



LATAH LEGACY



Abigail and May

A Western Ranch Lady and Elegant Sophisticated Lady: Jean Collette, UI Theatre Arts Chair 1937-1967

Settling along a Native American Highway: History of the Thorn Creek Community, Latah County, Idaho

Burglary and Safeblowing in the Early 20th Century

The Day the Kendrick Post Office Was Robbed
History of St. Mark's Episcopal Church in Moscow, Idaho

Communities and Towns in North Latah County

Latah County
Historical Society



Latah Legacy is published by Latah County Historical Society,
327 East Second Street, Moscow ID 83843

Tel: 208.882.1004

www.latahcountyhistoricalsociety.org

Subscriptions are included in annual membership dues.

ISSN 0749-3282

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Editor's Note: In our prior issue we included a photo identified as simply "The Guild Hall" with some question as to its true identity. Thank you, Helen Wootton, for confirming that the image was indeed of St. Mark's Episcopal Guild Hall.

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Compiled by Gary E. Strong



ABIGAIL AND MAY

By Katherine Aiken

As we celebrate the 100th anniversary of the 19th Amendment to the United States Constitution and the enfranchisement of American women, it is good to remember that the women's voting rights battle had lasted for decades. The eventual victory was in many ways a triumph for white, upper- and middle-class women who



Abigail Scott Duniway. (Photo courtesy of Idaho State Archives, 461)

sought to distance themselves from women of color and/or less affluent women. In Idaho, as elsewhere, women suffrage advocates made a conscious effort to prevent certain women from playing a visible role in the suffrage movement because they feared those women were too controversial. Both Abigail Scott Duniway and May Arkwright Hutton fell into that category. According to secondary accounts, the two made a joint speaking appearance in Moscow during the fall of 1895, part of a tour that took them from Wallace to Boise. While the current pandemic has prevented the author from confirming this Moscow appearance in any primary source, perhaps the image of these two fiery speakers together is enough, even if it turns out that their joint lecture is apocryphal. There is no doubt that Idaho's mainline Equal Suffrage Association shunned Duniway and Hutton. Examining the lives and positions of these two early suffrage advocates can help us to understand the nature of Idaho's women's suffrage campaign. In addition, both Abigail Scott Duniway and May Arkwright Hutton are among the many women characters that historians re-discovered when women's history first came into vogue during the 1970s and 1980s.

May Arkwright Hutton and Abigail Scott Duniway fit our notions of pioneering women. Abigail Scott was born in an Illinois log cabin in 1834, where she received only twelve months of formal education. She travelled with her family on the Oregon Trail in 1852—the year of the big migration. Along with approximately 16,000 other emigrants, Abigail Scott and her family journeyed from Fort Kearney, Nebraska, to Oregon—a distance of about 2000 miles. For the last six weeks of the trek Abigail Scott walked barefoot eighteen to twenty miles a day; her mother died along the way. Abigail married Benjamin Duniway August 2, 1853, in a ceremony that omitted the word “obey.” The Duniways owned a 320-acre farm near Oregon City and they eventually had six children. In 1859 Abigail Duniway's *Captain Gray's Company or Crossing the Plains and Living in Oregon* became the first commercially printed novel in Oregon. Ben Duniway joined the gold rush to Idaho in 1862 but was one of the majority of prospectors who did not make his fortune. Instead, the



May Arkwright Hutton. (Photo courtesy of Idaho State Archives, 80-37-54)

Duniways lost their Oregon farm and Abigail became the family breadwinner.

The Duniways moved to Albany and Abigail opened a milliner's shop, which put her in contact with a number of other women and led to her often serving as their advocate. After attending a court hearing involving whether or not a widow could manage her estate without court approval, Abigail Scott Duniway memorably said, "One half of the women are dolls the rest of them are drudges, and we're all fools." Determined to change things, Abigail decided to launch a newspaper along the lines of *Revolution*, which Susan B. Anthony and Elizabeth Cady Stanton started in 1868. Her newspaper *The New Northwest* was central to the western women's movement for sixteen years (1871-1887). Abigail Scott Duniway proclaimed that the paper would be independent and would be devoted to issues of import to all people, especially those ignored by more traditional newspapers.

She delivered her first public address January 1, 1870. During 1871 she toured the Pacific Northwest with the famous suffragist pioneer Susan B. Anthony. In her speeches and writings, Abigail Scott Duniway argued that women needed sexual and economic freedom in addition to the vote. She made her equal rights argument based on

the Declaration of Independence and the time-honored phrase "no taxation without representation." She advocated financial autonomy for women as well as personal independence.

Abigail Scott Duniway's suggestions for making her ideas a reality were often controversial. For example, she advocated sexual abstinence and what was then referred to as "spiritualized love," primarily as a result of having six difficult pregnancies herself that compromised her health. This position was not very popular with either men or women. Neither were discussions of contraception. *The New Northwest* often addressed the great amount of unpaid physical labor that women performed and suggested that remuneration for housework was appropriate.

Unlike many women suffrage proponents, she was not in favor of prohibition. In fact, Abigail Scott Duniway was vehemently opposed to the temperance movement for many reasons. Though she favored personal moral reform, she believed that governmental coercion of any kind jeopardized American traditions. This position put her at odds with the powerful Women's Christian Temperance Union (WCTU). Duniway found many of the upper- and upper middle-class women who played key roles with the WCTU pretentious. She believed that arguments WCTU proponents often put forward regarding women's greater purity than men were dangerous and that advocating women's suffrage simply as a path to voter approval of prohibition statutes detracted from the argument that women should vote because it was their right to do so. Duniway was convinced that opposition to prohibition would lead many men to oppose women's suffrage. In Idaho this was especially true of men in mining communities.

Abigail Scott Duniway bought a ranch in the Wood River area of Idaho in 1879 and so was an Idaho resident at the time of the Idaho Constitutional Convention. When Boise suffrage workers learned that Henrietta Skelton, head of the Idaho Women's Christian Temperance Union, would speak at the convention they sent an urgent telegram to Duniway urging her to come. She rushed to Boise via horseback, buckboard, and stagecoach to deliver what many experts deem to be the best speech given at the convention. Abigail Scott Duniway reminded delegates "the fundamental principles of liberty upon which the government of these United States is professedly founded" mandated that women vote. She also, as did many women suffrage advocates, railed against "foreign-born" and "ignorant and prejudicated voting classes" of male voters—a racist position many women suffrage workers shared. Although the convention declined to include women's suffrage in the Idaho constitution, Duniway's



Members of the Moscow chapter of WCTU gathered outside the old Methodist Church on Sixth Street. Undated. (LCHS LC WCTU Box 3)

speech gained supporters for the cause of women's enfranchisement.

May Arkwright—born in 1860 in Ohio—saw an advertisement for the Coeur d'Alene mining district and travelled unchaperoned and in the company of forty prospective miners by train and then horseback to northern Idaho in 1883. Being a sturdy woman who weighed over 200 pounds, she recognized the importance of good cooking and soon operated a restaurant in Wardner. She gained a reputation as the best cook in Shoshone County and in 1887 married Levi "Al" Hutton who was employed as a Northern Pacific Railroad engineer and enjoyed one of May's meals on each of his train runs. They bought a home and May ran the dining room at the Wallace Hotel. Al Hutton played a prominent role in the Coeur d'Alene Mining War of 1899—one of the most

infamous incidents of labor violence in all of American history. On April 29, miners hijacked Al's train and forced him at gunpoint to take them from Burke to Wardner, site of the Bunker Hill Mine. The day ended with an explosion that destroyed the Bunker Hill concentrator and resulted in Idaho Governor Frank Steunenberg declaring martial law. Anyone suspected of union affiliation was incarcerated in jails known as "bull pens," including Al Hutton—much to May's chagrin. She finally got Al released and wrote a scathing account *The Coeur d'Alenes; or A Tale of the Modern Inquisition in Idaho* in which she decried the actions of Bunker Hill Company managers and Idaho's governor while proclaiming the righteousness of the miners' cause.

The Northern Pacific Railroad failed to rehire Al Hutton, but the Huttons invested in a mining claim along

with several others, including Danish immigrant August Paulsen, his wife Myrtle White Paulsen (her father was the first Colfax school superintendent and her mother was the first white woman in Colfax), and members of the Day family (Jerome Day's Moscow mansion continues to be a local landmark). Estimates of Al and May's investment range from a few hundred dollars to over \$1000; on June 13, 1901, the group struck a rich silver vein. The Hercules bonanza yielded the Huttons over \$2 million in profits—more than \$200 million in today's dollars.

Long before she gained millionaire status, May Arkwright Hutton was an advocate for women's suffrage. She was an avid reader of *The New Northwest* and actually became friendly with Abigail Scott Duniway in 1887 when they made a trip together to Boise. Hutton thought women should have the right to vote and that the accompanying political power would help women to gain equality in terms of work and wages. For May Hutton, it was important for women to be helpmates and not toys. A frequent argument against women's suffrage was that if women could vote they would also be called to jury duty and therefore be exposed to unsavory cases and perhaps be sequestered and thus forced to spend nights away from home. When asked about women sitting on juries, May Arkwright Hutton quipped, "Most women I know would be glad to sit anywhere."

Another aspect of Hutton's suffrage advocacy was her belief that women would bring different sensibilities to politics and therefore would enhance the body politic writ large. She attempted to put this idea into action. In 1910, she became the first woman juror in Spokane County and she was the first woman Democratic national convention delegate (Baltimore in 1912). May Arkwright Hutton wrote "In the first place, there are absolutely no logical arguments against woman suffrage. It is only a matter of justice that women be given the ballot." In my view, this is as succinct and straightforward a position as any suffrage advocate expressed.

Later in life, May Arkwright weighed 300 pounds. A Spokane attorney wrote of her, "Her corpulence, her strongly marked, rugged features, and her outrageous taste in clothing drew the amused or disapproving attention of everyone." She publicly criticized Theodore Roosevelt's visit to Moscow and the University of Idaho in 1911 because he had made a statement that "decent" women's names appeared in the newspaper only twice during their lives—when they married and when they died. May Arkwright Hutton's name graced newspapers on many occasions and her appearance and her fashion choices were frequently the topic of critical articles.

Abigail Scott Duniway and May Arkwright Hutton did not fit well with typical women's suffrage advocates.

Neither of them had much formal education and they did not have polished manners. Carrie Chapman Catt wrote of the Idaho campaign that the National American Women's Suffrage Association wanted the Idaho association to be "...made up of the best people with the right kind of persons as leaders." The NAWSA did not consider Abigail Scott Duniway to be a "safe" campaigner and May Arkwright Hutton remained, in the eyes of the eastern suffrage officials, a working-class woman with no social graces. They both advocated an agenda for women that was much broader than simply enfranchisement and they claimed, with no hesitancy, that the vote was women's right—not any kind of gift from men or a recognition of women's greater moral integrity.

Abigail Scott Duniway and May Arkwright Hutton both died in October 1915—five days apart. Neither of them lived to see the 19th Amendment ratified. Their careers illustrate the narrow confines and the limitations of the organized women's suffrage movement. It is a great illustration of history's vagaries that the names of these two women are more widely known, and their activities yield greater acclaim, than those of Idaho's organized women's suffrage campaign leaders.



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A Western Ranch Lady and Elegant Sophisticated Lady: Jean Collette, UI Theatre Arts Chair 1937-1967



By Ariana Burns, Palouse Anthropology

Jean Collette, 1944 (UISC Hodgins 92-507)

Jean Collette, undated photo (U of I Theatre Archives)

WHEN I WAS AN UNDERGRAD at the University of the Idaho in the late 1980s, the University Hut (U-Hut) was the Theatre Arts department’s activity center. The much-maligned 1919 building sat in the campus core, olive drab paint peeling away. Despite appearances, within it was a treasure: the Jean Collette Theatre. An 80-seat black box space, the Collette was where students learned the art and business of theatre. It was a place of ideas and risks and new approaches. A place where it was okay to face the peril of failure and learn from that experience as well.

I was surprised to learn that Jean Collette had been the theatre chair from 1937 until her retirement thirty years later. In contrast, my mother started her own company in 1980 and a consultant had flatly told her that women had no business running businesses. Yet decades earlier Jean Collette had been responsible for fiscal resources much larger than my mother had looked to command – and at a state university!

The *Idaho State Journal’s* announcement of Collette’s retirement illustrated the changes the university had undergone during her watch, but one constant was the presence of theatre on campus:

She has lost track of the changes in organizational programs which have governed her department, but does know that drama has always been a part of the whole university picture, with actors, stagehands and popcorn sellers being drawn from not only the entire student body, but also the faculty and residents of several Idaho communities.¹

“[She] influenced theatre at the University of Idaho as perhaps no other professor has,” Forrest Sears, professor emeritus, reflected.² He was new to the department in 1967. In an early 2000s UI theatre article, he remembered Collette “as a great mentor for a young professor. [And] she would invite him to her office to... ‘come and have a talk with the boss lady.’” In the same article, Judy and Ed

Chavez, professor emeritus, spoke to Collette’s “charisma with students and passion for her craft.”³

The theatre program during her tenure was focused on training secondary teachers in theatre. Sears recalled that Collette had definitely influenced dramatic education: “... she had dozens of [students]. She was known throughout the state as a trainer. ‘Oh, it’s Jean Collette!’ ‘Are you a Jean Collette student?’”²

Not only did Jean Collette set the course for dramatics education at the university, but she also hosted drama workshops during the spring and summer for high schools and staged new works. With Ed Chavez she created the summer theatre program which in time would become Idaho Repertory Theatre.

Much of theatre is collaboration with other artists and interacting with the community as a whole, and Collette’s life was also immersed in these interactions. She resided at Apple Lane for most of her life in Moscow. It was affectionately called an “art colony” by writer and Latah County Historical Society volunteer Grace Wicks.⁴ The small grouping of homes was designed by Theodore Prichard, university architecture faculty, on the southeast side of Moscow.

[Apple Lane] was and is hard to find, but is set imaginatively on a gentle slope, each lot having not only Prichard’s beautifully designed houses that conformed to our depression-time needs for maximum outlay but also had room for trees to grow, flowers and a view. It was a bit of special charm...⁵

The four houses were inhabited by university faculty and their families. At the time of the 1940 Census, Prichard lived on the Lane; he would design sets for theatre and assisted in designing a campus stage space. John Sollers, the other dramatics instructor at the time, and his wife lodged with Prichard. Geoffrey Coope from the English department, also a playwright, was there with his wife.

