to build the understanding of how Our Lady of the Woodland came into being. This would not have been possible, however, were not for the assistance of the Diocese of Boise, who happily supplied multiple documents, such as hand-written diary entries, Church publications, and news articles they had archived. The Diocese was also willing to supply numerous photographs of Our Lady of the Woodland. Similarly, the *Clearwater Tribune*, the local newspaper of Orofino, was gracious enough to allow examination of their archival newspapers which provided insight into key events in the timeline of Our Lady of the Woodland. Finally, in having Father Kunkel's full name and time of service in the area, census records, draft cards, and other archival information helped to build a portrait of the man so willing to give Pierce a Catholic church.

The Community and the Move

For the earlier days of Our Lady of the Woodland, archival documents give insight into the role the church played in the community. As we move forward in time, however, there are individuals who can give personal testimony about the life of Our Lady of the Woodland as well as one example of how the community cared for the building; its move. The moving of Our Lady of the Woodland illustrates how the community of Pierce, Idaho -not just local Catholics- appreciated Our Lady of the Woodland enough to help carefully relocate it to a new place. In interviewing individuals directly involved with the move, an understanding of why it was moved, how it was moved, and the general feeling toward Our Lady of the Woodland was revealed. From these individuals also came personal photographs of the move, illustrating the communal effort that went into moving Our Lady of the Woodland. Interviews with these people also paint a picture of the changes within Our Lady of the Woodland and generational feelings toward it. Hearing the words of living people who cherished Our Lady

of the Woodland is one of the strongest pieces of evidence of the building's cultural importance.

The Church Itself

With the permission of Father Siphon Mathabela, a 2016 excursion to Our Lady of the Woodland allowed an assessment of the state of Our Lady of the Woodland in the present day. Though mostly used for storage, Our Lady of the Woodland still rests as if it is waiting for Mass; silently awaiting the return of the faithful when called upon. Much actually still remains within the building from when it was active. Remaining relics of time gone by show signs of good times and faithful support for Our Lady of the Woodland. It appears to not be a place that was plodded to on Sunday out of religious devotion, but rather a fixture in the personal lives of those who worshiped within its walls. Plaques thanking those who aided Our Lady of the Woodland, photographs of Priests and Popes now passed on, and even coloring books bearing the markings of children long since grown. Items like these, and many more, either still hang on the walls of Our Lady of the Woodland or are stored neatly on the pews or in the basement. Documenting just a small part of what remains within Our Lady of the Woodland not only gives a glimpse into the culture of Catholicism in Idaho, but also a glimpse into the cultural lives of some of those who called Pierce their home in the 20th century. Our Lady of the Woodland is a physical representation of earlier life in Pierce, Idaho.

Chapter V. A New Church

When looking at Our Lady of the Woodland, one may believe it to be far older than it actually is. In fact, even a few locals who are unfamiliar with the history of the church believed it to be built in the early 1900s. The fact that Our Lady of the Woodland was completed in 1932 may surprise some, simply because it appears far older. The sense of the church looking far older than it does is perhaps a combination of things, the first being that it is not brick and mortar. While many other Catholic churches across the Clearwater and Palouse were being built with brick in the 1930s, Our Lady of the Woodland is log built. The look of a pioneer settlement, coupled with the fact that Pierce's harsh winters have heavily worn the wood, gives it an aged visage. The question is then posed, why wasn't Our Lady of the Woodland built of brick or another building style more contemporary to 1930s America? That question is answered by the unique man who built it.

Father Kunkel

Throughout in the early days of the 20th century, Catholics that found themselves living in Pierce and the surrounding area were without a church. Missionary priests from St. Joseph's Mission would venture out to the communities to offer Mass in any location they could (ISHS 1986). For these priests, a small church was built in Orofino in 1902 for the visiting priests to give Mass to the citizens of Orofino and operate out of in venturing forth to the surrounding towns, including Pierce. In 1927 the Orofino area was granted a resident Priest who would attend to Orofino, Kamiah, Pierce, and the other surrounding areas; Father Bartholomew J. Carey. Father Carey would only remain in the area for one year, before being transferred to Genesee, but his work showed that there was both a population of Catholics and individuals who could be converted in Orofino, Pierce, and the surrounding area (Deanery

1956). In 1930, Father Carey's replacement arrived in Orofino.

Father John Benedict Kunkel (figures 7-9) was born in Sibley, Iowa on the 22nd of May 1890 and as a young man he attended the Jesuit run Loras Academy in Dubuque, Iowa before being ordained as a Catholic Priest. The young Fr. Kunkel was one of many priests who ventured westward, as the Catholic Church sought to attend to the growing population, and for a time Father Kunkel served the “village of Bovil” as an attending Priest (U.S. Bureau of the Census 1930). In 1930, Fr. Kunkel became the attending priest of Orofino and the surrounding areas (North Central Deanery 1956). While able to properly serve the people of Orofino and Kamiah, the difficulty of reaching the “hilltop communities” of Pierce, Headquarters, and Weippe stood out as one of the most problematic elements of serving these communities. Father Kunkel would have to travel via wagon nearly 60 miles from Orofino to Pierce in order to attend to those Catholics living in the community. Without a proper location, Fr. Kunkel had to rely on others for a place to offer Mass. In these days prior to the construction of Our Lady of the Woodland, a standard Mass in Pierce would one week be said in someone's home and another in a local restaurant (NRHP 1979, The Clearwater Tribune 1932). For a priest, whose mission is to unite his parishioners communally with the word of God, having to move from location to location was far from ideal. To do right by the people of Pierce and the Catholic Church, to whom he had devoted his life, Fr. Kunkel set out to give the people of Pierce a church.



Figure 7: A young John Kunkel at Loras Academy (McDonald N.d.)



Figure 8: Father Kunkel with his mother prior to heading west (McDonald N.d.)



Figure 9: An older Father Kunkel with an unknown wedding party (Diocese of Boise b)

Construction

The answer as to why Our Lady of the Woodland looks the way it does lies primarily with the economic make up of Pierce, Idaho in 1932. The United States was in the grips of the Great Depression, the act of building a brand new church would not be an easy task for Father Kunkel. The ambitious priest had to balance the finances of both trying to build a new church while maintaining the one already under his care in Orofino. This may seem like simply an act of saving, but one must remember two things: first, the Great Depression had all but erased the concept of petty cash, meaning the Church was receiving only what its parishioners could spare, and second, Catholics were far from the wealthiest individuals in the area. Most of those attending Catholic Masses on the Clearwater were of immigrant communities, either immigrants themselves or the children of immigrants or they were individuals who had come to the area seeking work.

The gold rush and the laying of the Northern Pacific Railroad had established Irish Catholic communities in the Clearwater River Valley, and in similar fashion Weyerhaeuser's operations and the growth of the timber industry had brought created German immigrant communities, of which many were Catholic (Stark 2013: 270, Bradbury 46-49, 149-150). Other Catholics found their way into the Clearwater area as a result of the Depression, as many Americans headed west in search of employment (The Clearwater Tribune 1934). Father Kunkel's parish had little expendable money on hand, far from enough to buy land and pay for a church to be built out-right. It appeared that there were only two choices, to abandon the idea of giving Pierce a Catholic church or to scrimp and save for years in order to pay for a church to be constructed in Pierce; Father Kunkel created a third option. The Priest recognized that the people of Pierce were not happy in their current situation. Organizing

Masses in homes or local businesses was likely a tiresome and tedious affair that relied heavily on individuals to remind each other where Mass was going to be held. Father Kunkel turned to these people outside of church, as well as non-Catholics, for donations. In an act that harkened back to the earliest days of Pierce City, Father Kunkel not only accepted monetary donations but also donations of materials and labor to build Our Lady of the Woodland. Father Kunkel is recorded as being “forever asking for contributions from the logging camps and local business men” (NRHP 1979). The Priest was determined, or perhaps in the minds of some incessant, in his appeals for any sorts of donation. Beyond the singular efforts of Father Kunkel, however, was a community apparently willing to invest in itself. On Friday, June 24, 1932 the *Clearwater Tribune* ran an article illustrating this (figure 10).

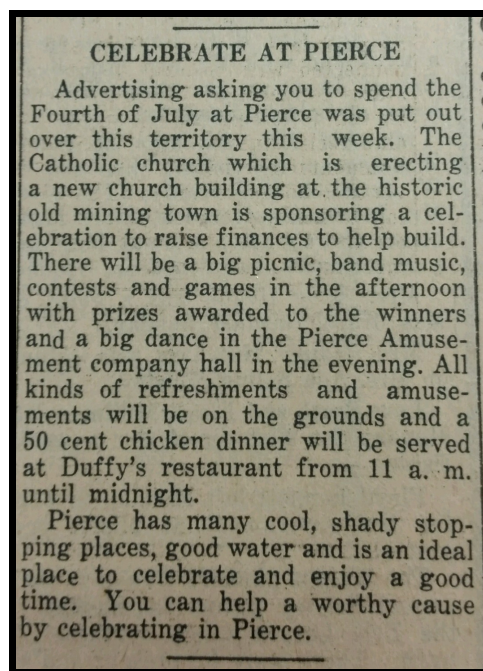


Figure 10: An article raising money for Our Lady of the Woodland (The Clearwater Tribune 1932)

Our Lady of the Woodland was building its place in the community of Pierce before it was even completed. While Father Kunkel could have continued to request donations from only

parishioners, the choice was made to involve the whole community, Catholic and non-Catholic alike. The funds to build Our Lady of the Woodland would not simply be given out of a request, but out of a recognition that this church could bring more to the community; that if Pierce would give to Our Lady of the Woodland, Our Lady of the Woodland would in turn give back to Pierce. While the money raised in Pierce and Orofino was surely important, the donations that would come to define Our Lady of the Woodland came from the logging camps that surrounded Pierce. While many of the men logging could hardly afford to give any money, they could afford to give logs (NRHP 1979, King 2007a, King 2007b). The mass tracts of timber surrounding Pierce were not in any way thinning, to give logs for a log church was only a matter of time and effort. Father Kunkel's charisma and his devotion to providing the people of Pierce with a proper church had managed to supply him with enough money to afford a plot of land and necessary supplies, materials from which to build the church, and individuals- Catholic and Protestant alike- willing to lend a hand. Father Kunkel was going to get his church.

