

# LATAH LEGACY

The Quarterly Journal of The Latah County Historical Society

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**The World Rushed In:  
Moscow's People Through the Decades**

Summer/Fall  
1987

**The World Rushed In:  
Moscow's People Through the Decades**

A Special Issue of  
*Latah Legacy*  
Commemorating the  
One Hundredth Anniversary of Moscow's Incorporation

Written by Keith C. Petersen  
Designed by Joann Jones  
Exhibit Photography by Charles & Matthew Powell

Financial support for this publication has been provided by:  
The Idaho Humanities Council,  
a state-based committee of the National Endowment  
for the Humanities  
The Moscow Centennial Commission  
Palouse Orthopaedic Surgery & Sports Medicine Clinic  
Western Printing Centers

The opinions expressed herein do not necessarily reflect the views of  
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Latah County Historical Society  
110 S. Adams Street, Moscow, Idaho 83843

Published quarterly by the Latah County Historical  
Society, 110 S. Adams, Moscow, Idaho 83843. Subscriptions  
included in annual membership dues.  
Telephone (208) 882-1004. ISSN 0749-3282.

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Vol. 16, No. 2 & 3

## The Latah County Historical Society

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# About this special issue

Although settlers had lived in the area for sixteen years, Moscow residents did not incorporate their town until July 12, 1887. In 1987 the City of Moscow celebrated the centennial of this incorporation. Naturally, the Latah County Historical Society was intimately involved in the year's activities.

As one aspect of the Society's involvement, it produced the largest and most ambitious exhibit ever seen in its museum. Entitled "The World Rushed In: Moscow's People Through the Decades," the exhibit received partial funding from the Idaho Humanities Council, the state-based committee of the National Endowment for the Humanities, as well as the Moscow Centennial Commission.

Joann Jones and Keith Petersen designed the exhibit, with assistance from Heath Burr, Brad Frazier, Alan Mahoney, Mary Reed, and A. Mannan & Ismat Sheikh. In addition, dozens of individuals residing in and around town participated in a Society-sponsored Treasure Hunt by loaning or donating artifacts required to interpret over 100 years of life in Moscow.

The title for the exhibit came from J. S. Holliday's book, *The World Rushed In: The California Gold Rush Experience*. It is easy to visualize the world rushing in to California following John Sutter's golden discovery in 1848. We are less inclined to believe, perhaps, that the world also rushed in to affect the development of most communities in the West.

For too long, local history has emphasized the unique and the unusual; has paid overdone homage to the enterprising efforts of a region's pioneers. Certainly Moscow, as other small Western towns, has had its unique episodes and hardy pioneers. There is only one University of Idaho; there was only one Psychiana; there was only one Almon Asbury Lieuallen, one William McConnell. We should not forget the uniqueness of our place, nor should we forget our own locally famous folks. But if we are to understand Moscow and Moscovans, we must understand that this community did not develop apart from the rest of the nation; that it has always existed within certain parameters set by mass national culture.

One purpose of the exhibit, then, was to show the impact of mass culture upon Moscow's development: mass-produced household appliances; entertainment devices; news; transportation. Another purpose was to leave visitors with an understanding that history did not stop with the town's founding, or with World War I, or with the Great Depression, or with any other arbitrary date or event. Indeed, history never stops. The exhibit began with the founding of Moscow in the 1870s, then took visitors on a tour of over 100 years of history, ending with a 1980s boy's bedroom, especially designed by Moscow High School students Burr, Frazier, and Mahoney.

The exhibit garnered considerable press attention, with television, radio, and newspaper journalists from Boise to Spokane reporting on it. Without exception, all the press chose to center their stories around the rooms depicting the town's recent history—the 1960s music and posters, or the 1980s bedroom. Most of the reporters were in their twenties and thirties, people whose collective memory oftentimes only went back to the 1960s or 1970s. For perhaps the first time they were confronted with a museum exhibit that helped them understand why history museums are traditionally popular places for older people, people who remember using the cream separators or the treadle sewing machines so often exhibited there. It raised their consciousness about their own histories, and about the ongoing nature of history. As 1980s room designer Heath Burr told one reporter, "Before when we would see exhibits it would be all this old stuff. We didn't know how people lived or anything. When we worked on this room and started looking back at history, we could understand things more."

The staff and trustees of the Latah County Historical Society are especially proud of the exhibit. It was viewed by more people than had ever seen an exhibit at the Society before. But we know that not everyone was able to see it, so we therefore provide you with "The World Rushed In" in booklet form. We cannot give you the sounds of the music, the smells of the incense, or the sensation of sitting upon Danish modern furniture watching a 1950s television set. We cannot let you leaf through *American Home* or *Life* magazines, take a look through a stereoscope, or run your hands over a Hagen and Cushing lard pail. And there is no way we can relay to you what it was like to be confronted face to mask with the costume David Geise designed for the 1987 Mardi Gras Ball. The centennial year: the year David Geise appeared as a Self-Appointed Pillar of the Community. Really, you had to be there. But we can offer you this glimpse of what the exhibit was like, with the hope that it will provide you with a better understanding of Moscow's history, and of the importance of organizations like the Historical Society—organizations that preserve this history for those of us living today, and for the generations that will follow us, generations that will need to understand how it was that we lived.



# MOSCOW

A case could be made that in 1855 Isaac I. Stevens was Washington Territory's most important person. True, he did not have a lot of competition. There were not many people in the Territory. But Stevens, only thirty-seven years old, was the Territory's first governor, a surveyor of future transcontinental railroad routes, and the official United States negotiator with the Northwest's Indian tribes.

On June 16, 1855, Stevens, accompanied by a packmaster, fifteen teamsters, two Indian guides, and four assistants, rode out of the Walla Walla valley after two weeks of negotiating with Nez Perce, Cayuse, Walla Walla, Yakima, and Palouse tribes at the Walla Walla Council. For five days they journeyed north, until they came to a draw on the crest of a ridge, where they camped overnight. In the evening Stevens jotted some notes in his diary. Impressed with the valley below,

stretching out to the north and west, he wrote, "We have been astonished today at the luxuriance of the grass and the richness of the soil. The whole view presents to the eye a vast bed of flowers in all their varied beauty. Gazing into that valley, Stevens saw abundant fields of blue camas shimmering like clear water reflecting a cloudless sky, and open rolling grassland. The prairie inspired him, but so did the view to the east: dense forests on ridges "covered with pines."


Today, the hill where Stevens camped is known as Paradise Ridge. The campground itself is planted to crops. Highway 95 courses through the land about a mile away. Looking down upon the valley, one sees the series of hills known as Moscow Mountain to the north, the ridgeline still "covered with pines." To the east is Tomer's Butte, named for George Washington Tomer,

U.S. P.R.R. EXP. & SURVEYS — 47<sup>th</sup> & 49<sup>th</sup> PARALLELS

GENERAL REPORT — PLATE LXI



SOURCE OF THE PELUSE.

1855	1871	1873	1874-75	1876
Issac Stevens leaves first written description of Moscow area	First permanent settlers arrive	First post office established under the name of "Paradise"	A.A. Lieuallen establishes first store	Post office moves and name is changed to "Moscow"
				



who came into the country about sixteen years after Stevens.

The valley itself no longer shimmers with camas blossoms in the spring. The hills are still luxuriant, but they are now planted to wheat, peas, lentils, rapeseed, and barley. The colors change with the seasons.

In the middle of Paradise Valley rests a community. Seen in June, the time of year Stevens observed the same landscape, few buildings are visible, for over 100 years' worth of settlers have planted hundreds of trees that hide all but the tallest or newest structures. A few grain elevators poke above the urban forest, as do a couple of brick buildings and a number of water reservoirs dot the crests of hills. A huge silver and gold dome marks the boundary of the University of Idaho, perched on a low hill overlooking the town of Moscow, Idaho.

Stevens was the first to leave a written record of the Moscow vicinity. Since that time, thousands have come into the valley. Some, like Stevens, have merely passed through. Many have spent four years here, obtaining an education. Not a few have stayed as permanent residents. About 18,000 called Moscow home in 1987. They lived in 3,484 single family living units, 2,454 apartment units, and 448 mobile homes. They drove on 44 miles of paved streets and seven miles of gravel roadway within the city, and their community rested upon 61 miles of waterline and 52 miles of sanitary sewer line.

Moscowans in 1987 were a diverse lot, but they had in common their ties to the community—to its traditions and architecture, economics and society—all shaped by the people who had passed through this valley of shimmering camas since that warm day in 1855.



1876;1877	1877	1880	1881	1882
Arrival of the first dentist; Arrival of the first physician	Nez Perce War. Three stockades constructed in and around Moscow	Moscow's population is 300	First church building erected	First brewery built





# Almon Asbury Lieuallen

**A**lmon Asbury Lieuallen did not single-handedly found Moscow, but he came about as close as anyone. Born in Tennessee, Lieuallen migrated west to Oregon, then began moving east again until he came upon a valley later called Paradise. Here he took up a pre-emption claim a couple of miles east of where Moscow would later stand. It was 1871, and Lieuallen was probably the first settler in the valley.