Collette shared a house with home economics instructor Marion Featherstone. Featherstone was a water colorist and costume designer. Art faculty Mary Kirkwood owned the final house with her mother. Kirkwood's art can still be seen around campus.⁶

Roberto Capecci and Raffaella Sini, members of the U of I landscape architecture faculty, are currently researching Apple Lane and did a lovely presentation this fall on the site of Featherstone and Collette's house.

Jean Collette came to the university from Burley, Idaho, to study English. Her father was a groceryman and one-time legislator there.⁷ She arrived in 1924 with a flapper bob, much to the consternation of dramatics chair John Cushman. It was only the year before that he had made the *Argonaut* front page complaining about modern hairstyles.

*"Actresses are simply impossible with bobbed hair," says Mr. Cushman, authority and professor of dramatics, and now the department can't produce anything but Fiji Island plays and F. Scott Fitzgerald.*⁸

While sporting the stylish haircut, Collette penned a prize-winning essay in support of constructing the Memorial Gym.⁹



Belle, the Typewriter Girl, 1954, directed by Jean Collette, old Field House. The first season of University of Idaho Summer Theatre (*U of I Theatre Archives*)

She completed four busy years of study at the university, all the while being fully engaged in the campus community. She joined the Delta Delta Delta sorority, served on the Pan-Hellenic Council, was an officer of two scholastic organizations, president of the English Club, a member of the Curtain (dramatics club), vice president of the YWCA, and in debate, among other activities. In her junior year, she was hired to grade papers for one of the literature classes. She and four fellow classmates were paid forty cents an hour for their efforts.¹⁰

On completing college, she began her career as a high school teacher like many graduates before her. She was

living in her parents' home and teaching at Burley High School. Twice she took her students to state drama competitions and they won the first year. (The *Argonaut* didn't report how she fared the second time around).^{11, 12}

Jean Collette had started college in 1924 and graduated in '28. The Great Depression hit the country the following year. The *Burley Bulletin* reported her annual wage as a high school teacher was \$75 in 1930.¹³ This might be one reason she returned to the University of Idaho to earn a Master's in English. The higher degree was her way to a teaching position at Denver Women's College in 1933.¹⁴

Regrettably, the Depression had yet to break its hold on the economy. In July she was laid off and wrote to U of I President Neale and U of I English Department head George M. Miller in her search for work. She was interested in a vacancy at Moscow High School and requested a letter of support. Miller would write President Neale exclaiming: "Without question she is one of the best all round English teachers we have turned out." Miller agreed to send a letter of recommendation.^{15, 16} The high school, however, decided to wait to offer her the position.

It is not exactly clear from the surviving letters in the University of Idaho Special Collections what transpired over the summer of 1933 at the U of I, but there was a shift in their staffing in English. Suddenly Miller wanted to hire Jean Collette for the University. Moscow High School had not yet tendered her an offer. In a letter to his college's dean, Miller suggested Moscow High had "delayed until the last possible minute" in hiring Collette for its staff.¹⁷ It then became a race of telegrams, letters, and phone calls.

Writing from her residence in Denver, Collette accepted the university offer. "Recieved [sic] your wire. Accept University position gladly. I think it is grand.....I am simply thrilled to death.....Jean Collette."¹⁷ Then she received the Moscow High School offer. In the meantime her mother in Burley had also received the high school's offer and phoned her daughter's acceptance. There were



Patchwork, 1993, written/directed by Ariana Burns, Jean Collette Theatre. L to r: Troy Sprenke, Gerry Cortright, Connie Owens (*Burns personal collection*)



Sing, Singleton, Sing, 1947, a musical directed by Jean Collette, University Auditorium, rehearsal (UISPEC 2-141-37c)

more telegrams between Moscow and Denver as Collette confirmed that she was taking the university position and not the one at MHS.¹⁷ If the high school's letter had reached her first, Jean Collette might not have returned to the University of Idaho and become head of dramatics. But accept the university's offer she did and returned to her alma mater in fall 1933.

In 1930 John Cushman had taken a leave of absence to do advance coursework in Ohio. Fred Blanchard was hired on as dramatics head. When Cushman ran dramatics from 1919-1930, he appears to have been the entire department. He taught the courses and directed all the productions with others stepping in to direct shows on occasion. Teaching assistants helped with the class load.

This pattern continued with Blanchard, but with some alterations.¹⁸ Theodore Prichard designed sets and served as technical director, and Collette joined the department as a dramatics instructor. Besides her teaching duties, Blanchard had her directing the one-act plays and overseeing productions in the U-Hut experimental theatre.

When Blanchard left to study at New York University, she was promoted to head of dramatics in 1936.¹⁹ John Sollers joined the faculty as the technical director.

There were bumps in the road during her career. During her first year, she drew complaints from the Moscow ministerial association for having rehearsals on Sunday.²⁰

The Argonaut came to her defense against her critics in 1939. It published a piece about the hardships several people on campus were up against. Collette was one of those listed.

Miss Jean Collette. She tries to pick the right plays, mould [sic] competent casts. The job is not easy. It's been doubly hard because she has had to fill the spot of a predecessor who was probably too big a dramatist for this university, Fred Blanchard. Miss Collette's trying....Many people in these parts are trying. Why not keep that [in] mind before criticizing too severely?²¹

And the challenges she encountered were varied. Chatting with Forrest Sears, he shared a story Collette had passed on to him. It was common for stage performers to take shows on the road. In January 1940 the multi-talented Eva Le Gallienne brought her production of *Hedda Gabler* to the University of Idaho.

Ms. Le Gallienne was coming in on a train in a snowstorm in the middle of winter that got stalled on the day of the Hedda Gabler performance here. And she arrived about four o'clock in the afternoon but not with her scenery or with her costumes. So, Jean Collette pulled the furniture out of her house! And got it trucked down to the stage and that was Hedda Gabler with Le Gallienne that night in Moscow.²

The 1940s brought the scarcities of wartime. Collette remembered using wallpaper for stage flats. She had

students starching and dyeing cheesecloth for costumes. They were straightening nails to reuse them.¹ Then John Sollers left for Stanford in 1943 to work on his Ph.D.²² That would leave Jean Collette as the only faculty member in dramatics for a decade.

She appeared undaunted by this turn of events. Her next show was an original musical and one of her favorite productions: *Gee-Eye's Right*.¹ All stage productions have their unique challenges, and musicals even more so if only for the number of moving parts involved.

The casts are larger, which can be difficult to fill during war years. Larger stage sets are demanded to handle the big casts and more costumes are needed to dress the cast, choreographers are required to design the dance numbers, and orchestras and singers must practice, to say nothing of the more standard rehearsing and technical requirements of the show. And then producing a new, untested work brings its own challenges. Miss Collette had chosen to “go big.”



Jean Collette talks with Hall Macklin, composer, and Theodore Sherman, writer on the set of their musical, *Sing, Singleton, Sing*, 1947 (UISC 2-141-37d)

Written by English faculty Theodore Sherman and Geoffrey Coope, *Gee-Eye's Right's* original score was written by music faculty Hall Macklin.²³ The musical comedy boasted a cast of civilians as well as Army personnel stationed on campus.²³ For this production local army trainees helped with the design and construction of the set and arrangement of the lights.²⁴ Afterwards Lt. Col. Hale, commander of the University's Army training unit, wrote that:

*...the production has done a great deal to bring students and trainees together on a basis of cooperation and understanding. It has helped greatly to improve morale during a very trying period, and above all it has been of decided educational value.*²⁵

Again, with *Gee-Eyes Right*, Collette pulled together different groups of people to work on a theatrical project. It was akin to sharing ideas with the inhabitants of Apple Lane to create new designs and plays, or working with area high schools to further what they could do in their own communities.

In a *Gem of the Mountains* article, Collette spoke about being a proponent of the Little Theater Movement²⁶ which focused on noncommercial and experimental theatre. Sears remembered that she traveled frequently to New York in the summers to see plays.² This same time period saw an increased focus on studio productions. They featured settings and original costumes that were specially designed.²⁷

Then in 1951 a new technical director came onto campus. Like the technical directors who preceded him, Ed Chavez anticipated his stay at the University of Idaho would be short. He was unaware of what the future held.

*The next day I met Jean Collette. This was the start of a very long and wonderful friendship with a delightful person, a wonderful teacher and an excellent director.*²⁸

Ed Chavez commented in his history of University of Idaho theatre that he and Collette were well matched in teaching and producing theatre.

*There were just the two of us in Dramatics. We taught the classes and presented the plays. Jean directed and I did the tech for the shows. The presentation of the plays were in addition to our teaching assignments... This was done with the help of those students who were majoring in Dramatics or were taking classes that required lab work.*²⁸

Collette and Chavez produced children's theatre to tour the local schools. One of Collette's projects was the Idaho Drama Workshops for high schoolers “teaching all aspects of production.”²⁹

In 1952 they were asked to produce a single summer show, which they did. The request was repeated the following year. Chavez remembered that in the fall of '53 “we began to talk about the possibility of a full summer program.”²⁸ And in the summer of 1954 the University of Idaho Summer Theatre opened in the old Field House which used to stand west of the current Physical Education Building. The Field House was promoted as “Idaho's biggest ‘barn.’”³⁰

Forrest Sears remembered the summer season being a rousing success:

*...it was a great triumph!I'd seen a lot of summer theatres and worked in a few and never saw any that had a larger turn out... The summer theatre facility was uncomfortable... People didn't seem to [mind]. This was sawdust allure.*²

It began as summer stock which rehearsed a show for two weeks, then opened, and the next show went into rehearsal.



U of I Summer Theatre Company outside the old Field House, undated (*U of I Theatre Archives*). left: Section of U of I Summer Theatre Company, undated. Top center: Ed Chavez and Jean Collette. Directly below Collette is Judy Chavez; others unidentified (*U of I Theatre Archives*)

In later years, it switched to a repertory format with several shows running concurrently. Its name was changed to Idaho Repertory Theatre. At one point, it was one of the longest running professional repertories in the Northwest.

The year summer theatre opened was the same year the university promoted Collette to full professor.³¹ She continued to direct in the summer theatre until 1964 when she went on sabbatical.³² She did not return to summer theatre after her year off but continued to teach and conduct the drama workshops.

Forrest Sears was hired as teaching faculty in anticipation of Collette's early retirement in 1965. She was experiencing health problems and suffering from emphysema.³³ "So, I met Jean. And she was an utterly charming and funny woman.... I always thought of her as a combination of a Western ranch lady and elegant sophisticated lady," Sears said.³ "I think that [summer theatre] was her greatest triumph... And her dedication to high school education in theatre. She really did a big job in those areas."²

Collette saw the Hartung Theater built (then the Performing Arts Centre) but didn't get to direct on its stage. She passed away in 1976.³³

Philip Hanson wrote to the *Idahonian* Letters to the Editor that summer. He was not a student of Collette's but

had been a student at Washington State University (then only a college) and had spoken to her on many occasions.

*Jean Collette's secret was that she really taught others by being, and she was a friend not by what she 'did' for them, by simple 'being' what she was – totally....She was never possessive, she made no claims on anyone, for she understood too well the importance of freedom, yet not freedom without discipline, but that discipline must come from within, not without the individual....Someone once said, "To teach is to inspire." Ah, yes! There you have it! And that was Jean Collette. And yes, she did inspire me, without remuneration as being my teacher or my friend – her remuneration was in doing and being Jean Collette. What better teaching can there be than that? What better living? What better education? I tell you, what we might have missed, was, that she has graduated again and she has deserved it. All hail, Jean Collette.*³⁴

Three years after her death, the U-Hut experimental theatre where she had dedicated so many hours was renovated and reopened as the Jean Collette Theatre. Its inaugural production was *From To To From* directed by Vicki Blake and written by Blake and the company members. It was an experimental show and children's theater. Department chair Fred Chapman said there were

plans to do more original and experimental theatre. Also, created in her memory was the Jean Collette Scholarship.³⁵

The U-Hut and the Collette Theatre were demolished in 2000 to make way for the Idaho Student Union Building. The Collette Theatre was briefly transferred to the KIVA at the Education Building, but the name didn't adhere very well; it was more often called the KIVA Theatre than the Collette. The KIVA was demolished in 2014³⁶ but the Jean Collette Scholarship is still awarded to theatre students ensuring the future of Jean Collette's legacy.



Palouse Anthropology

is a group of researchers interested in preserving the micro-history of the Palouse through the collection and compilation of historical artifacts and oral histories for the benefit of researchers and future generations. palouseanthro@gmail.com

Acknowledgments

Forrest Sears; Ed Chavez; Dr. Leah Evans-Janke, the Bowers Laboratory of Anthropology; Amy Thompson, the U of I Library Special Collections; Elaina Pierson, Latah County Historical Society; U of I Theatre Arts Department.