With the help of volunteers, the piece of land Father Kunkel had managed to obtain was cleared and leveled. The foundation was laid in a basic rectangle fashion with a little added for the porch entry measuring 25 by 40 feet for the main construct, and six by eight feet for the porch (NRHP 1979). After the foundation finished settling the volunteers set out to build the church proper. Just as with the early buildings of Pierce City nearly 70 years prior sawyers produced saddle-notched logs to build Our Lady of the Woodland, and one on top of the other, the logs were aligned and sealed. One of the few modern conveniences Our Lady of the Woodland was able to employ was a metal roof. These were quite common in the area as the harsh winters of Pierce would lead to much snow accumulating on rooftops. So, in order

to combat the possibility of a roof caving in, Our Lady of the Woodland was given front-gabled metal roof with exposed rafters. With this design, the slanted roof would shed snow much easier, the interior beams would be able to support the added weight of the snow, and the heat from pious bodies would warm the metal roof and slowly melt the snow off (figure 11). It is of note that, while one was added at a later time, Our Lady of the Woodland was built without a fireplace. The construction of Our Lady of the Woodland had to stick with the most basic of constructions, and because of that loyal parishioners would venture to the church in winter with only their coats and body heat to keep them warm. Among the indispensable items of the church's construction was its inset open belfry, from which the church bell would ring to call the faithful to Mass (figure 12). Unlike most Catholic churches, Our Lady of the Woodland featured no stained glass mosaics. Three frosted glass windows were situated on the sides of the building, while front and rear both had a single circular stained glass window, which would illuminate the altar as the sun shown through the front window. A small covered porch sheltered door to Our Lady of the Woodland which when entered would give sight of basic hand-crafted bench pews, altar, and crucifixes (figure 13) (NRHP 1979). With space for only 70 people, Our Lady of the Woodland was as rudimentary as a church could be, and it was a far-cry from the long held traditions of the Catholic Church, but for the faithful of Pierce, none of that was necessary. Our Lady of the Woodland was a place for the faithful Catholics of Pierce to call their own.

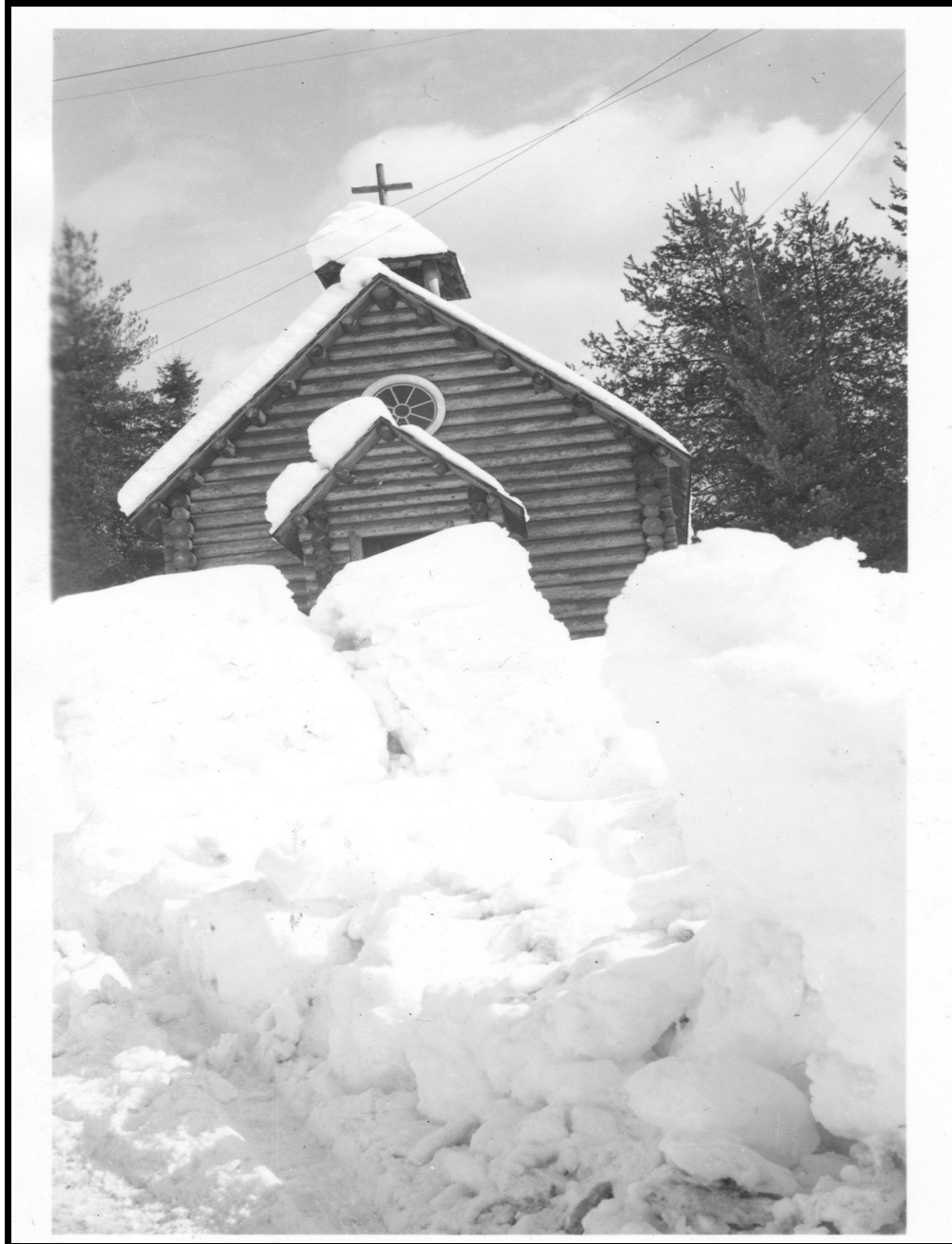


Figure 11: Our Lady of the Woodland in the elements (Diocese of Boise a)



Figure 12: Our Lady of the Woodland exterior circa 1934 (Diocese of Boise 1934a)



Figure 13: Our Lady of the Woodland interior circa 1934 (Diocese of Boise 1934b)

Chapter VI. Life With Our Lady of the Woodland

The construction of Our Lady of the Woodland was a victory for Father Kunkel and for the Catholics of Pierce and the surrounding area. It demonstrated the communal spirit of the area and as well as the devotion of the Catholic population. Our Lady of the Woodland showed Father Kunkel how giving the communities he served could truly be, and so inspired by what the people of Pierce and surrounding areas had done, he employed the same tactics to build a new church in Orofino and pointed to Our Lady of the Woodland as a success story, and successful it was. Within the first few years of its service, Our Lady of the Woodland would host the Bishop and individuals from all across the country.

The Civilian Conservation Corps

The state of the world that Our Lady of the Woodland was born into must be remembered to understand its earliest functions as a church. The United States was in the icy grips of the Great Depression and no foreseeable end was in sight. Our Lady of the Woodland's parish provided faith and charity to those struggling to find work and feed their families. It is likely that very few in the area had any inkling of the sort policies that were to come when New York Democrat Franklin Roosevelt soundly defeated President Hoover in November of 1932.

There is perhaps no more symbolic image of the Great Depression and the New Deal than the Civilian Conservation Corps (C.C.C.). Existing from 1933 until 1942, the massive work relief program employed almost three million men in its nine years of existence and worked a combination of resource conservation and public works to better the lives of Americans all across the country (Salmond, 1967: 1-5). The area around Pierce, Idaho was one of the many places across the United States from where C.C.C. members came not just

from the local population, but from all across the nation. Our Lady of the Woodland was now serving as the religious centre for Catholic men of the C.C.C. as well as spreading its message to individuals who knew little about the Catholic Church.

By September of 1934 the significant number of Catholics within the C.C.C. camps around Pierce caught the attention of Bishop Edward J. Kelly in Boise. Remembering the efforts of this small town to have a place for Catholic worship coupled with the fact that hundreds of men, many of whom were Catholic, now surrounded the town in C.C.C. camps was enough to merit a visit from the Bishop. On September 15, 1934 Pierce began what the *Clearwater Tribune* described in its following article as “perhaps one of the most impressive church services in the west” (Clearwater 1934: 1). From 14 separate C.C.C. companies, 350 men marched through the streets of Pierce, each holding a lighted candle in honor of eight of their fallen brethren who had died in the last year. That very same night, in a solemn ceremony, seven C.C.C. members were baptized into the Catholic faith at Our Lady of the Woodland. This spiritual event would be overshadowed by the events the following day, a key moment in the life of Our Lady of the Woodland. Eight hundred more C.C.C. members came to attend a memorial service given by Bishop Kelly in honor of their fallen comrades (figure 14). With Our Lady of the Woodland far too small to contain the 1,000 or so people that turned out, the Parish and the community aided the C.C.C. in the preparation of an outdoor Mass. Our Lady of the Woodland, though physically left out do to its inability to fit the sheer number of individuals, was ever-present in this historic of through its parishioners (The Clearwater Tribune 1934).



Figure 14: Preparation for Bishop Kelly's public Mass to the C.C.C. (The Diocese of Boise 1934c)

Community

With the events of September, 1934 the parishioners of Our Lady of the Woodland had firmly planted themselves as a unique community within the greater community of Pierce Idaho. Growth for the small church was now heavily dependent on two things; community outreach and coexistence and cooperation with other religions.

In September of 1937, *The Echo of St. Gertrude's*, a monthly periodical published by St. Gertrude's Monastery in Cottonwood, Idaho published “The artistic little church at Pierce, Idaho, was the scene of the First Holy Communion of two little children on August 1. On the same day two other children from the same locality received the Sacrament Of Baptism. The church was filled with Catholics and non-Catholics. Some of the non-Catholic friends even helped to solemnize the services by singing during the services (Monastery of St. Gertrude 1937:137).”

This small little note gives insight into both the role of Our Lady of the Woodland and the attitude toward Catholicism in Pierce in the 1930s. Non-Catholics were willing to venture to into Our Lady of the Woodland, if only out of small-town interest.

Events for Our Lady of the Woodland normalized in the following years, particularly with the end of C.C.C. operations. As many of the Catholic men who had occupied the area moved on or returned home, the number of Catholics deflated to simply those Catholic families or individuals who called Pierce home. In 1955, Father McQuaid, the new attending priest for the area, recorded 38 individuals regularly attending Mass (North Central Deanery 1956). While only slightly over half of a full Church, Our Lady of the Woodland was financially stable. In 1955, Father McQuaid purchased a new oil furnace for Our Lady of the Woodland, finally giving the building heat. Fr. McQuaid also addressed another major problem. Sliding soil was beginning to expose the foundation of Our Lady of the Woodland, causing the building to slip. Father McQuaid was able to pay for the foundation to be restored and at the same time built a retaining wall on the uphill side of the church to ensure that the hillside would not slide into the church (Deanery 1956). Despite a relatively small parish, Our Lady of the Woodland appears healthy in its ability to address concerns and offer Mass to those wanting to attend. Our Lady of the Woodland was now a part of Pierce, and in the next decade that became apparent with one of the town's largest economic boons.

