LOLA GAMBLE CLYDE

Interview Five

Interviewed by:

Sam Schrager

Oral History Project

Latah County Museum Society

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76.5

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I. Index

Tape 405

LOLA GAMBLE CLYDE

Moscow area; b. 1900

Latah County Historian, schoolteacher. 1.7 hours

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	12	6	May Arkwright Hutton. She learns of labor rights in the Ohio Valley. She keeps a boarding house in the Coeur d'Alenes, known for her wonderful cooking. Her wedding. She gets rich on Hercules Mine stock. She goes to Spokane to enter high society and fight for women's right to vote. She puts the ladies in their places. Her peom about the Elks. Her husband establishes the Hutton Settlement, a home for orphans, in her memory. She led the Idaho suffrage movement. (cont.)
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Lola Gamble Clyde

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		They planned to sell their homesteads to Potlatch Lumber Company, which wasn't legal.
07	29	Bobbing hair was early women's lib. Interest in trust-busting.
09	30	Becoming a teacher. Her interest began by helping younger children while a schoolgirl. Going to school and teaching. Desire to become rural supervisor; work as a critic teacher. She writes first Idaho course in remedial reading. She reduces thousands of common errors to basic rules of grammar for another teacher's doctorate. Decides to marry after seeing spinster teachers. Serves on local school board, grades papers for Dr. Brosman and learns about history. She wanted children to read for comprehension, a revolutionary development.
22	37	How married life as a farmer wife prevented her from teaching school - she put her efforts into raising the children.
26	37	Depression days. Married women teachers were fired in Moscow during the depression. Poverty of local people in the depression - wrapping a newborn baby in newspapers. Keeping the hired hands through the winter - one year they hadn't the money to pay them. Family couldn't pay interest or taxes on a recent piece of land they'd bought.
Side D		
00	40	A famous doctor has his father stay with the Clydes. Plentiful food at the Clyde table. A wonderful hired woman. Franklin Roosevelt was god to the people, caring for the common man.
05	43	Revolution of rural electrification thanks to Roosevelt - a new life for country people. Washington Water Power wanted $500 for a hookup.
(9 minutes)		

with Sam Schrager

June 5, 1975

II. Transcript

SAM SCHRAGER: And I thought perhaps one at a time, I was thinking of starting with Polly Bemis, and who she was and what's important to remember.

LOLA GAMBLE:CLYDE: Well, Polly Bemis was Idaho's little China doll. She was born in the caves of Hong Kong and at fifteen she was sold into slavery to the great King Kong of San Francisco's Chinatown and the Barbary Coast. And after a short session there, it was Warren's diggings and the mining saloons of north Idaho. They settled at Warren's and here King Kong ran a saloon with Polly as the cook and as the chief attraction and as a chief supplier of all the comforts of home to the early day miners. And she was only four feet about five inches tall, weighed about eighty-five pounds. And one of her favorite gags was to grab up a great big cleaver and come out into the saloon and say, "Anyone here no likey my chop suey?" And of course they all liked it very much.

Now also mining in this country and running a saloon was a gentleman named Charlie Bemis, and he too was a gambler. So one night the great King Hong, the Chinese riddle, Chinese puzzle King Hong and Charlie sat down for a little friendly game of poker. Well, they

gambled away at pretty high stakes. And Charlie had a little sack of gold nuggets that he'd picked up out on his claim out on the Salmon River. And along toward morning with all the chips down, it was the sack of gold nuggets against little Polly Bemis , the China doll herself. They played and the great King Hong lost. But he still had one trump up his sleeve. He whipped out his gun, shot Charlie in the eye, grabbed the bag of gold nuggets and ran out the door into oblivion. But that was the way the great Chinese fortune cookie crumbled. And the story tells it that while the bullet went into the eye, it went under the eyeball and Polly took her crochet hook, dug out the bullet, packed the eyeball with herbs and nursed Charlie back to health. And then Charlie Bemis done right by that gal. He married her and gave her a little wedding certificate that she could hang up over their mutual bed stating the fact to all the world that they were married. And this marriage certificate can still be seen up at the museum among the good sisters at St. Gertrudes Academy on the Camas Prairie. Polly lived out on the gold diggings with Charlie for many years. And there's a creek there to this day that flows into the Salmon River, and it's called Polly Creek in her honor. She held open house there for all the river men. There was always food to eat and great kindness shown. After twenty-eight years of married life Charlie Bemis died and was buried at Grangeville. Polly made two trips to the outside world. She went to Grangeville to get her teeth fixed one time and she went to Boise at one time. And the rest of her life was spent there. They had fifteen acres on Polly Creek and this she gave to her neighbors, the Shep and Klinkhammer people who had a great cattle spread there in the

country. And it was understood that they were to take care of her till she died. And they did. They put in a telephone line into her house so they could talk to her everyday and see how she was getting along. And she finally got sick and they took her out to Grangeville were she died. And the people from the Klinkhammer ranch weren't there so they gave her a pauper burial there in the Grangeville Cemetery. And the land passed into the Shep spread. And Moscow always feels that it has an interest in the great Shep ranch out there because in later years our own Bill Renfrew went to Alaska and organized a group of millionaire mining people and they bought out all of the Shep land for about six million dollars. And it belonged to that corporation for many, many years, and of course it's doubled and tripled in value since then. But it's one of the historic places of Idaho. Polly also left another museum piece. It was a blue silk dress. The silk had come from Hong Kong and it was lined with flour sacks that had held flour made at the Grangeville Flour Mill. All down the front were little two and a half and five dollar gold pieces that formed the buttons on this dress. But the Polly Creek that's still flowing is in honor of our own little Polly Bemis, the little China doll.

SAM: That's very interesting. What do you know about this King Hong fellow? Now, you say he was great enigma? Why?

L C: Yeah. Well, he was very, very wealthy. And he promoted many of the illegal goings on of the Barbary Coast, and he wanted to be quite anonymous , y'know, so nothing much is known of him except that he did come to Warren's diggings during the gold days and brought Polly

with him and ran this gambling place there and disappeared after he thought he had killed Charlie Bemis. No one ever heard of him since. So we call him the big, great, Chinese Puzzle and that sort of thing.

SAM: These Warren diggings at the time were really quite a large gold. . .?

L C: Yes, it was quite active and a lot of gold, I think, was taken out of the Warren's diggings out in that country.

SAM: What about Charlie Bemis? Is there any reason to think that he had an eye out for Polly before this gambling? Was he stuck on her?

L C: No, I think not. I think it was just part of the game, you know, part of the Chinese puzzle. And women weren't valued much in those days. She was just put up as any other chattel that belonged to the great King Hong and he lost and Charlie Bemis won it.

SAM: Was Charlie Chinese?

L C: No, he was a white man, uh huh.

SAM: What about Polly as far as her character goes or her spirit? What do they say about the kind of person she was?

L C: Well, they said she was very hard-working and had a cute sense of humor and very kind. And she did all the things she did do just from force of necessity. She'd been brought up a little beggar on the streets of Hong Kong. And when she was sold into slavery she just took it in her stride. That was what the women were for. And I think that that's just about all there is to it. But all the men of that era testified to what fun she was and what a good little cook she was and how loyal she was to Charlie Bemis. I think that's about all we know about her you know. She's one of the folklore figures from the Salmon River.

SAM: Well, what about the idea of her self-sufficiency or looking out for herself? Was she considered to be very independent?

L C: Yes, she was. Yes, she lived there alone in the shack on Polly Creek all those years, you know. And she always managed to make out and never wanted for anything. And there was always food for the wayfaring men that came a long, that passed along that way. And she was quite famous as a Salmon River character.