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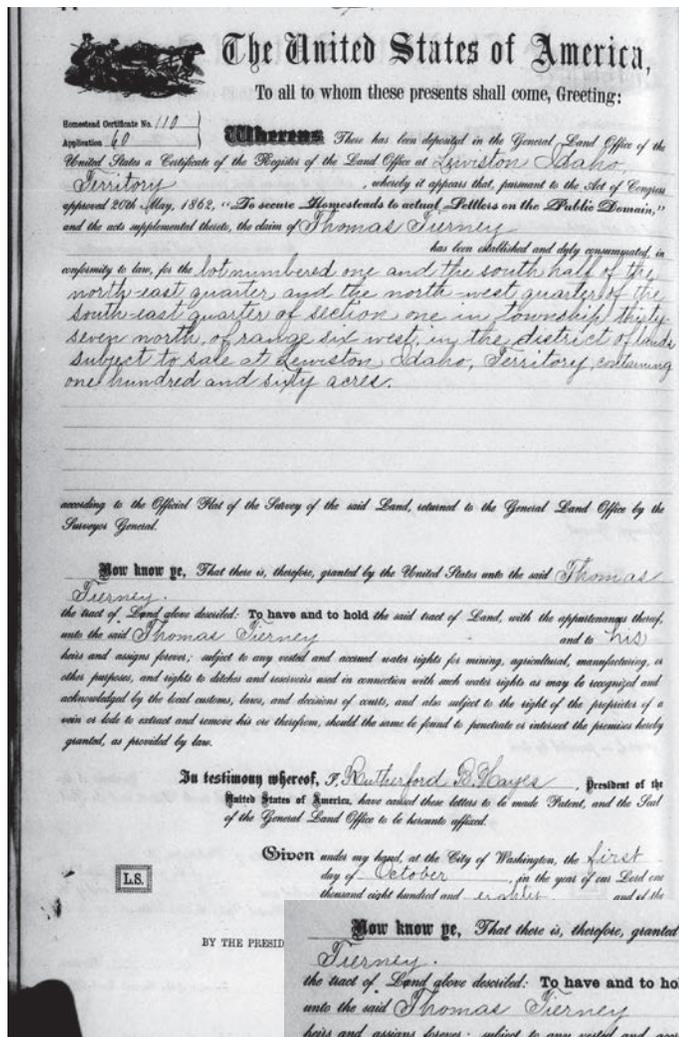


Four generations of Tierneys in 1923. Left to right: Edna, Mary, William, and Tom (Courtesy of the Schluter-Clyde Collection)

Settling along a Native American Highway:

History of the Thorn Creek Community, Latah County, Idaho

By Earl H. Bennett and Barbara Hoffman Comstock

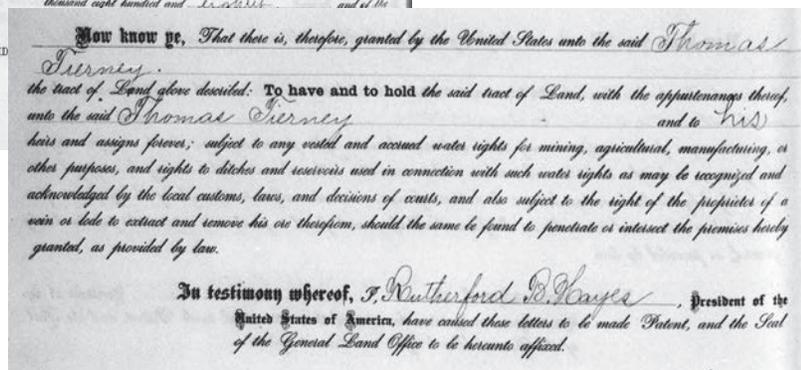


Homestead certificate issued to Thomas Tierney, October 1, 1880. Id Vol. 41 pg 44
Detail to right

ON JUNE 20, 1853, Isaac Stevens, first governor of the new Washington Territory that was established that same year, and a survey party set out to find a railroad route across the Rocky Mountains. After crossing the Snake River at the bottom of Alpowa Grade, they traveled up today's Steptoe Canyon to Uniontown and then traversed Thorn Creek, frequently spelled Thorncreek, eventually reaching what we now call Stevens Spring just south of Moscow. The trail had been used for hundreds of years by Native Americans. Stevens' report in 1855 on his railroad survey is our first written description of the area. He was impressed with the prairie and foresaw the agricultural future of the land:

"I will again say, we have been astonished to-day at the luxuriance of the grass and the richness of the soil. The whole view presents to the eye a vast bed of flowers in all their varied beauty. The country is a rolling table-land, and the soil like that of the prairies of Illinois."

Stevens' treaty with the Nez Perce and other tribes in 1855 placed the Thorn Creek area within the Nez Perce Reservation. Discovery of gold by E. D. Pierce in 1860 near present-day Pierce, Idaho, forced a new treaty in



1863, modified in 1868, that greatly reduced the area of the 1855 reservation.

Idaho became a territory in 1863. Now Thorn Creek and the rest of this vast area were available for taking under the Homestead Act of 1862 as soon as the land could be surveyed. John B. David, working under contract to the federal General Land Office, surveyed Townships 37 and 38 North, Range 5 West, containing most of the Thorn Creek area in 1870.

John Vollmer first described the Genesee Valley in 1870 and, in *An Illustrated History of North Idaho*, says that except for the Caldwell and Rail cattle ranch nobody else lived in the area. Agnes (Healy) Jones, in her oral history recollections, notes that in September of 1870 Thomas Tierney was the first pioneer to settle in the Thorn Creek area. "Grandfather Tierney rode a horse up from Lewiston to the Thorn Creek area and Moscow to look the country over. He talked to Mr. Buchanan, one of the first settlers in Moscow, before he made his choice of a place to settle." Thorn Creek was named for the many thorn bushes that lined the creek that had year-round good water.

Although the Caldwell-Rail ranch was a stopping place at the top of the rimrock south of Uniontown and above Lewiston, the owners were primarily cattlemen. Tierney was there to break sod and grow crops. His daughter Annie, born in 1871, was the first white child born in that part of Nez Perce County that would become Latah County in 1888.

Once the area was surveyed the homestead rush was on. Tierney filed for a 160-acre homestead and under another federal program added 80 acres as a timber claim. Some of the trees he planted are still there.

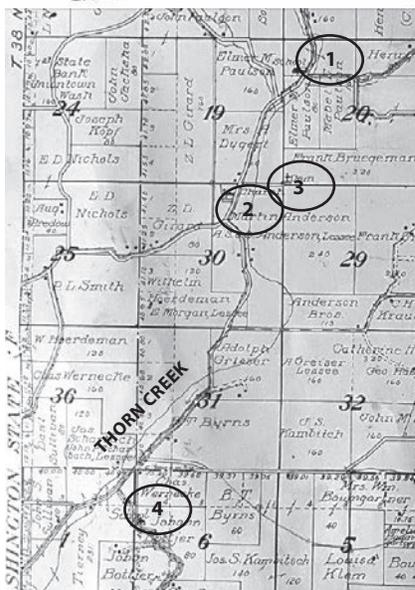
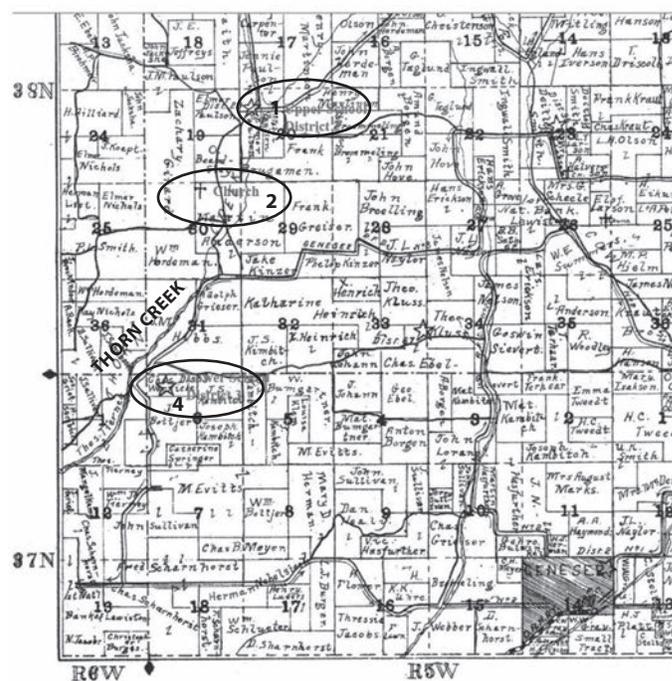
The beautiful country quickly drew other settlers including Michael Evits, Martin Anderson, Jack and John Kambitsch, Christian Scharnhorst, John Sullivan, Adolph Grieser, John Peterson, Johann Bottjer, Frank Slater, Zachery Girard, James M. Hibbs, Charles Wernecke, Paul Scharbach, Joseph Sprenger, B. T. Byrns, Arthur Carpenter, Soren P. Jensen, H. Mengelkamp, J. Grief, John Sullivan, William Hordemann, Dan Healy, Henry H. Bangs, Franz H. Bruegeman, and others, most prior to 1890. Many of these folks were of German descent and arrived from Lewiston after traveling west via the Oregon Trail or on the Mullan Road. Their homesteads are shown on the maps in Figures 1 and 2.

William M. Tierney, in his unpublished 1932 MS thesis, described what happened after the completion of the transcontinental railroad:

"In 1869, the golden spike was driven by the Union Pacific Railroad at Ogden, Utah. This connected the East and West by rail. Many took advantage of this easier mode of



Thomas Tierney's log cabin on the William Tierney (Tom's son) farm, September 13, 1992 (Courtesy of the Schluter-Clyde Collection)



above: Figure 1. Thorn Creek area from Map of Latah County, ID, 1908. Key: 1 – North School, 2 – Church, 4 – South School (Site of future cemetery not marked)

left: Figure 2. Map of the Thorn Creek area, 1914. From *Atlas of Latah County*, George Ogle and Co. 1914. Key: 1 – North School, 2 – Church, 3 – Cemetery, 4 – South School

transportation between the East and California. Upon their arrival in California, a boat was taken to Portland. Here smaller boats plied the Columbia River as far as the Dalles. The remainder of the journey to Walla Walla and Lewiston was made overland.”

The overland route was close to the original Native American trail used by Lewis and Clark on their return from the Pacific in 1806 and by Isaac Stevens’ crew in 1853. By 1900 much of the best land in the future Latah County had been claimed.

Under the Homestead Act the land had to be improved by building a residence and cultivating the land for five years. Most of the early homes were crude log cabins made with logs procured from the Moscow Mountain area, chinked with clay, and shingled with cedar shakes. The Tierney, Scharnhorst, and Sievert cabins survive today although they were all replaced with better residences as soon as the early settlers could afford them. For example, Tom Tierney would build a frame home in 1886.

The first official post office was established at the Tierney farm in 1873 although mail had been dropped off there for a few years before. At first, mail arrived by horse from Palouse and Lewiston. The Tierney home was also a stopover for travelers. Within a few years mail would be delivered from “Old Town” Genesee, founded in 1879.

Both Sharon Hoffman and Agnes Healy Jones, Tom Tierney’s granddaughter, describe the struggles these early settlers had in their day-to-day living and working environment. However, no matter how difficult their existence, the early settlers found time for schools and religion. Education was extremely important. The South Thorn Creek School, District #3, was built in 1875 after the early pioneers established farming operations and were able to support the school with taxes. The schoolhouse, located on land donated by Charles Wernecke, was a log cabin built from timber logged off Moscow Mountain. According to Agnes Healy Jones, the first teacher was Mr. Monroe.

Pressure from some of the members of the community led to the building of a better schoolhouse on land donated by the Bottjer family. This new school was built from lumber instead of whole logs and was much more weatherproof than its predecessor. The inside of the new building contained a long table on which schoolwork could be done. This school burned down in the early 1890s and was quickly replaced. The Standard School of Idaho Building Plans were used to construct the new school



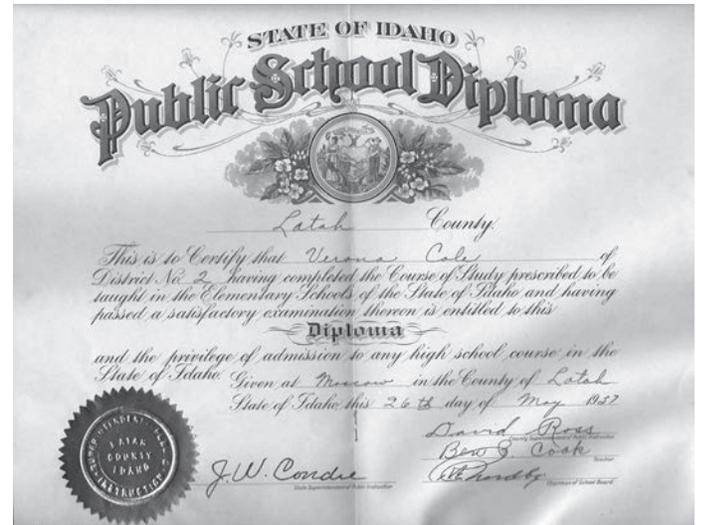
South Thorn Creek School, District #3. It was built to Board of Education specifications after the first school at this site burned down in the early 1890s. (Courtesy of Schluter-Clyde Collection)



Students attending the South Thorn Creek School, District #3, in 1928. Comparing the names of the students with the names on the maps in Figures 1 and 2 reveals where the children lived. (Courtesy of Hoffman-Comstock Collection)

Anna Harris 7/25/28
 Elsie Scharbach
 Dorothy Cole
 Jane Harris
 Larry Harris
 George Scharbach
 Richard Tierney
 Charles Scharnhorst
 Cecil Harris
 Ralph Scharnhorst
 Arthur Wernecke
 Marie Wernecke
 Alma Harris
 Evelyn Tierney
 Justine Scharbach
 Margaret Wernecke
 Leonard Wernecke

Graduation certificate for elementary school, District #2, for Verona Cole, Genesee, 1937. Although South Thorn Creek School, District #3, was still viable, students were being bussed to Genesee. (Courtesy of Hoffman-Comstock Collection)





left: First North(?) Thorn Creek School, District #23, Class of 1915-1916 (Courtesy of McGuire-Ebel Collection)

below: North Thorn Creek School, District #23, rebuilt in brick after a 1927 fire, is now a private residence. (Photo by Earl H. Bennett)



John Lorang on the Silcott Road in 1912. The Herbert farm is on lower right side. (Courtesy of White Spring Ranch Collection)

which consisted of one room. Teachers included first teacher, Thomas Tierney; 1920, Michael Tierney; 1923, Anne Grieser; 1924, William Tierney; 1929, Miss Marie Hoopes; 1930, Miss Dorothy Hordemann; 1931 to 1933, Dan Hager; and 1934 and 1935, Miss Mabel Hare, Moscow.

The closing of the South Thorn Creek School in 1936 when students were first bussed to the Genesee school meant the end of many organized community events that used the building. The once busy school building was subsequently moved from the area for use as a lake cabin.

Another school for the area was built in the late 1800s on land owned by John Paulson near the junction of the Moscow-Lewiston Highway (today's Highway 95) and the Uniontown Road. This would be known as the Upper or North Thorn Creek School and was School District #23. This school burned in 1927 and was rebuilt as a brick building. The school operated until about 1938 when students were transferred to the Genesee school district. The brick school was then used as a community hall until it was sold by the Thorn Creek Community Association to Wilbur Yates for \$3,000 in 1963. The school is one of the few brick country schools in Latah County and is used today as a private residence. Teachers included 1934, Miss Fern Scott (Moscow); 1935, Harold Jacobs (Uniontown); and 1936, Miss Aletha Blewett (Stites).