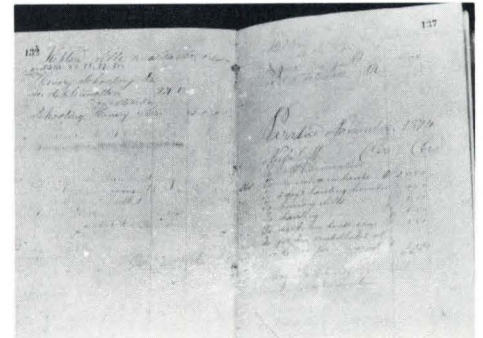
He came, like many other early Palouse residents, to raise cattle. Some said he brought a herd worth \$40,000. It did not take him long to lose that money in cattle business—a hard winter in the 1870s did him in. But Lieuallen had found his paradise and chose to remain.

In 1875 Lieuallen moved into the small community that would soon be called Moscow, taking up a claim bordering John Russell's. Here he opened Moscow's first

store and was also the postmaster. He kept the mail in a box that held about a half bushel—more than enough postal storage in those days.

In the mid-1870s Lieuallen, Russell, James Deakin, and Henry McGregor—whose claims met at the corner of what is now Sixth and Main Streets—donated 30 acres to be the nucleus of a town commercial district. Lieuallen would later construct some of the earliest brick buildings in that business center. He also donated land for Moscow's first church building and constructed one of the town's most beautiful residences.

Today, he is remembered for three streets in town—Almon, Asbury, and Lieuallen—with a fourth, Lilly, named for his daughter. In 1975 his granddaughter and great-grandson donated the last two acres of his Moscow claim as a city park named for him.



The exhibit's oldest artifact, the Lieuallen store ledger, recognized the significant role A.A. Lieuallen played in Moscow's early development.

*Ledger from Moscow's first store established by A.A. Lieuallen.*

*Page 137*

Paradise November 1874

Neff, S.M.

to A.A. Lieuallen

Nov. To lumber in house	\$25.00
" To 3 days hauling lumber	4.50
" To heuing sills	2.00
" To hauling "	1.50
" To work on house 3 days	1.50
" To 900 hundred shakes at 1.00 dollar per hundred	9.00
	<hr/> 44.00

A.A. Lieuallen family

1883	1884	1885	1885	1887	1890
First issue of the <i>Moscow Mirror</i> published	First school building erected	First bank established	First grain warehouse built	Moscow incorporated	Moscow's population is 2,000



# The Railroad Arrives

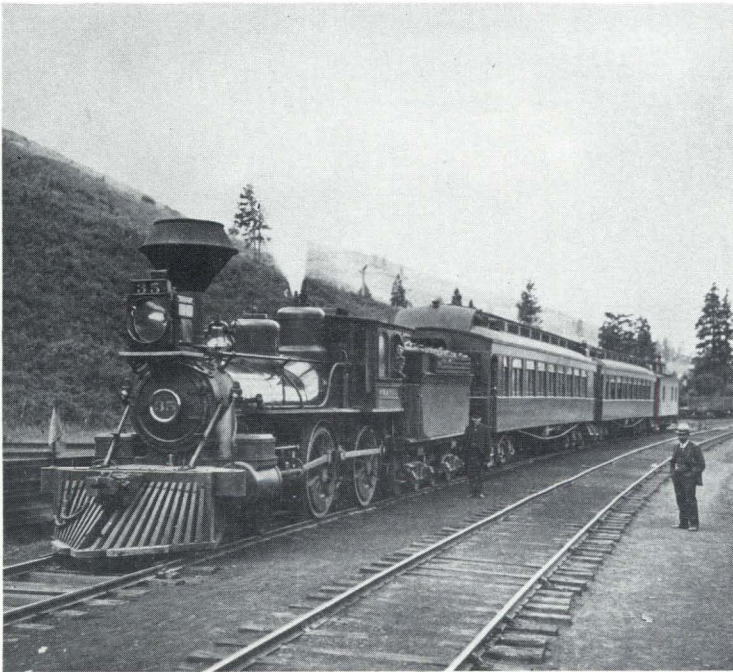
It was a long haul, getting supplies by wagon from Walla Walla, or carting them up canyon cliffs from steamboat landings on the Snake River. Yet Moscovans had no other choices until 1885. Then the community's first railroad rolled into the town, connecting Moscow with the outside world.

"We are today a part and parcel of the world of commerce, politics, and social life," commented attorney and newspaperman Willis Sweet on September 23, 1885, in festivities welcoming the first engine of the Oregon Railway and Navigation Company to Moscow. "We have waited long and patiently for the shrill whistle which today gladdens our ears; we have looked to the westward with strained and eager eyes for the appearance of yonder iron horse, until it seemed as if its promised coming was only to provoke us to utter despair; we have built so many airy castles, only to see

them ruthlessly destroyed, that what we see and hear today seems to us like the realization of the happiest dream of long ago."

For 55 cents, Moscovans could now travel to Pullman. Less than two dollars got them to Colfax. But more importantly, \$7.65 and ten hours of travel took them to Palouse Junction (Connell), where they could transfer to trains carrying them to Portland or Saint Paul. Although long trips were expensive and exhausting—sooty cars; passengers dressed in black to minimize the amount of dirt showing; hard and jolting wooden seats—railroads opened up the rest of the nation to Moscow. Palouse grain rolled to Portland for shipment throughout the world. New settlers and trade goods traveled into the town.

Five years after the celebration marking Moscow's first railroad, another line—a branch of the Northern



Railroads flooded the east and west with flyers enticing tourists as well as settlers to the newly opened country.

1885	1885	1888	1890	1890
Moscow's first railroad, Oregon Railway and Navigation Company, arrives	First telephone in Moscow	First electric power generated in Moscow	Northern Pacific Railway arrives	Municipal water system begun

## GO TO THE NORTH-WEST!

WHICH OFFERS  
RICH LANDS, HEALTHY CLIMATE, UNRIVALLED SCENERY, AND  
PROSPERITY TO ALL

**OREGON**  
Railway and Navigation Co.

OWN AND OPERATE  
ABOUT 2,000 MILES OF TRANSPORTATION BY

OCEAN, RIVER AND RAIL.

Furnishing UNEQUALED FACILITIES in their magnificent fleet of 4 ocean and 30 river palace steamboats, to reach all points of the Famous Willamette, Picturesque Columbia and Snake Rivers, and the rich prairie lands of the Palouse country and Eastern Oregon, now being rapidly settled up.

Every five days one of their Steamships—either the "Columbia," "Oregon," "Geo. W. Elder," or "City of Chester," leave at 10 A. M.

From San Francisco to Portland, Oregon,

And returning, leave Portland for San Francisco at 3 A. M.

LEAVE PORTLAND FOR

DALLAS, UMATILLA, WALLA WALLA, and up river points at 5 A. M., every day (Sundays excepted.)

ASTORIA, KALAMA, TACOMA and SEATTLE, at 6 A. M., every day. VICTORIA, and NEW WESTMINSTER, 6 A. M., Wednesdays and Saturdays

CATHLAMET, BAY VIEW, SKAMOCKAWAY, BROOKFIELD, WESTPORT, CLIFTON and KNappa 6 A. M.; Tuesdays, Thursdays and Saturdays.

DAYTON, Oregon, 7 A. M., Monday, Wednesdays and Fridays.

SALEM, ALBANY, CORVALLIS and intermediate points, 6 A. M., Monday and Thursdays.

THROUGH TICKETS at reduced rates over our lines from Portland to ALL POINTS IN THE EAST.

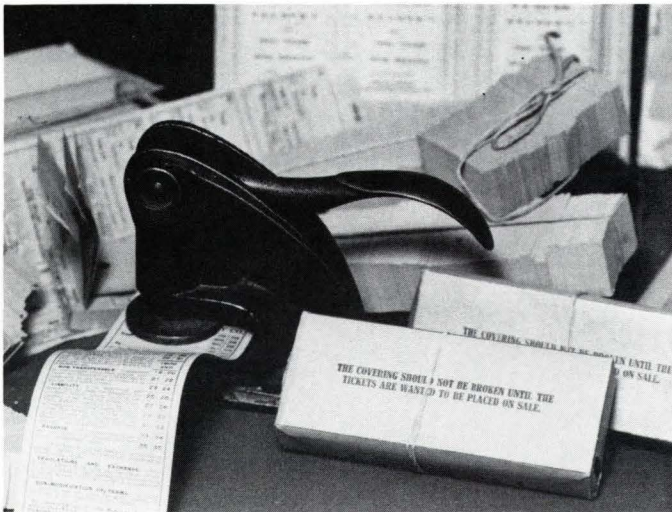
General Offices: Corner Front and "D" Streets.

T. F. GAKES, Vice President and Manager.  
JOHN MUIR, General Freight and Passenger Agent  
Portland, Oregon.

A. L. STOKES, General Eastern Passenger Agent.  
52 Clark Street, Chicago.



Pacific—completed tracks into town. In 1908 the Spokane and Inland Empire electric line connected Moscow with Spokane and communities in between. Moscow's population boomed from 600 in 1885 to nearly 5,000 in 1910, much of the growth attributable to the town's new connections with the outside. More than any other development, railroads helped the world rush in to Moscow.



**1901**

Dr. Charles Gritman purchases Moscow's first automobile



**1908**

Spokane and Inland Railway arrives

**1909**

First automobile repair shop built

**1910**

Moscow's population is 5,000

**1912**

Main street paved

# Moscow Promotes Itself

When the world came rushing in, it did not have to force itself upon Moscow. It found there a people eagerly awaiting conversion to worldly ways. Indeed, the city encouraged the world to rush in.