SAM: She lived there for a long time after Charlie died then?

L C: Yes, I've forgotten just what year it was she died now, but it was many years anyway, um hum.

SAM: Do you know, did she still keep some sort of a wayfaring house after his death? I wonder how she managed to survive there without him.

L C: Well, I think that these neighbors, the Sheps and Klinkhammers from the big cattle spread, down through the years they certainly befriended her and brought her food up the river for her and freighted things out and in for her all the time. It was they who took her to get her teeth fixed to Grangeville. And I've always hoped maybe someday they would take the Polly body back from where it's buried at Grangeville, take it back and bury it alongside of Charlie out on Polly Creek. That would be a nice thing for the women's clubs to do.

SAM: I think so. And I imagine that she learned to speak very good English and. . .

L C: Yes, I think so, I think so. Of course all this was really before my time. I just know what the old historians tell about it and the oldtime stories But she was definitely one of the early--I said she was one of the first women libbers of Idaho.

SAM: What makes her a women's libber?

L C: Well, because she came up such hard way. But she managed to become self-supporting and lived alone and kept her little garden and fed the people who passed by. And I think she's someone in early history that we need to think about.

SAM: How about Mary Arkwright Hutton?

L C: Well, she was a character. That's a gripping, exciting story too. She was born in the coal fields in Ohio. And she was the unregistered daughter of an itinerant preacher to put it politely. The Arkwright name had come down through her mother's family and they seemed to be people of some consequence from England. At a very early age the father was glad to get rid of her so he sent her to take care of his father who was blind and a very, very old man. So ten years old we see Mary Arkwright Hutton leading the blind grandfather out into the public parks to listen to the soapbox orators orate about lack of work and conditions in coal mines and the hard life of the laborers. So when May Arkwright Hutton was still a young girl she encouraged about forty miners from the Ohio country to come in boxcars to the great Couer d'Alene country of Idaho where gold had been found. History says that she didn't ride in the boxcar with the forty men. She had to ride in the coach but if she'd been given her choice she'd have ridden right along with the miners as they came west. When she arrived she liked to tell later that she rode in on "the Hurricane deck of a cayuse." And she got as far as Lake Coeur d'Alene. From there she went up into the mining country at Wardner and at Kellogg.

Here she opened a boarding house and she was a great cook. She was proof of her good cooking. She weighed nearly three hundred pounds, was a gigantic mountain of a woman in her own right. And a fine cook. The meals were served with great abundance. And they said what she lacked in good looks she made up in her good cooking. And that the men thought there was no more beautiful sight in the world than when two-hundred and eighty-five pound May Arkwright Hutton entered the dining room

carrying an enormous platter with a big pot roast surrounded by vegetables was the finest thing they could think of. She ran this boarding house and made quite a little money of her own by careful management and hard work.

And then about 1900 she married Al Hutton who was an engineer on the railroad that carried the men between Cataldo and Kellogg. And he was a very fine man too, who'd been orphaned very young and had come up the very hard way. And he certainly appreciated and enjoyed May Arkwright Hutton's fine hospitality and her fine cooking. So he married her, and it was a wedding to remember. They got out invitations to it--everybody was invited. May cooked her own wedding dinner and it was all the things that the mining community liked. And they made it a double wedding. Their bridesmaid and best man decided they'd get married right at the same time and save wedding expenses. They'd share the cost of the minister and the best man thought they ought to share the wedding presents that May and Al had already collected. But Al Hutton drew the line at that; he thought that was going a little too far. So they kept their own wedding presents. But it was a gala affair and they shot off the fireworks all night and there was much dancing in the streets to celebrate this very happy occasion.

Now Al Hutton made a substantial salary as an engineer on the railroad and they saved everything they made. And there was a group of them that met at the boarding house and each of them was saving a little money and they were buying up mining stocks. A lot of them didn't amount to anything and petered out, and they lost. But each year they kept saving and adding to it and investing in some other stock. And then finally one lovely, lovely day two men were walking through the hillside and they noticed

a different looking seam along the line and they kicked it up and say, they had discovered a galena mine too. And they didn't know what to call it but lying along the edge of the seam there was an empty powder box and on it it said "Hercules." So he said, "We'll call this the Hercules Mine." And the great Hercules Mine came in. And it was a mine that belonged to the butcher, the baker and the candlestick maker. Everybody that could spare a few dimes had invested in it. And there was dancing in the streets that night. And it was even better than they had dreamed. The two men who'd discovered it went back out and surveyed and staked it out. And when it was assayed it was decided that it really was a find. And down through the years it has proved that way. And it's still very much a going concern. Here in Moscow we had a special stake in the Hercules Mine because Jerry Day of Moscow who married one of our own Mix girls was one of the organizers and promoters of the mine. And of course Harry Day has been a good friend of the University of Idaho. Many, many of the wonderful books we have in the library are all presents from Henry Day. And Moscow too stood by to profit.

SAM: Did May Arkwright Hutton invest in this mine?

J C: Oh yes. She'd invested and so had the husband. And the end of the first year their share was over two million dollars. So May retired from the cooking business and they built a lovely home in Kellogg. And May started in dressing up and fixing up. And at first the ladies sort of looked down their noses at her, you know. But she went on to bigger, better things. She became interested in women's lib. She'd always been a women's libber in her own right in her independence and her ability to do things. So she set out to bring liberation to Idaho's women. And of course in 1895 all the women in Idaho were allowed to vote. We were the second

state in the union to see that women were given equal suffrage. So when she had that conquered she thought she'd go over into Washington and do a little women's libbing over there because women had been given the right to vote in 1883, but about 1890 it'd been taken away from them again. So to Spokane came May Arkwright Hutton, and they built downtown the great Hutton Building. And it was the first penthouse they ever had because the top floor was all made into a huge ornate apartment for Al and May Hutton. And they called her "May Arkwright She-wore-the-pants Hutton" because she believed in wearing men's attire, not the graceful, dainty little slacks suits that you see them wearing today, but the plain old blue serge suits and three cigars in the breast pocket and one cigar in her mouth. She was famous at the women's lib meetings and on the street corners of Spokane, but she felt a little lacking in the proper culture so she took up studying Shakespeare. She wrote poetry and we have a few samples of that left. But she would hold receptions and she was a great one to patronize all the charities. And the greater the patronage, why the more acceptance she gained. The church ladies were all delighted to see her come to those silver teas, you know, because when the rest of them put in a little silver dime or twenty-five cents she just dropped in a five dollar gold piece. She was very welcome at all that sort of thing.

SAM: Did she have much of an effect in Spokane on women's rights?

L C: Well, yes, I think she really did. She got out and she wasn't afraid to spend money. And she worked and she entertained all the leading political figures of the time. She had Teddy Roosevelt there for dinner, and very friendly with him until he made his famous remark about a woman's name should only appear in the newspapers twice--when she gets married and when she dies. So that finished Teddy Roosevelt with May Arkwright Hutton.

But she was very friendly with Clarence Darrow when he came to try the Steunenberg Murderers, the Haywood, Moyer and Pettibone cases. She was a great admirer of his and also a great admirer of Senator Borah's who had done the prosecuting in that very famous case. She was a friend to all United Mines Workers and contributed money to their fight for better working conditions. She was definitely a woman in her own right. She had very poor taste in dressing of such an enormous figure. She would get out big plush dresses with wild flowers all splattered over it in great dimensions to match her own. And the Spokane women of that time looked down their noses greatly. One of them said, "You know, I think I knew someone that used to board in your boarding house." And May said, "Yes, Your father was the only one of them that ever went away and didn't pay his board bill!" And once when she appeared in a beautiful new silk dress another of the society ladies, "Oh, is that your first silk dress?" "Oh no," she said, "your husband bought me one twenty-five years ago!" So she had a way of putting the ladies in their places, you know. And some of the poetry was out of this world. One she wrote for an Elks Convention and was something about--this was out at Wallace--she said, "Here in this northern land the elks come down to drink beside the rill, the elks come down to drink their fill. The woods are gone and so is the rill, but the elks still come to drink their fill." And this was greatly appreciated.