In August of 1964, Father Kenneth Joseph Arnzen was appointed the attending Priest of St. Catherine's Church in Kamiah as well as Our Lady of the Woodland, which by that time was now cared for by the Priests of Kamiah, rather than Orofino (Arnzen 1982: 122). It was in this position that Father Arnzen would preside over a period of growth in both parish size and positive relations with the community as a whole. In 1965, Potlatch Forests Incorporated

opened a new plywood mill two miles north of Pierce. The Jaype Mill covered three acres and offered housing for hundreds of workers. As Our Lady of the Woodland was now fully ensconced in the community, Potlatch reached out to Father Arnzen to offer the invocation at the opening of the mill (figure 15). Father Arnzen's words are recorded as follows;

O Almighty Creator, Thou made the trees of the forest in this beautiful woodland region and created men to match these mountains in our loved State. Look with a smiling face on the beginning of the Jaype mill, and especially on this Dedication, the last day of November in the Year of Our Lord, 1965.

May the Management of Potlatch Forests, Incorporated ultimately credit the decision to build, and the completion of the project to Your supreme intelligence.

May the workers appreciate the new job opportunities and see the labor in the finished product.

O Lord help us to understand from the beginning what this mill means in the support of families, the development of Pierce and neighboring villages, and what the the production means for homes and buildings throughout America and the world.

Just as a house is wonderfully built from Potlatch Forest products, grant that this locale may build into a Christian people and a Christian community. Give those who view this mill a sentiment of both humility and pride equivalent to religious awe as they realize the scope of the massive work man has wrought with Thy help.

We ask these things through Jesus Christ, Our Lord. Amen
(Arnzen 1982: 122).

The opening of the Jaype mill was a boon for Pierce and the surrounding areas, employing hundreds. For Our Lady of the Woodland the new influx of workers and individuals willing to lay down roots, meant new parishioners. Father Arnzen's dedication also meant something else for Our Lady of the Woodland. That the Catholic priest, who was a mission priest, was chosen to give the dedication for a massive economic asset to the area is evidence that Our Lady of the Woodland and its parish was recognized as having a key role in the community

of Pierce, Idaho. Its place within the community is something recounted by a few of its former parishioners.



Figure 15: The dedication of the Jaype mill. Father Arzen is seated to the speaker's left. (University of Idaho 1965)

Robert “Bob” Triplett raised his family in Pierce, Idaho and is a former parishioner of Our Lady of the Woodland. Mr. Triplett was kind enough to sit down and share his experiences and memories of being a parishioner at Our Lady of the Woodland. Among the things he recalled about Our Lady of the Woodland was that it had “good relations with the Nazarene Church and the Lutheran Church.” Mr. Triplett added that the three communities “developed that fellowship among themselves” and often worked together in youth projects and community efforts. Mr. Triplett described the cooperation of the three churches as being born out of “quite a charismatic movement we had in the area,” as well as emphasized the importance the women's group of these three churches played in their cooperation. On a more personal level, Mr. Triplett explained going to Our Lady of the Woodland was “always fun, because it was the community gathering place for the Catholic population of the town and even the area” (Triplett 2016).

Like Bob Triplett, Orin “Junior” Martin raised his family in Pierce. He was a sawyer, the proprietor of the Pierce Tire Shop, and even appeared in the background of Disney's *Charlie the Lonesome Cougar*, a movie filmed in the Pierce area. Mr. Martin and his late wife, Marlene, were active members at Our Lady of the Woodland and he, his two sons, and his grandson were kind enough to sit down for an interview about the church. Mr. Martin was the president of the Our Lady of the Woodland's council, recalling that though it was small and a mission Church “there were a lot of people” who were in attendance every week (Martin 2016d). Orin's son, Daniel “Dan” Martin and Donald “Don” Martin recounted growing up going to Our Lady of the Woodland. In simply talking about Pierce, both men recounted what it was like to grow up in the small town. Dan recalled being a very young boy and celebrating Pierce's centennial in 1960, while Don remembered that he and his brothers first attended kindergarten in the Pierce Courthouse, the same courthouse first built for Pierce City back in 1862 (Martin 2016c). Of Our Lady of the Woodland, Dan imparted that though it was a mission church, the parish was still very active when he was young “there were Summer catechism classes for the kids, they had feeds for the community, they would make huckleberry jam and jellies and sell them, and they would release a community calendar. In that calendar would be all the birthdays and such.” Dan continued on to explain that he was married at Our Lady of the Woodland, all of his children were baptized there, and that he himself was baptized there. Of his baptism at Our Lady of the Woodland, he said “I remember being baptized by Fr. Arnzen in 1967. Walking home, I felt like I was floating on air” (Martin 2016b).

To these individuals, and many more, Our Lady of the Woodland was not simply a building, it was something far more important. The small church, built by Father Kunkel out

of necessity, had become a spiritual and communal centre in the city of Pierce. It was cherished and loved by the individuals who attended it and respected by many who did not. There is no greater example of this than the community physically moving of Our Lady of the Woodland.

Chapter VII. His House Upon the Sand

Perhaps the most mysterious aspect of Our Lady of the Woodland in 2016 is its location. Save for a small street sign with an arrow reading “Catholic Church” that directs travelers vaguely in the direction of Our Lady of the Woodland, there is little to no sign of the church in the town proper. Our Lady of the Woodland rests surrounded by trees, outside of view from the rest of Pierce, on a small parcel of land. This, however, is not where Father Kunkel originally erected the building. In a fantastic display of community togetherness and love for Our Lady of the Woodland, it was moved to the location it currently resides at.

While under the stewardship of Father Arnzen, Our Lady of the Woodland had purchased a small plot of land in the southwestern portion of the city of Pierce (Arnzen 1982: 122). The hope was to build a proper rectory, something Father Arnzen had done at St. Catherine's in Kamiah, his plans, however, would not come to fruition. That plot of land would prove to be invaluable, however, as it would later become the new home of Our Lady of the Woodland.

Love Thy Neighbor

The movement of Our Lady of the Woodland is generally considered to be caused by one man, a nearby neighbor. The intention of this man is a bit of a mystery; Bob Triplett admitted he had no idea what the man was doing, Dan Martin believed that the man may have harbored some sort of animosity toward Our Lady the Woodland, and Don Martin mused that he was simply “bored.” What is known is that this man was excavating and digging out his own property, which shared a boundary with Our Lady of the Woodland (King 2007a). The man's excavations ran right up against the property line, but as Our Lady of the Woodland occupied the entirety of the space it was built upon, the land, which had a history of sliding,

was collapsing back into the neighboring man's property. This meant that he had to remove that land, and whether intentionally or unintentionally, he was undermining Our Lady of the Woodland.

By 1979 the parish knew something needed to be done to ensure that the church was on stable ground, but the question was how exactly they were going to achieve this. The parish first reached out to the government for assistance in preserving the church by placing it on the National Register of Historic Places, but at only 45 years old, its application was never approved (NRHP 1979). With an underlying fear that the church would be damaged and a piece of land going underutilized, the solution was rather apparent; move the church. According to Bob Triplett, this notion was a common one held among the parishioners whom would regularly meet outside after Mass and discuss the situation. Mr. Triplett, with an opening joke, recounted:

I made the mistake of opening my mouth one day, telling them that I had had a house moved and that I knew a guy that moved buildings. I was...appointed, I guess * laughs *, to find out about it, and so I did. I think it took us...probably the course of a year to put everything together, get the grants, and raise the money. There wasn't just me, there was the whole parish that contributed a lot of time, a lot of money, and a lot of support. And, actually, the community itself contributed heavily too, I mean non-Catholic people. A good example is Ray Coon, who is a big logger up there... He donated trucks to haul gravel, he just did an awful lot. I think he even donated some money somewhere along the line and he did not attend the Catholic Church.(Triplett 2016)

Our Lady of the Woodland was moved in the same way it was built, as a community endeavor. Throughout 1979 and into 1980, parishioners of Our Lady of the Woodland solicited donations, held fundraisers, sold things like huckleberry jam, and appealed to the community for any assistance they could offer in order to ensure the move was successful (King 2007b). Bob Triplett described it as a “community effort basically spearheaded by the

Catholic Church; members of Our Lady of the Woodland.” While Dan and Don Martin remembered the spectacle of the move, and how the town had to accommodate the event (Triplett 2016, Martin 2016b). Pierce, Idaho ensured the continued existence of Our Lady of the Woodland. The communal effort is recorded not only in the minds of those who remember it, but in a number of photographs detailing all of the elbow grease needed to move Our Lady of the Woodland.

Moving Our Lady of the Woodland

By Spring of 1980, Our Lady of the Woodland could afford to be moved. As recalled by both Bob Triplett and Orin Martin, the first major step in relocating Our Lady of the Woodland was to remove the bell tower, as the added weight and height could have jeopardized the entirety of the building were it to shift in transit. The absence of the bell tower is noticeable in the photographs of its movement, as is the absence of the chimney added by Fr. McQuaid. Where the chimney once stood, however, is apparent due to the discoloration left behind. With both the chimney and the bell tower removed, and the power-lines to the building cut, Our Lady of the Woodland was loaded onto its moving trailer (figure 16).



Figure 16: Our Lady of the Woodland prepped for moving (Triplett 1980)

Successfully moving Our Lady of the Woodland was a precarious act. The city of Pierce had to lend a hand to take down power-lines and clear travel routes, while the move itself had to move on slowly. As Our Lady of the Woodland was a log building any abrupt vibration or sharp turns could place stress upon the building that could cause the structure to twist, damaging the building. Similarly, the old plate glass windows could not be safely removed and were left on the building. The rigid glass risked shattering if it were violently shaken. To ensure that Our Lady of the Woodland made it to its final destination, the movement had to proceed very carefully and very slowly (figures 17, 18) (Triplett 2016, Martin 2016d, Martin 2016b).



Figure 17: Our Lady of the Woodland narrowly passes a nearby hillside (Triplett 1980)



Figure 18: A tight squeeze as it passes by the muddy hillside (Triplett 1980)

Carefully, Our Lady of the Woodland left the perch that it had called home for the first 46 years of its life, and slowly proceeded toward the town that it had serviced. With the building wider than some of the roads it had to venture down, individuals walked along side the building to make sure it didn't collide with any unseen object (figures 19,20). Calmly and cautiously, Our Lady of the Woodland passed by the Pierce Courthouse and then proceeded into the main streets of Pierce, Idaho.