Roads were important to the early inhabitants. At first Indian trails like those at Steptoe Canyon, Coyote Grade and the Lewiston Grade were used. In 1874 John Silcott was commissioned by Lewiston's city fathers to build the Silcott Road from Lewiston to Uniontown Flat. This steep, narrow, and dangerous road would last until the Spiral Highway was completed in 1917. Going to Lewiston from Thorn



Location of the site of St. Francis of Assisi church and cemetery on the Uniontown (Thorn Creek) Road (Google Earth, 2016 imagery)



above: Church of St. Francis of Assisi on Thorn Creek (Uniontown) Road, undated (Courtesy of McGuire-Ebel Collection)

below: Inside the Thorn Creek Church of St. Francis of Assisi, undated (Courtesy of McGuire-Ebel Collection)



Creek was an all-day event, or two days if one wanted to avoid the dangerous road at night. Another road was built down Steptoe Canyon by the farmers near Uniontown and Colton. This road was destroyed by a flood in 1923, but was rebuilt and today is a reasonable gravel road. As more land passed into private hands, new roads were built that followed fence lines and eventually were under the control of local, county, and state government. Transportation changed dramatically when the Spokane and Palouse Railroad (Northern Pacific) arrived in Uniontown and then Genesee in 1888, and automobiles appeared on the Palouse in the 1910s.

It would take until 1920 before a road connected Moscow to the Lewiston Highway south of Genesee. This highway is now Old Highway 95 that once went through Genesee and joined the present route just north of Thorn Creek. It was first graveled in 1931. In 1950, the Genesee leg of old Highway 95 was bypassed with the new Highway 95 route going from the Lewiston Hill (Spiral Highway) to Moscow, including a junction with Thorn Creek.

In 1909 there were about 1¼ miles of gravel road on Thorn Creek. In 1921 the Uniontown Road, also called Thorn Creek Road, was started to connect the Lewiston-Moscow Highway with Uniontown. A new graveled road was finished in 1928 that is close to the Uniontown Road we use today, which was paved in the early 1950s.

As with many of the pioneer settlements in our area, Father Joseph Cataldo (Catholic) and Reverend Henry Spaulding (Presbyterian) held services wherever they could as they traveled through the area. In 1982 Kenneth



Pastor Remi Zuur and Class of First Communicants. St. Francis of Assisi Church, c. 1912 (Courtesy of McGuire-Ebel Collection)

Arnzen, pastor at St. Mary's Catholic Church in Moscow, penned an excellent history of the St. Mary's church. This included sections on the Thorn Creek Church, the most iconic image in the area we have today other than the two schools. Much of the following is borrowed from the writings of Pastor Arnzen and Sharon Hoffman.

The idea for a mission church of St. Francis of Assisi at Thorn Creek was conceived in 1904 by Fr. Relni Keyzer, who also cared for Kendrick and Juliaetta, and located on property purchased from Martin Anderson for \$80. Frank Bruegeman did the actual construction at a cost of some \$3,500. The church measured 32 x 60 feet, seated some 132 people and contained a bell that weighed over 1,000 pounds, a gift from Mr. Klein in Uniontown. At first the church was cared for by the assistant pastors of Genesee and later by assistants from St. Mary's Church in Moscow. Fr. Hendrickx of Moscow was pastor of the mission briefly in 1904. Fr. Martin Baerlocher received appointment as assistant to Genesee that same year.

Two and a quarter acres of land were purchased from F. H. Bruegeman in mid-1906 for \$50 to be used as a cemetery. It was cared for by Gerald Broenneke for many years.

After Fr. Baerlocher departed in 1907, Fr. A. Aufmkolk served Thorn Creek parish until 1908. During the ensuing nine years, assistants came from Genesee to serve at Thorn Creek: Fathers J. N. Haegy, 1908-1911; N. Nicholas Hahn, 1911-1912; Remi Zuur (identified as Rev. Father Zoor in the photo included here), 1912-1915; J. P. Dubbel, 1915; and John Mattes, 1915-1917.



Thorn Creek Cemetery today (above photo by Earl H. Bennett, right photo by Connie Marshall Thompson)



Plaque in the Thorn Creek Cemetery acknowledging trees planted by Gerald Broenneke, who maintained the cemetery for many years. The trees were collected during hunting trips and transplanted in the cemetery. (Photo by Earl H. Bennett)



Head stones in the Thorn Creek Cemetery for Benjamin Scharbach, Alfred and Raymond Bruegeman, and Gordon Kambitsch, and a memorial to Gerald Broenneke, longtime cemetery caretaker. (See <https://www.findagrave.com/cemetery/1975743/memorial-search#srp-top> for others).



JAN 1967

left: Church of St. Francis of Assisi and parish house on Thorn Creek (Uniontown) Road, January 1967. The church was soon torn down and the lumber used for a shop at a home which was originally the North Thorn Creek School, District #23. (Courtesy of Hoffman-Comstock Collection)

below: Location of North Thorn Creek School, District #23, and the site of the barn that was used as a dance and recreation hall (Google Earth, 2016 imagery)

In 1917 Thorn Creek became an independent parish and Fr. John Mattes was appointed its first pastor. His first year there he built the rectory, a neat bungalow-type house with donated carpenter labor. Later an addition was added to the rectory. In 1917 Thorn Creek had nineteen families and the pastor tended two missions, one at Juliaetta and the other at Kendrick. During World War I, thirty-five men from this parish served in the armed services.

Three other pastors served Thorn Creek during its twelve years as a parish: Fathers W. W. Rompe, 1917-1921; Barthol J. Carey, 1922-1926; and Aloysius Jengtes, 1926-1929. The Great Depression of the late 1920s and 30s called for serious belt tightening by everybody. The parish at Thorn Creek, with its missions at Kendrick and Juliaetta, was consolidated in 1929 and given to the pastor of Bovill. The Thorn Creek rectory was rented out. Beginning in September 1930 Thorn Creek and its missions were entrusted to the priests at St. Mary's Church in Moscow. Father Earl A. Stokoe became an assistant at St. Mary's with special care of Thorn Creek, Kendrick and Juliaetta from September 1930 until September 1931.

In 1955 Thorn Creek had fourteen Catholic families numbering fifty-four souls. Mass was celebrated there every Sunday, but by early 1969, Bishop Treinen suggested that church buildings no longer in use be disposed of. In April that year the Thorn Creek Church was sold to a local farmer. The cemetery continued to be maintained by the Moscow Knights of Columbus. The church building was soon torn down and the lumber used to build a shop at the present Daniels residence, which was originally the North Thorn Creek brick school.

In spite of the rigors of farming, residents still found time for social interaction and entertainment. The schoolhouses and the church became the center for monthly dances, group meetings of various kinds including the Thorncreek Clover Leaf Club, and many dinners. A barn located just south of the Upper Thorn Creek School was referred to as the Thorn Creek Dance Hall or Recreation Center.



Baseball and then basketball became important parts of Thorn Creek life in the late 1890s, lasting until the late 1930s, and corresponding with consolidation of school districts at Genesee and the arrival of WWII. Many games coincided with social events, including the 4th of July. The Palouse League for baseball was organized in 1934 with Cow Creek (later Smith School), Sleepy Hollow (Ebel School area), Thorn Creek, Rimrock (south of Genesee), Blaine and Grey Eagle schools fielding teams. Moscow would later add the News-Review team. Other teams also played, including Genesee, Uniontown and Colton. Thorn Creek took the Palouse League championship in 1935.

Today farms dot the landscape along the Uniontown road. With the exception of the Tierney cabin, the North Thorn Creek school building, the Thorn Creek Cemetery, and the two tall pine trees which once framed the front of

the St. Francis of Assisi Church, there is little left to mark the passage of time and the early pioneers who were the Thorn Creek community.



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Baseball was a huge sport in Latah County from the early 1900s to the late 1930s. This is the Thorn Creek team that won the Palouse League championship in 1935. Left to right: John Tierney, Hank Frei, Bus Scharbach, Roman Keller, Corney Mivay, George Wolf, Bill Broemeling, Ed Tierney, Joe Frei, and Rick Tierney (Courtesy of Schluter-Clyde Collection)



BURGLARY AND SAFE BLOWING IN THE EARLY 20TH CENTURY

By Virginia A. McConnell

Amateur Hour in Kendrick:

“Bad Men Visit Kendrick and Try to Secure Filthy Lucre by Safeblowing”

Although today’s methods of cracking a safe have gotten more sophisticated along with the sophistication of modern safes, there were only two proven methods back at the turn of the 20th century: blowing it up or listening for the tumblers. The latter method took training, time, and patience, so inexperienced burglars generally relied on safeblowing. Nitroglycerin was the explosive of choice and required safeguards to prevent injury to the safeblower. But nothing, of course, could deaden the noise which then alerted citizens and law enforcement that something was afoot at the local bank, post office, or department store.

Kendrick, Juliaetta, and the surrounding areas were not immune to the plague of burglaries that descended on all cities and towns throughout the United States. And, despite the sometimes Keystone Koppish approach to solving these crimes, in nearly all instances, and often with the help of local citizens, the culprits were eventually apprehended. Here, then, are some of those stories that took place locally.

Linda Hamley, the 44-year-old assistant postmistress in Kendrick, was rudely awakened by a loud noise in the early morning hours of March 9, 1907. Instinctively, she recognized the sound: someone was blowing a safe and she feared it might be that of the post office. She quickly aroused neighbors to help her, and she bravely went to the post office to see what was going on. But the target was not the post office. It was the department store of John Lauterbach. The safe-blower, one James Murphy, had used so much nitroglycerin – too much, actually – that it had not only blown the safe apart, but flung one part through a front window sixty feet away. The noise woke nearly everyone in Kendrick, and Murphy knew they had to leave fast. He and his accomplice, young James Burke, grabbed a drawer and ran. They were in such a hurry that they did not have time to inspect the contents of the safe, which housed a change bag full of money. The drawer they took had only papers in it.

Latah County Sheriff Keane followed the trail of two “suspicious characters” and found them sleeping in their camp near Juliaetta at noon. He took them to the county jail, then hired Nez Perce tribal members to search the Juliaetta campsite area. They found several caches of items stolen from businesses in Juliaetta, including knives and razors taken from Benjamin N. Trout’s store.

Back in the Latah County jail, James Burke (who was considered a “youth”, so most likely around age 18) offered to confess to the crimes in exchange for immunity. He claimed to be just then embarking on a criminal career and did not want to proceed further in it. His “confession” amounted to blaming the entire thing on his older companion, Murphy, whose real name was allegedly Davis. Murphy somehow had tools and keys to enter any structure in Kendrick and Juliaetta. They were next on their way to burglarize Troy and Moscow, having pretty much run the gamut in Kendrick and Juliaetta.

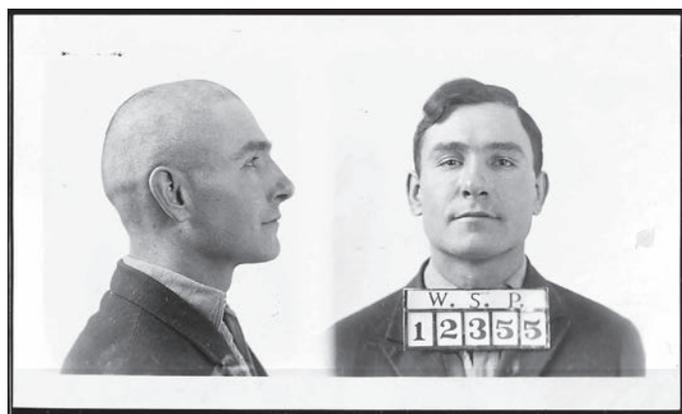
James Murphy had supposedly broken into safes in Canada, Montana, Minnesota, and multiple cities in the Midwest. Burke said Murphy threatened to kill him for exposing him, no matter how long it took. However,

Murphy/Davis would have to hold off until he finished serving his 10-year sentence in the Idaho State Penitentiary in Boise.

Four More for the Penitentiary

Some establishments seem to be magnets for criminals because of their contents of cash, clothing, and other desirable items. One such store was that of N.B. Long & Sons in Kendrick, which was frequently “visited” by burglars over the years it was in existence.

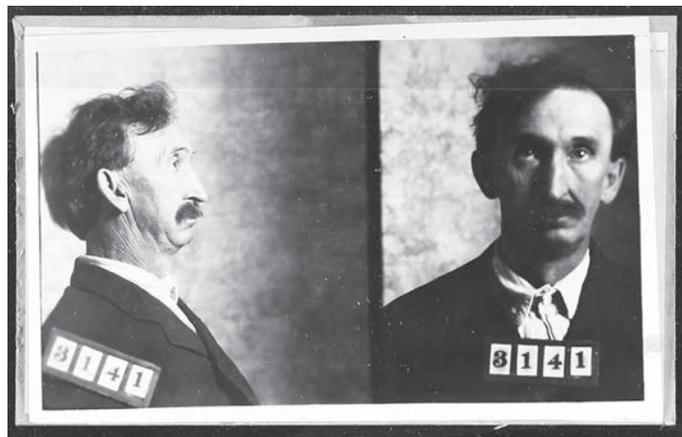
On a Friday night in late January 1921, someone came in through a rear window and stole what looked suspiciously like “Friday date night” necessities: \$2.50 (\$35.81 today), half a box of cigars, and some candy. But the following year, on April 10, 1922, there was a more serious incursion. Four intruders broke down the back door and loaded up five gunny sacks with shoes, tobacco, clothing, canned goods, and other merchandise. It didn’t take long for the sheriff to follow their trail down the favorite escape route of criminals in the Kendrick-Juliaetta area: the Northern Pacific Railroad. They had taken a train to Arrow Junction,



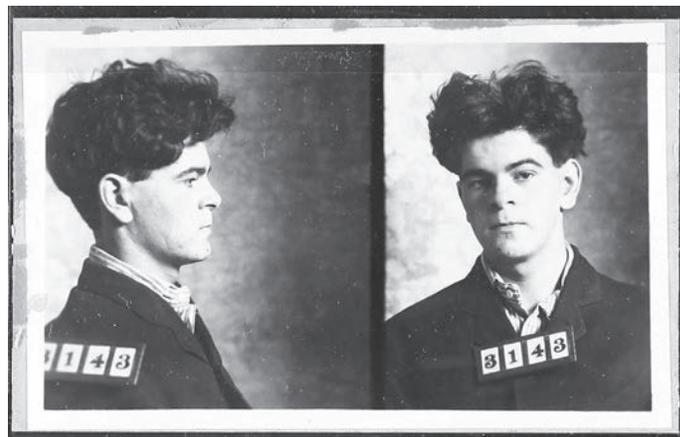
Frank Koenig



Fred Carpenter 1922



Neil McIntyre 1922



Phillip Reilly 1922

then camped on the Clearwater River near there. The sheriff caught them the next day.