She attended many of the political rallies and was ready to put up money for them. And one of the people wrote a poem for her. It was something about: "Our May, hooray! Our gal, might not be so good-looking, but she's going to win this here fight." Words to that effect. And she was very, very prominent anyway in all of the things that had to do with women's rights and equal

suffrage and so on. But time ran out on her about 1916, at the beginning of the world war. She went from women's rights to peace, to trying to keep peace. And she did a lot of work in various peace organizations. But time was running out on her and she sickened and died. But not before Al Hutton had built her a very, very beautiful home up on the south side of Spokane. And it too was designed by this Cutter who designed the Davenport Hotel and many of Spokane's very lavish homes. And she continued to entertain there in a most lavish style to the consternation of a few other people that lived out on the south hill. I think she died about 1916 and Al Hutton then fulfilled the dream that they'd had together. And as a memorial to her he established out on the lovely banks of the little Spokane River a gorgeous place for orphans. And he called it the Hutton Settlement. And there are four beautiful houses out there and each one has room for twenty children and houseparents. And there's an orchard, there's farmland, there's garden, there's cows for them to milk, horses for them to ride. There was even a swimming pool and a tennis court. And all these things were most elaborate when he built them back about the time of the First World War. And the interesting thing is that after all these years there's still a very going concern. It's just a beauty spot out there--beautiful buildings, beautiful everything. And as a little extra touch, the Northern Pacific Railroad brought in the old engine bell off the engine that Al Hutton had piloted. And it hangs there in the yard at Hutton Settlement to call children who live there at the settlement in to the different meals. And it's something worth seeing. And out in the beautiful Fairmont Cemetery are two beautiful pink marble monuments that stand to

Mr. and Mrs. Al Hutton, lovers of little children.

SAM: One thing that I wondered about with her and the story that you tell is that if she was such a friend of the laboring man I'm surprised that she could get along with the rich so well because you don't think of them as having the same interests at all. I would think that the wealthy people wouldn't want to have much to do with her kind of politics.

L C: Well, I think there were a lot of people interested in women's right to vote. And of course she didn't live to see it become an amendment to the United States Constitution in 1920, that all women would have the right to vote. And I think there were a lot of wealthy people at that time who wanted to see this passed. And she had a big following. She was a character, but she had a heart to match her physical size. And I think that she made a great contribution to the welfare of the world in promoting the women's right to vote and women's right to share in the decision making of the world. And I certainly always thought that Al Hutton must have been a very fine, wonderful man because he stood right by her through all her work. And all the glory and the dreams, he shared with her.

SAM: Did she play a role in the Idaho women's suffrage movement or was that a little before she. . .?

L C: No, she did. She lead it for Idaho. She and Susan B. Anthony was one of the people that she entertained a lot. All the things that had to do with women, and Carrie Chapman Catt. All the early day people that dealt with women's rights and prohibition and that sort of thing knew May Arkwright Hutton. And she to seemed to share the common dream that they all had of doing this for women.

(End of Side A)

L C: Yes, the year of the bull pens, when all our boys from the university were sent up there to guard the laborers. They rounded up a thousand of them and had them in what they called the bull pen. She printed leaflets and got out for them and she would go out to the stockades and bring in dozens and dozens of pies that she'd baked for them. And she was continually visiting to cheer them and bring them news from the outside world and to protest loudly and longly the treatment of the miners. And of course when they commandeered the train, you know, and ran it down off the hills, they had it loaded with dynamite. And they ran it down through the mine and exploded and blew the whole thing up. And May Arkwright Hutton and her husband were foremost in organizing it and getting it going. They were very definitely friends of the laboring people. And it had been ground into her from infancy because she had been born and abandoned back in the coal mines of Ohio.

SAM: Did she go back to Kellogg to live or did she go into Spokane?

L C: No, after she went into Spokane she became one of the leading figures in Spokane. She was one of the real characters of Spokane. And she did go home once. And she was very good to these half-brothers and sisters of hers. And she shared her wealth with them and all those things were certainly to her credit, very much so.

SAM: Okay, now I want to ask you about Molly Bedamn .

L C: Oh yes, she's another lady from the mines. And Molly Bedamn is one of the great characters of the Murray Mining country. Tradition at least has it that she was a very young, innocent, loving and lovely wife and her husband got terribly in debt and got into a lot of trouble in other ways, and she wanted to get him out of prison and help pay off

his debts. So there was only way open to women at that time and that was through prostitution. That's the only way women knew to make money at that time. So she too entered the field of prostitution and she came to Murray. And the story is that the owner of the saloon--her name was Molly Burdun. And he took her into the saloon to introduce her to all the miners gathered there and he wanted to say that this was Molly Burdun of, the Madame of Murray, just to identify her so the men would know who she was. So he did. He said he wanted to present to them Molly Burdun, the Madame of Murray, But the miners thought that he was saying Molly Bedamn. So Molly Bedamn she became and she ran the little houses of prostitution that lined the row. And someone asked her once,"Now where do you live?" And she said,"Well, mine in the first one." She was the madame. But the tales of her great generosity, of her great kindness to people in trouble, the miners that she fed, and the miners that she staked, and the poor and the people who were down in luck. One of the famous stories is about how a woman was giving birth to a child out along the Fourth of July Canyon in the snow and cold. And Molly Bedamn came upon them and took off her luxurious fur coat and wrapped the mother and baby in her coat, put them on her horse and she walked beside them and brought them into Murray. And there are many other stories to that effect. She didn't live to be a very old woman. She was still young when she died. But up in the little weed infested cemetery at Murray there's a little wooden headstone and on the slab it says "Molly Bedamn." And the interesting thing about it is--I was there about a year ago--and among all the weeds and the squirrels and the trash in that cemetery, the only grave that's been cleaned off is Molly Bedamned. And it was all cleared off of weeds and there were a few little

plastic flowers laid on it and in an empty beer bottle there were three or four little wildflowers that had been stuck in water on her grave. So I thought after a hundred years there were still people remembering Molly Bedamned.

SAM: What is it about Molly Bedamned that makes her so well known up there? Why has she stayed in people's imaginations?

L C: Well, I think probably it was the many, many acts of kindness. Kindness is something that goes on living, you know, and that never dies. You've touched people's lives and of course the stories may get better with the telling, you know too, down through the years. But there are many, many fabulous stories about how she took in the sick and the old and the disinherited and the dispossessed and grubstaked them, started them over again with the money that she accumulated in devious ways. And I think those things people remember.

SAM: Is there any knowledge or lore passed on about her she treated the women who worked for her?

L C: Well, I think they were of the same sisterhood, you know. And there was a feeling of comraderie, a feeling of sisterhood maybe among them. Anyway, Molly Bedamned has become just a legendary lady of loveliness and kindness and all sweet, fine things that she did. And it is proved by the little bunch of wildflowers in an empty beer bottle.

SAM: Now there's one other person that I was going to ask you about and that was Jane Silcott.

