LOLA GAMBLE CLYDE

2nd Interview

Interviewed by:

Sam Schrager

Oral History Project

Latah County Museum Society

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I. Index

Tape 40[illegible].2

LOLA GAMBLE CLYDE

Moscow; b. 1900

Latah County historian; schoolteacher 1.5 hours

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Side A		
01	1	After graduating from the San Francisco Theological Seminary, her father comes to Moscow area in 1880 to start the third Presbyterian church in Idaho, and the third church in Moscow. Support from Ladd banking interests in Portland. The first Presbyterian baptism. McConnell meets him in Lewiston; they joke with the Ruddy girls about marrying an Irishman.
05	2	The Baptists gave other denominations use of their church. Organ music at early services. Father was subsidized by the American Board of Missions, and there were few regular members of the church. His first wedding ceremony. A team of horses drowned crossing Lapwai Creek in the spring. He ministered to families during a diptheria epidemic; a coal oil remedy.
13	5	His preaching was traditional. He had a brilliant memory, thorough training, and knew much of the Bible by heart. He wasn't much concerned with social issues. Sunday church was the social event of the week.
18	6	Many early Presbyterians were Pennsylvania Dutch. Father did not believe in predestination. Social teaching of brotherly love.
22	7	The powerful religious outlook of the Nez Perce towards nature; they were the first ecologists. Nez Perces said that they never fought about religion as the whites did. Spalding's teachings divided the Nez Perce into Christian and non-Christian, treaty and non-treaty, a difference which still exists. Joseph tears up his book of Matthew at the treaty of 1863, when he realizes the Wallowas have been betrayed.
Side B		
00	11	Eliza Hart Spalding. She helped educate her husband, Henry Harmon Spalding, who had inferiority feelings because he was illegitimate. They both studied under Reverend Lyman Beeacher at the

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Side B (continued)		
		Lane Theological Seminary--the father of Harriet Beecher Stowe, he had the first underground rail-road for escaped slaves. She worked to put her husband through school. She was very accomplished in household arts. She taught the Nez Perce by drawing pictures to illustrate Bible stories. She took Indian girls into her home to teach them. Did she give the Nez Perce tuberculosis? She was well liked by them. Her love of beauty and her hard work. Spalding was hard to get along with, and believed in using the lash for breaking of his laws.
09	14	Spreading Christianity. Moscow, with five saloons for a handful of people, needed civilizing. Her father wasn't much of a fundamentalist, compared to the Dunkards. The difference between Presbyter-ians and Baptists was over baptising.
13	16	Father meets mother as he hands out diplomas at a Victoria graduation. He returns to his Moscow homestead in 1887 with two sons. His brother John ran Laurel Hall, part of the San Francisco Theological Seminary. Leland Stanford attended the school, and after he died, his father offered to endow it as Stanford University; but John refused, opposed to Unitarian influences.
25	20	Her mother found frontier life hard, with a background of Victoria amenities. She loved to read and read to the children. Her father was ill-suited to farming. Christmas packages from Grandma in Victoria.
Side C		
00	23	Spring wildflowers, birds and wild animals on the farm. Father's fruit orchard yielded far more than family or neighbors could use. Few deer. Father was completely opposed to hunting, and the family still is; they are leaving their homestead to Nature Conservancy. The family lacked clothing. The boys started farming at ten.
10	27	Lola loved school and looked forward to teaching. At home she played house. Spelling contests and ciphering bees. She did little housework. She

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Side C (continued)		
		went to town rarely, to circuses and the dentist. The girls in the family weren't allowed to work out, but the boys worked out very hard.
17	30	Mother strongly believed in women's rights, and always went to town to vote. As a young girl Lola wanted to be the first lawyer to graduate from Idaho, to help emancipate women. Mother was unable to participate in political activities or women's clubs, but approved of her girls seeking careers. Teaching was the only career open to women then. Her father believed that women belonged in the home, and this made Lola even more determined.
25	33	Parents were Republican. Father associated Democrats with hard times. They said that if Bryan was elected in 1908, the people would starve. Mother believed in prohibition. Lola was asked to read Wilson's declaration of war to the high school class. Two of the boys in the class would die; only twelve boys graduated in her class of about sixty who had started.

with Sam Schrager
December 13, 1974

II. Transcript

SAM SCHRAGER: Tell about your father's coming out to this country, under what circumstances he came.

LOLA GAMBLE CLYDE: O. K. My father was in about the second graduating class from San Francisco Theological Seminary, which was the only western Presbyterian seminary in the United States at the time. And the town of Moscow had a Baptist Church already founded, and it had a Dunkard Church which met in the homes of the various members. So a group of Pennsylvania women who were homesick for the white churches of their own country, saw the grey-green bunch grass rolling, and they figured the Presbyterians should have a church here, too. So they contacted a Dr. Boyd, who was the Presbyterian minister at Lewiston, and he wrote to San Francisco Theological Seminary. And as my father was in that spring graduating class, he was given the mission to come up into Idaho to establish Presbyterian churches. Our church was the third Presbyterian church founded in the state of Idaho, as well as the third church in the town of Moscow. Boise had a Presbyterian church and Lewiston had Presbyterian churches ahead of us. My father always liked to tell how he came by steamboat to the mouth of the Columbia River and by riverboat to Walla Walla. He was subsidised by the great Lad Banking House of Portland. They were banking and shipping people and immensely wealthy. He got as far as Walla Walla, here he found a nice young horse with a brand new saddle and bridle waiting for him, and a sum of money to come up into this country. It had all been given by the great Ladd Company of Boise, and they were always friends of the Presbyterian Church. They donated $100 toward the building of the first building that was established here, and when my father's church at Goldendale, Washington, burned down, they were the first people to offer to send money to help with the construction of a new church.

SAM: He took the horse and rode out here?

L C: Yes, my father rode up into this country and there were two interesting stories I remember him telling. They got as far as Almota. Here he met a gentleman from Scotland. They had three little girls with them, too.

Two of
/ the tiny girls were able to walk, and one was a baby in arms. These were the Cameron family from Scotland. When they found out my father was a Presbyterian minister, they invited him to come to their tent south of Moscow and baptise the little girls. This my father did the following Sunday when he reached Moscow. This was the first Presbyterian baptismal service conducted in this new territory.

When my father got as far as Lewiston, he was met by Governor McConnell. He wasn't then governor, but he was one of Moscow's leading citizens, and together they rode to the top of the Lewiston grade. Here they stopped at the Ruddy house, which was a halfway house where meals were served. There were three lovely young daughters waiting on the table at the stagecoach stop. Governor McConnell joked (many years later I heard the two old men sit and tell this story to each other) how my father, who was not married at the time, saw these lovely young girls and he told them, "Now girls whenever you get married, be sure you marry an Irishman." Governor McConnell, who too was Irish, said, "Now, I'm sure this young man is just speaking one word for the Irish and two for himself." This was a great joke with the old gentlemen in their old ages.

SAM: When he got to Moscow, what was it that he then had to do to get things going?

