

RUTH LELAND

First Interview

Interviewed by:

Sam Schragger

Oral History Project

Latah County Museum Society

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I. Index

RUTH LELAND

Juliaetta; b. 1890

worked in Juliaetta store; served as a minister

1.5 hours

minute page

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with Sam Schrager
May 25, 1976

II. Transcript

Ruth Leland: That was in nineteen-six.

Sam Schragar: Was it big part of the town?

R L: Yes, it was considered the thing in town. You see, there were a lot of people here ^{were} taking the treatments, as well as several students he had he was teaching the business. It was quite a big thing. I don't know whether, you've probably been told where it was.

SAM: The building still stands.

R L: Yes. Somebody lives in it now. It's their home. Well, you go up this block and the next block, and it's ^{up} around the corner. And, but ^{checking back on} ~~things, I remember events that touched me closely.~~ There was a family living in there in nineteen-nine. So sometime in that time he must have left. I imagine about nineteen-eight. But I ^{n't} was living in town then, see? In fact, this is why I can't help you too much. I've never been a part of Juliaetta. That is, unless you can count the last few years. But I have lived here steady. I was here about six months that winter, absorbed in the school. Then he moved to this place between here and Kendrick. Two miles out of town. Now, I'm giving you all this background so you'll understand this is not ^{for publication} ~~(intelligible)~~.

SAM: Well, let me ask you about what you do remember about the Foster School. There weren't a lot of people around the area in 1910 and that's why we know so little about it.

R L: I don't mean it brought any great population into the town. ^{or anything of the kind.} It was considered ¹ the big thing of the town, see.

SAM: Do you think it was building up the town when it was here?

RL: I really don't. It brought in outsiders.

SAM: Who mostly stayed for a cure and then left?

RL: Yes. That was all. It didn't bring in any people to live here. And when he left he took with him his students ^{who} had lived here. There were ^{possibly} about ~~three or four.~~ three or four.

SAM: What kind of cure was it? Was it more than one?

- RL: He claimed to have a cure for cancer. That is, skin cancer. And some kind of a ^{saue}(unintelligible)_^ or ^{thing of the kind}paste or some_^.
- SAM: A what?
- RL: Saue or paster or something of the kind that he'd put on. And he claimed cures for it, which is quite possible, because there's many types of skin cancers. And different things that work on them. But as far as I know, he did not claim to have it. Now, this is as far as I know. He did not claim to have any cure for ^{the}interior cancers.
- SAM: I see.
- RL: He was not really, as I understand it, an M.D. He was more of an osteopath. This is [REDACTED] off the top of my head because I really don't know too much about it. But I think he claimed to have run on to this cure accidentally. He was very strong on nutrition, and that type of thing. Natural foods and all that.
- SAM: He was?
- RL: Oh, yes. He was awful good with that. I'm rather in favor of that kind of thing, myself.
- SAM: Well I had read in that old edition of the 'Julietta Sun', the one around 1910 that came out when it mentioned the school, I think they said that he gave lectures regularly.
- RL: Yes, [REDACTED]
- SAM: That kind of surprised me. I was wondering if they were for the town or for his patients.
- RL: I think it was in the sanitarium, but anyone was welcome to come, who cared to come.
- SAM: The sanitarium?
- RL: That's what they called it.
- SAM: Did it have a resident population?
- RL: Oh, yes!

SAM: They lived right there?

R L: It's a big house. It was always known as a sanitarium. And ^{there was} a lot of ^{the} people. In that way I suppose it did help the town. There were a lot of people who were staying in homes, too. Getting room and board in homes. And then they'd go over for their treatment and their lectures and so forth.

SAM: In that 'Juliaetta Sun' they mentioned a number of other forms of treatment besides the cancer one. They mentioned use of magnetism. And self-healing, too, I think was a part this idea.

R L: I tell you, he was an osteopath. I know.

SAM: Did you know of anyone that would say they were cured by him?