L C: Oh yes, little Jane Silcott. She antedates all of these three women. She was the daughter of Old Timothy. And Old Timothy was Henry Harmon Spalding's first Christian convert. And Timothy of course lived down at Silcott, Washington, which is also known as Wawaiwai. It is also Red Wolf's camping ground. And it

came to be called Alpowa because the Christians weren't allowed to work on Sunday and Alpowa meant "the place of Sabbath rest." And I'm interested to know that they saved the Old Timothy Bridge down there that goes across the Alpowa Creek. And so once they put in this dam, you know, and flooded Silcott. And they have a little park there in memory of Old Timothy who was a friend of the white man. Of course the Nez Perce's themselves, they considered Old Timothy the greatest Uncle Tom Tom of them all because on so many occasions he did befriend the white man. It was he that Mrs. Henry Harmon Spalding sent to Walla Walla at the the time of the Whitman Massacre to see how the little daughter, young Eliza, had fared. And he went down to try to buy her freedom from the captors.

SAM: Was he successful?

L C: No, he didn't, no. He didn't get her but later on she was rescued.

SAM: You did tell me that she had agreed to take the Pierce Party across. . .

L C: Oh yes, that's right, yes, yes, little Jane. Well, little Jane was Old Timothy's daughter. And Timothy's wife was a sister to Old Chief Joseph of the beloved Wallowas. And to Timothy and Tomear was born little Jane. And little Jane was a very bright, fine looking little girl. And at about seventeen E. D. Pierce came into this country looking for gold. And he got as far as the Red Wolf Campground. He thought that old Timothy would have some of the Indians ferry him across at Wawaiwai to come up Steptoe Canyon to this country. When he got there Timothy said, "Well, you don't dare go on up through the Nez Perce country up through Lapwai & Lewiston because there's great unrest and the Nez Perce's don't want so many white people coming through their country." So he wanted to know how otherwise he could go. "Well," he said, "if you ferried

across here from Silcott across the river you could go on up the grade." And he said he didn't know the way. Well, little Jane, who was about seventeen said well she knew the way and she would go with them and show them the way. So the E. D. Pierce party stayed overnight there and the next morning the Indians ferried them across the Snake River. He went on up through Steptoe Canyon and he came through Steptoe Canyon between Colton about in Uniontown on down until he struck the Tenatpanep about four miles, about half way between where Moscow and Pullman now are. And when they got to the Tenatpanep, or the south Palouse River, then they followed that on out to where Troy now stands, on down to Kendrick. And from Kendrick they went on out over the plateau country, on up to Orofino where gold was discovered. And Jane Silcott was very, very astute and a very lovely little person. And a few years later when the army put up the fort at Lapwai with the party came young John Silcott. Now John Silcott was an engineer. He was a Harvard graduate; he was a very smart, intelligent man. And he fell in love with the little Jane Silcott and they were married. And for a time they lived at Silcott and ran the Silcott Ferry across the river. And later on they went up to Lewiston itself. And right at the foot of the bluff, and right at the foot of Fifth Street, where the Fifth Street railroad bridge was built. They ran what was called the Silcott Ferry. It wasn't down at Silcott but it was run by Jane and John Silcott and was there where Fifth Street crosses the Clearwater River. And they ran it there many, many years. and all the early timers--the Clydes and the Snows and the Martin Andersons--all the people from this vicinity that used to have business going to Lewiston, many of them crossed there at the Silcott Ferry. And they said

when John Silcott himself became a very bad drinker and when he'd be too drunk to go, Jane would get out the ferry boat herself and work it across the river for them. And often she had coffee ready. The old yellow house that they built there on the banks of the river, that's only been gone maybe twenty years. It was there for many years; I remember it well. And she was very friendly and hospitable, made coffee for the visiting people while they waited for the ferry boat to come back or to go over. And lots of folks remember her with great gratitude and that sort of thing. She didn't live to be a real old woman. They had an open fireplace in the house and it caught fire and she was burned so badly that she died. And she was only, I think, about fifty-three or something like that when she died. But little Jane will be remembered long as the daughter of old Timothy and who lead the E. D. Pierce party, and as the wife of John Silcott who ran the ferry there across the Clearwater River. And at the very first coming of the first settlers into this community.

When she died, John Silcott, the husband, erected a very lovely white marble shaft there on the hillside. They buried her right there on their land just above where the ferry house stood. And all of us here in this community remember seeing the white monument there. I've been there at it many times. And a few years ago when we moved the bones of Old Timothy and all his family from Silcott down the river when it was going to be flooded up to the Beachview Park at Lewiston, we talked then about moving Jane's bones from the bluff there along the Clearwater River, moving it over and burying it with the families and John Silcott too because he was buried there too, burying them with old Timothy's family. And when they went over

to find the bones, Marcus Ware , who was one of the instrumental people in this, found nothing but broken redwood splinters off the coffin. And the grave had been robbed and the bones and everything were gone, just the broken splinters of the redwood coffin were left. And that's one of the sad travesties of the world is how people will go and rob Indian graves for the little trinkets and things that were buried with them.

SAM: Did Jane Silcott continue to be close to her people or did she. . .?

L C: Oh, yes. No, it was a very friendly relation and they were all very much accepted down there because Jane and all her family had been friends with the whites. And they were very compatible and I think John Silcott thought a lot of his little wife. Everybody said that he did. He was just simply a drinking man, that was one of his failings. And he would beat her when he got drunk but that was one of the ways of the world of that time, you know.

SAM: Grace Wicks told me the story about John Silcott--that when his sister came out to visit him he took her around but never did bring her home to meet Jane. Have you heard that story?

L C: Yes, I heard that and I think that that's probably true. He probably knew that the sister wouldn't be able to accept and you know, in the right light. And that was probably the way it was. I wouldn't be a bit surprised with what that's the way it was, all right.

SAM: Would you consider Jane Silcott one of the outstanding early women, huh?

L C: Yes, I think she was one of the early women libbers. I think all four of these were. She wasn't a bit afraid to go with this bunch of mining men on this trek up into the Orofino country. I think she must have been

a women's libber.

SAM: Do you know about heart-in-hand marriages?

L C: No, I really don't know. I've heard of them, I've heard of them.

SAM: But you don't know yourself of instances where that's the way that people got married?

L C: No, I really don't. I've heard of such things and I've heard of these heart-in-hand advertising agencies, you know where you put an ad in the paper that you'd like a--well, I guess it's still going on today as far as that goes--but I think that this marriage business is so very important that I believe they ought to do a little bit better when they go out to find mates. They ought to look the situation over a little more carefully.

SAM: Speaking about women who were women's libbers, what about all the women who homesteaded out in the Clearwater country, took up homesteads, the kind that Carol Brink writes about in Strangers in the Forest . . .

L C: Yes, I think all those were quite women's libbers. Yes, I knew many of them, and I think they were. They all believed in women's rights. In those days we heard a little more discussion of women's rights too, probably because they didn't have them. Nowadays we feel that we've had them so long we take them for granted, you know. We just take our rights for granted. We can't realize there ever was a day that we were chattel and belonged to our husbands and we obeyed our husbands and so on, you know. We'd become so used to being co-partners and helping make the decisions and I think that that's the way it goes.

SAM: Do you remember when you were young, young women talking about women's rights?

L C: Yes, I do. My mother was a great women's libber. She never missed a time going to town. She went twice a year. She went to see Santa Claus and

bring something home, and she went to vote. And those were two very important things. And the women's right to vote was very important with her. And she never missed a chance to go to vote. She thought that that was the salvation of the country was when women could vote and help make the decisions.

SAM: What were the attitudes of you and your friends when you were young? Did you feel that women had an important role to fill that was being denied them?