L C: Well, there was only one church building here at the time, and that was the Baptist Church. They always graciously consented to any of the other churches coming and using their building. My father preached there as well as in many of the little log schoolhouses which had already been established in the rural communities around. I've heard Papa tell about it being at the Baptist Church, and he asked for some volunteer, they had a little reed organ, and he asked for a volunteer to come and play the organ for the singing. Lovely young Elizabeth Taylor Clayton stepped forward and played. They played "The Cross of Christ, I'll Cherish," and my father always loved to sing that song. That was real interesting how in this pioneer community there was someone able to play, and they carried on their church services.

SAM: Did he manage to support himself?

L C: Well, he was largely subsidized. He was sent here by the American Board of Missions. So those were really missionaries sent out by the San Francisco Theological Seminary, though beside just the free will offering , I don't think there was really much money in the community because there weren't over 12 or 15 regular members, I imagine, of the church.

But I've also heard my father tell about the first Presbyterian wedding that he conducted. He was living in a little cabin over at the foot of the Paradise hill, and he said that he'd noticed a very lovely young couple that were very interested in religion. Everytime he spoke at any little schoolhouse, coming riding horseback came this nice looking girl and her escort. The lovely young girl was a girl named Julia Warmouth who was the adopted daughter of the Bennett Summerfields. Her escort was handsome, courtly, young George Northrop. They'd listen most attentively to the sermon. So one lovely October day, the young couple rode horseback over to where my father's cabin stood. The groom had brought half a sack of hand shelled navy beans. This was to be the wedding fee that he gave to the minister for performing the marriage ceremony. So, I've often heard young George Northrop, when he became courtly, old George Northrop, tell how he'd spent the previous winter hand shelling that bunch of beans to supply the marriage fee for the wedding.

SAM: Do you think he often took his fee in produce?

L C: Yes, I think so. I think there was very little money in the country at that time, and you paid for most of the services in goods, that's right, in vegetables. But as my father was batching in his pioneer cabin on his homestead that he had taken up, I imagine all those things came in pretty handy.

SAM: What kind of range did he have as far as where he traveled?

L C: Oh, well, I think he went to Colfax because the records show that he established a Presbyterian church in the town of Colfax. He also went down into the Lapwai country because I heard him tell how in the spring freshet, in the big runoff of the spring down there, he and a friend who was one of the founders of the Presbyterian church, a man named William Groat, how they tried to ford the Lapwai Creek right where it joined the Clearwater River. The horses got down and floundered, and he walked out on the tongue of the buggy to cut the tugs loose, but the horses weren't able to swim and make it to shore. The water carried them away and drowned them. It was all the two men could do to make it across the river themselves and save themselves. So he supervised and rode from the Lapwai country up into this country and over, beyond a doubt, as far as Colfax. Now, there were no Presbyterian churches in Spokane at that time.

Cowley came a little bit after that, but at that time the radius would be from around Moscow.

SAM: Boy, the loss of those horses must have been a great loss to him.

L C: Well, I think it was. I imagine they belonged to the ruling elder of the church, who was Mr. Groat, but it was a loss, anyway. But the water is high there in the spring, and we've often seen the water way up over where the little park is now.

SAM: What kind of responsibilities do you think he had as preacher? You said he baptised and . . .

L C: Oh, yes, and married and conducted the funeral services, as well as comforting the parishioners and holding regular services. But the church wasn't built until after my father had gone to Victoria, B. C., so the church meetings had to be held either in the schoolhouses or in the Baptist church, which is located right where the present Baptist church is in Moscow now.

SAM: I have heard that he ministered during a smallpox epidemic?

L C: Well, it was mostly diptheria. There was no toxin, anti-toxin then, and when the children got diptheria, the little throats just closed up and they died. There, we had one gentleman in town who had some secret remedy that was supposed to cure them. It consisted mostly of using coal oil, and they often called Uncle Jimmy Johnson, "Coal Oil Johnson," because this remedy that he had for diptheria combined the use of coal oil, but I don't know, I rather doubt that that really had any effect in saving the children. But they certainly died, and the proof of it is to go through the Moscow cemetery and see all the little headstones there of children that died in those early years with the Black Diptheria.

SAM: Was your father much involved in fighting the disease?

L C: Well, I don't think he had much (chuckles) medical ability. I think he was called upon mostly to come and comfort the bereaved and tell them the Lord giveth and the Lord taketh away, and suffer the little children to come unto me, and forbid them not for such is the Kingdom of Heaven. I think all you could do was stand by pretty helplessly and watch them die. So we've come a long way, you know, in preventive medicine since those early pioneer days.

SAM: Well, when you speak of his preaching do you have much of an idea, or can you imagine what his preaching would have been like in those days?

L C: Well, I think it was pretty orthodox. It was pretty much the old Presbyterian line, you were either saved or you weren't. He wasn't much of a believer though in predestination, but I think that it stuck pretty religiously to the Bible and interpreted it pretty literally. It would be kind of unbending. My father always liked to tell how he'd studied the exegesis of the thing, and how he had read it in the Hebrew and the Greek. He did have a very wonderful memory; now this is something quite interesting, because the old records of the San Francisco Theological Seminary say that when they gave him his examination, the examining board marveled at the wonderful memory he had. I can remember when I was a young girl in college, our philosophy teacher had given me 200 Bible verses, just the chapter and verse, and I was to get a concordance and look them up and write down what those verses were. So I just thought I would go home and ask my father how many of them he knew, and then what he didn't know I could look up. Out of the 200 Bible verses , of course they were well known verses, he knew all of them and I didn't have to look up any. So that's how well they knew the Bible in those days, they knew every word of it. He could recite whole passages and passages of it and never make a mistake. It was really interesting, and when I went back and told my philosophy teacher at the university what my (chuckles) father had done, that I didn't have to look up any of them, that he could give me all of them, he said, "Well, they don't study, they don't learn the Bible like that anymore, do they?" And that's right.

SAM: Did he work in foreign languages too? Did you say he knew Hebrew?

L C: Well, he had read the Bible in the Hebrew and in the Greek. I don't think he . . . They were very thorough in the teaching in those days, they were very, very thorough.

SAM: Would he then have spent much of his own time studying when he was out here, do you think?

LC: Yes, I think so. He was a good Bible student, and I think he did lots of reading and research on it, all right. They certainly trained them well in those days. They were well grounded in the Bible and they weren't so

concerned with the great social issues of the day as they are now. But there weren't so many social issues. It was all pioneer country, you know, and they were mostly concerned with just getting enough food and clothing and breaking up a little sod, and getting crops planted. I think that the Sunday when they went to church was more of a social event, and it was a chance to get together and a chance to get cleaned up and get a bath, and go out and meet with some other people. Often they took their lunches with them and made sort of a picnic out of it in the good weather. They'd go to the church and sing and visit and then eat, have a nice dinner and then go home. It was the social event of the week with many of the pioneer people. I think that that had a real mission in the lives of the people too. It was a real fine thing.

SAM: Do you have much of an idea of where the Presbyterians in the county were drawn from? I mean, were they people who had just been Presbyterians back East?