People. Without people there would be no houses, no shops. The more people, the more money circulating in the community. People. Invite them, entice them, cajole them. People would make Moscow prosper.

*“Moscow stands today the gem city of the northwest and is an educational center of unsurpassed facilities. Nowhere in the northwest can be found a more thriving town. Socially speaking, Moscow has no equal in the northwest, for it is a city of cultured ladies and beautiful rosy cheeked maidens. The climate is delightful and health.”*

*Publicity tract, 1898*

*“Sunstroke is unknown. Hay Fever is never contracted. Pure, cold water in unfailing quantity easily obtained. All wheeled vehicles are wide-tracked. Short mild winters and long cool summers. No trouble to secure locations near churches of almost any denomination.”*

*Publicity tract, 1907*

*“People who visit Moscow for the first time are often surprised and impressed by the friendly cheerful people they meet. Everyone seems really to enjoy their fine community. Living in Moscow really is a pleasure. Moscow is the only place we know of that combines the tremendous advantages of clean outdoors living with the cultural and scholastic opportunities of a fine University.”*

*Publicity tract, 1978*



Nathaniel Williamson's Greater Boston Store, 1906



**1878**

McConnell-Maguire store established



**1884**

Dernham & Kaufmann Store (now David's Center) constructed

**1884**

First drug store opened

**1889**

David & Ely Store opened in former Dernham & Kaufmann building



Ashtrays and cups, pitchers and plates, trays and post cards, rulers, bottles, shoe horns, and, of course, brochures. All served to lure residents to Moscow, to advertise the community to the world, to invite the world in.

Once here, new residents found their worldly needs had been anticipated. "Dry goods, groceries and clothing can be bought as cheaply as in the middle states," noted one 1905 publicity flyer. Except for the size of the stores and the length of the business streets, shoppers in Moscow might just as well have been in Chicago. Ready-made clothes, appliances, books, packaged groceries, shoes, buggies, farm equipment, automobiles—all were available, at first shipped in by wagon, then by train, finally by truck. A person shopping in Moscow could get tea from China or china from England. The world at your doorstep,

conveniently packaged, ready for consumption.

Finally, the goods were here, and so were the people. All that remained was for the merchants to entice customers to their particular stores, to compete for their market share. Advertising became refined; business people pitched their products.

*"Idaho's Price Maker and Pace Setter—Williamson's Department Store."*

1917

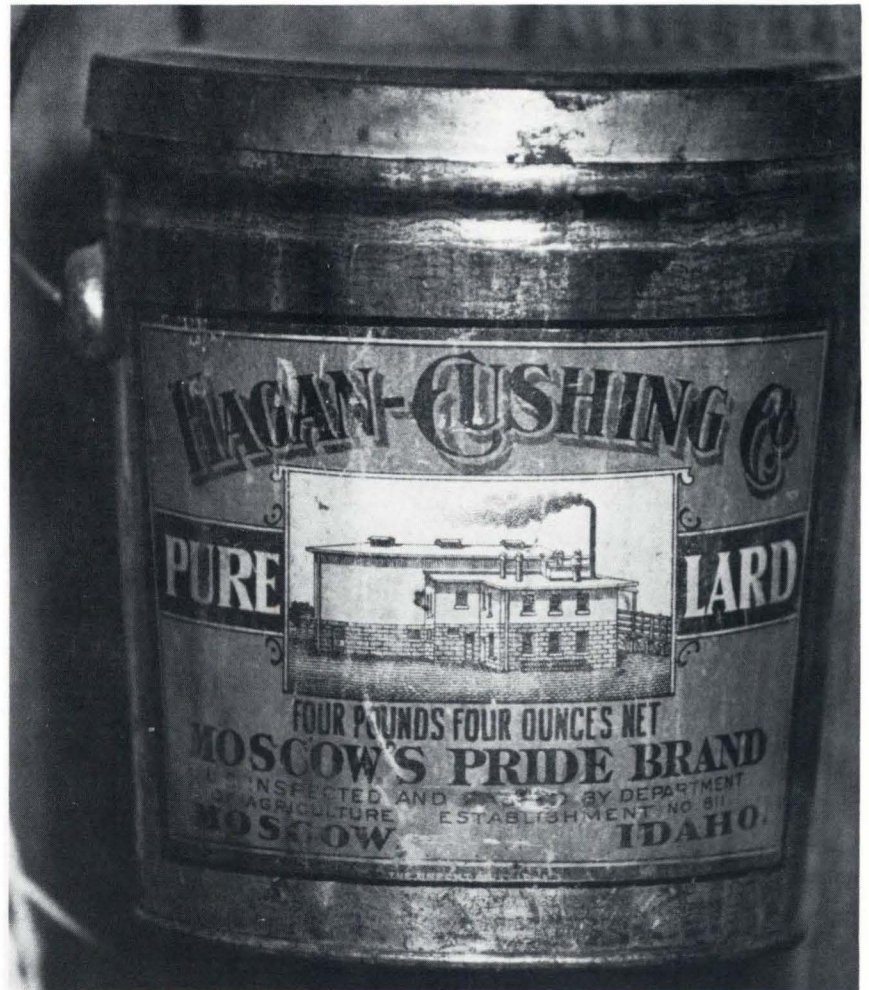
*"When you sift it down, you will find it pays to patronize R.B. Ward Paint Company."*

1937

*"The number one selection is Pizza Perfection."*

1987

Moscow, Idaho. A small corner of the world.



1891

McConnell-Maguire store building constructed



1904

Nathaniel Williamson opens Boston Store

1911

Williamson's store moves into former McConnell-Maguire building



# University of Idaho

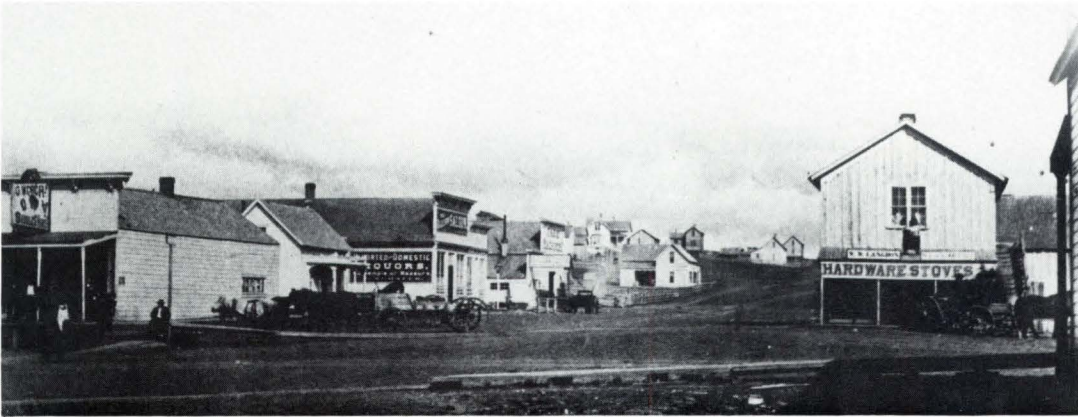
Railroads brought the world to Moscow, but what made the town different from Genesee or Palouse or Garfield or other from neighboring communities that also had rail connections was the University of Idaho. If you doubt the school's impact upon the town's development, look at photographs of Moscow in the 1880s and again in the 1890s. Handsome brick business blocks and substantial frame houses replace the hastily constructed wooden buildings of a few years previous. Moscow would have survived without the university. But the college was largely responsible for the community's economic health, ethnic diversity, and cultural opportunities. To disassociate town and gown; to talk of Moscow's history as if the university never existed—or vice versa—is to approach the past with blinders.

On January 30, 1889, John Warren Brigham of

Genesee, the "kid legislator" of Idaho's last territorial legislative session, stood by Edward Stevenson's shoulder. He was the only person present as the governor signed a bill creating the University of Idaho at Moscow.

In the spring of 1889 Willis Sweet and Henry Blake, the first president and secretary of the Board of Regents, returned home to Moscow from a meeting in Boise. They had just received authorization to purchase land for the new university, but they had only \$15,000 to acquire the property, improve it, and develop plans for a building. They advertised in the Moscow *Mirror*, and hoped for a bargain.

Seven people responded to the ad. After considering the offers, the search committee purchased a twenty-acre tract of hilly land for \$4,000 from James Deakin, one of Moscow's largest landowners. In the fall of that



**1889**

University of Idaho created

**1892**

UI Administration Building constructed



**1892**

First classes at the University of Idaho

**1893**

First UI football game





year workers excavated a building site, but did not complete the university's first building—known as the Administration Building—until 1892. On October 3, 1892, the University of Idaho finally opened its doors to approximately 40 students. Since that day, the university has remained Moscow's most important and stable economic base.

But the relationship between town and gown has been mutually beneficial. When the college needed land for a research farm, Moscow residents purchased and donated it. When the first administration building burned in 1906, Moscovans opened their library, churches, and other buildings so that students could continue classes. When the university needed new buildings, Moscow business people often financed them through innovative bond issues that were later mimicked by colleges throughout the United States.

When students were in desperate need of work during the Great Depression, Moscow merchants hired as many as they could.

Two of the town's largest annual celebrations of the 1980s—Mardi Gras and the Renaissance Fair—provide examples of the continued cooperation between town and gown. In fact, the Renaissance Fair grew out of the Campus Day/May Fete festivities first begun at the university in 1910.