R L: There were quite a ^{lot of 'em around here} who did. I think there were about fifty of them. Even if it was cancer, because I know there's so many different types of it, since I have had radical surgery for cancer, I'm quite interested in that kind of thing. I know some of them used to call him the "Rubbing Doctor". ^{So} I know he must have given that ^{type} of treatment. And like most of the nutritionists, they believed quite strongly in the self-help. Almost all of them do. The idea is, if you think this is going to help, it will. If you don't, it won't help, no matter how good ~~it is~~ it is. It is perfectly true. Most medical doctors, in fact, most all medical doctors do the same, believe in the same. They know that a person's attitude toward ^{whatever} ^{is} treatment they're given ^{is} going to have an awful lot to do with how much good they get off the treatment.

SAM: I had this idea that this interest in natural foods was a recent development. It's interesting that his use of natural foods would be a part of his method for staying well.

R L: Did you ever hear of the Seventh Day Adventist church?

SAM: Yes.

R L: They have taught natural foods from the very start of the church.

SAM: That's quite true.

R L: But, it's not new. It did not get popular like it is recently. In the last few years it got very popular.

SAM: Was the Seventh Day Church at all around here in those days? I know Troy had a very strong group at Troy and at Viola. They had that academy in Viola in those early days. But I hadn't really heard about it in this area.

R L: There hasn't been a Seventh Day Church here until the last few years. There's a small church here now. Composed mainly of people who have come in from outside. That is one thing I can tell you about, the church.

SAM: We find very little about the early religion in the country.

R L: Well, I don't know who was the ^{first} ones here. I very much suspect the Presbyterians, since they started the thing ^{down} around Spaulding and Lapwai, and all. When I came here, there had already been a Presbyterian church, ^{I don't know how long} [redacted]. They had a building across the corner from the school up here. Burnt down, I think, later. Just before, or not long before I came here, they built another church down here which eventually was made into the apartments where ^{Lutherans} Stags live. And sold that to the [redacted].

SAM: (Asks for the word)

R L: To the Lutheran church. There was also a Catholic church here in town, but I don't know how far back that dated, either. It was up the hill, here. I don't know what happened to ^{it.} [redacted]. I guess maybe it burnt down. I really don't know. But, the Presbyterians shared a minister with Kendrick. And Kendrick wanted all morning services. So he would come down for Sunday night services. ^{And} [redacted] walked down from Kendrick, 'cause that was the only way he could get here. He didn't have transportation, otherwise. But he would walk down and walk back. I got to know him quite well, because he was English and my mother was English. He used to stop half-way down for a cup of tea. ^{with mother} We got very friendly. He was a very nice man. But then, in the morning services, they had Union Sunday School at ^{Big one.} practically all the churches in town. And there were several ministers,

The Methodist minister, and another branch of Lutheran minister. And

American ^{Lutheran} minister. UV minister. And I forget. There were others who would come in and preach.

SAM: This minister shared with Juliaetta as well?

R L: ^{Some of them were.} Yes. They were regular ministers. I mean, they came on a regular basis. The same one came.

SAM: But it wouldn't be every week, like the Presbyterians?

R L: No, I think there were about three of them that came regularly on a specified Sunday. But ^{now} to ^{go} back to Dr. Foster. He had been in it too. He was a member of the Christian Church. And I suspect they had, this is before my time, I expect that they had minister ^{of that denomination too}.

But he fell out with a bunch up there, and this is something you may not hear from other people, but they may not know too much about it or may not want to talk about it, but he fell out with the church up there, I heard ^{because} he couldn't run it and ^{knowing} Dr. Foster I imagine that was the reason. So with his own ^{money he built a} church down here. ^{Just beyond the Lutheran/Christian church} Church. His denomination. So he was minister of his own. He came out to preach and didn't know him ^{attend the other one too.} when I got here. I used to attend church there. ^{Part of the time. But I'd}

SAM: This minister was a visiting minister or a resident?