L C: Yes, I think so. I think there were several people around here: a Mrs. Doak, and a Mary Hoke. This was the grandmother of great-grandmother Hoke. They were all Presbyterians; they were Pennsylvania Dutch. Most of the Pennsylvania Dutch were from the Dutch Reform from the Presbyterians the followers of John Calvin from Holland. The Pennsylvania Dutch were more closely identified with the Presbyterian church than any other church. Dr. Reeder was one of the ruling elders of the church too. They were of course of Scotish extraction. And that was real interesting.

SAM: When you say that he didn't believe strongly in predestination, what do you mean by that? What was his view?

L C: Well, the old Orthodox Presbyterians believed it was all settled whether you were going to be damned or if you were going to be saved, and no matter what you did here on earth, it didn't have much effect. Your destiny had already been cut out for you. Well, my father didn't hold with that---he thought that we could be saved by the redeeming grace of Christ, as well as by our own actions, that our own actions would redeem us. And I think that's a better belief. Over the years the Presbyterians have certainly rejected all thought of predestination. I think most of them still believe in the saving grace---that we have been saved by the death of the Savior, but most of us have taken a much broader view of our

religion than what they had 100 years ago.

SAM: And you do feel that there was very little social teaching as a part of the preaching. . .

L C: Well, they always taught about "Thou shalt love they neighbor as thyself"--- that was a reaching out. And the people that were hard pressed for money, why we should try to help them, we should try to help the poor and the weak. We were to be good followers of Christ, and of course alot of the social work of today is founded on the same idea---that if we would follow the teachings of Jesus we wouldn't need so much emphasis on social workers and that sort of thing. But,in those days there was no racial bigotry, you know, of course we never had any of the black people here. In those times, they felt that the Indians should be saved-- that they had never heard the story of Jesus, and that it was the mission of the churches and of the Presbyterians to get out and convert them, while really the Indians had a very fine religion of their own. They were the first ecologists--they believed in living in harmony with nature, not to try to conquer nature, but to live in harmony with it. They said, "The earth is my mother, and the sun is my father." All nature was their Bible,and they knew every word of it. They saw God in the setting of the sun, and in the bow that arched the Heaven--All of it was the work of God. They said, "The earth is my mother, shall I cut her hair, or cut hay? Shall I dig under her skin and take out her bones, like the white people dug the ore from the earth?"They said, "No, we won't do this because when we die, our mother won't take us back again to her breast." So they would just live with what Mother Nature provided for them,and they wouldn't try to cultivate the land or dig for ore, or cut the grass or cut the trees. They were the first ecologists--the Nez Perce Indians.

SAM: The Nez Perce felt this?

L C: Oh yes, uh huh, and I think that was a very good religion. I don't know how the (chuckles) Presbyterians could improve much on it, really. I think that they had a very good religion of their own, but I think that from the time of Henry Harmon Spa"lding, all of the Presbyterians tried to enlighten the good Nez Perce Indians around here.

EARL CLYDE: . . . I thought you were broadcasting.

SAM: She is.

L C: Oh, yea. (chuckles)

SAM: She's practicing. How are you, Mr. Clyde?

E C: (Chuckles) You've got a long ways to go.

L C: (Chuckles) He doesn't like to hear me get started--he thinks I never get through. (Chuckles)

SAM: Oh, well there's no end to it.

L C: No no, there's no end to it. (Chuckles)But that's how it was--the way I see it,anyway.

SAM: Since we're talking about that, what do you think the influence of Spalding's bringing religion was to the Nez Perce, to their way of looking at things.

LC: Well,the Indians had so many things in their favor. They said of Henry Harmon Spalding and of the Catholics that we Indians may fight about something that we know something about, but here are people fighting and they don't know, neither one is sure that they're right. We never fight about our religion. That seemed very sensible to me because nobody had the answers, and yet they carried on such a relentless war against each other. And the Indians didn't believe in that. Henry Harmon Spalding thought they should only take one wife--well some of them had gone along with that and others didn't. But you don't legislate morals into people,either. I think probably the Indians saw plenty of examples among the fur traders and the early mountain men of the country that they didn't think they were sinning too much. And I don't think they were either.

SAM: Do you think that Spalding's effect of bringing the Christian gospel

to some of the Nez Perce, do you think that had alot to do with the dividedness of the tribe, eventually?

L C: Oh yes, I do, I think so. There have always been the Christian and the non-Christian Indians since the days of Henry Harmon Spalding 'cause his first converts were Old Timothy and Old Chief Joseph and James. The people that followed them, then became mostly Christian. And the non-Christians were the followers of the people who resented the coming of the whites. It went on down to the treaty and non-treaty Indians. The treaty Indians were the Christian Indians; The non-treaty Indians were the non-Christians. I think it added greatly to it--even yet they have two summer camps. At Talmak will be the Christian Indians, and around the butte at Mud Springs will be the non-Christian Indians, and they still call themselves the heathens. There's lots of going back and forth of course between the two camps, but at one it's mostly religious education and the singing of hymns, round at the other it's playing the stick games and doing a little gambling, and having a little fun going on, a little drinking, a little fun going on. There's still the two camps of them. I think that there's still the treaty and the non-treaty Indians, all right.

SAM: Does this break down to different parts of the reservation? Does. . .

L C: No, they all live, they seem to all live together. It's not certain parts, its just, it's different in the philosophy and different in the way of life. One of the great gripping chapters of the Nez Perce history is at the great Treaty of 1863. The Treaty of 1855 had given the great Wallowa country to Old Chief Joseph--that had always been his homeland. While he was one of Spalding's first Christian converts, his love of the land surmounted everything else. He wanted to be buried at the foot of

Lake Wallowa, which he is. There's a marker there to mark the place. But he laid the charge at Young Chief Joseph's door--he said, "You must never sell the bones of your father and mother. You must fight for the beautiful Wallowas." All the tribes knew that Young Chief Joseph, who was really a peace-loving man,would dig up the war hatchet and fight in defense of the beautiful Wallowas. So in the Treaty of 1863, when they held the great council at Lapwai, at Spalding and Lapwai, into the tent where sat Howard and Miles and the rest of them, with their brass and their braid, came Old Chief Joseph, with his braids and his blanket. Under his blanket he carried the white man's covenant, the white man's promise of Christianity and of brotherhood and fair play. It was the Book of Matthew--the little gospel that Henry Harmon Spalding had given him off the first printing press. As he sat there and listened, it gradually dawned on him that the new treaty intended to take <u>away</u> the beautiful Wallowas from him, and that he and all his followers were going to be put on a reservation. So the old man arose from the table and from under his blanket he drew out the Book of Matthew. He grabbed the pages out of the book and tore them into thousands of pieces and threw them in the faces of the generals assembled there at the table, and walked out. Henry Harmon Spalding wrote in his diary, he said, "Old Chief Joseph has gone back to Egypt." But he much preferred the heathens to the white man's civilization with their false promises of brotherhood and fair play and equality. That's one of the great gripping moments of history, all right, when he saw that all the promises were just nothing but a scrap of paper, and the Wallowas were going to be lost to him after all.

