

LATAH LEGACY

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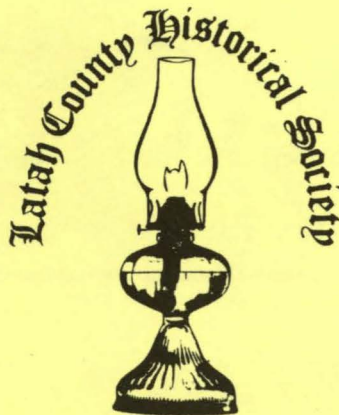
OUT ON THE FARM: AN HISTORICAL STUDY

REMINISCENCES OF GERALD INGLE

RURAL WOMEN OF LATAH COUNTY

Summer 1982

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Cover Photo: The Charles and Mary Deobald farm on American Ridge.

OUT ON THE FARM: AN HISTORICAL STUDY

by Keith Williams

Editors' note: In recent years some historians have become increasingly interested in viewing society from the "bottom up." In other words, rather than trying to interpret the past through the actions of governors, senators, presidents, or generals, they believe history can be better understood by examining the lives of common people. Such research naturally presents methodological problems. Unlike the elite members of society, common people seldom leave written reminiscences or diaries, nor are they frequently mentioned in news stories or other standard places historians search for information. Consequently, social historians have found they must rely on different types of records. Oral histories, census records, probates, military records, family photographs, and numerous other types of previously seldom-used materials are now being utilized to document our past.

In the following article Keith Williams reconstructs the lives of the Charles and Mary Deobald family utilizing some of these records. The primary source of information for the article is the "material culture" of the Deobald farmstead. What can we tell about a family by the buildings and artifacts they leave behind? Keith supplements this aspect of the research with oral interviews with family members, photographs, county records, and a variety of other materials. He concludes his article with a methodological section explaining how we can all use these types of sources in our personal research. The author wishes to thank members of the Deobald family for their generous assistance in researching this article.

An abandoned farmstead sits on American Ridge near Kendrick, Idaho, surrounded by sun-drenched, wheat-covered hills. The farmsite, located in a small valley of whispering pines and rustling cottonwoods, is dotted with ancient apple trees that have covered the backyard with the litter of last year's fruit. The apples, tiny and sour, lie rotting beneath blackberry bushes while, nearby, flowering lilacs, daffodils, and snowdrops seem intent on taking over the farmyard. The apples add a distinctive pungent aroma to the fragrance of the blooming flowers. The grass, kept neatly manicured by periodic pasturing of the neighbor's hungry sheep, adds a green contrast to the yellow, white, and purple blossoms scattered about the yard. The barnyard, now devoid of livestock, serves as a playground for cottontail rabbits, squirrels, and chipmunks and a hunting ground for robins and red-tailed hawks.

The warm spring sun shines down on the farm buildings, drying out the moisture-laden shingles and clapboards after their long winter's exposure, causing one more paint chip to fall and one more shingle to crack. Meanwhile, the big white farmhouse sits quietly, its dark windows--the glass now wavy with age--looking out like the eyes of a sentinel over the outbuildings. The barn, center of activity on a working farm, evokes memories of the time-honored farmer going about his daily chores. The musty aroma fills the senses as one wanders from floor to floor catching glimpses of bygone years. Feed sacks, grain pails, and hay still in mangers all add to the nostalgic aura that surrounds the site. One can almost see the big draft horses in their stalls chomping on last season's hay. The air is filled with the heavy warmth common to all barns and stables.

The other outbuildings--the well-house with a handpump that still works, chicken house, garage, machine shed, and tool shed complete with forge--add to the illusion in their own way. But none adds as much as the little two-seat outhouse that stands midway between the house and barn, a convenient location when one considers the need for easy accessibility. Even the small playhouse/shed set off to one side blends in. Everything about the site, from the stream trickling through the lower pasture to the musty old farmhouse, makes one wish for the simpler life, the "good ole' days" during the early growth of the Pacific Northwest.

What were those "good ole' days" really like for the people who lived here, dreamed here, and died here? To find the answer, we must move beyond the poetic and delve into the farm's history to uncover something of the lives of the people who lived here: the Deobald Family of American Ridge.

On January 26, 1887, Charles Deobald and Mary Ann Ameling, both of Summerfield, Marshall County, Kansas, were married at Mission Creek, Nebraska. The Deobalds set up their farm and horse ranch in Kansas where they lived until 1893. In March of that year they brought their family by train to Kendrick, moving to a small house just up the valley from the present farmsite and not far from Mrs. Deobald's parents, who had come to the area some time earlier.

In the late 1890's, Charles began looking for land of his own. The land he chose to build on had been granted to the Idaho School District, Idaho Territory, in an act dated February 18, 1881. The act stipulated that sections 16 and 36 of every township in Dakota, Montana, Arizona, Idaho, and Wyoming were to be used for school purposes. It further specified that none of these lands could be sold for under ten dollars per acre and that all proceeds would be used to help establish a

permanent fund for exclusive use of territorial schools and, later, state colleges and universities. In 1899, Mr. and Mrs. Deobald purchased a 40-acre parcel of land through the Kendrick State Bank for four hundred and eighty dollars, twelve dollars per acre.¹

Charles Deobald, with the help of his neighbor, built the two-story home that his grandchildren still own. The original farmhouse, smaller than the present structure, did not have the kitchen wing or the fruit cellar. At that time, it consisted of the present-day dining room (then the kitchen), the downstairs parlor, and two large bedrooms upstairs. In the fall of 1900, the house was completed and the Deobald family moved in. Utilizing scraps and leftover lumber from the house, they constructed a small barn, chicken house, toolshed, and machine shed shortly after the house itself was finished. The large kitchen was not added to the main house until 1906 and the fruit cellar, with the connecting roof, in 1907.

On March 31, 1901, tragedy struck the Deobald family. Charles, only 45 years old, died of consumption after an illness of several months.² His death left Mary Ann alone with the responsibility of taking care of their six children and the farm, a large task by anyone's standards. Despite an invitation by a family member in Illinois who offered to educate all six children if the family would return to the Midwest, Mrs. Deobald chose to stay in Idaho and raise the children herself.

Out of necessity the family became remarkably self-sufficient. The boys, particularly Edwin and William, worked the family farm, growing such crops as wheat and beans. They later became part of a local cooperative threshing operation that made the high demand for labor easier to manage. Their grain crops were hauled in bulk to Kendrick by wagon. The special wagon box needed to accomplish this task still hangs in the machine shed. The

entire family helped with the farming operation. Work did not end with the onset of winter either. One family member, Elizabeth Josephine, recalled cold winter days when the children were snowed in and unable to walk to the one-room, eight-grade American Ridge school, which they all attended. On these days, the children worked on activities that had been set aside during the hectic harvest season for just such occasions. One job she remembered well was the threshing of dry beans. She would ride a horse in a circle over the beans, its hooves breaking apart the pods. The children would gather to separate the beans from the pods and bits of dirt, completing the threshing operation. The Deobald children also worked in area prune dryers, on threshing crews, and at other odd jobs.

Mrs. Deobald grew vegetable seeds for sale or trade at local stores, as well as vegetables for the family's use. She also raised purebred Plymouth Rock chickens. She would send to Kansas and Nebraska for setting eggs, at a cost of fifteen eggs for \$1.50. She later sold the roosters as well as the setting eggs. With any money left over after expenses, she purchased cheaper eggs for the family's table.

Mrs. Deobald used the feathers of the extra hens as well as those of geese and ducks--which they also raised--to make pillows. They then traded the pillows to Davids' and Creighton's stores in Moscow for clothing. The chicken house itself served a function other than just shelter. Both the original and its replacement built in 1935 had a south-facing roof, which gave it good exposure to the sun, making it perfect for drying prunes that the family picked in nearby orchards. The prunes were laid on the henhouse roof on paper, covered with cheesecloth, left to dry, then added to the family larder.

The family at various times also kept hogs and cattle. Milking stanchions inside the barn indicate that at one time the farm was complete with milk cows. As fresh



Mary Ann Deobald.

meat is perishable, the family must have used some type of preservative measures. The family had no smokehouse or ice house, and so depended upon fresh meat as much as possible, with canning serving as their main preservation measure. The fruit cellar or root cellar served as the family pantry. Fresh vegetables and canned foods, fruits, vegetables, and beans could be stored for long periods in the dark coolness provided by the cellar's foot-thick concrete walls. The covered walkway between the house and cellar served a secondary function as well. It made a convenient, dry storage area for kindling and firewood. This reduced trips to the wellhouse where the family stored the majority of the wood supply.

The family also kept draft horses for use on the farm. They brought four of these animals with them when they made the trip from the midwest and later bought others. Two of Mrs. Deobald's favorites, Dick and Chub, were purchased from other farmers. Mrs. Deobald described Chub as "the best horse that ever walk [sic] the earth, never kick, bite and pull the heaviest load."³ The importance of horses and horse-drawn implements on the American farm has long been recognized. In the Palouse and Latah County areas, agricultural mechanization began in the late 1920's, but in the United States in general draft animals in use on farms outnumbered tractors until 1956.⁴ In this respect, the Deobalds were not totally atypical in remaining with horse power until the late 1950's.⁵

A barn was necessary on a farm with the use of horses and other large livestock. As noted earlier, the family built a small barn shortly after the house was completed

in 1900. However, this and the separate hayshed were not adequate for the farm's needs. In 1916, two of the Deobald sons, Edwin and William, built a barn. These two young men, aged 22 and 20, respectively, constructed the huge three-level structure, which still stands on the farm. The men bought the lumber for the barn from a mill east of Troy. Neither of them had done much carpentry work previously, but their barn-raising efforts were a complete success. Edwin, always innovative and mechanically inclined, made a concrete mixer out of a wooden barrel in order to pour the barn's foundation. The mixer was also used to pour a concrete retaining wall near the stream and the front steps of the yard, and to reinforce the root cellar walls and its retaining walls. The mixer, along with a homemade table saw they devised, are only two indications of the family's ingenuity and self-sufficiency.