R L: I don't know if it was possible, but he might have ^{resided} resided with Dr. Foster. They stayed up there and I might have a standing remembrance that he was not resident, but came in from one of the other churches. So there were two Protestant churches going here. Then, the Lutheran church burnt down. And they were offered this church over here. ^{That has been in recent years.} But, eventually, members of the Christian church moved away. They were ^{not} very enthusiastic or something, after Dr. Foster left. It was hard to get ministers here. But they got a minister, excuse me, and they brought him to the Baptists who had had a falling out with the Presbyterian minister and they decided they wanted their own church. So they bought the Christian Church and came

course, this is getting into more modern. ^{Brethren}
 down here. Then after, ~~the~~ The United ~~had~~ had moved
 away and decided there ~~wasn't~~ any, by the way, that was the church ^I
^{WAS} minister, decided he couldn't go it any more. But they dropped their
 meetings. And the Nazerenes came in and started meetings, and started a
 church, which met in this building down here, which was a bank and various
 other things. Now it has apartments over it, right next door to the service
 station. They tried, when they outgrew that they so obviously was going
 to have a church here, they were gaining quite a lot of people. They tried
 to buy the Baptist church. ^{that is the local church,} The Baptist church ^{was} perfectly willing to
 sell it to them. But, because ^{they} had borrowed money from the national
 board to buy it, they ^{'d} had to put the deed in the hands of the national
 board, and the national board would not sell it. And the Nazerenes, ^{some of them} had
 always ^{been a little sore at the Baptists, because they wouldn't. Well, the Baptist}
 church in Juliasta had

R L: ~~would have~~ ^{would have been} nothing to do with it. They were quite willing to sell.
 They ^{were} glad to sell. And it was a nice church. ^{Very well equipped and everything.}
 their

SAM: The Baptists ^{maintained} ~~the~~ congregation after...

R L: Until ^{they} moved away, ^{or died} ~~the~~ too. I think I am possibly the only person
 in town that ever belonged to that Baptist church. I joined it when I was
 a girl. But then, it was ~~a~~ sold to a local man, and he wrecked it. ^{Some material in it}
^{He bought it from the Board. So,} the Nazerenes built their church on up, further up here. The Seventh
 Day Adventists ^{enough} ~~came~~ ^{a lot of them} came from the outside had decided that they ^{wanted}
 a church. There were quite a lot of them, then. So they built a church
 just this side of it. And now, that is the history of church denominations
 in any town. They start, they grow, they thrive, and they die. And somebody
 else comes in, I think that they simply get to thinking too much of their
 church, ^{of} the denominations, and the Lord can't use them anymore. That's the
 way I feel. The Seventh Day Adventists who were mostly ^{elderly} ~~people,~~ ^{retired}
~~could~~ could come here, anyway. There's a lot of them gone. They still

hold their services, ^{every Sabbath, but} with the minister from Troy, but believe it or not, the Mormons are using their church. Every so often, they have services there. So there's your church history.

SAM: That's just fascinating.

R L: That's over many years, of course.

(Teapot is whistling in background. Sam asks if he may remove it from the stove)

There's one thing that I didn't get in there. The Methodists drew out from the Union up there, too. And they built this church out on Main street. ^{That cement church.} They were Southern Methodists.

SAM: This from the Union at Kendrick?

R L: No. It was the one up here. They ^{was} in the Presbyterian church.

SAM: I see.

R L: The church at Kendrick was North Methodist, ^{always} had been. ^{And} this was Southern Methodist.

SAM: So what, were the services then like they are now?

R L: Like they would be in any small church you would go into. Some of them ^{rather} very formal, Some of them ^{are} informal. But following the general line.

SAM: Do you think that the earlier settlers took their religion more seriously?

R L: People are people. Circumstances ^{and surroundings} ^{do} not change them ^{a great deal}.

Some of them took it very seriously. Some of them had no more use for it than a lot of people ^{do} today. Human nature is the same as it has been from the start. You find all kinds.

SAM: How much of community life was centered around the churches?

R L: Well, looking back, I don't believe ^{there} was a great deal more than ^{there} is now. ^{there} ^{was} ^{this} extent; if ^{one of them} got in a revivalist for a meeting, ^{why} ^{practically} every ^{body} was apt to go because there wasn't anything else to go to. Whether you could call that centering or not, I don't know.

