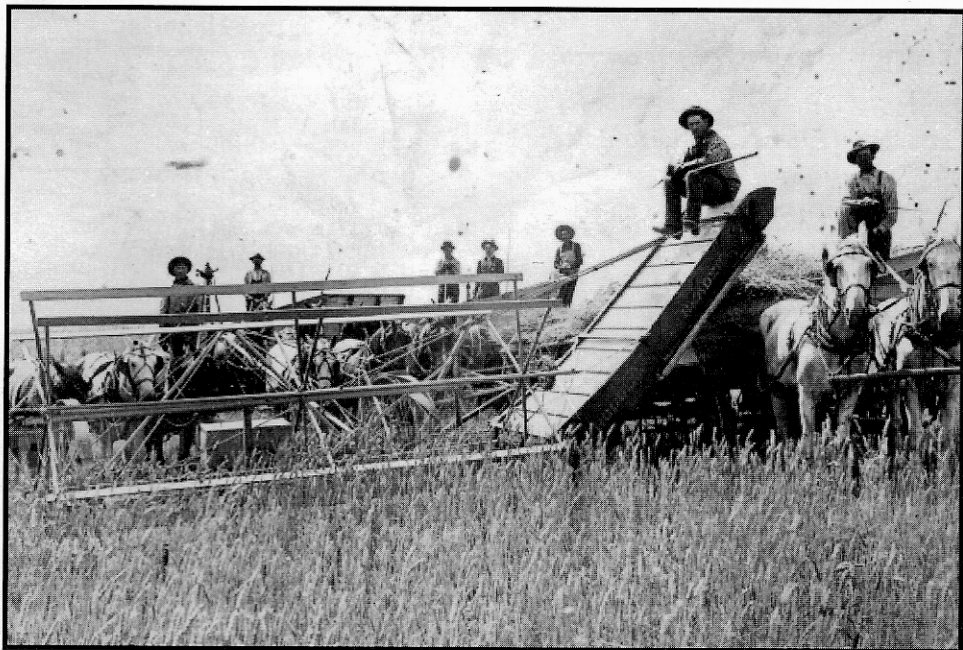


Bunchgrass Historian



Whitman County Historical Society
Colfax, Washington

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- **Pioneer Interview: C. S. West**
 - **Stories of the Fallon Community**
 - **J. P. Duthie**
 - **Judge William Inman, part 2**
-

Whitman County Historical Society

The Bunchgrass historian is published by the Whitman Country Historical Society. Its purpose is to further interest in the rich past of Whitman County.

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The interviewers who collected the pioneer accounts were students at Washington State College. The interviews were collected between 1940 and 1955, and were collected in the papers of Professor Herman Deutsch.

Jim Nazzal, author of the biography of Judge Inman of Colfax, is a graduate student at Washington State University and volunteer with the Whitman Count Historical Society.

FROM YOUR EDITOR

Your editor has spent too much time taking cancer medicines in the last year. The *Bunchgrass Historian* has been lying dormant for too long, lacking a healthy person to replace him. Nonetheless, with this issue, we return.

The contents are the completion of the biography of Judge William Inman, a lengthy academic paper begun in the last issue of *Bunchgrass Historian*, along with several recollections of the pioneer interview variety, collected about fifty years ago. Readers of the stories on the Fallon Community will note that some folklore and tall-tale telling seems to be the local style.

PIONEER INTERVIEW

Pioneer: C. S. West

**Interviewer: Nancy Scoles
(1953)**

Almost every small town has a pioneer, still living, which it can proudly point out as a person who knew the town before it was even a town. Oakesdale, Washington is no exception. Ninety-two year old C. S. West is the honored pioneer in that town.

When I inquired of I might interview him, Mr. West was very pleased and most eager to be of help. I had no more than sat down in his living room than he began talking, starting his oration with the year he was born. I had originally intended to ask questions of him, but since he was very hard-of-hearing I was glad that he talked on without any encouragement, and in general, answered many of the questions I would have asked of him.

C. S. West was born in Cambridge, Ill., November 6, 1860. (Mr. West proudly points to the day as being the same day Lincoln was elected as President of the United States.) When he was seven, his father died and left 250 acres of good soil, a house of 13 rooms, and no debts. There were also four children—of which Mr. West was next to the oldest. Mrs. West hired a Robert Fleming to help with the farm and a year later she married him.