At work on the Deobald farm.

The family led a good life, although they lacked many of the conveniences taken for granted in today's largely urban America. The family outhouse, or "Mrs. Jones" as Mrs. Deobald called it, was furnished with lime deodorant and a Sears catalog. The two-seat privy was quite adequate, though not exactly luxurious, in meeting the family's personal needs. The Deobald's other sanitation need, garbage disposal, was also met in traditional fashion. The wood and paper products were burned in either the wood cook range or the wood stove in the dining room. The garbage was thereby destroyed while also helping out with the heating or cooking. The cans and bottles that could be used for some other purpose were recycled. Three-pound lard pails were especially versatile; they could be used as water pails, storage containers, and even chamber pots. The unusable containers were simply carried to the stream and tossed in, a practice long carried on by rural residents and farmers. Nothing was more convenient than a nearby ditch, creek, or gully.

These were the closest thing there was to sanitary landfills at this time. This type of disposal may have been, at least in part, an attempt to retard stream erosion. The farmer who leases this land now is attempting the same thing using old tires and brush. The concrete retaining wall behind the machine shed was obviously an attempt to slow down erosion of the stream bank, but it only made the problem worse. The water, at flood stage, seems to cause an eddying effect behind the wall itself, thereby eroding the bank even more. One corner of the shed is now completely undermined.

The house never had running water. For the first twelve years the family depended on nearby neighbors and a small spring for their water supply. In 1912, a well was drilled and a hand pump installed. They then erected the wellhouse. The family carried water into the house by bucket, and a pipe-relay system was set up to fill the livestock trough. A basin



Hauling lumber for building construction, Deobald farm.

in the kitchen, complete with drain, was the closest thing to indoor plumbing they accomplished. Baths were sponge affairs in the kitchen using water heated on the wood range. They collected soft water for shampoos from a barrel under the house's rain gutters. Real "tub" baths were a luxury only occasionally experienced on their Saturday trips into town.

Electricity was another convenience that the Deobalds basically did without. In 1925, electricity was brought to American Ridge by the Potlatch Consolidated Electric Company when it began its "Early Farmer's Service." Lines were installed for farms of over 160 acres, which at that time included such local farmers as Ira Havens, Sam Bigham, and Frank Benschoter. Potlatch Consolidated purchased some of its power to supply this increased load from the Washington Water Power Company.⁶ In the 1930's the Deobalds had one line installed in the kitchen to run an electric light. With only the one electric line, the family made extensive use of kerosene lamps and lanterns, and were usually in bed shortly after dusk.

Telephone service began in Kendrick and Juliaetta in 1893 with a franchise granted to the Inland Telephone Company, which was later changed to Pacific Telephone and Telegraph. Service began with phones in the H. P. Hull Store in Kendrick and in the Danning Store in Juliaetta. In 1904, Pacific Telephone and Telegraph as well as a Spokane-based rival, the Interstate Telephone Company, commenced installation of individual phones and farmers began organizing for rural service. In 1915, the Schupfer brothers, Otto and Herman, bought the Pacific Telephone Company and the rights to the Interstate Telephone Company's area customers, thereby uniting these two separate systems into one exchange and completing communication lines between area residents.⁷ Hesitant to accept the "imposition" of a telephone, Mrs. Deobald finally allowed Otto Schupfer to install a crank-type phone about 1918. Otto later became her son-in-law, marrying

her daughter, Elizabeth Josephine, in 1921. The marks left by the telephone, and indeed by other shelves and pieces of furniture, may still be seen on the walls of the farmhouse, even though the objects themselves have been missing for 25 years.

The family enjoyed simple, occasionally practical, pleasures. Reading was an excellent example. Because the family by necessity was constantly hard at work, reading was not allowed until the day's work was completed. However, wash day served as an exception to the rule. The family washing machine was a wringer washer with a wooden tub and paddles. The mechanism was operated by moving an upright lever in a back and forth motion. This could be accomplished using only one hand, leaving the other free to hold a book, which allowed the operator to read as she worked. Other forms of entertainment included family picnics and huckleberrying, and ice skating on a nearby farm pond and sledding in the winter. Sledding was usually done on the hill west of the house using homemade skis made by Edwin. The children would sit on the skis, two or three at a time, and enjoy an exhilarating ride to the bottom.

Other common types of outings were the sleigh ride, buggy ride, and, later, automobile trips. The first automobile owned by a member of the Deobald family was purchased about 1918, and changed their lives drastically, as the auto had for many families. It was no longer an all-day ordeal for the Deobalds to get to Moscow and back, so they began making the trip more often, depending less upon the local markets at Kendrick. These shopping trips were usually enjoyable excursions as it was always exciting to get away from home. With the advent of paved roads, trips began to take on longer proportions. In 1919 several members of the Deobald family and friends undertook a 1,270 mile round-trip automobile journey to Portland, Oregon, by way of Spokane, Bremerton, Tacoma, and Vancouver. The trip would have been a difficult one only a

few years earlier, but by 1919 it was simply a long, fun-filled jaunt. The prairie-schooners they passed were an oddity, but a few years earlier would have been a common sight. The trip was not without its problems, however. Flat tires and a broken axle plagued their return, yet family and friends enjoyed the trip.⁸

In 1919 the family built a garage to house their automobile. It is a well-designed building constructed for beauty as well as function, complete with such amenities as windows and a vertically sectioned door. The door slides laterally on a rail that curves in along the inside wall, with a section hinging in on one side that creates a standard "walk-in" door.

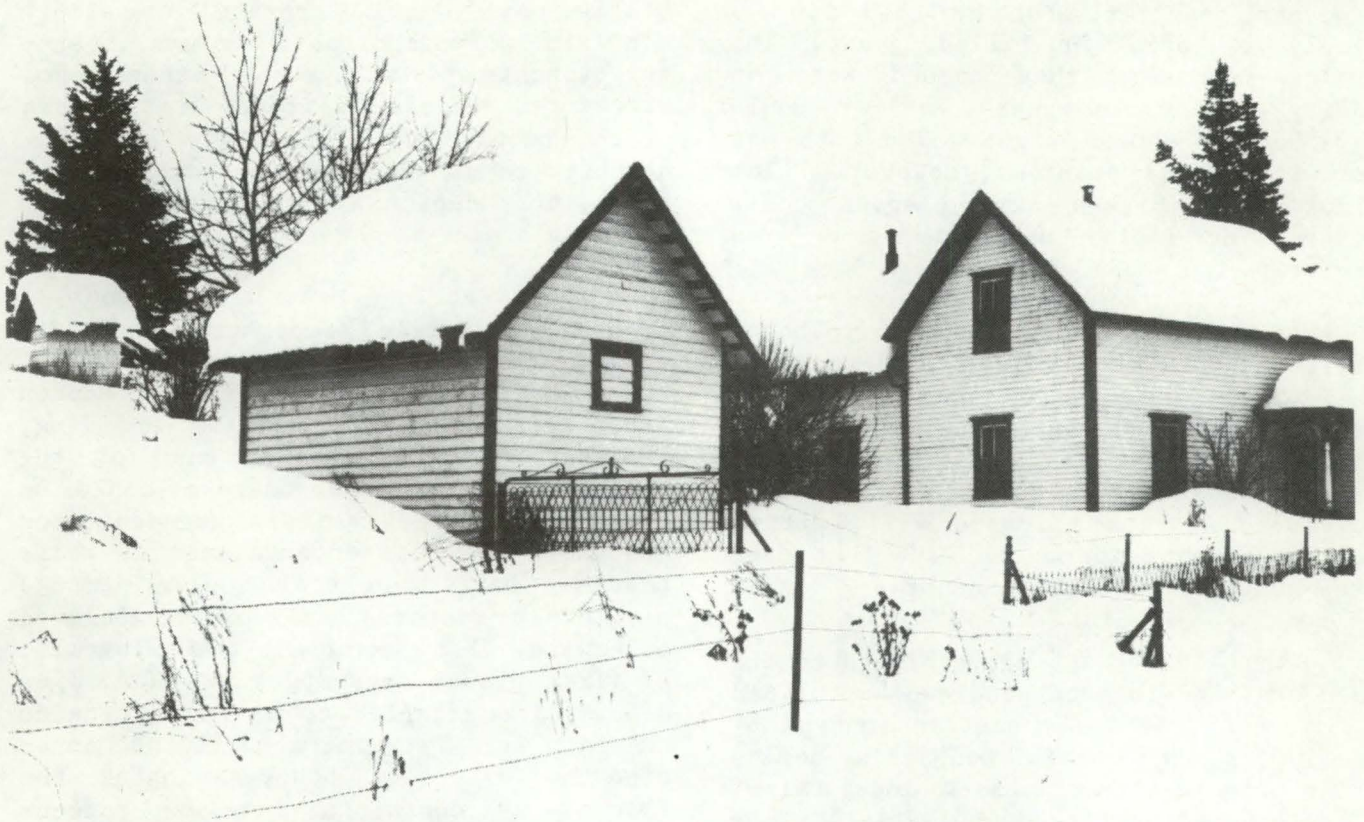
All entertainment was not confined to the outdoors. Sewing and needlework provided a fun, but practical, pastime enjoyed by the ladies, with Mrs. Deobald's quilts often bringing first prize in local fairs. A battery radio offered enjoyable listening for the entire family. Other types of indoor entertainment consisted of dinners with neighbors and piano sessions in the parlor. Mrs. Deobald had a beautiful Wing and Sons upright grand, which she purchased in 1904 for \$350. These piano playing sessions were virtually the only time the parlor was used. The front door, opening into the parlor, was never used. Even guests came to the kitchen door via the paths leading either from the mailbox gate or the big drive-in gate by the toolshed.