Figure 19: Our Lady of the Woodland is navigated between an individual's fence and the Pierce Courthouse (Triplett 1980)



Figure 20: Our Lady of the Woodland successfully passes the Pierce Courthouse to enter downtown Pierce (Triplett 1980)



Figure 21: Our Lady of the Woodland enters the main streets of Pierce with onlookers congregating on the sidewalks (Triplett 1980)



Figure 22: Our Lady of the Woodland eases down main street (Triplett 1980)

With Our Lady of the Woodland successfully on the main street of Pierce, the first of three hurdles had been completed (figures 21,22). The volunteers and workers had managed to get Our Lady of the Woodland out of the back streets without any sort of issue, but what was to come next had some, including Bob Triplett very worried. Our Lady of the Woodland had to cross a very small and very narrow bridge. The bridge was so narrow, in fact, that Don Martin recalled that the city had to remove the guard railing from the bridge in order to allow

the building to pass through. The lack of a guard railing can be seen in figures 23 and 24. With no guard railings, if the building were to twist or a rigging were to snap, Our Lady of the Woodland would wind up in Orofino Creek. To make matters worse, despite the city's confidence, some were worried that the bridge wouldn't be able to support the weight of the truck, trailer, and Our Lady of the Woodland (Triplett 2016, Martin 2016c). Gently, Our Lady of the Woodland was eased onto the bridge (figure 23, 24). Bob Triplett, who was a teacher at the time, left work early to ensure the moving was going along well. Mr Triplett recalled “by the time I got there they had crossed the bridge without putting any blocking under it and I had several people say that when they crossed that bridge it sounded like 30-06s going off from the creaking of the bridge. I thought I'm glad maybe I didn't see it because all I wanted to do was see that thing across, not piled up in the creek” (Triplett 2016).



Figure 23: The bridge (Triplett 1980)



Figure 24: The truck is signaled to correct course (Triplett 1980)

With Our Lady of the Woodland safely across the bridge, the second hurdle in getting to its new home was complete. As the church proceeded through residential neighborhoods, individuals gathered outside of their homes to watch the church pass down the street. Alternatively, they may have been curious as to why the city had to temporarily cut power, as the city had to disconnect a number of power-lines to ensure the building did not become tangled in them (figures 25, 26).



Figure 25: Individuals look on as Our Lady of the Woodland rounds a corner (Triplett 1980)



Figure 26: Workers disconnect power lines to allow Our Lady of the Woodland to pass through (Triplett 1980)

The final hurdle for Our Lady of the Woodland to clear was getting it up the steep drive of its new locale. The area and its drive had been leveled out by volunteers, such as Orin Martin, and gravel had been placed to give the truck and its trailer some traction. The drive, however, was still too steep for the truck to climb with all of the weight it had to carry. Having made it this far, Our Lady of the Woodland appeared to have reached an impasse, until the city of Pierce stepped in. A local front end loader, colloquially known as the “green monster” had been hauling dirt away from the land which had been leveled out (Figure 27). The green monster filled its bucket with earth for weight and stability and was hooked to the truck hauling Our Lady of the Woodland (Figure 28). The strength of the two machines working in unison was enough to slowly pull Our Lady of the Woodland up the hill into the opening that had been cleared for it (figure 29) (Martin 2016c, Martin 2016d, Triplett 2016).



Figure 27: The green monster tows Our Lady of the Woodland (Triplett 1980)



Figure 28: Our Lady of the Woodland reaches the top (Triplett 1980)



Figure 29: A final sharp turn as Our Lady of the Woodland reaches its new home (Triplett 1980)

The new location, somewhat secluded and surrounded by trees, offered a much greater amount of space for parishioners. The area had ample parking, no longer would individuals have to walk long distances up hill, and it gave enough space to plant flower beds around the church. What was perhaps most important, though, was the ground. Our Lady of the Woodland could expand without compromising its rustic charm through the addition of a basement. Rain plagued the digging out of the basement of Our Lady of the Woodland, but after the building's arrival at the new location it was propped above the space created for the basement so a proper foundation could be laid (figure 30) (Triplett 2016). At long last, the church would have a communal area for gatherings, meetings, and feeds. The new basement also offered something that Our Lady of the Woodland had been sorely missing throughout its entire lifetime; indoor plumbing. Two bathrooms and a kitchen were placed in the new basement to augment its service to the people. To further comfort parishioners and guests, a new heating system was added in the new basement and the women of Our Lady of the Woodland raised \$1,000 to furnish the new area (King 2007b). This basement, little more than

an additional room with very standard amenities, was a completely new outlet to expand the community interaction of Our Lady of the Woodland.



Figure 30: The hole that would become the basement of Our Lady of the Woodland (Triplett 1980)

Our Lady of the Woodland, through the efforts of devoted parishioners and kind townsfolk was able to move from its original precarious location to a new solemn spot among the pines. The sentimental importance of the building was obvious, numerous individuals had banded together and rather than attempting to raise money for a new facility, they raised money to save the old. In describing the move, Bob Triplett said “It made it an a lot better facility and it still retained the charisma of the log church” (Triplett 2016). That “charisma” is what the people of Pierce saved. Individuals such as Orin Martin volunteered their and time to ensure that their church would still be there to serve them. While others unaffiliated with the Catholic Church, such as Ray Coon, volunteered out spirit of community. Pierce ensured the continued existence of Our Lady of the Woodland (Triplett 2016).

Chapter VIII. Decline

Amongst the interviewees it is unanimously agreed that the moving of Our Lady of the Woodland was a boon for the church. With more room with which to hold community gatherings the public presence as well as the parish of Our Lady of the Woodland grew (Triplett 2016). It seemed that the future was bright for Our Lady of the Woodland, but unfortunate days for the little church and the community of Pierce were ahead.

Happy Days

The little church cycled through a number of priests throughout the 1980s as Our Lady of the Woodland, St. Theresa's in Orofino, and St. Catherine's in Kamiah were all consolidated to be under the care of the same priest. In 1994, the three churches came under the guidance of Father George King (Lewiston Tribune 2010). Father King is remembered as having a strong fondness for the churches under his aegis and developed a strong connection with the members of the community, among them the Martin family. Alex Martin, the son of Don Martin and the grandson of Orin Martin, is the youngest of the individuals interviewed, at 29 years old. Mr. Martin recalled the friendship between his grandparents and Father King: “Father King, the Priest then, would stay with my grandparents on occasion, specifically when the winter weather made it difficult for him to return to Orofino. In the morning, my grandmother would make breakfast and Father King would say grace” (Martin 2016a). Alex Martin was the only interviewee to have only known the church after the move, but his memories of attending Our Lady of the Woodland as a child paint a picture of how healthy and close-knit the parish was throughout out the 1990s. Mr. Martin explained his experience as a child attending Our Lady of the Woodland; “because Pierce was a small town and my family was fairly large and well known in the town and the church, I would have people that I

had no memory of that would come up to me and would know everything about me; intimate details about my life. You'd meet a stranger and within 30 seconds you'd have a person that was akin to an aunt, uncle, or cousin” (Martin 2016a). Among the many things Alex Martin recalled about Our Lady of the Woodland was the eventual slowing of the frequency of Masses from weekly, to biweekly, to occasional, beginning in the early 2000s. This decline in frequency was not simply a decline in church services, it was a decline for Pierce.

Closing Time

On August 28, 2000 production ceased at the Jaype Plywood mill. Citing the low cost of plywood, a shortage of raw materials, and long-term transportation concerns the Jaype mill was closed for no-longer being cost effective. Overnight, 215 employees were idled (Puget Sound Business Journal 2000). The economic impact was far reaching, independent contractors, local fuel providers, and even grocery stores felt it. The economic gut-punch to Clearwater County was so powerful that Joint School District 171 could no-longer afford standard operations and as such was forced to adopt a four-day school week (Idaho Department of Labor 2016). The shock wave across the area was tremendous, and it can be seen at Our Lady of the Woodland.

None of the interviewees live in Pierce any longer, they have all moved to either Lewiston or Orofino. This is telling of what has occurred within Pierce over the last decade. With job opportunities drying up rather than growing, residents moved away from the community to find work. With fewer jobs in Pierce and the increasing emphasis on college degrees, less and less young adults chose to stay in Pierce. An analysis of the 2010 census of Pierce, Idaho shows a median age of 51 years (Fact Finder 2010). Pierce is an aging population and some individuals have left the area to be closer to their families, to be free of

harsh winter weather, or to be nearer to medical care (Triplett 2016, Martin 2016d). For Our Lady of the Woodland fewer people meant fewer collections to support operations. As time went on, this meant scaling back.

Celebration and Loss

In 2007, Our Lady of the Woodland celebrated its 75th anniversary. Father King invited individuals to come to an open house held October 11th through the 14th. The names of the 274 individuals that were baptized at Our Lady of the Woodland were presented along with photographs showing the church throughout its 75 years of serving the community of Pierce (King 2007a). Bishop Michael Driscoll ventured to Pierce and celebrated Mass at Our Lady of the Woodland on the evening of Thursday, October 11th. Among the many to return and share stories of Our Lady of the Woodland was Fr. Arnzen, who had served Our Lady of the Woodland nearly 40 years prior (King 2007a). Bob Triplett recalled donating a few photographs to the celebration, and other individuals even offered video tape of personal events that occurred in the church. Unfortunately, more rough times were ahead for Our Lady of the Woodland.

In 2009, Father George King was elevated to Monsignor. It was a time of celebration for all of the churches he served, but sadly the Monsignor was also battling cancer. While the Monsignor's spirit was strong, his declining health limited his abilities to offer Mass (Lewiston Tribune 2010). In the interim before the arrival of a new permanent Priest, Mass became more and more infrequent at Our Lady of the Woodland. At the same time, the United States was suffering the impact of the 2008 financial crisis and the following recession. From October of 2007 to October of 2010, Idaho lost 8.1 percent of its jobs, the 6th worst in the country (Idaho Department of Labor 2016). By the time a full time replacement was found in

Fr. Siphso Mathabela, so few attended Our Lady of the Woodland regularly that the decision had been made to only hold Mass there by specific request. Those requests have been very few, and now Our Lady of the Woodland is mostly used for storage.

Chapter IX. Present Day

For the purposes of this thesis, Our Lady of the Woodland was visited in January of 2016 with the permission of Father Mathabela. The reason for this visit was to assess the current state of Our Lady of the Woodland and examine what still remains within the building.