At first the four men, who had met in Moscow from Spokane and made plans to burglarize a store in Kendrick, pleaded “not guilty” and intended to go to trial. But they obviously realized they would lose with all the evidence stacked against them and changed their pleas to “guilty.”

Frank Koenig, age 26, had previously served a term in the Washington State Prison in Walla Walla. Frank left his home in Missouri at age 15 and had no idea if his parents were still alive. He received a sentence of 6-15 years and was granted a conditional pardon in 1927.

Fred F. Carpenter, at 19 the youngest of the four, left his home in Omaha at age 17. He received a sentence of 1-15 years and was granted a full pardon in 1925.

Neil McIntyre, age 58 and born in Michigan, was given a sentence of 18 months-15 years. There is no indication of when he was released.

Phillip Reilly, age 25, had ten years of schooling, had been a machinist’s helper, and left his home in Philadelphia at age 17. He was given the same sentence as Neil McIntyre and, like him, had no release date in his prison file.

For most of these men, the death of one or both parents seems to have caused them to strike out on their own.

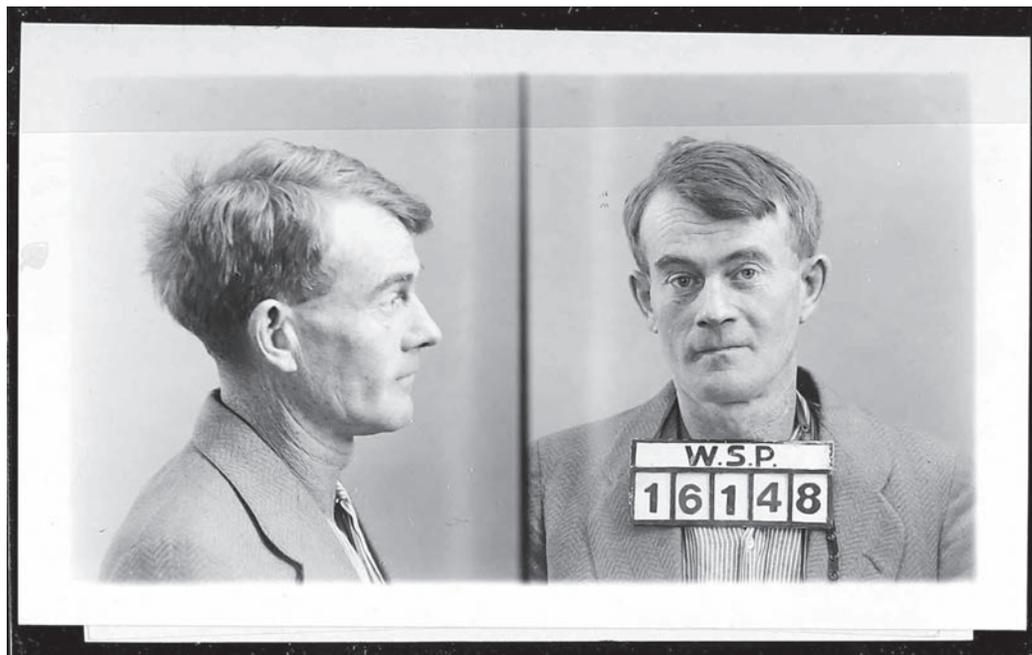
For Frank Koenig, there is a bitterness and sadness in his statement that he has no next of kin, yet has no idea if his parents are still alive.

Failure to Launch: The Saga of a Three-time Loser

Maybe it was because he was named after his uncle Elbridge Vinton Hocum, a cumbersome name at best. Maybe it was because this uncle and his family were circus performers throughout the Midwest. Or maybe it was because all of his brothers and sisters were successful as adults, and included one who had died in France during World War I. Whatever the reason, “Bud” Hocum of Spokane spent most of his youth in state penitentiaries: once in Washington and twice in Idaho.

In 1912 when Bud was 19, he and another young man tried to hold up a 55-year-old steamboat steward in Lewiston. They pulled pistols on him and demanded the \$100 (\$2,700 today) he was carrying. When the victim refused to comply, he was hit in the head with a sandbag. At this point, citizens were approaching and the two robbers fled. It was not long before they were found with the incriminating evidence (revolvers, sandbags, flashlight) and arrested. They were charged with assault with intent to commit robbery. Bud served four years before being paroled, but his companion only served one year, a sign that possibly Bud was the mastermind.

Around Thanksgiving in 1919, Elbridge Hocum broke into Baker’s Department Store in Kendrick and stole

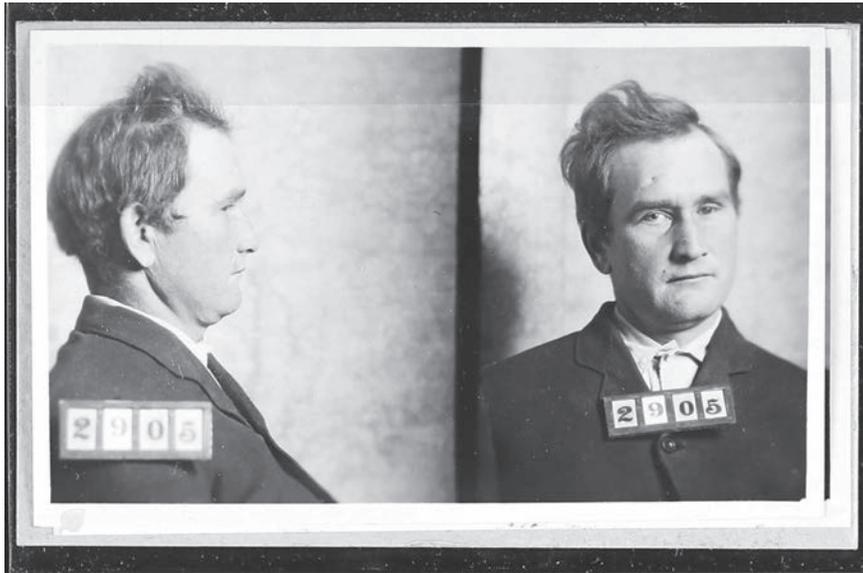


Elbridge Hocum (aka John O'Brien) 1919

clothing valued at \$100 (just under \$1,500 today): shirts, vests, sweaters, mackinaws, and other items. To enter the store, he had completely removed the back window and left it on the ground.

His spree was not finished, however. From there, Bud went to Troy and stole clothing from Myklebust’s. He was caught in Moscow and then also confessed to the Baker Store burglary in Kendrick. He had sold that clothing in Lewiston.

This time Bud told the police his name was John O’Brien, and it is with this name that he is entered in the Idaho State Penitentiary file for 1919, with his real name listed as his alias. From there on, he seems to have lived with his widowed mother (his father died when he was 13) in Spokane where he died in 1948 at the age of 55. He never married.



Rudolph Schultz 1929

Local Man Goes on Crime Spree

Rudolph Schultz, born in Russia or Germany in 1887, was the oldest of eleven children born to German natives Frederick and Phillipina Schultz. The Schultzes had settled in the Deary area in 1916, by way of stops in Canada and several places in the state of Washington. Almost immediately, Rudolph embarked on his chosen career: burglary. From 1917 to 1920, he committed at least six burglaries (four in Latah County and two in Whitman County), a forgery in Spokane, and a possible burglary of the Bovill Post Office in 1919.

In the spring of 1917 Rudolph stole stamps and money from the Deary Post Office. At that time the post office was inside the Faust & Miller drug store, and from that business he stole some articles and a diary or ledger kept by Dr. Faust (possibly listing debts).

In May 1918 he hit the Curtis Hardware Company in Deary and stole several articles, including the deed for the



Main Street in Deary, Idaho. 1910 (LCHS 10-05-001)

land the hardware store was built on. He also burned a ledger of debts held by the store, which made sense when it was discovered that Rudolph's father owed quite a large amount. However, after the robbery, Frederick Schultz gave Curtis \$100 (\$1,700 today). Did he know about or suspect his son of this crime?

In October of 1918 Rudolph hit the Curtis store once again, as well as the railroad depot in Deary. He stole Liberty bonds, a revolver, and bullets, along with some checks made out to Curtis. He went to Spokane and forged Curtis's name to one of the checks, using the money to buy clothes there. That same year, he also broke into the Hayfield Brothers store in Farmington, Washington.

On October 7, 1920, he broke into another Farmington, Washington, business: the E.E. Paddock Merchandise store, where he stole watches and clothing. When he was finally arrested for this crime, he was found to be wearing some of the underwear he had stolen. Deputies escorted him back to his home in Deary, where they searched a trunk in his room. There they found the answer to many of the burglaries that had puzzled them over the past four years: several specific items from those crimes were still in the trunk. Confronted with this evidence, Rudolph admitted to all of them. But he denied having committed the Bovill Post Office theft, possibly because that was a federal offense.

Why did Rudolph Schultz hold onto so many incriminating articles? Why didn't he sell those if money was the motive for the burglaries? He talked at length with the deputies concerning the six burglaries, but did not admit to any other crimes, which, surely, there no doubt were.

Schultz pleaded guilty to the burglaries and the forgery and was sentenced to the Idaho State Penitentiary for 3-14 years. In 1923 he was paroled to the supervision of his father in Portland, Oregon, where his parents had recently moved. He never married, but lived with his parents until they died in the 1950s. He died in Portland in 1968.

Two Cautionary Tales and One of Generosity

In the summer of 1909 Kendrick resident John Odlum was just getting ready to fix his supper when a "tramp" asked if he might cook up some meat on Odlum's stove. Odlum said he could, then went out to feed his chickens. While he was gone, the visitor stole \$400 (almost \$12,000 today) from a chest that Odlum kept on the table. Odlum contacted the town marshal, who found two such hoboes about to board a train. One of them was John Odlum's "guest," who gave his name as John Boyle. Boyle had \$300 of the stash on him, but the rest was gone. The *Gazette* scolded people who kept their money like this, easily found

and easily stolen, when there were two perfectly good banks in Kendrick. Hopefully, John Odlum's misfortune was a lesson learned by *Gazette* readers, and also by Odlum himself.

On a Sunday night in January 1916, the Kendrick Furniture Company was broken into and its stock of Oldfield Jewelry was taken. The same burglars tried to get into the McDowell Pool Hall but seem to have been frightened away. Apparently another store had been a victim not long before. The *Gazette* saw this as the result of the city council's imprudent decision to do away with a night watchman because of the expense involved. The solution might be to hire someone and let the expense be divided among the merchants rather than have one business at a time be at the mercy of the "night prowler."

In July 1919, bookkeeper Francis A. Pears was working on the books for the Kendrick Store when he saw a hand reaching over a shelf to get a box of crackers. He sounded the alarm, whereupon the burglar ran into the bathroom. In the meantime Pears got his gun and also some men from the Kendrick Hotel to guard the doors. But there would be no violent confrontation – the burglar gave himself up. He was Melvin Parkins, age 15, of Moscow, who claimed to have been motivated by hunger in the theft of the crackers. And hungry he was! Edgar Dammarell, one of the men guarding a door, treated him to a huge meal which young Parkins devoured with no trouble. They decided to leave the punishment to county officials in Moscow, but it is very likely that there was no further prosecution.

The hungry boy was most likely Vernon Lester Parkins, son of Robert and the late Dolly Parkins of Moscow. Dolly had died in childbirth in 1909 at the age of 28, when Vernon was 6 years old. In 1912, Robert remarried and they had children. But in the 1920 census, Vernon and the other youngest children of Robert and Dolly were living with their paternal grandparents, while the children of Robert and his second wife Hattie were living with their parents. Was there friction between the stepmother and the children that were not hers? Vern Parkins grew up to work on the railroad. He married, had children, and died in Viola in 1988. Possibly that act of kindness by the men in Kendrick back in 1919 put him on the right road, when he might have gone the way of so many others in this narrative.



Sources

These stories were gleaned from early local and regional newspapers, especially the Kendrick Gazette. Idaho and Washington penitentiary records yielded the perpetrators' photos.



James Donovan 1916

The Day the Kendrick Post Office Was Robbed

By Virginia A. McConnell

EARLY IN THE MORNING of Monday, April 9, 1916, guests at the Guy Hotel in Kendrick heard what they thought were explosions, as well as chopping noises and men talking. Those who looked out their window could see nothing, however, so they went back to sleep.

When Harry Stanton, the outgoing postmaster, opened the post office that morning, he could see right away that it had been robbed. The safe had been blown open and \$150 (\$3,600 today) was missing, as were stamps in the amount of \$1,000 (\$24,000). Stanton was scheduled to turn over the title of postmaster to the newly-appointed J. F. (John Fulton) Brown that morning, but that would have to be postponed until the postal inspector's investigation was complete.

As news of the safecracking robbery filtered through the town, employees at the N.B. Long & Sons meat market

realized that their own establishment had been hit as well. But thanks to a bank book on top of the cash register that indicated the store had deposited its money the day before, the robbers abandoned the attempt. They would only have found ten cents in the safe.

A Mrs. Weaver up on American Ridge (possibly Maggie/ Mrs. Charles) reported that, early that morning, she had served breakfast to three men. Later she was able to identify one of them.

It would be two teenage brothers – 16-year-old Donald McCrea and 14-year-old Walter – who would be largely responsible for the discovery of the robbers' identities. On his way to school on April 9, Donald spied the majority of the missing stamps hidden in a culvert. Not to be outdone by his brother, Walter went investigating an abandoned house near Kendrick. Hidden under the floor were a steel

instrument, some caps, fuses, and a bottle of what was most likely nitroglycerin. He turned them over to his father, who promptly poured out the liquid mixture so it would not explode.