<u>(End of Side A)</u>

SAM: Since we were talking about the Spaldings, a little bit of what you were telling me about Eliza Spalding, what was her role in the undertaking of. . .

L C: Well she was a teacher. Eliza Hart Spalding was a very brilliant girl in her own right. She was a studious woman, and a bright girl, and she was a woman of great patience; otherwise she couldn't have gotten along with old Henry Harmon Spalding. Always she knew that she was not the pretty one, but she did know that pretty is as pretty does, and she certainly did very, very prettily. When she married Henry Harmon Spalding after he had been rejected by Narcissa Prentiss Whitman because of his illegitimate birth, she married him and educated him. He'd always had quite an inferiority complex because, in those days, nowadays we know it's just illegitimate parents and we put no stigma on it, in those days it was a great crime to be an illegitimate child. So she went with him to the great Lane Theological Seminary, and here they studied under the great Reverend Lyman Beecher. Lyman Beecher was the father of Harriet Beecher Stowe and also of Henry Ward Beecher. He ran the first station on the underground railway when, if the Negros could swim the Ohio River, they could come to Lyman Beecher's church and he'd hide them out in the basement of the church and the basement of his home. Then he could smuggle them across into Canada. He had a very great influence on Eliza Hart Spalding. She worked very, very hard to put her husband through school. She took in boarders; she had about five boarders all together. She boarded them for three dollars a week, and she milked three cows to furnish butter and milk for the table. With this money

that was enough to keep her husband there in school. But not only did she do all this, in any free time she taught school herself and raised a little money that way. But she was not contented with this. She wanted to improve herself, so she went to the great Lyman Beecher's classes and studied Hebrew and Greek and became quite proficient in them and could read the Bible in its original form. That was quite an accomplishment for women of those times. She was highly skilled in all the household arts. She could weave clothing, she could make bread, she could make butter, make candles, do all the hundred and one things that were required of the women of those days. She could spin, card the wool, weave. On top of this she had some special talents. She was quite a talented artist, and the Catholic people who had come in had gotten out the Ladder to Heaven. They had ten rounds to the ladder, and these were of course the ten commandments. Well, Eliza Hart Spalding drew them a new ladder to Heaven, and she too put on the ten commandments, and she made the fiery furnace down below, and then Heaven was a gorgeous place. The archangels were kicking the Pope out of Heaven, and he was tumbling down to earth in the pictures that she drew. She was the first visual aid, she was ahead of her times in wanting to teach them visual aids. So she drew pictures to illustrate the great Bible stories, of Adam and Eve and the Serpent, and the Garden of Eden, and the Picking of the Apple, Daniel and the Lion's Den, and the Fiery Furnace, Aesop, and all the old Bible stories were illustrated. Some of those pictures that she made are extant, and they're in the museum over at Portland. The . . .

SAM: So this was for the Nez Perce Indians?

L C: Yes, that's the way she taught them. She taught the Bible stories by showing them the pictures, they could understand the pictures. She showed them stories of the Creation--how on the first day, and the second day, and the third day. She had all that in sequence. She took three young Indian girls into her home to teach them how to bake bread, how to wash and iron, and write and read. Mrs. Spalding herself developed tuberculosis, and there's always been the age old question of did she give the tuberculosis to the Nez Perces or would they have gotten it anyway from their contact with the whites? But at that time they didn't realize that she had tuberculosis. She was very, very patient, and she was well liked by all the Indians. Many of them have left the record that she was a fine teacher and that they had liked Mrs. Spalding. She had a great sense of yearning for beauty of various kinds. They tell how in the second house that they built, she whitewashed the walls inside to make it lighter and a little more cheerful. She only had three kinds of paint: brown, and black, and green. But with her green paint, she drew vines over the white walls to sort of decorate it, and probably she was remembering that the vines were symbolic of Christ--"I am the vine and ye are the branches." She drew many, many vines on the walls, on the whitewashed walls of the cabin there at Spalding.

SAM: She sounds like a very exceptional person.

L C: Yes, she was. She had to be or she couldn't have lived with the erratic, hard to get along with, Henry Harmon Spalding. But she kept it smooth. She was a very fine mother to the children, and we have the records in the lives of the Spalding children. They all spoke with great affection

of the kindness and of the hard working mother she was. It was she who milked the cows and did all the work that had to be done to keep the family going.

SAM: Well what you're saying is Spalding himself sounds like, perhaps, a little unlikely to be the man of perseverance that it took to. . .

L C: He was a hard working man. I think Spalding worked awfully hard, but he was just hard to get along with. He quarelled with the other missionaries, and he believed in applying the cat o' nine tails. He thought that if the Indians didn't obey the laws as he laid them down, it was all right to have them whipped. He didn't do so much whipping of them himself, but he commissioned other Indians to apply the lash--so many lashes for this and for that.

SAM: Do you think that corporal punishment like that was foreign to their own ways of doing things?

L C: I don't know if it was. They were used to fighting among themselves, of course, but I don't know that they really applied the lashes. But the rules would be that certain ones would apply the lash to people who broke the laws as laid down. The laws were quite foreign to their way of doing things.

SAM: Well getting back to your father. . .

L C: Um hum.

SAM: And his work. Do you think that the idea of civilizing the country would have been very important to him and the other early preachers, to bring civilization to the country and. . .

L C: Yes, I think so. I think that they were all quite dedicated, and they all had this dream that you had to bring Christianity to the corners of the earth, you know. And that that was the saving grace for the world was to hear the story of Jesus, to be converted and become Christians,

and that that was their job, that's what they were sent out to do. I think all of them pretty much followed along that line.

SAM: I wonder if when they talk about the real early pioneer days as there being alot of <u>lawlessness</u> around too. . .

L C: Oh yes I'm sure of that. Someplace in Moscow I think there were five or six saloons. There were only twenty-five people living in the town, but they had something like five saloons and three churches. Sunday was wide open, that was the day you all came to town and did your work. You worked during the week, but on Sunday you came to town and did your shopping and did whatever celebrating was done. So that was kinda the way it was. They immediately set forth to keep the stores all closed on Sunday and not sell anything, and try to make them all go to church on Sunday, I suppose.

SAM: Do you think he would have been strongly opposed to drinking?

L C: Oh, I don't think (chuckles) so. (chuckles) I don't think so. I think he did quite a little of it himself, in his later years, anyway. But I suppose he went along with the customs of the day, but it was never any crime, you know, in Ireland to take to take to take a few little drinks.

SAM: I know.

LCC: It was never considered any crime. No.

SAM: Well, do you think that his preaching as compared to the other denominations, would he have been more fire and brimstone than many or less? How much of a fundamentalist would he have been, do you think?

L C: Oh, I think probably less because he was really pretty tolerant, and I think he was a little more progressive than some of the very early circuit rider kind of people, you know. I think he had a lot more understanding of human nature, and I think he would be far less hellfire and brimstone, you know, than the fundamentalists of the very early days, I think.