L C: Oh yes, I remember definitely. I thought I would be a lawyer. If I'd had enough money I'd a been a lawyer. I was always on the debate teams. My husband says the debate's still going on after all these years. But I was going to be the first woman lawyer to graduate from the University of Idaho. It just simply took more money than I had--didn't have enough money to do it. But I would have liked to have been a lawyer. And I would have been championing women's rights. Because I always maintained that they certainly should get out and know what was going on, and be equal partners with their husbands. I think that's right.

SAM: Were the young women organized at all when you were young or was it just an individual and a private attitude that people had? Do you know what I mean?

L C: Yes, Well I think largely it was kind of just an individual attitude that people had. My mother was an educated woman too, and that helped influence us that we should grow up and learn and be educated and make a contribution to the world and not just do it through our husbands. So many of the early day women, their husbands said and they just did. And they never thought it through, you know, themselves. But many of them had no education and didn't have much background for it. But as far

back as I can remember I believed in women's voting and women holding office and women being on equal terms with their husbands and able to enter into the problem solving.

SAM: Do you think that as a rule, Lola, that women did not have equal responsibility in marriage relationships, that the men really did make the decisions and the women. . .

L C: Yes, I think so. As I look back on it that was the way I remember it. They believed in this "let the women be silent all," you know. And I think that that was the way it was. They were sort of considered inferior and they were to obey their husbands and be subservient and make him king of the castle. And I've always said that you know these big decisions that are made like who should be president of the United States and what we should do about Russia and China I leave all that up to my husband, but the little things like how we're going to spend our money and how we're going to raise the kids, those are the things I decide.

SAM: Well, in the early days do you think that the pioneering women had more or less equality? Were they really subservient or did they have a more important role to play?

L C: Well, they certainly had an important role because most of them did the raising of the children and the milking of the cows, and the raising of the gardens and seeing there was food on the table and all that sort of thing. While the husbands did of course the outside work like the sowing and the harvesting. Most of them had plenty hard time making a living. But keeping food on the table and the kids washed and scrubbed and cleaned and seeing that they got some form of education, some form of training, I think the women pretty much did that.

SAM: Well, I'm just wondering, would that mean that they, was that an equal

relationship if they had, did they have equal responsibility in that way or were they still strictly second class?

L C: Well, yes I know what you're driving at, but, I think it was just up to the husbands. Some educated husbands felt that their wives were on an equal basis with them. But many of them in our community were from the old country. And the farther back the line-the closer they were to the old country, the more they felt that the woman's place was in the home, and to run and wait on them and to see that their food was ready on time and that sort of thing. They were part of the chattel, part of their lord and master's, what they owned. And the women were to keep the thing running for them, you know. And the home was for them and they were to stay right in there. And it always seemed to me that the ones who were closer to the immigrant stock felt more that way than the people who had grown up in America and been educated here. They felt a little differently about it.

SAM: Do you think that the women in general went along with this and accepted their being chattel, really not having thought of it any differently?

L C: Well, some of them were smart enough not to let anybody ever know that they had any other other thought, you know, about what every woman knows. Men who have climbed to the high places of the world like to think that they did it all by themselves. And we who are their wives smile and let them think so. That's what every woman knows. And a lot of them were smart enough, you know--I've heard many of the women from the old country say,"Oh, I wouldn't know anything about that. You'll have to ask my husband. He knows all about that,"you know. It gave

the men a great build-up. "I wouldn't know. I couldn't answer it. Just ask my husband. He'll tell you. He knows how it should be done." I think they were just smart enough to play the game, you know. They were just kinda going along with it, uh huh.

SAM : After the women's rights struggle was won--the right to vote--in Idaho there really weren't many advances soon after that, were there? Wasn't that sort of the end of the women's movement for the time being.

L C: Well, a lot of them got very concerned with the prohibition. The people who had headed women's rights, a lot of them took up prohibition and became very much in favor of prohibition until finally they got it through, you know, under the Wilson presidency. But it lead to such bootlegging and so on that after that it was thrown out again. But for a long time we did have prohibition and I think that came after women's rights, alright.

SAM: Well, why were women so attuned to that idea? Why did they think that prohibition was the answer to the world's ills?

L C: Well, I think that many of them had seen, all that they had saved for, the men would ride off to town and get drunk and spend what they'd been saving for and what they'd been trying to get ahead with. The women had so little control over money of any kind and if the men wanted to go and drink it all up why it was just done, that was it. I think that they felt if the men just couldn't get it so easily that that would make a better life and a better family life. So I think that that was what prompted the great drive for prohibition.

SAM: Was drinking much more of a problem then than it is now?

L C: Yes, I think so. There were open saloons everywhere and they were the

gathering places of the men. That was their club; it was their pasttime; it was everything. They could go and it was sort of a fellowship. They could get together and talk. Talk men's talk and not have to have the women around, you know. And I think it was really much more of a problem than it is now where social drinking is accepted, where the woman sits and has a cocktail, and the men sit and have a cocktail together or go to an eating house and have a cocktail with their meal. The drinking the men did in those days was done largely on their own. And the women stayed home and took care of the kids while the men went off and got on a big spree and come home and beat up on the children, beat up on their wives and that sort of thing. And I think it took a lot of work on the part of people like May Arkwright Hutton, for example, to call attention to the things that were going on.

SAM: Do you think that the isolation of a pioneer and rural life made drinking more of a problem?

L C: Yes, I do. I think that the isolation, there was nothing else to do, and the hard work. And the men felt that they just had this coming. And they could go off to town and leave the kids and the wife at home. And for a little while they could forget their cares and their worries and their sorrows and in the fellowship of other men. And I think that was one place the men could go and there wouldn't be women and children following them too, you know. And there were problems in more than one way, uh huh.

(End of Side B)

SAM: . . .just an impossibility, Was the WCTU and all that just a failure?

L C: Well, I don't think it has been just a failure. I think it's all a matter of education, if they can learn when to stop, you know. If they take a little drink to warm 'em up or a little drink to cheer them up. I always say I don't need a single drink. I can always say enough stupid, crazy, irresponsible things without anything, you know. I am stimulated by talking to other people and enjoy it so much. But some people are so inhibited they can neither talk nor feel at ease, and those people have a definite need of something to take the edge off as they say, and uh huh.

SAM: It's been said to me that Prohibition lead to more drinking because when liquor became forbidden fruit it reached many people--women and upper class people socially who never thought of drinking before. Do you think that that's true?

L C: Well, I suppose so. But I don't think there was as much drinking under Prohibition as there had been in the days earlier than that. As Roosevelt got into trouble for saying:"The people learn to hold their liquor well," you know. And of course that was trouble with WCTU. But if they could take a drink and know when to quit, you know. It's the drinking beyond all sense of responsibility, where you don't care what happens. I think that was where the trouble lay. And I think that during the Prohibition it wasn't quite so easy to get. Men didn't just go off to town and stay there two or three days at a time and get drunk because there was no place for them to stay. There were no saloons. If they wanted to get drunk and lie out in the road, why that'd be about all. I think there was less drinking during Prohibition than there

was before Prohibition came in. But it was far from the real answer. The whole thing was a matter of education really. And if some people wanted to waste their lives that way you can't make it fit everybody. But it's a matter largely of education.

SAM: I wanted to ask you a little about the women homesteaders that you knew and what their homesteading was like. Can you tell me. . .