Today the university's campus map lists 162 buildings and sites stretched over dozens of well-landscaped acres. The school has turned out nearly 60,000 graduates since the first class of four in 1896. Generations of students and staff have moved to Moscow to live. Many ended up spending lifetimes there. To a large extent, they are the ones who have made Moscow Moscow.



**1906**

Administration Building destroyed by fire



**1909**

Administration Building rebuilt



**1910**

First University of Idaho Campus Day/May Fete (predecessor of Renaissance Fair)





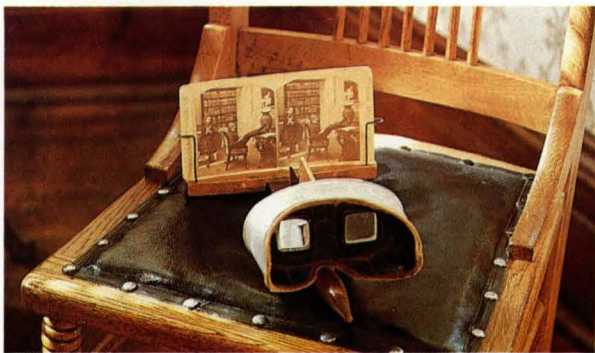
# Entertainment

When the world rushed in to Moscow, it brought with it goods mass-produced elsewhere. While we should not ignore local folk art, handcrafts, and locally manufactured materials, to truly understand the way most Moscovans have lived is to be aware that Moscow was part of a broader national culture. By the time Moscow incorporated as a city it was connected with the outside through railroads, and its residents had access to goods produced throughout the world and marketed via mail order catalogs. A parlor in Moscow might look much like a parlor in Portland or Milwaukee or Philadelphia.

Certainly in the rooms in which Moscovans entertained themselves, evidence of the world rushing in has always been apparent. In the Victorian era, much family entertainment took place in the parlors, and perhaps was most focused around a piano. By 1899, the

number of pianos owned by Americans was increasing five times as fast as the population. Other entertainment devices—including the gramophone and stereoscope—gained in popularity as leisure time increased.

By the 1920s family entertainment had shifted focus from singing around the piano to listening to the radio. Of all the new products on the market during this decade, none met with more spectacular success than the radio. The number of homes with radios jumped from 60,000 to 14 million between 1922 and 1929. Moscow residents could tune in to one of the nation's earliest stations—KWSC—in nearby Pullman during the entire decade. By the mid-1920s the University of Idaho was also broadcasting live programming featuring local artists. As radio's popularity grew, residents of Moscow and the entire nation began receiving an increasing array of broadcasting from NBC, CBS, and other networks.



1886

Dr. Carver's Wild West Show arrives in Moscow

1888

Latah County Agricultural Fair Association incorporated

1890

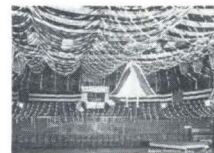
First Latah County Pioneer Association annual picnic

1904

Moscow's first Fireman's Ball

1908

First movie shown in Moscow

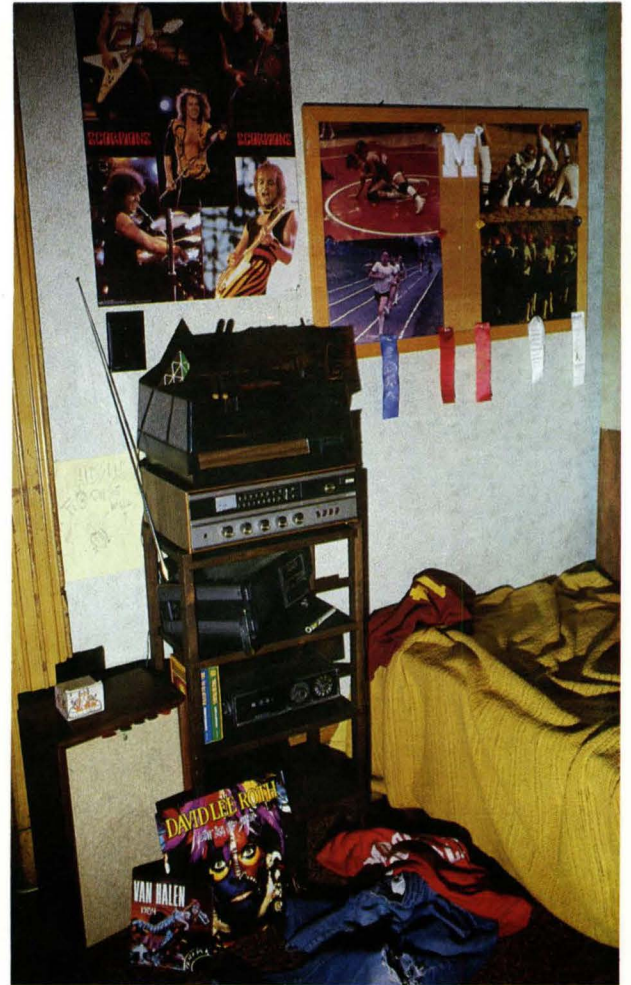




Family rooms—sometimes called TV rooms—became popular in the 1950s as family entertainment moved away from living rooms and parlors. While phonographs dated back to the gramophone of the nineteenth century, more portable record players dominated the home entertainment centers of the 1950s. Long-playing records rapidly replaced the older 78 rpm models. Of all the entertainment devices of the decade, however, none was more important than television. While the first television broadcast occurred in New York in 1939, it was not until the 1950s that the majority of Americans began tuning in.

By the 1980s, entertainment became more individualized. In previous decades, whether in a separate TV room or in the family living room, entertainment had usually been centralized in one area. By the time Moscow reached its centennial, however,

mass production of stereos, television, and other entertainment devices made it possible for each home to have several such items, in bedrooms, the family room, and even in the kitchen and bathroom—according to individual tastes. In a 1980s teenager's room, for example—whether in Moscow or elsewhere in the nation—most decoration and entertainment centered around music.



1945

1947

1961

1965

1971



UI radio station  
KUID begins

KRPL radio station  
begins operation

First newspaper  
notice of a Twist  
dance party at the  
University of Idaho

KUID television  
station started

First annual Blue  
Mountain Rock  
Festival



# Recreation

**M**oscowans have always taken time for recreation. Five years before the town incorporated, nine town founders donated 6.7 acres to become what is now East City Park. In 1904 Moscow formed a park commission. Over the years, other civic minded individuals and groups have donated land, so that by the time Moscow celebrated its centennial it had eight parks.

Moscow residents have also sought recreation in the nearby countryside. In the 1890s college students took wagon rides to places like Joel for dances, and to Moscow Mountain for picnics. Walking along railroad tracks and riding bicycles were also popular forms of recreation before the turn of the century.

By the early 1900s Moscow residents were purchasing recreational sites on Moscow Mountain—getaways with names like Dew Drop In, Tarry Awhile, Dingle Dell,

and Idlers Rest. By the 1920s, good roads and automobiles enabled people to travel even farther away than Moscow Mountain, and many townspeople purchased recreational property at northern Idaho's lakes, or visited nearby county, state, or national parks.

Moscow residents have also been active spectators and participants in high school and collegiate athletic events, a form of town recreation since the 1890s.

Not all recreation, of course, has taken place away from the home. One need only think of the basketball in the 1980s room, the hula hoop in the 1950s, or the ouija board in the 1920s to find popular examples of recreation for house and yard.

Recreation sometimes changes with the seasons. For a time there was a ski slope on nearby Skyline Drive, and cross country skiing on the university golf course and other areas in the town has long been a popular winter



The small, lightweight, inexpensive Kodak camera introduced by George Eastman one year after Moscow's incorporation, made recording Moscowans at play extremely simple.

**1882**

Land donated for East City Park

**1884**

First photographic studio opened



**1885**

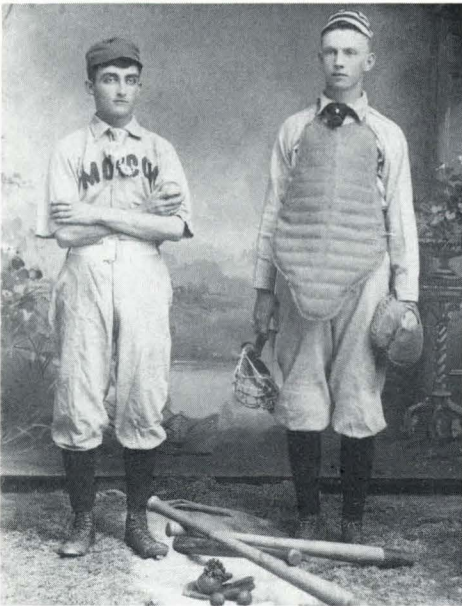
Masonic Lodge organized

**1890**

Moscow Businessmen's Club (later Elks Lodge) organized and building (later Carithers Hospital) constructed







1892

Pleiades Club of Moscow formed

1895

Moscow Ladies Historical Club organized (later Moscow Historical Club)

1910

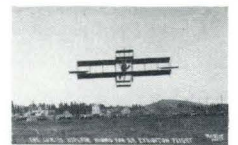
First town golf course built near the University