It was just something to go to. So they went. One thing we used to have in Juliaetta was ^{our} a big Sunday School meetings. We used to have a beautiful

park ^{down} here where the mill is now. And some of the Sunday Schools got the idea ^{of} going down there on the Sunday ^{that is called} Children's Day ⁿ and having a Union program and a picnic. So they invited ^a nearby Sunday School and they came. The next year, why, more of them wanted to come. They'd get an outside speaker, and then the different Sunday Schools would furnish items for the program. We'd have an all-morning program, ^{and} then a big dinner, and sometimes, an afternoon one. Usually the speaker would be in the afternoon. And it grew until one year, there were ^{well} over a thousand down there, from ^{no} Sunday Schools ^{from} ^{come} way all around. ^{And} those days, they ^{mainly} came in horse and buggy, ^{although it was getting so} there were a few cars. And it was ^{just} really quite ^a big affair.

(End of side A)

R L: The third Sunday in June for many at the Protestant churches has always been observed as Children's Day, with special programs from the Sunday School, and special recognition ^{the classes out of the Sunday School,} ^{graduates from each class are moved} ^{one} the ^{up to the next}. Usually the whole class is just moved up. ^{Primary will be called a junior the next year.}

SAM: What type of presentations would the children be making?

R L: They'd have recitations and their psalms and their ^{drills}. Some of those things down there (she is laughing). A whole group of them in the most intricate ^{drills}. Perhaps flags, sometimes flowers or ^{wreaths}. Marching in and out. It took some work to get into those. And usually, I had to manufacture them myself. Each school was supposed to furnish, at least, two ^{numbers} and not more than four. And finally they had to limit them to two, ^{when} it got so terribly big, because to take it down ^{there,} the mountains for a program, they had to build a platform for it, move an instrument down ^{there} for ^{it}. Why, each item would be pretty elaborate. Group of psalms, ^{or a drill}. ^{Play} Possibly a ^{of some kind}. It was really something.

SAM: When you said "drill" would kind of drill would you say it'd be?

R L: Like any drill, you'd see a marching band. ^{like} In the middle of the street. ^{Stop}
And suddenly go ^{through} through
^{Some intricate figures.} That type of thing.

SAM: How large of an area would this draw from, roughly?

R L: They didn't have the transportation they have now. They would come from Troy, they would come from Southwick ^{Gold Hill} around up in there. Teaken, down ^{to Lenore.}

SAM: That's a very large area, even for those days.

R L: It would be an all-day affair and they would bring their dinners, and very often a lot of them would bring dinners together. There'd always be food if somebody hadn't brought something. There'd always be food to spare.

SAM: Would this have been well before World War Two? Possibly after World War One or even before that?

R L: It was between the World Wars. It, I couldn't tell you how many years it did last, but it must be quite a long time.

SAM: I wonder why they stopped it.

R L: It stopped in the middle of World War Two. And there again, there was a misunderstanding that broke it up. By that time, we weren't able to use the park for some reason that I cannot remember why it was, we couldn't use the park then. I know the last one we had was in a big Chautauqua tent that sit in the middle of the square right here. And I forget who the speaker was. But I know that those in charge said that they got an order from the government if they used that speaker, they must also use a group of G.I. s who were back on furlow. ^{So apparently the speaker he chose was not.} That was during the war, you see. Possibly they thought he was too anti-war, or something.

SAM: Do you mean use a group of G.I.s, do you mean, to speak?

R L: On the program.

SAM: That was the last year?

R L: That was the last year they had it.

SAM: Perhaps he was of German descent.

RL: R L:

R L: I think he was rather anti-war.

SAM: Would the speaker talk about secular subjects as well as religious ones at these?

R L: They were entirely free to talk about anything they wanted to. In fact, they were often brought in for some special thing that you might call secular.

But speaking of the German descent, during the war, we had, that was during World War One, the Methodist minister down here was a German.

He ^{spoke with} quite an accent. And a very nice guy. American citizen. But there was quite a bit of feeling in town about him and against him. But on Armistice Day, that is the false armistice, the one that came a week ahead, you know, everybody, although it was raining, ^{and some of us just over the flu, everybody} gathered down here in the square, ^{the flagpole was in the middle of it then, kind of} and to celebrate, it was just ^{over} drizzling. I was just with the flu, didn't have any business being there, really. But, they all around just had a happy time. ^{Some}body thought they ought to sing The Star-Spangled Banner. And everybody bravely started out. "Oh, say can you see". Everybody stopped. They didn't know it. Except the German minister, and he knew it all the way through. He sang the first verse, and they decided they'd start it on... oh, I know it perfectly well, and you do too. The hymn, My Country Tis of Thee. And not many of the grown people knew it. Some of them did. All the kids did, because all during the ^{WAR} it was part of the program at the Union Sunday School. So they knew it all the way through, all four verses. The grown-ups knew the first. I've laughed over that so many times. The only ^{man} that knew the national anthem was the German. (chuckles)

SAM: I heard that some time around there, the kids had jammed a flagpole into the wall of the Methodist church.