Mr. West stayed on the farm until he was 26 years old. He was working and earning \$25 a month which was considered a very good wage since the average was \$15 a month. During those years he took time off to attend a business college in Iowa. In 1886 two railroads with routes to the west were having a “price war.” Mr. West decided to take advantage of the opportunity, so when the tickets had dropped from \$80 to \$39.25, he bought one from Chicago to Los Angeles. If he had waited

one more week the ticket would only have cost \$5! His train was the Atchison, Topeka, and Santa Fe and its route was through a lot of uninhabited and uninteresting desert country. He didn't stay in Los Angeles very long—only time enough to meet a man from Cambridge, see some of the surrounding country, and eat olives for the first time. From there he traveled to San Francisco and a few days later he bought a \$20 ticket on the steamer Queen of the Pacific bound for Tacoma. The trip took five days and was very rough. An Irishman, John Rafferty, whom Mr. West met on the boat, said he had crossed the Atlantic 3 times, but this was the first time he had ever been seasick! The went through the Straits of Juan de Fuca (pronounced “Joanne” by Mr. West), and landed at Victoria; from there they went to Tacoma where the boat landed. Mr. West still had about \$4000, though not all of it was with him, so he went to Olympia where another man from Cambridge, Ill., was clerk in the United States Land Office. This man, Mr. Laws, advised Mr. West to go to Spokane instead of Yakima or Walla Walla—the two areas he had previously heard of. Mr. Laws said he should invest money in Spokane, and in three years he would be a millionaire. Mr. West was determined to see for himself, though, so he traveled to Yakima and Ellensburg and decided to go on to Spokane. The land there was not enticing to someone who know nothing of irrigation. Also the land was covered with sagebrush, and the N. P. Railroad lacked seven miles of reaching Ellensburg.

Mr. West had traveled about 5000 miles by the time he reached Spokane at 10:40 in the morning. He went to the bank to cash a bank draft the next day, he met Jim Grover, the bank cashier, who became known as the Father of Spokane.

Mr. West stayed in Spokane all summer and had only one day of work in that time. He had to pay \$5 a week board, and hired all his washing done. This was pretty expensive considering he had no income, and I agree with Mr. West, that the situation must have been pretty discouraging for a young man.

Mr. West's Mother had asked him to look up her brother-in-law living somewhere around Spokane. One day he took a trip—via horseback—into the Rockford area with a photographer. While looking for a place to spend the night, they stopped at a log cabin owned by a

farmer named Dean. By coincidence this man was the brother-in-law of Mrs. West. Mr. West stayed in Spokane that winter, and the next summer he helped Dean put his hay up and harvest his crops. It was the first time he had ever driven the “header-box” on a harvesting machine.

Mr. West selected some acreage down by Sprague to homestead, and he “proved-up” on his 160 acres. The land was in the Cottonwood area, as it was called then, and about one mile above Ewan. He traded at a small place called Coin, which was half a mile south-east of present St. John. A man whose name was St. John was postmaster at Coin for 33 years, and he owned much of the land upon which St. John is now situated.

Mr. West is quite proud of his voting record and went into some detail concerning his “public official” career. He informed me that the first President he had ever voted for was Grover Cleveland, and it was Grover Cleveland who later signed his homestead paper. 1888 was the first year he voted in the west, and at the last election it was his 33rd time at the polls in Whitman county: an enviable record! In 1888 he had to ride twelve miles and ford a river to get to the polls which were at the Eaton school house. In 1890 he was appointed Judge of Election, an office he held for 17 election periods or 25 years. This job consisted of acting as clerk and judge. As clerk, he had to write the names of all the people who voted—voters weren’t registered then. It was the judge’s job to know the community and all eligible voters. If he was not certain of someone’s eligibility, he openly challenged him. It was also the job of the judge to take the census of the area.

Mr. West also served on the school board for District 132 of Whitman County. He has a contract in his possession now that authorized the building of a new school in that district to be completed by November 25, 1891. The new school was contracted for \$715. The woman who taught at the school did not need a teaching certificate, or even extra schooling.

Frequently Mr. West would digress from his narrative and “go off on a tangent” as he called it. While on the tangents he would relate interesting experiences that had happened to him. One such experience happened to him in 1886 while he was still residing in Spokane. Chief Joseph of the Nez Pierce brought a train of pack horses from the Colville Reservation into Spokane on day to trade them for bacon and flour. Mr. West is quite proud that he had the opportunity to see the famous chief.

He also had another story to tell of Chief Joseph and the Nez Pierce War. Mr. West's wife's sister resided in Cottonwood, Idaho, at the time of the war. One day they heard the Indians were heading in their direction so they left with their two young daughters to seek refuge in Walla Walla, but it was too distant so they turned back toward Mr. Idaho. The Indians overtook them within seven miles of the town and immediately killed Mr. Chamberlain and the oldest little girl. Mrs. Chamberlain was struck with an arrow, but a button on her dress stopped it and only left her stunned. One Indian stuck his knife down the throat of the youngest daughter with the point protruding out of the skin. Despite the wound she did not die and lived to raise her own family of five children.