1911

Yearly county fair begun

1911

First airplane visit to Moscow



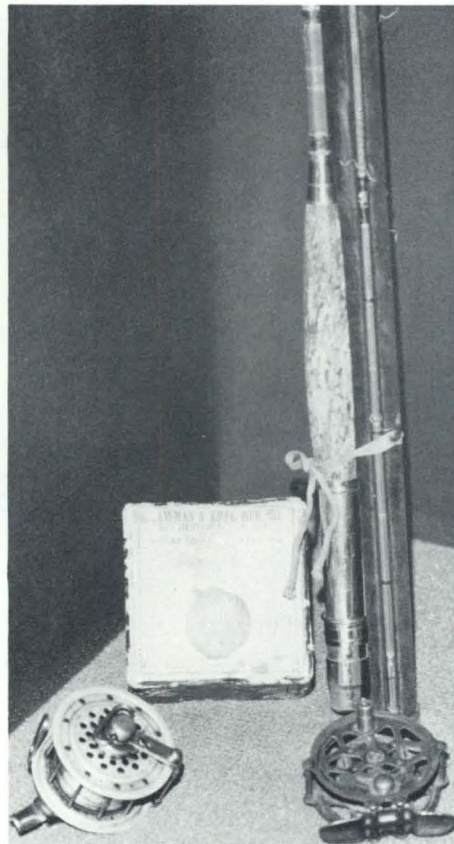
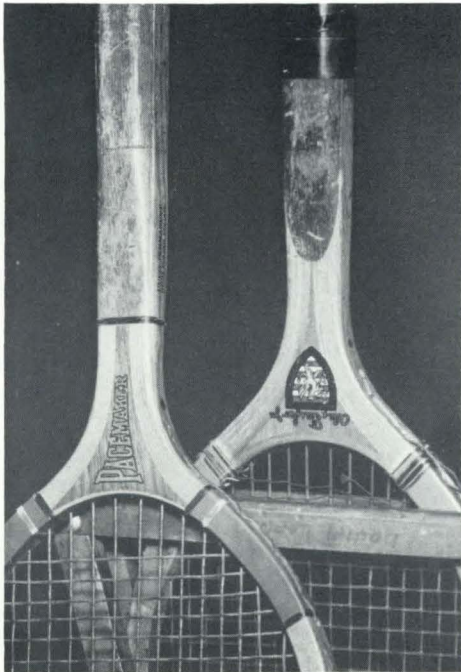


pastime. Children for generations have sledded on Moscow's streets. In summer, Moscovans might play baseball—or in more recent times, softball—or get ready for soap box derby competition.

Many Moscow residents, like their contemporaries throughout the nation, have recorded their recreational activities through photographs, especially after the Kodak company made cameras and film affordable to all. Thus we have a valuable photographic record of Moscovans at play from the 1890s to the present.

Recreational opportunities are always somewhat dictated by physical surroundings, and Moscow's people have been blessed by having the great outdoors literally at their doorsteps. In that sense, recreation in Moscow might differ considerably from recreation in an urban center or in a more tropical climate where seasonal variations are slight. But in a more general sense,

Moscow has always been a part of the greater world of recreation. When California youngsters began skateboarding, Moscow youngsters soon took up the fad, just as they took up roller skating or jumping on pogo sticks. In recreation as in most other aspects of life in Moscow, the town is part of a much broader mass culture.



**1911**

First Boy Scout troop (Moscow's was Idaho's first)



**1912**

Moscow Moose Lodge organized

**1913**

Chautauqua first brought to Moscow

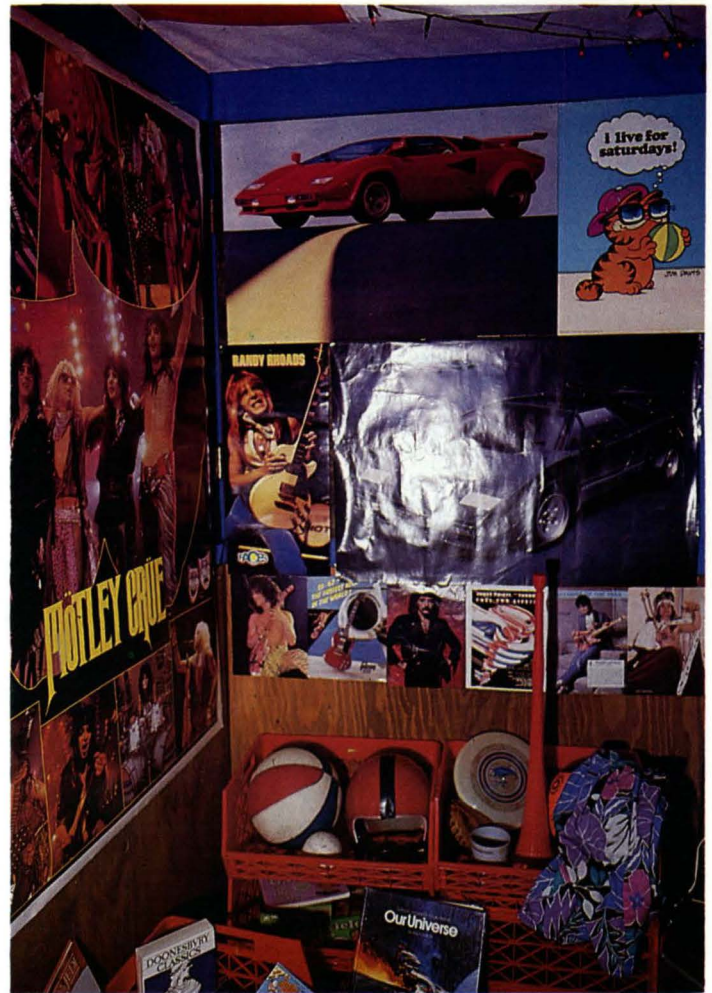
**1913**

Faculty Women's Club formed

**1913**

Camp Fire Girls organized





1919	1920	1926	1937	1976
American Legion post established	Moscow Rotary Club formed	Moscow Kiwanis Club chartered	University of Idaho's first Student Union Building opens in former Blue Bucket Inn	Kibbie-ASUI dome completed





# Psychiana

There were few growth industries during the Great Depression. Yet during those difficult years Frank Bruce Robinson parlayed a non-Christian doctrine with a belief in the power of positive thinking and a shrewd business sense into the world's largest mail-order religion. It was perhaps the best example of Moscow making an impact upon the world. Usually the world rushed in to affect Moscow. Occasionally, the influence flowed in the other direction.

Born in England in the 1880s, Frank Robinson migrated to Moscow in the 1920s and worked in a drug store. Late in that decade he convinced a group of local residents to back him financially in a plan to organize a "psychological religion." In 1929 he placed his first national advertisement in a psychology magazine, declaring "I talked with God—yes I did—actually and literally." He received nearly 3,000 letters in response.

From these beginnings, Robinson's Psychiana grew to include thousands of students in over 67 countries.

Psychiana became one of Latah County's largest employers, hiring dozens of people who would have otherwise found it difficult to make a living during the depression. They were kept busy assembling Robinson's lessons, for Psychiana never had a church structure. Rather, it operated like a correspondence course. Psychiana kept the post office busy, too. At times as many as 60,000 pieces of mail went out per day, and Moscow's post office attained first-class status.

Robinson also wrote over 20 books outlining his religious beliefs, had a regular radio program, and traveled widely giving lectures. Psychiana became a national trend-setter in the religious use of the mass media, and business people from throughout the nation traveled to Moscow to learn how it operated.

YOUR  
GOD-  
POWER

WITH  
20 LESSONS  
IN HOW TO  
FIND AND  
USE IT

Robinson

**YOUR  
GOD-POWER**

with 20 lessons showing  
HOW TO FIND AND USE IT

by  
DR. FRANK B. ROBINSON  
founder of  
**"PSYCHIANA"**  
MOSCOW, IDAHO

"PSYCHIANA,"  
INC.  
MOSCOW,  
IDAHO

1929

Frank Robinson begins Psychiana in Moscow which becomes the world's largest mail-order religion



1930s

Moscow Post Office is elevated to first class due to large volume of Psychiana mailings



1952

Psychiana closes its doors





To Robinson, Jesus was not the son of God, only a great person, possessed of the God Power to no greater extent than was possible for anyone who followed the Psychiana teachings. Robinson was not a pie-in-the-sky believer. Happiness and rewards—including financial security—were available on earth. People needed only to think positive thoughts and follow the Psychiana lessons, sent to them with a money-back guarantee.

At the entrance to Moscow in the 1930s stood a large sign:

MOSCOW, IDAHO  
KNOWN THE WORLD OVER  
AS THE HOME OF PSYCHIANA  
THE NEW PSYCHOLOGICAL RELIGION

Not all the town's residents appreciated the sign, or the religion it advertised. But Frank Robinson made his

mark on the community as much as anyone before or since. He started a newspaper, the *Daily News*, now the *Idahonian*, as well as the News Review Publishing Company. He organized Moscow's first youth center. He owned three drug stores. He donated property to the county for Robinson Lake Park. And he was one of the town's leading charitable donors.

"When they plant me beneath the sod," Robinson once wrote, "none will ever be able to accuse me of not faithfully following the Light I have." Frank Robinson died in 1948, and Psychiana closed its doors in 1952, ending one of the most colorful—and most significant—episodes in Moscow's history.

**Thank GOD... FOR THE  
ATOMIC  
BOMB!**

**IT HAS  
BROUGHT TO  
THE HUMAN RACE  
THE FIRST SCIENTIFIC  
PROOF OF THE RADIO-  
ACTIVE, ATOMIC POWER  
OF THE SPIRIT OF GOD  
IN US—FOR WE TOO ARE  
COMPOSED OF ATOMS.**

For 20 years we have been teaching that all the power of the universe exists, not only for us, but IN US. It is the Spirit of God. The most flashingly brilliant, dynamic, electrifying power this world will ever know.