Outside

Visiting Our Lady of the Woodland in January is not an easy task. The city of Pierce no longer plows the several feet of snow that cover the steep driveway that leads to the church. When approaching the driveway to the church, you are greeted with a sign that accompanied Our Lady of the Woodland on its move from its original location (figure 31). The sign, though weathered and worn, still bears the twice-weekly schedule that the church used to operate on (figure 32).



Figure 31: The sign of Our Lady of the Woodland in 2016 (Kleer-Larson 2016)



Figure 32: Our Lady and the Woodland and its sign at its original location (Diocese of Boise c)

Hiking through the snow up the steep drive that leads to Our Lady of the Woodland, one gets their first view of the church about halfway up. Looking through the trees and across a small gap, the church presents itself to you for the first time (figure 33).



Figure 33: First sight of Our Lady of the Woodland (Kleer-Larson 2016)

When one reaches the top of Our Lady of the Woodland's driveway, they're greeted with a wide open parking area and beautiful view of the building (figure 34). In January 2016, the parking lot was covered in several feet of snow. While the driveway was also unplowed, it had been used by a few ATVs to access trails that split off at the top of the drive, going off in the opposite direction of the church. The building in the snow makes one understand the decision of those individuals who chose to leave Pierce due to the weather, but it also makes one think about those faithful who attended the church before 1955, when had no proper heating to supply them with warmth. How strong the devotion of those individuals must have been for them to venture out in the snow, walk to Our Lady of the Woodland, and sit with only the heat of their own bodies to supply to tide them over through Mass. Now, one can visually see the fireplace added to the back of Our Lady of the Woodland. It's design tells you that it was added long after the church was built, but in viewing the scene of the old log church against a snowy backdrop, one still expects a curl of smoke to be exiting the chimney.



Figure 34: Our Lady of the Woodland in 2016 (Kleer-Larson 2016)

The deep snow all but hides the porch that was added to the front of church after its move. Going up the stairs to front entrance is basically a game of guess work, as it is all visually just a snow berm. Around the back of the building there is a small awning which covers a back door and most likely shielded firewood from the elements. With no snow under the awning it allows one to catch sight of how the building rests. The old notched logs rest comfortably atop the newer foundation that makes up the added basement of Our Lady of the Woodland (figure 35).



Figure 35: The divide between the original church and the added basement (Kleer-Larson 2016)

The Chapel

Entering Our Lady of the Woodland from the front you find a church in waiting, ready for faithful Catholics to stream through its doors. The air in the building was stale with a hint of mildew, but underneath that there was still the recognizable scent of incense, which likely permeated the furniture through their years of service. Statues of the Virgin Mary (figures 35, 36), Saint Michael (figures 38, 39), and Saint Joseph (figures 40, 41) who once watched faithful parishioners fill the pews, now rest their gaze upon pews holding plastic tubs and cardboard flats, filled with eclectic things from photographs, to books, to tablecloths and doilies. Along the walls run two variations of the Stations of the Cross. On top are ceramic depictions of the Biblical stations, below are simple wooden crosses with a small bit of leather bearing the Roman numeral for the station (figure 42). Above the altar hangs a standard crucifix, though the coloration on the Corpus is greatly faded, with flesh tones only being visible in certain crevices (figures 43, 44). The statues, the basic stations, and the crucifix have been in Our Lady of the Woodland since its earliest days. They are visible in the oldest supplied photograph of the interior of the church (figure 45).



Figure 36: A statue of the Virgin Mary stands next to the altar (Kleer-Larson 2016)



Figure 37: Some of the colors have worn but it has been well cared for (Kleer-Larson 2016)



Figure 38: St. Michael and a young Jesus stand elevated in the back of the church (Kleer-Larson 2016)

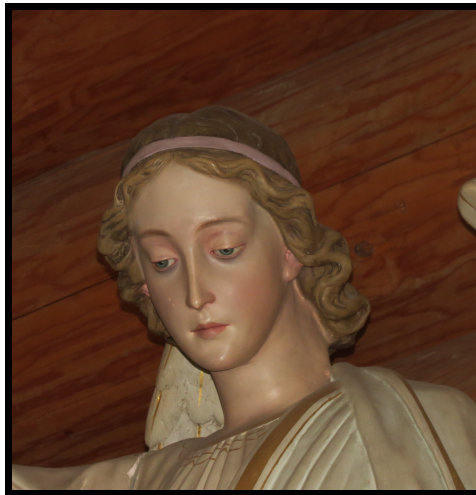


Figure 39: Dust has accumulated on St. Michael with a few cracks in his paint (Kleer-Larson 2016)



Figure 40: Joseph cradles the infant Christ in the back of the church (Kleer-Larson 2016)



Figure 41: Fading is evident on Joseph's face and lilies (Kleer-Larson 2016)



Figure 42: The leather and nails on these crosses has likely been replaced (Kleer-Larson 2016)



Figure 43: The Crucifix hangs above the altar (Kleer-Larson 2016)



Figure 44: Much of the color has faded from the Corpus (Kleer-Larson 2016)



Figure 45: Our Lady of the Woodland circa 1934 (Kleer-Larson 2016)

Much of what still remains in Our Lady of the Woodland has a long history within the church. The fact that these items remain in Our Lady of the Woodland suggests that they were important pieces to parish, in particular the basic Stations of the Cross. Our Lady of the Woodland, at some point, obtained new ceramic stations that depict the particular station, yet

it was decided to keep the original simple Stations along side the new ceramic ones. The old stations also appear to have newer leather and nails holding the Station marker in place. This is evident by the fact none of the leather markers have cracked and the nails show little oxidation. It is unlikely that the original leather and nails would be in this condition after nearly 85 years at Our Lady of the Woodland, which for a period had no heating and for an even longer period had no cooling. Beyond what is recognizable from earlier photos there are a number of other items that around Our Lady of the Woodland that tell about the individuals who worshiped inside its walls.

Resting against a wall directly to the right of the entrance one finds the church's processional crucifix, a key component of a Catholic Mass (figure 46). The wood of the crucifix is faded and a notable square section above the corpus is discolored. It is most likely that the crucifix's INRI, the inscription meaning "Iēsus Nazarēnus, Rēx Iūdaeōrum" or "Jesus the Nazarene, King of the Jews," was located in this space and was dislodged sometime in the past. On the wall, directly behind the processional crucifix, one finds a plaque that reads

"PRAY FOR THE SOULS OF THE DAVID A. REGAN FAMILY
IN WHOSE MEMORY A GENEROUS DONATION WAS MADE
TO THIS CHURCH THROUGH THE CATHOLIC CHURCH
EXTENSION SOCIETY OF THE UNITED STATES OF AMERICA."

The Catholic Church Extension Society of the United States being one of the organizations that the parish of Our Lady of the Woodland turned to in order to raise funds to move Our Lady of the Woodland.



Figure 46: The Processional Crucifix (Kleer-Larson 2016)



Figure 47: The Plaque asking for prayers for the David A. Regan family (Kleer-Larson 2016)

If one continues to their left from the doorway, they'll find the sacristy. The addition of the sacristy was not recorded in any data, but it is definitely later than 1934, when a curtained off section at the front of the church served its function. If it was added as a part of the move it has was not recorded or remembered as a such. Hanging on the side of the sacristy which faces the altar is a faded portrait of Pope John Paul II (figure 48). The picture, which was mass produced picture can still be easily purchased in 2016, was taken in 1980 – 2 years into his papacy. There's no way of telling when exactly it was first hung in Our Lady of the Woodland, but the fact that it was not replaced by a photo of Pope Benedict XVI may be telling of the state of Our Lady of the Woodland in 2005, when Benedict XVI succeeded John Paul II.



Figure 48: The portrait of Pope John Paul II hanging on the side of the sacristy (Kleer-Larson 2016)

Looking forward into Our Lady of the Woodland makes one realize the state that it remains in, ever-waiting for someone to call upon it (figure 49). While the pews hold plastic tubs and boxes for storage, the altar and the area around it is still prepped for a time when someone may call upon it. A microphone stand still rests, waiting for a speaker to return and give readings. A music book sits open to the hymn *Just a Closer Walk with Thee* while an amplifier waits for a guitar accompaniment (figure 50). The altar is set, ready to give Holy Communion to the faithful, still decorated with candles and now faded fake flowers rest atop the old piano and around the feet of the Virgin Mary. A large wooden cross, possibly for a Good Friday celebration, leans against the wall next to the piano, and in the opposite corner is hung a peculiar tapestry next to the American flag (figure 51). The tapestry bears an image of Our lady of the Woodland, but it has the year 1927 written underneath it. There is no significance to this year, five years prior to the construction of Our Lady of the Woodland. Father Kunkel did not even arrive in the area until 1930. This tapestry is perhaps the result of a misunderstanding, but also demonstrates how quickly the age of the church was lost among the individuals who attended it.



Figure 49: Our Lady of the Woodland, still waiting for Mass (Kleer-Larson 2016)

 A photograph of a page of sheet music for the song "Just a Closer Walk with Thee". The page is from a binder and features the title "JUST A CLOSER WALK WITH THEE" in bold letters. Below the title, it says "Traditional Spiritual" and "Words and music arranged by Norman Johnson". The lyrics are:

1. I am weak but Thou art strong— Je-sus, keep me from all wrong;
 2. Through world of toil and snares, If I fal-ter, Lord, who care?
 3. When my fee-ble life is o'er, Time for me will be no more;

I'll be sat-is-fied as long As I walk, dear Lord, close to Thee.
 Who with me my bur-den shares? None but Thee, dear Lord, none but Thee.
 On that bright e-ter-nal shore I will walk, dear Lord, close to Thee.

CHORUS
 Just a clos-er walk with Thee— Grant it, Je-sus, if you please;
 Dai-ly walk-ing close to Thee— Let it be, dear Lord, let it be!

 The page includes musical notation for voice and piano, with various chords and notes indicated. The page number "82" is visible in the top right corner.

Figure 50: A song waiting for the pianist to return (Kleer-Larson 2016)



Figure 51: A puzzling tapestry (Kleer-Larson 2016)

With only permission to enter the church, none of the storage boxes were opened. However, on top of a set of boxes in one of the rows of pews were four items. The first two items were small portraits of Pope John XXIII and Pope John Paul I. If these pictures were obtained during their papacy both would have come while at the original location of Our Lady of the Woodland. Pope John XXIII served from 1958 until 1963, meaning the picture would have likely come to the church in that stretch of time. The portrait Pope John Paul I, however, is a much easier date to establish. Pope John Paul I entered the papacy in 1978 and served as Pope for 33 days before his sudden death. This picture, if obtained during his papacy, would have come to Our Lady of the Woodland between the 26th of August 1978 and the 28th of September 1978.