R L: ^{could be.} I wouldn't know.

SAM: Someone told me that. I would like to know that same type of sentiment, where

because he was German, they didn't like him. I'd like that type of information from you.

R L: Kids might have done it, but I bet some grown-ups were ^{behind} it. He was a very likeable guy.

SAM: Was he still able to take part in the Union activities at that time?

R L: He took part when the churches went together.

SAM: I heard there was a dislike and an opposition of speaking the German language during that time. Frank Brocke said, who was German, that when he would talk on the phone line to neighbors in German that when other people listening on the line didn't like that, because they were talking in German and they didn't know what they were saying. There must have been quite a bit of wondering being done.

R L: We didn't have too many Germans around here at the time, but the feeling was pretty high, alright. ^{The Schupers felt it awful bad.} This I have heard, maybe Mr. Brocke might have said something about it. Kendrick took a notion to try and wipe out Cameron. Maybe he wouldn't say anything about it.

SAM: He probably would if I asked him. Did they get very far?

R L: (Laughs), ^{they didn't get very far} Cameron caught on to it and I think they figured they bit off a little too much.

SAM: I've heard of that kind of thing. It's really too bad when you think that people are American as everybody else, having to defend their patriotism.

R L: That racist feeling is at the bottom of so many things. I know that my boss in the store, Joe Alexander was a Jew. And there were a lot of people who wouldn't go into his store. ^{For that reason.}

sam; What was he like to work for?

R L: Fine. A very considerate man.

SAM: Do you think he himself felt accepted by the community or do you think that he wondered a lot?

R L: Oh, he was accepted by the community, but only from certain people, see.
He felt it. You can't help but feel it.

SAM: Did he do a good business?

R L: Real good.

SAM: There were a number of Jews around the area that ran stores. You may know a few. (He recounts names). Was Alexander here when you first came?

R L: Yes.

SAM: So he was a pioneer merchant?

R L: Yes.

SAM: Did he build his business up here in Juliaetta?

R L: I imagine he did. Of course, the Alexanders were a big firm in Lewiston in pioneer days.

SAM: Same family?

R L: Same family.

SAM: Did he give credit?

R L: Yes.

SAM: Have you heard of Rosenstain from Genesee?

R L: Yes.

SAM: I heard that many people who went to that store talk of the willingness to give credit by Rosenstain. I am aware of the stereotype people have of Jews, that they think they are tight with money.

R L: No. Joe Alexander of course was careful who he gave credit to. But I am certain there were cases when he gave credit when he knew he would never get anything out of it. And any community project, that type of thing we could count on him. *Right to the limit.*

SAM: Did he have a family?

R L: Yes. They used to live right here where this house is now. *It was a different house then.* After he passed away, his wife tried to ^{continue} the business, and that was during World War One, toward the end of it. It was after World War One. That was when I lost my

job because ^she couldn't afford to keep the whole crew on. She tried to ~~try to~~ take my place herself. ^{With aid of her who} The ^{bookkeeper} became her brother-in-law. And one man, ^{'cause} they had to have a man in the grocery department, they tried to go on. I think she might have made it, only the store burnt down.

SAM: Just the store, or was it a regular Main street fire?

R L: Just the store.

SAM: Did they know how?

R L: Never were sure (how the fire started).

SAM: Was she Jewish too?

R L: No.

SAM: Was she a local girl?

R L: Yes. She was a Johnson.

SAM: And he died young?

R L: Yes, you might consider it rather young. They had three boys. But, he wasn't old, by any means. I couldn't give you his exact age, but, it was middle age, I think.

SAM: Was there much Indian trade? In the store.