**POWER!  
POWER!  
POWER!**

**Direct From God Into YOUR Life**

**Power** to achieve every good thing you need in this life. **Power** to make you well, both in body and spirit. **Power** to produce a super-abundance of material and spiritual wealth awaits you because the **LAW GOVERNING THESE THINGS ACTUALLY EXISTS IN YOU—NOW.** We teach you how to intelligently find and use this actual and literal power of the invisible God.

**"PSYCHIANA"**  
MOSCOW, IDAHO

**FREE**

Fill out enclosed post card. Print name plainly and mail it now. It requires no postage. **We will send you so much proof of the existence of this scientific, spiritual Power of God that you may gasp in amazement.** When the full significance of what wondrous things await you thru the Power of God, you will bless the day we sent you this letter. Remember, you do not send any money—just your name and address on the post card and we will send you full and complete information—such vital information that it may change the whole course of your future life. Don't wait another day—mail the card now.

Copyright 1946—"Psychiana"



# World War II

Six times in its history, Moscow has been at war. From the Nez Perce conflict of 1877 to the Vietnam War of the 1960s and 1970s, some Moscowans have prepared for wars on the home front, while others have gone off to battle. By the twentieth century, conflicts had become worldwide, just another in a long line of reminders that Moscow was a part of the world, not isolated from it. The town's experience during the Second World War serves as an example.

Following the Japanese attack on Pearl Harbor in December 1941, Moscow and the university quickly mobilized. Townspeople and students organized fundraising drives for the Red Cross, took part in war bond rallies, held paper, metal, and rubber drives, planted Victory Gardens, took renewed interest in canning and preserving food, and gathered books to send to servicemen. The town also participated in

blackout drills, rationed food and gasoline, and the university went on a 12-month schedule so that high school graduates could accelerate their education and receive degrees before reaching the draft age of 21.

Similar to the community's experience during World War I, military men filled the town as the university operated a training school for both the Army and Navy. Administrators turned over many campus structures exclusively to military training and had some frame buildings constructed especially for the cause.

Private First Class Henry Santiestevan, one of the hundreds who came to Moscow during the war to receive military training, summed up the feeling of many of his colleagues. "It won't be easy for us to leave," he wrote. "We have made friendships here, some of which will be lasting. To some soldiers, Moscow, Idaho, will be a part of them for the rest of



**1917-1919**

Prosperity during WWI and aftermath

**1920**

Price of wheat plummets; hard times for Moscow merchants

**1929**

Stock Market crash

**1930s**

Civilian Conservation Corp camp built on outskirts of Moscow



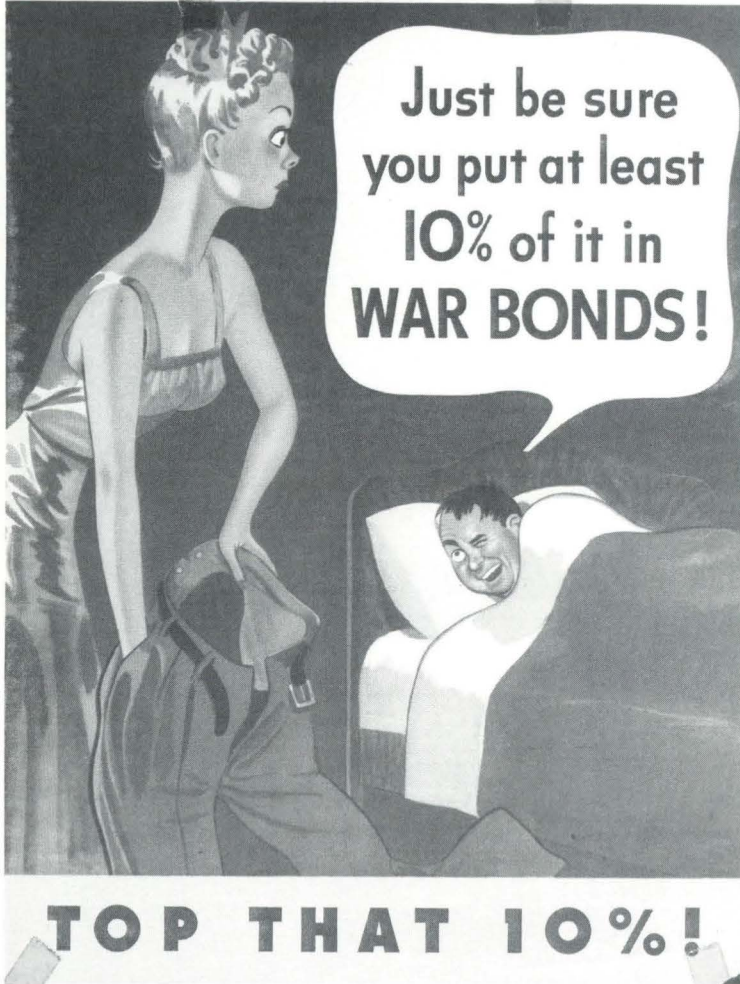
**1938**

Eleanor Roosevelt visits Moscow and plants a tree in UI's Presidential Grove



their lives. Some fell in love here, some were married here, and for a few of them, their first baby was born here.”

In May 1945, the town celebrated V-E day, and in August, V-J Day, both with downtown parades. The town had contributed to the war cause, giving the lives of several of its citizens, and the money and time of many others. The war served as yet another reminder that the world had rushed in to Moscow.



**1942**

First of thousands of military trainees arrive at the university



**1942**

Six Japanese-American students refused admission at the University of Idaho



**1953**

Moscow holds large May Day parade to counter Worker's Day demonstrators in Moscow, Soviet Union





# Ethnic Groups

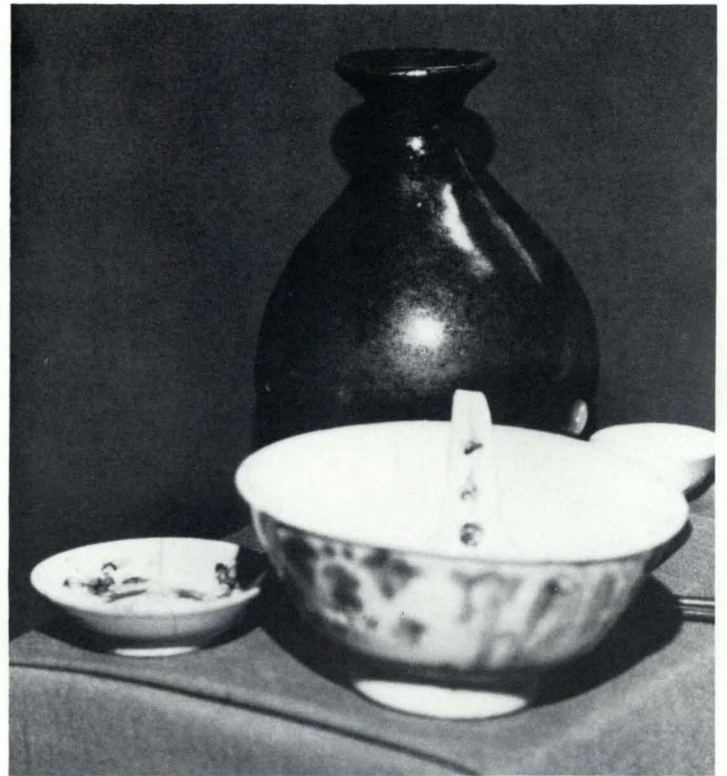
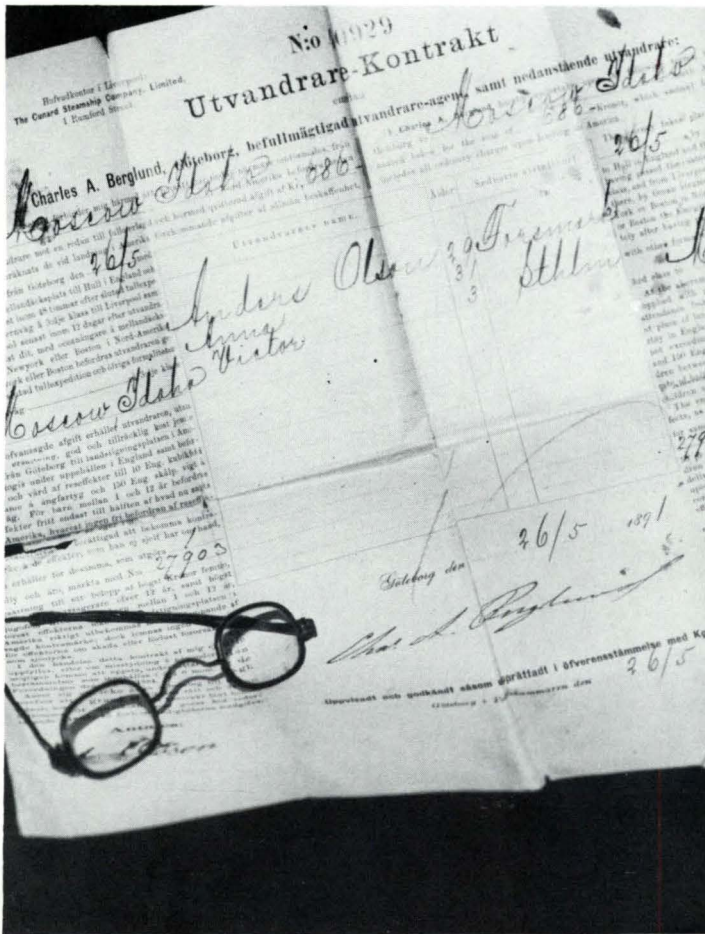
Ours is a nation of ethnic diversity. Moscow, no less than anywhere else in the country, has been shaped by the rich heritage many ethnic groups have brought with them to the community.