The family seldom used the rather large and somewhat pretentious front steps. The steps served mainly as a setting for family picture-taking sessions and can be equated, along with several other anomalous structures on the farmsite, with a vision Mrs. Deobald cherished--that of having her own farm become a park and museum.

The anomalous structures or peculiarities of the site, if only examined superfi-

cially, may be misinterpreted or simply set aside as unimportant. However, careful thought and analysis of these same structures reveals attitudes and values of the people who lived there and constructed them. In the case of the Deobalds, they depict a dream of their home becoming a park that everyone could enjoy.

Examples of actions Mrs. Deobald took to create a park-like atmosphere, in addition to the front steps, are the set of teeter-totters, the flagpole, the wooden dates affixed to each major building, and the small outbuilding east of the wellhouse. The teeter-totters could be attributed to the family's grandchildren and their need for entertainment. While that may have been their only intended use, other factors lead one to believe otherwise. For example, the flagpole, at first glance, resembles a power pole, a powerline attached to it. Yet, inside the barn is a large metal ball that occupied the place of honor, capping the flagpole and containing a newspaper documenting the date of its raising. The powerline, now coiled about the bottom of the pole, was merely tacked on at a later date for convenience. The numbers depicting the date that various buildings were constructed are also perplexing. Hardly functional in relation to the operation of the farm, they could indicate several things. Two of the most obvious are a strong sense of family pride and accomplishment along with a desire to mark their material progress, or preparation for the visitation of groups of people not familiar with the history of the site. Both factors may combine to explain the display of these dates. At any rate, the reason for their presence is psychological or aesthetic. The small outbuilding is a real puzzler. While it looks like a second outhouse, it was not functional. It lacks certain necessary characteristics that render it unusable for this type of use. Its style of construction sets it apart from the other buildings on the site. The style itself



This series of photographs of the Deobald home was taken in 1957, shortly after Mary's death, by Maribel Samuelson. The photos portray in candid fashion the artifacts used in the home. Top: house and outbuildings; left: dining room; below left: kitchen, with Mary Deobald's favorite--and warmest--chair; below right and opposite: parlor.



implies that the family built it in the late thirties and the detail used in its fabrication exceeds that of the other buildings. Too ornate to have been intended for use as a shed, family sources indicate that it was a children's playhouse, even though it does not have the windows usually installed in a playhouse and is not really adequate in size. As a playhouse, this struction would be another form of entertainment for the younger visitors to the "park."

Mrs. Deobald's dream park included a museum, built of concrete and set back on the hill, east-northeast of the house. She saw the the museum as a good way to store, preserve, and exhibit all the relics and antiques that she had collected over the years. However, the family never constructed this museum and Mrs. Deobald's dream of her farm becoming a park was never realized.



In January 1957 Mrs. Deobald died. Her children had all moved on to their own lives years earlier. Though she had grown strict and domineering through her many years of hardship, she was, nevertheless, much loved by her family and friends. After a stroke in 1953, friends and neighbors helped watch over her affairs. Even the mailman stopped daily to replenish her wood supply and check in on her. After her death, her attitudes toward the farm, and commitment to maintain it in its original condition, influenced her family through the second generation. Upon her death, the family left everything intact, only taking out a few of the larger pieces of furniture, such as the piano and two settees. Unfortunately, thieves and vandals who drove away with a truckload of valuable antiques and household goods a short time later did not share this sentiment. The house is now stripped and little is left in the way of artifacts or tools on the entire site. However, in an historical study, much may be accomplished using those bits and pieces of material culture left behind.

The use of material culture in historical research lends an entirely new set of data to the historian's research base. Structures, artifacts of all types, and photographs, when coupled with traditional forms of historical research, will often fill gaps in knowledge that may otherwise have been left undiscovered. The analysis of material culture can also verify the information found through more traditional research, thereby strengthening the conclusions reached.

METHODOLOGY

Much may be learned through studies of history--many historic sites survive today and opportunities abound for those interested in the study of social patterns, past lifestyles, or the sites

themselves. Here in Latah County, Idaho, there are historic residences and farms--such as the Deobald farmstead--as well as historic businesses of all types, sawmills, warehouse, and even the remnants of several tramways.

In beginning a study of any historic site, many different avenues of investigation exist, and many must be used. However, none is complicated.

The first step should be talking with the present owner(s) of the property(ies) your study will encompass and obtaining permission to enter the property. Nothing disturbs a property owner more than an enthusiastic historian scrambling through windows, up and down stairways, and through barns and warehouses without permission. In fact, this type of activity can lead to an interesting, though probably undesired, excursion through the local institution of jurisprudence.

After permission has been obtained, the study begins. Interviews with the owners themselves can often contribute information, if only the names of previous owners who may, in turn, be interviewed. A trip to the local county courthouse and a search through tax rolls and deeds can give you the past owners, as well as other relative information. A city platmap can give you this same information if the property is within incorporated city limits. Title abstracts prepared by title companies are excellent if there has been a title search done on the property, but these title searches are quite expensive and you can find the material on your own if none has been done. The title companies are often quite willing to help the appreciative historian and usually a friendly face and a nice smile will convince them you are not all that bad and gain you a few minutes of their time and assistance.

When you have a good list of previous owners, begin contacting them if they are

available. A quick check of county records will tell you if they are still living. If they are still in the area, make a phone call. Chances are good that they will be more than happy to talk if you explain your project. Set an appointment to visit them and let them know the types of information you are after so that they will have time to gather their thoughts as well as any photos, scrapbooks, or business ledgers that are appropriate. When you do visit them, take a tape recorder. If they are agreeable, a tape of the entire conversation can prove invaluable when you sit down at a later date to write. Notetaking is fine but, unless you know shorthand, it is impossible to write verbatim. Even if you do know shorthand, the speaker's emphasis is lost. This can mean a misquote or misrepresentation of facts, something to be avoided by the serious historian. If you do use a tape recorder, you must be aware that if the tape is to be used for anything other than your own use, a legal release must be signed by the person interviewed. The Latah County Historical Society can help you with this formality. While you are interviewing the person, ask to see photographs, scrapbooks, or letters, and when you look at them, look beyond the obvious. Especially with photographs the background objects may well be of importance to your study, even if the object of the portrait is not. Above all, when you are interviewing these people, be interested and polite. Never contradict them, even if you believe you know their memories have served them wrong. It is better to double check the facts later than to ruin the developing relationship between you and your informant. Remember, they are the experts and are doing you a favor by speaking with you. By the same token, a thank-you note or some other display of appreciation when you are through is always a good idea. You may want to give them a copy of your finished paper if they have been of particular assistance or are especially interested in your project.

The site itself can tell you much if you simply look and ask the right questions about it. Analysis of the "material culture" (artifacts, structures, existing features of all types) can answer many questions. Look at the building configuration and, if there are several buildings on the site, notice how they are located relative to one another. How well traveled are the paths, roads, and so forth that connect them? This can tell you which buildings were the centers of activity. Notice unusual contours on the ground surface, or even different coloration of the soil or grasses, as these can indicate a past feature such as a corral or barn.

My study contains other examples of how material culture may be used to answer questions on a site. Homemade objects, such as the skis, cement mixer, and forge in the toolshed, all point toward the family's thriftiness and ingenuity. These same artifacts can tell you something about the room in which they are found. The forge in the toolshed tells us that it served not only as a shed but also as a blacksmith shop. The table saw on the second level of the barn, along with several other rather large, stationary pieces of equipment, tell us this was something of a machinery loft or workroom. Thus, you can see that the proportion and type of artifacts found in a room indicate something of what went on in that room.

When the artifact itself is gone, traces may still exist to tell us what was once in that room. In the Deobald house, the walls have distinct faded or discolored marks that show the location of each picture, mirror, shelf, or piece of furniture that sat against the wallpaper. The shape of the discoloration can often tell us exactly what that piece of furniture or fixture was. The crank telephone, shelves, and a china cabinet can all be discerned from the marks, as can the locations of pictures or mirrors, although you really cannot tell which are which by the marks. When compared with family

photographs and family sketches, these marks turn out to be quite accurate. So it can be seen that inference may be made as to an object's presence, even if the objects themselves are gone, and, in some cases, even if there are no photographs or informants to verify their past existence. Of course, care must be used when making these assertions for the possibility of error definitely exists.