Figure 52: Pope John Paul I pictured on the left, Pope John XXIII picture on the right (Kleer-Larson 2016)

Next to the portraits sat a small note, on the back of the note a watercolor picture of pine trees and small body of water that bleeds through the paper onto the side where a few words are written (figure 53). The handwriting leaves the name somewhat hard to make out, but the rest of the note can be read easily. It refers to an event that occurred at Warm Lake, most likely what the watercolor is a depiction of, on August 20, 1975. The note declares that “good company and good food” were had before ending with “Auf wiedersehen and Heil! Heil!” Most likely an inside joke whose meaning has long since been lost.

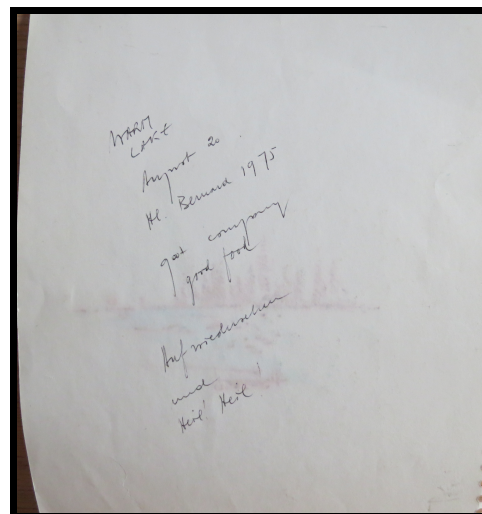


Figure 53: An inside joke with the water color bleeding through (Kleer-Larson 2016)

The final piece resting atop the boxes was the torn out back of a hymnal with a drawing of the Virgin Mary holding a heart surrounded by angels drawn on the interior (figure 54). On the exterior a prayer written upon it (figure 55). It reads

Cecilia 10/19/71
 May you be caught up by the Immaculate Heart of
 Mary and swallowed by the sacred Heart of Jesus
 All for thee o' Jesus through Mary

This little piece had been saved for some time. It made the move with Our Lady of the Woodland because someone in the church felt it was important enough to save it. The “Warm Lake note” and Cecilia's drawing are proof of a strong community spirit at Our Lady of the Woodland. Strong enough to feel the desire to save little inside jokes on a page with water colors and strong enough to save the artistic endeavor of an individual's religious devotion.



Figure 54: Cecilia's drawing (Kleer-Larson 2016)

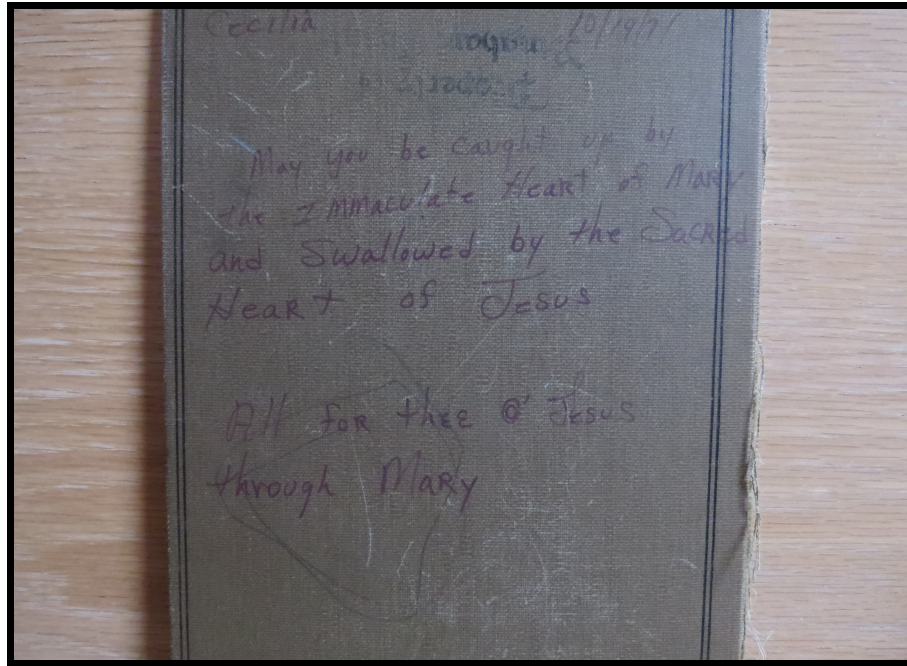


Figure 55: Cecilia's prayer (Kleer-Larson 2016)

The Basement

Venturing into the basement of Our Lady of the Woodland shows one exactly how much times have changed for the church and creates an interesting dichotomy. While the oldest part of the church appears to be in a state where a quick clean would make it functional again, the newer portion -the basement- has been totally converted for storage. Tables and couches pushed up and stacked against a far wall, a newer sign lays on a couch, seasonal decorations are piled on top of tables, and restrooms have been repurposed into storage areas (figures 56, 57). A lone bookshelf holds a random assortment of hymnals, old pamphlets, and coloring books still bearing the scribbles of children who have long since become adults (figure 58). A monstrance, a holy vessel used for the exhibiting of the Eucharist, now sits atop a dresser while a second plaque again reminds people of those who helped to save Our Lady of

the Woodland (figures 59, 60). It reads:

KINDLY REMEMBER IN YOUR PRAYERS
THE BENEFACTORS OF
THE CATHOLIC CHURCH EXTENSION SOCIETY,
CHICAGO , ILLIONOIS,
THROUGH WHOSE CHARITY A GENEROUS DONATION
WAS MADE FOR THE RENOVATION OF THIS CHURCH
AND FOR THE MULTI-PURPOSE FACILITY.

1980

While the plaque celebrates the multipurpose facility, in 2016 it has seen better days. It appears that the room has had a history of flooding. A “Home-N-Shop Vac” and a number of heaters sit unplugged on the stained linoleum floor, obviously left there after cleaning up a watery mess (figure 61). Across from the plaque on a small table sits a trophy honoring the local Knights of Columbus, who between 1979 and 1980 -the year leading up to the moving of Our Lady of the Woodland- increased their ranks by 650% (figure 62, 63). This increase in membership may have been a direct response to the need to move the church or perhaps the move served as a recruitment tool for the Knights of Columbus. In either case, it shows us a sudden growth in involvement, at least for men, at Our Lady of the Woodland in 1979-1980.



Figure 56: A sign for Mass sits on an old couch as tables and chairs are stacked behind it (Kleer-Larson 2016)



Figure 57: A former restroom now serving as storage (Kleer-Larson 2016)



Figure 58: The few books left unstored (Kleer-Larson 2016)



Figure 59: A monstrance sits on a dresser with only the company of some fake winter foliage (Kleer-Larson 2016)



Figure 60: A plaque asking for prayers for those who helped to move the church and build the basement (Kleer-Larson 2016)



Figure 61: Water damage and a shop vac left from a previous flooding (Kleer-Larson 2016)



Figure 62: The Knights of Columbus' trophy (Kleer-Larson 2016)



Figure 63: Council 4584 achieves a 650% gain (Kleer-Larson 2016)

Leaving Our Lady of the Woodland

Examining Our Lady of the Woodland first-hand allows one to truly comprehend the cultural importance of the building to those worshiped there. Pictures do not accurately provide an understanding of the size of the logs that make up this “small” church. The effort in building this church from the scraps that Father Kunkel and volunteers were able to gather is perhaps only exceeded by the effort that went into moving the building. Physically walking up the driveway that this building was hauled up truly allows one to realize how difficult that singular action was, let alone the movement across the town of Pierce. Inside the building one finds elements of life, proof of individuals existence and the community of Our Lady of the Woodland. Inside jokes, artistic prayers, and the decision to keep the Knight of Columbus trophy in Pierce, rather than the other cities covered by St. Michael's Council are all evidence of personal connections to the building. That the statues, the crucifix, and the stations were not replaced but kept and possibly restored, shows a deep connection to those items. The very

same connection that compelled individuals to work to provide Our Lady of the Woodland with a safer environment rather than trying to find funding for a new facility.

Entering Our Lady of the Woodland in 2016 reveals a building in rest. While obviously cared for, it now simply acts as a storage facility. The chapel, however, gives a sense of optimism. The state it is left in makes it seem that pious Catholics will once again file through the doors to hear the word of God. The future of Our Lady of the Woodland is uncertain, the economics in Pierce have not changed. With fewer and fewer individuals remaining in the area that ever attended Mass there and many individuals having passed on, it is possible that Our Lady of the Woodland is on a path to being forgotten.

Chapter X: Conclusion

Our Lady of the Woodland, like countless other things, exists because people had specific goals and specific desires. It is a product of the culture of Pierce, Idaho that became fixture within that culture. Our Lady of the Woodland does not look like most other Catholic Churches built in 1932, because it is a Catholic church built in the community of Pierce. It is a singular object to which hundreds of individuals tied themselves over the last 84 years. The church was built through donations of money, time, materials, and labor during the longest lasting economic downturn in the history of the industrialized world. Its very existence is a triumph of the spirit and desires of those who were willing to work to give the Catholics of Pierce and the surrounding areas a church to call their own. In the following decades Our Lady of the Woodland would become a fixture in the town of Pierce; from the baptisms and outdoor Mass for the C.C.C. to Fr. Arnzen being called upon to dedicate the one of the biggest economic boons for the area. When the stability of the foundation of the church came under question, parishioners and non-parishioners alike were willing to once again donate time, money, materials, and labor to move the church from its original location to a new location. If Our Lady of the Woodland were simply a building then it likely would have been allowed to die, replaced by a newer construction with modern conveniences to comfort and attract parishioners. That was not the case, however. Parishioners and the community of Pierce chose to save Our Lady of the Woodland, establishing it as something more than just a building, it was *theirs*. Our Lady of the Woodland stands to this day as a spirit of persistence; the persistence of Father Kunkel to build his church and the persistence of those who set his being there in motion— DeSmet, Cataldo, and Pierce. Our Lady of the Woodland is a product of western American culture and small-town culture.

The Future of Our Lady of the Woodland

Having summarized the history of Our Lady of the Woodland, the question is now what is to become of the church going forward. One possibility is that it will remain in same state it finds itself in now, used primarily for storage. There is another option, however, Fr. Mathebela has approved re-nomination of Our Lady of the Woodland to the National Register of Historic Places. The information collected for this thesis, most of which was not included in the first nomination, may aide in achieving a successful listing on the register. On the National Register of Historic Places, Our Lady of the Woodland may new find new life with increased public awareness and recognition of its importance in the community of Pierce, Idaho. In this role, it would truly become a relic; a living remnant of the past. There would perhaps be no more fitting future for Our Lady of the Woodland than for it to be resurrected as as a symbol of the devotion of its people.