First, of course, were the Indians. Catholic priest S. J. Cataldo left a report about the way Moscow looked in the 1860s—long before the valley was called Moscow: “When [I] at the end of April 1866 passed through Tatkinmah [Moscow], it was truly an immense Camas-prairie, where many hundreds of teepees were up, with several thousands of Indians of different tribes digging camas.” The tribes no doubt included Palouses, Nez Perces, and very likely Coeur d’Alenes, who came annually to the valley to dig roots in one of the region’s most abundant camas prairies. Once white settlers destroyed the camas grounds through cultivation, Indians became less prevalent visitors.

In the town’s first few decades, Swedes predominated. By the 1880s, the area east of Lynn Street became known as “Swedetown.” Other Scandinavians also made homes here. In addition to a Swedish Evangelical Lutheran Church, Moscow by the turn of the century also housed Danish Lutheran and Norwegian Lutheran congregations.

Other European groups settled in and around Moscow, including Irish and German families. Aside from Scandinavians, however, Chinese had the most influence upon the town’s early development. Moscow’s first Chinese resident probably came in 1883, and was perhaps a gardener. Following the completion of the railroad to Moscow in 1885, operators of Chinese laundries contributed to the town’s business boom.

The Chinese soon branched out to other businesses, especially restaurants and stores. Like the Swedes, the



1879	1884	1885	1889	1897
Gottfried Webber from Germany becomes first harness maker in the Palouse when he opens a shop in Moscow	Swedish Lutheran Church congregation organized	First advertisement in Moscow newspapers from a Chinese laundry	Henry Dernham, William and Emmanuel Kaufmann, Jewish merchants, open a general merchandise store	Ole Hagberg from Norway becomes first international student to enroll at the University of Idaho





Chinese had a small "Chinatown" in Moscow, on Jackson Street. Unlike Scandinavians, however, they were not always accepted in the community. Moscow businesses frequently encouraged patrons to support their firms because they hired "only white help."

By the 1920s the nature of Moscow's ethnic groups began changing. With railroad construction completed, Chinese immigration dwindled. Quotas severely limited the number of Europeans entering the country. At the same time, the University of Idaho began attracting new ethnic groups as students, teachers, scholars, and business people. Many would make Moscow their permanent home.

Aside from the handful of black families which settled in town earlier, the university attracted the first substantial influx of blacks to the community, particularly in the period following World War II. As

athletics became integrated in the 1950s and 1960s, many blacks came to campus as athletes. Later, affirmative action laws brought more equitable hiring procedures, and blacks began filling a greater variety of professional roles on campus.

Other ethnic groups, too, are now more likely to retain their cultural identities. Thus, while there have been Jews in Moscow almost since the town's founding, in the past few decades Moscow's Jewish community has become more conscious of retaining ethnic customs. Local Jewish residents formed the Pullman-Moscow Jewish Community in 1949, primarily as a vehicle for providing religious education for children. That Community still thrived as Moscow celebrated its centennial, and served as a reminder of the contributions of numerous ethnic groups to Moscow's development.

Perhaps Muslims have been the most prominent recent group attracted to Moscow. Today several hundred Muslims from Pakistan, Kuwait and numerous other countries make their home in and around the town.



1897	1898	1899	1902	1905	1987
Alex Ryrie from Scotland becomes Mayor of Moscow	William Kaufmann, a Jewish merchant, establishes the first permanent scholarship fund at the UI	Jennie Huges of Moscow becomes the first black graduate of the UI	Fred Francel from Bavaria begins operating Moscow Brewery	Norwegian Lutheran Church opened on Third Street	Muslim population on the Palouse is estimated to be 1500-2000



# The 1960s

Sometimes one decade mimics closely the one before, and recedes just as unobtrusively into the one that follows. Transitions become blurred.

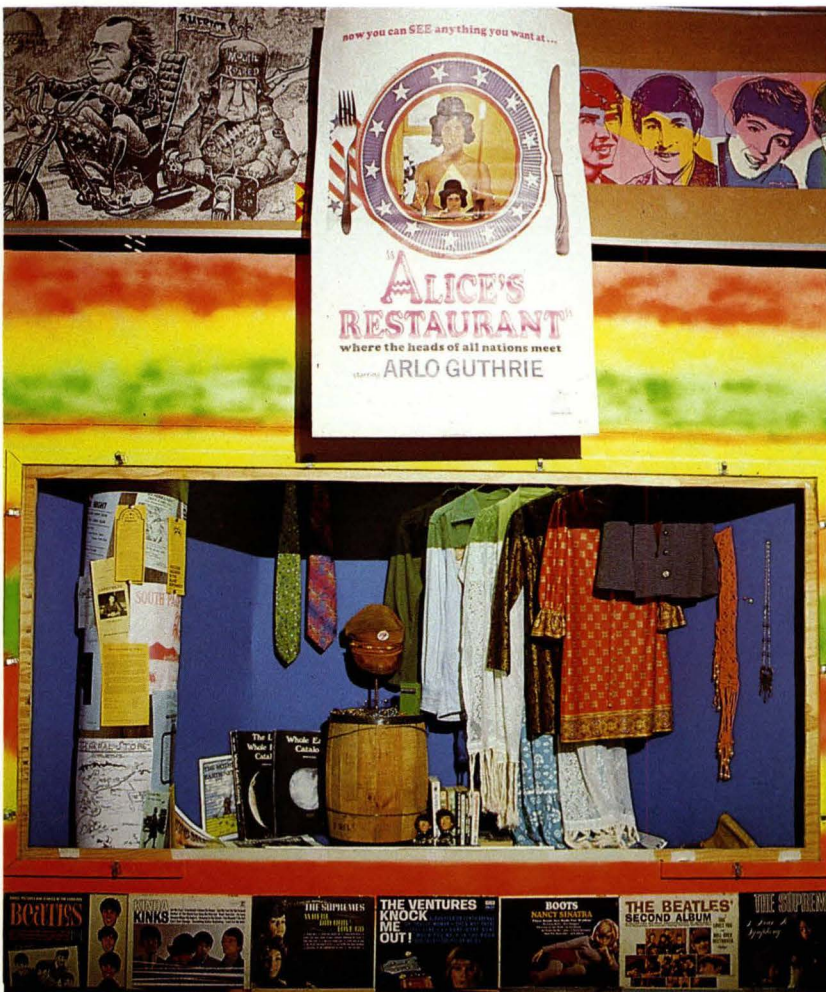
Sometimes they do not, and images of particular ten-year segments of our history remain isolated. The 1860s: a period of war and reconstruction; the 1890s: Victorian morals and Victorian clutter in our households; the 1920s: flappers, flasks, and flivvers. Certainly the popular images are stereotyped, but most stereotypes are based upon a certain level of fact, and these decades do have something peculiar about them. So, too, the 1960s.

As Moscow celebrated its centennial, it was far enough removed from the 1960s that certain images of that decade had become ingrained: civil rights marches, Vietnam, space launches, rock and roll, campus protests, Hippies, psychedelic colors, assassinations.

Moscow was not Berkeley or Selma; the University of Idaho was not Wisconsin or Columbia. But we do a disservice to history if we say "nothing happened here," as if to imply that Moscow sat out the 1960s, that it was not a part of the world during those years.

Perhaps the predominant image of that decade is one of youth, and Moscow has always been young, each school year bringing a new influx of university students to swell the small town's population. These young people in the 1960s wore the clothes, listened to the music, and attended the rock festivals associated with their time. They sat behind doorways partitioned with beads, tuned in to metallic rock synchronized to boxes projecting images of multi-colored lights, and burned incense which more than occasionally disguised the peculiar aroma of the cigarettes they smoked.

The world had rushed in to Moscow from the town's



## 1960

First fraternity house constructed along Nez Perce Drive

## 1967

First anti-Vietnam War march in Moscow

## 1968

Last year for a dress code for UI women students

## 1968

Last "Loser's Walk" following UI/WSU football games





beginning, and there is no reason to assume that it ceased rushing in with the 1960s. In 1961 the University sponsored its first Twist dance contest. In 1967 a small group of people marched on the National Guard Armory—Moscow's first anti-Vietnam demonstration. In 1970 two firebombs gutted the University's Naval ROTC building. The next day over 500 people participated in a university assembly on the Administration Building lawn, debating President Richard Nixon's decision to invade Cambodia. Two days later campus students and town residents sponsored a community forum to cool tempers and exchange views about the tensions on college hill. The following year both students and townspeople protested the Amchitka nuclear bomb test by laying down on Main Street, disrupting traffic. It was the same year as the community's first annual Blue Mountain Rock Festival.

There was something different about the 1960s, and Moscow felt that difference as much as did the rest of the nation.