L C: Oh, yes. Well, the ladies that went up around Collins, those were all quite society ladies from Moscow. There was Mrs. Thorson, who was the milliner, there was Iona Adair, who was Dr. Adair's daughter, there was the McConnell girls who were the governor's daughters. And they went up around Collins, Idaho, and Joe Collins was one of the early day forest rangers that took people out and settled them. He would find a good place for them to settle. And there were many folks went up there. They endured much of the hardships of the early days although as Carol Ryrie Brink has so well put it in her Strangers in the Forest and her auntie, Elsie Watkins was one of the women who went up there and homesteaded. They had lots of hardships and bringing in their own food, and packing back into the hills. And many of them spent much of their time down through at the Bovill Hotel. That was quite a fancy, warm, comfortable place. And a lot of them went in there and did some of their homesteading by long range, from there. And there was some sort of a deal on when they got these White Pine homesteads proved up on they could be sold to the big Potlatch Forest Lumber Company. It wasn't called that then but whatever it was. These timber claims that they took up, nearly all of them didn't really do anything with them. They were just sold to the big lumber company that went in and harvested the White pine.

SAM: How much of the time were the women occupied with being on the homestead?

L C: Oh, I really think they just went in in the summertime. I don't think they did much staying there all winter. The government allowed them to do some coming out. I think it was quite neglibible the amount of time or work they put in on the timber claims. I think Carol summed it up very nicely in her Strangers in the Forest. I think that's just about the way it was. Carrie Bush was a very intimate, dear friend of mine and she often laughed about her husband was the first United States forester in the state of Idaho. And he was a man of great integrity and decency. He came in of course a long time after these women had been up there homesteading. But I really think that there wasn't too much hardships undergone. I think they went in and stayed during the nice weather in the summer months and picked some huckleberries, enjoyed the lovely mountain air and scenery. And I think when it got very bad weather they probably came out to the Bovill Hotel or back down to Moscow.

SAM: Do you think that most of the people did know when they went into this that they were going to sell their land?

L C: Oh I think so, yes. It was a very quick way of picking up the fast buck, you know. And since time began we've always had people interested in turning over a little money in a hurry. And I think so. I don't think they ever intended to go up there and log it off themselves or live there or make homes of it. It just wasn't condusive to that.

SAM: I was just wondering if the people felt that these women were daring to go up there on their own or whether this was just an easily accepted fact of life to the local community.

L C: Well, I really don't know just how the community felt about it. I was

too young to really sense what was going on then. Carol is about ten years older than I am and she has a better understanding of it. And I think she writes very well of it, or that's probably the way it was because I've known all these women later in life that they all tell about their hardships and so on but they also admit that they didn't do much staying up there when the weather got bad and the drifts got bad. They went down and they stayed with the Bovills at Bovill a lot and they came back to Moscow. They were allowed so many months off the claim anyhow. So they took advantage of that and put in the best months up there which was the only way they could have done it, I think.

SAM: When you talked about Ida Tarbell which we did talk about you mentioned to me another time you had curled hair then. What was that, was that a style?

L C: Well, I bobbed my hair. That was the first women's lib you see. We just cut off our hair and we had it all Marcelled up, you know, in little tight curls and then we thought we were really defying the gods and that was showing our liberation, um hum. It was good we do that when we were young because when we get old we don't have the time or the money to do it. So it was good we did it sometime in our lives--we curled our hair and bobbed it and all that sort of thing.

SAM: Was trust busting a very important idea to the people?

L C: Oh yes, it was. When I was a young girl in school I was much interested in Teddy Roosevelt and the trust busting. And I was a great admirer of Ida M. Tarbell and the trust busting and taking on the Standard Oil, you know, and so on. And I was a great admirer of Ida M. Tarbell's for all the things she'd done. And she was trust buster #1 among the women.

SAM: I want to ask you about becoming a teacher. And from what you said to me

before I had the feeling that your interest in teaching began when you were in school and enjoyed helping the younger ones.

L C: Yes.

SAM: But then from there was it hard to become a teacher?

L C: Well, it wasn't too hard, you know. As a young child I hated to see the little children sitting in the rural school doing nothing, spitting on the desks and trackin' mud on the floor and that sort of thing. And when I got to be one of the bigger girls the teacher would say, "You go over and help them." And I'd gather up the kids and take 'em out in the cloakroom and teach 'em their spelling. And I taught some little folks to read. And it was most rewarding to see them catch on and learn and I enjoyed doing it and I thought it was one way of quickly getting out and getting some money. And when I was a young girl in high school, it was during the war, and one of the girls in my class, and she hadn't been in the top ten percent at all, but she went down to normal school, went six weeks and got a job teaching for ninety dollars a month, right out of high school. And I thought, well if that girl can do it, I can do it because I had been among the top ten percent.

So that fall I went to Lewiston Normal, went one year there. And I got my first job. And I thought well, I'll save my money and I'll go back to school. And I'll teach and I'll save money so I can get through college. And I went to teach in a rural school, I went down to Weiser, Idaho, and taught at the Crystal School. Had great big classes, boys that had just come home from the World War, older than I was. But we got along fine, and many of those folks are still my lifelong friends. I came back and went to summer school at the University of Idaho and I just loved it and I knew I had to finish college. Taught the next year, taught the Grey Eagle School at

Genesee, had all eight grades and three high school youngsters. Nearly forty kids altogether went through that schoolroom. And it wasn't easy. You built your own fire; you tried to keep the place halfway clean. You taught like mad all day and taught many of them after school. Then I came and taught the Snow School. I put in four years there. Go to summer school every summer and teach. And that's where I met Earl Clyde. And during this teaching time I became greatly enamoured of going out and being a rural supervisor. I thought how much wasted time there was in the rural schools; how poorly trained the teachers were; how little they knew; what little added enrichment they brought to the program. And at the end of four years I went back to college and I took twenty-four hours. I did correspondence courses. I graded papers in three departments: English department for Dr. Miller, History department for Dr. C. J. Brosman which I continued to do till old Dr. Brosman quit and left us, and I graded for the School of Education, Dr. Russell Klatsis. And I had a full-time job that lasted about twenty-four hours a day. But I got through. I graduated. And I graduated suma cum laude in those days and that was the highest honors you could make. And I'd had just one year of college, one year of normal and four or five summer schools. So that wasn't doing bad was it? Then I had a choice. I was offered the job of history teacher at Whitman College because I'd been a great Narcissa Prentiss Whitman admirer and I'd graded all papers all that year. So Dr. T. C. Eliot who was on the board and a wonderful old historian himself asked me to come down. I considered it long and hard. Then I got an offer to come to Albion Normal in south Idaho and do critic teaching. And that was

the foundation of my dream--that I'd go out and be a rural supervisor. Idaho had two at that time. So I went to Albion Normal as a critic teacher. And I enjoyed my work--fine bunch of kids, fine bunch of teachers.

SAM: What did the critic teacher do?

L C: We supervised the young teachers learning how to teach. But just imagine. I had forty teachers each semester to supervise. I had way more teachers than I had children. I had maybe thirty children. But we rotated them around so and gave them lessons. And I did some good things there because I had had the training at the University of Idaho. One thing I did, I did the state course of study in remedial reading. They never heard of remedial reading before but I had studied and written for the Education department on remedial reading, how to help children with reading problems. And that was the first remedial course of study Idaho ever had. And the state superiendent was a very fine woman and was interested in it.