The settlers in that country had a lot of trouble with horse thieves. One year they raised an "Endicott Fund" as it was called. Each man paid in \$10 to the fund which was used to hire men to ride the range and protect the cattle. A band of vigilantes was also organized and at one time they chased Bill Masterson—a noted thief of that time—clear to Montana before catching him.

The vigilantes at another time hung three men from the cottonwood trees in front of the West home.

Mr. West knew the first white baby born in Colfax in the year 1873. A few years ago, he was able to settle an argument concerning this. Some descendants of Mrs. Minnie Tower, who was the second white baby born there, were claiming that she was the first. Mr. West settled the dispute and rightfully gave the honor to Maggie Nosler.

Mr. West's wife was living in the Milton-Freewater district when he met her. They had five children who in turn added 23 grandchildren to the family tree. There were 33 great-grandchildren and the entire family—including inlaws, numbers 94 people!

Some of the time I had with Mr. West was spent looking at papers and documents he had preserved these many years. There were letters, receipts, bills of sale, etc., all carefully saved. Most of them were in Mr. West's own handwriting which was perfectly formed and very legible. He is quite proud of the fact that his set of election books were considered by the higher officials (whoever checked them) to be the neatest and by far the most legible.

During the past few years as Mr. West became too old and frail to work much, he has rewritten the diary of his life. It is contained in about seven books. He has also completed the family tree which, he says, represents many, many written letters.

Mr. West is proud of his pioneer experiences and is most eager to tell of them. Because he has so much to tell, it is hard for him to keep the experiences separated and in chronological order when relating them. He also admits that his mind is old and often allows him to forget or get off the subject. I would like to spend many more hours with Mr. West just listening to his stories. In another decade, or so, most of these pioneers will be dead and our only contact with the early days of Washington will be through their written records. It is unfortunate that better advantage isn't taken of the opportunity while it is available. We may some day be sorry for procrastinating.



NARRATIVES UPON THE PIONEER HISTORY OF THE FALLON COMMUNITY

By
Miss Georgiana Coleman
(Written about 1942)

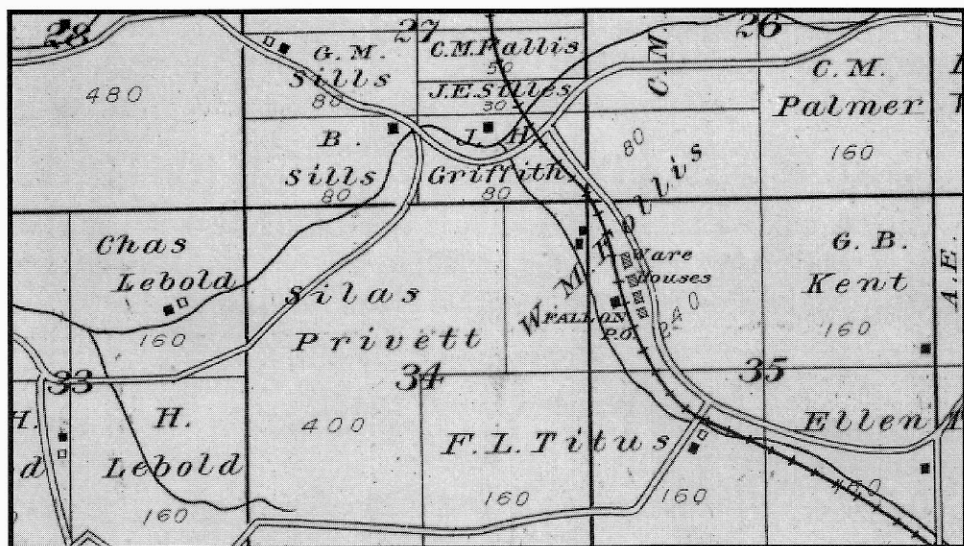
1. PIONEER MEDICINE

Great grandfather, Joseph K. Knight, was born in 1811 and served as captain of two immigrant trains. He came to Washington to engage in cattle raising north of Walla Walla, but he moved to Fallon in 1870. This early settler had a knife with several bleeding blades. There is no evidence that he used the knife except on a calf—to “restore its life.”

Great grandfather knew several herbs that the Indians used. One was a tea made from the rood of the Oregon grape vine. This was good for rheumatism. Another tea was made from the rood of wild geraniums, and was good for summer complaint. Cascara bark from the Viola Mountains was a good physic.

One of Mr. Knight's neighbors, Mr. Robert Hibbs, had a pair of forceps for pulling teeth. Neither he nor Mr. Knight called themselves doctors.