**1969**

Oct. 15, UI students participate in Vietnam War moratorium



**1970**

UI Naval ROTC building firebombed following student deaths at Kent State University



**1971**

Naval ROTC becomes first UI ROTC program to accept women

**1971**

Protest on Moscow's Main Street over Amchitka nuclear bomb test



# Moscow—The Heart Of The Arts

The arts help us to remember that each community is different, that while we all share certain elements of mass culture, there are also uniquenesses making each town different from all the others. The arts celebrate individualism. The world rushes in to nearly every place. Yet nearly every place has its artists whose work not only reflects this worldly influence, but also the purely local distinctions that make each place unique. It has always been so in Moscow.

There is nothing new about the concept of Moscow as an artistic center. The town had been incorporated only two years when community leaders landed the state university, which is still a major source of Moscow's artistic lifestyle. Musical groups—such as the Mandolin Club—formed early on the campus, and by the late 1890s students presented plays which provided entertainment for the entire community, a tradition

continuing into the 1980s.

By the turn of the century, circuses, chautauquas, and revivalists frequented Moscow regularly, adding to the community's artistic enrichment. In 1908 the Crystal Theatre on South Main Street became the first place in town to show moving pictures, advertising "Nearly an hour's refined entertainment for ONLY 10 CENTS."

The Renaissance Fair began in 1974, growing out of a tradition on campus of celebrating May Day which dated back to 1910. The revival of the May Fete as the Renaissance Fair began a "renaissance" of annual artistic and cultural events in Moscow—the Ice Cream Social and Old Time Crafts Fair, the Mardi Gras celebration, Rendevous in the Park, the Palouse Patcher's Quilt Show, Midsummer's Eve, and the Lionel Hampton Jazz Festival, which predated Renaissance Fair, but gained new life in the 1980s. Each brought thousands of people



**1968**

Latah County Historical Society incorporated

**1972**

Ballet Folk of Moscow (later American Festival Ballet) begins

**1972**

Washington-Idaho Symphony begins

**1974**

First annual Renaissance Fair



**1977**

First annual LCHS Ice Cream Social and Old Time Crafts Fair



to town to celebrate the arts.

Moscow became home to the Washington-Idaho Symphony and Ballet Folk in the 1970s, while the Hartung Theater on campus, and the University of Idaho Art Gallery and its downtown branch—the Prichard Gallery—furnished the community with top quality facilities for live performances and shows.

The town also provided a base in the 1970s and 1980s for an increasing number of artists of regional and national significance, people like Frank Werner, Alf Dunn, George Roberts, Mary Kirkwood, Kathleen Warnick, Linda Wallace, and Jeanne Leffingwell.

By the time of the Moscow centennial, the community truly was a heart of the arts, and most Moscovans had come to recognize not only the cultural benefits of being such a mecca, but also the economic ones, for artistic activities increasingly translated into

economic reward, and business people gladly marketed their town as an artistic center.



1978	1979	1983	1985
	<p>Moscow Arts Commission begun</p>	<p>First annual Mardi Gras celebration</p>	
		<p>First annual Midsummer's Eve celebration</p>	<p>First annual Rendezvous in the Park</p>



# The McConnell Mansion: Home to the Exhibit

“W.J. McConnell has a family residence in this city nearly finished of imposing structure. It occupies a prominent site overlooking the city. It is a two-story building with a basement department. Its appearance indicates comfort and elegance and we are of the opinion that when it is finished it will be a structure of which Moscow may be proud.”

*Moscow Mirror, August 27, 1886*



**W**illiam and Louisa McConnell and their four children moved into their new Moscow home on Christmas Eve, 1886. McConnell—the town’s most prominent merchant—would later become a United States Senator and an Idaho Governor. Three other private owners would follow the McConnells to the stately house at the corner of Second and Adams: the William Adairs, the Thomas Jacksons, and Frederic Church, a University of Idaho history professor who left the house to Latah County when he died in 1966.

What is now known as the Latah County Historical Society organized in 1968, after more than 30 years of work on the part of local residents to form a museum and historical society. Through a cooperative with the county, the new society was allowed to use the McConnell Mansion as its headquarters. For three years volunteers worked to restore the mansion. Finally, in 1971, the house opened to the public.

Since that opening, the Society and the house have undergone some changes. Originally, what is now the Historical Society was a museum society only. Gradually in the 1970s, its Board of Trustees and staff began emphasizing other aspects of historic preservation. It published books and a quarterly; gathered oral histories; began a research library. Reflecting this changing emphasis, the membership voted to change the Museum Society to the Historical Society in the late 1970s.

In an effort to interpret one of Idaho’s finest Victorian structures, as well as to provide an educational experience for Latah County residents and visitors to the area, the McConnell Mansion’s museum

space has been divided into two parts. The main floor—consisting of two parlors, the dining room, and grand hallway and staircase—are interpreted as a Victorian home of the turn of the century. Three of the upstairs rooms—former bedrooms—house changing exhibits depicting the history of Latah County. For the first time ever, all three of these rooms were devoted to one exhibit for the Moscow centennial’s “The World Rushed In: Moscow’s People Through the Decades.”

A little less than one half of the house is open to the public. The remainder serves as staff and volunteer work areas and storage space. The former “basement department” is a museum storage area, as is the attic, and part of two of the former upstairs bedrooms. Additional storage is located away from the Mansion in a secured area. Museum artifacts are housed in these areas for research use, and for use in future exhibits. Two rooms are devoted to the research library and a study area for researchers. There are also work spaces where artifacts and library materials are cataloged prior to storage, and where the work of administering the Society and its many activities is undertaken.

Moscow’s McConnell Mansion has served the community well for over 100 years—first as one of its most elegant residences, and now as headquarters for one of the West’s most dynamic historical societies. As Society Curator Joann Jones has written, “It is a part of Moscow’s heritage, a focal point for students, tourists, residents and visitors, and a reminder that in preserving our past, we demonstrate our belief in our future.”

1886-1897	1901-1934	1935-1941	1941-1966	1968-71	1971
William J. McConnell family residence	Home of Dr. William Adair and family	Family home of Mr. & Mrs. Thomas Jackson	Owned by Dr. Frederic Church who bequeathed the building to Latah County [for a museum and meeting center]	Restoration by the Latah County Pioneer Association	Opened to the public as a county museum



# Credits

This Moscow Centennial Exhibit is sponsored by the Latah County Historical Society, and was partially funded by grants from the Moscow Centennial Commission and the Idaho Humanities Council, a state-based program of the National Endowment for the Humanities.

Exhibit design: Joann Jones  
Keith Petersen  
Design Assistance from: Heath Burr  
Brad Frazier  
Alan Mahoney  
Mary Reed  
A. Manan  
& Ismat Sheikh

The historical society would like to thank all of those generous individuals who, in past years, have made donations to its library and museum collections. Many of their donations are in this exhibit. We would also like to especially thank those individuals who participated in our Treasure Hunt by loaning or donating materials specifically requested for this exhibit. Their names are listed below. We appreciate their assistance in preserving Latah County's history.

The following people contributed items for the Centennial Exhibit during the Society's Treasure Hunt:

Jim and June Armour  
Edith Betts  
Kenton Bird  
Charles and Erma Bower  
Charlotte Buchanan  
Catherine Burnham  
Heath Burr  
Central Pre-Mix  
Leonard H. Chin  
Hollis Cotton  
Wilmer Cox  
Susan Davis  
Edith Driscoll  
Norma Dobler  
Alf Dunn  
Brad Frazier  
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Ken Hedglin  
Robert and Nancy Hosack  
Betty Jackson  
Steve and Christi Jackson  
Ralph and Margi Jenks  
Richard and Joann Jones  
Bill and Ginny Junk  
Donna Juve

Robert and Betty Kessel  
Hansan and Liz Khosravi  
Mr. and Mrs. Richard Koster  
Jeanne Leffingwell  
Bill London  
Eileen Lowenstein  
Alan Mahoney  
Randall Merrell  
Moscow Centennial Commission  
Moscow-Latah County Library  
Norman and Alcie Nethken  
Marian O'Donnell  
Lillian Otness  
Warren and Pauli Owens  
Rollo Perkins  
Jeannette Petersen  
Keith Petersen  
Quist Quality Creations  
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Jay and Marilyn Scheldorf  
Abdul-Mannan Sheihk  
Mark Solomon  
Lou Stevens  
Jeanette Talbott  
Steve Talbott  
Eugene and JoAnn Thompson  
University of Idaho Housing and Food  
Services  
University of Idaho Special  
Collections  
University of Idaho Laboratory of  
Anthropology  
University of Idaho School of Home  
Economics  
Kubda Wallace  
Kathleen Warnick  
Mary Wetzell  
Marian Wise  
Marguerite Wise  
Frank Werner



**LATAH COUNTY  
HISTORICAL SOCIETY**

South Adams St.  
Moscow, Idaho 83843

Non-profit Organ.  
U.S. Postage Paid  
Permit No. 161  
Moscow, Idaho

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**NOTE:** Due to the high cost of returned issues, we appreciate being advised of changes of address.

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:

	Member	Friend	Contributor	Sustainer	Sponsor	Patron
Individual	\$ 7.50-15	\$16- 30	\$ 31- 75	\$ 76-150	\$151-499	\$500 up
Family	12.50-25	26- 50	51-100	101-250	251-499	500 up
Business	25-50	51-100	101-250	251-350	351-499	500 up

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 local history/genealogy research archives 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. Tuesday through Saturday. Visits to the museum or research archives are welcomed at other times and can be arranged by calling (208) 882-1004.