I did another good thing for her. She was getting her Master's thesis from the University of Idaho in grammatical errors and over the years she compiled about ten thousand grammatical errors that the school children of Idaho made. And she wanted them classified into what rule of grammar these grammatical errors were breaking. So with the help of about forty students I combined them under eight grade grammatical rules like: A plural noun takes a plural verb. A pronoun must agree with its noun in person, number, gender and case. Those great rules of grammar in all ten thousand mistakes that were being made could be classified under eight. So I had the forty students sit down, and each one with a paper and each one with the eight rules and I'd read them off and they would

and a lover of history, asked me in my spare time, you know, after cooking for all these hired men, taking care of four kids, would I like to grade papers for him. Well, because I loved the history, I said I would. So all his exams came out here and many, many nights they were all spread out on the table while I went through them and graded. And you're bound to learn a lot of history from grading papers. And I enjoyed every minute of it. And that's how I learned about our local history too, was from grading the papers. I also did all the D.A.R. contest papers. They carry on a big contest every spring writing historical essays for the whole university. So I'd bring them out and spread 'em all out on the floor and the best and the next best and the next best and then go through them and go through them till we had selected the top ones. And that was an interesting experience too. Well, that's how whenever I talk anything about history I feel that after all those years of grading I should know a little. So that's it, Sam. I may not know it all but I have picked up a little history.

SAM: A little bit here and there!

L C: A little bit here and there and most of its pretty authentic 'cause if it wasn't right I had to go look it up and find out what the answer was. So I still have a little of that.

SAM: You have a lot of it.

L C: Anyway, I loved it, ANYWAY Sam. It was fun. And who are we to say where we make the biggest contribution? None of us know, you know.

SAM: What were your dreams about what could be done in the rural schools?

L C: Well, I hated the way they read. The children weren't learning to read. They were word readers. And I was far in advance of my time when I

help me decide which rule of grammar these grammatical errors were violating. And we got them all down to eight rules of grammar. And that was a big contribution.

And Mabel Lyman Allen McConnell got her master's on that. And that was good that she did. And it was good for those forty teachers that they had that experience and it was very good for me to have had the background and the training so I could help her get her master's thesis in it. And that was a fine experience.

But down there I became disillusioned with the teaching because here were old women still teaching--seventy, seventy-two years old. And they were at the end of the trail. And they were looking forward to going out to old people's homes and spending the last days of their lives and I thought there wasn't much for them to look forward to, you know, after all these years of teaching. So I decided when I was down there I better come home and marry Earl Clyde before he changed his mind. And I was so lonesome, we were way back out of civilization. And while I liked my job and I had good kids, I decided I'd come home and marry Earl. And that's what I did. And I taught one year after that at the Smith School close to where we lived at that time. And then I just started a school for one and after that for one and two, and two and three and four of my own kids. But I served on the school board here. I served fifteen years altogether on the local school board. Then when we consolidated, I served on Moscow School Board. And some of these things I had dreamed of doing in other schools I did for our own schools. So it wasn't any of it wasted, you know.

And the other thing I did which I've enjoyed and I'm still enjoying. Dr. Brosman who's a very dear friend of mine and a gentleman

thought they should read to find out, read in answer to a question. That it was no pleasure to sit and listen to them read. They weren't going to be dramatic readers and entertain huge audiences. And here we had them getting up and reading orally, while everybody just was bored to tears with it. You could hardly stand to listen to them. And I thought well, let's teach them to read to find out, read to answer questions, read to follow directions, read for anything but don't read to entertain other people because you aren't entertaining 'em. Read silently, read quickly and later on everybody agrees that that was right, you know. And down at the Smith School I had a little girl that could read six hundred words a minute and that was just fantastic for those days. And she passed the highest in the state. And she was entirely taught by reading by sentences, reading that way. And it was most revolutionary for back in 1926 and '27.

SAM: Did you come to this by yourself or were there other people. . .?

L C: Oh, there were lots of other people, yeah. There was William Gray who wrote the curriculum on reading in 1926 right while I was a student in college. And we studied all his yearbook on it. The whole yearbook from N. E. A., National Association, yeah. It's all devoted to reading, to what's wrong with reading. And he certainly influenced me and then I saw it in my own teaching that we just had had the wrong concept of having "Now you'll read, Johnny," "you'll read Mary." And they'd get up and limp through. And you'd tell them every other word. I knew it was wrong. And I had always gone through the lesson and taught the new words before they started and it was just most revolutionary for those days. And when I was a critic teacher I taught the same way. I'd teach 'em to read to find out, read to follow instructions, read for anything. Read for your

own enjoyment, but don't read for my enjoyment. Read for your own.

SAM: How could you implement that with the kids? How could you get them to actually do that?

L C: Oh, well. There are many, many games, for example: There are many, many. . . Cards, card reading, sight reading, hold up a card with a whole sentence on it just for a minute. What did that tell you to do? Maybe it's run to the door. See they don't read out every word, they go do it. Put your finger on the table. Put your book on the desk. Go to the stove. Go shut the door. Go open the door. Read to follow instructions. All they had to do is just know what the card said and do it. And they don't have to pick out every single word and say the word. Just do what it told you. If there's a long list of colors. Now one color tells you, find the one word that tells you. See, don't read the whole thing. Just find one word. And that's lots better. That's the way we all read every day. We've learned it through necessity. But back in 1925 and '26 it was revolutionary. But just the same, the course of study that I wrote for remedial reading in Idaho was the first one ever published. And it's still good. After all these years, I found one in the university library not too long ago, the old state course of study. And by golly it's still good psychology. It's good fundamental reading teaching. And I've always had a deep interest in the reading.

SAM: Did you find it a difficult decision to make between a career in teaching and marriage and raising a family?

L C: Well, it wasn't difficult after I went down to the Normal School and saw the old women. The women who had grown old in the teaching profession. Many of them were embittered. They were sorry that they hadn't had children

of their own and raised a family and savored life in many different aspects. And I felt that I was right in leaving while I still had the opportunity and was still young enough and I've never regretted it.

SAM: And I would think that having an independent career would be more of a women's lib ideal than getting married.

L C: That's right. And really when I got married I hadn't realized that I'd have four babies in four years. I had thought really that I could come home and farm and help with my husband's work and teach. And I could have except that the Depression came on in 1929 and my first baby was born. And married women were all kicked out of their jobs. Nobody could teach if you were married. Moscow lost about ten very fine teachers because they were married. And that's the only thing they had against them. They said,"There's two people holding jobs there. The married women had to get out." So I would have lost my job if I had of had one. And by that time the children were growing up and needed me and I put my time into teaching them and helping them with their schoolwork. And by the time they were big enough to go to school and get out more on their own, by that time we were farming a lot of land and there was a world war on. And once again I had more than I could do to raise the children and cook for men. And we farmed over about 1200 acres, scattered out. Take lunch to one field and lunch to another and so on. And I never did think again that I would go back to teaching because as far as the money went, the little I would have made teaching wouldn't have offset the waste and the loose ends at home. And I put my life into the four children and they've all been a credit to all of us.

SAM: What was this thinking on kicking out the women who were married? They

felt that they didn't need the money?

L C: That's right. They felt that there were two people on the payroll. So no married woman could get a job. Oh, I saw some of the best teachers in Moscow all kicked out, um hum, um hum.

SAM: Do you think that the women were bitter about that?

L C: Well, they accepted it as part of the necessity because Moscow stood in the breadline. It was just terrible. The banks closed. Everything shut. There was no money. People that you never dreamed of were getting welfare food. Our minister at our church worked with the Red Cross and so did I. And there was a family north of town who had been quite well-to-do and a baby was born. They didn't have a sheet or a blanket to wrap the baby in. We got some newspapers and wrapped the baby up in newspapers till some neighbors came in and brought some towels we could tear up. And it was really just pathetic. Milk, eggs--I sold eggs eight cents a dozen. I had five men here one winter. They had no place to go and I had a cellar full of food. We had beef that we could kill and pigs that we could kill. And the five of them stayed here with us and just boarded because they had no place to go and we couldn't turn them out.