Clues may be discovered as to a building's age by a comparison of construction techniques and materials as well as by the high incidence of the use of newspapers as insulating material and/or backing for wallpaper and linoleum. These may be utilized in cases where the wallpaper is already coming loose or the linoleum is not fastened down. No destruction to the property is necessary to view the newspaper underneath. Newspapers were quite often used to cut drafts between wallboards, and occasionally a copy of the newspaper of the day was added to the wall simply to document the construction date, thus serving much the same function as a time capsule. This serves as an almost foolproof dating measure, except in the extremely rare case where the carpenter was a practical-joker with an odd sense of humor and an eye for the future. At any rate, this dating method only works when some sort of demolition occurs and so aids the average historian very little. It is important to note that no destruction or alteration of any type should ever occur on the property you are studying, except with the express permission of the property owner, and preferably in their presence.

You may want to map the site. It is not very difficult if you can gain access to some of the equipment through your local college or university. In my study, I utilized a Brunton Compass to plot the coordinates of the building corners, objects, and so forth, and a tape to measure each point's distance from the shooting station. By using two separate stations, I could see, and therefore plot, all nec-

Endnotes

essary points on the site. The Brunton Compass and tape combination is probably your best bet for mapping because of easy availability and ease of use. A surveyor's transit is more accurate, but also harder to come by because of its high cost. The structures are first plotted on a large field map, then reduced to a smaller working map using a Lacey Luci, a projection-reduction mechanism. This working-size map is then inked in and reduced to the finished product on a reducing photocopy machine. This reduces the noticeability of mistakes as well as the actual map size. The map is now complete.

Other than these methods, traditional research is the key. Study back issues of local newspapers, business ledgers, receipts, business and personal letters, governmental agency records, or the records of private companies. Use the library to find comparison studies to aid in your methodology and conclusions, and use their archives and special collections for more background information and materials. And do not neglect your local historical society. They maintain their own library and archives complete with historic photographs, collections of manuscripts, letters, and papers, as well as oral history collections. The people at the historical society can also give you expert advice on new, different directions to take on your study as well as offer you the possibility of publishing your finished product.

This is only a general overview and is certainly not a complete list of resources that may be used in an historical study, but it may be of help for those of you who have an interest in this area. I encourage you to undertake any study that interests you, perhaps the farm your great-grandfather homesteaded, or the sawmill operated by your grandfather. The results of your efforts may astound you.

1. The Deobald family later purchased another 17 acres adjacent to this original 40 acres to raise their home farm acreage total to 57. Another 160-acre tract was purchased near Southwick, on Big Potlatch River, at a later date.

2. Webster's New Collegiate Dictionary (2nd ed) states that "consumption" is a term often attributed to the general wasting away of the body, or any disease that causes this. Tuberculosis is one example.

3. From a letter to the Kendrick Gazette entitled "Life History of Chub Horse," no date. In the Deobald family collection.

4. From a lecture entitled "A Century of Farming in the Inland Empire: The Historical Perspective--And A Look Ahead," given by Dr. Wayne Rasmussen of the U.S. Department of Agriculture. The lecture was given at Washington State University on October 28, 1981, and was a part of the Centennial Forum Series: Spokane and the Inland Empire.

5. Particularly since after about 1930 Mrs. Deobald began renting out much of her land.

6. For further information on early electrification of the area, see Herman Schupfer, "The Beginning and Progress of Electrical Service in Kendrick, Troy, Juliaetta, Deary, Bovill, Elk River and Communities," 1974. Contained in the Latah County Historical Society's Archives.

7. For more information on early telephone service in the Kendrick-Juliaetta area, see The Triangle News, Chpt. 47, Vol. 48, Issue 6, June 1943, or Lewiston Morning Tribune, Section 3, Sept. 16, 1973, pp. 25-27.

8. For more information on the Portland trip of 1919, see the Kendrick Gazette, August 1, 1919.

REMINISCENCES OF GERALD INGLE

edited by Keith Petersen

Editor's note: Gerald Ingle was born April 15, 1910, on Big Bear Ridge and spent his entire life in Latah County. In addition to being a county commissioner, school board representative, and active member of numerous civic organizations and clubs, Gerald was a lifetime member of the Latah County Historical Society and served on its Board of Trustees for many years. He was President of the Society in 1980 and was still a Board member at the time of his death on May 15, 1982. Gerald was extremely interested in historic preservation. At the time of his death he had just completed a book-length manuscript entitled "Gleanings From Big Bear Ridge," which will be published in the fall of this year.

The article that follows is excerpted from an interview Sam Schrage conducted with Gerald on October 7, 1976. This interview, like conversations with over 200 other Latah County residents, is part of the Society's oral history collection and is available for use at the Society's research library. This is only a small part of the Ingle interview, which is over 2½ hours long. With the exception of the underlined questions asked by Schrage, the story that follows is told in Gerald's words. Some editorial liberties have been taken in rearranging the material so that it makes a chronological narrative, and a few explanatory footnotes have been added. It is important to keep in mind that this was not written by Gerald--it was spoken by him. Thus, it has a style that is different than a written manuscript. It is more casual and in many ways is more like Gerald than a written story would be.

We mourn the loss of this generous individual. Perhaps this brief narrative, in which Gerald speaks of his family, growing up on the Ridge, his time at the university, and his involvement in local politics, will serve as a remembrance for his many friends in the Historical Society.

My grandfather¹ came originally from Tennessee and then he went to Illinois and he was in Illinois when he actually came to Idaho. He came out, I guess, in the fall of '83. At that time they had the railroad built as far as Colfax. And they rented a car on the railroad and piled all their belongings on one end and the family lived in one end of it while they moved out. His hired man was with him, he came at the same time, brought his family with him and homesteaded the same as grandfather did. And that family grew up being pretty close. He had a wife and some children and grandfather had three or four

children at that time. Some say they rented horses and rode over there and found this land where we are and others said he rented a buggy, so I don't know which he did, but anyway, he got from Colfax and they settled over on Big Bear Ridge.

First he had a right for a pre-emption and he went on the pre-emption.² And then this place that he homesteaded, somebody had squatted on it and then gave it up so it was open, so my grandfather filed a homestead on it.

I remember him saying the first year when he came here in the fall they didn't have much to eat and the neighbors had lots of rutabagas and they killed a bear, and he said they lived on rutabagas and bear meat. I guess they completely ran out of groceries early in the spring and they still had a lot of snow. There was one trip they fixed up an old bobsled; took the front runners off of the bobsled and put a team on it, put a box on it, and came to Moscow so they could get some groceries. That was the nearest place they had to come to get groceries. Took 'em two days to come to Moscow.

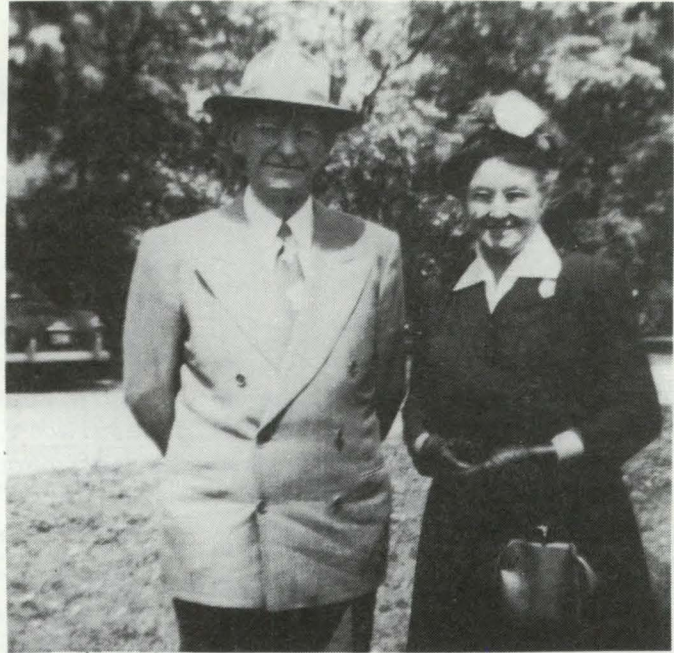
The place that I grew up on was my grandfather's old homestead. Then when my father³ took over the farm, my grandfather built another house over on another piece of land. After grandfather moved down to this other place he had his garden and he used to have us boys help put his wood in and he'd come up to the place everyday. He'd walk across the field up to our house. He visited with us kids a lot. He used to sit and talk with us. It was really interesting, some of the things.

We broke out a lot of land there after I was a kid and helping, and of course in those days we used horses. I think in 1923 or '24 was when we bought our first tractor. Farmed with horses up 'til then.

Would you try to characterize the condition of the average farm when you were still pretty young?

They were pretty hard up, really. The country had a lot more people in it--a lot of people were just on 160 acres of land. They milked cows and sold cream and sold eggs and sold butter in those days. They didn't have creameries so much then. They churned the cream into butter and sold butter. And that was how they paid their store bills.

We were a little bigger farmers than most of them when I was a kid. We had probably 350-400 acres, and we always had hired men and always had a hired girl to help in the



King David and Linnie Ingle, c. 1954.
(Grace Ingle photo.)

house when us kids were growing up. We had cattle--beef cattle and milk cows--and sometimes we'd have a hired man in the winter, but they'd start generally in the spring, go to say, November or December sometimes.