Epilogue

Having reached the end of this thesis, it is important to reassess why it was written. The reason is not for Our Lady of the Woodland itself, but rather the people and their devotion to it. A thing is never just a thing, they are extensions of humanity. There is, arguably, no more personal aspect of humanity than one's spirituality and connection with a higher power. This thesis was not written about a thing or a place, it was written about a people, about a culture, about love, labor, and devotion. A simple examination of the building could have been done and paired with newspaper writings to create a basic time-line of the life of Our Lady of the Woodland, but the significance of the building; the true purpose of this examination, rests in those who made Our Lady of the Woodland a reality; those who built it, attended it, and saw to its continued existence. Significance and importance are not objective things; what may be an abandoned building or storage facility to one, is the site of another's baptism, communion, and marriage. Archaeology cannot be a soulless science if we hope to learn about the past. We should never desire to label anything as "just a thing." We do not write the past, we only hope to interpret it as close to the original vision as we can.

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Appendices

APPENDIX A

THE UTILIZED INFORMED CONSENT FORM

Informed Consent Form

Project Title: _____

Principal Researcher(s): _____

I, _____, the interviewee's full name, state that I am over 18 years of age, and freely and voluntarily wish to participate in the research being proposed above.

Description of purposes and explanation of procedures :

1. The purpose of this interview is to obtain information about Our Lady of the Woodland Catholic church and to better understand the role of the Church in the town of Pierce, Idaho and the community at large.
2. This interview will be audio and/or video recorded. If the subject wishes, only an audio interview will be conducted. A photograph of the session is requested, although if the subject does not wish to be photographed they will not be. The photograph and the recordings taken will be used in a masters thesis, and will therefore be open to the public.
3. The subject will be asked a few open ended questions that they, to the best of their judgment, may answer as they see fit. If the subject does not feel that they can or do not want to answer a given question, they need only say so. The only foreseeable risk of this interview is the chance that unhappy or unpleasant memories may be conjured. If any questions make the interviewee uncomfortable or unhappy, they may say so at any time and that line of questioning will cease.
4. Personal photographs of and in Our Lady of the Woodland would be beneficial, but are certainly not required. These photographs would be scanned on location with a portable scanner under the watch of the subject. The copies of these photographs will **only** appear in this masters thesis and all digital copies will be deleted upon completion of this thesis. Any individuals who happen to appear in a useful photograph will have their facial features blurred to protect their identity. The interviewee may themselves be blurred, if they so choose.
5. Copies of all interviews will be given to the Archdiocese of Boise for historical

preservation. If the subject does not wish their interview to be given to the Archdiocese, they have that right.

6. There is some possibility that a future interview may be necessary, however this is entirely up to the subject if they wish to submit to another interview.
7. The subject may request that their interviews be confidential and a pseudonym used in place of their name. The subject need only ask that this be done.
8. Any pertinent questions about the research and related inquiries may be directed to the interviewer, Corey Kleer-Larson at 208-816-3735 or to his email at klee1727@vandals.uidaho.com
9. You may also direct questions about subject's rights, or any complaints about my actions to the University of Idaho Office of Research Assurances at 208-885-6162 or email at irb@uidaho.edu
10. Participation in this interview is entirely voluntary and may be stopped whenever the subject sees fit.

I acknowledge that _____ has fully explained to me the purposes and procedures, and the risks of this research; he/she has informed me that I may withdraw from participation at any time without prejudice; and has informed me that I will be given a copy of this consent form. I freely and voluntarily consent to my participation in the above mentioned research project.

I waive _____ Do not waive _____ the right to confidentiality, i.e., my name may or may not be used in the research.

I consent to be videoo _____ and/or audio _____ recorded during the interview.

I consent to having my photograph taken to be used for public view. Yes ___ No ___

I consent to sharing my personal photographs for public view. Yes ___ No ___

I consent to my interview being turned over to the Archdiocese of Boise for the sake of historical preservation. Yes ___ No ___

List any special stipulations or conditions established by the interviewee in the conduct or disposition of this project:

Signature of
Interviewee: _____

Signature of Principal
Researcher: _____

Date: _____

Sponsoring faculty advisor
Dr. Mark Warner

Department of Sociology & Anthropology- University of Idaho

Phone: (208) 885-5954

Email: mwarner@uidaho.edu

APPENDIX B

FATHER KUNKEL'S DRAFT CARD

REGISTRATION CARD—(Men born on or after April 28, 1877 and on or before February 16, 1897)

SERIAL NUMBER U 1576	1. NAME (Print) REV. JOHN BENEDICT KUNKEL (First) (Middle) (Last)			ORDER NUMBER
2. PLACE OF RESIDENCE (Print) DIOCESE of BOISE - IDAHO ID (Number and street) (Town, township, village, or city) (County) (State)				
[THE PLACE OF RESIDENCE GIVEN ON THE LINE ABOVE WILL DETERMINE LOCAL BOARD JURISDICTION; LINE 2 OF REGISTRATION CERTIFICATE WILL BE IDENTICAL]				
3. MAILING ADDRESS BURLEY - IDAHO (Mailing address if other than place indicated on line 2. If same insert word same)				
4. TELEPHONE 668 BURLEY IDAHO (Exchange) (Number)	5. AGE IN YEARS 52	6. PLACE OF BIRTH Sibley TOWNSHIP (Town or county)		
DATE OF BIRTH MAY 22 1890 (Mo.) (Day) (Yr.)				
7. NAME AND ADDRESS OF PERSON WHO WILL ALWAYS KNOW YOUR ADDRESS CHANCERY OFFICE DIOCESE of BOISE IDAHO.				
8. EMPLOYER'S NAME AND ADDRESS PRIEST BOISE IDAHO.				
9. PLACE OF EMPLOYMENT OR BUSINESS SAME (Number and street or R. F. D. number) (Town) (County) (State)				
I AFFIRM THAT I HAVE VERIFIED ABOVE ANSWERS AND THAT THEY ARE TRUE.				
D. S. S. Form 1 (Revised 4-1-42)	(over)	16-21630-2	Rev. J. B. Kunkel (Registrant's signature)	

APPENDIX C

FATHER KUNKEL RECORDED IN THE BOVIL CENSUS

UNITED STATES DEPARTMENT OF COMMERCE
BUREAU OF THE CENSUS
POPULATION SCHEDULE

Year 1910
ELEVENTH CENSUS OF THE UNITED STATES: 1910
Enumerated by an Assistant

State of Ohio County of DeWitt Township of Wesley School District of DeWitt Precinct of DeWitt

Household of 121 in the family of 121 persons, the head of the household being Wesley Kunkel

Serial No. 121 of the family of 121 persons, the head of the household being Wesley Kunkel

Age at date of enumeration 121 years, 0 months, 0 days

Serial No.	Name	Sex	Age	Color	Marital Status	Date of Birth	Place of Birth	Race	Naturalization	Citizenship	Profession	Industry	Occupation	Education		Value of Real Estate	Value of Personal Estate	Total Value
														Years	Months			
1	Wesley Kunkel	M	42	W	M	1868	Germany	W	N	C	Farmer	Farmer	Farmer	10	0	10	1000	1010
2	Elizabeth Kunkel	F	38	W	M	1872	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
3	John Kunkel	M	18	W	S	1892	Germany	W	N	C	School	School	School	8	0	8	50	50
4	William Kunkel	M	16	W	S	1894	Germany	W	N	C	School	School	School	8	0	8	50	50
5	Charles Kunkel	M	14	W	S	1896	Germany	W	N	C	School	School	School	8	0	8	50	50
6	Frank Kunkel	M	12	W	S	1898	Germany	W	N	C	School	School	School	8	0	8	50	50
7	George Kunkel	M	10	W	S	1900	Germany	W	N	C	School	School	School	8	0	8	50	50
8	Henry Kunkel	M	8	W	S	1902	Germany	W	N	C	School	School	School	8	0	8	50	50
9	Edward Kunkel	M	6	W	S	1904	Germany	W	N	C	School	School	School	8	0	8	50	50
10	Robert Kunkel	M	4	W	S	1906	Germany	W	N	C	School	School	School	8	0	8	50	50
11	Joseph Kunkel	M	2	W	S	1908	Germany	W	N	C	School	School	School	8	0	8	50	50
12	Anna Kunkel	F	35	W	M	1875	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
13	Mary Kunkel	F	30	W	M	1880	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
14	John Kunkel	M	25	W	M	1885	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
15	William Kunkel	M	20	W	M	1890	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
16	Charles Kunkel	M	18	W	M	1892	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
17	Frank Kunkel	M	16	W	M	1894	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
18	George Kunkel	M	14	W	M	1896	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
19	Henry Kunkel	M	12	W	M	1898	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
20	Edward Kunkel	M	10	W	M	1900	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
21	Robert Kunkel	M	8	W	M	1902	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
22	Joseph Kunkel	M	6	W	M	1904	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
23	Anna Kunkel	F	32	W	M	1878	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
24	Mary Kunkel	F	28	W	M	1882	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
25	John Kunkel	M	22	W	M	1888	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
26	William Kunkel	M	18	W	M	1892	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
27	Charles Kunkel	M	16	W	M	1894	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
28	Frank Kunkel	M	14	W	M	1896	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
29	George Kunkel	M	12	W	M	1898	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
30	Henry Kunkel	M	10	W	M	1900	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
31	Edward Kunkel	M	8	W	M	1902	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
32	Robert Kunkel	M	6	W	M	1904	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
33	Anna Kunkel	F	30	W	M	1880	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
34	Mary Kunkel	F	26	W	M	1884	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
35	John Kunkel	M	20	W	M	1888	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
36	William Kunkel	M	16	W	M	1892	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
37	Charles Kunkel	M	14	W	M	1894	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
38	Frank Kunkel	M	12	W	M	1896	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
39	George Kunkel	M	10	W	M	1898	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
40	Henry Kunkel	M	8	W	M	1900	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
41	Edward Kunkel	M	6	W	M	1902	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
42	Robert Kunkel	M	4	W	M	1904	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
43	Anna Kunkel	F	28	W	M	1882	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
44	Mary Kunkel	F	24	W	M	1886	Germany	W	N	C	Homemaker	Homemaker	Homemaker	8	0	8	500	500
45	John Kunkel	M	18	W	M	1890	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
46	William Kunkel	M	14	W	M	1894	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
47	Charles Kunkel	M	12	W	M	1896	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
48	Frank Kunkel	M	10	W	M	1898	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
49	George Kunkel	M	8	W	M	1900	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500
50	Henry Kunkel	M	6	W	M	1902	Germany	W	N	C	Farmer	Farmer	Farmer	8	0	8	500	500

APPENDIX D

THE CLEARWATER TRIBUNE, SEPTEMBER 21, 1934

FRIDAY, SEPTEMBER 21, 1934

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**HOLD IMPRESSIVE
SERVICES AT PIERCE**

**CCC Men Pay Homage to De-
parted Comrades. 140
Lads Confirmed.**

Pierce, Sept. 15. — Pierce, historic mining camp high in Idaho's mountains, tonight witnessed what was perhaps one of the most impressive church services solemnized in the west, when representatives of 14 companies of CCC enrollees, numbering 350, marched four abreast through the main street of the camp, each holding a lighted candle in memory of eight departed comrades who have passed away during the year.