SAM: Which of the churches would you say would be the more fundamentalist ones. . .

L C: Well I imagine these Dunkards were because you all wore bonnets, you weren't allowed to have your heads uncovered, and you had to dress with great simplicity and eat with great simplicity and severity, almost puritanical. I think they were much more so than the Presbyterians or the Baptists either. And of course the one great fundamental difference between the Baptists and the Presbyterians even at that day was the baptismal rite. The Baptists wanted them to really be baptised in water and get right down in the water. Our church had always thought that sprinkling them or laying the wet hand on the forehead, that was enough. That it was the symbolism of it, rather than the actual dunking of them, you know.

SAM: Then after he had been here for a while, he was called to Victoria, is that the story?

L C: Yes Victoria, B. C., uh huh. And that was a big church, and of course in Victoria it's more England than England itself, and lots of Scoth people--Scotch Presbyterians. The Presbyterian church there was a going concern. They had a big brick building at that time; it stood almost down along the harbor, close to the Empress Hotel, down close to the Strathcombe Hotel. It became a very choice building site, but it was a very much going concern because there were lots and lots of Scottish people there, and they've always been the foundation almost of the Presbyterian church.

SAM: Did that church burn down?

L C: Yes, uh huh. It burned down not too long ago, maybe ten or fifteen years ago, but it had occupied such a very choice building location, right down close to the Empress Hotel. I imagine that they built out farther now where there's more room to park, and so on. I haven't seen the

new church.

SAM: What's the story of him meeting your mother?

L C: Oh yes, well my mother was graduated from Angela College, that was one of the first women's schools, private schools. It was an Episcopal school for girls. My mother was very good in mathematics, and she had won a prize for excellence in mathematics. They invited the young new minister of the town to come over and give the graduation speech to the girls and present the prizes and preside. So my father said he took a second look at her because in his country the girls didn't know mathematics; they kept them in ignorance, they didn't want them to know how to add. He took another look at this girl and he said, "That did it." He looked the second time and he decided that that was the girl for him. So that was the story that he liked to tell, anyway. (chuckles)

SAM: And then how did they come to come back down here?

L C: Well my father had, while he was here organizing these churches, there was still free land here, and my father had homesteaded the original place at the foot of Paradise Hill that we still own. Always he kept thinking he'd like to come back and try his hand at farming. After he married my mother, they were called to Goldendale, Washington, and they stayed there five years where he preached and established new churches at Centreville and Bickleton and the surrounding country. Then after his first two sons were born, he thought he ought to go where there was land and where they could do some farming. So he came back to where he had his homestead, and where he had bought some other property and started farming.

SAM: He'd first come here in what year?

L C: Well he came here in 1880, and he came back in 1887--seven years later after he was married and had two boys, he came back to his farmland.

SAM: Now what's that amazing little story about, was it his brother that had the seminary?

L C: Oh yes, it was his brother, yes.

SAM: And the story about that and what it could have become?

L C: Yes that's an interesting story. My father had an older brother who had come to California much earlier at the request of Dr. Scot who was the founder of San Francisco Theological Seminary. After he got it founded, he looked around and he saw that he had no one with a high school education to enter his theological seminary. So he made a trip back to Scotland and Ireland, and here he met young John Gamble who was just graduated back there. He invited him to come, he said, "I need someone that will start secondary school and teach boys so I'll have someone to go to seminary." So Dr. John Gamble came to California, and he opened a school for boys. In fact, one became another. This one that I'm thinking of, they called it Laurel Hall. It was a private school for boys, it was a military academy. Among the boys that enrolled there was young Leland Stanford. Of course, he was the son of Governor Leland Stanford, who was a multi-millionaire, a railroad man, made a fortune there and owned much,much of the land in California. The boy--of course the story is famous--how he got sick and died while he was a student there. Goveronor Leland Stanford had sent the boy there because he thought he needed some good Presbyterian discipline. There may have been a little generation gap in those years too. However, when the boy died he was overcome with grief and remorse, and he came to my Uncle John, and he offered to endow the school. He said, "I will endow your school,and we will have a great school where we will teach science and medicine. We'll teach everything here, and it'll be a great school."

But Governor Leland Stanford was quite a follower of John Star King, who was the great Unitarian minister of that day. I think that my Uncle John had a feeling that he would want him at this school too, to teach some good Unitarianism. My Uncle John and Dr. Scott, both of them, rejected any claim to teaching that. They would teach Jesus Christ, Him crucified and risen, and that only would they teach. So Governor Leland Stanford said he would beyond a doubt be able to find plenty of other people who would accept the offer. So Leland Stanford University was born, and the first president of course became David Star Jordan, who was a descendant of Reverend John Star King. He was related to him some way, I don't know just how. But the Star, see, carries down.

SAM: Do you think that your uncle would have objected to teaching all these other subjects as well as the religious ones?

L C: Well I think he felt it meant giving up some of the right of teaching Christianity. If he had to teach Unitarianism, he'd have to leave out the divinity of Christ. They retreated behind their own promise and their own Presbyterian covenant, that they would teach Jesus Christ, Him crucified and risen from the dead, and that only would they teach. So I think that that probably was it. You know, looking back on it you think that that was probably it because as some place in the history book it said, 'They were pretty stubborn old men.' (chuckles)

SAM: Was your father born in Ireland?

LC: In Ireland. Yes, he was born in County Donegal.

SAM: What induced him to come to. . .

L C: Well he came because his older brother was already here. His older brother John was already in California and had the private school going and preparing kids for San Francisco Theological Seminary. Many of them went back to Princeton because it had a great theological seminary too,

Presbyterian. My Uncle John had an honarary Phd/degree from Princeton. It was given him by Princeton because he sent back so many well trained kids from his school in California. And that is an interesting little sidelight on it, all right.

SAM: You were saying that your mother found this country to be pretty uncivilized compared to what she... .

LCC: Well yes, it was for her, because she had taught in a private girls' school, and it was a far cry from the rigors of pioneer life where you had no water, and no wood, and no central heat, no lights, no nothing. She hadn't been trained in these frontier ways, and it was pretty hard. I'm sure it was plenty hard for her.

SAM: Did you say that she really idealized Victoria?

L C: Oh yes. Everything wonderful happened over there, of course. But maybe that is the way with all of us--it's all what went on when we were young and when we were little, those were the wonderful times, those were the good old days, you know. But I know that as a girl she had had many things that she couldn't have in a pioneer settlement.

SAM: Well Victoria is such a civilized. . .

L C: Yes that's right. They were great on form, the four o'clock tea, and the social amenities were a lot more exacting over there than they were here. And my mother loved to read, and they had libraries there where you could go and have books and things to read, and my mother loved to read, and it was pretty hard in a frontier wilderness.

SAM: How do you think she faced her feelings of lacking what she. . .

L C: Well she. . .

SAM: What did she to do overcome the. . .