I started on one of those footburner plows when I was 10 years old. I was pretty good size for my age. I remember the first time I ever ran one. I wanted to drive that team of horses and run that plow, so Dad let me plow a few rounds and then he just went off and let me finish it. I got a little tired before I got done, but after I was 12, 13 years old I ran it all the time. Then I got so I ran the gang plow. In those days we bound, and Dad didn't like to run a binder very well, so as soon as I was big enough--I imagine I was 13, 14--I started running a binder for harvest, and my brother shocked. He was a little younger.

It was a special time when the threshers came. They used to have a crew of about 20 to 30 men. And they'd come in and you'd have bundle wagons and you'd have pitchers and crew and they had their bed-rolls and they'd sleep in the barn, or roll 'em out in the open or by the haystack. They didn't stay but three or four days, and they had your crop thrashed. But that was quite a time for us kids, in the old days.

Dad really worked hard. So did mother.⁴ She always canned fruit and we always had a big garden. She made butter from the cream that we got from the cows and did lots of canning and she was a pretty good seamstress. She made clothes for us, too.



Gerald Ingle, 1928

Was there a lot of socializing when you were growing up?

Well, quite a little, I guess. We used to have what they called Literary Society. And every Saturday night or every other Saturday night certain groups would be in charge of putting on a program for that evening and then they'd have their eats and stuff afterwards. And then they used to have these old basket suppers. Auction off boxes and pies and stuff like that to raise money for different things in the community. Then I remember we always had a big deal at Christmas time. Used to have what they called UB Church, was just a little ways, United Brethren Church, from the school house. All the schools would go together and put on the Christmas program. And they would go around the community and collect money to buy treats, so everybody got a sack of candy and something. And every school would be in charge of putting on a part of the program. Have some dialogues and have some speeches and so forth, and it was really quite a festive occasion, that old community Christmas.

Later on, in the early '20s, they built a community hall and they used to have public dances over there. My folks wouldn't let me go to the dances. We could go to the other things over there. But my dad, he was sort of against dancing. I never got to dancing much until I came to college. Then I took dancing lessons and started dancing, but he was real strict about dancing. He figured that dancing and cards and drinking and all that kind of stuff ran together.

I heard the dance hall on the Ridge, when it came in, caused some conflict with the people who were really against dancing.

Yes, it did and still, on the other hand, they actually got so they had Sunday School in that community hall. So each group learned to live with it. And it

was pretty funny in the local community as I look back. They'd fight like cats and dogs among themselves, but if somebody'd have bad luck or burn out or something, then all the neighbors would come in and help. Forget all their petty peeves and work for each other. And when they built this community hall it was a donation of labor and everybody helped. I know my dad helped work on it, too. I guess he sort of had the attitude, if the people wanted to do that, it was alright. But he just didn't do it himself and he didn't like his family to be doing some of those things, like drinking and dancing.

I have heard that in the early days all the work the kids had to do on a place really got in the way of their going to school. By the time you were growing up did they conflict?

No, not in our home. It did with some families, but my dad thought education was important. We had to milk cows and do chores before we went to school.

We had a little local school. It was Taney School. It was one of the first schools there on the Ridge. There were five schools at that time on the Ridge, but ours was the central school and was the biggest of the five. I remember the year I started to school in the first grade there were 28 kids and then a year or so after, there were 35. I think it ran between 25 and 35. They might have had a few more once in awhile.

These school districts were poor. Lot of the teachers came from Lewiston Normal. Once in awhile we had one that just went to summer school and took an examination to get their certificate, and some of 'em went one year and some of 'em two years. Think a lot of 'em it was their first school and they didn't get too good a pay. But I think it is amazing that a kid could learn as much as they did. I think one reason why they did, they always had the whole eight grades and a

recitation bench up front, and you listened to the other classes all the way through clear to the eighth grade.

After I got out of the eighth grade, first year I rode horseback to Kendrick in the fall and spring when the weather was good, and then in the wintertime I stayed in town. Then the second year I was big enough--I was 14 or so--I started driving a car. Drove a car in the fall and spring. I drove down that old grade and up it when it was put in low gear and stayed in low gear all the way 'til you got to the top. There was a three-mile grade coming up. After that first year we never did ride horseback again. We always drove in the fall and then we stayed in town in the wintertime.

Did most of the kids go on to high school from the eighth grade?

It was a small percent, really. And college, boy, that was out of this world! I think out of my high school class, which wasn't very big--seven pupils graduated from high school the same year I did--I think I was the only one that went to college.

I just grew up with the idea that I wanted to go to college. My mother had been a school teacher and I guess it was just in my mind as I grew up, I just naturally supposed that was the thing that I wanted to do. And there were four of us and we all went to college. I was the only one that never graduated. I got my four years in. I quit the midyear in '32 during the Depression, went home. And then I came back in the fall of '33, and so I got my number of years in but never got the right semesters in.

What were the kind of social times that they had then at the University?

Well, we used to have visitations. Dinner hour, invite gals over to our dormitory to dinner and then dance afterwards. And then you'd be invited over to their place, maybe the next month or something. And



Top: Lindley Hall kitchen crew, University of Idaho, 1929. Gerald Ingle is standing, third from left; brother William is at far right of large standing group. Below: Grace Warren [Ingle] and Gerald at Wesley Foundation picnic on Moscow Mountain, 1930. [Grace Ingle photos.]

then they had their hall dances and they had dances down to the Student Union⁵ and the class dances. I learned to dance after I got up here. Seems like we went to lots of shows. And then I was quite active in the church group. The Wesley Foundation was the Methodist Church group. In fact, that's where I met my wife.⁶ We had a party every Friday night and social hour Sunday night and Sunday School in the morning. And it seemed like there were plenty of places to go and we seemed to have good times.

Did the Depression affect the students at school?

I remember one kid that came to school and played basketball--of course he got a scholarship--came here in an old Ford car and he didn't have money enough to run it and we'd throw our pennies together. Sometimes we'd buy a gallon of gas and we'd toot in that old car. One time I remember we had to push it downtown. There



used to be a service station down at the foot of the hill. We'd push it down the hill and we'd pool our money and get--gas was about 18¢ or 19¢--get our pennies together. Everybody was the same. Everybody was hard up. I don't know, we had just as much fun then as we did when we had money.

I was taking business courses. Took business and ended up farming! I was going to go in the bank, was what I really intended to do.⁷ After I went home dad wanted me to stay and help him farm. I was going to help farm until my brother,⁸ who was in Ag, came to take over the farm. He came there a year or two and then he decided to go back to school and get his master's degree. I don't know, I just naturally drifted into it. The war came in the early '40s. Dad said, "Well, I'll just turn the farm over to you if you want to farm." So that's how I got to be farming. I never intended to farm, but I haven't regretted it. It's quite a business. Business education sure didn't hurt me in the farming.

When I went home that year it was pretty slim pickings, I tell you. The bank had closed in December, I guess, that year. Then I went back to school in the fall of '33. My wife graduated in the spring of '32 and my brother graduated in '33. And he came back to the farm. He used to get so excited when things were pushing. He wouldn't sleep of a night; got to get this done, got to get that done. So he decided he wanted to go into something else.

I just worked the farm and did a little bit of everything, if I could find something to do. I even hung some paper--papered rooms for people! Worked on the telephone line, did all kinds of things that had to be done, where I could get a few dollars a day. You didn't get money very fast! Generally the farm people had enough to eat. They had their gardens and their food and they canned lots and they had their own meat. They had animals they could kill, so they never went

hungry. But they just didn't have any money to do anything else so they stayed at home and ate!

What about politics in those days?

I'd tell my Republican friends that my grandfather was a real Democrat. He came from Tennessee. He was a real broad-minded Democrat because he always said that a Republican was just as good as a Democrat, as long as the Republican behaved himself! Used to be that nearly all county officers were Republican. And it seemed like then it switched around and Democrats get elected every once in awhile.

I started in politics in '37. That was when I went on the school board. Then I was on the school consolidation reorganization board. That was in the late '40s. I don't know anything you got chewed out for any more. See, they had 80 school districts in this county and this board consolidated them down to five.⁹ And you really got chewed out. They were losing their little red school house, of course, but they didn't have the kids to put there. Big part of the schools at that time were going into the towns. A lot of them were under what they call temporary consolidation and they were going in and paying so much per pupil for them to educate their kids. And when the legislature passed a law, it was in 1910 I think, if a school couldn't afford to have a school out here, they would go under temporary consolidation. After so long a time they'd have to consolidate. I guess they didn't close the loopholes enough so that the way it was fixed they could continue having one temporary consolidation after another. And so finally the state passed this consolidation law, set up the deal for a consolidation committee in each county and I happened to land on that.

After I got on this school reorganization committee then I started going to the

Kendrick Chamber of Commerce and I started briefing them on the progress and what was happening to the school reorganization. So I gave a presentation when they had the plan of what we were going to do and one of the guys got up and said, "We make a motion that we give him a three-year membership in the Chamber of Commerce for what he's done for Kendrick." And that's how I got started there.

Then we had the school reorganization meeting to form the board of directors. And so they met together, the whole community, and decided who was going to be on the board of directors. One guy got up and said, "Gerald Ingle thinks this thing'll work, let's put him on that board of directors." I was already on one of the local school district boards that were coming in, so that's how I got on the Kendrick School District Board. And then I got pretty active in the affairs in Kendrick after that.