R L: He had an awful lot of Indian trade. They liked to trade with him because he'd ^{fuss} with them. And when the store burned down, he had over a thousand dollars, and a thousand dollars at that time was something, in Indian goods that he'd bought from them. He would buy goods from them, beadwork, and all that type of thing. And they'd come and ^{quarrel} with him. Just a real good time of it. That dealing with the Indians, dealing with ^{the old} Indians at that time especially, was something. You could sell an Indian, oh, maybe fifty dollars worth of stuff, one item at a time. He'd buy one item and pay for it. Then the next one, ^{and pay for it.} pay for it (the next item). You'd have to have patience aplenty, but it would pay off. They couldn't be hurried.

SAM: You couldn't give them the idea to buy everything at one time?

R L: LNo.

SAM: I wonder why?

R L: They wanted to know ^{just how much} each one cost. That they weren't being cheated.

I think the whites had taught them that. They knew just what one thing was going to cost, they could pay for it then. But if they bought several things, how ^{were} they ^{to} know you hadn't slipped in an extra price on them. They weren't that much up on our money. Oh, I can see the reason to it, alright.

And you couldn't sell them anything. You could show them stuff. If they wanted it, they would buy it. But that was it. You could tell them how good it was and that kind of thing. But, Mr. Alexander ^{used to have lots of fun}

^{with that}. He'd say, "This is what you need. You see, you need this that and the other". ^{Quarrel with him about it.} They had a good time over it.

SAM: You say he would take more time with an Indian than an average storekeeper would?

R L: I think so. ^{I think that's why he had such a big trade.}

SAM: So maybe they realized that he was more concerned about them.

R L: I think so. The reason I think that is that some of these people would come clear from Lapwai to deal with him. They could have gone to Lewiston just as easily. To the bigger stores down there. But there the people wouldn't have fussed with them. In fact, they wouldn't have been welcomed in Lewiston. Long about that time, there were plenty of places with a sign up "No Indians". Tisn't too many years ago that you might find one of those signs in ^{some} certain places in Lewiston. I know, oh it can't be more than fifteen or twenty years ago, if that long, I remember a certain restaurant in Lewiston, "We serve only whites".

SAM: I can imagine it because of what I've heard about the South, but to imagine it against the Indians around here seems strange. Unfair.

How were the Indians welcomed in Juliaetta?

R L: Accepted in some places, others they weren't. They found it hard to get work here, for a while. There's still a lot of people say, "I wouldn't have an Indian work for me." And yet, you'll hear others say, "The best help I ever had was Indians."

SAM: What do you think the difference comes down to, why some people would hold one opinion and some the other?

R L: Well, it's the color of the skin. And yet, it isn't really that. It's because the color of their skin means, to a lot of people, a different culture from what we have. A different way of life. And because we think ours is the best, we don't want the other. Well they think theirs is the best, too. And we can't understand that, because we know ours is the best. That's ^{what} it boils down to. It's taken me eighty years or better to realise it. That's what it boils down to.

SAM: What did you think of the Indians that you had dealings with in the store?

R L: I liked them very much. I sometimes had to grab my patience with both hands. Especially when I was somewhat rushed, but....

(End of side B)

SAM: ...considered that you knew them?

R L: I ^{dealt with} individuals more than families. I had some very, very good friends among the Indians. By the way, the Indian churches would come up to our Sunday School thing, too. The Indian Sunday Schools would. I I remember none of the most impressive things we ever had in one of those programs was one of the Indian men giving The Lord's Prayer in Indian sign language. Believe me, ^{when} he said it, as he gave it, there wasn't a stir in that whole audience. That was one of our big ones, too. But they would come up with their Psalms, sometimes in Indian, sometimes in English, and join ^{right} with the rest of the group.

SAM: I have found in talking to old-timers, far more caring and liking of the Indians than I ever expected when I first started talking to people.

I feel some places in the West that feeling towards the Indians by the older folks was not a good one. ~~like an era~~

R L: It has changed a great deal in the last twenty-five or thirty-five years. I can remember very well when that was not the attitude at all. And even today there will be some people who,...

SAM: Of course, the people I talk to are old-timers, people who lived with, or knew them when they were young. Maybe people have come to understand better through the years.