From the extreme south side of the camp to the ball park at the extreme north end, the line of boys in olive drab who have been building health and character while employed by the CCC in the Lewiston district, paraded. Lighted tapers pierced the pitchy darkness. Flickering candles lighted up the faces of the lads and the line of march. Services at the ball park were witnessed by scores of residents, army officers and visitors from all parts of the district.

Pierce, Sept. 16.—Eight hundred enrollees of the CCC, augmenting the hundreds who participated yesterday in the memorial services in the open air at this historic mining camp, today came from 16 camps to attend the administering of the sacrament of confirmation in the unusual ceremony presided over by the Most Rev. Edward J. Kelly, bishop of the Boise diocese.

A class of 140 lads from Iowa, Illinois, Ohio as well as Idaho and other western states, was confirmed by the bishop clad in robes of the church, while hundreds of visitors from all parts of the community watched the picturesque ceremony high in the mountains. Army and forestry trucks, as well as a logging train, were utilized to bring the CCC enrollees to Pierce from camps in the outlying areas.

Bishop Says Mass
Mass was said at 10 a. m. in the open air cathedral at the ball park by Bishop Kelly. Under direction of

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as well as a logging train, were utilized to bring the CCC enrollees to Pierce from camps in the outlying areas.

Bishop Says Mass

Mass was said at 10 a. m. in the open air cathedral at the ball park by Bishop Kelly. Under direction of Pierce businessmen an altar had been constructed in the natural chapel in the center of the field. A white cross, made from peeled pine logs and painted, was placed prone on the athletic field with aisles made from other peeled logs painted white. Midway in the ceremonies an airplane of the Oregon national guard swooped low several times over the field, taking pictures of the unusual service.

Candidates for confirmation received the holy communion and were served breakfast immediately after mass, at the army field mess. Thirty-five enrollees took their first communion. Seven were baptized Saturday.

Colorful Procession.

This afternoon another colorful procession of CCC boys attired in their olive drab uniforms, marched through the main street of the city. More than 800 participated, marching four abreast in squad formation. Led by color bearers carrying the Stars and Stripes and the Lewiston district CCC flag made by Mrs. Victor E. Lewis, wife of Lieutenant Lewis, railhead officer at Headquarters, the line was headed by army officers, forestry officials and district leaders. The march was continued to the ball park where the services took place.

This evening the ceremonies were concluded with a series of boxing bouts, log-sawing contests and other athletic events. Clear, sparkling weather with smiling skies aided in making the occasion an unusual success.

Prominent among the guests and speakers Sunday were Major Henry C. Davis, Jr., commanding officer of the Lewiston district, and Supervisor E. H. Myrick of the Clearwater national forest with headquarters at Orofino.

Among leaders who participated in the ceremonies today were First Lieutenant Stanley J. Reilly, army reserve chaplain of the Lewiston district; the Rev. John Kunkel of Bovill and Orofino parishes; First Lieutenant John Bunyan of Bovill, army reserve chaplain, and others.

Miss Magda Pagel of Southwick presided at the organ. Among the soloists were First Lieutenant John C. Pighetti, commanding Camp French Creek, near Pierce, and Mrs. Florence Pauline Lewis, wife of Lieutenant Lewis in charge of the railhead at Headquarters.

APPENDIX E

THE CLEARWATER TRIBUNE, OCTOBER 4, 2007

75th anniversary celebration Oct. 11 at Our Lady of the Woodland Church

OCTOBER 4, 2007 - Orofino

By Rev. George L. King
On Oct. 11, Our Lady of the Woodland Church in Pierce will celebrate its 75th anniversary. The church was built under the leadership of Father John B. Kunkel with logs donated by local timber men and hewn by local loggers. It was dedicated on Aug. 17, 1932 by the Most Rev. Edward J. Kelly, Bishop of Boise.

The church, which measures 24 by 40, was constructed on a lot a block east of downtown Pierce. It was near the first courthouse in the Idaho Territory. It was also not far from the high school of that time, Mayor Brown remembered that it was used for the baccalaureate ceremonies they then had. The church can seat up to 100.

Our Lady of the Woodland was cared for by the pastors of St. Theresa's in Orofino from 1932 to 1964, 1980 to 1983, and 1997 to the present. The pastors were John B. Kunkel 1930-38, Patrick Dooley 1938-40, Francis Bonora 1940-46, John J. Casby 1946-47, William F. Ordway 1947-48, Albert V. Dulberg 1948, Cornelius M. Mulvihill 1948-50, William Francis McQuaid 1950-57, Richard C. Bauman 1957-62, Thomas A. Heeran 1963-64, Michael A. Spegele 1980-83, and George L. King 1997-2007.

Pastors who cared for Our Lady of the Woodland from St. Catherine's in Kamiah were: Kenneth J. Arnzen 1964-68, Francis A. Hebert 1968-72, Ronald Pienkiewicz 1972-75, Martin J. Schuck 1975-76, Tony Haycock 1976-78, John F. Butkis 1978-79, Albert Castellno C.S.S.R. 1979-80, Thomas Loucks 1983-89, Canisius Hayes S.S.T. 1989-93, Liam Davitt 1993-94, and George L. King 1994-97.

A significant event in the history of Our Lady of the Woodland occurred on Sept. 16, 1934. At an open air Mass Bishop Kelly confirmed 143 members of the Civilian Conservation Corps. There were also 35 First Holy Communions. Seven of these had been baptized the previous evening at a memorial service for eight C.C.C. boys who had died during the previous year.

In 1980 the church was moved across town to the west side of Pierce to three acres that



Our Lady of the Woodland Church in Pierce.

had been purchased under Fr. Arnzen in 1964 for \$5000. A road was bulldozed at that time by Jack Mathews. In 1980 men of the church did a great deal of work to dig and prepare the full basement over which the church was placed. Women raised more than \$1000 to furnish the basement kitchen. This included making huckleberry jam.

Reasons for moving the church were: a neighbor was excavating right to the property line to the south and the church was in danger of slipping into this hole, there was only one parking space and people had to walk up the hill, also there was a need for facilities. The full basement had a kitchen, restrooms and a meeting hall. The Catholic Church Extension Society contributed substantially to the project. Bishop Sylvester W. Treinen dedicated the new facility at a Mass on Nov. 26, 1980.

The history of Our Lady of the Woodland is more than a few dates and events and more than the priests and bishops. It is the people who have attended Mass there. For example there has been Mass each Sunday evening now for 13 years. Names of more than 274 who have been baptized there will be posted in the church basement where an open house will be held Oct. 11-14.

The lives of hundreds of people have been entwined with Our Lady of the Woodland. The 75th anniversary is a time to give thanks and share many memories.

The people of Our Lady of the Woodland Church want to invite their friends to take part in the 75th Anniversary Celebration. There will be an Open House at the church on Oct. 11 from 3 to 6 p.m., on Oct. 12 from 11 a.m. to 5:00 p.m., Oct. 13 from 11

a.m. to 5 p.m. and on Oct. 14 from 11 a.m. to 8 p.m. including Mass at 6:30 p.m.

If any friends, especially those who ever attended church there, would like to receive an invitation to the meal at 7:15 on Oct. 11, they are asked to contact Catherine Carlson at 208 464-2737 by Saturday, Oct. 6.

Bishop Michael P. Driscoll, Bishop of Boise, plans to celebrate Mass in Our Lady of the Woodland Church on Thursday, Oct. 11 at 6 p.m. The Mass may be televised to the Community Center.

Photographs will be displayed at the Open House. There will be the opportunity of viewing parts of videotapes taken over the past 13 years. One of special interest is Fr. Kenneth Arnzen speaking on part of the church's history.

I expect to pass through life but once. If, therefore, there be any kindness I can show, or any good thing I can do for any fellow being, let me do it now...as I shall not pass this way again.
—William Penn

Time and money spent in helping men do more for themselves is far better than mere giving.
—Henry Ford

APPENDIX F

OUR LADY OF THE WOODLAND'S ANNIVERSARY PAMPHLET 2007



75th Anniversary Celebration
Our Lady of the Woodland Church
Pierce, Idaho

by Rev. George King

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Programs by Wilma Rapp (208) 476-3559 for personalized cards

APPENDIX G

APPROACH OF STUDY

A number of factors affected the way in which this thesis was crafted into its final form. The seeds of this thesis were planted in curiosity, not established data or a known history. The cornerstone of this thesis was the desire of the individuals who once attended Our Lady of the Woodland to share their experiences. Without a living human connection, this thesis would not have taken this final form. It was seeing the passion of living former parishioners that drove the course of thesis as well as the knowledge that it is being written with them in mind; what they feel is a part of their story is what was included in this thesis. Their words are theirs, not to be questioned, but to be heard.

The examination process was ultimately what was written in this thesis, questions that drove the study of Our Lady of the Woodland were answered in this thesis in the same manner in which those answers were uncovered. Information builds upon information to create an answer in a form that may not be directly understood if it was written going from “question A to answer C.” Certain questions were like a puzzle wherein the picture did not truly become visible until the final piece was put into place. To simply give direct answers would have been an academic disservice. Equally so was the danger of tangents. Information included to frame certain details could be have been well explored but in doing so the topic at hand could be lost. A flow of question and answer about the life of Our Lady of the Woodland in a chronological setting was employed not out of a sense of ease, but because it seems as the most honest to both those who read this thesis and those who lent their story to be included within it.

Without a question it must be remembered that this thesis is a combination of multiple types of data coming together to create a patchwork narrative. There are stories attached to Our Lady of the Woodland that were not told in this thesis because they were not uncovered. This thesis, like countless others before it, only serves as a cursory examination. One done for the sake academia and to recognize the devotion of a culture. This thesis is an interpretation of singular snapshots in time. It is no more definitive to the story of Our Lady of the Woodland than stand alone frames are to a film.