The steel plate found by Walter was taken to Spokane by the sheriff, who showed it around at various foundries for identification. He hit the jackpot at the National Iron Works when employees recalled that it was a special order, designed by a man named James Donovan, supposedly for tightening cables. But what it really did was slip over the combination dial of a safe so that it could be removed. It was determined that a similar tool was used in a recent safe-cracking episode in Marcus, Washington. After the Kendrick robbery, Donovan had gone back to the foundry to order another tool, as he claimed he had broken the first one, so the workers there were familiar with him and were able to identify him when they saw him in the neighborhood.

James Donovan, 48, and his two accomplices – Frank Hayes, 28, and F.C. Bradley, 30 – had been on quite a spree by the time they were finally arrested in Spokane in August. They had hit post offices, banks, and stores in Deary, Spokane, Rathdrum, Meyers Falls, Rosalia, and several other places in the Spokane area. They had stolen \$5,000 (\$121,000) over a span of six months.

Investigation revealed that James Donovan had served time in the Iowa and Kansas penitentiaries and was currently an escaped convict from North Dakota, where he had gotten out of the county jail before he could be taken to the penitentiary for blowing up safes in two post offices there.

Because robbing a post office is a federal offense, Donovan was tried at a federal court house in Coeur d'Alene. Mrs. Weaver was there to identify him as one of the men who had breakfast at her home on the day of the Kendrick robbery. He was sentenced to five years in the McNeil Island Prison in Washington state and given a \$500 fine. His intake papers note that he had a lot of scars all over his body, indicative of a life of constant danger.

For those in Kendrick at that time, especially those involved with the investigation, such as Mrs. Weaver and the McCrea brothers, it must have been an exciting event that they remembered for the rest of their lives and passed down to their children.

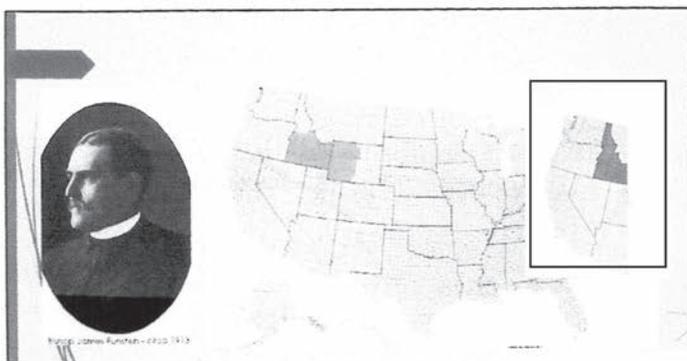
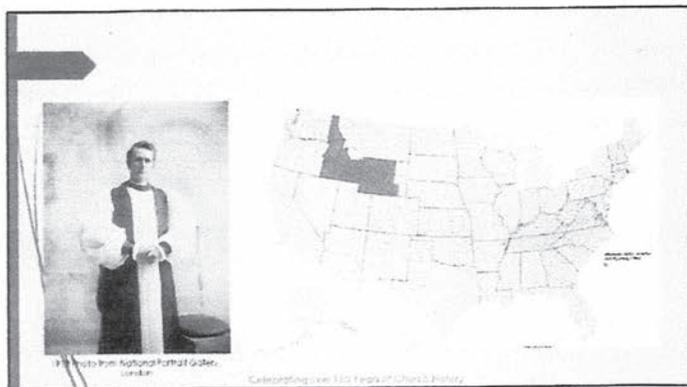
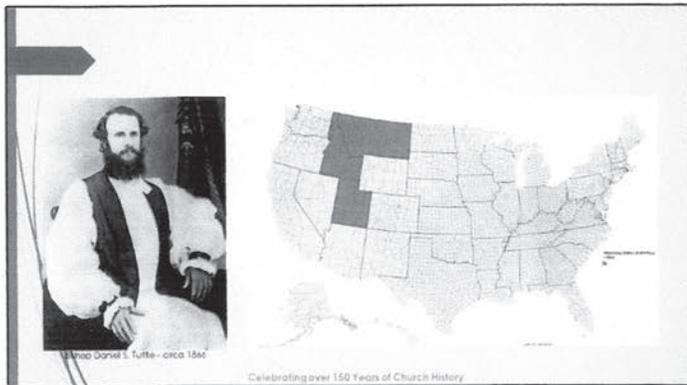
Donald McCrea had a career in the US Army, serving in both World Wars and in Korea, retiring as a Lieutenant Colonel. His brother Walter received an appointment to the US Naval Academy in Annapolis, Maryland, for the Class of 1923, but left during his plebe (freshman) year. Both brothers ended up in California and are buried there.



Kirby-Long home in Kendrick built by Thomas Kirby about 1889, with an annex added in 1900. Later owned by N. B. Long. (LCHS 10-05-001)

HISTORY OF ST. MARK'S EPISCOPAL CHURCH IN MOSCOW, IDAHO

By Helen Wootton



Early bishops of the missionary districts of the Episcopal Church and maps of their territories: from top: The Rt. Rev. Daniel Sylvester Tuttle, 1867-1886; The Rt. Rev. Ethelbert Talbot, 1887-1898; and The Rt. Rev. James Bowes Funsten, 1899-1918

Part I: The Missionary Years

The history of St. Mark's is bound up with the history of Idaho and with the history of the Episcopal Church in America. We have to remember that St. Mark's was founded in 1889, a year before Idaho became a State, and long before Spokane (including Northern Idaho) became a diocese in 1964, or the rest of Idaho became a diocese in 1967! Thus, for many years St. Mark's was part of various territories of the United States and part of various missionary districts of the Episcopal Church.

The Louisiana Purchase in 1803 included a small part of what is now Idaho and sparked an interest in the rest of the Pacific Northwest. The Lewis and Clark expedition was sent to explore the region in 1804, but it wasn't until the 1840s that non-Indian settlers began to arrive in significant numbers, bringing their own (Christian) religion with them.

In the 1850s the Episcopal Church established missionary districts in the new territories, along with bishops to preside over them. Northern Idaho, later including St. Mark's, was shuffled among these various missionary districts as detailed in the following.

1854-1865

The Rt. Rev. Thomas Fielding Scott was Bishop of Oregon and Washington Territories (which included what would become Idaho).

In 1864 there was no Episcopal presence in northern Idaho but there was a heroic Episcopal priest in Boise. The Rev. Saint Michael Fackler arrived on horseback from his previous service near Portland. The *Idaho Tri-Weekly Statesman* reported in August that he was "disposed to remain there if sufficient interest is manifested by the citizens to assist in providing a horse and sustaining regular service." Evidently his conditions were met because he stayed there two years, also making regular trips on horseback to Idaho City, Ruby City, and Silver City.

1865-1867

The Rt. Rev. George Maxwell Randall was Bishop of Colorado and Adjacent Territory (which included Idaho).

In 1866, the abovementioned Rev. Fackler made it clear to the congregation at Boise City that he needed a proper church or he would not remain. This was the beginning of the great Episcopal fundraising machine, the women's guilds, which raised \$1,500 by selling crafts and holding socials. Boise Episcopal Church was dedicated in September of 1866, the first permanent church structure in Idaho Territory. Unfortunately, three weeks after the dedication, while traveling back East to visit family and raise funds, Rev. Fackler contracted cholera while tending the sick on board the ship and died near Florida. Later the Boise church was renamed Saint Michael the Archangel in honor of the Reverend Saint Michael Fackler. ("Saint Michael" was his given name, not a designation, although he was certainly a saintly man.)

1867-1886

The Rt. Rev. Daniel Sylvester Tuttle was chosen as Bishop of Idaho, Montana and Utah Territories. He had traveled by train to near North Platte, Nebraska. From there, armed with a rifle, he rode shotgun for the nearly three days it took to reach Denver. Later he made the trip to Boise City by stagecoach over considerably worse roads. He described it this way in his *Diary of Missionary Bishop*:

During the last fifty miles of that Boise trip I was more used up physically than I can think of in my life. I was past the point of grinning and bearing, or shutting the teeth and enduring. All the forces of resistance seemed to be beaten down and disintegrated. I was ready to groan and cry, and would not have offered a jot of opposition if the driver had dumped me down upon the roadside and left me behind under a sagebrush.

A big, straightforward but gentle man, Bishop Tuttle was well thought of by the miners and pioneers in his district, even when he shut down saloons for church on Sunday mornings! He later served as Bishop of Missouri and then went on to become Presiding Bishop of the Episcopal Church.

During this period we find the first account of Episcopal services in Moscow in the memoirs of the Rev. Lemuel Wells when he was a priest in Walla Walla in 1871 -1872. He conducted services in 22 different locations, one of which was Moscow. (Wells was later Bishop of the Missionary District of Spokane.) By 1885, the *Moscow Mirror* noted that Episcopal services "will be the same as usual."

1887-1898

The Rt. Rev. Ethelbert Talbot was Bishop of Wyoming and Idaho. Bishop Talbot was the first bishop born west of the Mississippi. When he took over the district he had only four clergy working in the district to support 50 congregations.

Here is an 1897 story about him from the *Blackfoot News*.

Those who lament the difficulties in raising money for the work of the church may appreciate the bishop's methods. Talbot was trying to raise funds for a church project in Wyoming. Not happy with the slow pace of contributions, the Bishop decided to take a walk about town. He eventually found himself behind a saloon well known for its backroom poker games. As the story goes, he found five prominent citizens, all members of the church, playing cards. Each had a comfortable stack of chips in front of him. These the bishop "swiped" and on the following day sent to the bank to be cashed. The money - \$700 - was set down to "collections."

Bishop Talbot also made frequent trips to the East Coast to solicit funds for the work of the church in Idaho. During his tenure, Idaho became a state and churches sprouted up all over.

He also established other institutions. St. Margaret's School for Girls was established adjacent to St. Michael's rectory in Boise in 1892. Bishop Talbot's goal was to provide a first class education to the daughters of not only the wealthy merchants, but also of the ranchers, farmers, and miners. He solicited donations from wealthy patrons around the country. St. Margaret's was the foundation for St. Luke's School of Nursing, which later became St. Luke's Hospital. St. Margaret's also spawned Boise State College.

Bishop Talbot did not ignore northern Idaho. He was instrumental in establishing services in Moscow, hiring its first resident priest, and getting the church its first permanent structure.

Part II: An Established Church

1889 St. Mark's established in Moscow

By August of 1889, regular Episcopal services were being held in Moscow although the congregation lacked its own building. The *Moscow Mirror* notes:

Bishop Talbot, of the Episcopal Church, will hold service in Moscow on Sunday next the 27th [August] at the Methodist Church. Morning Prayer at 11 o'clock, followed by celebration of Holy Communion. Evening Prayer at 8 o'clock. The Rt. Rev. Ethelbert Talbot, D.D., L.L.D., Bishop of Idaho and Wyoming, will officiate at both services, assisted by Rev. William Gill of Dayton, W.T. [Washington Territory]

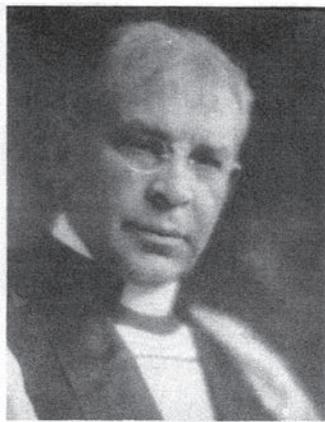


St. Mark's Episcopal Church 1891-1937

below: Episcopal Bishops of the Missionary District of Spokane: Lemuel Wells (1892-1913), Herman Page (1915-1923), Edward Cross (1924-1954)



Lemuel Wells



Herman Page



Edward Cross

This was a profitable visit because the *Moscow Mirror* for August 30, 1889, contained the following news item:

Hon. W.J. McConnell donated a lot to the Episcopal Church Association of this city and the Bishop promised five hundred dollars toward building a church office.

The Rev. Mr. Gill continued to hold bimonthly Episcopal

services in various Moscow churches until in July of 1890 when the Rev. Patrick Murphy, the first resident priest, arrived in Moscow. Shortly thereafter, the Parish adopted the name of St. Mark's.

An account of Murphy's arrival in Idaho is excerpted from George Buzzelle's *Memoirs of an Idaho Missionary*.

In his need Bishop Talbot imported a member of Irish Bible Readers...Green as grass and set down in the wild and woolly West, and left to paddle their own canoe. Be it said to their everlasting credit, most of them made good.....On the train from Nampa to Boise, we noticed a little dark man followed by a small woman and several small children, all loaded with bags and bundles...we were introduced to Mr.



St. Mark's Episcopal Church decorated for the wedding of Abe Goff and Florence Richardson, August 24, 1927

left: The Rev. Turpen A. Daughters, Vicar 1898-1900



and Mrs. Patrick Murphy...who informed us he had come to be a fellow worker...we plied him with questions about Ireland...He told us a lurid tale of religious persecutions... When we suggested that Orangeman and Romanist seemed about on a par in that regard, the little man hopped to his feet and cried, "I have fought the papists since I was born, and I will fight them 'till I die!"

Mr. Murphy's first assignment in 1887 was at the then Gold-Rush town of Idaho City where he also road a mule to visit outlying mining camps. He came to Moscow in 1890.

In the summer of 1891 work commenced on a church building on the land donated by McConnell at First and Jefferson and the *Mirror* proclaimed it as "one of the best owned by [the Episcopal church] in the State." By March of 1892 the rectory was completed, "the finest residence provided by any church in the city and supplied with all



Costume party at St. Mark's Episcopal Church Guild Hall (LCHS 03-04-095)



St. Mark's—1891-1937



All Saints Day—1964
GUEST PREACHER



The Rt. Reverend Hamilton West, D.D., LL.D.
Bishop of Florida
Vicar of Saint Mark's—1932-1936
(1)

Program from All Saints Day – 1964 featuring guest preacher Bishop E. Hamilton West, former St. Mark's priest.

the conveniences” according to the *Mirror*. Mr. Murphy was well established and praised for holding services in the Latah County jail for the inmates. It is fitting that the only service leaflet that survives from Murphy’s tenure is a festive celebration of St. Patrick’s Day on March 18, 1895!

Mr. Murphy served until September of 1896, followed by The Rev. L. Robert Sheffield who was here only a year, from October of 1896 to October of 1897.