I took quite an active interest in county affairs and I'd been on the Fair Board 15 years and then on the county ASC¹⁰ five years. I'd been quite active in the county, so I finally decided, well, why not run for county commissioner? I had a pretty tough election that time.¹¹ I only won by 75 votes. But the next time I won--and the same guy ran against me--over a thousand votes and after that I never had any competition by either party, so got by pretty well.

Did it affect your farming very much?

Oh, yes. I could have made a lot more money by staying home. But I had hired help and I had a real good helper--my wife was really cooperative. She's really contributed a lot to my success, worked with me. She's got a good background. But I had to hire a lot of help. I was there to boss, though. I did a lot of work myself.

Has it taken more of your time as the years went on?

Oh, yes, it takes a lot more time, just an awful lot. Then, you know it was pretty simple. You didn't have planning and zoning; you didn't have solid waste; and you didn't have all these other programs--people programs--you were involved in. We didn't have to spend too much time. We had two regular meetings and then we were probably on call two or three more times in the month and there were some night meetings you had to attend. But now you can just make it full time if you want to. There's something for you to do all the time if you'd do it. But I've enjoyed it.

I always figured it's no disgrace being poor. It might happen to any of us. They deserve the same kind of treatment as somebody that's not poor, and that's always been my attitude. I mean, treat people the same, rich and poor. I remember the day after I first got elected. A guy walked up to me and he says, "I've been a Republican all my life and I voted for you." And he says, "I'll tell you one reason," he says, "I can come and talk to you and you'll listen."

ENDNOTES

¹David Jefferson Ingle.

²The Pre-Emption Act of 1841, which was repealed in 1891, enabled settlers who had claimed and improved up to 160 acres of government land to legally purchase that property for \$1.25 per acre. The act differed from the more famous Homestead Act of 1862. The Homestead Act, also passed to encourage western settlement, offered any head of a family over 21 years of age up to 160 acres of public domain after five years of continuous residence and payment of a registration fee, usually ranging between \$26 and \$34.

³King David Ingle.

⁴Florence Hupp Ingle was born in California in 1884 and moved to Little Bear Ridge in 1886. She graduated from Kendrick High School, and later taught at numerous schools in Latah County, including one year at Taney School in 1906, where her children later attended. She married King Ingle on Little Bear Ridge, June 23, 1909. Florence Ingle was also interviewed for the Latah County Historical Society oral history project.

⁵The University of Idaho did not have an official Student Union Building until 1937. However, in 1924 Dean of Women Permeal French built the Blue Bucket Inn, which served as the unofficial student union for 13 years. As such it was a popular dining and meeting place, and was the location of most campus dances.

⁶Ingle married Grace Warren on November 1, 1935.

⁷King Ingle was a long-time member of the Board of Directors of the Kendrick State Bank, where Gerald thought he would find employment until the Depression changed his plans.

⁸William Walter Ingle.

⁹The five consolidated districts were: Moscow #281; Genesee #282; Kendrick #283; White Pine #284; and Potlatch #285.

¹⁰Agricultural Stabilization Commission.

¹¹Ingle was first elected to the county commission in 1956 and served as a commissioner continuously until 1977.



Ingle farm, Little Bear Ridge, 1950s. Don on tractor; Gerald on combine. (Grace Ingle photo.)

RURAL WOMEN OF LATAH COUNTY:

Life and work with the harvest and logging crews

by Mary E. Reed and Carol Young

The tasks of creating a farm and home in the Palouse country in the late 1800s and early 1900s demanded continuous hard work from both men and women. With the quantity of work to do and the narrow margin between profit and survival, everyone on the farm did what had to be done, working long hours in the house and fields. Women, however, had the added duties of raising children and nursing sick members of the family. The fashions of those days, long skirts and sleeves, high necklines, and numerous petticoats, restricted their movements and made farm chores even more difficult. Unlike men, the farm women could not easily let down their hair--either figuratively or literally. As they were supposed to be models of decorum, in the early years they could not travel unescorted or appear too prominently in public places.

Perhaps this social prejudice gave rural women an advantage for they developed a supportive network of neighbors that eased the loneliness of farm life. Tasks such as sewing, and picking and preserving fruits and vegetables were combined with visiting. The social network was extremely important during critical times of childbirth and family sickness.

In the rural family girls often undertook adult responsibility for the household and cared for younger brothers and sisters at a relatively early age. Often a girl would be sent to help the mother of a new baby by cooking and cleaning for the family. At home, girls and women took care of livestock and garden, preserved food, kept the house in good order, sewed and laundered the family's clothing, and raised large families.

At a time when money was scarce, farm women often worked outside the home either to supplement the family's income or to make their own way. Careers for women were usually limited to teaching, nursing, or home industries such as sewing or selling eggs and butter. Many young women in Latah County worked as cooks and housekeepers for town women. As most rural women could not afford to go to college or had the responsibility of their own families, part-time work provided the way for these women to make some money. A common occupation was working for threshing crews during harvest or in logging camps. The wages earned--small by today's standards--were important additions to the family's cash resources and, in addition, gave women a sense of independence and a chance to meet new people.

The oral history collection of the Latah County Historical Society contains many examples of women working as cooks for threshing and logging crews. These oral histories recount the demanding and difficult task of cooking, especially during the hot summer months when the hours were long and the facilities primitive. Nonetheless, there was satisfaction with a job well done and some time for fun.

The cookhouse for harvest crews was a small structure set on wheels and pulled by a team of horses. The cook prepared three meals a day which meant working from sunrise to sunset, baking and cooking, setting tables, clearing and washing dishes, and packing for the next move. The work had to be done quickly, but it was the type of work that women had been used to doing since they were girls.



Hilda Olson and Anna Frantzich on steps on cookwagon. (LCHS photo.)

PALMA HANSON HOVE. Palma was the daughter of immigrants who first moved to their parents' homestead in Troy, and then took over an uncle's farm in Genesee Valley. As a young girl, Palma learned many home-making skills from her mother.

"My mother was a very good seamstress so she made all our dresses and carded wool and knitted our stockings. . . . Baked all our own bread. Of course, after I was married, too, I did the churning and bread baking and all that, you know. But we learned all that from home so it wasn't hard."

When Palma was 17, she and her 19-year-old sister worked for her uncle's threshing outfit. "We cooked for the men in this cookwagon. It had five tables that you could seat four men. We could seat twenty men at that time. And we got up at three thirty in the morning, and we had to give them lunch in the forenoon, sandwiches and

either cookies or cake and coffee. And then we cooked dinner. And at about three thirty or four in the afternoon, there was another lunch. And then in the evening they never ate 'til about seven thirty or eight in the evening. And we baked all the bread and cooked, all the baking we did. And we did that for probably six weeks. . . . They'd move from one farm to the next, sometimes you'd move probably as far as ten miles. So then you'd get there just before supper in the evening. And, boy, was that a scramble then to get supper ready for all these men. But you had to plan ahead, you see, and have all this prepared so that it wouldn't take too long. . . . I don't know how in the world we did it. . . . We always had meals ready on time, believe you me. We baked bread twice a day, eight loaves of bread, twice a day . . . and we baked pies. For every dinner we had pie or pudding. And we had cookies. We baked cookies, probably . . . every day if not twice a day.



Ida Olson and Ida Johnson (LCHS Photo)

"We usually averaged about maybe four and a half hours of sleep, sometimes five. [We] slept right on the floor between the benches in the cookhouse. So it wasn't an extra good bed either, you know, but it worked pretty good. I think we had an old mattress that we rolled up and slept in if I remember right.

"But you see you had to have everything ready to go for breakfast again in the morning. [On Sunday] we didn't go anywhere, we just stayed there on Sunday . . . a lot of men would go home on Sunday. Maybe we wouldn't have that many for dinner, probably half a crew.

"They had what they called a roustabout. And he was the man that did all the rousting for us. He bought all the meat and vegetables and everything. So often the farmers where we would be stationed would give us vegetables, fresh vegetables. But we really bought most of it in tin cans, though, because it was quicker to prepare.

"[When they moved the cookhouse] you had to tie everything down. You had cupboards for the dishes and you just had to wire the cupboard door shut so they wouldn't fall out. You couldn't cook or anything while you were moving. . . . If you wanted to cook a roast so you'd have it for your supper that night, you couldn't do it because you couldn't keep the fire going when you were moving. We had to pack everything off the tables so that it didn't shake off.

"So often when we would come to a farm . . . they always visited the cooks in the cookhouse. So we had company quite a bit of the time, just for the afternoon. A lot of times we'd ask the lady to come and eat dinner with us or something if the man was working with the crew. So it wasn't lonesome at all.

"And of course they'd always start way down on the rim, what they'd call the rimrock because the crops were much

earlier there. So they sort of started down there, and then they would follow up until they got up into the valley. . . . And it went on for weeks and weeks. And then, of course, if there was a rain, why then they'd have to stop and that was always a terrible thing. . . . They'd have to feed their horses . . . and we'd have to feed the men because a lot of them couldn't go home.

"I think lots of times [the harvest] started in, oh probably even the last of July, and then usually it was through August and probably all of September. But then in the year that my husband and I were married he was still working with a threshing outfit and had to lay off to get married because of rain.

"But they were good days. We were young and happy and strong. We could take it."