L C: Well I think she just had to work so darn hard to get us all raised, with seven children you didn't have much time to philosophize. (chuckles)

You didn't have much time to really know how you felt. You just simply had an awful job getting enough food on the table to feed 'em and get them ready and off to school. But our mother always set us down after supper by the light of a little coal oil lamp and tried to help us with our lessons. So she knew how important it was to try to learn.

SAM: Did she read to you?

L C: Oh yes, she read to us nearly every night; we'd have reading of some kind.

SAM: All kinds of things?

L C: Yes, all kinds of things, yes. She read us Little Women and the Lamplighter by a little coal oil lamp. And I inherited a love of reading by that, and as a little girl and not able to read I thought, oh if I could just only get so I could read, then I could see what came next in those stories. So I was real anxious and ambitious to get to learn to read.

SAM: So it was probably your mother that instilled the love of reading.

L C: Yes, that's right.

SAM: Well when your father came back here with your mother was he still preaching or did he. . .

L C: No. That's right. He started in to farm. And he wasn't very good at it either. He was illy prepared--he was illy prepared. The neighbors laughed because he took an oil can, there were some little counter-sunk bolts on a mower, and he was trying to oil the counter-sunk bolts. He thought they were oil holes--that's all he knew about it. And he was just very, very poor at taking care of stock or any kind of machinery. He just was illy equipped to do it. Yea, that's the way it was. It takes a special knack, I think, to run the machinery and to farm, and he certainly didn't have it. And on top of that his health declined--he

wasn't well. So it was a tough go round, I can assure you.

SAM: Well what are some of your earliest memories from when you were just a little bit of a thing?

L C: Oh, well I remember how important it was to get a package from Victoria, a package from Grandma. Grandma in Victoria would send us packages, and that was a great event because at Christmastime there were always bunches of holly. Lots of holly grows there, and they'd send big boxes full of sprays of holly. And that was a wonderful event. There'd be little things from the Chinese stores, and Japanese stores, that we wouldn't see in this country at all. There'd be little china teacups and little boxes of tea and fancy little things that had come from the stores. We were like our mother--we thought everything good and fine must have come from Victoria. Those were important things to us.

SAM: Did you grow up in the same little house, or did he build another place when he came back? Where was it. . .

L C: Yes, he built a bigger house after he came back, when he brought Mama and the boys home, then he built a house for them. But it was on the same place, but it wasn't the original little cabin where he'd lived.

SAM: Where did you come in the order of the. . .

L C: Oh, I was next to the youngest. Yea, the four boys were pretty good sized when I was born. My brother Gus is ten years older than I am, and I was next to the youngest.

(End of Side B)

SAM: When you think about what the place was like when you were little and growing up, what was it. . .

L C: Well, of course I remember the wildflowers the most 'cause we had lots of them, and that was a great event after the long, cold winters, you know. We loved the coming of the spring and going out to pick the first buttercups, and the dog-toothed violets, and the bluebells--we called them bluebells--they were wild crocuses. And the little wild cyclamen, and back in the deeper woods there'd be lots and lots of trillium; they were beautiful. And little yellow violets coming in the spring, and that was the high time of the year, was the coming of the spring flowers. And there were many, many birds around--lots of robins and lots of bluebirds in those days, and jenny wrens making nests in the house, and every tree in the orchard and around full of songbirds of various kinds. Those are the things I think we all remember about our childhood, was the great love of nature and of all the things around us. And wild lady slippers--little white lady slippers--the little pink lady slippers grew in the deep woods too. My mother knew the names of so many of the wildflowers, and she taught us the names of the wildflowers. She was always thrilled when we brought in the first buttercups and the first of every kind that marked the progress of spring on the land. That was the fine time of the year with all of us.

One thing the early pioneers did, they were great on setting out fruit trees because they were hungry for fruit. My father had a big apple orchard, and a big prune orchard, and a big pear orchard, way more than anybody could possibly eat. And there was no market, there was no refrigeration in those days, you couldn't ship it, so in the fall the fruit just lay in bushels and bushels on the ground. Most

of it decayed, but all the neighbors came and carried away apples and prunes and pears galore. There was a great abundance of the lovely fresh fruit for everybody.

SAM: Did the wildlife come and a. . .

L C: Oh yes, lots of it. We saw all kinds of lovely things. There were many prairie chickens in those days, and I never see them anymore. There were prairie chickens, there were grouse, Chinese pheasants, and I don't remember as a little girl seeing deer, but there are lots of deer on the Paradise Hill now. I think the deer have improved since the early days. Maybe it's because the wildlife management has improved, and they have got them started and growing again. But the deer come down now and feed in our garden, and I don't remember deer coming down/at home when we were young children. But maybe that's because we had more cattle around, and other animals that ate up the forage.

SAM: Were there wild animals that you saw, though, besides the birds?

L C: Well there'd be, yes, there were lots of, there were skunks, and there were badgers, and ground squirrels, and that sort of thing; rabbits--wild rabbits--the cottontails. And coyotes--many coyotes. But I don't remember the deer coming like we have now on Paradise Hill.

SAM: What about hunting? Did. . .

L C: Oh, my father wouldn't allow anybody to hunt, no. I guess that's why we all carry on a war against the hunters on the Paradise Hill, and I'm still protecting this end of it. I suppose we got that from our dad because he was very set against hunters coming on the place to hunt anything. So I think that's where we inherited it.

SAM: Gus, too? He doesn't hunt?

L C: Oh no, he doesn't hunt. No, no, none of us hunt. We spend all of our time hunting the hunters. (chuckles) We carry on a war with them

to protect the deer. And I think that's a good idea.

SAM: Well, what do you think your father's feelings about it were, that he wasn't doing the kind of thing that so many people did?

L C: Well, he thought they were too lovely, too lovely to kill. He thought a nice big chunk of beefsteak was a lot better than a piece of deer meat, and I still think that's true. I think we all grew up not wanting to kill the lovely things. And we still are that way, all our family. We've spent all our life trying to protect them--to keep them from being shot.

SAM: That's really interesting.

L C: Yes, I think so too, and that's why we're leaving the home place to the Nature Conservancy so the deer and the birds and the things will have some place of refuge. We think our parents would like that real well--to know that there was one place where they wouldn't be hunted, and where they could go and feed and be safe--have a refuge from it all.

SAM: When you say that the family had a hard time, that it was tough going, what did that mean as far as privation goes, what did you have to do without that would have been nice to have had?

L C: Oh, just lots of things. There was the wet harvest of '93, when the grain all sprouted in the field, and nobody had decent shoes, warm coats, warm mittens, warm things to wear. I wasn't born 'till 1900, but I always could have used a few better things to wear, better clothes--warm shoes and overshoes and coats and hats and clothing. That seemed to be what we were always short of.

SAM: Did your mother have to do a lot of sewing?

L C: Well she wasn't very good at the sewing. She did have a sewing machine, and she did make over things, but she wasn't real good at it or quick with it. We always were in need of some kind of clothing to wear, it seems to me. And with seven of them to take care of and not very much income, it

was plenty tough going, I think. That's why the packages from Grandma were so important.

SAM: How much of the land was cleared up?