1898

Northern Idaho was shuffled off to the Missionary District of Spokane, presided over by The Rt. Rev. Lemuel Henry Wells who was its first Bishop and served from 1892 to 1913. (Refer to Part I for an account of Bishop Wells as a missionary priest.) When he retired, it was because he was “unequal to the long drives and horseback expeditions” required by his jurisdiction. He retired to Tacoma where he continued to teach Bible classes and conduct services.

One of St. Mark’s priests during this time was Turpen A. Daughters who served from August 1898 to February 1900. We know more about Fr. Daughters, and have his picture, because his daughter married a later St. Mark’s rector, Fr. Fleharty. Here is the Rev. Mr. Daughters’ own account of his missionary ministry.

Of course, in those days, I was a missionary pastor and preached at a good many different places, but unlike the itinerant Methodist preacher who traveled with a horse and saddlebag, I rode a bicycle. Money was a scarce article. My salary, which was at best meager, was not always forthcoming on time. In consequence, I often found it hard to secure the necessities of life. Finally, the store refused to trust me for provisions any longer. In desperation, I decided to make a trip to Spokane. A 90 mile trip over the Palouse hills on a bicycle is not an easy task. About the time I reached Pullman, I was passing a ranch with a row of evergreens in front of the place. A savage dog ran out from behind the bush and started to attack me.

Before he reached me, I threw my leg across the bicycle and, in disgust, with a savage growl, he halted that he might come around the other side. Before he reached me, I had thrown both legs over the bicycle. After this had been repeated several times, the dog with a series of savage dog oaths, turned and went back to his place of abode.

Just before I reached Spangle I had become thoroughly exhausted and felt that I could go no farther. However, near the roadside I noticed a patch of onions. Alighting I made my way to the patch and made a repast on the raw onions. This gave me strength to proceed on my way....When I reached Spokane, it took me a bit to realize why no one seemed to want to stand near me to talk!

After leaving Moscow, Daughters served in Colfax, Davenport, Coeur d’Alene, and Montana. When he

returned to Spokane he was vicar of St. James until it merged with the Cathedral of St. John.

We do not have any accounts of the next two priests who served St. Mark’s under Bishop Wells, Frederick C. Williams (September 1902 – January 1905) and F.V. Baer (April 1906 – May 1907).

1907

Northern Idaho was shuffled back to the newly created Missionary District of Idaho, which coincided with the present-day boundaries of the State of Idaho and was presided over by The Rt. Rev. James Bowes Funsten, who had been Bishop of the Missionary District of Boise since 1899. Bishop Funsten served until 1918 and was known as “the Builder Bishop.” Under his leadership in 1902, St. Luke’s School of Nursing became St. Luke’s Hospital. Bishop Funsten noted that the primary problems it served were “women’s problems and gunshot wounds.”

St. Mark’s priest during this time was Jonathan Watson, Vicar, serving from around 1908 to June 1917. There are many sources that say Watson’s tenure began in 1910, but that date has to be an error, recopied again and again, because we have a lengthy news article from the local paper on 15 April 1909 which quotes Watson repeatedly. He announces that the church is now free from debt for the first time in its history. He thanks various people and also announces the acquisition of a new processional cross made by the Fond du Lac Church Furnishing Company, made of polished brass and a “fine piece of work.” It is evident from this article that Watson had been there some time and was not newly arrived. We also note the parish record of a confirmation class he presented to the bishop May 23, 1909, and a marriage he performed on June 9, 1909. Unfortunately, the actual St. Mark’s services record begins in 1918.

Mr. Watson was the first vicar that Mary Williamson d’Easum remembered when she was little. She thought that he was a very nice looking man with long white hair which made him look like Moses. She particularly remembered the church Christmas celebrations and the beautiful Christmas trees lit with real candles. With his white hair, Mr. Watson made a good Santa until one Christmas his hair caught fire from the candles!

Following are more of d’Easum’s remembrances.

When [Mr. Watson] came to St. Mark’s, he was a widower and had a family, two daughters, Aimee and Freda, who used to babysit for us when they had Guild.....And then Mr. Watson remarried, a very nice little woman who had been a nurse. They had a son, Richard. You have heard of him, probably, he became Bishop of Utah. We were always very proud of him. Richard was my brother’s very good friend.

He was in our confirmation class. We were confirmed by Bishop Funsten. The Bishop came every year, mostly by train, in those days. I am very proud to have been confirmed by Bishop Funsten because he is revered for starting St. Luke's Hospital.

Sometime before 1910, a guild hall (what we would call a parish hall) had been added to the church-rectory building. We don't know much about that original building, only that it was severely damaged by fire while Watson's family was in residence in the rectory next door. The Rev. Jonathan Watson's son, Richard, who later went on to become Bishop of Utah, describes that fire in his memoir:

I remember waking one Sunday morning about two am to the smell of smoke and the roar of flames. The parish house next door to the rectory and church was a roaring furnace. In spite of valiant efforts of the fire department and people, it was destroyed. The thing that stands out to me was the way people of the congregation rallied – and indeed the whole town – out of the ruins was built a new parish house infinitely better than the old one.

The *Moscow Star Mirror* gives this account of that fire:

A fire which threatened for a time to completely destroy several residences, the Episcopal church, Guild Hall, and a couple of barns broke out about 10 o'clock last night in a small barn belonging to Mrs. Thomas across the alley from the Guild Hall and raged unrestricted for several minutes before the arrival of the fire ladders. In this time it had gained such headway that the barn could not be saved and only through valiant fighting was the residence occupied by Rev. Watson and the Guild Hall adjoining saved from the flames.

The high wind that was raging carried the fire from the burning barn to the roof of the Guild Hall only a few feet away and considerable damage was done to the latter structure before the flames could be extinguished. Several other buildings were badly scorched.

It is not known how the fire originated but it is the common belief that the "boy with a cigarette" theory is applicable. The fire companies are to be commended for their quick response to the alarm and for the effective service they rendered in checking the flames in a wind that was almost as strong as the water pressure, if not stronger.

Around 1912 or 1913, the great typhoid epidemic struck Moscow. Rev. Watson's son recalls this:

My sister, Aimee, was critically ill for weeks. I had always been taught that it was the minister's duty and that of his family to minister to other people. Here the reverse made its deep impact on me. Daily, people of the congregation came with foods cooked and with articles of needed clothing, and doing every thoughtful and helpful thing that could be done. Such a ministry by lay people both shamed and inspired me and ultimately played its part in my going into ministry.



*The Rev. Andrew E. F. Anderson
Vicar Sept. 1936 - April 1940
During the Great Fire and the Re-building*

The Rev. Andrew E. F. Anderson, rector at the time of the church fire in 1937.

Rev. Watson began campus ministry during his time at St. Mark's. Here is his son's recollection:

...this was a long time before the days of any philosophy of college work by the Church. College students would come to the rectory of a Sunday night and I would sit peeking in the hallway wrapped in awe and amazement as I listened to their profound discussions and wondered if my day would ever come. On Saturday nights we would have a student dance in the parish hall and literally hundreds of students would come. It was my job to play the player piano and this is one reason why I always had such muscular legs. After the dance my father and I would drop wearily into bed for a few hours, but at 4 o'clock (particularly on winter nights) we would be up, and while Dad started cleaning the church, I would go into the basement and build a roaring fire. Then we would pitch in together and clean the parish house and get it ready. In those days we couldn't afford a verger or caretaker and the vestry saw nothing wrong with the rector and his family doing the work.

Long-time St. Mark's member, Abe Goff, remembers the old church, rectory, and [new] guild hall this way:

We loved the old wooden church, even if it was not as imposing as the present graceful brick structure. The original church, as now, faced Jefferson Street. The drafty and out-moded rectory was in the rear, facing on first Street. Stretching out at right angles, along the alley was the Parish Hall. There was no basement, except a small excavation for the furnace and small, unhandy kitchen.

Another long-time church member, Mary Williamson d'Easum, well remembered that excavation as very primitive, maybe even with a dirt floor, but there was a dumb waiter to carry food up to the Guild Hall. Cooking down there made it intensely hot, earning the kitchen the not-so-affectionate title of "Hell Hole."

Here are some more remembrances of the Guild Hall from Abe Goff:

The Parish Hall was large enough to accommodate what was a good-sized crowd in those days, with a stage for amateur plays and church school programs. Church, rectory, and parish hall were connected in a single edifice.

The Guild Hall served for various parish meetings and as space for children's church school classes on Sunday. But more important to the community, on weekdays the hall was open to outsiders for social activities and amateur plays. Many private parties and dances were held, some of the best remembered being costume affairs.

In December 1916, the ranting evangelist, Bulgin, held forth in a circus tent on the vacant lot by the post office on Third Street. He was strong on fire and brimstone in the hereafter and warned "God help you mothers who permit your innocent daughters to attend dances." As a result all dancing was forbidden at high school parties. Father Watson, beloved rector at St. Mark's at the time, invited any young people who wanted to dance to come over to the Guild Hall, and this became a haven for well-chaperoned and mannerly parties. Bulgin went on his way with pockets well-lined with cash from earnest, self-denying evangelical church members, but left an aftermath of intolerance from which the community was a long time in recovering.

1918

The Missionary District of Idaho was without a bishop during 1918, so it was led by the Rt. Rev. Herman Page, doing double duty. Bishop Page was the 2nd Bishop of the Missionary District of Spokane serving from 1915 to 1923. One of Bishop Page's primary interests was youth, and during his time he established youth programs and a summer camp, now known as Camp Cross. In 1923, he resigned to become Bishop of Michigan.

St. Mark's priest during this time was William H. Bridge, Rector, serving from October 1917 to September 1920.

Mary d'Easum remembers Mr. Bridge this way:

He was a very British man. He was a small man, and very dapper, very interested in dramatics as you could tell by looking at him. He also was a widower. He had two little girls. Then he married. It was quite a place for bachelors to come! He married a very nice little woman and they had a baby, a little boy.

Mr. Bridge, as I said, was very much interested in theater. He was interested in everything at the university, and he established a players group in Moscow, of which Mr. Cushman was the head. I remember John Cushman at the University. We put on lots of plays. I say "we" because sometimes I had a little three words to say or something. Most of what they put on - J. M. Berry and Galsworthy, very British. I don't know whether he came [to St. Mark's] except for the theater, but he seemed very familiar with the place.

According to an article in *Latah Legacy* (Vol.46/No.1) John Cushman arrived in Moscow in 1919 which would have been toward the end of Rev. Bridge's tenure, but it is also noted that prior to his arrival plays were being produced as senior projects or club endeavors on a regular basis.

Mary d' Easum's memories of that time continue:

Our Bishop at that time was Bishop Funsten. All of Idaho, the District of Idaho was the same as geographic Idaho. The Bishops at that time had all of Idaho, so they came to Moscow and Bonner's Ferry and Sandpoint. They came every year and I remember there was a great to-do when the Bishop was coming. They came mostly by train in my early days; they had many trains in and out of Moscow.

Another of her memories concerned the dances held at the Guild Hall:

I was too young to go to the dances, but I remember Mother and a group of her friends speaking with great shock because they had discovered the girls were checking their corsets in the check room with their coats so they could do that dance - shimmying... Anyway, Dean French put a stop to it. [That would be the formidable Dean Permeal French who was Dean of Women at the University of Idaho for three decades.]

September 1918

Spanish flu swept through Moscow, causing many deaths. Temporary hospitals were set up in the Episcopal Guild Hall, the Elk's Temple, and a fraternity house.

1920-1924.

The Rt. Rev. Frank Hale Turet was Bishop of the Missionary District of Idaho. St. Mark's priest during that time was H.H. Mitchell (January 1921 - May 1932), who continued serving under the next bishops of the Missionary District of Idaho: another substitute doing



The processional cross saved from the great fire of 1937
(photo by Elaina Pierson)

double duty, The Rt. Rev. Herbert H.H. Fox, Bishop of Montana (1925), and The Rt. Rev. Middleton Barnwell, Bishop of Idaho (1926-1935).

Fr. Mitchell continued to serve until 1932. He was the first priest to be called “father” as prior to him all priests were designated “mister.” Mary d’Easum remembers:

...up to that time we had no candles on the altar at all. He had two candles and always explained that one was Christ, as man, and the other was Christ, as God..... A lot of people objected to the candles – it was pretty Romanist. We had a



The altar cross and vases saved from the great fire of 1937
(photo by Elaina Pierson)

good choir at St. Mark’s – many of the music students joined us. And it seemed to me we sang the service a great deal. Communion was once a month, the first Sunday. Otherwise we had Morning Prayer and quite often Evening Prayer. And we sang many of the psalms and things like the Te Deum and so forth.

Mrs. Mitchell was a very motherly person and liked young people, and of course they loved her. During the year the Mitchells had every student who was even registered as an Episcopalian at the University to dinner.

We had quite an active Episcopal group at the university. We called it just the Episcopal Club, there was no Canterbury House then....The Mitchell’s had a cabin out at the Moscow Mountains... and quite a few of the students used to go out to the Mitchell’s cabin and have a wingding. My beau was Herbert Mitchell, who was Fr. Mitchell’s oldest son, and my very best friend was his oldest daughter Pauline. So Herbert and Pauline and Pauline’s beau and I often went out to the cabin [for a day hike]. [Author’s note. Pauline was Elsie Pauline, later Elsie Mann, long time St. Mark’s member]

We had summer camp for two or three years in connection with the district of Spokane [at what is now Camp Cross]. The couple of years that we were together, Idaho and Spokane, we would have both bishops there. Our bishop was really fun, Bishop Barnwell. He was a southern gentleman, very with it I would say. He wore plus fours (golf pants that fastened under the knee) thought to be very far out. He brought his boat and his guitar. We had all ages together and had serious services too.... We had speakers from the national board. We’d have a class on church history, one on church liturgy, and Bible of course....then you could play in the late afternoon and evening.

[Author’s note: My own family loved Fr. Mitchell, who baptized my mother and her brother, Shirley and Darrell Town, and prepared them for confirmation by Bishop

Barnwell. At confirmation, Mom remembers the girls wore white dresses with little triangular scarves on their heads. The boys were terrified they would have to wear those!]

After Fr. Mitchell's ministry ended in 1932, St. Mark's was served by E. Hamilton West, Vicar from September 1932 to December 1935.