One of the earliest “doctors” who served the community was Dr. McCauley. McCauley came to this community in an early day from Tennessee where he had been a dentist. He filed on a homestead a few miles south of Fallon and stayed there until he proved up on the place. Later, he was a dentist at Walla Walla; then moved to Moscow where he did dental work for all the old timers in this part of the country. Dr. McCauley made many friends for he was a good neighbor. He used his training to help the sick, even though he was really a dentist.



Map of Fallon area, 1910. The name is said to be a misspelling of Fallis, the property owner in whose house the Post Office was maintained.

My grandfather, Hardy T. Coleman, who was one of Dr. McCauley's closest friends, used to tell this story:-(Approximate wording) "Back in 1880 I had the toothache, and realized that I must have a tooth pulled. I went to my very good friend, Dr. McCauley, and asked him to examine my tooth. After examining it, he told me that it should be pulled. I said, 'All right, Doc, but if you hurt me, I'll kill you.' Doc did not answer—just reached in a drawer and brought out a fully loaded 45-caliber six shooter. He laid the gun on the table within easy reach of his hand, then went ahead and pulled my tooth. I was so surprised by his action that I didn't feel the tooth come out."

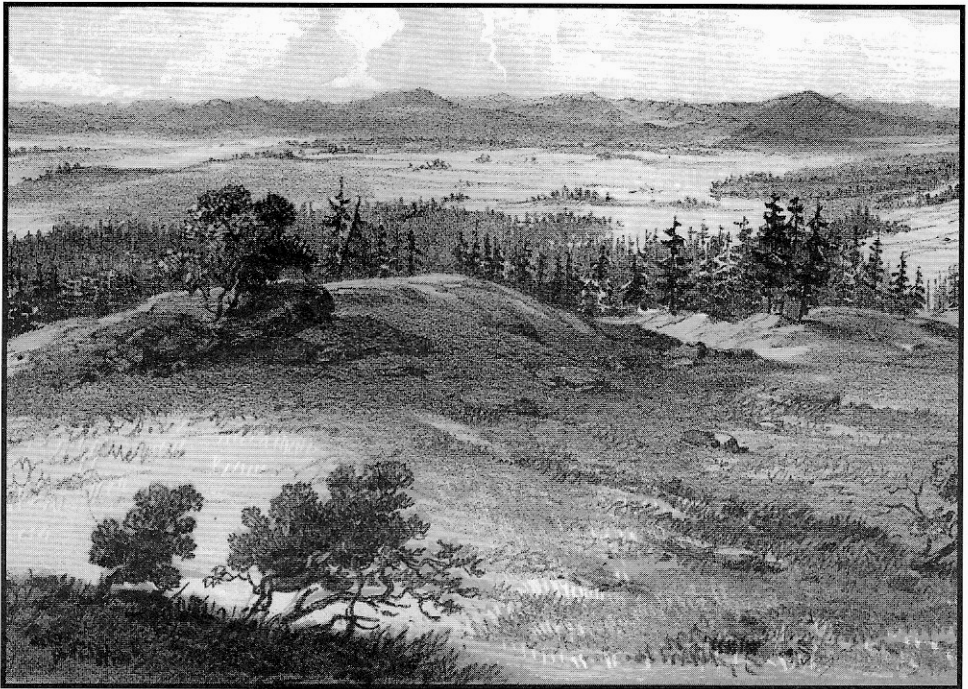
The Fallon community next relied on Dr. Kenoyer of Guy (now Albion) to care for their ill. Dr. Kenoyer did farming as well as doctoring, and preached in the United Brethren Church on Sundays. Although he was not an orthodox doctor, he was very well liked. The druggists used to joke about Dr. Kenoyer. They said he would come into the drug store and ask how much lobelia they had in stock. When told, he would always take all the lobelia they had.

2. INDIAN BURIAL ON KAMIAK

An old legend clings around mount Kamiak—whose serene bulk dominates many miles of the Fallon landscape. It is reputed to be the burial place of an old Indian chief.

Grandmother Coleman visited the summit of Kamiak in the early seventies. She was Georgia Knight then, a child not yet in her teens. Grandmother was born in Missouri in 1864, and came to Fallon before she was ten years old.

Grandmother can remember how awed she was when she saw the Indian burial place. The leader of the group pointed it out—high in one of the trees near the highest point of the mountain. There was a platform of sticks in the tree, and as sort of ladder leading to it. The leader picked up a bone, saying it was part of the Indian's skeleton. Grandmother was horrified at the sacrilege.



Summit of Kamiak Butte, drawn in 1854.

There were debunkers of this legend, even in early time. Somebody spread the story that the platform was an eagle's nest, and that some one had carried the bone of a cow to the legendary grave site.

Grandmother is inclined to believe that Kamiak was the site of a tree burial, however. She says the debunkers have never found an explanation for the ladder which she and her companions saw. The members of her group were among the first white settlers to climb Kamiak.