L C: Oh, most of the time there was about ninety acres of the 160. Now there's more; I think there are 120, something like that now, but for a long time it was just ninety acres. And my father did farm a couple of other farms, but the tough years made it hard, and we never were very affluent.

SAM: Did he do any preaching during this time at all?

L C: Oh just in emergencies he once in a while performed a wedding or a funeral for some old time friends or something. But he really didn't do much, no. He was sick a lot and wasn't able to do much.

SAM: What about your older brothers, did they start working the place for. . .

L C: Oh yes, they started in real when they were. . . Uncle Gus, when did you first dtive a plow?

GUS GAMBLE: (Chuckles)

L C: Were you eight years old or ten years old?

G G: About ten years old.

L C: Yea, when they were about ten years old they all went out in the field and drove plows and teams,and they'd go to. . .

G. G: I was on the walkin' plow before I was ten.

L C: Yea.

G G: Four horses and a jammer, you couldn't handle it. But you could take two horses and a walkin' plow or two horses on a harrow. You'd get nothing done, but it was teaching ya'.

L C: Yes, you were learning how. And that's the way it was.

SAM: Gus, I want to talk to you about that when I come back, O. K.?

G G: Yea.

SAM: I'll talk to you about the early days and using the plows and all that business.

L C: He'll tell you all about the horses--he'll tell you all about the horses--he knows all about it. (chuckles) Sure.

SAM: Well, how did they bring up little girls in those days?

L C: Oh we just, you know, we just all kinda brought up ourselves. We went to school, and school was never any chore for me--I loved to go--I just cried if I couldn't go--I loved to go. I remember the bad parts of it; I remember sitting in the mud and how cold I was, and how muddy I was, but I didn't want to miss a day of it. I loved to learn--it was no bother for me. I would sit and I'd listen to the other classes recite, and I would know what they were talking about. I could learn their lessons and my own too. And when the teachers were too busy, when I got a little older I'd gather up the little children and take 'em out in the hall and teach 'em to read. And I thought if I ever got old enough, I'd be a teacher, and I'd teach the kids to read and to spell. And that's what I did. But it was no hardship on me to go to school--I just loved it. The rest of the time at home I played house. My sister and I would have a playhouse out under the crabapple trees. We would make little dishes, and we would have some dolls, and we would do all the things that our mother did in the house. We would pretend we were churning butter, and we'd sew dresses for the dolls, and we'd dress 'em, and we'd make little pies out of the mud--mud pies for them, and decorate up cakes and that sort of thing. Picking the wildflowers and playing in the playhouse were what we did mostly in the summertime. Then in the fall school started.

It was a mile to walk to school and a mile to walk back home, so we didn't have much free time left after we got that done. There would be spelling contests, and we would study for the spelling contests so we could spell every word. Our mother would sit by the lamp and pronounce words for us way late at night so we could spell every word in the spelling book and not make a mistake. That was the highpoint of our lives, would be spelling down on Friday afternoon. They would all get up and spell down, and if you missed a word then you had to take your seat. And there was much rivalry among the kids to be able to spell well. They had ciphering bees where you'd see who could find the answers quickest to the arithmetic problems; and there was lots of rivalry along the line of that. It was considered very poor sportsmanship--it wasn't cricket--to count on your fingers or to make little marks on the board as you added figures. You had to do it in your mind instantaneously, not be counting as you went along. And that was great fun too.

SAM: Were you expected to work around the house much when you were a kid?

L C: Well, we were invited to, but that didn't mean we did much of it. I didn't like to wash dishes, I didn't like to wipe dishes--I wasn't much interested in the work. I did go out and hoe in the garden pretty much 'cause my dad made me, and I could go out and drive a team for him and bring in the hay, drive the hay wagon for him when he pitched on hay. But I wasn't so good at the housework, and I wasn't very much interested in it.

SAM: Did you get to go to Moscow every now and then, as a girl?

L C: No, very seldom. I went in two or three times when I had to have a tooth pulled. I went to the circus a couple times as a little girl, but I didn't really go into town much until I graduated from the eighth grade

and went in to go to high school. Otherwise, we stayed out on the farm pretty closely.

SAM: What did you think of town as a girl?

L C: Well, it was quite an adventure to get to go to town. It took about all day. You went in a wagon and home again, and it took about all day. I didn't have any real desire to go to town--I didn't care much about it. I was content just to stay home and play with the dolls and that sort of thing. We did go to a few circuses. Our dad would generally take us to the circus or to the fair--in the fall we got to go to the fair. Those were about the only times. I didn't feel much need for the going to town. I never felt a crying need to go.

SAM: I was wondering, what do you think that the difference, if you were playing with dolls, let's say, then you weren't doing what your brothers were doing, and I was wondering how different the boys were brought up than the girls were brought up?

L C: Well the boys were busy with the field work, always. My father did rent some land when the boys were like young boys, and they drove the teams in the field, and we had threshing in the fall--they would thresh it. The boys often went out and worked for other neighbors, being as we had four boys, why often the other neighbors hired them because they were the best workers in the country. They could turn out the work. Gus can still, Gus can tell you all about how hard he worked, and how he loaded all the great sacks of grain and brought 'em in, you know, and how as a young boy he rode the lead team on the binder for the neighbors. They did the real hard work all right. Anytime I went out on the hayfield, is after my brothers were grown and gone from the farm.

SAM: So then do you think then that girls were often sheltered?

L C: Oh yes. We stayed at home and in the house, and my mother would never let us go out and work for other people. Many of the neighbor girls went to town as servant girls. Many of them went to the McConnell house and worked there as servants in the home, but my mother would never let any of us go--we weren't allowed to go to town and work. So we just stayed home and helped her as we could and played. That was the main thing. As soon as I got old enough to read I did lots of reading. I would just read anything I could lay my hands on--I just read everything there was to read.

SAM: Well how do you think that girls were treated as compared to boys? I think part of what I'm thinking about is, you know, when they talk about how with women's lib and all that about how women's roles should change.

L C: Yea. Well my mother always had a great, my mother was very smart woman, a real brilliant woman, and she always believed in women's rights, you know. And of course, Idaho got women's suffrage real early, and my mother always went to town to vote. As far back as I can remember, my mother would always go in to vote at the elections. She was a great believer in women's rights because she was smart and was educated, and I think that made a lot of difference. She thought that women had just as much right as men, and she was a great prohibitionist. She was greatly against alcohol in any form. She was very well read, and so I always grew up with the feeling, you know, that women were equally important. At one time as a little girl, when I was ten, eleven, twelve, I thought I'd be a lawyer. I thought I'd be the first lawyer to graduate from the University of Idaho. Nobody had graduated then, and I thought I would be a lawyer. And I might have if I'd had enough money to go to law school. But going

out to teach was a stepping stone to go on and further your education. You could get a job with one year at normal school, and you could go out to teach. So I settled for that, and then I never quite got back into the legal field after that. But as a little girl I thought I'd like to be a lawyer 'cause I'd be able to help bring some women's rights into the world.

SAM: That was part of why you wanted to be a lawyer?