R L: If ~~any~~ ^{any} one ~~could~~ ^h have had something against the Indians, ~~of the people,~~ ^{of} I guess I did. ~~For, I was born~~ in the middle of the Sioux uprising in Dakota. I was born in Wyoming. And I know my folks told me how much trouble they had keeping baby Ruth quiet. Blankets over the windows and all that. They wondered if one of the raiding parties would come across. They didn't have any idea. And my folks never held it against the Indians, and therefore, I never did. And when I ran into Indians down here, well they were just people. Like other people. It's always been my feelings about the Negros. The Asiatics. Any of them. They're people. And our guide-book tells us that God made but one blood all nations of the earth. And any scientist will tell you it's absolutely true. You take samples of blood from all of them and you can't tell the difference, no matter what color their skin is, no matter where they come from. And that book also tells us that the blood is the ~~divine~~ ^{divine} and we know that that's true. Without it we could not do it. Therefore, where is the difference? I could put on paint to change the color of my skin, I go out in the sun, I change it. Stay indoors, I change it again. What difference does it make?

SAM: When you said you dealt with individuals rather than families, does that mean only the husband or the wife would come into the store?

R L: As a general thing, they didn't bring their children in. Occasionally, they

did. Believe me, when they did, those children did not touch anything. There mothers would say, "Leave that alone right now!" They might have wanted something and asked about it, but, no no, no touch. They were very, very well-behaved. Much better behaved than the white ones.

SAM: The people that you got to know, were they people who traded at the store? Or ones that you met through the church?

R L: Both.

SAM: I wonder how the Indians felt in those earlier days when there was more discrimination. Maybe that's why they felt the children should be better behaved.

R L: The Indian way of training ^{in them}. They don't believe in this permissiveness.

SAM: It's hard when you think this whole country was once all theirs.

R L: There's one thing that to me shows more than anything else, that they feel that they are not accepted. You'll very rarely, in fact, I can't say that I've ever known an Indian to speak first. Or ^{to} offer his hand. When you speak, they're quite willing to respond. Quite willing to shake hands. But you must start. How would you feel under the circumstances?

SAM: I never thought of that and what that means. Do you think they've retained the closeness of their communities through the years?

R L: It's hard to tell, I believe more than we realise. And I think it is coming out right now. This new Indian movement. The Indians are, the ^{different} ~~different~~ tribes are taking up the cudgel, you might say, for the other Indians. They seem to be uniting as a people ^{far} more than they had.

SAM: Do you think the form of Christianity they follow is different because of their cultural traditions?

R L: I'm not sure I understand just what you mean? You mean their form of

SAM: worship?

SAM: Yes.

R L: It is a little different just as you will find a form of worship a little different in different sections of this country, for instance, as well as

in the other countries. I don't suppose you've ever had the privilege, as I have had one, of going to the ^{big Tilaamook} camp meeting that had up here by Winchester. If you ever get a chance, go up there. They have it every year. And it is absolutely fabulous. For instance, in one of their prayer meetings, there will be hundreds there. They will be praying aloud all over that group. Yet there is no sense of any confusion. I can't explain it. All these ^{Not in unison but} voices coming. [^] Everyone praying their own prayers. Some in English, some in Indian. But there's a unity about the whole thing that you can't explain at all unless it is that the Holy Spirit, Himself is there, is guiding it. And ^{while} that is a thing you wouldn't ordinarily find unless you were in a Pentacostal church, find that sort of thing. But the Pentacostal churches I have attended, I have felt much more disunity than I did up there. They have their own way of holding the services, they're apt to ask for ^{hours}. They're very annoyed if the minister dares to speak more than thirty minutes, or if the service lasts over an hour, they just can't take it. Now the Indians, they have all the time there is. They're there to worship and they'll just ^{keep} on worshipping as long as they want to. In that you might say their form of religion is quite different ^{to} ours. But don't think that ours is any better. And I think that the whole thing might rest on that. The Indian feels he has all the time there is. Well that's all any of us have. But the rest of us don't feel it. We feel we've got to get out and do things. This, that, and the other. And the Indian thinks, "What difference do it make in the long run?"

SAM: He knows perhaps better.

R L: He knows and we don't.

SAM: Is Presbyterianism still the strongest denomination among the Indians?