3. CHURCH SERVICE AT FALLON

The church services in this district were ordinarily conducted at the school houses. At the Pitt school west of Fallon, the United Brethren held and organized church for several years. At the Four Mile School there was no organized church established but the Christian Church and the Methodist Church, South, held revival meetings. At one time Emmett La Dow of the Christian Church held services each Sunday for about one year and at revival services in the winter time most of the young people joined. This was in 1897-98. There was an organized Union Sunday School most of the time from about 1890 until 1916. Traveling evangelists in the Christian Church and presiding elders in the Methodist Church, South, helped this work along. Occasionally Mormons held services, but could not get people out when it was learned that they were Mormons.

Since there was usually no other place to go, everyone ordinarily attended Church and Sunday School—up to the advent of the automobile. Perhaps of historical interest is the fact that the Four Mile Creek used to be dammed up in the early spring and the many converts of the Christian Church immersed. No one ever took a cold from the experience and many exclaimed at the “Miracle.”



J. P. Duthie

A Pullman Pioneer

From an interview given about 1950

Mr. J. P. Duthie arrived in Pullman in 1905, when he was forty years old. He was born in Wisconsin and lived during his early years in Ames, Iowa. His parents were Scotch, and his father served in the British army during the Crimean War. In 1883 his parents pioneered in South Dakota. There he met the girl who became his wife.

The idea to come west was inspired by his brother, who came before him to settle in Troy, Idaho. Mr. Duthie visited him once (traveled by rail whenever he crossed the continent) and decided he would return. So Mr. Duthie and his family came to the Pacific Northwest. They decided to settle in Pullman because "it seemed like a good location" and because it was a place where they could educate their children. They have five children, all of whom graduated from college and all of whom live in the Pacific Northwest, and five grand-children and two great-grand-children.

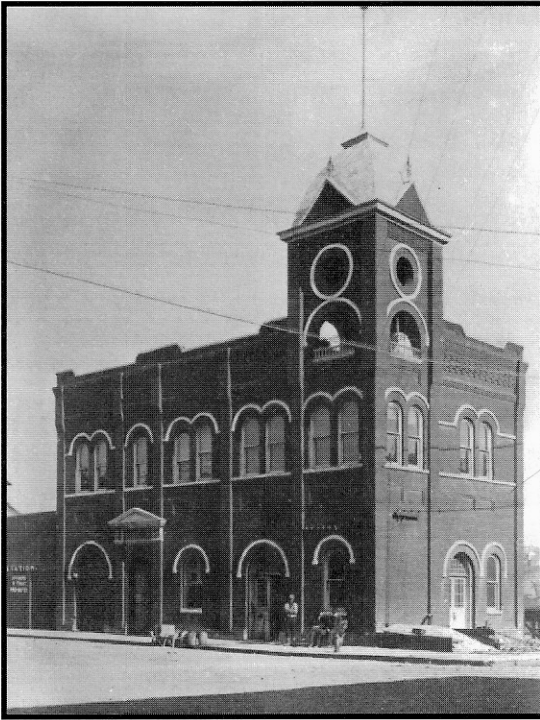
Pullman was a town with a population of about 1700 when the Duthies arrived. There were mud streets and hitching posts for horses. The railroad was here already and there was an occasional automobile which got stuck in the mud. The town boasted five saloons and no regular church buildings. There was a grade school in a shack where the Old Edison School is now. The college was still embryonic. The Administration Building and Morrill Hall were here. Homes were small and mainly wooden. Mr. Duthie built the fine, two-story frame home where he now lives a year after he moved here. A cornfield was growing in the spot when he arrived.

Pullman was still mainly open country in 1905. One could hear coyotes howling at night, and although there was about as little game as there is now, a deer was known to spend a winter in the general area of the



Delivery wagon, in midst of Pullman flood of 1910.

cemetery. The farmers cured their own hams and bacons, and the people ate far less packaged food than they do now. The doctors traveled around the countryside in horse and and buggy, although a Dr. Gutman had one of the couple of automobiles in the town. Surprisingly enough, this was quite a fruit-producing area in 1905. There were many apple orchards, and people also grew prunes. However, the apples could not compete against irrigated apples so the orchards decayed or were torn down. A disastrous occurrence which Mr. Duthie remembers is the big flood of 1910. It washed out bridges and swept away many frame buildings. The water came up to the level of the door of the First National Bank. Mr. Duthie went into the fuel and feed business right away. There was already such a business in the town. Business was slow at first and he had many ups and downs. Delivery of fuel was difficult because of the mud streets. He had four horses and wagons with which to make his deliveries. In the winter when there was a lot of snow, he used sleds to make his deliveries. It was many years before the city had equipment to clear the streets of snow.