ELLA OLSON OLSON. Ella was the daughter of Swedish immigrants who still spoke Swedish at home when Ella was a school girl. As many girls did, Ella worked as a housekeeper after one year in high school; then she worked as a cook for the sawmills, in a logging camp, and for a threshing crew with a friend and then with her sister. The first money they made was sent home to pay for a new barn; after that they used their wages to buy a piano for the family.

The Olson girls worked for the threshing crew in the summer and fall, and then moved to the logging camps. In 1920 Ella worked an unusually long period of time, fifty days, for the threshing crew because summer rains had delayed the harvest.

"Then the bundles were out in the fields and it rained, and by the time they had turned those bundles and got 'em dry in the sun for two, three days, then it was ready to start threshing, then it started to rain again. . . . And he didn't want to lay us off, he just kept us there. And in that cookhouse. You know what that cookhouse looked like? [It had] little

square tables, four on each side. . . . It was an aisle in the middle . . . and they come in. The cookhouse stood in the field. And it rained and they come in, and you can imagine the mud that come in. We had to shovel out that mud before we could do anything. . . . Then at night, they'd thresh 'til dark, and then they'd come and eat their supper, and we'd clean up the dishes and get things ready for mornig, and then we'd have to clean out the floor and get our bedding from under the house and make the bed on the floor. And then about four o'clock in the mornig we'd have to get up and roll that bed up and start in again. I don't think we needed much sleep.

"We baked all our bread, all our cookies, and they had lunch in the afternoon. And they'd come in right after breakfast, probably say, 'We're going to move before dinner.' And then I'd hurry and set bread 'cause when we was moving, it kept shakin, you know, and that bread just raised, you could see it raise. . . . And then we took our peeling, we peeled our spuds, and peeled everything that we were going to have. Did that while we were moving. So then when we got to the place, why then it was to hurry and fix 'cause then probably it was time they wanted to have dinner pretty quick. And it was just a rush. And then in the afternoon we had to have fresh cake or something baked and have coffee and send out to them in the afternoon. And then it was to have supper at night. See, it was hard work. I don't see how we could do it.

"Well, so then in the 1920's when I got married after this harvest, the thirteenth of November. They sent us home in October, and then they finished threshing in November. . . . The shocks, everything was black. But they finished it. [My husband] was working in the woods, in the camps in the logging. We went together for about four years, pretty near five years. We didn't have time to get married, there was too much work. I wanted to get some more of that cooking done and some more money. And then we



Interior of a dining hall in a Potlatch logging camp. (LCHS photo.)

only got a dollar a day. And that last year when we had all those fifty days, we got a dollar and a half. We sent [the money] home. That's how that barn was built. Dad had to have a new barn, and so we cooked, my sister and I then, and sent the money up and paid for all the stuff they built the barn out of. So we didn't get any of it. We just figured that we should have that barn paid for, and that we wanted to have that done, help him to get that barn paid. Didn't bother us, we was just going to work."

Ella Olson remembered that cooking in the lumber camps was different from that done in the cookwagons that followed the threshing crews.

"It was just like [cooking] in the house. They had a dining room and a kitchen. The dining room [had] long tables, and we'd set them tables and we fixed the meals, fixed roasts and whatever meat we got ahold of. They butchered right up

there and hung it up, and we'd have to go out there and whack it off ourselves. And I got scars all over where I chopped the knife . . . into my hand. The meat was frozen part of the time. And it'd slip. If we was gonna have steak, why it was to cut off so we could get steak, whatever, roasts. We'd have to go out there and saw. And then we just cooked great big kettles of spuds, vegetables. We'd bake bread and just kept agoin'.

"These [loggers] were all just local people and it wasn't rough. It was just like being home and everybody was clean. And they cleaned the bunkhouses, and we'd scrub the dining room floor and the kitchen floor, and it was clean. I don't remember that we were ever awfully tired. [The work] couldn't have been [too hard] or we were terribly strong. . . . We just kept on again.

"I trusted everybody that was there. I was there alone, down at Standard mill

. . . alone a whole summer with a bunch of 'em there. And in the evening, they'd sit down by the mill and play cards. And I'd go down there, and I'd sit there with 'em.

"And another time I went out on the pond. There was boys walked on them logs and they never moved. And I thought, 'Well, I don't see any reason why I can't do it.' So one Sunday morning I went out there on the pond, and I was going to walk on those logs like they did. And the logs started to going, you know, and you jump on another one and that'll keep agoin'. . . . And they come running from the bunkhouse and got me out of that mess."

FRANCES VAUGHAN FRY. Frances lived on a farm in Cedar Creek from the time she was three until her own children were grown. She helped with the farm work, raised the children, and took care of the house and livestock in addition to working at various jobs to make extra money for the family. Besides cooking for a lumber camp, Frances worked as a nurse, traveling with a doctor to childbirth cases in the country. Because she had three children of her own, Frances took them with her to the logging camps located near Clarkia. Frances remembered that she was paid less than the men.

"I got the women's wages, whatever they were paying their women. They always paid a man cook a lot more than they ever paid a woman cook. And why? It always was that way. I didn't get paid as much as the lowest man in the crew got. . . . And I was up anywhere from four o'clock in the morning 'til after nine at night, getting my things straightened so I could cook. I got my board along with it, and I considered that quite a little bit with my three kids.

"In the one up at Breakfast Creek that I cooked for up here, had thirty [men]. But I did have a helper there. There the missus, the man's wife, she come up a lot. She had children just the same as mine, and she used to come up and help me, too,

in the summer. But I was there a lot of times, just by myself. Now, I baked my own bread and I made all of my sweets. And we had to have hotcakes. . . . We had all kinds of cold cereals. Then if there was some of 'em in the crew had to have some hot cereal, I made hot cereal. We fried three and four dozen eggs every morning.

"I had a helper right at meal time, and they called him a flunky. He worked out on the roads when he wasn't helping me. If I needed him, I called him. . . . He'd peel potatoes and he always fried the eggs of a morning. And then I'd do the rest of it.

"Then we had hams and bacon and shoulders and every kind of meat we could get. We got fresh meat whenever we could, but when we were away up there in the timber, he would come to town maybe twice a week and get groceries, and he'd always get fresh meat when he came. . . . It was quite a job to make bread for all of them. In later years we bought bread. For a lot of years you had to make the bread for the sandwiches and everything, and it took a lot of bread.

"I lived in the back end of their cookhouse. We had a big cookhouse and big long tables. There was two big long tables in the cookhouse, and I cooked right up in the corners. . . . We had beds back in there. Or some of the boys put up a tent, they put a platform back of the cookhouse and had an extra tent on that, and if we had extra, why they'd go back there and sleep. And [the crew] had big bunkhouses and all that.

"The men took their lunch, you see, I didn't have to fix dinner. But I did have to have breakfast and supper. But, let's see, they come in around, oh, six o'clock, I guess at night, something like that, so it wasn't too bad. I don't know how I done it, but I done it. I couldn't do it now. I couldn't even think about it, but I sure could do it then."

KATE PRICE GRANNIS. Besides working as cooks for logging camps and threshing crews, some women from Latah County also worked as cooks in mining camps. Kate, daughter of a homesteading family in Avon, learned at an early age that she and other family members had to work hard. Because she was needed at home, Kate left school in the eighth grade to help her mother with a new baby. When she was eighteen, Kate worked as a cook at the Luella Mica Mine near Avon with a friend, Monica Peterson, who trimmed and cut the large pieces of mica. Kitchen facilities were shared with some of the cutting operations, as Kate recalled.

"At first I cooked right out under just a roof, a shed that had been a kind of a building. But it was just a roof over it and a post here that held it up until they got a cookhouse built. They built a house then that had three rooms. The dining room and the kitchen was all together, but there's a room for where [Monica] cut the mica, and then here and my bedroom. The mica that was just mined out wasn't solid. . . . It came out just in pieces and [had] ragged edges. And she just had a knife, and she just cut off those ragged edges and laid out the good mica, you see. That was just the mica dust that had to be cleaned up everyday. But she worked in the dining room and did that. . . . Then we were the only two women up there."

"I think we had about six men, maybe. . . . Oh, I've done lots of cooking like that. . . . I was at the Luella mine, and then the one above it, several miles, up the hill father with the Moscovite. I remember one time, one evening we . . . all walked up the hill and had a dance in their dining room there. . . . Our music was a mouth organ. We walked up that hill, climbed up that hill, and slid back down cause you couldn't hardly keep your footing."

The women who cooked for harvest crews and loggers made an important economic contribution to the area as well as to their own families. The ability to attract and keep a good crew often depended on the reputation of the cook. Conversely, the wages helped young women get started in life or assisted women with families increase the family's income. The young women who saved to build their dad's barn or buy a piano, or to put money aside for their own homes are part of a complex and overlapping pattern of family and community interdependency.

The oral history collection of the Latah County Historical Society contains valuable material that can help us understand the total picture of work, family life, friendships, and physical resources that shaped the history of our county.

ERRATA

EDITORS' NOTE

The article on Frederic Church in the last Legacy stirred a bit of controversy and a fair number of telephone calls to the Society. We were pleased to have the comments, and we asked the author, Evelyn Rodewald, to do some research to determine how Church actually spelled his middle name. As the short piece that follows indicates, this was no simple task as four spellings came to light. We believe this says something significant about the historian's task. History is seldom told in simple facts, and a historian is not a mere chronicler of names, places, and dates. Even seemingly obvious pieces of information--such as the spelling of a name--are open to various interpretation.