R L: Catholicism is quite strong. ^{Well it's got} A lot of Methodists too. It ^{would} depend mainly, ^{among the Nez Perces} among the Nez Perces, it was ^{the} Presbyterian church ^{who} started. The ^{same} in Walla Walla. But in other sections

where it might have been another denomination that went in, the story was probably different.

SAM: I was thinking of the Nez Perce. I was thinking of the ~~_____~~ ^{Nez Perces}

R L: Sisters.

SAM: Were they here when you were first here?

R L: I never met them, but they were still alive when I came. The Indians are quite strong on tradition. And so it would carry over into that.

SAM: I'd liked to ask you about the revivals. I understand that the revivals seemed to have been more important in that there were a lot more of them, as you said, that's what there was to do. They had a great deal more participation from the population in general. How frequent were they and what were they like?

R L: They differed depending on who was doing ^{it} ~~_____~~. But as a general thing, ^{they} each church would have at least one a year. Sometimes two. ^{Usually they'd depend on one.} And it would be in the summer or in the winter. Sometimes it ^{ran} ~~_____~~ ^{two on} a summer camp meeting when everybody went out and lived in tents and things. And in the winter it would be held in the church. There would be one or more speakers each evening. Usually they would get in a main speaker. Not the pastor of the church, but a main speaker from outside. Perhaps a singer or two. A psalms ^{reader}. And the whole sermon would be a whole series of sermons would be ^{built} ~~_____~~ around the ~~_____~~ thought of getting the people who were already professed Christians that weren't working at it too hard back where they ought to be. And getting those who had never become Christians to be saved, to become Christians. They were called "revivals" because of the idea of reviving the ones who had kind of strayed away a bit. And they would have some service, half an hour or so, singing and perhaps some special numbers. Then they would have the sermon. And the speaker would make what ^{was} ~~_____~~ called the "altar call", invite all those who felt they wanted to do better to come to the altar and pray. And other Christians would gather around with them and pray. And if they seemed to need some help

or ^{just} understanding what it was all about, why, they'd counsel with them.

They would show them that they understood it all and that they knew what they were doing. And ⁱⁿ the words of the Scripture, "were born again." It ^{had become Christians and} ^{had been} saved,

really let Christ enter their hearts. ^{take over} The people would come from miles and miles around. ^{In sleds in the winter.} And horse and buggy in the summer. [REDACTED] Cars

later on. Practically every church today, every one of the Protestant churches plan on it at least once during the year. But with this change.

In most of the churches today, the emphasis is really on revival, on the people who have been Christians or claim to be Christians and have

^{fallen back} strayed away. And not nearly so much on the unconverted people although they are welcomed and if a church really gets revived, there are ^{usually} quite a lot of

people converted, too. Because they see there is something there that they really need, that they want. And when you can show people you've got

something they want, ^{really} ^{something} that's worth having, they're going to want it, they're going to try to get it. And that is the root of revival. Some of them are quite quiet, others got quite noisy.

SAM: I think that's a good overview of it, a little more than I really quite understood. When people converted, were they usually people who were nominally members of the faith but who had not actually been born again?

R L: Many times it was people who had never had anything to do with it whatever. They'd stray into the meeting, simply because it was someplace to go.

SAM: Would this mean that they wouldn't have been a member of any Christian faith?

R L: May not even be ^{raised in} a Christian family. May have been the first time that they'd ever heard of it.

SAM: Was this common?

R L: Not at all uncommon. They might have been people who had gone to church or whose family ^{had} gone to church or gone to Sunday School or something of the kind. ^{had all the background. Sometimes they wouldn't have had a bit.} I'm thinking now of a man who was a member of one of my churches who told me that as a young man in Seattle, not a boy, a young man, he had

strayed into, I think, into a mission. Some meeting, anyway, and heard the Gospel for the first time in his life. And he was an American, born and bred. He said it was the first time he had ever heard it. He said, "I knew right then it was something I wanted ^{something.} I had ^{faithful} to have it." He was converted that night. He lives in Lewiston now. He's still a very devote Christian ^{Christian family. So you see, that kind of thing happens too.} man. [^] May I ask you a very personal question?

SAM: Sure. Are you going to ask me what my faith is?

R L: Are you a Christian?

SAM: As a matter of fact.....

(End of side C)