City Hall, Pullman

In 1906, Duthie was elected to the city council and he served as councilman for twenty years. He was mayor of Pullman for another six years. During this time many changes took place and Mr. Duthie was a prominent figure in the development of the town. He saw his own fuel business change from wood-burning to coal-burning to oil-burning. He saw electricity develop from flour-mill generated electricity to a large municipal system. He saw the horse and buggy replaced by the automobile.

One of the major jobs that was done during his years of public service was that of paving the streets. By 1910-11 most of College Hill was paved, and the downtown streets were paved shortly thereafter. Also, a lot of work was done in building sewers. Many buildings were constructed during those years. The college grew continuously. Churches were built. Schools went up. The high school was built in 1913 and it has been added to twice since. Franklin School was built about the same time. To build these schools away from the city center showed

considerable foresight. In the 1930's the city hall was rebuilt, giving jobs to men hard-hit by the depression. The Kamiaken Street bridge also was built during the years Mr. Duthie served as councilman.

Another major task was extension of the water system. In 1905 there was just one small reservoir on Pioneer Heights. A well was dug in 1913-14 back of the present Standard Lumber Co. and another reservoir was built. The wooden water mains were replaced with iron.

Social legislation also figured. The first year that Mr. Duthie was councilman there was a vigorous campaign to oust the saloons. The following year they were voted out of existence.

Mr. Duthie was acquainted slightly with Mr. Wilson, after whom our Wilson Hail is named. He was the first man to be appointed Secretary of Agriculture. He was a Scotchman, too.

Now Mr. Duthie is eighty-seven years old and he spends most of his time in the house that he built. He says he doesn't know just how much longer he'll be around, and when asked if he thought Pullman a good place to spend forty years, he said with a grin that he guessed it was as good a place as any.



Judge William Inman

part II

by Jim Nazzari

Possibly because of his love of books, the electric thrill he felt in Springfield Missouri's libraries as a youth, and the importance he placed on education, Inman established the Colfax Library. Fahey points out that pioneers in Eastern Washington tended to establish institutions which were considered "civilizing," which included schools, churches, theatres, libraries and "other amenities of a stable society."¹⁰⁶ In addition, the members of the Territorial legislature routinely spoke on the necessity of establishing libraries for their obvious educational advantages.¹⁰⁷ In 1884, Inman re-invigorated the Colfax Library Association. He was one of the Association's initial trustees.¹⁰⁸ The Library Association met regularly at the Colfax Baptist Church. Smaller meetings were also held on an irregular basis in Inman's office at the Courthouse. The books were kept in Inman's office and in 1887 he was elected librarian.¹⁰⁹ By 1888, the library owned 275 books.¹¹⁰ In 1889, the Colfax library was still without a permanent depository, but the Gazette noted that the Library Association was "running full blast at Judge Inman's office."¹¹¹ It was not until 1891 that the Library Association attempted in earnest to secure a permanent building to store the library's books. Inman, with the help of his fraternal brothers from various lodges, led a committee to raise money to either build or rent a home for the library's 400 volumes — which still could be checked out from his Courthouse office.¹¹² Inman was elected Treasurer of the reorganized Library Association in 1891, and the books were moved from his office to the council chambers of the Court House until the Association could raise enough money for a permanent public library.¹¹³ During the territorial years, there were only six libraries in Washington Territory. Colfax was one of them.¹¹⁴ Hatch argues that the establishment of libraries and other community spaces such as town halls, schools, and clubs further served to unite the various factions and interests in a small town.¹¹⁵



Colfax College, about 1900

Inman was not only interested in the welfare of the citizens of Colfax while they lived, but also in death. In 1884, Inman helped establish the Colfax Cemetery Association (CCA). The object of the CCA was to obtain land for cemetery purposes, “to plat the same when acquired, to beautify and ornament the grounds and to dispose of lots by sale or otherwise.”¹¹⁶ Inman was also interested in the professionalization of Whitman county’s attorneys. He helped establish the Whitman County Bar Association and was one of its leaders throughout the 1880s.¹¹⁷ Meany argued that the establishment of professional organizations was one of the characteristics of a frontier community in the Territory.¹¹⁸

The Spanish-American War was one of the few events which seemed to transcend party politics in Colfax. In February, 1899, numerous citizens of Colfax held a meeting to show their support for the men of Colfax and Whitman county (who comprised the First Washington Volunteers) who had died in the Philippines. Members of the community decided, in the spirit of multi-partisanship, to have influential members from all three political parties draft a resolution of sympathy for the fallen citizens of Whitman county and their families. Inman was the Republican representative. They presented the resolution on 17 February 1899, noting the names of the killed and wounded, and giving their respect and offering prayers for the lost souls and for their families.¹¹⁹ Inman was also instrumental in the establishment of Whitman county’s first college — Colfax College.