L C: Yes, yes. I would help then to see that women got educated and would get out and vote and would show a little emancipation and that sort of thing.

SAM: So then your mother's belief in it was really very active.

L C: Oh yes. My mother thought it was very important,and she wouldn't miss going out to vote. And she was very well read and was very decided in her opinions about who should be elected and who shouldn't and who she was going to vote for, and she knew the issues of the day, what they were all about. Almost my first memory would be of Mama having to leave us to go to town to vote. That was impressed on my mind because I didn't want her to go, I wanted her to stay home, but she would go to vote. And my father was always taking part in politics of some kind, and that was one thing he encouraged her is to get out now out and vote. He would like to tell her who to vote for, but he wanted her to be sure to get in and cast her vote. And my mother always did--my mother always went to town to vote. To see Santa Claus and to vote were the twice a year when she just had to go to town.

SAM: To see Santa Claus?

L C: Uh, huh. She went up to see Santa Claus for us, so there'd be some Christmas in the home for us kids.

SAM: Well do you know whether she ever took part in any of the early activities

to bring women's rights to. . .

L C: No. My mother didn't. She didn't have time with seven kids and not much to do with, she just didn't have time to take part in any of the political things going on, but she did get out to vote--she never failed to go and cast her vote for things. But she never took any active part in women's clubs or that sort of thing, never.

SAM: Did she encourage you to have a career?

L C: Oh yes, she thought that was fine, that was good to get out and teach school or do something. Teaching was about the only vocation open to girls in those days. It was about just the only thing women could do, although I had had a dream that I would be a lawyer. I thought that was something women could do. And in high school I was always on debate teams and things, so I thought that would be good. My husband said he should have known better than marry me because he'd heard me debate, and he might have known that a debate would go on the rest of our lives. So he doesn't think women should study things like that. And I think maybe he has a point too. I think may be he has a point, but be that as it may.

SAM: How did you feel about it when you were young and wanting to see women get rights, did you feel that the men were really being unfair and closed minded about it?

L C: Yes, I did, I thought so. Yea. I really thought so. My father had been born in the old country, and he always told about how the women there couldn't read or write, and they were uneducated, and that they should stay right in the home and do all the work, that sort of thing. I think that kind of made me all the more determined that I thought women should get out and take a place of their own, and do things on their own, in their own name and their own right. I still think that's right.

SAM: Well so do I.

L C: Yea, I still think that's right. And I think probably we inherited that from Mama because she always thought that the women should exercise their God given abilities and do what they could. And I think that that was forward looking for those days, all right--that was very forward looking for those days. And that probably was because my mother had been educated too and so on and so forth. I think that that helped.

SAM: Do you think that like some women she would have wanted to herself, if she could have gotten out in the world and been. . .

L C: Yes I think so. I think had she had the opportunity she could have done it too, you know. Because I know at one time, she said when times had been real hard, she had even suggested to my father that she get a job teaching the little country school, but oh he wouldn't stand for that -- women shouldn't do things like that; they should stay home and take care of the children. But my mother was a skilled teacher and I think she'd have done a very good job.

SAM: Did both of them identify with one political party?

L C: Yes, they were both Republicans, uh huh. Yes, my father, he always thought the Republicans were the people. My mother was a kind of a prohibitionist. Whenever there was a prohibition party she thought they were all right, but my father always associated the Democrats with hard times. When Grover Cleveland had been president they'd had a panic, and my father associated the <u>hard</u> times with the Democrats and the prosperous times with the Republicans. So he was all for, and high tariff, my father was a great believer in high tariffs. And that all went along with the Republican party in those days.

SAM: What did he think about free silver? Do you know?

L C: Well I can't remember that far back, but he was against Bryan, I

know, because Bryan, I think was running in 1908 against Teddy Roosevelt. I can remember me going to school and the teacher wanted to know if Mama had gone in to vote, and I said, "Oh, yes." "But who is she going to vote for?" Well, I wasn't sure, I wasn't just sure, but I said, "Well I know they're not going to vote for Bryan 'cause if Bryan gets in we're all going to starve to death." I'd heard them saying that--if Bryan got in we'd have hard times, and we'd all starve to death. So I said, "They're not going to vote for Bryan." And they were voting for whoever was running against Bryan, I guess it was Taft, wasn't it?

SAM: Or Roosevelt.

G G: I believe it was Roosevelt.

L C: Roosevelt, yea.

G G: But Bryan never made any showing at all.

L C: No.

SAM: Well he ran enough.

L C: Yes, he ran enough. Now let me see, now in 1908, I can remember that very well, now it must have been Taft 'cause you see four years later would have been 1912.

G G: Yea.

L C: And then Wilson, Wilson went in in 1912 because you see in 1914 they declared, in 1916 they declared war, he went back and they kept us out of war, it was Taft. It was Taft he was running against. Roosevelt was the outgoing president. Roosevelt went in in 1904.

SAM: Well what was your mother's feeling about prohibition, that she was for it? How did. . .

L C: Well yes, she thought people shouldn't be drinking, that it was so bad. That it took the money, it took all sense of responsibility away from them, and she thought they should close the saloons and make it harder for them to get,

to do the drinking, to do too much drinking.

SAM: Well did this cause much conflict between she and her husband, who didn't mind a drink now and then?

L C: Well yes, it was a problem--it was more or less a problem, all right, yea. But my father was a sick man, and I imagine that a little whiskey gave him a little feeling of strength or of, you know. And in his old age, when he was old I know my mother thought it was all right for him to go and have something hot to drink because there was so little that could bring him comfort. So I think she got more tolerant of it in her older years.

SAM: Well I imagine she really would have approved when prohibition came into this county.

L C: Oh yes, she was greatly for that, uh huh, yea she was greatly for that, yes. Yes Taft was elected in 1908, because Howard Taft, you see served 'till 1912 , and then, it'd be four years, and then Wilson must have gone in because in 1916 they ran him on the platform "He kept us out of war-- he kept us out of war." And then he'd hardly been re-elected when we declared war. And here's something interesting--I remember so well the day war was declared in April. I went to school that morning and on the blackboard they had big signs up, 'The United States Enters the War--' so many hundred-thousand men are called. And I went into the history class and fine old Reverend Morse was the teacher, and he had the morning Spokesman Review there. He held up his hands, and they were kind of shaking, and he said to me, "Lola will you read the president's declaration of war?" And I read it through, and I can remember it just like yesterday, those closing words: he said, "The time has come," I read, "when America is privileged to spend her blood for those principles that gave her birth. God helping her, she can do no other." That was his declaration

of war. And of the boys who sat there and listened that morning, two of them were to die. Holt Cushing died on the Italian front and Jewett Barns in the Argonne Forest. And I had entered the high school with 110 kids, and I graduated with a class of forty, and there were only twelve boys in the class--all the rest of them were gone to the war. Out of 120, half of them maybe had been boys, and there were twelve boys in the graduating class. The rest of them were all in the war, uh huh. But it just seems like yesterday too.

Transcribed and typed by Kathy Blanton