Fr. West was another well-loved priest for St. Mark's. (He was even invited back as guest preacher in 1964 for a special All Saints Day celebration. By that time he was Bishop of Florida.) Fr. West also encouraged theater and continued to sponsor plays in the Guild Hall directed by John Cushman.

1936 – 1941

The Rt. Rev. Frederick Bethune Bartlett was the final Bishop of Idaho while northern Idaho was a part of it, but early in his tenure (1936) northern Idaho made its final journey back to the District of Spokane. (Calvin Barkow was a short-term vicar then from April 1936 to September 1936.)

In 1936 northern Idaho, including St. Mark's, again became part of the Missionary District of Spokane, its final "home." The Rt. Rev. Edward Makin Cross was its Bishop from 1924 to 1954.

During Bishop Cross' tenure, before northern Idaho returned to the District of Spokane, plans for the Cathedral of St. John the Evangelist took shape. The idea of a cathedral was first conceived in 1919 to replace the old wooden structure of All Saints Cathedral at First and Jefferson in Spokane (which is now the bus terminal). Bishop Cross and architect Harold Whitehouse decided that site was not suitable and that the cathedral needed to be sited on a rock on a hill. Groundbreaking took place in 1925 and the north-south transept was completed and ready for its first service in 1929.

The Great Depression and World War II intervened and work did not begin again until 1948. By 1960 the cathedral building was completed except for the decorative finishing touches.

The Rev. Andrew E. F. Anderson, serving from September 1936 to April 1940, was St. Mark's rector during the transition to Spokane District. Although great things were going on in the District of Spokane in 1936, the move was not auspicious for St. Mark's.

August 14, 1937 – Everything burned – church, rectory, parish hall

Although it was certainly convenient to have the three buildings – the church, rectory, and parish hall – connected, it was disastrous for fire suppression. The

fire started at 3 pm in the kitchen below the Guild Hall (the "Hell Hole") and spread rapidly through the three buildings. By 3:15 according to the newspaper, "The church steeple, gutted by flames, toppled to the ground."

Someone had the presence of mind to grab the church record books, the altar cross and vases, and the processional cross. Except for those items, it was a total loss. The Driscoll house next door, which eventually became St. Mark's rectory, was also damaged. Roof fires at the David home (528 E. First) and the Huff home (510 E. Third) were quickly extinguished with garden hoses.

Fortunately most of the residents of the block were away, so there was no loss of life. Fr. Anderson was in Milwaukee on church business. Rolston Butterfield of NW Mutual Life declared the church a total loss amounting to fifteen thousand dollars, for which it was insured.

It is remarkable that, although devastated by the loss of their beloved church, the people of St. Mark's quickly re-grouped, and planning began immediately for a new brick church, which would be fireproof.

The history of St. Mark's Episcopal Church in Moscow is to be continued with Parts III and IV.



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The author also thanks Gloria Lund, archivist at Diocese of Spokane; Cheryl Ostreicher, archivist at Boise State University Library; Zach Wnek, archivist at Latah County Historical Society; Mary Williamson d'Easum, oral history of her life at St. Mark's, 1906-1935; and The Rev. Robin Biffle, who pored over pages of old vestry meetings for historical nuggets.

Communities and Towns in North Latah County

Compiled by Gary E. Strong

Have you ever wondered where early homesteaders and pioneers settled when they arrived in Latah County? After receiving numerous questions about the communities and towns in North Latah County, the Potlatch Historical Society began to pull together a listing that identified fifty-two candidates, most now long gone. Using Lalia Boone's *From A to Z in Latah County: a Place Names Dictionary*, the listing was completed. The Potlatch Historical Society recently issued the listing with additional information, photographs, and maps as the Society's fourth Occasional Paper.

Advent Hollow T40N R5W sec 5/8. (1908)

Upper Columbia Mission of the Seventh Day Adventists. Community of 270 people on 180 acres. Purpose was to grow their own food and educate their children away from the influence of the cities. 2 miles East of Viola. Closed in 1959.

Almeda T42N R5W sec 4.

Early settlement formerly called Stringtown in Northwest part of the County in Cedar Creek area. 5 miles Southwest of Cora and 8 miles Northwest of Potlatch. Consisted of a grocery store and blacksmith shop. Named for Almeda Comer. Name changed to Yellow Dog.

Avon T40N R2W sec 8. (1891)

Post Office discontinued in 1946. Platted by John Van Hook.



Avon School 8th Grade Class (LCHS 25-06-009)



Schoepflin home near Viola with Thatuna Adventist Academy in distance at left. (LCHS 16-03-007)



Homestead cabin near Collins (LCHS 03-05-001)

Bovill T41N R1W sec 36. (1907)

An incorporated town 9 miles East Northeast of Deary. Named for Hugh Bovill. The WI&M and Milwaukie railroads joined East of Bovill in 1910. Hotel and general store to accommodate sportsmen, homesteaders, and timber cruisers.

Bulltown

Early name for Onaway. So called in honor of John “Henry” Bull, founder of the town.

Buswell T40N R6W sec 1.

Early community about 3 miles East and 1 mile South of Viola. Named for L.A. Buswell who lived there and produced vegetables and small fruits, partly for Advent Hollow.

Camas Creek (1878)

Early Chinese mining community at the mouth of Camas Creek on the Palouse River. Post Office discontinued in 1879.

Cedar Creek T42N R5W sec 5/6. (1900)

Pioneer community in Northwest Latah County along the banks of Cedar Creek. In existence before 1900.

Ceylon T41N R4W sec 9. (1890)

An early community established at the mouth of Hatter Creek on the Palouse River about 3 miles East of Potlatch.

Chambers T41N R4W sec 1. (1881)

Near Princeton in Chambers Flat Area. Post Office closed in 1887. 2 miles North of Slabtown. There was a store, school and post office.

Coates T42N R4W sec 3. (1907)

Post Office established in 1907 and named for early postmaster. Between Gold and Water Hole Creeks.

Collins T41N R1E sec 18. (1895)

4 miles North of Bovill. Post Office discontinued in 1915. Early lumbering community. Named for John H. Collins, a timber cruiser and homesteader in the area before 1895.

Cora T42N R5W sec 3. (1892)

Early community with a store and post office. Community of 600 people. Store closed in 1926. Seven miles NW of Potlatch. Named for Cora Caruthers.

Cornell T40N R1W sec 15. (1907)

WI&M Railway Station. Between Deary and Bovill.

Cove T40N R6W sec 25.

Railway stop 2 miles N of Viola on the Spokane Inland Empire Railroad. Also referred to as Mountain Cove.

Deary (1907)

Incorporated in 1912. Platted in 1907 by William Deary for



Deary, Idaho in 1910s (LCHS 04-02-007)

Weyerhaeuser Company and named for him. 12 miles NE of Troy on land homesteaded by Joe Blallock. Center of rich farming area with lumbering interests to the East and mining to the Northeast and North. In 1914 there were two churches, a bank, hotel, weekly newspaper, four sawmills, a new two-story school and more than a dozen other businesses.

Deep Creek T41N R5W sec 2. (1894-99)

Early day community and post office 1 mile North of the Junction of Deep Creek and the Palouse River. John A. Starnier was postmaster, 1894-99.

Dunlap T42N R6W (1907)

Community and post office near Washington boundary above the Palouse River.

Dutch Town T42N R3W (1895)

Mining area between Jerome and Big Creeks. Named for Dutch Jake Mines.

Evergreen T43N R5/6W (1871)

NW quadrant of Latah County in the Pine Creek area. 1873 Pine Creek Post Office. Never a town as such but a vital farming community. Pine Creek post office served the entire community drained by Pine Creek.

Fairview T43N R5W sec 1.

Early Pine Creek Community in NW part of the county, between Silver and Cedar Creeks.

Four Corners T42N R5W sec 23.

Crossroads community 2 miles North of US 95-95A Y where Highway 95 is intersected by West Branch of Crane Creek Road.

Four Mile (1878)

Early name for Viola. One of the oldest settlements in the County.



Winter Scene in Fairview, ID (LCHS 14-02-001)



Gold Hill Post Office built in the late 1860's located about 1½ miles north of Gold Hill in Township 42 N. Range 4 West, Section 11 near the Carrico Gold Mine. L. to R. Paul Bockmier and Mr. Brown with gun. Picture taken in 1924.

Gold Hill Post Office built in the late 1860s. (LCHS 25-06-022)

Freeze T42N R5W sec 22. (1877)

Named for the Freeze families and contained a blacksmith shop, grocery store, chop mill, community hall, school, church, cemetery, and post office (discontinued in 1907). Lumber mills on Deep Creek favorably affected growth of the town. Approximately 150 families.

Carrico mine at the head of Gold Creek.

Gold Hill T42N R4W sec 23.

A lookout 5 miles North of Harvard and Princeton.

Griswold Meadow T42N R3W sec 36.

Early name for the late 19th century Grizzle Camp.

Gold Creek T41N R4W sec 8.

Mining town with store and post office. Population 120. Near the



Woodfell School, District #61 (LCHS 25-06-027)

Grizzle Camp T42N R3W sec 36.

Camping site for trail campers and prospectors and terminus for the Palouse-Grizzle Camp stagecoach line of Wells Fargo during the Hoodoo mining excitement.

Hampton T41N R4W sec 8. (1906)

Early day store and supply center 2 miles East of Potlatch, ½ mile West of Princeton. Stagecoach stop between Palouse and St. Maries. Named for J.E. Hampton.

Harvard T41N R3W sec 9. (1906)

WI&M Railway station 9 miles East of Potlatch. Named by Homer Canfield.

Helmer T40N R1W sec 16. (1906)

Village 4 miles East of Deary. Named for early-day timber cruiser William Helmer.

Hoodoo (1890)

Mining boom town and post office at the peak of gold mining (1890-1903). Name changed to Woodfell in 1903.

Jamestown T43N R6W sec 12. (1883)

Early Community and post office in NW part of County North of Palouse River on Cedar Creek. Post office served approximately 200 people until 1890. Named for Lorenzo D. Jameson, an 1876 homesteader.

Jerome Creek T41N R3W sec 3. (1870-80)

At peak of mining period small town of 150 people and grew up at the mouth of Jerome Creek. Locally known as Jacks Gulch.

Kennedy Ford T41N R5W sec 16.

Early day ford on route between Walla Walla to Coeur d'Alene. First used by Indians then later as the only wagon crossing of the upper Palouse River for freighting supplies from Walla Walla to the mines on the upper Palouse River. After 1880, settlers held camp meetings here and a grange hall was created on the site. Homestead in 1893.

Mountain Cove T41N R6W sec 12. (1879)

Early community on the South bank of the Palouse River and 4

miles North of Viola. Post office open from 1879 to 1880.

Mountain Home T43N R5W sec 33. (1900)

Pioneer community 3 miles S of SE corner of McCroskey State Park. 7 miles North of Potlatch. Mountain Home grange built in 1935.

Onaway T42N R4W sec 31. (1880s)

Formerly Bulltown. Incorporated town. Onaway was a stop on the Wells Fargo line from Palouse to Grizzle Camp in the 1880s.

Pigeon Hollow T44N R6W sec 25/36, T44N R5W sec 29-32, T43N R5W sec 5/6.

Pine Creek community and school in the NW corner of Latah County.

Pine Creek (1872)

Community in NW corner of Latah County drained by Pine Creek. Found to be in Whitman County, not Idaho.

Pioneer T41N R4W (1890)

12 miles East of Palouse. This must have been the name given the settlement along Rock Creek. Also called Pioneer Mill.

Potlatch T41N R5W sec. 1 (1905)

Incorporated lumber company town 16 miles NE of Moscow. Post office established in Dec. 1904. Established and named by the Potlatch Lumber Company in 1905. Formerly one of the largest sawmill centers in the world. The company owned all the real estate, the houses, schools, churches, and stores. There were some 275 homes of varying design and two churches. There were no saloons. Nothing was owned privately until 1942.

The Washington, Idaho, and Montana Railroad was completed

in 1907. Stations on the WI&M were Wellesley, Potlatch, Princeton, Harvard, Yale, Stanford, Vassar, Deary, Cornell, and Bovill. Purdue was the terminus of a short line to facilitate loading logs at Camp 8, 2 miles North of Bovill.

Princeton T41N R4W sec 9/10. (1896)

4 miles East of Potlatch. Named by Orville Clough after Princeton, Minnesota. When the construction of the WI&M began, Princeton was already a town with a post office, hotel, store, livery stable, blacksmith shop, two saloons, and a stage stop for the Palouse-Hoodoo stagecoach. It had started as a convenient shopping place during the mining boom, the placer mining by the Chinese in the Hoodoos in the mid-1870s. Later it benefited from farm development and natural meadows.

Purdue T41N R1W sec 24.

2 Miles N of Bovill. WI&M Railway extension to Potlatch logging Camp 8.

Slabtown T41N R1W sec 36. (1906)

Site of Camp 8 Potlatch Lumber Company. Community of settlers

and loggers. 1 mile North of Bovill. Closed in 1914.

Starner T41N R4W sec 9. (1890)
Early name for Hampton.

Stringtown T42N R6W sec. 4.
Local name for an early settlement in Cedar Creek area later called Almeda. Between Yellow Dog and Cedar Creek.

Viola T40N R6W sec 1. (1878)
8 miles North of Moscow. Formerly called Four Mile. Name changed to Viola in 1882.

Wellesley T41N R5W sec 7.
WI&M Railway station 4 miles N of Viola.

Woodfell T42N R3W sec 23/24 35/36. (1903)
Post office, general store and halfway house North of Harvard in the Hoodoo Mining District. Post Office discontinued in 1916. Formerly Hoodoo.

Yale T41N R3W sec 35.
WI&M Railway Station. Also called Big Summit.

Yellow Dog T42N R6W sec 13. (1892)

Early community with blacksmith shop and grocery store. Stop on the Spokane and Inland Empire Railroad (1905). Located in the NW part of the county. Early names were Almeda and Stringtown.



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Editor's Note: For more complete information and maps as you tour north Latah County, Communities and Towns in North Latah County (Occasional Paper No. 4) is available at Blackbird at the Depot in Potlatch and from the Potlatch Historical Society, P.O. Box 5, Potlatch, ID 83855.



Axtell Place at Stanford between Yale and Avon (pre-railroad) (LCHS 04-05-004)



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