William Inman was one of the five original trustees of the College. In 1881 and was elected Recording Secretary of the College organization. In 1885 the Territorial Board of Education approved the establishment of the College.¹²⁰ In the summer of 1887, the original trustees of the College laid the corner stone for the new Colfax College and Inman gave a short speech.¹²¹

But Inman was not only active in Colfax's higher education. From 1887 until 1900, he was a Whitman County School District clerk for the First District, Colfax. The Colfax district was the largest in the county with 359 pupils and over \$2,000 in assets, in 1887.¹²² In addition, in 1880 he presented a lecture to the annual Teacher's Institute — a convention for the further professionalization of secondary school teachers in Whitman county.¹²³

Inman was also a supporter of women's right to vote. In 1881, he co-founded the Whitman County Woman's Suffrage Association (WCWSA).¹²⁴ He was one of the few men involved with the Association and he drafted the WCWSA's platform and resolutions.¹²⁵ On 16 June, "friends of equal rights" met at the courthouse. Abigail Scot Duniway, an Oregon suffragist, did not report how many "friends" attended the initial meeting, but she did mention that a "large number of women" were in attendance. The Association's officers consisted of seven men and ten women, including Inman. Duniway, the editor of *The New Northwest*, was in Colfax when Inman co-founded the Association. Duniway noted that the Colfax Association, although "retarded in the beginning . . . by the ridicule of men on the streets," had many members, most of which were the "leading men" of Colfax. In general Duniway noted that the movement in Colfax attracted people from all walks of life, especially young men were "coming out upon the women's side."¹²⁶ Miss Duniway's newspaper more extensively covered the Colfax suffrage movement than any of the two Colfax papers. In fact, the *Colfax Commoner* — an organ of the Democratic party — did not even mention the formation of the organization. However, the Republican paper, the *Gazette*, did not cover any further activities or meetings of the WCWSA after the formation of the organization even though woman's suffrage, at the county level, transcended party politics.¹²⁷ In fact, throughout the 1880s and 1890s, it was not unusual for both the Republican and

Democratic parties at the county level to adopt planks in support of woman's suffrage.¹²⁸

William Inman was quite active in nearly every aspect of the community. He belonged to nearly every lodge.¹²⁹ He advanced the education of the community's population first through establishing the city's first library, then through private education, and finally Colfax College. He also served on the Whitman county school board. Even in politics, Inman held—or attempted to hold—nearly every office in city and county government, except that of mayor of Colfax. Clearly, William Inman was concerned about his community. However, Hatch argues that one's reputation was won or lost through social activism. The more socially active one was, the better one's reputation was.¹³⁰ For a lawyer, a good reputation as an honest, hard-working, altruistic member of the community must have been essential.

After the death of his first wife, Hannah, in 1900, Inman retreated from society. While he continued to be a member of the various Colfax fraternal orders, he rarely held any office after Hannah's death. He did attend a few lodge conventions outside of Colfax, but those were rare. In a nutshell, Inman drastically changed after the death of Hannah.



Spring Creek Canyon road, the approach to Colfax from the south

Fourteen months after the death of Hannah, William Inman remarried. On 20 March 1901, Inman wedded Margaret M. Donnelly of Colfax in a small, private ceremony. Reverend H.P. James of the Congregational church officiated.¹³¹ It is interesting that Inman was married in the Congregational church. He was raised a Baptist and the records of the Gazette and Commoner indicate that Inman tended to be more active in the Congregational church than the Baptist church. For example, Inman served as an officer “in the Congregational church for many years.”¹³² John Fahey argues that the leading pioneers tended to affiliate with either the Congregationalists or the Episcopalians because membership in those two churches was generally more “useful for advancing in society and business” than affiliation with the Catholics, Methodists, or Baptists even though the Catholic church was the largest church in Eastern Washington in the late nineteenth century.¹³³

In January, 1924, William Inman suffered a stroke which left him paralyzed. In the early hours of 11 August 1924, Judge William Inman died at the age of 81. Funeral services were held at the Colfax Congregational church. Numerous politically influential men spoke at his funeral. Judge McCroskey gave the final tribute, on behalf of the Bar Association of Whitman county. The funeral was attended by members of the GAR, IOOF, American Legion, Rebekha’s, and the county Bar association. Because William Inman was a Civil War veteran, his casket was covered with the American flag and the American Legion performed a military burial service at the grave site.