SAM: Where did they come from? Were they the hired men?

L C: They were really the hired men. In those days, really the hired men you just had 'em in the summer and after harvest they went to the woods or they went someplace else to work. That was the way you hired your men on a farm. You hired them just for seasonal work. But goodness, with winter coming on and these young boys no place to go. We couldn't do it. And I said, "Well, we have a cellar full of food, we have pigs we can butcher. And these men

helped us get it. They can stay and eat with us." So they did. And one of them stayed with us twenty years afterward and worked for us all those years and he's like our own boy. But that was how bad times were. So I didn't feel that it was discrimination for those married women to give up their jobs. I thought it was just only fair to share. If the man had a job and was working, then let the woman quit her job and let some other woman who didn't have a job have it, whose husband didn't have a job have it. And I think it was all right.

SAM: When did it hit? Was it 1929 that it hit?

L C: Well, maybe not til '30. I think it was right it its worst in '32 here when Roosevelt went in. '31 and '32 were the worst on the farmers 'cause we just went down, down, down. We sold wheat for twenty-two cents a bushel. And those were bad years. We didn't have enough money one winter to pay the hired men even. And they stayed until we could. That's one winter that we boarded them all through. Paid them a little along as we could. Couldn't pay them. They had food and a warm place and they would sit and play cards and they would have a little snoose from town or a little cigarettes or something and that was the sum. But all of them were very good and they helped me with the dishes and we made it. It was bad times. As we started out, we had bought a four hundred acre ranch over here--got it cheap--eighty dollars an acre. It would bring eight hundred dollars today. And we lost that in the Depression. We couldn't pay the interest on it; we couldn't pay the taxes on it. There just wasn't enough wheat to go round. They were the bad days, all right.

(End of Side C)

L C: . . .a man named Schultz. And he was the father of Dr. Edwin Schultz who was head of the Bacteriology Department at Leland Stanford University. And he is the man who invented this way of gold plating the noses of the children so they wouldn't get polio. And they did it for a long time, for many years. And this old, refined, lovely old gentleman that lived with us was the father of Dr. Edwin Schultz. And I was surprised because here I picked up a Time magazine. Here was a big article that long about Dr. Edwin Schultz. And then Dr. Edwin Schultz came here that spring and visited and kind of looked the situation over, you know, about his dad. And when he saw that I was so good to him and treated him so well. All he really did was go out in the yard and watch the kids that they didn't get out under the horses feet and that sort of thing. And he said,"Well,Lola, I'll just leave Papa here with you." He said, "He's happy here and satisfied and I couldn't do any better by him than you're doing." And he gave him about fifty dollars for a little spending money and he said,"Well, we'll just let you stay here." So he did. He stayed here until he got so old he had to go into some kind of a home and then Edwin came and got him.

SAM: Well, when you kept the men through the winter and fed them then when the spring came what would happen then?

L C: Well, they went in the fields then. We had teams--horses, horses everywhere. And they took the teams and went in the field and plowed and got their meal. And some of those boys, all they were getting was a dollar a day. And we had a job getting a dollar a day for 'em. Can you feature that? But the one thing they did have, they had loads

of good food. You know great big platters of stew, carrots, cabbage, parsnips, onions, potatoes heaped up around it . And the table would be pulled out til it reached clear across. Homemade bread, lots of hot biscuits, big apple cobblers--we had lots of apples. And cut up a big pan of apples like that and cream on it. And we had cows we milked. All of 'em had milk at the table three times a day if they wanted it. Milk. So we made it through those years.

SAM: How many people did you have staying with you at once at a time?

L C: Well, I had five. Two winters five of these men.

SAM: Plus. . .

L C: Plus my own kids which was two and then three and then four, see. I had 'em that way. And then in the summer and in the harvest, oh we had dozens. Like in this piece about when Alexander Legg came I had about seventeen men. We had horse combines, you see, and about four or five men on every combine. And boy, that just took 'em. And part of the time we were puttin' up hay as we harvested , hay men. And hay men, that was the worst, oh.

SAM: How long would you hire for during the summer there? Would that be a very long period of time?

L C: Oh yeah, we harvested for over two months. We'd start about the first of July--July and August. And one year we were way up into September with it. There were three months of it. All those men. I did have some good help. I had a real good woman work for me, a Mrs. Clark. She was down and out. We picked them up walking on the highway, destitute.

SAM: Did you know them?

L C: No, no we picked up anybody in those days. It was fine. Picked 'em up and she wanted a job. She had to have a job. And he didn't want to farm; he wanted to go someplace else. So he said he'd leave his wife with us. So she came here and stayed and she worked for eight dollars a month, helping me the year Erlene was a baby. And oh she was the best help. I haven't heard from her for years but she was a wonderful woman. Couldn't have got the kids raised without her. And I just bless all those women that stayed by me and helped me.

Sam: How many acres were you farming?

L C: For a while we had over two thousand. Through those bad years when you couldn't make expenses, see. We had about two thousand acres and there'd be nothing left, just nothing. And we didn't have fertilizer in those days. Gee, if we got forty bushels we just thought we were in heaven. We just thought we had the most wonderful crop. We didn't fertilize.

SAM: But there was no market for your wheat?

L C: Oh, no, twenty-two cents a bushel, you know. No, there was no market. So no wonder we all thought that Franklin Roosevelt was the most wonderful person that ever lived. It was the first light at the end of the tunnel, was Franklin Roosevelt. I remember him saying, "We have nothing to fear but fear itself." I sat here and heard it on the radio. Oh dear. No wonder he was God to us.

SAM: You came out of a real Republican family. Was that a hard. Was that hard for you to accept?

L C: No, I became a Roosevelt Republican right then and there and I have been ever since. Oh, I tell you he was wonderful. It was the first caring for the common man that we'd seen. And with the coming of electricity it just revolutionized life on the farm. No water, no electric iron,

no heat, no nothin', no lights. And here came, we could read again. The children, they couldn't tell the difference between the country children and the town children in the town schools anymore. Before they were the dirty ones, the bedraggled ones, the ones with dirty hair and dirty necks, those were the country kids. And now here they were-- as clean and sparkling as anybody. Little dresses washed and ironed until they shone, you know. And no more of that ironing on those old wood stoves, and couldn't get the irons hot. And, oh dear.

SAM: When did that come in?

L C: About '37, about '37. And it just revolutionized life. We had running water in the house. Toilets in the house. No more going out to Mrs. Jones through four feet of snow and draggin' the babies with you. No one who hasn't gone through it can know what it meant. Why, no wonder we thought Franklin Roosevelt was God. It's just no wonder. And we had begged Washington Water Power to give us some. . .The line, Washington Water Power went right through our land. We gave them an easement to go through the land. And we said, "We don't want any money for an easement. Give us some electricity off of it." Well, if we'd put in our own transformer they would charge us five hundred dollars. Well, nobody had five hundred dollars.

SAM: Five hundred for what? Just to hook you up?

L C: Yeah, to hook us up. We'd have to build a line partways and put in a transformer to bring the high-powered electricity down to our unit. Why, we didn't have it. So when REA came with that electricity -oh!- it just made a new life for everybody. It was just wonderful. You could go out to the barn at night without that lantern. Go out and turn on a switch and there were your cows and your horses and you could take care of 'em.

No one will know what a difference it made. Oh dear. I think that instead of before B.C. and after B. C. it should be before electicity and after electricity. I really do. It was wonderful. It made a new world for us.

Transcribed and typed by Kathy Blanton