We welcome your comments on articles in Latah Legacy. Let us know if you agree with the interpretation a particular historian gives or if you have information on names, places, and dates that may have been overlooked.

In the spring edition of Latah Legacy, the middle name of Frederic C. Church was misspelled as "Coross" in the article on his life. That spelling had surfaced in conversations about Dr. Church and was subsequently used. It had been the original assumption on the part of the author--and others--that the middle name was the more common "Cross." Neither of those spellings, however, were used by Dr. Church. Confusion existed, though, even in his lifetime as to whether the name was spelled "Corss" or "Corse." His friends state that he preferred the Corse spelling, and that is the one used in the biographical sketch in the Directory of American Scholars¹ and on his membership certificate of the Pi Gamma Mu chapter of the National Social Science Honor Society.² On the other hand, documents at the University of Idaho Library indicate his use of Corss. The authorship of his book, The Italian Reformers, 1534-1564,³ is credited to Frederic Corss Church. In the introduction to that book Church comments on the choice of names used by

one of the Italian reformers, "But he had as much right to do so as I have to spell my first name the way I do, or my middle name in a way which does not betray its identity with a once familiar New England cognomen." So whether it be Corse or Corss, his most frequent signature was a simple, Frederic C. Church, and it is to the memory of that complex and interesting individual that the author wished to pay tribute.

Evelyn Rodewald

1. Cattell, Jaques, ed., Dictionary of American Scholars, The Science Press (Lancaster, Pa., 1942), p. 194.
2. Latah County Historical Society Archives.
3. Church, Frederic C., The Italian Reformers, 1534-1564, Columbia University Press (New York, 1932), p. ix.



Palouse landscape in the 1930s. Photograph by Charles Dimond.

HAVE A PLEASANT SUMMER!

LATAH COUNTY
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In 1968 interested individuals organized the Latah County Historical Society to collect and preserve materials connected with the history of Latah County and to provide further knowledge of the history and tradition of the area. Every person, young or old, who is interested in the history of Latah County and who would like to assist in its preservation and interpretation is cordially invited to become a member. Subscription to this journal and a discount on books published by the Society are included in membership dues. Dues for the various classes of membership are as follows:

	Friend	Contributing	Sustaining	Sponsoring	Benefactor
Individual	\$ 5-10	\$11-25	\$26- 50	\$ 51-100	\$101-499
Family	9-15	16-40	41-100	101-200	201-499
Business	25-35	36-75	76-150	151-300	301-499

A "500 Club" is reserved for contributions of \$500 or more. Privileges are identical for all classes; the higher dues represent a much needed donation to help the Society's work. Dues are tax deductible.

The Society's services include conducting oral histories, publishing local history monographs, maintaining a local history/genealogy research library and the county museum, as well as educational outreach. The Society wishes to acquire objects, documents, books, photographs, diaries, and other materials relating to the history of Latah County. These are added to the collections and made available to researchers while they are preserved for future generations.

The Society is housed in the William J. McConnell Mansion, 110 South Adams, Moscow. The museum is open from 1:00 to 4:00 p.m. Wednesday through Saturday. Visits to the museum or research library are welcomed at other times and can be arranged by calling (208) 882-1004.

LATAH COUNTY HISTORICAL SOCIETY

NEWSLETTER

Volume 5, Number 2

August 1982

STAFF CHANGES

Due to staff changes this summer, the Society has hired me, Shannon O'Dell, as Acting Director. I became the Acting Director after working as a curator for the Society this summer. Previously I had been a volunteer. Without the help of Keith Petersen, Mary Reed and other volunteers, this newsletter and other summer projects would have been difficult to complete. I offer my sincere thanks to those dedicated people.

Karen Broenneke, a long time staff member, will be coming aboard as Acting Director late August when she returns from a museum internship in Seattle. Welcome back Karen!

Shannon O'Dell

COUNTY TOWN CELEBRATIONS

So far this summer LCHS volunteers have participated in four celebrations of county towns at Kendrick, Genesee, Potlatch and Deary. Our board member, Everett Hagen, appeared in a few parades driving his 1932 Ford Roadster. We have had publications for sale and showed historic films as a fundraiser. Those of us who participated thoroughly enjoyed meeting so many people. Our only regret is that we were not able to attend celebrations in each town, but we hope to organize a larger staff of volunteers for this project next summer. If you are interested in helping out, please let us know. You can be assured of having a good time!

WOMEN'S HISTORY IN LATAH COUNTY

The recent exhibit at the McConnell Mansion, "Women at Work," and the article in this summer's issue of the Latah Legacy indicate the continued interest in the role of women in the history of the county. We would like to collect information on this subject and invite those of you with your

own recollections, stories and materials to participate. If you have photographs, we would like to make copies of the originals. We would especially welcome your comments on the article on women who cooked for harvest crews and in logging camps.

SOCIETY TO SPONSOR ARCHIVAL WORKSHOP

"The Paper Chase: Preserving Historical Records and Photographs," is the title of a workshop to be held in Moscow on Saturday, September 11 and in Lewiston on Saturday, September 18. The workshop is the result of a cooperative effort between the Latah and Nez Perce County Historical Societies, the University of Idaho Library and the Washington State University Libraries, and is being funded by the Association for the Humanities in Idaho.

This workshop on the collection and care of manuscript materials and photographs is intended for record keepers in schools, libraries, historical societies, businesses and government agencies, as well as for individuals interested in preserving personal and family records. The Moscow workshop will be held in the Community Center (Old Post Office) and the Lewiston workshop will be held in the Luna House Museum, corner of 3rd and C Streets. Each workshop will begin at 9:00 a.m. and conclude at approximately 4:30. The sessions will be the same at each workshop. Session leaders will be Evelyn Rodewald, who is currently cataloging archival materials at the Latah County Historical Society and the Nez Perce County Historical Society under funding from the AHI; Terry Abraham and Steve Balzarini, archivists at the Washington State University Libraries; and Stanley Shepard, head of the Special Collection Library at the University of Idaho.

A registration fee of \$2.00 will be charged. For more information and a pre-registration form, contact the Historical Society at 882-1004.

ANOTHER SUCCESSFUL SOCIAL

The Society's Seventh Annual Ice Cream Social and Crafts Fair on July 25th was once again a successful fundraiser. \$860 was raised after expenses.

This year twelve crafts demonstrators displayed their wares and techniques. Musicians Gilbert and Hazel Dickson, Pomeroy; Grace Pratt, Moscow; and Lucille Magnuson, Kendrick played while Marilyn Scott lead songs. The Latah County Old Time Fiddlers also participated.

Thirty-five cakes, twenty-four gallons of ice cream and approximately 50 gallons of lemonade were consumed on that hot day. Numerous volunteers baked cakes, served ice cream and cake, and greeted visitors; not to mention those who donated time in the set up and clean up of the social. Thanks to everyone!

RAFFLE WINNERS

This year's raffle winners for the Ice Cream Social were drawn the day after the social. They are:

- 1st Prize: Martin Trail, Moscow, won a hand-made latch-hooked rug by Mrs. Leora Stillinger.
- 2nd Prize: Beverly Riedesel, Washington, DC, won a hand-crocheted shawl by Mrs. Kathy Probasco.
- 3rd Prize: Judith Squire, Moscow, won a set of Latah County prints by Liz Mowry.
- 4th Prize: Gregory Glenn, Spokane, won a set of LCHS publications.

GOOD PUBLICITY FROM BOISE

LCHS was recently praised in an article written by Betty Penson of the Boise Idaho Statesman. A copy of the Latah Legacy containing articles on Carol R. Brink and Frederic Church was mailed to her in May, and her response--which is printed in part below--was very gratifying to us.

The picture of long-ago Moscow is found in the spring 1982 issue of Latah Legacy... And what wonders of inspiration can be worked by a good historical society publication such as this. When it came

to me in the mail, I viewed it as soon tightly closed, secret message... And then I ripped it open and like a ripe peach it began spilling out its juicy secrets.

SUMMER INTERNS

Two interns received college credit through the cooperative internship program between LCHS and University of Idaho and Washington State University. Tom Fryxell, public history graduate student at WSU, and Ray August, history graduate student with museology minor at U of I, each completed an internship centered around artifact registration here at the Historical Society.

Tom has continued to work beyond the required time to volunteer as a cataloger in the artifact collection.

Due to budget cuts in the University of Idaho's museology program, future internships in museology have been cancelled until further notice. We hope to continue our internship program with other U of I departments and with Washington State University.

PLANS FOR A CAROL BRINK MEMORIAL ROOM

Thanks to the successful passage of the library bond last spring, a special children's section in the Moscow Carnegie Library is being planned which will be dedicated to the memory of Idaho author and native, Carol Ryrrie Brink. The room will contain the children's department, family reading areas with chairs for both children and adults, and a permanent display of photographs and information on Carol Brink. The display will use materials from the Historical Society's current exhibit. Debra Wakely, the children's librarian, is helping to coordinate the fundraising efforts for the room. She says that the library plans to make the room as attractive as possible and to create a turn-of-the-century atmosphere. The library welcomes your suggestions and comments and invites you to drop by. Contributions for the memorial room can be sent to the library. Telephone 882-3925 for more information.