Inman saw himself as a Southern gentleman. When the South became disloyal, he joined the Union army. During Reconstruction, he stayed in the South and worked for the Freedmen’s Bureau. Once he determined that the Confederates were not going to be saved from their Civil War sins, he headed West. Inman was quite active in Colfax’s legal, social, and political arenas. This should not be looked upon as unusual. As Professor Edmond Meany wrote, when the territory changed from Democratic to Republican following the Civil War, changes in the legal, social, and political arenas also changed. Primarily, Meany argues that the Republicans drastically cut the Territory’s budget, which resulted in an increase in social activism at the town level to fill the void created by the Republican budget cuts.¹³⁴ And Elvin Hatch, a sociologist from

Columbia University, wrote that throughout the nineteenth century, one characteristic of small, frontier towns was social and political activism among the residents. Hatch called it “boosterism.” Boosterism, Hatch wrote, was basically the enhancing of the economic position of the town in which the activists would necessarily profit from higher property values or an increase in their business.¹³⁵ He also argued that community activism was also an important element of boosterism which necessarily resulted in community cohesion.¹³⁶ Carlos Schwantes likewise argues that many Northwesterners were socially active and established schools, clubs, and other organizations in order to bring “and order of cleanliness and to give their upstart communities a settled air.”¹³⁷

William Inman was a life-long Republican who spent his formative years in the South. Although he was a self-made man, he did everything he could to ensure that the youth of Colfax would grow up with a fighting chance to succeed by having better opportunities and access to education that he had growing up. He believed every person had the ability to succeed and he helped the citizens of Colfax to reach their potential by establishing schools, a library, and by working on the school board. He was a community activist who held grassroots organizations and volunteerism above all other avenues to address society’s problems. And, when placing his life in context with how historians such as Hawthorne, Fahey, Lingeman, Pollard, Kelley, Hatch, and Meaney described the establishment of small, western towns as well as the strategies traditionally employed by social activists, Inman seems to fit the general model of a community activist in the nineteenth century.



Endnotes:

106. Fahey, Inland Empire, p. 7.
107. Hawthorne, Julian. History of Washington, Volume III (New York: American Historical Publishing Co., 1893) pp. 68-69.
108. "Colfax Library," PG, 22 February 1884, p. 3.
109. "Officers Elected," PG, 29 July 1887, p. 3.
110. LaFollette, Tabor. The History of Colfax. p. 88, Unpublished manuscript, Whitman County Historical Society archives, Pullman, Washington.
111. "Notes of the Week," PG, 25 January 1889, p. 3.
112. "The Public Library," PG, 10 April 1891, p. 1.
113. "On Its Feet Again," PG, 17 April 1891, p. 1.
114. Pollard, A History of the State of Washington, p. 154.
115. Hatch, Biography of a Small Town, p. 42.
116. LaFollette, History of Colfax, pp. 132-133 and "Cemetery Association," PG, 8 April 1887, p. 3.
117. Beardsley, The Bench and the Bar of Washington, p. 702. Also see Lever's History of Whitman County, p. 126.
118. Meany, History of the State of Washington, p. 325.
119. "Resolutions of Respect," CC, 17 February 1899, p. 6.
120. "Colfax College," PG, 10 June 1887, p. 1.
121. "Laying the Corner Stone," PG, 1 July 1887, p. 3.
122. "School Apportionment," PG, 6 April 1888, p. 3.
123. "Teacher's Institute," PG, 14 May 1880, p. 3.
124. Interest in woman's suffrage in Colfax actually dates back to 1876, even before Colfax was incorporated. See, "Letter from Colfax," The New Northwest, 12 May 1876, p. 2. In fact, it was not uncommon, at the county level, for both the GOP and Democratic parties to adopt pro-suffrage planks to their platforms. For example, see Lever's History of Colfax, pp. 131-147.
125. "Woman Suffrage Association," PG, 24 June 1881, p. 3.
126. "Eastern Washington," The New Northwest, 30 June 1881, p. 1.
127. Dodds, The American Northwest, p. 171.
128. There are no secondary sources that address this phenomenon. For more information on the main political parties' platforms between 1880 and 1998 in Whitman county, see the Palouse Gazette and the Colfax Commoner.
129. There were only seven lodges in Colfax during the time of this study. Inman belonged to five of the seven. See Erickson, Colfax: 100 Plus, pp. 56-57, 150-158.
130. Hatch, Biography of a Small Town, p. 105.
131. "Inman-Donnelly," CG, 22 March 1901, p. 2.
132. "Judge W.A. Inman, Pioneer, Passes," CG, 15 August 1924, p. 1.
133. Fahey, Inland Empire, p. 12.
134. Edmond S. Meany. History of the State of Washington (New York: MacMillan Company, 1924) p. 265. Meany was a professor of history at the University of Washington when he authored this book.
135. Elvin Hatch. Biography of a Small Town (New York: Columbia University Press, 1979) p. 10.
136. Ibid., p. 102.
137. Carlos Arnaldo Schwantes. The Pacific Northwest (Lincoln: University of Nebraska Press, 1989) p. 271.

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